

**Chapter 1 : Tin Mosques & Ghantowns - Hawker Visitor Information**

*Tin Mosques & Ghantowns has 3 ratings and 1 review. Lindy said: This book was first published in at which time I thought it was marvellous. Re-readi.*

Serenades Transcript When Afghan cameleers cross-crossed the desert and Lutheran missionaries evangelised to the Aboriginal inhabitants of Central Australia, a rare meeting of religions and cultures was played out in the 19th century. The film is about religious conflict, a search for identity, and the triumph of love. The screenplay of Serenades was written by Mojgan Kadhem. Her aim in this film is to convey something about the religious oppression, which women in particular have endured, but more generally about the way in which people of different religious traditions are often captive to bigotry and intolerance. And weaving through the film is the scarlet thread of love. Mojgan Kadhem speaks to me from Adelaide. Mojgan Kadhem, welcome to The Spirit of Things. Mojgan, first congratulations on a very beautiful film. You were in fact a refugee in Australia, is that right? Well we were refugees when we were in Spain, but we applied for Australian permanent residency and it took three years to obtain that visa, and then when we arrived in Australia we had permanent residency, and so our status was not one of being a refugee at that time. Your homeland is actually Iran, is that right? Can you briefly tell the story about Serenades? Well Serenades is set in the 19th century and it tells the story of a young girl called Jila and her conception takes place as a result of the liaison between an Afghan cameleer and an Aboriginal woman. Once she is born she is very much a hybrid character in the middle of the Australian outback and a third culture kind of plays a big role in her make-up and her development and that is the Lutheran German missionaries where she grows up for the first seven years of her life, or nearby that mission. So she becomes more and more kind of complex in her affinities and her allegiances. Is that what attracted you to the character in a way, or propelled you to write about a character like this? And I believe that the most important myth of our time is that of religious and ethnic or cultural conflicts. The whole concept of ethnic cleansing, the religious wars that we have been witnessing around the world. And yet I did feel in the film that she suffered most under the traditional Islamic attitudes to women, that men ruled the household, that they buy and sell their brides to the highest bidder and which she was caught up in that. Did you yourself bring some of your own attitudes or experiences in traditional Islamic culture and explore the way women have tried to free themselves from some of the extreme aspects of it? And they are not very much given an opportunity to have a voice or have their own choices. Yes well I actually thought that your film really captured a certain poignancy about the Afghan cameleers who came here, because on the one hand they were proud tribesmen, but on the other hand they did meet up with suspicion and distrust of the local Europeans, and even the Aboriginals who also feared them. Yes, I think that every character that is seen as an authoritative character, as a dictatorial character or one that brings about the oppression of others, if you really delve into the make-up of that character you will probably find that they have their own history of oppression, their own history of struggle, their own vulnerabilities and they are perhaps victims of a certain prejudice in their own life, and then they, in return, make others victims of a certain kind of control that they expect in their own family members, or people that they can control. He has his own vulnerabilities but he also expects his immediate family to live the way he wants them to live. Yes, very much so. Your film is really very good at depicting how these different groups in 19th century South Australia were both strengthened by their beliefs, but often in a way which left little room for basic human compassion. How many times do I have to repeat myself in this house? I was offered for pounds for your bride price. What does that have to do with anything? You will marry whoever I say. If I say you marry a monkey, you say, Where do I get the bananas? But as children they were unwittingly caught between two worlds. I did speak to Aboriginal people, but you know, often they are incredibly shy and it takes time before they open up and trust you enough to actually let you know a little about the reality of their thoughts and their emotions. And with a handful of them I was able to have a relationship where they would tell me things and in between those little stories that they would tell me, I would find characteristics that I could introduce into my story. And I also watched a lot of documentaries. And it talks about how they would do chores and how they would learn to wash and iron and cook and clean, and

