Black Mountain Projects Heritage-Architecture-Archaeology

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REPORT TO COUNCIL AND THEMATIC HISTORY

Local Government Area Community Based
Heritage Study

Cootamundra Shire, NSW

Prepared by
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For

Cootamundra Shire
and Heritage Branch of the NSW Department of Planning

October 2010

EXECUTIVE SUMMARY

This report, thematic history and State Heritage Inventory database were commissioned by Cootamundra Shire Council and Heritage Branch of the NSW Department of Planning. It was prepared during 2008 by the study co-ordinator, Dr Peter Kabaila, and community volunteers drawn from the people of Cootamundra Shire.

This report to Council is the result of a community-based heritage study, in accordance with the Heritage Branch of the NSW Department of Planning guidelines. The study revealed that Cootamundra Shire retains rich physical heritage that reflects many of the key phases and themes associated with the history of New South Wales.

Over a hundred items or precincts were identified and assessed. Some places are recommended for entry in the Heritage Schedule of the Local Environmental Plan (LEP), with a handful being also recommended for nomination to the State Heritage Register. Many of the dwellings inside identified Conservation Areas are thought to have sufficient protection and are therefore not nominated for listing in the Heritage Schedule of the LEP (unless they have been previously listed or have been nominated by owners).

Historic streetscape precincts have had boundaries fine-tuned and are recommended for continued inclusion in the Heritage Schedule of the LEP to be managed as Heritage Conservation Areas.

While heritage items and conservation areas have been identified, arguably the whole local government area should be managed for its heritage values and associated character. Places recommended for listing are diverse in character and include archaeological sites, public edifices, parks, cemeteries, bridges, railway structures, moveable artefacts and cultural landscapes.

During the course of the study it became apparent that the community generally values heritage, although some concern was raised at the implications arising from formal listing. Particular concerns were with the additional cost and paperwork when applying for works approval, and possible restrictions on further development of properties. The report emphasises the need for Council to work in a positive manner with the community, and to minimise any impost on private property owners.

Heritage places enhance the character and appeal of an area, translating into a better way of life. They may also translate into economic benefit for owners through increased tourism, local commercial opportunities and property resale values. Good planning management - such as freeing up restrictions on dual occupancy development on heritage-listed properties - can provide further economic incentive for owners to nominate their own heritage properties for listing. Cootamundra Shire is particularly vulnerable to poorly managed developments impacting on the physical setting of nearby historic structures. The report encourages Council to require developers to take into account the impact of their proposals on heritage places when submitting development applications. It also contains a series of recommendations arising from the study.

The Federation Period, the most important period for NSW and it could be argued, for Australia, is outstandingly well represented in Cootamundra, Stockinbingal and Wallendbeen. There are a few examples of Art Deco and later styles, but the much-loved Federation Style is most notable. In Sydney, Cootamundra is widely known for its historic and attractive streetscapes. The Federation period streets of the town and villages should not be taken for granted, as they are a precious and valuable (and diminishing) resource.

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AKNOWLEDGMENTS

I am grateful to the heritage study working group volunteers. They were local people, who worked as volunteers, going out into their communities, researching places, taking photographs, contributing stories and other historical information: Pat Caskie, local author and history society; Betti Punnett, local history society; Bob Glanville, Aboriginal Elder; Bruce Ward; Dr George Main, ACT National Museum, natural heritage; Don Elliott, rural properties, dairy farms; Norma Clarke, local history society; Marcia Thorburn, Village of Wallendbeen; Rae Webber, Village of Stockinbingal prog assoc ;Gwen Smith (holder of many Stockinbingal records); Allison Aspden (CSC Librarian); Cr Marie Holt; Cr Doug Phillips, past dep mayor; Cr Alan Smith, Yvonne Forsyth; John Foley, photographer; Beryl Ingold, elder informant, and Ken Loiterton.

My firm's staff, Amanda Gaunt and Heidi Belbin, also put a lot of additional voluntary effort to make the study a success.

I am particularly indebted to Samir Philips of Cootamundra Shire Council and council secretary: Mrs Nicole Ricketts. Also to other Council staff for their community consultation, meetings, catering, publicity and mapping.

- Peter Kabaila, heritage study co-ordinator

Heritage Study Working Group monthly workshop.

HERITAGE STUDY WORKING GROUP VOLUNTEERS AND STAFF

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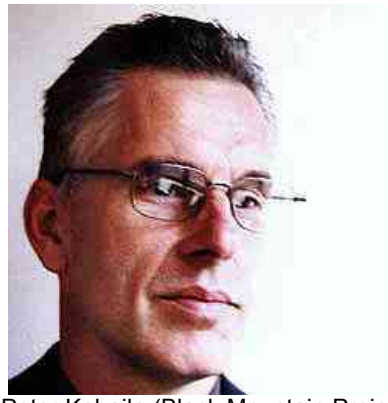
Marie Holt

Marcia Thorburn



Peter Kabaila (Black Mountain Projects P/L)

Pat Caskie

Yvonne Forsyth

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Heidi Belbin (Black Mountain Projects Pty Ltd)

Sharon Atkinson

Betti Punnett

Bob Glanville

Rae Webber

Beryl Ingold

Ken Loiterton and John Foley not photographed

REPORT TO COUNCIL

1. INTRODUCTION

1.1 Background and study area

This study has been prepared for Cootamundra Shire Council with assistance from the Heritage Branch of the NSW Department of Planning. It was undertaken over the 2009 calendar year, and focuses on the whole LGA rather than only on the settlements.

1.2 The structure of the study.

The heritage study is presented in three parts.

Part 1	Comprises the report to Council. It includes an executive summary, introduction, summary list of locally significant places (heritage places), precincts and recommendations arising from the study. Its structure is based on recent heritage studies (eg Giovanelli and McCann 2002).
Part 2	Is a thematic history. It locates the heritage places in an historical framework. Its structure draws directly on national and State themes listed in the Heritage Branch of the NSW Department of Planning web site at www.nsw.heritage.gov.au. Appendices to the thematic history provide additional historical notes from local sources, particularly those contributed by local historians, organised into subject areas.
Part 3	Comprises the Places Inventory, which is a heritage assessment of each place. It is organised as a database, which should be made available to local ratepayers at the Cootamundra Shire Council Office and Library. It will become included in a searchable database at the Heritage Branch of the NSW Department of Planning web site.

For property owners, report printouts of their property entry in the data base should be made available at Council and at the Library.

1.3 The brief

The brief for this study drew directly on the model brief that is included in the Heritage Branch of the NSW Department of Planning guidelines for Community Based Heritage Studies, which requires the consultant to base the study on those guidelines.

1.4 Purpose

The purposes of the study are to:

- Identify a list of places which represent the history and heritage of the Shire,
- Recommend to Council which of the identified places should be entered on the heritage schedule of the Local Environmental Plan,
- Identify if any places are likely to be of sufficient significance to nominate listing on the State Heritage Register,
- Make other recommendations on the management of identified places, and
- Recommend any further studies or work on the Shire's heritage that became apparent during the project.

1.5 Methods used

This heritage study drew on the methods set out in the Heritage Branch of the NSW Department of Planning Community Based Heritage Studies Guide, and followed the steps below.

- A working group of local volunteers was established to assist in the identification of historic themes, and in the collection of historical information.

- A draft thematic history that noted places of historic significance was prepared
- A local person was appointed as a continuous contact for inquiries.
- Members of the working group suggested a draft list of significant places.
- Additional places were identified in other databases, heritage reports and local histories.
- The coordinator prepared the inventory for each place based on information provided by members of the working group.
- The study was publicly announced through a series of newspaper articles and a local radio interview. Letters were written to all owners of properties proposed for listing in the LEP. Briefings and a public information day on the implications of listing was held.
- Owners were advised in writing of the inclusion of their place in the heritage study. They were advised of an information day, during which they could discuss their property and its identification in the heritage study with the heritage study volunhteers and coordinator. They were advised to write to Council if they had any objections, and were advised that their submission would be considered by a panel that would make a recommendation to Council.
- The draft list was amended, referred back to the working group for final comment and presented to Council with recommendations.
- The study was made available to members of the public.

An action plan was prepared and distributed. This was so that some progress is made each month, and not just for a “deadline” date. Regular community letters were sent out to report on progress.

Owner and community consultation

- At the commencement of the heritage study, Council staff made telephone contact and adversited in the newspaper for vounteers to assist with the heritage study.

- As a result, the heritage study working group of 20 volunteers was formed to provide community feedback, talk to owners, research local history and provide local contact details.

- Every month, prior to the regular meetings of the working group, the coordinator sent out a community letter providing monthly progress report and suggesting achievable targets for the following month.

- The local newspaper provided good coverage of the progress of the heritage study with newspaper articles.

- Councillors, Council staff and heritage study working group were invited to attend a briefing (in advance of the public information day). Attendance from council staff and councillors was weak.

- A notification letter was mailed ot each owner, inviting them to attend the public information day and to make a submission to council if they objected to possible listing. Contact details of private owners were found by Nicole Ricketts of Council.

- Council took out a half page advertisement in the local newspaper to inform the public of the public information day.

- ABC radio held an interview with the heritage study coordinator on 21 September 2009 to inform the public of the information day.

- The heritage study information day was held on 22 September 2009: Public turn-out was good. Many people came because of the owner notification letters mailed out by Council. Interested people met the heritage study coordinator, Council staff member Samir Philips and heritage group vounteers at Cootamundra town, then at the villages of Stockinbingal

and Wallendbeen. We spoke to several hundred people in the course of the day. At each location, postal details were collected of all people who wanted copies of heritage study information printed from the history data base. There were about 25 information requests. Some people said that they saw no personal advantage in heritage listing of their properties. It was generally agreed that there would be little or no personal economic advantage in listing. They were requested to write to council to lodge an objection to draft listing. It was explained to everyone that objections to draft listing would be considered by a panel, (probably consisting of the heritage study coordinator, rep from the Historical Society and a Council planning staff member), who would then make a recommendation to Council.

- As a result of the information day, it was expected that Council would receive about 20 objections to draft listing.

- About an equal number of people (as potential objectors) came to the information day to offer additional historical information for inclusion in the heritage study. These people were given our contact details and were requested to send a copy of their additional historical information. One of the most fascinating offers of information was from a Cootamundra resident who discovered that the 1950s fibro house that she lives in contains an 1860s slab hut in its core. This property had not been picked up during heritage survey. The owner requested heritage listing.

- The information day was held at three locations. There were noticeable community differences at each of the three locations. At Cootamundra (10am to 12noon held at the library), a number of businessmen gathered to find out commercial implications of heritage listing. One businessman who is a councillor thought that listing might complicate processing of his development applications and said that he would send in an objection to listing. At Stockinbingal (2pm to 4pm held at the General Store/Cafe) we were met by a small group of residents who had arrived early to interrogate us about cleaning the street drains, grass mowing and street tree maintenance. Following an explanation that this was about the heritage study, people at the meeting expressed interest in viewing their history on the data base. At Wallendbeen (4pm to 5pm held at the Memorial Hall) the residents expressed a view that they are fairly self-reliant but that anything that might help bring young families into the village would be welcome. It was explained at each location that Council had the possibility of establishing a heritage advisory service ("free architect"), local heritage grants scheme and main street improvement grants fund. It was also explained that any such programs were dependant on Council decisions to allocate funds as well as level of funding offers from State government. Overall, the public information day succeeded as a demonstration that Council consults its residents about management.

- The heritage study report and heritage database should be circulated in draft form to members of the working group for checking and correction, prior to these becoming public documents.

- As submissions or objections to draft listing are received by Council in the period leading up to the exhibition of the revised LEP, such submissions should be collated and considered by a panel established by Council. The panel could be the heritage study coordinator, a representative from the Historical Society and a Council planning staff member. The panel would periodically gather up all the submissions and make a recommendation to Council.

- The revised LEP (which contains a heritage schedule) and DCP will again have a process of community consultation. This is set out in statutory requirements that include advertising, public consultation and exhibition of the document. Submissions from the community will form an important part of that process.

1.6 Constraints and opportunities

During the course of the study it became apparent that there are more places of potential heritage significance than can be addressed within the scope of this project. These include pre-European archaeological sites managed by the National Parks and Wildlife Service in consultation with local Aboriginal communities. Others are the many examples of early sheds and cottages on private land. State Heritage Inventory database entries have been completed for purposes of producing an informed heritage assessment and recommendations. As research documents, they are necessarily incomplete, as they reflect the state of knowledge available about each place at the time of writing. There clearly was an opportunity to set up the database in the Council Offices for regular updating as more details come to light. Because of the large number of sites identified, it was not possible to undertake a detailed assessment of the significance of each place, such as identifying the intrinsic elements or curtilage boundary. Places recommended for entry in the LEP may therefore include significant landscape elements such as tree plantings. Detailed place analysis is best done at the time when changes are proposed and the place's current condition can be assessed. Places of heritage significance not yet identified by the study are likely to come to light in the future. An historical record of such places should be progressivly added into the heritage database.

1.7 Abbreviations and terms

- LEP: Local Environmental Plan.
- DCP: Development Control Plan (guideline for managing places).
- RNE: Register of the National Estate (the former national register; now closed)
- SHR: State Heritage Register (list of places of state significance)
- SHI: State Heritage Inventory (database of local or state significant places).
- Burra Charter: Standard for conservation of places of cultural significance.
- Conservation. Looking after a place, as defined by the Burra Charter.
- Cultural significance. Aesthetic, scientific, historic, social importance for past, present and future generations.

1.8 Authorship and Acknowledgements

The study was coordinated by Dr Peter Kabaila, assisted by Amanda Gaunt, Architect, and Heidi Belbin, Archaeologist, both staff of Black Mountain Projects Pty Ltd. Local volunteer historians undertook much of the fieldwork. The consultant is very grateful to all those who assisted with the study including:

- The working group assisting the study
- The Mayor, Shire councillors and staff who participated in the study
- Local historians who have kindly shared their knowledge
- The property owners - all owners contacted were hospitable and welcoming

2. ASSESSING SIGNIFICANCE

2.1 Assessing significance

When assessing the significance of a heritage item, place or site, heritage consultants and agencies in NSW commonly use four criteria. The criteria are derived from definitions in the Heritage Act 1977, encompass values in the Australian ICOMOS Burra Charter, and have been standardised by the Heritage Branch of the NSW Department of Planning. These criteria are historical, aesthetic, social and scientific significance.

Further refining an assessment of significance, the degree of significance reflects the rarity, representativeness and integrity of an item or site. The level of significance is defined by whether an item or site is held to be significant in a state or local historical, geographical or community context.

It should be noted that some items or sites might also be of national significance.

Table 3.1 Heritage assessment criteria (to apply to NSW or the local area)
(Gazetted following amendments to the Heritage Act in April 1999).

Criterion (a)	Important in the course, or pattern, of cultural or natural history.
Criterion (b)	Strong or special association with the life or works of a person, or group of persons, of importance in cultural or natural history.
Criterion (c)	Important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement.
Criterion (d)	Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.
Criterion (e)	Potential to yield information that will contribute to an understanding of cultural or natural history.
Criterion (f)	Possesses uncommon, rare or endangered aspects of cultural or natural history.
Criterion (g)	Important in demonstrating principal characteristics of a class of cultural or natural places/environments.

