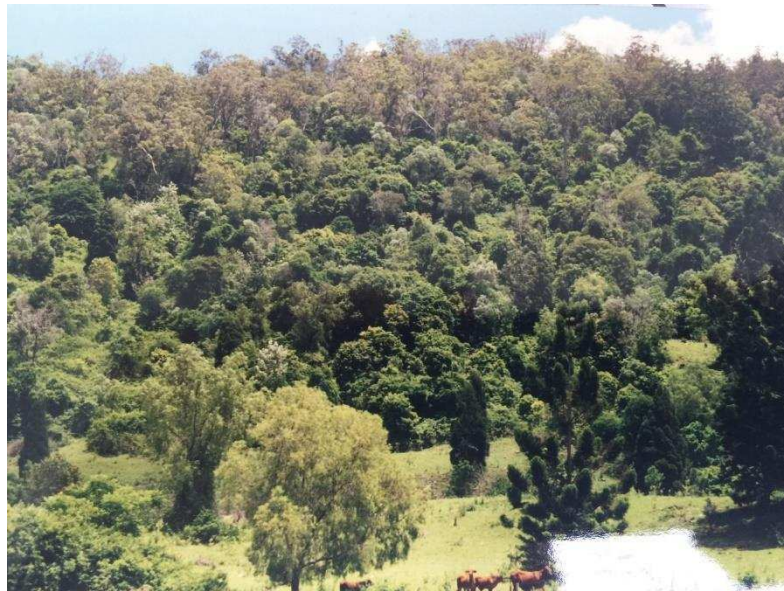


**REPORT:
INDIGENOUS USE
AND INDIGENOUS HISTORY
OF
ROSEWOOD SCRUB**

for

Jagara Daran



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(Professional Senior Historian)**

December 2015

Keperra

1. Natural Environment

1.1 Size and location of Scrub

There is some dispute on the exact extent of the Rosewood Scrub. Most descriptions of its size come from the period during which it was finally extinguished.

In one, the Rosewood Scrub was described as just 12 miles square (Brisbane Courier, 4 March 1876 p 6) but from the same year, we have it being described of "immense extent ... backs up to the mountains" (Farming at Rosewood Scrub, Brisbane Courier 5 August 1876 p 6). Four years later, "the Scrub" was said to be huge:

This district (Rosewood Scrub) lies along the northern side of the railway from Walloon to Grandchester for about fifteen miles in length, stretches back from the line to the Brisbane River about ten or twelve miles in breadth, and comprises an area of about 120 square miles of splendid soil (*The Brisbane Courier*, 26 May 1880 p 2).

The family of Arnold Rieck and his wife have lived in the area and its vicinity for generations. Mr Rieck studied the area for longer than any other person, and even today operates Peace Park at Rosewood, which has the only full collection of the region's unique flora. On the basis of his lengthy work gathering the plants that gave 'Rosewood Scrub' its name, he concludes it extended from just north of (and all along) the railway line near Rosewood to east as far as Walloon (Haigslea) and west past just above Grandchester to Laidley (in patches) and Hatton Vale with some parts in Plainlands. It seems there was a gradual transition between forest and scrub in the areas east of Haigslea (Anon History and Ecology of Rosewood Scrub).

From here, it stretched north-east past Mt Marrow and Glamorgan Vale (Pine Mountain having a patch of its own but separate from this). Directly north it extended as far as Tarampa and the southern edge (hills) of Lowood. West and south of this it stretched down to Prenzlau and Glenore Grove (Rieck, per. communication, 25 November 2015). This region



Figure 1: A relatively unspoilt slope of Rosewood Scrub – Greets Road Rosewood (Arnold Riecke)

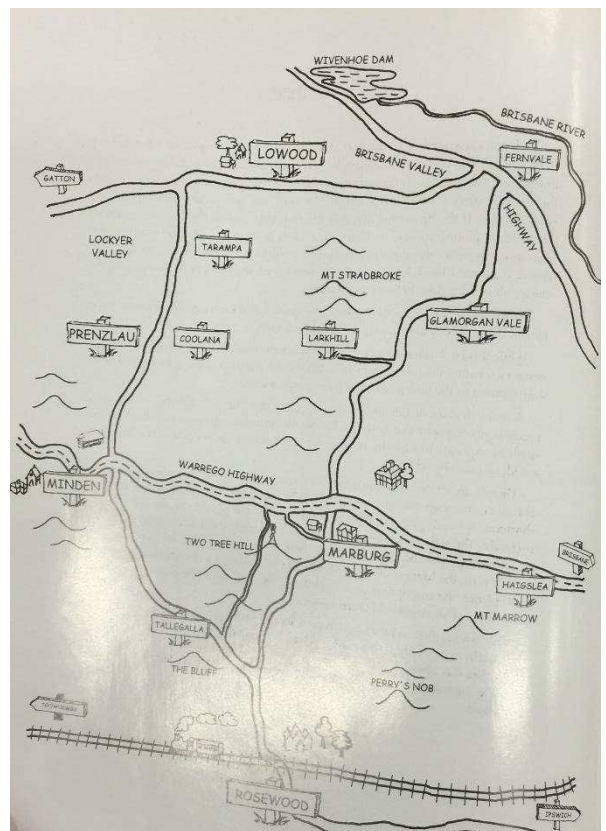


Figure 2: Snars' map of the approximate area of Rosewood Scrub

contained the towns of Minden and Marburg, parts of Rosewood, and the Liverpool and Marburg Ranges.

1.2 General geography

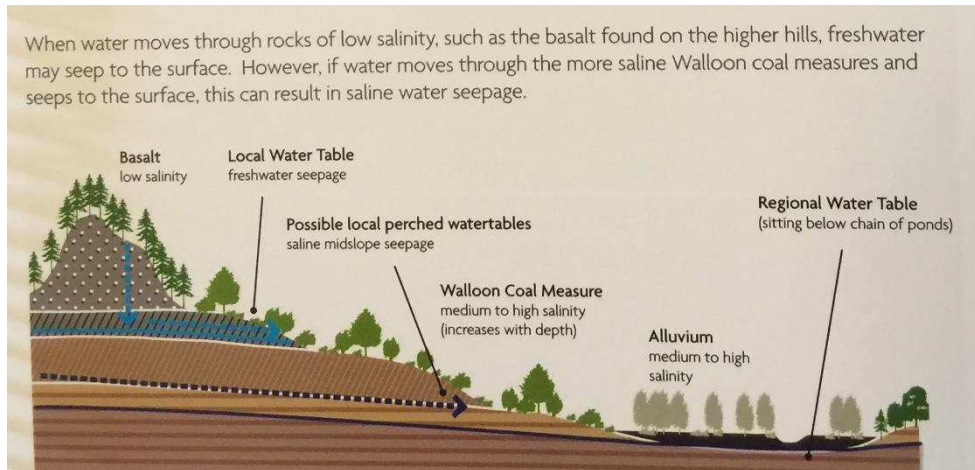


Figure 4: Cross section showing the types of vegetation and geology within an area of Rosewood Scrub (West Moreton Landcare)

An arresting feature of the former scrub was its strongly defined “wall” of thicket. This immediately divided it from the surrounding landscape. In fact, the line where ‘the Scrub’ begins and the rest of the countryside

ends is clearly marked on many early maps – even of individual blocks of land. Early reports speak of a “southern front” of Rosewood scrub like a wave or army - just north of the railway at Rosewood (Progress of Settlement – Peak Mountain to Rosewood Scrub, *The Week*, 17 March 1883: 4).

However, in other areas (e.g. Mt Marrow, Laidley, Glenore Grove), the Scrub began as patches here and there, thickening gradually into a larger expanse.

At any rate, this was a unique environment: “dark and gloomy” within, with in many places no undergrowth and its own internal climate (Progress of Settlement, *The Week* 17 March 1883 p 4). It was both dense and diverse: “pine-clad hills, dark scrub, expanses of scrub ...rich decayed vegetable soil” with one central waterhole (The Rosewood Scrub, *Telegraph*, 9 Nov 1877 p 3).

Apart from the vista of unending, impenetrable thicket, there were pockets here and consisting of open forest - a “First Plain” now Marburg Valley and a “Second Plain” (now Minden) and a “rich flat... in the centre a chain of waterholes, the largest of which is reserved for use of the district” (Marburg 1988:1). In cross-section the vegetation was quite diverse: hoop pine on the hilltops down to more open country even with some eucalypt around some of the creek valleys and lagoons.

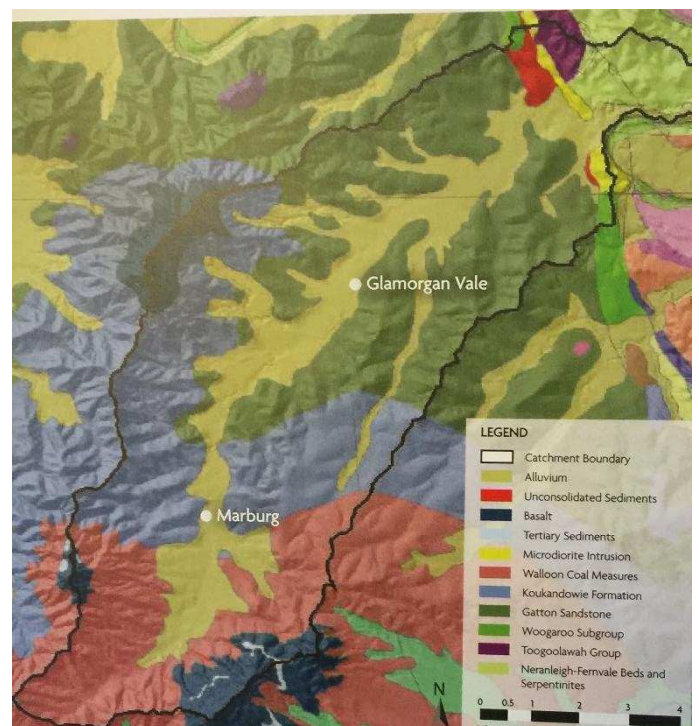


Figure 3: Some of the geology/ soil types within Black Snake valley around Marburg and Glenmorgan Vale in the Rosewood Scrub (West Moreton Landcare)

1.3 Drainage and elevation

This area has ranges of small but relatively steep basalt hills. Throughout, it is cut with ravines and gullies that drain erratically within, and occasionally beyond, its limits. The complex landscape along with the density of the scrub made it common for people to become lost here – even for many days (Marburg School Centenary 1979: 18).

There were a couple of alluvial plains, most notably around Black Snake Creek, and “chains of waterholes” with at least one large, ‘central’ waterhole (Marburg 1988: 1). The location of the latter is now uncertain as the area was gradually drained through intense rural use.

The Scrub drains with unusual speed, and was therefore most of the time “dry vine forest.” Even so, its flat expanses and many small creeks, steep gullies, tributaries and lagoons could make it impassable in wet weather (Brisbane Courier 5 August 1876 p 6). Flooding sometimes turned parts of the Scrub into a “vast sheet of water” (Domestic Intelligence, *The Moreton Bay Courier*, 17 April 1852 p 2) and impeded travel. Even very early in its history, in a single month, no less than 130 drays were bogged or suffered broken axles in Rosewood Scrub (From March 14 to March 21. *The Courier*, 18 April 1863 p 3)



Figure 5: A stand of hoop pine on Two Tree Hill - typical of the hilltop vegetation in Rosewood Scrub

1.4 Flora

The Rosewood Scrub was a unique environment. Some of its species grow nowhere else in the world. Even the toughened explorer Leichhardt called it “perfectly impervious” (Leichhardt in Blake 2000: 22). It was “one of the thickest scrubs” in Queensland (Evans 1983).

The scrub packs incredible diversity (300 – 400 plant species – Rieck 2015c: 8). Technically this was “small leaved vine forest” or “dry vine forest” sitting largely on volcanic rocks (Rieck 2015c: 8). It was one of the very few brigalow scrubs so close to the coast – indeed, a sub-coastal plain. Its mix of hoop pine, brigalow, crows ash, black bean, red cedar and (on the edges) blue gum, spotted gum and ironbark is hardly encountered elsewhere (Kearsley & Dodd 1982: 2, 8).



Figure 6: Some undergrowth thicket in 19th Rosewood. In many places, light was so limited on the floor of the scrub that there was very little undergrowth (Bleisner & Herbst)

In fact, Rosewood Scrub stood oddly ‘between’ various definitions, as explained in 1876:

... neither forest land, underwood scrub, nor vine scrub, ...trees there are really timber, and by no means sparse, the entire surface between being covered with a dense mass of undergrowth; and although the vines are in no place tangled and matted enough to prevent progress without hewing your way with a tomahawk, ... (but) plentiful enough in all directions to effectually impede progress (Rosewood Scrub and Land Clearing. *The Queenslander*, 18 March 1876 p 21).



Figure 7: Typical dense, dark Rosewood Scrub - here being felled (Bliesner & Herbst)



Figure 8: Rosewood vines (Arnold Rieck)

When Oxley & Cunningham visited in 1824 and 1829, they described “very extensive pine forests.” South-west of their location (Mt Crosby) and closer in, they noted the ridge of hoop pine-clad hills: “great forests” of “noble pine.” They also found the scrub so thick they couldn’t proceed (Kearsley & Dodd 1983: 2, 8; Marburg 1979: 18).

The scrub sheds its leaves during dry seasons and is typified by a great deal of vines and generally tough bushes with thick, hard bark. There are many types of fruits, berries and flowers here but most have short viability and flowers are small (Rieck 2015c: 8).

Typically, the alluvium flats along the creeks and lagoons had – by contrast - some

eucalypt growth and were somewhat more open. The basalt hills had hoop pine forests, whilst the slopes carried the greatest cornucopia of scrubs. Additionally, there seem to have been once vast expanses of brigalow and rosewood (West Moreton Landcare 2015: 14, 19).

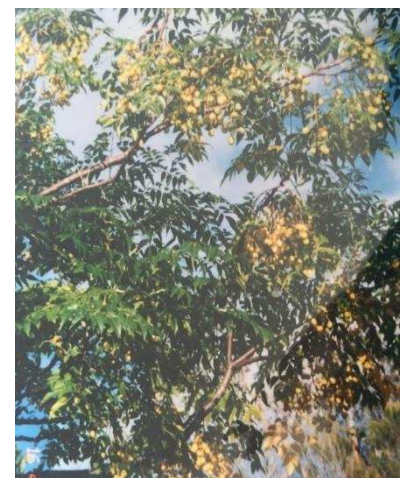


Figure 9: Rose apple (edible - Arnold Rieck)

1.5 Bird life

The Rosewood Scrub was so rich in fruiting, flowering plants and offered so many safe havens that it was densely populated with all manner of birds- especially smaller varieties, berry-eaters and waterfowl. These included blue-winged kookaburras, crested pigeon, scrub turkey, bowerbird, cuckoo shrikes, figbirds, brown pigeon, robins, fly catchers, thornbills, wardlers, whip bird, koels, lorrikeets, and wrens. Pigeons, indeed, were “once numerous” (Marburg folder, RS mss 1965).

We can divide this further into species that can be found in specific micro-environments (Marburg 1988: 18-19):

1. The Bluff

Black and Gold Regent Bowerbird, brown pigeon

2. Tallegalla

Scrub turkeys, scrub-pigeons, green-winged pigeon

3. Brigalow scrubs & bushy slopes

White-browed and buff-crested scrub wrens, golden whistlers, yellow robins, flycatchers, fairy wrens, finches

4. Scrub fringes

Grey-crowned babblers, rufous whistlers, thornbills, weebills.

5. Creek flats (alluvial plains of red/blue gum)

Honeyeaters, lorrikeets, finches, pheasant-coucals, frogmouths

6. Hill tops/ up drafts

Kites, goshawks, koels, cuckoos, wedge tailed eagles, black falcons, kites, and owls (Kearsley & Dodd 1983: 18-19; Anon. ‘History and Ecology of Rosewood Scrub’)

7. Lagoons, waterholes and creeks

Red duck, black duck, teal, widgeon, grey duck, whistlers, spoonbills, wood ducks, swamp pheasant, spur winged plover (‘Ramrod,’ Field Shooting at Laidley. *The Brisbane Courier*, 20 May 1876 p 6).

1.6 Mammals

The mammals of Rosewood Scrub were those that could avail themselves of the small dark spaces. Large numbers of wallabies (red neck wallabies) and bandicoots were regularly reported (Snars 1997: 8; Evans Box 9142; Abraham & Kelleher 2000: 3). Wallabies were so numerous that in colonial times, a “war of extermination” was waged between here and Pine Mountain (Pine Mountain, *The Brisbane Courier*, 22 February 1868 p 6).

Along the Black Snake Creek catchment and presumably other ‘plains’ of woodland within the scrub, there were populations of echidna, possums, flying fox and eastern grey kangaroos (West Moreton

Land Care 2015: 14). There was additionally a “small population of koalas” along such flats on account of the eucalyptus growth there (Marburg 1988: 18).

1.7 Reptiles

Rosewood Scrub was also a popular refuge for lizards and snakes (Bliesner & Herbst 1984: 19). Black Snake Creek (Marburg) was named on account of red-bellied black snakes being fairly common there, entering the rainforest (Scrub) up the creek (Marburg 1988:1). Many snakes were reported towards Mt Nobby (Tarampa – Bliesner & Herbst 1984, p.23) and Marburg (Bliesner & Herbst 1984: 23).

2. Aboriginal Sites

2.1 Pathways

The Scrub even in the 1870s presented a “labyrinth of brindle and foot tracks” (Brisbane Courier 4 March 1876, p.6) which would suggest that it was criss-crossed with numerous Aboriginal tracks. This may explain why it was often used as a hideout, as settlers often had trouble finding their way around the interior and would easily become lost.

Bernie Wadden (76 years old at the time) provided the following information in a letter submitted to Rosewood Scrub Museum by Terry Bowden in 1995 concerning the old Tarampa Stock Route (later called Postman’s Track and Archery Road):

The track was known and used from Aboriginal times and was used by the workers of Tarampa Station (prior to subdivision in 1870s) to cross over the part of that Station known as Sally Owen’s Plain – the flats between Marburg and Tallegalla (Bowden 1995:2)

Another part of this track seems to have run from Glamorgan Vale following Black Snake Creek to Marburg, and from there to Malabar on the east of the creek to the south side of Mt Marrow, to Thagoona and onto Ipswich (Marburg School Centenary 1979: 19).

The Postman's Track between Marburg and Tallegalla runs almost parallel with the Warrego Highway. It was used to travel towards Gatton as well as Lowood (Ruijs pers comm, Nov 2015). It starts off at the Glamorgan Vale road just outside Marburg, and was adopted by the pastoralists (Marburg 1979: 19).

The path seems to be the same one alluded to as running from Minden to Perry’s Knob (Tallegalla):

Groups of Aborigines frequently passed through, coming from the direction of Minden on the Woolshed Creek, along a roughly defined track leading through the scrub to Perry’s

Knob. Here they would gather at a small freshwater swamp that existed there in those days (Else 1979: 4).

John Steele recorded that from the stone arrangements on Mt Marrow, a path ran SE several hundred meters and originally an extra 11 kilometres to Plainlands Hotel. He surmises this was more likely a regular track than a ceremonial pathway (Steele 1984: 155-7). Presumably this is either identical to or parallel with the path described above.

