

Interpretation for sustainable development

STORIES AND HISTORIES OF NON-INDIGENOUS GINNINDERRY PEOPLE AND PLACES

PART 3.2

DR MARY HUTCHISON

GINNINDERRY LOCAL HISTORY STUDY REPORT MAY 2024

PART 1 – Introduction

PART 2 – Ginninderry Local History Study (GLHS)

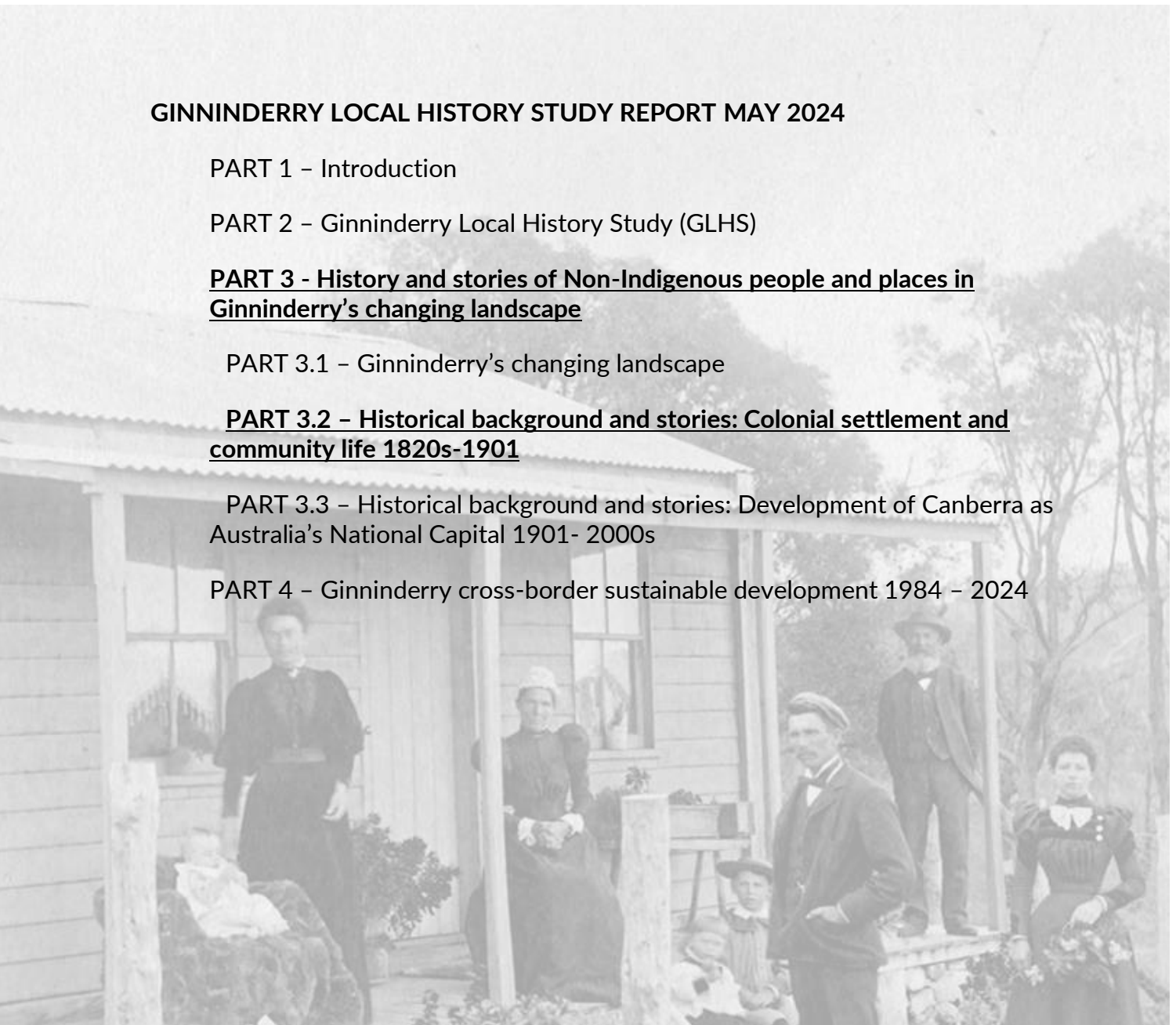
PART 3 - History and stories of Non-Indigenous people and places in Ginninderry's changing landscape

PART 3.1 – Ginninderry's changing landscape

PART 3.2 – Historical background and stories: Colonial settlement and community life 1820s-1901

PART 3.3 – Historical background and stories: Development of Canberra as Australia's National Capital 1901- 2000s

PART 4 – Ginninderry cross-border sustainable development 1984 – 2024



Cover page image: Kilby family members at the Falls homestead c. 1898. Courtesy: Wesley Kilby.

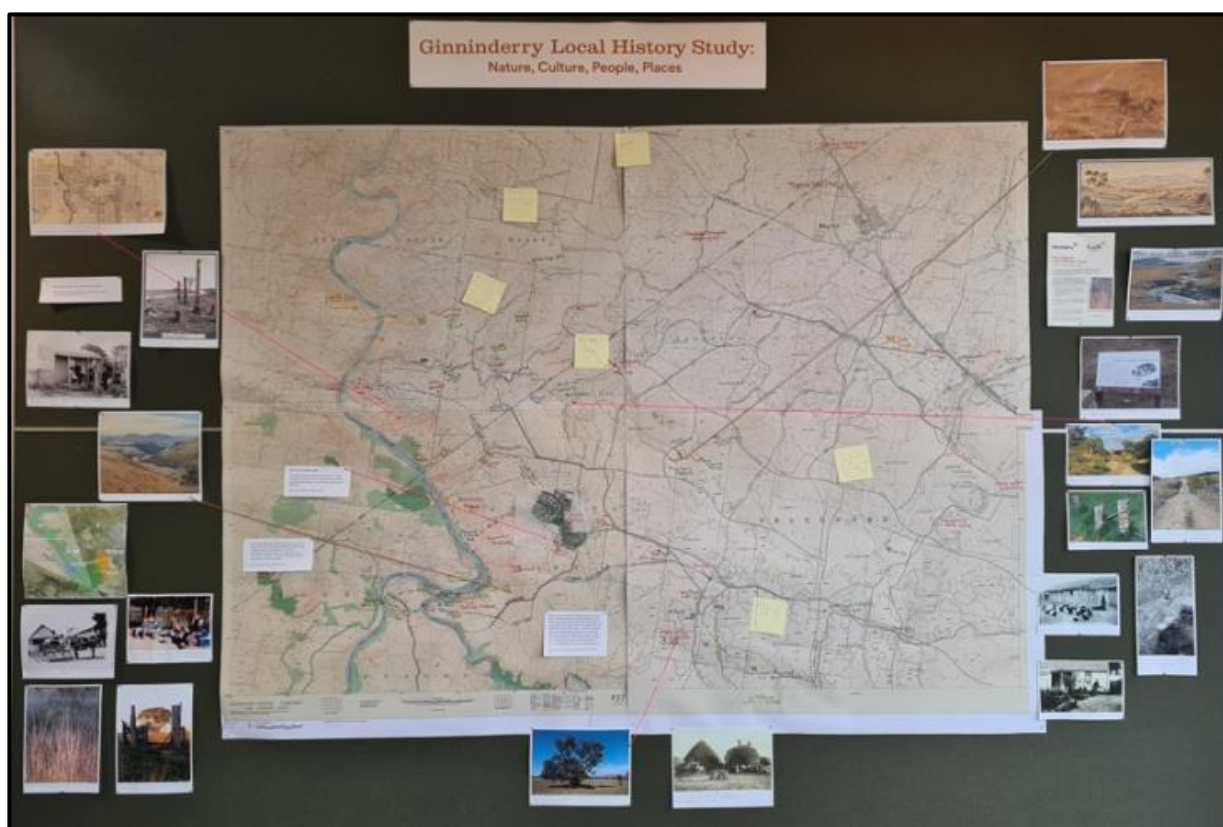
Following page, Acknowledgement of Country image: Murrumbidgee River and landscape from Shepherds lookout. Photo: Ginninderry

Acknowledgement of Country

Ginninderry proudly acknowledges Australia's Aboriginal and Torres Strait Islander community and their rich culture and pays respect to their Elders past and present. We acknowledge Aboriginal and Torres Strait Islander peoples as Australia's first peoples and as the Traditional Owners and custodians of the land and water on which we rely.

We recognise and value the ongoing contribution of Aboriginal and Torres Strait Islander peoples and communities to Australian life and how this enriches us. We embrace the spirit of reconciliation, working towards the equality of outcomes and ensuring an equal voice.





Ginninderry Local History Study, GLHS Story Map, The Link, June 2020. Photo: Tulitha King.

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Table of Contents

Contributors to research and content: Ginninderry Local History Study participants; Ginninderry Team members:	v
Recommended non-Indigenous interpretation location index.....	x
Part 3 History and stories of non-Indigenous people and places in Ginninderry's changing landscape	
1	
Overview	1
Recommended interpretation locations	1
Part 3.2 Historical background and stories: Colonial settlement and community life 1820s-1901	3
Explorers and pastoralists: 1820s.....	3
Ginninderry pastoral context: 1820s-1830s.....	4
Robert Campbell	5
George Thomas Palmer	5
West of the Murrumbidgee: Cusack's and Uriarra Crossings	6
Convict and assisted immigrant pastoral workers 1830s -40s	9
John Crinigan convict labourer; Maria Mansfield domestic servant.....	11
Julia Webb – 'Judy the Great'	12
Acquisition and survey of Ginninderry Land: Captain Charles Sturt, Charles Campbell, and surveyor Robert Hoddle	15
A cattle rustling incident	19
Changes in land ownership 1840s-50s.....	19
Thomas Southwell and family	19
William Davis – Ginninderra Estate manager and owner	20
The Kiandra Gold Rush 1859 – 1861.....	21
Closer settlement - the Robertson Land Acts	24
The new landowner community near Ginninderry 1871 – 1880s.....	25
Ginninderry's new south-eastern neighbours	28
Weetangera community developments: Weetangera Road, church and school 1870s-1880s.....	31
Weetangera Road	34
Pastoral family changes 1860s – 1880s	37

Parkwood – Weetangera Roadway disputes 1880s	38
Changes in land ownership 1880s - 1901	42
The new landowner community	42
Ginninderry's new landowner – James Kilby	42
A new arrival	45
Cusack's Crossing – Michael and Timothy Cusack?	46
Visitors to Ginninderra Falls	48
Pastoral recreation.....	49
'Those beautiful falls'.....	51
A cycling excursion from Queanbeyan.....	51
Belconnen Gold Mine	52
Summary Indigenous people and settlers 1820s-1901	53

List of Figures

Figure 3-1 Ginninderry Local History Study 'blue print' overview of non-Indigenous interpretation locations.....	2
Figure 3-2 Detail of 1831 map of South Eastern New South Wales, by explorer and surveyor Thomas Mitchell. Map ref Source: Map ref Source: State Library NSW call number SAFE/MC 811/1834/1D, SAFE/MC 811/1834/1B, SAFE/MC 811/1834/1, SAFE/MC 811/1834/1C.....	4
Figure 3-3 Ginninderry's pastoral environment in the first two decades of colonial settlement. Detail of County of Murray by William Baker, Sydney: 1843-46. National Library MAP RaA Plate 3.....	6
Figure 3-4 Access from the Limestone Plains to high country pasturage and droving routes County of Cowley, N.S.W 1871. N.S.W Department of Lands. MAP G8971.646 svar	8
Figure 3-5 Remnants of the Ginninderra settlement along the Ginninderra Creek as shown in the 1983 Giralang District Park Conservation Plan ('Palmerville - Entry to an interim Heritage Place Register', ACT Heritage Council, 2005).....	10
Figure 3-6 Crinigan's Hut Ruins. Photo: Richard Morrison, 23/4/2021	12
Figure 3-7 Where was the sly grog shop? Detail of County of Murray by William Baker, Sydney: 1843-46. National Library MAP RaA Plate 3.....	13
Figure 3-8 Copy of original advertisement placed by Julia Webb - aka 'Judy the Great' (<i>Goulburn Herald and County of Argyle Advertiser</i> , 14 October, 1854, p. 3).	14
Figure 3-9 Overlay of Hoddle property surveys near the Ginninderra Creek, including Sturt's Grant and the Weetangera Village Reserve. Actmapi portion plans (Sturt portion 3)	18
Figure 3-10 Routes to Kiandra over Cusack's and Junction-Uriarra crossing. County of Cowley, N.S.W 1871. N.S.W Department of Lands. MAP G8971.646 svar	23
Figure 3-11 New landowner blocks across the Murrumbidgee from Ginninderry. Urayarra Parish County of Cowley 1912, Sydney: Department of Lands. National Library of Australia MAP G8971.G46var.	26
Figure 3-12 Parish of Weetangera County of Murray. Department of Lands, Sydney, N.S.W.1912. National Library of Australia MAP G8971. G46svar	27
Figure 3-13 Weetangera House Sketch by Thelma Cameron (c. 1920). Courtesy of Nanette Betts.	29
Figure 3-14 Weetangera Methodist church. Portions 60 and 61 Parish of Weetangera. ACTMapi, ACT Parish and Portion Plans 1830-1910	32
Figure 3-15 Weetangera's new community amenities. Overlay on detail of 1913 Military Survey of Australia, Canberra. Great Britain: War Office, Commonwealth Section (Sydney: Department of Lands,1914) NLA MAP G8980 1913.	36
Figure 3-16 Southern section customary roads and Weetangera Parish road 1878 on 1915 Territory Feature Map (amended from Action Heritage, 2020, p. 28).....	38
Figure 3-17 Disputed customary roadways, 1873 Weetangera Parish Road and the Parkwood Road alignment gazetted after the 1883 court case. Action Heritage, 2021	41

Figure 3-18 The former village reserve between the Murrumbidgee and Belconnen Station purchased by James Kilby, 1895. 1913 Military Survey of Australia, Canberra. Great Britain: War Office, Commonwealth Section (Sydney: Department of Lands,1914) NLA MAP G8980 1913.....	43
Figure 3-19 J.K. Kilby block 7, 37, and 74, the land of the old Village Reserve. Portion Block 7, County of Murray, Parish of Weetangera. ActMapi item 434688.....	44
Figure 3-20 Kilby family members at The Falls homestead c. 1898. Courtesy: Wesley Kilby.	45
Figure 3-21 Robert Hoddle, 'Ginninginderry waterfall near Murrumbidgee' 1835. New South Wales State Library. https://collection.sl.nsw.gov.au/record/Y0KDmwB1/Kw83my34pmj26	49
Figure 3-22 Constance Gordon Cumming, The Ginindarra [Ginninderra] Creek, looking to Murrumbidgee hills, 30 August 1875. National Library of Australia. nla.gov.au/nla.obj-135154499	50

Recommended non-Indigenous interpretation location index

The historical information in this report provides context and stories relevant to the GLHS 'blueprint' report, *Stories of Ginninderry Places: Recommended non-Indigenous interpretation locations* (Hutchison & Skitmore, 2021). An index to information concerning these locations is provided in the preliminary pages of each Part. The locations are mapped in Figure 3-1 (see Part 3). Most are referred to in Parts 3.2 and 3-3.

Recommended Interpretation Hubs:

Straithnairn Homestead Interpretation Hub, 2

Belconnen Farm heritage Interpretation Hub, 2, 16, 19, 20, 22, 25, 28, 29, 34-43, 49, 52

Ginninderra Falls Interpretation Hub, 2, 42, 48, 49, 51, 52

Cusack's Crossing Track Active Travel Hub, 2, 28, 35, 36, 41, 42, 45, 52

Recommended Interpretation Locations

Pine Ridge Corner School bus stop, 2

Elioth Gruner's easel, 2

The Junction Fords, 2, 7, 22, 23, 35, 36, 40

Belconnel gold mine, 2, 52, 53

Lower Molonglo Water Quality Control Centre, 2, 35

Cusack's Crossing, 2, 6, 17, 19, 21, 22, 28, 35, 36, 39-42, 45-48, 52

The Falls Homestead, Courting Ford and Sturt-Campbell Boundary, 2, 16, 18, 26, 42, 45, 52

Picnic Paddock, 2

Federal Corner, ACT Border and Sturt-Campbell western land boundary, 2, 16

Old Weetangera Road, 2, 7, 22, 31, 34-36, 39-41, 51, 52

Old Parkwood Road, 2, 38-41

Possible Interpretation Locations

Possible shepherd's hut, 2, 40

1945 stockyard, 2

Part 3 History and stories of non-Indigenous people and places in Ginninderry's changing landscape

Overview

Part 3 concerns the history of non-Indigenous people and places in and around Ginninderry from the arrival of British colonists to ACT suburban development. In the context of wider NSW history, it documents changes in social life and uses of the land in the Ginninderry locality through the experiences of people connected with it in various ways.

To manage the large amount of material that Part 3 includes, it is further divided into Parts 3.1, 3.2, and 3.3. Part 3.1 is a brief overview of Ginninderry's wider geographical, geological and changing cultural landscape. Parts 3.2 and 3.3 respectively concern the Ginninderry locality's 19th century NSW colonial and 20th century ACT history. In these two parts, material is presented under headings and subheadings. Historical maps with overlays showing the land's changing uses and management over time, provide a graphic history of the landscape. Present-day landmarks on the maps include the Ginninderry boundary, key locations within the project area, and other relevant present-day elements. Where stories of families and individuals cross the two centuries, they appear chronologically across Parts 3.2 and 3.3. Some continue in Part 4. As well as maps, sources include oral history and other personal accounts, government and local archives, databases, and secondary sources such as local histories. It is inevitable, particularly in the colonial period, that there are gaps in information about lived experience and that what evidence can be found is often inconclusive. These may be seen as points of interest and discussion for audiences as well as opportunities for further research.

Recommended interpretation locations

The historical background, stories and images in Part 3 provide material for interpretation of recommended non-Indigenous Ginninderry places (Hutchison and Skitmore, 2021). These can be found through the index to recommended locations in the preliminary pages of each Part. In the map below, Figure 3-1, they are shown as numbered yellow circles. Roman numerals denote 'possible locations'. Four locations are identified as potential interpretation hubs. These are Cusack's Crossing Track Active Travel Hub, and three locations represented by stars which are also key landmarks within Ginninderry.

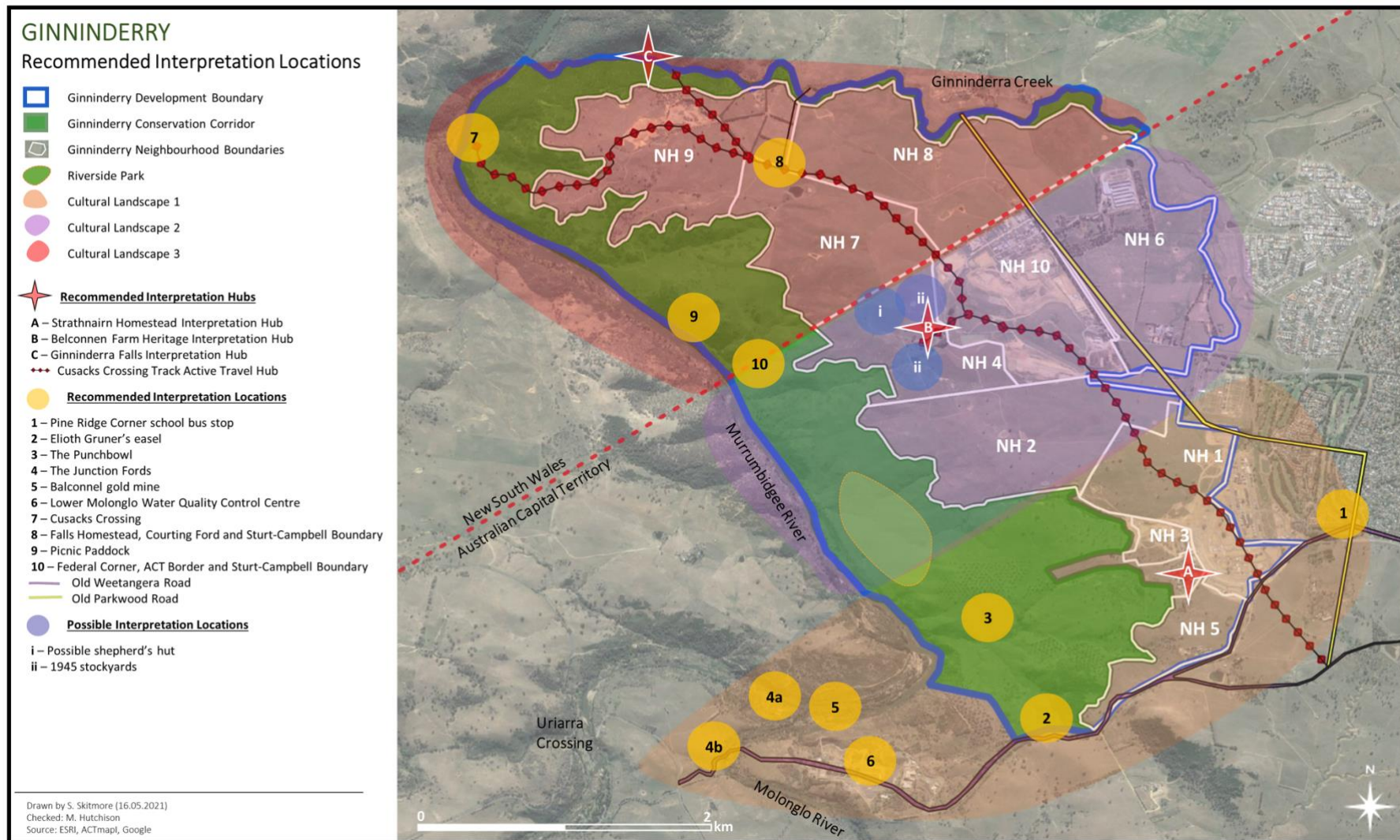


Figure 3-1 Ginninderry Local History Study 'blue print' overview of non-Indigenous interpretation locations

Part 3.2 Historical background and stories: Colonial settlement and community life 1820s-1901

This section concerns 19th century British colonial settlement in and around Ginninderry. It covers the period from the arrival of Europeans on the Limestone Plains in the 1820s to 1901 when the Australian colonies joined together as a federation and became the nation of Australia.

