A Thematic History of Liverpool Plains Shire

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Introduction: The history of Liverpool Plains Shire

This thematic history has been prepared as part of a community-based heritage study undertaken in the Liverpool Plains Shire in 2019 by Dr Naomi Parry with assistance from Ray Christison, for High Ground Consulting. Tanya Cullen has assisted by reading drafts and providing information about key properties and precincts.

The authors gratefully acknowledge the work of local researchers in recording the development of the region. The authors have prepared this history using published and unpublished local history resources, and national reference materials, including archival and photographic collections – in lieu of a reference list, comprehensive footnotes and image captions have been provided.

This is not intended to be a comprehensive history of the Liverpool Plains. This is a thematic history, which is designed to tell the story of Liverpool Plains Shire within a consistent national framework, according to the principles of the NSW Historical Themes accepted by the NSW Heritage Office in 2001.[1] Its narrative is guided by that framework.

Nor should this history be treated as definitive. Locally based researchers and historians have very ably recorded many aspects of the story of the district through a series of historical narratives, reminiscences and oral histories. Local history resources include a multitude of published and unpublished research. Those who are seeking more detailed explanations of people, places and events are encouraged to refer to the works cited in the reference list attached to this report. Future researchers are encouraged to add to the written record of the vast, complex and unfolding story of the Liverpool Plains region.

This study is structured according to the sequence of Australian Historical themes, then according to New South Wales Historical Themes – the latter are ordered alphabetically. As a result the text runs backwards and forwards through time periods. Naturally, some themes overlap – for instance, maternity hospitals are part of both the NSW theme of 'Health (Australian theme 'Developing local, regional and national economies') and the NSW theme of 'birth and death' (Australian theme of 'Marking the phases of life'). To avoid repetition, information is separated out as much as possible and a detailed account and examples are only given once in the text, usually at the first opportunity. The reader will, it is hoped, be able to dip in and out according to interest and cross-reference different themes.

While not wishing to imply that previous historians have overlooked any elements of the past, this history shifts the emphasis from the well-understood spheres of pastoralism, squatters and elite families to highlight Gamilaroi stories, stories of immigration and multiculturalism, labour and social organisation, innovations in economics and commerce, mining histories, women's history, aviation, workers and trade unions and all the people who have and continue to live their daily lives on the black soils of the Liverpool Plains.

1 NSW Heritage Office, New South Wales Historical Themes, 2001, https://www.environment.nsw.gov.au/resources/heritagebranch/heritage/themes2006.pdf

Study area: the Liverpool Plains Shire Local Government Area

> The appellation 'Liverpool Plains' implies vastness, and connotes prime fat bullocks and first class mutton, and close acquaintance with the district does not confound a well-merited reputation, nor cramp a liberal interpretation of the term. Quirindi is the capital of the far-famed Liverpool Plains, and nestles in an extensive valley close to the Liverpool Range, whilst all around chains of mountains form a panorama of rugged beauty and loveliness. The Great Dividing Range stands in majestic grandeur away south, whilst other peaks cluster around and contend for the admiration, rapture and joy of the beholder.[1]

The Liverpool Plains Local Government Area was formed on 17 March 2004 by the amalgamation of Quirindi Shire with parts of Parry, Murrurundi and Gunnedah shires. The LGA is accessed by the New England Highway and Kamilaroi Highway, and the Great Northern Railway (Main North Line), which connects Newcastle and Armidale and has stations at Quirindi and Werris Creek.

At the last Australian Census in 2016, the Local Government Area measured 508,224 hectares and supported 7,893 people. The main town and Council seat is located in Quirindi, a town with a population of 3,444 at the 2016 Census.[2] Other towns and villages in the Shire include Ardglen, Blackville, Caroona, Currabubula, Premer, Spring Ridge, Wallabadah, Werris Creek, and Willow Tree.

The LGA is defined, both physically and culturally, by its rich black soil plains, which has supported pastoralism and broad acre farming since the first settlers arrived in the 1820s. The plains contain numerous rocky 'islands' and are bounded by the Liverpool Ranges to the southwest. The area is also home to rich deposits of coal.

The local economy is based on agriculture and primary industries, with a modest array of services. Of the 3,081 people in employment, 24.5 per cent worked in agriculture, forestry and fishing and 11.4 per cent were engaged in health care and social assistance. Just over 7 per cent of people worked in education, the same number as worked in retail. Construction workers comprised 6 percent of employed people. Transport and postal industries and public administration and safety sectors employed 5 per cent of workers each. Mining and manufacturing each employed around 3 per cent of local workers. Despite the productivity of the land the median total income (excluding pensions and allowances) of $40,571 is 15 per cent lower than the Australian median of $47,692. The proportion of residents with a year 12 education is 28.7 per cent, compared to the Australian average of 51.9 per cent.[3]

The proportion of locals who described themselves as Australian at the 2016 Census was 51.5 per cent – significantly higher than the Australian average of 31.2 per cent. The other main groups are English (38.6 per cent), Scottish (10.6 per cent) and Irish (9.6 per cent) with 3.1 per cent identifying as German and less than one per cent of the population identifying Chinese or Italian ancestry.[4] Only 4.4 per cent of the population was born overseas. On the other hand, 12.5 per cent identified they had Aboriginal and Torres Strait Islander origins.[5]

More than 80 per cent of residents identify with Christian faiths, compared to the average of 70 per cent in the rest of Australia. In 2016, 2,781 residents of the Liverpool Plains, or 36 per cent of locals, identified as Anglican, which is more than three times the proportion of Anglicans Australia-wide. Curiously, this was a decline of 401 people from 2011 Census but there was no corresponding uptake in

1 'Quirindi.' *The Port Macquarie News and Hastings River Advocate* 31 July 1926: 4. http://nla.gov.au/nla.news-article112530037.

2 https://quickstats.censusdata.abs.gov.au/census_services/getproduct/census/2016/quickstat/SSC13301

3 Australian Bureau of Statistics, Liverpool Plains (A) (LGA) (14920), https://itt.abs.gov.au/

4 Multicultural NSW, Multicultural .id, Ancestry, https://multiculturalnsw.id.com.au/multiculturalnsw/lga-ancestry?WebID=790

5 Education and Aboriginal Affairs NSW, Community Portrait, Liverpool Plains LGA, https://www.aboriginalaffairs.nsw.gov.au/pdfs/community-portraits/Indigenous-Portrait2016D-Liverpool-Plains.pdf

Uniting Church or Pentecostal Christianity.[6] Roman Catholics made up 22 per cent of the population, which is slightly less than the Australian average of 25 per cent.[7]

The contemporary profile of the area speaks to a history of nearly 200 years of colonisation by English, Scottish and Irish families who came to Gamilaroi country, first as squatters and then to work the black soil plains. The sweeping pastoral runs established by the squatters define much of the area and have lent their names to the townships – Quirindi, Wallabadah, Quipolly and Werris (Weia Weia) Creek, Yarraman, Walhallow. The squatters brought (or sent ahead) convicts and labourers and a period of intense frontier conflict in the 1830s and 1840s ensured the dispossession of the Gamilaroi. Ex-convicts and labourers and a few free settlers established small businesses and began shaping the towns, which expanded in the 1860s when the Robertson Land Acts enabled selectors to take up portions of the big runs. Quirindi and Werris Creek overtook Wallabadah when the Great North Railway came through and Quirindi became and remains the civic and commercial hub.

This history is marked by the presence of well-tended churches, inns, villages consisting of modest domestic buildings, neat brick retail and station hubs in the two largest centres of Quirindi and Werris Creek, and magnificent monuments to pastoralism, such as the Windy Woolshed and the fine station homesteads. Walhallow, the flourishing community and school on the former Caroona Aboriginal Station, indicates the strength and survival of Gamilaroi culture.

6 Multicultural NSW, https://multiculturalnsw.id.com.au/multiculturalnsw/lga-religion?WebID=790
7 Australian Bureau of Statistics, Liverpool Plains (A) (LGA) (14920), https://itt.abs.gov.au/

Timeline of the Liverpool Plains Shire LGA

60,000 BC	The Gamilaroi nation cares for the country of the Liverpool Plains
1788	The First Fleet enters Sydney Harbour, establishing the Colony of New South Wales
1818	Surveyor John Oxley, William Evans and party traverse the Liverpool Plains
1823	Surveyor Alan Cunningham explored from the south and crosses Pandora Pass
1825	Henry Dangar identifies an easier pass at the headwaters of Pages River
1826	Europeans begin pasturing sheep & cattle on the Liverpool Plains.
1827	Peter Cunningham, naval surgeon, visits the Liverpool Plains
1827	Loder brothers send sheep to Kuwherindi. Gamilaroi warriors are shot at Boorambil
1830	John Single and John McDonald establish pastoral runs in Weia Weia Creek valley
1831	Surveyor-General Sir Thomas Mitchell traverses the district
1832	Sir Edward Parry explores the area on behalf of the Australian Agricultural Company
1833	Australian Agricultural Company granted exclusive use of a large tract of land at Warrah
1835	At Waterloo Plains six Gamilaroi or Nganywaywana people are massacred
1837	September: stockmen kill 20 Gamilaroi people. November: stockmen kill 200 Gamilaroi
1838	26 January: Mounted Police raid the district. 9 June: Myall Creek massacre. August: Ardgowan Island massacre. Liverpool Plains settlers petition for Border Police
1843	William Roach establishes an accommodation house on Loder's Station in Quirindi
1846	John Martin Davis licences The Donnybrook Inn at Currabubula
1848	Reverend S Williams, Vicar of Tamworth, first resident minister of religion in the district
1848	NSW Government gazettes claims to leases of Crown lands in the Liverpool Plains District
1850	Reverend Charles Greenaway begins recording Gamilaroi language
1851	Gold rushes begin in NSW and gold is discovered near Nundle and Gloucester
1852	The first Wallabadah New Year's Day Races are held
1853	Henry Chivers licenses The Willow Tree at Chilcotts Creek
1854	Christina Lock licenses Coach and Horses Hotel at Wallabadah
1856	NSW forms responsible government on 6 June
1856	Plan for Quirindi gazetted 30 September
1858	Postal services established in Quirindi in the Squatter's Home Inn
1860	Wheat grown at 4D by William Schofield
1860	The first Warrah Woolshed built
1861	*Crown Lands Alienation Act* and *Crown Lands Occupation Act*
1864	Intensive sheep raising begins on Warrah Station
1865	First Travelling Stock Route notified.
1867	Marshall MacMahon Hotel built at Wallabadah
1867	Fencing begins at Warrah Station

1869	Sheep scab eradicated by dipping and washing
1873	Extension of Great Northern Railway from Murrurundi to Tamworth funded
1875	JL Tebbutt establishes the first grain mill in Quirindi in Fortune Street
1875	Black Creek (Blackville) Police Station established
1875	Enclosure of Warrah Station completed
1876	Quirindi Commercial Banking Company branch established in Bird in Hand Hotel
1877	A small village develops at Werris Creek near the railway construction camp
1877	Railway reaches Quirindi
1877	Telegraph office established at Quirindi with call station QI
1878	Quirindi's Post and Telegraph Master, Thomas Dickson, appointed and housed in Exchange Hotel
1878	Railway opened to Werris Creek, with the station opening the following year
1878	Crawney Forest Reserve No 1266 established, the first of several major forest reserves
1879	Wallabadah Public School opens
1880	Construction of branch line to Gunnedah begins
1880	Jack Bradshaw holds up the CBC Bank in the Royal Hotel
1881	First land auction held in Quirindi, of allotments between Lennox and Fitzroy Street
1881	Quirindi Post Office and Telegraph Office built 1881–1884
1881	*Public Instruction Act 1881* mandates attendance for all children in NSW at a public or denominational school
1882	Quirindi Parish of the Anglican Church separated from Gunnedah and first service is held in Union Church Chapel
1882	Charles Single creates 90-lot subdivision on eastern side of the railway at Werris Creek
1883	Quirindi Court House built
1883	The NSW Aborigines Protection Board is formed
1883	*Quirindi Gazette and Liverpool Plains Advocate* is founded by William Hawker
1884	Quirindi Post Office built
1884	St Matthias' Spring Ridge built (rebuilt 1963)
1886	St Alban's Quirindi, St Chad's Quipolly and St Bede's Werris Creek all completed
1887	Australian Joint Stock Bank opens in Quirindi School of Arts
1888	New Quirindi School of Arts built
1888	Tamarang Polo Club formed
1888	Suckling mechanical shears fitted at Warrah Woolshed
1888	Shearers begin striking for better conditions under the Australian Shearer's Union
1889	CBC Bank moves into permanent premises in Quirindi
1889	Squatters meet at Wallabadah in May and agree to offer shearers £1 per 100 head
1890	Australian Joint Stock Bank opens its John Sulman-designed building in Quirindi
1890	*Quirindi Argus* is founded by Norman Jeffriess
1890	The Municipality of Quirindi is formed

1890	July: Pastoralists' Union of NSW formed. September: ASU pulls shearers out of sheds
1890	Steam powered timber mill established at Spring Ridge by David and James Lawrence
1891	The Shearer's Strike ends. Wages capped at £1 per 100
1893	Quirindi Social Polo Club formed – the first polo club in Australia
1893	The first Quirindi Polo Carnival
1894	Wallabadah Cool Climate Co-operative Dairy Company Ltd, Castle Mountain Farmers' Produce Association and Quirindi Cooperative Dairy Company established.
1894	Werris Creek Meatworks established at The Gap (it shuts down in 1902)
1895	Walhallow Aborigines Reserve set aside under *Lands Act 1895*
1895	Quirindi Butter Factory established
1895	Underwood Memorial Gates installed at entrance to Quirindi Park
1896	Church of the Ascension, Wallabadah completed
1897	The Federation Drought
1898	*Quirindi Magpie* started by Norman Jeffries
1899	South African (Boer) War begins
1900	Walhallow Reserve named Caroona Aboriginal Station by Aborigines Protection Board
1901	Federation of the Commonwealth of Australia
1901	Quirindi PA&H Association Show begins
1901	Imperial Hotel balcony collapses, injuring 150 Quirindi Polo Club visitors
1901	Windy Woolshed built on Windy Station
1906	*Local Government (Shires) Act 1905* forms Liverpool Plains, Tamarang, Warrah shires
1906	Caroona Station manager's residence built
1907	Quirindi maternity matron Nurse Sadie Sweeney dies after rescuing Charles Kingsford Smith
1907	Caroona Aboriginal School established
1908	Warrah subdivision begins
1908	HV McKay and Co harvester demonstrated in Liverpool Plains
1908	Willow Tree subdivided from Warrah Station
1909	*NSW Aborigines Protection Act* constrains Aboriginal people to reserve life
1910	Greek Peter Kypriotis [Kepreotes] establishes a shop in Single Street, Werris Creek
1910	Quirindi suffers severe flooding
1910	Wallabadah Catholic Church completed
1911	JJ Reilly establishes a department store in Quirindi
1911	*Werris Creek Chronicle and Liverpool Plains Record* established by AE Perkins
1912	Major subdivisions at Werris Creek
1913	John Perry forms Wilga Coal and Coke Ltd
1914	Declaration of the Great War on 3 August 1914
1914	Temi Shale Mine Employees' Association formed
1914	Red Cross and Girls' League branches formed at Quirindi

1914	Trinkey State Forest No 177 established (extended 1924)
1914	Second subdivision of Warrah
1915	'Wallaby' recruiting marchers pass through Werris Creek and Quirindi on 18 December
1916	Caroona-born Gamilaroi man William Allan 'Jack' Irwin DCM enlists
1917	Expansion of the Werris Creek Locomotive Depot.
1917	Great Strike afflicts NSW Railways. Werris Creek rail workers fill vacant roles in town
1917	Notification of Bundulla State Forest No 511, Doona Forest No 512 and Spring Ridge State Forest No 596 (extended 1941)
1918	Armistice 11 November 1918. Repatriation of Australian soldiers begins but is not complete until the beginning of 1920. The Liverpool Plains has lost at least 69 young men
1918	Electricity supplied to Single Street, Werris Creek from the railway powerhouse
1919	Influenza epidemic reaches Quirindi but is stamped out by July 1919
1922	Werris Creek incorporated into Peel Shire
1922	Country Women's Association branches formed in Quirindi and Werris Creek
1922	Anzac Park in Quirindi named
1923	Cross-country railway line from Dubbo to Werris Creek completed.
1923	Typhoid outbreak in Quirindi
1923	Binnaway Branch Line joined to Werris Creek
1924	St Oswald's Church at Willow Tree completed
1924	Stone for Quirindi and District Memorial laid
1925	*Quirindi Herald* merges with *Quirindi Gazette* to become *Quirindi Advocate*
1925	Quirindi Co-op Dairy Company Ltd becomes Quirindi Co-operative Dairy Society Ltd
1925	Preston Coal Company identifies significant coal seam at Narrawongla Station near Werris Creek
1926	Quirindi Radio Club formed
1927	Pine Ridge State Forest No 858 notified
1928	Methodist Reverend E Barker broadcasts from 'Yarraman North' on a B class licence
1928	Airman Bert Hinkler attends CWA gymkhana
1929	Wall Street Stock Market crash marks the beginning of the Great Depression
1929	HOAMM Park founded
1930	North Coast Railway connects to Brisbane, reducing railway traffic through Werris Creek
1931	Radio station OA2HC broadcasting from 'Yarraman North' in 1931.
1932	The first Quipolly Dam built on Quipolly Creek
1934	First Australian Hellenic Educational Progressive Association meeting at Werris Creek
1935	Peel Shire provides electricity supply to Werris Creek
1935	The Gate of Memory built at Caroona Station as a memorial to Aboriginal servicemen
1935	King George V Memorial Gates installed at Willow Tree
1935	Third subdivision of Warrah
1938	Werris Creek mine closed for three months after a fire underground

1939	Baby health clinic established on Caroona Station
1939	Quirindi Aerodrome established at Braefield
1940	Australian Museum acquires two carved cypress trees removed from a grave by Oxley
1940	NSW Aborigines Welfare Board replaces Aborigines Protection Board
1943	Werris Creek Hospital constructed
1947	East-West Airlines formed and begins flying from Quirindi
1948	ANA DC-3 *Lutana* crashes at Mt Crawney (Square Peak), killing all on board
1948	Warrah Shire amalgamated with Municipality of Murrurundi to form Murrurundi Shire
1950	Quirindi Pony Club formed
1951	Quirindi Co-operative Dairy Society Limited records its first loss
1953	New Werris Creek Post Office constructed
1954	Tamarang Shire Council begins to develop Quirindi Airport. Braefield site is sold in 1956
1955	New Quipolly Dam built by Peel Shire Council
1956	Gamilaroi Elder Granny Sampson dies at Caroona at 91, leaving 241 living descendants
1957	Quirindi Aerodrome opens 28 September 1957
1958	Arson attack on the Strand Café and adjoining buildings in Werris Creek
1963	Werris Creek underground mine closed
1966	St Aidan's Blackville moved from its original site at Yarraman
1967	East-West Airlines ceases flying to Quirindi
1967	Fourth subdivision of Warrah
1968	The Duke of Edinburgh flies to Quirindi Airport on 18 May. Plays at Quirindi Polo Club
1968	Quirindi District Historical Society surveys Quirindi to investigate extent of Gamilaroi population
1968	Werris Creek Memorial Swimming Pool opened
1969	Aborigines Welfare Board wound down
1969	Warrah homestead sold and AAC grant reduced to just 33,000 acres of 'Windy'
1975	Caroona Station transferred to Aboriginal Lands Trust. Walhallow Progress Association and Walhallow Aboriginal Corporation rebuild the settlement
1980	Liverpool Plains Shire amalgamates with Municipality of Gunnedah to form Gunnedah Shire
1981	Tamarang Shire amalgamates with Municipality of Quirindi to form Quirindi Shire
2004	Liverpool Plains Shire Council formed
2005	First Fleet Memorial Gardens established at Wallabadah
2005	Werris Creek open cut mine opened
2006	BHP purchases coal exploration rights at Caroona
2008	Coal-mining company Shenhua purchases exploration rights on the Liverpool Plains
2010	Australian Railway Monument and Rail Journeys Museum opens
2014	BHP announces plans for a large coal mine at Caroona but withdraws in 2016
2014	Quipolly Dam wall raised
2015	Shenhua coal project approved

Historic Themes

This thematic history is designed to tell the story of Liverpool Plains Shire within a consistent national framework. This framework was designed by the Australian Heritage Commission to organise information on the history of places into areas of activity.

> By emphasising the human activities that produced the places we value, and the human response to Australia's natural environment, places are related to the processes and stories associated with them, rather than the type of function or place …
>
> Themes are not intended to follow a chronological order. Rather, they are generic, and designed to be applied and interlinked, regardless of the period or place. They embrace prehistory to the modern period and a multiplicity of human activities.[1]

This history has been organised within each National Historic Theme under the relevant NSW Historic Themes. The NSW themes are dealt with under the general heading of the national themes. Where appropriate, subheadings are included to aid clarity and enable elaboration of local issues.

1 Australian Historic Themes Framework, 2001.

1. Australian theme: Tracing the natural evolution of Australia

1.1 NSW theme: Environment - naturally evolved

There are two aspects to this theme: (1) Features occurring naturally in the physical environment which have significance independent of human intervention (2) Features occurring naturally in the physical environment which have shaped or influenced human life and cultures.

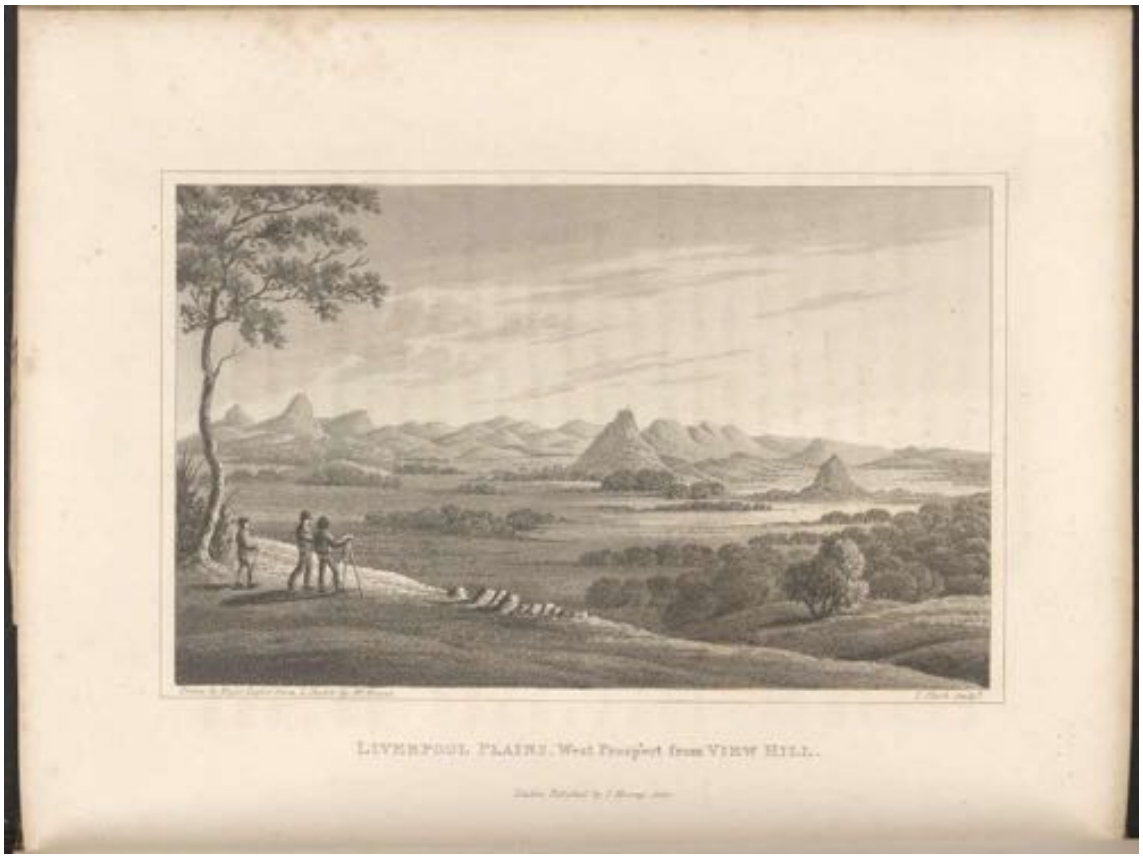


Figure 1: Liverpool Plains, west Prospect from View Hill [picture] by John Clark from a drawing by Major Taylor from a sketch by Mr Evans (which possibly explains the fantastic scale of the image). This was published in one of the earliest accounts of the Liverpool Plains, John Oxley's Journals of two expeditions into the interior of New South Wales, undertaken by order of the British government in the years 1817-18*, National Library of Australia, https://nla.gov.au/nla.obj-136209905*

The Liverpool Plains Local Government Area covers an area on the North West Slopes of New South Wales. Its 5082 square metres covers both the Brigalow Belt South and Nandewar Bioregions that extend in a long, southerly band from the Queensland border in the north, to Dubbo in the south.[1] The area is part of the catchment of the Namoi and Peel Rivers and the major waterway is the Mooki River, into which flow Quirindi Creek, Warrah Creek, Omaleah (Black) Creek, Phillips Creek and Werris Creek. Other major creeks are Colly, Borambil, Chilcotts, Quipolly, Kangaroo, Basin and Back Creek.

Liverpool Plains Shire sits within the Darling Plains Heritage Region. This region was defined in 1996.[2] The Heritage Office briefly defined the Darling Plains region as follows:

> Broken country separates New England from the level Darling Plain to the west. Defined by aridity on its western boundary, signified by the shift from woodland to scrub and bushland, it extends over the plains draining rivers to the Darling, including subregions such as Liverpool Plains and the Pilliga Scrub.[3]

[1] The Brigalow Belt South and Nandewar Bio-Regions. [Online maps] www.environment.nsw.gov.au

2 Heritage Office, 1996. *Regional Histories*. p.13

3 Heritage Office, 1996. *Regional Histories*. p.15

This area is included in the Brigalow Belt South Biodiversity Region.[4] The geology and biodiversity of the region have been described in the Brigalow Belt South, NSW Bioregional Conservation Assessment Scoping Report. The geology of the Warrumbungles has also been adequately described by Whitehead in his work on the path of explorers Oxley and Evans.[5]

The LGA's largest town of Quirindi is the dividing point between the two bio-regions; the Peel Sub-Region of the Nandewar Bioregion covers the northern areas of the LGA towards Tamworth, while the Liverpool Plains Sub-Region of the Brigalow Belt South Bioregion includes the areas south and west Quirindi towards Premer.

The Liverpool Plains LGA presents a picturesque and varied landscape ranging from rugged, wooded ridge lines to rolling hills and open grazing land. The hills and flats host rich grazing country and productive croplands. The ridgelines have large areas of remnant native forests and vegetation and contain veins of various ores and minerals. The area is defined by black soil plains, interspersed with ridges. Peter Cunningham, a naval surgeon and settler and one of the first Europeans to record their impressions of the Liverpool Plains, wrote in 1827 that the plains were:

> …all fine grassy soil without a tree, excepting where a small woody hill occasionally rises from the bosom of the plain to vary and beautify the prospect…the country appears to be spread out like a green ocean, of unbounded extent, with clusters of woody islands bespangling its surface.[6]

In times of flood, the hills literally become islands.

4 Brigalow Belt South, NSW Bioregional Conservation Assessment Scoping Report. pp.9-13

5 Whitehead, J., 2004. *Tracking & Mapping the Explorers Vol. 2*. pp.176-177 & 193-194

6 P Cunningham, *Two Years in NSW* (London: Henry Colburn, 1827), Vol 1, p 150, cited B Gammage, *The Biggest Estate on Earth: How Aborigines made Australia* (Sydney: Allen & Unwin, 2011), p 191.

2. Australian theme: Peopling Australia

2.1 NSW theme: Aboriginal cultures and interactions with other cultures

Activities associated with maintaining, developing, experiencing and remembering Aboriginal cultural identities and practises, past and present; with demonstrating distinctive ways of life; and with interactions demonstrating race relations.

Figure 2: Godfrey Charles Mundy, Encounter. Mounted police and blacks. A sketch depicting the Waterloo Creek massacre of Gamilaroi people in 1838, National Library of Australia [NLA] nla.obj-138147309

2.1.1 Gamilaroi Country

The Liverpool Plains Local Government Area occupies part of Gamilaroi/Kamilaroi/Gamilaraay country. The name of the language group has also been spelled in English as Kamilarai, Kamilari, Kamilroi, Kamilarai, Kamularoi, Kaamee'larrai, Kamileroi, Koomilroi, Komleroy, Gamilaroi, Gamilroi, Kahmilaharoy, Kamilary, Gumilroi, Gummilroi, Gummilray, Kimilari, Karmil, Kamil, Comleroy, Ghummilarai, Cammealroy, Kahmilari, Cumilri, Cam-ell-eri, Cummilroy, Cummeroy, Gunnilaroi, Comleroy, Ghummilarai, Cammealroy, Kahml Duhai.[1] Gomeroi is also used in the contemporary context, as a shorter form of the word Gamilaroi.[2] This report uses the spelling Gamilaroi, unless referring to a place or publication where it is spelled otherwise.

Gamilaroi language is a strong influence on place and property names in the Liverpool Plains, although the Aboriginal meaning is often lost. Quirindi, for instance, derives from 'Kuwherindi', which has been attributed with many meanings, including 'dead tree on mountain top', 'nest in the hills', or 'place where

1 Information from NB Tindale's Aboriginal Tribes of Australia (1974), South Australian Museum Archives, Kamilaroi (NSW), http://archives.samuseum.sa.gov.au/tindaletribes/kamilaroi.htm

2 Dr Hilary Smith, ANU, 2018, 'Kamilaroi, Gamilaraay, or Gomeroi? https://winanga-li.org.au/index.php/yaama-gamilaraay/kamilaroi-gamilaraay-or-gomeroi/

fish breed'.[3] The State Heritage Register listing for Windy Woolshed notes the Gamilaroi had strong ties with the Wonnarua people of the Upper Hunter.[4]

The Gamilaroi are a prominent nation and language group in NSW which has attracted much attention from white researchers. Reverend Charles Greenaway recorded the Gamilaroi language between 1850 and 1854.[5] Major nineteenth century anthropological investigators include AW Howitt, Lorimer Fison, RH Matthews.[6] In the twentieth century Norman Tindale and Peter Austin engaged in extensive linguistic research.[7] Heather Roworth and Steve Williams recently compiled much of this research into a useful text, *Kamilaroi dreaming : a history of the Aboriginal people of the Quirindi area before 1850.* Roworth notes that the Liverpool Plains was known to the Gamilaroi as 'Corbon Comleroy' or the Great Plains.[8]

The Gamilaroi survived the invasion of their country and the Liverpool Plains has a strong community of Indigenous Australians today. In the 2016 Census, 957 of the 7,687 residents (12.4 per cent) counted in Liverpool Plains said that they had Aboriginal and/or Torres Strait Islander origins. Of these, 97 per cent were Aboriginal.[9] This is significantly higher than the NSW average population of Aboriginal and Torres Strait Islander people, which is just under 3.5%, with 91% identifying as Aboriginal.[10]

The Nungaroo Local Aboriginal Land Council is based in Quirindi and concentrates on securing housing for local Gamilaroi people.[11] The Walhallow Local Aboriginal Land Council is based at Walhallow Village near Caroona, on the former Walhallow Aborigines Station.

2.1.2 Archaeological sites

In May and June 2019 the Biodiversity and Conservation Division (Office of Environment and Heritage) of the NSW Department of Planning, Industry & Environment mapped land release areas to the north and south of Quirindi, as well as land at Boggabri, Narrabri and Tamworth, which forms part of the Gomeroi People Native Title claim area (NC2011/006 – Gomeroi People). The resulting report notes that land disturbance and use has reduced the likelihood of Aboriginal features but nevertheless three registered sites were recorded on AHIMS (two modified trees and one artefact). During field inspections departmental officers located an Aboriginal site of three artefacts.[12]

Local historian Dorothy Durrant noted grinding grooves and bora grounds featured in the area. According to HR Carter, in 1968 the Quirindi District Historical Society surveyed the area to investigate the extent of Aboriginal occupation and record the evidence and 'a great amount of evidence was found'.

3 Geographical Names Board, 'Quirindi', https://www.gnb.nsw.gov.au/place_naming/placename_search/extract?id=ujjtZxxOKW

4 NSW Office of Environment and Heritage, State Heritage Register, Windy Station Woolshed, https://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5062354

5 Heather Roworth and Steve Williams, 2000, Kamilaroi dreaming : a history of the Aboriginal people of the Quirindi area before 1850, Quirindi

6 Lorimer Fison and AW Howitt, Kamilaroi and Kurnai: Group-marriage and Relationship, and Marriage by Elopement Drawn Chiefly from the Usage of the Australian Aborigines: Also the Kurnai Tribe, Their Customs in Peace and War, Canberra; Aboriginal Studies Press; 1991; Madden, Raymond 'Southern anthropology - a history of Fison and Howitt's Kamilaroi and Kurnai [Book Review]'. Aboriginal History. 40 2016. 353-354; Royal Anthropological Society of Australasia 1898-08-22, 'THE KAMILAROI DIVISIONS. (22 August 1898)' Science of man and journal of the Royal Anthropological Society of Australasia, vol. 1, no. 7

7 PK Austin 2008, 'The Gamilaraay (Kamilaroi) language, northern New South Wales: a brief history of research' *Encountering Aboriginal Languages: Studies in the History of Australian Linguistics*, pp. 37-58; P Austin and NB Tindale 1985, 'Emu and brolga, a Kamilaroi myth. traditional story as recorded by Norman B. Tindale in the Kanylaroi language in 1938, *Aboriginal History*, vol. 9, no. 1/ 2, pp. 8-21.

8 Roworth & Williams, *Kamilaroi dreaming,* p 43

9 Aboriginal Affairs NSW, Community Portrait: Liverpool Plains LGA, https://www.aboriginalaffairs.nsw.gov.au/pdfs/community-portraits/Indigenous-Portrait2016D-Liverpool-Plains.pdf

10 Australian Bureau of Statistics, 3238.0.55.001 - Estimates of Aboriginal and Torres Strait Islander Australians, June 2016, https://www.abs.gov.au/ausstats/abs@.nsf/mf/3238.0.55.001

11 Dorothy Durrant, Quirindi Thematic History, 2005.

12 NSW Department of Planning, Industry & Environment, Biodiversity and Conservation Division New England North West Regional Plan 2036, Action 23.3 – Aboriginal Heritage in North West New Land Release Areas Mapping, Report – August 2019, pp 19–23

> Campsites marked by a surface scatter of stone tools and flakes were found in the vicinity of the Mooki River, and many stone axes have been recovered over the years. The stone in the axes has been recognised as coming from a wide area, including that of the large stone quarry site at Moore Creek, north of Tamworth. Much of the sandstone formation in the ridges near the Mooki River is suitable for grinding axes, and the Aborigines have been highly selective in choosing the harder type of fine sandstone for the purpose.
>
> Sharpening grooves have been found where suitable sandstone occurs along the Mooki River and on the adjacent ridges. It is usual to find as many as ten grooves on one stone, and one stone showed no less than 53 grooves. In one case, where the river had changed course, grooved sandstone was found many feet below the surface.
>
> Numerous stone tools have also been recovered, and indicate the knowledge and ability of the Aborigines in handling stone to make tools. The delicate 'Bondi' points show fine workmanship. From information handed down, it appears that a grave has been located, in which an Aborigine was buried in an upright, sitting position. There was, nearby, a carved tree similar to those often carved by the Aborigines to mark burial sites, which was unfortunately burned down in a bushfire.
>
> The ridges provided excellent camping sites, being well drained and timbered …
>
> An interesting discovery was a shell – *Cymatium spenglen* – or Spenglers Triton, identified by the Australian Museum as being of coast origin … Although the [mussel] shell was not found in a known campsite, it was in a locality frequented by the Aborigines, and show that their movements covered a wide area.[13]

Carved trees (arborglyphs, teletoglyphs, taphoglyphs and dendroglyphs) were also a feature of the landscape of Gamilaroi country and mark sites of spiritual power. According to Frederick McCarthy, the Gamilaroi believed 'tribal culture heroes came down from and went back to the sky through the trees.' John Oxley recorded finding two carved cypress trees around a grave in 1817 – in 1940, McCarthy wrote in *The Australian Museum Magazine* that Edmund Milne had acquired these trees for the Museum.[14] The Gamilaroi people designed their tree carvings around powerful symbols that were used for burial sites and also for boys being ushered into manhood at elaborate ceremonies called Bora. Elders who were medicine men (Wirringan) and wizards (Koradji) instigated the Bora, which is where boys were taught about the significance of each symbolic design.[15]

Novelist Ion Idriess' 1958 novel *The Red Chief* is set in the Quirindi and Gunnedah area and is a fictionalisation of notes made by Stan Ewing, son of the local police sergeant that had been collected by Russell McDonagh of McDonagh Property Ltd, Gunnedah.[16] Ewing recollected a meeting in 1887 between a Dr Hayne and 'old Bungaree, the last full-blood Aboriginal of the tribe' of Namoi River. Bungaree wore a breast plate designating him as 'King of the Namoi River Tribe at Gunnedah' and informed the doctor that the carvings on the Blackfellow's Tree at Gunnedah (on Poe/Abbott Street) indicated a great warrior chief of the Namoi tribe was buried nearby. Idriess recounted that Hayne dug up the skeletal remains and sent them to the Australian Museum, along with a sawn off slab of the stump.

13 Carter, pp 18–19

14 FD McCarthy, 'The carved trees of New South Wales', *The Australian Museum Magazine,* 1 June 1940, http://nationalunitygovernment.org/images/2015/features/bark-trees/carved-trees-magazine-1940.pdf

15 Carved trees of First Nations Peoples from Western New South Wales, http://www.nationalunitygovernment.org/content/carved-trees-first-nations-peoples-western-new-south-wales; *The Australian Museum Magazine*, 1 June 1940.

16 Ion L Idriess, 1953, cited Heather Roworth, *A Kamilaroi Dreaming: A history of the Aboriginal people of the Quirindi area before 1850*, (Roworth, 2008), pp. 3–5; O'Rourke, Michael (2005). *Sung for Generations: Tales of Red Kangaroo, War-leader of Gunnedah*. Braddon, ACT: The Author, https://www.scribd.com/doc/23310373/Red-Kangaroo-war-chief-of-Gunnedah-The-Ewing-Texts

On Bungaree's deathbed he revealed the warrior was called 'Red Kangaroo – the Red Chief.'[17] 'JFH' wrote about the theft of the bones of 'Cumbo Gunerah' [Gambu Ganuurru] in a long account in *The Sydney Mail and New South Wales Advertiser* in August 1891. JFH identified Dr Haynes as Mayor of Gunnedah and the brother of John Haynes, MLA for Mudgee, but said the story of the chief's death and burial came from 'old Maggie', a 91 year old Gamilaroi woman. The chief died in 1745, and was buried near the Gunnedah Courthouse until disinterred by Haynes.[18] The whereabouts of these human remains and the scarred tree is uncertain.

The Quirindi District Historical Society has a collection of Aboriginal implements and weapons that were on display in 2018 in their museum which could, if the society has records of the provenance of these items, be of value to local communities.

2.1.3 First contact on the Liverpool Plains

Prior to colonisation by Europeans the Liverpool Plains supported around 12,000 Gamilaroi and other peoples, including the Ngarabal.[19] As was the case in the rest of NSW, European diseases often travelled ahead of settlers, possibly diminishing their numbers before Europeans even arrived in the area. The Gamilaroi were very likely aware of the arrival and intentions of Europeans and resisted white settlement vigorously, attacking stock and settlers and earning a reputation for ferocity. When the Loder brothers sent up cattle and sheep in 1827 they chose a favoured site, Kuwherindi, which Eric Rolls says the Gamilaroi pronounced as 'something like Gooarinda' but which we now know as Quirindi.[20] It was an important place for the Gamilaroi – one of the meanings of its name is 'fish breeding area.'[21]

First contact was certainly marked by violence. Rolls describes a massacre in 1827 or 1828 nearby at Onus' newly-established run 'Boorambil' (at Onus or Millers Creek), which occurred after a group of painted warriors challenged the stockmen. Accounts by colonial authors William Gardner and Martin Cash differ but it seems that between seven and 16 stockmen took cover in a hut and, during an attack that lasted several hours, shot 'perhaps two hundred'.[22] It is worth noting that the 'Boorambil' story is not covered by Lyndall Ryan's map of Colonial Frontier Massacres in Central and Eastern Australia 1788–1930, but this may a reflection of the accuracy of the map.

There are traces of collaboration between black and white people in the early records, although it is doubtful the colonial authorities considered much of it positive. Another band of Gamilaroi developed skills in cattle-thieving, under the tutelage of George 'The Barber' or 'The Flying Barber' Clarke, a convict who had run away from Ben Singleton's property and taken up bushranging, building his own stockyard east of Boggabri at Barbers Lagoon. Clarke became initiated and took several wives but was eventually caught and prosecuted for his thefts on the Namoi.[23]

In many areas of the Liverpool Plains the Gamilaroi and settlers reached a form of accommodation, where Aboriginal people exchanged peace, friendship and labour for tobacco and rations, and so were able to maintain their access to land. However the Gamilaroi continued to resist expansion to the north of the Liverpool Plains. During 1835 on the Waterloo Plains stockmen killed six Gamilaroi or

17 Ion L Idriess, 1953, ibid; M O'Rourke (ed), 'Sung for Generations': Tales of Red Kangaroo war-leader of Gunnedah – The Ewing Manuscripts transcribed with a commentary by Michael O'Rourke, Michael O'Rourke, Braddon, ACT, 2005, cited Keith Vincent Smith, John Bungaree, The Dictionary of Sydney, https://dictionaryofsydney.org/entry/bungaree_john

18 'THE TOURIST.' *The Sydney Mail and New South Wales Advertiser (NSW : 1871 - 1912)* 8 August 1891: 292. http://nla.gov.au/nla.news-article162173463.

19 Connor, Australia's Frontier Wars, p 103.

20 Rolls, A Million Wild Acres, pp 78

21 Roworth, Kamilaroi dreaming, p 43

22 Rolls, A Million Wild Acres, pp 93–94

23 Rolls, A Million Wild Acres, pp 93–94

Nganywaywana people.[24] Around this time the stockmen on Loder's station at Quirindi were said to be so scared of Aboriginal people that they left their cattle to roam unattended in the bush.[25]

Between 1836 and 1838 a series of reprisals resulted in the worst massacres of Aboriginal people in in NSW history. In September 1837 up to 20 Aboriginal people were killed by stockmen in reprisal for cattle theft at Yarramanbah.[26] In November 1837 a posse of stockmen avenged the deaths of two of their own by killing 200 Gomeroi over several days in a mountain gorge.[27] The Mounted Police conducted a punitive expedition, under the leadership of Major James Nunn in early 1838 and on 26 January at Waterloo Creek near Moree, Lieutenant George Cobban attacked a group of warriors. The Gamilaroi were armed, although they had done nothing to provoke the troopers and 40-50 Gamilaroi were killed. John Connor is convinced that Nunn travelled through Australian Agricultural Company lands during this raid and visited the Loder property at Quirindi.[28] In March 1838 the newly arrived Governor George Gipps was disturbed by Nunn's report of his actions, but decided the event occurred in a military context.[29]

The next major event was not military, but an act of settler vengeance on unarmed people. On 9 June 1838, a group of stockmen rode into Henry Dangar's Myall Creek Station on the Gwydir River near Bingara, where a group of Gamilaroi people led by Old Daddy were sheltering with convict stockkeepers. The stockmen killed 28 men, women and children and held one woman captive for many days. The bodies of those murdered were hidden and burned. After two bitter murder trials in Sydney, where the defence was funded by Dangar and others, seven of the 12 men involved were hanged on 18 December 1838. The hangings ensured settlers kept quiet about later attacks. In August 1838, at Crawford's station on Ardgowan Island in the Gwydir, the manager Charles Eyles and two stockmen shot and killed nine Gomeroi people and burnt and buried the bodies in a shallow grave.[30] In September 1838 Liverpool Plains settlers presented Gipps with a petition which resulted in the formation of the Border Police.

At the same time as this terrible conflict, some settlers realised that employing local Aboriginal people to work on their stations brought them both peace and prosperity.[31] Mark Hannah has noted the engagement of Aboriginal workers in the Australian Agricultural Company.[32]

The result was what Heather Goodall has called coexistence. In the Liverpool Plains Pastoral District, where cattle and sheep predominated, there was plentiful work for Aboriginal people as drovers, stockmen and women, shearers and domestic servants. As a result, families were largely independent. In the 1880s, when the NSW Government was developing a system of 'protection' to both alleviate the economic and social distress of Aboriginal people and contain them to particular districts, the people of Quirindi were described as 'farm labourers … not in need'. In fact no Aboriginal people in the north-western district were in need of government support – they were station hands, trackers, shepherds, boundary riders, domestic servants, station workers and, later, railway workers at Quirindi and Werris Creek.[33] Very few accepted the blankets the government offered.[34] Cultural traditions remained strong.

24 Lyndall Ryan, Colonial Frontier Massacres in Central and Eastern Australia 1788–1930, Centre for 21st Century Humanities, https://c21ch.newcastle.edu.au/colonialmassacres/detail.php?r=627

25 Patterson, cited Connor, p 105

26 Lyndall Ryan, https://c21ch.newcastle.edu.au/colonialmassacres/detail.php?r=572

27 Lyndall Ryan, https://c21ch.newcastle.edu.au/colonialmassacres/detail.php?r=624

28 Connor, *Australia's Frontier Wars,* pp 110–111; Lyndall Ryan, https://c21ch.newcastle.edu.au/colonialmassacres/detail.php?r=577

29 Connor, p 113

30 Lyndall Ryan, https://c21ch.newcastle.edu.au/colonialmassacres/detail.php?r=626

31 Connor, p 120–121

32 Mark Hannah, 'Aboriginal Workers in the Australian Agricultural Company, 1824·1857', *Labour History* 82 May 2002, pp 81–89

33 Jack Horner, 'Leon, Lester (Charlie) (1900–1982)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/leon-lester-charlie-14151/text25162, published first in hardcopy 2012.

34 1883. LEGISLATIVE ASSEMBLY. NEW SOUTH WALES. ABORIGINES. (REPORT OF THE PROTECTOR, TO 31 DECEMBER, 1882.), pp 12–14

2.1.4 Walhallow Village (Caroona Aboriginal Station)

The 1890s drought and depression seems to have led to the congregation of a number of Gamilaroi families on 'Walhallow' near Caroona. In March 1894 William Basetti of Quirindi wrote to the Aborigines Protection Board to recommend the dedication of a reserve at 'Walhallow', where 47 people had been living 'for some time.' The Board set aside 150 acres, part of a travelling stock reserve, by 12 January 1895. Reserves were created under the *Land Act 1894*, and enabled NSW Government to consolidate Aboriginal populations in particular areas and restrict their movement over country.[35] The area was extended in January 1899 by 80 acres to a total of 230 acres. (The remainder of the travelling stock reserve was leased to FJ Croaker, manager and travelling superintendent of the New Zealand and Australian Land Company and founder of 'Walhallow' station).[36] However, the independence of the workers at Walhallow helped them resist the Board's tightening of control over Aboriginal people.

It is common for Aboriginal people in NSW to refer to reserves and managed stations as missions and Durrant adopted this terminology in her 2005 thematic history, in which Walhallow was referred to as 'now an outstanding example of a satellite community, with variety of housing and facilities including school and hall.'[37] Walhallow was not actually set up by a church and never had a resident missionary. It was notified by the Aborigines Protection Board as an Aboriginal Station 'Reserved for Aborigines' in 1900, under the name Caroona, and a manager's residence was built in 1906.[38] The first manager was B Ferguson, who remained until 1910.[39] Ferguson became a teacher-manager in 1907, after a protest from white parents about the attendance of Aboriginal children at Breeza prompted families to move to Walhallow where the Board provided the materials for the building of a school.[40] Such protests were unfortunately common in NSW in this period and the Aborigines Protection Board set up a separate system of Aboriginal Schools, which worked to a limited curriculum and ended in primary school.[41]

In 1910, Caroona had 175 residents who were observed by a *Daily Telegraph* reporter to be living in reasonably crowded conditions – the huts housed up to 10 people and there was much evidence of gambling, which the reporter condemned. However the public school had been built by the residents and the reporter noted the students excelled in sewing, handwriting and other skills necessary to take up life as skilled labourers. He observed the children singing:

> And it was not without an undertone of ironic gratitude that they sang, 'This bit of world belongs to us.' There was not the least suggestion of a discordant note. They sang with all their might in silvery unison. But it was the song of a people passing away …[42]

Such opinions were rife at the time and although the reporter appears to have observed the community's pride in their school, he didn't register its significance. The survival of the Aboriginal school at Walhallow was due to the community's insistence.[43] The school was not to the same standard as that offered to white children – after amendments to the *Aborigines Protection Act 1909* in 1912, schools on Aboriginal stations worked to a separate curriculum that stopped at grade three. The first teacher, Mrs

35 Heather Goodall, Invasion to Embassy: Land in Aboriginal Politics, 1770-1972 (Sydney: Allen & Unwin, 1996), p. 94.

36 Durrant, Voices from the Liverpool Plains, 2010, p 108

37 Durrant, Thematic History Quirindi, 2005; Citing Graecen, W: Mission on the Mooki; unpublished thesis; copy in QDHS files, 2357 ABOR; Levett, W. and Baker, J: Education at Walhallow; and The Walhallow Reserve; copy in QDHS files, 2024 SCH; H. Roworth: A Kamilaroi Dreaming. A History of the Aboriginal people of the Quirindi area before 1850; H. R. Carter: The Upper Mooki, pp 18-21.

38 Geographical Names Board, Caroona, https://www.gnb.nsw.gov.au/place_naming/placename_search/extract?id=JPKqwpKmIt

39 Durrant, Voices from the Liverpool Plains, 2010, p 109

40 'Drawing the Color Line.' *Albury Banner and Wodonga Express* 24 May 1907: 33. http://nla.gov.au/nla.news-article99839789.

41 Parry, Such a Longing.

42 WALHALLOW ABORIGINES RESERVE. (1910, November 12). *The Daily Telegraph*, p. 14. http://nla.gov.au/nla.news-article238668316

43 James Miller, *Koori: Will to Win* (London: Angus & Robertson, 1985), p. 200.

Baker, arrived on the settlement around this time – it is unlikely she was unaccompanied on an Aboriginal station so it is possible that her husband worked as overseer or assistant manager.

By 1935, when the tablet to honour the men of the station who had served in the Great War was erected on the Gate of Memory, the station had 160 residents.[44] Activist Herbert Groves, who was working with William Ferguson to advance the cause of Aboriginal people in this state, was a resident of Caroona at this time (see 9.2.4). The Aborigines Welfare Board replaced the Aborigines Protection Board in 1939, although war delayed investment in newer buildings on stations around NSW. In 1949 the Aborigines Welfare Board renovated the station, and built weatherboard houses, the church, and the hall. Mrs Horne from Werris Creek ran a shop on the settlement and 17 children attended Quirindi High School.[45] By the 1950s, at the height of the assimilation era, Caroona was touted by the Aborigines Welfare Board as a model station where residents lived independently and had formed their own progress association and P&C and planted gardens.[46]

In a January 1956 article filled with the racist language of the day, *The Australian Women's Weekly* recounted a bush Christmas for the 150 children on the station, at which Jack Young, a retired jockey, played Santa Claus. The *Weekly* spoke to the teacher, Mr Edgar Pearson, who had 67 students, interviewed and photographed 91-year-old Granny Sampson, who had moved from the mud flats to Caroona a few years previously, and John Spencer, the English station manager, who said 'Caroona station is the final stage in assimilating the aboriginal into the white man's way of life'. Pearson said, 'now the station is the labor pool for the district'.[47] This was a strange statement – it had always been a labour pool for the district, but under the Aborigines Welfare Board a particular model of living was enforced.

Granny Sampson died in August 1956, at the age of 91, having left 275 descendants, of which 241 were still living. *The Dawn* said, 'with the passing of Granny, we have lost one of our few remaining links with the old Walhallow Station [property], where she worked for over 50 years.'[48] The links, however, remain in the community.

The Aborigines Welfare Board was wound down in 1969 and in 1975 Caroona was transferred to the Aboriginal Lands Trust. The Walhallow Progress Association and the later Walhallow Aboriginal Corporation worked to maintain and improve the community at Walhallow. The Walhallow Local Aboriginal Land Council and Walhallow Aboriginal Corporation now manage Walhallow Village and since 1979 have rebuilt most of it.[49] The Walhallow School remains an Aboriginal school to this day, and in the 1970s pioneered methods of ensuring Aboriginal children were supported culturally, such as training Aboriginal Teacher's Aides.[50] The school remains a source of power, growth and connection for its community, as well as being a physical link to the days when Walhallow Village was a managed station.