2.2 Camp Sites

Throughout south-east Queensland, camps usually comprised 40-80 individuals in 'off seasons' and 200-700 inhabitants during peak times. From historical accounts, it seems that Aboriginal people camped around the periphery of Rosewood Scrub, and also along the alluvial flats of creeks within the scrub. These were less-densely wooded. In every case, they were usually close to a waterhole or swamp.

According to Colin Munro's novel *Fernvale or the Queensland Squatter* (1862), which was based on his observations between Brisbane and the Darling Downs in the 1850s (as the "Fernvale" title implies), by the 1850s – presumably on account of the on-going frontier wars - camps of the region were regularly in "impenetrable scrub.... (They) camp in the scrub on the flats" (Munro 1862: 134). Munro describes camps composed of 50 gunyahs (huts) of 5 to 6 persons, which would give a population of 250 to 300 per camp (Munro 1862: 142).

2.2.1 Tarampa Camps



Figure 10: Native limes = 'tarampa' (Arnold Rieck)

In the 1870s, it was recalled that "there were also a lot of blacks out on old Rosewood Station" (Mrs Alama Beutel Interesting Reminiscences, Lowood – 116 in Bk 7). 'Old Rosewood Station' was not at today's Rosewood but the original run, which was in the Tarampa-Lowood-Clarendon areas. Thus the Tarampa camps were probably long important and existed, if not pre-settlement, then certainly from the 1840s to 1900s.

For example, in 1858, there is a report of Aboriginals from here helping find the body of Mr Gassfield of Tarampa, who drowned in Lockyer Creek (Mount Alexander Mail, 26 March 1858, 6). A decade later (1868) Melbourne Jemmy (Aboriginal) requested to be given land near here – wishing to farm 300 acres near Tarampa with his wife and children, but the request was not granted (*Darling Downs Gazette & General Advertiser* 2 June 1868, 3). It seems that Melbourne Jemmy remained in this area as there are reports of a drunken incident involving him sometime later.

In the 1880s, there were still "many" Aboriginals in this area, presumably at the camp, and some attempted to break into a house. Paddy Perkins, the famous headman from the Darling Downs, stayed here at that time (*Queensland Times* 20 November 1883, 3).

By the time of Johnny Tarampa (1880s-1901) if not earlier, the site of the camp was "a paddock beside Tarampa State School" (King of Tarampa, *Queensland Times*, 24 July 1929 p 8). This paddock

was owned by Mr D Neurath Snr – later sold to Mr J Kohler (*Qld Times* 24 July 1929, 8) – in fact, to Kohler and Wendt (Tarampa 1980).

2.2.2 Camp near Lowood

According to reminiscences from Fed Kleidon, "400 camped in the scrub near Lowood" ("Aborigines" Bk 7, Rosewood Scrub Museum). This was probably the area Mr Sterling (an old resident) recalled close to the creek – not far from the bora ring near Lowood's hill past the railway and Reinbott's Paddock: "several tribes camped not far from the creek" (When Blacks Terrorised Lowood District – Skirmishes Recalled, *Queensland Times* 18 Jan 1941: 2)

2.2.3 Camp near Laidley

The paddock of Gunn's uncle in Laidley was one of Johnny Tarampa's main camps. Here people camped "in a fairly large number" (*Qld Times* 21 August 1929 p.9). The Gunn Family had a large property between the Warrego Highway and Laidley, (Susan Ruijs per comm Nov 2015) so this is presumably the site. Johnny Tarampa assisted white settlers hunting and fishing in forests near here including Dwyer's Swamp, 2 miles from Laidley and .75 mile from the camp. Around the late 1890s, many children were forcibly taken away from here (*Queensland Times* 21 August 1929, p.9).

2.2.4 Fairney View camp

There was a "big camp" near (2.5 miles from) North's 1847 Head Station, which was at that time Fairney View (they had not yet moved to Wivenhoe). The camp was within Rosewood Scrub and quite close to the Brisbane River. The camp seems to have been just 150 yards inside the scrub itself (*Sydney Morning Herald* 23 Feb 1847 p.2).

2.2.5 Minden & Marburg camp(s)

Especially during the 1840s, a major camp deep "within" Rosewood Scrub was used as the centre for attacks on settlers and also offered refuge from retribution. It was said to have had a large stockpile of weapons accumulated for use against settlers.

We do know that they camped near the Scrub's "largest" waterhole which they continued to visit even into the 1910s (Evans Box 9142). The



Figure 12: Large waterhole at Jesse Wickham Park today



Figure 11: Stone artefacts at Jesse Wickham Park

exact location of this camp or camps remains unclear, especially as it is not certain which waterhole was largest or most significant within Rosewood Scrub.

However, given that extensive alluvial flats existed along Black Snake Creek with lagoons with a "First Plain" now Marburg Valley and a "Second Plain" (now Minden) - a "rich flat... in the centre a chain of waterholes, the largest of which is reserved



Figure 13: 19th) Minden showing 'the plain' (gum woodland)



Figure 15: 19th) Marburg showing alluvial flat with gums (Marburg 1988)

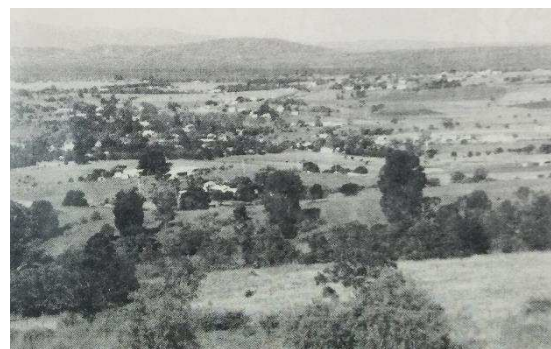


Figure 14: Marburg valley

for use of the district" (Marburg 1988:1) - these two sites seem the most likely candidates. As noted, an Aboriginal pathway traditionally ran from this area to Tallegalla that Aboriginal people were observed using, and burials and artefacts were located especially at Minden.

2.2.6 Tallegalla (Perry's Knob) camp



Figure 16: Brigalow scrub near Tallegalla today

camp (Arnold Rieck per comm, 16 Dec 2015).

Settlers recall Aboriginals camped at Perry's Knob by the freshwater swamp to conduct corroborees. This was near a hill on the track to Minden (Aborigines at Tallegalla, Aborigines' Folder 'No 9 Rosewood Scrub Museum'). Stone axe heads and other tools are also found around Tallegalla (Aborigines at Tallegalla, Aborigines' Folder 'No 9 Rosewood Scrub Museum) suggesting pre-settlement use of this area. Halfway up Perry's Knob is a depression that may have served as a

2.2.7 Tallegalla (Farmer's Inn) camp

Either the same camp or another was at the freshwater swamp by 'Farmers Inn' (Aborigines at Tallegalla No.9). There was an area of alluvial flats at Tallegalla (see photo) thus the camp was presumably in this area.

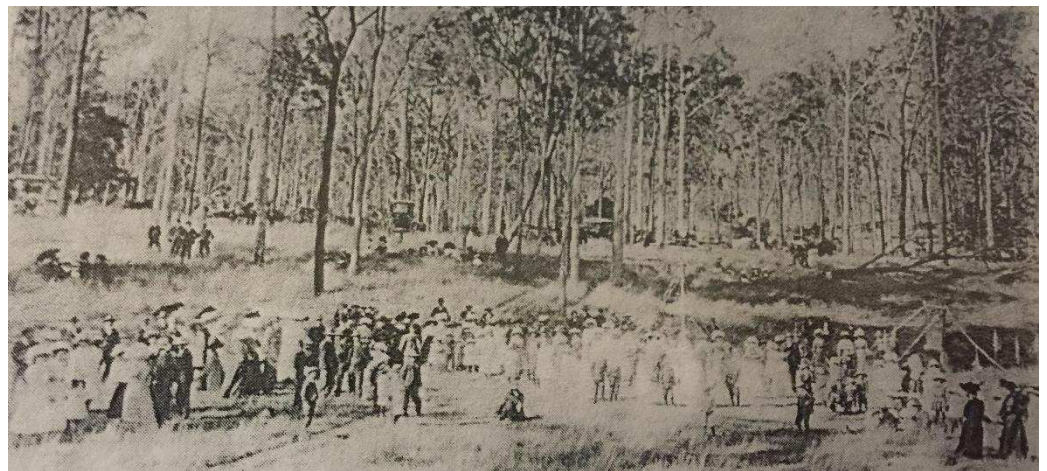


Figure 17: Flat at Tallegalla - notice gum forest – good camping ground for Aboriginal people

2.2.8 Calvert / 'Rosewood Gate' (Owens' Inn) camp(s)



Figure 20: Very large tree - probably several hundred years old - at creek by Calvert



Figure 18: Waterhole near Franklin Brook Rosewood today - probable remnant of Rosewood waterhole

Aboriginal gathering place. He locates this area as what became Rosewood Gate (Owens' Inn) but elsewhere refers to the waterhole at Calvert (Simpson 1848 in Langevad 1979).

Perhaps this means that Aboriginal camps were strung out between the waterholes, swamps and creeks of Rosewood & Calvert, or that there were a number of camps here. This and the Tarampa camp seems to have been the largest camps in or near Rosewood Scrub. Today the area still has open flats of woodland suitable for camping. However, there is little other mention of these sites, and no precise location. Both spots were on the wooded margin of Rosewood Scrub rather than properly within it, but the area once had many waterholes and swamps, and lay close to Western Creek.

In 1848, Dr Stephen Simpson recommended establishing an Aboriginal Reserve at Old Man's Waterhole (Owens' Inn) on account of this area being used as a major



Figure 19: Area of soft alluvial flats near waterholes between Calvert & Rosewood

2.2.9 Glenore Grove camp

It is not certain whether this extremely large camp was used after 1843/ 1844 as it was very close to Glenore Grove (old Rosewood) Homestead and involved in original conflict (see Section 4). However, as noted, in the 1870s, it was recalled that "there were also a lot of blacks out on old Rosewood Station" (Mrs Alama Beutel Interesting Reminiscences, Lowood – 116 in Bk 7). Whether these camped near the homestead or at the other (Tarampa) camp site on Rosewood Run is not clear. However, when first settled, Glenore Grove had an enormous camp about 1 mile from

and behind (east of) the former head station of Glenore Grove (= Rosewood Station), which was on a hill above today's Glenore Grove village (see Farr 2006; the station followed the creek flats for about 1.6 kms). It was apparently not too far from Laidley Creek. Goodwin in 1843 described it thus:

Behind this head station was a dense scrub.... (It ran in places) within half a mile of the house. It was called the rosewood scrub after Goodwin named his station. But, on being examined, it was found at that place to be little more than a great shell of great circumference. At one place there was an opening left by the hand of nature about sixty feet wide and continued in a zig zag passage of some extent whither was a most beautiful open space of land two or three hundred acres in extent. It was neither a flat nor a plain but something between both and undulating....

Within this space which could have been easily rendered a secure paddock there was no water, and what was worse, the humpies or huts of the black aborigines were so numerous and the marks of the extinguished camp-fires so great that Goodwin counted them no less than four hundred, that had been lately burning, so that counting four persons to each fire a modest calculation there could not have been less than one thousand six hundred of these degraded human beings assembled in that scrub within a very recent period. Goodwin looked upon this flat as the future possession of his family (Goodwin 1984/ 1843: 17).



Figure 21: Clumps of scrub at Glenore Grove today, probably similar to the 'zig-zag' entry into the Glenore Grove camp (Farr 2006)

2.3 Ceremonial Sites

Marking the centenary of Tallegalla School, Neville Bonner wrote:

My ancestors had deep spiritual ties with this land.... The Marburg District was part of the land of my ancestors. They were the Jagara Clan (Bonner 1979).

Amongst early settlers such as Fred Kleidon there was a consensus that "Aborigines carefully trained their children and held initiation ceremonies at bora rings located at sites known and unknown throughout the Rosewood Scrub" (Kleidon, 1979: 17). Of the 'known' sites, we have the following details:

2.3.1 Tallegalla corroboree ground

This was near a small freshwater swamp at Perry's Knob, close to a pathway that ran through the scrub from Minden along Woolshed Creek (Else 1979:4). At this location:

When the Aborigines had gathered, the sound of their chanting, accompanied by the beat of some primitive percussion instrument... would carry on the night air and be heard for miles around (Rosewood Scrub Museum, 'Aborigines at Tallegalla,' No. 9, Aborigines Folder, Rosewood Scrub Museum"

The instrument was thought to be a hollow log (n.b hollow logs were beaten to produce percussive sounds in other regions such as Sydney).

2.3.2 Glenore Grove bora

This is on the Raymonds' property, adjacent Forest Hill-Fernvale Road, near a billabong and numerous waterholes. In fact, it is quite close to the house (Farr 2006). This is 2 kms from the Laidley-Lockyer Creeks junction.

Neville Bonner stated that this was a very important bora signifying "mother's womb" (Nelson 1993: 7). John Steele says the bora is 24 metres in diameter and that large tree with many marks stood near it (Steele 1984: 153, 155).



Figure 22: Glenore Grove bora (Farr 2006)

2.3.3 Mt Marrow stone arrangements

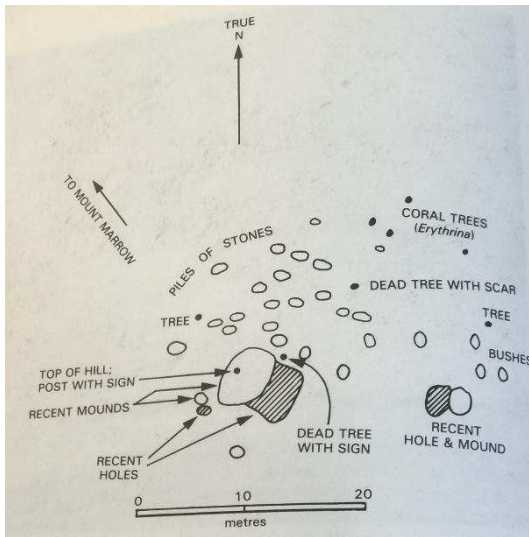


Figure 26: Steele's plan of Mt Marrow stone arrangement

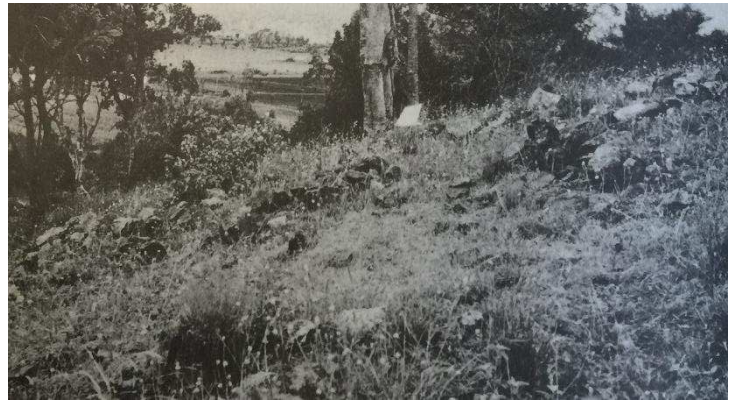


Figure 23: Stone arrangement on Mt Marrow (Steele 1984)

One of the most impressive stone arrangements anywhere in south-eastern Queensland once lay at Mt Marrow. It seems to have been a highly significant ceremonial site. The arrangement consisted of 30 oval piles of stone on Mt Marrow summit – each containing 20-40 stones. Elsewhere in southern Queensland such piles on hills represented important (Dreaming) hills in the landscape (Alex Bond, per. comm, 2014). The area is the edge of Rosewood Scrub and has clear views to Flinders Peak/ the Scenic Rim, as well as clear views to other important peaks and ceremonial sites such as Glemorgan Vale. A path ran SE several hundred meters from here, once 11 kms to

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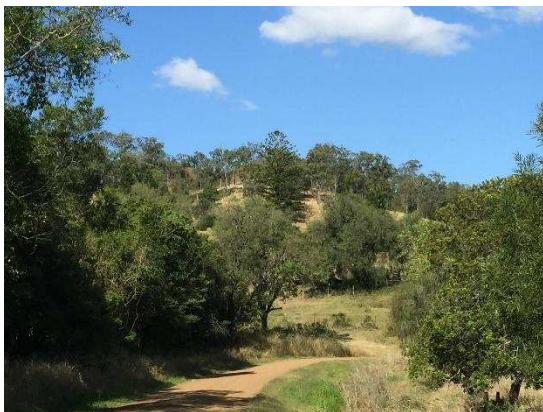


Figure 24: Looking towards Mt Marrow



Figure 25: View of Scenic Rim peaks, halfway up Mt Marrow

Plainlands Hotel, but John Steele surmises this was more likely a regular track than a ceremonial pathway (Steele 1984: 155-7).

2.3.4 Tarampa bora ground

For Tarampa bora ground we have considerable detail:

This ring, which is situated at a short distance from the scrub, has a diameter of about one chain, and has been formed by piling around the circumference earth scooped from the interior. It is now overgrown with grass and has fallen into disuse, on account of there being few or no blacks in the locality. A visit to the place during the "busy season" would no doubt have proved very interesting, although the aboriginals are said to be very particular about these meetings, and refuse to allow white men to view their proceedings. At a distance of about a mile from this is another ring, and we have been told by an old resident that, during the time of the bora gatherings, these two rings were connected by a clear, broad, and well-defined path, ornamented with figures of animals, such as snakes, kangaroos, opossums, &c. Small sticks or canes were also placed in an upright position at intervals along the path. One of the most curious things in connection with the affair, however, was that in one of the rings two artificial trees had been placed-trunk, bark, branches and all complete constructed, of course, out of portions of other trees (Rural Notes, Fernvale and District, *Queensland Times, Ipswich Herald and General Advertiser*, 29 Aug 1878: 3).

This description says the main ring was 1 chain in diameter, overgrown with grass, and that another ring lay 1 mile away. The two rings were "once connected with a path decorated with figures of animals and upright sticks or canes at intervals." It had two artificial trees upside down in the ring (*Qld Times*, 29 Aug 1878, 3).

According to one source, the ring was even used by Richmond River Aboriginals and included a "grand bullen" (fighting area). This source mentions a 'bunya forest' in the vicinity (The Ancient Aboriginal, *Albury Banner and Wodonga Express*, 9 Nov 1906 p 32).

Tarampa bora lay "a little distance in the (rosewood) scrub" of Tarampa in the direction of Fernvale – near the road (Rural Notes, *Qld Times*, 29 Aug 1878 p 3). This description places the ceremonial ground by the river towards Fernvale - near the "carriage road" from Tarampa to Fernvale. A later description similarly places the bora in a dense growth of trees "at the great bend of Brisbane River a few miles from Tarampa Head Station" (*Sunday Mail* 11 Dec 1927, 20). This was evidently the Van Popping's property (Tarampa State School 1980: 7).

2.3.5 Lowood bora & corroboree ground?

This is 2 kms NW of Lowood on a railway cutting +on top of a ridge (the cutting having destroyed the large ring, but on the same ridge opposite the railway a small ring purportedly survives). John Steele says this once had a "sacred" tree which was cut down many decades ago (Steele 1984: 157). A more exact location is given by Mr Sterling in 1941:

..... The old bora ring (near Lowood) was on the top of the hill where Mrs. Pointing Senior now lives. It crossed the road and went over the railway line into Mr. E. Reinbott's paddock, where another ring was made.(When Blacks Terrorised Lowood District – Skirmishes Recalled, *Queensland Times* 18 Jan 1941: 2)

This may or may not be the corroboree ground that once existed in the scrub "where Mr C Schloss now lives" in Lowood – old Rosewood Station (not Rosewood town – Beutel RS mss 116). Big corroborees were held here in the 1870s. Frederick Klatt similarly recalled “noisy corroborees” near his home in the 1890s (RS mss, Bk 7, 119).