The background and stories of people and places 1820s–1901, focus on initial pastoral occupation of large tracts of land in and around Ginninderry, denser family farming settlement, encouraged by the NSW Robertson Land Acts (1861), and the development of community life. In this period, Ginninderry was a small part of a much larger area with a sparse population whose circumstances and lifestyles tell the 19th century story of Ginninderry as much as of the broader locality. Stories of people and places in this section have been selected on the basis of family, work and community connections with Ginninderry, as well proximity.

Explorers and pastoralists: 1820s

Governor Phillip claimed Australia for the British Government in 1788 and established the first Australian colony of the British Empire on the land around Botany Bay. In the early 1800s colonists began to seek pastoral land further afield, including across the Great Dividing Range.

In the Southern Tablelands, the first European explorers to arrive at the Limestone Plains were involved in Charles Throsby's search for the major river he had heard about from Aboriginal people – the Murrumbidgee. In 1820, he travelled from Lake George to the Yass River and crossed into the area north of Ginninderry – shown by the yellow circle near Yass in Figure 3-2 – but was unable to locate the Murrumbidgee. In 1821 he followed the Molonglo River from near Bungendore to Yarralumla where he took a south-easterly route and reached the Murrumbidgee near Tharwa (Gillespie, 1991, p. 6). Figure 3-2 shows details of the region from Yass to Queanbeyan recorded by Throsby and other early newcomers who came after him.

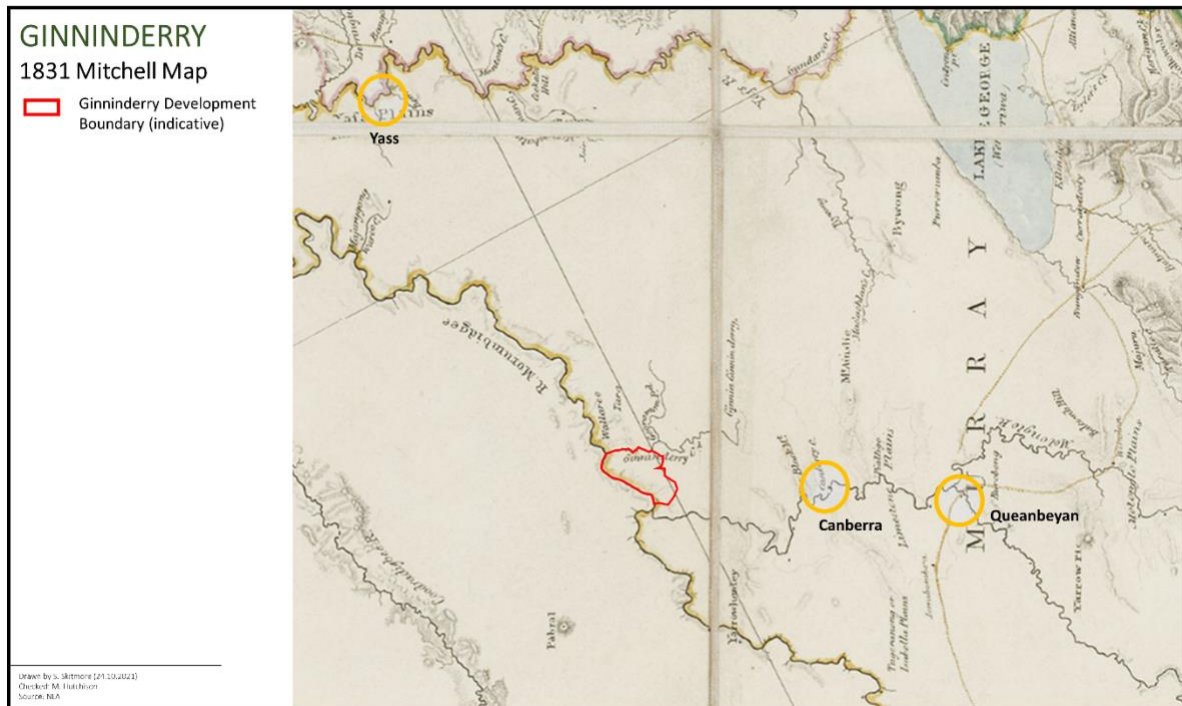


Figure 3-2 Detail of 1831 map of South Eastern New South Wales, by explorer and surveyor Thomas Mitchell.
Map ref Source: Map ref Source: State Library NSW call number SAFE/MC 811/1834/1D, SAFE/MC 811/1834/1B, SAFE/MC 811/1834/1, SAFE/MC 811/1834/1C

With Throsby's description of 'extensive meadows of rich land' (Fraser, 2016, p. 9), pastoralists were soon occupying, officially and unofficially, large areas of land along the fertile valleys of waterways on the Limestone Plains and the nearby Yass, and Monaro Plains. Most of these early pastoralists were men with capital and social standing who had been granted free 'crown' land and had the benefit of free convict labour. Their 'respectable immigrant' overseers and convict labourers lived and worked on the land they acquired (Gillespie, 1992, p7). However, by the time land on the tablelands was available, government land regulations were changing. In 1825, the purchase of land and regulations for its management were introduced. On the Limestone Plains, properties were first surveyed and entered on the county map in the early 1830s (Brown, 2014, p. 14). Socially, results of land purchase created wider access to pastoral ownership and provided government funds to support free immigrant workers at a time when transportation of convicts was coming to an end.

Ginninderry pastoral context: 1820s-1830s

In the 1820s, rush for the best pastoral land on the Limestone Plains, Ginninderry land remained unclaimed. Its history was shaped in the following decades by members of two related 1820s pastoral families – the Palmers and the Campbells – and their employees. Ginninderry remained out of the official system until the mid-1830s. However, as land neighbouring other properties, it would have been traversed and used for grazing (See below 'Acquisition and Survey of Ginninderry Land', p. 15).

Robert Campbell

In 1825, influential Sydney merchant, Robert Campbell, employed James Ainslie, accompanied by convict labourers, to collect a flock of 700 sheep from Bathurst and select the 4,000 acres he had been granted in the Limestone Plains area. As the story goes, Ainslie's search for suitable land was aided by an Aboriginal woman who led him to fertile land along the Molonglo River near her people's campsite at Pialligo (Gillespie, 1991, p. 8)¹. 'Pialligo' became the name of Robert Campbell's initial land holding which extended along the Molonglo from the slopes of Mount Ainslie towards present day Pialligo.

Ainslie managed the property until 1835 when Robert Campbell's son, Charles, took over. By this time 'Duntroon' cottage, named after an ancestral castle of the Campbell clan in Scotland, had been built (1833) and the property gradually became known as Duntroon (Gillespie, 1991, pp. 9-10). In the following years, the Campbells acquired an extensive estate of lands around the Limestone Plains and became part of the history of Ginninderry.

The Campbells were not the first to take up land along the Molonglo river. They were preceded by J.J. Moore who occupied the land around what is now Acton which became known as 'Canberry' until 1858 when 'Canberra' became the most used form of a local Aboriginal name for the area. Moore sold his land in the 1840s, Canberra remained the name for the settlement along the Molonglo river in which the Campbells had the largest holding and influence (Gillespie, 1991, p. 8; xviii-xix).

George Thomas Palmer

Robert Campbell's nephew, George Thomas Palmer, whose father was prominent in the Sydney establishment, followed his uncle to the Limestone Plains. In 1826, his overseer, Duncan McFarlane, with a crew of convict and ex-convict shepherds and farmworkers, occupied land along the Ginninderra Creek north-east of Ginninderry. Subsequently Palmer purchased 10,000 acres and continued to expand his holdings along the Creek to include areas of present-day Gungahlin and Belconnen. His property was initially known as 'Palmerville' but over time was called the 'Ginninderra Estate' (Hall Heritage Centre, 'Palmerville Estate', online). It became the largest estate in the north-eastern Limestone Plains and influenced the development of the rural district of Ginninderra which extended from the Murrumbidgee River to beyond Gungahlin and included present day Ginninderry (Gillespie, 1992, p. xxi). The site of the Palmerville homestead is listed on the ACT Heritage Register. Close to the Palmer lands, the land that became Ginninderry was part of the history and activities of Ginninderra Estate, its people, and the wider Ginninderra district. Figure 3-3 shows the development of property ownership around and including Ginninderry in the early 1840s. Campbell and Palmer properties are highlighted. The track running

¹ The Aboriginal Cultural Values Assessment Report for Ginninderry notes that the sources of the various versions of this story are unclear but 'appear to be based on local European oral histories' (Waters Consultancy, 2017, p. 20).

through Canberra and Hall to the north, and to Queanbeyan in the south-east, is the 'Yass-Queanbeyan' road, forerunner of the Barton Highway.

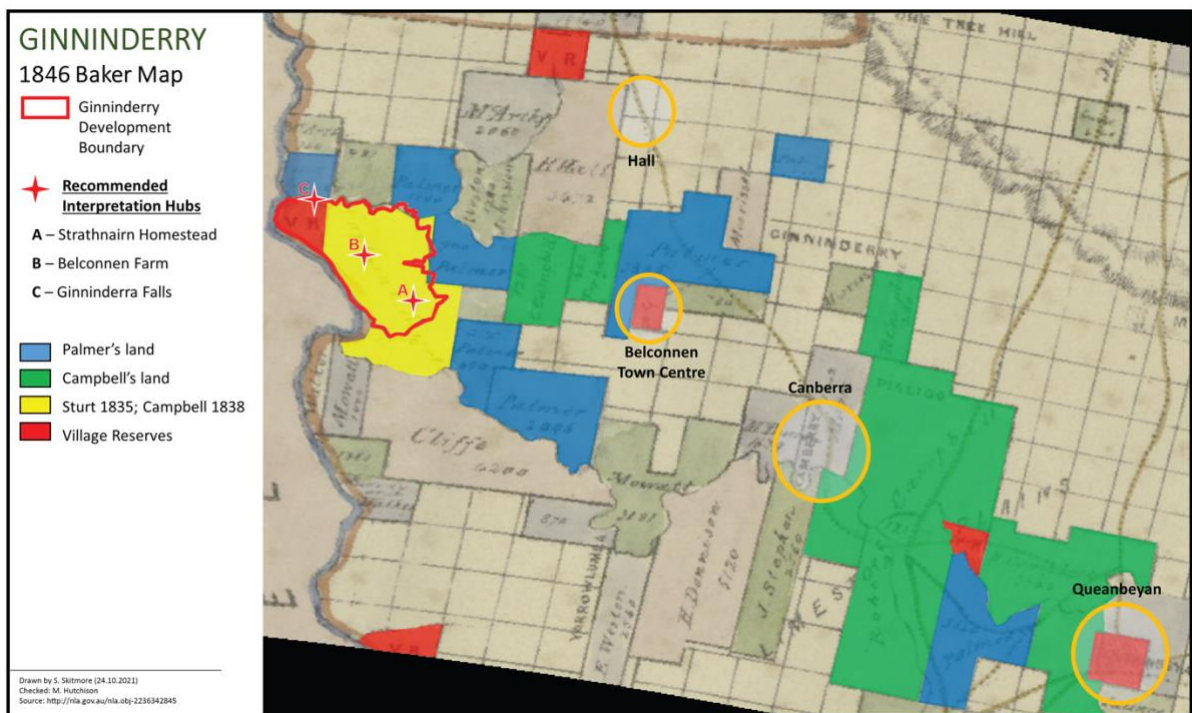


Figure 3-3 Ginninderry's pastoral environment in the first two decades of colonial settlement. Detail of County of Murray by William Baker, Sydney: 1843-46. National Library MAP RaA Plate 3.

West of the Murrumbidgee: Cusack's and Uriarra Crossings

Depasturing stock in the mountains had its hazards as George Palmer learned in 1834 when unprecedented heavy snowfalls resulted in the loss of many of his cattle. A few years later Palmer lost several of his bullocks and one of his drays as they were crossing the flooded Murrumbidgee River at Cusack's Crossing... (Gillespie, 1988, p. 29).

In the first years of pastoral settlement on the Limestone Plains the NSW Government established the Murrumbidgee as the western limit of occupation. Nevertheless, unauthorised squatters and established pastoralists taking advantage of mountain pasture in the summer months, made their way into the high country, following Indigenous pathways or guided by Indigenous stockmen (Otto Cserhalmi & Partners, 2007, p. 28; Waters Consultancy, 2017, p. 70).

In the late 1820s, George Thomas Palmer was one of the first to take stock over the Murrumbidgee at what is now Cusack's Crossing in the Ginninderry Conservation Corridor (Gillespie, 1991, p. 29). As well as providing a route through to Long Plain and Palmer's Coolamine run on the Coleman Plain, Cusack's

Crossing was also a route further north to Tumut (*Queanbeyan Age*, 19/6/1883, p. 2). The Cusack's Crossing route and others used by early pastoralists are shown in Figure 3-4.

In the 1830s, when settlement west of the Murrumbidgee was authorised, Charles Campbell acquired a significant run west of the Murrumbidgee, but closer to home than Palmer's high pasturage, in the parish of Urayarra, just south-west of Ginninderry. The run was known as Urayarra/Uriarra as was the crossing on the Murrumbidgee River (see Figure 3-4). In the 1840s, Archibald McDonald, first employed as a shepherd at Duntroon, became Campbell's resident overseer at Uriarra. In 1854 Charles sold the property to McDonald. The family subsequently acquired further land in the parish and Archibald's son John became particularly identified with Uriarra (Moore, 1999, p. 38; pp. 81-83).

Ginninderry's nearest south-eastern neighbour in the 1830s was another landholder with high country runs -Terence Murray. Murray purchased the Yarralumla land and homestead from Francis Mowatt in 1837 and subsequently acquired pasturage at Brindabella and, like Palmer, on the Cooleman Plain (Otto Cserhalmi & Partners, 2007, pp. 3-35; Butz, 2005, p. 605) Yarralumla's proximity to the confluence of the Molonglo and the Murrumbidgee, as shown in Figure 3-4, suggests that Murray's journeys west of the Murrumbidgee would have started at Uriarra crossing. For those in and around Ginninderry using Uriarra Crossing, access was across the Molonglo via the Junction Ford/s. When one was washed out, another replaced it. Figure 3-4 also shows tracks leading to both Cusack's and the Junction crossings. These both became part of later disputes when the first official road alignments were being made (See below 'Weetangera Road' p. 34, and 'Parkwood-Weetangera Roadway disputes 1880s', p. 38).

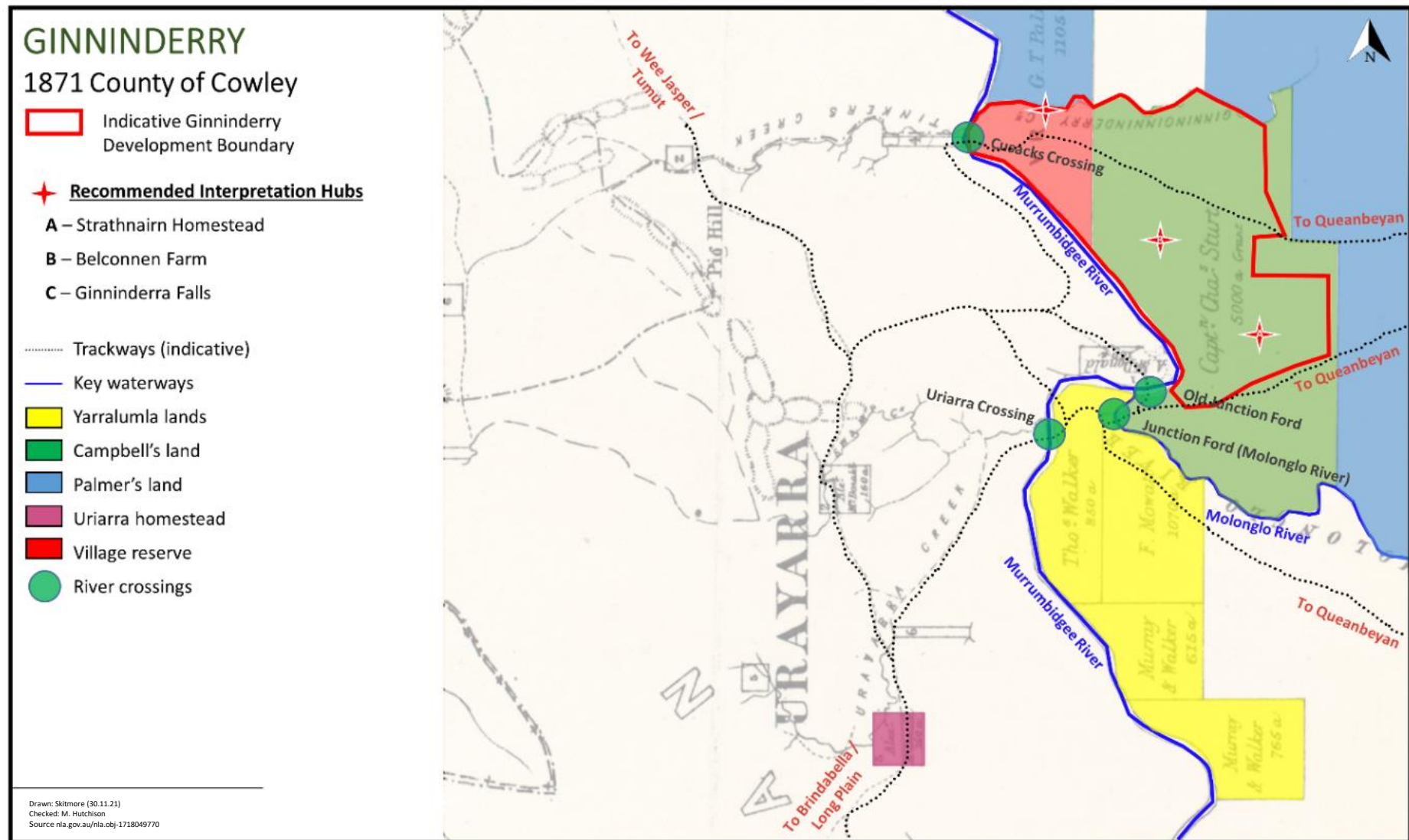


Figure 3-4 Access from the Limestone Plains to high country pasturage and droving routes County of Cowley, N.S.W 1871. N.S.W Department of Lands. MAP G8971.646 svar

Convict and assisted immigrant pastoral workers 1830s -40s

The regulation of pastoral land ownership, at least within the limits, paved the way for new developments in colonial settlement and civic life. The use of funds from the sale of crown land to assist the immigration of non-convict labourers for the expanding pastoral industry resulted in a rapid increase in the arrival of new settlers. Another development was the end of convict transportation to NSW in 1840. This took place alongside a growing movement for democratic rights, spearheaded by Australian born colonists, joined by increasing numbers of immigrants eager to improve their prospects (Macintyre, 1999, p. 75).

In the Southern Tablelands, the population increased and diversified. In the Limestone Plains, Queanbeyan was declared a town in 1838 and Yass became a district council in 1843. Both towns played a role in the life of settlers in Weetangera and nearby parishes, and the road between them appeared as a significant feature on early maps.

At Duntroon, Charles Campbell actively recruited assisted or 'bounty' immigrants, often from Scotland, to boost his workforce of shepherds. In keeping with Campbell family values, he also provided them and their families with cottage accommodation and two acres of land to grow vegetables and keep a cow with a view to encouraging a village style of life and industry (Newman, 2007, online). This altruism also served a practical purpose as residents living around the property helped prevent stealing of stock and unauthorised use of water supplies and pasture (Cooke, 2010, p. 5).