they were taught all of this at the mission in the name of Jesus, because they would have to do all of this for Jesus because Jesus does so much for them. We loved, it was very romantic. Ah, but you were doing it all for Jesus. I remember writing and rewriting that scene and the words that Jila speaks in that scene, and just refining it here and there, and every time I would get to it, I would find myself crying. And she speaks words that come from a sense of feeling oppressed. She had an Aboriginal mother that she loved, and she felt a part of, and she lost and mourned over; she has an Afghan father that provided for her and developed her character, and the woman that she becomes, and she has the love of a little boy that she grew up with who happens to be a Christian. She is very much linked to three different opinions, and three different gods. And of course she prays to all of them because she has a love for all of them. And yet because there is no harmony between them, she cannot find a harmony within herself. And so finally she explodes. Look at yourself, a wretched black who is neither a Christian nor a Muslim, maybe even guilty of murder, no place to go. Father, she has come to us for help. She will devour your soul. And her soul is less valuable than mine. Johann, I beg you, hear the word of God Your God hates me, and I hate your God, I hate all gods. They all hate me. Jila, you are mistaking the hatred of man for the hatred of God. God is love and he loves you. I swear by the heavens that I have never met anyone who deserves so much love. And that is the myth of our time. That is the myth of our time, the failure of cultures and religions if they cannot bring an essential sense of peace to the world that we live in. I believe that is the myth of our time, and every time I turn on the television it just does not change. I still hear stories from around the world on the news that tell me that masses of people run in the streets in England recently because there is race conflicts, and I hear that a Pakistani man who is a taxi driver cannot get any fares because he is basically scared that anyone who enters his taxi may actually be violent towards him. I mean it is going on around the world on a very real basis, then what myth is bigger than that, than us having to really look into that, that aspect of our life. Mojgan, hearing you now, this passion that you have, makes it obvious why the film *Serenades*, is so powerful even though it is slow and elegant and rather beautiful, very sensitive. It is actually quite a powerful film. Is your message about the importance ultimately of being yourself? Definitely it includes that, yes. The secret is love, OK. Let me tell you. At the end of the day, the secret is that no philosophy and no religion is going to give us a fulfilling experience of life unless it allows us to be loving towards ourself and towards others. So in fact the love of the young man for Jila is the thing which may indeed overcome the barriers and the racism? And I embrace that. Thank you so much. Now for the other writer of the film, with whom Mojgan Khadem collaborated for some years. When I was your age my father sent me with his best camels to India. He wanted me to learn the ways of the world. Eight months later I returned to find that my village had been burnt to the ground, and both my parents were killed. Love is for books and poetry, not real life. You marry the Mullah and you have a future without struggle, peaceful, peace of life with a man that can provide. You will never be hungry or without a roof over your head. My sense is that people who go to see *Serenades* will be most intrigued by the Afghans. Who were they, how many of them came to Australia? Well there were never any statistics kept on this particular emigration. These people came, largely contracted labour, generally for a three-year period. Originally they were brought in to accompany explorers like Burke and Wills for the prestigious Victorian exploration party, in the race the first across the continent. And the 24 camels were brought in with that consignment and three Afghans. And they were so successful in their endeavour to cross the country that it was noted by a man called Thomas Elder in the north of South Australia that these animals would be very good transport animals in the desert areas there where horses were in fact failing. So the Afghans kept coming, I imagine, because this was a successful form of transport? Yes, it was very successful. Also pastoralists had pushed further and further north into what they thought was productive country and Thomas Elder was one of the big entrepreneurs in the north of South Australia. So he had this idea to bring camels in as transport animals to service the interior of the country, and his was the first experiment that introduced camels as a commercial industry into Australia. How wide was the spread of the Afghan cameleers? It was very wide at its peak, in fact quite quickly Thomas Elder had a camel stud in the north of South Australia which was highly successful, and his cameleers and his camel string serviced across into the New South Wales mining centres and further north to Central Australia. So that became the earliest and the most enduring Ghan town in the whole of Australia. But from Maree, camels and

cameleers spread out, they spread then to Western Australia to the Western Australian goldfields, Coolgardie, then later north into the Kimberley; they spread from there across into New South Wales towards Bourke, and then they spread into north-west Queensland towards Cloncurry and then later into Central Australia around Alice Springs. Now the Afghans of course were Muslims and they would have been the first Muslims in Australia in any considerable number. That would have meant they had to establish their traditions here and build mosques. Are there many left on the landscape? Yes, there are a few little galvanised iron mosques. But then as Afghans began to carry sheets of galvanised iron which was a common and inexpensive building material for the stations that they were taking cartage, they soon began to use this material to build both their Ghan town houses and also their mosques. One of the most important aspects of Islam is of course the rituals around eating. Eating meat that is slaughtered according to halal and eating meat that is not prepared by infidels, or strangers.

