

# A Thematic History of Tenterfield Shire - 2004

Located in the New England region  
of New South Wales

*By Ken Halliday*



# Tenterfield Shire Community Based Heritage Study

## A State Heritage Inventory Project

This thematic history was prepared as part of the Tenterfield Shire Community Based Heritage Study by study co-ordinator and historian Ken Halliday.

The project aims to identify for listing on the State Heritage Inventory and Tenterfield Shire Council's Local Environmental Plan, places and items which demonstrate the key stories in historical development within the Tenterfield Shire.

Funding for the project has been supported by the NSW Heritage Office and the Tenterfield Shire Council.



**Tenterfield's community building heritage icon, the Sir Henry Parkes Memorial School of Arts was acquired by the National Trust (NSW) in 1957 and is currently leased by the Tenterfield Shire Council.**

### **DISCLAIMER**

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*Each chapter introduces a Local Historical Theme (LHT) with the specific purpose of assisting to identify potential items of Local and State significance. The Table of Contents shows the correlation between Local Historical Themes (LHT), State Historical Themes (SHT) and Australian Historical Themes (AHT). Part of this Thematic History procedure is the production of a State Heritage Inventory (SHI) which draws upon 38 themes considered to encapsulate the major processes in the historical development of New South Wales. Of the State Themes only Fishing and Science are considered not to be substantially applicable to the Tenterfield Shire. Within the Tenterfield Shire a number of State Themes overlap and are therefore discussed within the context of seven Local Themes which succinctly encapsulate the major processes in the historical development of the Tenterfield Shire.*

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## **Introduction**

This thematic history should be viewed as just a single step in an ongoing community process. It provides a broad perspective into which may be focused the more detailed material of local history. Within the history is the structure for local research to bring out aspects that may have to date been only lightly touched.

The history has been prepared around major themes or dynamic forces, which have moulded the people and environment of the Tenterfield Shire into its present day shape. It principally involved the use of the national historic themes framed by the Australian Heritage Commission, the state historic themes determined by the NSW Heritage Office and in turn, the development of themes that articulate the application of those themes within the Tenterfield Shire. The correlation between the local, state and national themes is detailed at the beginning of each chapter.

As a thematic history, it is not intended to be a detailed analysis or narrative of the many facets of development and anecdotal material that make up local history. There is no attempt to neither document in detail the various aspects of every significant building nor identify every prominent settler or pioneer in the shire.

The main aim of the thematic history is to succinctly define the principal events and catalysts that influenced the development of the Tenterfield Shire. It strives to reason why the built environment evolved in a particular way. The most likely use of the thematic history lies in its concise overview that may be useful to support the nominations of buildings, relics or areas as 'significant heritage' items.

The thematic history creates a framework to help determine which items might be historically rare or informative or which commemorates important events or processes. Its framework allows for items of low aesthetic appeal to be evaluated whereas they may be overlooked in a visual survey. It projects an objective means of assessment rather than a subjective reaction.

The Tenterfield Shire stories can also be further refined to show their application within the individual localities. In this way, a heritage item can be located within its local, shire, state and national contexts, and a level of significance can be developed.

This history sets out in tabulated fashion the three levels of themes. It enhances knowledge of the various elements, which constitute the physical heritage. This format enhances knowledge, but it is only a partial view of that history.

Unlike a contextual history, it cannot be read from beginning to end, but is designed to explain each specific theme. This thematic approach organises and communicates knowledge, but it does not provide the fuller understanding that a contextual history would provide. The history, therefore, has been prepared with a specific purpose in mind – to assist in identifying potential items of NSW State significance that could qualify for listing on the State Heritage Register and those of Tenterfield Shire significance that could qualify for listing in the Shire's Local Environmental Plan.

Each of the Shire wide stories have been developed to demonstrate the correlation between the local, state and national themes, with reference to each of the potential heritage items that can illustrate each story. Stories of localities and individuals have not been developed in this project but anyone interested in doing so is encouraged to develop those stories within this context.

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## Tenterfield Shire Local Historical Themes

Showing correlation of Local, State and Australian historical themes.

<b><u>LOCAL THEME</u></b>	<b><u>STATE THEME</u></b>	<b><u>AUSTRALIAN THEME</u></b>
1: Discovering the Natural Environment	1:Environment-Naturally Evolved	1:Tracing the Natural Environment
2: Occupying the Land	2:Aboriginal Cultures and Interactions with Other Cultures	2:Peopling Australia
3: Settling and Managing the Land	3:Convict  4:Agriculture 5:Communication 6:Environment-Cultural Landscape 7:Exploration 8:Forestry 9:Mining 10:Pastoralism 11:Transport	2:Peopling Australia  3:Developing Local, Regional and National Economies
4: Making a Living	12:Land Tenure 13:Towns , Suburbs and Villages  14:Industry 15:Technology  16:Education  17:Labour  18:Welfare	4:Building Settlements, Towns and Cities  3:Developing Local, Regional and National Economies  6:Educating  5:Working  7:Governing

<b>LOCAL THEME</b>	<b>STATE THEME</b>	<b>AUSTRALIAN THEME</b>
5: Housing the People	19:Accommodation	4:Building Settlements Towns and Cities
6: Servicing the Population	20:Domestic Life	8:Developing Australia's Cultural Life
7: Evolving Community	21:Commerce 22:Events 23:Health 24:Utilities	3: Developing Local Regional and National Economies
	25:Religion	8:Developing Australia's Cultural Life
	26:Ethnic Influences 27:Migration	2:Peopling Australia
	28:Defence 29:Government and Administration 30:Law and Order	7:Governing
	31:Creative Endeavour 32:Leisure 33:Social Institutions 34:Sport	8:Developing Australia's Cultural Life
	35:Birth and Death 36:Persons	9:Marking the Phases of Life

## Chapter 1: Discovering the Natural Environment (LHT)

### *Tracing the Natural Evolution of Australia (AHT)*

Environment-Naturally Evolved (SHT)

The Tenterfield Shire is part of the New England tablelands, which makes up the second most extensive area of high country in Australia of which the Southern Alps is the largest. With altitudes exceeding 1500m and only a little land below 900m, the Tenterfield Shire shares the cooler climate of the Tablelands in spite of being situated on and around 29degreesS of latitude.

Climate, soil and topography which sometimes discouraged closer settlement has resulted in the continuing presence of a diversity of natural vegetation. This is valuable as both a timber resource and increasingly, for ecotourism

Land formation generally lacks the extensive tertiary basalt cover of much of the tablelands and the associated richer soils, leaving it more closely resembling the Queensland Granite Belt to the immediate north. What some areas lack in agriculture potential it is more than compensated by mineral wealths.

The massive igneous intrusions near the land surface and the surrounding aureole of Palaeozoic metamorphic and ancient volcanic rocks, has produced rich deposits of tin, gold and other minerals. The granitic intrusions have been uplifted and eroded to create the spectacular domes such as Bald Rock, which closely rivals in size and grandeur the famous Uluru in Central Australia.

The Tenterfield Shire may be divided physically into three concentric parts: the central upland basin in which the town is set, the elevated granite country that surrounds the central high plain to the north, west and south, and the eastern falls country on the edge and below the Great Divide and similar less extensive 'falls' country on the western edge of the shire and on the western and southern slopes of the Speribo Range.

Only the area around Tenterfield is substantially inhabited giving rise to the town itself being the only reasonably sized centre within the shire. The other two sub-regions are in the main infertile, sandy, granitic soils and rugged terrain. These are given over to forestry, mining and recreation.

The natural history of the Tenterfield Shire has shaped and influenced both Aboriginal uses and non-Aboriginal settlement. This is reflected in the various settlement patterns, transport routes and place names given to natural features. It is also reflected in the Shire's network of nature reserves, national parks and other lands protected because of the scientific and nature conservation values attributed to them.

Areas already identified as having nature conservation values include ten National Parks (Koreelah, Mt. Clunie, Tooloom, Mt. Nothofagus, Maryland, Bald Rock, Boonoo Boonoo, Basket Swamp, Timbarra and Washpool), 16 State Forests (Koreelah, Beauy, Yabba, Bookookookarara, Willson's Downfall, Boonoo Boonoo, Gilgurry, Girard, Malara, Ewingar, Billirimba, Speribo, Forestland, Capoompeta, Donnybrook and Torrington), seven Nature Reserves (Captain's Creek, Demon,



Bolivia Hill, Bluff River, Mt. MacKenzie, Doonybrook and Gibraltar) and two State Conservation Areas (Torrington and Curry's Gap).

Over recent years there has been significant extensions to National Parks within the Tenterfield Shire and the New South Wales Forest Agreement allows for management of a sustainable timber resource in State Forests that takes account of the need to preserve biodiversity.

Traditional Aboriginal stories of the creation of the land forms and ecosystems within the shire may provide another history of the evolving environment that also offers an insight into the spiritual and philosophical beliefs of the Aboriginals.

Despite extensive land clearance in the Shire since the 1830s, and especially during the twentieth century, environments containing important plant communities remain throughout the shire. Natural vegetation communities of the Tenterfield Shire that have survived land clearance programs (mainly for agricultural purposes) tend to be associated with the geographical extremes of the region, such as the mountains of the east, the highlands on the centre and the ranges and rivers of the west.

The intensity of past land clearance practices, although primarily driven by soil types, water availability and accessibility, have also been shaped by topography as reflected in the locations of the 'islands' of remnant natural vegetation across the region. Fauna, especially the large macropods have adapted well to cleared and settled areas.

The most common are Swamp Wallaby, Red-necked Wallaby, Brown Antechinus, Eastern Grey Kangaroo, Long-nosed Bandicoot and Bush Rat. The Tenterfield Shire is a rich and complex natural fauna resource with 55 native mammals recorded. These mammals are fairly even in their distribution throughout the undisturbed areas and The eastern escarpment habitats are regarded as the last refuge of the Spotted-tail Quoll. Wombats and Koalas are rare in most areas. Among the arboreal mammals the most common include Sugar Gliders, Mountain Brushtail possums, Feathertail Gliders and Ringtail Possums.

Of an expected 223 bird species, a total of 114 species of avifauna have been recorded in the Tenterfield Shire with the biggest being the Brush Turkeys and Lyre Birds. Much of the forest areas have been logged in recent years resulting in a shortage of old growth forest habitat to sustain a high number of bird species.

Throughout the Shire there are a possible 23 local reptile species with 17 species having recently been recorded. Many frogs have limited distribution due to restricted habitats, isolated vegetation and land types. The limited regulation of the Shire's waterways has attributed to the headwaters of the western streams being reputed to contain some of the best surviving natural stocks of native inland fish species.

The local theme, Discovering the Natural Environment correlates to the state theme Environment –Naturally Evolved. It is also complimented by the national theme Tracing the Natural Evolution of Australia which centres on the environment existing apart from being a construct of human consciousness. However, a thematic approach recognises the human factor in the natural environment, and how our understanding and appreciation of the environment has changed over time.

Potential items under this theme to best reflect the Tenterfield Shire spectrum of pre-invasion landscapes might include cold climate forests, rocky outcrops, streamside vegetation, woodlands on granite, wet heaths, sub-tropical rainforest, dry rainforest, wet sclerophyll and dry sclerophyll. The identified potential items help to understand the extent and impacts of non-Aboriginal settlement in the Shire, and the ways in which the composition and distribution of plant communities within the shire was 'read' by, and used to guide settlers in their colonisation of the area.

The processes and development forces which have shaped the Tenterfield Shire and have left physical evidence of past activities and lifestyles fitting the local historical theme Discovering the Natural Environment include:

- (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.

Examples that may exist and would best illustrate this theme includes geological formation, fossil site, ecological community, mountain range and evidence of flooding, bushfire or any other natural occurrence.



**Bluff Rock, towering above the New England Highway south of Tenterfield is one of the Shire's best known natural landmarks**

## Chapter 2: Occupying the Land (LHT)

### *Peopling Australia (AHT)*

#### Aboriginal Cultures and Interactions with Other Cultures (SHT)

To describe the arrival of the British settlers and convicts to occupy Australia land in 1788 as an invasion would be provocative. Although it cannot be defined by a particular event or a key battle, the invasion by white Europeans continued for more than a century as the colonial arm strengthened and stretched further into the continent.

The Aboriginals, who had occupied the land for thousands of years were unprepared for the arrival of new occupants of a vastly different culture. Co-habitation was fraught with great difficulties on both sides as interaction between the two cultures remained fairly sporadic. Much of the centuries old culture was lost as countless Aboriginal people died. At first, they were killed by guns and poisons, and new diseases they had no resistance to. Later, poverty and repressive colonial policies took their toll.

