



# **GLEN ROCK**

## **Indigenous Cultural Heritage Study**

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## **DISCLAIMER**

The information contained in this study has been derived from a variety of historical sources and should not be taken as factually conclusive for purposes associated with Native Title determination.

## SUMMARY

A study of the Indigenous aspects of the cultural heritage of Glen Rock Regional Park involving Indigenous groups was undertaken to assist in the future planning policies of the park. The Indigenous organisations contacted had been identified by FAIRA Aboriginal Corporation, the regional representative body for Southeast Queensland under the *Native Title Act 1993*. They were:

the **Ugarupul Tribe Traditional Owners** representing the descendants of Bobby Anderson;

the **Jagera Traditional Owners Association** representing the Bonner families descended from Henry Kenneth Bonner and Neville Bonner;

the **Yuggera/Yuggarabul**, represented by the Sandy family; and

the **Yuggera** represented by the Turner and Thompson families.

Indigenous tribal territories usually extend to natural boundaries. With the exception of Meston's accounts, the historically documented and accepted extent of the Jagara-Yuggera territory is to the foot of the Great Dividing Range. While it would seem logical to expect that the territory would extend to the upper reaches of the Blackfellow and Black Duck Creeks, Simpson's comments made in 1850 about the inaccessibility of "Glenrock" Creek from the north because of the dense scrub, may have meant that the Darling Downs people had more use of the area than the Lockyer Valley people. It is therefore suggested that other Indigenous organizations with cultural interests in the Glen Rock area may be identified from the Downs side of the park. In 1974 Tindale estimated the tribal boundary of Giabel as far east as Gatton.

A brief field inspection of the flats around the Glen Rock homestead site and around several of the waterholes along Blackfellow Creek failed to identify positively any archaeological evidence of Indigenous use of the land. Vegetation such as the native raspberry and a native ginger seen adjacent to the creek is often associated with habitation or activity sites. The initial survey plans Portion of 23 and 95v within the park show "apple" tree and grassy flats adjacent to Blackfellow Creek. These open areas may well have been the result of Aboriginal firing and possibly influenced original selectors Abbott and Philp to make their selections.

Relatively unanimous opinions have been expressed by the Indigenous participants about issues relating to the park. All are impressed by the parks natural beauty and its relatively unspoilt nature. All agree that the park should not be used for trail bike riding, mining or military training. Several representatives of the organisations wanted time on the property to consider the possible spiritual/ceremonial attributes of topographic features, such as Glen Rock. Features such as Glen Rock may require avoidance or to be deleted from any proposed rock climbing programmes.

## 1.0 INTRODUCTION

From October to November 2000 a study of the Indigenous aspects of the cultural heritage of Glen Rock Regional Park was undertaken to assist in the future planning policies for the park. The assistance of Indigenous organisations or interest groups in the identification and management of cultural places within the park has been sought for this project.

## 2.0 OBJECTIVES

The aims of the study were to:

- 1) present an overview contextual history of Indigenous settlement in the Glen Rock area;
- 2) identify Indigenous organizations or individuals with cultural interests in the Glen Rock area;
- 3) document the interests, issues and opinions about Glen Rock Regional Park of each Indigenous organization or individual;
- 4) map places/areas of cultural significance in Glen Rock Regional Park and document information pertaining to these places/areas;
- 5) identify potential threats to these areas (including public access to the areas);
- 6) record, photograph and enter on the CHIEF (Cultural Heritage Information Environment and Forest) database places/areas;
- 7) make recommendations concerning:
  - a. the management of places of Indigenous significance;
  - b. integration of Indigenous cultural heritage values of Glen Rock with other values and uses of the property;
- 8) ensure ongoing consultation subsequent to the release of the management plans.

## 3.0 INDIGENOUS PARTICIPATION

The Indigenous organisations contacted had been identified by FAIRA Aboriginal Corporation, the regional representative body for Southeast Queensland under the *Native Title Act 1993*. All organisations are essentially family organizations that have identified themselves as having cultural interests in, and ancestral lineage to, the Glen Rock area. They are:

the **Ugarapul Tribe Traditional Owners** representing the descendants of Bobby Anderson (contact Mona Parsons);

the **Jagera Traditional Owners Association** representing the Bonner families descended from Henry Kenneth Bonner and his brother Neville Bonner (contact Madonna Williams);

the **Yuggera/Yuggarabul**, represented by the Sandy family (contact Des Sandy); and

the **Yuggera** represented by the Turner and Thompson families (contact Sonny Thompson).

#### **4.0 THE STUDY AREA**

Glen Rock Regional Park is a freehold property owned by the Department of Natural Resources. It covers 6,300 ha at the head of Tenthill Valley in the Gatton Shire (Figure 1). It is about 35 km south of Gatton and presently used for grazing. Picnic facilities and a camping area have been constructed adjacent to Blackfellow Creek.

#### **4.1 Topography**

The property forms the headwaters of Blackfellow Creek and an eastern tributary of Black Duck Creek. It is bordered by the Main Range National Park containing the Mistake Mountains to the east and the Great Dividing Range to the south and west.

The park is named from its prominent topographic feature Glen Rock. Mt Philp and Mt Pure are within the range forming the eastern boundary while Mt Mistake is approximately 2 km east of the boundary. Mt Machar and Mt Hennessey are within the western boundary. Steep slopes, rising sometimes 500m in 1500m, rise from the deep valleys containing Blackfellows Creek and Black Duck Creek. Alluvial flats, up to 500m wide to the north, become increasingly narrow towards the creek headwaters. While Blackfellow Creek is ephemeral except for its most southern reaches within the park, permanent waterholes along the creek exist within the Glen Rock property. Several springs occur on the slopes. One is located behind the former homestead area and provides water for the adjacent dam.

#### **4.2 Vegetation**

The vegetation is predominantly open eucalypt forest broadly described as the Mistake Mountain Unit. (Ensol 1991:7). The northern sections of the property and creek flats have been partially cleared for grazing. Vegetation on the steep slopes and scarps on the western side is predominantly ironbark, *E. crebra* and *E. melanophloia* with extensive stands of grass trees. The riparian community contains mature *Melaleuca*, *Melaleuca bracteata*, blue gum *E. tereticornis* and *Casuarina* *Casuarina cunnunghamiana*. Remnants of softwood scrub and rainforest species are to be found in the valley floors of the upper reaches of the tributaries of Blackfellow Creek, Shady Creek and Flaggy Creek (Grimshaw 1999 in Krieger and Lehman 2000). Lantana is prevalent, particularly along the creeks; and remnant prickly pear is present on some of the slopes and flats.



## **5.0 METHODOLOGY**

The method of assessment was:

- 1) a review of the background literature and museum collections;
- 2) consultation with Indigenous organizations that had been identified by the representative body for southeast Queensland (FAIRA) as having an interest in the area;
- 3) a brief field assessment based on a predictive model of site type and environmental background derived from the regional archaeological record;
- 4) a summary of the literature review, consultation process and field assessment to provide a basis for recommendations concerning:
  - a. the management of places of Indigenous significance;
  - b. integration of Indigenous cultural heritage values of Glen Rock Regional Park with other values and uses of the property.

## **6.0 INDIGENOUS CULTURAL RECORD**

### **6.1 The archaeological record**

With the increasing sophistication of dating techniques, the earliest date for human occupation of Australia is now considered to be possibly beyond 60,000 years bp (before present where 'present' is taken to be 1950). It is generally accepted that Indigenous colonisation of the continent covered all biogeographic regions by 20,000 years bp. Near Clifton, on Kings Creek west of Glen Rock Regional Park, charcoal in association with human habitation has been dated to 40,000 years bp (Gill 1987 in French 1989:6). The partly opalized Talgai skull found in 1886 on the banks of Dalrymple Creek on the Talgai estate near Allora, was subsequently radio carbon dated to 12,600 - 15,400 years bp (French 1989:4-5). Despite these dates the archaeological record in southeast Queensland generally remains comparatively sparse until about 6,000 years bp. There is however evidence of a distinct intensification of habitation around 4,000 years bp (Morwood 1987).

#### **6.1.1 Rocky Scrub Creek Rockshelter**

Less than 10 km north of the park is one of the first archaeological sites to be recorded in Queensland, the Rocky Scrub Creek Rockshelter listed as KB:A01 under the EPA (Environmental Protection Agency) site filing system. It was gazetted as a protected site under the *Aboriginal Relics Preservation Act 1967* and is one of a few sites having the protected status of a Designated Landscape Area under the *Cultural Record (Landscapes Queensland and Queensland Estate) Act 1987*. The sandstone rockshelter on the southern side of Rocky Scrub Creek has a back vertical wall that is covered with pecked, abraded and drilled engravings for over 9m in length. It was named Chalawong by the Ugarapul in 1996.

Rocky Scrub Creek is a seasonal tributary of Black Duck Creek. Rocky Scrub Creek gorge forms part of a natural access route between the Darling Downs and the Lockyer Valley. A bridle path over the range was still visible in the 1980s as a bench in the ridge up the spur to the saddle over the range (Pam Blackman pers comm). This track possibly followed a route said to have been used by Aboriginal people from the coast who travelled through the Darling Downs to the Bunya Mountains and the Downs people who travelled to the coast in the mullet season (Quinell 1972, Tew 1979, Morwood 1986).

Henry Tryon, assistant curator of the Queensland Museum, first recorded the site in 1884. His attention was drawn to the site by Mr Philp of Haddon [Haldon]. Rocky Scrub Creek at that time was called Pigeon Creek. Tryon made a fairly accurate recording of the site and an analysis of the ashes on the floor of the shelter. He was convinced that the engravings were the conventional symbols of several tribes or sub-tribes. He compared some of the motifs with recorded totemic arm or chest cicatrices or “mombarai” or on personal property such as shields and boomerangs. He cites a photograph of the cicatrices of a well known Brisbane identity, King Sandy, for comparison (Tryon 1884:49). In 1972 Michael Quinell from the Queensland Museum made a more accurate recording of the site employing a portable grid and scale drawings and arranged for the removal of the paint which had been put on the engravings in the late 1960s, presumably for photographic purposes (Quinell 1972).