On behalf of the Campbell family, Charles also catered for the religious and educational needs of Duntroon workers. In 1841, the foundation stone of the Anglican church of St John the Baptist was laid with half the cost of the building and a glebe of 100 acres provided by Robert Campbell. A school room adjoined the church (Gillespie, 1991, p. 78). As there was no nearby public cemetery, the graveyard, available to all denominations, played an important role in the wider district.

The Campbell settlement approach was also taken up at Ginninderra Estate through the direct influence of Charles who, as well as managing Duntroon, was also involved in the management of George Palmer's lands in the 1830s and early 1840s. As a result, a village-style settlement of employees, living with some self-sufficiency in slab huts they built themselves, began to develop along the Ginninderra Creek (Gillespie, 1991, p. 78). Over the next decades it played an influential role in the development of the locality around Ginninderry. Today, historic exotic trees along the Ginninderra Creek in Giralang District Park mark its remnants – as shown in Figure 3-5.

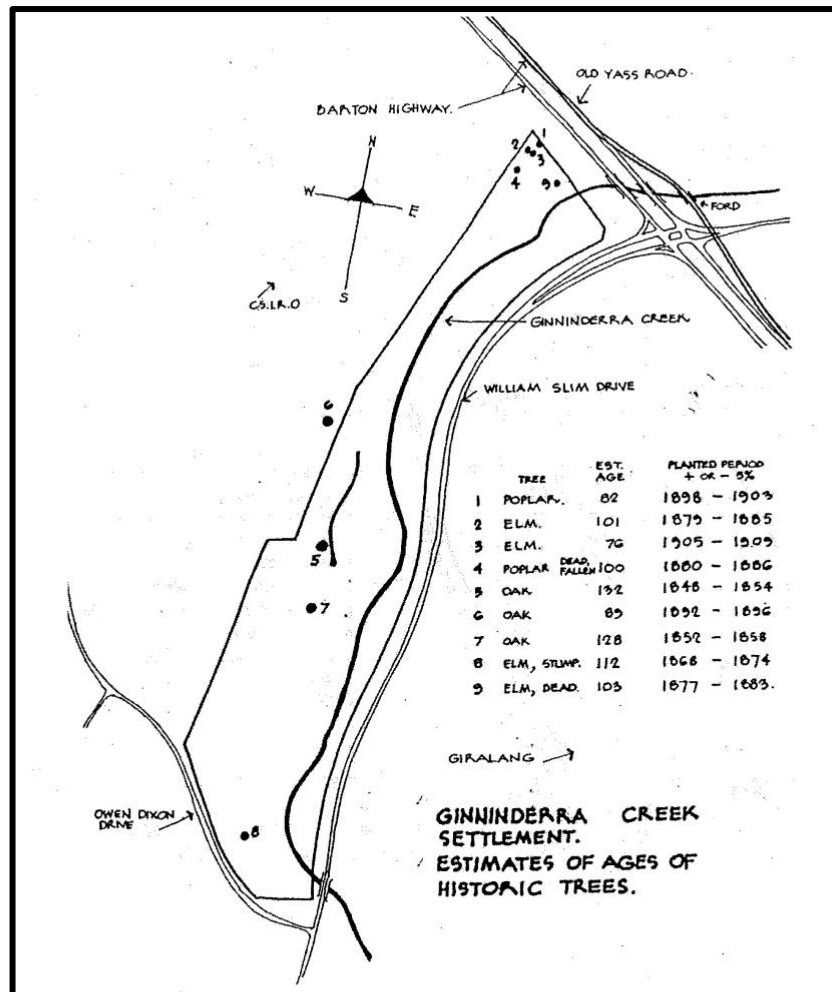


Figure 3-5 Remnants of the Ginninderra settlement along the Ginninderra Creek as shown in the 1983 Giralang District Park Conservation Plan ('Palmerville - Entry to an interim Heritage Place Register', ACT Heritage Council, 2005).

The 1841 census of residents at Duntroon and Ginninderra Estates gives a glimpse of the people of both estate settlements at the time. Eighty-four adults – 60 men and 24 women – were residing at Duntroon with 25 children under 14. Twenty-two of the adults were convicts. At Ginninderra there were eight married couples and 19 children in a total population of 68. Amongst them were 15 convicts who were housed in barracks near the homestead (Gillespie, 1992, p. 12).

The background of both free and convict workers was often marked by extreme poverty in Britain caused by the increasing mechanisation of industry and changes in agrarian land management. In rural areas many were evicted from their traditional subsistence farming lands as landowners consolidated their properties. English rule in Ireland imposed unaffordable rents and taxes on Irish tenants and forced them off their land. Across the country, tariffs protecting the sale of British grain pushed up the price of food for urban and rural poor. Some Duntroon and Ginninderra Estate workers had been involved in actions against these injustices.

John Crinigan convict labourer; Maria Mansfield domestic servant

One of the convict labourers living in the barracks at Ginninderra was an Irishman from Westmeath named John Crinigan. John was 19 when he was transported to NSW in 1836 with a life sentence for the crime of 'assaulting habitation'. This crime suggests that John was involved in actions on behalf of Irish tenant farmers against oppressive English landlords – actions such as cutting down fences and destroying crops. His convict record indicates that he could not read or write in English (Hall Heritage Centre, 'John Crinigan', online).

The Mansfield family arrived in Sydney as migrant workers from Norfolk in 1832. After the death of their father in 1840, Maria and her sister, Jane-Mary, who may have been children when their parents emigrated, found positions at Duntroon.

In 1842, John, 25 year's old and two years to go in his assignment as a convict, successfully applied to marry Maria who may have been a similar age. It is not clear where they lived after their marriage that year but once John received his 'ticket of leave' they most likely lived in the wider Ginninderra settlement. Their first dwelling was probably a slab hut but they later built a three roomed stone cottage on the bank of a tributary of the Ginninderra Creek. There Maria gave birth to ten children, only one of whom survived to adulthood. A court case concerning the murder of the Crinigan's worker, Samuel Marley, provides a further glimpse of their lives (Hall Heritage Centre, 'Maria Crinigan', online).

The ruins of the cottage, which remain today, next to the remnants of the Crinigans' orchard in what is now Amaroo, are shown in Figure 3-6. The site is listed on the ACT Heritage Register. Domestic remnants found at the site include a brooch, metal buttons, scissors, bits of cast iron pots, slate pencils, a doll's face, mouth organ parts, men's and women's buckles, a watch face, needles, a 'bug' comb (to remove nits from hair), shards of ceramic cups and plates, cutlery, a plain gold band wedding ring, and little leather shoes with holes in the soles (pers. comm. Marilyn Folger, 29/4/2002).



Figure 3-6 Crinigan's Hut Ruins. Photo: Richard Morrison, 23/4/2021

Once a free man, John was able to find his own employment. For some time, he worked at Duntroon as a bullocky or teamster (bullock dray driver). Later he worked for himself as an independent teamster. When Maria died in 1863, John married Margaret Logue (Hall Heritage Centre, 'John Crinigan', online). Margaret and her late husband, Bryan Logue, had managed the Duntroon Dairy for the Campbell family from around 1845 to 1857, when they left the dairy and, moved to a small Duntroon tenant farm with a slab cottage on the Molonglo river opposite what is now the National Library (Eric Martin and Associates, 2012). The Duntroon Dairy is listed on the ACT Heritage Register.

After their marriage, John and Margaret lived at John's stone cottage near the Ginninderra Creek until 1867. In that year, John's only surviving daughter, Eliza Jane, married Duncan McInnes. In the same year, Margaret's daughter from her previous marriage died after giving birth to her fourth child. John gave his cottage to Eliza and Duncan, and he and Margaret moved to the Duntroon cottage. There Margaret brought up her baby grand-daughter, Catherine Rolfe, known as Kitty (Cooke, 2010, p. 8; Hall Heritage Centre, 'Duncan McInnes'; 'Catherine Rolfe', online). Duncan and Kitty, respectively, are part of later stories in Part 3.2 'Visitors' (p. 48) and 'A new arrival' (p. 45) below.

Julia Webb – 'Judy the Great'

Judy had many sympathisers and was known far and wide for her willingness to assist those in distress; she could set a broken limb and was an excellent midwife. After her conviction the sly grog-selling was a thing of the past (Shumack, 1967, p. 91).

Julia Webb and her husband John were assisted immigrants from Kilkenny in Ireland. They were listed respectively as nurse and labourer; both able to read but not write. When they arrived in the area to take up employment north of Ginninderra Creek with James McCarthy at Glenwood in 1841, Julia was pregnant with the first of her ten children, eight of whom survived. Like workers at Duntroon and Ginninderra, Julia and John lived on the McCarthy property (Hall Heritage Centre, 'Julia "Judy the Great" Webb', online).

As well as her work for Glenwood, and for her family household, Julia served as a midwife for many of the women along the Ginninderra Creek. In this capacity she was also called upon to lay out the dead and stitch up the wounded (Shumack, 1967, pp. 64-67). She also had another business as 'Judy the Great', hostess of an unlicensed liquor outlet or 'sly grog shop'. During the 1840s and 50s she ran 'The Grant Inn'. There has been much speculation on the location of her illegal inn which, with no licensed hotels in the area, would have served local pastoral workers like herself and her husband. Samuel Shumack remembered it as 'on the Ginninderra Creek west of Parkwood' (Shumack, 1967, p. 91). Recent research suggests it was 'situated near the present suburb of Dunlop' (Hall Heritage Centre, 'Julia "Judy the Great" Webb', online). Figure 3-7 highlights Shumack's suggestion and the idea that Julia's premises could have been closer to where she lived at Glenwood. Another option, perhaps most likely given the name 'Grant Inn', is a paddock named The Grant Paddock, also north of Ginninderra Creek, located between the suburbs of Latham, Dunlop and Fraser (Elizabeth Burness, GLHS conversation, 3/3/2022).

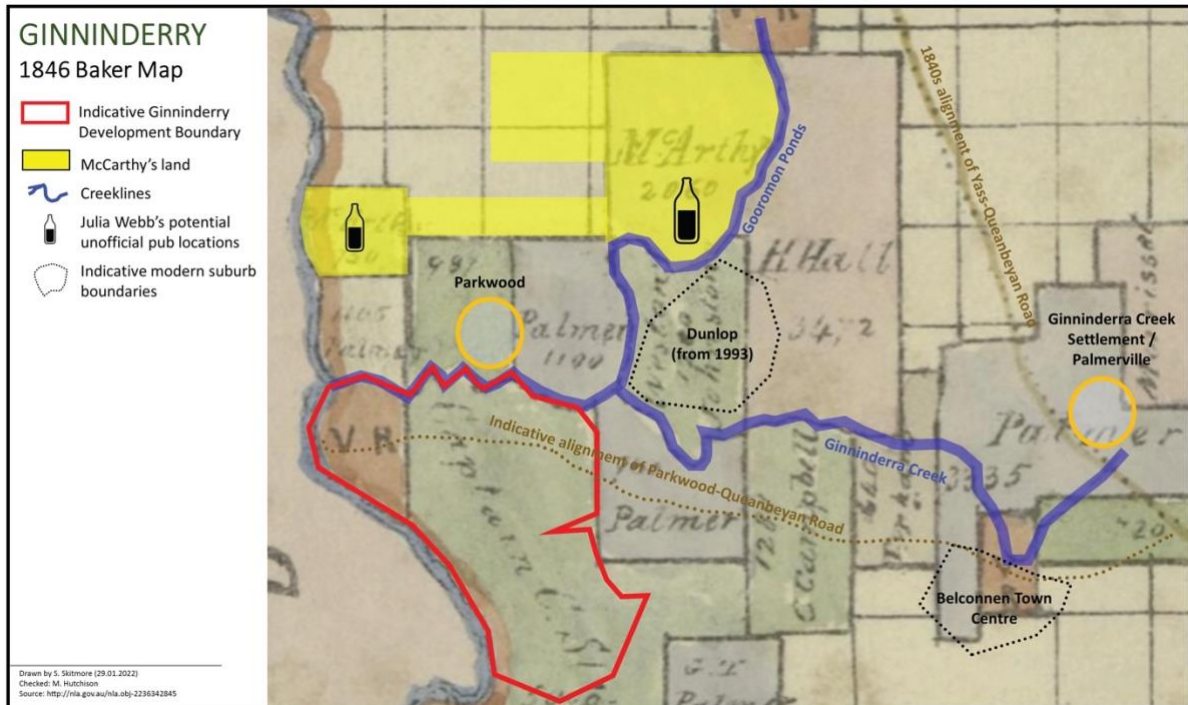


Figure 3-7 Where was the sly grog shop? Detail of County of Murray by William Baker, Sydney: 1843-46. National Library MAP RaA Plate 3.

Julia was not alone in her business – for instance archaeological excavation of the heritage listed Ginninderra Blacksmiths workshop revealed that, at a later date, the blacksmith Harry Curran had also supplied his customers with drink (Peter Dowling, pers. comm.). Landowners, who had their own supplies of alcohol, seem to have generally turned a blind eye to the trade. Shumack records that they often had their supplies brought in from Queanbeyan or Goulburn by bullock dray, driven by another immigrant, Thomas Southwell who, as a Methodist and strict tee-totaller, was unlikely to dip into their consignments. Southwell was not Julia's driver as he did not approve of her provision of alcohol to the community (Shumack, 1967, p. 91).

Julia's notice about supplies available at The Grant Inn in the *Goulburn Herald*, shown in Figure 3-8, provides a glimpse of what was involved in managing her business. On this occasion she had to raise the price of her rum due to the 'sad misfortune' that the driver she had employed to bring 'a hogshead of the best rum' from Queanbeyan had 'got drunk and lost the whole [load]' (*Goulburn Herald and County of Argyle Advertiser*, 14/10/1854, p. 3). The driver's name was John and it's tempting to think it was local bullocky John Crinigan who, while generally held in esteem, was not a tee-totaller (Hall Heritage Centre, 'John Crinigan', online).

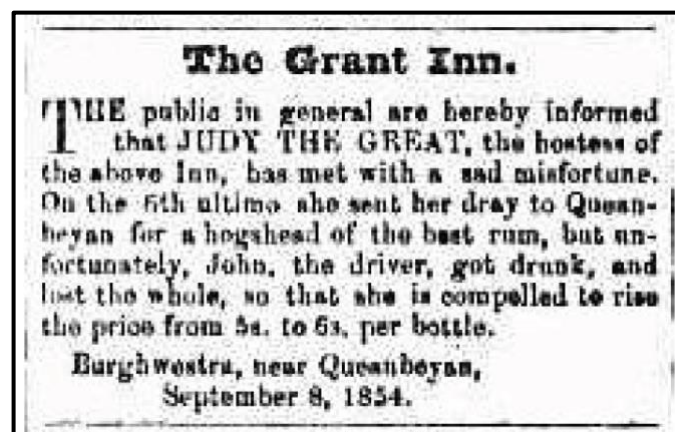


Figure 3-8 Copy of original advertisement placed by Julia Webb - aka 'Judy the Great' (*Goulburn Herald and County of Argyle Advertiser*, 14 October, 1854, p. 3).

The Grant Inn.

The Public in general are hereby informed that JUDY THE GREAT, the hostess of the above Inn, has met with a sad misfortune. On the fifth ultimo [last month] she sent her dray to Quean-beyan for a hogshed of the best run, but un-fortunately, John, the driver, got drunk, and lost the whole, so that she is compelled to rise the prices from 3s. to 6s. per bottle.

- Burghwestra, near Queanbeyan,

September 8, 1854

The address Julia supplied with her announcement in the Herald, suggests her sense of humour. 'Burgh Westra' is a Scottish form of 'village of the west'. It also appears as the site of a large party in Sir Walter Scott's novel, *The Pirate* – one of his popular 'Waverley' series written in the 1820s-30s.

Later in the 1850s, one of Julia's customers informed on her and brought an end to her business. She continued her work as a midwife and continued to provide her friend, Samuel Shumack, with many 'tales of the early days' (Shumack, 1967, p. 91). Elizabeth Burness, Canberra actor and heritage volunteer has done extensive research on Julia and brought her determined, independent character to the Canberra public through re-enactment for many years.

Acquisition and survey of Ginninderry Land: Captain Charles Sturt, Charles Campbell, and surveyor Robert Hoddle

Captain Charles Sturt, explorer

Ginninderry land became an official part of the pastoral settlement in the vicinity of the Murrumbidgee River and Ginninderra Creek in 1835 when most of it became part of the 5,000 acres Captain Charles Sturt was granted in recognition of his services as an explorer. But while Sturt's name and fame has had a long historical association with the land he selected, it seems likely that he never stepped foot on the place he briefly called 'The Grange' (Eric Martin and Associates, 2020, p. 50).

Sturt was notified of his grant in 1835 and once he had chosen the area he wanted, the colonial government sent Robert Hoddle to conduct the survey. In 1837, the property deeds and name were finalised. By this time, Sturt and his wife, Charlotte had settled on a smaller property in the Southern Highlands. The following year they sold the grant to Charles Campbell (Eric Martin and Associates, 2020, pp. 48-50). Interestingly, it seems that Sturt was staying with Terence Murray at Yarralumla in 1837 (Wilson, 1968, p. 99). Perhaps the connection between pastoralists in the area facilitated this convenient sale, or perhaps it was a plan that had been in the making from the time the grant was made². Despite the swift change of ownership to the Campbell Family who held the property until it was resumed by the Commonwealth for the Australian Capital Territory in the early 20th century, it continued to be identified on maps as 'Sturt's Grant'.

Charles Campbell, pastoralist

When Charles Campbell arrived on the Limestone Plains to manage his father's property, Duntroon, in 1835, he seems to have been on the lookout for land of his own near Ginninderra Creek. His first purchase was probably Richard Popham's 640 acres on the south side of the Creek (shown as Block 6 in Figure 3-9). At the time (1836), he was also managing Ginninderra Estate for his cousin George Palmer.

² Murray's biographer, Gwendoline Wilson suggests that the association between Sturt and Terence Murray came about when Sturt, who had a problem with his eyesight as a result of his explorations, consulted Murray's brother, a doctor known for his skills as an eye specialist.

The following year he married Palmer's daughter Catherine and arranged to buy the Estate on terms of a deposit and regular payments. Charles and Catherine lived at the Ginninderra Homestead until the early 1840s when drought and falling wool prices meant that Charles could no longer keep up the payments. Charles and Catherine moved to the Campbell family home at Duntroon and the 5,000 acres bought from Sturt became an outstation of Duntroon rather than part of Ginninderra. Charles named it 'Balconan' – a name of uncertain origin and with various spellings that became 'Belconnen'³ (Eric Martin and Associates, 2020, p. 50). The 1841 census indicates that by then there was a small settlement of workers on Belconnen Station (Waters Consultancy, 2017, p. 41). In 1853 Charles and his family went to England for an extended period. This may have been the time that he built the c. 1850s stone cottage on Belconnen for the Station overseer. In the ACT period it became known as the Belconnen Farm cottage and is now on the ACT Heritage Register.

Robert Hoddle, surveyor

NSW Deputy Surveyor, Robert Hoddle, is also part of Ginninderry's colonial history. He was the surveyor of Sturt's grant, and, in that role, also made the boundary decision that created the only portion of Ginninderry land along the Murrumbidgee river that was not within Sturt's grant.

Hoddle first visited the 'Ginninginderry Plains' in 1832. In that year and again in 1834, he surveyed portions of George Thomas Palmer's land as well as other nearby properties. In 1835, his main brief was to survey and finalise the boundary of the area Sturt had selected for his 5,000 acre grant (Gillespie, 1992, pp. 8-10). As shown in Figure 3-9, the boundary Hoddle established is largely along the Murrumbidgee and Molonglo rivers, and Ginninderra Creek. The main land border is on the east next to one of Palmer's surveyed portions and, at that time, unsurveyed crown land.

The one land boundary Hoddle made for Sturt on the west, created a separate waterfront portion of land in the north-west corner of Weetangera Parish – now in Ginninderry's conservation corridor. It includes Cusack's Crossing, the confluence of the Murrumbidgee and Ginninderra Creek, and Ginninderra Falls (see Figure 3-9). One of Hoddle's routine tasks as he surveyed new properties in growing pastoral areas, was to suggest potential sites for local towns or villages. These were known as Village Reserves and shown on early colonial maps as V.R. Hoddle's north-western 'Weetangera Village Reserve' did not reach its potential. However, another one he identified in the vicinity of Ginninderry – 'Emu Bank Village Reserve', once an outstation of Ginninderra Estate, is now within Belconnen Town Centre. Weetangera and Emu Bank V.R.s are shown in Figure 3-9.

³ The various versions of 'Belconnen' are said to have come from an Indigenous word that sounded like 'Belconnor' meaning 'I cannot find' (Eric Martin and Associates, 2020, pp. 9-12). However the elements of the word 'bal'/'bel' and 'conor'/'connel', especially in the light of the Campbell's Scottish heritage, have a distinctly Scottish flavour. Without exhaustive research, the existence of a 'Balconnel Farm' in Scottish parish records, is worth noting (Canmore: National record of the historic environment <https://canmore.org.uk/site/194019/balconnel-farm?display=image>).