2.3.6 Fairneyview bora ground

This was near a waterhole – 300 metres behind the railway house (Steele 1984: 157).

2.4 Towrie (Resource Areas)

2.4.1 Berries, fruits and bush medicines

According to Neville Bonner, Rosewood Scrub was principally a place to gather berries. He stated that his people moved across their lands by “crop rotation system.... The Jagara Clan would at a given time of year gather in the Marburg district to fish and gather berries” (Bonner 1979). Certainly the greatest abundance of fruiting would have been between August and October when people were often recorded visiting (Arnold Rieck, per. comm., 16 Dec 2015).

The variety, abundance and good taste of Rosewood Scrub’s berries and fruits invited intense harvesting. Some local place names imply this. For example, Tarampa meant place of wild limes, and referred specifically to lime-rich ridges on the basalt hill of Mt Nobby (Mt Tarampa) (Dargusch, p.19). School children of 19th century Tarampa recall picking ‘the delightful fruit’ to and from school, which suggests it grew at Tarampa in great quantities, but these have now all gone from the ridge today (Tarampa 1980: 26).

Other edible berries and fruits included sally wattle, wombat berry, native pomegranate, currant bush, native grape, flax lily, black plum, sand paper fig and other smaller fig varieties, cluster burr, rose almond, peanut tree and scrub boonaree (Rieck 2015:25). There were also yams and warrigal greens (a vegetable).

Black bean (moreton bay chestnut) trees were once common along the creek banks of Rosewood Scrub (Arnold Rieck, per. comm, 16 Dec 2015). Settlers had to constantly chase cattle out of black bean groves at the creeks around



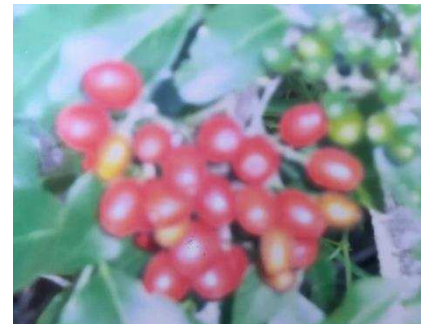
Figure 27: Rosewood fruits and medicinal plants including native witchhazel (Arnold Rieck)

“Mr England’s Range” (the hills near Lowood – thus the northern end of Rosewood Scrub - ‘Lowood’, RS mss 1924).

All over south-east Queensland, Aboriginal people renders the large seeds of black beans into edible flakes (much like potato flakes) through a lengthy process of soaking and washing to remove toxins. Black bean was a very important staple for southern Queensland Aboriginals – *mai* - which was indeed called ‘bread’ because it was eaten almost as often.



Cunjevoi, a taro-like plant, also grew in the gullies. Like black bean, this was an important staple (the starchy stems being eaten) but normally toxic and needing a process of soaking and washing.



As cattle would eat the toxic beans and die, most of the black bean trees were removed in the 19th century. Black bean and cunjevoi processing was lengthy and would have required Aboriginal people to remain in the vicinity for some time.

As the Scrub had dozens of medicinal plants, it is probable that people ‘stocked up’ on medicines as well whilst in the area. Such medicines were largely tonics and rubs. They included gumby gumby berry, barbwire vine, teatree, and native cherry. Most were for skin and digestive complaints, but there were also antiseptics, painkillers and treatments for colds (Rieck 2015a).



Figure 28: Variety of rosewood medicines and berries including gumby gumby (Arnold Rieck)

2.4.2 Ochre mines (white? red?)

The clayey nature of Rosewood’s gullies and its thick, rich humus soils were noted by pioneers. Within this lay ochres which according to Neville Bonner were the principal ‘wealth’ of Rosewood Scrub for Aboriginal people:

But perhaps the main purpose for them coming here was to obtain the ochre clay which was abundant in this district. The ochre was part of the ceremonial life of my people. The ochre was also prized by other clans. It was the chief source of barter with the Wukawaka and Kabikabi clans for the commodities that abounded in their (lands) (Bonner 1979: 3)

Settlers recall Aboriginals from Rosewood coming to Ipswich entirely painted in red, or otherwise red and white stripes, which suggests both ochres were present in the area and were used for 'war' and corroboree paint-ups.

The exact location of major ochre mines is not stated and may have been widespread as the Gatton and Rosewood district were well-known for black loam soils "resting on boulders and pipeclay" ('Farming in West Moreton' *The Queenslander*, 5 Aug 1876: 25).

However, one site may have been by a hill in Minden (Two Tree Hill?). In 1890 intensive farming caused huge landslips around Marburg and Minden, particularly the farms of Zahnke and his neighbours at Minden. Here under some feet of loam, the farmers noted an extensive "layer of chalky-looking pipeclay. In other places the clay is yellow in colour." This was located on "the Minden slope of the watershed that divides Marburg and Minden Valleys" - on the side of the hill overlooking Minden "where it culminates 300 yards higher up in one of the highest peaks in district" (*Western Star & Roma Advertiser (Toowoomba)* 26 March 1890: 2).

2.4.3 Spear production (rosewood and brigalow) and sources of wood



Figure 29: Rosewood in flower (Arnold Rieck)

Rosewood was named after its useful woods. The abundance of rosewood growth was the reason for the region's name. The first settler, Dr John Goodwin "called (his run) 'Rose-Wood' due to abundance of that species" (Goodwin 1984/ 1843: 17). The explorer Leichhardt similarly called it "the Rosewood brush" and identified the species scientifically ('Rosewood', RS mss).

Pre-contact, the site (camp?) of Rosewood itself (old 'Rosewood Gate' or Owen's Inn) was *Cowbanby* - "scrub place" or *Boonooro/Boonooroog* (which Steele translates as meaning both rosewood and brigalow - Steele 1984: 142, 147 - although these were actually two separate species).

Petrie informs us that the rosewood spears were much sought after:

The Ipswich blacks made spears from rosewood ("bunorroe"), and these were sometimes exchanged for others: the Brisbane tribe valued them greatly. Before a fight, (great)

quantities of spears were made ready (Sketcher – Tom Petrie’s Reminiscences, *The Queenslander*, 8 Nov 1902 p 1029).

Arnold Rieck found rosewood spears traded as far as central Queensland.



Figure 31: Some of the useful timbers of Rosewood Scrub (Rosewood Scrub Museum)

Apart from rosewood, other long black ‘hand spears’ were made from brigalow. These were similarly favoured trade items – Archibald Meston recalling that even Clarence River and Bellingen River (NSW) Aboriginals obtained their brigalow spears from Queensland Aboriginals such as those at the Durundur Reserve (Meston 1923: 18).

This made Rosewood Scrub a major ‘spear manufacturing’ centre. Eric Hahn’s grandmother recalled local Aboriginals “came with spears” whenever they were “looking for flour” – i.e. they tried to trade their spears for settlers’ flour (Nelson 1993: 7). This implies that not only was there considerable spear-production in the area but that the process took up such an amount of time that the spear-makers were less able to hunt and gather for themselves. Instead, they had to trade for food. Crafting brigalow and rosewood spears was a slow process – stripping out of standing trees; fire-hardening/ straightening etc (Steele 1984: 147). It is most likely that people were compelled to camp in the vicinity for some time whilst undertaking this lengthy work.



Figure 30: scar tree near Laidley North (edge of Rosewood Scrub - Steele 1984)

This made Rosewood Scrub a major ‘spear manufacturing’ centre. Eric Hahn’s grandmother



Figure 32: Greets Road, west of Rosewood - the densest known growths of rosewood (Arnold Rieck)

Rosewood grew all over the scrub. However, the area where rosewood groves were most likely ‘thickest’ was around Greets Road – the Ashwell area west of today’s Rosewood town. Here even in more recent times people built entire fences of rosewood (Arnold & Joyce Rieck, per.comm., 16 Dec 2015).

Additionally, the scrub provided fibres and timbers favoured for rope, firewood, bark sheeting and wooden implements – lawyer cane, red cedar, white cedar, black bean, bloodwood, ironbark (red and grey), spotted gum, blue gum, crow’s ash, yellow wood, top box, etc.

2.4.4. Wallaby & bandicoot hunting drives

The 'plague proportions' of red neck wallabies, pademelons, quolls and bandicoots in the Scrub, and their role in destroying crops has been noted by the Bohr (Bauer) family (Bauer 2002) and more recent writers (e.g. Abraham & Kelleher 2000: 3). As crops were regularly eaten by wallabies, pioneers often "ate out the wallabies" (Else 1979).

Pre-settlement, Rosewood's wallabies and bandicoots were equally a food source for Aboriginal people. Aboriginals were remembered as "roam(ing) in packs hunting wallaby" in the scrub (Tarampa 1980: 7). When Horse Jemmy (a resistance leader) was shot in 1847, he was camping with many of his people in Rosewood Scrub for the purpose of "hunting wallaby" (Moreton Bay, *The Sydney Morning Herald*, 23 Feb 1847 p 2).

The latter reference suggests that summer was the usual time for wallaby-hunting at Rosewood. The hunts seem to have often consisted of massive drives, such as the following recalled by Mr Goodman near Tarampa in the early 1870s:

When the natives wanted "tucker" they would form a huge circle and work their way closer together towards the river. As they moved they made such a din that every bird and animal in the area fled before them. The aborigines had scrub turkeys, wallabies, and bandicoots all going ahead of them and when they got them to the edge of the river bank they closed in and drove the game into the river. Then the fun really started, Mr. Goodman said, and the natives had 'tucker" for days. (Mr. W. Goodman's Reminiscences, *Queensland Times*, 2 March 1949 p 4)

According to Fred Guzkze, the drives targeted all types of animals, and provided food for quite some time, but they could not use all of the animals caught:

They would form a huge circle and work their way closer towards the river. They made a dreadful din. Every bird and animal fled before them.... The natives went in after the bandicoots and wallabies and had tucker for days. They couldn't do much about the scrub turkeys. They used their wings (Guzkze in Blake 2000: 27).

Frank Snars notes that hunting drives would involve several hundred people. The steep valley walls and brush covered ridges of Rosewood Scrub assisted in the process – working to naturally trap wallabies in ravines and gullies (Snars 1997: 8,11).

2.4.5 Netting and clubbing birds, and gathering eggs



Figure 33: Egret eggs from a nesting area by waterhole in Minden

The Rosewood Scrub had vast areas of bushes that provided great protection for smaller birds, and much bird food in the form of berries, fruits and insects. Thus birds often visited the area to feed and breed. Netting, trapping or clubbing birds, and gathering bird eggs and feathers (the latter used for ornament) seem to have been one of the major uses of the Rosewood Scrub.

The first white settlers survived partly by hunting and eating scrub turkeys and wonga pigeons as these were in considerable abundance (*The North Australian*, 1 Oct 1863, 3; Else 1979). Mr Beutel recalled that “for miles” in the brigalow scrub near Laidley, King Johnny Tarampa would accompany him and other white youths in hunting duck, pigeon and scrub turkey (Tarampa Johnny,

Queensland Times, 21 Aug 1929: 9). Various species of “flock pigeons” were once extremely numerous here, although that is no longer the case (Two Tree Hill, RS mss 1965).

There was enough of a surplus that even in the late 1870s, Fred Kleidon west of Laidley met an Aboriginal selling birds:

I was alarmed to hear loud coo-eeing... I rushed to the hut and there found an aboriginal trying to sell scrub turkeys and wonga pigeons, numbers of which he carried on his shoulder. He carried a shot gun, which he said was lent to him by a selector on condition they shared the game half and half. The abo was naked except for a cloth around his loins. (Kleidon 1979).

This memory indicates that the principal bird game in the district were scrub turkeys and pigeons. Tallegalla indeed meant ‘scrub turkey.’ Other targeted birds included parrots and a wide range of waterfowl, which seem to have been more abundant immediately beyond the Scrub than within it (Kearsley & Dodd 1983: 18-19; Anon. ‘History and Ecology of Rosewood Scrub’; ‘Ramrod,’ Field Shooting at Laidley, *The Brisbane Courier*, 20 May 1876 p 6). Although most of Rosewood Scrub’s birds were small, netting enabled them to be hunted in large numbers for roasting and consumption.

2.4.6 Fishing (eel)

Neville Bonner said that another reason his people came to Rosewood was to fish (Bonner 1979: 9). King Johnny Tarampa and others were described as “fishing” within the Rosewood Scrub.

Principally, this seems to have meant eeling in the waterholes, certainly near Tarampa (King of Tarampa, *Queensland Times*, 24 July 1929 p 8) and probably also around Glenore Grove, ‘Rosewood Gate’ and Black Snake Creek, which all had billabongs and numerous waterholes (Farr 2006: 4).



Figure 34: Hand-netting at Cressbrook. Moving ‘dams’ and poisons were the more usual methods within the scrub (John Oxley library)

Temporarily poisoning the waters, using blue gum bark seems to have been the main method, as Mr Beutel observed:

We also indulged in a little fishing, and as Johnny (Tarampa) was not very good with the line, he would cut sheets of bark off the blue gum trees and throw them into the water. After a while the fish would become sick and come to the top. Then the fun began, throwing them out on the bank (Tarampa Johnny, *Queensland Times*, 21 Aug 1929: 9).

To judge from the mention of blue gums, fishing mostly occurred at lagoons and waterholes along the creeks in the alluvial 'plains'.

The waterholes and ponds were also "sieved" of eels and other fish by pushing brush weirs along within the length of the water. This was evidently a task women performed (Steele 1984: 158-159).

2.4.7 Flower and honey gathering



Figure 35: Some of the diverse flowers of Rosewood Scrub (Arnold Rieck)

Rosewood Scrub had a diverse abundance of flowering bushes. These were harvested regularly for use in corroborees, at least near Tarampa:

The performers collected wild flowers, lilies, and tea-tree flowers and decorated their hair. They would invite everyone to go... (Mr. W. Goodman's Reminiscences, *Queensland Times*, 2 March 1949 p 4).

Flowering scrubs produce significant quantities of nectar. Thus extracting honey from native bee hives was another reason the Rosewood Scrub was visited by Aboriginal people (Evans Box 9142). Mr Beutel recalled trips made specifically for honey:

We visited the scrubs (brigalow) and forests for miles around Laidley (on) look out for 'sugar bag" (honey), which was then very plentiful in the district. Our guide was Johnny, who could spot a bees' nest half a mile away. He would climb a tree, if the tree was too big to fell, cut the bees' nest out and drop the comb down to us under the tree on to a piece of bark (Tarampa Johnny, *Queensland Times*, 21 Aug 1929: 9).



Figure 36: Wonga vine flowers of Rosewood

The aboriginal name of Grandchester is "Goojabilla," meaning honey (Bigge's Camp, *Queensland Times*, 11 January 1923 p 3). Quite near Grandchester on Western Creek, the explorer Cunningham heard chopping in the brushes (Steele 1984: 150). This may have been to procure honey. Certainly large quantities of honey and beeswax were gathered from eucalyptus between here and Mt Sylvia by settlers in later times and Evans' ancestor had no less than 300 hives at Tallegalla (Evans 1983: 2).

2.5 Other types of sites

2.5.1 Coolana (Hillside) lookout signalling site

All over Australia, hills and the lookouts upon them were important for relaying smoke signals. Probably many such hills were used for that purpose in and around Rosewood Scrub.

We definitively know of one: Hillside (Coolana) between Minden and Tarampa towards Lowood, near Lehmanns Road (the Pritchard family property). This particular hill was "used to guard against intruders" and was known for its "good visibility" (Tarampa State Primary School Centenary 1980).

2.5.2 Fighting Grounds, Laidley

"Large numbers" gathered at Pullen Pullen near Laidley for tournaments (organized fights between groups - *Qld Times*, 27 May 1862, 3).

2.5.3 Fighting grounds, Tallegalla (Farmers' Inn)

On at least one occasion, at Farmers Inn, presumably near Perry's Knob, there was a serious fight although it is not clear whether this was a regular fighting ground (Aborigines at Tallegalla, Aborigines' Folder, Rosewood Scrub Museum, No. 9).



Figure 37: broken stone artefact at top of Two Tree Hill near Tallegalla

2.5.4 Healing area, Tallegalla (Arndt's Scrub)

Following one fight or tournament at Farmer's Inn in Tallegalla, casualties were taken to Arndt's Scrub north of Tallegalla School for treatment, presumably with clay (Aborigines at Tallegalla, Aborigines' Folder, Rosewood Scrub Museum, No 9). This might be near Arndt Road.

2.5.5 Burial Grounds (Tarampa & Minden)

- **Mr C Rasnussen's paddock Tarampa** – Aboriginal skeletal remains were discovered here when clearing the paddock, and also more bones 200 yards from the old stockyard. The remains were reported to (taken to?) Lowood (*Brisbane Courier* 26 May 1908 p.4).
- **'Tarampa Hills' (Mr Buhse's property)** was where Aborigines regularly "buried their dead" (Tarampa 1980). This could be close to/ the same location described above. Susan Ruijs of Rosewood Scrub Museum suggests the area may be the hills and ridges around the former WWII American airbase at Tarampa.
- **Minden ("uncultivated hill side")** – an Aboriginal skeleton was found on a farm here (*Qld Times* 18 Sept 1953 p.4).