The floor of the shelter contained a surface deposit of occupational debris including hearths, bones and stone implements. Tryon’s analysis of a “large cart” of ashes from the floor of the shelter identified amongst the faunal remains wallaby, possum, flying squirrel, kangaroo rat, bandicoot and creek lizard. Stone implements were also recovered, mainly cutting implements comprising flakes of quartz of different degrees of silicification (Tryon 1884:52).

The site was excavated in 1982 and 1986 by a team from the University of New England. Radiocarbon dates from charcoal retrieved at different stratigraphic levels gave a range of use of the site from nearly four thousand years ago,  $3820 \pm 120$  years bp. Faunal remains revealed a wide range of resources and a change in the predominant species exploited over the period of site use. Stone artefacts also demonstrated a change in technology over the period.

The list of faunal remains from the excavation contains many of the species recorded in the fauna inventory for Glen Rock Regional Park; the common dunnart, koala, gliders, ringtailed and brushtailed possums, eastern grey kangaroo, bush rat and dingo (Morwood 1986, Krieger and Lehman 2000). The scrub turkey *Alectura lathamii* was found in the excavated material for the rockshelter and is quoted in the literature sources but was not amongst the 2000 fauna list for Glen Rock. The remains of the agile wallaby, southern brown wallaby and native cat or quoll were found in the basal layers of the rockshelter deposit but not in the upper levels dating from the last 600 years. Christine Morris of Glen Rock has recently (August 1999) seen a spotted quoll crossing the road just north of Glen Rock.

### 6.1.2 Burial sites

Numerous citations of burial caves north of Glen Rock occur in the regional historical brochures. Don Neumann recalls two of the instances of finding Aboriginal remains in the district (Neumann 2000). The first was the location of a complete skeleton at Ma Ma Creek about 1938, during the construction of the Heifer Creek Highway. The remains were found in a depression left by an old tree stump. He did not see it but was later shown where it was found after the bones were removed. His father saw it being excavated and his main comment was on the remarkable size of the molar teeth. He said the crown was larger than a sixpenny piece (nearly 12 mm). He does not know what happened to it, except that “some blokes from Brisbane, probably from either the museum or university, came up and got it”.

On Boxing Day 1945 Don Neumann was one of a group of teenagers who climbed Mt Whitestone. It has steep sides with a sandstone cap that is visible on the southern and eastern sides as 15m high cliff faces. These cliffs are pockmarked with small caves that have been formed by rainwater eroding the softer sandstone from under a layer of harder stone. The group inspected one of these caves.

The cave we found on this particular day was one of the deeper caves, extending a little over 4 metres into the Eastern side of the mountain. It was in the base line of the sandstone cliffs. It was slightly lower than some of the others. We could barely stand up in it. we were going to use it for shade while we boiled the billy. A couple of us scooped out a hole in the floor to make a level spot to make the fire when we uncovered a bundle of bones. It appeared to be a complete skeleton that was buried with the legs folded up on the chest. It has completely collapsed so that the bones were in a heap. It appeared to have been wrapped in some fibrous material like jute sacking.

....I have never been back to the site. The cave which was visible from the road at the base of the mountain has collapsed and is completely overgrown by lantana (Neumann 2000).

Alan Raabe had a similar experience at the age of ten in 1920 while exploring the caves on the northeast side of Mt Whitestone. He described the wrapping material as hessian made from bark (Camparis 1986:8). Several other reported findings of skeletal material occur in local histories and brochures. In the 1890s Tom Richards found a skeleton in a small cave on Heiffer Creek Gorge (Camparis 1986:16). In 1959 a skeleton was ploughed up by Percy Lindenmayer in his fields on the Left Hand Branch at Mt Sylvia and a cave containing bones is on the Kearny property over the hill from the Lindenmayer's property (Wit nd:16).

It would appear from the above accounts that several methods of disposing of skeletal remains were practised in the vicinity; ground burials, interment in tree trunk hollows, and also in rockshelters.

### 6.1.3 Other regional sites

Following the enactment of the *Aboriginal Relics Preservation Act 1967*, a systematic site recording system was instigated by the DAIA (Department of Aboriginal and Islanders Advancement). The Environmental Protection Agency (EPA) now manages this State register of sites. In the late 1970s archaeological surveys recorded scarred trees, artefact scatters, burial caves, quarry sites and axe grinding grooves in the Lockyer Valley. These sites are shown superimposed on a regional vegetation map as Figure 2 and their attributes are listed as Table 1 (Botany Branch DPI:1991). There is a distinct correlation between the pattern of recorded archaeological evidence and mapped vegetation. Almost all the sites recorded fall on the edge of the area mapped as predominantly brigalow *Acacia harpophylla*.

In 1986 some sites were recorded in conjunction with the fieldwork accompanying the archaeological excavation of the Rocky Scrub Creek Rockshelter that do not appear on the State register (Blackman 1986). A tool scatter was recorded near the rockshelter, another one south of the confluence of Rocky Scrub Creek and Black Duck Creek, and three campsite locations were recorded near the confluence of Black Duck Creek and Blackfellow Creek. These sites and a scarred tree along Blackfellow Creek KB:A71 (Steele 1983:150) are the closest recorded sites to Glen Rock Regional Park.

Several archaeological sites have been reported in regional historical booklets. About 30 km north of Glen Rock a stone axe manufacturing area with thousands of fragments lying around has been reported at Flagstone Creek and innumerable quantities of flint stones have been observed along the Mt Whitestone flats that border Ma Ma Creek (Don Neumann in Nelson 1993, Camparis 1986:8). Twenty kilometres north of Glen Rock is a burial cave (KB:A46), and axe grinding grooves (KB:A14) were also reported for the Rockside area (Nelson 1979). Painted art sites in rockshelters on Heifer Creek are reputed to have been damaged by the initial construction and later widening of the Gatton to Clifton Road but scarred trees and an artefact scatter have been recorded subsequently in the area (KB:C88, KB:C89 and KB:C90).

**TABLE 1**  
**REGIONAL INDIGENOUS SITES**

<b>File No</b>	<b>Site Attributes</b>	<b>Museum</b>
<b>KB:A01</b>	<b>Rocky Scrub Creek Rockshelter</b>	<b>QM S664</b>
<b>KB:A06</b>	<b>Other, ceremonial ground, tool scatter</b>	<b>UQAM Love 2</b>
<b>KB:A07</b>	<b>Artefact scatter</b>	
<b>KB:A12</b>	<b>Artefact scatter</b>	<b>UQAM Love 7</b>
<b>KB:A13</b>	<b>Murdering Gully, 2 artefacts</b>	<b>UQAM Love 8</b>
<b>KB:A14</b>	<b>Axe grinding grooves, artefact scatter</b>	<b>UQAM Love 1</b>
<b>KB:A15</b>	<b>Quarry</b>	<b>UQAM Love 6</b>
<b>KB:A16</b>	<b>Quarry</b>	<b>UQAM Love 125</b>
<b>KB:A17</b>	<b>Artefact scatter</b>	
<b>KB:A18</b>	<b>Rockshelter, artefact scatter</b>	<b>UQAM Love 5</b>
<b>KB:A20</b>	<b>Artefact scatter</b>	<b>UQAM Love 3</b>
<b>KB:A21</b>	<b>Artefact scatter</b>	<b>UQAM Love 4</b>
<b>KB:A58</b>	<b>Axe grinding grooves</b>	
<b>KB:A71</b>	<b>Scarred tree</b>	
<b>KB:A72</b>	<b>Scarred tree</b>	
<b>KB:A83</b>	<b>Burial, axe grinding grooves, artefact scatter</b>	
<b>KB:B18</b>	<b>Artefact scatter</b>	
<b>KB:B20</b>	<b>Artefact scatter</b>	
<b>KB:B46</b>	<b>Burial</b>	
<b>KB:B58</b>	<b>Artefact scatter</b>	
<b>KB:B62</b>	<b>Artefact scatter</b>	
<b>KB:C88</b>	<b>Artefact scatter</b>	
<b>KB:C89</b>	<b>Scarred tree</b>	
<b>KB:C90</b>	<b>Scarred tree</b>	
<b>Blackman 1</b>	<b>Artefact scatter</b>	
<b>Blackman 2</b>	<b>Artefact scatter</b>	
<b>Blackman 3</b>	<b>Artefact scatter, camp site</b>	
<b>Blackman 4</b>	<b>Artefact scatter, camp site</b>	
<b>Blackman 5</b>	<b>Artefact scatter, camp site</b>	
<b>Blackman 6</b>	<b>Former burial cave</b>	

**QM Queensland Museum**

**UQAM University of Queensland Anthropology Museum**

#### **6.1.4 Museum collections**

Collected material comprising stone artefacts exist in collections at the Anthropology Museum of the University of Queensland and the Queensland Museum. The Anthropology Museum of the University of Queensland holds the artefact collections made by honorary warden Bill Love in the 1970s (Love 1973,

1976, 1978). The Gatton Historical Museum holds a collection of ground stone axes and a wooden boomerang.

Besides the stone artefacts, the Queensland Museum holds some poorly provenanced skeletal material from the Lockyer Valley and a brass breast plate. The plate is inscribed KING BILLY TURNER BLACKFELLOWS CREEK LOCKYER VALLEY W.A. CROSS (Queensland Museum Registration No. QE-11909-0). Meryl Thompson donated it to the museum in 1996.

## **6.2 Estimates of pre-European boundaries**

In the early days of European occupation Indigenous people were referred to by their geographic context so that the people from the Lockyer or Tent Hill were known as the Lockyer or Tent Hill Tribe. Consequently when James Davies, a convict runaway, who lived with people of the Moreton Bay district from 1829 for a period of fifteen years *before* the pastoral district was opened to free settlement was questioned, he said he had never heard of the Tent Hill Tribe, the tribe that lived on Lockyer Creek (Queensland Parliament Votes & Proceedings 1861:56). The Reverend Christopher Eipper simply referred to the people between Limestone [Ipswich] and the range as “Moppé’s” tribe, after the well known identity in the 1840s (Eipper in Steele 1975:283).