The SHI database contains a heading and field for each assessment criterion, with a space to summarise each one. A simplified explanation of these "heritage yardsticks" for significance is set out below.

	Heritage Value	**Heritage criterion**
1	Historical	Part of a significant historical development.
2	Association	Associated with an important person/s.
3	Aesthetic or technical	Item of beauty or technical achievement.
4	Social	Important to a particular community or cultural group.
5	Research	Significant for present or future researchers.
6	Rarity	One of very few examples of its type.
7	Representative	Good example of its type (i.e. typical example).
8	Integrity	Degree of preservation or intactness.

These criteria are explained in greater detail below:

Criterion A: Historical Significance
An item is important in the course, or pattern, of NSW cultural or natural history.

Guidelines for inclusion are:
- Shows evidence of a significant human activity
- Is associated with a significant activity or historical phase.

● Maintains or shows the continuity of a historical process or activity.

Guidelines for exclusion are:
● Has incidental or unsubstantiated connections with historically important activities or processes.
● Provides evidence of activities or processes that are of dubious historical importance.
● Has been so altered that it can no longer provide evidence of a particular association.

Criterion B: Associational Significance
An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW cultural or natural history.

Guidelines for inclusion are:
● Shows evidence of a significant human occupation
● Is associated with a significant event, person, or group of persons.

Guidelines for exclusion are:
● Has incidental or unsubstantiated connections with historically important people or events.
● Provides evidence of people or events that are of dubious historical importance.
● Has been so altered that it can no longer provide evidence of a particular association.

Criterion C: Aesthetic/Technical Significance
An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW.

Guidelines for inclusion are:
● Shows, or is associated with, creative technical innovation or achievement.
● Is the inspiration for a creative or technical innovation or achievement.
● Is aesthetically distinctive.
● Has landmark qualities.
● Exemplifies a particular taste, style or technology.

Guidelines for exclusion are:
● Is not a major work by an important designer or artist.
● Has lost its design or technical integrity.
● Its positive visual or sensory appeal or landmark or scenic qualities have been more than temporarily degraded.
● Has only a loose association with a creative or technical achievement.

Criterion D: Social Significance
An item has strong or special association with a particular community or cultural group in NSW for social, cultural or spiritual reasons.

Guidelines for inclusion are:
● Is important for its associations with an identifiable group.
● Is important to a community's sense of place.

Guidelines for exclusion are:
● Is only important to the community for amenity reasons.
● Is retained only in preference to a proposed alternative.

Criterion E: Research Significance
An item has potential to yield information that will contribute to an understanding of NSW cultural or natural history.

Guidelines for inclusion are:

● Has the potential to yield new or further substantial scientific and/or archaeological information.
● Is an important benchmark or reference site or type.
● Provided evidence of past human cultures that is unavailable elsewhere.

Guidelines for exclusion are:
● Has little archaeological or research potential.
● Only contains information that is readily available from other resources or archaeological sites.
● The knowledge gained would be irrelevant to research on science, human history or culture.

Considered to be a fairly common structure. Not considered to qualify under this criterion.

Criterion F: Rarity
An item possesses uncommon, rare or endangered aspects of NSW cultural or natural history.

Guidelines for inclusion are:
● Provides evidence of a defunct custom, way of life or process.
● Demonstrates a process, custom or other human activity that is in danger of being lost.
● Shows unusually accurate evidence of a significant human activity.
● Is the only example of its type.
● Demonstrates designs or techniques of exceptional interest.
● Shows rare evidence of a significant human activity important to a community.

Guidelines for exclusion are:
● Is not rare.
● Is numerous but under threat.

Criterion G: Representativeness
An item is important in demonstrating the principal characteristics of a class of NSW cultural or natural places.

Guidelines for inclusion are:
● Is a fine example of its type.
● Has the principal characteristics of an important class or group of items.
● Has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity.
● Is a significant variation to a class of items.
● Is part of a group which collectively illustrates a representative type.
● Is outstanding because of its setting, condition or size.
● Is outstanding because of its integrity or the esteem in which it is held.

Guidelines for exclusion are:
● Is a poor example of its type.
● Does not include or has lost the range of characteristics of a type.
● Does not represent well the characteristics that make up a significant variation of a type.

Integrity
An item has potential significance if it has a high degree of integrity (intactness).

2.2 Gradings of significance
In applying the above criteria it is not necessary for each criterion to be satisfied. High significance in one criterion may be sufficient to warrant State heritage listing. In most cases, however, a significant place will be important under more than one criterion. Each heritage criterion may be graded as having either high, moderate or low heritage significance.

Grading	Justification

High	The heritage criterion demonstrates a key element of the item's significance.
Moderate	The heritage criterion contributes to the overall significance of the item. This significance may be in association with other sites or other criteria, but unlikely to justify heritage listing.
Low	The heritage criterion is of interest only. It may detract from the significance of the item.

In urban planning situations, for example Conservation Areas, the effect of an item on its context is more important than individual merit. So a place may be ranked as contributing, neutral or detracting, depending on whether it has a positive or negative effect on its context. In situations where a place consists of many layers of alteration, some of higher heritage significance than others, then its level of preservation (integrity or intactness) is crucial. This may be ranked from exceptional to intrusive, depending on the degree of alterations to the place:

Grading	**Justification**
Exceptional	Rare or outstanding, directly contributing to an item's local and state significance.
High	High degree of original fabric. Demonstrates a key element of the item's significance. Alterations do not detract from significance.
Moderate	Altered or modified elements. Elements with little heritage value, but which contribute to the overall significance of the item.
Little	Alterations detract from significance. Difficult to interpret.
Intrusive	Damaging to the item's heritage significance

Recording assessments and providing historical context

To show the place of heritage items in the development of Cootamundra Shire, the thematic history is arranged into historic themes suggested by the author. Each heritage place or item has then been entered into the State Heritage Inventory (SHI) database. This is a searchable database available through the Heritage Branch of the NSW Department of Planning web site, of which a local copy is held at the Council, for yearly updating. The thematic history marks heritage places mentioned in the text in **bold** type.

3. LOCAL HERITAGE SURVEY NOMINATIONS

3.1 Recommendations for Local Environmental Plan

The following places contribute to an appreciation of the Shire's heritage. Some are recommended for the heritage schedule of the LEP. An inventory for each place is prepared on the SHI database.

Conservation Areas are addressed in more detail in 3.2 below.

Table 3.1 Places Assessed in this Heritage Study

The list of places identified in the heritage survey below is recommended to be set out as a draft heritage schedule to the format required by the NSW Department of Planning. It is simply the list of places identified in the heritage survey as being of heritage significance.

Each place has been assessed for heritage value, using the standard method, with a significance statement prepared. Further information and assessment detail is usually able to be added over time, when further history research becomes available or when owners provide Heritage Impact Statements to Council.

Places that were assessed to have potentially outstanding heritage values should be nominated to the State Heritage Register. Places that are already on the State Heritage Register should be noted as 'State' in the significance column, with their State Heritage Register Listing Number in brackets ( ). All other scheduled places noted are of 'Local' significance.

All heritage places and items could all be scheduled under the 'General' category, for convenience of people carrying out a search.

Note, however, that it is also possible to sort heritage places into more specific categories such as Aboriginal, Landscape, Archaeological and so on.

In the LEP schedule, Conservation Areas should be separated out from the 'General' category.

Council mapping staff should add the places identified in this heritage survey to the electronic mapping system for future reference and for possible incorporation into mapping for a revised LEP. Heritage surveys typically rely on local place names for identification. Council staff, who have the rates information and electronic maps to hand should check addresses, Lot numbers and DP numbers.

Many of the places scheduled in the heritage survey, if they were included in the LEP list, would be "symbolic listings". These are the obvious heritage places, that the community would normally want to retain in any case. They include the churches and cemeteries, the main civic buildings such as the nineteenth century post offices, banks and churches and the Federation period commercial buildings in the main street.

Any consent authority should want to consider heritage for a development that affects any nineteenth century or Federation period building, particularly if it is highly visible from important streets. Heritage is a mandatory consideration under Section 79 C of the NSW Environmental Planning and Assessment Act. So consent authorities (including local councils) want to be seen to be considering such aspects adequately, if only for community asset protection. Councils also need to protect themselves against the increasingly costly legal processes of defending development consents against appeals by maintaining a heritage list with adequate heritage assessment of each item.

Cootamundra Heritage Inventory

Search Criteria:

Item Name: * | Heritage Listings: STU | ITEM=*

Street Name: | Suburb / Town: | Local Govt Area:

Item Type: | Item Group: | Item Category:

Search Results

Item Name	Address	Suburb	LGA	Item No.
Araluen			Cootamundra	1440365
Hurley Springs Reservoir and Pipel			Cootamundra	1440360
Water Reservoir, Mt Coughlan			Cootamundra	1440362
Isolated Graves	Various locations		Cootamundra	1440363
Ulandra Nature Reserve		Bethungra	Cootamundra	1440002
Cowcumbla School Ruin		Brawlin	Cootamundra	1440353
Brawlin School	Gundagai Road	Brawlin	Cootamundra	1440345
Brawlin Railway Station Residence	Yammatree Road (8 miles fr	Brawlin	Cootamundra	1440346
Martins Stone and Brick Ruin		Cootamundra	Cootamundra	1440343
Remnant Sandstone Kerb in Coota		Cootamundra	Cootamundra	1440243
Aboriginal Rock Shelter, Cucumla		Cootamundra	Cootamundra	1440352
Fire Station	14 Adams Street	Cootamundra	Cootamundra	1440029
Bradman's Birthplace Museum	89 Adams Street	Cootamundra	Cootamundra	1440059
Aboriginal Axe Grinding Grooves	Adjoining Flagstaff	Cootamundra	Cootamundra	1440326
Lone Pine, Albert Park	Albert Park	Cootamundra	Cootamundra	1440305
Austral Chambers	25 Bourke Street	Cootamundra	Cootamundra	1440037
Showground Pavilions	Cnr of Berthong St and Pinke	Cootamundra	Cootamundra	1440329
Swimming Pool	Cnr of Bourke St and Murray	Cootamundra	Cootamundra	1440332
Scout Hall	Cnr Parker and Mackay Sts.	Cootamundra	Cootamundra	1440306
Presbyterian Church (later Uniting)	26 Cooper St	Cootamundra	Cootamundra	1440034
Civic Hall	Cooper St	Cootamundra	Cootamundra	1440186
Public School	Cooper St	Cootamundra	Cootamundra	1440254
Masonic Temple	55 Cooper Street	Cootamundra	Cootamundra	1440038
Cobbity	57 Cooper Street	Cootamundra	Cootamundra	1440039
Cootamundra Gaol Group	101 Cooper Street	Cootamundra	Cootamundra	1440061
Lemon-Scented Gum Tree	Cooper Street	Cootamundra	Cootamundra	1440309
Cootamundra Conservation Area	Various Cootamundra CBD	Cootamundra	Cootamundra	1440165
Cootamundra West Station	Cootamundra-Griffith railway	Cootamundra	Cootamundra	1440053
Slab Cottage	7 Cowong St	Cootamundra	Cootamundra	1440367
John Hurley's Original House Site	Dirnaseer Rd	Cootamundra	Cootamundra	1440354
Littledale Homestead and Woolshe	Dirnaseer Rd	Cootamundra	Cootamundra	1440013
Hardy's Folly, Cootamundra Water	Dirnaseer Rd	Cootamundra	Cootamundra	1440356
Railway Hotel	89 Hovell St	Cootamundra	Cootamundra	1440302
Cootamundra Heritage Centre	Hovell St	Cootamundra	Cootamundra	1440327
Nurses Quarters	Hurley St	Cootamundra	Cootamundra	1440317
Cootamundra Water Supply Well	Hurleyville (next to creek)	Cootamundra	Cootamundra	1440361
Mercy Hospital, Original Buildings	Mackay St	Cootamundra	Cootamundra	1440041

Black Mountain Projects Pty Ltd

Date: 5/04/2010 **Search Results** Page 1

Cootamundra Heritage Inventory

Search Results

ItemName:	Street Address	Suburb:	LGA:	Item No.:
Isolation Ward	Mackay St	Cootamundra	Cootamundra	1440315
Cootamundra Railway Station and	Main Southern Railway	Cootamundra	Cootamundra	1440052
North Gantry	Main Southern Railway Com	Cootamundra	Cootamundra	1440331
Sacred Heart Catholic Church	Morris Street	Cootamundra	Cootamundra	1440042
De La Salle Brothers' School	Morris Street	Cootamundra	Cootamundra	1440043
Catholic Presbytery	Morris Street	Cootamundra	Cootamundra	1440030
Tempe House	46 O'Donnell Street	Cootamundra	Cootamundra	1440060
Slab Shed	off Dillon Ave	Cootamundra	Cootamundra	1440355
Lebanese Graves Cootamundra C	Olympic Highway	Cootamundra	Cootamundra	1440324
Cootamundra General Cemetery	Olympic Highway	Cootamundra	Cootamundra	1440333
Reservoir for Mt Morgan Gold Mine	Olympic Highway, (1 km from	Cootamundra	Cootamundra	1440358
Hurleyville	Olympic Way	Cootamundra	Cootamundra	1440322
Federation Period Shop, former Da	59 Parker St	Cootamundra	Cootamundra	1440187
Interwar Period Shop	115-117 Parker St	Cootamundra	Cootamundra	1440190
Hotel Cootamundra	116-118 Parker St	Cootamundra	Cootamundra	1440205
Interwar Period Shop, Red Cross H	125 Parker St	Cootamundra	Cootamundra	1440191
Strand Buildings	128-132 Parker St	Cootamundra	Cootamundra	1440206
Kent House, Interwar Period Shop	136 Parker St	Cootamundra	Cootamundra	1440207
Interwar Period Shop, former Potte	142 Parker St	Cootamundra	Cootamundra	1440208
Victorian Period Shop, former Jew	144 Parker St	Cootamundra	Cootamundra	1440209
Interwar Period Shop, former Maria	158-160 Parker St	Cootamundra	Cootamundra	1440210
Federation Period Shop	159 Parker St	Cootamundra	Cootamundra	1440193
Federation Period Shop	163-5 Parker St	Cootamundra	Cootamundra	1440194
Federation Period Shop	169 Parker St	Cootamundra	Cootamundra	1440195
Interwar Period Shop	170 Parker St	Cootamundra	Cootamundra	1440211
Victorian Period Shop	177 Parker St	Cootamundra	Cootamundra	1440196
Club Hotel (former)	198-200 Parker St	Cootamundra	Cootamundra	1440212
Victorian Period Shop, Dunk's Insu	208 Parker St	Cootamundra	Cootamundra	1440214
Art Deco Shop	213 Parker St	Cootamundra	Cootamundra	1440197
Victorian Period Shop, former Che	214 Parker St	Cootamundra	Cootamundra	1440215
Popular Café	216 Parker St	Cootamundra	Cootamundra	1440216
Hotel Central	232 Parker St	Cootamundra	Cootamundra	1440217
Interwar Period Shop	241 Parker St	Cootamundra	Cootamundra	1440198
Jenkins Motor Garage, Parker Stre	245 Parker St	Cootamundra	Cootamundra	1440201
Morgan & Morgan Solicitors (forme	245 Parker St	Cootamundra	Cootamundra	1440200
Beauty Therapist, Victorian Period	248 Parker St	Cootamundra	Cootamundra	1440218
Westpac Bank (former Bank of NS	254 Parker St	Cootamundra	Cootamundra	1440001
Federation Period Shop, former Je	262a-b Parker St	Cootamundra	Cootamundra	1440219
Hair Design and Country Cuisine	263, 265 Parker St	Cootamundra	Cootamundra	1440202
Interwar Period Shop, Carpet Court	264 Parker St	Cootamundra	Cootamundra	1440220
Victorian Period Shops	267-275 Parker St	Cootamundra	Cootamundra	1440203
Olympic Hotel	Parker St	Cootamundra	Cootamundra	1440247
Interwar Period Shop	Parker St	Cootamundra	Cootamundra	1440204
St Columba's Catholic Church (late	Parker St	Cootamundra	Cootamundra	1440044
Stratton Bridge	Parker St	Cootamundra	Cootamundra	1440244