44 'THE GATE OF MEMORY.' *The Sydney Morning Herald* 17 August 1935: 11. http://nla.gov.au/nla.news-article17174317.

45 Durrant, Voices from the Liverpool Plains, p 110

46 *Dawn*, December 1954, p 29

47 'A BUSH CHRISTMAS' *The Australian Women's Weekly (1933 - 1982)* 4 January 1956: 17. http://nla.gov.au/nla.news-article51939680.

48 *Dawn*, October 1956, p 5

49 Annette Taylor, Walhallow Aboriginal Corporation, Walhallow: Community in Place, 5th National Rural Health Conference, Adelaide, 14–17 March 1999, https://www.ruralhealth.org.au/PAPERS/5_walhal.pdf

50 JJ Fletcher, Clean, Clad and Courteous: A history of Aboriginal Education in New South Wales, Sydney, 1989, pp 305–306.

2.2 NSW theme: Convicts

Activities relating to incarceration, transport, reform, accommodation and working during the convict period in NSW (1788-1850).

Although squatters carved up the Liverpool Plains, quickly, convict workers, stock-keepers and shepherds were sent ahead as the vanguard of settlement, and others came as servants to landholders and free settlers. In 1841 convicts constituted half the population of the Liverpool Plains District, which included Gunnedah, Tamworth, Murrurundi and what are now known as Quirindi and Werris Creek. It had a population of 1591 people, including 150 children and 167 women. Three of the women were on tickets of leave and six were assigned convicts. There were 645 free men in the area, mostly single men aged between 21 and 45, and 629 in the convict class –451 convicts were in service and 178 were on ticket-of-leave.[1]

Convicts on a ticket of leave had served part of their sentence and demonstrated themselves to be capable of supporting themselves by work. Although they were essentially on parole, and could be returned to service for the most minor infraction, they were independent. Convicts in service were generally assigned to landholders, who applied for numbers of convicts when they took up large runs. Assignment created a cheap labour force that assisted many early free settlers to prosper:

> The normal fate of the well-behaved convict was assignment to private service. … the British government encouraged it, for it saved money by taking the prisoner off the government's hands. … It scattered men throughout the colony, which broke up their 'evil associations', it taught the convicts those 'habits of labour' whose absence had so often started them on their criminal career, and it gave them experience, which would make it easier for them to gain useful employment when their sentence expired.[2]

Convicts were sent with flocks of sheep and herds of cattle beyond the limits of the colony to become the vanguard of European settlement in areas such as those surrounding the Warrumbungle Mountains. Writing in 1839 Charles Campbell indicated that the shepherd's life was excellent for reforming the behaviour of criminals: 'He who leads it has constant but not laborious employment, enjoys the light of heaven and … is secluded from the company of the drunken and dissolute.'[3] Such views gilded the lily – while many convicts undoubtedly enjoyed the opportunity to work out their sentence with a minimum of molestation from employers, many of the early bushrangers in the Colony of NSW were convicts who had escaped. In 1841 *The Sydney Morning Herald* complained shepherds and bullock drivers were helping notorious bushrangers Forrester and Wilson rob people passing through the Loders' Four-Mile Station ('4D') – the commissioner, who had 15 convict troopers, seemed ineffectual against such alliances[4] As mentioned, George 'The Barber' Clarke, who was initiated into the Gamilaroi, was a runaway shepherd who stole his employer's horse and became a persistent horse thief and cattle rustler. His later exile to Norfolk Island and then Van Diemen's Land did not appear to affect his proclivities for he was hanged there for bushranging in the late 1830s.[5]

The case of Clarke highlights that convicts and ex-convicts were in many cases the first Europeans with whom Aboriginal people had substantial contact. This could be problematic. While Clarke fitted in with the Gamilaroi, and married into the tribe, few relationships between convicts and Aboriginal people were as positive. Aboriginal resistance to white settlement often targeted flocks, herds, and shepherds' huts, which placed convicts directly in the line of fire. While such interactions were rarely written down, there

1 Australian Data Archive, 1841 Census, http://hccda.anu.edu.au/pages/NSW-1841-census-01_2

2 Shaw, A., 1977. *Convicts and the Colonies*. p.217

3 Shaw, A., 1977. *Convicts and the Colonies*. p.217

4 "ORIGINAL CORRESPONDECE." *The Sydney Morning Herald* 9 January 1843: 2. http://nla.gov.au/nla.news-article12409557.

5 Jen Willets, Free Settler or Felon?: George Clarke alias The Barber: Bushranger at Liverpool Plains 1831, http://www.jenwilletts.com/george_clarke.htm

is no doubt many convicts retaliated and this contributed to conflict on the frontier. The worst example was the Myall Creek massacre, which was conducted by 11 convicts who had been rounded up by settler John Fleming. While Fleming escaped the noose, the convicts hanged – contemporary commentators said they had been scapegoated for carrying out the intentions of settlers who wished to eliminate the blacks.[6]

Despite the risks, Colonial governments encouraged assignment of convicts as it was a far cheaper method of keeping them than maintaining them in penitentiaries or on road gangs. In 1837 it cost £17 per year to keep a convict on a chain gang. A convict on assignment cost £4.[7] Landholders reaped the benefit of the cheap labour force provided by assigned convicts to build up their fortunes and convicts shaped many of the early pastoral stations, such as 'Summer Hill' and 'Weia Weia Creek' Stations (later known as 'Werriston' and 'Werris Creek Station'). In 2005 Dorothy Durrant wrote:

> It is known that at this time, both John Single and John McDonald had under their charge a number of convicts and ticket-of-leave men who had been assigned to them for employment as stockmen and shepherds, so it is highly probable that early white settlers mainly consisted of men who had not come to the colony of their own free will.[8]

The Census figures analysed for this study show that convicts were indeed a powerful force in the creation of the Liverpool Plains, and it can be assumed that many of the early buildings, as well as the fences, sheds, stockyards and other structures of early pastoral life were created by convicts. Domestic life was also shaped by them as convicts were a vital part of the households of early homesteads – the nine women enumerated in the census as convicts were undoubtedly in domestic service of some form. As a list of the convicts assigned to John Eales on the Paterson River and Liverpool Plains shows, convicts brought diverse skills from their former lives – they had been labourers, ploughmen, boatmen, wheelwrights, bakers, butchers, dye workers, brewers, carters, shoemakers, dairymaids, servants, horse breakers, ironworkers, weavers, nursemaids, chimney sweeps and cabinet makers.[9] All these skills were invaluable as the Europeans built new lives for themselves on the Liverpool Plains.

The convict system shaped the Liverpool Plains area in other ways. Once convicts had served their sentence they were emancipated and were entitled to purchase small parcels of land to begin their new lives. Transportation to NSW ended in 1840 and as the emancipated joined the ranks of the free and either sought grants or joined the ranks of the squatters and selected runs for themselves, land pressures increased. This, along with the influx of people during the gold rushes, led to the closer settlement acts of the 1860s.

6 Myall Creek Massacre: Causes and Consequences of Colonial Conflict, http://www.convictcreations.com/history/myallcreek.html

7 Shaw, A., 1977. *Convicts and the Colonies*. p.254

8 SH Ware: A History of Werris Creek and District, p 3, cited Durrant, 2005;

9 Paterson River History, Convicts assigned to John Eales, Brian Walsh for his book 'Toil and Trouble from Maitland to Moreton Bay - John Eales' Convicts' which is available from Paterson Historical Society, http://www.patersonriver.com.au/ealesconvicts/

2.3 NSW theme: Ethnic influences

Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples.

The Liverpool Plains is Gamilaroi country but all the Aboriginal peoples of NSW were disrupted by the arrival in 1788 of the convict transports of the First Fleet and by subsequent waves of free and fettered Anglo-Irish settlers. Initially settlers were mostly confined in the Cumberland Basin around the Parramatta River but from 1800 Europeans people began to fan out along the landscape and the numbers of free settlers and emancipated convicts seeking land began to increase. By 1828, when the NSW Government conducted the first full census of NSW (including Van Diemen's Land and the settlement at Moreton Bay) the Europeans numbered 36,958. Of these, 15,728 were convicts: 'the free population outnumbered the bond for the first time since 1788.'[1] Most of the convicts were from England, Ireland, Scotland and Wales. There was however a massive gender imbalance in the European population – men outnumbered women three to one – there were just 8987 females in the Colony, including children.[2]

The gender imbalance slowly rose and the proportion of convicts decreased markedly as transportation slowed. The 1841 Census excluded Tasmania and Queensland but included Victoria and revealed the population of the Colony of NSW had grown to 130,856, with 87,298 being male and 43,558 being female. Convict transportation had ceased but convicts constituted less than ten per cent of the Colony's population by that stage and the genders were beginning to equalise.[3]

The earliest arrivals on the Liverpool Plains appear to have struck out from Sydney, the Hunter Valley and the Hawkesbury. As the land was outside the Nineteen Counties, squatters laid claim to it, often from great distances, and there were many squabbles over land in the period 1827 to the 1840s. The Hawkesbury Benevolent Society received one of the early grants and George Loder and Michael Nowland took possession of it in 1831.[4] The station became known as 4D because of the station brand.[5] Sir Edward Parry later recorded the Gamilaroi name of the Phillip's Creek run to be 'Bise-Bootar', and the waterholes below were 'Woondee', or what would become 'Windy.'[6]

By 1834 the Australian Agricultural Society had taken possession of 'Windy' and the Benevolent Society was asked to select another parcel. Edward Nowland, superintendent of stock, chose 'Mooki', on the Peel River. In so doing, Nowland displaced John Burns of Richmond, who had established a homestead there in 1828. The northern boundary of 'Mooki' was the Rocky Crossing Place, and 4D cattle were not allowed to go further 'on account of the blacks'. This was adjacent to Caroona/Walhallow Village and is the site of the current bridge.[7] Carter states there are footings of an old homestead and stockyard on Portion 1, Parish of Weston, near a weir belonging to 'Walhallow' homestead, 2.8km from Caroona.[8] The area soon filled with other squatters.[9] 'Mooki' was eventually subdivided.[10] Families associated with it include the Reynolds family, the Perrys, who became prominent Anglicans, and the Binnies.[11]

1 Beckett, Gordon W and Colonial Institute (Gatton, Qld.) *A population history of colonial New South Wales : ǂb the economic growth of a new colony*. Colonial Press, Gatton, Qld, 2013, p 20.

2 Ibid, p 21.

3 Australian Data Archive, 1841 Census, http://hccda.anu.edu.au/pages/NSW-1841-census-01_2

4 Carter, pp 23-24; Phillips' son would later manage 'Piallaway.' Michael Nowland in J Eales v Hawkesbury Benevolent Society, Hawkesbury Benevolent Society Papers, cited Carter, p 25

5 Carter, p 26

6 Carter, p 25

7 Carter, pp 26–28

8 Carter, pp 29–31

9 Carter, p 31.

10 Carter, pp. 32–42

11 Carter, pp 47–52

At this stage the Liverpool Plains was known as the district of Peel River and the population was widely dispersed. In 1841 Aboriginal people were not counted but there were 1591 Europeans (including 150 children) in the district and only 92 of them had been born in the Colony. There were 167 women and six of those were convicts. Ninety per cent of the residents of the Peel River were single men aged between 21 and 45 and 55 per cent of them were free. The rest comprised 178 convicts on ticket of leave and 451 convicts in service. There were 411 shepherds, 215 gardeners, stockmen and agricultural labourers, 15 mechanics, nine domestic servants and just 36 'landed proprietors, merchants, bankers, and professional persons', with 905 people outside of those categories. There were no shopkeepers.

Anglicans outnumbered Catholics two to one, and ten per cent were Presbyterian, indicating most of those on the Liverpool Plains at that time were from the British Isles, rather than Ireland.[12] That population profile reflects a pastoral economy, run by absentee squatters, that was heavily reliant on convict labour.[13]

As explained in the Introduction, over time the genders have balanced and the proportion of Anglicans to Catholics has shifted a little, but they remain the dominant Christian sect. The Liverpool Plains area is still predominately Australian born and of Anglo-Irish heritage – of the 7,687 people recorded in the 2016 Census, 987 identified as Aboriginal and those who gave their ancestry as Australian-born residents made up 39.3 per cent of the population, English 29.4 per cent, Scottish represent 8.1 per cent, and Irish 7.3 per cent, whereas people having German ancestry comprised just 2.4 per cent of the population.[14]

12 Ibid.

13 Ibid.

14 Australian Bureau of Statistics, 2016 Quickstats, Liverpool Plains, https://quickstats.censusdata.abs.gov.au/census_services/getproduct/census/2016/quickstat/LGA14920; http://hccda.anu.edu.au/pages/NSW-1861-census-05_84

2.4 NSW theme: Migration

Activities and processes associated with the resettling of people from one place to another (international, interstate, intrastate) and the impacts of such movements.

The mass migration that accompanied the gold rushes changed the Colonies again. In 1851 the population of NSW was 187,243 but by 1861 the population had grown to 350,860.[1] For the first time those born in Australia outnumbered those of British origin and comprised 47 per cent of the population. English and Welsh residents comprised 24.4 per cent, Irish 15.6 per cent, Scottish 5.2 per cent, and those from 'foreign countries' comprised 6.5 per cent. The number of 'foreign born' had doubled in just five years and 56.6 per cent of migrants were Chinese, 23.8 per cent were German, and the remainder were from France and America.[2]

The rush to the goldfields at Murrurundi and Gloucester affected the population in the lower Liverpool Plains. This was also the period in which the towns of the Liverpool Plains were beginning to take shape. In 1861 the population of the whole of the Liverpool Plains, including Tamworth and Gunnedah was 6,305.[3] There was still a large sex imbalance: in the Central part of the Liverpool Plains Pastoral District ('including Gold Fields')– there were 2,772 males and 1,179 females and in the Murrurundi portion there were 445 men and 212 women.[4] Around half those men and women were from the British Isles and Ireland. There were 409 Chinese men in the district and 89 German men with 35 German women.[5]

Quirindi was declared a town in 1881, when it had 278 residents – at the time it was much smaller than Murrurundi, which had 1620.[6] By the 1891 census Quirindi Municipality was a mature settlement with 1139 residents and a balance of males and females and was roughly the same size as Murrurundi, which was declining.[7] Werris Creek had a population of 329 people, Quipolly had 251 and Wallabadah had 158.[8] The goldfield at Bowling Alley Point was 276 people strong.[9] Gunnedah had a population of 1329 and Tamworth was one of the larger towns in NSW, with 4600 residents.[10] At that point 80 per cent of Quirindi's residents were born in NSW, 15 per cent came from the British Isles, and there were 10 Chinese men living in the town.[11]

2.4.1 Chinese connections

Mass migration from China to Australia began in the 1840s and the Chinese soon became the largest ethnic group. The first came as indentured labourers but the gold rushes tempted many more to migrate and try their fortunes in the diggings. They were predominately male Cantonese from Guangdong or Amoy (Xiamen) in Fujian Province who were fleeing political instability and civil war. They rarely brought their families and most did not intend to settle. They often arrived in organised groups under a credit ticket system – in NSW local chapters of the Yee Hing (Yixing) Brotherhood (Yee Hing Company and the forerunner of the Chinese Masonic Society) ensured workers paid off the cost of their passage.[12] Colonial authorities supported these arrangements as the free movement of Chinese labour fostered beneficial arrangements for British ships in Chinese ports.

1 Australian Data Archive, 1861 Census http://hccda.anu.edu.au/pages/NSW-1861-census-02_3
2 http://hccda.anu.edu.au/pages/NSW-1861-census-02_13
3 http://hccda.anu.edu.au/pages/NSW-1861-census-04_4
4 http://hccda.anu.edu.au/pages/NSW-1861-census-05_138; http://hccda.anu.edu.au/pages/NSW-1861-census-05_338
5 http://hccda.anu.edu.au/pages/NSW-1861-census-05_138
6 http://hccda.ada.edu.au/tables/NSW-1891-census-02_750
7 http://hccda.ada.edu.au/tables/NSW-1891-census-02_34-1
8 http://hccda.ada.edu.au/tables/NSW-1891-census-02_750 and http://hccda.ada.edu.au/tables/NSW-1891-census-02_751
9 http://hccda.ada.edu.au/tables/NSW-1891-census-02_747
10 http://hccda.anu.edu.au/pages/NSW-1891-census-02_749; http://hccda.anu.edu.au/pages/NSW-1891-census-02_751
11 http://hccda.anu.edu.au/pages/NSW-1891-census-02_469
12 John Fitzgerald, *Big White Lie: Chinese Australians in White Australia,* Sydney: University of New South Wales Press, 2007

The Australian Agricultural Company imported Chinese labourers, especially once transportation of convicts ended and the gold rushes lured workers from the pastoral stations to the diggings. Chinese people were also attracted to the goldfields, with many heading straight from the ship they arrived on to diggings in the Central West of NSW, or Victoria, or walking overland from other colonies. Chinese merchants and workers supported the people living on the diggings, selling tools to miners, arranging haulage, and growing food for sale, but the vast majority of Chinese on the goldfields were diggers. They attracted the ire of European miners because, by working in foreman-led crews of 10–30 and adopting a systematic approach, they managed to find gold on old diggings that had been discarded and yield good finds on fresh claims. In the desperation of the goldfields, success could breed resentment, which was amplified by racism – often the Chinese were accused of taking white men's claims and scapegoated for the disappointments suffered by fellow diggers.[13] After anti-Chinese riots at the Bendigo goldfield in July 1854 the Victorian government imposed an entry tax of 10 pounds on Chinese immigrants and taxed Chinese residents.

The State of NSW, after troubles on the gold fields in the Central West and a series of vicious riots by European miners at Burrangong (Lambing Flat) against the Chinese, passed *The Chinese Immigration Restriction Act 1861*. Ships could only carry one Chinese man per ten tons of freight and breaches resulted in fines of ten pounds per person and even confiscation of the vessel. All arriving Chinese, whether by land or sea, had to pay a fee of ten pounds and those already in the Colony were to register with a Gold Commissioner or Clerk of Petty Sessions. Chinese people were unable to seek naturalisation, which was necessary if migrants wished to buy land or vote, until the Act was repealed in 1867.[14] Acts directly aimed at restricting the influx of Chinese were passed in NSW in 1881 and 1887, and naturalisation was again stopped for Chinese migrants. The first act of the Parliament of the Commonwealth of Australia was the *Immigration Restriction Act 1901*, or the 'White Australia Policy', which meant Chinese migrants could not become citizens again in Australia until 1957.

Gold was discovered on Australian Agricultural Company lands in 1852 at Nundle and Copeland, near Gloucester, in 1879.[15] Chinese diggers worked these goldfields – at the time of the Burrangong riots the *Tamworth Examiner* and *Empire* newspaper wrote foully-worded reports about the 'deep and dangerous' anti-Chinese feeling lurking in the apparently peaceful diggings at Nundle. The article complained about 'celestial locusts' in a 'bilious swarm' taking over remunerative goldfields from Europeans. The 'old and inexhaustible' Oakenville Creek on the Peel River was reported to be 'almost entirely in the possession of the Mongolians, who work over and over again the debris of bygone palmy days–their strong parties and peculiar system giving them in this kind of work an immense advantage over other diggers.'[16] It seems Chinese were undeterred – in 1866 the Northern Gold-fields supported 2500 diggers, of whom half were Chinese.[17] At Bowling Alley Point at Nundle in 1879, a party of 12 Chinese washed up 50 ounces of gold from an old field after labouring for about seven weeks.[18]

Although most of the Chinese migrants intended to return home, some stayed on the Liverpool Plains. We can know something about them by examining applications for naturalisations by Chinese men who wished to buy property. Many, like Ah Kum and Cha Fook, both from Guangdong, had been at Nundle

13 State Library of NSW, Eureka! The Rush for Gold: Minority miners, http://www.sl.nsw.gov.au/stories/eureka-rush-gold/minority-miners

14 'Chinese Immigration Act.' *The Maitland Mercury and Hunter River General Advertiser*, 28 November 1861: 2. http://nla.gov.au/nla.news-article18685277.

15 NSW Department of Primary Industries, Prime Facts, February 2007; Nundle Gold, https://www.resourcesandenergy.nsw.gov.au/__data/assets/pdf_file/0010/109495/nundle-gold.pdf; Copeland gold deposits, https://www.resourcesandenergy.nsw.gov.au/__data/assets/pdf_file/0011/109676/copeland-gold-deposits.pdf

16 'ANTI-CHINESE FEELING AT NUNDLE.' *Empire (Sydney, NSW : 1850 - 1875)* 22 August 1861: 8. http://nla.gov.au/nla.news-article60482638.

17 'THE ROCKY RIVER GOLD-FIELD.' *The Sydney Morning Herald* 26 January 1866: 6. http://nla.gov.au/nla.news-article13125412.

18 'The Nundle Diggings.' *Newcastle Morning Herald and Miners' Advocate* 16 December 1879: 2. http://nla.gov.au/nla.news-article135961091.

and Bowling Alley Point for two decades.[19] Others who sought naturalisation were agricultural workers. John Kan was one of the labourers imported by the Australian Agricultural Company. He arrived in 1852 and was living at West Pine Ridge Mooki in 1875 when he became naturalised. He described himself as a bushman and declared he 'has married & christened, desirous of selecting & making himself a home. Arrived per Port Stephens Company, Captain Lawson'.[20] Samuel Ring was a shepherd at Warlandi Range near Murrurundi. He had arrived in 1860 and sought naturalisation in 1875 and said 'wishes to hold real property' and 'wishing to be enabled to hold land.'[21] Ulong, also a shepherd, arrived in the same year and was at Werris Creek in 1874 when he said he was 'Desirous of freehold land selection under provisions of the Crown Lands Alienation Act'.[22] John Sydney arrived in 1852 and was a steward in his 70s when he applied in 1872.[23] Thomas Danswan (Dunswan) sought naturalisation in 1876, and gave his occupation as farmer and said he 'desires to purchase Crown Land in District of Murrurundi'.[24]

Chinese market gardens adorned many towns in NSW, including those on the Liverpool Plains. Dorothy Durrant refers to a Chinese market garden on the creek near 'Werriston' woolshed run by Lee Cum Chean. At Willow Tree, a man named Chang had a market garden near the present rodeo ground – according to Durrant, he was an ancestor of Victor Chang, the late heart specialist.[25] The 1891 Census mentions 10 Chinese men living in Quirindi and Chinese gardeners worked on the creek flats at Quirindi. In 1890, a Chinese man called Jimmy Ah Dett murdered his 'paramour' Sarah Donalds and buried her in his Quirindi market garden, telling neighbours she had run away to Glen Innes.[26] In 1899 a Quirindi boy was charged with destroying vegetables in the garden belonging to a man called Sow.

In 1902 market gardener Jong Jack sent a young relative to the Quirindi Public School. Local boys were unable to resist tormenting the boy for his language and dress:

> The lad seems to be a quiet, decent little fellow, eager to learn the manners and customs of bis adopted country — if his schoolmates will only let him. The other morning in school one boy could not resist the temptation of interfering with the pigtail of the youth from far Cathay, and caused a swell of indignation within the brain of the tormented. It was only a joke! The recess time arrived, and on getting into the playground, the celestial 'went for' his white schoolfellow like a small hurricane and placed him *hors de combat* in a trice. This was another joke! The Chinese boy then left the scene, saying a lot of things in his own language. The headmaster, upon being informed of the matter, grasped the situation at once, and induced the truant to return to the school, and promised the next boy who interfered with the headpiece of the yellow boy a good wholesome licking.[27]

The advent of the *Immigration Restriction Act 1901* severely restricted arrivals. Those who could not pass an English dictation test were excluded. The test caught up with many Chinese people who had poor paperwork – market gardener Willie Chong, who had worked in Quirindi and Tamworth and registered as an alien during the Great War, was sentenced to six months' hard labour at Wagga Wagga for failing a dictation test and being unable to prove he had been in the country before 1901.[28]

19 State Records NSW, Naturalisation Certificates, 4/1195, 4/1197 and 4/1202

20 State Records NSW, Naturalisation Certificates, 4/1198

21 State Records NSW, Naturalisation Certificates, 4/1198

22 State Records NSW, Naturalisation Certificates, 4/1194

23 State Records NSW, Naturalisation Certificates, 4/1194

24 State Records NSW, Naturalisation Certificates, 4/1198

25 Durrant 2005

26 'SUPPOSED MURDER AT QUIRINDI.' *The Herald (Melbourne, Vic. : 1861 - 1954)* 29 April 1890: 1. http://nla.gov.au/nla.news-article241347874; 'The Quirindi Tragedy.' *The Scone Advocate* 10 May 1890: 2. http://nla.gov.au/nla.news-article161604021.

27 'OUR QUIRINDI LETTER.' *The Maitland Daily Mercury,* 1 October 1902: 6. http://nla.gov.au/nla.news-article123446221.

28 'PROHIBITED MIGRANT' *Daily Advertiser,* 14 January 1928: 1. http://nla.gov.au/nla.news-article145170389.

Chinese businesses were also part of the main streets of the towns of the Liverpool Plains. Wing Wah had a shop in Station Street, Quirindi in 1901 and other well-known families in the commercial life of Quirindi were Sing Sing, Nighjoy, Gilbert Sue, and Mew Sum.[29] A Chinese firm from Quirindi opened a branch store in Wallabadah in the 1880s.[30] At Werris Creek, the Sun On Lee Company was a well-known Chinese business.[31] Dennis Hickey was convicted of assaulting Ah Yen outside the chemist's shop in Quirindi in 1895.[32] Gangs of labourers were noted in Quirindi, burr cutting, in 1917[33] and in 1923 Willy Joey Shing was found suffering on the Northern Road eight miles from Quirindi 'with his leg practically burned off below the knee' yet stoically refusing assistance. The leg was amputated at Quirindi Hospital.[34]

Stories of death sometimes revealing of the lives of Chinese people in the district. Lee War Ick travelled to Sydney for medical treatment in 1911 but died in a house in Campbell Street in Surry Hills before he could be treated.[35] Campbell Street was, at that time, a favoured area for Sydney's Chinese families, so it is fair to assume Ick was seeking support with Chinese relatives and friends. In February 1919, the death of 'the Chinese storekeeper' Young in the influenza pandemic at Quirindi caused a rush on inoculation centres.[36] The panic was widespread – Young had recently travelled from Melbourne and newspapers reported he had been trying to bring his wife to Australia.[37] In truth, his wife Amy was already here and had borne him two children – their fate is discussed at 9.2.3.

2.4.2 Migrants from Europe and the Middle East

There was some German migration in the nineteenth century, which was noted at Quipolly and Gaspard where names like Stenz, Gros, Leis, Grossler, Cramer (Kremer) planted vineyards and orcharding.[38] German residents were interned during the Great War and the vast majority were deported afterwards.[39]

George Kinch of Cosmos Photographic Studio in the Quirindi Gazette Chambers in George St was a Dane. George Dann, a Syrian, had a store in Station Street Quirindi, and property just south of town. Other Syrians included Arthur Saady, who started in business in Quirindi in 1937 and stayed for 32 years.[40] Anthony Assef & Sons also began in the 1930s. Lebanese-Australian Olympic wrestler Edward Scarf was born in Quirindi in 1908 to grocer Michael Scarf (formerly Alissis) and his wife Amelia, nee Zraysarty.[41] The father of Sister Ellen Savage, who survived the sinking of the hospital ship *Centaur* in 1943 was Russian (her mother was Nurse Sarah Mulheron of Quirindi District Hospital, 3.9).[42] Indian hawkers appear in the historic record and there were some stores in the area run by Indians, such as Ramatulla in southern George Street, Quirindi, and Smiler & Co. in Willow Tree.[43]

29 Durrant, 2005.

30 'WALLABADAH.' *Australian Town and Country Journal* 12 August 1882: 40. http://nla.gov.au/nla.news-article70989668.

31 Durrant 2005

32 'QUIRINDI.' *The Maitland Daily Mercury,* 20 August 1895: 2. http://nla.gov.au/nla.news-article121321531.

33 'INFLUX OF CHINESE.' *The Muswellbrook Chronicle,* 19 May 1917: 1. http://nla.gov.au/nla.news-article107557726.

34 'STOICISM OF A CHINESE' *Singleton Argus,* 11 August 1923: 6. http://nla.gov.au/nla.news-article80943652.

35 'DEATH OF CHINAMAN.' *The Tamworth Daily Observer* 13 June 1911: 2. http://nla.gov.au/nla.news-article107384861.

36 'DEATH AT QUIRINDI' *The Sun* 23 February 1919: 2. http://nla.gov.au/nla.news-article222640083.

37 'MELBOURNE MENACE TO COUNTRY' *The Riverine Herald,* 28 February 1919: 2. http://nla.gov.au/nla.news-article115136059.

38 M Scott: The Quipolly Valley, p 25.

39 Naomi Parry et al, New South Wales and the Great War, 2016.

40 Durrant: Quirindi 1919-1939, p 81.

41 Tom Sear, 'Scarf, Edward Richard (1908–1980)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/scarf-edward-richard-11623/text20757, published first in hardcopy 2002.

42 Fran de Groen, 'Savage, Ellen (1912–1985)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/savage-ellen-15752/text26940, published first in hardcopy 2012.

43 QDHS Journal **II-4**-113 (Breeza); **II-6**-25 (Colly Blue); **II-6**-101 (vans); **II-6**-115 (Marm Dean).

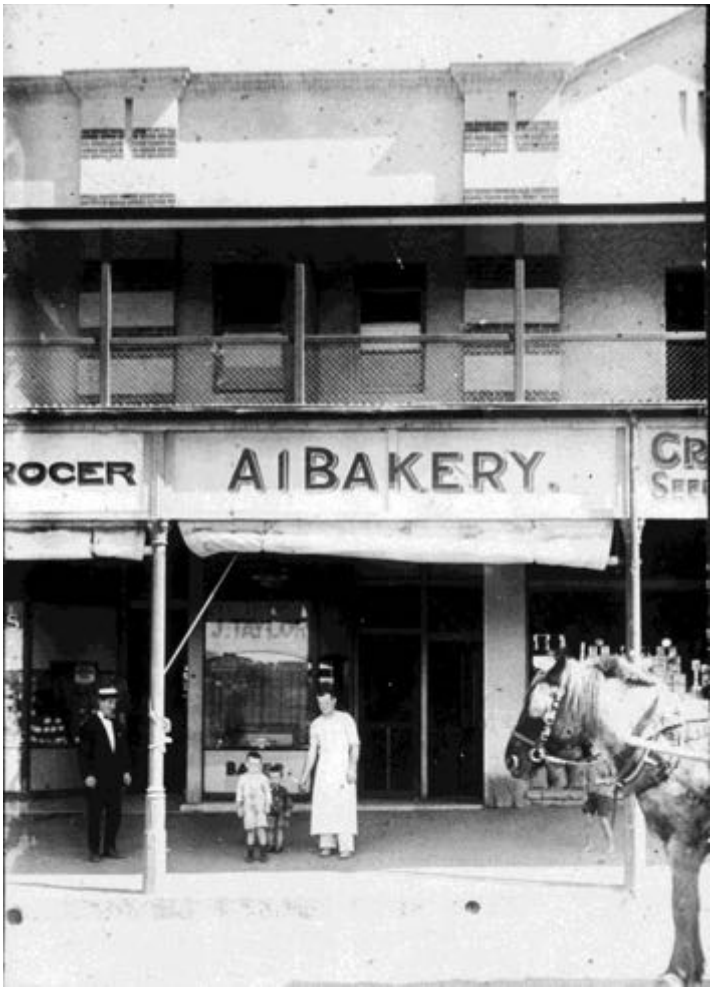


Figure 3: Mr Assef, Muir & Robert Taylor, J R Taylor, J R Taylor's A1 Bakery, Quirindi, State Library of New South Wales (hereafter SLNSW], bcp_04048

2.4.3 Greek connections

The Liverpool Plains is part of an influential Greek diaspora that connected families in the Upper Hunter, Gunnedah, Armidale, Tamworth, Lismore and Mullumbimby with Sydney and the Blue Mountains. Greek families who made their home in Quirindi included the Katsoolis, Kepreotes (Kypriotis) and Aroney (Aronis) families, who operated the Busy Bee Café in George Street and Niagara Cafe in Station Street, Quirindi. George Fardouly was based in Werris Creek.[44] These families were, like so many Greek café owners in NSW, from the island of Kythera. The Aroney family was the most far reaching – Nicholas Aroney had a Greek café at Central Station in Sydney, and Aroneys operated The Paragon Café in Katoomba, were based in Narrabri from at least 1931, and were well-known in Penrith.[45]

In 1916 John Comino wrote *Life in Australia [Zoi En Afstrallia]* to encourage Kytherans to take up opportunities in Australia, funding the book by subscriptions paid by those featured – one of those who chose to pay was Panagiotis Zach Kypriotis, who was just 21 and had settled in Australia at the age of 16 and, after four years continuous work, bought a shop in Quirindi.[46] Greek historian Peter Tsicalas has written about the Greeks in Quirindi and Werris Creek. These long extracts are worth quoting as they convey the intensity of community amongst Greek migrants in northern NSW from 1900 to 1950 and the spread of their influence:

44 S. H. Ware: A History of Werris Creek, p 86, 123.

45 *Australians and Greeks 1 The Early Years,* Sydney: Halstead Press, 1992, cited Kythera-Family.net, 2004. https://www.kythera-family.net/en/history/general-history/the-shop-keeping-phenomenon-new-south-wales-nineteeth-century-to-wwi-part-b

46 Kythera-Family.net, 2005, https://www.kythera-family.net/en/history/archive-research/panagiotis-zach-kypriotis

Quirindi

It's a fair bet that the Panaretos of either Moree or Inverell had a branch [in Quirindi] by 1902 when the 18yr old Potamonian, Leonidas George Gengos, turned up on the first train out of Circular Quay. He remained for 3yrs, followed by another 3yrs trespassing in the Spyro Panaretos possessions of Tingha and Glen Innes prior to infiltrating Vic Panaretto's Moree stronghold. His brothers, Angelo and Vasilios, spent about 6mths here in 1908 before descending on Walgett for a short period. By 1909 they were all partners in the expanding firm of Peters & Co at Inverell, which at that time had branches at Tingha, Moree, Walgett and Wagga.

In 1904 Kypriotianika farewelled 12yr old Peter Zacharis Kepreotes who brought the village colours to Quirindi about 5yrs later. In 1914/15 he passed the standards to the Venardos and returned to Kythera to impress Eustratia Samios, but got caught by the war and upon eventual return in 1921 decided to detour to join his brother Spiro, who had in the meantime remounted the family crest in front of the Strand café at Werris Creek.

Mick Venardos and family remained through to the end of the war, leaving the shop to their employees, Angelo and Andrew Peter Christiano, who then dug in for many years. Another Christiano, Sotirios Peter, turned up post war and, after sampling the cooking, decided to open his own boot-making business.

The Katsoulis Bros, Jim and Spiro, the sons of Nick James of Lockhart, arrived a couple of years after the Christianos to spice up the catering competition.

Sometime in the late 1930s the Christianos moved on to Tamworth, apparently leaving the welcome mat for the return of the Kepreotes of Werris Creek. And also by the late 1930s Theofanis and Cosmas Megaloconomos of Agia Peliga had arrived in town to lecture the locals on the health benefits of consuming vast amounts of fruit and veggies.

Werris Creek

Kypriotianika established a sister village relationship with the railway town of Werris Creek in 1910 through their elusive ambassador George Peter Kepreotis, who was reinforced by junior consuls, 14yr old Emmanuel Theo Kepreotes and 18yr old Spiro Zacharias Kepreotes, in 1914. Spiro became a roving emissary 6mths later, presenting his credentials around various Tableland and Hunter towns until returning to take over the head office in 1918 after the others were reassigned. Emmanuel eventually opened a consulate at Gunnedah while George was sent on a secret mission.

Spiro, who landed in 1912, flew the flag alone until 1921/22 when he was joined by his brother Peter who, refreshed after a workout with the Greek army, immediately began to beget the next generation of Werrispriotians with his bride Eustratia Samios. It was getting a bit crowded by the late 1920s prompting Spiro to move back to Quirindi, one of his old short duration haunts.

Contributing to the overcrowding was George Con Fardouly and family who had turned up from Molong around the same time as Peter returned to the kitchen and established one of the ubiquitous White Rose Cafes. They were still there when Peter died during WW2 and Eustratia and the children carried on the business into the late 1940s, at which time it's believed Spiro returned to carry on the family association with the place, another rare island of True Believers in the surrounding sea of the Country Party.

> For some obscure reason Werris Creek was chosen as the venue for the first meeting to form AHEPA [Australasian Hellenic Educational Progressive Association]. The get-together was initiated by Nick Harry Andronicos of Scone and Jim George Zantiotis of Warialda who rounded up the usual suspects. In August 1934 the 32 attending Greeks elected the following committee: Nick Andronicos (President), Lambros Megaloconomos and Phillip Feros (Vice Presidents), Chris Souris (Secretary), Jim Zantiotis (Asst Sec) and Lambros Souris (Treasurer), with Emmanuel Kypriotis, Harry Fardouly, Angelo Christianos, John Moulos, Nick Feros, Peter Kypriotis, Sarantos Souris, Dimitrios Catsoulis, Emmanuel Aroney and Anthony Barboutis, as non-executive members. (Thank you Denis Conomos)[47]

The Werris Creek meeting to which Tsicalas refers occurred in May 1934. AHEPA is part of the largest Hellenic Association in the world with chapters in the United States, Canada, Greece, Cyprus, Australia and New Zealand. The American Hellenic Progressive Educational Association was established in 1922 by Greek Americans to protect Hellenes from prejudice and discrimination. Peter Kypriotis (also spelled Kepreotis) had a shop in Single Street in Werris Creek and was naturalised in 1928 at the same time as Nick Andronicus, who was from Scone.[48] Its goals were educational:

> It is felt by members of the Association that having adopted Australia as a home and not merely as a place wherein money may be accumulated, their children should be trained to become truly Australian in outlook and citizenship; in short, be what they are by birth — Australians. At the same time citizenship in even a broader sense will be inculcated, one that that is a basic principle of Christianity itself — the duty of a man to his neighbour.[49]

The first three AHEPA conferences were held in Werris Creek, Gunnedah and Armidale. The conference returned to Werris Creek in 1935 and MLA HC Carter and MHA VC Thompson attended, along with Archbishop Timotheos Evangelinidis of the Greek Church in Australia and Mr J Kokotakis, Consul-General for Greece in Australia.[50] AHEPA remains active today, and its corporate history acknowledges the organisation had its origins in Werris Creek.[51]

2.4.4 Postwar migration

Dorothy Durrant makes mention of Italian prisoners of war in the district during World War II, some of whom returned as 'New Australians' after the war.[52] Further research is required to assess how many Italian internees there were in the district and when they might have returned. The Quirindi District Historical Society has, according to Durrant, copies of photographs from local naturalisation ceremonies. Americans Roy and Lois Eykamp are American migrants who arrived in the 1960s and have transformed agriculture in Quirindi with their inventions (9.2.5).

47 https://www.kythera-family.net/en/history/general-history/northern-nsw-9

48 'CERTIFICATES OF NATURALIZATION.' Commonwealth of Australia Gazette (National : 1901 - 1973) 27 September 1928: 2731. http://nla.gov.au/nla.news-article232532675.

49 'A.H.E.P.A. Conference' *The Scone Advocate* 21 May 1935: 2. http://nla.gov.au/nla.news-article158992490.

50 'A.H.E.P.A. Conference' *The Scone Advocate* 21 May 1935: 2. http://nla.gov.au/nla.news-article158992490.

51 AHEPA, History, http://www.ahepa.org.au/history/

52 Durrant: Quirindi 1950-1966, p 86.

3. Australian theme: Developing local, regional and national economies

3.1 NSW theme: Agriculture

Activities relating to the cultivation and rearing of plant and animal species, usually for commercial purposes, can include aquaculture.

> The black soil farmland on the Liverpool Plains is some of the most prized in the world – and unrivalled in Australia for its drought resistant groundwater supplies and ability to reliably produce high-yielding summer and winter crops.[1]

Recent work by Bill Gammage and Bruce Pascoe has summarised a vast body of research into Aboriginal land management practices and promoted wide recognition of the ways Indigenous Australians farmed country.[2] On the Liverpool Plains, Aboriginal people hunted but also cultivated the land, using fire and digging. Women, in particular, ensured the supply of vegetables and fruit as well as seeds. Thomas Mitchell observed dried native quandongs at a disused campsite and the cultivation of yams as well as pigweed and Warrigal spinach. Pigweed, mulga, sterculia, nardoo and dheal seeds were ground into cakes, while settler William Gardiner noticed a native barley grass was used to make bread.[3] As Pascoe points out, there is extensive research to show that these valued food plants were not 'wild' but were domesticated – Aboriginal people developed monocultures and fostered the growth of plant communities that met their dietary needs, such as grasslands and yam beds.[4]

In nearly 200 years of white settlement on the Liverpool Plains, farmers have adapted their traditional European farming practices to the heavy black soils of the Liverpool Plains to produce wheat, sorghum and sunflowers. Wheat growing became possible with new seed varieties and mechanisation improved tillage, handling and transportation. Tobacco has been a useful crop during times of drought.[5] Recent innovations in irrigation, tapping aquifers, and in soil management have enabled more diverse agriculture and broadacre farming. The lighter soils of the ridges have responded well to fertiliser applications, while the addition of zinc to the black soil has boosted yields.[6]

3.1.1 Wheat

Early settlers to the region grew grain crops for domestic consumption and sold any surplus. In the period 1860 to 1880, wheat growing moved away from the coastal areas of NSW to the inland, owing to outbreaks of wheat rust in coastal crops and the availability of land due to the closer settlement encouraged by the Robertson Land Acts.[7] The NSW Government tried to encourage wheat-growing in the north-west but the heavy soils of the Liverpool Plains meant it was back-breaking work. RJ Pollock farmed just east of Quirindi and cultivated the soil with a wooden plough that had no wheels and was drawn by six bullocks. He reaped with a sickle and threshed the wheat with a flail.[8] Pollock diversified, becoming a pastoral agent in Quirindi and investing in hotels (see 3.2).

The distance from commercial markets, difficulties with transport and the unavailability of suitable strains of wheat possibly worked as a disincentive to large-scale cultivation. Into the early twentieth

1 Mike Foley, BHP buggers off from Caroona Coal project, The Land, 11 August 2016, https://www.theland.com.au/story/4091294/bhp-buggers-off-from-caroona-coal-all-eyes-on-shenhua/

2 Gammage, The Biggest Estate on Earth; Pascoe, Dark Emu.

3 Roworth, Kamilaroi dreaming.

4 Pascoe, *Dark Emu*, p 35–43.

5 Parry Shire Council Community Heritage Study 2001,

6 Carter, *The Upper Mooki*, p 233

7 L Godwin, 1983. The Life and Death of a Flourmill: McCrossin's Mill, Uralla. pp.67 & 68

8 Durrant 1994 p 32

century farmers persisted with the ancient and difficult Scottish plough designs, crops were generally sown and harvested by hand, and wheat winnowed and threshed by teams of labourers.[9]

New technology was gradually introduced from other areas. American built McCormick horse-drawn harvesters were available in the late nineteenth century. Around 1908 the Australian built HV McKay & Co harvester was first demonstrated in the region.[10] Grain elevators were constructed along the railway lines of NSW from 1920. These structures facilitated the storage and transport of bulk quantities of cereals, gradually replacing the tedious and labour intensive processes of bagging wheat and other crops for transport.[11] Despite this some farmers continued to bag wheat well into the 1960s.[12]

Eric Rolls noted the role of mechanisation in the postwar push to increase land under crops:

> Farmers fitted their old tractors with rubber tyres or bought new tractors already equipped with rubbers. They fitted old generators, batteries and lights and drove night and day. The cold at seven or eight kilometres an hour on an open tractor on a frosty night is unbelievable. I've taken off two pairs of gloves and slapped my hands together till my fingers had enough feeling to open my penknife to cut the twine on the bags of seed. My toes pained through two pairs of socks and boots thrust inside a cocoon of wheatbags seven thick. I've thought of knocking off but the lights of other tractors whose drivers were braving it have kept me there. Stupefied by noise and cold we sat and spiralled round our paddocks sowing wheat.[13]

New, rust resistant varieties of wheat such as Federation were introduced at the beginning of the twentieth century, making farming more viable inland and encouraging broader cultivation of wheat.

3.1.2 Dairying and smallholdings

Although the soils of the Liverpool Plains are predominately black soil, some parts were amenable to smallholdings, with the right technology, as journalist Harold M Mackenzie observed in the Federation Drought year of 1897:

> The soil for agricultural purposes between Quirindi and Wallabadah, is mostly of a rich loamy character, and easily worked, it being quite possible, even after a fall of two or three inches, to be on the fields in a short time and working with the ploughs. In places, such as Mr. Graham's for example, it is quite possible to reap from six to seven crops of lucerne in the year, equal for soil and returns to anything seen in the neighbourhood of the Maitlands …
>
> Another very marked feature in connection with the working of farms hereabouts, is the possession of agricultural machinery by a great number, the hum and whirr of strippers being heard on all sides ...[14]

Small farmers became established around Quirindi in the early 1890s when the station was subdivided by its owner into town lots and small farms which quickly became poultry farms and agricultural enterprises.[15] Underwood had a vision of converting the area into a dairying district and drove the Quirindi Dairying Co-operative until his untimely death in a riding accident put a stop to those plans.[16]

9 Rolls, E., 1982. *A Million Wild Acres*. pp.211-213

10 Rolls, E., 1982. *A Million Wild Acres*. p.213-214

11 Ryan, K, 1990. 'Storing the Golden Grain.' pp.17-19

12 Rolls, E., 1982. *A Million Wild Acres*. p.220

13 Rolls, E., 1982. *A Million Wild Acres*. p.220

14 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 27 February 1897: 11. http://nla.gov.au/nla.news-article126322637.

15 'BREVITIES.' *Evening News* 13 January 1894: 5. http://nla.gov.au/nla.news-article114070142.

16 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 27 February 1897: 11. http://nla.gov.au/nla.news-article126322637.

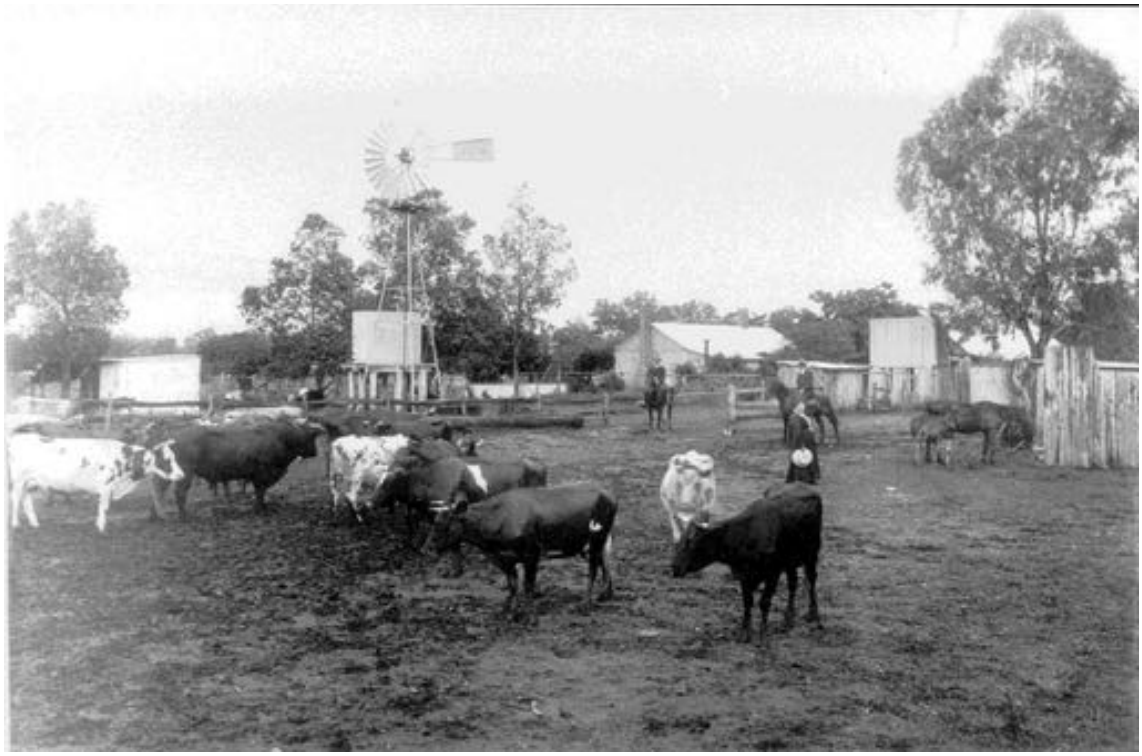


Figure 4: GE Kinch, Model farm 'Eyton'. Adam and David York on horses with their mother Mrs Hamilton York Snr Quirindi, SLNSW, bcp_04168

Nevertheless, dairying became established, along with a unique form of social organisation – the dairy co-operative. The 1890s was a period of considerable innovation in NSW – it was the time of the labour movement, friendly societies, self-help and cooperative societies. This phenomenon can be seen all over the Liverpool Plains, in shearers' unions, pastoralists organisations, and in dairy farming. Dairy farmers formed cooperatives and pooled resources to build factories to produce milk, butter and cheese and ship them to market. Co-operatives made it easier for small farmers to service their local area and sell into distant markets at a time when social reformers in large cities were hungry for pure milk supplies to combat astonishing rates of infant mortality owing to 'summer fever' (gastroenteritis). Some of these co-operatives became mainstays of the dairying industry and have survived to the present day, such as Norco, which began in 1894 as the Byron Bay-based North Coast Fresh Food & Cold Storage Co-operative Company Ltd and now supplies Coles Supermarkets, and Bega Cheese, which began in 1899 as a dairy cooperative and in recent years listed on the Australian Stock Exchange.[17]

Norco and Bega were founded in environs where there was abundant good soil, a beneficial climate, and a near constant supply of water, which was not the case on the Liverpool Plains. Nevertheless, by July 1894 there were four butter factories under development.[18] The share list of the Wallabadah Cool Climate Co-operative Dairy Company Ltd was filled to the extent of 400 shares and the Castle Mountain Farmers' Produce Association formed at the same time. Newspapers of the time reported that the members of the co-operatives were encouraged by an agent to produce butter, as it was more remunerative than dairy.[19] The Quirindi Cooperative Dairy Company was a cooperative of 12 suppliers, many on the former Underwood Estate, and was established in 1894.

A cynical observer, Mackenzie said farmers around Quirindi needed to learn to work with their heads, rather than their hands to cope with dry seasons and the dairy farmers of Quirindi 'have yet to learn that

17 'Dairy Records.' *Australian Town and Country Journal* 28 July 1894: 42. http://nla.gov.au/nla.news-article71262182; https://www.norco.com.au/; https://bega.net.au/bega-heritage.html

18 'Dairy Records.' *Australian Town and Country Journal* 28 July 1894: 42. http://nla.gov.au/nla.news-article71262182.

19 'Dairy Records.' *Australian Town and Country Journal* 14 April 1894: 42. http://nla.gov.au/nla.news-article71212550.

bad dairy cows eat just as much as good ones'. Furthermore, the livestock was rough – 'descended from the old station herds hereabouts' – and better suited to beef. Mackenzie praised the manager of Castle Mountain, Mr Foot, who was growing specific crops to feed his Ayrshire cows. Mackenzie also criticised local farmers for failing to use manure to benefit soil and improve crops and noted that some farmers even tipped manure into creeks.[20]

Figure 5: On the Tom Upperton Turnoff, Castle Mountain Butter Factory, c 1905, SLNSW, bcp_04067. This building burned to the ground in 1914, according to The Maitland Weekly Mercury 10 January 1914, http://nla.gov.au/nla.news-article128072692.

Mackenzie visited Quirindi the following week and noted the effect of one of the most severe droughts since white settlement. The co-op factory received milk from many Quirindi farmers, including Messrs Begg and Pollock, who operated a smaller holding as well as the Imperial Hotel in town. It could process 500 gallons (2,273 litres) in good years. The co-operative had just established the Quirindi Butter Factory, which processed up to 300 cans, or 3000 gallons (13,640 litres) of cream daily in the summer months.[21] The skim milk left from the cream was given to the farmers for free and fed to pigs. At that stage the plant was not yet refrigerated (3.10.2). Mackenzie noted that Mr Underwood had driven the project to such a degree that it was called Underwood's factory.[22]

The Quirindi co-op survived well into the twentieth century. The Quirindi Co-operative Dairy Company Ltd changed its name to Quirindi Co-operative Dairy Society Limited in 1925.[23] It did not record a loss until the 1950s.[24] The former Quirindi Central Butter Factory stands at 14 Smith Street.