Later in the nineteenth century ethnographers such as Rev. William Ridley, Joseph Lauterer, and George Watkins attempted to define Indigenous dialects and territories. Their writings tend to re-enforce each other. Watkins (1891) refers to the people south and southwest of Brisbane as Yerongpan and their language as Yuggera, while Lauterer (1897) spells the language as Yaggera.

The first Queensland Protector of Aborigines, Archibald Meston, lived for a time in Toowoomba and worked as editor of the Ipswich Chronicle. In 1919 he wrote

from the Brisbane River to the Main Range, and from the Brisbane River to the Logan, who’s dialect called “Cateebil”, in which the negative was “yuggar”. These Cateebil tribe had the crest of the Main Range as a boundary between them and the “Gooneeburra” of Toowoomba.

He went on to describe the participants of the triennial Bunya feast:

On my first visit to Queensland, when only 15 years of age, I visited Toowoomba and Warwick, and met a lot of the Downs aboriginals from whom I fortunately made copious notes of their language and customs. They gave me a fascinating account of the triennial feast at the Bunya Mountains, where tribes gathered from a radius of 200 miles. Blacks from the Clarence and Richmond came by Mt Lindsay, Maroon, Dugandan, Grandchester (“goojabilla”), Laidley Creek (“goonanjiegerrah”), Helidon (yabarina”), Gatton (“boona”), and Murphy’s Creek (Tumamrunreen”), where the fishing nets were burned in a grass fire. On the way they were joined by the “Canteebil” tribe, and then all marched in separate parties over the Range into the valley where Toowoomba stands today. ....The Moreton Bay blacks went up to the north side of the river, and came in on the Downs via the present Crows Nest, at a crossing they called “Dumba-

goondammi”(where we cross), past some spot they called “Nukininda” the name of a leaning apple tree (angophora janceolta) and did not mix with the Cateebil and Yoocum tribes before reaching the Bunyas (Meston 1919).

In 1974 Norman Tindale published map sheets delineating tribal boundaries based on nineteenth century sources and his own research undertaken from informants in the 1940s. He recorded the location of the Jagara tribe as:

Brisbane River from the Cleveland district inland to the Dividing Range about Gatton: north to near Esk; at Ipswich. Their language was Turubul. A term Jerongpan refers to part of their country, i.e., the sandy areas between Ipswich and Brisbane. Several hordes....

He estimated their area as 3,400 sq km and listed literature references giving many alternative spellings to the tribal name: Jagarabul, Jergarbal, Yagara, Yagara, Yuggara, Yugg-ari, Yackarabul, Turubal (the language name), Turrbal, Turrubal, Terabul, Torbul, Yerongban, Yeronghan, Ninghi, Yerongpan (1974:169).

Similarly he recorded the location of the Giabel tribe as:

Between Allora and about Dalby, east to near Gatton; west to Millmerran. Their valid alternative name Goomaingguru has the meaning of “men of the Condamine”..... Winterbotham called this tribe Giabel (1956 MS) having confused it with Kitabel of the Woodenbong area of New South Wales and placed it in the area of Jagara (1974:168).

Tindale’s alternative name of the Giabel, Goomaingguru bears some resemblance to Meston’s “Gooneeburra.” Meston explained the meaning of the word “Gooneeburra” as “Fire Blacks” - “goonee” being the name of fire and “burra” a generic word for the whole race (Meston 1919). Fire also served as a means of warfare as well as environmental management for the Downs people. The annual fires promoted new growth, which brought the grazing kangaroos and wallabies, but several Europeans experienced being surrounded by deliberately lit fires.

Tindale revised his original southeast map sheet of Australia Tribal Boundaries in the 1960s as a result of communicating with Dr Winterbotham of the University of Queensland whose main informant was Willy McKenzie from the Upper Brisbane Valley (Figures 3 and 4). The revised map altered the boundaries of the coastal groups but the boundary between the Jagara (alternative Yuggera) and Jukambe (alternative Yugambir) remained along the Teviot Range watershed (Tindale 1974:22).

There is historical documentation of an established system of marriages between these people and surrounding tribes; for example Neville Bonner said his grandfather identified himself as Jagara that which he defined as covering the land in the Brisbane River catchment; while his grandmother was Jagarabul, covering the Logan River catchment. Although they spoke different dialects they could understand each other and carried on conversations each speaking their own

language (Alfredson 1993:35). Similarly, Willy McKenzie or Gaiarbau from the upper Brisbane Valley had been promised to a Jugumbair woman from Ipswich (Langevad 1982:37). Established trade networks also existed along routes following the river systems and pathways over the range. In 1841 “Moppy” clearly had authority and influence from the foot of the range to the other side when he gave Lieutenant Gorman two of his sons and two from the other side of the range to assist in finding the Flagstone Creek spur crossing of the range.

The extensive range of the language is borne out by the fact that words for “codfish”, “scrub turkey”, “possum” and “carpet snake” etc given by Dan Donovan in his 1895 *Queensland Times* article describing a bora at Gatton are virtually the same except for minor spelling differences as those given in the word lists for the Yaggarabul language as described by Thomas Hardcastle in 1946 for the Boonah area (Donovan 1895, Hardcastle 1946-7).

### **6.3 Historical references to the Lockyer Valley**

The pre-European diet and lifestyle produced a strong, healthy and tall race of people. Cunningham described the ordinary stature of Aborigines of Moreton Bay to be “about six feet, of very athletic appearance, of unusually muscular limb, with bodies much scarified in exceeding good taste” (Cunningham in Steele 1975:331). In 1895 Meston commented, “up to 1860 there were many 6 foot blacks in Moreton Bay”. In 1855 at a battle near Ipswich there was one giant nearly 7 feet tall from the Gatton tribe (Meston 1895:80). The abundant natural resources initially contributed to the European settlers’ diet. W.C. Pitts’ Christmas dinner 1843 at Pearce’s Helidon station included “fat mullet from the Lockyer; creamy cod fish from Tent Hill Creek; turkeys and pigeons”(Pitts in Uhr 2000).

For the Indigenous population, successive periods of European occupation brought an increasing dislocation from their land and traditional way of life. The following account is mostly derived from European documentation. It is frequently found that the European version of events is paralleled in Indigenous oral history.

#### **6.3.1 Penal colony 1824-1842**

During the penal colony period of Moreton Bay from 1824-1842, government officials’ exploration journals and tales of escaped convicts provide documentation of this initial impact. During the penal colony period pastoralists were required to keep a distance of fifty miles from the settlement. By 1840 pastoralists had moved onto the Darling Downs and in 1841 some crossed the Great Dividing Range to take up runs in the Lockyer Valley. The pastoralists met with a very strong organised resistance from the Aborigines. The news of the murder of twenty-eight Aborigines near Bogabilla in May 1838 for which seven white men were hanged had preceded the pastoralists (Skinner 1975:7, French 1989:101).



Major Edmund Lockyer first recorded Lockyer Creek during his exploration of the upper reaches of the Brisbane River in September 1825. Further exploration was undertaken in June 1829 by Government botanist Allan Cunningham who followed the creek to its source (Steele 1972:316-9). Even at this early stage there were attempts to thwart the European invasion. During this excursion the Aborigines attempted to set fire to Cunningham's campsite near Laidley Creek. In October that year Captain Logan was killed north of Logan Creek.

Not all encounters between Aborigines and Europeans were inhospitable. James Baker or "Boralcho" who had escaped from the penal settlement in 1826 lived with "Moppy's" tribe for fourteen years. He is reputed to have been believed to have been the re-incarnated son of an Aboriginal woman whose son had been recently killed. On the closure of the penal settlement Baker surrendered himself to the authorities at Moreton Bay on 4th August 1840 and received a pardon and a brief employment in the police force (Nelson 1993).

In 1840 Moppy's tribe were seemingly co-operative with the colonists. When Dr Simpson and Lieutenant Gorman set out on an expedition on the 7th October investigate the shooting of several Aborigines on the Darling Downs who were reputedly attempting to set grass fires around the stations, and to investigate the murder of Assistant Surveyor Granville Stapylton beyond Mt Lindsay; they also had on the agenda an investigation of an alternative route over the range. Cunningham's pass was too rough to take loaded drays which would be needed when Moreton Bay was opened to free settlement. Gorman's party of twelve included constable James Baker or "Boralcho" and they took with them a specially constructed short wheel based bullock cart. At the foot of the range on their fourth day they were joined by Moppy who gave two of his sons and two men from Peel's Plains, the other side of the range, to assist them. The party split up to investigate routes and on the third day Gorman found a route from a spur near Flagstone Creek which he estimated to be thirty miles shorter than Cunningham's and capable of taking a loaded dray (Jarrott 1976:24-5.) In June 1840 Hodgson and Elliot of Eton Vale on the western side of the Downs delivered wool to be shipped from Brisbane. On returning from Brisbane to Eton Vale in November with a dray laden with supplies they used the new road and were given convict-constables familiar with the native dialects "for about forty miles around" as act escorts for their teams. While crossing gullies near Laidley's Plains the party was "attacked" by "over three hundred blacks." However not a shot was fired and the teams were allowed to pass on their way (Queale 1979:2, French 1989:101, Skinner 1977:9).

In August 1841 James (Cocky) Rogers, superintendent of George Mocatta, took up Grantham run on Lockyer Creek and from this time hostilities escalated. Rogers was reported to have stolen 400 sheets of iron bark from a village of humpies on Grantham flat. John (Tinker) Campbell assumed that this theft was the probable cause of his (Campbell's) narrow escape from bludgeoning by "young" Moppy. In fact Campbell attributed the theft of the bark as the cause of the subsequent system of reprisals culminating in the death of seventeen white men, mostly shepherds. Young Moppy or Multuggerrah later exchanged names

with Campbell and Jimgulthue with Sommerville, superintendent of Helidon and Tenthill runs. “Old” Moppy, according to Campbell, was a very powerful chief, who on John Kent’s assessment could raise twelve hundred fighting men (Campbell 1875).