**Chapter 2 : Tin Mosques & Ghantowns: A History Of Afghan Cameldrivers In Australia by Christine Stevens**

*Tin Mosques and Ghantowns: History of Afghan Cameldrivers in Australia [Christine Stevens] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Apart from the Chinese, the Afghans were the earliest non-European immigrants to Australia.*

In the 19th Century Timur Shah r. Persian and Pashto sources about the city and province of Kandahar are far less numerous and voluminous than those in English see below. Similarly, there is no single Pashto text dedicated exclusively to 19th-century Kandahar. The two Anglo-Afghan Wars and generated substantial bodies of official records and private papers about Kandahar, and these English language sources are most thoroughly distilled in the Gazetteer of Afghanistan Adamec, ed. Of all colonial source materials the Kandahar newsletters Great Britain, provide the most concentrated and sustained information about the city and province from through After marching through Sind and Baluchistan , it reached Kandahar in late April William Nott remained in command of colonial forces in and around Kandahar and Quetta for the duration of the British occupation. Henry Rawlinson Adkins; Rawlinson was the political agent in Kandahar for most of the occupation period, and an important aspect of his position was to manage local inter-currency exchanges that were determined by local Hendki bankers and financiers and that at times frustrated his own troops to the point of insurrection Hanifi, , Chap. From until the s Henry George Raverty published extensively on the geography and history of areas where Pashto is a primary language Raverty, ; idem, The ongoing exposure of the city to colonial influences after the war is further exemplified by new forms of global labor migrations that, from the s until the early 20th century, brought camels and camel handlers from Kandahar and Kabul, Peshawar, Baluchistan, and Sind, at least to Australia. Their primary purposes was to help explore, settle, and construct railway and telegraph lines across the desolate outback Schinasi; Stevens. A dramatic trend towards total state control of the local economy through commercial monopolies, unrelenting taxation and fiscal interventions, the constancy of domestic military actions and related resource mobilizations, and the increasing presence and power of printed state texts fiscal registers, instructional manuals, maps, pamphlets are additional symptomatic highlights of the local environment in Kandahar during the final decades of the 19th century. During the 19th century there were constant and fluctuating flows of laborers, pilgrims, prisoners, refugees, traders, and troops through the city and its surroundings. These migrations were both cause and consequence of transformations in the demographic, economic, and political profile of Kandahar city and district during the s. By Kabul had clearly become the singular exclusive capital city of Afghanistan Hanifi, , passim. Kandahar and South-Central Afghanistan, Graz, Lesley Adkins, Empires of the Plains: With an Account of the Country and People, London, ; repr. Idem, Kandahar Newsletters, London, ; 2nd ed. Idem, Connecting Histories in Afghanistan: A Tribute to Thomas R. Trautmann, New Delhi, Kabul, , Kandahar, , Afghanistan, , Lahore, Gordon Whitteridge, Charles Masson of Afghanistan: Iran and Afghanistan, , Oxford, , pp. Shah Mahmoud Hanifi Originally Published: December 15, Last Updated: April 20, This article is available in print. In the 19th Century.

**Chapter 3 : Coolgardie, Western Australia - Wikipedia**

*Tin Mosques and Ghantowns covers one hundred and thirty neglected years of Australian history, for fifty years of which the camel trains criss-crossed the continent, carrying the necessities of life, and some few of its luxuries, to settlements in the isolated interior.*