3. Aboriginal individuals present in/ near Rosewood Scrub

3.1 1840s

- **John Mayhall**
- **Jemmy the Chief**
- **Concón**
- **Waakoon (Horse Jemmy)** – a leader, killed at Rosewood (near Fairney View?)
- **Neddy**
- **Tom the Kipper**
- **Neddy Neddy** (all seven above: *Sydney Morning Herald* 23 Feb 1847, p.2)
- **Uncle Marney** – frequently organised robbery/ raids from Rosewood – as far as Redbank and Ipswich 1843-1848 (*Moreton Bay Courier*, 9 Oct 1847, p.2)
- **Jackey Jackey** – resistance leader with Multuggerah; led attack on Rosewood in early 1843; badly wounded in storming of Rosewood camp October 1843
- **Peter** – another leader who worked with Jackey Jackey, killed in 1843 storming of Rosewood camp
- **Charley** – a warrior leader, killed at Fairney View camp in Rosewood Scrub (*Sydney Morning Herald* 23 Feb 1847 p.2)
- **King Bungaree** – possibly Bungaree of Namoi (nb: it seems there may have been two or more 'King Bungerees'), intervened often in disputes between white & Aboriginal communities
- **Multuggerah** – resistance leader retreated to Rosewood from Battle of One Tree Hill, and killed there in 1846
- **Kitty (Queen Kitty)** – one of Multuggerah's two children, present when Multuggerah was killed but herself escaped
- **Black Campbell** (= Multuggerah?) – led raids with 500 warriors near Rosewood till killed 1846 (*Moreton Bay Courier* 5 Sept 1846, p.2)

3.2 1850s - 1860s

- **King John Harvey of Laidley** – passing through to Bunya Mountains tournament to judicate inter-tribal contests (*The Queenslander*, 8 June 1867, p. 7)
- **Melbourne Jemmy** – with family: requests to be given farming land to farm (*Darling Downs Gazette & General Advertiser*, 2 June 1868, p. 3)
- **George** – escapee hunted by Native Police (hides in Rosewood Scrub)

- **Tommy Tarampa** – bark cutting; assaults woman (North Australian, Ipswich & General Advertiser 25 Jan 1859, 3; *Qld Times*, 29 Sept 1868, p3; *Qld Times* 23 Dec 1876, 3)

3.3 1870s-1890s

- **King Johnny Tarampa, Matilda & Maggie (wives)** – Johnny was a major headman, hunts and fishes and assists & guides white hunters & pioneers' children in and around Tarampa, Lowood & Laidley; respected by both communities; sometimes visits Marburg to sell fish; meets Governor at Lowood Station 1893 and has a new breastplate ordered (Tarampa 1980: 27); plants leopard tree at Lowood School (*The Telegraph*, 24 Jul 1929, 20). Nov 1901 died – some say buried at bottle tree next to Tarampa school residence; others say buried Ipswich Cemetery; or Vernor (Lowood to Fernville Road) Cemetery (*Tarampa State School* 1980: 28)
- **Charlo, King of Bellevue** (Mrs Alama Beutel RS mss 116)
- **Cobborobald** - male nurse, "knew the mysteries" of Tarampa bora (Memories of Early Ipswich, *Sunday Mail*, 11 Dec 1927, p.20)
- **Jackey Harvey (King of Laidley), Mary Anne Harvey (wife), Emily Harvey (daughter)** – recorded at Tarampa & Laidley camps

4. Aboriginal History of Rosewood Scrub & Environs

4.1 1829-1840: First Contacts and Runaway Convicts

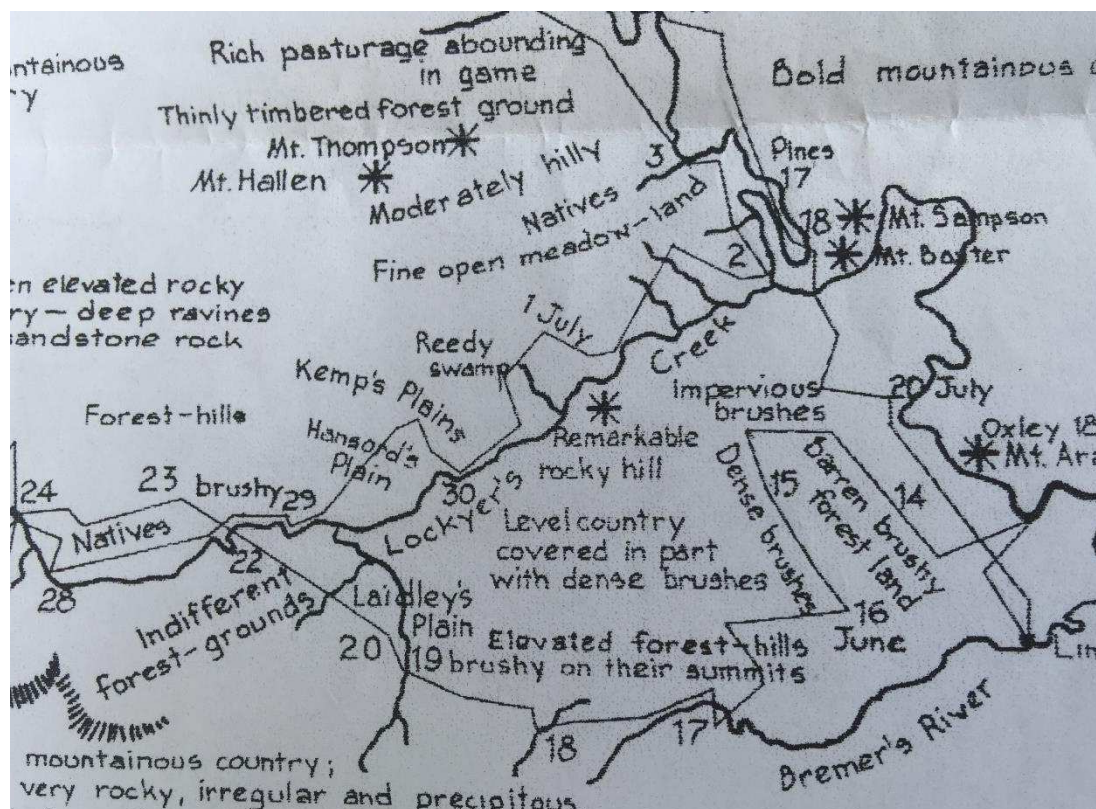


Figure 38: The Rosewood Scrub area as detailed by Cunningham 1828

The periphery of Rosewood Scrub is significant as an area of 'first contact' between whites and Aboriginals in the Lockyer region. Near Grandchester on Western Creek was where, in 1829, the explorer Cunningham heard a group of Aboriginals chopping the brushes - immediately north of the foot of the range (Steele 1984: 150). Presumably the group were harvesting bee hives or hunting possums.

Cunningham mounted a number of hills in the area and noted the extensive scrub, but quickly found it too difficult to penetrate and therefore journeyed around it. He heard voices of Aboriginal parties at various times but did not encounter any face-to-face. However, he seems to have glimpsed some four of the party of 'tree choppers,' who he said monitored and followed his expedition across the Little Liverpool Ranges to the expedition's camp near Laidley. Here they promptly set fire to the grass in the vicinity, in what he viewed as an attempt to burn his party out of the area (Steele 1984: 151).

Ten years later (1839), the Sri Lankan George Brown with 3 convict police and 3 Aboriginals chased Pawson (a convict escapee) through this region and to a pass in mountains. He then absconded and began living with the Jagera (Queale 1978: 1). In fact, Brown was still in the area up till 1842 and was blamed for inspiring some of the Aboriginal tactics against settlers.

Thus by the 1830s there were a number of convict runaways living with Aboriginal people here. They included Pawson, Brown and Baker (Bolchuro). Baker moved with the Jagara all over the area and played a major role in local politics. He also assisted Commandant Owen Gorman in exploring the region in 1840 (Queale 1978: 2).

4.2 1840-1843: Beginnings of Frontier Conflict

4.2.1 Friction on the borders

European 'traffic' around the Rosewood Scrub area began in earnest with the Leslie brothers and others in 1840 and 1841. These first squatters mostly came from the south – the MacIntyre River, Big River and Warwick. From here they pushed into the Darling Downs (many coming up through Cunningham's Gap) and descended into the Rosewood area down the mountain passes.

All over the Darling Downs, squatters had been launching pre-emptive attacks on Aboriginal camps – a blitzkrieg through which they believed they would make Aboriginal people too frightened to attack their holdings. At first, Aboriginal response to this was very limited. Aboriginal people were stunned and mostly stayed away. However, as early as 6 Nov 1840, Elliot's and Hodgson's dray was harassed and almost attacked by 300 to 700 warriors as it left the Downs and came near Laidley's Plains (the south-western edge of Rosewood Scrub) after crossing gullies on Lockyer's Creek (Tew 1979: 8; Queale 1978:3). The guards on the dray managed to persuade the party to let them pass, apparently without a shot being fired.

This was a foretaste of things to come. As the Toowoomba escarpment was the gateway into Jagera country, the warriors concentrated their efforts on defending passes and pathways that ran down into and through their lands. Europeans wanted these same passes and routes for continuous access and supply to the new-founded runs on the Lockyer Valley and Darling Downs.

An alliance of 'Mountain tribes' (the various groups of the Darling Downs, D'Aguilar Range, Upper Brisbane, Lockyer Valley and Scenic Rim) developed which sought to 'starve out' the settlers and cut lines of communication and transport. It was led by 'Old Moppy' and Jackey Jackey of the Jagera along with others. By the time Rosewood Scrub was first settled, there were sieges and affrays at nearby Tent Hill and Grantham (see Uhr 2009; Campbell 1936).

4.2.2 September 1842: Near-ambush at Rosewood Station (Glenmore Grove)

Rosewood run (now Glenmore Grove) was first established by Dr John Goodwin. He had a Licence to Depasture that ran from 1st July 1842 to 30th June 1843 (Goodwin file, RHSQ). Bob & Marj Goodwin – his great-grandchildren - compiled a summary 'From the Journal of Dr John Goodwin' (the original in Scone, UK) which allows us some insight into this event. It seems Dr Goodwin travelled up from Big River (NSW) and descended down the Hell's Hole Pass (near Toowoomba) to reach Rosewood, which he had purchased some months before, stationing armed ex-convicts as shepherds.

On Goodwin's first visit, he discovered that things were not as they seemed. His workers had secretly struck a deal with Aboriginal people to keep the peace, weekly giving them a sheep:

(Mr Goodwin) observed him catch a fat *wether* and give it to a tribe of blacks who were encamped in the neighbourhood.... The man (Pat) denied what he was doing: 'Not a black dare come within a mile of me.' If they would (shouldering his musket), he said he would 'shoot them – every one of them'" (Goodwin 1843: 17).

Goodwin was not convinced. He found that all available muskets were in fact filled with gravel, grass and sand, containing no gun powder whatsoever. He did not reveal that he had observed this, but instead secretly cleaned and filled the guns that night and chained three savage dogs in positions that would defend his camp :

(Goodwin) made up his mind to receive an attack by the blacks whom he imagined were acting under the direction of the shepherd, and he was not disappointed. The moon, in her last quarter several days, had not long risen, then the alarm was given by the faithful dogs. It appeared as if the attack had been designed in the opposite direction but these, fortunately, the dogs guarded. The shepherd lay without making any alarm or asking as is usual 'Who comes?' (Goodwin's) black boy tried to run away ...he said, 'Massa, black fellow come out of creek and me *jarrand* (afraid).' With this, Goodwin let him drive his (musket?) piece over the heads which he either saw or imagined that he saw flitting about.

'Only one more pop,' exclaimed the shepherd. 'Dat all' answered the blackfellow. 'One more fellow pop and me come!' Goodwin understood from this that they had been apprised of two pops as they called the discharge of a gun and, to convince them of their error, he discharged two hard after each other and then ordered the shepherd to lie still in his bed or he would shoot him, adding in a firm tone, 'I will shoot you if you speak to those blacks. You ought to be satisfied with giving them a sheep a day without bringing them here to take my life!' The man attempted to speak when Goodwin, in a voice still more firm, exclaimed, 'lie still, sir, and hold your tongue! I am prepared for a hundred traitors like you!' And so saying, he discharged another piece (Goodwin 1984/ 1843: 17).

'Two pop' was the limit of re-loading muskets at this time. Apparently the shepherds and Aboriginal servants had planned for the other Aboriginals to attack Goodwin once he had exhausted his gunpowder. Thus they were surprised he had much more than they expected, as well as well-positioned attack dogs.

At daybreak, the Aboriginal parties were gone and over the next day, both the Aboriginal servant and the shepherd ran off at the first opportunity (one pretending he had to go to the toilet), leaving Goodwin alone with his dogs, guns, a horse and some livestock (Goodwin 1984/ 1843: 17).

Before nightfall of the same day, the rest of Goodwin's party arrived (about a dozen people, a number of wagons, three drays of stores, more livestock, and his family). This speedy arrival doubtless saved Goodwin's life, as he later discovered that the camp beside this spot (Glenore Grove) was truly massive – it had as many as 1,600 residents (Goodwin 1984/ 1843:19-20).

The campers had apparently all left over the last two days. Goodwin found the fires still smouldering, and the huts still in place. Given their numeric superiority, it seems curious such a massive encampment abandoned their attack. However, Goodwin had a strategic advantage in being camped on a ridge above the camp, which was down in the flats. Thus he could have shot freely at anyone coming up. But more likely his servant and shepherd exaggerated the size and ferocity of the party that they knew was arriving soon, as they rightly feared they would be severely punished for siding with the Mountain tribes.

4.2.3 1842-1843: Rosewood's shepherds - colluding with Multuggerah?

It should be explained that the shepherds – though viewed by Goodwin as traitors – were probably making the best of a very difficult situation. In response to the Kilcoy Massacre eight months earlier (February 1842), about 14 Aboriginal tribes from all over southern Queensland had declared war on all whites. They decided to try to annihilate the livestock that settlers were dependant on, and to kill Europeans– especially ‘croppies’ (the ex-convicts, who they particularly hated for usurping their women and being the usual forerunners of the frontier - manning the outstations). As a matter of fact, some 10 white men had been killed in the Ipswich-Downs district alone, and almost all of them had been ‘croppie’ shepherds.

In other words, given their severe isolation and tiny number, Goodwin's men were in no position to pursue aggression against the local population. They were the much-hated ‘croppies’ so they had a particularly hard time befriending the local people.

Goodwin did manage to establish his run and in fact found the area very good for pastoral interests, but he was plagued by the “unfaithfulness” of his servants. He had ordered that no Aboriginal people be allowed near his station, but instead, his absconded shepherd “kept a mob of blacks about him.” Goodwin found that all his workers “indulged in their licentious passion” with the local Aboriginal women and “lived amongst the (Aboriginal) women” (Goodwin 1984/1843: 20f).

Doubtless this entwined the shepherds in various obligations within Jagera society. Goodwin noted that his men were all ex-convicts, thus hardly inclined to follow European law. As he ruled from afar, they generally ignored him and did as they pleased, getting drunk and even stealing and selling his produce behind his back (Goodwin 1984/1843: 20f).

However, they were probably not as demonic as Goodwin paints. Rosewood Station's *Account Book* shows that ‘Patrick Flannery’ who seems to be the most ‘treacherous’ shepherd ‘Pat’ who Goodwin identifies – was ‘freely servituted.’ Moreover, ‘Pat’ managed to secure a term of at least 3 months as shepherd at Rosewood Station immediately after Goodwin quit it, which suggests he was considered suitable for the job (see Murray-Prior, 1844 - MIC8952).

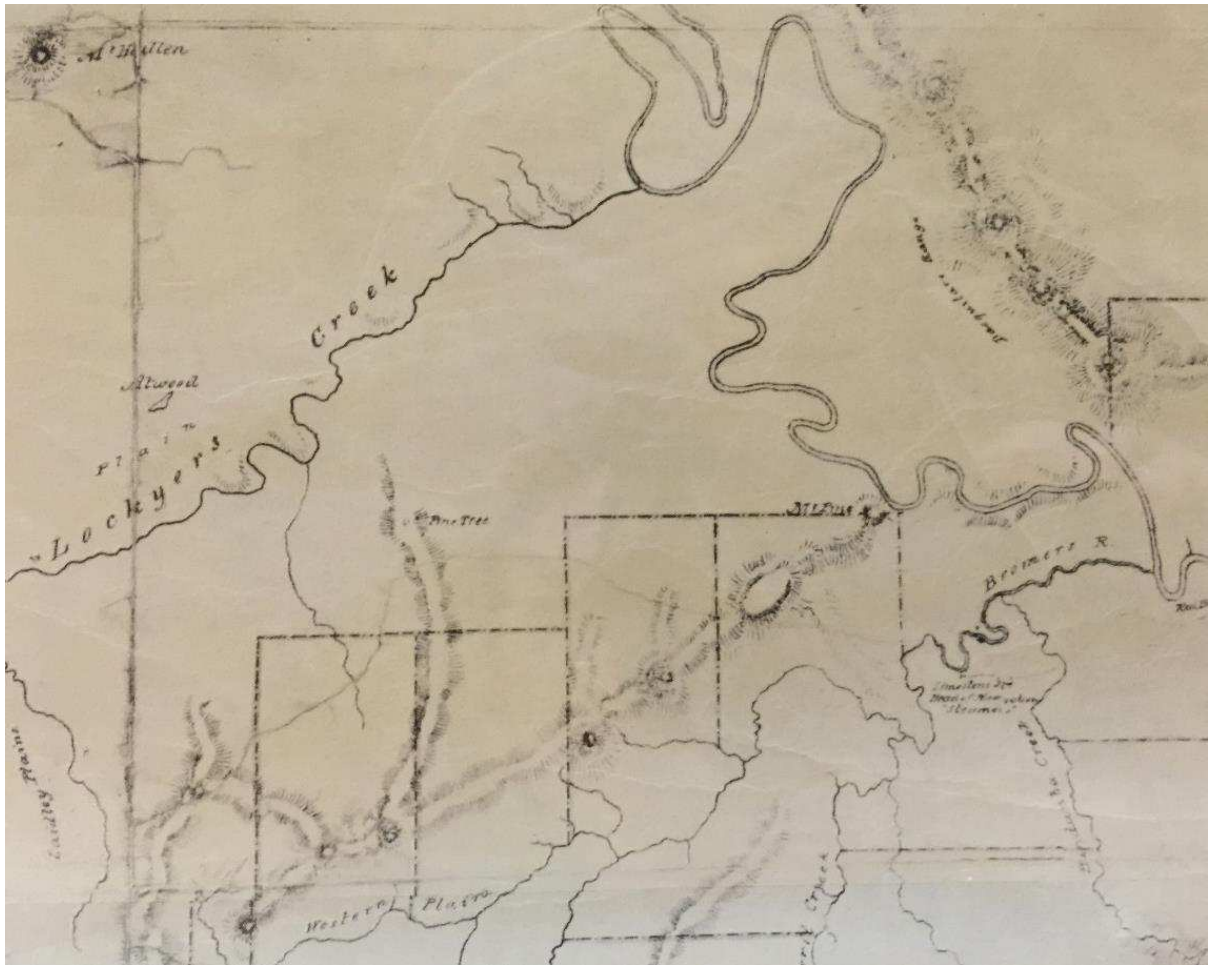


Figure 39: Robert Dixon's map showing Rosewood area at 1842 (John Oxley collection)

4.2.4 23-24 Dec 1842: threatened attack

Around 23rd December 1842, Multuggerah (Old Moppy's son) – apparently after his father (Old Moppy) was killed by Cocky Rogers at Tent Hill - declared he would kill all whites. Panic spread from Helidon to Grandchester near Rosewood Scrub and squatters at Grandchester send messengers everywhere – even up to the Downs.

Although they kept up a vigil all night, no attack occurred. Nevertheless, some shepherds quit their outstations and hide, and the squatters sent out armed sentinels to patrol the region. One party scoured the Rosewood scrub hideouts/ camps. Not surprisingly given Goodwin's observations of this time, the shepherds were found hiding in these places (*Darling Downs Gazette and General Advertiser* 24 Dec 1875:1).

4.2.5 March – June 1843: Attempted siege ends Goodwin's ownership

By the end of the year, despite having 300 acres under cultivation and fairly successful sales, Dr Goodwin decided that the continual hostilities ("a year of attacks") and also the collusion of his own

staff with Aboriginal parties meant that Rosewood was not worth his efforts. He thus resolved to sell all his stock, remove his family to Sydney and sell Rosewood Station (Goodwin 1984/1843: 20-22; Goodwin 1984).

One particular tragedy around March 1843 sealed his decision:

On the day he returned to his family, he found his wife seriously ill – she was flooding from an abortion which he was just in time to effect so as to save life. This had been brought on her by an attack of the blacks which frightened her and produced this effect. In the morning before sunrise, the serving girl had been out to make the fire outside. While in the act of doing so, she observed several blackfellows crawling on all fours along the side of the lagoon. They had two or three spears in one hand, a nulla-nulla and a boomerang in the other and approached evidently with care and sleath. She ran in and gave the alarm to her mistress and Mrs Goodwin got out in her bed gown and asked what they wanted there. She had the presence of mind to take her husband's double-barrelled fowling pieces in her hand (Goodwin 1984/ 1843: 20).