In October 1841 two of Sommerville’s shepherds on Tenthill were killed and both Tenthill and Grantham stations were attacked and sheep and iron tools taken (Campbell 1875). On the Grantham occasion George Brown, a convict runaway variously described as a native of India or Sri Lanka, was with the marauding party (Steele 1975:299, Campbell 1875:12). When Brown was arrested he accused Cocky Rogers of shooting the Aborigines (Skinner 1977:9). Campbell relates the subsequent white wash trial of Rogers by Gorman.

On 10th November during another raid on Tenthill, Sommerville shot an Aboriginal Wooninambe. It is recorded as “in self defence” in the Register of Inquests (Register of Inquests No 1518). No documentation has been found to date of “old” Moppy’s death. In James Baker or Boralcho’s obituary, Baker is accredited with establishing peaceable relations with the natives on Pearce’s Helidon run after the death of Moppy who was “wantonly shot at Tent Hill” (*Northern Australian* 24.1.1860).

### **6.3.2 Pastoral history 1842-1859**

In February 1842 Moreton Bay was officially opened to free settlement (New South Wales Government Gazette 11th February 1842:249) which meant that squatters could take up runs within the fifty mile limit of the former penal settlement. In May 1843 the Darling Downs Pastoral District was created from the New England District (New South Wales Government Gazette 12th May 1843:645, 16th May 1843:666). Aboriginal resentment of the alienation from their land continued to escalate. On 27th July 1843 Richard White was killed on Sibley and King’s Haldon Run and 1874 sheep driven off. Commissioner Rolleston and his men pursued the Aborigines into the “Range scrub” where 484 live sheep were recovered (French 1989:104). In September 1843, at his boiling down works at Kangaroo Point Campbell was warned by a messenger from Multuggerah that the war was now in earnest and that he should not attempt to go over the range road as there was a plan to fence up the road and to intercept all drays carrying provisions to the Downs (Campbell 1875). Campbell did not take the warning seriously and set out to accompany a “new chum” Mr Hicks over the range. Proceeding through the scrub outside Helidon they were attacked by a shower of spears. Hick’s horse was wounded and they only made their way through the steep pinch of Gormans Gap because the squatters King and Pearce had placed themselves on either side of the top of the pinch and covered it with their guns.

In October 1843 Dr Stephen Simpson wrote to the Colonial Secretary of “various Reports having reached me that the Aborigines were committing great aggressions on the Stations in the vicinity of the Dividing Range particularly on the high road to the Darling Downs”. He went to investigate and found that almost daily raids had been conducted on Tent Hill and Helidon stations from the

1st to the 12th September as well as the attack on Campbell and Hicks. As Campbell had been told he found that the Aborigines had attempted to barricade the road by felling trees across the narrow section. On the 12th they had stopped three bullock drays, managing to drive off fourteen men sent to protect them and spearing one of the bullocks. A party of squatters pursued the Aborigines who took up a position on a nearby hill and repulsed the squatters by rolling rocks down on them. Several historians, such as Steele, Tew and Nelson, name Mt Table Top as the location of “battle of one tree hill” as it became known, but local historians think it unlikely that the Aborigines would place themselves in such a strategically vulnerable location and that Hays Peak or Mt Davidson at the top of the range would have been a more likely location (Don Neumann per comm).

On the Downs on 15th September John Hills, a stockman on Eton Vale station, was speared and died later from his wounds at Eton Vale (Skinner 1977:22, Camparis 1986:14, French 1989:104). Simpson’s solution to this volatile situation was to request that a Military Post be established near Helidon, the closest station to the foot of the range. He did this not only to afford protection to the road but also to avoid the necessity for the “assemblage of large bodies of squatters” (Simpson in Langevad 1979:12). A detachment of the 99th Regiment was stationed near Helidon from October 1843 for a period of over two years until July 1846 (Bennett 1999:44).

Apart from Simpson’s letters to the Colonial Secretary, no documents have been located recording the activities of the regiment. The shooting of a large number of Aborigines in a bend on Blackfellows Creek at Tent Hill by the regiment was amongst the stories later collected by Mr Norman Cross from Aboriginal people living on his property:

An old story of how Blackfellows’ Creek was named was that in the forties when the teamsters used to go through from Moreton Bay to Toowoomba the blacks were very troublesome along the route and English soldiers were stationed near Helidon for the protection of travellers. Once when a party of aboriginals was giving trouble, the soldiers attacked them and drove them across the creek at Tent Hill and beside a big water-hole near Armstrong’s crossing and shot them all and left them lying there (*Queensland Times* 26.11.1927:13).

In his report to the Colonial Secretary for the year 1844, Simpson wrote that the tribes of the main range had repeatedly attacked and disbursed cattle on Lockyer’s Creek in the vicinity of the great Rosewood Scrub.

I fear, indeed, they are retaliating for injuries received; for three sons of Old Chief named Moppy, who was unfortunately killed at the outset, boldly assert their intention of having a certain number of lives of white men by way of compensation. At the head of Lockyer’s Creek under the Dividing Range. No material aggressions have taken place since the formation of the military Post under the Range for the protection of the High Road (Simpson 28.2.1845 in Library Committee of the Commonwealth Parliament 1914-1925:259).

Despite this perceived abatement, John Uhr was killed on North's Wivenhoe run on the Brisbane River in December 1845 (Langevad 1979:19, Skinner 1978:15) and more assertive aggressions were made following the withdrawal of the regiment in July 1846. In a raid on Rosewood Station in September Multuggerah, "Young" Moppy or "black Campbell" was shot and killed. It was reported in a *Moreton Bay Courier* article that Moppy, alias Campbell, accompanied by about twenty blacks went to Coutts' head station to demand money, tobacco and flour. A previously concealed "great body" of blacks emerged from the creek, assumed a menacing attitude and threw several spears. In defence shots were fired killing three; "the ring -leader, Campbell, and the two others, who were the supposed murderers of the unfortunate Mr Uhr" (*Moreton Bay Courier* September 5 1846). An explanatory letter from Coutts to Simpson dated 4.9.46 and Simpson's letter to the Colonial Secretary 22.9.46 also cover this event. Simpson wrote that "it appears that notorious Aborigine named Jimmy Campbell, was killed at Mr Coutts' & two or three wounded"

Closer to Glen Rock, there are at least two versions of a poisoning incident at the confluence of Wonga Creek and Blackfellow Creek in 1927 *Queensland Times* articles. The first is:

There was another name that carried a story of the last days of the blacks - "Murdering Gully", or Wonga Creek, or the more recent name of Ingoldsby. The tale is still told by the old hands. A shepherd employed by one of the stations about 1850 had his hut on Wonga Creek. He was warned by a gin of the local tribe that his hut was to be plundered at night, and he would probably be murdered if he were there. He took the warning, and hid away from the hut, but first mixed in a dish of flour which he left on the table strychnine which he kept for poisoning dingoes. The hut was raided that night and the next day about 30 blacks were found dead not far from it (*Queensland Times* 22.10.1927:7).

And the second:

The shepherd's hut at which about 30 marauding blacks were killed with poisoned flour, was still standing at the junction of Wonga Creek (Murdering Gully) and Blackfellows' Creek on the land now owned by Mr. Alex Chalmers. All these blacks were supposed to have been buried near the creek opposite to Mr. Peter Logan's farm (*Queensland Times* 10.12.1927:13).

Similar poisoning and shooting events are reputed to have taken place on the Downs west of Glen Rock.

During the early 1850s the range land south of Tenthill in the Moreton Pastoral District and Haldon in the Darling Downs District remained vacant land. Tent Hill run was described as:

Bounded on the east by Sandy Creek and marked tree to Lockyer's Creek; north by Lockyer's Creek; west by a marked tree, gully to main range; south to main range (NSW Government Gazette Supplement 1848:613).

There were attempts to include the Glen Rock area in the Tenthill run which held up Friell's transfer of the Tenthill run to Pitt in 1851. From his Run Map of the District, Simpson was aware of:

an extensive Scrub on the side of the main range and separating the Tenthill Run from the extensive tract of Tableland between the Scrub and the Darling Downs District - for which no less than four Tenders have recently been sent in - this country is included in Mr Friell's description, though it was not known of for years after the occupation of Tenthill and it can only be approached from the Darling Downs side - Mr McArthur's tender for Glenrock Cr. includes this portion of this country- (Simpson 20.8.1851 in Langevad 1979:41)

East Haldon was first tendered for in September 1850 by Thomas Sutcliffe Mort and was transferred to Joshua John Whiting in 1851 (Langevad 1979:35). It was described as:

A piece of tableland capable of depasturing 4,000 sheep, running from the head of Haldon station to the Tent Hill scrub west of the main range dividing the Districts of Darling Downs and Moreton Bay" (NSW Government Gazette 25 July 1851:1197).

### **6.3.3 Agricultural selection 1860-**

Following Queensland's separation from New South Wales in December 1859 Queensland assumed full control of the alienation and administration of land. A series of Acts to restrict the control of the land by pastoralists and to encourage agriculture were passed. The *Crown Lands Alienation Act of 1868* required the division of pastoral runs to allow for half to be opened for Agricultural Selection, while the other half remained available for lease. The upper reaches of Blackfellow Creek, south of Tenthill and East Haldon runs continued to remain as vacant land until 1867 when it was leased as East Haldon extended (Figure 5, Cameron, Metcalfe and Morris 2000:26). Systematic surveying of Blackfellow Creek within the resumed part of Tent Hill run for Agricultural Selection began from the north in 1868. The use of the alluvial flats of the Lockyer Valley gradually changed from predominantly grazing to agriculture. A *Queensland Times* article tells how in about 1868 Mr James Logan and five other miners from the Redbank coal mines went out to select land and camped on the flat near Tent Hill homestead.

There had been rain and in the morning wisps of mist hung about the mountains at the head of the creek. They had seen blacks and heard stories of the great number of aboriginals along Blackfellows' Creek, and thought the mists were smoke from the campfires along the valley. Five of the men refused to have anything to do with the place and went back to their mining. Mr Logan went on and selected along the creek....(*Queensland Times* 10.12.1927:13)

His son, who was seven when the family moved to the property at Upper Tent Hill, well remembers his Sunday hunting experiences with groups of young Aborigines (*Queensland Times* 10.12.27:13, Davson 1960:30).