With the discovery of a new goldfield, an entire new gold rush began, with thousands flocking to the area. By , Coolgardie was the third largest town in the colony, with an estimated population of 5, 3, men and 1, women. The town also supported a wide variety of businesses and services, including the railway connection between Perth and Kalgoorlie, [6] a swimming pool first public baths in the state , many hotels and several newspapers. The value of Coolgardie to the colony in the late s was so very significant that it was used as leverage to force Western Australia to join the Australian federation - Britain and the eastern colonies threatened to create a new state to be named Auralia around Coolgardie and other regional goldfields, such as Kalgoorlie , if the government in Perth did not agree to hold a referendum on federation. The Western Australian government reluctantly complied and a referendum was held just in time to become a founding state in the new federation. When federation did occur in , Coolgardie was the centre of a federal electorate, the Division of Coolgardie. Albert Thomas, also of Coolgardie, was elected the first Member of Dundas, an electoral division south of Coolgardie. However, the gold began to decrease in the early s, and by World War I , the town was in serious decline. The federal electorate was abolished in due to the diminished population, as many of its residents left for other towns where the gold was still plentiful, and it soon ceased to be a municipality. The situation remained unchanged throughout the century, as its population slipped to around and it became a virtual ghost town. The development of a tourist industry has once again created some employment in the town, resulting in a small increase in population. Coolgardie appears to be no longer in danger of dying. The goldfields could not have continued without the food and water they transported. In March that year, a caravan of six Afghans, forty-seven camels and eleven calves, set out across the desert from Marree to the goldfield. It arrived in July with the camels, carrying between and kilograms each, in good condition. Another fifty-eight camels for Coolgardie arrived by ship in Albany in September. Coolgardie held the main Muslim community in the colony at that time. There was not one Muslim woman amongst them, no marriages were performed and no burials, reflecting a relatively young and transient population. Similar to the other structures, simple mud and tin-roofed mosques were initially constructed in the town. All of the Afghan Muslim population eventually relocated from Coolgardie generally to Perth, the new capital of Western Australia. Racism was very common towards the Afghan cameleers, there were reports of unsolved murders and torture of Afghan owned animals. Originally the narrow gauge railway to Kalgoorlie, the Eastern Goldfields Railway passed through Coolgardie, until , when the new standard gauge line was built to the north on a new route. There is a very limited public bus service to the town on the Kalgoorlie to Perth route, although school bus services are more frequent. In the s there were four mining fields gazetted with Coolgardie as reference point: In , this was the richest gold field in Western Australia.

**Chapter 4 : About Us - Sikh Association of Western Australia (Canningvale)**

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SAWA was officially registered on 13th August, and pro-team principal office bearers were: Harbhajan Singh Bejawn Secretary: Zora Singh Gill Treasurer: Sardul Singh At that time there were no more than a dozen Sikhs in Perth and they realized a need for an organization that would co-ordinate and cater for these needs and for the students who were studying in Perth universities. Initially, they used to get-together once a month at each other homes to hold religious ceremonies and social functions. With time, the membership grew and religious ceremonies were moved to community halls. At that time there were less than 50 families and the place was ideal for the size of the Sikh community. Before long we found ourselves being squeezed for space. It did not take us long to realize that we needed move to a bigger and better facility In , the SAWA Executive Committee proposed setting up a separate committee to be named as the Land and Building Committee. The aim of this committee was to acquire and develop facilities for a broader Sikh base in Perth. Most of this was raised through donations from Sikh communities in Western Australia , Interstate and overseas. Donations are most welcome at anytime. The new Gurudwara caters for the needs of over families of Sikh community. Yet, we often hear of Sikhs who lived in W. There is this plot of land in Riverton that was used by Sikhs as a cremation ground " yet none of us know of anyone who was cremated there. In , 45 Sikhs signed a petition addressed to The Hon. Joseph Chamberlian, Secretary of State for the Colonies. The petition makes interesting reading and requests for better treatment and livelihood opportunities. Questions arise as to who were these people, what were they doing in W. This article which has been published in the previously, is being republished with some additional information for the benefit of those who have not read it before and to refresh the memory of those who have. The Afghans Remote Australia in the s was largely unexplored, access was poor and several expeditions had failed or became lost. Most travel in those days was by horse and horse drawn wagons. The British authorities in Australia realized that the camel would be more suited as the weather and terrain was similar to that of north-west India. With this in mind the authorities started to bring in camels and camel-handlers cameleers as they were called. Initially, they were brought from the North Indian Frontier and were mainly Afghanistanis. He says that Afghanistan was a snow-clad country, unlike Punjab whose climate and terrain was similar to remote Australia. India was a British colony and the authorities would be inclined to use people from within the British Empire. As more people settled in remote Australia more cameleers were brought in from India and with them came Sikhs. The discovery of gold increased this need even more. The Sikhs Many people in Australia have difficulty in distinguishing the ethnic background of Asians living here. We, Sikhs, have been confused with Pakistanis, Arabs, etc depending on the people in the news of the day. During those times, the Afghan Wars were in the news. If Australians are confused today, it does not take much to imagine what the situation was then. Initially, the Sikhs came in as cameleers to move goods and people around. Later as more people started settling in remote Australia, these cameleers started hawking and some even went into farming or opened local trading posts. If there are 45 signatures on the petition dated 20th January, , it can only be deduced that the Sikhs were all categorized as Afghans. If the petition was signed by 45 Sikhs, i. It can, therefore, be safely estimated that there would have been between 45 and 100 Sikhs in W. Several reasons have been given for this situation. Another reason given is that the 1st World War and the depression of the s made employment harder to find and many cameleers did not return after visiting their homeland. The State Government also made it difficult to obtain trading and business licenses for them to operate. The depression of the s also led to the rise of anti-coloured sentiments and the Australian Workers Association AWA began to campaign against the use of Afghan cameleers. Any employer who employed Afghan labour was black-listed. The Westralian Worker, a union newspaper, gives some insight into these exclusionist policies. In its edition dated 30th August, it wrote: Today finds a decided decrease in their numbers. Many migrants returned to their homelands and those who remained eventually died. After , there was a marked increase in the numbers who left Australia compared to the number immigrating to Australia.