20 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 20 February 1897: 11. http://nla.gov.au/nla.news-article126322190.

21 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 27 February 1897: 11. http://nla.gov.au/nla.news-article126322637.

22 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 27 February 1897: 11. http://nla.gov.au/nla.news-article126322637.

23 'CO-OPERATIVE, COMMUNITY SETTLEMENT AND CREDIT ACT, 1923.' *Government Gazette of the State of New South Wales (Sydney, NSW : 1901 - 2001)* 15 May 1925: 2194. http://nla.gov.au/nla.news-article223034398.

24 'Quirindi' *Singleton Argus,* 24 September 1951: 4. http://nla.gov.au/nla.news-article82760991.

3.1.3 Market gardening

As noted at 2.4.1, Chinese market gardens were established in a few locations on the banks of watercourses with a regular supply of water. Vegetable gardening was not the exclusive domain of Chinese settlers. Conditions in many river and creek valleys of the district were suitable for vegetable growing and selectors grew vegetables to supplement their incomes from other farming activities.

3.1.4 Irrigation

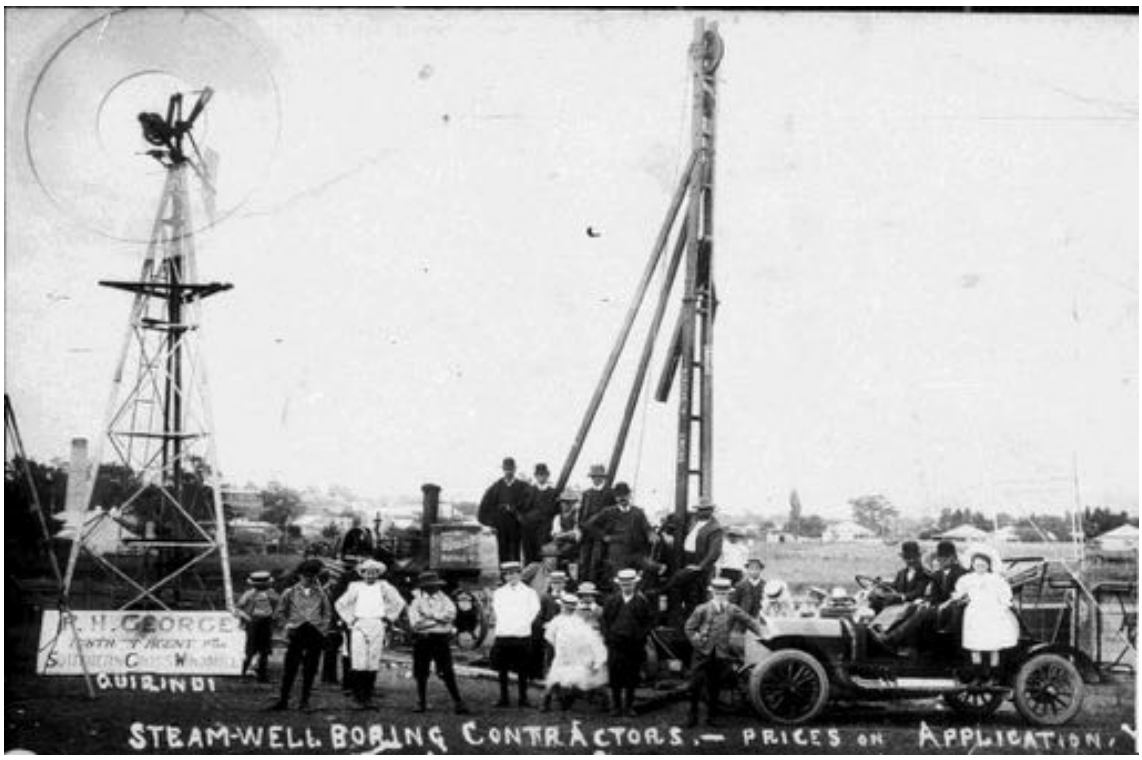


Figure 6: Demonstration of Steam Well Water Boring Contractors – Quirindi, SLNSW, bcp_04026

The task of getting water when and where it is needed has long perplexed the farmers of the Liverpool Plains. Eric Rolls described a water-pumping device installed in the Chinese market garden in Coonabarabran who had:

> … a horse driven device of their own making… A wide endless belt of greased canvas with wooden slats nailed on at intervals ran under the water and up through a wooden channel.[25]

Early settlers understood there was water in aquifers under the soil and began pumping for it as early as they could, as the image of boring equipment above, which dates from around 1910, shows. Windmills dotted the Quirindi landscape.

American migrant Roy Eykamp, who arrived in the 1960s (see 9.2.5) introduced a range of technical innovations to the local area that enabled farmers to introduce irrigation and expand dryland farming. Eykamp developed a method to tap the aquifers beneath the farm, modifying pipes with holes that enabled him to draw water through the gravel beds without blockages. Eykamp also built a land plane that enabled farmers to level their land to facilitate irrigation.[26]

25 Rolls, E., 1982. *A Million Wild Acres*. p.298
26 Roy Eykamp, *Oh What Have I Done,* 2012; Landline, 12 January 2013

3.1.5 Flour milling

Wheat was taken to larger centres for milling until John Lindsay Tebbutt, who had owned a mill in Murrurundi but extended his business to Quirindi and Wallabadah, established the first grain mill in Quirindi. This two-storey brick building, located in Fortune Street, was located across the creek from their store, which meant it had a good water supply. It was an up-to-date 'stone' mill, located on the main route to Wallabadah, so was well-used by farmers but Tebbutt encouraged them further by offering a silver cup valued at £10 to the farmer who grew the best bag of wheat within 15 miles (24 kilometres) radius of the mill. It was officially opened on the Prince of Wales' birthday, 9 November 1875. It was destroyed by fire in 1905.

JL Tebbutt & Co. later established a store in Loder Street with a branch in Wallabadah that opened in 1878. Tebbutt also built a store next to the Terminus Hotel in George Street in 1877 to take advantage of traffic from the railway, and a two-storey residence.[181] The Tebbutt family were very active in the early commercial and sporting life of Quirindi.

Alfred E Tebbutt, partner in the Tebbutt family business, purchased four acres on the eastern side of Allnutt Street in the 1880s. He subdivided this land, naming Freetrade Street as a reflection of his political alignment. Tebbutt was a trustee of the School of Arts. His house still stands at 13 Allnutt Street.

3.2 NSW theme: Commerce

Activities relating to buying, selling and exchanging goods and services.

The Gamilaroi people almost certainly traded precious objects like stones, shells, carving implements and weapons, as well as ochres, with other language groups, often at ceremonial gatherings like corroborees. Europeans introduced commercial transactions for currency to the area, and developed an economy that initially served the needs of squatters, remote workers and travellers.

3.2.1 Hotels

The earliest European commercial undertakings in the region appear to have been inns and hostelries, which are sometimes referred to as 'houses' or 'accommodation houses'. They were established close to river crossings or on specific transport routes at logical stopping places. In the days of horse transport facilities for blacksmiths, farriers, and the repair of livery were vital services, as was a place to rest at night. Enterprising proprietors soon added general stores to their businesses. Hotel proprietors served nearly every need of their community in the early years and the money they made from providing accommodation and meals, serving drinks, and providing post and even banking services, enabled them to buy town land and build considerable wealth. It is worth pointing out that many hotels were owned and operated by squatters.

From 1825, licenses for public houses were approved by courts and issued from the office of the Colonial Treasurer. Squatters often established these – George and William Loder, who staked out a claim at Quirindi in 1829, also held the licence for the Barley Mow on their land in Windsor from 1830 to 1833.[184] Dorothy Durrant states she received information that the first known business to cater to travellers and teamsters at Quirindi was that operated by William Roche or Roach on Loder's Station, at junction of the route north to Tamworth and the route north-west via Breeza and Gunnedah. Roach obtained a wine and beer licence for his house in 1843, which was a single-storey 'well-ventilated' shanty set in a 'wild and woody scene'. Roach was an ex-convict who had been transported in 1827 for abduction and worked for the Loders as a shepherd at Patricks Plains before moving to the Liverpool Plains, where he married.[185] This author could not locate anyone called Roach who was transported in 1827 and there were no publicans' licences issued in the area in 1843, but Roach was certainly there – in October of that year *The Maitland Mercury* reported the death of a bullock driver whose head was crushed by a dray at Roach's 'accommodation house'. The paper attributed the accident to drink and complained about the presence of such houses beyond the settled districts. Roach wrote to the editor to say no incident of the sort had occurred at his house and complained the story injured his business. A week later Roach took the trouble to call on the offices of *The Maitland Mercury* and the newspaper corrected its account to say the death was a terrible accident that had occurred a day's travel from Roach's place and no alcohol was involved.[186]

Durrant states William Telfer's father purchased Roach's good will and built the first public house in Quirindi in 1846, but this cannot be verified as publicans' licences for this period are lost.[187] Durrant says Telfer, former stock overseer for the AA Company, employed a stonemason from London to build a brick inn on the site, and later sold it to Isaac Friedman and Ben Nelson. It burned down in 1904. Durrant says that Ben Cook established an inn in Loder Street that was visible on town maps in 1856 – he moved it and established the grand 20-room Bird in Hand Hotel in 1866.[188]

Other early hotels for which licensing records do survive include The Donnybrook Inn at Currabubula for which John Martin Davis had the license in 1846 and Henry Chivers' The Willow Tree Inn at Chilcotts Creek (1853). By the 1850s activity on the goldfields at Nundle was pulling traffic west and the road from Quirindi to Wallabadah became busier. The first licensed publican in Wallabadah was Christina Lock, who ran the Coach and Horses at Wallabadah on the 'Goonoo Goonoo to Maitland

Road' (the New England Highway) in 1854. She held it for two years then passed the business to Richard Chambers.

John Martin Davis opened the Freemason's Arms in Currabubula in 1858.[189] In 1858 George Gurton had The Squatter's Home in Quirindi.[190]

The Marshal MacMahon Hotel was built from 1867 on the intersection of two coach runs at Wallabadah. In 1873 William Cropper was the licensee and Denis Hogan took over in 1877 – photographs of both licensees include the wives and children as well as workers, indicating how much businesses depended on family networks to survive and prosper. Although Wallabadah declined after the railway passed through Quirindi, The Marshal MacMahon remains a vital part of the streetscape and still represents the commercial centre of the village.

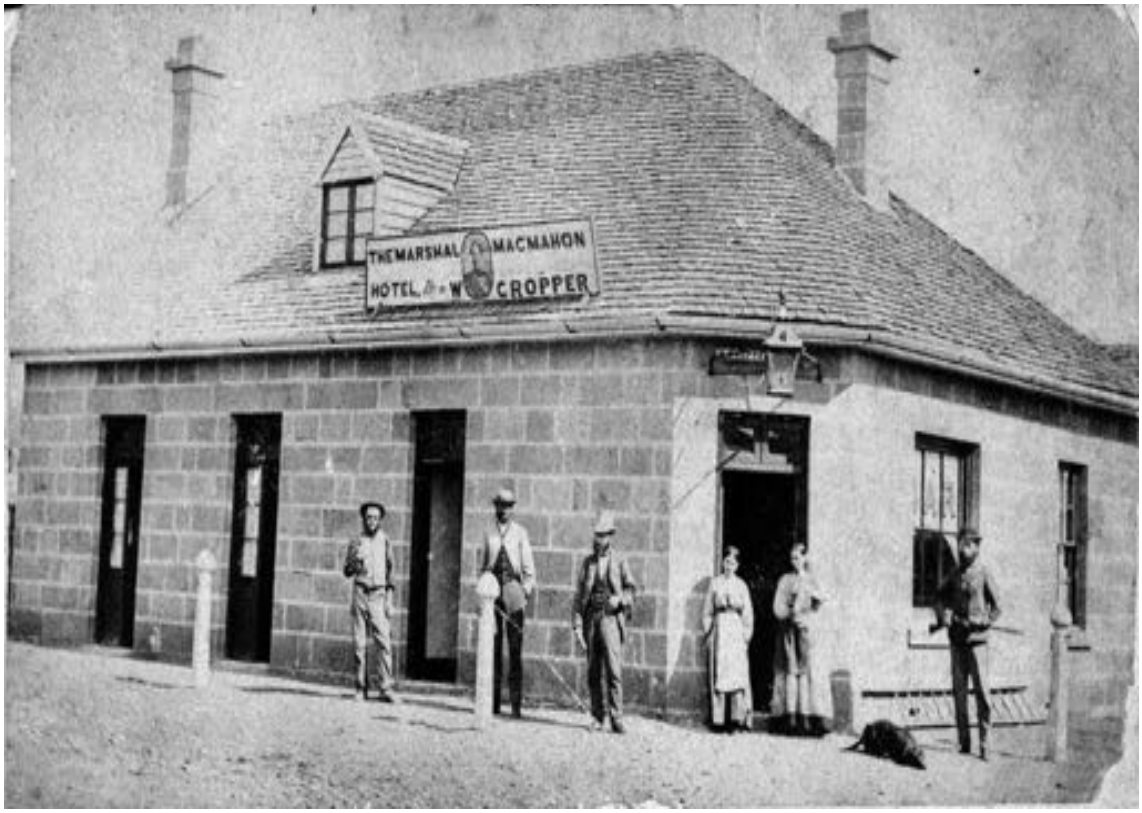


Figure 7: W Cropper, Licensee (1873-77) - Wallabadah, NSW, SLNSW, bcp_04075

Figure 8: Denis J Hogan, Licensee (1877-83) - Wallabadah, NSW, SLNSW, bcp_04074

Hotels proliferated with the railway and new ones were built to capitalise on the railway gangs. Quirindi Hotel (Native Home) was built in 1876 and later known as Doyle's Inn, while the Royal Hotel (later called the Bank Hotel) was open around the same time. The Terminus Hotel was a single-storey weatherboard hotel built in 1877, the Exchange Hotel was built in 1878, and the Commercial Hotel was built by Hugh O'Neile on George Street, Quirindi, in 1877. It was single storey when first constructed but O'Neile sold the pub in 1884.[191] By 1895 the hotel had a second floor and a fine iron lace balcony.

In the late 1890s *The Maitland Mercury* reported that the Imperial Hotel was owned by a Mr Pollock, who leased the hotel to a Mr Epstein while carrying on his agricultural business. Judging by historic photos of the period (see Retail, below) Pollock was also a pastoral4 agent.

The Imperial Hotel also sported a fine balcony, which proved its downfall in August 1901 when the hotel hosted the prize-giving ceremony at the Quirindi Polo Carnival. The crowd gathered on the balcony but it could not bear the weight of 150 dignitaries and prize winners and collapsed. Many of the members of the most important families in the district and their distinguished guests from as far away as Mudgee and Sydney were seriously injured.[192] The balcony collapse attracted attention from Sydney newspapers, who used a photograph taken by George Kinch to illustrate the disaster.

Figure 9: Commercial Hotel, George Street Quirindi with a second storey added in 1895. The building was extended over the carriageway in 1901, creating three small shops. The over footpath verandah has been removed. K Halliday and Liverpool Plains Shire Heritage Community Advisory Committee, Community Based Shire Wide Heritage Study Documents 2004-05

Figure 10: 'THE QUIRINDI HOTEL DISASTER.' The Daily Telegraph 12 August 1901: 5. http://nla.gov.au/nla.news-article237274067 – note the drawing is from a photograph by George Kinch

3.2.2 Other forms of trade

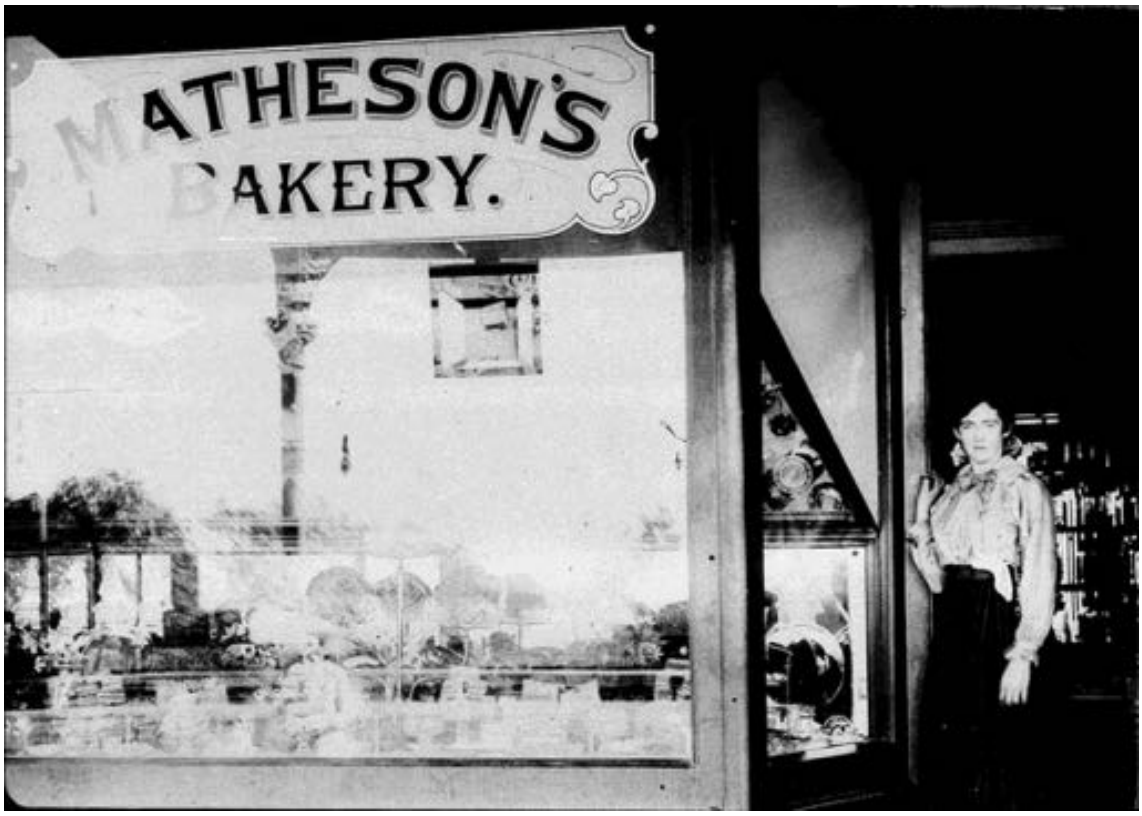


Figure 11: Women were active in retailing and food service on the Liverpool Plains and made important contributions to the local economy. Myola Studio Wallsend, Matheson's Bakery in George Street, Quirindi, circa 1915. SLNSW bcp_04049

Retailing in central commercial districts of towns is a phenomenon of the industrial revolution but has undergone major changes since the beginning of the nineteenth century. The shopping and commercial precincts of regional centres became gathering and meeting places as people travelled to town to stock up on supplies and transact business. In NSW regional towns the earliest retailers appear to have been 'general providers', which sold almost all the necessities of a growing community and were operated and owned by locals.[1]

Wallabadah, nearer the goldfields and on the northern road, was a larger and more important settlement in the 1850s. Nevertheless, the plan of Quirindi was approved in 1856 and the first sale of town allotments for building was held on 22 December 1856.[2] George Gurton of The Squatter's Home bought several and in 1858 advertised to alert 'parties travelling to or from New England, Peel, and Bingera Diggings' that he had 'laid in an entirely fresh assortment of DRAPERY, GROCERY, CLOTHING &c.,' for the public, at wholesale or retail prices in his Squatter's Home Store.[3]

Other parties who snapped up town land in Quirindi included hotelier Ben Cook and squatter Andrew Loder, who by that stage was based at Colly Creek, as well as his brother James Loder, who was based at Quirindi Station at the east of the town. As settlement and road traffic increased, specialist stores and general providers moved into Quirindi, along with stock and station agents.

The coming of the railway consolidated the town as a hub for trade and major service centre for the Liverpool Plains and Wallabadah immediately receded in importance. The effect of the railway was felt long before the line opened, as the town filled with encampments of workers from the early 1870s. The

1 Webber, K & Hoskins, I., 2003. *What's in Store*. pp.17-25

2 Durrant, Quirindi, p 22

3 'Advertising' Northern Times (Newcastle, 1857 - 1918) 21 August 1858: 3. http://nla.gov.au/nla.news-article128756381.

original town had been laid out along Loder Street but the railway was the impetus for new surveys of the land on the north, and the creation of new town allotments. New investment in the town came from Murrurundi businesses. Thomas Boulton Perry built a 'commodious' store of framed with colonial pine and blue gum and clad in iron and sold dry goods near the station and eventually formed Perry, Denshire & Co. A young Murrurundi blacksmith and wheelwright called Snape set up in the town from 1876 and blacksmithing and ironmongery businesses became increasingly important. JL Tebbutt and Son, a Murrurundi-based retailer, extended his operations to Loder Street in 1874, starting out with a store built of boards and grey calico.[4] The Tebbutts eventually owned stores and the Fortune Street flour mill in Quirindi [see Flour milling, above] as well as a store at Wallabadah. They advertised in the *Murrurundi Times* that they offered merchandise 'at such prices that the poorest persons may obtain the best articles at the very lowest rates.'[5]

Over time the general provider became less common as retailers began to specialise or to establish department stores. From the 1870s Sydney-based stores such as Anthony Hordern's mailed illustrated catalogues to customers across the state 'to instruct people dwelling in the country in the theory and practice of SHOPPING BY POST'.[6] In Quirindi in 1911 JJ Reilly set up his own department store, and his business still graces the streetscape, albeit in new buildings.[7] Rowntree and Sons, later called CS Rowntree & Co, was another notable store, run by Cameron Sutcliffe Rowntree.[8]

Other key businesses were bakeries and butchers, which initially began in humble buildings like EJ Trayhurn's bark-roofed slab hut but later built more refined establishments. The first chemist, Mr Street, began operating from the Royal Hotel (Heritage Motel) in 1877.[9]

In the 1880s, after the arrival of the railway, Quirindi grew fourfold to 1139 people. The major public buildings, like the Court House, Post Office, School of Arts and schools were accompanied by a Progress Association, a newspaper and Quirindi Municipal Council (1890), as well as a set of flourishing social organisations such as Manchester Unity Order of Oddfellows, Loyal Orange Order, trade unions, farmers and pastoralists' associations and the friendly societies who ensured people were looked after in times of trouble and sickness. The town was well-established.

4 Durrant, Quirindi, 49

5 Ibid, pp 49-51

6 Webber, K & Hoskins, I., 2003. *What's in Store*. p.10

7 https://www.abc.net.au/news/2018-10-01/the-cwa-secretary-leading-the-charge-in-drought-battle/10312598

8 G. P. Walsh, 'Rowntree, Thomas Stephenson (1818–1902)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/rowntree-thomas-stephenson-4518/text7393, published first in hardcopy 1976; 'NOTICE OF DISSOLUTION OF PARTNERSHIP.' *Government Gazette of the State of New South Wales (Sydney, NSW : 1901 - 2001)* 8 December 1933: 4331. http://nla.gov.au/nla.news-article223540783.

9 Durrant, Quirindi, p 83

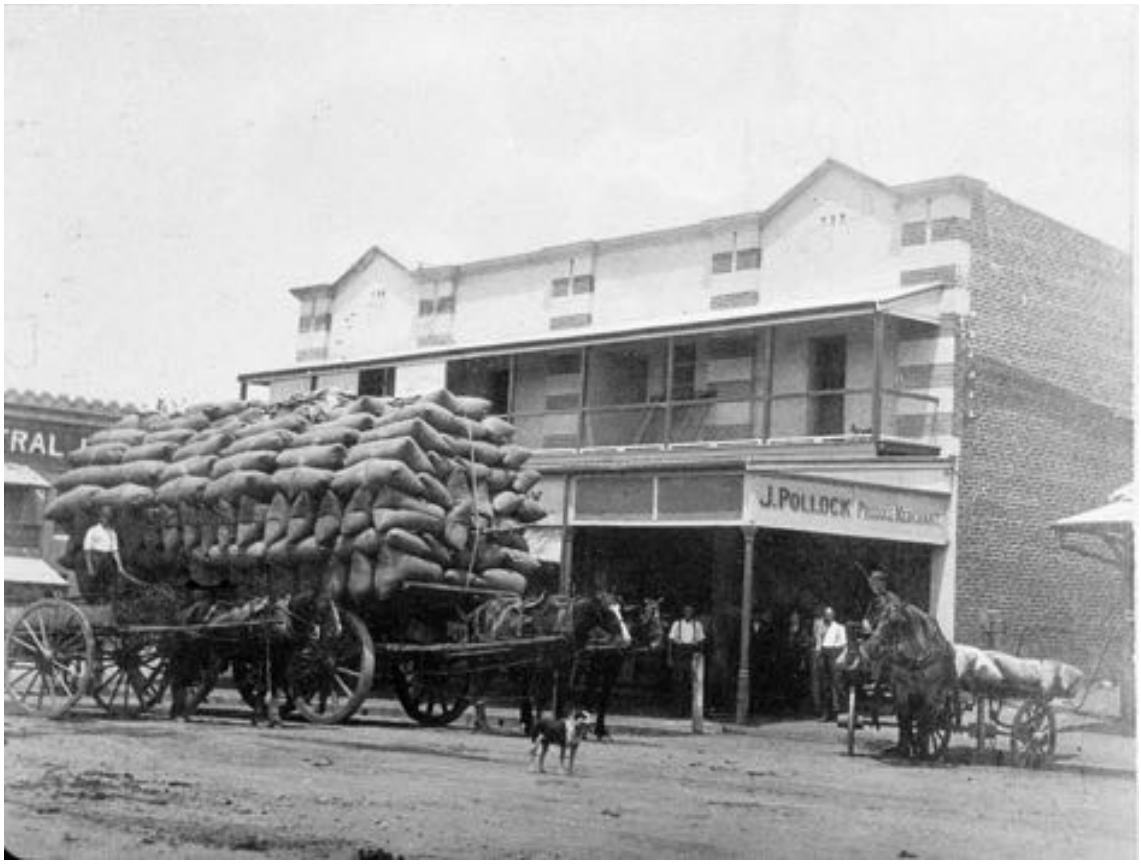


Figure 12: Cosmos Studio, Quirindi, a wagon load of chaff outside J Pollock, Produce Merchant, Digital order no:bcp_04062

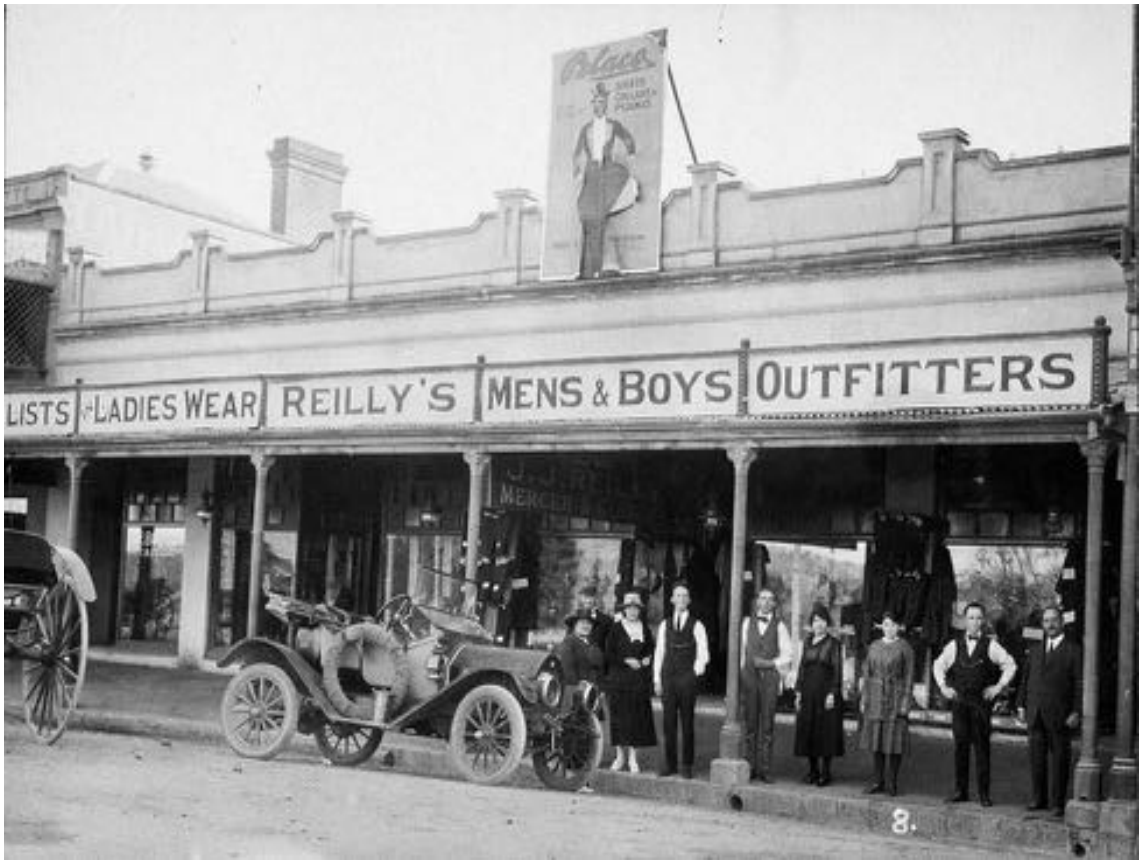


Figure 13: JJ Reilly's, Mercer & Clothier 1923, SLNSW, bcp_04044h. This building replaced JL Tebbutt's Commonwealth Arcade Store, which was destroyed by fire.

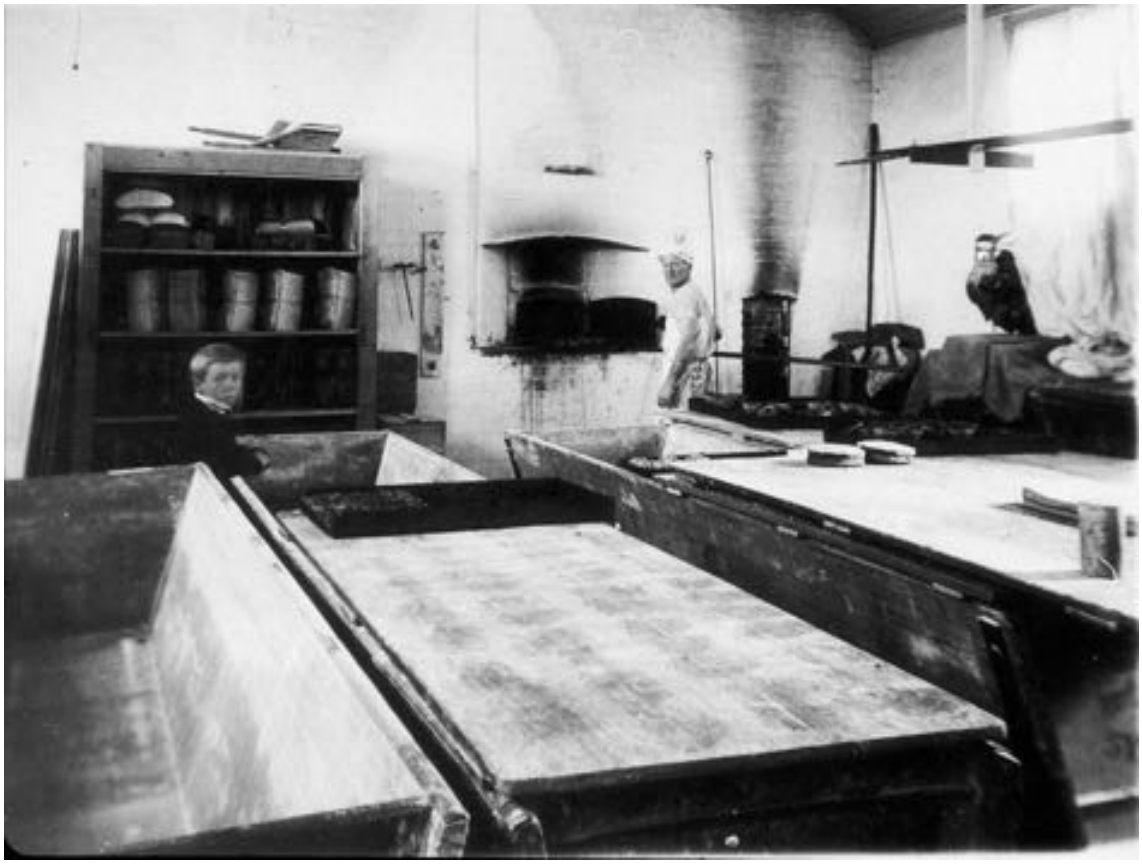


Figure 14: Robert Taylor, J R Taylor, J R Taylor's A1 Bakery (interior) Digital order no:bcp_04047

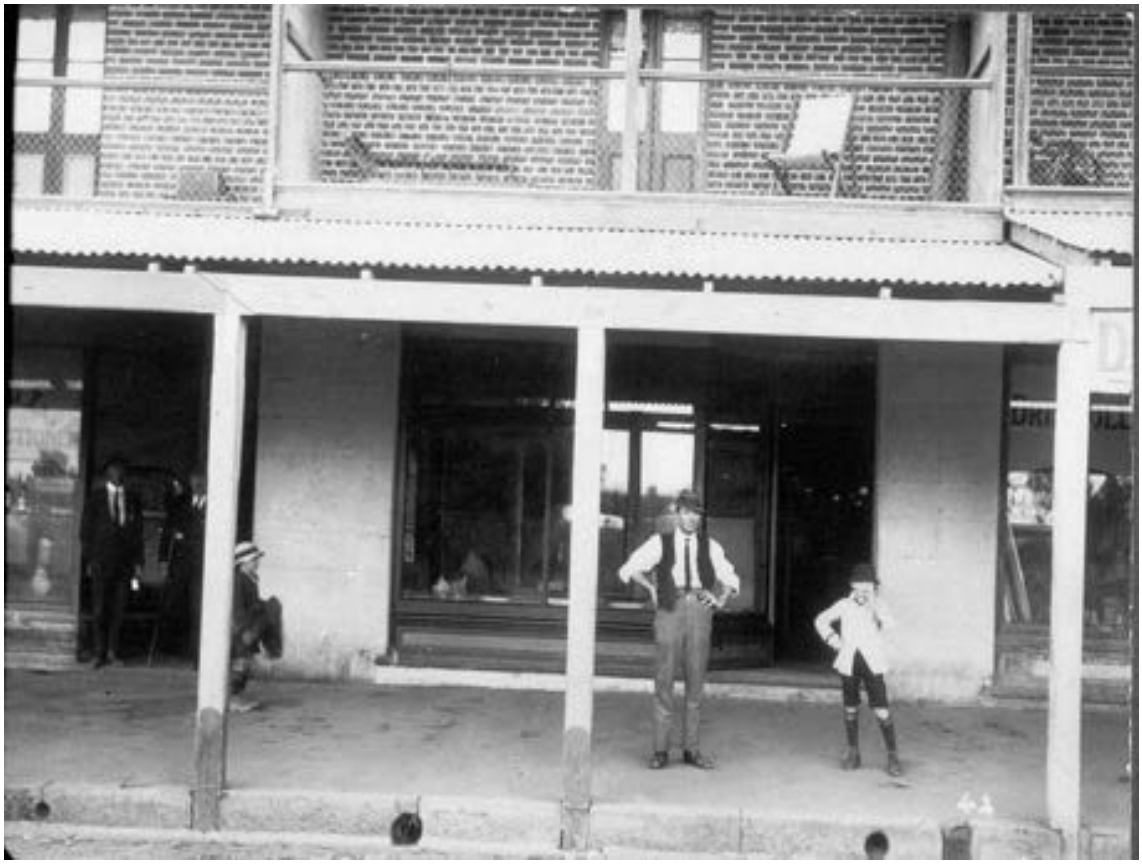


Figure 15: Now part of Sunflower motel, George street - Quirindi, NSW, bcp_04164, c 1917, Jack Bridge (with school bag), Ernest Hamilton and Lex Hamilton. Hamilton's Smallgoods Shop

Old-style newspapers carried their classifieds on the front page, which provides a snapshot of local offerings. In 1906 the front page of the *Quirindi Herald and District News* featured advertisements for saddlers, harness and collar makers, grocers, fruiters, undertakers, stock and station agents and valuers, dentists, solicitors lending trust moneys, hoteliers, bicycle engineer's shops, Comino and Panaretto's oyster and refreshment rooms, hairdressers, tobacconists and painters and decorators. Cullen Brothers and Co displayed a picture of their Federal Coach Factory, 'established twenty years right opposite the goodshed Station-Street, Quirindi' and offered 'buggies in any design, coaches of any size, sulkies: we turn out over 100 a year.'[10] A number of sporting agents said they communicated with Hobart by every steamer which indicates how much Quirindi relied on the port of Newcastle and the east coast shipping trade. At the time Tasmania, rich in mineral, pastoral and agricultural resources, boasted a capital that was bigger than Newcastle and must have seemed fashionable in comparison.

Figure 16: Two horse sulky in George Street - Quirindi, NSW, SLNSW bcp_04061, c 1913, F H Watt

The names on these advertisements show that retail was an important sector for women's economic and social activities. Many small businesses were run by married couples, even if the business was often conducted in the man's name.[11] Women were also sole proprietors of dressmaking businesses, boarding houses, and retail stores. 'The Misses M and E Miller' sold hot pies, coffee, tea and scones, fruit and other groceries, A O'Halloran was the proprietress of the Terminus Hotel, and Miss Barry sold millinery and material for fancy work and painting. Miss A Sweeney ran a dressmaking and millinery business in Allnutt Street next to her sister's private hospital, had secured the services of a 'first-class' employee from Victoria and was 'prepared to execute orders at the shortest notice'. One of the more interesting

10 'Advertising' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 19 June 1906: 4. http://nla.gov.au/nla.news-article234151362.
11 Catherine Bishop, Minding her own business : colonial businesswomen in Sydney. NewSouth Publishing, Sydney, NSW, 2015.

advertisements for a professional woman that of Mrs M Clarance-White, 'honorary dental surgeon to the Quirindi Hospital and Surgeon Dentist 'The Poplars'', who ran clinics in Murrurundi.[12] (See 3.9)

Chain stores such as Woolworths, established in Sydney in 1924, provided the next challenge to local retailers.[13] Many country-based businesses emulated the model of the chain store by opening branches across a region. The latest challenge to retailers in regional centres comes from the development of shopping malls in regional centres, which draw more mobile populations towards larger centres, to the detriment of the retailers of smaller towns.

Commercial enterprises helped to sustain the rural industries of the region through the vagaries of economic and weather cycles by providing lines of credit:

> Wool firms carried many farmers through hard times. They stocked everything to do with sheep from drenches to wool bales, tar, fencing materials, even boots. … Customers were able to borrow from the wool firms against their next year's clip.[14]

In the early and mid-twentieth centuries many small landholders and pastoral workers supplemented their incomes by trapping rabbits and selling their pelts. Skin buyer's shops were an important element of local economies. The CWA hall in Tooraweenah was originally a wool and skin buyer's shop.[15]

3.2.3 Financial services

As with retail banking in the Liverpool Plains began in the early hotels of the district – hoteliers ran lines of credit and then acted as agents for banks. By the mid-1870s banking was emerging in Quirindi. The Commercial Banking Company (CBC) opened in the Bird in Hand Hotel in the mid-1870s – the safe, when brought from Murrurundi, proved too big to fit into the hotel so it sat on the verandah for two years, guarded by a 'navvy' (railway ganger) called Ginger.[16] The Government Savings Bank of NSW conducted an agency from the post office in 1882.[17]

Purpose-built bank buildings followed in the 1880s. The CBC Bank was initially housed in weatherboard quarters on the corner of George and Thomas Streets in the former Royal Hotel, which reopened later as the Bank Hotel. It then moved into 124 George Street in 1889 before building 136 George Street in 1941. It is now the National Australia Bank. The Australian Joint Stock Bank first rented premises in the School of Arts in 1887 but then erected an imposing two-storey bank building and residence (Westpac) that was designed by noted architect John Sulman between 1889 and 1890.The former Rural Bank building is now occupied by the Nungaroo Land Council.[18] Such buildings indicated both the aspirations of the bank, and the bank's expectations of the town.

In 1880, when the CBC was still in the Royal Hotel, two men held up Mr RA Allen, the manager, and his wife and sister. The principal in the crime was Jack Bradshaw, who spent his 12 years hard labour writing a book about his exploits called *Sticking up of the Quirindi Bank without shedding of blood* and styled himself 'the last of the bushrangers'.[19]

The Commercial Banking Company established a branch in the railway town of Werris Creek in 1907, in Willow Tree in 1912, and in Currabubula in 1934.

12 'Advertising' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 19 June 1906: 4. http://nla.gov.au/nla.news-article234151362.
13 Webber, K & Hoskins, I., 2003. *What's in Store*. p.24
14 Shumack, E., 1999. *Going Bush to Goolhi.* p.9
15 Willott, G., 1984. A Hundred Years of Education in Tooraweenah 1884-1984. p.23
16 Durrant, 1994, p 34
17 Durrant, Quirindi, p 77
18 Durrant, Quirindi, 81-82
19 Durrant, Quirindi, pp 59-61

Figure 17: Australian Bank of Commerce, photographed by JH Johnson, SLNSW_04041

3.2.4 Commercial activity in Werris Creek

> Werris Creek is known as "The first railway town in NSW," as it is the first town in NSW to exist solely because of the railway … The town grew into a thriving railway service centre around the railway station and still today the railway provides the town with much of its wealth, employment and culture.[20]

There was no settlement at all in Werris Creek in 1877 so the major junction of three railway lines was sited 'in splendid isolation in the middle of a paddock owned as a free selection by pastoralist George Single.'[21] The town developed with, and because of, the railway, growing to 1000 people by World War One and to 2500 by the 1950s. It has fallen since to the level it reached at World War One. As a result of this development Single Street, which faces the railway, has a good array of early-to-mid-twentieth century commercial buildings. As noted at 2.4.3, Greek families made their home in Werris Creek from the early 1910s, and historian Peter Tsicalas nicknamed them Werrispriotians. The town at the time boasted a range of refreshment rooms, Trouville's Loco Hotel and Patterson's Picture Palace.[22]

In the late 1920s Single Street businesses included Leo O'Neill, 'Gent's High-Class Tailor', OJ Meyer at the Loco Bakery and David Taylor Merchants and Employers.[23] Tooth & Company hotels at the time bore names like The Commercial, Railway, Locomotive and Signal.[24] A January 1930 fire in Single

20 Otto Cserhalmi and Partners Pty Ltd for Railcorp Office of Rail Heritage, Werris Creek Railway Precinct Conservation Management Strategy, June 2007, p 1

21 Cserhalmi and Partners, Werris Creek Railway Precinct CMP Strategy, pp 10–11

22 "WERRIS CREEK." *The Tamworth Daily Observer* 10 May 1911: 2. http://nla.gov.au/nla.news-article131474310; "Advertising" *The Tamworth Daily Observer* 7 November 1914: 7. http://nla.gov.au/nla.news-article107463660.

23 "Advertising" *Freeman's Journal* 29 September 1927: 43. http://nla.gov.au/nla.news-article116752211.

24 Australian National University Noel Butlin Archives, Tooth & Co Limited yellow cards, https://openresearch-repository.anu.edu.au/handle/1885/105994

Street destroyed a house and an empty shop, as well as five businesses – Whinfield's fruit shop, McBride's garage, Herring's boarding house, Doyle's bakery and Moran's butcher shop. Proximity to the railway was no protection, as there was no appliance available to put out the fire.[25] Whinfield was later charged with arson.[26]

An illustration of the special flavour the presence of the railway and its unionised workers gave to the commercial life of Werris Creek was a January 1948 boycott. Six trade unions and the 'housewives' of the town black-banned two bakers who had withdrawn their delivery carts from the roads because the they considered the fixed price of 7½ d deliveries 'did not pay'. During the boycott the town's bread was supplied by a Currabubula baker and from Tamworth and Newcastle. The unions considered making the issue a test case for other bakers who had removed their carts across the state, and contemplated setting up a cooperative.[27]

Although the police cleared the pickets the bakers capitulated after a week and agreed to pay the rate – the Sydney communist newspaper *Tribune* said it was a victory for the people who had shown by their public-spirited example that prices could be kept down if the community was roused to action. The *Tribune* also gave credit to the Combined Union Committee and local communists, including a local café proprietor, Roy Mo__e, who was said to have released his communist employee to assist the bread deliveries.[28] The author of this history wishes to point out that she is not hiding the identity of this café proprietor – unfortunately there is a break in the print in the article.

25 "SEVEN SHOPS DESTROYED" *Daily Examiner* 11 January 1930: 4. http://nla.gov.au/nla.news-article195603898.

26 "An Arrest" *Mudgee Guardian and North-Western Representative* 15 January 1930: 23. http://nla.gov.au/nla.news-article156241330.

27 "Seek Bread In Newcastle For Werris Creek" *Newcastle Morning Herald and Miners' Advocate* 6 February 1948: 2. http://nla.gov.au/nla.news-article134330709; "Pickets Ordered From Bakeries" *Newcastle Morning Herald and Miners' Advocate* 5 February 1948: 1. http://nla.gov.au/nla.news-article134326245.

28 "People Win Great Bread Price Fight" *Tribune* 14 February 1948: 1. http://nla.gov.au/nla.news-article208108385.

3.3 NSW theme: Communication

Activities relating to the creation and conveyance of information.

The story of communication in the Liverpool Plains region is tied to the developments that occurred in the technology of communications during the nineteenth and twentieth centuries. Post services began in the early 1850s, and the area had formal post and telegraph offices by the 1870s.

Quirindi established air services from the which formed a vital part of the communications network in the twentieth century. These are covered in Transport, below.

3.3.1 Postal services

Postal services were supplemented by telegraphic communication, then the introduction of telephone services and ongoing developments in electronic communication. At various times posts have been carried by horses, horse drawn coaches, trains and motor vehicles.

As Durrant puts it, Quirindi remained a backwater while the main road north passed through Wallabadah, so until the 1850s residents had to go there to transact any postal business.[1] Postal services were established at Quirindi in January 1858 after a petition by residents which was successful despite the fact the town consisted of little more than The Squatter's Home Inn, Benn Cook's accommodation house and George Shipton's blacksmith's forge. The post office was based in The Squatter's Home Inn and Gurton was the postmaster. When Gurton sold to Thomas Trevor, Trevor took over as both innkeeper and postmaster. Ben Cook's stepdaughter later became postmistress and the post office eventually moved to the grand 20-room Bird in Hand Hotel.[2] After passing through various families who were engaged in a variety of trades including schools and stores, a telegraph office was built adjacent to the Royal Hotel on George and Thomas Streets in August 1877. It had the telegram call sign QI. The new post office was, however, located a mile from the new railway station and residents were irritated by the separation of post and telegraph functions. Thomas Dickson was appointed Post and Telegraph Master in June 1878, although he was unhappy with his accommodation in the brick Exchange Hotel. The current post office was built in 1884 and Dickson was postmaster until 1907.[3]

The Government Savings Bank of NSW conducted an agency from the Quirindi post office in 1882.[4]

1 Durrant, Quirindi, 39
2 Durrant, 1994, p 26
3 Durrant, Quirindi, p 41
4 Durrant, Quirindi, p 77

3.3.2 Newspapers

Figure 18: Quirindi Gazette office 1905. Advertisements for 'Coape Dramatic Company' performance on Saturday 20 January – SLNSW, bcp_04018

Most local news was reported in Murrurundi, Tamworth or Hunter Valley newspapers until the advent of the weekly *Quirindi Gazette and Liverpool Plains Advocate* around 1883. Its founder and proprietor was William Hawker. Durrant reports that the newspaper survived until 1925, when it merged with the *Quirindi Herald* to become the *Quirindi Advocate*. Hawker sold *The Gazette* to George Brodie in 1895 and took up other ventures before coming back to Quirindi and working for the *Quirindi Herald.* This newspaper had been founded in 1890 as *Quirindi Argus* by Norman Jeffriess to reflect differing views on the creation of the Quirindi municipality as well as the great political divide of the age – the *Argus* was an anti-municipal Free Trade newspaper, while *The Gazette* was pro-municipality and Protectionist. Those against the municipality resisted taxation, so tended to align themselves with the Free Trade movement (as would most pastoralists and capitalists of the period) whereas those supporting the municipality were of a progressive ideology that guided the thinking of many in the labour movement. This social divide persisted – the *Werris Creek Chronicle and Liverpool Plains Record,* established in 1911 by AE Perkins and later taken over by Jeffriess, was black-banned by union members in the 1917 Great Strike.[5]

Jeffriess sold the *Argus* to Ashley Needham Pountney and then returned to start the *Quirindi Magpie* in 1898, which became the *Herald* and eventually merged with *The Gazette* in 1925. The *Quirindi Gazette* building is 124 George Street and *Magpie* was at 46 Station Street from 1901 to 1921.[6]

5 ""Werris Creek Chronicle."" *The Maitland Daily Mercury* 9 November 1911: 4. http://nla.gov.au/nla.news-article121476211; "The Strike" *The Muswellbrook Chronicle* 18 August 1917: 2. http://nla.gov.au/nla.news-article107559051

6 Durrant, pp 98-103

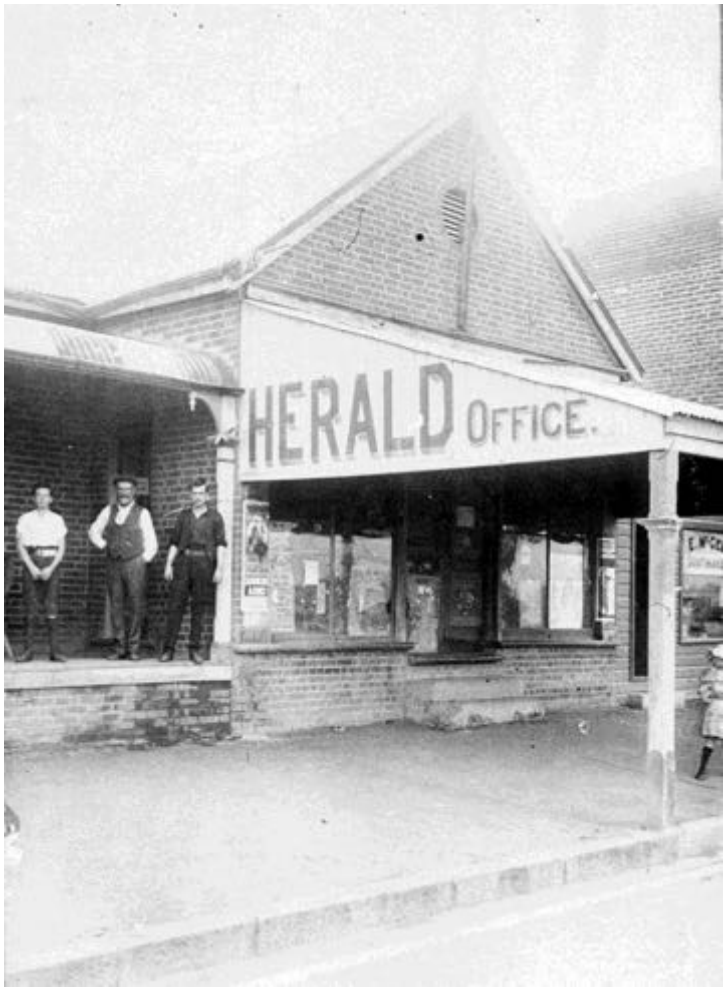


Figure 19: Herald Building. This still stands in Station Street - Quirindi, SLNSW bcp_04101, Dick Hawker, William Hawker, Harold Hawker, Quirindi `Herald' office, c 1914

3.3.3 Radio communications

Figure 20: Radio station OA2HC in `Yarraman North' homestead. Includes collection of QSL cards on wall, November 1931. H R Carter, SLNSW, bcp_04106

Radio broadcasts on began in Australia in 1919 with AWA in Sydney and radio stations only developed in the 1920s. In the late 1920s radio clubs formed across the country, enabling communities to acquire a high-end set, listen to broadcasts from Sydney and interstate, and communicate with other clubs. They were often based at public schools, Schools of Arts or motor garages and were a popular indoor leisure activity –radio listeners and technology buffs collaborated to enjoy the new information technology. Quirindi was one of the first communities to establish a radio club, having done so by June 1926.[7] Radio clubs helped women organise welfare initiatives across a broad territory (see 7.4).

Quirindi radio enthusiasts established their own B class broadcasting station at Quirindi. Rev E Barker was granted a licence to experiment for six months broadcasting services from the Methodist Church and 'such other items on other nights of the week that may be of interest or entertainment to listeners.' The transmitting set was assembled by Ray Carter of 'Yarraman North', 'a well known experimenter' and Messrs Kimsey and Fraser.