In 1869 and 1870 two parcels of land were surveyed on the wider flats within the Glen Rock Park area. On 11th November 1869, the Queensland National Bank took up Portion 9 of 360 acres on the western side of the Blackfellows Creek under Section 48 of the Crown Lands Act of 1868. W.H. Philp was the agent for the bank at the time. Two adjoining lots across Blackfellow Creek, Portions 23 and 10 were selected by John Abbot in 1870. This land is just south of the confluence of Flaggy Creek and Blackfellows Creek and has natural waterholes immediately to the north and south. An “apple tree flat stoney in places” is marked on the survey plan Ch31 1139, of Portion 23, 1878 by Surveyor James Atkinson (Figure 6).

Within Glen Rock, William Henry Philp bought Portion 9 in 1884 and Portions 10 and 27 in 1887. In 1898 he took out a lease for a grazing farms Portion 95v (Lot 149) across the creek from Portion 9, and Portion 96v between Portion 95v and Portions 23 and 10 under Part IV of the *Crown Lands Act of 1884*. In 1897 Surveyor Pillock noted a “well grassed flat” beside the creek on survey plan Ch 31 2502, of Portion 95v (Figure 7), and an “open gum flat” on plan Ch 31 2503 of Portion 96v. Portion 95v is watered by a natural spring which provided household water for the homestead built there by Henry Philp.

It was not until the 1880s that the scrub north of Glen Rock was hand cleared by the large influx of German migrants who settled in the Lockyer Valley at Wonga Creek, Hessenburg [Ingoldsby], Mt Sylvia, Ma Ma Creek, Flagstone Creek, and Hattonvale (Mills1972:1-3). The extremely dense scrub north of Junction View caused surveying problems. In fact in 1886 the northern boundary of Portion 62 had to be amended because it was found that portions on both sides of the creek south of Portion 62 were not parallel to those portions meeting them from the north. The letter accompanying plans for the amendment read, “the country included in this survey consists of very dense scrub, very steep and rugged at the back.”

King Billy Turner was a well-remembered Gatton district personality in the late nineteenth century. In 1849 William Turner bought the licence of Helidon run from Pearce and from 1857-63 he was the licensee of Tent Hill run before he sold it to Hodgson who ran the property from Eton Vale (Bennet 1999 Appendix 6, *Queensland Times* 26.11.1927:13). It would appear that the Aboriginal Billy Turner went through a similar name swapping exercise as Multuggerah and John Campbell had ten years earlier.

Some years Mr Walter Cross gave later Billy Turner a brass beast plate. Walter Cross first came to Queensland when his company Peto, Brassey and Betts Engineers, undertook construction of the Ipswich to Toowoomba Railway. He rose to be Superintendent of Works for the Brisbane Line before being made a scapegoat for costing overruns and being sacked in 1874 (Kerr 1990:30). He bought land near Gatton about 1863 or 1864 when the line was being constructed in the Helidon district. His selection on a resumed part of Tenthill run was just outside Gatton. Land that had been reserved for the construction of the Moreton

Bay Tramway was released for selection in 1862 when the tramway project did not eventuate.

Billy Turner was given the breast plate some time after Cross bought land and before 1886. Herbie Olm (1984) and Marion Fairley, daughter of Walter Cross both wrote of the event (Fairley n.d.). A photograph said to have been taken in 1886 at Ropely shows Billy Turner with his wife and daughter and Johnny Tarampa and his wife.

Darvall's waterholes were a camping spot for Aboriginal itinerant workers engaged in hunting wallabies for the money paid on their scalps, and in cutting and preparing bark roofing. Joseph Collins remembered hoppin' Bob, Thompson, King Billy Turner, and the oldest man King Johnny Harvey. Johnny Harvey is said to have blazed the track across Cunninghams Gap for the first bullock drays to take wool from the Downs to Ipswich. When he became too feeble to walk, he was carried to the Bunyas on a stretcher (*Queensland Times* 15.10.1927:13).

#### **6.3.4 Removals to missions**

No search for removal notices of Aborigines in the Lockyer Valley has been undertaken for this project. Aboriginal people were removed from Flagstone Creek some time after the *Aboriginals Protection and the Restriction of the Sale of Opium Act* of 1897 and taken to Cherbourg (Flagstone Creek State School 1986:11 in Bennett 1999:45). Descendants of Billy Turner, Thompson and Harvey are known to have been residents of Deebing Creek Mission at the turn of the nineteenth century.

As early as 1849 Dr Simpson recommended that a reserve for Aborigines be established on "Franklin Vale Creek, near Old man's [water] Hole, better known as the Village of Rosewood, in the immediate vicinity of the great Rosewood Scrub, which is the great rendezvous of the Aborigines of the Dividing Range" (Simpson in Langevad 1979:29). No action was taken to implement this recommendation or for the two other reserves proposed by Dr Simpson at Mt Zion (the Nundah mission) and on the Bremer near Ipswich. Although further petitions for Aboriginal Reserves were made at the time of the Select Committee Inquiry in 1861, it was not until 1892 that two Reserves for Aborigines were proclaimed in the Parish of Purga. In January of that year an area of about 130 acres (M33.364) was proclaimed (*Queensland Government Gazette* Jan 1892) and in October, 41 acres on the left bank of Deebing Creek (S31-57) was proclaimed (*Queensland Government Gazette* 28.20.1892.)

In February 1892 the Reverend Mr Fuller went to live at Deebing Creek in a tent and one year later the *Queensland Times* reported that a four-roomed home had been built for him, his wife and two daughters. His home was on a rise overlooking the bark huts of the Aborigines. In March 1893 there were only 33 living there although there had been 78 the previous year. Mr D. Dwyer the lessee of the nearby Grampian Hills allowed the Aborigines to cut bark on his estate for

their huts and allowed his property to be used as a burial ground (*Queensland Times* 16.3.1893:5).

In 1914 the Purga site, 3 miles away from the Deebing Creek site, was reserved. The responsibility for the Reserve was handed over to the Government Protector of Aborigines, who retained Robert Morrison, who had succeeded Fuller, as Superintendent. Accommodation for staff and a school were erected. After World War I, the responsibility for the running of the settlement was given to the Salvation Army. In January 1917 additional land was added to the reserves; 353 acres on Deebing Creek, on parts of Portion 196, 197, Portion 207, Parish of Purga and part of Portion 367, Parish of Ipswich; and 163 acres of land was granted near the railway station at Hampstead, on Portions 50 and 67, Parish of Purga (Queensland Government Gazette 25.1.1915).

The Mission thrived and kept prizewinning herds of pigs, dairy and beef cattle. In 1915 about 106 people lived at the Mission (*Queensland Times* 13.12.1913, 29.10.1914, 20.10.1915, 2.4.1918). However as the old people died the population dropped to almost half and in 1948 the remaining people were transferred to Cherbourg Aboriginal Settlement. The Orders in Council for the Reserves for Aborigines at Deebing Creek and Purga and the Industrial School (Training Colony for the uplifting of Half-castes) were rescinded in December 1948 (Queensland Government Gazette 1948:3131). In 1976 an Aboriginal Cemetery and an access easement to it was proclaimed over part of Portion 218 (Queensland Government Gazette 1976:653-4). There was already a Cemetery Reserve on Portion 219.

### **6.3.5 Oral history**

Oral history has been kept within the descendants of the original European settler families that took up selections from 1868. Many of them are living on or close to the original selections.

In 1991 Ketura Wit interviewed local residents for her Year 8 local history assignment. A photograph of an Aboriginal sharpening stone or spokeshave found on Mr Percy Lindenmayer's property is reproduced in the published booklet. She states that the last remaining Aborigine in the valley called himself "Peachy," although his true name was Jack Williams and that he was a highly respected black tracker. Local residents remember him being around in the 1920s when he worked on some of the farms. He was a favourite with the children and he is remembered as having one stiff leg. No photographs of Peachy have been located to date (Wit n.d.:16).

In 1993 Constable Christopher Nelson produced a booklet containing statements taken from descendants of the original settlers of what they could remember of the Indigenous inhabitants before they were gathered into institutions and missions. Pat Murphy could remember being told that when his grandfather was playing down on Tent Hill Creek he found a big bundle of spears in a hollow near the top of a tree (Nelson 1993:2). Mick Ridley's grandmother would look forward



to Aboriginal women coming out of the scrub of Blackfellow Creek because they always brought scrub turkeys and fish to trade for flour and sugar. Tony Fitzgerald's grandmother can remember being invited to eat snake near the water tower on the hill at Gatton. She also remembers Aborigines dancing on the ground which is now the show ground area (Nelson 1993).

For this study interviews of former residents of Glen Rock have been undertaken by Christine Morris, historical researcher for DNR Ipswich, living at Glen Rock Regional Park. Mrs D'Arcy who lived at Glen Rock from 1936 until 1954 has records of the employment of the Aboriginal stockman and cook, Henry and Princey Willoughby, from Cherbourg. Patricia Thompson's maternal grandmother was Princey Carlo who was married to Henry Willoughby when she worked on Glen Rock. Patricia's grandfather, Princey's first husband, family name Jacobs, was killed by a falling tree while working for the government.

In the late 1950s Joe Graham's family worked on Steinhardt's farm at Tenthill and Joe was apprenticed to the Neptune Garage in Gatton. At that time Joe's stepfather, George Carbine, from Cherbourg worked on the Glenrock property.

Mrs Gwen McCallum, daughter of Henry Philp, was born on Glen Rock in 1900 and lived there until 1905 when the family was forced off the property due to financial conditions brought about by the drought. She remembers the family riding over range to Pilton to attend family gatherings but does not remember any Aborigines living near the property. She remembers the family had a Melanesian workman named "Peachy." This is possible because the Philp family came from the Downs and Melanesian labourers were recruited to work on Pilton Station from the late 1860s (Dansie 1979:20-56). It is unlikely that the Philp's Peachy and the one cited in Ketura Wit's booklet is the same person because one is remembered as Aboriginal and one as Melanesian.