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Cootamundra Heritage Inventory

Search Results

ItemName:	Street Address	Suburb:	LGA:	Item No :
Army Training Centre	Parker St	Cootamundra	Cootamundra	1440314
Interwar Period Shop, Mitre 10	105 Parker St (Cnr Adams St	Cootamundra	Cootamundra	1440189
Albion Hotel	267 Parker St (Cnr Wallendo	Cootamundra	Cootamundra	1440242
Union Bank (later ANZ)	253 - 257 Parker Street	Cootamundra	Cootamundra	1440017
Sacred Heart Primary (later Central	Parker Street	Cootamundra	Cootamundra	1440045
Courthouse	Parker Street	Cootamundra	Cootamundra	1440007
Drill Hall	Parker Street	Cootamundra	Cootamundra	1440004
Milton Homestead, Outbuilding, Ga	Pinkerton Rd	Cootamundra	Cootamundra	1440350
House	14 Queen St	Cootamundra	Cootamundra	1440334
Racecourse Grandstand, Outbuildi	Racecourse Rd	Cootamundra	Cootamundra	1440303
Cootamundra Aboriginal Girls Hom	Rinkin Street	Cootamundra	Cootamundra	1440005
Flour Mill, Brick Buildings	Sutton St	Cootamundra	Cootamundra	1440300
Petrol Tanks (World War II)	Sutton St (also Olympic Hig	Cootamundra	Cootamundra	1440301
Mill House	Sutton St (opposite the flour	Cootamundra	Cootamundra	1440316
Catholic Convent (former)	Temora St	Cootamundra	Cootamundra	1440252
Catholic Convent	Temora St	Cootamundra	Cootamundra	1440251
Classroom Annex, Catholic School	Temora St	Cootamundra	Cootamundra	1440253
Vicarage, The	37 Thompson St	Cootamundra	Cootamundra	1440330
Baptist Church	90 Thompson St	Cootamundra	Cootamundra	1440248
Pise House	150 Thompson St	Cootamundra	Cootamundra	1440328
Nurses' Quarters, later Memorial W	Thompson St	Cootamundra	Cootamundra	1440368
District Hospital (former)	Thompson St (cnr Mackay St	Cootamundra	Cootamundra	1440035
Porters Cottages	38, 40, 42 Victoria Parade	Cootamundra	Cootamundra	1440320
Federation Period Factory	Wallendon St	Cootamundra	Cootamundra	1440221
Keyboards/removalists, Federation	23 Wallendoon St	Cootamundra	Cootamundra	1440232
Federation/Interwar Period Shop	25 Wallendoon St	Cootamundra	Cootamundra	1440233
Art Deco Style Garage (Chambers	30 Wallendoon St	Cootamundra	Cootamundra	1440222
Butchery	74 Wallendoon St	Cootamundra	Cootamundra	1440225
Riverina Community College	76 Wallendoon St	Cootamundra	Cootamundra	1440224
Holman Tolmie, Interwar Period Sh	80 Wallendoon St	Cootamundra	Cootamundra	1440226
Federal Buildings	99-103 Wallendoon St	Cootamundra	Cootamundra	1440239
Norfolk Buildings	109 Wallendoon St	Cootamundra	Cootamundra	1440240
Royal Hotel (former)	Wallendoon St	Cootamundra	Cootamundra	1440231
Post Office	90 Wallendoon St (Cnr Coop	Cootamundra	Cootamundra	1440010
Globe Hotel	Wallendoon St (Cnr Parker S	Cootamundra	Cootamundra	1440229
State Bank	Wallendoon St (Cnr Parker S	Cootamundra	Cootamundra	1440241
Deal's Garage	Wallendoon St (Cnr Thomps	Cootamundra	Cootamundra	1440223
Federation House, Vacant Car Yar	Wallendoon St (Cnr Thomps	Cootamundra	Cootamundra	1440236
Morgan Memorial	Wallendoon St (Jubilee Park)	Cootamundra	Cootamundra	1440246
Captains' Walk	Wallendoon St (Jubilee Park)	Cootamundra	Cootamundra	1440245
CBC Bank (later NAB)	88 Wallendoon Street	Cootamundra	Cootamundra	1440006
Incinerator, RAAF Base	Yass Rd (adjacent to)	Cootamundra	Cootamundra	1440249
Horse and Dog Water Trough	Yass Road	Cootamundra	Cootamundra	1440250
Christmas Gift Mine Relics and Vill		Cullinga	Cootamundra	1440339
Cullinga Extended Mine Relics	"Carinya"	Cullinga	Cootamundra	1440055

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Cootamundra Heritage Inventory

Search Results

ItemName:	Street Address	Suburb:	LGA:	Item No.:
Amaroo (Frampton)	Dirnaseer Rd	Frampton	Cootamundra	1440342
Culver Homestead and Gardens	Dirnaseer Rd	Frampton	Cootamundra	1440335
Avondale	Frampton Rd	Frampton	Cootamundra	1440366
Gilgal Homestead	Lismore Rd	Frampton	Cootamundra	1440340
Buronga Homestead	Lismore Rd	Frampton	Cootamundra	1440336
Jindalee School Teacher's Cottage	886 Olympic Highway	Jindalee	Cootamundra	1440299
Jindalee Church (former)	902 Olympic Highway	Jindalee	Cootamundra	1440298
Daisyvale Homestead	Olympic Highway	Jindalee	Cootamundra	1440338
Flagstaff Memorial Nature Reserve		Stockinbingal	Cootamundra	1440008
Federation Period House (across r		Stockinbingal	Cootamundra	1440312
Federation Style Cottage	13 Britannia St	Stockinbingal	Cootamundra	1440280
Stockinbingal Public School	Britannia St	Stockinbingal	Cootamundra	1440264
Federation Style Cottage	5 Brittania St	Stockinbingal	Cootamundra	1440310
Weatherboard Cottage, "Saintly Lo	6 Brittania St	Stockinbingal	Cootamundra	1440291
Weatherboard Cottage	12 Dudauman St	Stockinbingal	Cootamundra	1440279
Stockinbingal Post Office and Resi	13 Dudauman St	Stockinbingal	Cootamundra	1440262
St James' Anglican Church	25-27 Dudauman St	Stockinbingal	Cootamundra	1440185
Stockinbingal Cemetery	Geralda St	Stockinbingal	Cootamundra	1440181
St Ita's Convent	1 Geraldra St	Stockinbingal	Cootamundra	1440263
St Ita's Convent School	3 Geraldra St	Stockinbingal	Cootamundra	1440261
Victorian Period House	9 Geraldra St	Stockinbingal	Cootamundra	1440269
Federation Style House	14 Geraldra St	Stockinbingal	Cootamundra	1440270
Victorian Period House	11 Geraldra Sts (cnr.Wood &	Stockinbingal	Cootamundra	1440268
Geraldra Homestead, Outbuildings,	Grogan Rd	Stockinbingal	Cootamundra	1440351
Cohen's Trade Palace, CWA Roo	22-24 Hibernia St	Stockinbingal	Cootamundra	1440168
Federation Period Shop	26 Hibernia St	Stockinbingal	Cootamundra	1440169
Former Bank of NSW and Residen	26 Hibernia St	Stockinbingal	Cootamundra	1440170
Begley's Store, J Brovman Mercha	30 Hibernia St	Stockinbingal	Cootamundra	1440171
Baker, William Fallon	32 Hibernia St	Stockinbingal	Cootamundra	1440172
Federation Period Cottage	32 Hibernia St	Stockinbingal	Cootamundra	1440173
Butcher's Shop	34 Hibernia St	Stockinbingal	Cootamundra	1440174
Butcher's Cottage	34 Hibernia St	Stockinbingal	Cootamundra	1440175
Postwar Concrete Block House	40 Hibernia St	Stockinbingal	Cootamundra	1440177
Federation Period House	42 Hibernia St	Stockinbingal	Cootamundra	1440178
Wallundry School	44 Hibernia St	Stockinbingal	Cootamundra	1440180
Stock and Station Agent (Powderh	44 Hibernia St	Stockinbingal	Cootamundra	1440179
Modernised Cottage	58 Hibernia St	Stockinbingal	Cootamundra	1440265
Weatherboard Cottage	64 Hibernia St	Stockinbingal	Cootamundra	1440266
Corrugated Iron Cottage	68 Hibernia St	Stockinbingal	Cootamundra	1440267
Kurrajong Trees	Hibernia St	Stockinbingal	Cootamundra	1440259
Silos	Hibernia St	Stockinbingal	Cootamundra	1440296
Stockinbingal Railway Station	Hibernia St	Stockinbingal	Cootamundra	1440182
Stockinbingal Conservation Area	Various Hibernia St	Stockinbingal	Cootamundra	1440164
Victorian Cottage	1 Hoskins (Cnr Highway)	Stockinbingal	Cootamundra	1440289
Stockinbingal Police Residence	6 Hoskins St	Stockinbingal	Cootamundra	1440290

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Cootamundra Heritage Inventory

Search Results

ItemName:	Street Address	Suburb:	LGA:	Item No.:
Stockinbingal Court House	6 Hoskins St	Stockinbingal	Cootamundra	1440184
Federation Style Cottage	1 Martin St	Stockinbingal	Cootamundra	1440288
Stockinbingal Hotel (former)	2 Martin St	Stockinbingal	Cootamundra	1440183
Weatherboard Cottage	16 Martin St	Stockinbingal	Cootamundra	1440281
Extended Cottage	17 Martin St	Stockinbingal	Cootamundra	1440287
Federation Style Cottage	18 Martin St	Stockinbingal	Cootamundra	1440282
Federation Style House	19 Martin St	Stockinbingal	Cootamundra	1440286
Stock and Station Agency and Mac	19 Martin St	Stockinbingal	Cootamundra	1440285
Bank and Residence (former)	20-22 Martin St	Stockinbingal	Cootamundra	1440283
Federation Period House	21 Martin St	Stockinbingal	Cootamundra	1440257
Bank of NSW and Residence	23 Martin St	Stockinbingal	Cootamundra	1440166
Weatherboard Cottage	26 Martin St	Stockinbingal	Cootamundra	1440284
Ellwood's Hall	30 Martin St	Stockinbingal	Cootamundra	1440255
Commercial Hotel	32 Martin St	Stockinbingal	Cootamundra	1440167
House	10 Martin St (Cnr Fitzgerald)	Stockinbingal	Cootamundra	1440295
Soldiers War Memorial Hospital	2 O'Brien St	Stockinbingal	Cootamundra	1440297
Federation Style Cottage	1 Wood St	Stockinbingal	Cootamundra	1440278
Cottage	2 Wood St	Stockinbingal	Cootamundra	1440292
Weatherboard Cottage	3 Wood St	Stockinbingal	Cootamundra	1440277
Weatherboard Cottage	4 Wood St	Stockinbingal	Cootamundra	1440294
Weatherboard Cottage	6 Wood St	Stockinbingal	Cootamundra	1440293
Fibro Cottage	10 Wood St	Stockinbingal	Cootamundra	1440272
Fibro Cottage	18 Wood St	Stockinbingal	Cootamundra	1440273
Weatherboard Cottage	19 Wood St	Stockinbingal	Cootamundra	1440276
Weatherboard Cottage	21 Wood St	Stockinbingal	Cootamundra	1440275
Fibro Cottage	38 Wood St	Stockinbingal	Cootamundra	1440274
Fibro Cottage, "Stockholm"	8 Wood St (cnr Geraldra St)	Stockinbingal	Cootamundra	1440271
Slab Cottage	33 Wood St (Cnr West St)	Stockinbingal	Cootamundra	1440311
Bauloora Lead and Silver Mine Site	Stockingbingal Hill, off Stock	Stockingbingal Hill	Cootamundra	1440357
Wallendbeen Cemetery	Burley Griffin Way	Wallendbeen	Cootamundra	1440349
Police Station Residence	Cnr Queen and Hoskins Sts	Wallendbeen	Cootamundra	1440162
Wallendbeen Station Headstone	Cullinga Road	Wallendbeen	Cootamundra	1440348
Federation Period House	6 George St	Wallendbeen	Cootamundra	1440127
Carolsyde Federation Period Brick	8 George St	Wallendbeen	Cootamundra	1440126
Cambewarra, Federation Period Bri	10 George St	Wallendbeen	Cootamundra	1440125
Federation Period Brick House, Fe	12 George St	Wallendbeen	Cootamundra	1440124
Chelsea, Weatherboard, Fibro Cott	2 Grey St	Wallendbeen	Cootamundra	1440130
Brick Cottage	3 Grey St	Wallendbeen	Cootamundra	1440131
Weatherboard Cottage	4 Grey St	Wallendbeen	Cootamundra	1440163
Council Chambers (former)	13 Grey St	Wallendbeen	Cootamundra	1440133
Weatherboard Cottage	5 Hoskins St	Wallendbeen	Cootamundra	1440145
Pressed Metal Clad Cottage	9 Hoskins St	Wallendbeen	Cootamundra	1440156
Slab Cottage	14 Hoskins St	Wallendbeen	Cootamundra	1440146
Weatherboard Cottage	26 Hoskins St	Wallendbeen	Cootamundra	1440147
Mackay Park, incl Barry Grace Ova	Hoskins St	Wallendbeen	Cootamundra	1440148

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Cootamundra Heritage Inventory