The first broadcast was on 12 February 1928, when the annual harvest festival was put to air on a wavelength of 235 metres. The radio station could reach anyone with a one-valve set within a 50 mile radius of Quirindi whereas in most parts of the area public worship was only conducted once a month. The enthusiasts believed it was the first church to broadcast its own services in Australia.[8] In 1931, Radio station OA2HC was operating from 'Yarraman North'.

7 'RADIO CLUB' *National Advocate (Bathurst, NSW : 1889 - 1954)* 4 June 1926: 1. http://nla.gov.au/nla.news-article158968044.
8 'RADIO NOTES.' *The Kyogle Examiner* 17 February 1928: 6. http://nla.gov.au/nla.news-article234669405.

3.4 NSW theme: Environment - cultural landscape

Activities associated with the interactions between humans, human societies and the shaping of their physical surroundings

The area covered by Liverpool Plains Shire, is within the traditional lands of the Gamilaroi (Kamilaroi/Gomeroi) people. There is extensive and rich evidence of the connection of Gamilaroi cultural practices dating back thousands of the years, and of the resilience of the Gamilaroi nation.

The whole of the Liverpool Plains is a cultural landscape. While it has a particular geography, its grasslands were likely shaped by the Gamilaroi over thousands of years using techniques of firestick farming which promoted grasses on the flats and encouraged the growth of food plants as well as game. The islands were left as refuges for people and animals and would have been particularly valuable during floods.

Since colonisation, white settlers have reshaped the land by introducing herds of hoofed animals. Land-owners have created dams and manipulated the flows of rivers. The creation of road and travelling stock routes has also influenced the landscape. Pastoralism disrupted the local ecology by stopping traditional Gamilaroi methods that limited tree cover and scrub and promoted grasses. They also introduced virulent weeds –in 1903 'variegated thistle' were so thick on the low land at Blackville that 'stock cannot get among them; in places they are six and seven feet high. Stock travelling are confined to the bare road.'[1]

3.4.1 Gardens and plantings

Quirindi had only one park for many years, on the corner of Henry and Rose Streets. The Underwood Memorial Gates were built at the entrance in 1895. Durrant reports that the former Quirindi police paddock was converted to RSL Park.[2] There were Chinese market gardens at Quirindi and on the Werriston river flats. (See 2.4.1 and 3.1.3).

Willow Tree also had tennis courts built in the park area. The King George V Memorial Gates were built at the entrance in 1935. There is also a recreation/rodeo ground.

Werris Creek's HOAMM Park along the railway line is spelt with the initials of surnames from the Urban Committee of the time (1929). David Taylor Park commemorates a leading storekeeper and citizen of the town. Currabubula has had a recreation ground since 1890. More recently, Lorna Byrne Park and Bicentennial Park have been developed along the main road.

The nation's only garden memorial to the First and Second Fleet is located off the New England Highway near the Wallaby sculpture. This unique garden, built in 2005 by a renowned stone mason and First Fleet descendent, records the names in stone ship by ship of all those aboard the First and Second Fleet. A nearby creek-side picnic area welcomes campers.[3]

3.4.2 Recreational spaces

The Wallabadah and Quirindi Racecourses formed important open space, as did the Loder Street Showground (Rose Lee Park) and the second showground in Henry Street. There are important recreational grounds at Willow Tree, Quipolly, Werris Creek and Currabubula.

3.4.3 Land modification

Roy Eykamp (see 9.2.5) built a land plane that enabled farmers to level their land to facilitate irrigation.

1 'BLACKVILLE.' *The Maitland Daily Mercury* 24 November 1903: 6. http://nla.gov.au/nla.news-article126228385.

2 Durrant, 2005, p 55

3 Quirindi Rural Heritage Village & Miniature Railway, Facebook

3.5 NSW theme: Events

Activities and processes that mark the consequences of natural and cultural occurrences.

Figure 21: The Quirindi Show in Loder Street, 1908

Figure 22: Race day crowd at Quirindi, SLNSW, bcp_04156

The people of the Liverpool Plains have long gathered to celebrate their achievements at annual agricultural shows. Sporting events are also gathering points and cricket, polo and rugby tournaments are important elements of the local calendar. The Wallabadah Racecourse is the oldest country racecourse in NSW and famed for the New Years' Day races, which began in 1852.

The first Quirindi PA& H Association show was held in 1901 and attracted residents from all around.[1] The showground was first in Loder Street but then moved to Henry Street.

3.5.1 Memorialisation

With the exception of the bodies of Major General Sir William Throsby Bridges and the Unknown Soldier, those killed in the Great War were buried overseas. This meant the legions of those bereaved by the Great War had no grave to visit and no place to congregate. To mark the sacrifice of those who served, towns across Australia built memorials that listed the names of those who served and died. Both the NSW and Commonwealth Governments have helped fund such memorials, which sometimes take the form of an individual monument but also can take the form of a war trophy in the form of a gun, or more practical and life-affirming items like halls, swimming pools, parks and sporting facilities.[2] This process of memorialisation of the dead and the rituals of the Anzac commemoration have been likened by the great historian Ken Inglis to a civil religion.[3]

Anzac Park was named in 1922, and contained two captured guns, as did Currabubula's park until they were reclaimed in 1942 for recycling. The stone for the Quirindi and District Memorial was laid on 26 September 1924. It forms the centrepiece of the town of Quirindi.[4] The Wallabadah Hall is a post-war community memorial hall and there are memorial halls at Currabubula and Willow Tree. Honour Boards were another way of marking service and were often begun during the war to spur enlistment – Werris Creek Railway Station has fine examples. The cenotaph at Werris Creek and the Werris Creek RSL (later converted to a scout hall) are also memorials, as is the Memorial Swimming Pool, which opened in 1968.

A nationally-significant monument commemorates the Aboriginal residents of Walhallow Station who fought in World War One. It is possible that this monument was the first erected to Aboriginal servicemen who served in World War One.[5] Originally unveiled as the Gate of Memory in November 1934, the bronze tablet is now located on a boulder at the entrance to Walhallow Public School.

> The Police Commissioner, Mr. W. H. Childs (Chairman of the Aborigines Protection Board), accompanied by Mr. E. B. Harkness (Deputy Director of Education, and a member of the Board), Mr. Petit (Secretary to the Board), and Mr. Smithers (Inspector), on Monday visited the Walhallow Aboriginal Mission Station for the of unveiling an Honor Roll and War Memorial Gates. It is said to be the first Aboriginal memorial in the State. The entire population of the mission, 258, was present, together with the manager and the matron (Mr. and Mrs. D. H. Caldwell), Mr. H. C. Carter, M.L.A., Mr. A. G. Hague (President of Quirindi sub-branch of the Returned Soldiers' League), and many others. Addresses were made by Mr. Carter and Mr. Hague, and Mr. Harkness then unveiled a bronze Tablet and Gates of Memory at the entrance to the school, while inside the school an Honor Roll was unveiled by Mr. Childs. The latter

1 'PAVILION NOTES.' *The Maitland Daily Mercury, State Library of New South Wales,* 15 April 1902: 4. http://nla.gov.au/nla.news-article122860686.

2 Parry et al, pp 162–163

3 Ken Inglis, *Sacred Places*.

4 http://monumentaustralia.org.au/themes/conflict/multiple/display/22860-quirindi-and-district-memorial/photo/1

5 Philippa Scarlett, Indigenous Histories, Walhallow: The First Aboriginal War Memorial? 11 January 2013, https://indigenoushistories.com/2013/01/11/wallhallow-the-first-aboriginal-ww1-memorial/

> contains 19 names, of whom eight were killed. The visitors were astounded at the well-kept homes, gardens and surroundings, and the bright and well-dressed children.[6]

Another story from the Rockhampton *Evening News* reported:

> Mr. Carter, M.L.A. … pointed out that the aborigines did not have the same incentive to go to war as their white brothers, because they were the descendants of a dying race, whose country had been taken from them …
>
> The patriotism of those who fought, and died, for *The Empire* -and Australia, was, therefore, all the more to be honoured. The members of the party had been met at the gates of the reserve by Mrs. Leslie mother of the two boys who had been killed in action. As Mrs. Leslie galloped away on horseback, Mr. Harkness had re-marked that 'that girl might fall off.' He learnt later that Mrs. Leslie was the best horsewoman in the district, and although 83 years old, sat a horse 'with the grace, agility, and ability, of a flapper.'[7]

Caroona man Pte William Allan Irwin DCM was posthumously decorated for bravery at Road Wood.

Those who served are remembered at the Anzac Day Dawn Service at Quirindi's Memorial Town Clock and the Quirindi Morning Service and March. There is also a dawn service at Werris Creek War Memorial, and Anzac Day services at Premer Park and Willow Tree Memorial Hall.

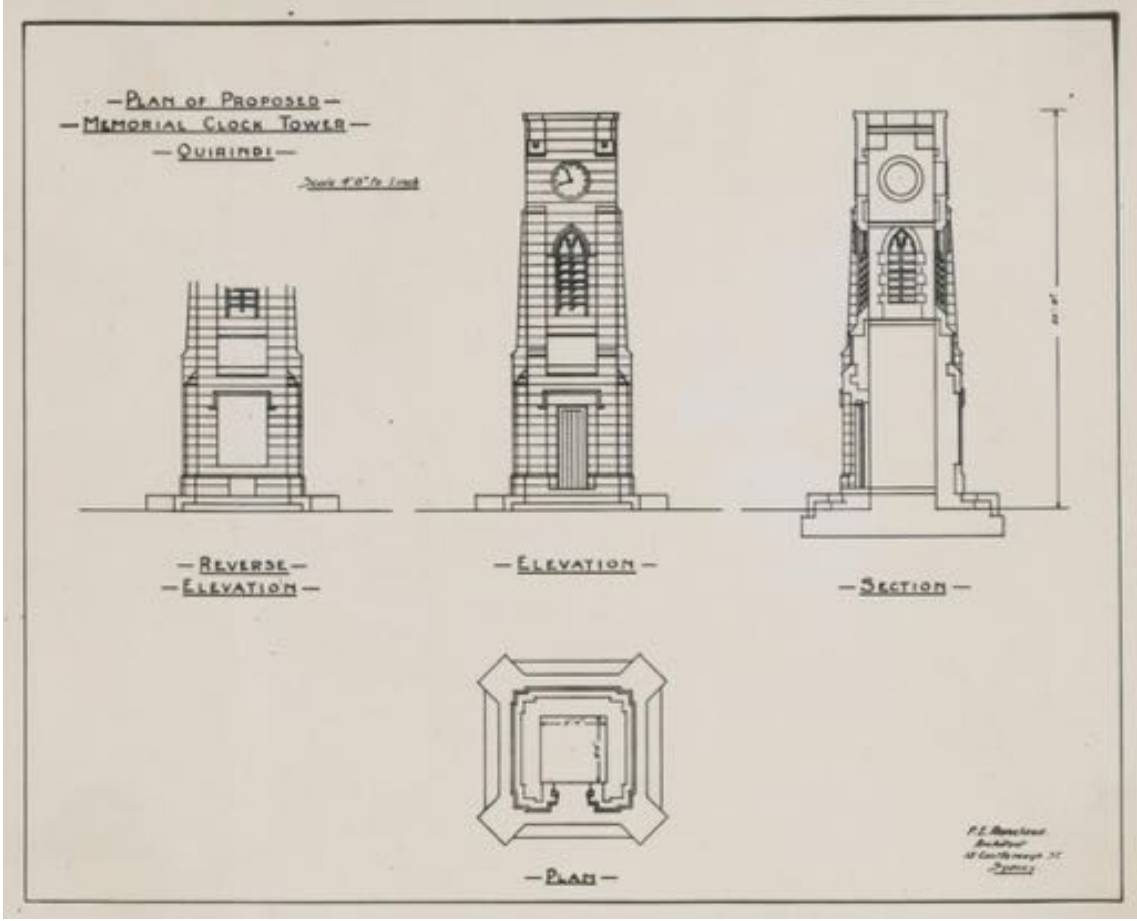


Figure 23: State Records, Government Architect's Office, Photographs of War Memorials in NSW, NRS-18195-1-[9/5878]-1-79 | Photograph of plan - Plan of proposed memorial clock tower Quirindi

6 *Scone Advocate (NSW),* 23 November 1934, cited Walhallow Station War Memorial, Monument Australia, http://monumentaustralia.org.au/themes/conflict/ww1/display/23642-gate-of-memory

7 *Evening* News, 4 January 1935, page 7, https://trove.nla.gov.au/newspaper/article/198322102

3.6 NSW theme: Exploration

Activities associated with making places previously unknown to a cultural group known to them.

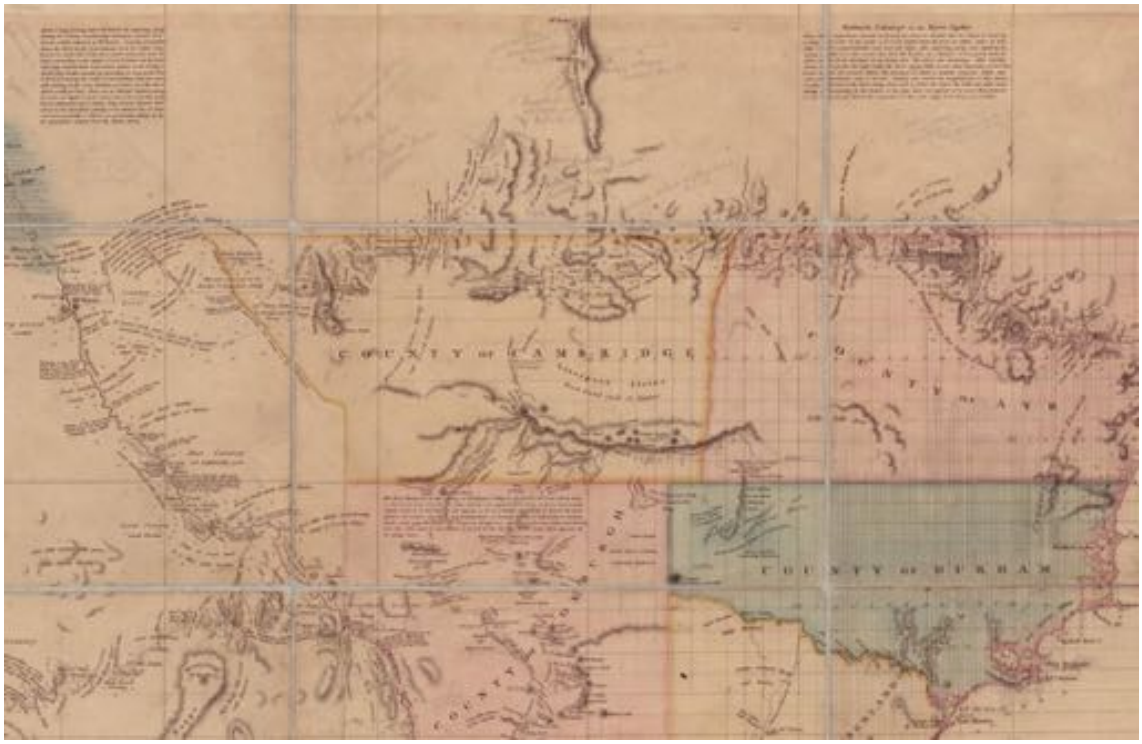


Figure 24: Cunningham's map. Cunningham, Allan. & Arrowsmith, A. & Oxley, John. (1832). A chart of part of the interior of New South Wales. http://nla.gov.au/nla.obj-231643686. This map conveys Cunningham's excitement at what he found.

The first known incursion of Europeans into the Liverpool Plains was 1818, when Surveyor General John Oxley travelled in search of an inland sea up the Macquarie River. He traced the river to the Macquarie Marshes and crossed the Castlereagh on July 27, passing over the Warrumbungles (which he called the Arbuthnot Ranges) before sighting the Liverpool Plains. He named them after UK Prime Minister Robert Banks Jenkinson, the 2nd Earl of Liverpool and Baron Hawkesbury. Oxley then crossed and named the Peel River, crossed the Great Dividing Range and travelled on to Port Macquarie.

The discovery of the fertile expanses of the Liverpool Plains was heartening news for a struggling colony but it was too early for settlers to penetrate that far north. The Chief Constable at Windsor, John Howe, led two expeditions into the Hunter region in 1819 that opened links between the Hunter Valley and the Sydney area. On his second expedition he took George and Andrew Loder, Benjamin Singleton and Daniel Phillips, all of whom were to make a considerable mark on the Liverpool Plains.[1] In 1823 botanist Allan Cunningham identified Pandoras Pass, near the head of Coxs Creek. Assistant Surveyor Henry Dangar, with John Richards, Jemmy and two assistants Allen and Williamson, found the first pass from the Hunter Valley to the Liverpool Plains, through Willow Tree, in October 1824.[2]

Settlers only arrived in the lower reaches of the Liverpool Plains in 1826 when hunger for land drove settlers to thwart the governor's attempts to limit the expansion of settlement to the Nineteen Counties. As noted, Cunningham said the Liverpool Plains were 'like a green ocean, of unbounded extent' and were irresistible.[3] In 1827 Michael Nowland, the son of the Superintendent of Convicts at Castle Hill and Norfolk Island, identified Nowlands Gap between Ardglen and Murrurundi, enabling travel between the Hunter Region and the Liverpool Plains. He used the pass Dangar had found. William Nowland claimed

1 HR Carter, *The Upper Mooki*, Quirindi: Quirindi and District Historical Society, 2nd edition, 1975, p 1

2 Carter, pp 3–7

3 Cunningham, Two Years in New South Wales, p 83; cited John Connor, Australia's Frontier Wars, p 103.

to have established Warrah Creek in April 1827 and Onus and Williams established 'Boorambil' at Millers Creek while Singleton and Baldwin established a homestead at Yarramanbah in 1826.[4] Dangar worked with the Australian Agricultural Company from 1838–1831 and claimed Warrah and Goonoo Goonoo (in what is now Tamworth Shire) in 1832. He later made his base in Singleton but between 1833 and 1847 Dangar controlled 300,000 acres in New England, Namoi, Gywdir. His sons founded Mooki Springs.[5]

The Surveyor General Sir Thomas Livingstone Mitchell travelled to the Liverpool Plains in 1831, with George Boyle White. His journal of the expedition to the interior of NSW describes their departure from Sydney, journey to Parramatta and Hawkesbury and across the Liverpool Plains and Range, with descriptions of the terrain, hunting and fishing for food, encounters and communications with local Aboriginals, mishaps on the Nammoy (Namoi) River while surveying the River Kindur, Dec. 1831, and Mitchell's views on the treatment of Aboriginal women.[6] He blazed a trail across the Quipolly Valley in 1831 that became the Great North Road and Stock Route 707.[7]

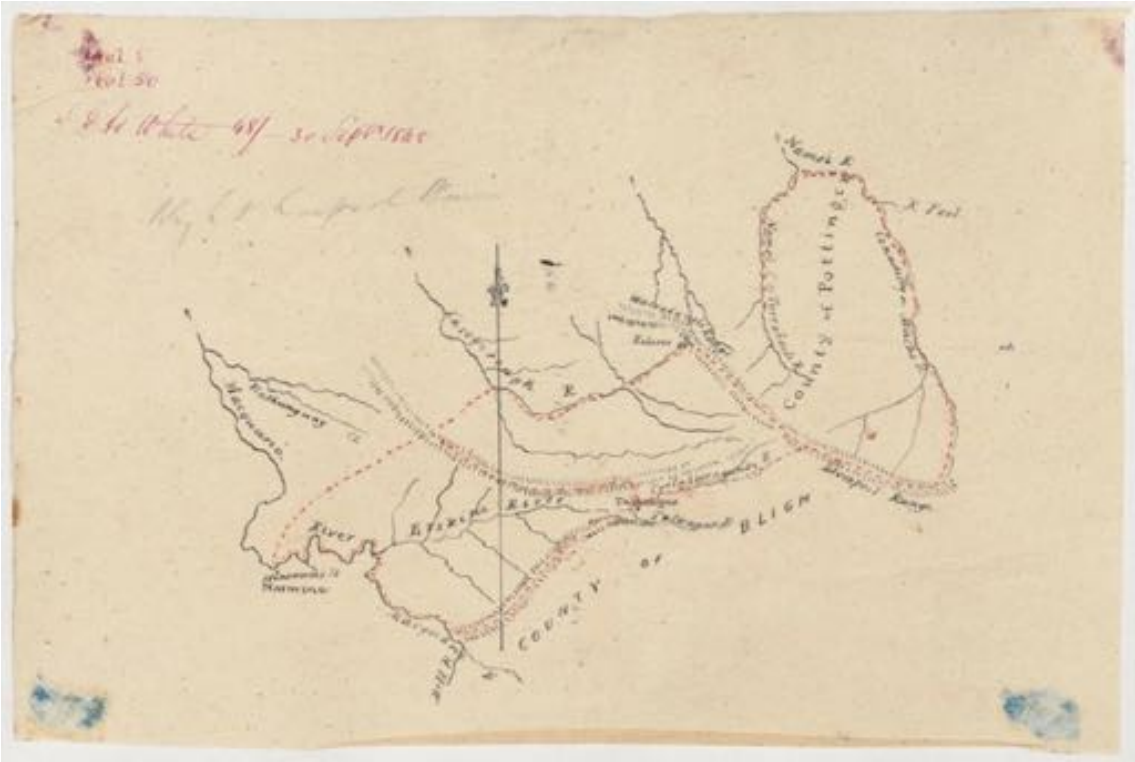


Figure 25: The Surveyor General spelled Mooki River as 'Conadilly or Muchi' and Warrumbungles as Warrabangle in this 1848 sketch. State Records NSW, Surveyor-General's Sketchbooks, NRS-13886-1-[X760]-Volume 5 Part 2-23 | Bligh and Liverpool Plains - Surveyor General to White [Sketch book 5 folio 30]

In 1833 the Colonial Government granted 'Warrah' to the Australian Agricultural Company and disturbed 17 stockowners, including Onus at 'Boorambil'. Once secure in its grant, the AAC took on the work of pioneering the north (see 3.12.1).

The proclamation identifying the unsettled districts was issued in 1839.[8] From then until the 1850s, the Liverpool Plains was beyond the limits of location, and outside government care or control. The

4 Carter, pp 10–11

5 Carter, p 12

6 Mitchell Library, State Library of NSW, C 47 : Sir Thomas Mitchell Journal of an Exploring Expedition to the Interior of New South Wales through the Liverpool Plain, 29 November 1831-16 February 1832.

7 Marion Scott, The Quipolly Valley (Quirindi: Quirindi and District Historical Society, Revised Edition 2012), pp ix-x and 1-4

8 Carter, pp 15–16

squatters and their convicts, and the employees of the AAC, quietly got on with making sense of this new country and adapting to life on the Liverpool Plains.

Figure 26: State Records NSW, Surveyor-General's Sketchbooks, NRS-13886-1-[X763]-Volume 6 Part 1-5 | Liverpool Plains - Peel River and road from Crawneys Pass to Tamworth Australian Agricultural Company's Grant 1851 [Sketch book 6 folio 2]

3.7 NSW theme: Fishing

Activities associated with gathering, producing, distributing, and consuming resources from aquatic environments useful to humans.

Figure 27: from Expeditions into the interior of Eastern Australia, ca 1831-35 / drawn by Sir T.L Mitchell, SLNSW, f. 2. Grister Peelii. 14 Dec 1831. 'Note from Sir Thomas Mitchell's Sketch book cod caught in the Peel at Wallumburn' (Pl.6, v. 1)

Fishing was vital to the Gamilaroi and one of the Gamilaroi meanings of Quirindi is 'fish breeding area.'[1] Quipolly or 'Cooipooli' is another Gamilaroi word meaning 'waterholes containing fish' and the name has also been written as 'Queepolli' or 'Coeypolly'.[2] Gamilaroi men caught fish with barbed spears while women gathered mussels and crayfish, which are known around Quirindi as 'crawbobs'. Men also fished from rafts. The men would also fish by dragging large nets, that needed four men to pull them, through water courses. Some fishing was done with a net on a pole. Nets were usually made from the bark of the kurrajong tree.[3]

Angling was a popular recreational activity for settlers. Local newspapers observed that the Mooki River and Warrah Creek supported large fish populations, who pressed upstream during rains.[4] The muddy banks of the Mooki were popular with anglers, particularly during the Christmas holidays.[5]

Quipolly Dam, built in 1955, is a favourite spot for local anglers and the Quirindi Fishing Club. It is stocked with golden perch and Murray cod. Such usage sometimes conflicts with the area's purpose as a water supply for Werris Creek. Fishing is permitted from the banks of the dam but Council rangers have fined users for boating in the waterway, releasing dogs into the area, and camping on its banks.[6]

1 Roworth, Kamilaroi dreaming, p 43

2 Marion Scott, The Quipolly Valley (Quirindi: Quirindi and District Historical Society, Revised Edition 2012), pp ix-x and 1-4

3 Roworth, Kamilaroi dreaming, p 22

4 'Mooki Springs.' Evening News 8 April 1890: 3. Web. 7 Dec 2019 http://nla.gov.au/nla.news-article128776454.

5 1908 'QUIRINDI.', The Maitland Weekly Mercury, 26 December, p. 10. , viewed 07 Dec 2019, http://nla.gov.au/nla.news-article126072166

6 http://www.sweetwaterfishing.com.au/Quipolly.htm; Liverpool Plains Shire Council, 'Quipolly Dam first and foremost a town water supply', http://www.lpsc.nsw.gov.au/index.php/my-council/media-releases-exhibitions

3.8 NSW theme: Forestry

Activities associated with identifying and managing land covered in trees for commercial timber purposes.

When Surveyor-General John Oxley travelled through the Pilliga in 1818 he saw mostly brush and scrub along the ridge tops. Most of the country he surveyed was deserted but dotted with crags where huge ironbarks and white-barked cypress pines grew.[1] Oxley headed east from the Pilliga, identifying good stands of yellow box and ironbark, with evidence of recent burning by Aboriginal people. His horses found travelling through bogs and sands arduous and when he saw the black soil of the Liverpool Plains his men and horses rejoiced to see beautiful fertile country after 'miserable harassing deserts'.[2]

Timber grew on the ridgelines that criss-cross the plains and the 'islands' noted by Cunningham. The presence of these remnant forested areas is possibly a legacy of early Gamilaroi land management practice. The areas on and around the ridgelines were generally described by nineteenth century surveyors as containing pine and ironbark on level loamy sand. Pine and ironbark were in high demand for construction of buildings and for use as railway sleepers.

Eric Rolls' *A Million Wild Acres* explains the way the displacement of Aboriginal systems of land management by Europeans transformed the open, parklike estates explorers found in the Pilliga and surrounding areas into thick, impenetrable bush and Bill Gammage has described the ways Aboriginal people created 'templates' that were, in fact, methods of farming.[3] Early settlers couldn't see this management but they found tall pines that were extremely useful as a source of sawing timber for boards. Rolls explains that government licences to cut pine, which was Crown property, were issued in the 1840s and holders were deemed 'fit and proper persons to saw yellow woods.'[4]

Rolls writes the majority of timber used locally was sawn by hand in pits, usually alongside the building as it was being put up.[5] HR Carter records a saw pit at Saw-Pit Gully on 'Kickerbell' at Pine Ridge, near the Australian Agricultural Company boundary and one on '4D'. Sawmills were also established to process timber from the ridgelines, often steam powered, and often with the help of Aboriginal labour. Carter states the first sawmill was a bullock-driven operation on Pine Ridge that was set up by a man named Pike on Jack Dodd's selection near 'Kickerbell'. Jack Elsley of 'Digby' at Curlewis used six horses to power a sawmill and RH Jensen also milled at Pine Ridge in 1907. George Dawson milled the timbers for 'Mooki Springs' with a steam engine on the Mooki River near the Yellow Crossing, cutting wood from Middle Island and Pine Ridge.[6] There are available records of sawmills operating in the Trinkey Forest Reserves and at Spring Ridge in the early years of the twentieth century. David and James Lawrence established a steam-powered mill at Spring Ridge in 1890, which continued to be operated by James and his son Syrus until 1929. Timbers for 'Greens Norton' ('Goodgerwirri') was cut there.[7]

Quirindi was a base for sawmilling. A 1910 newspaper report notes the dramatic destruction by fire of old sawmill buildings in Whittaker Street in Quirindi, between Carr's grocery and Tannery's livery stables, on Christmas morning.[8] Tom Wyburn had a sawmill in Henry Street, Quirindi, where in 1914 Reuben Austin milled the timber for the McPherson Brother's 'Inverkip' homestead on Warrah Ridge. Austin, who married into the Nowland family who had arrived from St Mary's in 1907, then began his own mill cutting timer for the Mitchelhill family homestead 'Redbraes', using a saw bench and planning

1 Eric Rolls, A Million Wild Acres, pp 1–2
2 Oxley, cited Rolls, p 8
3 Gammage, The Biggest Estate on Earth.
4 Rolls, p 271
5 Rolls, pp 271–272
6 Carter, *The Upper Mooki*, pp 212–213
7 Carter, p 214
8 'FIRE AT QUIRINDI.' *The Sydney Morning Herald* 28 December 1910: 7. Web. 30 Jul 2019 http://nla.gov.au/nla.news-article15217345.

machine driven by ten horse-power steam engine he bought in Glen Innes. The same engine was moved by bullocks to mill at Fitzpatrick's 'Cana Gap' near Werris Creek and in 1920 to 'Walhallow' on the western side of the Mooki River near Caroona Aboriginal Station (Walhallow Village). The mill was at Pine Ridge from 1923 to 1936, where it was used to cut wood for 'Wolsingham Park', 'Magpie', 'Claremont', 'Tarcoola' and 'Paringa', as well as Pine Ridge Post Office, St John's Anglican Church, and the Pine Ridge Hall. In 1936 the mill was moved to Church Street, Quirindi, where Austin had lived since 1919. The mill was steam-driven, using a Clayton and Shuttleworth purchased from 'Piallaway' and a Marshall from 'Miller's Creek'. In the early 1970s the mill was still operated by the family, using electric power.[9]

Through the late nineteenth century NSW governments made a number of half-hearted attempts to regulate the sawmilling and timber-getting industries to conserve a diminishing resource. Premier Henry Parkes established the Forestry Branch with the Department of Lands in 1871.[10] Forest reserves were established in NSW from this time. Crawney Forest Reserve No.1266 was notified on 9 September 1878. On 20 November 1886, a Timber Reserve (TR2700) was dedicated on the northern slopes of the Liverpool Range south of Bundella. Forest Reserve (FR18699) was established south of the locality of Spring Ridge in September 1893 and Forest Reserve FR43151 was dedicated within the Parish of Calala on 30 September 1908. Timber Reserve 49822 was dedicated across the Parishes of Coolanbilla and Mema on the 22 April 1914.This area later became soldier settler homesteads.[11]

Figure 28: Wagon load of cypress pine logs and flooring bogged on 'The Black Mile', east of Spring Ridge - Quirindi area, circa 1920, SLNSW, bcp_04064c

9 Carter, p 214

10 Rolls, p 271

11 Parish of Bundella County of Pottinger 1881, Parish of Springfield County of Pottinger 1915, Parish of Calala County of Pottinger 1893, Parish of Coolanbilla County of Pottinger 1909

During the early twentieth century government began to be concerned about the diminution of the state's forest resources. Following a Royal Commission into the timber industry held in 1907–08 the NSW government passed the *Forestry Act 1909* to more closely regulate the industry. In 1916, after the passage of a second Forestry Act, an independent Forestry Commission was established. The 1909 Act had made provision for the dedication of State Forests that could only be revoked by legislation.[12]

A number of State Forests were dedicated on ridgelines around the Tamarang and Parry Shires between 1914 and 1937. These were:

- Trinkey State Forest No 177 notified 14 July 1914, (During the early 1920s parts of this forest appear to have been subdivided for soldier settlement.)
- Bundulla State Forest No. 511 notified 20 June 1917 on the former TR2700,
- Doona State Forest No 512 notified 20 July 1917,
- Spring Ridge State Forest No 596 notified 26 November 1917 on the former FR18699,
- Trinkey State Forest No 177 (No.2 Extension) 16 May 1924,
- Pine Ridge State Forest No 858 notified 28 April 1937.[13]

These forests were originally administered from the Forestry Commission of NSW headquarters in Narrabri and by the late 1930s they were being managed from Baradine. Improvements to the forests commenced almost immediately and Forestry Commission reports from 1918 noted that water bores had been sunk in the Doona and Spring Ridge State Forests. [14]

Timber getting in the region received a major boost during the construction of the Binnaway to Werris Creek Railway Line in 1916. Sleeper depots were established in the Trinkey State Forest and at Colly Blue to take delivery of up to 80,000 sleepers required for the railway. In July 1916:

> The quality of the timber is so good that the question arises whether trees suitable for bridge building, girders, transoms, and other permanent heavy work should have been selected for sleepers. However, there are abundant supplies at present for both purposes. The timber is taken mostly from the State reserve, though some of the men are working on surrounding conditional leases. The timber on the State reserve is decidedly superior.

Assessments of the timber resource undertaken in 1926 indicated that the Bundulla and Warung State Forests contained a very large timber resource. During October 1928 the Forestry Commission sought tenders for the establishment of a sawmill in the Bundulla State Forest to process up to 20,000 super feet of timber per year for 10 years.[15]

On 9 July 1941 the section of Spring Ridge State Forest south of the Boorowa to Werris Creek Railway Line was dedicated as Spring Ridge National Forest No.62. This change of status had quickly followed a major assessment of the NSW State Forests to identify their suitability to provide timber for manufacture of numerous strategic uses including manufacture of plywood, rifle stocks, charcoal, building framing, railway rolling stock, packing crates, mine timbers, aircraft, and the process of nitro-cellulose and nitro-glycerine for use in munitions. During June 1941 aerial surveys of a number of local State Forests had revealed vast timber resources.[16]

During the early 1970s, sections of a number of local State Forests, including Spring Ridge and Trinkey, were leased to neighbouring property owners for grazing cattle for up to 20 years.

[12] Curby, P. & Humphreys, A., 2002. Non-indigenous Cultural Heritage Study. pp.22-23
[13] Parish of Trinkey County of Pottinger 1908, 1918, Parish of Bundella County of Pottinger 1917, Parish of Doona County of Pottinger 1922, Parish of Springfield County of Pottinger 1915, Parish of Telford County of Buckland 1935
[14] The North Western Courier 18 April 1918 p.2
[15] Mudgee Guardian and North-Western Representative 18 October 1928 p.4
[16] The Kyogle Examiner 27 June 1941 p.6, Government Gazette of New South Wales 18 July 1941

3.9 NSW theme: Health

Activities associated with preparing and providing medical assistance and/or promoting or maintaining the wellbeing of humans.

The Gamilaroi and surrounding Aboriginal nations knew how to live well in the Liverpool Plains area prior to white settlement and practised traditional medicine, including pharmacology and spiritual psychology, to manage ailments, childbirth and injuries. Evidence for this knowledge comes from missionary accounts from the Hunter Valley, including that of Reverend Lancelot Threlkeld, who moved to Newcastle in 1825 and settled at Belmont and Ebenezer (Toronto), and from surviving community knowledge.[1] The arrival of white people in NSW exposed Aboriginal populations to a wide range of germs and viruses they had never encountered, and for which they had neither immunity or remedy, which often dramatically reduced populations before the physical arrival of white people in a given area.

Early European settlers in Quirindi had no access to medical treatment, leaving them vulnerable when struck by illness or injury. While the British ships travelled with surgeons and the authorities established hospitals for soldiers and convicts, these were only located in population centres and were certainly not available beyond the Nineteen Counties. Transport to medical assistance from the Liverpool Plains overland was arduous and time consuming and likely undertaken only when there was a prospect of the patient surviving the trip.

The communities that formed on and around pastoral runs often supported each other during illness and injury with bush nursing. Aboriginal domestic servants formed part of these communities and it was common practice in Australia for white women to draw on the knowledge and support of Aboriginal midwives during the rigours of childbirth and nursing. In times of epidemics of measles, diphtheria, influenza and the other illnesses that swirled through the colony before mass immunisation programs, besieged households became 'domestic hospitals' where the entire household, including servants, clustered around a fire and the able nursed the sick.[2]

3.9.1 Formal health care

With closer settlement came country towns and surgeons and physicians who were willing to set up practices. A search of Trove showed that newspaper advertisements for independent practices appear in the Upper Hunter in the 1850s and Dorothy Durrant writes about Doctor Gordon, who lived in Murrurundi and travelled to patients on the Liverpool Plains on horseback, sometimes at great speed.[3] Professionalisation of health care came about in the 1850s. Sydney University's School of Medicine was established in 1856 and medical practitioners were setting up independent businesses as practitioners by the 1860s.[4] Quirindi had resident doctors from the late 1870s and a Government Medical Officer was appointed in 1886.

Still, the key to health remained good nursing and home care. In the early years nursing was not a profession as such but nurses often set up 'hospitals' in their private homes where they cared for invalids. These were vital small businesses, women-run and owned. At the invitation of Premier Henry Parkes, Lucy Osburn established training for nurses on Nightingale principles in Sydney in the 1870s. Many of the matrons of hospitals on the Liverpool Plains were Sydney-trained and made much of their

1 Packer, Brouwer, Harrington, Gaikwad, Heron, Yaegl Community Elders, Ranganathan, Vemulpad, and Jamie. 'An Ethnobotanical Study of Medicinal Plants Used by the Yaegl Aboriginal Community in Northern New South Wales, Australia.' *Journal of Ethnopharmacology* 139.1 (2012): 244-55; Erika Chapman-Burgess, Traditional Aboriginal Medicine and Medical Practices in Newcastle and local surrounding areas during the Precolonisation period, University of Newcastle.

2 Coleborne, C., & Godtschalk, O. (2013). Colonial Families and Cultures of Health: Glimpses of Illness and Domestic Medicine in Private Records in New Zealand and Australia, 1850–1910. *Journal of Family History*, 38(4), 403–421. https://doi.org/10.1177/0363199013506165

3 Durrant, 1994, p 30

4 The University of Sydney School of Medicine Online Museum, Foundation Of The Faculty Of Medicine In 1856, https://sydney.edu.au/medicine/museum/mwmuseum/index.php/Foundation_of_the_Faculty_of_Medicine_in_1856

qualifications in their advertisements.

3.9.2 Birth and women's health

Country women generally birthed at home in the nineteenth century. Fears about the birth rate and infant mortality encouraged legislators to push for medicalization of childbirth and registration of medical practitioners, nurses and midwives. Women were encouraged to attend hospitals by initiatives like the *Maternity Allowance Act 1912*, which granted five pounds to new mothers who saw a legally qualified medical practitioner. As a result, home birth declined but private hospitals flourished.

Outside the cities, the process of birth remained under women's control. Public hospitals in the Hunter and surrounding areas were slow to provide birthing services until after World War II.[5] Most country women gave birth in private lying-in hospitals under the supervision of a qualified midwife who would call the doctor when and if needed. The midwife provided antenatal and postnatal care to the mother and her new baby for around ten days, feeding her up until she was literally on her feet again. These midwives were respected figures. They usually owned their buildings and were businesswomen and entrepreneurs.

Nurse Sadie Sweeney's Private Hospital and Nursing Home was established in 1906 at 48 Allnutt Street. It was a five-roomed residence finished in 1906 by Harrison Brothers builders and carpenters, with plumbing and tank connections by Will Saunders, brickwork by Mr Wheatly, and painting by WR Stephens. The building had verandahs on the front and western sides, a spacious parlour, rooms furnished for patients and a dining room and kitchen. The building was 'quite an attraction in Allnutt Street, and although there is a good deal of finishing work to be done, commands attention from all who happen to pass that way.'[6]

Quirindi-born Nurse Sweeney trained at St Margaret's, a Catholic maternity home in Surry Hills, run by the Sisters of St Joseph. She ran the hospital with her sister. It was built as 'other institutions found it imperative to provide suitable accommodation for her many patrons, hence the erection of the edifice in question' and offered 'a quiet home, with skilful nursing, away from the noise of the railway traffic, and yet easily accessible to town.'[7] She advertised a 'Staff of Competent Nurses. All kinds of Medical and Surgical cases treated. Nurse Sweeney attends out-door cases. Fee £2 2s for Confinement Cases.[8] It seems the hospital specialised in births.

Sadie Sweeney died tragically at just 33, having contracted a chill while rescuing nine-year-old cousins Charlie Smith and Rupert Swallow from the Bondi surf during her summer holidays (see 9.2.1). The hospital continued, with a qualified matron from St Margaret's Hospital in charge.[9]

3.9.3 Local private hospitals

Other hospitals included 'Florence Cottage', established around 1900 and 'Shirley', which was established in the early 1930s.

The Poplars Private Hospital was founded by Matron Kinch in her home in Church Avenue, Quirindi. Matron Mary Jane Kinch was actually a dentist who worked with a male dentist, Percy Kemp, from the Commercial Hotel in 1901. She later traded as Surgeon Dentist Mrs M Clarance-White, from her private

5 Ramsland, John and Watts, Paula. Midwifery in the lower Hunter River district 1940-1960: female entrepreneurial activities in a masculine work world [online]. Journal of the Royal Australian Historical Society, Vol. 88, No. 2, Dec 2002: 184-199.

6 'ADVANCE QUIRINDI.' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 6 February 1906: 3. http://nla.gov.au/nla.news-article234146000; 'OMMISSION.' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 9 February 1906: 4. http://nla.gov.au/nla.news-article234152207.

7 Ibid

8 'Advertising' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 19 June 1906: 4. http://nla.gov.au/nla.news-article234151362.

9 'Advertising' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 5 March 1907: 4. http://nla.gov.au/nla.news-article234149562.

home, prior to her marriage to photographer George Edward Kinch. At one stage, Durrant reports, Mrs Clarance-White had a front room in the Gazette as a dentist while Kinch operated Cosmos Studios in a room downstairs.[10] The Poplars was a lying-in home and dental hospital in the period 1913–1915.[11] Kemp had his own private hospital in his home, 'Ancona', at the site of the Elmswood complex.[12]

Trade Marks Office,
Sydney, 20th June, 1905.

TRADE MARKS.

Applications for the registration of Trade Marks.

12th to 17th June.

OBJECTION to registration in any case should be lodged at this Office, accompanied by a copy thereof, before the expiration of fourteen days from the publication hereof.

10,388. 12th June, 1905. Ivan Laurie Brown, cycle and insurance agent, of Branxton, New South Wales—The Trade Mark consists of a device in the form of a star having three projections at the top and three at the bottom, the centre ones being rounded at the point and the four remaining projections carried to a sharp point. The wording on said device is as follows:—The word

"COMET"

across the centre in a straight line, the name "Ivan L. Brown" above said word "Comet" in arc form, the letters "N.S.W." just below and parallel to the word "Comet," and the word "Branxton" underneath said letters "N.S.W." in arc form, said name "Ivan L. Brown" and word "Branxton" forming respectively the top and bottom of an ellipse,—to be applied to bicycles, under Class 22.

10,389. 12th June, 1905. Mary Jane Kinch (formerly M. Clarance White), wife of George Edward Kinch, of Quirindi, New South Wales—Two labels to be used in combination. One label, which is designed to be placed around a carton or box, is of three panels, the centre of which is mostly occupied by the word

"PEARLADENTA"

printed in fancy form, the leg or stand of the letter "P" being formed by the representation of a molar tooth, fangs downwards. To the left of the said word is the word "Antiseptic," and to the right thereof the words "Tooth Paste." The remaining panels each contain about their centres a picture wherein is represented the figures of six little niggers all seated. On these panels, on each side of said picture are also shown the word "Pearladenta," descriptive matter, and the price. The other label (which is placed upon a tube or container) is contained within a fancy rectangular border, and has mainly shown therein the picture of the six little niggers above referred to, which is surmounted by the words "Antiseptic Pearladenta Tooth Paste, We all use it," whilst beneath are the words "It whitens and preserves the teeth."

The essential features of the above Trade Mark are—

(1) The word "Pearladenta";
(2) The combination of the two labels above described; and
(3) The picture of the six little niggers,—

to be applied to dental preparations, under Class 48.

Figure 29: Mrs Kinch's 'Pearladenta' brand – reprinted with apology for racist language. 'TRADE MARKS.' Government Gazette of the State of New South Wales 20 June 1905: 4069. http://nla.gov.au/nla.news-article220959088

3.9.4 Quirindi District Hospital

Murrurundi was the main hospital in the Upper Hunter until the 1890s when the Quirindi Municipal Council decided to build one. The Quirindi District Cottage Hospital was an eight-bed hospital built in 1900. It charged fees and was run by a committee. In September 1906, it had an average of nine patients, of which two thirds were male, and the fees collected from patients amounted to just over nine pounds.[13] Midwifery cases were referred to Nurse Sweeney.

10 Durrant, Quirindi, pp 124-125

11 'Family Notices' *The Sydney Morning Herald* 24 May 1913: 18. http://nla.gov.au/nla.news-article28125144; 'Family Notices' *The Sydney Morning Herald* 9 October 1915: 16. http://nla.gov.au/nla.news-article28106178.

12 Durrant, Quirindi, pp 124-125

13 'QUIRINDI HOSPITAL.' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 4 September 1906: 2. http://nla.gov.au/nla.news-article234148617.

Figure 30: Nurse Sarah Ann Mulheron (later Mrs Harry Savage & mother of Sister Ellen Savage) - Quirindi, NSW, 1904, Photographed by - George E Kinch, Quirindi, L to R: Sarah Ann Mulheron, Catherine Adaway, Rose Dowell (matron) and an image of the Cottage Hospital. SLNSW.

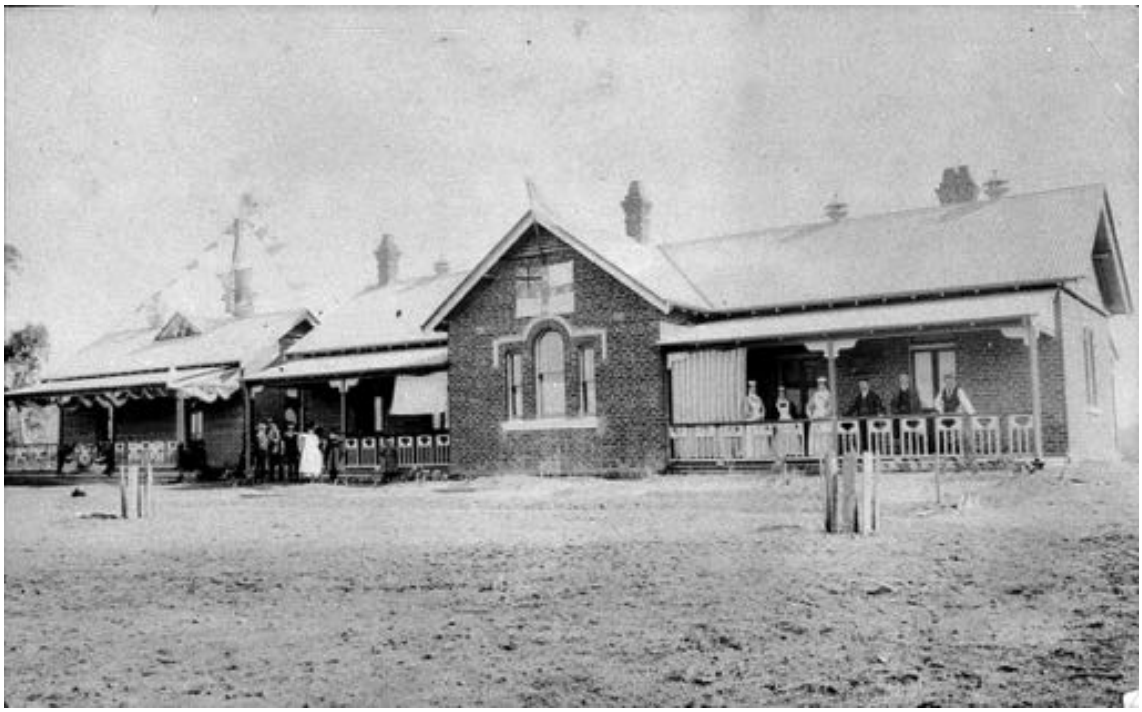


Figure 31: Flags flying for the opening of the Mafeking [Contagious Diseases] Ward of Quirindi Hospital on left, circa 1904. The name references the participation of Liverpool Plains men in the South African (Boer War). SLNSW, bcp_04039

The Quirindi Hospital came into its own when the pneumonic 'Spanish' influenza arrived in Australia with repatriated soldiers. On 1 February 1919 the local Red Cross established an inoculation depot and 360 locals availed themselves of the opportunity to ward off the virulent infection.[14] The Municipal Council and Hospital Committee declared themselves well-prepared, which was fortunate because the disease reached Quirindi within three weeks, carried by the unfortunate Chinese storekeeper Young, who died of it shortly after returning from a trip to Melbourne to try to arrange for his wife's entry to Australia. Young's death caused another rush to inoculate.[15] The epidemic raged through the Hunter Valley and Newcastle area and by April 1919, 32 people had died, while railway workers on country lines were refusing to take goods to Sydney because of the disease.[16]

The epidemic was over in Quirindi by July 1919, but there were several local cases and deaths and the afflicted were cared for in the Quirindi Hospital.[17]

3.9.5 Werris Creek District Hospital

When the influenza epidemic hit the Liverpool Plains in 1919 the Werris Creek Public School served as a temporary hospital and the community established a trust fund to save for their own hospital. The provision of a motorised ambulance to ferry patients from Werris Creek to Quirindi in the late 1920s reduced the immediate necessity and in 1940 the Quirindi District Hospital and Baby Health Centre unsuccessfully took legal action to receive the trust fund for its own purposes. In 1942, the community supported the establishment of an outpost hospital at Werris Creek, to be administered by the Quirindi District Hospital Board. This was opened in 18 March 1944 and became self-regulated in 1945.

14 'QUIRINDI PREPARATIONS.' *Daily Observer (Tamworth, NSW : 1917 - 1920)* 4 February 1919: 2. http://nla.gov.au/nla.news-article105064049

15 'STOP-PRESS' *The Sun* 20 February 1919: 1. http://nla.gov.au/nla.news-article222636599; 'DEATH AT QUIRINDI' *The Sun* 23 February 1919: 2. http://nla.gov.au/nla.news-article222640083.

16 'INFLUENZA.' *The Muswellbrook Chronicle* 12 April 1919: 2. Web. http://nla.gov.au/nla.news-article107566447.

17 'INFLUENZA.' *The Muswellbrook Chronicle* 19 July 1919: 2. Web. http://nla.gov.au/nla.news-article107567482.

3.10 NSW theme: Industry

Activities associated with the manufacture, production and distribution of goods

The people of the Liverpool Plains have always been industrious. The Gamilaroi made boomerangs, spears and fishing nets. The early settlers had to make everything they needed to survive, establish homes, and maintain their carts, sulkies and drays. Farriers and blacksmiths were crucial trades in an era that depended on horse transport, and blacksmiths also bent metal to suit many purposes. Many local industries had links with other towns – Tinson's Cordial Factory, for instance, was connected to a family business of the same name in Maitland. This section highlights two industries in Quirindi that were unique to the area and are associated with sites that have been mentioned to the Liverpool Plains Community-Based Heritage Study in 2019.

Figure 32: Delivery cart outside cordial factory - Quirindi, SLNSW, Work and Play - 04017c 1920, L to R: N Callaghan, T B Tinson, A E Driscoll, Ben Tinson, Bill Toft

3.10.1 Price's Brickworks

According to Goodwin, English brickmaker William Price established the first and only brickworks in Quirindi and the works were well established when Surveyor R Watkins drew a map of Quirindi in August 1877. Price arrived in Australian in 1855 from the East End and had worked for the railways in NSW but also had brick kilns at Bathurst, Wattle Flat, Turon and Murrurundi. His first job was making the bricks for the Tebbutt's Darlington Flour Mill. Price's bricks were used to make the Methodist Church, the Railway Station, and the first public school. He also made the bricks for his own home, which is at 20 Lennox on the corner of Church Streets. The Price family continued to make bricks in Quirindi after William's death in 1907, only ceasing business in 1930.[1]

1 Goodwin, K, Copeland, J. M, Latham, T and Quirindi Centenary Publications Committee *A History of Quirindi*. Quirindi Centenary Celebrations Committee, Quirindi, 1977.