Christine Morris's interviews with local resident Mrs Murray of Pilton has provided information about a track from the head of a tributary of Kings Creek over the range from Haldon that was used by the Philps to move stock in and out of Glen Rock property to the Downs on a pass from the gully south of Five Mile Creek on the Pilton side to Range Gully, a tributary of Black Duck Creek on the Glen Rock side. She also has a photograph that was taken with a group of CWA women in 1928 of her mother's Aboriginal maid named Ginny (Murray 1994:67).

## **7.0 INDIGENOUS USE OF GLEN ROCK AREA**

Most documentary material describing the Indigenous use of the Blackfellow and Black Duck Creek catchments would indicate that the main focus of land use occurred north of the Glen Rock property bordering on the former scrub or brigalow vegetation. This is supported by the archaeological record. People appeared to have moved from the pathway to the Downs along Rocky Scrub Creek north along Black Duck and Blackfellow Creeks to the Lockyer River. Another possible pass over the range may have been from Hirstglen on the Downs

to Black Duck Creek and over the saddle opposite the homestead to Blackfellow Creek. To the northeast, a route over the Liverpool Range to the Bremer and Warrill Creek catchments would have been able to have been reached from Tenthill Creek north of Ingoldsby. Laidley Creek and Plains would also have been accessible from Ropeley.

Tribal territories usually extend to natural boundaries and often over entire catchment areas. With the exception of Archibald Meston's interpretation, the accepted extent of the Jagara-Yuggera territory is to the foot of the range. While it would be logical to expect that the territory extended to the upper reaches of the Blackfellow and Black Duck Creek Simpson's 1850 comments (Simpson in Langevad 1979:41) about the inaccessibility of these upper reaches from the north because of the dense brigalow scrub may have meant that the Downs people may have made more use of the area than the Lockyer people. Regular firing had kept the Downs open and easy riding country and several saddles in the range provided known access to the Black Duck and Blackfellow Creek valleys. While the brigalow scrub north of these valleys was almost impassible for men on horseback the scrub is documented as having pathways for Aboriginal use.

The Glen Rock area may have been a refuge area through the initial warfare period of European occupation. The scrub to the north is documented as providing a refuge area following raids on the Haldon Run in 1843 (French 1989:104). Along Ma Ma Creek to the north, pioneer settlers identified Aboriginal campsites in areas that were cleared of heavy forest vegetation (Camparis :1986:9). The initial survey plans of Portion 23 and 95v show apple tree flats and grassy flats adjacent to Blackfellow Creek. These may well have been the result of Aboriginal firing and possibly influenced Abbott and Philp to make their selections. The cessation of Aboriginal firing had a marked effect on neighbouring West Haldon.

It is worth noting that a description of the district in the early 1860s differed considerably from a description of it at the present. At the date mentioned the country was sparsely timbered and well grassed. Soon however a remarkable change took place and such country became overgrown with small brush, and the trees increased enormously (May Cork 1946 in Camparis 1986:16).

Although the absence of obvious archaeological sites would tend to rule out intensive site use of Glen Rock, the waterholes and creeks within the park could have been a source of fish and vegetable material. Early accounts indicate that mullet and cod were in plentiful supply along the creek systems before the irrigation and weir systems were installed.

## **8.0 REGIONAL ARCHAEOLOGICAL SITE TYPES**

From the regional archaeological record the most likely site to be found within the Glen Rock Regional Park would be stone artefact scatters and scarred trees, but the possibility of finding axe grinding grooves, an art site or a burial site cannot be ruled out.

Individual stone artefacts or stone artefact scatters are usually associated with former campsites, walking tracks or activity areas. These are frequently located on flats adjacent to fresh water sources or along ridgelines. To be identified as an artefact a rock fragment has to possess definite evidence of being modified by people. Knapped stone has to show evidence of the characteristic conchoidal fracturing produced when fine grained material is struck at a single point of force in the technique used to manufacture cutting implements. A positive bulb of force determines a 'flake' and a negative one determines a 'core'. Unless removed, the point of force application is identifiable by a ring crack on the striking platform. Grindstones have evidence of grinding usewear such as smoothed quartz crystals when viewed under magnification and anvils and hammerstones have evidence of percussive pitting. Axe grinding grooves have also been recorded in several places to the north of Glen Rock. These are shallow elongate depressions in rock slabs caused by the abrasion to sharpen edge ground stone axes. They are usually recorded in sandstone adjacent to watercourses.

Bark was removed from trees to be used for many purposes such as containers, shields, and canoes, and for cladding shelters. Tree scars usually have a clearly identifiable base rather than the torn scar of a shed branch or the ground level base of most fire scars. A vertical series of small scars or notches cut into the bark is sometimes found on tree trunks where toe holes for climbing were cut with axes to obtain access to honey bags or possums in tree hollows.

In southeast Queensland bora grounds are raised earth circles, usually between 15m and 25m in diameter. They often occur in pairs, between 200m and 500m apart and within 100m of a water source. They were often, but not always, associated with initiation ceremonies (Satterthwait and Heather 1987:5-53). Cultivation on the alluvial flats and the cobble and boulder nature of the other flats would tend to rule out finding earth circles within Glen Rock.

Story places, and other places of cultural significance cannot be identified by archaeological attributes. They are frequently topographic features involved in creation stories identified by oral tradition or records of oral traditions.

Subsurface burials are not expected to be located in ground surface surveys unless exposed by wind or water erosional processes or accidentally by earth moving equipment. Skeletal remains in rock shelter crevices require targeted searches.

## **8.1 Archaeological site prediction**

An archaeological survey was not undertaken for this initial study. A brief field inspection of the flats around the homestead and around several of the waterholes along Blackfellow Creek failed to identify positively any archaeological evidence of Indigenous use of the land. Most of the scarred trees in the Glen Rock property are either surveyor's blazes or trees adjacent to the creek that have been damaged by flood borne debris. A dead eucalypt with a scar 2.8m scar long and 40cm wide is at 430259 E, 6910158N on the western bank of the creek. This scar extends to the ground and because of its proximity to the creek it could have been caused by

flood borne debris. No inspection of Black Duck Creek has been made. While the bed and banks of Blackfellow Creek are composed predominantly of cobbles and boulders, Black Duck Creek appears to have areas with sandstone slabs. These have not been inspected for axe grinding grooves.

Vegetation such as the native raspberry *Rubus parvifolius* and a native ginger seen adjacent to Blackfellow Creek is often associated with habitation or activity sites. At present lantana along the creek obscures large areas and ground surface visibility is virtually negligible on the flats covered by dense couch grass. The scouring of the creek in flood and the redeposition of alluvium would tend to have removed or relocated archaeological material adjacent to the creek. Ken Morris who has worked on the property, including mustering and fencing in the high country, most of his working life says that he has not seen any obvious identifiable material.

For management purposes Glen Rock Regional Park has been divided into Planning Unit Identification (PUIDS). PUIDS with permanent waterholes would be the most likely to contain archaeological evidence of Indigenous use (Figure 8, Table 2).

**TABLE 2  
WATERHOLE LOCATION**

<b>Waterhole No</b>	<b>PUID No</b>
<b>1</b>	<b>9</b>
<b>2</b>	<b>40/45</b>
<b>3</b>	<b>48</b>
<b>4</b>	<b>51</b>
<b>5</b>	<b>51</b>
<b>6</b>	<b>55</b>
<b>7</b>	<b>64</b>
<b>8</b>	<b>71</b>
<b>9</b>	<b>29</b>

## **9.0 GENERAL OUTCOMES**

The Indigenous participants have expressed relatively unanimous opinions about issues relating to the park. All are impressed by the park's natural beauty and its relatively unspoilt nature. All agree that the park should not be used for trail bike riding, mining or military training.

The Jagera have expressed interest in its commercial potential for cultural tourism.

Bill Bonner (Jagera) wanted time on the property to consider the possible spiritual/ceremonial attributes of topographic features, such as Glen Rock. Topographic features such as Glen Rock may require avoidance or be deleted from any proposed rock climbing programmes.

Des Sandy (Yuggera/Yuggarubul) would like to attend Glen Rock management meetings and would like reimbursable vehicle expenses to travel to them.

Raymond Anderson (Ugarupul) is reluctant to give his family's oral history while land claims dependent on family oral history still remain to be resolved.

From experience in other projects Indigenous organisations generally want an involvement in all environmental management issues, not solely those identified as "Indigenous". Indigenous employment is usually another issue.

## **9.1 Discussion points**

Other Indigenous organizations with cultural interests in the Glen Rock area may be identified. This study has focused mainly on the contextual history of the impact of white settlement on Lockyer catchment population.

It remains EPA policy that Indigenous consultation remains as wide as possible. In the 1860s Aboriginal camps were documented near Ipswich containing 500 to 600 people and along the banks of the Lockyer for half a mile (Mr Phil McGrath in *Queensland Times* 27.8.27:7) From this relatively high Indigenous population it would be a regrettable indictment on white settlement if only one surviving Indigenous family could be found to speak for the Lockyer region.

## **9.2 Recommendations**

Continued consultation with all participants is recommended. Caroline Bonner has requested that joint meeting of all participants be arranged to discuss management recommendations. She has suggested separating Native Title issues from Glen Rock management issues and setting up an alliance of all participants to develop ecotourism enterprises.