Some did marry local women or had relationships with them. He was a camel owner and settled in Wyndham. Ghantowns In was normal for cameleers who came here to live close to one another. As they were known as Afghans, these areas became known as Ghantowns. Massa Singh A camel driver who lived in Leederville in He was one of the applicants for the cremation grounds. He died in Perth and would, most likely, been cremated at the Riverton cremation grounds. Buttan Singh Arrived from the Punjab in He was a professional wrestler and athlete. He too died in Perth. Sunder Singh He was a trader who travelled in the Great Southern. He had a store in Cranbrook and died in Herman Singh He was a hawker who traded in a horse-drawn wagon in the Albany-Bunbury region with his brother, Nahel Singh. His wagon was drawn by two horses, one of which tended go berserk at times. On one such occasion, Herman was driving the wagon near Wilgarrup River when the horse went berserk and bolted. His wagon over-turned and killed him. His brother, Nahel, cremated him at Deeside and the spot is marked by a post and rail grave. He returned to W. After his retirement he lived in a two-room cottage in Cranbrook. Veer Singh A farmer in Wandering. He lived there in Riverton Crematorium Most Sikhs would travel around W. Some, however, were not able to do so and in , the Sikhs were allocated a piece of land on the banks of the Canning River to be used as a cremation ground after a sickly Sikh immolated himself as he feared that he would be buried. The application for this land was made by Massa Singh and Buttan Singh. This area is now the heritage site. Sikhism preaches a message of devotion and remembrance of God at all times, truthful living, equality of mankind and denounces superstitions and blind rituals. One can always find a Gurdwara wherever there are Sikhs. Sikhs congregate in the Gurdwara to participate and listen to recitation of the scriptures, hymns and teachings of Sikhism. In the Gurdwara, no shoes are worn and the head must be covered at all times as a mark of respect. When entering the Gurdwara, devotees pay their respects to the Sri Guru Granth Sahib by bowing in humility and then sit on the floor. The Gurdwara is always marked by the Nishan Sahib Sikh flag that is visible from a distance. Ceremonies are held every Sunday and on other auspicious days. The Gurdwara Sahib is located at , Shreeve Road, Canning Vale and anyone is welcome to participate in the ceremonies and share a vegetarian meal. Kitchen to be locked at 9. Kitchen Charges for religious private functions other than Weddings:

**Chapter 5 : KANDAHAR v. In the 19th Century “ Encyclopaedia Iranica**

*Tin Mosques & Ghantowns \$ Tin Mosques and Ghan towns covers one hundred and thirty neglected years of Australian history, for fifty years of which the camel trains criss-crossed the continent, carrying the necessities of life, and some few of its luxuries, to settlements in the isolated interior.*