In total, this attack involved some 60 Jagera warriors led by Jackey Jackey and Peter. It seems they hoped to completely sack and destroy Rosewood Station in Mr Goodwin's absence. To his horror, Goodwin later learnt that even his absconded shepherd had encouraged the attack.

Mrs Goodwin, however, was a strong-hearted woman not easily intimidated. She armed herself, and with her similarly-armed children but most of all their several large attack dogs, the family held off the raiders and forced them up the trees.

Deeply humiliated at being defeated by children, Jackey Jackey and Peter immediately walked to the next station south-east of Rosewood (the Moores – probably Laidley Plains). Here they killed a white child they knew – carrying her off and knocking her dead against a rock, not 200 yards from her family's door.

For this action, police were sent out and Jackey Jackey & Peter were found and detained, awaiting trial and execution for murder. Realizing their fate, around 8th or 16th June, the two arranged for their compatriots to help them escape. They then returned to Rosewood Scrub. Here they sought to avenge themselves on those who had identified them as ring leaders of the killing (*Sydney Morning Herald*, 17 June 1843). This resulted (c.22th June) in Jackey Jackey & Peter spearing (wounding) their rival – headman Uncle Marney - in three places for his role in their imprisonment (Simpson 25 July 1843 in Langevad 1979). A pullen-pullen (tournament) was subsequently held at Limestone, with Brisbane Aboriginals seeking satisfaction from Jacky Jacky's group (*Sydney Morning Herald* 25 July 1843)

4.3 1843-1848: The Scrub as a bastion of resistance

As this suggests, Rosewood Scrub was quickly becoming a base for Aboriginal vengeance. More and more raids were launched from its 'impenetrable' scrubs. It saw the activities of a host of major Jagara figures including Multuggerah, Uncle Barney and Jackey Jackey. The next five years witnessed horrific but historically pivotal battles and affrays in and around Rosewood Scrub.

White forces sent to Rosewood Scrub October 1843

FROM EAST: Simpson's Contingent (Ipswich & Brisbane):

- 2 Commissioners
- 6 mounted police
- Hallstone, Lt Johnstone & 99th squad (2-3 officers; 10 - 12 soldiers)
- "A force of locals" = c.10-20

SUB-TOTAL: 30- 43 police, soldiers, officers & vigilantes

FROM WEST: Squatters "a strong body of settlers and their servants armed" - "a party of whites was mustered to disperse the blacks":

- 10-15 station heads
- 10 +/- croppies (servants of 2 station heads)
- ? 10- 12 servants "their (other stations') servants"
- 3 'bush constables'

SUB-TOTAL: 33 - 45+ squatters, servants & some police

FROM NORTH (UPPER BRISBANE):

- Fred McConnel in party of "25"

SUB-TOTAL: 25

TOTAL: c 88 - 115 whites

4.3.1 12 Sept - 4th Oct 1843: the flight to Rosewood Scrub

One of the most significant of these events was use of Rosewood Scrub as the base to which warriors from various 'Mountain tribes' fled following the Battle of One Tree Hill (Uhr 2003, 2004).

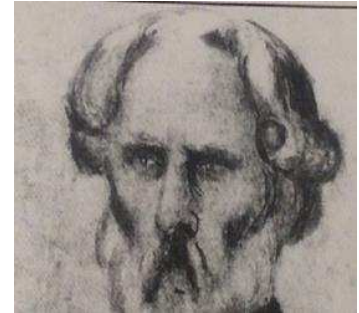


Figure 40: Dr Stephen Simpson, who organised the attack on Rosewood Scrub

By August and September 1843 the conflict described earlier had culminated in 11 days in which all the runs of the Lockyer Valley were held in constant siege and many runs of the Upper Brisbane and Darling Downs were similarly affected. To end the deadlock, the squatters sent up a large and heavily armed convoy of drays from Ipswich, expecting it would push its way through and establish on-going settler dominion over the routes.

Instead, on 11th September, the convoy was ambushed and sacked between Mt Davidson and Mt Tabletop (Helidon). This was a complete surprise for which the squatters were not prepared.

Within hours, some 30-50 armed squatters and servants came to avenge the ambush, but they too were defeated (boulders being rolled on them as they tried to ascend Mt Tabletop). They were forced to retreat. This became known as the 'Battle of One Tree Hill.'

The defeat shocked the white authorities, who now roused themselves to drive the Aboriginal warriors from the area. The *Sydney Morning Herald* announced that the two Commissioners of Crown Lands and Lt Johnstone, along with 10 soldiers of the 99th Regiment, Mounted Police and "a strong body of (armed) settlers and their servants" were "immediately led out to scour the (Rosewood) scrub" (*Sydney Morning Herald* 12 Oct 1843: 3).

However, in reality Commissioner Simpson visited the scene of the battle and decided he was "unable to do anything effectually with my small Police force." Thus he (in his own words) "hastened

to the settlement to require the assistance of a party of neighbouring stations there” (Simpson 3 Oct 1843 in Langevad 1979).

In other words, it took some days to muster sufficient forces against the mountain tribes. Whilst Simpson gathered his team in the east – mostly from the settlements, the squatters took a back road and gathered supporters in the west:

It now became evident that they (the warriors) must be conquered, or there really would be no more rations going to Darling Downs; so it was resolved, to follow them up until they gave in.men started on foot to follow the blacks, which they did persistently, giving them no time to procure their food, and pouncing upon by night or by day, in camp or in trees, when trying to procure food (John Campbell, *Darling Downs Gazette*, 5 Nov 1910, p.6)

The “large party” of squatters included station heads and servants from all over the Darling Downs and Lockyer Valley. Together they camped overnight in a hut at Helidon, and slept on the ground (Some Old Stations. *Brisbane Courier*, 30 Jan 1932: 19). It seems they began the chase of Multuggerah’s men out of the area between Tabletop and Mt Davidson that they were defending.

Considerably later (4th October) another contingent of “25” squatters and servants arrived from the Upper Brisbane, including Fred McConnel from the Cressbrook/ Esk area. McConnel recalls his group tracked the warriors for 2 days on horse and 3 days on foot (McConnel 1843).

These various groups – a total of some 80 to 115 armed whites from the east, west and north - harassed the warriors and their families for some 20 kilometres as they tried to reach Rosewood Scrub. This amounted to continuous sniping and small affrays for 3 weeks – probably from along the ridge to the right of Mt Davidson (Don Neumann, pers. comm. 2015) and along Lockyer’s Creek. It seems the armed whites aimed to permanently drive the Aboriginal inhabitants from the passes.

The Aboriginal parties probably chose to flee to Rosewood Scrub because it would give them an advantage - they were more efficient in areas where horses could not be used against them. Also, it was an area most white people found hard to move through, thus a perfect hideout. Finally, this very large area could sustain the hundreds of warriors and their families, especially at this time (September to October) when edible berries, fruits and bird life were at their peak in the Scrub (Arnold Rieck, per. comm., 15 December 2015).

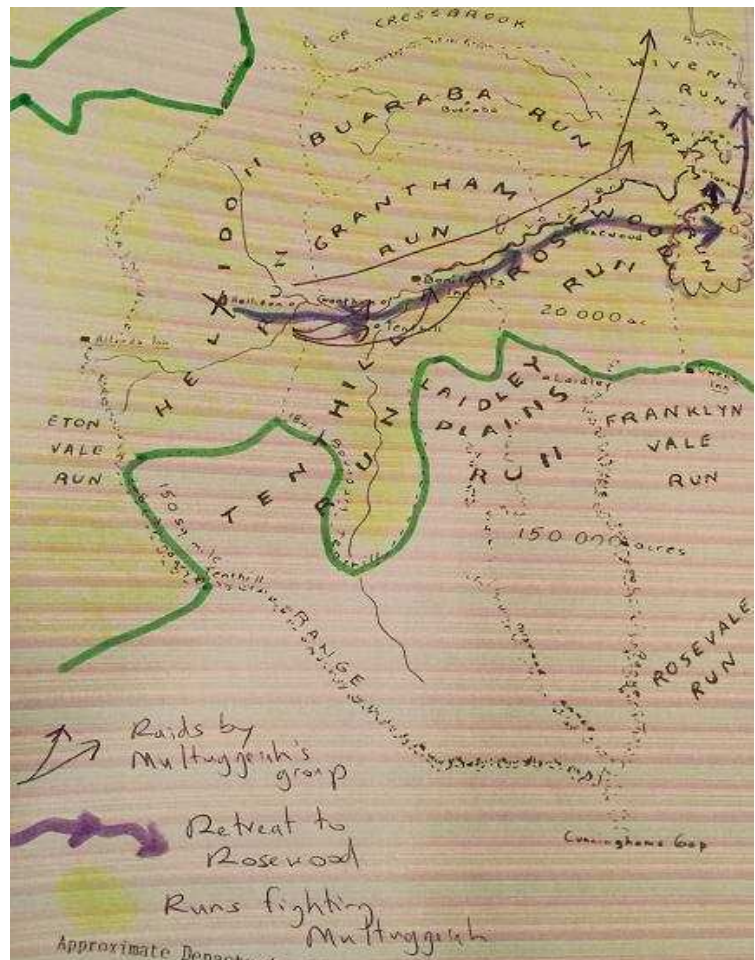


Figure 41: Route of flight to Rosewood Scrub and raids



Figure 42: Taylor's sketch of the chase of squatters and soldiers on foot after 'the blacks who robbed the drays on the main range' in 1843. This could depict the actual storming of the Rosewood camp (Ayers p.10, note 11). About 12 whites are here shown attacking at least 25 Aboriginals.

4.3.2 3-7th Oct 1843: Counter Raids from Rosewood Scrub

It is unknown how many Aboriginal people perished in this horrific drive towards Rosewood Scrub. However, the groups fleeing did their best to fight back along the route – tossing spears at times (as shown in the illustration).

Once they reached Rosewood Scrub, the groups vanished into the scrub. It seems their pursuers trekked through the area for up to two weeks without locating a single person, let alone finding their camp.

Within the scrub, the warriors now organised retaliation. On 3rd October they speared a shepherd (not fatally) near Tarampa on the north edge of Rosewood Scrub (Wingates' Run). A few days later (7th October) some 60 to 80 warriors (or according to McConnel 200 warriors) headed east and attacked McDougall's head station a few miles from Limestone (= Ipswich). They "ordered the occupants of the huts to be off (saying) it was their ground," plundered huts, took stores and valuables, and destroyed what they couldn't take. Indeed, they drove the owner (Mr McDougall) off - first compelling him and other residents to watch them destroy his livelihood and property (*Sydney Morning Herald* 12 Oct 1843:3).

4.3.3 10th Oct 1843: Storming the Camp in Rosewood Scrub

Around the 10th October 1843, the white forces finally located the main camp within the heart Rosewood Scrub by employing a skilled black tracker (Simpson 12 Oct 1843 in Langevad 1979).

The exact location of this large and important camp is not known. Two spots seem most likely, and perhaps both were at some point used:



Figure 43: Waterhole at Jesse Wickham Park Minden, probable site of Multuggerah's 'hidden camp'

1) Calvert/ Rosewood Gate Camp

As noted earlier, this was the spot Dr Simpson later recommended for an Aboriginal Reserve on account of it being a major gathering spot near one of the larger waterholes (Old Man's Waterhole by Owens' Inn - Simpson 1848 in Langevad 1979). Presumably it held similar importance in pre-Contact times. However, this is just outside Rosewood Scrub and along a major creek, thus unlikely to have been difficult to find.

- 2) The vicinity of Jesse Wickham Park, Minden (opposite Minden School). As late as the 1910s, the central place for Aboriginal people to gather that was actually within the scrub was at the scrub's "largest" waterhole (see Evans Box 9142). According to the Riecks, the Minden waterhole is the Rosewood Scrub's largest waterhole. As noted before, rich alluvial flats existed along Black Snake Creek around Marburg and Minden with a "Second Plain" (now Minden) - a "rich flat... in the centre a chain of waterholes, the largest of which is reserved for use of the district" (Marburg 1988:1). We know that a traditional pathway ran between here and Tallegalla that Aboriginal people were seen using into the 1870s, and that burials and artefacts have been found nearby. In my own visit to this site, I located some silcrete artefacts. Even today the area has plenty of birds eggs, waterfowl, turtles etc. This location (unlike the other two) lies deep within the former Rosewood Scrub and would have taken quite some time to find, so is most likely the 'hidden camp' of Multuggerah.

Whichever of these camps was the scene of the unfolding events, the papers of the day trumpeted that:

Their hitherto inaccessible stronghold, the Rosewood Scrub, was penetrated, their camp stormed, and nearly the whole of the lost property recovered. An immense number of tomahawks, waddles, spears, and other offensive weapons were also taken, and as a matter of course brought away. Some of the ring leaders, amongst the rest the notorious Jackey Jackey, Peter, and other aborigineshave, I believe, fallen victims to the vengeance of the white man. (*The Sydney Morning Herald* 12 October 1843 p 3)

In other words, there was some sort of defensive pitched battle at the camp itself. McConnel recalled seeing an impressive arsenal:

(we found).... an immense number of... weapons... (including) 36 tomahawks, 30 re-worked steel shears, 5 or 6 dozen (illegible – clubs?)” (Fred McConnel, Hayes MSS, 1843).

After this devastating event, the exhausted warriors sued for peace:

At the end of three weeks the blacks sent in a message to say that they would fight no more, but make peace now ...(Multuggerah announced they) had ‘plenty fight’ (Campbell, *Darling Downs Gazette*, 5 Nov 1910, p.6; Campbell 1936:20).

As a result, Stephen Simpson sought and obtained permission to establish a permanent post (barracks) of soldiers at the foot of the range to weekly accompany the drays over the mountains and onto the Darling Downs (*Sydney Morning Herald* 10 October 1843). Later that month, Simpson wrote to the NSW Governor that since the post had been established, “no further aggressions on the high road to the Downs” had been reported. Even so, he admitted there were “numerous depredations in other quarters and no less than three men speared” (Simpson 29th October 1843 in Langevad 1979).

4.4 1844-1845: Multuggerah’s later raids from Rosewood Scrub

Peace does not seem to have lasted more than a few weeks. Simpson recorded that the Rosewood Scrub had become the new base of Jagera resistance, although the military barracks did dissuade attacks in the vicinity of Helidon:

Since the last fortnight they have taken up a position in the Rosewood Scrub and robbed several drays on the high road about 15 miles from Limestone – by means of patrols, the Road has however been again cleared of them. I believe they are the same tribes who were recently so troublesome under the Dividing Range – but that locality (i.e. Helidon) has not been (illegible: attacked? malerted? maligned?) since the military have been posted there (Simpson 1843 in Langevad 1979: 16).

Despite his attempts to make the Governor believe the situation was now under control, within a year Simpson was calling for free men to “infuse” more armed forces into the police and soldiery “as the vicinity of the Government Stations to Limestone and the high road afford an easy means of concealment” to the Aboriginal raiders (Simpson, 19 Sept 1844 in Langevad 1979).

The Aboriginal ‘bastion’ - Rosewood Scrub - played a key role in this development:

westerward and southward of Lockyers' Creek and in the vicinity of the great Rosewood Scrub, they have been extremely troublesome, repeatedly attacking and dispersing the cattle of Mr Wingate (Tarampa) during the winter (Simpson 14 December 1844 in Langevad 1979).

The warriors had devised a new method of attack: repeatedly injuring the cattle so that they could not fatten. This rendered them unproductive. The aim seems to have been to ruin the economic base of various pastoralists until they were forced to quit the land.

4.5 1846: The impact of Multuggerah's Death



Figure 44: Baker's map of 1846 (John Oxley collection) – note "Coutts" (marking Rosewood Station) and the major tracks (former pathways)

Between 4th and 10th July 1846, whilst the decommissioning of Helidon fort (the soldiers' barracks) was under way, Dr Simpson reported that Aboriginal raiders were driving cattle off the region's runs or killing them "in open day". Given his earlier accounts, this was presumably enacted from Rosewood Scrub. He noted that the squatters had formed a "party" to avenge this so doubtless there was now an on-going conflict between the Aboriginal raiders and the squatters.

An Aboriginal group certainly attacked Coutts station (= current Glenmore Grove area) soon after but were repulsed. They also attacked Norths' station (the Fairney View end of Rosewood Scrub) - Jackey Jackey and party spearing 10 cattle there (Simpson 10 July in Langevad 1979). People were also robbed if travelling through the scrub:

The blacks are again at their depredations, a man of Mr. Birkett's having been stopped at the Rosewood Scrub by a band of about thirty; they searched and took from him such tobacco and trifles as they could find; fortunately his watch and some silver escaped their notice.

Days later (10-14 July) some 500 warriors "belonging to the Rosewood Scrub, Tent Hill and other tribes" gathered at Rosewood Station (today's Tarampa) near Lockyer's Creek. Black/Jemmy Campbell who seems to be Multuggerah (see Talbot 2014:29 - although in some reports he is treated as a separate individual) seems to have been the main leader, and it is significant that again he had managed to rally large numbers:

(They) tumultuously assembled at Mr. Coutts' head station headed by the notorious black, "Campbell," and threatened to murder the inmates unless their demands for money and provisions were complied with. We are informed that Campbell, who both speaks and understands a good deal of English, accompanied by about twenty blacks, went up to Mr. Coutts' hut, and demanded ten pounds, in "big fellow white money," four figs of tobacco for each of his companions, and some "budgerree (good) flour, baal (no) ration" flour" (Local Intelligence, *The Blacks*, *The Moreton Bay Courier*, 5 September 1846 p 2).

What is notable here is that Campbell was concerned to distribute the booty between the twenty who accompanied him.



Figure 45: Munro's illustration of settlers in the Fernvale/ Lockyer area driving off Aboriginal attackers, from his novel of 1862, which was based on local stories of the 1850s and earlier (Munro 1862). Note the gunmen at the huts and the warrior hurling a spear at far right

As Coutts refused to comply, for the next 6 weeks the raiders began "day to day" spearing and rushing cattle (Coutts in Simpson 4 Sept 1846). Coutts and his neighbours reported it became a "great trouble to keep cattle on the runs, the blacks rush and worry them so frequently" (*Sydney Morning Herald* 23 July 1846; *Moreton Bay Courier* 5 Sept 1846: 2).

Between 4th and 30th August, this culminated in the first siege of Coutts' station (= Rosewood Station towards

Glenmore Grove) in which Campbell (Multuggerah) led "a great body" (*Moreton Bay Courier* 5 Sept 1846:2) of men in raiding the homestead, frequently "attack(ing) the hut." They were

not driven off until “3 or 4 volleys” were fired at them (Coutts in Simpson 4 Sept 1846, Langevad 1979).

Witnesses claimed the warriors “tried to kill” Coutts through this ‘starvation siege’ and their continual harassment, compelling the occupants to “defend themselves from their huts, which the blacks, in their stratagem, tried to set fire to” (Report to Select Committee on the NP Force 1861.txt).

Several days into this siege, three horsemen from neighbouring stations happened to drop by for a social visit. Discovering the desperate state of the Run, the three secretly joined the besieged men and together all of them struck their attackers at dawn – presumably away from the homestead and towards the Aboriginal camp (Simpson 12 Sept 1846 in Langevad 1979):

Mr. Coutts refused to supply the rascals with anything; and matters were proceeding to extremities, when two of Mr, Coutts' neighbours, with a black boy, opportunely arrived at the station. As soon as they had reached the hut, the great body of the blacks, who had ere now been concealed, emerged from the creek, and assumed a menacing attitude. Several spears were then thrown, and, in self-defence, three of the blacks were shot by the party who were assailed. One of them that fell was the ring-leader, Campbell, and the two others, were the supposed murderers of the unfortunate Mr. Uhr.