European exploration to the New England area in 1818 heralded the start of a period of conflict between Aboriginal tribes and white settlers intent on farming the land. The conflicts ranged from the spearing to death of shepherds to massacres, sometimes retaliatory, designed to drive Aborigines from specific locations. As importantly, the spread of newly introduced disease and social dislocation caused by the alienation of traditional hunting areas resulted in a dramatic reduction in the Aboriginal presence in New England during the 19<sup>th</sup> century. Commissioner McDonald reported in 1842 that he believed the Aboriginal population along the Northern Tablelands was between 500 and 600 individuals.

According to the current National Parks and Wildlife Service data the Aboriginal language groups whose traditional lands lie in the New England Tablelands Bioregion include the Anaiwan (the area around Armidale) and the Kwaimbul in the north, while the Banbai inhabited areas around Ben Lomond and Mt Mitchell at the centre of the region.

Bundjalung people also inhabited the north-eastern side and Ngarrabul people were located from Glencoe, north to Bolivia then slightly east to the Bundjalung border and west to take in the Beardy plains and the top of the Seven River area.

But it was the third group, the Jukembal, that are believed to be the first Australians to inhabit the Tenterfield district with their territory staddling the Great Dividing Range from near Glen Innes to Stanthorpe. These people could not correctly be known as a tribe but rather a collection of 'clans'. They had political affiliations with other groups within the area being on only a family-man basis.

Evidence suggests an historic seasonal movement of the Jukembal people through the Tenterfield Shire using the landscape as both a natural and cultural resource during the warmer months of the year and moving east for the colder months.

The transitional like occupancy of land has left little evidence of occupation sites such as rock shelters and open camp sites that would show where Aboriginal people have lived. They moved through the rugged gorge system that separates the coastal plains and tablelands. Because of the cold winters on the tablelands, the Aboriginals occupied the area at best during summer and autumn with communities moving either to the coast or the western river systems for winter.

Archaeological evidence suggests the tableland Aborigines traded with groups on the western slopes and that a range of stone tools such as jagged spears, boomerangs and waddies were developed with local and traded stone and local hardwood. Mammals such as kangaroo and possum were used for food, clothing and decoration. The region is also known for ornately carved trees, ceremonial bora grounds and art sites, indicating an intimate spiritual, as well as a physical, attachment to the sacred landscape the Aboriginal people inhabited.

Gibraltar Range National Park ranger and anthropologist Rollie Paine believed that many of the Jukembal ceremonies were common to each group, the same technique being followed in forming bora rings and corroboree grounds. He discovered that Bora rings at Boorook, Sandy Flat, Cataract River, Ruby Creek, Dundee, Glen Elgin and Rocky River all conformed to the same standard pattern.

Some of the stone axes, spear points and wedges Mr Paine found within the region lend colour to the barter and trade theory.

Mr Paine's study of the 1960's revealed that the male initiation included circumcision and cut on the abdomen a type of pouch in which to carry a 'message stick'. The 'message stick' varied in length from four to six inches and functioned as introduction to another group when the young man travelled during certain periods of his initiation.

Mr. Paine said one of the unusual practices of the initiation ceremony was to cut a slab of bark, sapwood and timber about six feet by 12 to 18 inches and plant these in the Bora ring for the magic men to sit on; the unusual blazes on old trees near the Sandy Flat bora rings indicate this practice.

Occupying the land within the Tenterfield Shire dates back some 9000 years through generations of various Aboriginals groups who either inhabited or traversed the area, known to them as Moombahlene.

Over this period they moved in and out of the Tenterfield Shire. They have retained a living and vibrant culture that has adapted to the invasion and occupation of the region by people from other cultures. Twenty-first century Aboriginal cultures have their own practices and identities, and their own remembrances and histories of their interactions with other peoples.

Many sites around the Shire show the remains of Jukembal occupation, or are significant to Aboriginal communities today. These places are known as Aboriginal sites and are important for social, spiritual, historical, and commemorative reasons. Many Aboriginal people have deep spiritual and emotional ties to these sites.

There are probably few of the 35,000 known Aboriginal sites in NSW located within the Tenterfield Shire. They range from sacred sites, bora grounds and small surface scatters of stone artefacts.

Evidence of bora grounds are believed to exist at Boorook, Sandy Flat, Wheatley's Creek, Millera, Wunglebung, Maid's Valley and Ruby Creek. Perhaps the most noted sacred place in the traditional Aboriginal culture within the Tenterfield Shire is the renowned landmark, Woolool Wooloolni (named by European settlers as Wellington's Lookout) 18km north-east of Tenterfield.

Different environments and cultural practices produce different types of sites. European development has destroyed many sites, and those that remain need to be protected. Aboriginal sites can tell archaeologists a lot about pre-colonial history within the Tenterfield Shire.

Both the national historical theme Peopling Australia and the state theme Aboriginal Cultures and Interactions with Other Cultures provide complimentary frameworks for the local theme Occupying the Land. It envelops the national theme by recognising pre-colonial occupations by indigenous people as well as the ongoing history of human occupation from diverse areas. The state theme is embraced by examining 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.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include place names, places relating to self-determination, keeping place, massacre site, mission and institutions, pastoral workers camp, timber mill settlement.



**Named Wellington's Lookout by European settlers, because of one mushroom shape rock resembling Wellington's hat worn at the Battle of Waterloo, this rocky outcrop had an earlier history as the Jurraveel place or place of worship for Aborigines and known as Woolool Woolooni, 18km east of Tenterfield.**

### Chapter 3: Settling and Managing the Land (LHT)

***Peopling Australia*** (AHT)

Convict (SHT)

***Developing Local, Regional and National Economies*** (AHT)

Agriculture (SHT)

Communication (SHT)

Environment-Cultural Landscape (SHT)

Exploration (SHT)

Forestry (SHT)

Mining (SHT)

Pastoralism (SHT)

Transport (SHT)

***Building Settlements, Towns and Cities*** (NHT)

Land Tenure (SHT)

Towns, Suburbs and Villages (SHT)

The formative period of the New South Wales colony spanned the first five decades of European settlement and set the path for settling and managing the newly found expanse of land. Development and decisions made in those years had a lasting effect both on the economy and the society of New South Wales and other Australian colonies.

The colony was established essentially as a convict gaol in those first years but from where men could seek freedom and wealth by settling and managing the land. At first agricultural work was carried out by ‘government men’ or convicts before being gradually taken over by free settlers, mostly ex-convicts, non-commissioned military men retiring from duty or the more wealthy military officers who could mix their duties with their farming.

Later these settlers and managers of the land were joined by a steady flow of immigrants, fleeing from the social injustices or restricted economic opportunities of the ‘old world’. Broad acres of grazing land were needed to produce animals for either meat or wool and so there began moves by the settlers to acquire ever more land. This pursuit led them to try manipulating governments and, sometimes, to break the laws of the land in order to fulfill their dreams

A strong desire to settle and manage the new land saw men of vision move out of the embryo cities in the tracks of the explorers. These squatters claimed huge tracts of land and began their fight to rear cattle and sheep, to ward off drought, flood, fire, stock disease, attacks by Aboriginals and the fearful loneliness of the Australian bush..

Many eventually accrued enormous wealth and lived in a world of style, grace and culture. After the gold rushes, the squatters’ hold on the land was challenged as more and more men clamoured for land. Selection Acts were passed and the squatters’ holdings were eroded by small scale and poor ‘cockie’ style farmers who cultivated, copped wheat and began a dairying industry.

Settling and managing the land within the Tenterfield Shire has been just as much akin the national historical theme Peopling Australia as the theme developing local, regional and national economies. While successfully settling and managing the land provided a means of peopling Australia it also set up the mechanism for developing local, regional and national economies.

From the local theme Settling and Managing the Land follows four subsequent themes to impact on the history of the Tenterfield Shire that are considered in separate chapters: Making a Living, Housing the People, Servicing the Population and Evolving Community.

## **CONVICT**

It must have been a great shock to the Aboriginals when the Europeans arrived on shore with a society sharply divided into free and convict. Even though Aboriginals lived in a society built on status, kin and birthplace precisely defined one's place, they had no form of incarceration or servile subjection.

The term 'convict system' refers to the incarceration of prisoners convicted of criminal offences in the United Kingdom and certain British colonies and transported to New South Wales between 1787 and 1840. Transportation to the colony ceased in 1840, but it was some years before the system was finally wound down as sentences expired.

The system was restructured several times during its half-century of operation in the colony. Approximately 60 000 men and women were transported to the colony during this period, mainly from England and Ireland.

With the early European presence in the Tenterfield Shire having spanned little more than a decade prior to the end of convict transportation, there was a very limited convict influence. Relative few convicts were assigned to the Tenterfield region generally providing unskilled or semi-skilled labour on pastoral properties. This left precious few tangible legacies of convict works. Examples that may exist that could best illustrate this theme include surviving evidence of structures believed to have been built by convict labour such as the old barn on Tenterfield Station.

In the colony where skills were scarce, convict artisans might have exercised an enhanced level of independence and felt a higher degree of self importance than they did as free workers in England. These would have included mid-nineteenth century oil painter and ex-convict Joseph Backler (1813-1895), who on his way to Queensland in 1861, broke his journey at Tenterfield and lived for a while with Thomas Kemp of Miles Street.

An oil on canvas (66.5x89.0), signed and dated by Backler and depicting Tenterfield 1861 was purchased by the State Library of NSW in 1984 for \$20,000 (Location number: Original:ML 1124). A smaller oil painting of Tenterfield 1861 is in the possession of the Tenterfield Historical Society. During his Tenterfield visit Backler painted several portraits of the Collins family.

Both the national historical theme Peopling Australia and the state theme Convict provide complimentary frameworks for the local theme Settling and Managing the

Land. It envelopes the national theme by recognising pre-colonial occupations by indigenous people as well as the ongoing history of human occupation from diverse areas. The state theme is embraced by examining 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.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include place names, places relating to self-determination, keeping place, massacre site, mission and institutions, pastoral workers camp, timber mill settlement.

## **AGRICULTURE**

The cultivation and rearing of various plant and animal species has a long history in the Tenterfield Shire. Prior to white European settlement, the nomadic Jukemba people managed the biosphere of the area, in order to maximise the production of desirable foodstuffs.

Cultivation of small gardens to supply squatting homesteads was often the first signs of agriculture in many areas. Grain growing particularly of wheat was an important industry. Much of the wheat cultivated in the colony of New South Wales was still grown in the County of Cumberland into the 1860s. However, the 1860s outbreak of stem rust as a result of wetter conditions devastated the growing of wheat as well as the farming communities, which relied upon it.

The wheat growing frontier gradually expanded northwards as a consequence of the opening up of new land and the decided advantages of a drier climate for wheat growing. Coupled with new techniques and the development of new wheat varieties, the application of machinery, the spread of wheat growing had a major impact on the landscape of the Tenterfield Shire. As the growing of wheat supplanted pastoralism on many properties a new network of transport and a new infrastructure of support facilities, such as mills, and equipment suppliers emerged.

From the 1870s onwards, the introduction of new steel roller technology into flourmills in place of the old stone rollers gave millers better control of their product and an incentive to buy better grades of wheat. The flour produced by the new mills was finer and less contaminated with by-products. Only archaeological evidence may remain of the Tenterfield Station steam-powered flour mill (1854) and Irby's water powered flour mill on the Bluff River (1872). Peberby's flourmill (1871) is today a private residence at 101 Manners Street.

Markets for wheat and other farming produce were initially small, since the towns of the New England area were minuscule in the mid-1800's and the difficulties of transport meant that Sydney was not easily accessible for the sale of perishable products. But the discovery of gold was a boon to local producers who found a ready market for their produce.

Orchards (apples and stone fruits) and market gardens have played an important role in the development of agriculture in the Tenterfield Shire dating back to the genesis of European settlement.



Both the national historical theme Developing Local, Regional and National Economies and the state theme Agriculture provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme recognising that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance', this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities relating to the cultivation of plant and the rearing of plant and animal species, usually for commercial purposes.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include hay barn, dairy, rural landscape, plough markings, orchard, silage pit, market garden, fencing.

### **COMMUNICATION**

Long before settling and managing the land era, communication by the spoken word, the handshake, wink, the slight shift of the body and the smirk of the face were all known to Aboriginal inhabitants used these as well as some forms of graphic communication. Body language such as this was used by the Jukemba people to show their welcome (or otherwise) of white explorers of the area.

The white settlers brought their own forms of graphic communication in the form of handwriting and printing. The need to send messages, usually in written form caused the emergence of postal services.

Originally, they were semi-official but a network of post offices emerged, as did a web of official postal routes usually serviced by contractors. The routes taken by these contractors were often later bypassed as better routes became available. For example, many of the tracks used by the mail and passenger company Cobb and Co, were later superseded and constitute part of the heritage of the district.

The post office was usually the first official agency to be established in any centre. In many places, it was the only official agency of government to be available. Post offices were being established in rural areas by the 1830s onwards, becoming ever more grandiose until they achieved the majesty of the Tenterfield example (1881), paired with the courthouse in Molesworth Street.