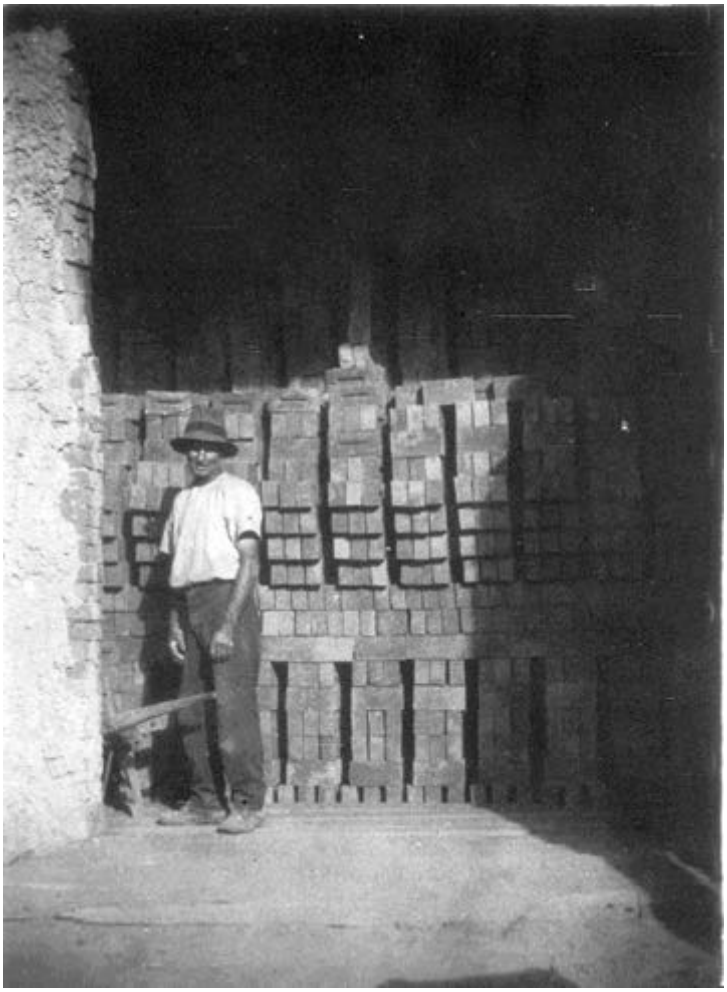


Figure 33: Outside brick kiln, Price family with Mr Hannaford's truck - Quirindi, NSW, 1926, Price Bros Brickworks Stacking kiln prior to firing, Mr F A Price, Price Bros Brickworks, 1926

3.10.2 Quirindi Butter Factory

As discussed in Agriculture, co-operatives were a form of social and business organisation that was commonly seen in the 1890s. The Quirindi Cooperative Dairy Company was a cooperative of 12 suppliers on the former Underwood Estate established in 1894. In the same year 400 shares were issued in the Wallabadah Cool Climate Co-operative Dairy Company Ltd and the shareholders formed the Castle Mountain Farmers' Produce Association. Newspapers reported that the members of the co-operatives were encouraged by an agent to produce butter, as it was more remunerative than dairy.[2]

Harold M Mackenzie of *The Maitland Mercury*, argued in February 1897 that farmers on the Liverpool Plains needed to use their heads more wisely by improving their herds, growing appropriate foods and using manure to improve soils.[3] He spent time with the Quirindi Butter Factory manager, Mr Munn and examined yields. The drought had hit hard so the co-op factory was only treating 230 gallons (1045 litres) of milk a day but had processed 500 gallons (2,273 litres) in good years. The Quirindi Butter Factory processed up to 300 cans, or 3000 gallons (13,640 litres) of cream daily in the summer months. The skim milk left from the cream was given to the farmers for free and fed to pigs. Mackenzie said:

> The establishment is simply what may be termed a skimmery, as no butter whatever is made, the cream being despatched as soon as separated to Messrs. Foley Bros., Sydney, who charge 1/4d per lb. for churning, and 5 per cent commission on sales.[4]

Mackenzie reported significant investment by directors:

> A considerable amount of capital — £2000— including machinery, has been sunk in the Quirindi building, engines, boiler, separators, etc., being all of the best. The former are G and 8 h. p. respectively, manufactured by Blackstone (England)', whilst the latter are the well-known 'Alexandra' separators, capable of treating 200 gals, each per hour. The concussion churn is, of course, lying idle, seeing that no butter is made …
>
> Butter manufacturing was constrained by the absence of any cooling equipment, but the factory was busy. Work was hard and demanding as there were no extra hands to lighten the load:
>
> The constant coming and going of suppliers with milk from daylight until nine o'clock a.m. keeps the manager of a creamery working at high pressure for those hours, more especially since everything has to be done single handed. Then comes the washing up, and arranging for the next morning's work. Butter factories … are places that never rest, even on Sunday, as cows must be milked and the fluid delivered as soon as possible … There are many things about a factory too that a man must make himself conversant with, for not only must he understand how to drive an engine, and repair anything that goes amiss, keep a good head of steam on, know all about separators, take them to pieces and clean them every day, etc., but he must also be a ready calculator and understand bookkeeping, and prepare a report for his directors. All these things then, it will be noted, require a man of early rising habits and strong physique, and possessed of more than usual mental ability ...[5]

The Quirindi Dairy Company, later called the Quirindi Dairy Society, prospered well into the 1950s and the Quirindi Butter Factory buildings still stand at 14 Smith Street, Quirindi.

2 'Dairy Records.' *Australian Town and Country Journal* 14 April 1894: 42. http://nla.gov.au/nla.news-article71212550.

3 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 20 February 1897: 11. http://nla.gov.au/nla.news-article126322190.

4 Ibid

5 'Among the Pastoralists and Producers.' *The Maitland Weekly Mercury* 27 February 1897: 11. http://nla.gov.au/nla.news-article126322637.

3.11 NSW theme: Mining

Activities associated with the identification, extraction, processing and distribution of mineral ores, precious stones and other such inorganic substances.

Mining has been conducted on the Liverpool Plains for centuries, as the Gamilaroi used ochre and sought stones for tool-making and weapons. To European eyes, coal is the principal mineral resource of the Liverpool Plains region. The extensive coal reserves of the Liverpool Plains and Gunnedah region were identified quite early but were not mined until the 1880s. Oil shale has also been mined locally and quarrying and gold mining have also been part of life on the Liverpool Plains. Mining landscapes are a contested feature on the Liverpool Plains as plans to expand coal mining have provoked strong resistance from people attached to the agricultural vistas of the Liverpool Plains.

3.11.1 Private coal mining

In 1880 Messrs JJ Poole and Parnell sank an excavation to identify the quality of coal near Curlewis Railway Station. They identified at least six coal seams, of which most were of marketable quality. Poole developed a colliery which he sold to the Tamworth Coal & Coke Company in September 1889. This company proposed establishing a smelting works near Werris Creek. The economic depression of the 1890s forced the closure of the mine. In February 1891 the company gave miners 14 days' notice before ceasing operations, complaining that hewing rates paid to the men were too high. The mine eventually reopened after miners were forced to accept a reduced rate of pay.

There were private attempts to exploit local coal reserves. John Perry formed the Wilga Coal and Coke Co Ltd on 'The Wilgas' at Breeza in 1913. Perry took on the role of manager for the mine.[1] The company was liquidated after World War I.[2] By the early years of the twentieth century the mine was owned by Centenary Coal and Coke Mining Company and was trading as the Centenary Colliery. In 1919 Preston Iron, Coal and Coke Company was established in Newcastle to acquire the assets of Centenary Coal and Coke.

3.11.2 Government coal mining

During 1911 the NSW Government investigated potential sites for the establishment of a State Coal Mine. In 1914 Government Geologist JE Carne and Assistant Geological Surveyor Morrison spent 17 days undertaking field research of locations in the Aberdeen Muswellbrook district. Their investigations aimed to estimate the possible trend and depth of the Greta Coal Seam in this area. In their search the pair covered an area from Muswellbrook to within two miles of Werris Creek, paying particular attention to three sites in Muswellbrook, a site near Aberdeen, one near Burning Mountain, and an area fronting the railway line about two miles south of Werris Creek. Carne noted that a combination of land tenure issues, and geological constraints related to the intrusion of volcanic dykes, limited possibilities in the region but the Wingen and Werris Creek sites were the most promising. Despite these recommendations the Government Coal Mine was established on the Newnes Plateau near Lithgow.[3]

Prior to World War II the NSW coal industry had operated for a long period in an environment characterised by prevailing conditions of overcapacity, a workforce in excess of requirements and primitive working conditions. The post-war period saw tremendous change in the Australian coal industry. The government extended its wartime control of the industry and established authorities such as

1 'Curlewis' Maitland Mercury & Hunter River Advertiser 19 April 1888 p.6; 'Coal Development' Australian Star 14 September 1889 p.5; 'Closing the Centenary Colliery' South Australian Chronicle 7 February 1891 p.21; 'Breeza 'Tamworth Daily Observer 16 May 1914 p.4; Sydney Morning Herald 2 June 1917 p.15

2 Carter, *The Upper Mooki*, p 51

3 Department of Mines Annual Report 1914. pp.194-195

the Joint Coal Board to oversee improvements in production, efficiency, health and safety. During the same period unions energetically pursued campaigns to improve general working conditions.[4]

3.11.3 Werris Creek Coal Mine

Carne's 1914 investigations of the Liverpool Plains identified a coal outcrop on the Narrawongla Station south of Werris Creek. Dr WG Benson conducted further research there in 1920 and in 1925 the Gunnedah-based Preston Coal Company began excavating a prospecting tunnel. By May that year this tunnel had intersected a coal seam measured at between 1.5 metres and 2.1 metres thick. The company secured a lease of up to 1,600 acres [648 hectares] to exploit this seam. By February 1926 tunnelling had reached a coal seam two metres thick.[5]

In March 1933, 28-year-old John Charles Lewis was killed at the mine when the emery wheel he was using to sharpen a miners' drill shattered.

The mine struggled through the Great Depression and its future was only secured by granting of contracts for the supply of coal to the NSW Government Railways. Operations at the mine ceased in late 1938 when a fire was detected underground. The mine was sealed on 22 November to control the fire and all employees were dismissed. This had a serious impact on the economy of Werris Creek at a time when many others were out of work and provided the town with a bleak Christmas. The mine re-opened in mid-January 1939.[6]

Werris Creek Coal Mine saw major improvements in 1949 when Deputy Mine Manager Ivor Haig (Doc) Thomas introduced electric driven Sullivan scraper loaders. Despite this and other improvements the mine remained a fairly primitive operation that mainly supplied coal to the NSW Government Railways. The mine succumbed to an overall downturn in the coal mining industry that commenced in the late 1950s and was eventually forced out of business by the dieselisation of the NSW railways. The mine ceased operation in the late 1960s.

In 2002 Creek Resources Pty Ltd was granted a licence to further explore the coal measures at Werris Creek. In 2005 approval was provided for establishment of an open cut coal mine on the site of the former underground mine. The open cut is worked by a shovel and truck operation with approval to mine two million tonnes of coal per year.[7]

In 2012 the Whitehaven Coal Mining Limited Werris Creek Open Cut Coal Mine unearthed a scraper loader that had been buried in the underground mine when it was closed. This item was recorded and assessed by the Liverpool Plains Shire Heritage Advisor who recommended that it be offered to the Gunnedah Rural Museum. The company also recorded a coal loading chute that had been installed during the 1950s. In response to recommendations made by the Liverpool Plains Shire Heritage advisor Whitehaven prepared plans and elevations of the loading chute.

4 Ross, E., 1970. A History of the Miners' Federation of Australia pp.402-443

5 Department of Mines Annual Report 1932 p.90; 'Werris Creek Coal' in Lithgow Mercury 8 May 1925 p.74; A History of Coal Mining at Werris Creek p.2

6 'Coal Mine Fatality' in Newcastle Morning Herald & Miners Advocate 28 March 1933 p.6; 'Werris Creek Mine Reopening operations' in Newcastle Morning Herald & Miners Advocate 11 January 1939 p.6

7 A History of Coal Mining at Werris Creek p.6

Figure 34: Scraper loader uncovered in the former Werris Creek Coal Mine in 2012. This is probably one of the scraper loaders introduced to the mine during modernisation in 1949

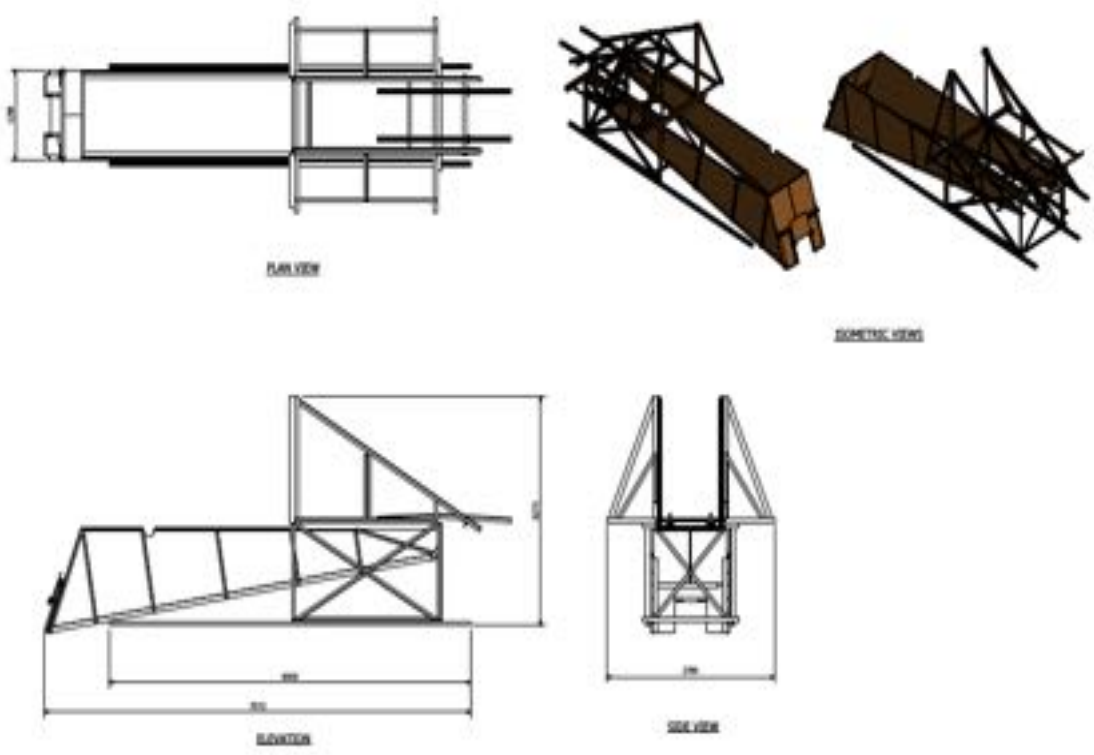


Figure 35: Plans of a 1950s coal loading chute recorded at the Werris Creek Coal Mine site in 2012

3.11.4 Oil shale

Figure 36: Shale mine at Chilcott Creek. Murrurundi Historical Society

The mining and processing of oil shale (Torbanite) began in NSW in the mid 1860s. This industry, established primarily to provide kerosene for domestic, commercial and municipal lighting, grew rapidly despite competition from American imports. By the 1890s it was a large industry, supplying kerosene as well as lubricating oils, sulphates, waxes and fly ash for domestic farming and manufacturing processes. In 1886 the Murrurundi Petroleum Oil Cannel Company began exploitation of a large oil shale resource near Nowlands Gap on the Liverpool Range. Despite extracting large amounts of the mineral this company lacked the capital to develop a system to transport shale from the mine to the Great Northern Railway. Its operations had ceased by the 1890s and the deposits lay dormant until 1905 when they were taken up by the Australian Shale Syndicate. This company developed an aerial ropeway to transport oil shale from the mine to a loading point near Temple Court Railway Station. A private railway provided a connection between the ropeway and Great Northern Railway.

In 1910 the operation was taken over by the British-Australian Oil Company. This company constructed retorts for processing the shale into crude oil. The oil was railed to a refinery at Hamilton near Newcastle. During 1910 the aerial ropeway failed and mining operations were transferred to Ardglen. Operations ceased completely during the Great War when the company went into liquidation. Demolition of most surface works occurred during 1918.[8]

[8] Eardley, G., & Stephens, E., 1974. *The Shale Railways of New South Wales*. pp.225-231

Figure 37: 13 standard gauge, 4-wheel, railway tank wagons, Nos 3 to 15, built by Clyde Engineering Pty Ltd in Granville circa 1912 for the British Australian Oil Co. Ltd. They carried Temi oil shale from Murrurundi to Hamilton near Newcastle. The tank wagons were indirectly acquired by the NSW Government Railways and numbered in the railways' L (Loco) and W (Way and Works) series and appear to have been used to carry water. Museum of Applied Arts and Sciences.

An evocative description of the shale works and the lives of the miners emerged from a 1907 Murrurundi Public School excursion of 38 fourth and fifth class students (23 boys and 15 girls) to the works. The children saw the miners lived in huts of bark and two tents. The mine was 250 metres long and was 'a little tunnel with a slabbed roof and wall' with 'a narrow trolly-line [*sic*] leading into it.'. The trolley was drawn by a pony. A furnace inside the mine drew air through the works

> The shale when pressed and rubbed a good deal, that is in the ground, looks like marble on the sides, but in the middle it is like a mass of slate. The shale is good, but the poorest shale will produce at least 30 to 40 gals, of [petroleum] oil to the ton. The richest produces 130 gals, to the ton.

The mine employed 12 hands who used ratchet drills to bore wide holes to carry explosive to split the shale. The manager, Mr Donaldson, had explored the seam and estimated it ran 12 to 15 chains into the mountain north to west and a seam of first quality shale at least 1.5m wide sat underneath a deep layer of poor-quality carboniferous shale. The mine manager seems to have been raising investment as he was sending funds to England and Glasgow. Meanwhile he was constructing a road to the mine and had secured 50 acres for a township:

> … when word is received, arrangements will be made for the erection of 25 cottages. The shale will be carried over the mountain by an endless tramway, and put in the trucks at Temple Court. The miners are now engaged getting out 60 tons of first-class shale, and 60 tons of second grade, which is to be sent to Glasgow for assay. Let us hope that the results will most successful.[9]

In 1909–1910 the British Australian Oil Co. Ltd purchased the Temi mine from the Australian Shale Syndicate Ltd.[10] The company built a crude oil retort at Temple Court, 1.2 km west of Murrurundi and an aerial rope way was used to carry shale oil from Temi to the retort. The retorted oil was then transported in these wagons along a short private railway line to the Temple Court exchange sidings on the NSW Government Railways' main Northern Line and thence to the refinery at Hamilton. The Temi mine apparently closed in about 1913, although there seems to have been some hope as the Temi Shale Mine

9 *Murrurundi and Quirindi Times,* 12 July 1907, cited Warrah 1912 subdivision, http://www.warrah1912subdivision.com/442090225
10 'MINING.' *Evening News (Sydney, NSW : 1869 - 1931)*6 April 1910: 3. http://nla.gov.au/nla.news-article115240353.

Employees Association was formed in 1914.[11] Locals held out hope the mine would reopen well into the 1920s, but were disappointed.[12] The Temple Court line was lifted in 1931 and the station was removed in the 1980s.

3.11.5 Quarrying

Hard rock quarrying has occurred in various places across the Liverpool Plains with the largest operations located at Willow Tree and Ardglen. In 1896 an area within the Village of Ardglen was reserved for quarrying purposes. A quarry was subsequently developed on this site by the NSW Government Railways to supply ballast for tracklaying and maintenance. A railway siding to the quarry was opened in 1903. Expansion of quarrying operations occurred in the 1950s and 1960s. Associated infrastructure improvements included relocation of an overhead water tank from Ballina to the quarry siding in 1950, purchase of a Fiat tractor in 1951 and an air compressor in 1955. After closure for a period the quarry was re-opened in 1962 with expansion of the rail sidings and construction of plant, bins and conveyors. During 1964 new electric motors were purchased and a second loading chute constructed. Quarry operator Daracon are currently planning expansion of the quarry.

The Willow Tree Gravel Quarry was established southwest of Willow Tree in 1995. This quarry provides materials for a variety of applications, including railway capping, road base, sub-base and fill materials for use across NSW.

3.11.6 Gold mining

Gold was discovered at Bingara in 1852, on Australian Agricultural Company lands in 1852 at Nundle and at Copeland, near Gloucester, in 1879.[13] In 1866 the Northern Gold-fields supported 2500 diggers, of whom half were Chinese.[14] At Bowling Alley Point at Nundle in 1879, a party of 12 Chinese inspired new interest in the aged field by washing up 50 ounces of gold after labouring for about seven weeks.[15] While gold mining did not directly affect the villages in the Liverpool Plains Shire, its proximity and the resulting traffic encouraged the growth of commerce and migration to the area, as well as the development of local law enforcement.

3.11.7 Mining landscapes

John Perry formed the Wilga Coal and Coke Co Ltd on 'The Wilgas' in 1913 but the company was liquidated after World War I. At the time Carter wrote *The Upper Mooki* in 1874, coal slack or dross could still be seen on the Quirindi-Gunnedah Road.[16] The quarries at Ardglen and Willow Creek are also mining landscapes.

In 2014 BHP released a plan for a large coal mine at Caroona, which was met with protest from local farmers about the impact of mine subsidence on farmland and alluvial aquifers.[17] The Caroona Coal

11 Australian Trade Union Archives, Temi Shale Mine Employees Association (1914 -) http://www.atua.org.au/biogs/ALE2381b.htm

12 'Temi Shale Mine.' *The Murrurundi Times and Liverpool Plains Gazette (NSW : 1874 - 1907; 1926 - 1929)* 28 May 1926: 3. http://nla.gov.au/nla.news-article111066037.

13 'THE BINGARA GOLD FIELDS.' *The Maitland Mercury and Hunter River General Advertiser* 1 September 1852: 2. http://nla.gov.au/nla.news-article664507.

NSW Department of Primary Industries, Prime Facts, February 2007; Nundle Gold, https://www.resourcesandenergy.nsw.gov.au/__data/assets/pdf_file/0010/109495/nundle-gold.pdf; Copeland gold deposits, https://www.resourcesandenergy.nsw.gov.au/__data/assets/pdf_file/0011/109676/copeland-gold-deposits.pdf

14 'THE ROCKY RIVER GOLD-FIELD.' *The Sydney Morning Herald* 26 January 1866: 6. http://nla.gov.au/nla.news-article13125412.

15 'The Nundle Diggings.' *Newcastle Morning Herald and Miners' Advocate* 16 December 1879: 2. http://nla.gov.au/nla.news-article135961091.

16 Carter, p 51

17 Lisa Herbert, 'BHP releases Caroona mine plan', ABC NSW Country Hour 28 March 2014, https://www.abc.net.au/news/rural/2014-03-27/bhp-caroona-mine-plan/5348432

Action Group protested the mine, arguing the cropland of the Liverpool Plains and the black soil was vital.[18] BHP had paid $100 million to the then Labor government for the licence in 2006. In 2016, after the NSW Gateway Panel found the project at Caroona could cause subsidence of 8500 hectares of land and direct subsidence impacts to 2000 hectares of cropland, the Liberal-National Party government led by Mike Baird bought the lease for $220 million.[19]

Coal mining activity is still on the table at Breeza. In 2008 the Chinese government-owned mining company Shenhua paid $300 million for coal exploration rights. This was met with significant protests from Caroona Coal Action Group, the Lock the Gate Alliance and others, who advocated for the protection of the black soil plains that define the region. In 2015, the NSW Planning and Assessment Commission approved Shenhua's Watermark open-cut mine project, accepting assurances that mining would be confined to the hills above the black soil plains and would not affect fertile areas.[20] Federal Government approvals followed, despite anti-mine advocates warning the proposal would destroy a community of threatened box gum.[21] Farmers and environmentalists who were critical of the project were concerned about the impacts of the mine on water systems, including creeks and aquifers.[22] The mine proposal remains hotly contested.[23]

The protest movement embodied by the Caroona Coal Action Group and Lock the Gate is a phenomenon that speaks to the difficulty of reconciling mining activity with predominately agricultural landscapes.

18 Mike Foley, 'Farmer fury: Shenhua shakes foundations', The Land, 5 Feb 2015, https://www.theland.com.au/story/3370433/farmer-fury-shenhua-shakes-foundations/

19 Mike Foley, BHP buggers off from Caroona Coal project, The Land, 11 August 2016, https://www.theland.com.au/story/4091294/bhp-buggers-off-from-caroona-coal-all-eyes-on-shenhua/

20 http://iminco.net/shenhua-watermark-coal-mine-nsw-approved-100-mining-jobs/

21 'Giant Shenhua Watermark coal mine wins federal approval from Environment Minister Greg Hunt', *The Sydney Morning Herald*, 8 July 2015, https://www.smh.com.au/environment/giant-shenhua-watermark-coal-mine-wins-federal-approval-from-environment-minister-greg-hunt-20150708-gi7j65.html#ixzz3fkPGJqsb

22 https://www.newcastleherald.com.au/story/2851669/editorial-mining-the-liverpool-plains/

23 https://www.abc.net.au/news/rural/2019-05-01/shenhuas-watermark-coal-proposal-under-fire-for-flawed-eis/11062444; https://www.newcastleherald.com.au/story/6099846/new-research-casts-doubt-on-shenhua-watermarks-water-modelling/

3.12 NSW theme: Pastoralism

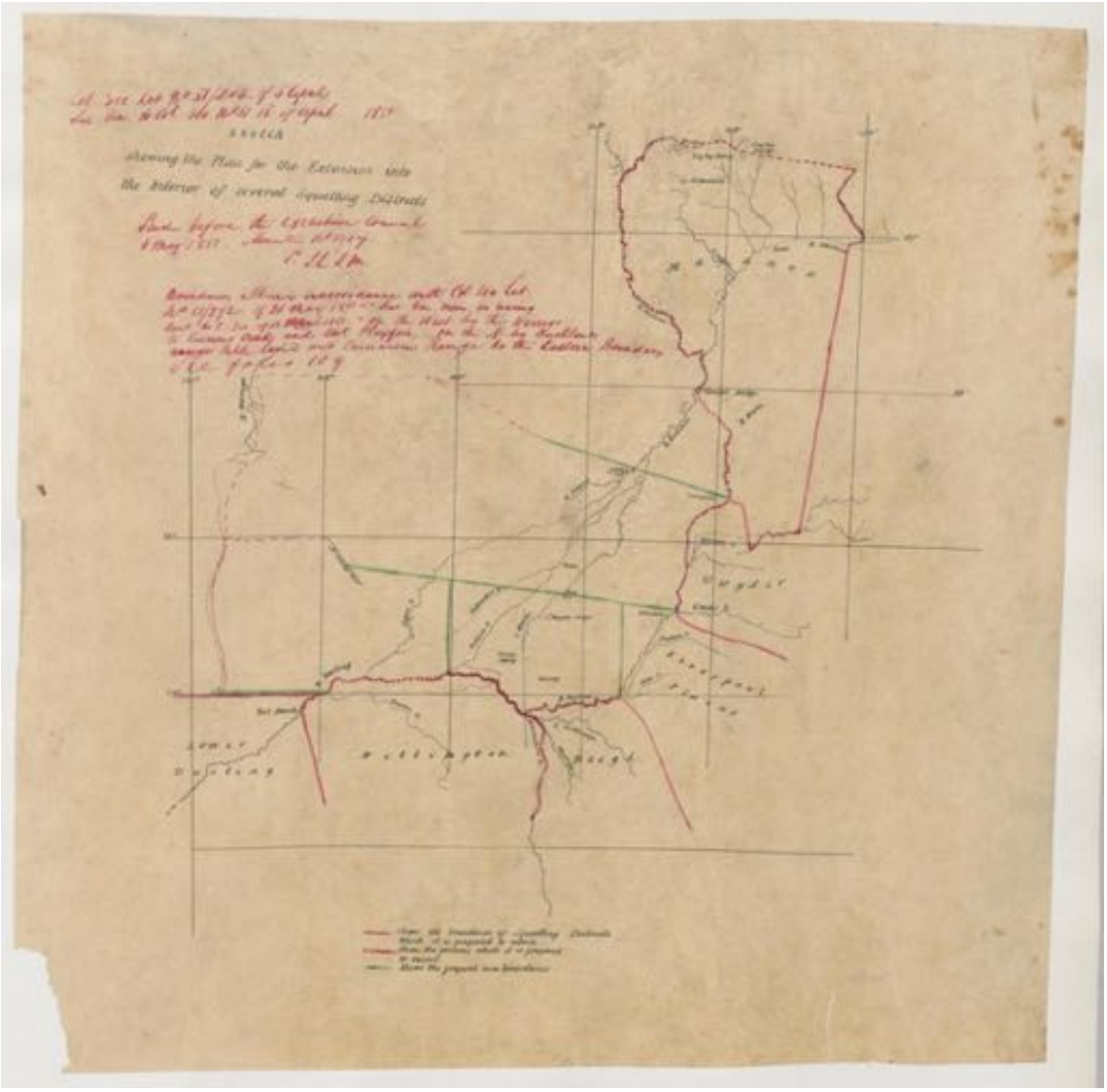


Figure 38: State Records NSW, Surveyor General's Sketchbooks, NRS-13886-1-[X762]-Volume 5 Part 4-59 | Districts - Sketch shewing the plan for the extension into the interior of several squatting districts. Maranoa, Gwydir, Liverpool Plains, Bligh and Wellington. 1851. [Sketch book 5 folio 104]

Until the later twentieth century pastoralism dominated the Liverpool Plains. Cattle arrived with the squatters in the mid-1820s and merino sheep and merino-cross were run for both wool and meat. On the unirrigated Liverpool Plains, grazing was prone to booms and busts, where overstocking in good years led to devastating mortality in drought years. In the depression of the 1840s local graziers realised they could get more from sheep and cattle by boiling them down for tallow to sell to British explosives manufacturers.[1] The wool industry expanded with land clearing, improved pastures, and better fencing and great woolsheds, like that of 'Windy', are a testament to the importance of wool, although the decline of wool prices after the 1950s prompted many landowners to prefer cattle.

The demands of the pastoral industry have shaped the Liverpool Plains. Travelling stock routes (see Transport) thread through the region. The sale yard at Quirindi is a notable landscape feature associated with pastoralism.

1 Carter, p 17; Rolls, p 142

Figure 39: J.R. Clarke's record wool load - Quirindi, NSW, circa 1900, SLNSW

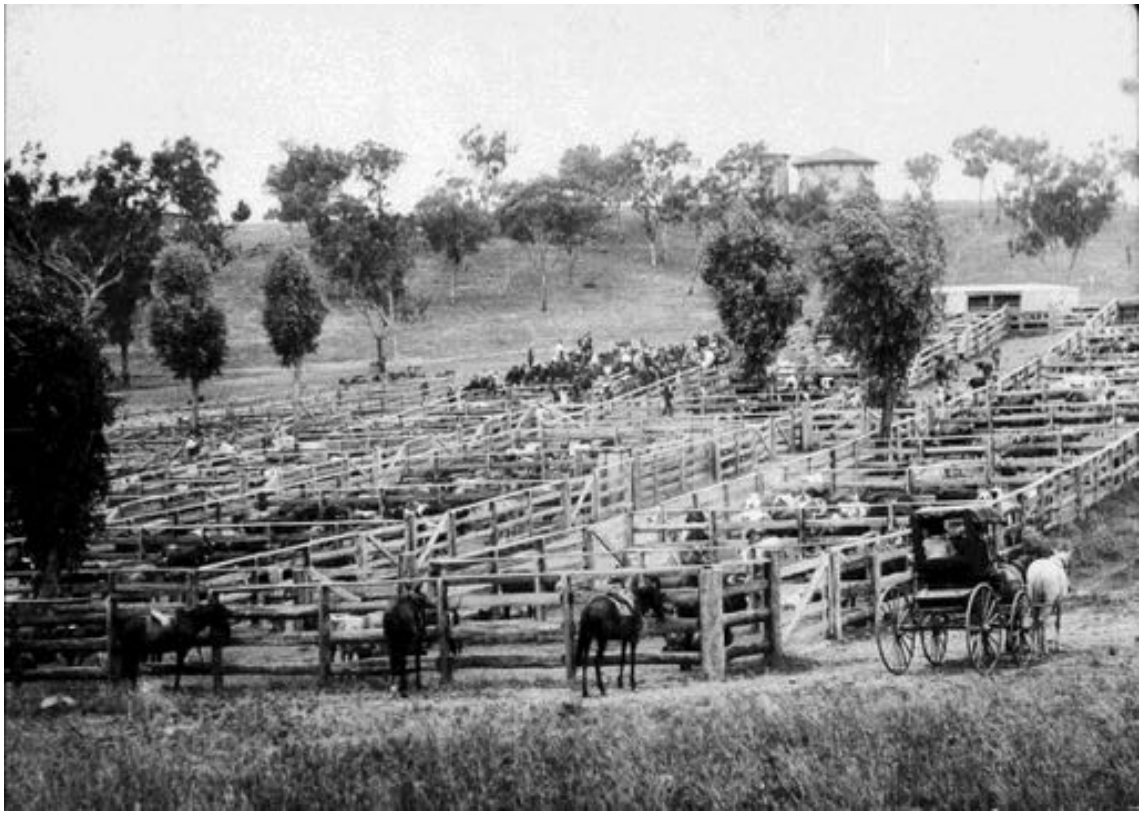


Figure 40: Quirindi sale, Mr & Mrs R B Ingall in buggy. Cattle being auctioned - Quirindi, NSW, bcp_04028, c 1910, Photographed by - Cosmos Studios, Quirindi, Digital order no:bcp_04028

Meat exports feature highly in the history of the Liverpool Plains. The Graziers' Meat Export set up operations at Werris Creek Meatworks from 1894 to 1902, at The Gap, although drought rendered the

enterprise unprofitable.[2] Millions of live animals were exported from Werris Creek each year for slaughter in Sydney (at the Riverstone Meatworks and the State Abattoir in Homebush from 1907) and Newcastle.[3] In the 1930s the Tamworth Dairy Cooperative proposed building a new meatworks at Werris Creek in the 1930s to reduce costs and the wastage caused by injury to captive animals.[4] An abattoir was established at Tamworth by the Council but the debate about a new meatworks for Werris Creek dragged on for more than a decade. It appears that north-western graziers eventually settled on Narrabri.[5] Meat killed on the northern tablelands was trucked to Werris Creek and despatched to Sydney and Newcastle for export in the 1940s, as the photograph below indicates.

Figure 41: Ernest McQuillan, ALEXANDRIA, NSW. 1946-05-06. Boxes of meat rations from Werris Creek, NSW, being unloaded from a goods train onto army lorries at the goods yard. These rations are brought from the country and concentrated at city stores before being sent to Britain to relieve the food shortage.

Freezing works operated at Quirindi, Werris Creek, and Currabubula. These were also associated with rabbiting.

The history of Warrah Station, the biggest pastoral run on the Liverpool Plains, illustrates the shifts in the pastoral industry and land management practices over time and is presented here as a case study.

2 'The Werris Creek Meat Works.' *The Maitland Weekly Mercury* 20 March 1897: 16. http://nla.gov.au/nla.news-article126325522; S. H. Ware: A History of Werris Creek, p 51-3.

3 Australian Meat Industry Employees' Union, History, https://nsw.amieu.asn.au/about-amieu-nsw/history/

4 'ABATTOIR OPENED AT TAMWORTH' *The Newcastle Sun (NSW : 1918 - 1954)* 24 August 1938: 7. http://nla.gov.au/nla.news-article167295301; 'NORTHERN MEATWORKS' *Manilla Express (NSW : 1899 - 1954)* 13 December 1938: 2. http://nla.gov.au/nla.news-article195657697.

5 'Narrabri Favoured' *The North Western Courier (Narrabri, NSW : 1913 - 1955)* 16 April 1945: 3. http://nla.gov.au/nla.news-article135045707.

3.12.1 A case study: the history of Warrah Station

Figure 42: Kerry & Co image of the 1901 Windy Woolshed from http://www.warrah1912subdivision.com/135366715

The Australian Agricultural Company (AAC) was formed in England in 1824 after Commissioner Bigge inspected the Colony of NSW and recommended a company be formed under an Act of Parliament to grow fine wool. He suggested it raise working capital of £1,000,000 and be given a Crown Grant of one million acres. This is the *Million Wild Acres* that the late Eric Rolls wrote about in his pioneering environmental history of the Pilliga and the Liverpool Plains. Investors gathered and the Company was incorporated by Charter through the British Parliament in 1824.[6]

AAC representatives consulted with Surveyor General John Oxley about land that suited the company's primary purpose of growing fine wool. They rejected his suggestions of the Liverpool Plains or Upper Hastings River as they were too far from the coast and considered other sites in the settled districts of the Upper Hunter and Bathurst region were prone to land use conflict. The AAC agreed Port Stephens, with its harbour, was most suitable and began to establish operations there by 1826.[7]

The AAC struggled for some years with the scale of its enterprise, especially as the coastal Port Stephens holdings were not entirely suitable for raising healthy sheep. Sir Edward Parry (no relation to this author) became commissioner in 1829 and began to stabilise the management and seek better land. He investigated the possibility of the company surrendering up to 600,000 acres [242,000 hectares] of the Port Stephens property in exchange for land more suitable for the company's purposes.[8] Parry engaged surveyor Henry Dangar to examine options for more suitable country and after exploring inland, Dangar recommended two tracts of country at Warrah Creek and Goonoo Goonoo. He subsequently accompanied Sir Edward Parry on a detailed investigation of this country and Parry advised his directors the Liverpool Plains was 'admirably adapted to the Company's principal object, maintenance of fine-

6 Jesse Gregson, *The Australian Agricultural Company, 1824-1875*, Sydney: Angus & Robertson, 1907, pp 16-17
7 Gregson, The AAC, pp 22-30
8 Gregson, The AAC, pp 52-53

woolled sheep.' Although Governor Bourke was not supportive, the AAC received two grants of 240,000 acres and 360,000 acres which came into the company's possession in 1833 and were named Warrah and Goonoo Goonoo.[9]

In October 1833 the Australian Agricultural Company advertised for 'four good shearers at Warrah, Liverpool Plains, to commence shearing on 1st November'.[10] However Warrah lacked water and during the 1840s, when wool was in a downturn, sheep remained pastured at Port Stephens and on Goonoo Goonoo. The company was also distracted by the very profitable Hunter Valley coal mining monopoly that had been handed to it in 1830. Warrah was used to fatten cattle and grow crops, and the western section was leased to Edward Hamilton of Collaroy.[11]

In1852 the Goonoo Goonoo run and all the livestock on Warrah was sold to the Peel River Co.[12] The gold rushes triggered a demand for meat and by 1854 the AAC had 42,295 sheep at Port Stephens and 10,255 wethers fattening on Warrah, until drought, followed by incessant rain, ended what then commissioner Hodgson said was the 'butcher's market'. Still, Hodgson's plans to utilise Warrah for sheep breeding and fine wool production were held up by the capital-intensive nature of the coal mining operations.[13] In 1862 company directors finally gained shareholder support for improvements on Warrah and General Superintendent EC Merewether was allocated £30,000 to improve the property.[14]

In 1864 the AAC Company purchased 6,380 ewes from Andrew Loder at Colly Creek and others from surrounding stations. Merewether had a woolshed and yards completed in time for shearing, sheep were pastured on West Warrah and Merewether stationed an overseer at Windy Point.[15] Fencing of Warrah commenced in 1867 with forty miles of wire laid out during the year. Flock sizes increased dramatically in the late 1860s with 84,719 sheep shorn in 1870.[16]

The *Australian Town and Country Journal*'s travelling reporter visited Warrah during shearing season in 1871. He was fascinated by the sheep washing process and infrastructure developed to support it and described the washpool technology:

> The water is obtained here by damming back Warrah Creek with a rampart of earth a quarter of a mile long, by which means a large area of rather shallow and, also rather hard water is secured, from which Appold's eighteen-inch centrifugal pump raises a powerful stream, the barrel being inserted in a slabbed well alongside the dam. The whole plant is exceedingly neat, complete and arranged on the square where the pump at the further end of the engine shed is discharging into the reservoir, from which it descends by eight spouts underneath, where sixteen men wash 1400 to 1500 sheep a-day. The men stand in metal tubs, and are encased in waterproof sacks coming down over the tubs at either end of each spout. The jet is about seven feet of a fall from the surface of the reservoir to the sheep's back, the reservoir capacity being 5000 gallons, filled by the pump in forty five seconds. A long supply tank at right angles to the reservoir conducts water to the two boilers bedded in earth in the foreground, which are just equal to filling the soak-tank with a judicious mixture of soap, caustic soda, and water, at 110 degrees, renewable four times a-day, and assisted and maintained at that figure by two hot water tanks standing alongside the engine shed. The engine is a sixteen horse-power locomotive one, of Clayton and Shuttleworth's,

9 Gregson, The AAC, pp 55-59
10 Sydney Monitor 25.9.1833
11 Gregson, The AAC, pp 109-112
12 Gregson 1907:144-145
13 Gregson 1907:202-203
14 Australian Town & Country Journal 28.10.1871
15 The Newcastle Chronicle and Hunter River District News 21 October 1865
16 Gregson 1907:256-259

> has been working four years without standing in need of any repairs, while another of twenty horse-power has not as yet been unpacked.[17]

The correspondent went on to describe the Warrah Woolshed and other buildings:

> The woolshed, which stands on rising ground close behind the head station at East Warrah, is not remarkable for size or pretension, but it is a cool serviceable shed, well-built, and has a good, roomy, shearing-floor. Thirty pair of shears undressing thirty fleece bearers, make a busy scene … The press is a good old rack and pinion capable of turning out a dozen bales a day, averaging three hundredweight, and branded A.A. Co.[18]

> … East or New Warrah, beside the woolshed, boasts the manager's residence, a very commodious and comfortable cottage, about to be enlarged, also shearers' barrack, store, stone stable, and out-buildings ; and has a grand look-out upon the home plain dotted with cattle, and watered by Warrah Creek … Old Warrah bears out its title well, looking old abandoned, and forlorn … Windy Point, or West Warrah, has a dense population … There are the overseer's cottage, store, huts, drafting yards, and large dam for watering sheep, which watering is extensively provided over the estate, for, in addition to several dams, there are wells sunk, eight of which are worked by horse whims.[19]

In 1872 efforts were commenced to improve the quality of the flock. Fencing of Warrah West commenced in 1873 and the enclosure of East Warrah was completed by 1875. In December that year over 110,000 sheep were pastured on the entire run and 92,413 sheep were sheared in 1875.[20]

The same article included an account of preparations being made for construction of a new homestead at Warrah:

> The proposed edifice promises to outshine its predecessor judging by the plan of the building shown me by Mr. Fairbairn. The rooms will be twelve in number, of the usual reception and living character, the construction of the villa being hardwood with brick foundations. It was originally decided that the whole composition should be brick, and in view of this a contract was entered into for the delivery of 1000 bricks (guaranteed) at 31s 6d per 1000. The 'experts,' who prided themselves on knowing good clay from bad, were shown a pit by Mr. Fairbairn, and at once pronounced the material to be excellent. A kiln in due course was burnt, but to the horror and dismay of the contractors, it was found that the bricks were worthless, so that the contract was considered off, and the idea of -building a brick house abandoned. The present foundations are composed of Murrurundi bricks, which are expensive, the cost for carriage delivered at Willow Tree being £2 per 1000.[21]

A correspondent writing for the *Maitland Weekly Mercury* in October 1901 described the new Windy Woolshed as 'gigantic' and 'the best woolshed I have ever seen':

> On entering I found about 24 men busy cutting off the golden fleece with the Burgon shearing machines … After looking around the shearing floor I was invited to the wool room. I did so, and found a wool press and dumper in work, both working under the hydraulic pressure. Two men were pressing and one dumping, another weighing, branding, and booking the weights. There were over one hundred bales in the shed. There are bins for different classes of wool between the

17 Australian Town & Country Journal 28.10.1871
18 Australian Town & Country Journal 28.10.1871
19 Australian Town & Country Journal 28.10.1871
20 Gregson 1907:294-295
21 Maitland Weekly Mercury 19.12.1896

> shearing floor and wool room. The roof of the shearing floor is a considerable height and has plenty of ventilation from the sides and light … the light from the roof appears to be of louver, protected by small wire netting … The men have good sleeping apartments, also cooking and dining rooms. All buildings are apart from each other.[22]

The correspondent's report, published in December 1896, noted that 159,000 sheep had been shorn on Warrah that year with a yield of 2,589 bales of wool. The Warrah Woolshed had been expanded and was able to accommodate 62 shearers using hand shears. There appears to have been a double board with 32 men able to be accommodated each side of the catching pens. By this time pressing and dumping of wool was undertaken using a hydraulic system. The woolshed was capable of holding 6,000 sheep. Windy Woolshed was still equipped with Burgon Sheep Shearing Machines for the 1912 shearing season and ran 44 stands.[23]

Pressure to subdivided Warrah for closer settlement had begun to bear on the Australian Agricultural Company in the early twentieth century. The eastern part of the run around the present village of Willow Tree was subdivided by the company in 1908. Subsequent subdivisions occurred as follows:

> The following year, the government publicised its intention to resume a further 45,000 acres on Warrah Station. After a lengthy court case, which the government won, the land was eventually sold in 1911. And although the Company continued to prosper, these events began a process of resumption (further subdivisions occurred in 1914, 1935 and 1967) which saw the gradual withdrawal of the Company from Warrah Station to properties elsewhere (especially Queensland). In 1969, the homestead itself was sold, leaving the Company with about 33,000 acres on 'Windy' Station in the north-west corner of the original grant.[24]

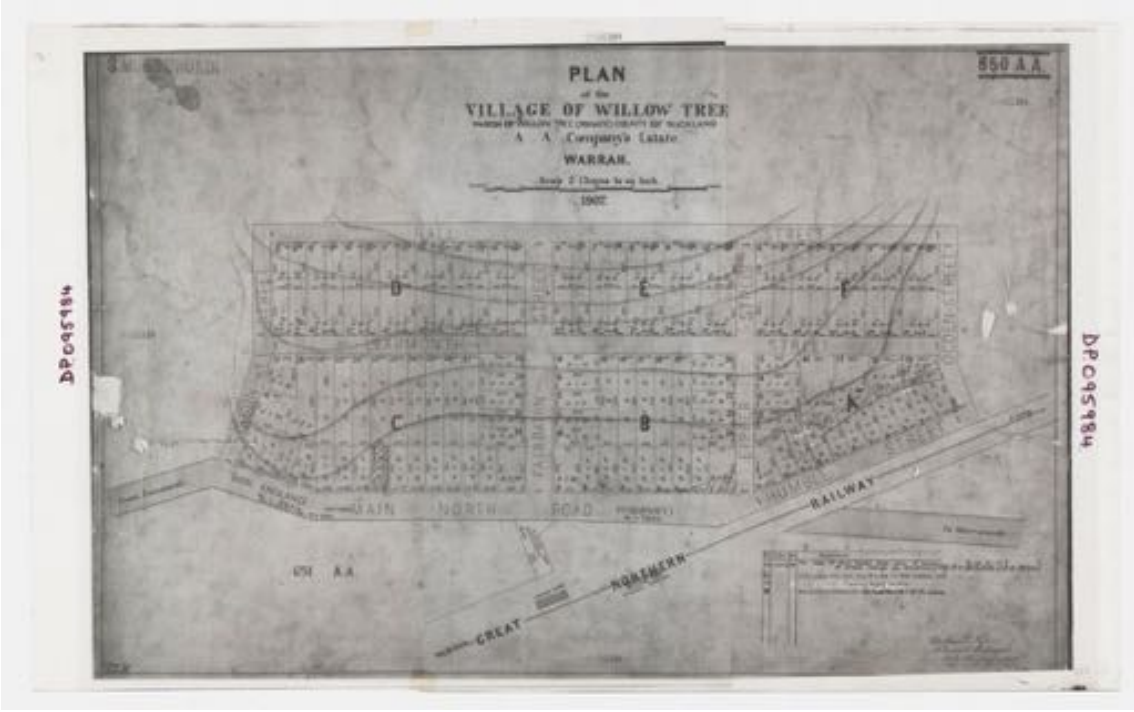


Figure 43: State Library of NSW, Collection of Australian Agricultural Company maps folder C, c084780002

22 Maitland Weekly Mercury 2.11.1901
23 *The Land* 8 August 1913
24 Warrah Station - UNE Archives

3.13 NSW theme: Science

Activities associated with systematic observations, experiments and processes for the explanation of observable phenomena.

Ted Whitten on the verandah of 'Lowerstoft', photographed by Mrs Betty Fisher. Mr Whitten was a keen amateur astronomer. Other instruments on verandah table include a barometer, sun clock, protractor, magnet, tape measure. Telescope still exists in Tasmania - Gaspard via Quirindi, NSW, bcp_04086

This theme is not overly strongly represented in the Liverpool Plains as it is unclear the extent to which people experimenting with new ways to access the resources of the local area have documented their work. As the photograph indicates, science was a popular activity for locals and scientific endeavours have affected life for its inhabitants. One example is the manner in which early attempts to raise sheep on the Liverpool Plains were affected by epidemics of catarrh and sheep scab, or infestation with *Psoroptes communis ovis*. Scab arrived with the First Fleet and often travelled with flocks, meaning that stations that were close to travelling stock routes, like 'Mooki' and 'Walhallow' suffered severe outbreaks. Until the 1860s, the only effective treatment for scab was slaughtering and burning animals. The introduction of sheep dips, or tobacco and lime or lime-sulphur baths to the Liverpool Plains as part of the washing process enabled the eradication of the disease by 1869.[1]

1 Carter, pp 227–228

Liverpool Plains residents have conducted a range of experiments with animal feed – Wallhallow's manager FJ Croaker developed a technique of making ensilage from variegated thistle.[2]

American migrant Roy Eykamp (see 9.2.5) developed new irrigation methods and created a monopoly on kikuyu after devising a method to separate the tiny, invisible seeds from the grass using a modified windrow harvester to thresh and clean the seeds. The equipment Eykamp developed was usually recycled from other machines and much of it remains in use on the Eykamp property today. Eykamp also developed new ensilage and feedlot techniques, including feeding corn husks and urea to cattle.[3]

The addition of zinc to pastures after the 1960s – for which Roy Eykamp claims credit – has enabled crop yields to improve.

2 'PAVILION NOTES.' *The Maitland Daily Mercury, State Library of New South Wales,* 15 April 1902: 4. http://nla.gov.au/nla.news-article122860686.

3 Roy Eykamp, *Oh What Have I Done,* 2012; Landline, 12 January 2013

3.14 NSW theme: Technology

Activities and processes associated with the knowledge or use of mechanical arts and applied sciences.

This report has already included examples of technology in use for mining, butter making, and other activities. Technology has affected every element of life on the Liverpool Plains. Mechanisation has reduced the amount of manual handling and resulted in higher levels of production of both agricultural and manufactured goods. It has also reduced employment levels by cutting down the number of hours required to perform tasks. The movement of water through irrigation has been aided by technology.

A significant local example is the changes to shearing practice brought about by technological innovation.

Figure 44: First trial of machine shearing of 'Piallaway' woolshed. Blade shearers in foreground, 1900, SLNSW bcp_04020

The last decades of the nineteenth century saw a contest develop between would-be inventors of shearing machinery. By 1888 a war of words had erupted between Frederick Wolseley, inventor of mechanical shears, and John Suckling who had patented a shearing machine powered by compressed air (Maitland Mercury & Hunter River General Advertiser 16.2.1888). The Australian Agricultural Company weighed into this debate in June that year, offering Wolseley and Suckling the opportunity to install 25 machines each in the Warrah Woolshed. The company indicated that it would fit the shed out entirely with the most successful apparatus. Suckling accepted but Wolseley declined. In consequence fifty of Suckling's compressed air driven machines were installed at Warrah, making it one of the first woolsheds in Australia fitted with shearing machinery. (*Newcastle Morning Herald & Miners Advocate* 9.6.1888) Later reports indicate that Suckling's machines were a failure and the shed reverted to hand shearing. It was still being shorn by hand in 1896 when a correspondent to *The Maitland Weekly Mercury* visited the run. Mechanised shearing was introduced when Wallabadah installed a steam powering system.

Figure 45: Engine room, Wallabadah station. This image shows the steam engine. SLNSW, bcp_04073

3.15 NSW theme: Transport

Activities associated with the moving of people and goods from one place to another, and systems for the provision of such movements.

3.15.1 Road transport

The Liverpool Plains is inland and is not served by deep water courses so road transport has been pivotal to its development. Because road transport was so slow before motor transport, the Liverpool Plains was dotted with villages that were within a day's travel by horseback – villages like Bundella and Colly Blue declined dramatically with mechanisation. Wallabadah was initially the larger settlement in the Liverpool Plains because it was on the main northern road, and at the intersection of coach runs. It began as stables for John Gill's mail coaches.[1]

The routes through the area began in the 1820s as unmade tracks – as Durrant says, early travellers and teamsters were at the mercy of rainfall on un-made roads; black soil and sand dunes. Tolls were in place at Wallabadah and Willow Tree to fund the building of roads which in the early days had 'corduroy' underlay of pine poles under black soil. Tar was not introduced to Quirindi until the 1920s.[2]

Bullocks and horses were vital to transport until well into the twentieth century and they pulled all carts and drays. Bullocks were slow but particularly useful when pulling heavy loads on unmade roads and between stations and remained in use until well after World War One.