As soon as the blacks found that they were likely to have "hot work for it," they made a precipitate retreat to the scrubs, carrying the dead bodies of their companions with them. Thus, through the timely assistance rendered by Mr. Coutts' neighbours, he and his family were providentially saved from massacre (Local Intelligence, *The Blacks*, *The Moreton Bay Courier*, 5 September 1846 p 2).

In other words, the warriors retreated back into Rosewood Scrub. As mentioned, the casualties seem to have included Multuggerah (Young Moppy). According to Captain Fred Walker of the Native Police, who was working in the area as a border policeman around this time, Multuggerah made a gallant last stand:

The chief, Moppy Moppy, led on his men and actually held up his hands to stop the bullets. Even when mortally wounded he hung on to a sapling and waved his tribe to continue the fight (William Clark, ‘Explorer Walker: Organiser and First Commandant of the Native Police Force,’ *The Brisbane Courier*, 28 Dec 1912: 10).

Presumably many others were killed at the camp, which was probably the Tarampa camp at the north end of Rosewood Scrub, as it was in later decades considered remarkable that Moppy’s two children survived:

Queen Kitty.... was about eight years old when Moppy died and by some miracle escaped (Local and General News, *Queensland Times*, *Ipswich Herald and General Advertiser* 28 June 1884 p 5).

4.6 1846-1848: Exterminating War leaders in a Spiral of Revenge

The killing of Multuggerah worsened the conflict, inciting more raids from Rosewood Scrub, and heavier reprisal attacks by settlers. Within a month, around the 22nd October, there was a second siege of Coutts' Rosewood Station presumably in retaliation for the killing of Multuggerah. In this, two shepherds were killed, and in "a short time since" (a couple of days later?) the remaining residents were entirely bailed up in the house by the persistent attacks.

A party of 4 armed squatters was organised to break this siege and "avenge" the deaths of the shepherds (*Sydney Morning Herald* 26 Oct 1846). Their act of 'revenge' seems to have been the massacre near Lowood Bora Ground that Mr Sterling recalled:

A very old resident, Mr. Sterling Minor, frequently told of this tragedy. Mr. J. England employed three shepherds, one of whom camped not far from the bora, one at the site where Mr. F. Schiplock now lives, and the other resided near the Chislett Estate. When the blacks murdered two of these, Mr. England obtained permission from the Government to shoot. Two mounted men, one of them a brother of a murdered shepherd, then made an attack with shot guns, and a total of 17 dead aborigines was counted. The tribes had been warned repeatedly not to interfere with the shepherds. The 17 bodies were buried in one grave in a gully on the Lockyer Creek, about 120 yards above Pointing's Bridge (When Blacks Terrorised Lowood District – Skirmishes Recalled, *Queensland Times* 18 Jan 1941: 2)

Perhaps in retaliation for this slaughter, warriors attacked Tent Hill run just west of Rosewood Scrub. Around 1st November, Ferriter & Uhr here were reporting "outrages": the spearing of a horse and several cattle.

It seems the squatters had decided that their best approach would be to apprehend or shoot the 'ring leaders' of these activities. Uncle Marney was brought in for trial from Rosewood Scrub by the border police for killing government cattle, and another man was brought in from Limestone (Ipswich) under similar charges (*Sydney Morning Herald*, 30 Nov 1846). Uncle Marney had set his tribe's dogs to attack a steer near Redbank, ultimately killing it, and it was noted his warriors stood on the nearby ridges "cheering" (Local Intelligence, *The Moreton Bay Courier*, 5 Dec 1846: 2)

The end of the same month (29-30th November), Francis North of Fairney View Run arranged for ex-convicts to storm the Rosewood Scrub camps on 1st December. It seems that 5 to 7 men (one or more squatters, an Aboriginal servant, and three 'croppies') descended on the 200 camped "at Rosewood Scrub" (presumably the Fairney View camp) to try to apprehend another leader – Waakoon (Horse Jemmy) for his role in the killing of Mr. Uhr, and to 'punish' the Aboriginals for spearing government cattle (see also Connor 2015: 117-118).

On this occasion, an Aboriginal (John Mayhall) was hired to lure Horse Jemmy out on false promises. Horse Jemmy was with Jemmy the Chief, Concon, Neddy, Tom the Kipper, and Neddy Neddy. These men made some effort to defend Waakoon. Thus shots were fired,

Aboriginal weapons thrown, and Horse Jemmy was killed. His body was carried the 2.5 miles from the camp to the Fairney View head station (*Sydney Morning Herald* 23 Feb 1847:2; *Moreton Bay Courier* 6 Feb 1847:2).

The Aboriginal parties responded to this assassination – later the same month - with “petty attacks when opportunity offers” according to Simpson. For instance, groups of a dozen or twenty warriors would bail up pastoralists travelling the road towards Cunningham’s Gap (*Sydney Morning Herald*, 28 December 1846).

Around Christmas (25th-26th December), yet another leader – Jackey Jackey – was sought out and lassoed. He escaped, but was shot at as he ran - a “heavy charge of buck shot in (his) rear.” He nevertheless covered 300 yards and was found “insensible from loss of blood.” Brought to Brisbane for reward, his body couldn’t be located (he apparently escaped despite his severe wounds) but the media remained sceptical over the truth of the incident as there was no body (*Sydney Morning Herald*, 28 Dec 1846.)

Before the year ended, the Aboriginal warriors responded to these attacks with “sundry excesses – besides spearing cattle” which “has been carried on to a great extent in various parts of the district” – including, Dr Simpson noted, Rosewood Station, where the group was once again “repulsed without affecting their object” (Simpson 31 Dec 1846 in Langevad 1979). By 1st February 1847, the freshly-released Uncle Marney and his group were again spearing cattle.

4.6.1 Squatters become ‘policing’ agents (1847)

Having insufficient police and soldiers, Dr Simpson decided to make station owners de facto heads of policing to help curb the problem (Simpson 26 Feb 1847 in Langevad 1979). This was like placing wolves in charge of sheep. However, Simpson had few options. He had previously relied on Border police. These were the forerunners of Native Police and were stationed at Combooya near Warwick (under Commissioner Rolleston) and Woogaroo near Ipswich (under him), but most had proved unsuitable being either ex-convicts inclined to excess and alcoholism or Africans (Hottentots) unaccustomed to the Australian context. Thus Simpson disbanded these in 1846 but some were then attached to the various Benches he established beyond the limits of settlement (Queale 1978: 5).

The Commissioner had a little earlier been dealing with rumours that the squatters were engaging in “unjustified prosecutions” amongst Aboriginals of the district “under the ...pretext” of avenging and apprehending the murderers of Gregor (on the Pine River – Simpson 20 Feb 1847 in Langevad 1979). Although he could find no basis for the stories, it is possible his decision to give station owners policing powers followed the squatters making a firm case to him about their ‘even-handedness’ in ‘dispensing justice’.

4.6.2 Robberies and attacks on crops

Soon (26th February 1847) Bonifant's maize crop somewhat west of Rosewood Scrub was raided again (see Talbot 2014:35), and after 5th October, Uncle Marney – fresh back from his trial in Sydney – staged further robberies from Rosewood Scrub, organising 30 men to rob an employee of Mr Birkett travelling towards South Brisbane:

Some of them stripped him of his coat and waistcoat, but on the interference of "King Bungaree," these were again returned to him - in fact, the man was confident that were it not for Bungaree's influence amongst them, as well as his telling them, that there were two drays "close up," they would have thrown him into a water-hole, to which they had tried to entice him ... "Toby," informed me that "Uncle Marney" was amongst the mob, and that since his return from Sydney, where he had seen the "budgerie Governor," he was "murra saucy (Domestic Intelligence, Ipswich, *The Moreton Bay Courier* 9 October 1847 p 2

Some months later (February or early March 1848) Uncle Marney's group from Rosewood took or otherwise destroyed "the whole" of Mr Wiggins' maize crop, apparently again near Grantham (Bonifant's Run). Thereafter, they conducted a robbery near the entry to Rosewood Scrub (presumably towards Glemore Grove?):

...these villains lay in wait at the corner of the: Rosewood Scrub, close to the main road,' and had the audacity to 'bail up' a man who was proceeding along the, road in search of work. They were, about to handle him rather roughly, when Duncan Ferguson, a man in the service of Mr. Coutts, who happened' to be passing that way, rode up to them, and succeeded in rescuing the poor fellow from their clutches. That notorious scamp "Uncle Marney,' ... (has led) more than two robberies since his return., companions (*The Native Blacks, Bathurst Advocate* 11 March 1848 p 2)

The groups were also ridiculing the settlers whenever they visited Ipswich:

We (also) observed one of the blacks the other day daubed from head to foot with red (war) paint; and as he had not been able to procure any article of wearing apparel to cover his nakedness, he provided himself with several boughs of the cherry-tree, which he carried before his person, and in this state he paraded the streets (of Ipswich) to the infinite delight of his sable companions (*The Native Blacks, Bathurst Advocate* 11 March 1848 p 2)

Both Simpson and Grantham record violent "encounters" with "troublesome" Aboriginals and the "usual aggressions" amongst cattle around Helidon, Laidley and Rosewood during this period. In one action alone, 40 head of cattle were deliberately rushed, driven into the Rosewood Scrub, and drowned in a waterhole near Tarampa during the absence of Tarampa's manager (*The Native Blacks. Bathurst Advocate* 21 October 1848 p 2; Simpson 31 December 1848 in Langevad 1979).

4.7 1849 – 1860: Towards Peace

4.7.1 Rosewood Scrub as a proposed Aboriginal Reserve

Eventually in 1849, after eight years of warfare, conflicts started to ease. Ever since it was first suggested by Leichhardt during his visit in 1844, several authorities considered leaving the Rosewood Scrub entirely to Aboriginal people as a probable solution to the on-going conflict.

In a circular sent around on 16th September 1848, Dr Simpson (in his joint duties as Commissioner of Lands and protector of Aborigines) proposed the establishment of a “reserve for public purpose” at Old Man’s Waterhole, stating it would include a “fine lagoon.” He also had visions for a township he dubbed “Calvert” at the next lagoon. A little later (Simpson 10 Jan 1849 & 22 March 1849 in Langevad 1979) he considered that:

...a third (Aboriginal) Reserve might be formed on the Franklin Vale Creek, near the Old man’s Hole ...better named the Village of Rosewood, in the immediate neighbourhood of the great Rosewood Scrub... a great rendezvous for the blacks of the Great Dividing Range (Simpson in Blake 2000:27).

This apparently confusing and overlapping suggestion: continuing an Inn/ Hotel (Owen’s) into a township, creating a water reserve, a recreation reserve, an Aboriginal reserve and one (or two?) townships – all within the same area, makes sense if one considers that this blending was in most places the normal state of affairs.

In most parts of Queensland, Aboriginal camps were traditionally situated besides major waterholes. These were quickly adopted by settlers for their own water needs, and thus became water reserves (being the main water supply) and recreation reserves (to maintain the quality of the catchment area, and create spaces where visitors could camp and water

their livestock). Likewise, Inns or Hotels were often the very first buildings in a region, usually beside a watering hole, where one also found camps for drays, cattle and horses.

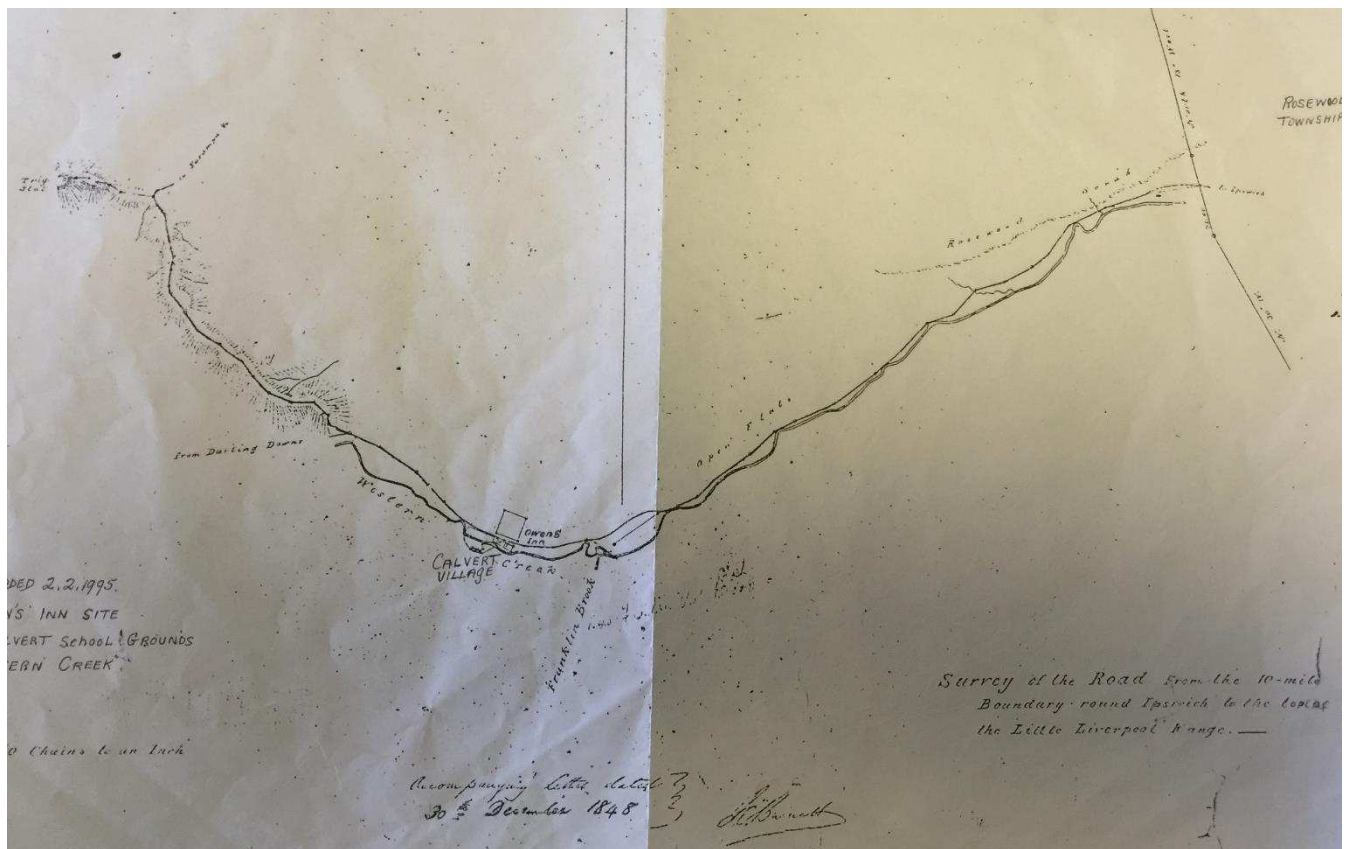


Figure 46: Simpson's 1848 survey plan of the proposed townships and reserves. Note the line of scrub clearly marked at top right (Queensland State Archives)

Inns and hotels arose to service the needs of travellers who could not or did not wish to camp in tents. Hotel “watering holes” were usually Aboriginal waterholes associated with Aboriginal camps, thus – for better or worst – the work, leisure and destinies of cattle camps, first settlements, hotels and Aboriginal camps were often intertwined.

Simpson in his letters seems to bounce between referring to the waterhole at Calvert and the one at Owen’s Inn (later Rosewood) – both being a short distance from each other, and it seems he was proposing the development of a township AND reserves – whether Aboriginal or Recreational – but that this never got beyond the draft board. Nevertheless, it seems the Recreational/ Reserve at Old Man’s Waterhole was set aside officially (Bauer 2002; Blake 2000: 30).

Townships at both Calvert and Rosewood Gate did indeed develop. The Owen’s Hotel (Old Man’s Waterhole) was at the time one of only two hotels between Ipswich and Toowoomba, manned by an ex-convict couple. By 1852 Simpson had laid out plans for Owen’s Inn town (Queale 1978:7-8). Similarly, an Aboriginal Reserve did eventually – some 35 years later – arise in the general area, albeit somewhat further east: Deebing Creek, and then Purga.

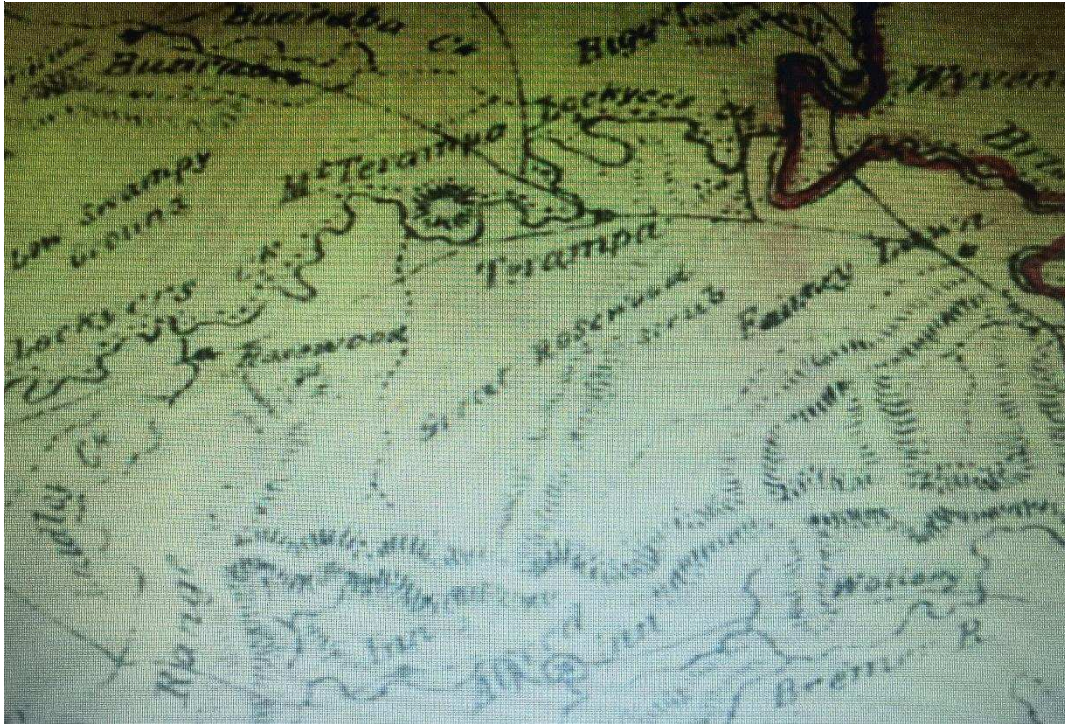


Figure 47: Lepold Landsberg's map c.1859 (John Oxley Collection). Note "Great Rosewood Scrub" and the 'Alfred' Inn (later Rosewood - John Oxley Collection)

4.7.2 Sputters of resistance

William Statham recalled "close shaves" with Aboriginal groups up near Tarampa until the early 1850s (William Statham: An Old Pioneer of West Moreton, *Queensland Times*, 14 June 1913, p. 5). Likewise, George Harris recalled an attempted robbery at this time whilst cutting timber at the edge of Rosewood Scrub towards Pine Mountain - driving off the group with guns. A successful attack occurred here in September 1853 – a party of 40 surrounding a hut, threatening to kill the occupants and plundering it entirely.