Hoddle's survey maps and descriptions of purchased and crown land in and around Ginninderry, provide a paper record of the emerging European cultural landscape. His watercolours of the 'Ginninginderry Plains', based on sketches he made in the field, provide a personal, figurative representation, through European eyes, of the landscapes encountered on many assignments.

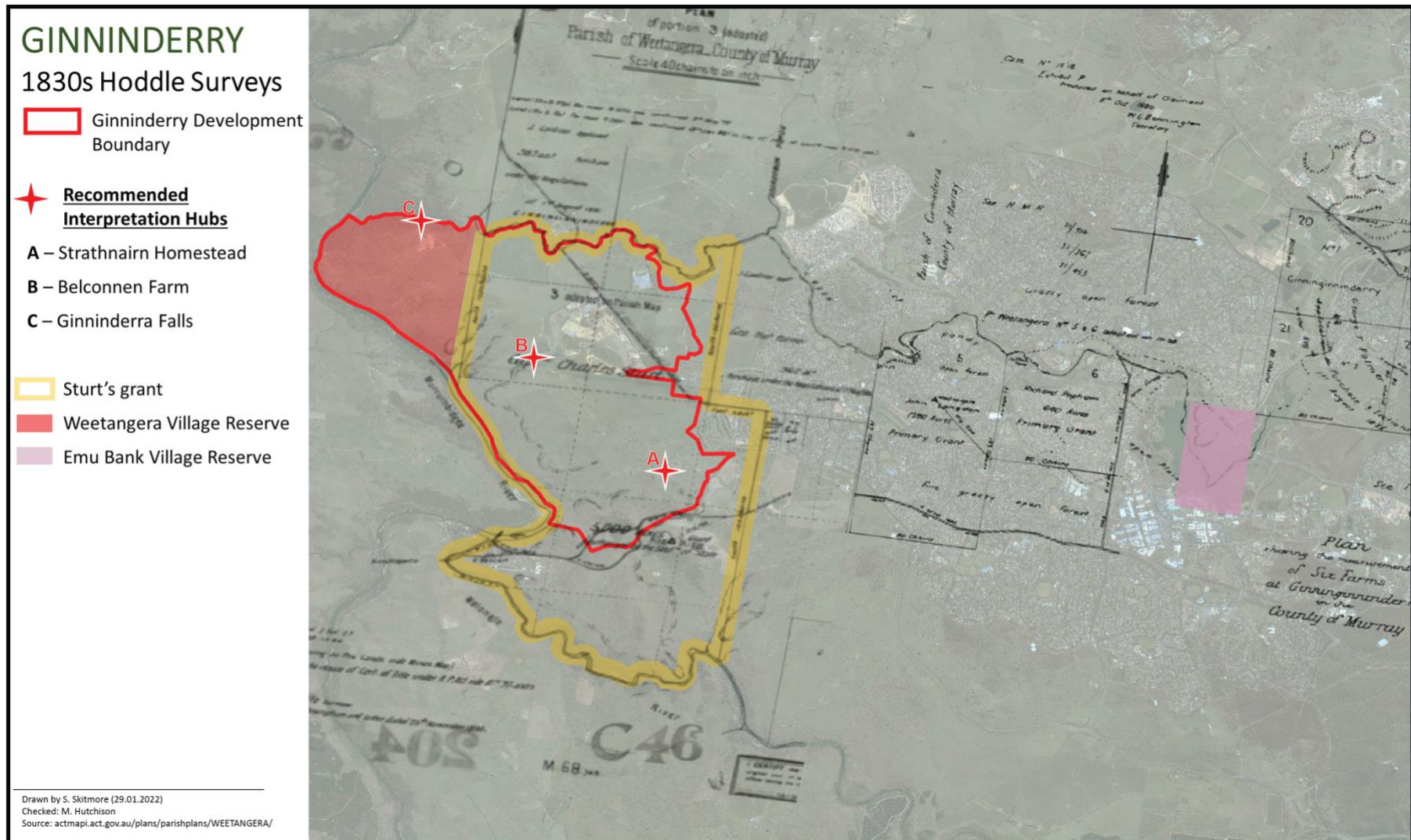


Figure 3-9 Overlay of Hoddle property surveys near the Ginninderra Creek, including Sturt's Grant and the Weetangera Village Reserve. Actmapl portion plans (Sturt portion 3)

A cattle rustling incident

Not long after Charles Campbell's purchase of Belconnen Station, it featured in an account of cattle stolen from Duntroon and driven across the Murrumbidgee, probably via Cusack's Crossing, to a location in the mountains near the Goodradigbee River.

On Monday night... a lot of cattle, consisting principally of fat bullocks, were driven away from Mr Campbell's Estate at Limestone Plains... They were tracked across Canbury Plain towards the Murrumbidgee and fifteen of the bullocks were found at a station called Balconan, bearing the marks of hard driving and cruel treatment... Mr Campbell's superintendent, Mr Kennedy, succeeded, after a very hot pursuit, in tracking the cattle to the station of a man named Oaks, where twenty of them had been shot and their brands cut out for the purpose of evading detection...

(Sydney Herald, 8/10/1842, p. 2).

Changes in land ownership 1840s-50s

In the decades after Charles Campbell's purchase of Belconnen Station, the arrival of people seeking opportunity in the Australian colonies increased and, with the 1850s gold rushes, expanded to include newcomers from many parts of the world.

Democratic political reforms in NSW in the 1850s initiated representative government elected by a wide male suffrage. Voting rights were followed by land reforms designed to encourage denser agricultural settlement and give families without capital the opportunity to purchase land and become self-sufficient (Macintyre, 1999, pp. 97-98; Brown, 2014, p. 26).

One of the new electors on the list for the county of Murray in 1855/56 was John Crinigan. In 1859 he also had enough in savings to purchase four blocks of land including the one where he and Maria built their stone cottage (Hall Heritage Centre, 'John Crinigan', online; Folger & Cooke, 2008, p. 2).

Thomas Southwell and family

The teamster and devout Methodist, Thomas Southwell was another in the vanguard of changing land ownership.

Old Thomas Southwell and his sons, of Ginninderra Creek, mostly contracted with my father to carry his wool and store goods. I well recollect them carting the wool across the river a few bales at a time, the young Southwells each riding on one of the bullocks, one on a poler and the other about the middle of the stream. They were so careful and steady going; no noise, cracking and flogging; still they always managed to get it over all right. William Wright, son of James Wright of Lanyon and Cuppacumbalong Stations, c. 1850s (Gillespie, 1988, p.14).

Thomas Southwell, his wife Eliza (nee Cooke) and two children travelled to Australia as assisted immigrants and arrived at the Limestone Plains in 1840. His emigration records describe him as a labourer who could read but not write.

The family's first address was Palmerville, indicating that Thomas's initial work in the area was on the Ginninderra Estate. He built a stringybark slab hut on Ginninderra Creek, and began a business as a teamster, taking produce from settlements on the Limestone Plains to Sydney and Goulburn by bullock dray and returning with supplies. In the days when there were no formal roads between pastoral homesteads and supply centres, Thomas most likely travelled to Goulburn via various trackways across Ginninderra Estate and/or Belconnen Station, then east to the Canberra settlement and Queanbeyan, and from there to Goulburn via Bungendore. Crossing places over the Molonglo and Murrumbidgee rivers would have been part of his journeys (see 'Kiandra Gold Rush' below, p. 21).

In his early years on the Ginninderra Creek, Thomas also established a role in the community as a Methodist religious leader and conducted services at his hut. While Thomas's work to establish his family is on the public record, the work of his wife, Eliza is less visible. After their arrival, she had six more children. Thomas and the older boys were often away for work. Eliza would have carried all of the domestic work while often pregnant and looking after toddlers. Older girls would have stepped up to help with the younger ones. In 1852, Eliza died giving birth to her ninth child who also died.

The following year, Thomas married Mary Croxton (nee Rolfe), a young widow with two children. In 1854, the opportunity that he and his first wife, Eliza, had been saving for, came his way. He had enough money to buy Alick Osborne's pastoral block on the northern side of the Ginninderra Creek, opposite Belconnen station.

Thomas named the property Parkwood, identified in Figure 3-12 below. In the following years, with the help of Mary and the eldest children, Thomas established the farm and built a slab homestead as well as a church for the Methodist community. Both structures were later replaced by stone. Over this time, Thomas and Mary's family expanded to include a further eight children (Gillespie, 1988, pp. 9-19).

Thomas continued his carting business at Parkwood with several of his sons. In 1859-60 Samuel and Samson Southwell were in the forefront of taking supplies to the new gold rush at Kiandra (Gillespie, 1988, p. 21). The value of the Southwells' bullocks to their livelihood and their regard for their animals is remembered in the names of two hills on the Parkwood property – Whiteye and Boxer (Gillespie, 1988, p. 14).

William Davis – Ginninderra Estate manager and owner

William Davis arrived in NSW in 1837 and got a job as a clerk with the Commercial Bank of Sydney. His interest in pastoralism was supported by Charles Campbell who gave him his first hands-on pastoral

experience as overseer at Duntroon in 1846. Later in the 1840s he became manager of the Ginninderra Estate for George Palmer. In 1850 he married Palmer's daughter, Susan. Susan inherited the Estate in 1854 under a trust arrangement that included Davis (Gillespie 1992, pp. 12-13; 23-24).

Under Davis's management the Estate became a 'showcase' of pastoral achievement and a centre of Limestone Plains social life. He encouraged his employees to take part in the sporting activities he established as well as in various festive occasions. The Ginninderra cricket team included three local Aboriginal players and became a winner in cricket matches across the Limestone Plains and beyond (Gillespie 1992, pp. 24- 27; 36-39). Davis also supported the growing population of Ginninderra workers and tenants living along the Creek by setting up a general store and post office near the homestead (Gillespie, 1992, p. 27).

The Kiandra Gold Rush 1859 – 1861

The Road to Kiandra via Uriara

...when a punt is placed on the Murrumbidgee (and which is in course of building) the road to Kiandra from this point will be quite practicable if not easy. Parties going through Gininderra will have to cross the Queanbeyan [early name for Molonglo] river, and... provided that the [crossing place] is made good, and a punt put on the Murrumbidgee.. the road by Mr Mcdonald's of Uriara, and thence to Mr Hall's of Brindabella [is recommended] as a good firm road... Accommodation houses are also in course of erection at Uriara and Brindabella. (Queanbeyan Age, 'The Golden Age', 13/10/1860, p. 2).

When gold was discovered in the Snowy Mountains at Kiandra in 1859, the question of how to get there was an issue that occupied fortune hunters from near and far. On the Limestone Plains, crossing the Murrumbidgee was a major issue, as was the rugged condition of the roads into the high country. In the vicinity of present day Ginninderry, Uriarra Crossing on the Murrumbidgee connected with a route to Kiandra via Brindabella and Long Plain. Cusack's Crossing to the north also connected to this route, but discussion of the shortest and safest routes from Queanbeyan focused on Uriarra (Queanbeyan Age, 'The Golden Age', 13/10/1860, p. 2). These routes and crossings are shown in Figure 3-10.

Launch of the Mountain Maid

Wednesday last a large party of gentlemen met at the junction of the Queanbeyan [early name for Molonglo] and Murrumbidgee to see the punt, built by Messrs. McLaren and Sparrow launched. As it glided into the river a bottle of wine was broken on the deck by Mr. Davis, who gave it the name of the Mountain Maid. (Queanbeyan Age, 'The Golden Age', 17/11/1860. p. 2).

It is not clear how long the *Mountain Maid* operated, but by 1864, when gold was found at Brindabella, John McDonald of Uriarra was managing a punt at the crossing and providing helpful information for travellers (*Queanbeyan Age*, 13/10/1864, p. 2)⁴.

Thomas Southwell and his sons also responded to gold rush opportunities and expanded their business to include taking regular supplies to Kiandra. Figure 3-10 shows the various routes they may have taken, including tracks they may have used between their home at Parkwood and what is now Ginninderry.

For instance, travelling with supplies from Queanbeyan or Goulburn, the Southwells most likely used the Uriarra Crossing route where the *Mountain Maid* could take drays as well as passengers and horses (Moore, 1999, p. 132). They may have done this via a trackway through Yarralumla on the south side of the Molonglo. Alternatively, they may have travelled on the north side using the Yass-Queanbeyan road and then following the east-west track (later part of Weetangera Road) that crossed the Molonglo at The Junction Ford which is close to what is now Ginninderry's southern boundary (*Queanbeyan Age*, 'The Golden Age', 13/10/1860, p. 2).

Returning to Parkwood via Uriarra Crossing would have involved crossing The Junction Ford, continuing east on the (Weetangera Road) track towards the Yass-Queanbeyan road, and then following one or another of several tracks towards Parkwood across Belconnen Station and Ginninderra Estate. Depending on conditions, the Southwells may have also used Cusack's Crossing, travelling to and from Parkwood on the droving track to the high country used by Palmer's shepherds.

⁴ A punt service over the crossing continued off and on for many years until a bridge was built in 1901 (Moore, 1999, p. 132). For further information about the crossing's history see also <https://www.uriarravillage.org/about>.

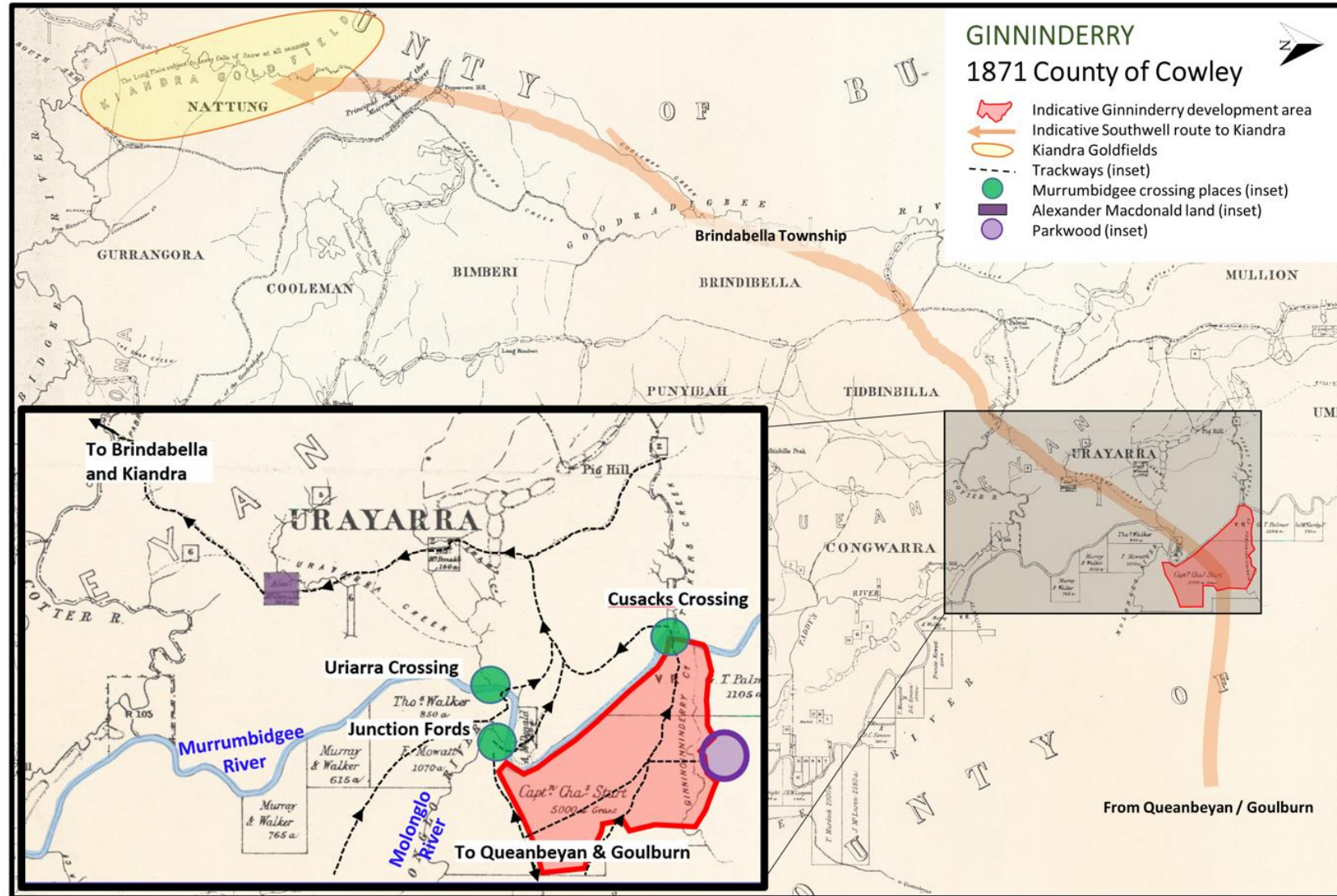


Figure 3-10 Routes to Kiandra over Cusack's and Junction-Uriarra crossing. County of Cowley, N.S.W 1871. N.S.W Department of Lands. MAP G8971.646 svar

Closer settlement - the Robertson Land Acts

William Davis – who was father's employer and the squatter on whose land we selected – had 20,000 acres, excluding some thousands of acres of Crown land [leases] for which he paid very little, yet he resented our efforts to strike out for ourselves and laughed at what he derisively called, 'Shumack's folly' (Shumack, 1967, p. 46).

The 1861 NSW Robertson Land Acts were designed to encourage 'closer' or denser settlement and provide more opportunities for workers like Thomas Southwell and John Crinigan to purchase land. Small blocks could be 'conditionally' purchased with a deposit of 5 shillings per acre on the condition that the full price of 5 pounds per acre would be paid off in the form of improvements such as fences and land clearing. The new landowners were known as 'selectors'. Samuel Shumack described his fellow workers and selectors as the 'toilers' in contrast to the wealthy 'owners' (Shumack, 1967, p. 46).

Under the new land acts, pastoral leases on crown land were also available for selection. This increased opportunities for prospective owners but it also brought selectors into direct conflict with pastoralists. Charles Campbell ruled that Duntroon employees had to choose between their job or their selection (Brown, 2014, p. 29). When Richard Shumack selected land, William Davis dismissed him from his position at Emu Bank outstation. Pastoralists also protected their leases by making 'dummy' selections in the names of their children and female relatives and fencing off access to it (Brown, 2014, p. 29).

In the vicinity of Ginninderry, the selectors' small blocks filled in the land around the large grazing properties and created a new permanent farming community. Many of the new landowners were local people who knew each other through work and family connections. They shared labour, set up small businesses, organised recreational activities, formed community organisations and worked together for community amenities.

One result of the new landowners' activities was an informal village along the Yass-Queanbeyan road not far from the Ginninderra homestead. It started with a cluster of small businesses including a tannery and a blacksmith. Amongst the additions to these was the store and post office from Ginninderra – now under the management of George Harcourt, Davis's book-keeper. A licensed hotel, the Cricketers Arms, was also established as well as a public recreation ground for community sporting events and rural shows. Ginninderra village, as it was known, became a centre for new landowners from the Murrumbidgee to Gungahlin and beyond until Hall became the official village of the area (Gillespie, 1992, pp. 27-28).

Another impact of closer settlement was that with the increase in clearing, fencing, stocking, cropping and cutting timber for houses, the Indigenous landscape and its resources became increasingly invisible. Samuel Shumack recorded a large gathering of Indigenous people from the south coast at Emu Bank at

the end of 1862. The timing suggests they were on their way to the high country for the annual bogong moth harvest and that the gathering was part of ceremonial activities connected with places on the way. It may have been one of the last gatherings near Ginninderry (Waters Consultancy, 2017, pp. 65-66).

The new landowner community near Ginninderry 1871 – 1880s

Numerous conditional purchases were taken up along the western side of Ginninderry's Murrumbidgee border where the rugged country was less suitable for pastoral properties (Figure 3-11). By contrast, the pastoral expanse of Belconnen Station and neighbouring Ginninderra Estate meant that Ginninderry's closest new landowner neighbours on the eastern bank of the Murrumbidgee were geographically more scattered (Figure 3-12). Socially however, they were closer. The west and east bank communities had largely developed separately, and Ginninderry's closer settlement history continued as part of the now established Ginninderra community.

Figure 3-12 shows that around Belconnen Station Ginninderry's closest neighbour was Thomas Southwell at Parkwood, north of Ginninderra Creek in the parish of Wallaroo. The next nearest were in two adjoining sets of blocks at the south-east end of Belconnen Station, in the parish of Weetangera. There one set of blocks adjoined the Station's eastern boundary, with the second set next to the first. All of the selectors in these blocks were members of the Methodist congregation who worshipped at the church Thomas had built at Parkwood. They were also connected with each other, and with the Southwells, by family relationships and shared histories as immigrant workers for the Campbell and Palmer-Davis families. With few conditional purchases available near Parkwood some members of the Southwell family also moved to Weetangera.