In the rural areas of the Shire, post offices were simply agencies within an existing small business. Only Tenterfield, Wallangarra and Urbenville as the larger towns or settlements, were graced with a formal purpose-built post office.

The other original mode of communication brought by the white settlers - printing - saw printing presses operating in association with a local newspaper. Proprietors, were as often printers first, journalists next, and last, and often the most ineffectively,

entrepreneurs of printing and communication in their community. Mostly in towns but also at the larger mining camps, newspapers were established wherever there seemed a chance to make a success.

Tenterfield's Star newspaper (1870) was one of the longest to remain in private ownership and one of the oldest newspapers in Australia. Often the buildings occupied by these local newspapers survive but not their machinery. The premises of the Tenterfield Star between 1913 and 2003 still survives, the premises still painted with the name of the newspaper.

Telegraphy services were extended to the area and created a network of telegraph lines linked at telegraph offices in the main towns. Although associated with the post office, the telegraph office was commonly a disparate building with its own staff and identity.

Telephone services commenced supplementing and finally replacing telegraph services from the late nineteenth century onwards. A telephone exchange was constructed in Tenterfield. It was a significant employer of young girls and women when there was little other employment on offer except in retailing.

Communication by radio also emerged. It was mostly used as a medium for entertainment, but radio networks were created for strategic purposes such as wartime communication and fire fighting as well as for emergency services.

The emergence of Citizen's Band (CB) radio, predating the current infatuation with the mobile telephone drew its band of adherents, most notably long-distance truck drivers seeking an outlet for communication as well as amusement on long journeys. In time, digital communication facilities were made available, and the communication spectrum continues broaden as technology evolves.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Communication provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme recognising that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance', this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development.  
(*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities relating to the creation and conveyance of information.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include post office, telephone exchange, newspaper office, telegraph equipment, telegraph poles (perhaps a network), stamp collection.

## **ENVIRONMENT - CULTURAL LANDSCAPE**

Across the state, human activities have created cultural landscapes reflecting the human modifications made to the natural landscape. It has been the ability of the human species to change environments to suit their needs and desires that led to these interactions between people and places.

Some areas of land needed modification as it was not ideal for pastoral or agricultural settlement and tree clearing followed. Sometimes, it occurred on open country in order to increase the carrying capacity of the land for stock or for arable use, or in more heavily timbered areas, to make it available for pasture or crops.

One of the most marked impacts on the natural landscape has been as a result of the planting of fodder and other crops such as wheat in the early days. It not only changed the appearance of the land but it also diminished the number of bio-species.

Another part of the process was timber harvesting. In some parts, the original forests have been superseded by the planting of introduced softwood species, in order to produce millable timber more rapidly. As a result the complex ecosystem of the landscape has been replaced by a monoculture based on imported tree species.

Townscapes in the new towns also emerged with particular landscape elements, some integral to the town, and others, more general in their possible location.

At the time of white settlement within the Tenterfield Shire there was little natural landscape but one which the Jukemba people had managed for centuries by fire. In the mind of the new settlers, the best parts were the open grassed plains with scattered tree cover, created by the Aborigines for game. These grasslands were ideal for pastoral settlement, requiring no more effort than simply droving livestock onto it.

Another marked impact on the landscape has been mining, particularly for gold, as every creek and valley was scoured by early prospectors searching for the elusive metal. The extensive impact of gold prospecting was later replaced by the more intensive technologies such as water sluicing and dredging. At the extreme, the difference between the shaft mine mostly associated with gold and the latter open cut method fostered markedly different mining landscapes.

Distinctive landscapes have been created through such activities as water management though the absence of large-scale irrigation schemes in the Tenterfield Shire has meant that its impact is more subtle. Dams built to store water on farm has changed original landscapes as well as features such as the Chinese water-races still evident at Timbarra and dating back to the gold mining era.

Tourist landscapes have emerged around scenic attraction such as the National Parks where tourist orientated facilities only survive on the basis of those attractions. Purposely built private gardens and public parks such as Bruxner Park in the central business area of Tenterfield are among the obvious cultural landscapes that have evolved as part of land use and management practices.

Farm holidays and the passion for bed and breakfast holiday establishments has meant the growth of tourist facilities which create their landscapes, comprising barracks,

huts and residential quarters. Often older houses and farm buildings are preserved as part of the landscape.

Remembrance usually has a modest impact on the landscape, being reserved for memorials, which form part of the parks or streetscape. Evidence of this includes war memorials in Tenterfield and Liston, headstones in cemeteries across the shire and the newly erected (2002) memorial wall at the Bolivia cemetery site.

The wish to preserve the “natural” landscape is equally widespread in its impact being as much “cultural” in their fundamentals. Often the ‘natural’ landscapes survive because of a decision not to use the land but to “manage” it in such a way that it retains those qualities that preserve it as close to its natural ecologic balance as possible.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Environment-Cultural Landscape provide complimentary frameworks for the local theme Settling and Managing the Land. It envelops the national theme recognising that while Geoffrey Blainey conceived of Australian history as dominated by the ‘tyranny of distance’, this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the interactions between humans, human societies and the shaping of their physical surroundings.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include landscape type, national park, nature reserve, evidence of Aboriginal land management, avenue of trees, soil conservation.

## **EXPLORATION**

Exploration is about discovering new lands, measuring and mapping them. For the early explorers in NSW, their work was not just about discovering lands, measuring and mapping them but also a way of seeing and describing the land based on western scientific principles. Confident they could pave the way for civilised and perhaps industrialised societies, they ventured as 'heroes' into the unknown.

Often following the pathways use by Aboriginal people for thousands of years, the explorers relied on local people to help them, yet saw the country through European eyes.

It was indeed a very different perspective from the aspect of the Jukemba people. It was encounters with men who had peculiar clothes, instruments, and animals. The encounters could be strange, curious, and sometimes violent. These meetings also meant 'gifts' – perhaps an axe, a blanket, a pipe or tobacco. The gifts were exchanged for help reaching a destination, or information about water sources, landscape features, plants and animals. Generally the relationships between explorers and

Aboriginal people showed all the tension, ambiguity and fragility of colonial race relations.

Tenterfield historian, the Major J.F. Thomas recorded claims that Charles Tuckwood was the first white man to arrive at Tenterfield and that he rode from Armidale and camped on the creek opposite the present Tenterfield Station homestead.

This may be so, no doubt he was among the earliest arrivals, but it would seem that he, as did James and Joseph Cowell, all came in the interests of Tenterfield Station owners Sir S.A. Donaldson or Sir R.R. MacKenzie and all three were afterwards employed on the Station.

Of the well known explorers, Allan Cunningham appears to have approached nearest the site of Tenterfield. On his return southward after discovering the Darling Downs in 1827, he appears to have reached within fifteen miles of Tenterfield. Being barred by the Donnybrook and adjacent mountains, he turned westward, and then again southward crossing Tenterfield Creek (called by him 'Glen River'), in the vicinity of Mt. Pleasant Station.

Continuing, he appears to have crossed the Mole River and then followed down the south-eastern bank of the Sovereign or Dumaresq Rivers. The hardships of the early explorers such as Cunningham on their hit-run missions are deservedly well known and freely available in reprints of their journals. Not so well known are the multitude of shorter but equally arduous expeditions made by squatters in the exploration and development of particular localities.

Among these were Frederick and Edward Ogilvie who set out from the Hunter River in 1840 and journeyed overland on horseback, from southern New England, to the Clarence River, via the rugged Guy Fawkes route known as 'Graig's Line.'

They made their way up the Clarence Valley discovering and taking up the country which became Yulgilbar Station. The Olgilvies, determined to discover a better route by which to travel their stock to Yulgilbar Station, continued their way up the unexplored Clarence River. This took them along the Clarence catchment areas to near Sandy Hills, Boorook and Boonoo Boonoo mountains within the Tenterfield Shire.

Passing to the south-east of Wallangarra and west to Tarban, then being within nine miles of Tenterfield, they continued west to cross the Mole River and proceeded to near Manilla where their father William, had selected Terniex Station. Early in 1841, they returned to Yulgilbar Station via the Boonoo Boonoo route, taking their sheep with them. The first entry in the Yulgilbar Station's sheep book is dated May 1, 1841 and shows that the droving feat had been completed.

The northern boundary of Deepwater Station being about 25 miles from the site of Tenterfield, making it appear probable that someone must have explored the virgin country to the north soon after the Deepwater Station selection in early 1839. Archibald and Charles Windeyer were the original owners of Deepwater Station, having been taken up for them in early 1839 by William Collins, who became Station manager and later owned land at Bolivia.

This segment deals with the theme of exploration centred on activities associated with making places previously unknown to a cultural group known to them. Examples that may exist within the Tenterfield Shire to best illustrate this theme include explorer's route, marked tree, mountain pass, water source, Aboriginal trade route.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Exploration provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme recognising that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance', this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with making places previously unknown to a cultural group known to them.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include explorers' route, marked tree, water source, mountain pass, explorers' journal.

## **FORESTRY**

At the time of European settlement in New South Wales, large tracts of the countryside were covered with "Forest" land. Although it was not forest, as the term is understood today, it was nonetheless open wooded country with sparse trees, which was seen by the early settlers as ideal for pastoralism.

Credit for much of what was considered an ideal landscape must be attributed to the land management practices of the Jukemba people. They had little need for millable timber and fostered the extension of grasslands to maximise their food collections. As land settling and management spread across the colony, what is now known as forest and other tree cover did exist and was the source of timber for mine props, general construction and for house building.

Forest Reserves were created by the Lands Department in order to preserve timber. However, in many cases, these Reserves only preserved the timber temporarily until the trees were cut out and the land was made available for settlement. Mills were highly mobile and followed cutting of the forests. More established permanent sawmills set up their equipment in or near the major towns.

Millable timber was found in various locations around the Tenterfield Shire and found its usage mainly in house construction, furniture and as mining timber. Cutting trees for firewood has long been a business in the area mainly supplying local needs. The trade declined as the use of timber fuel became less popular but it was revitalized by the resurgence of timber as a heating fuel especially in slow combustion stoves. The loss of trees in paddocks has deleterious effects on stock shelter, vegetation regeneration and water tables.

New forests were created by regrowth sometimes spontaneously seeded but also by a structured scheme of planting in the twentieth century, when replanting with radiata pine became a buzzword. Usually, these new forests consisted of introduced softwood pine species suitable for rapid growth, thereby supplanting native forests of hardwood.

Timber processing has been a significant industry in the Tenterfield Shire though often only a minor part of the economy. Important timber areas included Mt. Speribo, Steinbrook, the Cataract Valley, Timbarra, Boonoo Boonoo and Sandy Hills.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Forestry provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme recognising that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance', this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development.

*(Australian Historic Themes, AHC, Canberra 2001)*

The state theme is embraced by examining activities associated with identifying and managing land covered in trees for commercial timber purposes.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include forested area, timber plantation, forestry equipment, sawmill, charcoal kiln, forest re-growth, timber tracks.

## **MINING**

European mapmakers once believed Australian seas washed an island of gold until slowly Dutch and English voyagers tarnished the gilt and the colony turned from a land of reward to a land of punishment when the British dumped convicts and guards at Sydney in 1788. It took two generations before settlers realized their prison had bars of gold. By the mid-1840's thousands knew, albeit vaguely, that gold was being found in Australia, but few seriously took the effort to enquire because of the English law that all deposits of gold and silver belonged to the Crown.

Geology was a new and somewhat erratic science and few geologists visited Australia. After the Polish geologist Paul de Strzelecki called at Sydney in 1839 and walked 7000 miles with his enthusiasm for mineral discovering sinking the further he walked. In his book *Physical Description of New South Wales and Van Dieman's Land* he wrote that the 'scarcity of simple minerals was such as might have discouraged the most ardent and persevering mineralogist who ever devoted himself to science'.

The developing of mining has influenced Australian racial attitudes, unionism, religious life, law and politics as out of the earth came wealth to create new local industries to supply the world's demand.

The discovery of gold at Fairfield (now Drake) in the latter part of 1858 and at Tableland, McLeod's Creek, Millera, Boonoo Boonoo and Timbarra brought a rush of prospectors from many nations to the Tenterfield district. The Gold Commissioner's records show that at times over 2,500 ounces were carried from the fields. For a time, the new population provided a home market for the district farmers produce. Miners operated at Timbarra for about 30 years plus where mine shafts were constructed on a grid pattern only metres apart, with connecting tunnels.

While gold and silver were the elite metals of mining in the Tenterfield Shire many other minerals were won from the earth. These included tin from the Willson's Downfall, Amosfield and Ruby Creek localities, molybdenite from Wunglebung and Bolivia and silica from Bungulla and Bolivia. Other mining ventures included, arsenic from the Mole River area in the 1920's and '30's and lime at Riverton from the 1980.