It also seems there was an attack – presumably from groups in the scrub - at Woodend near Ipswich, wherein the white 'defender' used a sword (In Early Ipswich, Recollections of a Pioneer: The Career of Mr George Harris, *Queensland Times*, 15 November 1923 p 6).

Certainly into the mid-1850s, there were still a lot of debate amongst locals over the best means of dealing with the 'Aboriginal problem' - fluctuating between extermination and peace (Munro 1862). It was probably during this phase that the children of a stockman called Twidale were purportedly speared to death in his absence. This is supposed to have occurred on the bank of Lockyer Creek near Lyons Bridge (Tarampa district) and gave him permission to hunt down Aboriginal people on sight (Tarampa State Primary School Centenary 1980: 26). Twelve miles from Ipswich towards Dugundan - in fact, at an outstation of Mt Flinders - the wife of a German shepherd was also purportedly assaulted by she managed to drive off her assailants (*North Australian, Ipswich & General Advertiser* 25 Jan 1859, 3).

4.7.3 Selecting Johnny Tarampa as 'King'

Sometime in the mid-1850s or by 1860, James England selected the headman Johnny Tarampa as “king” of the district. He did this to ensure European political control over the Jagera clans through having a pliable intermediary (Dargush p. 19). King Johnny Tarampa certainly became the main Indigenous authority for the area and remained so for over 45 years, until his death (1901), but he does not seem to have been a puppet. Johnny “held everyone’s respect” (Beutel RS mss 116). He seems to have used his role to intercede on behalf of his community – for example, organising regular work on the stations.

4.7.4 New forms of sustenance

The growing peace was sufficient for some type of co-existence. Not only were corroborees continued, but even treks to the bunya festival, and inter-tribal tournaments (Trip to the Diggings, *The Moreton Bay Courier*, 22 December 1859, p.6).

By now, feral animals were everywhere. This have allowed Indigenous people a new livelihood that avoided direct conflict with whites. By the 1850s, it was common for both communities to hunt wild horses, scrub cattle and wild pigs along “Mr England’s Range” (the hills near Lowood – thus the northern end of Rosewood Scrub). They would use shearing blades on poles to drive the scrub cattle from groves of moreton bay chestnuts along Lockyer Creek (‘Lowood’, RS mss 1924).

Similarly, gooseberry bushes and other non-Indigenous berries and fruits sprung up in great quantities where the scrub was cleared (Evans 1983). These formed an important food for both the early settlers and Aboriginal people.

4.7.5 Years of floods

This was a time of major floods, which probably meant parts of Rosewood Scrub were abandoned for a while. One flood in April 1852 turned the area into a “sheet of water” (Domestic Intelligence, Ipswich, *The Moreton Bay Courier*, 17 April 1852 p 2). Another in October 1858 saw massive loss of sheep in the vicinity (The Late Flood, *The North Australian, Ipswich and General Advertiser*, 12 October 1858 p 3). Earlier that same year, Tarampa Aboriginals out fishing found the body of Donald Davidson, who drowned crossing Lockyer Creek (*Mount Alexander Mail*, 26 March 1858 p 6).

4.8 1860-1868: Persistence and the Native Police

4.8.1 Continuity of traditional life

Europeans began estimating the costs of clearing the Rosewood Scrub as early as 1860 (Estimates for 1860, *The Moreton Bay Courier*, 7 June 1860 p 2), but nothing was enacted for several years. This allowed the Scrub to continue as a refuge and resource for Aboriginal people.

In fact, there were still inter-tribal tournaments being held near Laidley in 1862 (Local and District News. *Queensland Times, Ipswich Herald and General Advertiser* 27 May 1862 p3). More importantly, in 1867 King John Harvey of Laidley travelled from “his own dominions” (around Laidley) to Toowoomba and on to the Bunya Mountains to act as judicator for a major battle between Maryborough/Wide Bay and Darling Downs/ Ipswich groups (Notes from the Border Country, *The Queenslander*, 8 June 1867 p 7). This indicates that traditional political and ritual systems were still very much in place.

Indeed, George Fowles recalled that at this time, there was quite significant traditional lifestyle, of which he partook:

(At Tarampa) I have had considerable experience — companionship, I might say— with the town blacks (i.e. Ipswich clan), for I fraternised with them from childhood, witnessed their mourning for their dead, been a delighted onlooker at their sports, joined them in their hunting for game, and been a hungry guest at a banquet of opossum and kangaroo, cooked in their primitive manner (Memories of Early Ipswich, *Sunday Mail*, 11 December 1927 p 20).

4.8.2 Increasing European inroads

However, in contrast to earlier decades, white people frequently visited the Rosewood Scrub. Despite its obstacles, Europeans began to travel through rather than around the scrub in journeying between the Darling Downs and Ipswich. Aboriginal pathways were more and more often used as tracks for drays and horses. In fact, no less than 130 drays suffered boggings, broken axles and other mishaps in Rosewood Scrub in one month alone during 1863 – Events of the Month, *The Courier* 18 April 1863 p 3).

Other Europeans visited for recreational purposes: shooting of scrub turkeys and other game. They sometimes got lost in the process (*The North Australian*, 1 October 1863 p 3).

The forests of Rosewood Scrub were starting to be felled. There were several timber-cutting licences issued for Rosewood (Cutting Timber, *Queensland Times, Ipswich Herald and General Advertiser*, 26 June 1866 p 3). In fact, between Pine Mountain and Rosewood Scrub the area was now:

...sparsely inhabited by timber getters, sawyers, and shingle splitters, and, I may add, wallabies, against which a war of extermination is now raging (Pine Mountain, *The Brisbane Courier* 22 February 1868 p 6).

Adding to this mix were occasional gold prospectors. There was an immediate rush for “wash” at Rosewood after any significant rains, but no gold was discovered (Colonial Items, *Warwick Examiner and Times*, 29 February 1868 p 2).

4.8.3 Native Police in and around Rosewood Scrub (1861-1863)

During the late 1850s and early 1860s, the Native Police became active all over southern Queensland. This doubtless meant severe disruption to the camps in and around Rosewood Scrub.

Whether the Native Police raided any Rosewood Scrub camps is not known, though there are vague references from pioneers of the 1860s such as Arthur O'Connor that settlers were still “troubled with Aborigines” when traveling between Ipswich and the Downs (Death of a Pioneer, *The Catholic Press*, 30 June 1927 p 33).

Certainly in late 1860, Ltnt Wheeler – the head of the Native Police force for southern Queensland - shot to death one or perhaps four of his own Native Police troopers in the vicinity. This was a little south of Rosewood at Normandy Plains and Dugundan (Local Intelligence, *The North Australian*, Ipswich and General Advertiser, 25 December 1860 p 3; Events of the Month, *The Moreton Bay Courier*, 15 January 1861 p 6).

Despite the legal outcry, Wheeler was soon out patrolling again. During these patrols, Wheeler is known to have camped with his Native Police force at Tarampa at the north end of Rosewood Scrub, and also at Wivenhoe, in May 1862 (QSA 10 May 1862, ID 846759 62/1421).

In 1862, ‘George’ – an Aboriginal employee of Colin Peacock at Rosewood - was charged with assault at Little Ipswich. George fled into Rosewood Scrub where he remained “at large.” The Native Police scoured the Scrub to look for him (Letter Oct 12 1861 QSA ID 846751 61/ 2606 COL SEC corr 1859-1893). This suggests the Scrub was still used as a ‘hideout’ by local Aborigines and even those from elsewhere.

4.9 1868 – 1880: Desperate Times

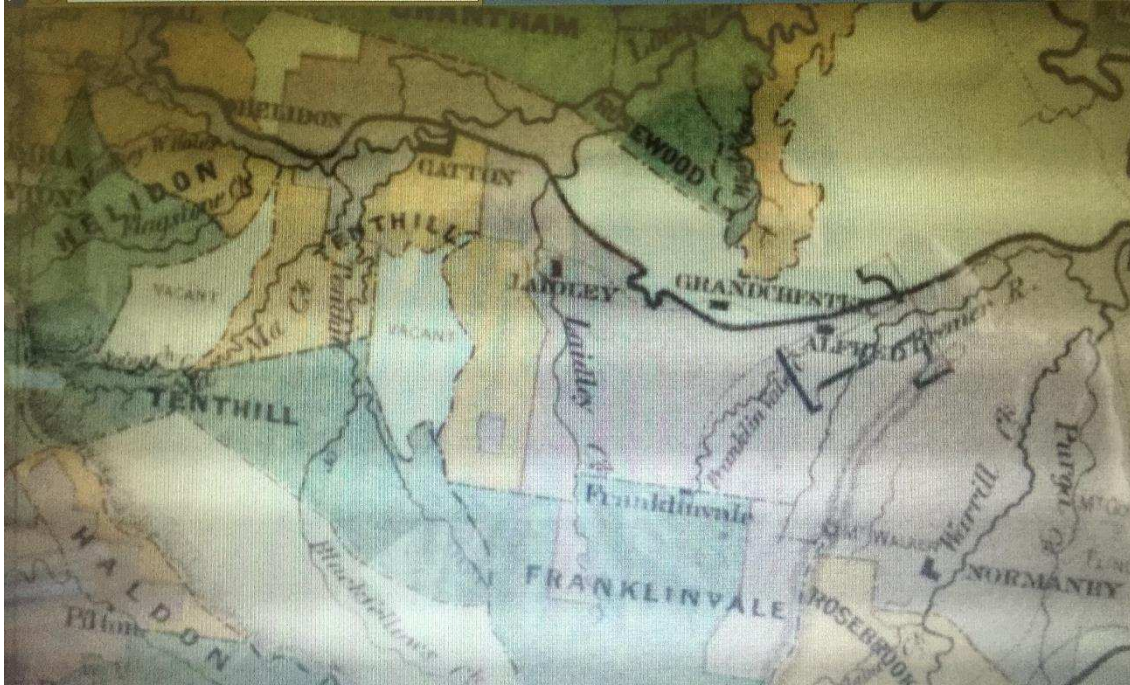


Figure 48: Map of squatters' runs of 1872. Note the small triangle of Rosewood station and the 'vacant land' marked below and east of it (Rosewood Scrub) as well as pockets further west including Upper Blackfellows Creek, which remained an Indigenous stronghold (John Oxley collection)

4.9.1 The 1867-1868 land grab

After 1868 all over Queensland, huge runs were forcibly sub-divided into smaller lots to allow more people the opportunity to farm. This was how Rosewood Scrub – which up to that point was largely left to Aboriginal use with a few runs on its peripheries– was 'opened up' for settlement.

Under the Leasing act of 1866, a few settlers took up some parts of the Scrub as early as 1867, but the real 'land rush' occurred after 1868. The best (easiest-worked) blocks were selected by Anglo-Saxons. The denser scrub blocks were left to German settlers, who had to work extremely hard with few resources and much discrimination in order to survive here. By 1873 most of the blocks had been sold, and by 1880 hardly an acre remained unoccupied, and also much of these were cleared of native vegetation and farmed (*The Brisbane Courier*, 26 May 1880 p 2).

Most of the first settlers lived in a primitive fashion. They built crude bark huts with earth floors (often from termite mounds – Kleidon, 1979: 4). This initially provided some livelihood for Aboriginal people in the form of stripping and selling or trading bark and other goods to the newcomers, or assisting in building, but naturally this diminished in a few years as the farms became more self-reliant. Also, in very many cases, the newcomers were simply too afraid of Aboriginals to interact with them, let alone employ or trade with them.

4.9.2 Aboriginal land requests

Faced with this decline in options, a few Aboriginal families tried to acquire their own blocks of land for farming, only to be met with ridicule:

A rather novel application was made a few days ago to Mr E Bostock in his capacity of as a surveyor under the new Lands Act. A very intelligent aboriginal, known as Melbourne Jemmy, said he was desirous of taking up some land near Tarampa, and wished to know how he should go about it. In answer to Mr Bostock he said he would like about 300 acres, and that he would "settle down like whitefellow," and cultivate it. He added that he had been "long time along'o whitefellow and was no fool," and that he would take his gin and picaninnies with him and settle on the land. He was perfectly serious in his manner and seemed very desirous of knowing how he should need to secure the land, while it appears he expects should be a free grant. Mr. Bostock promised to take the matter in hand; but we fear that, as Jemmy is provided with neither cash nor land-orders his expectations are not likely to be realised. When the Land Hill was in committee, why did not Dr. Challiner get a clause inserted to give free grants of land to aborigines on condition of settlement and improvement? This is surely an oversight (Ipswich, *The Darling Downs Gazette and General Advertiser*, 2 June 1868 p3)

Melbourne Jemmy turns up in later news articles as drunk and disorderly. Thus it appears he stayed in the area and grew increasingly dismayed at his future prospects.



Figure 49: clearing Rosewood Scrub 1870s-1880s (Bliesner & Herbst)

4.9.3 Begging and crime

By now, the combination of epidemics, substance abuse and earlier massacres was starting to take its toll: the group travelling with Johnny Tarampa (near Tarampa) only numbered about 50 (Dargush, 19), though this was probably one of several sub-groups or extended families. The subdivision and clearing

of Rosewood Scrub eventually resulted in the marginalization of local Aboriginals, as the disappearance of the Scrub was the loss of a significant resource whereby they had long maintained themselves. As Archbishop Bathersby summarized: "as settlement increased their numbers declined..... Rosewood Scrub was their last refuge" (Bathersby 1993: 14).

There were still hunting drives involving hundreds of participants (Mr. W. Goodman's Reminiscences, *Queensland Times*, 2 March 1949 p 4). Indeed, Fred Guztke of the Lowood area recalled that in the 1870s:

There used to be between three and four hundred natives, camped in the Rosewood Scrub near Lowood. They would form a huge circle and work their way closer towards the river. They made a dreadful din (Blake 2000: 22).

Similarly, large corroborees were still held "in the scrub where Mr C Schloss lives" (Beutel RS mss 116), but it does not seem these measures sufficed to sustain the old ways.

Instead, as Alama Beutel recalled, "the blacks" in her time became "a nuisance... always begging" - but if given bread "threw it away, being suspicious of poison" (Beutel RS mss 116). The Darguschs also recalled that by this time (1870s) "Aborigines were a threat, always wanting food and a hand-out of tobacco" (Dargusch, 23).

The annual Queen's Birthday celebrations became one means of obtaining blankets and other goods and also holding corroborees through which it seems performers were sometimes given a few coins. Thus in 1873, the scattered population gathered from Tarampa, Dugandan, Peak Mountain and other places at Ipswich police barracks to receive such items (*Queensland Times, Ipswich Herald and General Advertiser*, 10 June 1873 p 4). In 1877 some 50 Aborigines similarly came from Helidon, Normandy, Tarampa etc to the Ipswich blanket giving (Links with the Past, *Queensland Times*, 28 May 1927 p 4).

Others – frustrated - turned to crime. Tommy Tarampa (not to be confused with Johnny Tarampa) was apprehended at Tarampa for assault in 1868 (*Qld Times*, 29 Sept 1868, p3). Again in 1876, despite being quite drunk, Tommy Tarampa offered to procure bark for a German woman at a creek in Rosewood Scrub near the Tarampa Road - towards Walloon. He then attempted to seduce the lady, who he attacked with a tomahawk (Assault, *Queensland Times, Ipswich Herald and General Advertiser*, 23 December 1876 p 3).



Figure 50: German fencing against the scrub (Bliesner & Herbst)

4.9.3 Odd jobs and performances

Another means of income came through paid performances:

The aborigines used to conduct corroborees for the white people. They would invite everyone to go, but they were well repaid because the white people used to throw them money (Mr. W. Goodman's Reminiscences, *Queensland Times*, 2 March 1949 p 4).

Other folk made their living trading or selling. For example, Fred Kleidon recalled how in 1877 near Laidley, they were occasionally surprised by Aborigines hawking freshly-killed game:

I was alarmed to hear loud coo-eeing... I rushed to the hut and there found an aboriginal trying to sell scrub turkeys and wonga pigeons, numbers of which he carried on his shoulder. He carried a shot gun, which he said was lent to him by a selector on condition they shared

the game half and half. The abo was naked except for a cloth around his loins. The aborigines at that time were harmless. (Kleidon 1979)

It seems that there was stiff competition for the few available jobs. Captain Rea recalled that at Mt Marrow, he had arranged that an Aboriginal man came regularly to pick corn. Once this man did not turn up on time, and the job was given to another Aboriginal. When the usual worker arrived – having travelled some distance - he was so annoyed at not having his set work that he attacked the Reas' hut with an axe, chopping through the front door and coming almost to the bedroom door. Captain Rea appeared and whipped him severely. Either fear of repercussions or police action hastened the departure of all this man's kin: "the Aboriginal tribe left the area not long after" (Rea in Kries 1984: 8).

Glenmore Vale Just east of Glemore Vale Station – apparently less than a kilometre or so within the flat lands of the scrub, one of the very first settlers (Dr Goodwin) found a vast open field with an abandoned camp. He judged from the campfires etc that this camp must have had up to 1,600 inhabitants (Goodwin 1984/1843: 17). This was 1843 so at the right time, but as Goodwin noted, there was no water here, meaning it must have been a very temporary set up. The figure of 1,600 is interesting, being roughly the amount of warriors Old Moppy and his son Multuggerah were said to be capable of "mustering." Moreover, the concentrating effect of the white soldiers and vigilantes coming from north, east and west could well have compelled the clans to combine into a single, huge camp.

4.9.4 Fear and mistrust

The desperation caused by the clearing of Rosewood Scrub seems to have sharpened old fears and conflicts between the European and Aboriginal communities. As elsewhere in Queensland, new settlers fortified their homes and according to one account, had a hut that served as a fort, where they took turns keeping watch:

A 'Fort' remained at Rosewood Station (now Glenore Grove) until the Government re-purchased it in 1903. The fort had heavy slab walls dug into the earth, strongly barricaded doors, and holes for guns cut out of the four-inch walls. Armed men slept in this every night until well into the eighties (1880s). No serious raid was ever made on the station... (1924 newsclipping, Rosewood Scrub Museum).

It seems that particularly the Germans and Aboriginals kept each other at arm's length. The Bohr (Bauer) family near Lowood recall that during the 1870s:

.....the womenfolk were much afraid to stay alone, owing to the number of blacks in the district, so Mrs Bauer and the children stayed with Mrs Bruns until their husbands returned.There were so many of them (Aborigines) around the place that on a journey they were met everywhere (Bauer 2002: 15).

As the women had to make a 3 mile return trip simply for water, they sometimes passed Aboriginals who had a camp near what is now Lowood State School. One woman remembers being so frightened on seeing the Aboriginal group near this spot that she froze and journeyed through the bush rather than taking the usual pathway (Bauer 2002:15).

In another instance, the 'lone housewives' (presumably huddled together with Mrs Bruns) found a 'big blackfellow' at their door who despite their protestations, entered the hut. To the women's horror, the man barred the doors. However, it turned out he was merely desperate for work:

He begged for fire, (as) he badly wanted a smoke. He became quite friendly. He understood that they were alone, and when the women went to carry feed down to the pigs he said it was too heavy, and carried it down and helped them feed the animals. They later discovered he had been in the habit of doing odd jobs for the white people (Bauer 2002: 15-16).