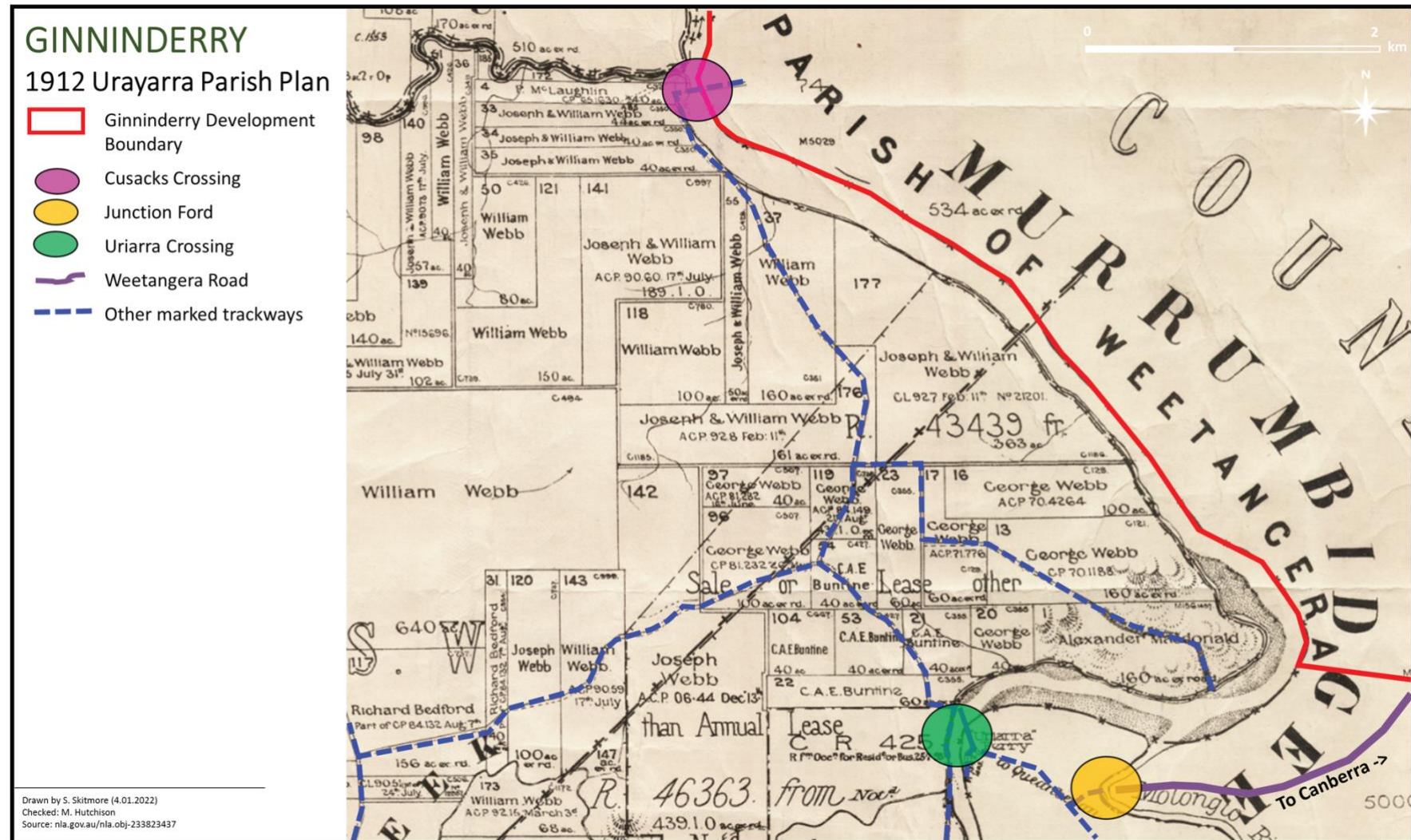


Figure 3-11 New landowner blocks across the Murrumbidgee from Ginninderry. Urayarra Parish County of Cowley 1912, Sydney: Department of Lands. National Library of Australia MAP G8971.G46var.

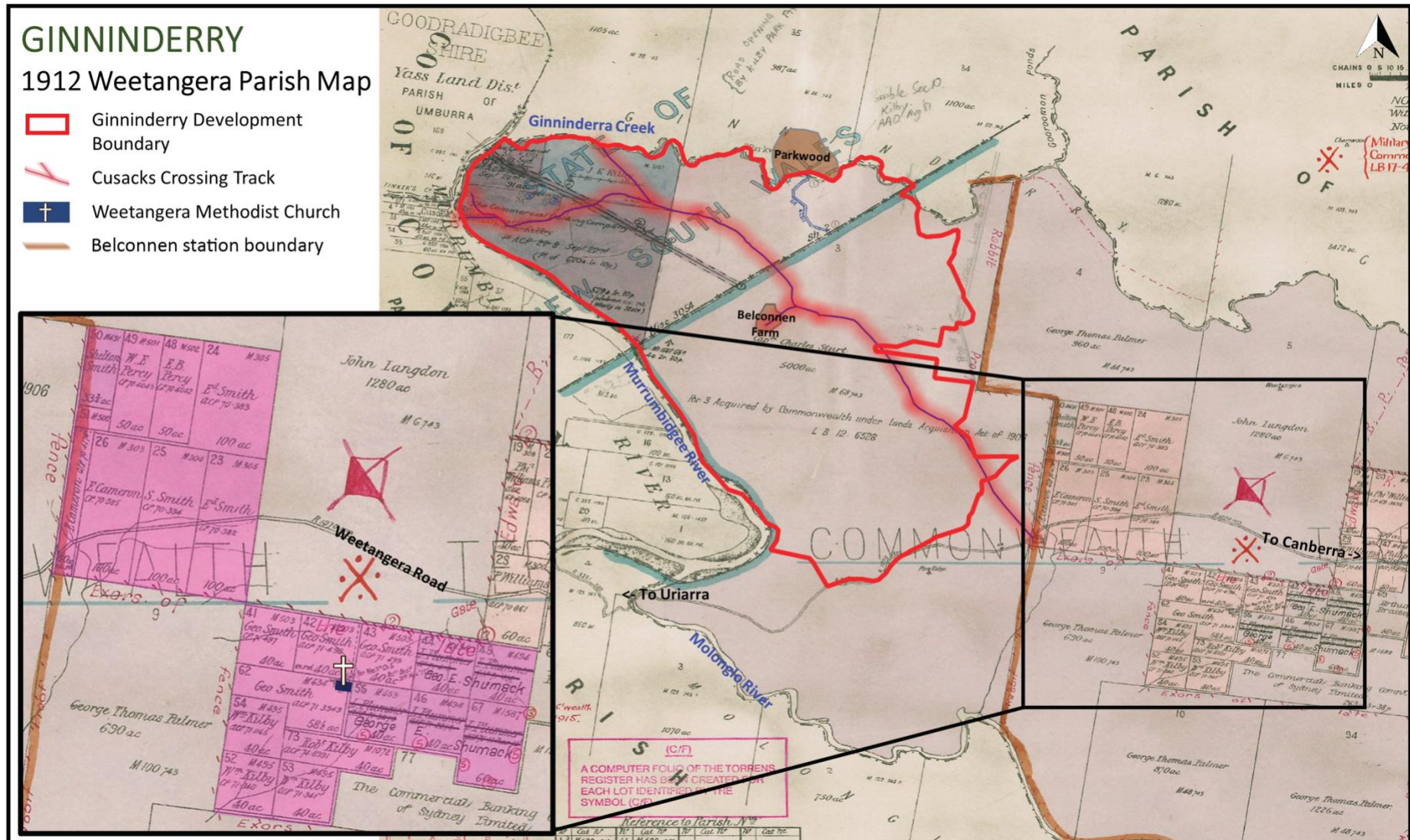


Figure 3-12 Parish of Weetangera County of Murray. Department of Lands, Sydney, N.S.W.1912. National Library of Australia MAP G8971. G46svar

Ginninderry's new south-eastern neighbours

When threshing had to be done in the locality we helped each other and no money passed between us for labour done – the spirit and amity never died and this showed that the true Christian spirit existed (Shumack, 1967, p. 157).

The first conditional purchase blocks in the parish of Weetangera were taken up in the late 1860s, in and around the area now known as the suburb of Weetangera. In 1870-71, members of the Smith, Cameron, Percy, Kilby, Plummer, Shumack, families selected land in two adjoining sections of blocks largely sandwiched between Campbell and Palmer-Davis land previously owned by Langdon. The enlarged section in Figure 3-12 shows the new landowners names and block numbers. It includes the church they built. The wider view in Figure 3-12 shows the alignment of 'Cusack's Crossing Track' – the GLHS name for one of the interconnected tracks that provided access between the south east blocks and Parkwood. The following stories of the families give insight into the community and lives of the people who saw the land that became Ginninderry as part of their neighbourhood.

Smith family

Edward and Mary Smith (nee Kilby) and their children arrived in Sydney as assisted immigrants in 1852. They began their life in the colony at Duntroon where Edward worked as a shepherd. The connection between the Smiths and the Southwells began soon after Edward's arrival and not long after Thomas Southwell's first wife, Eliza, had died. She had been buried at St John's church cemetery – the only one in the Canberra-Ginninderra area at the time – and Charles Campbell asked Edward to help Thomas erect her headstone (Campbell, 1955, p. 13).

In 1860 Edward took a position at Ginninderra Estate where he trained draught horse teams for ploughing. The family lived on the Estate and farmed land they rented from William Davis, known as '20 pound Waterhole' (Campbell, 1955, p. 19). In the 1870s Edward and his sons purchased land in both of the blocks close to Belconnen Station. First, Edward and Shelton between them bought portions 23, 24, 25 and 50 in the set of blocks on Belconnen Station boundary. A few years later Edward and his younger son George bought portions 41, 42, 43, 62 and 77, in the south-east section. In 1873 two small portions, 60 and 61 adjacent to George's 62 were granted to the Wesleyan Methodist Church (ACTMapi, ACT Parish and Portion Plans 1830-1910).

The Smith's farming activities focused on sheep and breeding draught horses. Their wool brand was 'Weetar' (Weetangera). The homestead (Figure 3-13) with an adjacent large shed, which accommodated horses and a separate section for shearing, was a local landmark (Campbell, 1955, pp. 19-20). In present-day geography, it was on the Pegasus Riding School block.

At Weetangera Edward inaugurated ploughing matches which became a popular sport in the new landowner community (Campbell, 1955, p. 15). Mary Smith was deeply involved in Methodist church activities and known as someone you could call on for help (Campbell, 1955, pp. 29-32). Their strong connection with the Southwell family continued with two of their daughters (Amelia and Louisa), and one of their sons (Ellis) marrying second generation Southwells (Gillespie, 1988, pp. 29; 35-36).

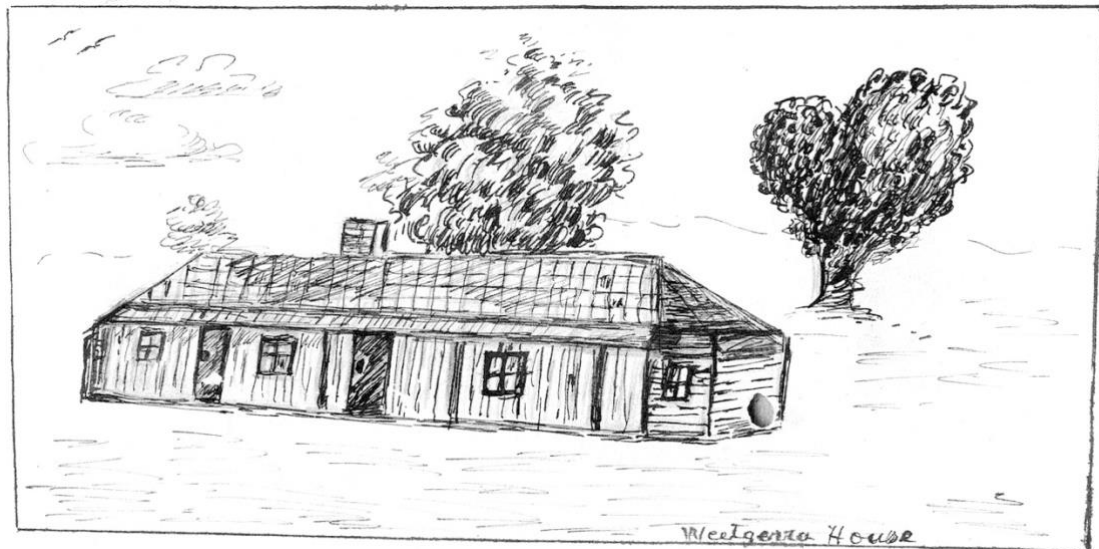


Figure 3-13 Weetangera House Sketch by Thelma Cameron (c. 1920). Courtesy of Nanette Betts.

Cameron family

One of Edward Smith's work mates on Ginninderra Estate was Donald Cameron who had emigrated from Scotland in 1839 with his wife Ann and their eight children. Like Edward, Donald initially worked as a shepherd at Duntroon where the first of his Australian children, Ewan, was born in 1840. After the move to Ginninderra, Donald, with the help of Ann and their now 13 children, managed Emu Bank (near Belconnen town centre) and Goat (near Coppins Crossing) outstations. In 1865, Ewan Cameron married Edward and Mary Smith's daughter Annie and a few years later purchased the Weetangera portion 26 along the Belconnen Station boundary next to the Smith blocks. Ewan and Annie named their farm 'Belconnen' (Campbell, 1955, p. 13; Hall Heritage Centre, 'Cameron, Ewan'. online; Clough, 2004, p. 8).

Ewan became prominent in the Weetangera Methodist community. He also became the first teacher at the Weetangera School in 1875 (Clough, 2004, pp. 5-7). In the 1880s, he transferred to a school near Yass and continued as a teacher in the area until his death in 1896. Sometime after Edward Smith died in 1888, Annie and the children moved into the Smith homestead with Mary Smith. Ewan's original block remained in the family and was farmed by Ewan and Annie's eldest son Evan (Hall Heritage Centre, 'Cameron, Ewan', online).

Percy family

William Edward Percy and his son Edward purchased portions 48 and 49 alongside the Smiths and Ewan Cameron (ACT Parish and Portion Plans 1830-1910). Other members of the Percy family were William's wife Abigail and their daughter, Martha Jane. William played an important part in the Parkwood Methodist congregation and its expansion in Weetangera. He continued his association with the Weetangera community after the family moved to Queanbeyan (Cameron, 1956, pp. 7-9).

Kilby family

William Kilby was the brother of Edward Smith's wife Mary. The Smiths encouraged William and his 16-year-old son Robert to join them in Australia after William's wife and only other child, a daughter, died of tuberculosis. When they arrived in the Ginninderra-Duntroon area in 1856, William was 45 and recorded as a farm labourer. Robert, unlike his father, could read and write. He had been an apprentice blacksmith when they left England.

No record of William and Robert's employment on the Limestone Plains has yet been identified, but Edward's work at Duntroon and Ginninderra may have provided initial employment and accommodation. In 1859, Robert was one of a group of four men from Ginninderra to head off to the Kiandra goldfields where he seems to have made more from working for others than from gold. By 1864, when he married Jane Webster, whose family farmed near Murrumbateman, he had developed a reputation locally and further afield as a shearer and was also known for his skills as a blacksmith and builder.

In 1871, William Kilby, by then 60 years of age and no longer working as an employee, selected south-east portions 52, 53 and 54. A couple of years later, Robert selected portion 73. Their blocks, next to several selections by the Smiths, became the property named 'Land's End'.

By the time of the Kilby's land purchases, Robert was an active member of the Presbyterian congregation. William, who seems not to have previously been particularly religious, had become a Methodist. Lands End later included some of the Smith property and was farmed as ACT Leasehold by Ewan Cameron's son Evan, who married Robert Kilby's daughter Edith (Kilby, 2013, pp. 10-13; Shumack, 1967, pp. 35; 50; 51; Campbell, 1955, pp. 51-52).

Plummer family

Levi Plummer and family settled on portions 44, 46, 49, 55 and 67 in 1870-71 (ACT Parish and Portion Plans 1830-1910). His holding covered 220 acres and was known as Pinchfield Farm. Levi was a farm labourer but his first work after arriving in Sydney in 1857 was on the Picton-Mittagong railway. He died after being thrown from his horse in 1876. Levi's son, William, continued his father's role as an active member of the Weetangera Methodist Church. He also participated in wider community activities and organisations. He was training as a teacher when he died as a result of an accident with a gun when he and Edmund Percy were out shooting on Queanbeyan Hill in 1886. By the time of his death, William's

sister Eliza had married a nephew of Edward Smith, Matthew Smith. It seems likely that Eliza and Matthew lived on, and ran, Pinchfield Farm for the family after William's death. In 1893 the farm was sold to George Shumack but records suggest that the Smiths stayed on at Pinchfield under a rental arrangement. One of their children married into the Shumack family (Browning, unpub. ms. 2022).

Shumack family

Richard Shumack (Shoemaker), his wife Ann and their eldest children travelled from Limerick in Ireland to Duntroon in 1856 where Richard was employed as a shepherd. Several years later he took a position at Ginninderra Estate and the family moved to Emu Bank outstation. Richard was the first selector in Weetangera Parish in 1865. His farm, Springvale, was in the current suburb of Cook and his sons selected additional blocks nearby. Richard's youngest son, George, as indicated in the Plummer family story, later purchased Levi Plummer's blocks next to Smith and Kilby family members (Gillespie, 1992, p. 240). Richard's son, Samuel, the chronicler of 19th and early 20th century selector life on the Limestone Plains, succeeded his father at Springvale. Samuel was a lifelong friend and close neighbour of Robert Kilby (Shumack, 1967). He also served on the board of trustees for the Weetangera Methodist Church (Cameron, 1956, p. 11).

Weetangera community developments: Weetangera Road, church and school 1870s-1880s

For the selectors in Weetangera, as elsewhere, a local church, school and accessible roads, were high on the list of community amenities. Members of the families who settled on the south-east blocks closest to Ginninderry, were actively involved in making them a reality.

Weetangera Methodist Church and Cemetery

Even today, in the silence of the night, after 75 years, I can lie in bed and hear the voice of Philip Williams ringing through the welkin and the rafters of the old bark-roofed humble place of worship... (Cameron, 1956, p. 10).

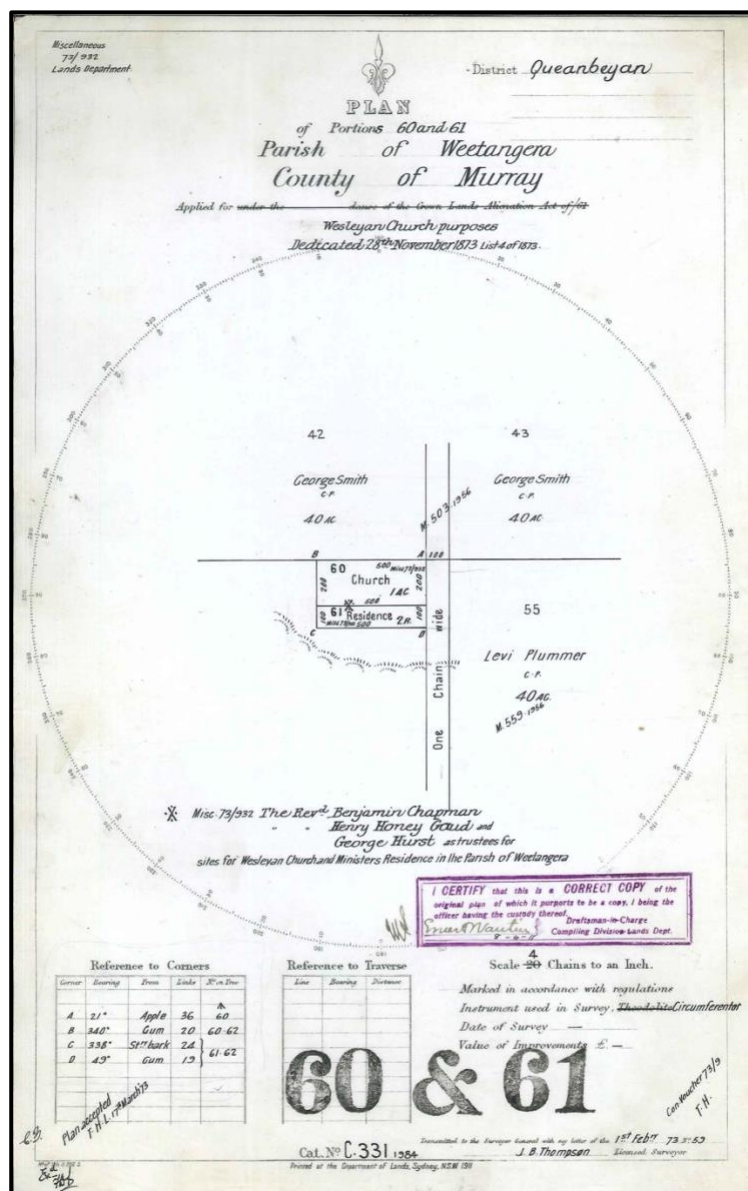


Figure 3-14 Weetangera Methodist church. Portions 60 and 61 Parish of Weetangera. ACTMapi, ACT Parish and Portion Plans 1830-1910

In the early 1870s, two small portions of land (Blocks 60 and 61), adjacent to George Smith's Block 62, were granted to the Wesleyan Methodist Church by the NSW Government (Figure 3-14). Together they comprised two acres, noted on the portion plan as for a church and Minister's residence. In the event, the congregation used the land for a church and a cemetery.