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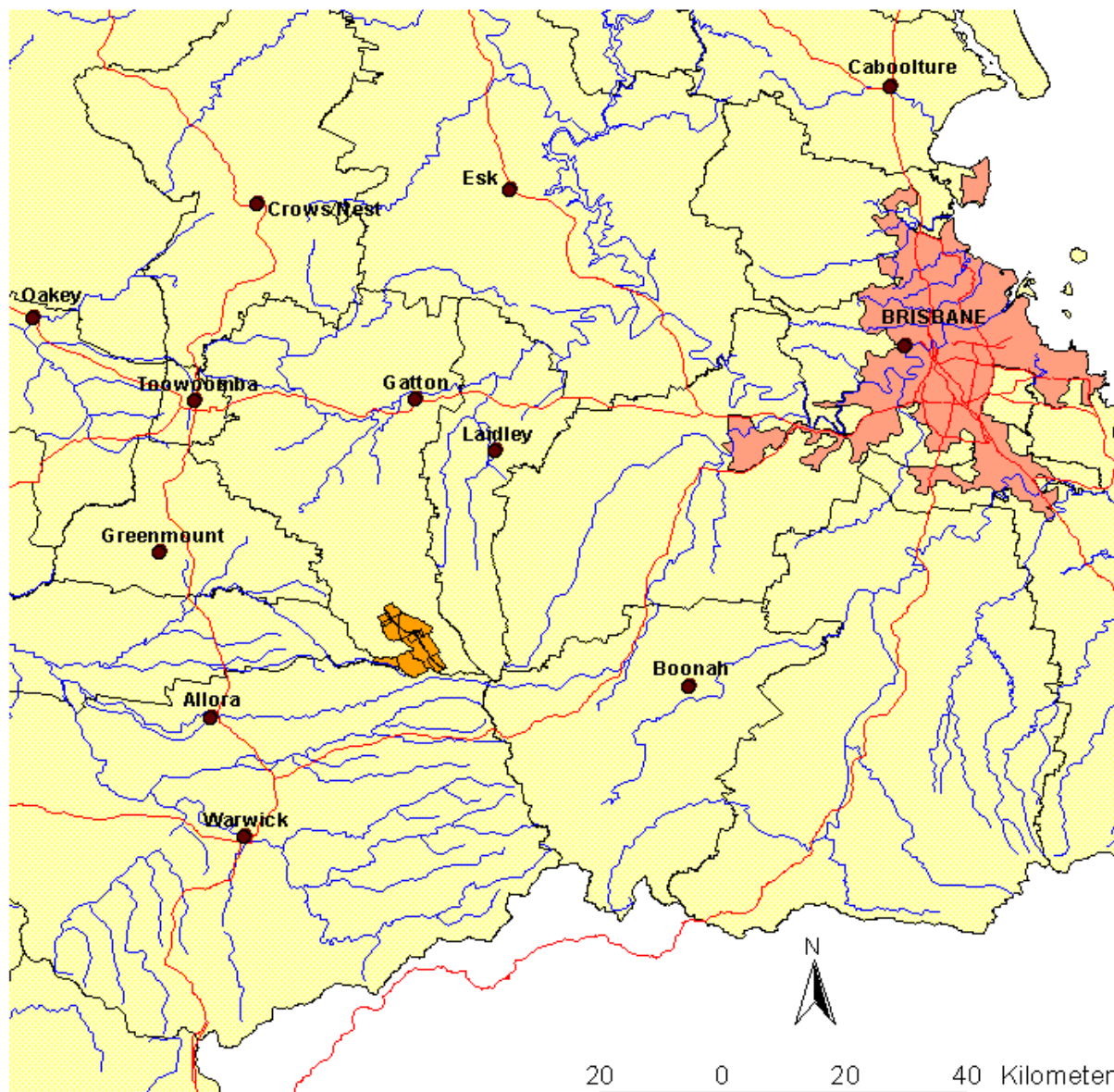
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## Figures



**Figure 1 Glen Rock Locality Map**

**KEY**

-  Major Road
-  Major Stream
-  Urban Centre
-  Builtup Area
-  Glen Rock
-  Local Government Area



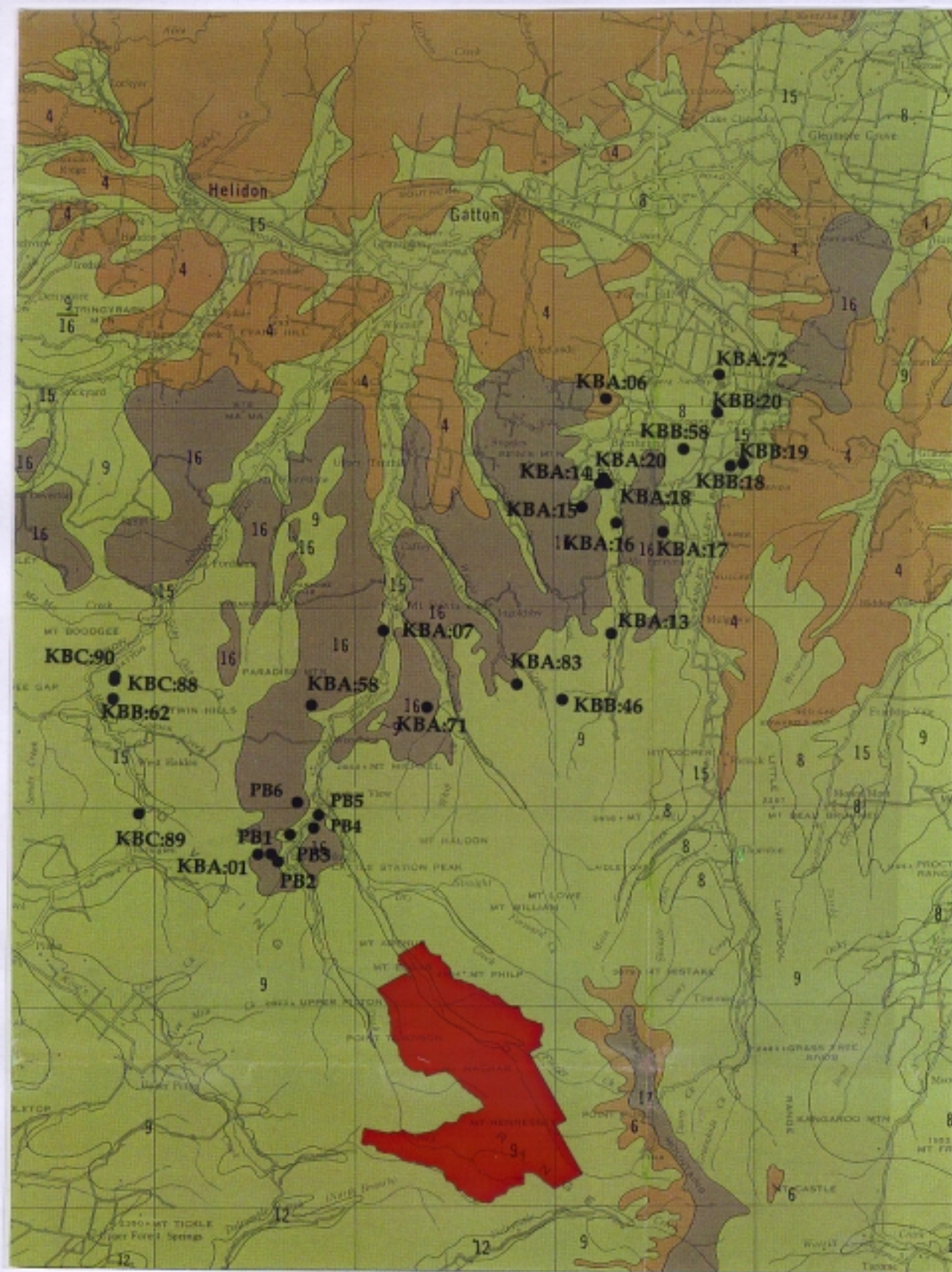


Figure 2 Regional Indigenous Sites

EPA Cultural Heritage Branch Indigenous Database  
DPI Ipswich Vegetation Map 1991



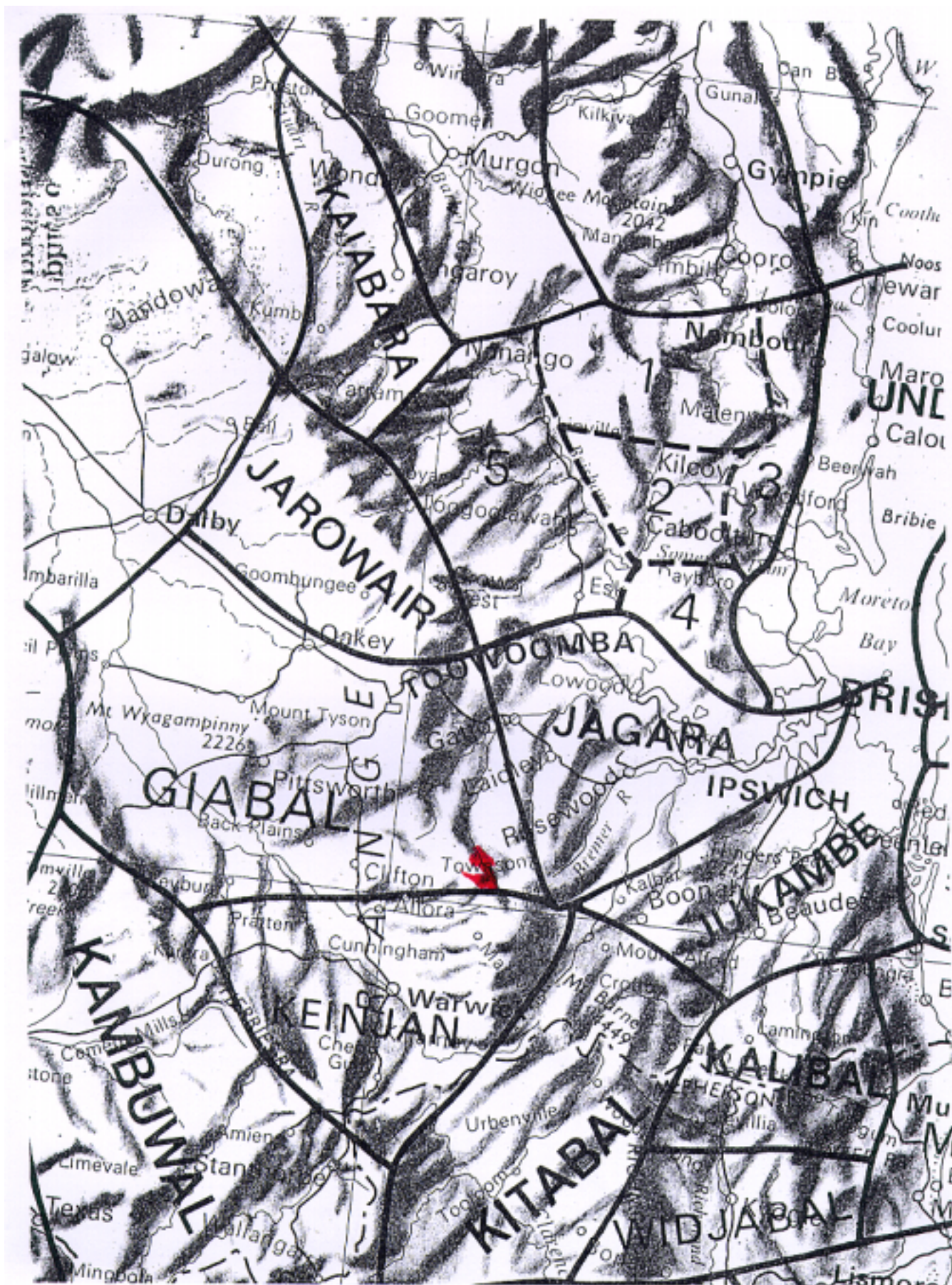


Figure 3 Glenrock shown on Tribal Boundaries Map  
Australia SE Sheet. Tindale 1974