Many of the long defunct early mining sites have left archaeological remains of the early smelters, engine mounts and shafts, adits or open cuts. Most of mines were worked for short periods only and appear to have produced little or no results. Little development work was done on them other than shafts and drives.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Mining provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme that recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the identification, extraction, processing and distribution of mineral ores.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include mine, quarry, mining field or landscape, mineral specimen, mining equipment, mining licence, mine shaft, water race.

### **PASTORALISM**

Since the mid-1800's the Tenterfield Shire has been the scene for breeding and raising animals for human use, and especially for the consumption of meat, wool and hides.

For the Jukemba people, pastoralism was practised in the form of seasonal burning of grasses and grasslands to maintain an environment attractive to grazing animals such as kangaroos. Land clearance and bush re-growth has obscured those open park-like landscapes, which attracted pastoralists as well as the kangaroos.

The colony needed good, open, quality grassed areas for grazing and the Tenterfield region appeared to meet these requirements. Movement of stock across land was encouraged by a network of Water Reserves along the water ways and Travelling Stock Routes, which had formerly been the sole domain of a squatter.



The introduction of wire fencing was another innovation, which hastened the take-up of the land. It enabled squatters to control their stock and separate them from other herds.

The 1862 Land Acts heightened investment in settling and managing the land by providing some security of tenure to pastoralists, but also emphasised the imperative to spend money on improvements to demonstrate their hold on the land. Water wells, fencing, stockyards, homesteads, shearing sheds and woolscours all demonstrated investment in the land. Acquiring land from the Crown as freehold was seen by squatters as a defence against selectors.

Extension of agriculture, especially wheat growing made the position of pastoralists more insecure. Free selection allowed parts of squatter's runs to be claimed as land for growing wheat. Successful defence against selectors did not rely upon the quality of the land or its suitability as pasture. Rather it was manipulation of the land laws.

Closer Settlement during the latter half of the 19<sup>th</sup> century encouraged intensive use of smaller farms, resulting in the breaking up of the large pastoral runs. Dairying emerged as an alternative though it was often based near towns in close proximity to butter and cheese factories. Boiling down works, tanneries and later abattoirs made up the infrastructure to service the needs of the pastoral industry. Along with them came the stockyards and saleyards which meant that livestock trading could run effectively.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Pastoralism provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme that recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the breeding, raising, processing and distribution of livestock for human consumption.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include pastoral station, shearing shed, slaughter yard, stud book, homestead, pastoral landscape, water trough, common, fencing.

## **TRANSPORT**

Communication networks were established by the Aboriginals as they crossed and criss-crossed the landscape in pre-colonial days. In doing so they created local communication networks enabling groups to move from one feeding ground to another. The Jukemba people opened up long distance trade routes which enabled resources available in one area to be traded along the network to other areas. White man imposed his own transport system on this complex pattern, sometimes ignoring the original track system.

The necessary network of roads to serve the Tenterfield Shire settlements evolved gradually growing out of a series of rough tracks, aboriginal pathways and bullock tracks. These tracks eventually acquired the status of roads as settlement advanced. In order to carry out works on them, the colonial government characteristically ensured that they were correctly measured, aligned, surveyed and gazetted as public roads, before any work was undertaken by the Roads and Bridges Branch of the Public Works Department.

The Travelling Stock Routes developed as pathways for the movement of livestock from one area to another, mostly to major market centres. In many cases, a road for wheeled vehicles and other travellers passed down the middle of such TSRs. These were also and like roads their impact on the landscape has been profound. Not only have been route ways but also as reservoirs of native trees and plant species. Management of land on either side of the TSR's has been so that often few native species survive. Often the TSR's are the only repository of such bio-resources.

Inns, some of high quality and less grand were positioned along the roads and TSR's catering for the traveller. A constant element in most travellers' accounts of the colony was the detailed description of the quality (or otherwise) of the inns in which they spent the night. Most of these inns have disappeared completely, but the sites of some are known and represent potential archaeological resources. Some inns still survive though no longer as hotels, such that alongside the New England Highway at Bolivia which later was a boarding house and a Post Office.

In the 1800's Coaching lines emerged providing regular services. In time, the firm of Cobb and Co became the best known coaching business providing comfortable, speedy and regular services. As the century drew on, they and the other coaching lines as well as goods carriers were in retreat as railways took away more of their long distance customers. Both carriers and coach then turned to becoming feeders to the railways rather than offering long distance services.

Early settlement of New South Wales advanced westward towards the Nepean and Hawkesbury Rivers within a decade of the arrival of the First Fleet to Australia. Due to the high range flanking the western side of the coastal plains, further settlement was deflected northwards into the Hunter River Valley.

Coastal vessels which then plied between Sydney and Newcastle met transportation needs for the settlement at the mouth of the Hunter. By 1846, a man named Patrick Grant had put forward a proposal to construct a very cheap timber railway line between Newcastle and Maitland at a cost of £2000 per mile.

However the public did not take up the proposal and it was not until the Hunter River Railway Company, (formed in 1853) accepted a tender in 1854 for the construction of a railway from Newcastle to Hexham, that the State Government select committee recommended the principle of public-owned railways. Subsequently all property of the Hunter River Railway Company was transferred to the Government in July, 1855. At this time freight traffic from the New England and Liverpool Plains moved along roads, usually passing through Maitland and using the inner harbour of the Hunter at Morpeth for loading and discharging of goods.

Ironically it was the coaching firm Cobb and Co. that won the construction contract for the Glen Innes to Tenterfield section of the Great Northern railway line which was completed in 1886 and saw the company lose heavily financially from the project. In early 1884, all work on the railway between Deeopwater and Tenterfield was at a standstill due to strike action by the navvies whose wages had been reduced. Within a few months work was again delayed when several thousand sleepers were condemned along with some of the timber used in bridges and culverts.

Construction of the railway also altered settlement patterns. Villages grew up along the line where there had been none, such as Bolivia, Sandy Flat, Bungulla and Bluff Rock on the line to Tenterfield. The Tenterfield Railway Station (1886), brick and timber faced sidings along the line and two unique timber truss railway bridges over Tenterfield Creek and Bluff River remain as tangible evidence of the flourishing railway transport era.

The advent of motor transport by the early twentieth century did not initially provide much competition to rail transport although the potential was evident. In 1906, the maintenance of country roads passed out of the hands of the NSW Public Works Department to the newly created shires. Only main roads were still under the control of the PWD. Both the new Tenterfield Shire and the older Tenterfield Municipality found that they were unable to maintain roads as the impact of the rubber tyre on their roads was magnified as the number of motorcars and trucks increased.

In January 1925, the Main Roads Board was created to keep main roads in repair and to extend them. The creation of major highways commenced in 1925 accelerated in the 1950s, with major works to upgrade existing roads to highway standard.

Air travel arrived almost as soon as the motorcar, but it was much slower to make an impact. Tenterfield's aerodromes have been relatively modest affairs, consisting of little more than landing strips. Commercial services have never been introduced.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Transport provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme that recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with moving of the people and goods and systems for the provision of those movements.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include railway station, highway, lane, carriage, bridge, footpath, horse yard, coach stop.

## **LAND TENURE**

Original Aboriginal 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. Unlike European systems of land tenure, the land was not owned. Since it was considered to be part the person, it was not transferable nor sold or exchanged.

Alienation of land west of the Mountains was strictly controlled by Governor Macquarie who handed out large parcels of land to major pastoralists. This policy was reversed in 1823 by Governor Brisbane who allowed pastoralists to take their livestock across the mountains onto the plains. Governor Darling subsequently allowed private land grants west of the mountains.

After settlement in the Tenterfield Shire, the long struggle between the squatting interests of the colony and the various Governors was fully played out. Seeking grass for their livestock, the squatters reached further and further into the countryside being hampered by Aboriginal resistance and occasionally, by problems with water supply. In 1836, the first squatting licenses were issued enabling occupation of vacant Crown land on the payment of an annual fee.

Tension between squatters seeking a low -cost leasehold tenure and the government seeking to promote freehold settlement remained a major issue but, being relatively well watered in the Tenterfield area, much of the land eventually became freehold land occupied by family farms. However, the texture of the landholding and the impact of tenure on the landscape did not follow a simple pattern. Alienation of the land by sale and grant proceeded largely to the largest landholders.

After the 1862 Land Acts, reserves were created to allow public access to various necessities such as water, to allow access to crossing places on rivers, to provide camping grounds for teamsters and to preserve likely village sites.

The 1862 Lands Acts had a marked impact. Not only did the Acts permit free selection of unalienated land by “bona fide” selectors, but also they clarified the occupation of crown land by pastoralists. It was not simply a matter of taking up of crown land in a laissez-faire manner, the leaseholders needed to implement survival strategies to protect their lands. They were allowed the right of pre-emptive purchase of parts of their runs, which had been improved by the construction of fencing and sometimes other structures.

The Acts caused the creation of numerous reserves across the area. If all unalienated land could be selected, land for the crown, or for public purposes needed to be reserved to protect it from selection. In response, Reserves for Villages, Commons, Trig Stations, Travelling Stock Routes, Access to Water, Camping Grounds etc were created. Additionally, the category of Improvement Purchase was created. Often this was utilised by pastoralists or squatters and more especially by miners to purchase land they had ‘improved’ while having occupation under a Miner’s Right. Flaws in the initial 1862 Acts were tidied up by the 1884 revisions of these Acts. These established a more structured procedure for land to be taken up as Conditional Purchases. Pastoral runs were divided into two parts, the Resumed and the Leasehold section of the runs, with the Resumed part held on a short-term tenure ready for

alienation for Conditional Purchase.

In an effort to set up a more transparent procedure, a new administrative structure was established to oversee the process of alienation. Land Boards were created across the state composed of men who generally knew the area well. It functioned like a Court to arbitrate on matters of land tenure and landholding, considerably lessening corruption. alleviated. Lands Department officials no longer made the decisions. They only provided evidence at the hearings at the Land Board.

Subsequent Acts, aided in making smaller farms available on holdings which were more attuned to the carrying capacity of the land. The 1895 Act created the new tenures of the Homestead Selection and the Homestead Grant where land was measured for sale in small blocks offered for sale.

Conditions of the tenure included the payment of a deposit, taking up residence on the land within three months, and building a house during the compulsory live residency on the land.

Closer settlement became the rage in the twentieth century once available land for settlement had been exhausted. The 1904 Closer Settlement Act allowed for the acquisition of large estates from landholders and the subsequent subdivision of the land into smaller holdings for alienation. The 1910 Closer Settlement Promotion Act permitted three or more people to negotiate privately to purchase land and then seek Crown approval.

A similar scheme was set up for soldiers returning from the war under the Returned Soldiers' Settlement Act of 1916. All of these had an impact on the pattern of landholding, as larger estates were cut up into smaller blocks for family farms. Subsequently, a countervailing trend became evident with the amalgamation of many of these blocks as the areas proved to be too small for a single-family farm, due to lower carrying capacity than expected.

A fair amount of land remains invested with the Crown despite the alienation of large areas of land in freehold tenures. Sometimes, the land is still in the name of the Crown and an occupier leases it or uses it while paying off the purchase price of that portion.

Both the national historical theme Building Settlements, Towns and Cities and the state theme Land Tenure provide complimentary frameworks for the local theme Settling and Managing the Land. It embraces the national theme based on the fact that although many people came to Australia in search of personal gain, they realised the need to co-operate in the building of safe, pleasant urban environments. Australian urbanisation and suburbanisation have special characteristics, which set them apart from similar phenomena elsewhere in the world. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by activities and processes for identifying forms of ownership and occupancy of land and water, both Aboriginal and non-Aboriginal.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include fence, survey mark, land title document,

shelterbelt, river, trig station, colonial border marker and shelter sites.

### **TOWNS, SUBURBS AND VILLAGES**

Since the Aboriginals moved in kinship groups, they tended to group their sleeping places in camps, often in the same locations, as they moved across their land in annual cycle to harvest the products of the land, river and air.

The foundation of new settlements in the colony of New South Wales was governed by official town policies which sought to establish a network of towns and villages at regular intervals, laid out on a regular officially sanctioned town plan. Normally the street layout of government towns was a grid. As parishes were laid out and surveyed, Village Reserves were set aside by government surveyors in suitable locations as sites for future towns and villages. Many of them never progressed to become villages. Other sites were later found to be more suitable due to the presence of a group of settlers, an inn, a crossing place on a river or the site of a mineral find.

Many villages set up by the crown were stillborn, never becoming more than the site of an inn or a few cottages. Evidence of this includes the villages of Clive (to the south of Tenterfield) and Timbarra (to the south-east), both established for miners.

Courts of Petty Sessions encouraged nascent settlements to become administrative centres and were thus important influences promoting town formation. The discovery of gold created a flush of new towns, which totally confounded the orderly town founding procedures of the Crown.