He may have come from a family of mullahs, a profession generally handed from father to son; the title was conferred after training in Islamic spiritual teachings and law at a madrasa school, usually within a mosque. As spiritual head of a group of cameleers, he led the daily prayers, presided at burials and killed animals al halal for food consumption. A sanitary inspector twice prosecuted him for killing meat illegally. By Abdullah was a grey-bearded zealot, fiery when insulted. He had been born near the North-West Frontier of India, in the mountainous Tirah region of Afghanistan, an area that operated under local tribal law and was never governed by the powers of Kabul. An Afridi tribesman, whose characteristics were fieriness and feuding, he spoke Pushtu. Gool came to Australia in his youth and probably worked as a cameleer before going home to enlist in the Turkish Army. After fighting in four campaigns under Sultan Abdul Mohammed Rasheed, he returned to Australia about , but the camel carrying-business was beginning to decline. After working in the silver-mines at Broken Hill he was retrenched. He became an ice-cream vendor, pushing his cart around the streets. In World War I his religious and nationalistic fervour increased as he became incensed by the conflict and by the many unemployed miners enlisting in the services. He and Abdullah smoked marihuana together as they discussed their mutual grievances and intentions. On the morning of 1 January the two men raised the Turkish flag on the ice-cream cart and, using the cart to carry their weapons, set out on a terrorist-suicide mission: Gool fighting for the Turks against the British allies and Abdullah avenging his malice against the sanitary inspector and his honour as Islamic priest opened fire on the moving, open carriages. Four citizens were killed and seven others severely wounded. The sanitary inspector, though on the train, was not among the victims. The two Afghans then moved to higher ground where, after a lengthy exchange of fire, a posse of local rifle-club members, civilians and police rushed them. Abdullah was shot dead. Gool, wounded, was taken to the Broken Hill hospital where he died of gunshot wounds. A letter bearing the seal of the sultan, honouring his services to the Turkish Army, was found in his waist-belt. In suicide notes left at the scene of the battle, found three days later, they had written of their grievances and stated that they acted alone. Gool was illiterate; his letter, written by the mullah, was in a mixture of Dari and simple Urdu. Police employed an Aboriginal tracker to dig the graves; the townspeople, wanting their own revenge, had refused to bury the Afghans. Carlton, correspondence, 30 Sept Broken Hill Library archives. This article has been amended since its original publication.

**Chapter 6 : Biography - Mullah Abdullah - Australian Dictionary of Biography**

*Get this from a library! Tin mosques & ghantowns: a history of Afghan cameldrivers in Australia. [Christine Stevens] -- The book covers years of Australian history and tells how camels came to Australia, the part they played in inland exploration and development and also the story of the men who accompanied them.*

Wiljakali land[ edit ] There were some fifteen groups of Aboriginal people traditionally living in the huge area bisected by the Darling River in the western plains of NSW. The principal group around Broken Hill was the Wiljakali. Their occupation of the area is thought to have been intermittent due to the scarcity of water. The same scarcity of water made the area unattractive for European occupiers and traditional Aboriginal ways of life continued longer there than in many other parts of NSW, into the s. However, mobility was essential to life in the mallee and sandhills, and as Aboriginal people were increasingly deprived of the full range of their traditional options, they were obliged to come into stations or missions in times of drought to avoid starvation. By the s traditional lifestyles were being supplanted by mission lifestyles, with many Aboriginal people also working on stations or within the mining industry. The influenza epidemic of had a further significant impact upon the indigenous population, as did the twentieth century federal government policy of removing Aboriginal children from their families. Western plains towns far away from the major rivers, such as Broken Hill, owe their existence to the mineral discoveries made in the decade after , when spectacular deposits of gold, silver, copper and opal were found. George McCulloch , the station manager employed many men; it was in that three of his workers pegged the first mineral lease on his property, they were Charles Rasp, David James and James Poole. These men pegged out the remaining six mineral leases which are now known as the Line of Lode. It was the seventh member of the Syndicate, Philip Charley, who found the first amount of silver in The cameleers laboured across the continent, carting produce, water, mail and equipment at a time when roads and railways were not constructed. The indomitable camels and their equally hardy keepers were crucial to momentous projects such as the construction of the Overland Telegraph , for which they carried supplies and materials used in surveying and construction work. They also accompanied a number of exploration parties into the little-known interior. These early Cameleers contributed greatly to the development of rural and remote Australia. Accompanying the camels were their drivers, these men came from different countries and provinces such as Kashmir , Sindh , Rajastan , Egypt , Persia , Turkey , Punjab , Baluchistan , and former provinces of Afghanistan and modern-day India and Pakistan. Collectively they were known as "Afghans," although very few were actually of Afghani descent, it is now widely and subjectively used to describe the Cameleers. Camels were used either to haul heavy wagons, and twelve or more camels were used to pull a ten ton wagon travelling at a rate at 15 miles per day. They led a nomadic life with few personal possessions. As they were of the Islamic faith, they did not drink alcohol so were a popular choice for carting beer and spirits to the hotels on the goldfields. The men were typically engaged on limited term contracts that did not allow for women or children to accompany them to Australia. Many therefore worked and lived communally as a brotherhood of fellow cameleers, observing strict religious and related halal dietary practices that tended to discourage significant social interaction with others. Theirs was an itinerant mode of dwelling negotiated spatially through movement, camping along the camel trails, resting between journeys in their Ghantowns. His grave lies three kilometres from Menindee , on the road to Broken Hill. The Afghans performed their prayers five times daily out in the desert, the empty bushland, or countryside. In Islam great emphasis is placed on the conduct of prayer. One of the pillars of Islam is to conduct Prayers Salat as a way of connecting the individual with the one and Only God who created us to worship Him. Muslims are encouraged to perform their obligatory prayers, Friday prayers and celebrate key Islamic events, in the Islamic calendar, at a mosque in congregation. It is a place to gather for daily prayers and festivals, and a place where the community come together for spiritual advancement, through prayers and remembrance and through religious education. A mosque can also be a reference point for other community activities. Therein do offer praise to Him at morn and evening men whom neither merchandise nor sale divert from remembrance of Allah and firmness in prayer and paying to the poor their due, who fear the day when hearts and eye-balls will be