Some Aboriginal women tried to befriend white women, but it rarely ended well as the new settlers were very fearful. On one occasion a group of Aboriginal women approached Mrs Bauer at her house. She told them not to enter, but they did so regardless. One of the Aboriginal women took hold of Mrs Bauer's baby, which terrified her. She was convinced the woman was stealing her child. She rushed to her husband and had the men chase the group away. They found the fleeing visitors had placed the baby in the scrub at Bernhagens' (a neighbour). Even Mrs Bauer later admitted that the intention was probably affectionate rather than malicious: "When the gin took the baby... she put her arms around it, fondled it, and kissed it. The baby was not injured..." (Bauer 2002: 16).

4.10 1880 - 1901: Johnny Tarampa's People

4.10.1 King Johnny Tarampa: Educator and Guide

Rosewood Scrub over these decades is dominated by the figure of King Johnny Tarampa. Many accounts of this time mention him. He was an authority not only over Tarampa but all "adjacent districts on the southern side of the Brisbane River" (Beutel RS mss). He was usually accompanied by 40 to 50 of his kinfolk, but as most memories concern him alone, we will concentrate on these.

Johnny Tarampa had fine manners. He would greet people respectfully – taking off his hat and bowing, and would be delighted if they greeted him with full etiquette in return (1924 article, Rosewood Scrub Museum, p. 89). He was reportedly a very accomplished horseman, against which few whites could compete (An Unique Collection, Queensland Times, 17 Oct 1921: 6). He was sometimes given work with horses – for example, at Forest Hill (Resident for 52 years, Qld Times 12 Oct 1938: 12). During his life, he had six wives (not necessarily concurrently – he remarried when they died). Only the names of Maggie and Matilda are recorded (Tarampa State 1980: 26).

King Johnny seems to have been interested in educating younger generations. He had a Dibby-Dippy (leopard tree – probably leopard ash – a local native tree) planted at Tarampa school (Bathersby 1993: 14) – an unusual act at that time, even for a headman - and liked to entertain young children:

(When I was a little girl) it was always interesting and touching to watch Johnny share his meals with his two dogs "Waddy" and "Greedy-guts." The latter required more attention on these occasions. Johnny and the gins came regularly to clean the silver. I used to look

forward to these events, which took place in the laundry. Their antics always received enthusiastic approval from me, as with the whitening they rubbed and polished the old pewter mugs. "Miss Heddah" he called me, and they laughed and frolicked like children (Mrs Burnett Bruce, Sweet Memories – A Childhood Recall, *Qld Times*, 5 Aug 1939: 11).

He would accompany white teenagers for days to camp, fish and hunt – having grand adventures and educating them as he travelled with them:

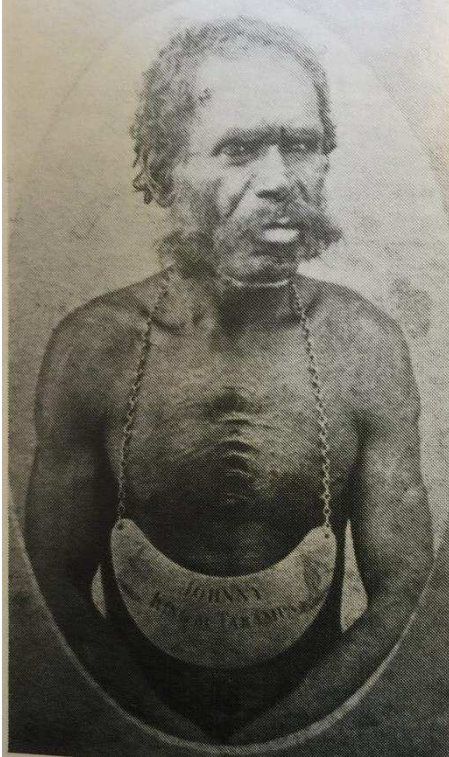


Figure 51: King Johnny Tarampa

I, when only a youth, and another youth, named Alick Little, used to get Tarampa Johnny to be our guide in the shooting season; there wasn't a lagoon, creek, or pot-hole in the district that we did not know, and being very fond of sport, spent a good deal of our time in shooting &c. We visited the scrubs (brigalow) and forests for miles around Laidley after scrub turkeys, pigeons, wallabies, or anything worth shooting as well as a look out for 'sugar bag" (honey), which was then very plentiful in the district. Our guide was Johnny, who could spot a bees' nest half a mile away. He would climb a tree, if the tree was too big to fell, cut the bees' nest out and drop, the comb down to us under the tree on to a piece of bark. Johnny was a good faithful, old chap. He taught us a good deal of abo's language as well as taught us how to climb trees, make nulla nullas, boomerangs &c. We also indulged in a little fishing ... We often camped out in the bush at night time, in farmers' hay-sheds, to be ready for the ducks at daylight, and were pretty successful as a rule, with Johnny as our guide. (Tarampa Johnny. Another Story, *Queensland Times*, 21 August 1929 p 9)

Albert Bernoth similarly recalled that Johnny Tarampa similarly tried to teach him how to throw boomerangs (1924

Newsclipping, Rosewood Scrub Museum).

Guide and assistant on hunting and fishing trips seem to have been his main work. He also did odd jobs such as silver-cleaning. At other times he made and traded boomerangs and clubs for bread, or threw boomerangs for payment. Each boomerang throw cost a penny until he had three pence (17).

4.10.2 King Johnny's Wit

In 1893, King Johnny and his group formally met the Governor of Queensland at Lowood Station. Frederick Klatt recalled that he used the occasion to make fun of European hierarchy. He stepped towards the Governor and announced "I'm King – you only the Governor" (Klatt RS mss 119/ 108). The Governor took the matter in good humour and ordered a new breastplate to be made for Johnny (Tarampa 1980: 27).

In fact, King Johnny had a dry wit, as seen in his response to one landholder - Mr Lord. The latter sometimes tried to whip him when he quarrelled with Maggie (his wife). When Mr Lord dashed off to get his whip, Johnny would shout "that's right, Mr Lord, give it to the old bastard!" Meanwhile, he would run to the property's gate before Mr Lord could reach him.

4.10.3 The Mystery of Johnny Tarampa's Death and Breastplates

In November 1901, King Johnny Tarampa died. There are several conflicting versions of how and where this exactly happened and where he was buried – Lowood, Ipswich or other spots (*The Telegraph* 24 July 1929 p 20) – but it certainly marked the end of an era.

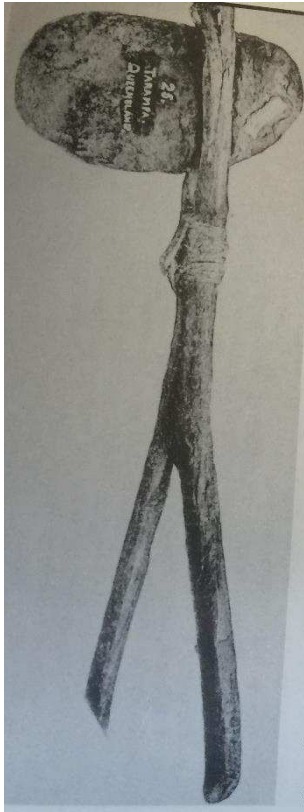


Figure 52: King Johnny's axe, made in 1872 (Steele 1984)

According to Mr Kump, the Lowood blacksmith, towards the end of his life, Johnny Tarampa dug a hole at the Lowood cemetery and lay in it, telling passers-by "All go to rest, me going home." Mr. Kump stated that he found him on the street very ill, so took him away and made him comfortable, and had him sent to Ipswich on a stretcher. He alleges he died near Ipswich PO before reaching the hospital (Tarampa 1980: 27-28). Other accounts say he disappeared before Mr Kump could send him to Ipswich, and that he was later found dead in the hole at the Lowood Cemetery (*The Telegraph*, 24 July 1929 p 20). According to another account, Johnny "collapsed" in Lowood Street and was then conveyed to Ipswich Hospital and died either there (1924 newsclipping in Rosewood Scrub Museum).

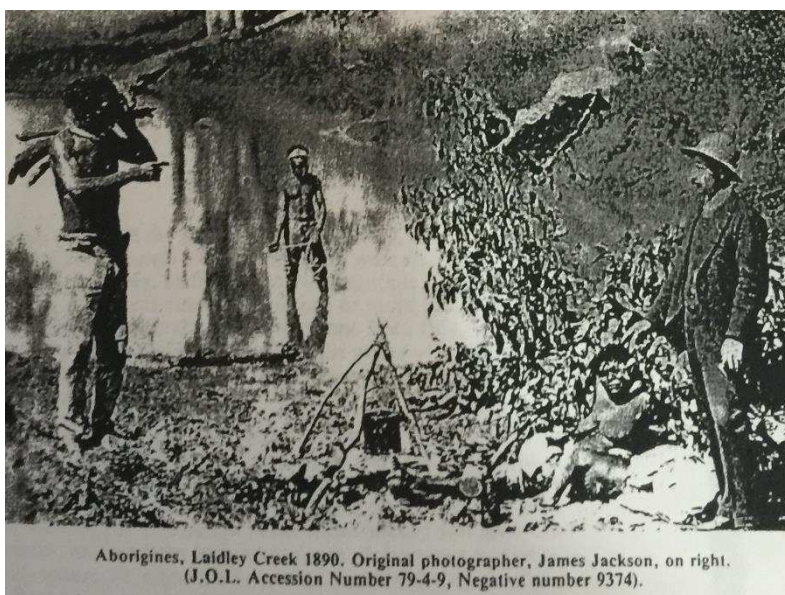
Similar confusion reigns over his final resting place. In some accounts, Johnny was buried by a bottle tree next to the school residence (Lowood – Tarampa 1980: 27-8). Others say his body went to Ipswich Cemetery, or the Vernor Cemetery (on the Lowood to Fernvale Road). Still others contend he lies in Lowood Cemetery (Tarampa 1980: 27-28).

King Johnny's breastplates had an equally mysterious fate. Johnny Tarampa treated his breastplate as his "prized possession" and wore it constantly (*The Telegraph*, 24 July 1929 p 20), regardless of what he was doing. The original breastplate was lost when he was diving for eels at Dwyer's Swamp near Laidley – sinking deep into the swamp, much to the distress of Johnny who dove repeatedly to try to retrieve it. Somehow it

was found on dry land by a by a landowner much later – evidently after he died (Story of Breastplate – Aboriginal Chief's End, *Queensland Times*, 24 July 1929 p 8). We also learn that Johnny Tarampa's cousin requested the (second?) breastplate from Frederick Klatt who said he gave it to him.

However, not much later Fred found it abandoned in a field (Klatt RS mss Bk 7, 119/ 108). One or another of these breastplates featured as a showpiece at Tarampa School in 1941.

4.10.3 Sporadic corroborees and hunts



Aborigines, Laidley Creek 1890. Original photographer, James Jackson, on right. (J.O.L. Accession Number 79-4-9, Negative number 9374).

Figure 53: Laidley at the south end of Rosewood Scrub, 1890. Note use of Western billy and trousers.

Although somewhat diminished, the Aboriginal population was still far from absent. In fact: “at times there was a fairly large number” (Tarampa Johnny – Another Story, *Queensland Times*, 21 August 1929 p 9). During the 1880s and 1890s, some settlers recall seeing Aboriginals “roam(ing) in packs hunting wallaby” (Tarampa 1980: 7). Eric Hahn’s grandmother told him they “came with spears” (trading their rosewood spears?) “looking for flour” and that they all appeared quite healthy (Nelson 1993: 7). As mentioned earlier,

they still took the Rosewood road over the hills to Tallegalla and Marburg, crossing the Sally Owens Plain to hold their corroborees (Kerr 1990: 196). In fact, “noisy corroborees” were the main complaint of local settlers about Aboriginal presence, which suggests ceremonial life was also still vibrant (Fred Klatt in ‘Aborigines’ Bk 7, Rosewood Scrub Museum, p.119/ 108). Indeed, ‘corroborees’ are mentioned fairly regularly:

A few of the native blacks—a remnant of the tribe that once roamed over the plainsvisited the Rosewood Gate on Monday, the 24th ultimo, and performed a corroboree, to the great amusement of the white folks who assembled to witness the novel and interesting exhibition. (Rosewood, *The Brisbane Courier*, 5 November 1881 p 6).

4.10.4 Continuing camps

Places within and just outside the Rosewood Scrub: Laidley, Tallegalla, Tarampa and Lowood all still had camps into the 1880s and 1890s – some with populations of 50 to 60 residents (Blake 2000: 30). There were still visits to Marburg and other spots. Marburg by this time had a small village of South Sea Islanders working sugar cane fields (Kerr 1990: 197). Elsewhere in southern Queensland, Islanders and Aboriginals traded and at times inter-married, but it is not known if this also occurred here.

4.10.5 Threatened Removals of Children

Everywhere in Queensland, this was a time when Aboriginal children were removed into institutional care if they seemed of mixed parentage. Settlers would alert the police if they noticed fair-skinned children.

Some of the older (teenage) children – being teenagers – believed removal would give them a welcome relief from living with their parents. For instance, during the 1881 Rosewood corroboree:

I noticed among them some half caste children especially one young woman, nearly as fair as a European who was plainly tired of this kind of wandering life, and *expressed her intention of leaving the party whenever she got an opportunity* (Rosewood, *The Brisbane Courier*, 5 November 1881 p 6).

However, their parents – wiser to the nature of such actions – were far from delighted. Mr Gunn recalled the distress of King Jackey Harvey of Laidley over a spate of removals:

I well remember an incident that occurred in Laidley. ... Whilst one day I was riding through the paddocks, and distant about three-quarters of a mile from their camp, I heard a terrible "yabber-yabber," and looking round saw poor old Jackey Harvey, "King of Laidley," and his gin, Mary Ann Harvey, coming towards me, and calling "Misher Gunn, Misher Gunn," I rode over to them. Both of them were in a terrible state, and said, "Policeman, me come longa camp and say all half-caste children were to be taken away, and put longa big fellow place (mission)." As there were three half-castes in the camp, children of Mary Ann Harvey, one known as Emily Harvey, and two boys, they were distressed at having to part with their children, and did not want to "loosum" children. After a minute or two I said to Jackey, "You ketum charcoal and grease, and blacken them children, then no half-caste anymore," and left on my way home. On the following day who marches into town but Jackey Harvey, Mary Ann Harvey, and the three kiddies that the previous day were half castes, but now were as black as charcoal. They came to the butchers' shop where I was. I knew Jackey and Mary Ann, but when I saw Emily and the other two children I burst out laughing. Little did I think that they would take my advice as to the charcoal and grease. All that day they dodged the mounted constable who was looking for them to remove the children, but although they were no more than half a mile from the policeman, he could not find the half- castes. However, Jackey, Mary Ann, and the family left the district, and I did not see them after. (Tarampa Johnny – Another Story, *Queensland Times*, 21 August 1929 p 9).

4.10.6 Friendships and Assistance

As the incident above suggests, the European and Aboriginal communities assisted each other despite the organisational hurdles their society imposed on them. Given the horrific conditions Aboriginal people endured, it is interesting that many were still kind and helpful to the white community.

Arnold Rieck recalls that towards Mt Walker (just south of Rosewood), his ancestor Mrs Jenner, was approached by an Aboriginal family seeking shelter from a severe thunderstorm that was approaching. Mrs Jenner was afraid but allowed them to hide under the house. After the storm passed, the family asked for a large tin. This seem unusual, but when the family left, they returned the tin full of honey they had gathered – their thank you for hosting them under the house (Rieck per comm, Dec 2015).

During the 1893 floods that hit much of southern Queensland, the Kerle family at Tarampa experienced the care of the Aboriginal people for their children:

The local aborigines had taken (our) Bill, then aged two and a half, to their camp on higher ground and later returned him to the homestead when the flood danger had passed (Kerle 1991: 17).

4.10.7 Reserves, restrictions and work contracts

This period was indeed when Aboriginal people were increasingly moved onto government Reserves and Missions, but this was not fully effective until after the 1910s. Nevertheless, already a few Aboriginal people were being hired out from Reserves to work as labourers in the Rosewood Scrub area. For example, in 1897 John Codde made an application to hire a child (Samuel George – aged 15) to work for him at Marburg (QSA, HOM/A13 1897/12493).

There were increasing restrictions on the movement and activities of Aboriginal people. Paddy Perkins – a headman from Rosalie Plains (Darling Downs) - often visited Tarampa camp on the north edge of Rosewood Scrub, and would make a point of trying to publicly order a drink at Tarampa on equal terms – an act which often placed him under arrest (Queensland Times, Ipswich Herald and General Advertiser, 20 November 1883 p 3).

It seems there were often heavy drinking and rows concerning the Tarampa hotel. The same report notes that the many Aboriginals camped at Tarampa tried to break into the building for some reason (*Qld Times* 20 Nov 1883, 3).

4.11 1901- 1920s: Fragile remainders

4.11.1 The lingering few

Aboriginal people were “still present in the area in small numbers in the early 1900s” according to the memory of early residents (Dargusch 1980: 23). During the 1910s, they would occasionally visit the main waterhole in Rosewood Scrub or go to receive supplies: “the blacks used to come to Rosewood Police Station for food and blankets” (Evans Box 9142). We also know that into the 1920s, some continued to camp at nearby Blackfellows Creek and Mt Sylvia, especially to hunt for bounty fees.

4.11.2 Racial squabbles

This lingering presence explains why ‘Rosewood’ and ‘Marburg’ were still areas of jurisdiction for the Protector of Aboriginals’ petty sessions from 1904 to 1915 (*The Queenslander*, 26 March 1904 p 24; *Annual Reports of the Protector of Aborigines*, 1905-1915). Indeed, there were still some cases

requiring Court attention at this time, such as the violent and very public fight in 1907 at Grandchester, when five men grievously attacked and beat Frederick Stiff, accusing him of being a “black bastard” (half-caste). It seems that Mr Stiff furiously denied his Aboriginal heritage and took on his assailants (The Grandchester Case, *Queensland Times, Ipswich Herald and General Advertiser*, 24 September 1907 p 14).

4.12 1930s: Reserve Workers and Corroborees

Mostly Aboriginal people do not seem to have been active in the area by this time, being largely restricted to government and church Reserves such as Cherbourg and Deebing Creek, although that process took decades to fully enact (Blake 2001). “Marburg” and “Rosewood” nevertheless remained areas for petty sessions pertaining to Indigenous affairs as late as 1935 (Personal, *Queensland Times (Ipswich)*, 1 November 1935 p 6). This may relate to the sporadic presence of Aboriginal families at Blackfellows’ Creek (Helidon) and Mt Sylvia, and their general use of the area.

It should be emphasised that Deebing Creek and Purga Mission Reserves were fairly close to Rosewood, and that several of the families who used the area between Gatton and Rosewood ended up at the reserves. Thus the Thompson family arrived at Deebing Creek in the very early times (probably 1890s). Harry Thompson, Aboriginal name ‘Goolparjo’ was described as a ‘half-caste- who came to Deebing Creek from Normandy Station (south-east of Rosewood). Likewise, one of the Thompsons (Amy) was daughter of ‘King’ Billy Turner who was acknowledged as a Chief of tribal subdivision of the Yuggera tribe which occupied the Upper Lockyer area (Haberman 2003: 61 – Appendix).

Work contracts for those on reserves meant some occasionally visited, resided and worked in the area. For example, in-mates from Cherbourg were at times called upon to hold corroborees for public entertainment. One was held at Tarampa in 1930 (Thursday’s Celebrations, *Queensland Times (Ipswich)* 17 Feb 1930 p 5). Another was held in 1932.

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