The extension of railway lines through the southern and northern section of the Tenterfield Shire was a key factor in the emergence of host of smaller villages. Bolivia, Sandy Flat, Bluff Rock, Bungulla, Sunnyside and Jennings emerged on the railway line through the Tenterfield Shire.

Villages initially served the local area, housing rural workers, or, once regular employment became available on public works, such as roads, they were often the home of road maintenance workers. More recently the smaller villages have declined as people have been drawn to the larger centres for their housing and other facilities. But the villages have not lost their sense of community.

Urban hierarchies also emerged, as major centre, Tenterfield asserted its regional dominance. The town became the location of state government offices, medical and professional services, plus the widest range of retail and commercial enterprises serving the whole district.

Towns of the second order include Urbenville, Drake and Jennings which offer education and a more limited range of retail outlets. Communities of the third rank include once independent settlements such as Bolivia, Sunnyside, Bungulla, Sandy Flat, Bluff Rock, Torrington, Stannum, Mingoola, Liston and Legume, with few, if any services.

Land-use control within Tenterfield and to a lesser degree within Urbenville, Drake and Jennings, have made an impact in the post-war period, shunting industry to suitable locations, and providing some controls over housing and building regulations.

Both the national historical theme Building Settlements, Towns and Cities and the state theme Towns, Suburbs and Villages provide complimentary frameworks for the local theme Settling and Managing the Land. It envelopes the national theme based on the fact that although many people came to Australia in search of personal gain, they realised the need to co-operate in the building of safe, pleasant urban environments. Australian urbanisation and suburbanisation have special characteristics, which set them apart from similar phenomena elsewhere in the world. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include streetscape, reserve, abandoned town site, market place, boundary feature, subdivision pattern.



**Tenterfield's second power house (1930) replaced the original electricity supply building (1917). Generation of power from this building ceased in 1970 when Tenterfield started to draw electricity from the state grid.**

## Chapter 4: Making a Living (LHT)

### *Developing Local, Regional and National Economies* (AHT)

Industry (SHT)

Technology (SHT)

### *Educating* (AHT)

Education (SHT)

### *Working* (AHT)

Labour (SHT)

### *Governing* (AHT)

Welfare (SHT)

## INDUSTRY

Industry ranges in definition from the single hand workshop producing items individually to satisfy a specific order to highly mechanised plants turning out large quantities of goods. It is interesting to note that individual productions on a handcraft basis continue to survive and even flourish alongside more highly mechanised production.

For the Aboriginals, industry was limited to handcraft production of basic implements and tools, often for personal use. For the Jukembal people around Tenterfield, the most prized thing to come out of new European manufacturing was the steel axe and perhaps glass which could be made into very sharp tools.

The earliest industries in the Tenterfield Shire came in response to the need to process agricultural and pastoral products, both for local consumption and for sale to other areas. It included manufactories and processing works such as flour mills, abattoirs, boiling down plants, freezing works, tanneries, and woollscours. Apart from remnants of physical structures there is little remaining evidence of these industries such as Riverstone Meatworks at Tenterfield (1939-1981), Andersons Meat works at Wallangarra (1937-1981) and the freezing works (circa 1950's) on Railway Avenue.

Bakers and cordial makers were early arrivals on the industry scene and pioneered the simple processing of local and imported raw materials. With the population growth came a local building trade as well as some production for other areas based on the development of brickworks or timber mills.

Mobile bush sawmills cut saleable timber close to where it had grown. Brickworks were equally mobile. Often modest affairs, the works burned bricks in open clamps. Other brickmakers were mobile following railway lines and supplying the needs of the construction gangs. Many of the brick bridges and culverts along the railway line from Deepwater to Wallangarra were produced locally in pits opened up by the contractor or his suppliers. Many closed after completion of the railway line because there was no demand for a local market.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Industry provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme that recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny



of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities relating to the manufacture, production and distribution of goods.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include meatworks building, workshop, depot, timber mill, quarry, blacksmith shop, kiln, factory office, company records.

### **TECHNOLOGY**

Technology is about new techniques for being more efficient, more economical or bringing about an end result previously not thought possible. It is often applied to innovation to achieve a desired physical output.

Aboriginals applied technologies to tool making as a means of their survival especially by the Jukembal people when facing limited availability of wood, stone or animal products around Tenterfield in the pre-colonial days.

Technology encompasses the many sophisticated mechanised processes of modern day but can be equally applied to such simple innovations of its time such as stirring the pot so that jam will not burn.

As such, this theme applies to the application of the full range of hand-based and machine-assisted technologies which have been utilised, such as the burning bricks in open fired kilns, to the sluicing operations for gold and the application of freezing technology in meat production. Perhaps the best examples of evolving technology are within the Tenterfield Historical Society's collection at Centenary Cottage and likewise at the Pioneer Cottage at Urbenville.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Technology provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme that recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities and processes associated with the knowledge or use of mechanical arts and applied sciences.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include telegraph equipment, domestic appliances, museum collection, office equipment.

## **EDUCATION**

From early colonial settlement, teaching and learning were looked upon as the ticket to employment in secondary industries, building, the professions, transport and government. To secure this opportunity communities worked to provide some facilities but eventually the Government took an active role to ensure that all children, irrespective of their local resources, had some form of opportunity.

In pre-colonial days, the Aboriginals were taught by verbal interaction mostly focused on clan or related groups. Learning and the dreamtime stories were handed down through generations.

The early colonists provided their children with rudimentary home schooling in the 'three R's', sometimes with the help of a governess. The establishment of the public school system in 1848 resulted in several National Schools opening but it was not until the gold rush period that the Tenterfield National School opened in September 1864 with a simple, secular curriculum. The legislation also permitted religious groups to establish Denominational Schools and the first Catholic school in Tenterfield was established in 1869.

Reform of the government educational framework occurred in 1866, which united all education under one board. It also allowed a wider network of schools to be created, with the Provisional School being added as a medium for public education. The Provisional School was much more poorly endowed than the National School, with parents rather than the government providing buildings and furniture, and teachers of a lower standard than those in the National Schools. Provisional schools sprung around the Tenterfield Shire from the early 1880's reaching some remote areas. A number of private schools operated in Tenterfield at various times even prior to the first National School.

The one-teacher school in the bush began with the introduction of a government education system in 1848 but has all but disappeared under the growth of the large staffed centralised schools. With greater urbanization and improvements in roads and transport in the 1950's, came the final death knell for more than 50 one-teacher schools that had operated for various periods around the Tenterfield Shire.

Both the national historical theme Educating and the state theme Education provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme by recognising that every society educates its young. While European education places a great emphasis on the formal schooling system, education encompasses much more. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with formal and informal teaching and learning by both children and adults.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include school, school of arts, playground, sportsfield, library, physical evidence of academic achievement.

## **LABOUR**

For the Aboriginals, daily work chores centred mainly on family orientated food-gathering methods and patterns. For a few hours work a day, they could obtain enough food to sustain them. Indeed, for the Jukembal people in pre-colonial days, it involved fewer hours of exertion than white Europeans needed to coax their crops from the reluctant soil, or to manage their roving herds of livestock.

Today's labour within the Tenterfield Shire ranges from professional occupations through to commercial activities with their own special forms of knowledge and expertise, notably in small business through to the skilled, semi-skilled and unskilled. Most early workers were involved in pastoral and agricultural labour. Often regarded as 'unskilled labour', occupations like horse breaking, droving and general farm hand had special knowledge requirements. Shearing sheds, workers' barracks, stockyards, woollscours are all associated with this range of activity.

In the early days of settlement within the Tenterfield Shire, the self-employed were important as innkeepers or owners of a small business, and they provided many of the early services and retail outlets. Equally important as a self-employed individual was the miner, who sought his fortune on the basis of his own and his mate's efforts.

Unemployment relief work was not an invention of the twentieth century but was being used in the nineteenth century to abate the ill effects of unemployment. During the 1890s, the unemployed were put to work at a variety of public projects including mining.

Ethnic labour had long been an important element of working in the Tenterfield Shire. An influx of Chinese to the goldfields of the 1860's, fuelled racial tensions. While the Chinese formed their own unions and went on strike for the same reason as the Europeans, racial prejudices prevented any joint actions. During World War Two, the use of Italian prisoners of war as farm labour accustomed many rural families to a less exclusive racial mix. In post-war years, many Europeans migrated to Australia. They made up a large sized contingent of workers, some of them ex-Italian POWs, others Displaced Persons from eastern Europe.

Both the national historical theme Working and the state theme Labour provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme which recognises that although a lot of what we call work is related to the economy, most of it is not undertaken for profit. A great deal of the work done in the home is neither paid nor counted as part of the national economy. Some of the most interesting recent social history written about Australia concerns work and workplaces. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities relating to work practices and labour both organised and unorganised.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include strike site, servants quarters, kitchen, shearing shed.

### **WELFARE**

In pre-colonial days, care of the sick, aged, orphaned or decrepit was the responsibility of the whole Aboriginal group and not left to a few individuals. After colonisation, philanthropic organisations alleviated local distress. Catholic relief organisations, and the Salvation Army were bodies, which undertook some care and provided some assistance. Wealthy benefactors made donations which created benevolent institutions such as the Thomas Walker wing of Tenterfield's Prince Albert Memorial Hospital.

An Old Age Pension was introduced by the NSW government in August 1901. It lessened the need for the aged poor to enter asylums. The aged were allowed to live independently out of institutions. It was a major influence on reducing calls upon the government for institutional care and increased the number of aged people able to live within the community.

Several generous benefactors contributed individually along with strong community fund raising efforts towards funding Shaleston Court retirement units, Millrace Hostel and Haddington Nursing Home. Each establishment stands as a symbol of Tenterfield's strong sense of community in its determination to care for its aged.

Both the national historical theme Governing and the state theme Welfare provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme which is as much about self-government as it is about being governed. It includes all the business of politics, including hostility to acts of government. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities and processes associated with the provision of social services by the state or philanthropic organisations.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include public housing, employment agency, retirement home.



**Bricks in the foundations of the Bluff River railway bridge were produced locally in pits thus creating an early aspect of industry as the railway line pushed north towards the border.**

## Chapter 5: Housing the People

*Building Settlements Towns and Cities* (AHT)

Accommodation (SHT)

*Developing Australia's Cultural Life* (AHT)

Domestic Life (SHT)

### ACCOMMODATION

The earliest settlers of the district did not place great emphasis on accommodation apart from the most basic. Many of them learned how to construct shelter from bush materials learning from the Jukembal people, who had been housing themselves for centuries in the area before white Europeans arrived. The stripping of bark from trees for walls or roofing was not a European skill, but one developed by the Aboriginals.

Squatters and selectors paid little attention to comfort when establishing their first shelter from the vagaries of the weather. They had very little interest in building better accommodation often on land to which they had no secure title.

The early settlers were far more concerned with getting their land into production than what was mostly rough and temporary accommodation.

Later, machine sawn timber and sheets of corrugated iron, imported from overseas gave them a more reliable material. Across the Tenterfield Shire miners and settlers occupied various sites, some of which were later abandoned. The ruins of structures mark many of these sites as evidence of a new wave of people into the district.

Squatters' homesteads were usually larger than those of other settlers. Often the homestead was set in the midst of what were almost small villages with houses for some of the key staff, barracks to house seasonal workers, barns and sheds to house produce and equipment. Some even had their own production facilities such as butcheries and bakeries. Tangible evidence of these types of homesteads exist at both Tenterfield Station and Bolivia Station.

In the towns, there were a few larger houses erected by the social elect of the community. These were often large and imposing residences, preferably of brick or stone with lavish applied decoration. Such houses provide evidence of the role of this social elite and make plain their social and political power. Examples of these include "Stannum", "Deloraine", "Claremont" and "Stretford" in Tenterfield.

Of equal significance are small cottages occupied by the majority of people. Among these currently listed on the Shire's LEP are terrace house at 126 Logan Street, cottage at 149 Logan Street, house at 126 Logan Street and cottages at 92 and 94 Wood Street.

Work based communities were evident in places such as farms where accommodation for shearers, fencers, and other staff was provided. The shearing shed, shearers' quarters and the homestead were often the most fundamental

accommodation elements on many properties, not to mention, a host of other general and special purpose buildings for housing machinery, equipment, tools, farming inputs and needs as well as livestock. Examples of farm accommodation within the Tenterfield Shire include “Arydrie” and “Cooredulla” on the Bruxner Highway and “Calderwood Glen” at Tooloom.

Small shopkeepers often lived above their shop or behind it. Bank managers’ accommodation was generally behind or above the stately “shop” in front such as the four chief bank buildings in Tenterfield’s central business area. Hospital staff, in particular, nurses also lived at or near their workplace. Buildings remain in tact at Tenterfield’s PAM Hospital as a reminder of past staff housing arrangements.