Search Results

ItemName:	Street Address	Suburb:	LGA:	Item No.:
Wallendbeen Hotel	1 Hoskins St (Cnr King St)	Wallendbeen	Cootamundra	1440048
Catholic Convent School (former),	4 King St	Wallendbeen	Cootamundra	1440128
Wallendbeen Public School, Cotta	7 King St	Wallendbeen	Cootamundra	1440137
Sackett Emporium	12 King St	Wallendbeen	Cootamundra	1440138
Memorial Hall	14 King St	Wallendbeen	Cootamundra	1440049
Methodist Church	16 King St	Wallendbeen	Cootamundra	1440050
Café and Refreshment Rooms (for	18 King St	Wallendbeen	Cootamundra	1440139
First Post Office	19 King St	Wallendbeen	Cootamundra	1440142
Post Office (former)	20 King St	Wallendbeen	Cootamundra	1440140
Post Office Residence (former)	22 King St	Wallendbeen	Cootamundra	1440141
Stock and Station Agency	24 King St	Wallendbeen	Cootamundra	1440143
Station Master's Residence (former	26 King St	Wallendbeen	Cootamundra	1440144
War Memorial Obelisk	King St	Wallendbeen	Cootamundra	1440123
St Columba's Catholic Church	2 King Street	Wallendbeen	Cootamundra	1440129
Railway Subway	Lackey St	Wallendbeen	Cootamundra	1440159
Federation Period Brick House	1 Mackay St	Wallendbeen	Cootamundra	1440136
Miner's Cottage	3 Mackay St	Wallendbeen	Cootamundra	1440135
St Clements Anglican Church	Mackay St	Wallendbeen	Cootamundra	1440134
Weatherboard Cottage	2 Queen St	Wallendbeen	Cootamundra	1440158
Railway Night Officer's Cottage	1 Railway Avenue	Wallendbeen	Cootamundra	1440155
Weatherboard Farm Cottage	Silo Rd	Wallendbeen	Cootamundra	1440153
Railway Station (Second)	Silo Rd	Wallendbeen	Cootamundra	1440154
Railway Underbridge	Silo Rd	Wallendbeen	Cootamundra	1440152
Wallendbeen Conservation Area	Various	Wallendbeen	Cootamundra	1440160
Wallendoon Homestead, Gardens,	Wallendoon Lane	Wallendbeen	Cootamundra	1440337
Slab Cottage	13 Watson St	Wallendbeen	Cootamundra	1440157
First Public Hotel	Young Rd	Wallendbeen	Cootamundra	1440151
Presbyterian Church	Young Rd	Wallendbeen	Cootamundra	1440149
Yeo Yeo Public School	7 km E of Stock Burley Griffi	Yeo Yeo	Cootamundra	1440258
Congou Woolshed	Milvale Rd	Yeo Yeo	Cootamundra	1440364

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Table 3.2 Recommended Conservation Areas

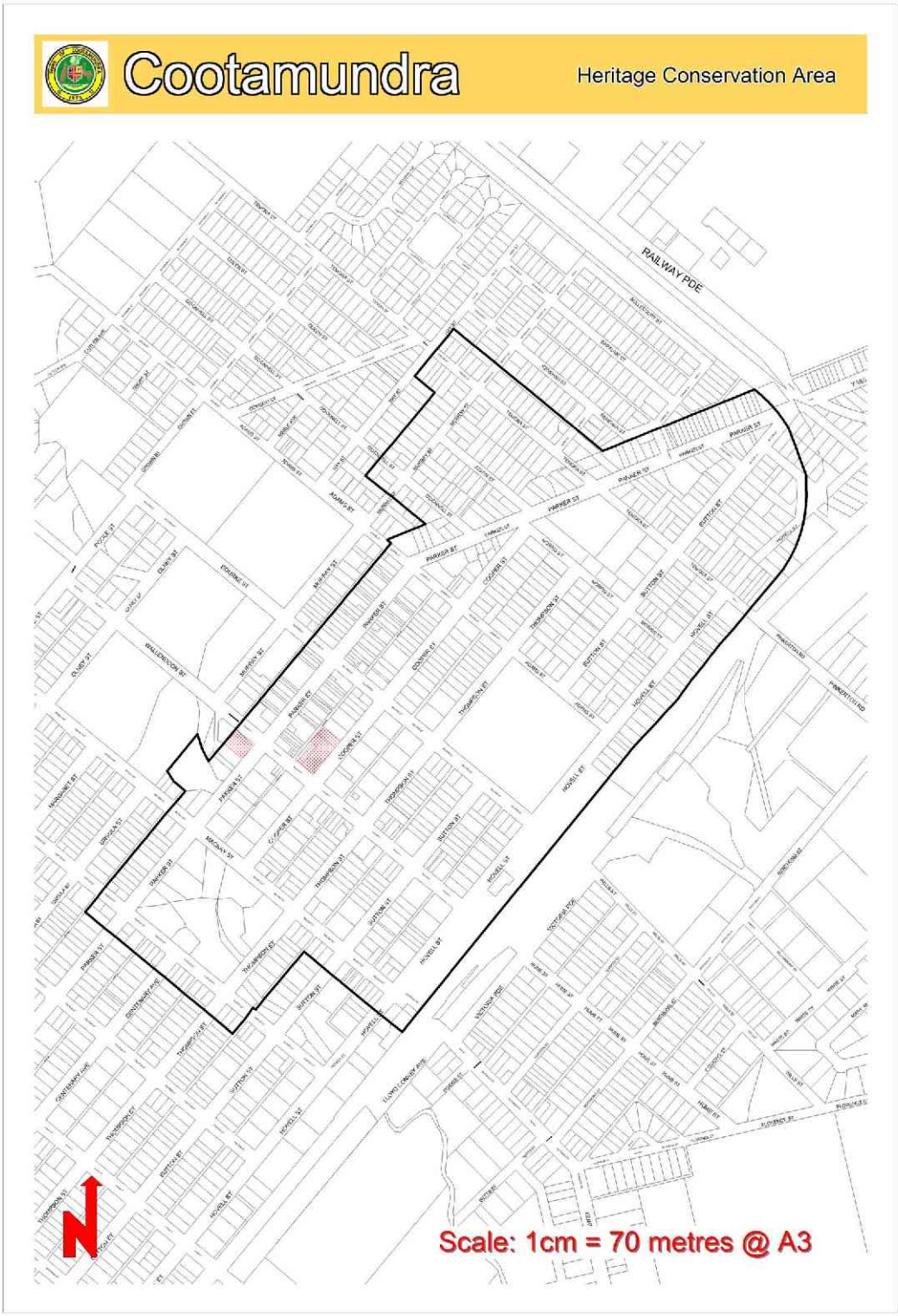
During the study, it became apparent that some places share strong thematic characteristics, and their significance could be better appreciated if they were considered as part of a group or area. The proposed Conservation Areas are:

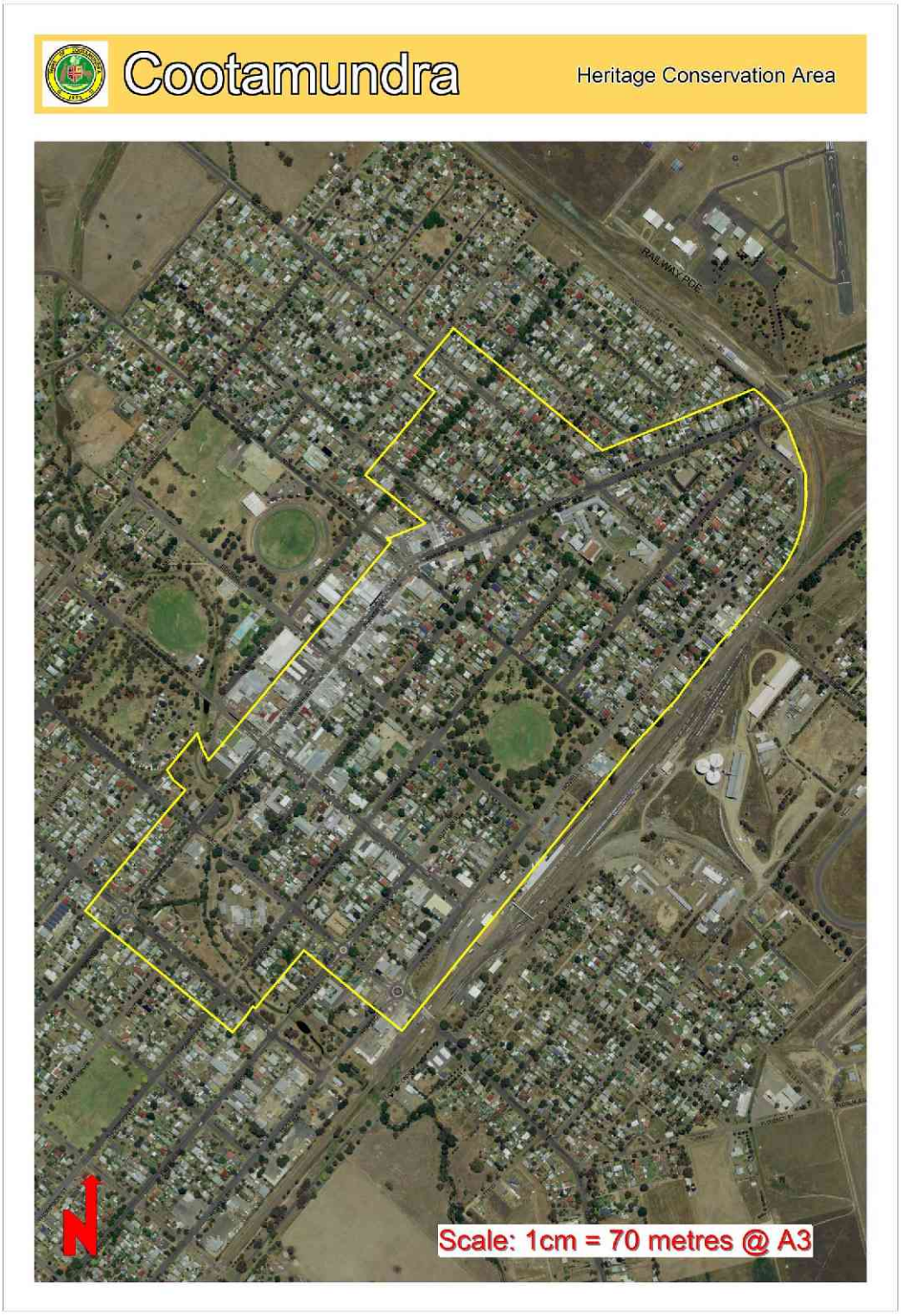
Locality	Item No	Description	Significance
Cootamundra	1440165	Cootamundra Conservation Area	The Cootamundra Conservation Area contains a range of streetscapes relating to a development boom following the construction of the Great Southern Railway. Crucial elements of this conservation area are its setting, streetscape and views. Its CBD, centred around Parker and Wallendoon Streets and extending to the railway, contains a compact core of Federation Period (c 1890 - c 1915) commercial buildings extending from the railway station and marked with an outstanding row of street trees. It is historically significant as a town centre and as an excellent late nineteenth century and Federation Period streetscape. Many of the buildings in the main street reflect a railway town character, successfully conveying some of the optimism and prosperous atmosphere of the Federation Period. The Cootamundra Conservation Area contains many fine buildings. These have significance individually and collectively and the entire streetscape is an essential component of the historic cultural landscape of Cootamundra. Cootamundra Conservation Area echoes the beauties of railway boom and Federation period towns, with its characteristic railway crossings, hotel, shopfronts and parapets, street awnings, street trees, well-preserved early buildings and parks. The outstanding level of intactness of original architecture documents a late nineteenth and early twentieth century building boom, which saw the construction of most of Cootamundra town centre. Slow population growth after the 1930s ensured preservation of a remarkably wide range of community and commercial buildings. The town centre has retained its community importance, recognised for its high integrity and aesthetic values. The streetscapes of Cootamundra remain highly distinctive due to the flat topography and richness of their Federation Period architecture. Recommended heritage management: ❖ Include as a conservation area in the LEP; ❖ Local heritage grant scheme to encourage sympathetic historical treatment of buildings and fences; ❖ DA referrals to heritage adviser; ❖ Fund heritage signs for the main approaches into the town; ❖ Start a program for historical plaques and interpretive sign board; ❖ Maintain rural/vegetated views from approaches into the town through the DCP; ❖ Provide a guide to locally represented period styles in the DCP; ❖ Improve street tree planting; ❖ Provide self-guided history walk brochure downloadable from council web site;

			❖ Provide exterior building colour palette in the DCP; ❖ Provide a practical renovation guide in the DCP; ❖ Provide residents with free renovation advice from heritage adviser.
Stockinbingal	1440164	Stockinbingal Conservation Area	The Stockinbingal Conservation Area, centred around Hibernia Street, is a compact group of late nineteenth and early twentieth century buildings and structures, most of them relating to the opening of the railway between Cootamundra and Temora in 1893 and commencement of work on a branch line to Forbes in 1912. Crucial elements of this conservation area are its setting, streetscape and views. It successfully conveys the atmosphere of a faded railway and Federation period village. Enough remains of the village streetscape to protect and enhance as a Conservation Area. Stockinbingal Conservation Area echoes the beauties of early twentieth century villages, with a railway, and views of typical historic features such as village shops, Hotel, traditional style cottages and wheat silos. The outstanding level of intactness of original architecture documents a post-Federation period (c.1913 – c.1920s) building boom, which saw the construction of most of Stockinbingal village. Slow population growth after the 1930s ensured preservation of its streetscape. The village has retained its community importance, recognised for its high integrity and aesthetic values. Highly intact examples of early twentieth century architecture include the row of shops in Hibernia Street and the Hotel. The Stockinbingal Conservation Area consists of three principal elements. First are the approaches into the village along the Burley Griffin Way. The wide, straight road (Hibernia Street), emphasises the sense of considerable distance between country towns. From the village centre travelling west, the main road passes cottages of traditional form and scale. Kurrajong trees form a prominent feature that ties together the scattered houses west of the village centre (between the Bowling Club and rail crossing. Both approaches into the village, the bridge at the eastern entrance and rail crossing at the western entrance, are marked by open views and an informal, rural character. Fencing in the village is generally timber picket and rural type fencing. Except for the village centre, road edging treatments are informal and should remain so. The second element is the sequence of building facades and spaces facing Hibernia Street. This architectural group are predominantly shops, but there are also cottages, a pub, a former bank, a relocated school building now used as a museum, motor garage and workshop. The buildings are punctuated with driveways and lanes, exposing their sides to the sunlight and public view. The verandahs, corrugated iron, the pub and the wide streets combine to provide a strong flavour of a typical “Australian country town”. Care should be taken to keep clear views through an understorey of any street trees and to minimise dense shrubs which form barriers to views to historic buildings.