Figure 4 Glenrock shown on Tribal details in vicinity of Brisbane  
[Fig 36 Tindale 1974:22]





Figure 5 Surveyed Pastoral Runs 1872  
Survey Generals Office



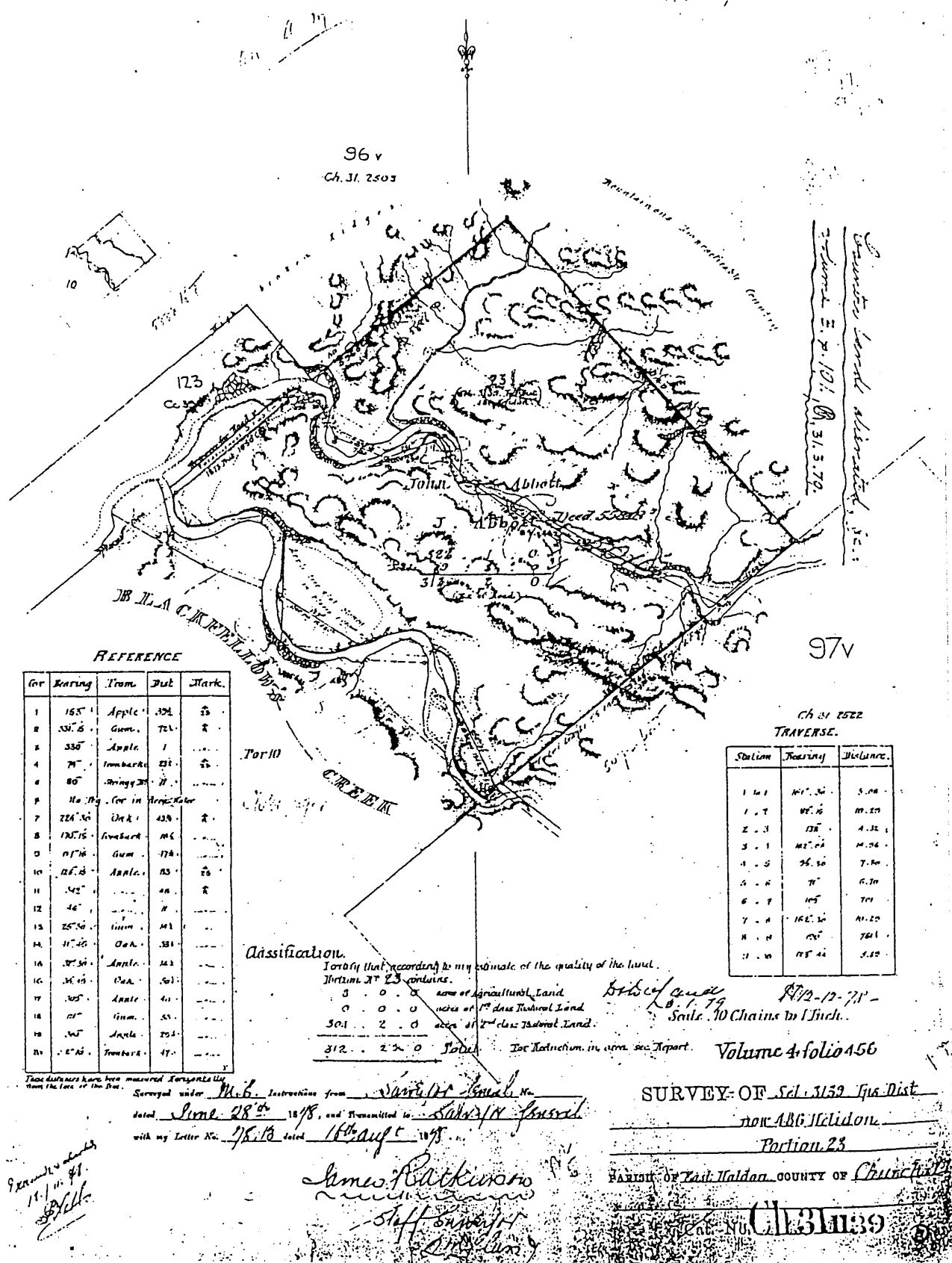
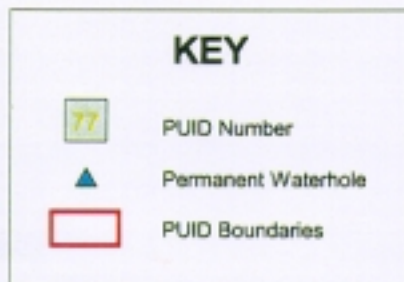
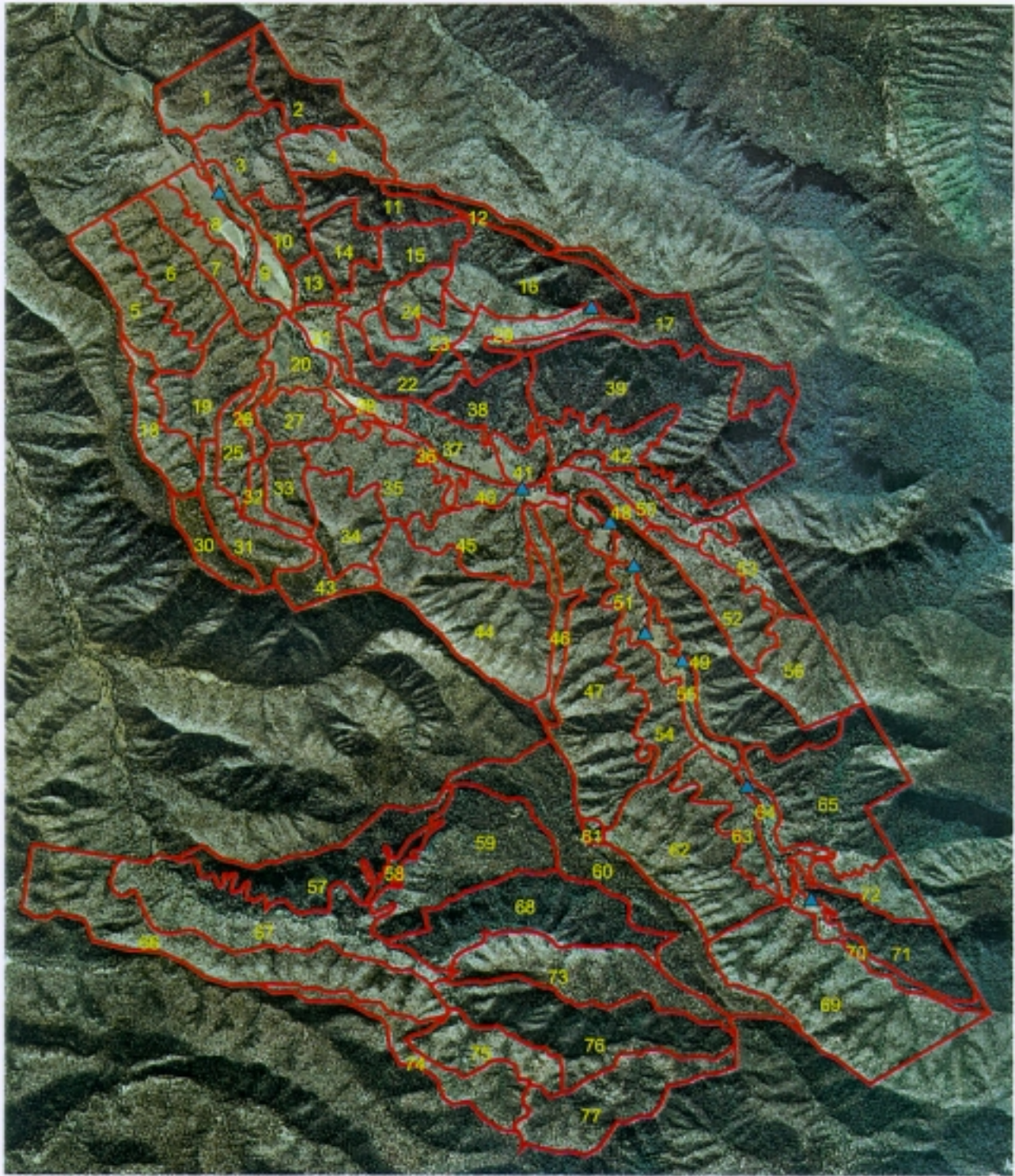


Figure 6 Portion 23  
Survey Plan Ch31 11390 1878





**Figure 8**  
**Waterholes on PUID Map**



## **Photographs**





Photograph 1 Sonny Thompson, Des Sandy and Ken Morris



Photograph 2 Pat Thompson in front of the slab kitchen where her grandmother was employed





**Photograph 3 Bonners at the picnic site**



**Photograph 4 Bill Bonner and a water dragon**





**Photograph 5    Inspecting a scarred tree**



**Photograph 6    Mark Laurie and Joe Graham**