Another category which has many similarities to these work-based places of residence were the institutional communities such as religious convents. The Convent of St Joseph remains in tact in Scott Street while some foundation remnants are still evident on the site of the original Convent in Miles Street.

Workers’ camps followed railway lines as they were constructed, to thrive for a few years and then to disappear as the work moved on. Gold miners were equally likely to create temporary townships, which boomed for a while and then disappeared. Travellers, despite, their complaints, were really well catered for. Inns, some of them offering accommodation as well as liquor, were some of the earliest businesses in every locality. The post-1950s boom in the provision of motel style accommodation is well represented with Tenterfield possessing several. Caravan parks cater for a similar need.

The manufacture of building materials also commenced. Initially, it was largely timber, some of which was locally produced, as were stone and bricks. However, much of the building material available came from beyond the area. In rural areas, the initial emphasis on timber was replaced as machine made materials became available with corrugated iron and later with fibro-cement.

Vernacular building styles and the use of local materials gave the Shire’s housing a character, which defined its local origins as well as the ethnic origins of the original house builder. Building in timber was common, and included the hand adzed slabs seen on some farm buildings. Equally notable was the use of large section sawn slabs used as vertical exterior cladding in a number of cottages in Tenterfield.

Both the national historical theme Building Settlements, Towns and Cities and the state theme Accommodation provide complimentary frameworks for the local theme Housing the People. It envelopes the national theme that recognises that although many people came to Australia in search of personal gain, they realised the need to co-operate in the building of safe, pleasant urban environments. Australian urbanisation and suburbanisation have special characteristics, which set them apart from similar phenomena elsewhere in the world. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the provision of accommodation and types of accommodation. It does not include architectural styles which are part of the Creative Endeavour state theme.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include semi-detached house, hostel, bungalow, shack, mansion, homestead, cottage and house site (archaeological).

### **DOMESTIC LIFE**

Except for specific gender or age based activities, the Aboriginals lived, worked, played and slept in kinship groups. On the other hand, early European settlement living arrangements were largely masculine in the period before men were joined by women as they moved deeper into the continent.

The early shepherd or stockman who tended the sheep or cattle of the early squatters were mostly housed in small huts. As free settlement proceeded, family centred domestic arrangements became more common. The entry of women into the region was a key influence of the evolution of the domestic environment. Men worked and went into the wider world to battle for the family's prosperity, whilst women managed the domestic sphere, ensuring that it was a haven from the troubled world outside. The ideology of "separate spheres" exerted its influence on all classes in society but was most effectively implemented by the wealthy.

The domestic skills of the publican's wife were an essential element in transforming the pub for drinking into the hotel providing accommodation for travellers. Farmer's wives were also a part of the family economy and domestic work was only one of their many responsibilities.

A more child centred lifestyle of the twentieth century resulted in further evolution of domestic arrangements. More emphasis was placed on open space, and an absence of clutter and the creation of specialised rooms for children.

Worker accommodation for those employed in isolated locations often utilised various forms of barrack accommodation. One variation was railway barracks, which mushroomed in many places including Tenterfield when the railway reached town in 1886.

Whilst ethnic difference is often noted in the construction or usage of different buildings, it is in the domestic sphere that the differences are most acutely displayed. The business interior of Tenterfield's cafés was heavily influenced by its chrome and glass surfaces all in the latest Art Deco style. It was a marked contrast to the rear of the shop where the family lived, with images of the homeland and religious icons denoting their adherence to traditional mores of Greek custom. Another example was the religious imagery of the Roman Catholic house which was quite different to that of the Chinese.

Another integral element of domestic life was the growing of food in back gardens whilst the front was for display purposes. Personal preferences dictated variations in planting and layout as much as family needs. Garden edging in specially produced ceramic tiles, bricks, or found stone or beer bottles gave a particular character to the individual garden.

Both the national historical theme Developing Australia's Cultural Life and the state theme Domestic Life provide complimentary frameworks for the local theme Housing the People. It envelopes the national theme concludes that Australians are more likely to express their sense of identity in terms of a way of life rather than allegiance to an abstract patriotic ideal. One of the achievements of this society has been the creation of a rich existence away from the workplace. While some of the activities encompassed in this theme are pursued for profit – horse racing and cinema, for instance – their reason for being is the sheer enjoyment of spectators. While many people could not pursue careers in art, literature, science, entertainment or the church without being paid, those activities do not fit easily into the categories of economy or workplace. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with creating maintaining, living in and working around houses or institutions.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include kitchen furniture, bed, clothing, garden tools, shed, arrangement of interior rooms, pet grave, barrack, kitchen garden.



**Work based communities sprang up along the newly built Great Northern Railway line as it moved north to Tenterfield in the mid-1880's. Railway fettler Peter Malcolm and his wife Mary built their home close to the platform at Bungulla from where Mrs Malcolm operated a post office and attended the nearby railway gates.**



## Chapter 6: Servicing the Population (LHT)

### *Developing Local Regional and National Economies (AHT)*

Commerce (SHT)

Events (SHT)

Health (SHT)

Utilities (SHT)

### *Developing Australia's Cultural Life (AHT)*

Religion (SHT)

## **COMMERCE**

Most economic systems are based upon the buying, selling and exchange of goods. Pre-colonial Aboriginal systems of exchange did not involve cash. The arrival of white men to the Tenterfield district brought a host of new and desirable goods for the Jukemba people, ranging from the highly prized steel axe to the equally desirable bottle of grog.

Early commerce within the Tenterfield Shire seems to have revolved mainly around local retailing, especially in the form of inn keeping and shopkeeping. Some of these became the places where courts first met, inquests were held, and post offices were established. They were also places where money could be placed in the safekeeping of the proprietor by nearby residents or itinerant workers in the absence of an accessible bank.

As settlements emerged and grew, a much greater range of commercial facilities sprang up alongside the original general store and included inns, bakers, drapers, butchers and a host of other specialised small retailers. An internal hierarchy of businesses soon emerged. There was often a higher-class hotel catering to middle class and professional travellers and a few rougher establishments much the domain of the rough bush worker.

The grocers of the town might range from prominent retailers in the centre of town commanding key positions attracting all passing trade, ranging down to those on the “wrong” end of town, marginal men or women making at best a marginal income from the lower end of the trade.

Some retailers merge into artisans or skilled workers, making and selling specialised goods. These included such specialised trades, as harnessmakers, pastry cooks, blacksmiths, saddlers, and stonemasons. Tangible evidence of two specialised trades, namely blacksmithing and saddle making remain on Tenterfield's High Street with the Tenterfield Saddlery (formerly the AJS Bank) and Grogan's Blacksmith Shop.

Although commercial activity in Tenterfield has been largely dominated by local retailing, there have been large-scale retailers with a regional or sub-regional “pull”. Among the retailers with a large “pull” was the firm of Gissing & Rutherford, Reid's Melbourne House and Roper & Walker. They exerted an influence over a wider area of the Shire.

People seeking more sophisticated goods, or eager to compare and contrast the variety of goods on offer have needed to focus on towns with a regional influence such as Lismore, Toowoomba, Tamworth and even the capital cities of Sydney and Brisbane where comparison shopping is possible.

The hierarchies, had developed in the nineteenth century, were further enhanced in the twentieth century by the motor car. As the main regional towns and cities became even more accessible, Tenterfield was increasingly left with general retailing services rather than stores offering a wide range of many types of goods. Today, one can buy groceries in Tenterfield but anyone seeking a department store, or larger scale discount store, such as Big W or K-Mart, needs to go to the larger regional towns or cities.

Banking has been prominent for the links it established beyond the Shire. Financial networks supporting the pastoral and agricultural industries have been important, especially in times of hardship, and are reflected in the number and distribution of bank chambers throughout the Shire. Even the smallest centers, like Wallangarra and Urbenville had banking outlets. With the increasing amalgamation of banks the number of banking outlets declined catastrophically.

Some specialised retailing emerged catering for tourists. Hotel and boarding house accommodation has been commercially important across the Shire, partially as a service to travellers but also to tourists. Tenterfield's oldest hotel is the Royal on High Street was established in 1849 and remains fully operational today.

The emergence of the supermarket style business by Tenterfield's independent grocer Arthur Sellars in the 1950's set the scene to satisfy the community's needs. The family owned independent supermarkets remain in Tenterfield offering their range of groceries and foodstuffs, though in some cases, their position may seem tenuous.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Commerce provide complimentary frameworks for the local theme Servicing the Population. It envelopes the national theme which recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities relating to buying, selling and exchanging goods and services.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include bank, shop, inn, market place, customs house, trade routes, Aboriginal ration/blanket distribution points.

## EVENTS

Special events signal the achievement of significant milestones. The Aboriginals' ceremonies marked the coming of age of boys and girls, as well as important occurrences, such as birth and death and heralding the harvest of seasonally available foodstuffs. A key event for the Jukembal people was the corroboree where the elder men took up their positions within a circle of fires and the younger danced around in a circle outside of the fire. The dancers worked themselves up into a state of great excitement.

One of the most important events in the Tenterfield Shire has been the annual show, dating back to 1877. It continues to draw people of the district into competition and permits farmers to learn of new developments and to assess various production methods. The importance of the annual show was recognised by the NSW government, which annually gazetted local show days as holidays for the surrounding district. Schoolteachers, in particular, were the public servants most directly affected, since on that day, they were permitted to close the school so pupils could attend the show.

Special ceremonial occasions emerged to recognise key events, well embedded in the public memory. It was the searing impact of the Anzac landing, which became so deeply entrenched in private memory. Anzac Day has become a major annual event across the Tenterfield Shire including the smaller communities of Wallangarra, Torrington, Drake and Urbenville.

Although lost to present day society, Tenterfield's Scottish tradition of the New Years Day Highland Gathering ran for more than a century and for a period included the Australian Pipe Band Championships attracting up to 17 bands from across the country.

More recently, specially focussed events have emerged as highlights in the annual calendar. Festivals celebrating Federation (Henry Parkes' Commemorative Dinner) and Oracles of the Bush (bush poetry) have become lifestyle events and a market place and a showcase for local specialities.

Deliberate attempts to create landmarks, mainly for tourist purposes has had an impact. Tenterfield was able to find a high enough point on Mt MacKenzie to which a road was built to create a lookout over the town. Other deliberately created landmarks include the Rotary weather rock in Rotary Park and Market Square in Clarence Street opposite "Deloraine".

Both the national historical theme Developing Local, Regional and National Economies and the state theme Events provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme which recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities and processes that mark the consequences of natural and cultural occurrences.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include monument, honour board, camp site, showgrounds, places of celebration.

## **HEALTH**

In pre-colonial days the Aboriginals health centred around ample food, physical prowess and resilience. They had conquered the microbes of their ecosystem and their isolation from most diseases had been a major contributing factor. In the early nineteenth century, White Europeans brought exotic diseases to which the Aboriginals had no immunity.

For most early settlers, health care meant home remedies or recourse to a range of patent medicines, but even early residents were fully aware of the need for professional medical care. If a doctor were genuinely needed, he would be fetched. In cases of less extreme emergency, the chemist might be the answer.

Hospitals were established, both public and private. Tenterfield's Prince Albert Memorial Hospital had its genesis in a public meeting called in 1862. Private hospitals such as Torquay in Bulwer Street also served the community at various times.

A most profound shift in medical care in the twentieth century was the shift of birth and death care from close family members within the peaceful and familiar surrounding of the home to care by professionals, in public or semi-public clinical environments.

Birth was initially an event handled by the family or neighbours and friends in the domestic home. It then shifted from the home to the maternity hospital, which was often privately run in larger houses by female maternity staff. Once maternity hospitals became less acceptable due to the opposition of professional medical opinion and higher standards of accreditation, birth shifted to the public hospital. There, it was increasingly handled by professional staff.

Similarly, death, a private event managed as best as one can manage, was traditionally handled at home. Subsequently, it became a matter for clinical management in the hospital. More recently, it has increasingly become an event associated with the aged care hostel or more commonly, with the nursing home.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Health provide complimentary frameworks for the local theme Servicing the Population. It envelopes the national theme which recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent

Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with preparing and providing medical assistance and/or promoting or maintaining the well being of humans.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include hospital, nurses quarters, ambulance, hospital therapy garden, pharmacy, medical consulting rooms.

## **UTILITIES**

A mobile lifestyle meant that the Aboriginals had little need for formal systems to supply necessities such as water or garbage disposal. Camps were positioned near water sources. Rubbish was disposed of nearby. The camp shifted to another location before the off-casts had time to become a danger to health.

Initially, there were no utility services when white Europeans settled the area. Water, the essential for all life, was obtained from readily available sources, later supplemented by above ground tanks and excavated wells even in the towns. The Tenterfield Municipal Council finally agreed to move in connection with a water supply for the town in 1927.