			The third element is the open space between the railway track and the road. This is an informally organised area that provides truck access to the grain store and railway buildings. It is a wide expanse of grassland and worn, dusty tracks and parking areas. A tree planting project undertaken in 2008 will infill the area near the railway station with a vegetation screen. Recommended heritage management: ❖ Include as a conservation area in the LEP; ❖ Local heritage grant scheme to encourage sympathetic historical treatment of buildings and fences; ❖ DA referrals to heritage adviser; ❖ Fund heritage signs for the main approaches into the village; ❖ Continue the program for historical plaques and interpretive sign boards, started by Rae Webber in 2008; ❖ Maintain rural/vegetated views from approaches into the village through the DCP; ❖ Provide a guide to the Federation and 1920s period styles in the DCP; ❖ Improve street tree planting; ❖ Provide self-guided history walk brochure downloadable from council web site; ❖ Provide exterior building colour palette in the DCP; ❖ Provide a practical renovation guide in the DCP; ❖ Provide residents with free renovation advice from heritage adviser.
Wallendbeen	1440160	Wallendbeen Conservation Area	The Wallendbeen Conservation Area, centred around King Street, contains a compact group of nineteenth century and early twentieth century buildings, relating to relocation of settlement from the original Wallendbeen village, following the construction of the Great Southern Railway. Crucial elements of this conservation area are its setting, streetscape and views. Many of the buildings in the village reflect a railway village character, successfully conveying some of the atmosphere the Federation Period (c 1890 - c 1915). At its outer edges, the village undergoes a sudden transition into rural land and highway infrastructure (roundabout, rest area). Enough remains of an early railway village streetscape to protect and enhance as a Conservation Area. Wallendbeen Conservation Area echoes the beauties of late nineteenth century railway towns in miniature, with its views of typical historic features such as the railway houses, hotel, early shops, church and traditional style cottages. The outstanding level of intactness of its architecture documents a Federation Period post-railway boom, which saw the construction of most of Wallendbeen village. Slow population growth after the 1930s ensured preservation of its streetscape. The village has retained its community importance, recognised for its high integrity and aesthetic values. Highly intact examples of early Federation period architecture include the Hotel and village shops. Recommended heritage management:

			❖ Include as a conservation area in the LEP; ❖ Local heritage grant scheme to encourage sympathetic historical treatment of buildings and fences; ❖ DA referrals to heritage adviser; ❖ Fund heritage signs for the main approaches into the village; ❖ Start a program for historical plaques and interpretive sign board; ❖ Maintain rural/vegetated views from approaches into the village through the DCP; ❖ Provide a guide to the Federation period style in the DCP; ❖ Improve street tree planting; ❖ Provide self-guided history walk brochure downloadable from council web site; ❖ Provide exterior building colour palette in the DCP; ❖ Provide a practical renovation guide in the DCP; ❖ Provide residents with free renovation advice from heritage adviser.


Cootamundra
Heritage Conservation Area
RAILWAY PDE
Scale: 1cm = 70 metres @ A3


Cootamundra
Heritage Conservation Area
RAILWAY PDE
N
Scale: 1cm = 70 metres @ A3


Stockinbingal
Heritage Conservation Area
RACECOURSE LANE
GROGAN RD
HIBERNIA ST
Scale: 1cm = 70 metres @ A3

Stockinbingal Heritage Conservation Area


Wallendbeen
Heritage Conservation Area
KING ST
QUEEN ST
VICTORIA ST
BLAND ST
HOSKINS ST
HILL ST
MACKAY ST
GREY ST
RICHMOND ST
WATSON ST
LACKEY ST
GEORGE ST
OLYMPIC HWY
YOUNG ST
BURLEY GRIFFIN WAY
Scale: 1cm = 40 metres @ A3

4. MANAGING CONSERVATION AREAS

Conservation Areas are zoned by Council. With the help of the community, Council tries to maintain and improve these areas for visual quality and historic themes. Improvement is achieved through owner pride and interest in improving their property, and by Council providing additional assessment and advice whenever new development is proposed.

It takes many years to conserve the character of an area and reinforce it, by incorporating the best aspects of the conservation area into new developments. The main means of improving an area is by giving development consent to improved quality developments that complement the character of the area. Each conservation area is expected to be gradually upgraded to a stage where its value is reflected in a re-vitalised community life and strengthened real estate values. This is a long-term project of ten to twenty-five years, requiring consistent application by planning staff. Proposed work is best referred for Council heritage adviser comment at pre-design, pre-lodgement and development assessment stages.

The heritage advisory service can be offered to ratepayers free of charge by Council. The heritage adviser (council's 'free architect') can assist with assessment of DA's in conservation areas. The following changes are typical works referred to the heritage adviser:

- Exterior alterations
- New construction
- Additions
- Removal
- Demolition
- Relocation

Design guide notes may be prepared by the adviser as the need arises, and updated from time to time.

Conservation Areas often comprise places of varying degrees of significance: from significant, to contributory, to little or no heritage value. As their significance varies, these areas may need a set of management guidelines in a chapter of the Development Control Plan (DCP). The guidelines could set out some general principles. They should also apply to Council controlled items such as footpaths, gutters, and verges, street furniture, vegetation and signage. Places in Conservation Areas are generally managed for their external values only, i.e. their impact on the public realm.

Redevelopment by dual occupancy, adaptive reuse and infill are often appropriate, providing they are consistent with the area's values. These areas may be uneven, but may contain good examples (such as heritage listed items) of desired character. It is expected that the DCP would identify ways of preserving character. Any new development would need to be sensitive to preserving such character.

A heritage chapter for the comprehensive DCP should be written by the Council heritage adviser, to include measures for individual heritage items as well as for conservation areas. It could be set out to provide considerable flexibillity for council staff and applicants, while retaining historic character.

The remainder of this chapter is a description and suggestions for the Cootamundra Conservation Area, drawn from previous studies commissioned by Council. Similar suggestions could be applied to the two village conservation areas.

Minor work in a Conservation Area may not need a DA. A clause in the standard LEP template (2009) allows for works that are minor or maintenance and that do not damage the heritage significance of the place (e.g. that follow the council heritage advice) to not require consent.

Clause 5.10 (3) states in part:
Consent is not required if:
(a) the applicant has notified the consent authority of the proposed development and the consent authority has advised the applicant in writing before any work is carried out that it is satisfied that the proposed development:
(i) is of a minor nature, or is for the maintenance of the heritage item….
(ii) would not adversely affect the significance of the heritage item…

It is recommended that Council eliminates "red tape" for owners and residents. They can do this by providing a free heritage advisory service to owners, so the above Clause can be relied on to eliminate the need of DA's to be lodged for minor work.

Some town and village devleopment belonged to the early pastoral period, or was simultaneous with the railway. But most of the historic fabric of the town and villages belongs to the Federation Period (c1890 – c1915). This was because in much of the Shire, there was a commercial development time-lag of a decade or two following arrival of the railway.

As a result, the Federation Period, the most important period for NSW and it could be argued, for Australia, is outstandingly well represented in Cootamundra, Stockinbingal and Wallendbeen.

Development was interrupted by the First World War. The NSW economy picked up in the interwar period and then experienced fits and starts for short phases in the 1950s-1960s. As a result, there are some examples of Art Deco and later styles, but the much-loved Federation Style is most notable in the local area.

Cootamundra is known in the cities for its well preserved and attractive streetscapes. It would be easy for people to take their Federation town and villages for granted, and not realise what a precious and valuable (and diminishing) resource they have.

COOTAMUNDRA CONSERVATION AREA OBSERVATIONS AND SUGGESTIONS

CHARACTER OF THE CONSERVATION AREA

- The town of Cootamundra lies some 380 kilometres south west of Sydney at a height of 320 metres above sea level. The site is bisected by the Muttama Creek which meanders in a generally north to south direction diagonally through the town. Although the site of the town is relatively flat, a hill to the east rises to 410 metres while to the west and south a small range of hills reaches 514 metres. While most of the surrounding country is open farming land with scattered trees, the latter range has a good covering of remnant bushland dominated by eucalypts and acacias and with a diverse understorey rich in native flora. Especially noted is the carpet of blue bells (Wahlenbergia sp.) which make a spectacular display near the summit.

- Cootamundra is important as a major town at the crossroads major trunk roads connecting Gundagai, Junee, Harden/Murrumburrah, Temora and Young. It is at the meeting place of gentle slopes at the west, north and east and steeper terrain at the south towards Junee and the Murrumbidgee River corridor. Cootamundra is a rural centre of note, with a strong relationship with the surrounding agricultural industries. It is also a major transport node for train and coach. The town has a strong identity in the region as a source of retail, professional and public services, and is expanding its manufacturing industries.

- The lack of prominent high ground in the town centre means that the skyline in not punctuated with the traditional presence of church towers. The result is the dominating effect of the street trees, which enhance the town, and provide a strong complimentary relationship with the buildings and open spaces. These issues are discussed in detail elsewhere in the report, but this point is made here to stress this characteristic of the town, and the important relationship between the buildings and the landscape features.

- The town is characteristically tree-lined, with wide streets and generous open spaces. It is a little ironic that the streets in the commercial centre do not have the avenue character of most of the surrounding residential areas. Although this is changing, with some recent planting, Parker Street is comparatively harsh. The glare of the summer sun in Parker and Wallendoon Streets is very strong. The shady surrounding streets provide some relief.

THE BUILDINGS

- Cootamundra has an architectural heritage that includes examples of many styles and building types. There are major civic buildings such as the railway station and post office, banks, hotels, churches and numerous shops. There are houses representing many styles. These occur in groups as well as isolated examples.

- Many major buildings have disappeared, and their modern counterparts provide contrast with the historic survivors. For example the former town hall, a prominent Victorian style has made way for the modern Shire Chambers. Another example is the former Commercial Bank, on the site of the Ex-Servicemen's Club.

- There are few buildings in the main street that are either original or highly intact. There are historical photographs that show simple, timber lined shops that have been replaced. Thus the original character is no longer evident. Some historic buildings have been altered unsympathetically, and others in a manner which demonstrates changes of use. Collectively, the non-residential buildings convey clearly the process of change in the town, as economic circumstances change and how the community has responded to changing needs.

- Many buildings have lost major features of their original facades. Verandahs have been demolished to make way for the modern suspended awning, and many parapets have been obscured by metal facades.

- There are major landmark buildings such as the flour mill and the railway station (outside the Conservation Area). These provide some insight into the history of the town as an agricultural and transport centre.

PUBLIC BUILDINGS

- The major public building of historical importance is the Post Office. It still provides its original service, although the character of the interior has changed to suit modern retailing. It is located on an important corner site in Wallendoon Street. The site is an important meeting place and landmark.

- The Council Chambers and Library, although modern, are sympathetic in scale with its surrounding buildings, and add to the architectural variety of the town. The construction of these two buildings has created a loss of continuity in a line of historic buildings, but their landscaped setting contributes to their importance as public facilities.

- There are notable smaller scale buildings such as the Fire Station, Ambulance Station, Masonic Lodge, Civic Hall, Jindalee Shire Chambers and Christ Church Anglican Church. These buildings are not on the main street, and add to the architectural variety that extends into the areas behind the commercial centre. The Roman Catholic Precinct at the end of Cooper Street is a prominent complex, providing a strong focus at the end of this historic avenue.

COMMERCIAL BUILDINGS

- The Globe and Albion hotels are prominent commercial buildings at the major intersection at the centre of town. These hotels have a 1930's flavour at present, but were originally built as major Victorian-style buildings. The Albion may be even earlier. The National, State and Westpac banks are also major Victorian buildings and the ANZ reflects elements of the Federation period. These major bank buildings contribute strongly to the character of the commercial centre.

- The Olympic and Cootamundra hotels occupy major corner sites. They have lost their original verandahs, and their impact on the streetscape has lessened as a result. The modern Woolworths Supermarket is a prominent element in the townscape, and has a site which reflects commercial expansion away from Parker Street.

There are several smaller commercial buildings of note. These include;

- 59 Parker Street (Frank's Bits 'n Pieces)
- 123-5 Parker Street (Red Cross House)
- 159 Parker Street (Deeps)
- 251 Parker Street (former Disc 'n Video)
- cnr Wallendoon/Sutton Streets (SG Chambers garage)

Cootamundra has few small shops with posted verandahs. These buildings convey much of the Australian 'rural town' character and Cootamundra is not strongly represented by this style. The notable example is ;

- 144 Parker Street (former Award Jewellers, now a private dwelling)

The verandah at 25 Wallendoon Street is modern, and there is an interesting post-modern

interpretation of the verandah at 188 Parker Street (T Williams and Co). This example demonstrates the positive contribution that modern architecture can make to a streetscape, by providing a stimulating and challenging structure that serves the same purpose of its historical predecessors.

It is also important to note that the town has fine examples of 1920s and 1930s shops with original suspended verandahs, leadlight windows, tiled walls and original metal framed shopfront windows. Often these buildings are not recognised for their contribution to the character and history of towns.

Some examples include;

• 80 Wallendoon Street (Holman Tolmie)
• 109 Wallendoon Street (Native Nursery)
• 136 Parker Street (Kent House)
• 213 Parker Street (The Base)

HOUSES
The housing in Cooper Street and the nearby environs reflects a strong early twentieth-century character, and is a major architectural feature of the town. It is the 'dress-circle' of Cootamundra housing, but there are pockets of middle and working class housing in the town which provide similar architectural interest. For example, Chamen/ Bapaume/Renehan/Murray/Adams Streets.

PAINT COLOURS

- The external colours of Cootamundra's buildings remain in various states of repair. There are some (e.g Westpac) which have been recently repainted, in colours which are appropriate to the era of the building. The painting on many other buildings is poorly maintained. Whilst this needs to be addressed, the lack of maintenance does provide an opportunity to investigate the original colours used in the town. Surfaces under gutters (protected from weather and sun) reveal some original colours, and peeling paint on exposed surfaces also reveals some colours.

- This study has not conducted a detailed analysis of the external colours of each building, but the following observations are made as to the contribution of colour to the character of the town.

- It is important to recognise the intrusive use of white paint in the Conservation Area. There are parapets on many buildings that have been painted white, and the reflection of western sun results in a level of glare that is uncomfortable to the eye.

- The study has found that the architectural character of many buildings has been downgraded by the use of inappropriate colours. Some modern buildings have applications of traditional colours. This results in a downgrading in the use of modern colour, as well as reducing the effectiveness of traditional colours on older buildings. There are many opportunities for this to be reversed, and enhance the historic character to the street, as well as assert the roles of colour in all architectural periods.

- The above observations do not conclusively define the role of colour in the character of Cootamundra. It is clear that some buildings are maintained in appropriate colours, and others in less suitable colours. Discussions with some building owners indicate that there is a weariness with the fashionable use of cream, Brunswick green and dark reds/ browns.

LANDSCAPE AND STREETSCAPE

- Within the town one is immediately struck by the quality and diversity of the avenues of street trees, the extent of the parklands and the high standard of residential gardens. Particularly notable among the avenues are the ancient elms and planes in Cooper Street,

the pin oaks along the northern end of Parker Street, the Celtis sinensis leading to the High school in Wallendoon Street and the eucalypts near the swimming pool in Bourke Street.

- Some of the avenues add to the civic design of the town with their strong tree growth concentrating vistas to important well designed buildings. Foremost in this are Thompson Street focussing on the Sacred Heart Catholic Church and Wallendoon Street which terminates at the High School.

- Forming a continuous green edge to the north western side of the Conservation Area are Jubilee Park, Clarke Oval and Fisher and Nicholson Parks while to the south east Albert Park provides a strong element within the residential part of the town with its mature collection of trees. While all of these parks lie outside the Conservation Area they still have a strong visual impact on the business district.