Figure 46: Harry Whitten, bullock team with load of wool at `Lowerstoft' - Gaspard via Quirindi, SLNSW, bcp_04089, c 1918

Wealthier Liverpool Plains residents bought the earliest cars in the 1910s and motorised truck transport begins to appear in images from the 1920s.

1 Durrant, 2005, p 21
2 Durrant, 2005, p 21

Figure 47: Off to polo in a De Dion Bouton - Quirindi, [circa 1915], SLNSW, bcp_04057

3.15.2 Travelling stock routes

During the nineteenth century, the Pastures Protection Board established a network of travelling stock routes to facilitate the movement of stock around the colony, so they could be sold, butchered, moved out of the way of floods, or protected from drought.[3] In many places stock routes traversed pastoral holdings. Travelling stock routes required infrastructure, such as wells for watering and yards for stock. They also often contain remnant populations of native flora.

The Cattle Lane was the major travelling stock route. It crossed through the Liverpool Plains, enabling stock from as far as Queensland to travel to Flemington Markets in Sydney.[4]

Travelling stock presented risks to pastoralists, as they could mingle with existing herds and carry significant diseases like sheep scab. As stock was moved along these routes landholders had to be warned 24 hours in advance that stock would cross their boundaries. This notice had to be given by hand, so that he could have time to shift his stock off the route and avoid getting them mixed up with the travelling mob. This was known as 'boxing up.' If this happened, the stock would have to be taken to the nearest yards and drafted out, and this might take several days. If the fault was with the drover he would have to pay the cost of drafting.[5]

3 The Long Paddock, pp 43
4 Durrant, 2005, p 22
5 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. p.26

Figure 48: Detail of Surveyor General's 1884 Map of NSW showing stock routes, tanks, wells, and trucking stations, SLNSW. Reserves are marked in green, trucking stations are signified by a large black dot, and tanks and wells are marked by smaller black dots.

In the Parish of Wallala in 1884 TSR 1144 travelling NE from Walhallow was notified 22 March 1878. It joined TSR 464m which had been notified on 21 November 1871. This appears to follow the current Kamilaroi Highway and travelled to Quirindi. TSR 1144 continued towards Werris Creek.

TSR 27624 (adjacent to the Mooki north of Walhallow Homestead) was dedicated on 23 April 1898 as a reserve for stock.

TSR 27623 & 27741 were notified 23 April 1898 & 21 May 1898. These travelled due north from TSR 27624.

In the Parish of Lawson in 1893 TS & CR 47210 on eastern side of Bundella Village were notified on 28 December 1865. TS & CR 37177 & 37178 were notified on the eastern bank of Premer Creek on 12 March 1904.

Bundella General Cemetery was dedicated 14 October 1881 within TSR 47210. In the Parish of Currabubula in October 1886 a large Reserve of 750 acres (C. & T.S.R. 2459) was dedicated as a camping and travelling stock reserve. This reserve, located at the southern end of the Duri Stock Route and on the western side of Currabubula Village, reinforced the ongoing importance of this stock crossing. The size of this reserve, 252 square acres, provides clues to the large numbers of stock that were traversing this route on the way to market, or to and from various pastoral properties. A temporary Town Common, created south of the Village of Currabubula in 1889, may have also provided pasturage for stock waiting to be loaded onto trains in the Currabubula Trucking Yards.[6]

[6] Town of Currabubula County of Buckland 1903

3.15.3 Railways

As railways snaked out across NSW from the 1850s onwards, they both revolutionised and supplanted earlier transport options. The Great Northern Railway was progressively constructed from Newcastle to Maitland from the early 1850s and was expanded further into the Hunter Valley during the 1860s. By May 1872 the line had been completed to Muswellbrook and a terminus was established at Murrurundi in April that year. In May 1873 John Sutherland, Minister for Public Works obtained parliamentary approval for construction of railway lines from Goullburn to Wagga Wagga, Kelso to Orange and Murrurundi to Tamworth. Survey of a line from somewhere near Quirindi to Moree was authorised in November 1873.[1]

Coaching lines modified their routes and opened new routes to adjust to the development of new rail termini. Coach operators appear to have been keen to establish routes to railheads developed under the ambitious 1879 railway expansion program of the Parkes-Robertson government.[2]

The Great Northern Railway reached the Liverpool Plains in the mid 1870s and by 1878 the line had been completed to Werris Creek. The private town of Werris Creek prospered on the development of the railways. In 1876, while the railway was being constructed, plans had been put in place to construct a branch line from Werris Creek to Gunnedah and Narrabri. The railway construction camp located on the northern side of Werris Creek attracted labourers and their families. A small village grew around this camp and by October 1877 this community was described as having 'three stores, a wine shop, a butcher's shop' and a number of residences[3].

The construction of railway lines to Tamworth and to Gunnedah established Werris Creek as an important rail junction. The rail junction was situated on the southern side of Werris Creek and by early 1879 railway yards and facilities were being constructed at this location. By May 1879 the post office established in the former construction camp had been relocated to the new railway station.[4] A grand railway station was constructed where the Gunnedah Branch met the Great Northern Railway. The station buildings included a hotel and refreshment room with a large kitchen constructed for passengers travelling through the junction. When constructed these grand buildings sat in the middle of open paddocks.[5]

Werris Creek grew in importance as a rail junction and rail maintenance location despite clamour from businesspeople in Quirindi for the establishment of railway workshops in their town. Public meetings held at Quirindi in 1886 presented an optimistic case for establishment of a rail maintenance facility 'in case Werris Creek does not meet requirements[6]

As the NSW government forced closer settlement onto the larger pastoral runs in the early years of the twentieth century new railway lines were planned to service expanded agricultural production and growing regional communities. In 1912 a branch line connecting Dubbo to Werris Creek was planned. At the same time the Engineer of Tamarang Shire investigated local iron bark supplies and studied possible locations for railway stations along the route. His investigations were undertaken to ensure avoid the potential of railway stations and towns were established on stony ridges and not on the blacksoil of the plains. His recommendations included relocation of a proposed station at Walhallow.

[1] Lee, R., 1988. *The Greatest Public Work*. pp.58, 72, 75

[2] Lee, R., 1988. The Greatest Public Work. p.97

[3] Ware, S., 1979. A History of Werris Creek and District. p.40

[4] Ware, S., 1979. A History of Werris Creek and District. p.29

[5] Lee, R., 1988. The Greatest Public Work. The New South Wales Railways 1848 to 1889. p.102

[6] 'Quirindi Railway Workshops' in Newcastle Morning Herald and Miners Advocate 25.6.1886 p.8 https://trove.nla.gov.au/newspaper/article/138799265?searchTerm=Quirindi%20Railway&searchLimits=

Construction of the Dubbo to Werris Creek line commenced in 1913 and led to the development of new towns and villages such as Premer and Spring Ridge.[7]

The completion of the North Coast Railway during the Great War reduced the volume of rail traffic travelling north through Werris Creek and the development of the town slumped during the Great Depression. This trend was reversed during the Second World War when a military supply depot was established on pastoral land close to the Werris Creek railway junction. The staff of the railway Refreshment Room were called upon to feed thousands of troops transiting through Werris Creek on their way to and from Queensland.[8]

The introduction of diesel locomotives into the NSW Government Railways and large-scale withdrawal of steam locomotives created great uncertainty in Werris Creek. Steam locomotives had required a substantial workforce for maintenance, preparation and fuelling. The passing of this technology threatened many jobs on which the town depended. Between 1954 and 1961 the population of the town declined from 2,409 to 2,299. The gradual decline in jobs was further accentuated by the closure of the Werris Creek Coal Mine in 1963.[9] The importance of the rail junction is presently sustained by the large volumes of rail traffic carrying coal from Gunnedah and Narrabri.

Despite the town's long-term decline, the significance of Werris Creek as a railway junction was reinforced when it was chosen to host the Australian Railway Monument. This project was inspired from the vision of retired railway workers Chris Holley and Les Brown. The national monument contains the names of over 2,400 railway workers who have lost their lives at work on Australian railways or as a result of injuries sustained at work.

3.15.4 Air transport

Figure 49: First landing at Braefield aerodrome, the day before the official opening - Quirindi, NSW, November 1939. SLNSW, bcp_040093

[7] Dormer, M., 1988. *Dubbo City on the Plains*. p.66

[8] Ware, S., 1979. A History of Werris Creek and District. pp.110-111

[9] Ware, S., 1979. A History of Werris Creek and District. p.128

The first aerodrome for Quirindi was established at Braefield in 1939 on a portion of land bought from 'Colly Creek Estate'. The joint committee of the Tamarang Shire and Quirindi Municipal Councils, under the leadership of Councillor Eric Cadell, drove the creation of the aerodrome, with the support of the Department of Local Government, the town clerk PG Pryor, shire engineer RW Hope, and the Quirindi Press. The aerodrome was officially opened in November.[10] The site was selected as it remained hard in all weathers. Tamarang Shire Council decided the investment was necessary for defence purposes, enabled Quirindi to link to an envisioned network of air services within the Commonwealth.[11]

The aerodrome had been many years in the planning but its opening came just weeks after the outbreak of the Second World War. At this time there was a rapid expansion of local aerodromes, often using unemployment relief grants. The Commonwealth Department of Civil Aviation was establishing Advanced Operational Bases around the coast from Cairns to Mallacoota, to Albury and Derby, and by the end of the war 135 runways had been built. Although the impetus to create them was military, these were the bones of the Commonwealth network of air civil services and over the course of the war many similar aerodromes became owned by the Commonwealth.[12]

East-West Airlines Ltd was formed in July 1947 from the Anson Holding Company, which was linked to the Wollongong and South Coast Aviation Service and had flown an Avro Anson VH-ASM from Tamworth to Sydney in June 1947. The chairman of the new company was DN Shand and the directors were P Carter of Quirindi, R Jackes of Armidale and Basil Brown, a former RAAF squadron leader. It was headquartered at Tamworth, with a fleet of 11 ex-RAAF Ansons that were converted to civil use. It opened with a Tamworth-Sydney service and aspired to link all major towns in the North-West.[13] East-West Airlines received a full airline licence on 30 September 1948 and applied for licences to fly to Armidale, Brisbane, Glen Innes and Moree. In April 1948 it commenced Tamworth-Glen Innes-Brisbane services. By 1950 it was flying Sydney-Gunnedah services.[14] At some stage in this period East-West was flying from Quirindi.

The town of Quirindi was indirectly involved in an air disaster in September 1948 when the Australian National Airways DC-3 *Lutana* on the Sydney-Brisbane run crashed into the Square Peak (Mt Crawney) in the Liverpool Ranges near Quirindi, killing three crew and 10 passengers. The airliner went missing in bad weather on 2 September and was lost for some days until an East-West aeroplane, acting on a hunch from a pilot that the *Lutana* had tried to evade bad weather near the coast, flew inland towards Quirindi and spotted the wreckage. A foot party of police set out from Quirindi and Tamworth to the site.[15] The plane was wrapped up in a tree 100 feet short of the summit and there were no survivors.[16] The wreckage of the plane remains *in situ*, although in 1983 the propeller was removed and placed at a memorial in Nundle. Five of the crash victims are buried in Tamworth. In 2018, the granddaughter of one of the victims, Tasmania's first woman MP Margaret McIntyre, visited the site and observed 'lots of pieces of molten plane, bits of glass, aluminium … no birds, it's just a quiet resting place.'[17]

10 'QUIRINDI AERODROME' *The Scone Advocate (NSW : 1887 - 1954)* 7 November 1939: 4. http://nla.gov.au/nla.news-article158999665.

11 'AN AERODROME' *Glen Innes Examiner (NSW : 1908 - 1954)* 21 June 1938: 6. http://nla.gov.au/nla.news-article178501159.

12 Dr KNE Bradfield, 'Problems about airports', *Wing Tips: A digest for Qantas aircrew staff*, vol 7, no 2, pp 2–16, http://www.airwaysmuseum.com/Downloads/Problems%20About%20Airports%20Bradfield%20Wing%20Tips%20V7%20N2%20c68.pdf

13 'NEW AIR LINK MAY OPEN IN MONTH' *Newcastle Morning Herald and Miners' Advocate* 31 July 1948: 2. http://nla.gov.au/nla.news-article140341340.

14 The Museum of Commercial Aviation, East-West Airlines, http://aviationcollection.org/East-West%20Airlines/eastwest.htm

15 'AIR PILOT HAD A 'HUNCH'' *The Sydney Morning Herald,* 6 September 1948: 3. http://nla.gov.au/nla.news-article18083765.

16 'Lutana's Crash' *Newcastle Morning Herald and Miners' Advocate,* 6 September 1948: 1. http://nla.gov.au/nla.news-article140341895.

17 Jennifer Ingall and Haley Craig, 'Victims of the VH-ANK Lutana plane crash remembered 70 years on', ABC New England, 3 September 2018, https://www.abc.net.au/news/2018-09-03/lutana-air-crash-70-years-on/10182064; see R. A. Ferrall, 'McIntyre, William Keverall (1881–1969)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/mcintyre-william-keverall-10972/text19503, published first in hardcopy 2000.

The crash led to a massive overhaul of air safety in Australia. Despite the fatal crash of the Australian National Airways DC-3 VH-AET in Tasmania in 1946 due to mechanical failure, the DC-3 was the most common plane used on domestic routes in Australia and was considered reliable. It became apparent that the Lutana had been far off course, the pilot's radio and other systems were not working, and Square Peak was not marked as a 'spot height' hazard on any maps.[18] After a lengthy inquiry Justice Simpson condemned the Department of Civil Aviation for having installed wireless beacons that were not in use, having defective equipment, and for their unwillingness to provide radar to civilian traffic controllers within the state borders. The same weaknesses had been identified after the crash of the DC-2 *Kyeema* in Victoria a decade previously.[19] The Simpson report led to fundamental changes to ground organisation, map surveys and aircraft control systems, although further research is required to determine whether these changes affected operations at Braefield.

Within five years Tamarang Shire Council had decided to replace the airport so it could deal with larger planes and, presumably, updated systems. On 7 January 1954 Tamarang Shire Council had decided to acquire land for the development of a modern airport. A 215-acre site was eventually selected in the Parish of Gunnadilly west of Quirindi that was a portion of 'Dumbells' and was bought from C&R Mills. Quirindi's Braefield aerodrome was sold in 1956 and by 1957 the new airport was under way.[20]

Like almost all country aerodromes of the day, the new Quirindi aerodrome was designed around the Douglas DC-3. The Department of Civil Aviation [DCA] checked the Tamarang Shire Council's proposed aerodrome site and then prepared a development plan which provided for two consolidated grass strips, both 500 ft wide. The longer was 5,800 ft while the shorter was 4,700 ft. The work to prepare the runways was conducted by the Council and local volunteer labour under the supervision of DCA, the estimated cost being £12,402. The runway work included grading, draining and sowing with couch and rye grass.[21] The airport was developed as a community co-operative effort. 'The growth of grass was so heavy that before construction could commence, the whole area had to be mown. Twenty landholders voluntarily mowed the entire area in one day using tractor driven mowers.'[22] A water supply for the airport was from a bore financed by the families of LD, GL, ED and HR Carter.[23]

18 'The Sydney Morning Herald' *The Sydney Morning Herald,* 7 September 1948: 2, http://nla.gov.au/nla.news-page1014963; 'Route deviation puzzles airmen' *Sunday Mail*, 5 September 1948: 1. http://nla.gov.au/nla.news-article98324062.

19 'The Lutana inquiry showed..' *The Daily Telegraph* 26 November 1948: 4. http://nla.gov.au/nla.news-article248352327; 'The Morning Bulletin' *Morning Bulletin (Rockhampton, Qld. : 1878 - 1954)* 7 September 1948: 3. http://nla.gov.au/nla.news-article56829111.

20 Carter, p 224

21 The Opening of Quirindi Aerodrome – 1957, The Civil Aviation Historical Society & Airways Museum, http://www.airwaysmuseum.com/Quirindi%20aerodrome%20opening%201957.htm

22 Carter, p 224

23 Carter, p 224

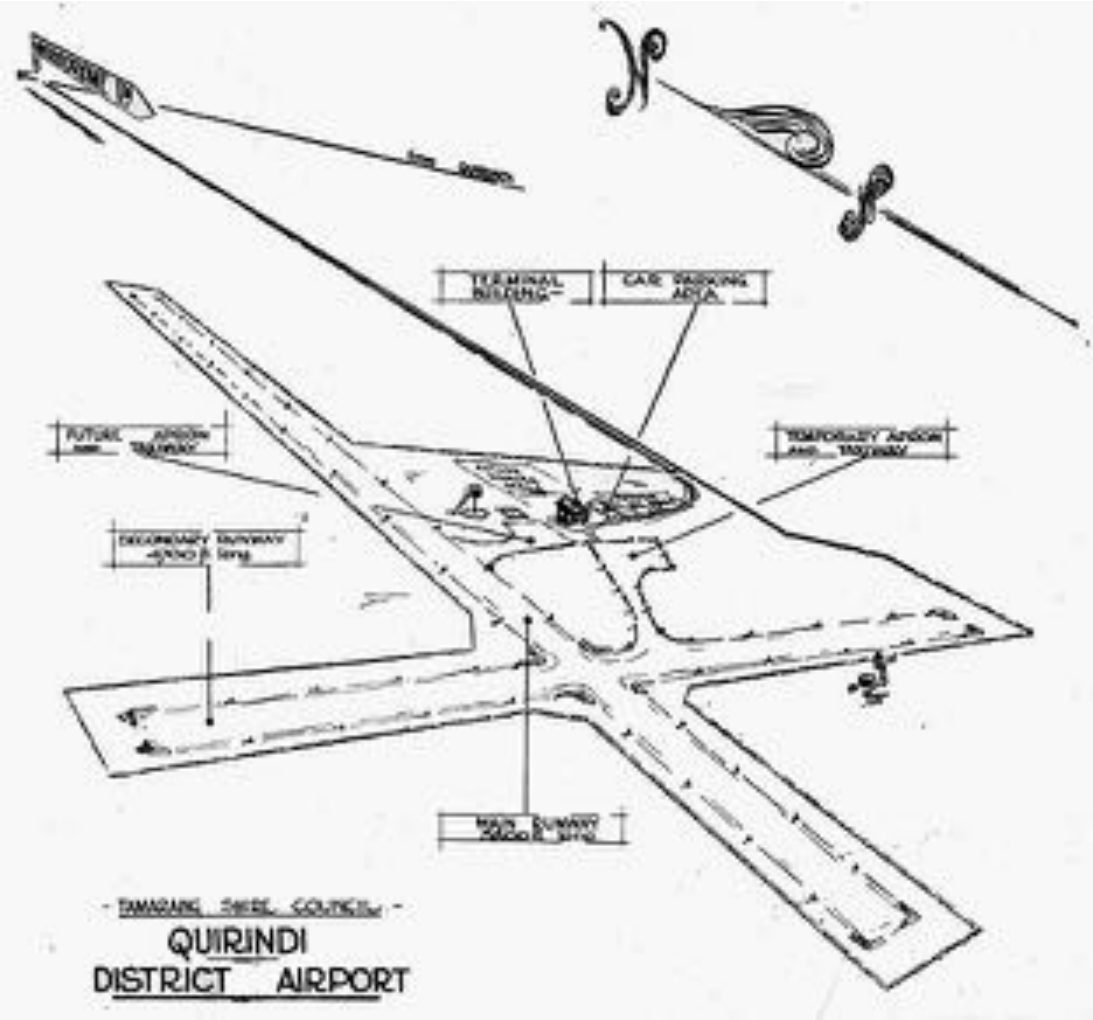


Figure 50: Quirindi Advocate, 24 September 1957, http://www.airwaysmuseum.com/Quirindi%20aerodrome%20opening%201957.htm

A passenger terminal building, consisting of a waiting room, porch, office and 'septic closets' (toilets) was constructed at a cost of £2,000. The total cost of the aerodrome was estimated at £16,000.

The opening of the new Quirindi aerodrome on Saturday 28 September 1957 was a big event for the town and surrounding district – the *Quirindi Advocate* equated it to the coming of the railway in 1877. On the great day a large crowd gathered to hear speeches from various dignitaries. East-West Airlines flew in their flagship DC-3 VH-EWA for the occasion. At that time East-West was serving 14 airports, concentrating mainly on intra-state services in NSW. The first scheduled services, operated by East-West Airlines, commenced on 30 September. Initially Douglas DC-3 aircraft were used. These were replaced by Fokker F27 turboprop airliners.[24]

Along with the new aerodrome came a new air service, with three southbound flights a week heading for Sydney and three northbound flights each week heading for Gunnedah or Tamworth, although East-West did hedge their bets somewhat by saying that they were 'closely watching the needs of the Quirindi people in order to provide the best air service available to them, and it will depend entirely upon the demands of the people in that area just how frequent the service will be'.[25]

24 The Opening of Quirindi Aerodrome – 1957, The Civil Aviation Historical Society & Airways Museum, http://www.airwaysmuseum.com/Quirindi%20aerodrome%20opening%201957.htm

25 The Opening of Quirindi Aerodrome – 1957, The Civil Aviation Historical Society & Airways Museum, http://www.airwaysmuseum.com/Quirindi%20aerodrome%20opening%201957.htm

Figure 51: Image from Civil Aviation Historical Society/KNE Bradfield collection, http://www.airwaysmuseum.com/Quirindi%20aerodrome%20opening%201957.htm

The Quirindi Aerodrome was the second established under the Commonwealth Government's Local Ownership Plan, by which the Commonwealth returned control of local airports to local authorities. In 1959 the Department of Civil Aviation reimbursed the Council £16,196 – the full cost of development. By late 1961 the runways had been gravelled and night landing facilities installed. The Carter family sunk a bore for water.[26]

East-West Airlines expanded to cover most of NSW and absorbed South Coast Airways. It discontinued operations to and from Quirindi in October 1967 for economic reasons but the airport remained in use. Airlines of NSW ran passenger services between March 1970 and April 1971.

On 18 May 1968, HRH Prince Phillip, Duke of Edinburgh visited Quirindi, landing an Andover aircraft of the Queen's flight at Quirindi Airport. The visit made the social pages of the *Women's Weekly*. The Duke of Edinburgh left on Monday 20 May for Norfolk Island and New Zealand.

For the past four decades the aerodrome has provided support for agricultural, commercial and recreational aviation, air ambulance services and flight training.[27]

In 2018 Liverpool Plains Shire Council and BAE Systems, one of the users of the airport, identified PFASA contamination from the historical use of fire-fighting foams at Quirindi Airport, which will be monitored until 2020.[28]

26 Carter, p 225

27 Carter, H., 1974. *The Upper Mooki*, p 224–226

28 NSW Environment Protection Authority, Quirindi Airport, 20 December 2018, https://www.epa.nsw.gov.au/your-environment/contaminated-land/pfas-investigation-program/pfas-investigation-sites/quirindi-airport

WEEKEND AT QUIRINDI

Although the polo was cancelled because of bad weather, the Duke of Edinburgh spent an informal weekend at Quirindi as the guest of Mr. and Mrs. Sinclair Hill. He watched a football match, enjoyed a picnic lunch, and was guest-of-honour at a luncheon held on an adjoining property.

Figure 52: The Australian Women's Weekly 5 June 1968: 11. http://nla.gov.au/nla.news-page4895368.

4. Australian theme: Building settlements, towns and cities

4.1 NSW theme: Towns, suburbs and villages

Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages

Figure 53: View of Castle Mountain, Quirindi, showing the town below and a railway siding, circa 1900. SLNSW, PXE 711/601

From the early nineteenth century patterns of European settlement in the Quirindi district were heavily influenced by transport routes leading to the more established parts of the Colony; Newcastle and the Hunter Valley to the South; and Tamworth and Armidale to the north. Wallabadah was the most important, with Quirindi a close second.

The railway reached Quirindi from Murrurundi in 1877. For a few years it was the end of the line so became a hub for agricultural distribution. As the line moved north, the town of Werris Creek formed to serve the operations of the railway at a planned junction between the north-south and east-west railway lines. The railways opened up the region, and as laws around land tenure changed, small-scale selectors and farmers could access lands formerly held under pastoral leases. The railway also supported the establishment of secondary industries such as dairy and animal husbandry. The later parts of the nineteenth century and the first decades of the twentieth century were a time of growth and prosperity in the region, particularly in Quirindi and Werris Creek which saw substantial growth and investment, although this was often at the expense of smaller settlements like Quipolly.

The impact of these developments is reflected in the built and landscape heritage of the region. Smaller, more distant settlements like Blackville, set amidst viable and arable lands, have some late nineteenth century public buildings (like police stations), while private and church-related buildings from the early twentieth century dominate. Wallabadah has some very fine late nineteenth century buildings, most notably the Marshall McMahon hotel, along with substantial church buildings from the early part of the

twentieth century but has stalled. In Quirindi there are many substantial brick buildings dating from the early part of the twentieth century as earlier buildings were often demolished (or lost to fire) and replaced with more modern structures. Many of those buildings in Quirindi were designed by noted architects and had influential donors and supporters, mostly landholders, reflecting both the history and make-up of the community. Church buildings, both vernacular and architect-designed, dominate town and village streetscapes, reflecting the influence and dominance of the religious presence in the region. Small, private cemeteries such as at Colly Blue provide testament to some of the district's early settlement patterns. Timber, brick and corrugated iron are the dominant building materials with stone more rarely used in buildings such as churches and more evident in homesteads.

4.1.1 Quirindi

The plan for Quirindi was drawn up on 15 March 1856 and gazetted on 30 September 1856. The area covered 1000 acres and five buildings were marked – Nelson's Inn (the former Telfer Inn, now called 'The Squatter's Home'), the blacksmith's forge, Ben Cook's buildings (the Bird in Hand Hotel), and a hut near an area reserved for a church. Loder's sheep yards and stockyards are also marked on the plan, on the road to Breeza (Bank Lane) but the Loder homestead appears to have been located outside the township – Durrant suggests it was on the hill, or was shifted to 'Old Quirindi Station'.[1] The first sale of town allotments followed in December of that year and the blocks on the creek flats sold quickly – George Gurton, the licensee of The Squatter's Home, bought three, Ben Cook bought seven, and his step-daughter Mary Ann Arndell bought four. Cook would go on to expand his interests in the town and Andrew Loder also bought a number of allotments.[2]

Quirindi's built heritage speaks to the influence of transport routes. Early settlement developed on the flats, around and to the west of Quirindi Creek and south of the Jacob and Joseph Creek. Being located on the main inland north-south road through colony, commercial development occurred along that path, with roads and tracks entering the settlement from Murrurundi in the South, Tamworth in the north and Coonabarabran in the west. An early focus of settlement was along Loder Street and Lennox Street, including a school, police station, a bank and inns.

By the mid 1870s the Main Southern Railway had been constructed to Murrurundi to the south and by 1877 it reached Quirindi. The decision by the Government to locate the Quirindi railway station a few kilometres north of the existing settlement shifted economic activity across the Quirindi Creek and into the area immediately to the west of the railway line that ran parallel to, and higher than, Jacob and Joseph Creek. The Post Office, Court House, Hotel and banking facilities were established close to the train station. Quirindi remained the end of the line for the main north-south railway line for a number of years while the line north to Tamworth was being built and the town therefore became the hub of agricultural distribution, with a range of businesses growing in this part of the town.

Quirindi grew substantially after the coming of the railway and, combined with some exceptional harvest years in the late 1800s, overtook Wallabadah and became the key centre between Murrurundi and Tamworth. Substantial buildings constructed along George and Station Streets reflected its growing prosperity; fire, changing ownership and technological changes (like the telegraph and car) brought ongoing development to the main street. The 'boom' years of the 1920s brought substantial development and change and resulted in the predominance of early twentieth century buildings along George and Station Streets that is obvious today.

The original settlement, south of the Quirindi Creek, faded and became a generally residential area.

1 Durrant, 1994, pp 19–22
2 Durrant, 1994, pp 22–25

4.1.2 Werris Creek

The outstanding example of railway driving settlement is Werris Creek, a town that owes its existence to the railway. The site was John Single's Weia Weia Creek Station, but there was no reason for a town to exist there before the railway – Single Street commemorates his ownership and capitalisation on the presence of the railway line.

At the official opening of the railway line in 1878, Werris Creek as a town did not exist, although a camp for railway construction workers at The Gap had some rudimentary services. A siding had been built but a shunting yard, wooden railway station and a station manager's residence were still under construction. In 1879, there was still no bridge over the Werris Creek, but a post office had been located at the station.

The decision to make Werris Creek the junction of north-south and east-west railway lines saw the construction of more railway infrastructure, requiring ever more staff and management and in 1885, a substantial station building was erected, partly to house railway employees. The town developed as the railway expanded its personnel and activities. Never a government-planned town, a range of private subdivisions from larger rural holdings put residential and commercial land on the market and by the Great War Werris Creek had 1000 residents.

In 1917, Werris Creek became the main northern railway depot and base of the District Superintendent; in 1923 the Binnaway branch line joined the junction; and in 1926 the Railway Traffic Superintendent was relocated there. All these moves sparked building 'booms' in the town as accommodation, commercial and leisure facilities were required. Werris Creek's built form entirely reflects the railway in a number of ways; all civic development is on the eastern side of the railway (allowing the railway to expand to the west); railway-related buildings are strongly represented (the station, railway institute, drivers' rest house); and the town's dominant architectural character is from the early decades of the twentieth century (there are no nineteenth century buildings in Werris Creek).

4.1.3 Wallabadah

Wallabadah was originally called Thalabuburi by the Gamilaroi people, and took its name from 'Wallabadah' Station, a 44,000 acre [18,000 hectare] holding taken up in 1835. It began to develop in the 1850s, was proclaimed in 1854, and was once larger than Quirindi, forming the road junction for the mail coaches from the north and north-west. Wallabadah had a school ten years earlier than Quirindi, in 1867, owing to the high number of selectors' blocks.[3] The town atrophied when the rail went to Quirindi. Notable buildings include the Anglican Church of the Ascension built in 1896 and the Marshall MacMahon Hotel which dates from about 1867. Across from the hotel is the Catholic Church built in 1910. Other historic buildings include the public school (1879) and school residence (1898).

Wallabadah was a location for soldier settlement after World War II.[4]

4.1.4 Blackville

To stem horse and cattle stealing, the authorities established a police station at Black Creek in the winter of 1875, under Constable TH Clark. *The Singleton Argus* said although the constable was very effective at his job and the district was important, the building was 'a wretched little gunyah containing two rooms, built of rough slabs and covered with bark sufficiently to allow of the free observation of Celestial phenomenon.' Not only was there no room for prisoners, there was no way to keep the weather out of the documents and furniture.[5]

3 Durrant, 1994, p 31

4 Quirindi Rural Heritage Village & Miniature Railway, Facebook

5 'Black Creek.' *The Singleton Argus and Upper Hunter General Advocate (NSW : 1874 - 1880)* 7 December 1875: 1 http://nla.gov.au/nla.news-page7891521

In December 1875 *The Singleton Argus* published a series called 'Rambles on the Plains'. The 'special reporter' visited Blackville, which included 'the otherwise well-known locality of Black Creek.'

> I suppose the title was suggested by the nature of the soil encountered in reaching the place but I wonder at the choice which decided the perpetuation of the ungainly adjective in the name. The nomenclature of colonial districts has, I think, been subjected to great distortion by this extreme localism. Many a rich historic name that would have recalled the traditions of aboriginal possession with all its strange and interesting associations, has been lost through the indifference or partiality of civilised successors. For euphony as well as history, the native names are often far superior to those of European origin, and many would prefer a change to former appellations, where a second effort on the part of British colonists could only produce Blackville. Blackville, however, is the name of a small settlement on Black Creek, about 46 miles from Murrurundi, on the road from Murrurundi to Yarraman by way of the AA Company's estate. An inn, two stores, a post office, several private houses and a police station comprise the whole of the buildings in Blackville. The police station is called such only by the exercise of the greatest courtesy, for a more ridiculous apology for the headquarters of a police officer can scarcely be imagined. An old slab hut vacated long since by all ordinary mortals, has been made to serve the purposes of a private residence, a lock-up, an office where the precious documents of a police station are preserved, and all incidental businesses transacted–and where in short the majesty of the law may be duly exemplified and honoured.

The correspondent noted the roadside inns of the village, and the well-equipped and furnished stores of Mr Lennon and Messrs Doherty and Whitton were a welcome sight if one was traversing the 'illimitable' Warrah Station.[6]

> There is not anything stirring to disturb the monotony of our little village which contains post and telegraph office and four cottages. This is Blackville proper. On Black Creek, one mile from Blackville proper, is the police station, and three residences, the property of Mr. James Radford and Mr. J. S. Pengilley. These are freeholds. The police station is under the charge of First-class Constable Clark, who has been stationed here for some time. He is an energetic officer.[7]

St Aidan's Anglican Church, Blackville was used by Presbyterian Canon St John for the funeral of Mrs Henrietta Mercer, widow of Henry Mercer of 'Woodlands', in 1939.[8]

4.1.5 Yarraman

Yarraman was a post town that formed on Yarraman Station. By 1875 the station was being divided and reduced by free selection but supported a number of selectors, most engaged in pastoral pursuits. Alexander Pyke, the first president of Tamarang Shire Council, had a store there and a hall called Pyke's Academy Hall. Water access in the area was poor – all shearing was 'performed in the grease' as there was not enough water for appliances for washing.[9]

4.1.6 Quipolly

Quipolly takes its the name from the first grazing lease in the valley. 'Cooipooli' is a Gamilaroi word meaning 'waterholes containing fish' and the name has also been written as 'Queepolli' or 'Coeypolly'.[10]

6 'Rambles on the Plains' *The Singleton Argus and Upper Hunter General Advocate* 29 December 1875: 1. http://nla.gov.au/nla.news-article77253203.

7 'BLACKVILLE.' *The Maitland Daily Mercury* 24 November 1903: 6. http://nla.gov.au/nla.news-article126228385.

8 'OBITUARY' *The Maitland Daily Mercury* 7 January 1939: 4. http://nla.gov.au/nla.news-article126371473.

9 'Rambles on the Plains' The Singleton Argus and Upper Hunter General Advocate, 29 December 1875, ibid.

10 Marion Scott, The Quipolly Valley (Quirindi: Quirindi and District Historical Society, Revised Edition 2012), pp ix-x and 1-4

Sir Thomas Mitchell blazed a trail across the Quipolly Valley in 1831 that became the Great North Road and Stock Route 707. Marion Scott has written that the run was taken up in 1829 by John Single and John McDonald, from the Hawkesbury and Nepean respectively. Both men used the Quipolly run as a base to take up land in the Weia Weia (Werris) Creek valley. John Eales also moved into the area and because he refused to recognise earlier claims came into conflict with Single, McDonald, and the owners of 'Mooki', 'Doona' and 'Piallaway'. Eales incorporated the Quipolly valley into his 'Dury' station and took up 'Jacob and Joseph', 'Currububla', 'Long Point' and 'Walhallow', by which time the whole area was known as Walhallow Station. When the Closer Settlement Acts came into force, Eales used his pre-emptive right to purchase the improved portion of his leasehold and bought most of the land with permanent waterholes. He sold out to JB, WB and WM Christian in 1867.

Quipolly run remained unfenced, with its livestock in the care of shepherds, stockmen, and Aboriginal workers, until the 1890s. It was then owned by the New Zealand and Australian Land Co. The last known shepherd was Martin Setchfield, whose hut was near the Quipolly Creek school building. After the Robertson Land Act of 1865, despite government attempts to keep the area clear for camping and watering reserves, small settlers made a town in the area.[11]

4.1.7 Willow Tree

Willow Tree was subdivided from Warrah Station in 1908 when the Australian Agricultural Company released the land – it is at the junction of the New England Highway and Merriwa Road and the Main North Railway Line.

4.1.8 Currabubula

The name of Currabubula (or Currabubla) is thought to derive from the Gamilaroi word 'Carrobobella'. In 1849 George Curtis lodged a caveat against John Eales over the area.[12] By 1838 John Davis had an 'accommodation house' on the Great Northern Road at Currabubula and the settlement that grew around it benefited from traffic to the goldfields at Hanging Rock.[13] It was declared a water and camping reserve in 1851. The village was laid out before 1860 and in 1862 Currabubula was shown on the county map. A railway station on the Main North railway line was located there between 1878 and 1885. The town was declared in 1885. Currabubula was the site of a rabbit freezing works. Its memorial hall dates from 1912, when it was built as a School of Arts. The frontage was built 1955 when the hall was converted to a War Memorial Hall.

11 Marion Scott, The Quipolly Valley (Quirindi: Quirindi and District Historical Society, Revised Edition 2012), pp ix-x and 1-4

12 "CROWN LANDS BEYOND THE SETTLED DISTRICTS." *The Maitland Mercury and Hunter River General Advertiser* 10 March 1849: 2. http://nla.gov.au/nla.news-article704966.

13 Durrant 2005, "THE HANGING ROCK DIGGINGS." *The Maitland Mercury and Hunter River General Advertiser* 18 February 1852: 2. http://nla.gov.au/nla.news-article673642.

Figure 54: National Archives of Australia, Currabubula Post Office circa 1911, C4076, HN17343

Figure 55: National Archives of Australia, Currabubula Post Office in 1950, C4077, CURRABUBULA

4.1.9 Premer

Premer is a site where three different types of soil – red, sandy and black – meet.[14] The village of Premer was part of Premer Station, which was subdivided by Hugh McMaster in 1924 to service the Binnaway-Werris Creek line of railway.[15] – McMaster is commemorated by the H & JW McMaster Memorial Hall.[16] The line was built from 1913 and a railway camp grew up around the yards, which at the time were known as Bone Ridge. The Sports Club has existed since 1930 when the first tennis courts were built. Cricket and rugby were played on the sports ground and a swimming hole in Cox's Creek was a popular spot in the 1930s as well as horse races and activities at the race course.

Premer became one of the most important grain receival centres in the north-west from 1941, when its first grain silos were built. The shift of Liverpool Plains producers to mixed agriculture has ensured the continuing importance of the silos, even as the village has declined with the aggregation of smaller blocks into larger farms and pastoral enterprises.

4.1.10 Spring Ridge

Spring Ridge developed after closer settlement brought selectors, and the arrival of the Werris Creek-Binnaway railway line brought a station and a great deal of local traffic. After World War II, returned soldiers and their families arrived to take up Soldier Settlement blocks of around 1000 acres (400 hectares) that were intended for mixed farming. A multitude of businesses have at one stage existed in the town; bakery, two garages, hotel, sawmill, general store, butchers, police station, tennis courts, golf club, stock and station agent. Electricity came through the village in 1958 which significantly impacted business.

The Spring Ridge School opened in 1878; a one room building at the time was built with an area for sewing for female students, and a woodwork bench for the boys. As the school expanded, second, then third buildings were added. During the prosperity of the 1970's up to 100 students were enrolled. Today the number has dropped to under 50.[17]

4.1.11 Other villages

Bundella was proclaimed in 1885 and Pine Ridge began as a campsite on the Bundella Road. Colly Blue was proclaimed as a village in 1904 and served as an army camp during World War II. Bundella and Colly Blue both declined when road transport became faster.

Many villages were created to service the railway line. Caroona Village was subdivided from Walhallow Station after the railway line went through.[18]

14 Liverpool Plains Visitor Information Centre, https://www.visitliverpoolplains.com.au/premer

15 "Advertising" *Mudgee Guardian and North-Western Representative* 16 June 1924: 10. http://nla.gov.au/nla.news-article155730407.

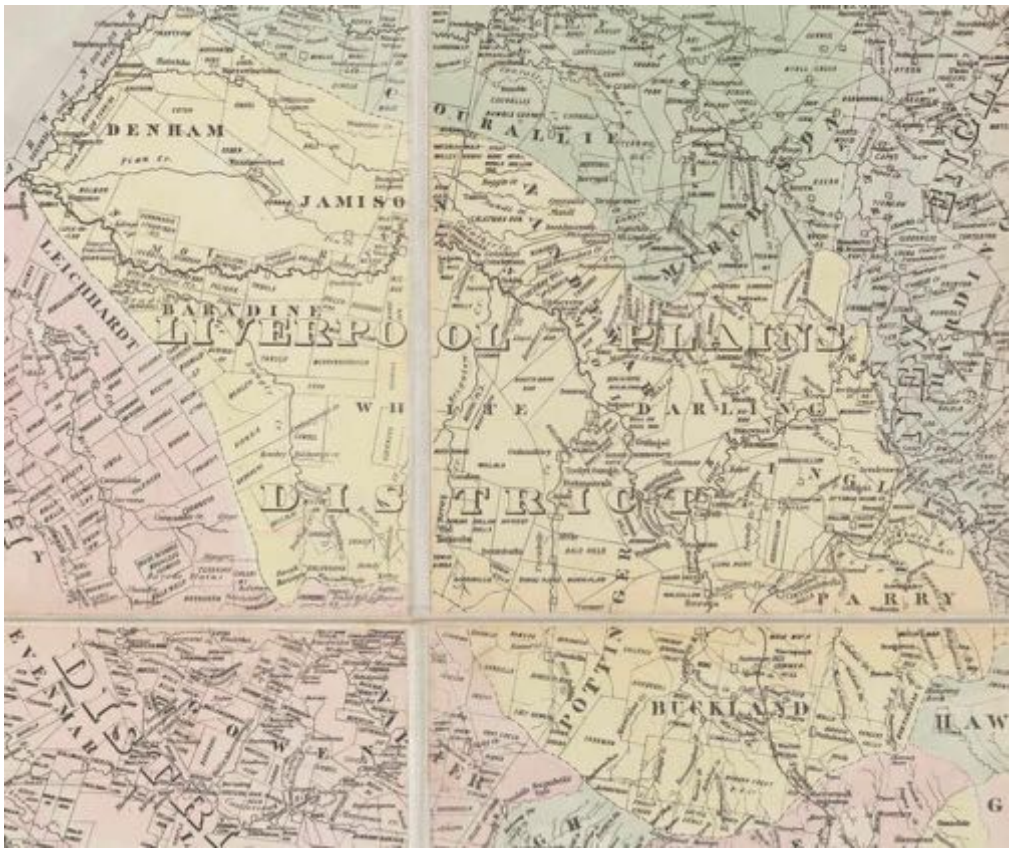
16 Durrant, 2005, p 25

17 Liverpool Plains Visitor Information Centre, https://www.visitliverpoolplains.com.au/spring-ridge

18 Durrant, 2005, p 25

4.2 NSW theme: Land tenure

Activities and processes for identifying forms of ownership and occupancy of land and water, both Aboriginal and non-Aboriginal



Detail of the Liverpool Plains from Reuss & Browne's map of New South Wales and part of Queensland shewing the relative positions of the pastoral runs, squattages, districts, counties, towns, reserves &c. / compiled, drawn and published on Mercators projection by F.H. Reuss & J.L. Browne, Surveyors & Architects, 134 Pitt St Sydney, National Library of Australia, https://nla.gov.au/nla.obj-644890569

For Aboriginal people, land tenure was based upon birth and kinship rights subtly melded into a complete cosmology of life, birth, death and existence, which did not depend on separating land from person.[1] The Gamilaroi never ceded sovereignty but their colonisation has meant British systems of land ownership have been laid over their understanding of the Liverpool Plains.

European settlers envisaged a totally different relationship to the land. They came with doctrines that saw land as a resource to be used for profit. The first pastoralists moved sheep and cattle into the area, beyond the boundaries of the colony to supplement the pastures of their landholdings in other areas. Some of these people never saw the land on which their stock were pastured.

One of the earliest formal grants in the Liverpool Plains was given to the Hawkesbury Benevolent Society, a philanthropic organisation intended to deliver charity to the poor of the Richmond, Windsor and Kurrajong areas, which was formed in 1818–1819. The Society petitioned the Colonial Government for 1000 acres to run the herd of horned heifers donated by subscribers. In 1827 Governor Darling agreed to set aside 1000 acres but there was no parcel that size available within the Nineteen Counties. The Society selected a parcel at Phillip's Creek.[2] The run was picked out by George Loder and Michael Nowland took possession of the run in 1831.[3] By 1841 the Station was known as Loder's Four-Mile

1 Kass, T., 2003 A Thematic History of the Central West. p.52

2 Carter, pp 23-24; Phillips' son would later manage 'Piallaway.'

3 Michael Nowland in J Eales v Hawkesbury Benevolent Society, Hawkesbury Benevolent Society Papers, cited Carter, p 25

Station and it later became known as 4D because of the station brand.[4] At that time the area was lawless and a correspondent to *The Sydney Morning Herald* complained shepherds and bullock-drivers were assisting bushrangers to rob people passing through the property.[5]

Sir Edward Parry later recorded the Gamilaroi name of the Phillip's Creek run to be 'Bise-Bootar', and the waterholes below were 'Woondee', or what would become 'Windy.'[6] By 1834 the Australian Agricultural Society had taken possession of 'Windy'. The Colonial Secretary asked the society to make a new selection and Edward Nowland, superintendent of stock, chose 'Mooki', on the Peel River, displacing John Burns, who had been there since 1828. The northern boundary of 'Mooki' was the Rocky Crossing Place, and 4D cattle were not allowed to go further 'on account of the blacks'. This was adjacent to Caroona/Walhallow Village and is the site of the current bridge.[7] The run has been long associated with the Reynolds family and the Perrys.[8]

Governor Brisbane legalised squatting beyond the limits of the Nineteen Counties in 1836. The British Parliament passed the *Waste Lands Act 1842* and effectively divided NSW into three districts:

- Settled Districts – the original nineteen counties plus the counties of Macquarie and Stanley.
- Intermediate Districts – runs of up to 1600 acres [650ha] could be leased for eight years with additional fees for larger holdings.
- Unsettled Districts – comprising much of NSW. Leases of 14 years could be granted for each run of 3,200 acres [1300ha].[9]

By the 1840s most of south-eastern Australia had been leased or subjected to pre-emptive purchase under these arrangements and the squatters were quickly perceived as having 'locked up' the land.

After self-government was achieved in NSW in 1856, the NSW Parliament passed various acts to weaken the hegemony of the squatters over pastoral land and break up their large landholdings. Premier Robertson's 1861 *Crown Lands Alienation Act* and the *Crown Lands Occupation Act* allowed for the selection of blocks of land from 40 to 320 acres. This legislation was intended to encourage immigration and create a class of landed yeomanry similar to that which existed in England. Squatters selected the best parts of their runs, making sure they retained their homesteads and their access to water. They sometimes used dummy purchasers to buy land they already leased. Some like James Loder on Quirindi Station received a good reputation from helping new selectors.[10]

The free selection system allowed people with very little capital to take up landholdings at a cost of £1 per acre with a deposit of only 5 shillings per acre being required. In effect, selectors became tenants of the Crown on very favourable terms.[11] By the late 1860s most of the area around the township of Quirindi was pegged out and whole families were arriving to take up their selections.[12]

The *Crown Lands Resumption Act of 1884* was another government-sponsored attempt to break up large landholdings by forcing the halving of large properties leased from the Crown. Many large runs were broken up and portions subdivided for sale.

4 "ORIGINAL CORRESPONDECE." *The Sydney Morning Herald* 9 January 1843: 2. http://nla.gov.au/nla.news-article12409557. Carter, p 26

5 "ORIGINAL CORRESPONDECE." *The Sydney Morning Herald* 9 January 1843: 2. http://nla.gov.au/nla.news-article12409557.

6 Carter, p 25

7 Carter, pp 26–28

8 Carter, pp 47–52

9 Stuart, I., 2007. 'The surveyor's lot: making landscapes in New South Wales'. pp.43-44

10 Durrant, 1994, pp 28–29

11 Townsend, N., 1993. Living on the Land: An Enterprising Selector. p.176

12 Durrant, 1994, pp 28–29

Selection of land continued into the twentieth century with additional legislation to break up large pastoral runs in 1909. This forced subdivision of many properties. and the creation of large rural subdivisions. HC Carter, the local MP, was a great driver of mixed farming and subdivisions, arguing the presence of smallholders increased the progress of towns, lifted demand for primary products, and reduced local unemployment. He was heavily involved in the Premer and Trinkey blocks, the Queensborough Improved Leases, and urged the Closer Settlement Board to take over the Warrah/Windy block, which was put on the market some months ago, taken over by the Closer Settlement Board.[13]

A feature of the growth of Quirindi in the twentieth century was the subdivision of large estates into 'gentleman's residences' such as 'Collarene'. Initially retirement houses for larger landowners, these were further subdivided in the 1920s, 1930s and 1940s to create the newer parts of town.

Subdivision was supplemented after World War I and World War II by the soldier settlement schemes that continued the process of closer settlement.

Warrah (3.12.1) provides an interesting case study of the ongoing subdivision of large runs.

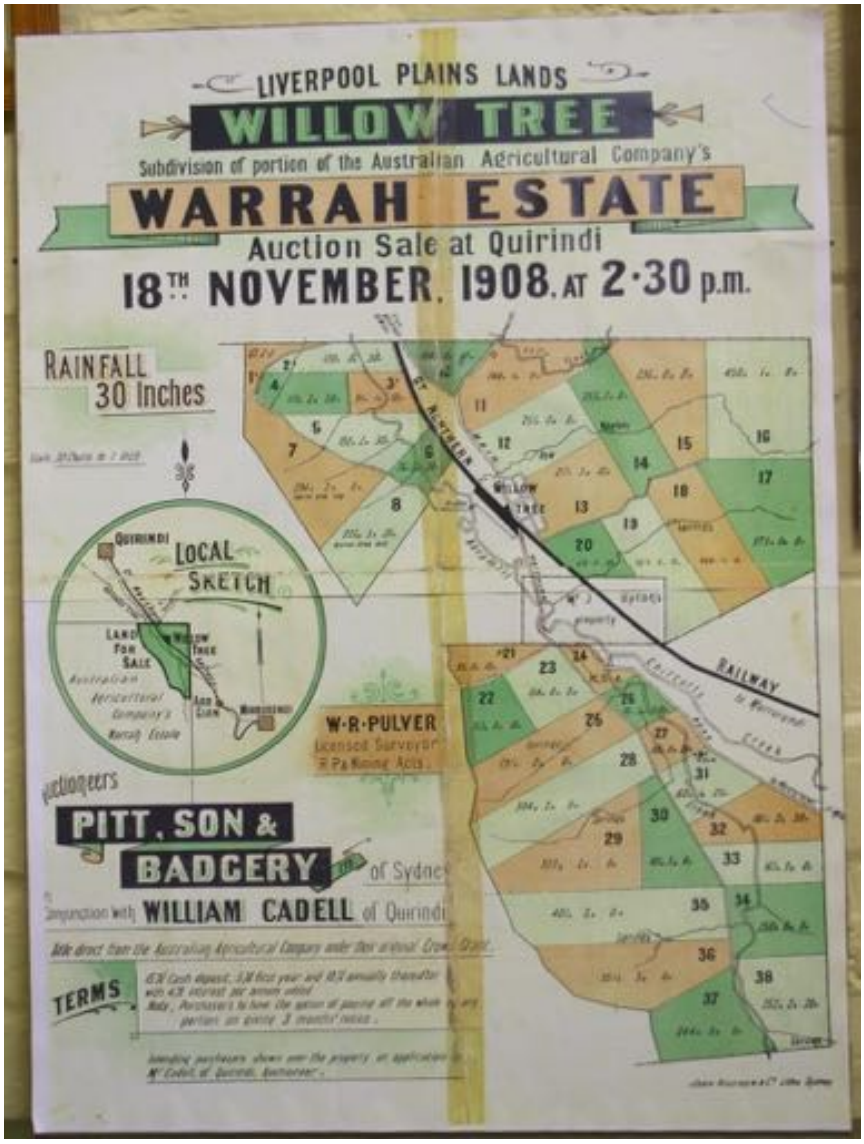


Figure 56: Image from subdivision maps, 1912 Warrah subdivision centenary, http://www.warrah1912subdivision.com/89585957?i=52118288

13 Land, Friday 1 March 1929, p 2, https://trove.nla.gov.au/newspaper/article/117238442

4.3 NSW theme: Utilities

Activities associated with the provision of services, especially on a communal basis.