overturned" [12]. The Mosques are My houses on My earth. My visitors are those who frequent them, so blessed is he who purifies himself in his own house, then visits Me in Mine. For the host has a duty to entertain his guest". It is a centre for guidance, fountains Islamic knowledge and its dissemination, a shelter for the homeless, provides charitable distributions, and is a centre for religious celebrations and occasions. It can also encompass diverse activities that include facilities for receiving dignitaries, guests and other welfare services that reflect the needs of the community. According to Islam, fasting should not be undertaken while travelling, so the Afghans would cease working during the Holy month and join together to fast and pray. At the end of the 30 days, during which no food, water or tobacco could pass their lips from sunrise to sunset, the men would enjoy the Eid-ul-Fitr celebration. Many old-timers from Broken Hill recall seeing Afghans in the bush working with their camel trains, stopping mid way at a certain time, kneeling on their mats praying. With its high concentration of Afghans, the camp at Broken Hill developed as one of the most established Ghantowns of the outback. Essentially in towns where the Afghans worked there were three groups, a camp for the Afghans, a camp for the local Aboriginal people and in town was where the Europeans lived. Along with Aboriginal people, the Afghans experienced racial discrimination and both spatial and economic marginalisation in the Australia of the early twentieth-century. But once the teamsters began to replace their horses with motorised vehicles, the competitive advantage of camels was rapidly overcome. Many became hawkers and day labourers, eking out a living in the margins of larger urban settlements such as Adelaide and Broken Hill. In due course the Afghan cameleers substantially vanished. Some returned to Afghanistan or resettled in the new Islamic state of Pakistan that emerged. Most Afghans who came to Australia were single or if married left their wives behind as they expected to return wealthy. Many remained single, others married Aboriginal women and few married European women. Those who took wives in Australia were ultimately assimilated, according to the strict segregationist policies of the government, into either the Aboriginal or European communities. Even the ghantowns - the only material places the Afghans had called home - were gradually abandoned as they lost their economic base. Each camp had its own mosque but the west camp mosque was relocated when the area was redeveloped for housing c. In Miller sold the portion to "Afzul of Broken Hill, camel driver". He was also known as Faizullah. The mosque was used for worship by the local Muslim community for more than forty years. It fell to disrepair after the death of Afzul, the last regularly practising Muslim and acting Mullah. In the lot was subdivided and renamed Lots 1 and 2 DP , with the mosque being located on Lot 2. They were at most two roomed dwellings There was a stone built mosque in a small, sandy square, its low minaret scantily shaded by a dusty pepper tree. They were picturesquely squalid characters, known popularly among us in boyhood years as "hooshtas" from the command they gave the camels All of them wore turbans and long baggy white cotton trousers.. Sunday mornings we visited the "Ghan" camps Children in large number played in the dust at the doors of the huts Friday being the most popular day, being the equivalent of a Christian Sunday. Some Afghans would not work on a Friday between noon and 2 pm. Abdul Fazulla, recalled seeing such a person, Mohamed Raffeeq, standing on the cement outside the mosque, putting his hands cupped with palms outward to the side of his face and calling the men to prayer. His voice travelled over the camp to the Ghantown at the north end of Chapple Street. Upon removing their footwear the Afghans stood beside a concrete channel as water was poured over their feet. They then entered the mosque by walking on two specially constructed stepping stones. The mosque was disused for many years from the middle of the twentieth century and was acquired by Broken Hill City Council in The Broken Hill Historical Society saved the mosque from demolition and continue to be custodians for the site. A small museum has been established in the anteroom of the mosque for display of camel bells, nose pegs, photographs, the stepping stones, camel saddles, traditional female and male headgear from Baluchistan. In a glass showcase is a walking stick that belonged to the last Mullah along with other items associated with the Islamic religion. Broken Hill Council also opens the mosque for worship on request. Travellers of the Islamic faith often stop by to worship at the mosque when travelling through Broken Hill. He stated that it was suffering from termites, water damage and the "ravages of time", that the prayer room needed a new floor, that the wall needed to be checked on one side, and that the windows, back wall, and roof of the annex needed to be fixed. It should be preserved Exactly who is going to preserve it? Access to the mosque is gained via Buck