- It was noted that in some cases where trees have been replaced in the avenues the original species has not been used but another species substituted. In the case of Cooper Street the discontinued use of elms and the substitution with ash may be a response to the possibility of Dutch elm disease entering the country in the future.

- Recent tree plantings have tended to concentrate on the use of smaller growing trees, particularly the purple leafed plum (Prunus x blireana).

- The town centre is dominated by the intersection of Parker and Wallendoon Streets. The roads provide major traffic flows to pass through the town, and because of the need to turn at right angles, the traffic is forced to slow down to negotiate the modern roundabout. The intersection is graced with major buildings (the Globe and Albion hotels, the Returned Sevicemen's Club and former State Bank, now Custom Accounting). Associated with this is the construction of the roundabout at the junction with Wallendoon Street which has catered solely for the needs of vehicular traffic at the expense of pedestrians. This is characterised by the use of unattractive pipe railings to control pedestrians.

- Parker Street is the main retail area and is typical of the main shopping street of many country towns in that it serves both the needs of local shopping traffic and those of a State highway. The latter requires the provision of a median strip to control traffic movements. In this instance the median is a narrow concrete strip which adds nothing to the character of the street.

- The buildings are predominantly two storey, and combine to give a sequence of parapets along both sides of the street. Wallendoon Street has buildings punctuated by open spaces, and thus has a different character.

- There is little retail off Parker and Wallendoon Streets, making the commercial centre an elongated strip. There are some public, light industrial and consultancy business on the cross roads.

- In strong contrast to other streets in the town the main business centre, Parker and Wallendoon Streets lack mature trees in any number and consequently appear hot and glary. Some claret ash (Fraxinus angustifolia 'Raywood') are beginning to make an impact and when fully grown will be of the correct scale for the streets.

- Other smaller species tend to be of just the right size for their canopies to obscure buildings (often ones of fine design) and add little to the street scape.

- Street improvements include tree planting, seating and other furniture [1]. Footpath paving is generally in situ concrete often of poor condition while the recently installed areas of paving associated with seating/planting spaces between car parking are of interlocking precast concrete blocks. Similar blocks have been used in front of the Woolworth's car park.

- The demolition of buildings to provide this car park has resulted in a gap in the built form of the street. The construction of a token pergola structure has not succeeded in integrating the car park into the streetscape. Entry and exit crossings for this car park are a potential source of conflict between vehicles and pedestrians.

- In contrast the pedestrian space recently developed outside the Post Office provides a high quality environment which adds considerably to this heritage building. Paving in this instance is of brick with interest added through the use of contrasting coloured brick bands forming patterns in the paving.

- In streets with less pedestrian traffic near the centre the footpaths tend to be left either in grass or with some gravel paving. These surfaces appear to serve well and have the advantage that they are not seriously disturbed by tree roots.

- The buildings are generally in well-kept condition, but there are many which have been inappropriately altered, and this obscures much of the historic character of the town. It is also noteworthy to record the sun shades on buildings facing west. There is a serious exposure problem but the various systems of blinds, awnings and canopies do little to enhance the streetscape. The cross streets provide some relief, with the provision of shady trees. The scale of the buildings also changes (mostly to single storey), and the spaces between these buildings causes the pattern of buildings to change.

ARTWORKS AND MEMORIALS

- One example of artwork exists which can be seen from the Conservation Area, namely the mural at the Olympic Pool. This adds colour and life to an otherwise plain part of the town.

- Memorials in the town are located outside the Conservation Area within parkland. The War Memorial is in Albert Park and the "Morgan Memorial" at the entrance to Jubilee Park. Neither of these memorials impact on the Conservation Area.

STREET FURNITURE

- Furniture throughout the Conservation Area is a mixture of styles and materials. Prominent among the seats are two styles constructed of concrete. The first of these are seats primarily designed to carry advertising on their backs. These give little consideration to anthropometrics and are extremely uncomfortable as well as aesthetically displeasing. Also, because they are located in positions most suitable for the advertising display, they tend to be located in places where people prefer not to sit.

- The second style of concrete furniture is associated with the recent blisters built between angle car parking spaces. These comprise seats, tables and litter bins in exposed aggregate. While of better aesthetics than the last the seats are not particularly comfortable, the seating surface can be very cold in winter and the exposed aggregate finish can cause damage to items of apparel such as stockings.

- Other seats in use are an older style with precast concrete ends and timber slats painted in different colours (e.g. Bourke Street) and the Victorian style timber seats with cast metal ends used at the Post Office.

1

- Other street furniture in use in the Conservation Area includes bicycle racks in banks and street lighting. The latter are mostly highway type light fittings mounted on steel columns but with some hung from timber poles. Special lighting of Victorian style poles and fittings are used outside the Post Office. Another special element exists with the lighting incorporated in the bridge in Parker Street spanning Muttama Creek. This is a fine example of design of the period.

APPROACHES

- The major road through Cootamundra is the Olympic Highway which connects to Junee in the south west and Young to the north east. Other road links important to the town are to Temora to the north west and Gundagai Road which leads southward to Coolac and the Hume Highway.

- The Olympic Highway from Junee approaches Cootamundra through the bush covered range of hills previously mentioned, arriving at the town at a point where the old flour mill provides a strong architectural focus before the tree lined Sutton Street becomes part of the highway. From Young the approach is through open country, past the saleyards which are an important reminder of the town's rural character and the well cared for cemetery before the bridge over the railway. The bridge at the edge of town offers views of a less attractive car "graveyard"which does nothing to add to the first impressions of the town. In an attempt to lessen the impact a row of Lombardy poplars (Populus nigra 'Italica') has been grown along the railway boundary but these do little to block views below their canopies. Trees on the northern end of Parker Street which forms part of the highway tend to be small in size and out of scale with the wide roadway.

- The Temora Road arrives at Cootamundra with no fuss. The boundary between town and country is abrupt with the traveller traversing open farmland at one moment and the next being in a street lined with mixed tree species. The overall impact is excellent mainly due to the lack of any straggle of poor quality development or advertising hoardings so common to Australian towns.

- Gundagai Road reaches Cootamundra along the Muttama Creek valley. Again the scene is rural and is enhanced by views of the creek. The arrival at the town is less abrupt and the consequential arrival experience is lessened by the gradual change from rural to urban.

OVERVIEW

- The Town is sited in a healthy pastoral and farming landscape, and is surrounded by hilly terrain and gentle slopes.

- The Town is on a generally flat site, bisected by Muttama Creek.

- The tree canopy in the town provides a sense of shade and excellent amenity. The absence of large shade trees in the main streets is notable.

- Parker and Wallendoon Streets are the main commercial streets, with a mixture of historic and modern buildings. The architectural character includes large, public historic buildings, hotels in various styles, shops of various eras and modern structures which are intrusive or out of scale.

- Alterations to some buildings, and replacement of large buildings indicates a vigorous process of change and growth. This demonstrates the community's response to economic circumstances, and events which have influenced the development of the town. The result is an underlying sense of confidence and vitality in the town.

- Cootamundra is a town which still reflects its origins as a major centre in an area where agriculture, road and rail transport were established in the development of Australia.

- The buildings have evolved to reflect economic conditions and a pattern of steady population growth. They reflect various architectural forms without innovation, or recognisable local character.

- The town contains many recognisable features of Australian country towns, including wide streets, elongated strips of commercial development along the main roads, and residential areas that reflect socio-economic groupings, and the types of houses built by the residents.

- Some buildings have been poorly altered, with the removal of major elements such as verandahs, and original windows and doors. In some cases the elements have been replaced with inappropriate modern counterparts (e.g. suspended awnings, aluminium shopfronts).

- The original facades of some buildings has been obscured by the erection of steel parapets.

- Signage has been applied to some buildings without regard to the architectural features of the building.

- Many buildings have been painted in colours that do not enhance the buildings, and in some cases have an adverse effect on the streetscape.

- There are some buildings which are excellent examples of their style. Some of these are notable landmarks, and others require work to re-establish a more prominent role in the street.

- The quality of the streetscapes beyond the main streets is of a high order. Planting in Parker and Wallendoon Streets will mature to complement the secondary streets.

- The relationship between Parker/Wallendoon Streets, and the side streets is weakened by the 'ribbon-like' development pattern. The role of cross streets (e.g.Bourke Street) should be addressed to improve the pedestrians' relationship between the main street and the side streets.

- Cootamundra had an important role in the establishment of the local pastoral and grazing industry.

- The town is strongly identified with the development of the southern New South Wales, in several historical periods. It reached peaks of growth after the establishment of the railway, churches, schools, the Victorian Boom and the two post-war recoveries.

- Cootamundra has been the location for many State Government activities, mainly transport, justice, postal services, education and public works. These have grown and declined with changes in government policy.

- A Tree Management Report prepared by Ivan Earl and Associates, February 1995 notes that most of the trees in Cootamundra stand on public land and that there are few trees within private gardens. This being so the importance of the trees in the public places becomes even greater, as the whole character of the town is dependent on these trees.

- The Council has prepared strategies for the development of local industry, and to attract other industry to establish operations in the town. Cootamundra has a vision for its role as a major centre in the region, and is actively pursuing this objective. The success of this strategy will have a direct impact on the main street, and in turn, the appearance and vitality of the main street will have some influence on the attractiveness of Cootamundra as a location for new business.

- Discussions with various citizens reveal that the town has struggled recently to sustain growth because of rural recession, unemployment and narrow economic base.

- There is a recognition that well maintained buildings have a mutual benefit for the owner, occupier and the neighbouring buildings.

- Council could further stimulate interest in upgrading the mainstreet by extending on previous initiatives (e.g. furniture and planting)

- The prospects of establishing a heritage conservation area appears attractive, although clarification of the likely obligations on property owners is required.

- The overwhelming interest is in the availability of advice to building owners. A Heritage Adviser is required to continue this service.

SIGNIFICANCE OF THE CONSERVATION AREA

The Town

- Cootamundra has significance as part of the region's cultural history as a planned town of the middle of the 19th century . It has significance for its importance to the local community for its setting and character.

Landscape Significance

- Cultural values are where streets and street trees reflect important town elements such as approach roads, transport links, residential and commercial areas and commemorative elements.
- The significance of the street layout of the Conservation Area lies in its historical layout which remains virtually unchanged since the first plan of the village
- Street trees and streetscapes are of aesthetic value if they reflect important features in the townscape and are exceptionally beautiful. Cooper, Thompson and Adams Streets are of high aesthetic significance, providing particular streetscape scale and form which are fine examples of their era. The emphasising of vistas through the trees is very important

Statement of Significance

- Cootamundra is significant as a regional centre. It is important for its tree-lined streets and intact precincts of housing groups. It demonstrates its evolution through a variety of buildings of varied status and scale. The town has importance for its ability to demonstrate patterns of occupation and development, which can stimulate and educate the present and future community.

CONSERVATION POLICY & RECOMMENDATIONS

- Clearly establish long term goals.

- The heritage values of Cootamundra should be conserved and enhanced.

- Development guidelines need to be established for the whole Conservation Area to ensure the heritage values of significant places are not adversely affected.

- Implementation to be as and when resources and opportunities permit for both private and public places but at no time should actions be permitted that are inconsistent with the long term goal and conservation policy

- Every effort should be made to encourage implementation of the recommendations and promote a "vision" for Cootamundra which reinforces its heritage values. The responsibility of implementing the "vision" lies within the community, building owners and the local government.

URBAN DESIGN PRINCIPLES

- Infill development to consolidate the CBD rather than have CBD extend into existing residential areas.

- Build upon present character. The existing character provides a backbone to support reinforcing the heritage values of Cootamundra. All infill development must respect adjoining buildings of architectural or heritage value. Materials and colours for new buildings must be chosen to complement the setting.

- Use unifying elements aimed at creating readily identifiable sense of place for Cootamundra.

- Such elements can be verandahs, parapet form, details or colours based on heritage value or a town colour palette, landscape, lighting and street furniture can be used as unifying urban design elements. The sense of place can be emphasised by further promotion of the "wattle" town, and as the retail and service centre of the region.

- Create a quality environment for the CBD. To enhance the urban environment for all users (both residents and visitors) development of a quality environment is essential. This includes controls on colours and advertising, introduction of quality design elements such as street furniture and landscape.

TRAFFIC FLOW

- The Woolworths car park which is at present a disruption to the quality of the street can become a positive item in the streetscape. The Parker Street edge of the car park should be redesigned so that from the street the area appears more as a park than a car park. With the closing of the crossings there will be no loss of parking capacity within the car park and parking capacity in the street will be increased. It is recommended that traffic flow into and out of this car park be limited to the laneway between Woolworths shop and the car park and that the crossings into Parker Street be closed

- Construction of a much more strongly visual pergola over the footpath could provide real shelter from sun to pedestrians with good seating added for their enjoyment. This could be built to connect the existing awnings, and fill the break created in the streetscape.

SIGNAGE

- Signs should be made using techniques and materials that reflect the age of the building to which they are fixed. Historically signs were rarely placed on elements such as architectural details. They tended to be either formed in cast letters in special panels or painted directly onto walls or fascia panels. Applied signs should not obscure the framework of the building facade presented to the street.

- Signs should complement the heritage places and enhance the character and presentation of businesses. Locations should be where they traditionally would have been.

- Original signs should remain in-situ as far as possible. Where of cast letters forming part of the architecture but no longer applicable to the business, they may be painted to match the background colour of the building.

- Wall signs attached parallel to a building facade must not project more than 100mm from the face of the building.

- Wall signs must not extend higher than 500mm above awning or, up to the underside of the window sills of first floor or, to the lowest part of the roof unless the sign is on the face of the parapet. It must not extend beyond the building width or height.

- Signs hung from awing to be at right angles to the building, to have no more than two faces and project no further than 3000mm from the face of the building.

- No more than one sign per entry door to be permitted.

- Signs can be on face of side valance panels formed by awnings, verandahs or roof profile.

- Signs should not cover architectural details.

- Free standing signs are to be permitted, one to building and the design must be submitted for development approval. Signs to be two sided "sandwich board" type sign with lettering and colours appropriate to the architecture of the building they represent.

- Directional signs for public safety and convenience are permitted within the controls mentioned above.

- Sign messages may include lettering and trademarks. Lettering styles should be selected to be sympathetic with the architectural style of the building on which it is located.

- Signs may be lit with continuous light only. Blinking or intermittent lighting is not acceptable if visible from the outside.

- Signs must be stationary and no supports may extend above cornice height.

- Policy for Other Buildings

- Policy for Shopfronts: except where otherwise mentioned, and for shop fronts which have heritage value identified in the inventory records shop front signs should have specific controls. Shop fronts, where heritage values remain, must not have signs which cover the details of the original shop front.

Policy Guidelines for colours and lettering

- The number of colours to be restricted to the minimum.

- Relate general colour effect of signs to the building.

- Choose a style of lettering appropriate to the business and the building

- Make sure lettering is clearly legible.

- Choose the size and location of letters carefully considering the proportion of the sign to the building. Examples and illustrations can be found in the historic photographs.

Policy for erection and application of signage

- All signage requires Development Consent from Council. Details of the signage must be submitted to Council for approval.