By 1873, when their church was formally opened, community members had dismantled and moved the timbers of an unused Wesleyan church from Canberra to Weetangera and re-erected it on the selected site. Ewan Cameron managed the process with Levi Plummer. William Percy made the minister's seat and table. Local Aboriginal people supplied sheets of stringybark to cover the roof, charging 1-2 shillings

per sheet depending on the width. Ewan Cameron's sons, Ernest and Evan, described the church as surrounded by stringybark, brittle gum and apple box trees (Cameron, 1956, p. 7).

The church was only 12 x 20 feet (3.66m x 6.1m) and was often unable to accommodate everyone inside. As well as providing services and Sunday School instruction, it was also a meeting place for people from near and far, and a location for celebration of special occasions. Philip Williams was one of the leading hymn singers, as was Robert Kilby, who also continued his role at St Ninian's.

In the 1890s, money was raised for extensive repairs carried out in 1900 by second generation members of the congregation – Evan Cameron and Sidney Kilby. The church continued to serve this generation, and the next, into the mid-20th century. In 1955, the trustees decided to demolish it. The cemetery remains and is listed on the ACT Heritage Register. Its headstones record early members of the Weetangera-Parkwood Methodist congregation (Cameron, 1956, pp. 12-13). Details of these are available in the Hall Heritage Centre's family history collection.

Weetangera School

In all weathers, five days a week we, two sisters and two brothers, ranging in age from 4 to 9, tramped the lonely bush road from Belconnen, my father's home, to Weetangera School. With my father [teacher, Ewan Cameron] in travelling to school, time was a consideration. Before he left in the morning he frequently drew a cask of water...50 or 60 gallons from the water hole was a long weary drag, as the hill was steep... Ernest Cameron (Clough, 2004, p. 8).

Weetangera community members first approached the NSW Council of Education for a school in 1875. They asked for two half-time schools, one in Weetangera and one at Parkwood where Thomas Southwell hoped his youngest children could go to school. With only four potential students at Parkwood, the Inspector offered one full-time school at Weetangera where there were 29 potential pupils. These included Kilby, Smith, Shumack and Cameron children as well as children of younger Southwells who had farms in Weetangera (Clough, 2004, pp. 1-3)⁵.

The approval of the school included a grant of 30 pounds from the Council of Education. The parents raised additional money and constructed the school building in the location shown in Figure 3-15. It was

⁵ Margaret Clough's 2004 history of Weetangera School provides a comprehensive picture of school life as it developed from the new landowners' initial efforts in the 1870s to the mid 20th century and into a new era of school education. The Hall Heritage Centre data base provides information about a number of early schools in the vicinity of Ginninderry, many of them small public schools initiated by new landowners.

slightly smaller than the church and made of similar materials – blue gum and box posts, slab walls, stringy bark flooring and a shingled roof. Parents also provided desks and benches (Clough, 2004, pp. 5-6).

The school opened in 1875 with Ewan Cameron as the teacher. It was unusual for someone from the farming community to take the role of teacher but although the Secretary of the Council was cautious, describing Ewan as ‘an uncultured but respectable man’, the Inspector supported his appointment. He undertook training courses while at Weetangera and successfully passed his trial period (Clough, 2004, pp. 6-7).

A teacher’s salary was 5 pounds a month supplemented by sixpence a week per child in school fees. Farm children, especially the older ones, were often irregular attendees as they had important roles in farm work. Families were also poor and Ewan did not press them for payments owing. Nevertheless, by 1877, there were 38 potential students, and the minister of St John’s supported the parents’ application for the school to be upgraded from a provisional to a public school which attracted more generous funding. The list of pupils indicates an increasing number of children with the names of the Methodist landowners, and others, some of whom were also associated with the church (Clough, 2004, pp. 8-9). Today the site of the school is a park and a plaque documents its history.

Weetangera Road

The parishes of Weetangera and Wallaroo... have no road connecting one with the other (Queanbeyan Age, 15/8/1882, p. 2).

Road access proved much more difficult for the new landowners to achieve than the church or the school. When small holders established their farms around pastoral stations after the Robertson Land Acts, there were few public roads. Most access routes ran through largely unfenced pastoral properties and were used in the course of everyday pastoral life and by negotiation. This informal ‘right of way’ system worked well enough when the local population mainly lived on the properties as workers or tenants, but the status quo shifted significantly when many of them established their own freehold farms around the pastoralists’ boundaries. Pastoralists built fences to restrict access to tracks on their land, and selectors, locked in by large properties, formed associations to agitate for their rights and petition for historical rights of way through private land to become public roads.

By the time the new landowners were taking up their blocks around Ginninderra Estate and Belconnen Station, several well-used trackways across the properties provided access to outstations, other pastoral properties in the region and the district centres of Yass and Queanbeyan. River crossings and the ‘Yass-Queanbeyan Road’ (Barton Highway), the only public road in the region, were important points of connection on their routes.

Weetangera Road was initially a series of changing trackways on an east-west trajectory linking the Yass-Queanbeyan road running through the Canberra settlement with the Junction Ford on the Molonglo River near its confluence with the Murrumbidgee. On this route it provided access between Duntroon and Belconnen Station. Across the Ford there was also access to properties south of the Molonglo, west to Uriarra Station and to Uriarra Crossing over the Murrumbidgee leading to high country pastures and the Kiandra goldfields. The western section of Weetangera Road's official alignment to the Junction Ford followed today's Stockdill Drive towards the Lower Molonglo Water Quality Control Centre.

In this early form, Weetangera Road was south of two closely related routes across Ginninderra Estate and Belconnen Station: Cusack's Crossing Track and 'Parkwood-Queanbeyan Road', as named in Action Heritage's research (2020, p. 14). Parkwood-Queanbeyan Road ran largely through Ginninderra Estate, from Cusack's Crossing in the north west, with a side track to Parkwood across Ginninderra Creek, south and east through Emu Bank outstation to the Yass-Queanbeyan road. It became a significant 'thoroughfare' when the Southwell family moved to Parkwood in 1854 with their supply haulage business and, once the church was built, the property's role as a centre of Methodist worship (Action Heritage, 2020).

Action Heritage's research on the historical routes to Belconnen Farm and Parkwood suggests that over time, and with changing alignments, intersections and side tracks, 'Cusack's Crossing Track' and the more easterly 'Parkwood-Queanbeyan Road' were probably used interchangeably as routes between Cusack's Crossing in the north-west, and destinations to the south-east and west (Action Heritage, 2020, p. 17). For instance, Cusack's Crossing Track was closer to the early Weetangera Road track to the Junction Ford on the Molonglo River (see 'The Kiandra Gold Rush', p. 21). At some time, both alignments also joined on the north-west 1830s alignment to Cusack's Crossing – as shown in Figure 3-15. Parts of this alignment remain visible today (Eric Martin and Associates, 2013, pp. 32-34 online).

The new landowners north of Ginninderra Creek and south-east of Belconnen Station, wanted official access between Wallaroo and Weetangera along Parkwood-Queanbeyan Road from Cusack's Crossing to Canberra and including access to Emu Bank. Some of them joined Queanbeyan selectors' organisations and became involved in petitioning the NSW Government on the basis of the 1833 colonial roads act, Act 4 William IV No. 11. Under the Act the Government was authorised to 'make, alter and improve' roads in the colony through private freehold (Action Heritage, 2020, p. 8; pp. 14-16).

Over the process of two petitions by new landowners, William Davis who, in the absence of Charles Campbell was renting part of Belconnen Station, kept an eye on pastoral interests. When he left Belconnen he built a fence on the south-eastern boundary between Belconnen Station and Ginninderra Estate and along the boundary between Belconnen and the first set of south-east selector blocks. This cut off access to the south-east section of the customary route from Parkwood. He later gave Thomas Southwell specific permission to build a gate in the fence at the southern intersection of Ginninderra

Estate and the Belconnen Station boundary as shown in Figure 3-15 (Action Heritage, 2020, pp. 15; 28; 43).

When the selectors' 1872 petition led to a road survey, Davis apparently guided the district surveyor away from the Parkwood-Queanbeyan Road to a more southerly route along estate boundaries rather than across them. Davis denied this, but the selectors were convinced he had influenced the surveyor (*Queanbeyan Age*, 13/6/1882, p. 2; Action Heritage, 2020, pp. 15-16).

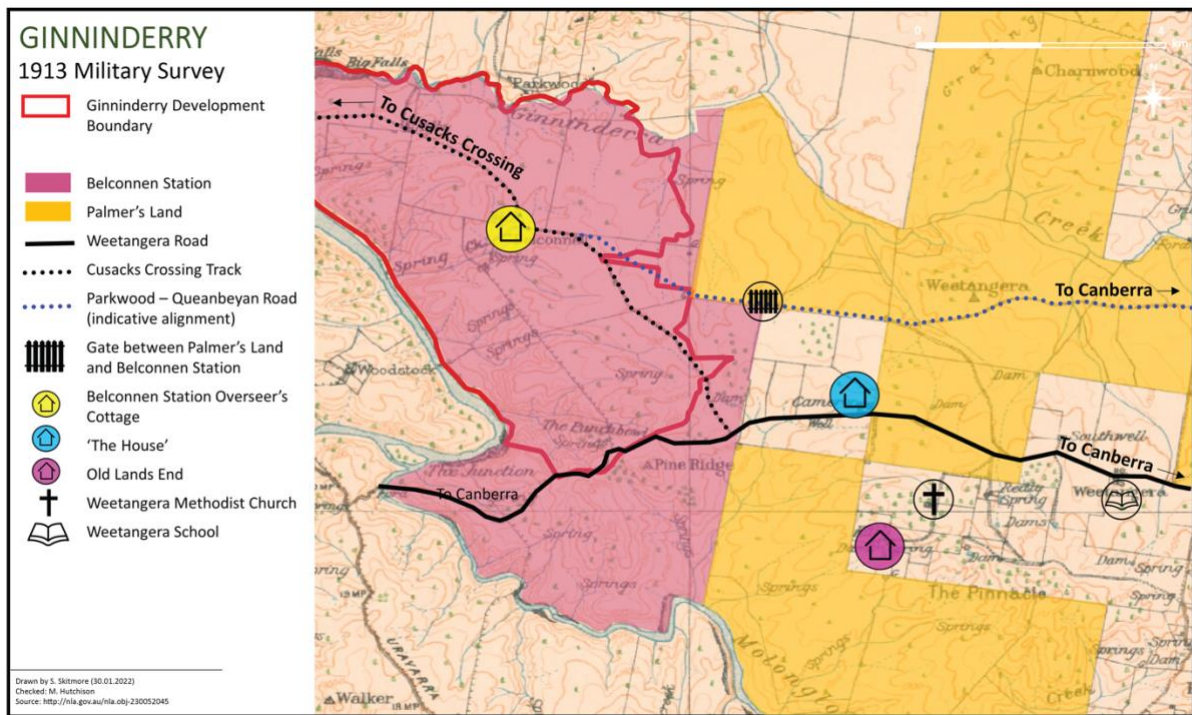


Figure 3-15 Weetangera's new community amenities. Overlay on detail of 1913 Military Survey of Australia, Canberra. Great Britain: War Office, Commonwealth Section (Sydney: Department of Lands, 1914) NLA MAP G8980 1913.

Weetangera Road opened as a parish road in 1873 on the alignment shown by the solid black line in Figure 3-15. It ran east from the second Junction Ford on the Molonglo, across Belconnen Station to Canberra – roughly along Belconnen Way. It enabled the Weetangera selectors to move between Uriarra and Canberra and the Yass-Queanbeyan Road, but it did not provide official access to Parkwood or Cusack's Crossing. Selectors north of Ginninderra Creek, including members of the Southwell family and Ewan Cameron's brother, Donald, were particularly disadvantaged. Most regular travellers between Weetangera and Wallaroo continued to use the customary trackways. Cusack's Crossing Track became more prominent as a route across the plateau when it was aligned to intersect with the official Weetangera Road – shown in Figure 3-15 (Action Heritage, 2020, p. 16). Eric Martin and Associates recognise it as of historical significance as the 'road to Belconnen Farm' and recommend: 'The historical alignment should be recognised in the planning of any new developments if possible and any future interpretation of the area' (2014, p. 50, online). Weetangera Road's alignment from inner north Canberra

to the Pegasus Riding School is identified by ACT Heritage Council signage developed by Stevie Skitmore.

Pastoral family changes 1860s – 1880s

As the selector community developed around Belconnen Station and Ginninderra Estate, various pastoral property and family changes took place which had an impact on the land in and around Belconnen Station.

Shortly after Charles Campbell's move to England in 1853, his brother, George, inherited Duntroon and took up residence there. Despite these changes, Charles continued to have an influence on the Estate. When he returned to Australia in the early 1860s, having become a barrister, he took up the position of Examiner for the NSW Bar in Sydney. He also continued his interest in the Limestone Plains and Belconnen Station. He stood twice for election to the NSW House of Representatives as the member for Queanbeyan – each time narrowly defeated. However, as with other pastoralists, his permanent appointment to the NSW Upper House in 1870 ensured the continuation of his influence in the region (Newman, 2006, online).

Charles' influence in local affairs also continued through his son, Frederick, who managed Duntroon for his uncle George from 1875-1881, and in the same period took over management of Belconnen Station in 1877. As manager of Duntroon, Frederick controversially employed Richard Vest, an immigrant from Wales with no pastoral experience, as his overseer. It is understood that Vest lived at the Belconnen Station overseer's cottage from 1882-1888 (Eric Martin and Associates, 2020, p. 52). Frederick was also one of the first landowners in the region to extensively fence his land to keep out trespassers. Fences, as Samuel Shumack noted, also replaced shepherds in taking care of stock on an everyday basis (Shumack, 1967, p. 117). When George Campbell died in England in 1881, Frederick gave up managing Duntroon and began acquiring his own property. In 1882 he purchased the Yarralumla Estate. When Charles died in 1888, Belconnen Station became part of the Yarralumla property (Gillespie, 1991, p. 181; Newman, 2007, online).

During the 1860s and 70s, William Davis added to his Ginninderra Estate lands and built a new home at Goongarline (now Gungahlin). During this period, it seems that he also rented Belconnen Station from Charles Campbell (*Queanbeyan Age*, 19/6/1883, p. 2). After a tragic family death in 1877, Davis sold his entire Ginninderra-Gungahlin estate to Edward Crace and moved away from the district (Gillespie, 1991, p. 161).

Parkwood – Weetangera Roadway disputes 1880s

I had refused to pay [Frederick Campbell] rent for the Parkwood Road [Parkwood Queanbeyan road] – a road which I had used ever since I was born, and which I look upon as my birthright, and consider I have as much right to as the air I breathe; when, therefore, he asked for payment I refused to give it to him. John Southwell, 1882
(Action Heritage, 2020, p. 19).

The lack of official road access through and around Belconnen Station and the vast Ginninderra-Gungahlin estate became increasingly contentious with the arrival of hard-line landowners, Frederick Campbell at Belconnen and Edward Crace at Ginninderra-Gungahlin. In Weetangera, Crace installed a cross fence along the Weetangera selectors' blocks next to the Belconnen Station boundary where Davis had created a gate for Thomas Southwell. In 1878, the selectors responded with the installation of a new gate for Southwell in the fence along William Percy's property which created a southerly deviation in the Parkwood-Queanbeyan road as shown in Figure 3-16. In the same year they made a third petition for the Parkwood-Queanbeyan Road to be made official without success (Action Heritage, pp. 18; 43).

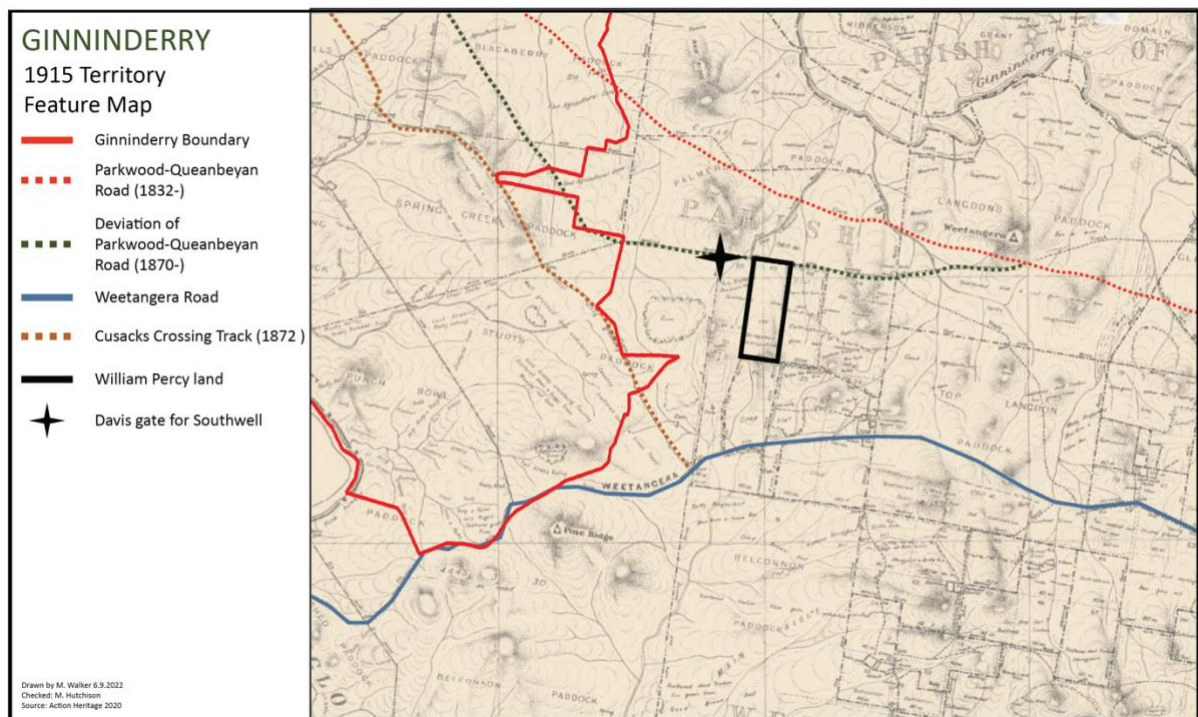


Figure 3-16 Southern section customary roads and Weetangera Parish road 1878 on 1915 Territory Feature Map
(amended from Action Heritage, 2020, p. 28)

In 1881, Thomas Southwell died and his sons took over Parkwood. The old pastoral family relationship with the Southwells broke down and Campbell imposed a toll on the use of Parkwood-Queanbeyan

Road which John Southwell refused to pay. Frederick Campbell also erected more fences in the area as part of consolidating Yarralumla with his other holdings and Crace began to close off more northerly trackways associated with the Parkwood-Queanbeyan Road (Action Heritage, 2020, pp. 18-19; Gillespie, 1991, p. 171). In this context, the Ginninderra Free Selectors' Association was formed to protect the rights of selectors in the Belconnen Station-Ginninderra-Gungahlin Estate area. It played an active role in the road disputes that took place over the next four years. George Harcourt was the Association's president and Ewan Cameron was the secretary (Gillespie, 1992, p. 111). John Southwell was an active member and became a leader in protests against the closure of 'right of way' roads on pastoral lands. In 1882, the selectors made their fourth unsuccessful petition to open the Parkwood-Queanbeyan Road (Action Heritage, 2020, p. 43).

Campbell v Southwell; Crace v Southwell

It was a throughfare which had grown up with the requirements of the people; and the attempts of recent owners to stop it should never be tolerated... The plea of inconvenience raised by the other side was the plea of every squatter. E. Barton, Counsel for the Defence (Queanbeyan Age, 19/6/1883, p. 2).

Apart from refusing to pay Frederick Campbell's toll, John Southwell also protested against Campbell and Crace's actions which resulted in civil charges against him. The first and most dramatic protest was in 1881 when Campbell fenced off a trackway running south from Weetangera Road to what is now Coppins Crossing (probably the old track to Goat Station). John and other selectors (Shumack says 40) cut down the fence in Campbell's presence. Campbell moved swiftly to a Supreme Court lawsuit which Southwell fought although it was well beyond his means (Gillespie, 1991, pp. 171-172; Shumack, 1967, pp. 129-130).

In 1882, Southwell's determined belief in his right to use the road resulted in Crace charging him in the Supreme Court with 'trespass' on the 'old track' from Emu Bank Village Reserve to Parkwood 'through certain gates'. In the following 1883 court proceedings, the disputed 'right of way' was described as 'the road to Cusack's Crossing' (Queanbeyan Age, 19/6/1883, p. 2).