Street. It is in fair condition. The adjoining anteroom is also constructed of the same materials. The mosque sits on a dusty site with an avenue of date palm trees which were planted in by the Broken Hill Historical Society. Other items of moveable collection include camel bells, camel nose pegs and prayer mats housed in both the anteroom and the mosque. Upon removing their footwear the men stood beside the concrete channel as water was poured over their feet. The specially constructed stepping stones used to enter the mosque are now housed in the anteroom. Constructed in , the mosque provides rare evidence of the pioneering presence of the "Afghan" cameleers in outback NSW during the nineteenth and early twentieth centuries. It embodies, in built form, evidence of the historic presence of Islamic culture in Australia, otherwise rarely found in NSW. The Broken Hill Mosque has State historical significance for its involvement in the early cameleering days and for its close association with the early history of Broken Hill. It represents the contribution the "Afghans" made to opening up the outback and, importantly, being the first town to connect NSW to London via the overland telegraph lines which they helped construct. The Broken Hill Mosque is of State significance for its association with the men who built the mosque, who came from different parts of the Middle East and were collectively known as "Afghans". These men made a vital contribution by significantly opening up the outback, constructing overland telegraph lines which connected NSW to London, constructing railways, erecting fences, acting as guides for several major expeditions, as well as supplying almost every inland mine or station with its goods and services. The mosque is a lasting symbol of the men who worked as "pilots of the desert" and made this vital contribution to NSW and Australia. Architecturally, the building is of State significance for its blending of traditional Islamic design and motifs with the use of local corrugated iron sheets and other vernacular materials, such as various woods. The mosque represents Islamic architectural style and detailing such as the arch in the alcove, and the wudu facilities. It offers cultural evidence in built form of a Middle Eastern and Islamic cultural aesthetic in Australia. As it is a place of worship and a Holy Site, the rest of the Islamic community is likely to have strong spiritual, social and cultural connections to the mosque as they become more aware of its existence. The mosque is also held in high regard by the Broken Hill Historical Society to whom it communicates a sense of place and identity as they have been its custodians and have maintained it for many years. As the mosque is a part of the Islamic community it remains functioning as a mosque for Muslim travellers and functions as a museum to the local community. The mosque is valuable for its representation of early Islamic settlement in Australia in the late nineteenth and twentieth centuries. As it is the only surviving mosque built by the cameleers in Australia, the mosque is a rare source of information which offers material evidence of this poorly documented aspect of early Australian outback settlement and history.

### Chapter 7 : Tin Mosques & Ghantowns: A History of Afghan Camel Drivers in Australia

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### Chapter 8 : Tin Mosques & Ghantowns: A History of Afghan Cameldrivers in Australia - Australiana

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### Chapter 9 : Tin Mosques & Ghantowns, Christine Stevens, at BooksDirect

*AFTER A CONFRONTATION with Turkish soldiers in Palestine during the First World War, an Australian soldier lay wounded on the ground awaiting his inevitable capture, if not death, at the hands of the enemy. He had already taken one bullet, and as he lay there motionless he feared that a second would.*