LANDSCAPE AND STREETSCAPE

Street furniture:

- As previously discussed, most of the street furniture used within the Conservation Area is of poor design and should be replaced with items which add to the character of the town. The exception is the seats at the Post Office which, because they relate to the building style should be retained. It is acknowledged that the pre-cast concrete furniture provided in the Bicentenary upgrading works have some historic importance in the commemoration of that event. However, the furniture causes problems for delicate clothing, and is not of sufficient ergonomic quality to encourage lengthy stays.

- Street furniture chosen for the centre should be of high quality design, sympathetic to the heritage feeling without necessarily being slavish copies of items of an earlier era. Where possible the furniture should be of a design distinctive to Cootamundra, either through the use of specially designed and locally manufactured items or by adaptation of a stock item, possibly through the incorporation of the town's coat of arms or a distinctive feature from the town's architecture into the design. All furniture should as far as possible be by the same designer to ensure compatibility of design philosophy and should be finished in the colours chosen for the area.

- Street furniture needs to be selected to provide a total concept for the town centre. The furniture needs to be well designed functionally, attractive in appearance and as vandal resistant as possible. As research has not revealed any strong indication of previous items which existed in Cootamundra that may be suitable it is recommended that a choice be made which is appropriate for all periods of the towns architecture. Imitation styles of previous periods is not recommended. It is suggested that the suite of furniture should include seats, litter bins, bollard lights and tree guards.

- It is recommended that footpath surfaces be replaced over time as the opportunity arises with brick paving similar to that at the Post Office.

- The existing areas of modern interlocking style concrete pavers should be replaced with brick.

Street Trees and Street Landscape:

- The co-ordinated introduction of street trees to the Conservation Area is considered essential to improving the quality of the centre from both aesthetic and microclimate aspects.

- Choice of trees should be based on those species which have already performed well in the town, and should use trees which give scale to the streetscape. Deciduous species which should be included are Pin Oak (Quercus palustris), Claret Ash (Fraxinus angustifolia 'Raywood'), Golden Ash (Fraxinus excelsior 'Aurea'), Liquidambar (Liquidambar styraciflua) and Plane (Platanus x acerifolia). A notable omission from this list is the use of elm species, as, although Dutch elm disease is not yet in Australia, the

threat of its introduction is strong and it would be irresponsible to recommend further use of these trees except where they are replacement plantings in existing avenues. Eucalypts and Silky Oak (Grevillea robusta) also have their place as evergreen native trees but should not be used in areas where shade in winter is not desirable. Smaller growing trees such as Prunus blireana have been discussed previously and should not be used.

- It is not proposed here to make recommendations for tree species specific to each street in the Conservation Area. The one exception is that the planting of Claret Ash, should continue in Parker Street between Wallendoon Street and Adams Street as a unifying avenue through the business district. The selection of trees for other streets should consider the relationship with trees in adjoining street so that variety of species can add interest to the streetscape.

- With the use of larger trees there will of necessity be some conflicts with services. Modern techniques such as the use of root barriers should be adopted where underground services are threatened. Where overhead power and telecommunication services conflict, the use of bunched cabling can be a useful method. Alternately resiting of trees into the road shoulders between parking bays can reduce conflict. This system as shown in Figure 8 also permits wider canopies to develop without conflict with buildings.

- The previously mentioned Cootamundra Tree Report is a document of some concern to the authors of this report and, in order to obtain an independent opinion, Dr. Robert Boden, former Director of the Australian National Botanic Gardens, has been approached. His comments are at Appendix 6 to this report. We are in agreement with his opinion that, where conflict occurs, other solutions other than tree removal must be considered. The trees of Cootamundra are too important a heritage resource to be treated otherwise.

Recommendation

- It is important that the existing program of tree planting be continued. Parker Street is yet to achieve a sense of refuge from the summer sun.

- It is recommended that other tree plantings within the town be protected through legislation. This could include the Celtis avenue in Wallendoon Street and the Pinoaks in Murray Street, both of which are strictly outside the Conservation Area but are noted here for their strong impact on the character of the townscape.

Highway Approaches

- To emphasise a 'sense of arrival', a sign at all four entrances to the town should be provided with the same Cootamundra Town Sign designed as a distinctive welcome to the town and located at the commencement of the built up area. It is understood that work has commenced in this matter.

Recommendation

- Suitable signs should be designed with a distinctive local character. Suggested locations for the signs are on Figure 5.

- Highway approaches are the front door to the town and as such, should be developed with landscape appropriate to their importance. In the case of Cootamundra two approaches, namely from Junee and Temora are satisfactory although some small amount of screening of the oil depot on the Junee road would improve the overall impression.

Recommendation

- Mass planting of wattles along the roadside verges in suitable locations could be considered on all highways to emphasise the theme that Cootamundra is the home of the

wattle.

- Approaching from Young the Olympic Way is marred by views into the car scrap yard although there has been planting of poplars along its boundary with the railway.

Recommendation

- It is recommended that the poplars be under planted with tall shrubs which hold their foliage to the ground so that the views are totally obscured. Species such as Hakeas or Melaleucas could be used.

- Once within the town this highway should be planted as an avenue using large trees appropriate to the scale of the street. Eucalypts are the preferred trees, suggested species being E. sideroxylon or E. calophylla. The use of these trees, apart from their adding to the visual quality of the street will also provide a corridor of floriferous trees to further encourage native birdlife into the town area.

- The Gundagai Road entrance to the town could be improved with the introduction of tree planting to provide a transition from rural to urban areas. This planting should enhance both rural and urban character and use species native to Cootamundra.

Recommendation

- Planting should commence with informal groups of trees and shrubs reinforcing the natural vegetation corridor and merge with more formal avenue style planting of the same species as the town limits are reached.

Other Landscapes

- Recent work on the creation of a pedestrian way along part of Muttama Creek south of the Conservation Area should be continued and the landscape of the creek upgraded so that it becomes a major linking element in the town landscape. Species used along this corridor should concentrate on species native to the Cootamundra district as well as species which will attract native birdlife into the town area. It was noted that there have been recent losses of river red gums near the Wallendoon Street/Murray Street intersection. Replanting of this species is considered essential to any development in the area.

- Further opportunity exists to create pedestrian space with the redesign of the Parker Street/Bourke Street intersection. The aim is to allow vehicles to cross the area but to give priority to pedestrians.

- The concept of enhancing the habitat of the superb parrot in the Shire is supported. This should not be confined to roadside planting, as obvious hazards exist for all users of these corridors. Dialogue with private landowners adjacent to public land to jointly establish the habitat seems to be a better strategy.

BUILDINGS

General policies for the conservation of buildings are;

- To ascertain the original appearance of buildings by evidence such as photographs, physical inspections and discussion with former users,

- To conserve the buildings in original (external) appearance where possible, including the appropriate materials, fittings, details and colour,

- To remove materials only when their role in the history of the building is understood, and their significance assessed, and

- To adapt the buildings for a new use in a manner that does not adversely affect the significance of the building.

- Sun protection, colour and interest can be provided through the use of pennants suspended from western-facing awnings, in lieu of the metal awnings presently used. The pennants could be locally-made, and be decorated with the wattle theme, and yellow and green.

LIGHTING

- The existing system of spheres underneath the awnings should be re-vitalised to provide a sense of 'busy-ness' and security. They can be used on selected occasions, and in some cases, painted signage could be applied to the spheres.

COLOURS

- There are several common considerations in determining the appropriate colour palette in any Australian town. Firstly the age and styles of the built forms, secondly the scale of the spaces created by the buildings and any vegetation and, thirdly the microclimatic conditions, most particularly the quality of light.

- It is important to recognise the contribution to the streetscape of all periods and architectural styles. A town with buildings and signage of one period only appears to be unreal, like a movie set. However, to unify the range of buildings there are certain basic elements to consider and to plan to control;

    - size - how tall in storeys and how long on the street facade,
    - massing - the spaces between buildings, if any,
    - form - the proportions and detailing relating to the design of the building, and,
    - colour - the use on windows, doors, walls and trim, including signs.

- Buildings should be, wherever possible, re-painted in their original colours or where this is not possible in traditional colours of the period of its construction. Original colours can be determined by careful research on the building which involves stripping or peeling away of later layers to reveal the original finish. Colour research is best undertaken in areas that have been protected from the sun and rain such as under eaves, in window recesses or under cornice mouldings. Weathering may result in colours fading and the original colours may have been on or two shades brighter.

- Some paint companies can provide expert technical assistance in determining these colours.

- The use of authentic colours will reinforce the original character of the building and increase its value as part of Australia's architectural heritage.

- Tastes in colours have changed considerably over the years. Colours that were popular in Victorian and Edwardian times - Brunswick green, deep Indian red, Prussian blue, burnt sienna, verdigris, vermilion, umber and chrome yellow - are appropriate to those periods but are totally out of character with later periods of architecture. Colour schemes are given for individual buildings where these have been determined from research or from appropriate colour schemes for the period.

- To be fully effective the colour palette requires co-ordination with signage, i.e. the signs

should be painted in the appropriate period colours.

- Buildings should be painted in period appropriate colours from the awning soffit upwards and where original material exists, the finish below the awnings should also be of the period.

- All parapets, awning soffits and fascias that are continuous across more than one occupancy, should be painted with the same colour(s), irrespective of different signage.

- Existing face brick walls should not be painted. Future buildings should be finished in accordance with the colour palette unless they are face brick, when bricks should be chosen to match brickwork already existing in the street. Bricks should be selected from local or regional clays where possible. This fosters a quality of "local character".

- New roofs, where visible, should be in materials already in use and where painted should match existing roofs.

5. RECOMMENDATIONS ARISING FROM THE STUDY

5.1 Listing
It is recommended that all of the places in Table 3.1 ***Table of recommended places*** *and Table 3.2* ***Table of recommended Conservation Areas****, be entered as heritage items in the Heritage Schedule of Cootamundra Shire Council's Local Environmental Plan (LEP) and managed by a chapter in a comprehensive DCP.*

5.2 Curtilage definition
The curtilage is the space around an item that contributes to its significance. It is typically defined as the garden and landscape setting for most dwellings. In urban settings, such as the towns and villages, the extent of listing will usually extend to the legal boundary of the block, as this will include the curtilage and constitutes a legally defined parcel of land. Items of significance within this listed area can be specifically noted as components of heritage significance. Council's assessment of Development Applications should take into account the need for good visual access to listed items, and the preservation of their contribution to the street. In rural landscapes, the listing may refer to a building only, but this will generally also include significant structures and their landscape setting.
For the purpose of the local Heritage Schedule, it is recommended that a heritage boundary or identification of intrinsic features not be defined, unless mapped in the Places Inventory, or specifically requested by the owner.

5.3 Management of interiors
Whilst many buildings retain significant elements of the original interiors, which are of obvious heritage value, development control plans for privately owned locally significant places should focus on the exteriors of places, as it is the exterior that contributes to the public realm. Listing of original interiors is relevant in the case of publicly owned places, house museums, or places of such significance that they would warrant listing at the State level. Information on preserving interiors should be available through the Heritage Adviser, and suitable literature held in the public library. Only a small number of interiors were inspected during this study.
It is recommended that where interiors are considered to be of sufficient significance to warrant development control, these should be agreed at the time of listing.

5.4 Heritage advice to consider owner's circumstances
Management of a heritage property will inevitably be affected by a variety of factors, of which heritage significance is only a part. Condition, cost, statutory requirements, user needs all contribute to the management strategy adopted for a particular place. These will change over time and are often best resolved prior to proposed work. To this extent the Heritage Adviser will have a key role to play in assisting owners who are preparing to work on their place.
Where work might impact on significance, the Heritage Adviser should review the proposal and possibly inspect the site to assist the owner to find a heritage solution that meets their needs.

5.5 Contributory items and infill
Some places near a heritage item may not be individually significant, but may contribute to a Conservation Area's character. In a similar vein, new development near a heritage item should be treated as "infill", that is, development that is considerate of the neighbourhood. Exterior work within a heritage conservation area should be referred to the Heritage Adviser as part of the assessment.
Any changes to a place that contributes to a Conservation Area should, whether it is individually significant or not, take into account the impact on the overall significance of the Conservation Area.

5.6 Listing as a positive measure
Entry of places in the Heritage Schedule of the LEP is intended as recognition of the Shire's heritage, not as a means to impose additional constraints on property owners.

It is recommended that the council work cooperatively with owners to assist them to find solutions that are sympathetic to heritage values, while enabling them to achieve their own goals.

5.7 Private owners not to be penalised

Private owners of places entered in the Heritage Schedule of the LEP should not be subjected to additional costs or bureaucratic burdens as a result of listing.

It is recommended that procedures for approving proposed changes to listed places should involve minimal time and cost for property owners.

5.8 Dual occupancy benefits for listed property owners

During the course of the fieldwork, owners of older dwellings asked if listing would prevent them from building a more modern and commodious dwelling on their property. Some Councils allow only one residence on some blocks, requiring the construction of a new dwelling to de-service or demolish the older dwelling. Obviously this would be a threat to the Shire's heritage and a disincentive to good conservation practice.

It is recommended that council allow owners of heritage listed properties the right to apply to retain the heritage listed dwelling in good functional condition, in addition to constructing a new dwelling (i.e. dual occupancy).

5.9 Economic benefit to listed property owners

The study found that many areas in Cootamundra Shire have a rich historic character that appears to be valued by residents. It is likely that this historic character contributes to property market values and represents a clear economic benefit. Sympathetic management of heritage is likely to contribute to the notion that Cootamundra Shire is an attractive place in which to settle, and consequently be of long-term economic benefit to the whole community. Owners who agree to have their property heritage listed should achieve recognition of their contribution to the history of the community, by financial incentives offered through the many types of available heritage funds.

It is recommended that Council foster good heritage management, by providing high quality heritage advice free to the community, and by supporting a local heritage fund. Council should also "lead by example" and undertake high quality conservation work where the opportunity arises.

5.10 Waiving of application fees for heritage-related work

During the course of this study, owners have asked whether Council permission would be required for heritage-related work on a listed property or property in a heritage conservation area, and whether application fees would be charged for such work.

It is recommended that for exterior refurbishment work, that if the owner of any heritage listed place or in a heritage conservation areas makes an application and acts in accordance with the Heritage Adviser, then Council waives the requirement for a Development Application assessment or fee.

5.11 Further research

During the course of this study, it became clear that there is considerable scope for further research. It is recommended that the State Heritage Inventory database be regularly updated with detail about individually listed places, other places of possible significance, oral histories and village histories.

It is recommended that Council encourage further research into places of possible significance by funding yearly updates of the local heritage database.

6. STRATEGY AND IMPLEMENTATION

The recommended strategy for successfully managing Cootamundra Shire's heritage is:

1	Council votes to adopt the places recommended in Table 3.1 of this report as constituting the identified heritage places within the Shire.
2	Council follows the necessary processes to have the list of places entered in a revised Local Environmental Plan.
3	Council supports the nomination to the State Heritage Register of places identified at section 4 of this report.
4	Council includes all places identified in the heritage study in Council's mapping system and forwards a copy to the NSW Heritage Council for adding to the state map.
5	Council incorporates management policies for heritage listed Conservation Areas and for heritage listed places in general in the local Development Control Plan.
6	Council supports the appointment of a heritage adviser and establishes a local heritage grants scheme through a Local Heritage Fund.
7	Council promotes heritage management as part of the core business of development.
8	Council facilitates good heritage conservation by others, and leads by example in conserving places under its management.