Crace v Southwell brought many of the main characters of the colonial drama together. On the one hand the pastoralists, Edward Crace, Charles Campbell in the place of his son Frederick, and William Davis. On the other, the selectors, in the person of the defendant John Southwell, whose supporters included Wesleyan Minister and Queanbeyan Age owner John Gale, as well as members of the Weetangera – Parkwood community. Many of the witnesses were selectors and other previous workers on Belconnen Station and Ginninderra Estate. The lawyer for the prosecution was Mr Pilcher (Shumack lampooned him as 'the Great Pilcher'). The lawyer for the defence was E. (Toby) Barton, barrister and later the first Prime Minister of Australia (Shumack, 1967, pp. 130-132; Queanbeyan Age, 19/6/1883, p. 2).

William Percy testified that he had installed the gate in the cross fence thus causing a southerly deviation in the customary road. He also, like many of the other witnesses, said that the road was a well-used general thoroughfare. James Jones (also called Thomas in the transcript), an 'old man' who had known the road since 1832, stated that it was a direct road across the Murrumbidgee to the Tumut district from 'a point on the Yass and Queanbeyan Road'. Sampson Southwell spoke of his use of the road as a carrier between Queanbeyan and Tumut. John Crinigan, although appearing for the prosecution, established that 'the road' was formed by traffic through the stations from Ginninderra Estate to the mountains across the Murrumbidgee. Confirming the formation of the current access routes, he said that he knew the area initially as all 'open country' and as a bullock driver for Charles Campbell he drove his bullocks in 'any direction' to the different outstations. He also said that he was on good terms with John Southwell despite a lawsuit about a bullock some time ago. James Marshall⁶, employed as a shepherd and boundary rider by Charles Campbell during the 1870s, had lived on Belconnen Station at Spring Creek not far from the Murrumbidgee. He testified that the old track to Cusack's Crossing had been formed by shepherds but, as a witness for the prosecution, was cagey about its regular use. He initially insisted that there was no road to Tumut over the Murrumbidgee at Cusack's Crossing and that the 'proper road' (Weetangera Road) went by the Junction crossing (*Queanbeyan Age*, 19/6/1883, p. 2).

The prosecution's position was that the road in question was only a bush track and that landowners had the right to decide whether trackways on their land should be dedicated as public roads. Both Campbell and Crace's testimony and actions were based on this right, even though the existing William IV Roads Act authorised the Government to declare public roads through freehold land (Action Heritage, 2020, p. 8). Percy C. Hodgkinson, a local surveyor who supported selectors' rights and testified for the defence, was roundly criticised by Mr Pilcher as a '*meddlesome...twopenny-halfpenny bush lawyer...a perambulating surveyor*' (*Queanbeyan Age*, 19/6/1883, p. 2).

The selectors' position had some support in the NSW House of Representatives. The Legislative Council, however, consisted of lifelong members nominated by the establishment. Charles Campbell was one of these. His testimony to the court was that there was no road on Belconnen Station to which the public had a right (*Queanbeyan Age*, 19/6/1883, p. 2).

Although the defence's case was presented forcefully by Barton, the extensive testimony concerning customary usage was given little credence. The jury was divided, but with the help of the Judge's instructions about the rights of the owners, eventually decided in favour of Crace (*Queanbeyan Age*, 19/6/1883, p. 2). In a letter to the *Queanbeyan Age*, Leopold Fane de Salis, pastoralist, owner of Cuppacumbalong Station, and former elected NSW member for Queanbeyan, was highly critical of the Court's verdict. He documented his use of the 'disputed road' as a 'well beaten track' from 1856

⁶ There is a possibility that James Marshall may have lived in the shepherd's hut identified in Eric Martin and Associates research of Belconnen Farm. See possible location I Figure 3-1.

(*Queanbeyan Age*, 16/6/1883, p. 2). In a later letter he referred to it as the 'Belconnan Road', highlighting its association with Belconnen Station (*Queanbeyan Age*, 3/7/1883, p. 2).

In 1884, the selectors made a fifth petition for the Parkwood-Queanbeyan Road from Emu Bank Reserve to Cusack's Crossing. In 1886 'Parkwood Road' was gazetted. It was aligned south from Parkwood through Belconnen Station along the boundary between Belconnen and Ginninderra Estate, east along the 'cross fence' boundary between Ginninderra and the Percy and Smith selections, and finally south along the boundary between the selectors' blocks eastern boundary to Weetangera Road (see the yellow alignment in Figure 3-17). It did not include the north-west trackway to Cusack's Crossing. The gazetted 'Old Parkwood Road' alignment was the precursor to 20th century Parkwood Road alignments. However, evidence of Old Parkwood Road being confirmed and made public is lacking and the 1913 military survey map shows the only route across the plateau from Weetangera Road as the Cusack's Crossing Track through Belconnen Station on the alignment in Figure 3-17 (Action Heritage, 2020, pp. 20-21). Details of changing alignments of Parkwood Road are shown in detail in the 'blueprint' report, *Stories of Ginninderry Places*.

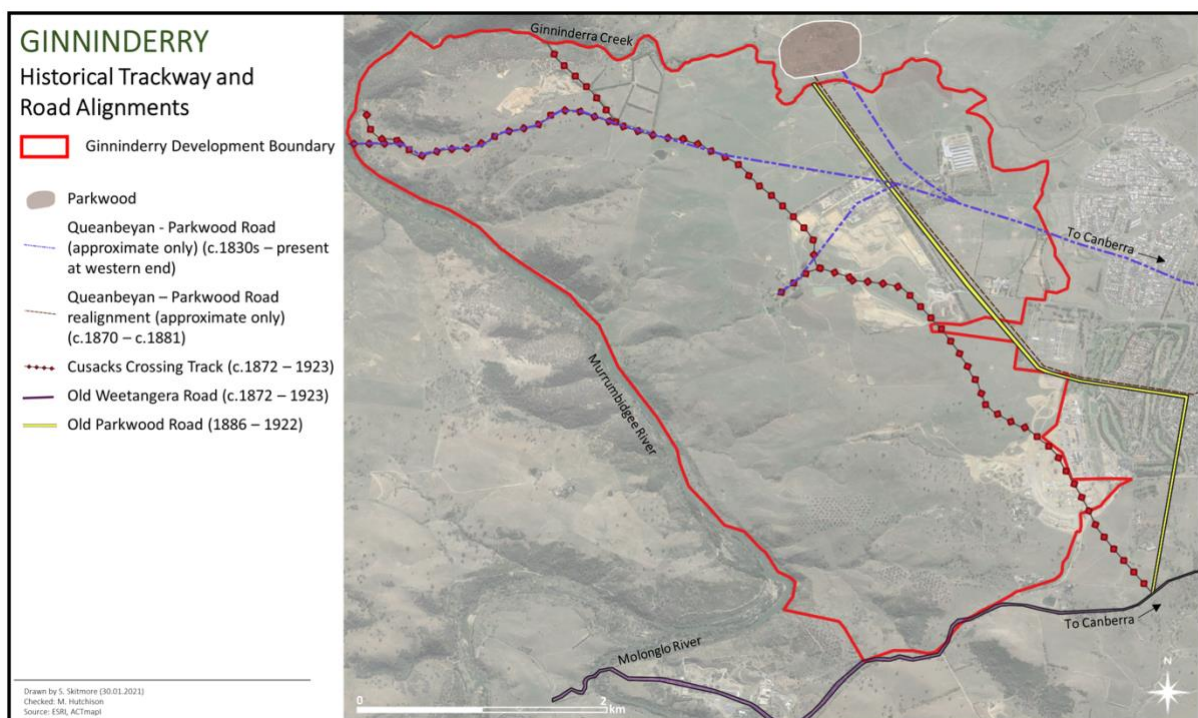


Figure 3-17 Disputed customary roadways, 1873 Weetangera Parish Road and the Parkwood Road alignment gazetted after the 1883 court case. Action Heritage, 2021

Changes in land ownership 1880s - 1901

The new landowner community

The second generation of the Parkwood-Weetangera community grew up in the context of their parents' achievements as 'free selectors'. Several of Ewan and Annie Cameron's children became teachers but most second-generation members of the community continued the farming tradition, often going further afield for freehold land. Ellis Smith, who married Jane Southwell, continued his father's Weetangera horse stud at Woodgrove in Wallaroo (Gillespie, 1988, p. 36). Robert Kilby's daughter, Christian, married Frederick Campbell's overseer Richard Vest and 'Kilby Brothers' built the 1895 stables near the Belconnen overseers' cottage. Kilby Brothers were James Kilby, and Evan Cameron who married Edith Kilby (Kilby, 2013, p. 17; 65; Eric Martin and Associates, 2020, p. 52). The Shumacks added to their properties around Springvale and bought up several of their neighbours' selections (Shumack, 1967, pp. 103-115). The village of Hall came into being in the 1880s as the official village of the Ginninderra district, despite the long existence of the unofficial Ginninderra Village which continued its role as a local centre until land sales at Hall increased in the 1890s. John Southwell was the first resident of the village and members of the extended Southwell family were noticeable amongst later purchasers. But it wasn't until the turn of the century that Hall began to take off as a real centre of the Ginninderra district (Gillespie, 1992, pp. 129-130).

Ginninderry's new landowner – James Kilby

In 1895, at the beginning of a drought which lasted until 1903, James (J.K.) Kilby became one of the last conditional purchasers of crown land in the vicinity of Belconnen Station when he purchased the land of the former village reserve (Figure 3-18, Figure 3-19). This also made him the first and only selector landowner in Ginninderry. In 1882, the year that the Village of Hall was gazetted, Ginninderry's Village Reserve had been converted to a water reserve. In 1894, it was put up for sale by the NSW Government as three separate blocks. As shown in Figure 3-18, Cusack's Crossing and the trackway leading to it were on the property, the Ginninderra Falls was on its boundary, and Parkwood was a near neighbour. James called his property The Falls and built his homestead on the contested Cusack's Crossing Track next to the Campbell boundary. As Figure 3-18 also shows, a side track from Cusack's Crossing Track near the homestead led to a ford on the Ginninderra Creek and the Southwell's Parkwood property which GLHS named Courting Ford in response to a family story.

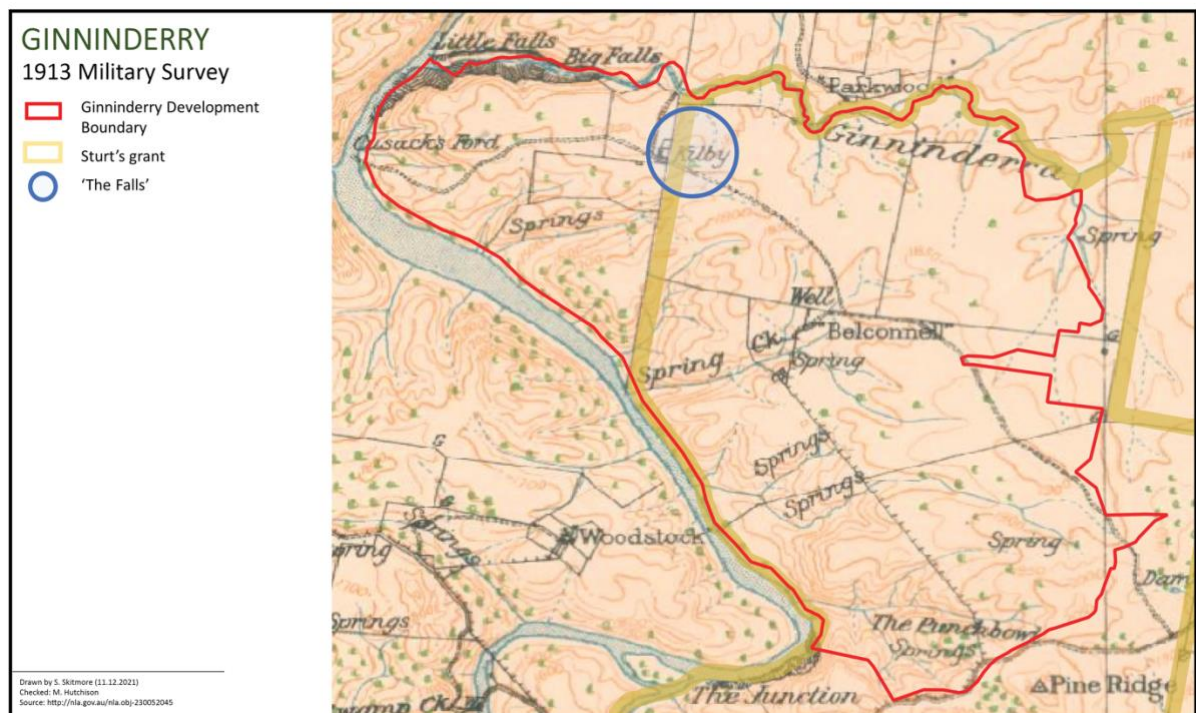
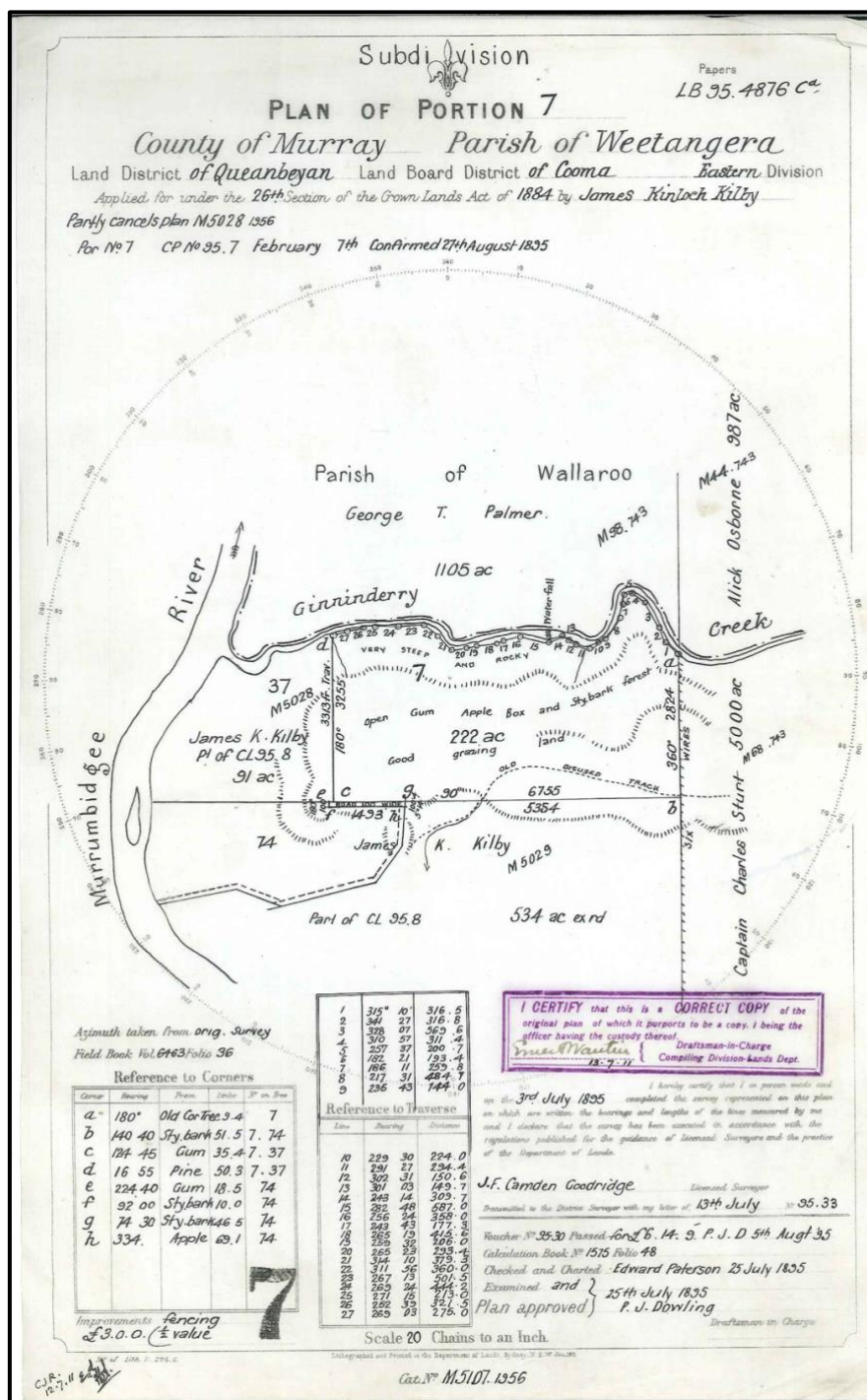


Figure 3-18 The former village reserve between the Murrumbidgee and Belconnen Station purchased by James Kilby, 1895. 1913 Military Survey of Australia, Canberra. Great Britain: War Office, Commonwealth Section (Sydney: Department of Lands, 1914) NLA MAP G8980 1913.



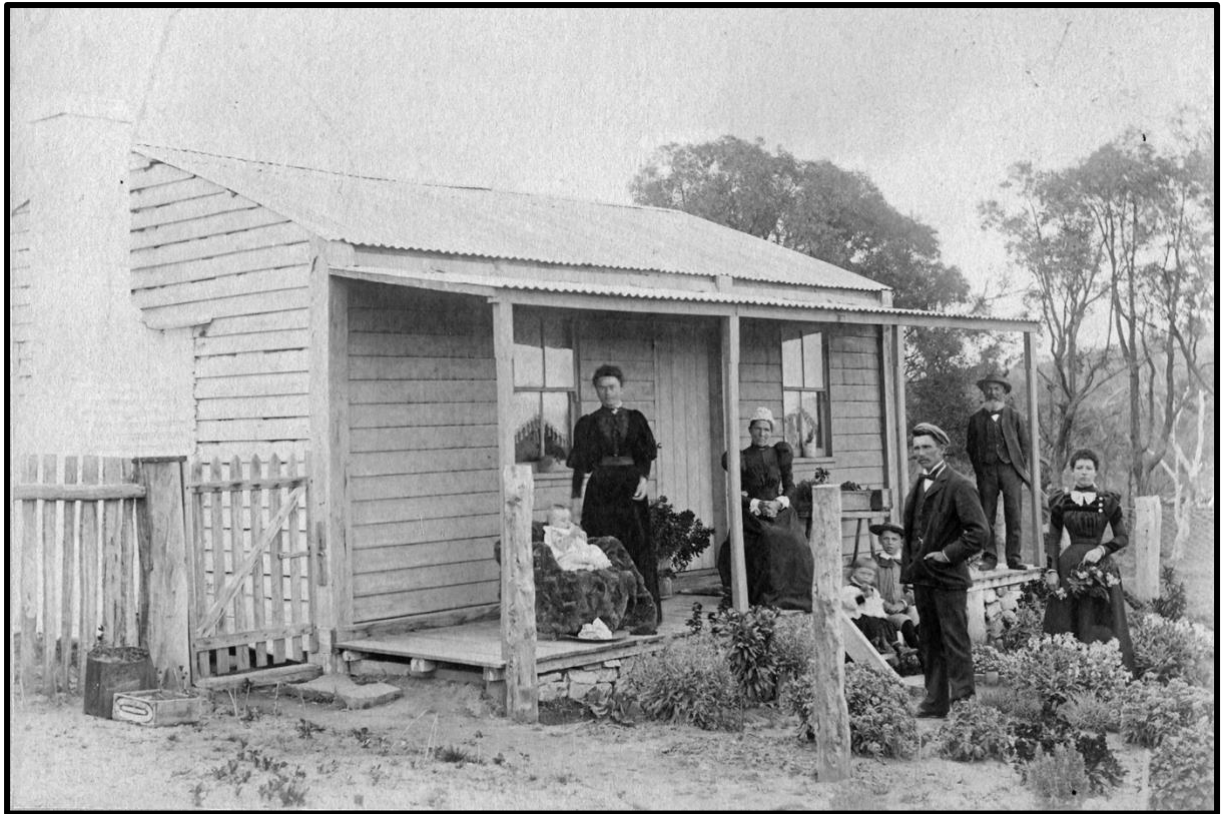


Figure 3-20 Kilby family members at The Falls homestead c. 1898. Courtesy: Wesley Kilby.

Beatrice Kilby on the left with baby Keith, James Kilby in the foreground, James' parents, Jan and Robert Kilby, seated and standing on the verandah, and his sister, Edith Kilby, standing behind him.

A footnote to the Kilby purchase of Ginninderry's north-west corner concerns the role of the Cusack's Crossing Track through the property. James sited his homestead on it and, soon after the purchase was finalised, the entire trackway through his property was gazetted as a public right of way. It continued to be marked on maps as a public easement. There is no clear connection between this gazettal and the long fight for access to Parkwood by first generation selectors. However, the issue of road access seems to have resonated through the generations of the Southwell-Kilby family. For instance, James Kilby's descendants understand that he petitioned for public access to his property under the William IV Road Act. Later, in the 1980s, James Kilby's grandson, also James, mounted his own successful claim for a right of way to his land on the old Parkwood property (Action Heritage, 2020, p. 21).