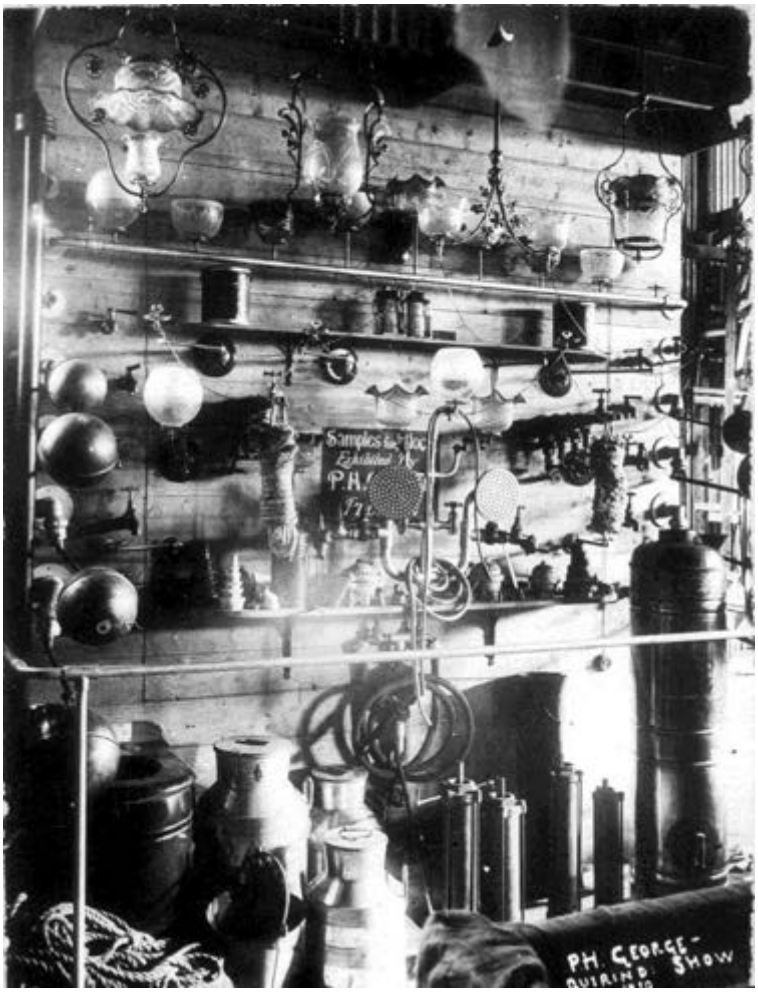


Figure 57: Cosmos Studios, PH George's display of gas lights and plumbing supplies at Quirindi Show. SLNSW, bcp_04015

4.3.1 Electricity

The candle-light and lanterns used by colonists were ineffective light sources but Quirindi depended on them for a long time, and employed street lighters to light the main street. In 1919 the Council had a vote about whether it should build its own scheme, rather than depend on private operators. *The Quirindi Herald and District News* was greatly in favour of the scheme, and the open process Council took to reach the decision.[1]

Quirindi had its first power station in 1919 and power flowed from 21 August 1920. The Council was responsible for installations, appliances, and accounts. Power was extended to Willow Tree in 1935. After Quirindi linked to the Tamworth bulk supply in 1941 power was extended to Wallabadah 1949, including Castle Mountain, Wallabadah Station, Woodton and Fairview. Premer had no electricity until 1954 and Pine Ridge was not connected until 1958 – Gaspard did not receive power until the 1960s.

At Werris Creek, the railway generated electricity, and this was extended to a few streetlights until it connected to Tamworth in 1931, along with Currabubula.[2]

1 'Electric Lighting' *Quirindi Herald and District News* 5 September 1919: 2. Web. http://nla.gov.au/nla.news-article234623556.
2 Durrant, 2005

4.3.2 Water

Quirindi Municipal Council adopted a scheme in 1909 for a well in Henry St and a reservoir at top of Abbott Street. This began operating in 1912. A water softening plant was installed alongside the reservoir but it did not succeed in overcoming Quirindi's hard water problems and was converted to another reservoir in 1929. The first houses connected to water were 'Fairholme' (corner of Hill and Abbott Streets) and 'Winona' (in Pryor Street). In 1955 a reservoir was built in Quirindi and Who'd-a-thought-it Hill reservoir was built in 1968. Town water schemes were not extended to the smaller villages until the 1960s and Caroona only received town water in 1980.[3]

Quipolly Dam on Quipolly Creek was built at the junction of Back Creek and Lowes Creek in 1932 to supply Werris Creek. The Werris Creek Railway Department connected its reservoir to this dam to eliminate the practice of running 'water trains' to Quirindi each day. By 1955 the dam had silted up. The second Quipolly Creek dam was built by Peel Shire Council in 1955. It was built with a capacity of 1200 million gallons (5.2 megalitres), to ensure a permanent water source for Werris Creek and remains in the ownership of the Shire Council. It is a primary water storage but also a fishery stocked with golden perch and Murray cod, although fishing is only allowed from the bank. The old Quipolly Dam is silted up but has become a habitat for water birds.[4] In 2014, the dam wall was raised to increase capacity to 8000 megalitres and in 2016 Council's investment was rewarded when the dam spilled for the first time.[5] New recreational facilities, including jetties were added, much to the delight of the Quirindi Fishing Club, but swimming or boating was prohibited until a water treatment plant was in place.[6] In 2016 members of the public were flouting these restrictions, and Council rangers were frequently fining users for boating in the waterway and camping on its banks.[7]

4.3.3 Sewerage

Sanitation was one of the first concerns of Quirindi Municipal Council and of Tamarang Shire Council. Bodily effluent was removed by night cart, which prompted hours of discussion at council meetings. The western side of Quirindi was sewered in the 1930s via unemployment relief projects during the Great Depression.[8] This was augmented in the late 1960s. Werris Creek was not fully sewered until 14 February 1966.

3 Durrant 2005 p 30

4 http://www.sweetwaterfishing.com.au/Quipolly.htm; Liverpool Plains Shire Council, 'Quipolly Dam first and foremost a town water supply, recreational users who flout regulations warned they face fines', http://www.lpsc.nsw.gov.au/index.php/my-council/media-releases-exhibitions/item/343-quipolly-dam-first-and-foremost-a-town-water-supply-recreational-users-who-flout-regulations-warned-they-face-fines

5 http://lpsc.nsw.gov.au/index.php/my-council/media-releases-exhibitions/item/272-quipolly-dam-records-first-overflow-since-capacity-augmentation

6 Quipolly dam facilities are 'showstoppers', Northern Daily Leader, 12 June 2014, https://www.northerndailyleader.com.au/story/2345630/quipolly-dam-facilities-are-showstoppers/

7 Liverpool Plains Shire Council, 'Quipolly Dam first and foremost a town water supply, recreational users who flout regulations warned they face fines', http://www.lpsc.nsw.gov.au/index.php/my-council/media-releases-exhibitions/item/343-quipolly-dam-first-and-foremost-a-town-water-supply-recreational-users-who-flout-regulations-warned-they-face-fines

8 Durrant: Quirindi 1919-1939, p 43.

4.4 NSW theme: Accommodation

Activities associated with the provision of accommodation, and particular types of accommodation – does not include architectural styles – use the theme of Creative Endeavour for such activities.

Figure 58: Emily Hamilton and her mother, British Portrait Co circa 1905.
Slab construction house at Castle Mountain SLNSW bcp_04022

4.4.1 Domestic residences

The first European settlers came without materials or capital and fashioned shelters with readily available materials, such as bark. More permanent huts were fabricated from slabs of timber with bark roofs or shingles. In 1831 Surveyor-General Thomas Mitchell described the hut of George Loder's stockman Ned Dwyer as 'a tolerable house of slabs, with a good garden adjoining'.[1] In 1841 there was only one stone house in the district – the other 339 finished dwellings were made of wood.[2]

Later iron was used for both walls and roofing. Local timber was used for housing and fencing. Pit sawmills were introduced to the area in the 1860s and 'sawn timber would start to improve the appearance of the infant Quirindi.'[3] A quarry at Floras Pond provided stone for Marshal McMahon Hotel, Church of the Ascension, and 'Wallabadah Station' homestead. A quarry in Mooki Hills provided stone for 'Walhallow' homestead and Croaker Memorial Church at Caroona.

As the town of Quirindi developed, larger houses appeared in prominent positions, usually with some acres around them, such as 'Collarene' and 'Warramea'. Quirindi saw a building boom in the early 20th century, during which many attractive homes built such as 'Fairholme', 'Winona', 'Somerset Cottage'.

Quirindi gained its first brick buildings in the 1870s when Price established his brickworks (3.9). Werris Creek had three brick kilns in different sites, including near the recreation ground.[4]

1 Thomas Mitchell's Diary, 8 December 1831, cited Durrant, 1994, p. 12
2 HC Carter, The Upper Mooki, pp 47–52
3 Durrant, 1994, p 27
4 S. H. Ware: A History of Werris Creek, p 58

Figure 59: Family outside home in Loder Street, c 1912. Photographed by GE Kinch.
Price Family & relatives, John Price's home, SLNSW bcp_04123

Figure 60: 7 Dalley Street. Woman and dog on verandah of house Mamari - Quirindi, NSW, c 1915

4.4.2 Shearers' accommodation

Shearers lived on stations during the shearing but the state of their accommodation ended up being one of the triggers of the strikes. Their 'accommodation was rotten ... huts built of bark or slabs, with leaking roofs, no windows, earth floors, bunks in three tiers and bare boards to sleep on'.[5] A description of shearing on Miowera Station in 1897 provides an indication of what passed for shearer accommodation at this time:

> The huts … each consisted of a long building with a large dining room with tables in the middle and bunks of two tiers nearly all the way round the walls. Along one side of each was a skillion about nine feet wide with two tiers of bunks along both sides and not many windows for ventilation. A pleasant place to sleep on a hot night when about 40 men were sleeping in there and snoring in all keys from bass to tenor! Bugs were always plentiful, and there is a legend in the hut that bugs one night succeeded in pulling a young shearer out of his bunk.[6]

Following the Shearers' Agreement stations set about building better quarters. Substantial shearers' quarters remain on properties such as Haddon Rig. Substantial shearers' quarters remain on properties such as Windy and Kickerbell.

4.4.3 Station homesteads

The homesteads were the finest houses on the Liverpool Plains and there are many excellent surviving examples, including Walhallow, Kickerbell, and New Warrah. Station life is described at 8.1.

Figure 61: The new Warrah homestead

5 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. p.39

6 Brennan, R. & White, G., 1980. *Keep the Billy Boiling*. pp.94-95

5. Australian Theme: Working

5.1 NSW theme: Labour

Activities associated with work practises and organised and unorganised labour

In 1861 the Liverpool Plains Pastoral District was predominately rural and dominated by the labouring classes. The Census of that year stated the population of the Central part of the Liverpool Plains Pastoral District was 2772 men and 1179 women, with 445 men and 212 women living in Murrurundi Registry District.[1] Half the population was unskilled; 200 worked on farms; more than 700 were shepherds (of whom ten per cent were female); some 230 men worked horses and cattle; and nearly 800 were domestic servants (mostly female).[2] There were 12 government workers, including policemen; 17 teachers (three of them female) for around 200 pupils; 58 people engaged in 'trading and commerce' and 61 men and women 'providers of food, drink and accommodation' and three doctors (male, of course).[3] There were 700 miners of precious metals (gold).[4]

Over the last 150 years the range of occupations has diversified on the Liverpool Plains and become more skilled but the focus of employment remains on work that services the land, whether through pastoralism, agriculture, transport, or local government administration. In the 2016 Census the most common occupations for the 3,256 people who reported being in the labour force were managers (21 per cent), labourers (15.2 per cent), machinery operators and drivers (12.4 per cent), professionals (11.4 per cent), and technicians and trades workers (11.4 per cent) – by point of comparison, the rest of the state of NSW has twice as many professionals and half as many classed as 'managers', 'labourers' or 'machinery operators and drivers'. Of those employed in the Quirindi area in 2016, 8.3 per cent worked in beef cattle farming while those involved in grain-sheep or grain-beef cattle farming (3.9 per cent), local government administration (3.7 per cent), other grain growing (3.7 per cent) and hospitals (3.4 per cent). Again, to compare, the proportion of people in beef, grain, sheep and local government industries in the rest of the state is not even half a per cent.

Life and work in the pastoral regions of Australia are governed by the rhythms of the seasons and the cycles of rain and drought that affect the southern continent. The demands of work vary with the development of pasture, growth of crops and growth of wool. Each pastoral station maintained its core staff members who undertook or oversaw maintenance or domestic work on the property as overseers, shepherds, cooks, gardeners, domestic staff, stable hands etc. Their futures were tied up with the prosperity of the station.

The work of Aboriginal labourers in the pastoral industry has been acknowledged in 2.1 and that of Chinese labourers, particularly on AAC land, has been acknowledged in 2.3.

5.1.1 Labour in the wool industry

Shepherds, mostly convicts, took the first flocks into the Liverpool Plains and guarded them. They established basic huts to shelter themselves and yards to contain their flocks when needed. They also built the first woolsheds. In the early days sheep were shorn with blades in open-sided woolsheds, which often had bark or bough roofs.

1 http://hccda.ada.edu.au/pages/NSW-1861-census-05_310
2 http://hccda.ada.edu.au/pages/NSW-1861-census-05_311
3 http://hccda.anu.edu.au/pages/NSW-1861-census-05_84
4 http://hccda.ada.edu.au/pages/NSW-1861-census-05_311

Figure 62: Drafting sheep at Woodlands Blackville, SLNSW, bcp_04102.

Figure 63: A bucolic scene that shows landowners and employees working alongside each other (although the hands sit far apart from the family of landowners). Image by Rex Ingall, captioned 'Taking a break during sheep dipping. Sheep dip was on left of draining pen (out of photo). Sheep drip dried before released down ramp. In foreground L to R: Julia Ingall, Alexander Ingall, Harold Ingall. On Inglewood property - Wallabadah, SLNSW, bcp_04182

As flocks became established and shearing infrastructure developed the work also became more complex. Before shearing sheep were washed to remove dust and grass seeds from their fleece. Sheep were thrown from a small yard on the bank to washers in one of two pens erected across the creek. Soaped and scrubbed until reasonable (sic) clean they were passed on by ducking them under a spar to the second pen and then were allowed to clamber out onto a wooden ramp to proceed along a race

corduroyed with poles to the shed. They were penned on a roughly grated floor until they were dry enough to shear.[5]

The rural labour force was supplemented at various times of the year by itinerant workers who tramped between stations following the flow of work, in return for rations. Duke Tritton, who spent years on the roads of the NSW northwest in the early twentieth century, left detailed accounts of the life of the travelling bush worker. The travellers' rations prescribed by the Pastoralists' Union consisted of 'ten pounds of flour, ten of meat, two of sugar and a quarter of a pound of tea'. Most squatters added extras such as 'a tin of jam or baking powder, sometimes a plug of tobacco or, in the case of a sick man, some of the rough medicines of the period'. Pastoralists noted as providers of generous handouts always had a plentiful supply 'of men to choose from, but the tight ones were always avoided by any self-respecting swagman.[6]

The various tasks required to undertake a successful shearing were allocated before a shed started. The workers would elect an AWU representative and then 'put in' a cook who then nominated his assistants. The 'penner-up' played an important role, allocating the sheep the musterers brought in to catching pens and keeping them full for the shearers. There was work at the sorting tables as well:

> Wool-rollers, two at each table, would strip three inches of skirting around it, roll the fleece, throw it in a bin where the classer would examine it and place it in a bin according to its class. The skirting went to another table where the piece-pickers would sort it into grades, clean, stained and burry.

Pressers operated the wool press to pack bales, working on a contract system. The rules of the shed did not apply to them and they often worked long after the shearers had finished for the day. Finally, 'the expert' ensured the smooth running of the machinery and had to understand everything mechanical in the shed.[7]

In the 1880s shearing the 170,000 sheep at 'Warrah' lasted three months and 100 men were employed at the sheds – 62 were shearers. The shearers received 3 shillings and sixpence for 20 per score (20 sheep), and were restricted to shearing 99 per day, meaning a good shearer could net 17 shillings and sixpence per day. The shearers were housed on the station for the duration of the shearing, in a long windowless bunker. Rations were deducted from their pay and three cooks worked all day to feed them: 'shearers, as a class, are fastidious about their food, and their high wages enable them to gratify their tastes.'[8]

5 McKenzie, J., 1986. *Silverleaf*. p.46

6 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. pp.19-20

7 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. p.40

8 WRM, 'Sheep shearing at Warrah', *The Field,* Issue 1, 827, 31 December 1887: 990-991.

Figure 64: Shearers, Wallabadah station, owner W Urquhart on extreme left, 1904, SLNSW, bcp_04072

The late nineteenth and early twentieth centuries saw many changes in the working lives of shearers. The change from hand to machine shearing changed the atmosphere of the sheds. Tritton described the last season of blade shearing at *Conimbla* station on the Castlereagh in 1905:

> After the noise of the machines it was very quiet. Contrary to general opinion and well known song, shears do not click. The gullets of the hand-grips are filled with soft wood or sometimes cork. This stops the heels of the blades from meeting, so the sound is a soft 'chop, chop' … The machines of the time were no faster than the blades but they cut closer and a fleece would weigh up to two pounds heavier…. There seemed to be more rhythm in a 'blade-shed', possibly because of the lack of noise. A big 'machine-shed' sounds like ten thousand locusts on a hot day, with the whirring of the machines and the hum of the overhead gear and friction wheels. [9]

Shearers worked bent over with heavy strain placed on their backs. 'It was not unusual to see a man making his way on his hands and knees to his bunk. No one offered assistance as it was a point of honour to be able to reach one's bunk under one's own steam.'[10]

9 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. p.47
10 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. p.41

Shearers at `Lowerstoft' - Gaspard via Quirindi, NSW, bcp_04088, c 1928, Photographed by - Mrs Betty Fisher, Back L to R: Tony Whitten, Mr Sharpe, Chas Barnett, Harry Whitten, Ted Whitten, Royce Whitten, Mr Sylvester, Fred Whitten, Mr Skey. Front L to R: Jack Russell, Tommy 'the Pom' Shaw, Keith Whitten

5.1.2 Labour organisation in the wool industry

Convicts were a source of free labour but when employers were forced to hire labour they still proceeded on the basis of a master-servant relationship. The squatter was the judge of the quality of shearing and set the level of pay received by the shearers. A shearer not completing his contract was liable to a fine or even imprisonment.[11] In 1886 at the Blackville Police Court Richard Sampson was prosecuted for absconding from his hired service as a picker-up in the Kickerbell shed. Sampson had refused to work because he wanted to tend to a sick cousin, and was told to leave the shed and the police were called when he was noticed to be absent. Sampson was fined £2 and 4s10d for costs of court, 10 days' imprisonment and had to forfeit 6s 6d balance due on wages. Alfred Sampson, presumably related, had to forfeit £1 4s 4d in wages for the same offence.[12]

During the late 1880s the Australian Shearers' Union formed and began unionising sheds, urging shearers to form closed shops by refusing to work with non-union shearers. At first local pastoralists were sanguine. However 'Warrah', which was exceptionally profitable and 'run on rational lines', was keen to preserve its profitability. Over the course of the 1880s, the return from the clip from 'Warrah' fell, while shearers' wages grew to 20 shillings, leading to a price cost squeeze. The general manager, Jesse Gregson, took keen interest in the formation of the Pastoralists' Union of NSW in July 1890, and was joined by many of his neighbours. Gregson opted to 'shear union', to avoid stopping the company's wool, but the decision by the ASU to pull shearers out of all the sheds in September 1890 led to a breakdown in the relationship between workers and pastoralists. John ML McDonald of Wallabadah station convened a meeting of squatters at Quirindi in late May 1889, at which they agreed one pound per 100 should be offered, and under station rules. 'The shearers seem divided in the opinion as to whether there will be unity enough among them to enforce the union rules.'[13]

11 Freeman, P., 1980. The Woolshed: A Riverina Anthology. p.60

12 'BLACKVILLE.' *The Maitland Mercury and Hunter River General Advertiser (1843 - 1893)* 11 November 1886: 7. http://nla.gov.au/nla.news-article18898924.

13 'AUSTRALIAN NEWS.' *Newcastle Morning Herald and Miners' Advocate* 1 June 1889: 6. http://nla.gov.au/nla.news-article138923344.

By 1891 the ASU was in full-scale conflict with the pastoralists and colonial governments, as the country headed into drought and economic downturn.[14] The pastoralists joined the Pastoralists' Federal Council and began promoting their own contracts with workers. The end result of the Shearers' Strike of 1891 was the set rate became 100 head per pound and pastoralists were able to employ non-union labour in their sheds.[15] Newspapers reported widespread use of the Pastoralists' Union agreement in the Liverpool Plains. In 1894 the shearers' camp at Warrah went on strike, but collapsed and signed – those at 'Trinkey' were reportedly 'working quietly'.[16]

In October 1896 *The Worker* wrote that shearers were working against their own interests by siding with the bosses at the start of a record shearing season:

> The shearers about these parts seem quite indifferent to what price they get, and evidently are doing all they can to revert to the old raddle-bag system. It is a great pity that a lot of them could not get a taste of it for one season. They would be the first to cry out about it.[17]

The effect of the Pastoralists' Union agreement was to cap wages at one pound per hundred but the matter was not entirely settled – in 1902 'Moredevil' was shearing to the agreement; 'Coomoo Coomoo' went on strike for the Australian Workers' Union conditions, while 'Oakey Creek' workers were 'perfectly satisfied' with one pound per hundred but would obey the leaders when a strike was called.[18]

5.1.3 Trade unions in other sectors

The unionisation of the shearers inspired union organisation in many trades in New South Wales in the 1890s and early twentieth century. On the railways and in the mines employers had often picked workers every day or contracted small teams to carry out the work. The union movement changed this. Unions pressed for individual pay for workers at an agreed level – minimum wages – as well as the length of the working day, breaks and allowances, and improved safety standards. The union movement also laid the foundations of the Australian Labor Party, and the strength of the local labour movement can be judged by the success of Labor candidates in elections on the Liverpool Plains between the 1890s and 1950s, when around half of local elections were won by Labor candidates. The formal structures developed by the union movement, including Trades Hall, enabled workers to express their views to employers and improve working conditions across the country.

The trade union movement had deep roots in older organisations that worked with a spirit of self-help and collectivism that crossed social classes, such as the Freemasons and the Manchester Unity Order of Oddfellows. Edward Underwood, squatter, Quirindi landholder and founder of the dairying cooperative in Quirindi, was a Freemason.[19] The Oddfellows played a key role in early insurance schemes and community projects across NSW and on the Liverpool Plains.

Unions often developed in individual workplaces then joined other larger unions, building strength across sectors – as a local example, the Temi Shale Mine Employees Association was formed in 1914 (as the works collapsed around that time the association must have been short lived).[20] Workers also unionised across trades. Railway workers and coal miners in the Liverpool Plains were part of broader trade union movements – in the mines the Miners' Federation was key and on the railways various unions coalesced in 1920 into the NSW Branch of the Australian Railways Union.

14 Freeman, P., 1980. The Woolshed: A Riverina Anthology. p.60

15 FS Piggin, New South Wales pastoralists and the strikes of 1890–1891, *Historical Studies*, 14, 1971, pp 546-560

16 'PASTORALISTS AND SHEARERS.' *Wagga Wagga Express (1879 - 1917)* 11 September 1894: 4. http://nla.gov.au/nla.news-article145211322.

17 'QUIRINDI.' *The Worker (Wagga, 1892 - 1913)*17 October 1896: 3. http://nla.gov.au/nla.news-article145747534.

18 'TROUBLE ABOUT QUIRINDI.' *The Sydney Morning Herald* 3 September 1902: 7. http://nla.gov.au/nla.news-article14492693.

19 *Sydney Mail*, 12 January 1895, p 71, http://oa.anu.edu.au/obituary/underwood-edward-grimes-ted-25332

20 Australian Trade Union Archives, Temi Shale Mine Employees Association (1914 -) http://www.atua.org.au/biogs/ALE2381b.htm

Strikes – the withdrawal of labour by workers asking for better pay and conditions – were prevalent in trades in the Liverpool Plains. Werris Creek railway workers went out during the Great Strike of 1917, in which a protest at the Eveleigh workshops against a new labour costing method instituted by the NSW Department of Railways and Tramways spread to sympathetic waterfront and mining unions. Norman Jeffries' Werris Creek *Chronicle* condemned the general strike and the involvement of the socialist International Workers of the World and was black-banned by locals.[21] The Werris Creek coal mine suffered a significant stoppage in 1930.[22] Another large strike affected the whole northern coalfield in 1949. *The Argus* visited Werris Creek before and after that strike and reported that local miners, who had until recently earned five or six quid for 60 hours work as agricultural labourers weren't necessarily passionate about the strike. They said the higher pay they received from coal mining was 'big sugar' so did not see such a need for wage increases but they went out to support fellow miners.[23]

As mentioned at 3.2.4, six trade unions at Werris Creek were involved in the 1948 boycott of two bakeries who refused to pay fees to delivery cart drivers. This boycott was linked to the Communist Party, which was embedded in the union movement during and just after World War II.

5.1.4 Other forms of work

Small landholders sometimes found their small properties could not provide a sustainable living for a family and were forced to seek outside employment. When sheds weren't shearing there was work rabbiting, dingo hunting, tent boxing, gold prospecting and fencing. In his memoir of rural work in the northwest Duke Tritton recalled the work associated with clearing the rabbit plague that occurred from the 1890s onwards. He and his friend Dutchy were engaged to carry out such work on 'Gumin' Station in the Warrumbungles while they were waiting for shearing to start. Tritton described Gumin as 'the kind of run shearers pray for … three sheds and all adjoining. And all three were two-thousand-per-man sheds.' Duke and Dutchy did well killing rabbits, initially using strychnine baits to take several hundred a night, baiting them with black thistles.[24]

Professional hunters, known as 'doggers', were employed by Pastures Protection Boards from the late nineteenth century to control dingo and wild dog numbers in the northwest of NSW. Tritton described dingo-hunter Tom Varty, whom he encountered at Salty Creek on the slopes of the Warrumbungles around 1907:

> Tom was something of a character. Six feet tall and broad in proportion, he sported a red beard that he said had never been cut. His hair hung down to his shoulders, he never wore boots, and was seldom without his rifle.[25]

Dog hunters like Tom received a bonus from the Pastures Protection Board for each dog scalp and were also paid by property owners for the destruction of wild dogs.

Eric Rolls worked in the agricultural industries during the early and mid-twentieth century. He described the process of sewing and tipping wheat bags in the years before bulk handling of grains:

> Until the 1960s farmers still bagged wheat on their farms. Carriers loaded the bags on their trucks and took them to the silos where contract tippers emptied them down the elevator chutes. The itinerant bag sewers … skewered the top of a loosely-filled bag with a needle thirty-five centimetres long, threaded it with a length of binder twine, drew the needle back, then tied the

21 "The Strike" *The Muswellbrook Chronicle* 18 August 1917: 2. http://nla.gov.au/nla.news-article107559051.

22 "WERRIS CREEK STRIKE" *The Inverell Times* 31 January 1930: 1. http://nla.gov.au/nla.news-article185913924.

23 ""Era Of Coal Strike Crises Is Coming To An End"" *The Argus* 30 August 1949: 2. http://nla.gov.au/nla.news-article22775015.

24 Tritton, H.P. (Duke). 1964. *Time Means Tucker*. pp.89-90

25 Tritton, D, 1964. *Time Means Tucker*. p.54

> ends of the twine across the top of the bag. They devised quick methods for cutting the twine. Most rolled it round twenty-three litre oil drums, slashed it down one side, and tied the lengths together in bundles. They came into the paddocks about daylight, the twine dangling from keepers on their hips. They left at dark. Some sewed up to 1,200 bags a day. Bag sewing and tipping employed a lot of men in country towns. Then farmers equipped their header boxes with augers, carriers fitted bins to their trucks, and the grain was carried in bulk from paddock to ship.[26]

Loading and trans-shipping wheat bags required large numbers of labourers. Stacking and lumping wheat were seasonal tasks that provided employment for many. The process of stacking wheat at the Murdoch McLeod flourmill was described by Cheryl and John Mudford:

> In the early years the farmers came into the Mill with their bags of wheat loaded on their horse drays or waggons. Each bag was lugged onto the stack, one at a time, on the back and shoulders of the stackers. One sack was placed on top of another so that the stacker had the bag at a better height to throw over his shoulders.[27]

The latter half of the twentieth century saw major changes in the technologies applied to work, and in the nature of local industries. These changes have had profound effects on the job skills required in the region and on the total number of persons employed. Much of the earlier seasonal work has gone with stations employing fewer hands and less opportunities for contract work. Smaller communities have consequently suffered declines in population and levels of commercial activity.

5.1.5 Unemployment relief

Intermittent unemployment was part of the seasonal ebb and flow of working life on the Liverpool Plains but the Great Depression that followed the Wall Street Crash in 1928 caused unemployment on a scale never seen before in Australia. The Liverpool Plains benefited from state and Commonwealth initiatives to fund infrastructure to create employment for local workers during these lean years. These included works on Nowland Street in Quirindi in 1930 and the sewering of the western side of Quirindi in 1933. The water supply for Quirindi was augmented through this program with a new pump well and pipes and this project resulted in the construction of the Pump House in Henry Street.[28] There were also significant road work and street formation projects in and around Werris Creek.[29] These works continued for some years and kept many families from the breadline by providing the minimum wage to men engaged in road-building, street widening, and the creation of parks, sports areas and other public amenities.[30]

26 Rolls, E., 1982. *A Million Wild Acres*. p.220

27 Mudford, C. & J., 1989. 'Clocking On' with Murdoch McLeod and the Castlereagh Flour Mill. p.35

28 "UNEMPLOYMENT RELIEF WORKS" *Construction and Real Estate Journal* 8 October 1930: 4. http://nla.gov.au/nla.news-article130907959; "£33,800 GRANT" *The Maitland Daily Mercury* 10 January 1933: 8. http://nla.gov.au/nla.news-article125842691; "PREVENTION AND RELIEF OF UNEMPLOYMENT ACT, 1930-1931." *Government Gazette of the State of New South Wales* 18 November 1932: 4165. http://nla.gov.au/nla.news-article219911849.

29 "PREVENTION AND RELIEF OF UNEMPLOYMENT ACT, 1930-1931." *Government Gazette of the State of New South Wales* 2 December 1932: 4293. http://nla.gov.au/nla.news-article219912279.

30 *Government Gazette of the State of New South Wales*, 30 June 1933, p. 2444. http://nla.gov.au/nla.news-page13995544

6. Australian theme: Educating

6.1 NSW theme: Education

Activities associated with teaching and learning by children and adults, formally and informally.

Schooling in NSW was organised by Anglican and Catholic churches and private individuals until the passage of the *Public Instruction Act 1881*, which dramatically expanded education and obliged children to attend school on a daily basis. Communities went to great effort to get schools for their locality, petitioning the government and offering subsidies. Sometimes the teacher worked house-to-house and some schools were half-time schools, operating in two locations on separate days while the teacher rode between.

The Quirindi District Historical Society has documented schools at Blackville, Borambil, Borah Gap, Breeza, Castle Mountain, Colly Blue, Currabubula, Dunevere, Fairview, Gaspard, Goorihurst, Goran Lake, Gowrie, Jacob and Joseph Creek, Kingsmill, Kingsmill Peak, Kingsmill Valley, Lower Jacob, Mimbil, Mount Parry, Nea, Nicholson's Lagoon, Pandora Subsidised School, Piallaway, Prairie Vale Subsidized School, Premer Provisional School, Premer Public School, Quipolly. Quipolly Creek, Rotherfield, Spring Ridge, St Helena, Sugarloaf-Tamarang, Terrible Vale (Provisional School), Treloar-Trinkey Half-time Schools, Treloar Provisional School, Trinkey, Wallabadah, Watermark, Weetalaba (Premer), Willow Tree, Woodlands, Woodton, Yarraman and Temi, where there were enough mining families to justify a school.[1] There were six schools on the 1912 Warrah Subdivision – Warrah Creek School, Jacks Creek School, Alroy, Glendale, Mt Boo and Glen Oak. Finally, there was the Aboriginal School at Caroona/Walhallow (2.10).

Many of the schools in the smaller localities were extremely humble but the buildings were important centres for communities and often functioned as halls and meeting places.

The first school in Quirindi was Quirindi Public, which was first in Lennox Street then moved to Hill Street. It became Quirindi District Rural School in 1925, an intermediate high school in 1943, and then a full high school in 1954. Werris Creek Public School was established in 1883.

Wealthy families in large properties frequently employed governesses – Henrietta Hawker came to Quirindi from Muswellbrook as a governess in the late 1870s and worked for Frank Darby at Cattle Creek. In 1880 she married the manager, Henry Mercer, and the couple selected at 'Woodlands' in Blackville. She had three sons and two daughters and by the time she died was recognised as one of 'the Quirindi district's grand old pioneer ladies'.[2]

Private schooling was also available. Independent businesswomen set up their own private schools –Miss Zoe Bertles ran a small private school in Quirindi from the late 1890s until 1912, when she moved to Sydney and became a noted librarian.[3]

Catholic education in Quirindi was provided in a private home, then in a single teacher school at Weybridge Grove. The Sisters of St Joseph established St Joseph's in Quirindi in 1885.

There is also a strong culture of sending children from the local area to boarding schools.

1 Up to the Collar: an Autobiography By William (Bill) Birrell Compiled by Jean Reid and joani Reid, 2014

2 "OBITUARY" *The Maitland Daily Mercury* 7 January 1939: 4. http://nla.gov.au/nla.news-article126371473.

3 David J. Jones, 'Bertles, Zoe Emma (1880–1975)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/bertles-zoe-emma-9497/text16713, published first in hardcopy 1993.

Figure 65: Wallabadah School, Opening of the school. Banners read 'Welcome' and 'Success to the School', SLNSW, bcp_04076

Figure 66: Church service and Christening at Kingsmill Valley School, George Street, Quirindi, circa 1915. School was held 2 days in 1 week and then 3 days the next week. L to R: William Barnes, James Porter, Reverent Madden, Fred Whitten, Alfred Barnes, -, -, -, Amy Porter, Sophia Porter, John Porter, John Barnes. SLNSW,bcp_04032

7. Australian theme: Governing

7.1 NSW theme: Defence

Activities associated with defending places from hostile takeover and occupation

The Liverpool Plains district does not occupy a strategic geographic position in Australia and has not been a place where defence works, fortifications or defence manufacturing have played a prominent role.

The area has however long been involved in preparations for the defence of Australia. From the 1850s rifle clubs had developed in the towns of NSW, along with other elements of citizen militia that grew up in the years after NSW achieved self-government. These clubs were considered to be part of the defence capability of the colony.

Figure 67: Quirindi Rifle Club - Quirindi, NSW, circa 1920, SLNSW, bcp_04033

One of the goals of Federation in 1901 was the co-ordination of colonial defence. The *Defence Acts* of 1903 and 1904 created the Australian Commonwealth Military Forces and divided the continent into military districts – NSW was, with the exception of the Northern Rivers and Broken Hill, the 2nd Division. Each district had a cadre of professional soldiers, instructors and administrators. The *Defence Act 1909* introduced the Universal Military Training Scheme, under which all males aged 18 to 26 were expected to join a local citizen force.[1] Rifle Clubs were also brought under the control of the Commonwealth and during World War I there were 1,550 Rifle Clubs in Australia which were enjoyed by both men and women. These would provide 26,000 male volunteers for the Australian Imperial Forces when war was declared on 5 August 1914.

Well before the declaration of war, the men of the Upper Hunter, New England and Liverpool Plains were ready to fight. They were skilled marksmen, familiar with military drills and expert horsemen. *The Tamworth Daily Observer* advertised full-day parades and examinations for aspiring officers for 'M. Company, Tamworth', 'L Company, Tamworth', 'N Half Company, Gunnedah' and 'O. Company, Quirindi' on 12 August 1914, although the author of the column, 'Bombardier', did complain that most of the men attached to the aforesaid companies had been dilatory at training and were by no means ready for combat.[2] The area's horses would also have been purloined for the war effort – NSW shipped tens of

1 Parry, et al., New South Wales and the Great War, pp 4–6, 16–18

2 'MILITARY NOTES.' *The Tamworth Daily Observer (1910 - 1916)* 12 August 1914: 4. http://nla.gov.au/nla.news-article115788064.

thousands of horses overseas for the South African (Boer) and Great War and the thoroughbreds and stockhorses favoured by the Light Horse were known as Walers. On 25 November 1914, Prime Minister Andrew Fisher requested a census of all cobs, cavalry, artillery and light transport stock kept by local residents – the horses of the Liverpool Plains no doubt featured highly in the lists.[3]

Everyone pitched in. The Grand United Order of Oddfellows divided the proceeds from its winter games in 1915 to both the Belgian Fund and the Red Cross.[4] The women were also ready. Within two weeks of the declaration of war Red Cross branches were forming across NSW and the Girls' League at Quirindi was active.[5] Mrs James Ashton, a worker in the Metropolitan Red Cross Society, paid Quirindi a visit in May 1916, addressing Quirindi's workers in the Central Hall and thanking them for contributing no less than four articles every day, including Sundays – the women made slippers, socks, sheets, pyjamas and shirts. Quirindi's Red Cross branch was led by Mrs Tebbutt and Mrs Rourke.[6] By war's end both Quirindi and Caroona had substantial all-female committees for the War Chest Fund.[7] Women also went to the Front – at least two nurses from the Liverpool Plains served in the AIF – Catherine Adaway from Quirindi and Elizabeth Allen from Werris Creek.[8]

The war was a long haul. The initial rush of recruits was swallowed up in the Anzac Landing at Gallipoli and once news began to reach home of the disaster there recruiting dropped off. The people of western NSW tried to meet this challenge by coming up with a picturesque form of recruitment that captured the imagination of the Australian nation and the British Empire. A Gilgandra man called William T 'Captain Bill' Hitchen gathered 20 recruits in November 1915 and formed the 'Gilgandra snowball' as marched 320 miles to Sydney through Dubbo, Bathurst, Lithgow and the Blue Mountains, gathering 263 recruits along the way. This 'Coo-ee March' inspired the Wallaby March, which left Walgett in November 1915 and travelled through Gunnedah to Curlewis, Breeza, through The Gap to Werris Creek, where they overnighted. The residents lined the streets to see them off after breakfast:

> Werris Creek, the great railway Junction of the northern and north-western lines, has its own particular way of saying farewell. It is the noisy, but effective way, beloved by railway men. The goods sidings and engine sheds extend out for nearly a mile beyond the station, and every engine, large and small, passenger class and goods class, gave out its shrillest cock-a-doodle-doo while the Wallabies marched along. At last the final scream from the open throttles died away, and the men settled down to a steady tramp on the soft, black road to Quirindi. A halt was made for midday lunch at Quipolly, provided by the residents of Werris Creek and Quipolly. Here Mr. H. S. Cusack handed the Wallabies over to the Quirindi Recruiting Association, represented by Mr H. H. Farrington (secretary) and in doing so commended officers and men on the exemplary conduct of the recruits.
>
> The Wallabies reached Quirindi this afternoon. On reaching the town boundary the column was met by the Mayor and President of the Quirindi Recruiting Association (Mr. W. P. B. Hungerford), and a large number of representative townsmen and ladies, who served them with cordials. The Mayor welcomed the Wallabies to town, and presented Captain Cameron with a large flag, and an original recruiting poster, calling on all to fight for the flag. Senior-sergeant Woods, then marshalled the procession, composed of an escort of mounted troopers, the town

3 State Records NSW, On the Home Front: Census of Horses and their Owners, NRS 12060, Premier's Department letters received; [9/4695] 15/544; https://nswanzaccentenary.records.nsw.gov.au/on-the-homefront/census-of-horses-and-owners/

4 'QUIRINDI.' *The Maitland Daily Mercury* 2 July 1915: 6. http://nla.gov.au/nla.news-article121712209.

5 'RED CROSS WORK.' *The Sun*, 23 August 1914: 3. http://nla.gov.au/nla.news-article229859864.

6 'QUIRINDI.' *The Maitland Daily Mercury* 30 May 1916: 7. http://nla.gov.au/nla.news-article123393793.

7 The War workers' gazette : a record of organised civilian war effort in New South Wales : compiled for the benefit of the War Chest Fund, January, 1918, Sydney: Winn & Co, 1918, https://nla.gov.au/nla.obj-38842598

8 Australian War Memorial People Index.

band, members of the Expeditionary Forces, officers, and men of the Wallabies, with Pipers Glen and Cork at the head, the militia, under Lieut. Noss, and a large number of motor cars and buggies. The line of procession was decorated with flags and bunting, and there were frequent bursts of cheering. The men were marched to the showground, where they are being quartered, meals being supplied at the various hotels.[9]

Four men joined at Quirindi but military authorities did not allow the Wallabies to reach Sydney. They were stopped at Newcastle on 8 January 1916 used to form a locally-raised battalion, the 34th Infantry, which were known as 'Maitland's Own'.[10] Overall, the marches stirred patriotism on the ground but they were an ineffective recruitment tool because comparatively few of the men who joined were considered suitable for overseas service.[11]

Figure 68:Quirindi townsmen who returned. Labourer Horace Smallwood lived in the family home in Loder Street when he enlisted in 1918 at the age of 23. Francis Thuell was 25 and a railway employee who lived with his parents in Duke Street. Singleton-born George Jarman was a 41-year-old railway pumper who left his wife behind when he enlisted from Quirindi. SLNSW, servicemen portraits 1918–1919.

The Roll of Honour at the Australian War Memorial records at least 69 men from the Liverpool Plains died in World War One. There were 41 from Quirindi, nine from Werris Creek, six from Yarraman, four from Willow Tree, three from Bundella and one each from Wallabadah, Blackville, Caroona, Quipolly and Quipolly Creek. Many more returned home severely injured and died prematurely. William Allan 'Jack' Irwin DCM was one soldier linked to Caroona and the only soldier in the AIF that CEW Bean named as Aboriginal in his *Official History*.[12]

The Second World War saw similar levels of male enlistment. In this conflict 16 local women joined the armed services. Local people remember motor vehicles fitted with gas producer units during World War II to reduce dependence on oil, which was a precious strategic resource. Local communities worked in many capacities to support the war effort during that conflict.

9 'ON THE MARCH. WALLABIES.' *The Sydney Morning Herald* 20 December 1915: 10. Web. 22 Oct 2019 http://nla.gov.au/nla.news-article15632593.

10 https://www.awm.gov.au/articles/encyclopedia/recruiting_march/wallabies

11 Parry, et al, pp 57–59

12 Parry, et al, pp 12–13, 80–81

7.2 NSW theme: Government and administration

Activities associated with the governance of local areas, regions, the State and the nation, and the administration of public programs – includes both principled and corrupt activities.

The earliest forms of government administration in the district came through the Commissioners of Crown Lands who controlled the occupancy of rural properties and administered justice along the frontier from 1839. The Commissioner directed the Border Police and oversaw the smooth running of affairs in his district. As the European settlements developed during the nineteenth century increasing numbers of government services moved into the district. These included policing and postal and telegraphic services, education and health.

The history of local government in the Liverpool Plains has been well-covered. Quirindi Municipal Council was gazetted on 29 December 1890, as a result of local initiative. In 1906 Shire Councils were formed across NSW after the passage of the *Local Government (Shires) Act* in 1905 and Tamarang Shire was created, along with Liverpool Plains and Warrah Shires (which was amalgamated with Murrurundi in 1948). The first temporary councillors were appointed in May 1906.[1] Elections were held in December 1906.

Quirindi Municipal Council first met in the School of Arts but it built its own chambers in Station St in 1912.

Figure 69: Tamarang Shire office, later the ambulance residence - Quirindi, State Library of NSW, bcp_1923

1 'LOCAL GOVERNMENT.' *The Daily Telegraph* 17 May 1906: 4. Web. 16 Dec 2019 http://nla.gov.au/nla.news-article236835543.

7.3 NSW theme: Law and order

Activities associated with maintaining, promoting and implementing criminal and civil law and legal processes

The remoteness of the Liverpool Plains and its position outside the Nineteen Counties meant police were late to arrive to the district, although the mounted police were active in the region. Bushranging was common – Jewish bushranger Edward Davis and his gang were active in the district around 1840.[2] In 1860 the *Tamworth Examiner* complained there were just four officers and recommended four more be appointed, with one each attached to Quirindi/Wallabadah, Warrah, Black Creek/Pine Ridge.[3] In 1862 and 1863 bushrangers regularly held up mail coaches and individual travellers and settler Peter Clarke was murdered by Henry Wilson on Warland's Range when he resisted being robbed. Thunderbolt raided Cook's Inn at Quirindi in December 1865 and went on to rob Single's at Werris Creek, Ferrier's pub at Breeza, Davis' inn at Currabubula and a mailman near Carroll, where Senior Constable Lang came upon the bushrangers where they had bailed up the inn. He was shot in the arm as he tried and failed to apprehend them. Mrs Cook was overcome by stress and died seven weeks afterwards, after giving birth.[4]

Quirindi gained a police presence in 1877, when rowdy rail construction workers annoyed more sober and respectable members of the town and two mounted constables were provided. A police station and lockup was built in Loder Street, between Lennox and Fitzroy Streets (on the site of the first showground). One of the police officers acted as a Clerk of Petty Sessions, for a salary of £10 per annum. As was common in NSW, Quirindi's first magistrates were drawn from the squatting families – E Underwood, AJ Kingsmill, G Nowland and R Wilson. The hall next to Whittaker's Hotel served as the first court room but in May 1879 the corner of George and Henry Streets was set aside for a court house and an elegant weatherboard structure was completed by 1883.[5] It included two cells and a yard for prisoners and living quarters for a police officer. That structure was entirely destroyed by fire in 1929, along with many records of local government. A replacement designed by Government Architect EH Rembert was built in 1931.[6]

Blackville and Quirindi were in the Police District of Murrurundi and served by the same police magistrate.[7] Blackville Court House was the scene of an inquest by the coroner Mr WPB Hungerford into the murder of Una Cover, a sixteen-year-old 'fine fair Australian girl, with all the joy of the bush in her disposition.' The assailant was Lawrence Lawless, a station worker in his early thirties, who shot Una dead and shot her mother Lucy three times, although Lucy Cover survived. Lawless set fire to the house before turning the gun on himself. Una's body and the family's entire property was consumed in the blaze. Lawless survived and was taken into custody by Constable Clarke of Blackville. Sergeant Woods rode out from Quirindi as soon as the news broke.[8] The Covers were a respected Anglican family who worshipped at St Alban's in Quirindi, and the vicar Reverend HC Barnes had recently lunched at Glen Moan with Una and her two sisters and taken them to Pump Station for services – the girls all contributed to the St Alban's magazine. Una was not Lawless' target – he had a grudge against Mr Cover, who was working away at the time, and had become obsessed with Mrs Cover. He was tried in Sydney and sentenced to death, commuted to life imprisonment.[9]

2 GFJ Bergman, 'Davis, Edward (1816–1841)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/davis-edward-1964/text2369, published first in hardcopy 1966.

3 Durrant, 1994, p 34

4 Durrant, 1994, pp 35–37

5 Durrant, 1994, pp 61-62

6 Durrant, 2005, 10

7 ''Gazette' Notices.' *The Maitland Weekly Mercury (1894 - 1931)* 8 August 1896: 16. http://nla.gov.au/nla.news-article132400037.

8 'A BUSH TRAGEDY.' *The Maitland Weekly Mercury (1894 - 1931)* 28 October 1911: 7. http://nla.gov.au/nla.news-article126778747.

9 'Glen Moan Tragedy.' *Mudgee Guardian and North-Western Representative* 1 February 1912: 34. http://nla.gov.au/nla.news-article157637516; 'DEATH SENTENCE.' *The Tamworth Daily Observer* 29 February 1912: 2. http://nla.gov.au/nla.news-article120182627

Figure 70: Quirindi Court house in 1909, and after the fire in 1823. SLNSW

7.4 NSW theme: Welfare

Activities and process associated with the provision of social services by the state or philanthropic organisations

The people of the Liverpool Plains supported each other at the individual and family level and also through organised groups, such as the Manchester Unity Order of Oddfellows and various friendly societies. The Aborigines Protection Board, which managed Caroona Station, styled itself as a welfare organisation, although much of the support it provided to Aboriginal people was a form of coercive control. Local councils, particularly Quirindi, were engaged in direct welfare provision, including the development of Quirindi Hospital. During World War One, Red Cross branches formed to look after serving soldiers, and continued to care for repatriated veterans and their families. The Country Women's Association has also been heavily involved in welfare provision.

Radio clubs enabled members to make important connections across Australia. The 2MO (Gunnedah) Women's Radio Club had its own club rooms in Henry Street, Quirindi, linking with the Gunnedah-based radio station. It provided leisure time for its members, but also distributed money to many charities.[1] The 2TM (Tamworth) Women's Radio Club met throughout the 1940s to progress child welfare reforms – the club had delegates from Quirindi and Werris Creek.[2]

7.4.1 The Country Women's Association

The CWA was founded by Grace Munro from Bingara in 1922 and CWA branches had formed at Werris Creek and Quirindi by June 1922, at the instigation of Mrs Sturt.[3] Other branches followed and by 1933 when Quirindi hosted the Hunter Conference of the CWA there were delegates from Currabubula, Willow Tree, Spring Ridge, Werris Creek and Quirindi, as well as from Newcastle, Muswellbrook, Maitland, Murrurundi and Scone. The Hunter groups boasted more than 600 members.[4] Smaller villages had active memberships, including Spring Ridge which hosted members from Blackville, Caroona and Colly Blue as well as Werris Creek and Quirindi at a 'poster ball' in 1932.[5]

For nearly 100 years the CWA had a hostel in Sydney that enabled women from all over Australia to meet in the city and network, and for a large part of the twentieth century its members raised funds to maintain various hostels for students and young working women as well seaside homes for invalids, people with disabilities and returned soldiers. The CWA ensured the involvement of rising generations by developing a Younger Set program.

The CWA remains a towering force in social organisation in country areas in New South Wales and its members have been active across every field of women's endeavour. Famous for their high standards in baking and handiwork, CWA members have also carried out war work, participated in the international peace movement, and made significant contributions in social welfare and land care. The CWA rooms across the Liverpool Plains are a strong marker of this vital women's network.

7.4.2 NSW Housing Commission projects

A large state-funded welfare project that took place in the Liverpool Plains after World War II was housing projects. The NSW Housing Commission was established in 1941 to address housing shortages and overcrowding. At the end of the war, McKell's Labor government estimated that NSW was short of

1 Durrant, Quirindi Thematic History, 2005, p 55.

2 'WOMEN'S RADIO CLUB CONFERENCE' *The Uralla Times (NSW : 1923 - 1954)* 27 February 1947: 4. http://nla.gov.au/nla.news-article175175411.

3 'Country Women's Association Column' *The Sydney Stock and Station Journal* 13 June 1922: 2. http://nla.gov.au/nla.news-article125384317; 'Country Women's Association' *The Daily Telegraph* 27 June 1922: 2. http://nla.gov.au/nla.news-article245730255.

4 "C.W.A." *The Maitland Daily Mercury* 4 November 1933: 5. http://nla.gov.au/nla.news-article125505466.

5 "C.W.A. JOTTINGS. TO TALK ABOUT DISARMAMENT" *The Land (Sydney, NSW : 1911 - 1954)* 24 June 1932: 12. http://nla.gov.au/nla.news-article104208128.

160,000 homes that should have been built but were not because of war and depression. The 300,000 homes in Sydney and the suburbs were 90,000 'short' of what was needed to house returning soldiers and the resulting baby boom, let alone displaced persons migrating from Europe, people from regional and rural areas relocating to the city, and a new wave of British migrants. These population pressures coincided with a chronic unavailability of rental properties and inner-city slum clearances.

The lack of housing affected a wide cross-section of ordinary Australian society and was not seen as a welfare issue – it was simply part of the postwar experience of life in NSW and the government of the day was motivated to address the issue with low-cost housing. The Housing Commission set to work building new suburban and rural developments and because of the post-war shortage of materials and a need for haste, these were usually timer-framed and fibro-clad three- and four-bedroom houses that were not always appropriate to the climate.[6]

The Housing Commission acquired land for new housing in Werris Creek in 1945.[7] The first houses were built at Werris Creek by 1948.[8] Despite lobbying by Council, the Housing Commission was slower to act to address Quirindi's shortages, telling the Council to initiate its own scheme in 1946.[9] The Housing Commission eventually acquired land at Quirindi in 1947.[10]

6 Michael Hogan, Postwar emergency housing in Sydney - the camps that never were, *Journal of the Royal Australian Historical Society*, Vol. 97, No. 1, June 2011: 7–24.

7 'HOUSING ACT, 1912, AS AMENDED.—PUBLIC WORKS ACT, 1912, AS AMENDED.' *Government Gazette of the State of New South Wales (Sydney, NSW : 1901 - 2001)* 15 June 1945: 1033. http://nla.gov.au/nla.news-article225482312.