Electricity, on the other hand, became much more widely available. The initial Scheme opened with a local power house in 1917 and was not without opposition by those who thought electric light would soon fall by the roadside. From the 1950s onwards, electricity was extended to rural suppliers and has resulted in electric power being available to most rural consumers.

Sewerage was largely a matter for private arrangements. In rural areas, sewerage is still a matter of minding your own business. In Tenterfield the first public sewerage collection and disposal schemes were mainly pan collection systems, which were widely being inaugurated in the early twentieth century with laneway access to backyard lavatories. The Municipal Council undertook the establishment of a full sewerage scheme in 1957.

Both the national historical theme Developing Local, Regional and National Economies and the state theme Utilities provide complimentary frameworks for the local theme Servicing the Population. It envelopes the national theme which recognises that while Geoffrey Blainey conceived of Australian history as dominated by the 'tyranny of distance' this concept is alien to indigenous Australians. Eighteenth and nineteenth century developments in technology making it possible to link the continent to distant marketplaces, and be an incentive for almost every expedition by the first European explorers in search of valuable resources. Much subsequent Australian history has revolved around the search for a staple on which to base regional economic development. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the provision of services, especially on a community basis.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include powerhouse, garbage dump, bridge, culvert, reservoir, dam, radio tower.

## **RELIGION**

Aboriginal systems of belief did not separate secular and religious matters. They were closely interwoven into all aspects of life. The new white settlers were adept at keeping the two in separate compartments. Some of these new settlers were deeply religious and all that they did was infused by a deep religious sensibility. For the bulk of settlers, though, religion was a matter for dealing with at an appropriate time.

The white man did not bring a unified religious outlook to the Tenterfield Shire. There were deep divisions of belief, most particularly between the Roman Catholics and the Protestant faiths. The division was most pronounced in the general cemeteries across the Shire where each denomination cared for its own section.

The first to administer Church of England rites in Tenterfield was the Rev. S Hungerford from Armidale between 1854 and 1858 with the first Church having been built in 1860. Roman Catholicism followed with visiting priests Monsignor Lynch and Dean O'Sullivan first conducting services in Sullivan's Tenterfield Hotel.

The came the Methodist Church in 1864, the Presbyterian Church in 1882 and the Salvation Army in 1887. In more recent years came the Seventh Day Adventist Church in 1948 and the Assemblies of God in 1984. Several significant church buildings exist within the Tenterfield Shire and include St. Mary's Church (Tenterfield), St. Stephen's Church (Tenterfield), the Uniting Church (Urbenville), St. Peter's Church (Drake) and St. Joseph's Church (Urbenville).

Both the national historical theme Developing Australia's Cultural Life and the state theme Religion provide complimentary frameworks for the local theme Servicing the Population. It envelopes the national theme recognising that Australians are more likely to express their sense of identity in terms of a way of life rather than allegiance to an abstract patriotic ideal. One of the achievements of this society has been the creation of a rich existence away from the workplace. While some of the activities encompassed in this theme are pursued for profit – horse racing and cinema, for instance – their reason for being is the sheer enjoyment of spectators While many people could not pursue careers in art, literature, science, entertainment or the church without being paid, those activities do not fit easily into the categories of economy or workplace. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with particular systems of faith and worship.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include church, convent, vicarage, presbytery, manse, hall, graveyard, monument, burial ground.

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## Chapter 7: Evolving Community (LHT)

### ***Peopling Australia*** (AHT)

Ethnic Influences (SHT)

Migration (SHT)

### ***Governing*** (AHT)

Defence (SHT)

Government and Administration (SHT)

Law and Order (SHT)

### ***Developing Australia's Cultural Life*** (AHT)

Creative Endeavour (SHT)

Leisure (SHT)

Social Institutions (SHT)

Sport (SHT)

### ***Marking the Phases of Life*** (AHT)

Birth and Death (SHT)

Persons (SHT)

## **ETHNIC INFLUENCES**

Ethnic and cultural difference initially was sharply distinguished by the contrast between European settlers and the Aboriginal inhabitants. The first century of European settlement in Australia saw the country's greatest resistance to inter-action between two very different cultures. The ethnic influence brought about by migration at a later time was to have a much smoother transition amid less diverse differences.

Confounded expectations, culture shock, conflicting national loyalties and a search for belonging are themes that emerged in the late 19<sup>th</sup> and 20<sup>th</sup> centuries as the Tenterfield Shire became the home to several shared cultural traditions, and to exchanges between such traditions. It is perhaps the cultural traditions and ethnicity derived from England that is the most pervasive and, because of its naturalisation, the most difficult to see.

Place names such as Tenterfield and Drake typify the English influence. Yet, although the English like to think they represent all of Britain, the Scots, Welsh, and Irish form distinct sub-cultures. Each group is well represented. In some localities their presence has created a recognisable local style such that of the Scottish Presbyterian influence in Tenterfield where Highland Gatherings were an annual ritual for generations.

For the German people, the first part of the 19<sup>th</sup> century was a turbulent time as their political, social and economic conditions created great disenchantment. Meanwhile Australia was in desperate need of new settlers and so began the first wave of German settlers. Many came to Tenterfield as shepherds and soon were prominent in a variety of farming enterprises.

Influences closer to Australia were mainly Chinese, still evident in many old mine sites and memories of Chinese market gardens and hawkers. They were also prominent

as retailers and left a legacy of buildings associated with their businesses such as Tenterfield's Sun Sun & Co and Hop Sing buildings in the central business area.

Twentieth century ethnic influences can be understood in the tobacco farm and vineyard practices of the Italian, Spanish and some other European nationalities, especially to the west of Tenterfield. Yet, they were not the only Europeans to have an impact. A network of Europeans stretched across the district. Many went into retailing. The Greeks made their mark as café proprietors and they were the first to bring innovations in service and presentation such as the milk bar, which was highly popular from the 1930s onwards.

More recent ethnic influences have come as part of the great post war migration of refugees and displaced peoples in the 1950s and 60s. All of these ethnicities have helped build a sense of Tenterfield Shire identity.

Both the national historical theme Peopling Australia and the state theme Ethnic Influences provide complimentary frameworks for the local theme Evolving Community. It envelops the national theme by recognising the pre-colonial occupations of Indigenous people, as well as the ongoing history of human occupation from diverse areas. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with common cultural traditions and peoples of shared descent and with exchanges between such traditions and peoples.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include Chinese store, Greek café, tobacco barn, place or object that exhibits an identifiable ethnic background.

## **MIGRATION**

The movement and resettlement of peoples within the Tenterfield Shire reflects the broader movement of people across NSW since the early nineteenth century. Generally, people moved from Sydney into the bush during the nineteenth and early twentieth centuries, motivated by the availability of alluvial gold, cheap farm land and later the philosophies of the need for 'closer settlement'.

Here, they came up against the Aboriginals who were coming to grips with the presence of lighter skinned people, principally from Britain, but also from other parts of Europe and Asia. Chain migration was an important factor, as one member of the family came first, set up a base and then sent for other members of the clan.

Another wave of migration occurred with the seasons. As different tasks were undertaken in the agricultural year, such as shearing, planting and harvesting, seasonal workers arrived to offer their labour to assist with the work. Usually, they were unskilled. Many of them were non-British, since that was the only work available to them. Accommodation for them was provided on many rural properties.

The movement of people into the region had several results besides increased population, such as the resistance by Aboriginal communities to being relocated to make way for newcomers, and the creation of refugee Aboriginal communities on



missions and reserves. These began to be established from the 1890's to contain and control Aboriginal refugees, and to create a stable pool of labour. During the early to mid twentieth century the removal of children of Aboriginal and non Aboriginal parents was widespread, with many being taken to homes beyond the region.

On the eastern escarpment of the Tenterfield Shire, a Mission was created on the outskirts of the village of Tabulam, creating a landscape of segregation. A lack of public services, lack of opportunities, control by unsympathetic authorities and general poverty made life harsh and at times distressing. However, it did provide a space for families to stay together and allowed some sense of identity to be fostered among the displaced.

The Bundjalung community demonstrated a resilience that fuelled the current cultural renaissance beginning in the 1970s and 1980s following the abandonment of segregationist policies by the NSW and Commonwealth governments.

Tenterfield, like many other towns along the tablelands, have resident Bundjalung and Kamilaroi communities and great efforts are being made within these communities to overcome many of the legacies of the past as they continue to adapt and grow.

Two specialised migrations of the twentieth century that left their mark on the district were the emigration of orphaned or economically deprived children from Britain and the settlement of displaced persons from war-torn Europe.

More recently, the story of migration within the Shire has centred on the movement of people from farms and villages into Tenterfield while others have migrated to larger regional or state capital cities.

Both the national historical theme Peopling Australia and the state theme Migration provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme by recognising the pre-colonial occupations of Indigenous people, as well as the ongoing history of human occupation from diverse areas.

*(Australian Historic Themes, AHC, Canberra 2001)*

The state theme is embraced by examining activities and processes associated with the re-settling of people from one place to another (international, interstate, intrastate) and the impact of such movement.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include customs office, border crossing, Aboriginal mission, works based on migrant labour.

## **DEFENCE**

Periodic raids and warfare between rival Aboriginal groups appeared to have occurred over the centuries. Their warfare had been, at times, necessary for defence which was heightened with the arrival of the white man upsetting the balance between the groups and their relationships with their feeding grounds. Overturning the original order heightened conflict between black and white and black against black.

Volunteer defence units were formed in Tenterfield from 1885, the time of the formation of a unit of the Australian Light Horse. This has left a legacy of drill halls and rifle ranges across the district, all of them built to cater for the militia on which the colony initially pinned its defence hopes in the later nineteenth century. Tenterfield was a major recruiting centre for cavalry units with many noted cavalymen of the AIF having been recruited here.

During World War 11, Tenterfield became a centre for large military encampments for infantry training. The units were spread over nine separate camps with a total capacity of 9000. Various aspects of wartime defence policy with the so-called Brisbane Line finds a place in Tenterfield's history with the suggestion that a concentration of military effect was created along a line from Brisbane to Melbourne (roughly north-east of Tenterfield)- a defence line allegedly drawn to allow much of northern Australia to be surrendered in the event of an overland invasion. Evidence of tank traps remain close to the controversial Brisbane Line at London Bridge.

Both the national historical theme Governing and the state theme Defence provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme which is as much about self-government as it is about being governed. It includes all the business of politics, including hostility to acts of government.

*(Australian Historic Themes, AHC, Canberra 2001)*

The state theme is embraced by examining activities relating to defending places from hostile takeover or occupation.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include military maps and documents, army practice grounds, world war 11 camp site, tank trap, massacre site, air raid shelter, drill hall.

## **GOVERNMENT AND ADMINISTRATION**

The white European settlers' view of "tribes" with "chiefs" in the analyses of Aboriginal society, simply did not recognise the exact status and power within the Aboriginal society. Anthropologist, Rollie Paine concluded that the Jukembal people who inhabited the Tenterfield district could not correctly be referred to as a tribe but rather a collection of 'clans' with smaller political organizations of several 'family-man' groups.

Colonial government and administration initially flowed downwards from the body of the Governor, a vice-regal personage, appointed by the Crown in Britain to administer the colony, on a semi-military basis.

District Councils were set up as an initial experiment in local government but the colonial government continued to manage the area and to provide most of the services. The central administration was accessible through the legal network set up to manage the colony.

Before any form of government was established in the Tenterfield district, the

courthouse served as administrative centre, with the magistrates sitting in combined session acted as a de facto form of government, communicating the district's needs to the central administration in Sydney.

The granting of self-government to New South Wales in 1856, considerably lessened the power of the Governor and gave political power to the colonists but it had little impact at Tenterfield until the Local Government Act of 1858 made way for the incorporation of Tenterfield Municipality in 1872. Much of the surrounding rural area remained unincorporated until 7 March 1906, when the State Government created shires, ensuring that it divested itself of the care and upkeep of many roads and bridges across the state.

The Federation of the Australian colonies in 1901 was a process achieved by the efforts of many. Tenterfield was one centre with a strong interest in Federation after the then Premier Sir Henry Parkes made his federation call to the people in the Tenterfield School of Arts on October 24, 1889.

Both the national historical theme Governing and the state theme Government and Administration provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme that is as much about self-government as it is about being governed. It includes all the business of politics, including hostility to acts of government. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the governance of local areas, regions, the state and the nation and the administration of public programs-both principled and corrupt.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include council chamber, departmental office, symbols of the Crown, ballot box, mayoral regalia, site of key event (eg federation, royal visit).

## **LAW AND ORDER**

The idea of a policeman may have been foreign to Aboriginals but the concept of law and order was not. All of Aboriginal life was governed by a set of practices, based more on a cosmological view of existence rather than from a legal perspective. They kept law and order in accordance to customs that included sanctions, prohibition and punishments in relation to the seriousness of the offence.