A new arrival

In the early 1880s, another character in the history of Ginninderry became part of the worker and new landowner community when twenty-year-old Robert Corkhill from the Isle of Man came to work as a groom at Duntroon (Hall Heritage Centre, 'Catherine 'Kitty' Rolfe', online). There he met John and Margaret Crinigan, and Margaret's grand-daughter, Kitty Rolfe, now a teenager. His marriage to Kitty in 1893 embedded him in the community of workers and selectors that had developed from the early

pastoral days through John and Margaret's families and through Kitty's father's family. Edmund Rolfe arrived on the Limestone Plains with his parents and siblings in 1849. His father Anthony purchased land in the Gungahlin area in 1859 and Edmund later established a home at Gold Creek (Gillespie, 1992, p. 238).

After their marriage, Robert and Kitty continued to lease the land around the cottage where Kitty had grown up. They farmed, ran a dairy and raised ten children. John and Margaret lived with them until they died in 1899 and 1904 (Hall Heritage Centre, 'Catherine 'Kitty' Rolfe', online). During this time the cottage came to be known as Corkhill's Cottage (Brian Corkhill interviewed by Matthew Higgins, 2014). The Corkhill story continues through Part 3.3 to Part 4 and the history of the Ginninderry development.

Cusack's Crossing – Michael and Timothy Cusack?

In the early years, a man bearing the name of Cusack occupied a portion of land adjoining the river for a period. He was renowned as a grower of vegetables, particularly water melons [which he] produced from a well-prepared, fertile piece of land. At the same place was one of the earliest crossings over the river and although no longer in use it is still recognised and referred to as 'Cusack's Crossing' (Smith, 1975, p. 66)

By the time of the 1883 road dispute court case, the ford over the Murrumbidgee at the north-western end of the Ginninderry Conservation Corridor, used by colonists from the late 1820s, was known as 'Cusack's Crossing'. GLHS initially suggested that 'Cusack' may have been one of George Thomas Palmer's shepherds who formed the road to the crossing (see 'Parkwood – Weetangera Roadway disputes 1880s', p. 38).

More recent research has identified the Yass-Canberra Cusack family whose forebears arrived in Yass in 1854 as a possible source of the name (Jaeger, 2007). The memory, collected by Leon Smith, identifying a man named Cusack growing vegetables next to the crossing, adds to this possibility by making a direct connection between the crossing and family history. As yet there is no documentary evidence of Cusack occupation of land within the village reserve, but Ann Jaeger's family history and other family knowledge provide persuasive background.

Michael Cusack and his brother Timothy arrived in New South Wales from Roscommon, Ireland in 1854. Michael was 18 and Timothy 11. They had been orphans since 1841 and their Uncle Timothy had sponsored their migration⁷. Soon after their arrival, they found work as farm labourers on a property at

⁷ Michael and Timothy's Uncle Timothy was a gentleman convict working in the NSW Survey Department. His life sentence was for 'signing illegal oaths', possibly the offence of refusing to swear allegiance to the Crown. As with John Crinigan, Timothy Cusack's conviction reflects the unrest in Ireland at the time (Jaeger, 2007, p. 8).

Good Hope in the Yass district where they developed farming and horticultural skills. They worked hard and had an eye for business opportunities.

In 1857, Michael married a widow, Ann Kenny (nee Boughen)⁸. At the age of 21, the marriage provided him with a family to support - Ann had three children - and a small freehold property on the Bellevale Estate which had been left to Ann by her late husband, Patrick Kenny. Timothy Cusack married the daughter of a French vintner (winemaker) from Yass and established an orchard of 17 acres, 'Riversdale', near Bellvale (Jaeger, 2007, p. 12).

While Timothy specialised in horticulture, Michael concentrated on running sheep. He first expanded the original Kenny property by leasing additional land at Bellevale. In the 1860s and 70s he acquired various properties on both sides of the Murrumbidgee through leases and conditional purchases (Yass Courier, 19/2/1862, p. 3; Jaeger, 2007, p. 10). New business opportunities provided by the coming of the railway to Yass in the 1875, prompted him to buy the Summerhill Inn, a substantial property of 120 acres, eight miles from Yass and with room for accommodation and entertainment. It was a short-lived venture as the Inn burned down in 1877 (Jaeger, 2007, p. 10). In another railway venture, Michael and Timothy joined forces to buy land adjacent to the line where they grew fruit and vegetables (Stan Waldren, GLHS email, 15/02/2022).

The railway coming to Yass in the 1870s would have presented opportunities NOT to BE MISSED as they certainly had horticulture at Yass alongside the railway which was sold about 1906. (Stan Waldren, 15/02/2022)

It seems that either Timothy or Michael could have grown vegetables next to Cusack's Crossing, but there are many questions. Was it an early venture of Timothy's on land that could be leased from the Crown, or even used informally? Or perhaps it was more to do with the crossing itself, and the potential of sales to passing trade? For instance, Cusack descendant, Stan Waldren, sees a link between his great grandfather Michael's entrepreneurial instincts and the Crossing's role as a route to the Kiandra Goldfields (GLHS Conversation, February 2022).

Whether it's possible to fill in the gaps in the story or not, Cusack continues to be a well-known name around Yass and Canberra. Timothy's family left the region, but Michael's son, John Joseph Cusack, became the mayor of Yass in 1903 and the first Labor member of the NSW Legislative Council in 1910. His son, Stan Cusack, established Cusack's furniture store in 1918 which continues trading in Canberra today. Michael himself was a complex character with a 'cantankerous nature', but who was also

⁸ Ann had arrived in New South Wales in 1849 as one of 100 teenage Irish girls brought to the colony on a benevolent voyage. The girls were taken inland to find work and it seems that Ann found work in Yass (Jaeger, 2007, pp. 9-10).

remembered as 'a high spirited, fiery young Irishman who adored dancing and singing' (Jaeger, 2007, p. 12).

Visitors to Ginninderra Falls

Indigenous Knowledge Holders know Ginninderra Falls as a powerful cultural location associated with important ceremonies that took place on the journey to the high country in summer. In the eyes of British settlers, it was a location of natural interest and beauty; a place to visit and record in writing and image; a place for recreation and, for some, reflection.

The surveyor, Robert Hoddle, sketched a number of waterfalls on his surveying trips around New South Wales and Victoria, including the spectacular large waterfall on Ginninderra Creek (Figure 3-21; State Library of NSW⁹; National Trust Collection¹⁰). He was probably the first of the newcomers to create a visual record of it, and it seems likely that his 1835 survey of Sturt's grant provided him with the opportunity. His watercolour reflects the European view of the grandeur of nature, particularly in the rather awkward representation of himself, dwarfed by the great fall of water above him.

⁹ <https://collection.sl.nsw.gov.au/record/YOKDmwB1/PgwrG57GEb3Q>

¹⁰ <https://www.nationaltrust.org.au/collections/watercolours-by-robert-hoddle/>

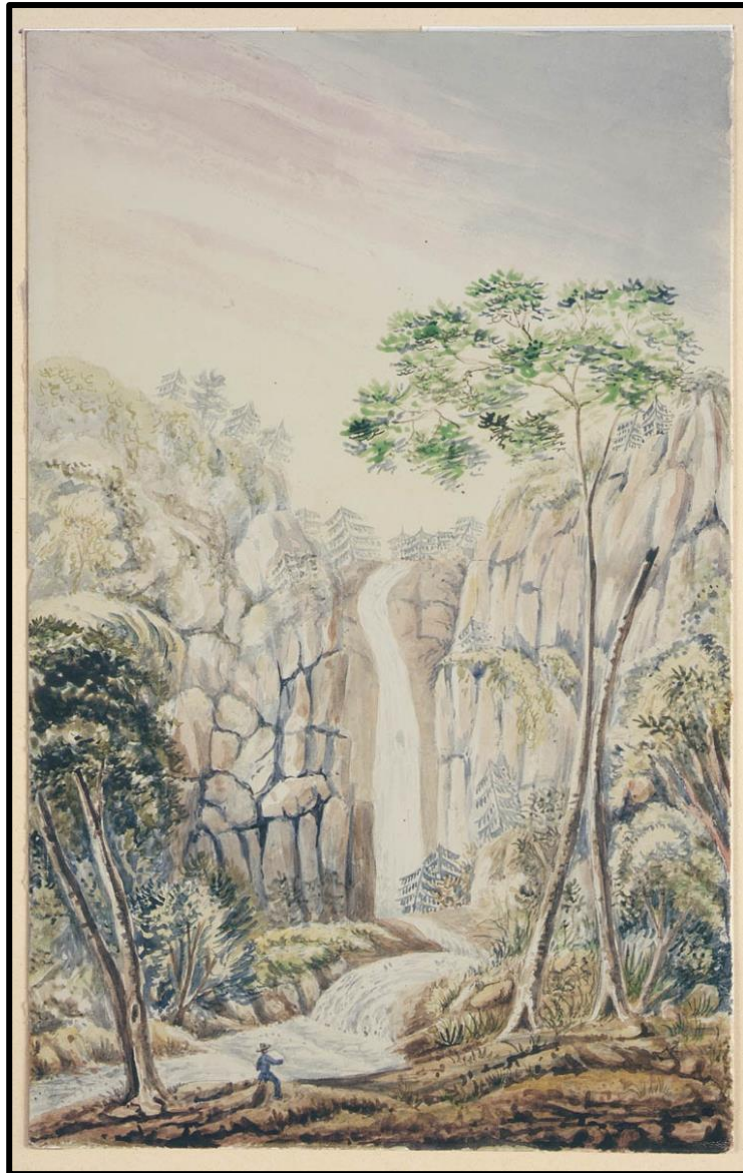


Figure 3-21 Robert Hoddle, 'Ginninginderry waterfall near Murrumbidgee' 1835. New South Wales State Library.
<https://collection.sl.nsw.gov.au/record/YOKDmwB1/Kw83my34pmj26>

Pastoral recreation

Later records of colonial visits to the Falls, such as the De Salis family photograph Figure 3-6 in Part 3.1, indicate that local pastoral families saw the Falls as a location for recreation and social occasions involving activities such as riding, hunting and shooting. In 1875, travel writer and artist, Constance Frederica Gordon-Cumming, wrote an account of her visit which provides a lively (and entitled) sense of pastoral recreation at Ginninderra Falls (Figure 3-22). As a guest of Frederick Campbell at Duntroon, she would have been driven by an employee in one of Duntroon's horse-drawn vehicles - most likely through Belconnen Station. The 'recruits' she mentions were probably part of the Campbells' circle of acquaintances (Laracy, 2013, p. 69; pp. 78-79).

Yesterday we had a great picnic to a waterfall 18 miles off. I drove there [in a horse-drawn brake], sketched, and rode back over fine grassy country... as we went along, we picked up recruits until we numbered in all seventeen riders – the brake with four horses, a dogcart, a buggy and a cart. As to roads no one here thinks of them. Without the slightest hesitation about springs, the brake and four will turn off into the bush, drive in and out among the trees, grazing the old stumps which stick up in every direction... dodging morasses and choosing the easiest bits of creeks. ... One great charm of the bush here lies in the multitude of lovely cockatoos of every conceivable colour... the gentlemen have shot several and given us their plumes. They have also shot several small bears – most harmless little beasts (Gordon-Cumming, 1883, pp. 24-25)¹¹.



Figure 3-22 Constance Gordon Cumming, The Ginindarra [Ginninderra] Creek, looking to Murrumbidgee hills, 30 August 1875. National Library of Australia. nla.gov.au/nla.obj-135154499

¹¹ A brake is the name for an open horse-drawn carriage used for hunting and shooting parties in the 19th and 20th centuries.

'Those beautiful falls'

A different way of enjoying the Falls was reported by Cuppacumbalong pastoralist Leopold Fane de Salis in 1872 when he visited Thomas Southwell at Parkwood as part of his campaign for re-election to the Queanbeyan seat in the New South Wales Legislative Assembly. De Salis's day-long visit and discussion with Thomas started early in the morning when they walked 'to the waterfalls and returned in the evening' (*Queanbeyan Age*, 26/6/1883, p. 2)¹². It suggests that at Parkwood, walking to the Falls might have been a regular activity for discussion, and reflection, as well as for relaxation. The name for the imposing rock at the top of the Falls – 'The Pulpit' – (referred to in the following story) also suggests a connection with Thomas Southwell's role as a Methodist preacher.

De Salis's reference to his visit to Parkwood was made in the context of the 1883 road dispute court case. In a follow up letter to the editor of the *Queanbeyan Age*, he also reflected on the Falls:

... I used to travel the Balconnan Road once, on an average, every eight years...I have not been on it these last ten years; nor am I likely to go until those beautiful falls on the Ginninderra Creek shall have been reserved as a recreation ground for the public, and the road question be thus settled (*Queanbeyan Age*, 3/7/1883, p. 2).

A cycling excursion from Queanbeyan

A Queanbeyan Waterfall

(By our special [correspondent])

Among the many picturesque spots that dot the various rivers that run through the Queanbeyan electorate, there are few so little known as the Ginninderra Falls... After a visit I can only declare that every person who has an eye for the beautiful, the majestic, or the grand, will find ample recompense for the journey to this little beauty spot.
(*Queanbeyan Age*, 26/4/1899, p. 2).

The *Queanbeyan Age*'s special correspondent's name was Theo Cox and his visit to the Falls in 1899 with 'a number of Queanbeyan gentlemen' was not by horse or horse-drawn vehicle, but by bicycle. From Queanbeyan they rode 'past the Duntroon Plains' on the main Yass – Queanbeyan Road and then took the Weetangera Road to the west. After about seven miles of 'good road, hedged on both sides by wooded avenues', they took 'a cut across the paddocks' (*Queanbeyan Age*, 26/4/1899, p. 2).

¹² They would have walked along the Parkwood – Queanbeyan Road leading to Ginninderra crossing and turned off to the Falls on a similar alignment to the north-western end of the current Parkwood Road (Hutchison & Skitmore, 2021, pp. 40-41).

Even here the track, a little used buggy road, is a pleasant surprise, for a better bicycle track could not be made. We strike a house, 20 miles from town, and the well-known farmer Duncan McInnes from whom we get the exact lay of the Falls... [W]e pass Mr Kilby's [The Falls homestead] and dismount for the purpose of descending the mountainous side of the Ginninderra Creek. (Queanbeyan Age, 26/4/1899, p. 2)

Cox's account goes on to detail the group's exploration of the steep descent to the Falls and their surrounding environment. One landmark is a 'huge rock...at once recognised as 'the pulpit''. He concludes with heartily recommending the journey to others.

In his enthusiasm for the Falls, Cox had not reckoned with the Campbell family. Unwittingly the cyclists had turned off the Weetangera Road onto the Belconnen Farm Track/Cusack's Crossing Track. Following this, they had then come to the overseers' cottage where they met John Crinigan's son-in-law, Duncan McInnes – at that time working as Frederick Campbell's boundary rider (Hall Heritage Centre, n.d. Duncan McInnes). A month later a notice was posted in the Queanbeyan Age under the heading, 'The Ginninderra Falls Road':

I regret having unintentionally trespassed on Mr. F. Campbell's Belconan paddocks on 22nd April, with the party of cyclists, as I have since been informed that there is no road whatever through the said Belconan paddocks. (Theo Cox, Queanbeyan Age, 6/5/1899, p. 3).

Cox's next move was to write to the Department of Lands suggesting the Crown's acquisition of the Ginninderra Falls site and providing a road of access to it. In an echo of the 1883 court case, the Department of Lands replied that Cox's application could 'not be entertained' (Queanbeyan Age, 22/7/1899, p. 2). But the episode, over a decade after de Salis's 1883 letter to the Age, also suggests an era of growing interest in the Falls by people without pastoral connections and with a genuine interest in it being accessible to the public for its environmental values.

Belconnen Gold Mine

Gold fever continued through the 19th century, with attention to anything that suggested the possibility of gold or other minerals in demand. In 1893, in response to an unknown source about the potential for gold to be found on Belconnen Station, geological surveyor, John Jaquet, reported on his findings on a deposit of galena on the side of a hill 'on the right bank of the Murrumbidgee about 200 yards below the point where this river junctions with the Molonglo'. From the results of his assays he concluded, 'I am unable to speak favourably of the Belconon lode nor am I able to recommend its further exploitation at the present time'. However, having also been shown another location on 'Mr Campbell's run...where shode – stones of galena had been obtained', he thought that 'metalliferous deposits' could be found in

the wider area. He recommended continued prospecting which may have been undertaken by commercial interests. In 1908, a report on copper at the mine by Inspector Godfrey noted that there were signs of working a copper and lead deposit that had 'nothing of value (Gerrard, 2008, pp. 50-51).

Summary Indigenous people and settlers 1820s-1901

In the year 1862 my father resided at Emu Bank Ginninderra, and the remnant of the County Murray or Canberra tribe was camped about a quarter of a mile away. At that time the tribe was reduced to 64 members. Jimmy the Rover was the chief at that time. ... About the end of 1862, or early in 1863, over 300 blacks visited Ginninderra. They came from the South coast and were, I believe, a branch of the Canberra tribe. They camped about 400 yards from my father's home... A few years later, the measles carried off the Blacks in hundreds. (Shumack, 11/6/1927, p. 9).

Early interaction between Indigenous people and colonists on the Limestone Plains was based on First Nations' knowledge of the environment and readiness to be the colonists' guides and informants, as well as colonial interest in documenting Indigenous culture. This relationship changed when pastoralists populated huge areas of country with their sheep and cattle. Local tribes began to lose access to their food resources and waterholes, camping and ceremonial sites. For them, sheep and cattle were an alternative food source as well as a point of resistance. Pastoralists retaliated. For instance, when Henry Hall of Charnwood caught the Indigenous leader known as 'Hong Gong' spearing his cattle, he shot him in the thigh (Gillespie, 1992, p. 11). At the same time, the brutal sexual exploitation of Indigenous women by some of the newcomers, became part of pastoral life and was also followed by tribal retaliation (Waters, Consultancy, 2017, pp. 26-27). In the early days of Yass, First Nations took another stand, as a local history reports: 'when the construction of the Catholic church commenced, 1400 warriors objected to the destruction of their camping ground' (Buru Ngunawal Aboriginal Corporation, online).

As pastoral settlement continued on the Limestone Plains, work as stockmen and domestic servants became a form of survival for Indigenous people as did their skills such as those in tracking and stringy bark roof-making. In this context there was the possibility for respectful interaction as well as exploitation. Contemporary news articles and accounts by local pastoralists and settlers provide a picture of a complicated relationship in which friendly and respectful interactions operated in the context of disdain, brutality and ongoing dispossession (Waters Consultancy, 2017, pp. 16 -79; Gillespie, 1992, p. 2). In the vicinity of Ginninderry, William Davis's Ginninderra Estate became known for its Indigenous workers' sporting prowess as members of the Ginninderra cricket team (Gillespie, pp. 36-40; Waters Consultancy, 2017, pp. 41-43).

The continuing loss of the land that supported Indigenous people physically, culturally and spiritually had an increasing effect on their health and mental well-being. The first documented issue of blankets

to displaced local tribal people by pastoral station owners, took place in Tuggeranong in 1834 (Waters Consultancy, 2017, p. 35). By the 1840s, observers were reporting Aboriginal people marked by smallpox and suffering other foreign diseases, including those sexually transmitted such as syphilis. Reports also mentioned the presence of 'half-caste' children (Waters Consultancy, p. 27; 40).

The intensification of settlement in the 1860s further curtailed traditional seasonal movement for resources and ceremony, and ultimately left Indigenous people unable to exist without handouts from benevolent settlers or the government (Buru Ngunawal Corporation, online; Waters Consultancy, 2017, p. 38). The gatherings at Emu Bank (now the Belconnen Town Centre) in the summer of 1862-63, described by Samuel Shumack, may have been one of the last tribal journeys to the mountains for the bogong moth harvest (Shumack, 11/6/1927, p. 9).

From the mid-1860s local Indigenous people began to live in small camps on the edge of Yass and Queanbeyan or on pastoral stations where they could receive rations in exchange for work (Buru Ngunawal Corporation, online p. 2). One of the various ways of earning some money was catching brumbies in the high country, breaking them in and selling them to settlers. The police were particularly keen to buy the horses ready to ride (Peter Dowling, pers. comm.). Some people managed to stay on or near country by becoming small holders on blocks of land leased or granted by the government. They continued to do various farm and bush work and sent their children to local schools (Waters Consultancy, 2017, pp. 70-71).

In 1883 the establishment of the NSW Aborigines Protection Board marked a move by the government to take control of Indigenous peoples' lives, effectively undermining their continuing attempts to maintain economic independence and traditional culture. The Board's first action was to manage the distribution of blankets, rations and other goods to 'destitute' Indigenous people and set up distribution points in local townships such as Queanbeyan and Yass. Later it established government reserves and 'missions' which further undermined Indigenous independence (Waters Consultancy, 2017, p 70 -71).

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Abbreviations

ACTHL: ACT Heritage Library

CDHS: Canberra & District Historical Society

ms: manuscript

NAA: National Archives of Australia

NLA: National Library of Australia

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