8 Government Printing Office – Housing Commission 1948, http://archival.sl.nsw.gov.au/Details/archive/110138523

9 'QUIRINDI TOLD TO BUILD OWN HOUSES.' *Dungog Chronicle : Durham and Gloucester Advertiser (NSW : 1894 - 1954)* 12 February 1946: 2. Web. http://nla.gov.au/nla.news-article140566905.

10 'HOUSING ACT, 1912, AS AMENDED—PUBLIC WORKS ACT, 1912, AS AMENDED.' *Government Gazette of the State of New South Wales (Sydney, NSW : 1901 - 2001)* 23 May 1947: 1193. http://nla.gov.au/nla.news-article224768903.

8. Australian theme: Developing Australia's cultural life

8.1 NSW theme: Domestic life

Activities associated with creating, maintaining, living in and working around houses and institutions.

Figure 71: Feeding turkeys at Caroona, SLNSW bcp_04152

For Europeans, the characteristics of domestic life in the Liverpool Plains depended on where individuals sat in the social hierarchy. The poorest residents of the Liverpool Plains worked hard just to fetch water and keep themselves clothed and decent and well fed. Conditions were hard in a harsh climate and all members of the family worked to keep out the dust, flies, rain, heat and cold. As discussed at 4.4, shearers often lived in very poor accommodation.

Squatting families, on the other hand, could afford finer homes and were able to pay and feed staff and the pastoral runs always depended on labour, whether supplied by convicts, Aboriginal workers, or employees. Their households invariably included domestic servants, well into the last decades of the twentieth century. The people who owned businesses in good houses in Quirindi also needed domestic staff to run their households – in an age when all the washing, milking, gardening, mending, cooking, cleaning, chopping wood, lighting fires and sweeping needed to be done by hand, many hands were needed.

Even after employers were expected to pay their staff wages there was an element of coercion for some employees. The records of the Aborigines Protection and Welfare Board shows that until the 1960s adolescent boys and girls from Caroona Aboriginal Station were, like many hundreds others from across

New South Wales, 'apprenticed' as Aboriginal domestic servants. A good number were removed from their families and communities for 'training' in Cootamundra Girls Home and Kinchela Boys' Home prior to being sent to a large house to work under the supervision of the white mistress of a large home. This practice was supposed to teach habits of industry and although sometimes bonds of real affection grew between the employers and their wards, it was frequently highly exploitative.[1]

Mechanisation in the home helped reduce the need for domestic labour – electrification, heating and cooling systems, and the advent of appliances like washing machines and refrigerators reduced the demands of the work, if not the time taken to do them.

- *Figure 72: Bellows operated vacuum cleaner in use on a carpet outside 4D homestead - Quirindi, NSW 1910, SLNSW, bcp_04021*

1 Parry, Such a Longing, 2007; Victoria Haskins, *One Bright Spot*; various other works.

8.2 NSW theme: Creative endeavour

Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works.

The Liverpool Plains supported a wide range of artistic endeavour, much of which was expressed in building forms and private accomplishments. The newspapers reveal the activities of many town bands, debating clubs, musical societies, Arts Council, Art Society, Historical Society, Garden Club, Arts and Crafts Society, Toastmasters. The School of Arts movement encouraged activities, as did technical education and adult education in quilting, embroidery, leatherwork, and much more.

8.2.1 Literature

The work of the various historians of Quirindi must be acknowledged as contributing greatly to the cultural heritage of the Liverpool Plains. Their sifting of evidence and memory is a vital and ongoing project. Dorothy Durrant was a commanding historian of the district, having since 1970 written or edited at least 17 publications that are listed on the National Library of Australia's Trove website, and innumerable articles and reports. HR Carter published *The Upper Mooki* in 1974 and his work has been instrumental in preserving the memories of families of the Liverpool Plains. Carter was acknowledged by the late environmental historian Eric Rolls, author of *A Million Wild Acres*, as a guide to his understanding of the Liverpool Plains. Roger Milliss' publication of William Telfer's *The Wallabadah Manuscript* is also worth special mention – such works are rare primary sources, of national value.[1]

8.2.2 Architecture

Cyril Blacket designed 'Mooki Springs' homestead. Blacket designed Sydney University and was one of the sons of Edmund T Blacket, the master of Australian Gothic.

A locally based architect was Charles E. Kemmis, responsible for many buildings in Quirindi in the 1890s and early 20th century. Surviving samples of Kemmis' designs are the School of Arts/Old Municipal Building (though the facade has been altered), and the home at 33 Nowland Avenue.[2] Government architects were responsible for other notable buildings, like Quirindi High School and Quirindi Court House.

8.2.3 Visual arts

The Quirindi Cosmos Photographic Studio run by Dane George Edward Kinch produced many of the images used in this report. In the 1890s he was based in Cobar, where he ran a cycling business and photographic studio called Cosmos with his partner Will Todd, until the latter's untimely death in 1899.[3]

Kinch appears to have moved to Quirindi around 1901 and began documenting the area with some very fine photography. He married local dentist Mrs M Clarance White and appears to have been a happy late-life partnering. Although Mrs Kinch was busy as matron of her own private hospital, she was also artistic – the fernery she prepared for the All Nations' Fair in the Oddfellows' Hall on 20 March 1907 was considered the main attraction of the event and 'an exhibition in itself.'[4] As seen at 3.8.3, she also applied

1 Telfer, William and Milliss, Roger, 1934- The Wallabadah manuscript : the early history of the northern districts of New South Wales : recollections of the early days. New South Wales University Press, Kensington, N.S.W, 1980.

2 D. Durrant: Quirindi in the 19th Century, p 132; Quirindi 1900-1919, pp 17, 90.

3 'Local Industry.' *The Cobar Herald* 18 March 1899: 2. http://nla.gov.au/nla.news-article103840449; 'Epitome of News.' *The Armidale Express and New England General Advertiser* 2 June 1899: 3. http://nla.gov.au/nla.news-article193358316; 'Advertising' *The Cobar Herald* 11 February 1899: 2. http://nla.gov.au/nla.news-article103834709.

4 'QUIRINDI SHOW.' *Quirindi Herald and District News* 8 March 1907: 4. http://nla.gov.au/nla.news-article234160929.

considerable imagination to the visual elements of her trademark, even if her wording is not acceptable today.

Figure 73: A whimsical image of George Kinch with his wife Mary Jane Kinch (former Mrs Clarance White) at their home, The Poplars, which was a private hospital. George Kinch took this photo. SLNSW, bcp_04027.

Local shows provided an opportunity for people to display their accomplishments. The Quirindi PA&H Association dedicated a whole pavilion to artistic endeavour. In 1902, Cosmos Studios exhibited alongside photography by Miss Clarice Haughton and oil paintings by accomplished ladies from well-connected families like the Loders, Allens, Nowlands, Kemps, and Camerons. The pavilion displayed the work of students from Quirindi Public School and St Joseph's Convent School, as well as a model cottage by Mr Elsley, horticultural displays, preserves, and baking. Singer's Art Department presented its sewing machines and Beale & Co displayed two pianofortes, although it must be said that Mr FJ Croaker's technique of making ensilage from the variegated thistle drew large crowds and there was a crush around the 'Smoko' sheep-shearing machine by Burscott and Armstrong.[5]

The All Nations' Fair of 1907 was not just popular because of Mrs Kinch's fernery – it was also an outing for the theatrically inclined.

5 'PAVILION NOTES.' *The Maitland Daily Mercury, State Library of New South Wales,* 15 April 1902: 4. http://nla.gov.au/nla.news-article122860686.

Figure 74: Fancy dress tableau, All Nations Fair, 1907, SLNSW, bcp_04035

Figure 75: Wallabadah Band playing at Quirindi Show - Quirindi, NSW, c 1914, SLNSW, bcp_041

8.3 NSW theme: Leisure

Activities associated with recreation and relaxation

In her Thematic History of 2005, Dorothy Durrant wrote:

> Picnics at the creek bank or local school were once a favoured form of relaxation. People loved to attend horse sports, foot races, or watch Caledonian games. Billiards was popular at hotels. Roller skating had its day in local halls. Miniature golf took the fancy for a short time …
>
> Quirindi once had a Coursing Club with live hares. Young men supported the Bicycle Club. People went horse riding. Shooting was popular for leisure as well as being an essential skill. Pigeon shoots (live birds and clay) were held. The Rifle Club was a very popular club for many years. When motors came about, of course there was a Motor Club.
>
> People liked to go visiting. Home entertainments like singing around the piano or a dance to the music of fiddle or mouthorgan were commonplace … Gardening was leisure and useful at the same time. Card games around a big table with kerosene lamps and home-made wine, were relaxing, as was reading (for those who could afford books).
>
> … When cinema arrived, going to the movies was a wonderful new leisure activity. Hobbies have been catered for with clubs like lapidary or model aircraft. We've had square dancing, ballroom dancing, marching girls. There was a succession of balls in the 'ball season' for many years, which supported various organizations as well as providing leisure entertainment.[6]

As the images presented in this report show, people went to watch polo, drove their motor cars, played in bands, performed in the theatre and went to shows. George Kinch documented many of these activities in his photographs, although it must be said that women's recreation is poorly represented in these images.

Durrant notes the many picture theatres of the area, as follows:

> Open air picture theatre set up in Henry Street, Quirindi, in 1911. Royal Theatre built 1930. It has also proved useful for balls, concerts, Empire Day school ceremonies.
>
> Werris Creek had screenings in Hallahan's Hall from 1911. It was named Werriston Cinema in 1925. Open air theatre established by Charles Maunder in Henry Street, Werris Creek, 1926. He called it the Werriston in 1928, and gave the hardtop theatre the name Royal.[7]

6 Durrant,. 2005, 54-55
7 Durrant, 2005, p 26

Figure 76: Men playing bowls at Quirindi Bowling Club, 1923, SLNSW, bcp_04043

Figure 77: Men playing billiards in the School of Arts 1910, L to R: L C Whittle, T Houghton, RA Allen, C P Thomas, W Cadell. SLNSW, bcp_04036. This building was destroyed by fire.

24 The Australian Women's Weekly May 18, 1946

Quirindi Picnics

GREAT hilarity and gaiety at the ball on final night of Quirindi Amateur Picnic Race Club's meeting. Prize-giving during evening is one of highlights of festivities and much thrilling goes on as winners go up on platform to collect prizes.

Figure 78: The Australian Women's Weekly 18 May 1946: 24. http://nla.gov.au/nla.news-page4723961

8.4 NSW theme: Religion

Activities associated with particular systems of faith and worship

Religion is important to all the people of the Liverpool Plains. The Gamilaroi's traditional beliefs are the Dreaming but Aboriginal people encountered Christianity early on, via missionaries like Lancelot Threlkeld. When European settlers came to the Liverpool Plains they brought their faiths with them, practising first in private and then developing organised religion.

Many early churches were ecumenical, serving many denominations. Protestant communities built Union churches, which served early Anglicans until those communities withdrew and built their own.

8.4.1 Practising Anglicanism

Figure 79: The opening of St Alban's, 11 March 1925, photo by JH Johnson. SLNSW, bcp_04183

In the early years on the Liverpool Plains visiting clergy from Newcastle attended homes and occasionally conducted services in halls and homes. The first resident minister in the Liverpool Plains area was the Rev. S Williams who was appointed Vicar of Tamworth by Bishop Tyrrell of Newcastle in 1848.

The Quirindi Parish was created when it was separated from the Gunnedah Parish in 1882 after the population surged in the wake of the extension of the railway. The first service in the newly-constituted Parish of Quirindi was held on 1 November 1882 in the Union Church Chapel. During the 1880s four churches were dedicated within the Parish:

- St Matthias', Spring Ridge in 1884 (rebuilt in 1963)
- St Alban's, Quirindi in 1886 (rebuilt in 1924)
- St Chad's, Quipolly
- St Bede's, Werris Creek

In 1896, The Church of the Ascension, Wallabadah was completed while St Oswald's of Willow Tree was completed in 1924. St Aidan's, Blackville was moved on the back of a truck in 1966 from its original foundations in Yarraman.

The original St Alban's Quirindi was moved in 1915, 80 yards from its site, to make way for a new church:

> A rather unique building or engineering feat was accomplished this week by the contractors for the new Anglican Church. The old building, which is a very large one; and estimated to weigh over 100 tons, was bodily moved to a new site 80 yards away. The structure in question is of weatherboard, and sustained no damage during the removal operations. The new church is to be of ornate design and will prove a creditable addition to the architecture of Quirindi.[1]

8.4.2 Practising Roman Catholicism

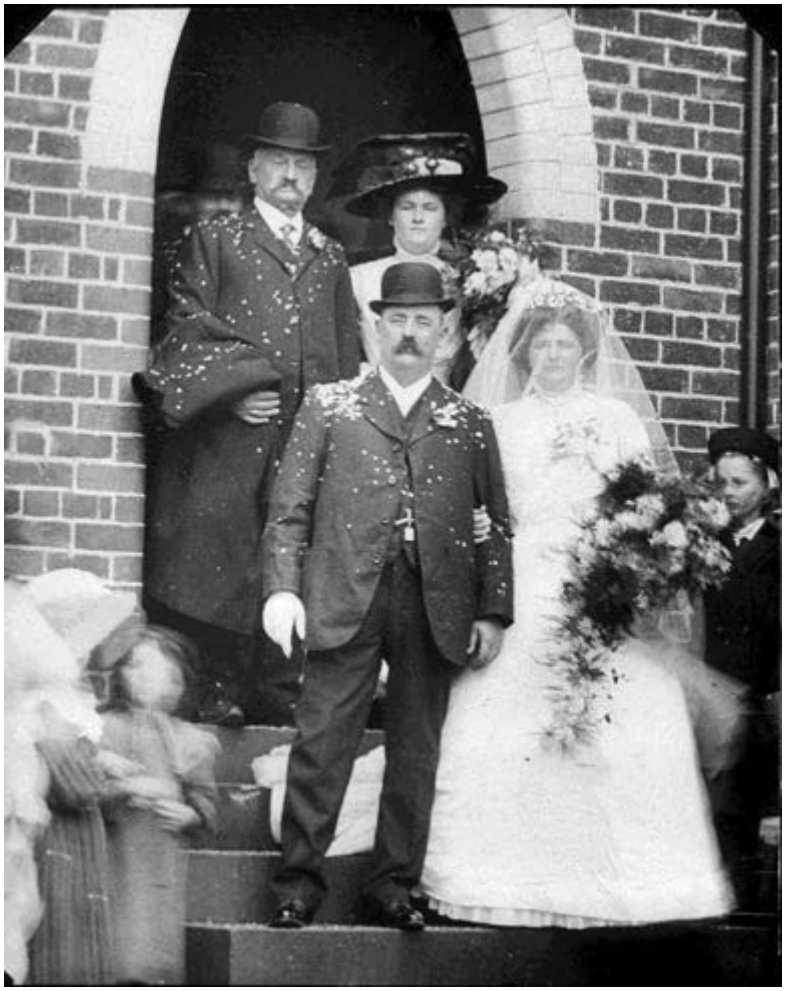


Figure 80: Bride & groom leaving St Brigid's church, 29 June 1910. The groom, Mr JH O'Brien, owned 'Vena Park', Pine Ridge, Quirindi – SLNSW bcp_04147

Many of the convicts who arrived in NSW were Irish and most of those were Catholic. Catholic services were held in private homes but churches were built later – they are described below.

8.4.3 Practising Methodism and Presbyterianism

Methodists and Presbyterians were smaller denominations but culturally significant.

1 'QUIRINDI.' *The Maitland Weekly Mercury (1894 - 1931)* 27 March 1915: 6. http://nla.gov.au/nla.news-article127143877.

8.4.4 Churches in villages and towns

The following list is extracted from Dorothy Durrant's Thematic History of 2005.[2]

8.4.4.1 Willow Tree

A small church served Anglican, Presbyterian and Methodist denominations from 1884 until 1924 – a small cemetery is behind it. The Anglicans built St Oswald's in 1924. Catholic families celebrated mass in the home of Mr and Mrs Britton before St Anthony's was built. That church was lifted off its foundations by flood in 1949 and replaced by Immaculate Heart of Mary, dedicated 9 May 1954.

8.4.4.2 Warrah Creek and Jacks Creek

St Stephen's Anglican Church, Warrah Creek, held its first service in 1915 but services stopped in 1972 and the building was sold. In 1914 the Warrah Union Church on Ardglen Road between Jacks Creek and Warrah Creek was opened and dedicated by a Presbyterian Minister. The Union Church hosted Anglican services until St Cuthbert's was built in 1929. St Cuthbert's Anglican Church, Jacks Creek, on the Merriwa Road, was dedicated on 16 December 1929. The last service was held on 21 October1971, and the church and land sold in 1980.

Catholic Mass in the area was celebrated in private homes or Jacks Creek hall, and at the Willow Tree church.

8.4.4.3 Blackville and Yarraman

Blackville had a Union Church from 1894, which was used until 1966, when St Aidan's Anglican Church was moved from Yarraman. The Union Church became meeting room for the CWA. The Catholic Church at Black Creek started in the 1870s, with a new one built alongside in 1906. In around 2012 this church, which featured in the Ivan Sen movie *Beneath Clouds* has been relocated to the Quirindi Rural Heritage Village and restored.

8.4.4.4 Bundella

Bundella had a Catholic Church, St John's, which was pulled down in 1979. Bundella's Presbyterian Church, St Andrew's, continued to hold monthly services.

8.4.4.5 Premer

Premer's Sacred Heart Church was opened in 1935 and St Andrew's Anglican Church opened in 1955.

8.4.4.6 Spring Ridge Anglican Church

The Anglican Church of St Matthias was built in 1880. The Clift family gave the land and the Binnie family of '4D' gave the timber, which was cut by pit saw and carted by bullock team.

8.4.4.7 Pine Ridge Anglican Church

The Anglican Church of St John was consecrated in 1927.

8.4.4.8 Caroona

The Croaker Memorial Union Church at Caroona is an attractive stone building, which has associations with the history of the huge 'Walhallow' Station and is in memory of its long-serving and respected General Manager, FJ Croaker. It was opened in 1924. The Catholic Church at Caroona dates from 1936.

8.4.4.9 Quipolly

St Chad's Anglican Church, Quipolly, was opened in 1886. The last service was held in 1969, but residents have carried out restoration and kept it in good order. The attached cemetery has special

2 Durrant, 2005, pp 57-60

significance for them and their heritage. The Catholic churches at Quipolly, built in 1885 and 1928, have not survived.

8.4.4.10 Castle Mountain

Castle Mountain had a Presbyterian Church from about 1890 to 1935, and it was then sold and removed.

8.4.4.11 Wallabadah Churches

A slab Anglican Church was built at Wallabadah around 1865. The Anglican Church of the Ascension was built 1896. Its curved roof section was added in 1912. St Anne's Catholic Church was said to be originally built of broken stones, then a stone church 1890 also failed, and the present church of brick on stone foundation was built in 1910.

8.4.4.12 Quirindi Churches

In the early days of settlement there were travelling ministers meeting with small groups in homes or pubs or halls. Quirindi had a Union Church for protestant denominations from 1876, situated on the eastern side of the railway line. St Alban's Anglican Church was a weatherboard building built 1886, replaced by a brick church 1925. The vicarage, recently replaced, dated from 1898. The War Memorial Parish Hall was built 1953.

A Methodist Church built in 1882 became part of 'Elmswood' Retirement Hostel. The Parsonage was further along Henry St, now a private home.

A wooden Presbyterian church stood on the corner of George and William Street, and was moved in 1913 to the corner of Hill and Pryor Streets. It was replaced by the Munro Memorial Church in 1921. The Corbett Memorial gates stand at the corner entrance. The first manse was 29 Nowland St (now a private home); then land bought in Pryor St and the James and Robina Taylor Presbyterian Manse was built in 1958.

8.5 NSW theme: Social institutions

Activities and organisational arrangements for the provision of social activities

The union organisation of shearers (3.12) and miners and railway workers (3.11 and 5.1.3) has already been discussed, along with the development of pastoral organisations (3.12) and cooperatives (3.2) and Schools of Arts (6).

Quirindi residents were active in a wide variety of the social institutions that defined the lives of twentieth century people in NSW. They pledged temperance and declared their patriotism. The local branches of the Manchester Unity Order of Oddfellows, the Red Cross and the Country Women's Association (7.4.1) all played important parts in the life of Quirindi. They were Freemasons and joined Lions Clubs. They engaged in progressive activities and connected with broader national and international movements.

Figure 81: Banner for `Quirindi Prohibition League' on verandah of `Lowerstoft'. Boy with gun - Gaspard via Quirindi, SLNSW, bcp_04087, Photographed by Ted Whitten

The area's museums hold much memorabilia from these institutions, and of course provide important social services themselves. These include the Historical Cottage and Museum in Quirindi, the Quirindi Rural Heritage Village, the Australian Railway Monument at Werris Creek and Aberfeldie Settler's Cottage at Wallabadah.

Figure 82: Postcard from Josef Lebovic Collection, National Museum of Australia, http://collectionsearch.nma.gov.au/object/32409

Figure 83: Loyalty Demonstration. Patriotic gathering, Quirindi, May 1921, SLNSW bcp_0403422

8.6 NSW theme: Sport

Activities associated with organised recreational and health promotional activities

Team and individual sports are popular in Quirindi but cricket, polo, rugby and tennis dominate. Horses have always been important, for racing, polo, rodeo and camp drafting, and sporting shooting featured highly as a local recreation.

'Mooki Springs' fielded its own football team in about 1910, playing on a ground at the Apple Trees, although the manager disliked its effect on the men: former player Walter Ward said, 'There were too many cripples on Monday morning.'[1] Captain CC Dangar began a cricket team in 1912, playing on a wicket in front of the woolshed and then on an antbed in front of the homestead.[2]

Rifle ranges were common and their development coincided with the militarisation of Australian society in the period between Federation and the Great War. Les Kemmis installed a 500-yard range in the top north-west corner of the 'Mooki Springs' house paddock. Sporting shooting was enjoyed by both men and women.

Polo was 'the favourite game on the Plains' and polo meets, or gymkhanas, were an opportunity to display the prowess and physical fitness of riders, the breeding and speed of ponies who were often working stock horses, and a chance to socialise.[3] The Tamarang Polo Club was established in 1888 and played on 'Bundella' at Yarraman.[4] The Quirindi Polo Club was formed in 1893, beginning as 'Quirindi Social Polo Club'.[5]

Newspaper reports of the 1890s record that the Tamarangs 'made their town the head centre for polo' and played games at home as well as on WD Simson's 'Trinkey' and 'Weetalabah' against teams from Weetalabah [the locality of Weetalibah], Muswellbrook, Scone, Gunnedah and Quirindi. Weetalabah were notably fit as they were sawyers. Ponies were led to the grounds, sometimes from as far as 20 miles away (32 kilometres).[6]

People travelled several days to get to polo meets and the events were an opportunity for get togethers. On the Queen's Birthday, 24 May 1894, the Quirindi Social Polo Club hosted a dance, at which Herr Floracek sang, in the Oddfellows' Hall that left everyone 'merry as wedding bells'.[7] When the Tamarang seconds and Weetalabah Polo Clubs met in July 1897 a ball arranged by Misses Pilgrim and Sievers at 'Rockgedgiel' began at 8.30pm. Supper was laid on in the pavilion next to the dance hall and the young unmarried women wore beautiful blouses and waistcoats in striking colours of cardinal red, violet, pink, and blues and greens that contrasted with their skirts, which were mostly black, although some misses chose red. Local talent sang songs like 'Sailor Boy' and 'Killarney', the dance program included 24 dances and four 'extras' and the 70 or 80 couples present did not stop dancing until seven o'clock the next morning.[8]

1 Carter, p 215

2 Carter, p 215

3 'YARRAMAN, LIVERPOOL PLAINS.' *The Maitland Daily Mercury,* 12 July 1895: 4. http://nla.gov.au/nla.news-article121328072.

4 L Henry and J. Simson, *Tamarang polo club 100 years*. Tamarang Polo Club, (Quirindi, 1988)

5 D Durrant, *100 years of polo in Quirindi*. Quirindi Polo Club, [Quirindi, N.S.W.], 1993.

6 Carter, pp 215–216

7 'QUIRINDI.' *The Maitland Daily Mercury,* 1 June 1894: 1. http://nla.gov.au/nla.news-article124732557.

8 'Polo.' *Australian Town and Country Journal*, 16 May 1891: 39. http://nla.gov.au/nla.news-article71252575; 'Polo.' *Australian Town and Country Journal* 16 May 1891: 39. http://nla.gov.au/nla.news-article71252575; 'The Weetalabah Polo Club and Rockgedgiel Ball.' *The Maitland Weekly Mercury*, 17 July 1897: 4. http://nla.gov.au/nla.news-article126328881.

Figure 84: Watching polo, Quirindi, circa 1890s, SLNSW bcp_04040

Figure 85: Polo players on horses, 1932,, SLNSW bcp_04119

In 1901 the prize-giving ceremony at the Quirindi Polo Carnival became a disaster when the balcony of the Imperial Hotel collapsed under the weight of 150 dignitaries and prize winners. Many of the members of the most important families in the district and their distinguished guests from as far away as Mudgee and Sydney were seriously injured.[9]

9 'Sensational Catastrophe at Quirindi.' *Mudgee Guardian and North-Western Representative,* 12 August 1901: 2. http://nla.gov.au/nla.news-article156181219.

JW Bridges installed a polo ground on 'Kickerbell' on Pine Ridge before the Great War. After the war, Tamarang Polo Club also played on a ground just west of the northern point of Spring Ridge and later on the '4D' ground near the 'Abbotslea' homestead.[10] The CWA held a gymkhana to raise funds in 1928 that was attended by the airman Bert Hinkler.[11]

Quirindi A Polo team, 1932, L to R: Milo Cudmore, Sam Taylor, Eric Cadell, Owen Cadell. SLNSW, bcp_04119c

Cricket clubs abounded. In 1902 the Blackville Cricket Ground was the venue for a Coronation Picnic for the people of Blackville and Yarraman. The youngsters played 'twos and threes', rounders and engaged in swinging, cricket and footracing. Mrs Allison of Coomoo Coomoo, 'a worthy lady', gave toys, Mr Pyke of Yarraman sent gives and Mr Evers brought a gramophone. The youngsters performed 'Jolly Miller' and the night ended in dancing. Mr Boyle as MC 'carried everything out in apple-pie order.'[12]

Tennis is played on courts in Quirindi and at Willow Tree. Since the 1950s, and with renovations in the 1970s, the Werris Creek Institute and Town Bowling and Tennis Club has been a social centre for the town. The Werris Creek Golf Club began 1928 and a 9-hole course was developed. The Memorial Swimming Pool was completed 1968.

10 Carter, pp 214-216

11 'Quirindi Gymkhana.' *The Land,* 11 May 1928: 9. http://nla.gov.au/nla.news-article111646078.

12 'Coronation Picnic at Blackville.' *The Maitland Weekly Mercury (1894 - 1931)* 5 July 1902: 9. http://nla.gov.au/nla.news-article126598613.

9. Australian theme: Marking the phases of life

9.1 NSW theme: Birth and Death

Activities associated with the initial stages of human life and the bearing of children, and with the final stages of human life and disposal of the dead.

9.1.1 Birth

During the period since the European occupation of the region birthing practices have changed dramatically with a shift from traditional Aboriginal birthing and European home birthing guided by the wisdom of midwives to twentieth century notions of assisted and medically supervised birth.

Archival research into birthing practices amongst Aboriginal women shows a range of common customs in south-eastern Australia and deep knowledge through generation upon generation that was interrupted by colonisation but has not been lost. Mothers generally gave birth with the support and guidance of other women and midwifery skills were passed down through the generations. The birthing woman would be taken to a special place, such as a birthing tree or cave, where there was water and shelter. The women swept the ground clean and laid the area with grass or leaves. The mother was cleansed and her pain was managed with hot and cold water, smoke and steam. As she laboured the midwives encouraged her to be active, helping her to squat, or supporting her to reach for a tree branch to bear down. The new baby was also cleansed – they would be rubbed in ashes and wrapped in a possum skin cloak. These practices persisted well into the nineteenth century, and even in the twentieth century Aboriginal women travelled long distances to stations and reserves to birth with trusted midwives.[13]

The isolation of many women in regional areas often led to death due to the complications of childbirth or post-natal crises. Local histories contain tragic stories of early female deaths in childbirth – John Perry, who wrote letters to the *Quirindi Advocate* as 'Sundowner' in the 1920s, paid tribute to the many mothers who were cut down in their prime by a lack of medical attention during pregnancy and birth – his own mother had died this way delivering her tenth child.[14] Aboriginal midwives were often called upon to help settler women give birth safely and the names of some women from surrounding regions are well-known. Emma Jane Callaghan was a midwife in Dunggutti country at Nulla Nulla and Anaiwan woman May Yarrowyck from Armidale was trained in nursing at St Vincent's Hospital in 1904. Gumbaynggir midwife Florence Ballangarry lived until the age of 103. Mrs Francis (Emily) Fletcher was a Gamilaroi woman who was born in Glen Innes the 1860s and became the midwife in Werris Creek and Mary Ann McKenzie was also Gamilaroi and a midwife in Gunnedah.[15]

As the European population increased midwives from England, Scotland and Ireland began to practise in the various settlements of the region. These women were on call day and night to attend births in towns and on farms. As discussed in 3.8, private midwives who had been trained in Sydney set up their own hospitals.

There was considerable focus on the health of the population in the early twentieth century and on combating infant mortality. The 1903 Royal Commission into the Decline of the Birth Rate led to an increase in regulation around the supervision of childbirth and initiatives to improve the nursing and care

13 Karen Adams, Shannon Faulkhead, Rachel Standfield, Petah Atkinson, 'Challenging the colonisation of birth: Koori women's birthing knowledge and practice', *Women and Birth*, volume 31, number 2, April 2018, 81-88, 10.1016/j.wombi.2017.07.014

14 Durrant 1994, p 29

15 Jim Belshaw, http://newenglandhistory.blogspot.com/2008/01/emma-jane-callaghan-1884-1979.html; https://belshaw.blogspot.com/2008/03/aboriginal-midwife-mystery-of-may.html; Best, Odette and Gorman, Don. 'Some of us pushed forward and let the world see what could be done': Aboriginal Australian nurses and midwives, 1900-2005 [online]. Labour History, No. 111, Nov 2016: 149-164; Naomi Parry, research for Who Do You Think You Are 2019; https://www.dailymail.co.uk/tvshowbiz/article-7078453/Casey-Donovan-cries-reconnects-Aboriginal-heritage-Think-Are.html; Comment by Mark Taylor at https://www.everyculture.com/Oceania/Kamilaroi.html

of infants. The need for healthy new babies to replenish and increase the white population of Australia was brought home by the terrible losses in the Great War.[16] The Country Women's Association (7.4.1) was one of the women's groups agitating for improved birthing facilities and mothercare support to 'save the babies for Australia'. As Beverly Kingston has written, the Association identified that 500 nursing mothers were lost in 1924 in NSW through the lack of proper accommodation and nursing:

> Women are no more born mothers than they are born lamplighters,' says a prominent worker of the Association. 'All women need to be taught to be good mothers. The city provides ample facilities, and it is the Country Women's Association's aim to provide suitable enlightenment to the women of the west.'[17]

The Spring Ridge CWA, led by Mrs McVean, tried to get a bush nurse for the district in 1924 but was unsuccessful as none were available.[18] The Quirindi CWA Rooms and Baby Health Centre established in 1956 is testimony to their efforts and CWA rooms in towns and villages were also used as baby health centres.

A government-funded baby health centre was also established on Caroona Station after the Aborigines Welfare Board was created in 1939 – it is a sad fact that Aboriginal babies were not key to the aspirations of white Australia and Caroona's was one of the first such clinics to be built on any Aboriginal station in NSW.[19]

9.1.2 Death

There are cemeteries at Caroona (Walhallow), Currabubula, Quipolly, Quirindi, Spring Ridge, Wallabadah, Werris Creek, Willow Tree, and closed cemeteries at Blackville, Bundella, Colly Blue, and Yarraman. There are some graves on private property, such as the grave of Jane Perry, who died giving birth to her tenth child, on 'Williewarina'. Her husband Henry, who died in 1882, is buried alongside her.[20] The headstones of many Liverpool Plains cemeteries have been transcribed by Roma Waldron and Pauline Cameron.[21]

Death is also marked at many war memorials in the district and at the Werris Creek railway workers memorial.

16 Parry, Such a Longing.

17 Kingston, B. (ed.), 1977. The World Moves Slowly. p.36

18 'SPRING RIDGE C.W.A.' *Country Life Stock and Station Journal* 26 September 1924: 5. http://nla.gov.au/nla.news-article128641550.

19 Parry, Such a Longing.

20 Durrant, p 61

21 Waldron, Roma and Cameron, Pauline *Precious memories : headstone transcriptions of Currabubula, Narrabri, Quipolly, Quirindi, Wee Waa, Werris Creek, Willow Tree, Emmaville burials*. R. Waldron, Moorooka, Qld, 1999.

9.2 NSW theme: Persons

Activities of, and associations with, identifiable individuals, families and communal groups

The early settlers who shaped the Liverpool Plains into its present form are well-documented by local historical groups. As Durrant has noted, many of the streets of Quirindi bear the names of former mayors, Lorna Byrne Park in Currabubula and David Taylor Park in Werris Creek record notable citizens and Hoamm Park in Werris Creek honours five individuals. Hospital wards also honour individuals like Ellen Savage, WW Corbould, and Edith Crawford.

Other examples are the Croaker Memorial Church at Caroona, Munro Memorial Church in Quirindi, James and Robina Taylor Presbyterian Manse and Pollock Hall, the H&JW McMaster Memorial Hall at Premer, the Malcolm Lobsey Cattle Pavilion and the Bill Towse Poultry Pavilion at Quirindi Showgrounds.

The Underwood Memorial Gates in Henry Street, Quirindi, recognized that Edward Grimes Underwood was Quirindi's leading citizen of the time, and were erected in 1895 after his untimely death.

A lot of ordinary people doing ordinary things make up history, but they are always in the background. Wallabadah recognized their contribution with a plaque on its town symbol statue, recording

> This statue has been erected in Australia's Bicentennial Year by the Wallabadah community to commemorate the families whose courage and hard work opened up this district from earliest recorded settlement in 1835 to present day.
>
> 2nd January, 1988. Unveiled by W. F. (Fred) Usfeller, in his hundredth year.[1]

This section contains notes about individuals who are as yet little-recognised in current heritage studies.

9.2.1 Nurse Sadie Sweeney

Nurse Sadie Sweeney was a midwife who played an integral role in Australian aviation history by saving the life of a future aviation pioneer, and lost her own in the process.

Nurse Sweeney was an Irish Catholic girl from Quirindi – her father was John Sweeney – but she trained at St Margaret's, which was a Catholic maternity home in Surry Hills, run by the Sisters of St Joseph. She ran the hospital with her sister (see 8.1).

In January 1907 Sadie was on her summer holidays at Bondi Beach when two nine-year old boys got into trouble in the surf. She helped drag Charlie Smith and Rupert Swallow to shore and resuscitated them.[2] Although she was a fit woman of 33, she had already been unwell and contracted a chill from her efforts on the beach. She suffered for some weeks in hospital in Sydney before succumbing. She was buried at Waverley Cemetery in February 1907.[3]

The incident that precipitated Nurse Sweeney's death was the spur for the formation of the Bondi Surf Life Saving Club.[4]

1 Durrant, Thematic History 2005, pp 61-63

2 'OBITUARY.' *Quirindi Herald and District News (1906 - 1907; 1913 - 1923)* 26 February 1907: 4. http://nla.gov.au/nla.news-article234149116; 'ANOTHER SENSATION AT BONDI.' *The Sydney Morning Herald (1842 - 1954)* 3 January 1907: 4. http://nla.gov.au/nla.news-article14797153.

3 'Family Notices' *The Sydney Morning Herald (1842 - 1954)* 23 February 1907: 24. http://nla.gov.au/nla.news-article14843276.

4 'Smithy Rescued.' Nambucca and Bellinger News (1911 - 1945) 31 October 1930: 1. http://nla.gov.au/nla.news-article214528795. Reeder, Stephanie Owen and Stewart, Briony, (illustrator.) *Trouble in the surf*. NLA Publishing, Canberra, ACT, 2019.

9.2.2 James 'White Chinese' Innes

A fruitful area for future research would be tracing the families of Chinese men, a number of whom likely married Australian women. This often led to some interesting trans-national and cross-cultural lives. As historian Kate Bagnall points out, Chinese people were 'a very mobile group of people, travelling overseas for holidays, to visit family and for education and business.'[5]

Elizabeth Maher married a Chinese man whose name was variously spelled Lee Lung, Lung Yee, Yennie Lang and Soong Yee in Quirindi in 1897.[6] They had a child, called Ernest (who was probably Elizabeth's child by an earlier marriage) and when Elizabeth died Soong Yee took eight year old Ernest and his natural son Horace to China. Ernest Sung Yee, as he was later known, seems to have told many stories about his life and details like his name often became confused in translation, but he was schooled in China, worked in the rice fields, married and had a daughter.[7] He may have served in the Chinese National Army.[8] In 1921 he left his wife and child at home and came to Australia.[9] He became well-known in the Sydney Municipal Markets as 'White Chinese', where he attracted attention as a fluent Cantonese speaker with just 12 words of English; 'most of these are swear words'.[10] In the 1930s as a witness in a court case he 'took the Chinese oath.'[11] In 1933 he appeared in a Universal Newspaper Newsreel called 'Native Anzac Raised with Chinese Soul in Curious Racial Mix-Up', where he was translated by another Chinese-Australian, Charles Liu.[12]

Six years later Ernest – then reported to be named James Innes – was reported to have been ostracised by Sydney's Chinese community for drinking, getting arrested, and thieving ginger from an employer, Yee Sing. Innes made amends for his offence to the gods H'sien, Sheng, and Tien by offering prayers of repentance, and vowing reform. *The Daily Telegraph* took his photograph while a Sydney-based translator helped him write a letter to his wife and daughter.[13] Although Ernest was born in Quirindi, he felt most at home in China.

9.2.3 Peter and Amy Young Mason

Mrs William Ernest Gay, on the other hand, felt most at home in Australia. Kate Bagnall is researching the Young-Mason/Gogg family as part of her work on the movement of Chinese-Australian families to and from China and provided the author with this case study. Rosina was born in Quirindi as Rosina Gogg in 1921 to James Gogg and Amy (nee Wong), who were Cantonese, and was given the name of her accoucheur, Rosina Pegler. Amy had married Peter Young Mason in 1906 in Canton and had worked alongside her husband in his Quirindi store, bearing him two children. Her entry was initially for five years but she stayed longer. The family was popular and well-supported – Peter was a Presbyterian who spoke good English and was considered a 'superior' kind of Chinese. In 1918 Quirindi townspeople petitioned for Amy to be able to stay in Australia.[14]

5 Kate Bagnall, The Tiger's Mouth: Thoughts On The History And Heritage Of Chinese Australia: 14 SEPTEMBER 2016 The curious case of Ernest Sung Yee, http://chineseaustralia.org/ernest-sung-yee/

6 Kate Bagnall, The curious case of Ernest Sung Yee, http://chineseaustralia.org/ernest-sung-yee/

7 'Reform Vow By 'White Chinese'' *The Daily Telegraph* 16 August 1939: 5. http://nla.gov.au/nla.news-article247773551.

8 'Strange Tale Of Soong-yee' *The Sun,* 27 August 1933: 3. http://nla.gov.au/nla.news-article231435013.

9 'Reform Vow By 'White Chinese'' *The Daily Telegraph* 16 August 1939: 5. http://nla.gov.au/nla.news-article247773551.

10 'CHINESE OUTCAST WHITE THIEF' *The Evening News,* 8 August 1939: http://nla.gov.au/nla.news-article198738368.

11 'THE WHITE CHINESE' The Sun, 23 August 1933: 11 (LAST RACE EDITION). http://nla.gov.au/nla.news-article231442378.

12 Kate Bagnall, The curious case of Ernest Sung Yee, http://chineseaustralia.org/ernest-sung-yee/

13 'Reform Vow By 'White Chinese'' *The Daily Telegraph* 16 August 1939: 5. http://nla.gov.au/nla.news-article247773551.

14 National Archives, NAA: A1, 1923/14120

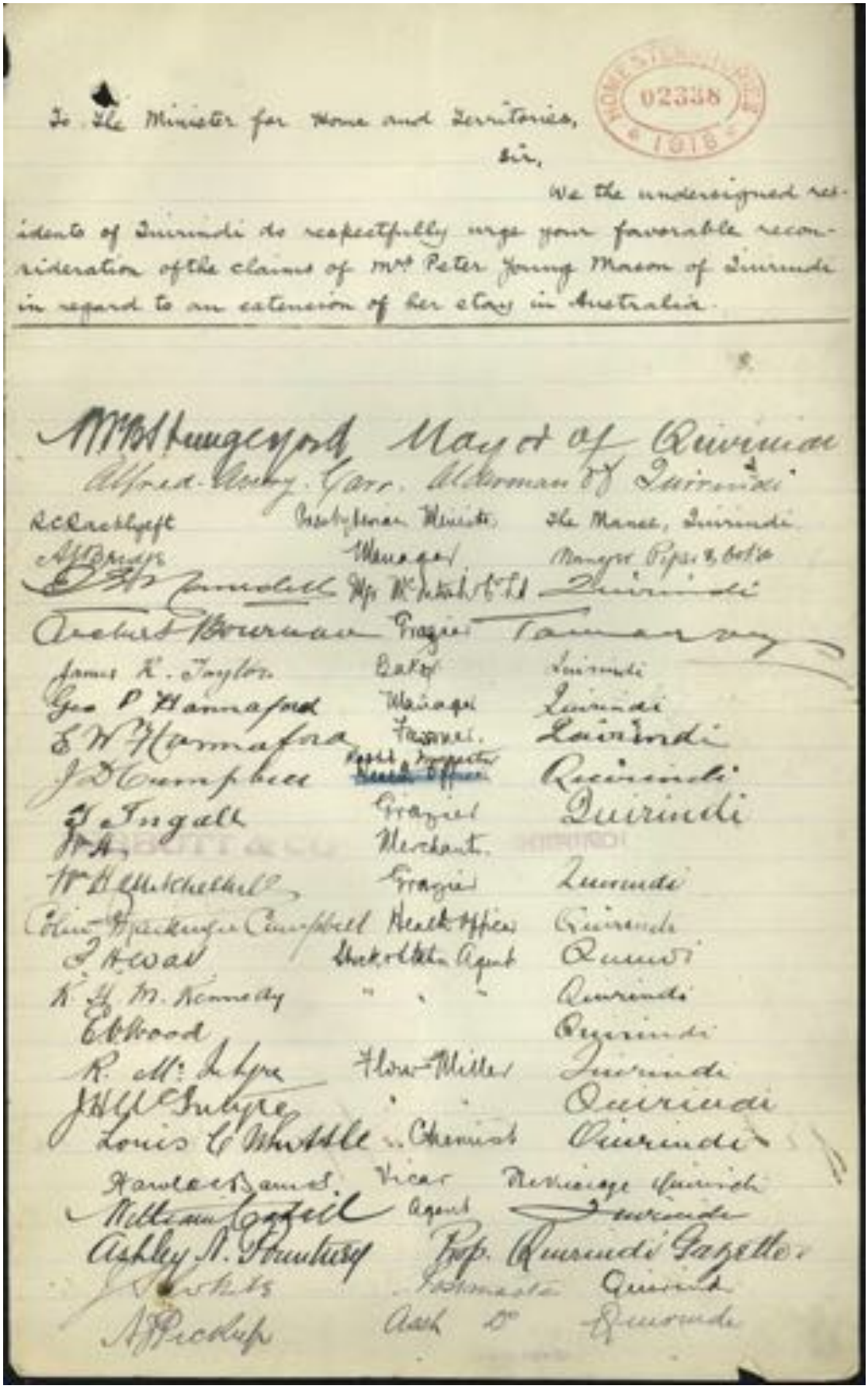


Figure 86: Petition from Quirindi residents, including Mayor Hungerford and Gazette proprietor Ashley Poynting, asking that Mrs Peter Young Mason be allowed to stay. NAA: A1, 1923/14120

Sadly, Peter was the storekeeper who died of influenza after travelling to Melbourne to try to sort out his wife's residency. Amy and her two children were left alone.

Amy asked the authorities for time to manage her husband's affairs and prolonged her stay. She also married another Chinese storekeeper in Quirindi, James Gogg and had baby Rosina. This bought Amy time but it seems James wanted to return to Canton with Amy and her children. Amy was given birth certificates for the children by the Australian Government and allowed to leave. The three children grew up in China. When she reached adulthood Rosina married an Australian in China and claimed her birth right, as did her brother Duncan when he wished to return to Australia and live in Queensland.[15]

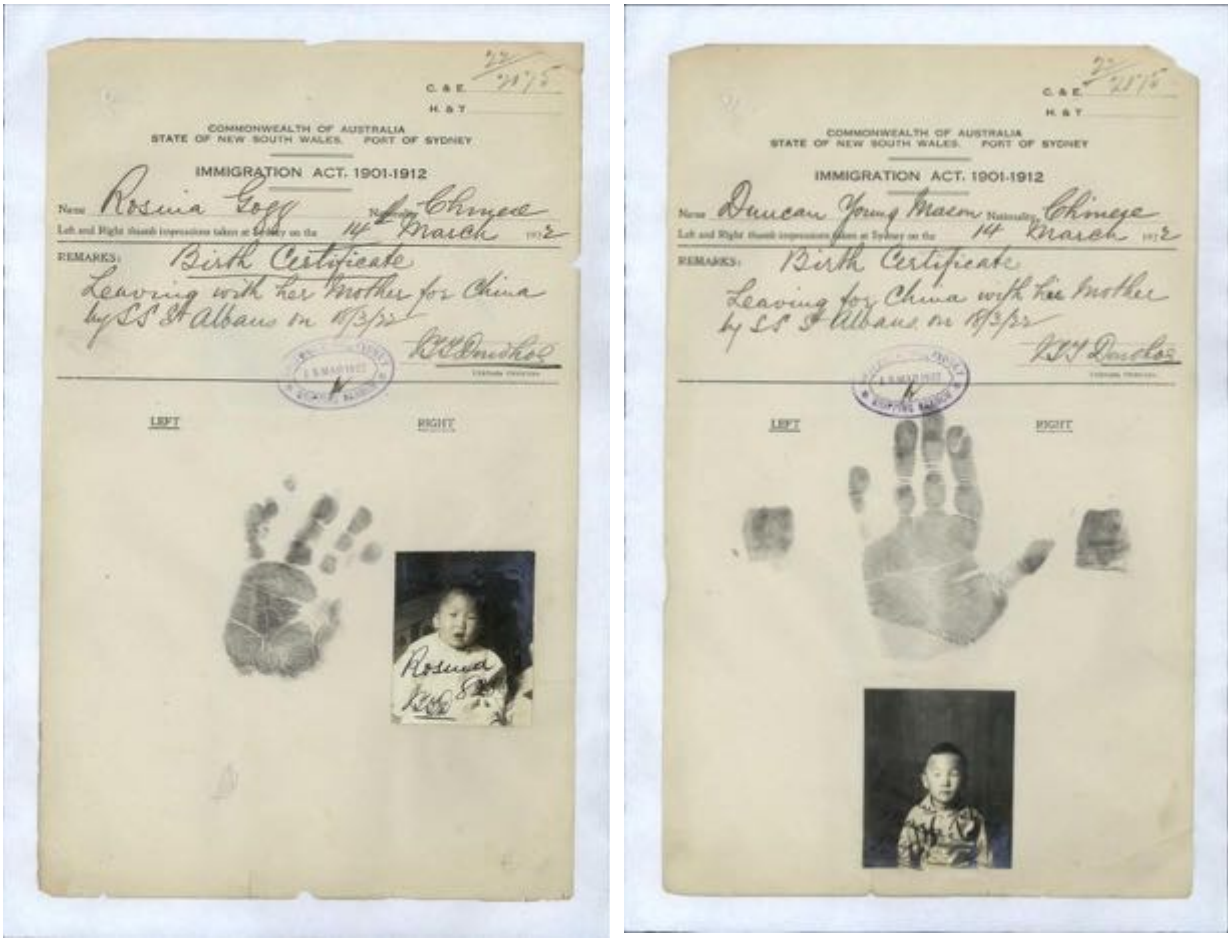


Figure 87: The paperwork provided to Rosina Gogg and Duncan Young Mason when they returned to Canton with their mother Amy in 1922. NAA: SP42/1, C1936/8091. The author is indebted to Dr Kate Bagnall for alerting her to this case study.

15 National Archives, NAA: SP42/1, C1936/8091

9.2.4 Herbert Stanley (Bert) Groves

Aboriginal activist Herbert Stanley (Bert) Groves was born at Caroona Station in 1907 to respected Aboriginal shearer Robert Groves and his wife Alice, nee Fox, a Gamilaroi woman from Toomelah who was raised at Walhallow. Bert was raised at Coonabarabran and Gulargambone but returned to the district when he worked on the Dubbo to Werris Creek railway. In 1927, when he was working as a handyman on Bulgandramine Aboriginal reserve, Groves met shearer, unionist and activist William Ferguson who was seeking support for his campaign against the oppressive policies of the Aborigines Protection Board. Soon afterwards Groves returned to Walhallow as handyman, with his young wife Susan Mary Cain, née Marney. One of his major tasks was to maintain the pump, windmill and water-supply.

Groves enjoyed his time there, and had good relationships with the manager and staff. He took an interest in the health and education of the children at Walhallow Aboriginal School and became president of the parents' and citizens' association. He left to gather information about discrimination and racism at Angledool, Brewarrina and Toomelah reserves; he then moved to Pilliga where the Protection Board had a timber-mill and was using cheap Aboriginal labour.

The Board dismissed Groves for chairing a meeting of the Pilliga branch of Ferguson's Aborigines Progressive Association and worked as a truck driver at Coonabarabran before enlisting in the Australian Imperial Force on 14 April 1943 and serving in Australia. He settled in Sydney, where he lived the rest of his life and dedicated himself to the cause of Aboriginal advancement. In the 1950s he was a member of the Aborigines Welfare Board, a justice of the peace, and was frequently invited to address church and service organizations on Aboriginal issues, and helped in leadership training courses run by the Department of Tutorial Classes at the University of Sydney.

In 1956 Groves became first president of the Aboriginal-Australian Fellowship (formed in Sydney to bring together Aborigines and Whites); in 1958 he was a founding member of the Federal Council for Aboriginal Advancement. He was president (from 1963) of the revitalized Aborigines Progressive Association and also worked for the Foundation for Aboriginal Affairs, a trustee of the Aboriginal Children's Advancement Society, an activist for the 1967 referendum and member of the National Tribal Council. He died in 1970 in Sydney.[16]

16 Alan T. Duncan, 'Groves, Herbert Stanley (Bert) (1907–1970)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/groves-herbert-stanley-bert-10375/text18379, published first in hardcopy 1996.

9.2.5 Roy and Lois Eykamp and Sons

Roy Eykamp migrated to Australia from Dakota in the United States in the early 1960s, at the age of 45, with his wife Lois and five children. He was tired of US taxes and Dakota winters and received assisted passage from the Australian Government. By chance, after a Department of Agriculture employee heard he understood black soil, he was sent to Gunnedah and bought a small farm near Quirindi. He farmed on just 220 hectares for his entire life but has made tens of millions of dollars and although he retired in his late 90s, his family still run the business today.

Roy and Lois Eykamp made a happy home in Quirindi but it was not always easy. Lois remembered being entirely ignorant of what was expected of her when she was asked to 'bring a plate'. Roy Eykamp spoke of his good relationships with local Chinese gardeners. He felt Australians discriminated against him.[17]

Eykamp had been a grass seed grower, with a knack for inventing, and introduced a range of technical innovations to the local area, adding holes to pipes to enable him to draw water from gravel bed aquifers, building a land plane to facilitate large-scale irrigation, and adding zinc to boost seed corn yields. He claims (with some audacity) to have introduced silage to the district and to have developed a system of feeding cattle corn husks, molasses and urea that enabled them to survive drought.

His greatest contribution was the development of a kikuyu seed enterprise, making modifications to a windrow harvester to enable threshing and cleaning of the seeds. He has a monopoly on kikuyu seed. The family is now in its third generation of farming on the Liverpool Plains.[18]

17 Roy Eykamp, *Oh What Have I Done,* 2012; Landline, 12 January 2013
18 Roy Eykamp, *Oh What Have I Done,* 2012; Landline, 12 January 2013