Under the jurisdiction of the new colony, law and order was more formal. Courts of Petty Sessions were established holding its first Tenterfield sessions in November, 1947.

The Court of Petty Sessions set the scene for Tenterfield to become an administrative centre and subsequently influential in promoting the town's formation. The bulk of cases heard in the early courts were matters of civil law rather than criminal law. Once commerce started in the district, the Court was called upon to deal with the usual range of disputes. Tenterfield soon possessed a "legal precinct" with courthouse, police station and lock-up all on the one block of land.

Early colonial society led to lawlessness which was further encouraged as the golden wealth was won from the ground from the 1860's. Outbreaks of bushranging gave the police ample scope to show their skill, or otherwise. Stories of hold-ups in the Tenterfield district are well documented most referring to Thunderbolt (Fred Ward) and the Wilson Gang.

Both the national historical theme Governing and the state theme Law and Order provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme that is as much about self-government as it is about being governed. It includes all the business of politics, including hostility to acts of government. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with maintaining and implementing criminal and civil law and legal processes.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include courthouse, police station, legal document, gaol.

### **CREATIVE ENDEAVOUR**

There are no formal boundaries to creativity with the professional (be it architect, theatre performer etc) seeing creativity as a foundation for their life's calling while the amateur simply derives pleasure from their efforts. Such a division of thought was not recognized by the Aboriginals to whom creativity could be applied where appropriate, be it a cultural practice or a more formal application.

Architectural professionals who have made their mark on the Tenterfield Shire are varied and include the government architects such as James Barnett and Cobden Parkes. A number of significant literary figures have associated with the district albeit more of a transient relationship. These include poet, A. B. (Banjo) Paterson and writer Ion Idriess.

Artists have had an impact on the Tenterfield Shire for their creative endeavours. These include early colonial painters, Conrad Martens and Joseph Backler. Domestic and amateur crafts have also been well represented in works around the Tenterfield Shire.

Both the national historical theme Developing Australia's Cultural Life and the state theme Creative Endeavour provide complimentary frameworks for the local theme Making a Living. It envelopes the national theme which accepts that Australians are more likely to express their sense of identity in terms of a way of life rather than allegiance to an abstract patriotic ideal. One of the achievements of this society has been the creation of a rich existence away from the workplace. While some of the activities encompassed in this theme are pursued for profit – horse racing and cinema, for instance – their reason for being is the sheer enjoyment of spectators. While many people could not pursue careers in art, literature, science, entertainment or the church without being paid, those activities do not fit easily into the categories of economy or workplace. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include manuscripts bandstand, concert hall, rotunda, library, public hall, cinema, sculpture, public garden.

### **LEISURE**

Not being active in competitive sport does not lessen the pleasure of many who simply enjoy sport for leisure. Others find enjoyment in watching sport or a cultural performance or by indulging in a hobby.

Leisure for the Aboriginals was bound up with cultural practices, marking certain milestones, as well as regular participation in group activities, such as corroborees. Play for children was often a simple activity which fostered hand-eye co-ordination, developed the body and gave pleasure. Soon, however, it became increasingly like training for subsistence, moving along a continuum from play towards food gathering, and the honing of essential skills.

There are many examples of leisure pursuits within the Tenterfield Shire including bushwalking or simply walking in the town park or going bowling. The invention of the bicycle led to a craze for bicycling often for the simple pleasure of riding free.

For early settlers, reading was most likely the more common leisure activity. Securing books was mostly difficult especially in remote areas. However with the advent of the Tenterfield School of Arts in the 1860's and later the council library, the thirst for books was quenched.

Cultural performances took place in Schools of Arts or halls with bands being very popular among workers and the lower middle class. In Tenterfield, both the Brass Band and the Caledonian Pipe Band made regular public appearance for generations. In the years of no pre-recorded music, the bands were the only way in which most people could experience music. These bands gave young men an outlet for their energies and it was for them that the band halls and a park rotunda were erected. The Salvation Army took up the band as one of the elements of their street preaching.

Cinema emerged as a major form of entertainment in the early twentieth century, initially through the efforts of travelling movie man and then by the creation of an open air cinema, even in Tenterfield's cooler alpine climate. It soon gave way to purpose built cinemas both private and community based.

The arrival of radio broadcasting from the 1920s onwards provided a new entertainment medium. It was followed by television from the 1950s onwards and then by other forms of electronic entertainment, such as video and DVD. Tenterfield's community radio station was set up in the early 1980's.

Individual hobbies remain the favoured pursuits of some people, mostly creating a moveable collection, sometimes of heritage value, rather than a built object.

Nevertheless, there are many places where such enthusiasts meet to display and swap, such as halls and showgrounds.

Both the national historical theme Developing Australia's Cultural Life and the state theme Leisure provide complimentary frameworks for the local theme Evolving Community. It envelops the national theme that accepts that Australians are more likely to express their sense of identity in terms of a way of life rather than allegiance to an abstract patriotic ideal. One of the achievements of this society has been the creation of a rich existence away from the workplace. While some of the activities encompassed in this theme are pursued for profit – horse racing and cinema, for instance – their reason for being is the sheer enjoyment of spectators. While many people could not pursue careers in art, literature, science, entertainment or the church without being paid, those activities do not fit easily into the categories of economy or workplace. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining activities relating to recreation and relaxation.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include rail carriage, dance hall, swimming pool, park, clubhouse, common, bush walking track, picnic spot, swimming hole.

### **SOCIAL INSTITUTIONS**

Two broad categories define social institutions – those created to provide some mutual benefit for members and those created to service a common interest. Apart from their family and wider language group, the Aboriginals lacked formal institutions.

Before the establishment of some modest government social welfare in the early twentieth century, the individual or the family had to provide relief in time of crisis. To extend this safety net, people established mutual benefit societies, to provide aid in time of sickness, injury, unemployment or old age. Societies such as the Masonic Lodge and the Oddfellows included Tenterfield in their network and built their own halls.

It was a concern for self-improvement that ignited the movement to establish Schools of Arts across the country. The movement was born in Tenterfield through the arrival of English businessmen anxious to share their experience of the movement back home. The Tenterfield School of Arts opened in 1865 as a pioneering institution of working class cultural activities and growing in significance to become a national icon and national memorial to one of the movements greatest advocates and 'Father of federation', Sir Henry Parkes.

During the twentieth century, other bodies emerged to cater for the thirst for self-improvement, through something other than schools. Adult Education, Technical College and historical societies to catalogue the folk history of the district and more specific history such as the railway, the School of Arts and Sir Henry Parkes and his push for Federation.

Progress Associations or hobby groups are also special interest groups but they have a

longer life than the single-issue bodies. The impact of such groups varies according to their aims. They have had a marked impact on the rural communities of Tenterfield Shire.

Both the Bowling Club and Golf Club were formed for specialist sporting groups but also provide social benefits to their community by sponsoring sporting clubs, social activities, and some welfare.

The Country Women's Association is a premier social institution in Tenterfield where it provides a host of support services, and comfort for women. The CWA buildings are important centres, which have been erected through the efforts of the local community putting their faith in a strong reliance upon self-help.

The scouting movement is also an important social institution with its halls and camp sites. The Boy Scout and Girl Guide movement has long part of the Tenterfield community picture with the first Troop of Boy Scouts formed in 1920.

Both the national historical theme Developing Australia's Cultural Life and the state theme Social Institutions provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme that recognises that Australians are more likely to express their sense of identity in terms of a way of life rather than allegiance to an abstract patriotic ideal. One of the achievements of this society has been the creation of a rich existence away from the workplace. While some of the activities encompassed in this theme are pursued for profit – horse racing and cinema, for instance – their reason for being is the sheer enjoyment of spectators. While many people could not pursue careers in art, literature, science, entertainment or the church without being paid, those activities do not fit easily into the categories of economy or workplace. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining of activities and organisational arrangements for the provision of social activities.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include School of Arts, public hall, museum, historical society collection, public library, community centre, Aboriginal hall, CWA hall, Scout hall

## **SPORT**

Pre-colonial day sport was very much a matter of tests of skill, strength and endurance which occupied the Aboriginals at certain times but rarely was it a structured activity.

Early settlers in the Tenterfield Shire brought their horses with them and their animals became the basis for one of the earliest and most popular sporting activities, whether a spontaneous race between workmen or specially organised race events which might occupy days. Most early races were undertaken on rough courses and as a result many a jockey was killed though falls.

Another popular activity was hunting, fishing and shooting whether it was a sport or vermin control was often uncertain. These pursuits still attracts many enthusiasts to the Tenterfield Shire rural area.

Increasing leisure brought the opportunity for regular sports activity, usually focused on the rubber or leather ball. Various forms of football evolved over time since the first game played in Tenterfield in 1875. Sports fields emerged, often just a flat cleared space, but by the twentieth century, the construction of such fields was a major part of municipal investment for leisure.

Tennis appeared to have started in Tenterfield about 1880 and private and semi-private courts sprung up around the town and district as the sports popularity grew. Many fine trophies have been won for this all-year-round game. Around the same time cricket arrived on the scene followed later by golf, hockey, bowls and in more recent years, basketball, netball and volleyball

Both the national historical theme Developing Australia's Cultural Life and the state theme Sport provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme that recognise that Australians are more likely to express their sense of identity in terms of a way of life rather than allegiance to an abstract patriotic ideal. One of the achievements of this society has been the creation of a rich existence away from the workplace. While some of the activities encompassed in this theme are pursued for profit – horse racing and cinema, for instance – their reason for being is the sheer enjoyment of spectators. While many people could not pursue careers in art, literature, science, entertainment or the church without being paid, those activities do not fit easily into the categories of economy or workplace. (*Australian Historic Themes*, AHC, Canberra 2001)

The state theme is embraced by examining aspects associated with organised recreational and health promotional activities.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include swimming pool, bowling green, golf course, sports fields, trophies, sporting equipment.

## **BIRTH AND DEATH**

Two of the physical certainties of human life are birth and death. They mark the beginning and the end of personal experience, but also mark points of both continuity and disruption within families and societies. The story of birth and death is also about traditional Aboriginal birthing places, the multiple baby deaths and miscarriages in an isolated settler family and the creation of memorials to remember lives given in defence of the land.

The term 'birth' involves not only giving birth, but also conception and contraception, the stages of pregnancy and ante-natal and post-natal care, and shades into death through miscarriage, termination and infant death.

Similarly, the term 'death' involves not only the point of dying, but also methods of death from accidental to murderous to natural, the disposal of the dead through funeral rituals and burial procedures, and the meanings of death as illustrated in memorials and graveyards.

Both the national historical theme Marking the Phases of Life and the state theme



Birth and Death provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme that although much of the experience of growing up and growing old does not readily relate to particular heritage sites, there are places that can illustrate this important theme. Most of the phases of life ... are universal experiences.

*(Australian Historic Themes, AHC, Canberra 2001)*

The state theme is embraced by examining activities associated with the initial stages of human life and the bearing of children, and the final stages of human life and disposal of human remains.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include maternity hospital, baby clinic, baptism register, hospice, nursing home, funeral parlour, grave furnishings, cemetery, disaster site, memorial plantings.

## **PERSONS**

Knowledge of named persons who helped create post-colonial settlement are known and remembered, in contrast to Aboriginal societies. 'Firsts' such as explorer Allan Cunningham are well known, as are places associated with him. Early pastoral families and their properties are often remembered and commemorated.

Tenterfield civic leaders such as Charlie Lee, John Reid and Edward Irby are remembered by their deeds and the houses they once lived in. These include "Claremont", "Stannum" and Bolivia Station.

Persons are also remembered in a community as well as individual sense, often in forms such as a family farm or a place name such as Mt MacKenzie named after Sir R.R. MacKenzie of Tenterfield Station and later the first Treasurer of Queensland). Places can be significant for their associations with particular persons. There will, of course, be many more persons who have made significant social contributions with local and family contexts and who are not yet recognised.

Both the national historical theme Marking the Phases of Life and the state theme Persons provide complimentary frameworks for the local theme Evolving Community. It envelopes the national theme that although much of the experience of growing up and growing old does not readily relate to particular heritage sites, there are places that can illustrate this important theme. Most of the phases of life ... are universal experiences.

*(Australian Historic Themes, AHC, Canberra 2001)*

The state theme is embraced by examining activities of and associations with identifiable individuals, families and community groups.

Examples of remaining physical evidence that may exist within the Tenterfield Shire that could best illustrate this theme include monument to an individual, a family home, a birthplace, a place of residence, statue, commemorative place name, place dedicated to memory of a person (e.g. hospital wing).

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**Stannum house on the entrance to Tenterfield's central business area is a rare Victorian Italianate home of triple brick with lavish cedar appointments and nine fireplaces of Italian marble. It was built by successful mining operator John Reid in the 1880's as a family home with a commanding view of the town from its tower.**