A copy of this report should be readily available to the community, advertised on the council web site with hard copies provided at the Cootamundra Council Office and Historical Museum and an electronic copy of the heritage database available on the Council planning staff computer.

COOTAMUNDRA THEMATIC HISTORY

CONTENTS

INTRODUCTION

The Cootamundra Shire Local Government Area (referred to in this report as the study area, or simply as the area) covers the town of Cootamundra and several villages, including Wallendbeen and Stockinbingal, in a region of NSW known as the Riverina.

Cootamundra is a town and Local Government Area in the South West Slopes region of New South Wales, Australia and within the Riverina. In 2009, Cootamundra had a population of over 6,000. It is located on the Olympic Highway at the point where it crosses the Muttama Creek, between Junee and Cowra. Although it is bypassed by the Hume Highway, its railway station is on the Main Southern line, part of the Melbourne-to-Sydney line. Cootamundra contains the birthplace of the famous cricket champion Donald Bradman and is the home of the Cootamundra Wattle (Acacia Baileyana).

Fortunately, Cootamundra Shire Council had already taken steps to provide historical research for the study area that was written by local historian Patricia Caskie. This thematic history is based on Pat Caskie's work. This, combined with smaller local history publications provides the historical research required for the thematic history. The function of the thematic history is not to produce a piece of original research, but simply to provide a link with heritage places (identified in this text in **bold** lettering). This "new backbone" of historical themes may then be checked and supplemented by local historians.

Additional material, much of it transcribed from unpublished local historical notes, is included as appendices, to place on record and make available such local material for future researchers.

I am grateful to local people who provided stories or other historical information. Also to Council staff for community consultation, meetings, catering, publicity and mapping.

TIMELINE

(compiled by Cootamundra Local History Society Inc.)

- 1839 John Hurley and Patrick Fennell received licence to depasture crown lands at Cootamundra. Fennell declared bankruptcy and Hurley became sole licensee of the Cootamundra Run, which encompassed almost 50,000 acres.
- 1860 A plan of the proposed village was drawn up by Surveyor P Adams. It was to be on the banks of the Muttama (Aboriginal for "Take It") Creek. The site was originally the horse paddock of John Hurley's station.
- 1861 The site of "Cootamundry" was published in NSW Government Gazette, signed by NSW Secretary for Lands, John Robertson, on August 9.
- 1862 The first town lots were auctioned at the Gundagai Police Station on June 27. Patrick McGowan bought the first lot. 52 lots were sold the first day and 44 on the second. Gold mining commenced at the Muttama Reef mine.
- 1863 John Barnes Sen., Storekeeper (next to Albion Hotel) was shot on August 30 by bushranger John O'Meally on Alexander Mackay's property at Wallendbeen.
- 1864 A "receiving office for mails" was established and this marked the beginning of the Post Office.
- 1866 By this time the little village had a population of 100, a Post Office, a Police Station and two hotels.
- 1870 Cootamundra's first Roman Catholic church, a pise building, was erected by the Catholic population.
- 1874 A slab Church of England structure - was built on what came to be known as "Church Hill".
- 1875 The first school was commenced in a building 13' x 30' (app 4m x 10m) on church Hill (in the vicinity of the present High School).

- A brick and stone church was erected at Jindalee by the Methodist population and is still standing today as a private home. The Flour Mill opened.
- 1876 The Cootamundra Turf Club was established.
- 1877 Arrival of the Great Southen Railway.
- 1877 The Public School in Cooper Street was opened on its present site.
- The "Cootamundra Herald" was first printed by Frederick Pinkstone and
- Thomas Campbell Brown on January 30.
- The first train came to Cootamundra on November 1.
- 1879 Dejected miners who failed to "strike it rich" at the Temora goldfield that year, gave a boost to the population as many settled in the Cootamundra district.
- 1881 The Post Office opened.
- 1882 The first Show was held in Albert Park.The Trade Palace and John Meagher & Co. stores opened. John Meagher sold out in 1887, but later returned in 1935.The Sisters of Mercy Convent opened. About 800 men were mining gold in the Muttama area.
- 1884 Cootamundra was gazetted a municipality of 3,010 acres, about 9 sq miles (23.30 sq km) on May 20. John Frederick Barnes was elected Cootamundra's first Mayor.
- 1885 At Salt Clay Creek (near The Gap) a train derailment occurred on January 25 following heavy rain. 6 people were killed and another died days later. 45 were injured.Cootamundra Gaol was built, incorporating a now decommissioned padded cell.
- 1886 Solomon Cohen bought the Trade Palace and established his store.
- The Commercial Banking Co. of Sydney (now National Australia Bank) opened.
- 1887 Sir Henry Parkes laid the foundation stone for the Cootamundra Hospital (now Bimbadeen, the Aboriginal Evangelical Fellowship College).
- 1889 The original Cootamundra Hospital (now Bimbadeen) on the hill was opened by Lord Carrington, Governor of NSW.
- 1892 The Municipal Office was opened.The town's first water was pumped from several wells at Hurley Springs and on August 31 Lord Jersey, Governor of NSW, turned the taps on to the town. The gas service was installed by the Municipal Council and the gas street lights on October 10.The Volunteer Fire Brigade first met on October 19.
- 1893 Hardy's Folly Dam was built as a water supply for Cootamundra, but was never entirely satisfactory. The Bank of NSW (Westpac) was built. David Stratton bought the Co-operative Flour Mill, which manufactured half a ton of flour per hour.
- 1895 The Cootamundra Golf Club opened - the oldest country golf club in NSW.
- 1896 The first known flight - a balloon ascent - took place. A balloon took off from the Showground and came down in the Stock Dam (now Jubilee Park). The Stock Dam was used as a watering place for the great herds of overland stock that passed through Cootamundra.
- 1900 Cootamundrians saw their first "horseless carriage"- the Thompson Motor Car.
- 1901 The Town Hall, added to the Municipal Offices (1892),was officially opened.The Court House was opened on November 13
- 1902 The long drought affected most of Cootamundra's population.
- 1903 A drought was followed by a fireball that caused havoc in Wallendoon Street from the Globe Hotel to the Terminus Hotel (now White Ibis).
- 1904 One of the worst floods in Cootamundra's history and 3' (1m) of water flowed in Parker Street.
- 1907 The Jindalee Shire of 583 sq miles (app. 1510 sq kms) was proclaimed - previously Cowcumbala Shire.
- 1908 Sir Donald Bradman AC was born on August 27 at 89 Adams Street.
- 1910 The Cootamundra District Hospital was opened.
- 1912 State Secondary Education facilities opened.
- Cootamundra Aboriginal Girls Training Home opened in former Cootamundra Hospital
- 1913 De La Salle Teaching Brothers opened a school.
- 1917 Lt Stutt landed the first aeroplane at Cootamundra in the Government Paddock near the Showground.
- 1919 Another big flood in Cootamundra.
- 1920 Ross and Keith Smith landed on Quinlan's Paddock following their record-breaking flight

from England to Australia.

- 1924 Cootamundra was a staging point for the Sydney-Adelaide aerial mail service. Locally produced electricity was switched on. Cootamundra held its first swimming carnival, utilising the Stock Dam.
- 1926 Black Friday bush fires around Cootamundra
- 1928 Technical Education with sheep and wool classing commenced.
- 1929 The Morgan Memorial gateway in Jubilee Park was built, honouring Reg Morgan, a former local solicitor.
- 1932 Sir Charles Kingsford Smith operated joyflights for people at the Show on October 26 for 10/- (ten shillings - $1.00).
- 1933 Water became available from the South West Tablelands Water Supply Scheme - Cowangs Dam.
- 1934 The Duke of Gloucester, (who became Governor General in 1945) visited and opened the Cootamundra Show. Arthur Butler won the contract to carry the first overseas airmail service to London on the Cootamundra to Charleville leg. A Convent (Catholic) School was built.
- 1935 The Olympic Pool opened.
- 1936 The Roxy Theatre opened.
- 1938 A record fall of snow during the winter - 3" (7.5cm).
- 1939 First sewerage connections were made.
- Record highest temperature of 119° F (48.3°C).
- 1940 RAAF No 1 Air Observers' School established at the aerodrome
- 1942 The Sacred Heart Hospital (now the Cootamundra Hospital) was opened under the direction of the Sisters of Mercy.
- 1944 A record low temperature of 19° F (-7°C). Cootamundra's driest year on record - 203mm.Terrible bushfire started on Bethungra railway line and burnt to Brawlin.
- 1945 The Town Tennis Club was established.
- 1946 All the girls from the Aboriginal Girls' Training Home started attending Cootamundra Public School. Prior to this the girls had their own school, Cootamundra East Aboriginal School. The Bethungra Spiral was completed.
- 1948 The Cootamundra Amateur Dramatic Arts Society - CADAS - was established. Arthur Butler, a former resident, launched his Airline of NSW, later taken over by Ansett Airways. Cohen's Store burnt down.
- 1952 "Cootamundra" finally gazetted although used since 1877 – officially "Cootamundry" since 1860. Locals had always used the name Cootamundra.
- 1955 The War Memorial Library Opened.
- 1956 REDEX Trial passed through Cootamundra.
- Cootamundra's wettest year on record 46.2" (1156mm).
- Olympic torch relay passed through Cootamundra.
- 1957 The Caravan Park was opened on what had been the Council Horse Paddock.
- 1958 The present High School was opened on Church Hill on a 15 acre (6.1ha) site.
- 1965 Elouera Special School established, built on present site 1975.
- 1966 The UME Butter Factory burnt down - now the site of the Gardens Motel.
- 1967 National Finals Rodeo first held in Cootamundra at the Showground.
- 1969 The EA Southee Public School opened.
- 1970 Amid much controversy the offices of the Town Hall were demolished.
- 1971 Official opening of new Town Hall and Administration offices - cost $300,000.
- 1975 Amalgamation of Jindalee Shire and Cootamundra Municipal Council to Cootamundra Shire Council. The Cootamundra Aboriginal Girls' Training Home closed.
- 1976 The Retirement Village opened.
- 1979 Major industry Conkey and Sons Abattoirs sold to Metro Meats Ltd.
- 1981 The Cootamundra District and Mercy Hospitals amalgamated to form Cootamundra hospital. Natural gas connected.
- 1982 The Multi-purpose Sports Stadium in Fisher Park opened.
- 1983 The new campus of College of Technical Education opened in Mackay Street.
- 1985 Opening of Kain House (after Mr Robert Kain) for people with a disability.

- 1986 The Nursing Home opened. Woolworths opened and carpark established on site of John Meagher & Co.
- 1987 January 16, the worst bushfire in Cootamundra's history burnt an area of 190 sq km from Bethungra Hills through Frampton, Brawlin and Muttama. 2 lives were lost and a least 20 were injured. A Section 17 State of emergency was declared.
- 1988 Opening of Cootamundra's Bicentennial Post Office Plaza by Premier Nick Greiner.
- 1990 January 3, bushfire very similar to that of 1987 threatened the villages of Bethungra and Muttama. Cootamundra Town Hall was set up as Control Headquarters and the fire was finally under control on the third day. 4 homes were lost, but no lives.
- 1991 The rebuilt War Memorial Library opened.
- 1992 Bradman's Birthplace opened by Alan Davidson. McGree House (at the Retirement Village) was opened.The Roxy Theatre was demolished to make way for extensions to the Cootamundra Ex-servicemen and Citizens' Club.
- 1998 Earthquake registering 3.84 on the Richter Scale shook Cootamundra at 5.10amon May 23.The Milestone projects at Cootamundra and Wallendbeen completed. Stage 1 of the "Cricket Captains' Walk" in Jubilee Park was completed, comprising bronze busts of 11 former Australian Cricket Captains.
- 2000 The Sydney Olympic Games Torch Relay passed through Cootamundra on August 17. Life sized statute of Sir Donald Bradman unveiled as part of Sir Donald's 92nd birthday celebrations, for inclusion in the Captains' Walk.
- 2001 Cootamundra's Heritage Centre opened on August 18.
- 2002 Parker Street upgrade completed. Helipad at hospital opened.

THE FIRST PEOPLE

In *Heartland – the regeneration of rural place* (2005), George Main has told a story tracing a line of Aboriginal connection with Cootamundra to the present day. George Main was assisted by local Aboriginal community senior, Bob Glanville, who told stories of Melinda Bell and her connection with the local country.

'Cootamundra', as local children were taught at school, meant something like 'turtle in the swamp'. The placename 'is derived from an Aboriginal word *Gooramundra* or *Goodamundry',* records a local promotional booklet published in 1972, 'the meaning of which is given variously as *turtles, marsh* or *swamp, low lying.'* According to .recent linguistic research, the original placename was 'Gudhamangdhuray', a Wiradjuri name for an area of Muttama Creek swampland and for the local clan. 'Gudhamang' is a species of freshwater turtle, possibly the eastern snake-necked turtle, and the suffix '-dhuray' means 'having' or 'with'. People of the Cootamundra area perhaps called themselves 'Gudhamangdhuraymayiny', Wiradjuri language teacher Stan Grant explained. The added suffix '-mayiny' means 'people', forming a word denoting 'turtle-having-people'. Gudhamangdhuray clanspeople probably considered freshwater turtles kin, family to care for and receive life from, descended from the same ancestral Dreaming figure as themselves.

According to explorer and anthropologist Alfred Howitt, the 'Kutamundra' clan was a major Wiradjuri group between the southern tablelands in the east and the western Riverina plains. Howitt recorded the meaning of 'Kuta-mundra' as 'river turtle'. The swampy place on Muttama Creek where colonists established the town of Cootamundra, he noted, was the heart of Gudhamangdhuray clan territory.

Gudhamangdhuray clanspeople saw freshwater turtles as significant, ecologically, socially and spiritually. From a Wiradjuri perspective, no fundamental divide exists between human culture and animal nature. Local people took responsibility for nurturing turtle populations in Muttama Creek swampland. In return, freshwater turtles gave life and identity to people. Aboriginal community senior Bob Glanville told of his ancestors reserving the swampy place as a turtle sanctuary. Hunting was forbidden there by law, allowing populations of the reptiles to flourish undisturbed. In good seasons, they would spread beyond sanctuary boundaries into areas where turtle hunting was permitted. During

droughts and other disruptive natural events, sanctuary law ensured the turtles survived to repopulate local waterways.

Mary Gilmore grew up southwest of Cootamundra at Brucedale, near Wagga. In the winter of 1878 she began her working life assisting her uncle, George Gray, a Cootamundra schoolteacher. The writer and poet explained how Wiradjuri applied sanctuary laws to protect and nurture animals and plants. Places reciprocated the protection and life people gave to other species and local ecologies:

All billabongs, rivers and marshes were treated as food reserves and supply depots by the natives. The bird whose name was given to a place bred there unmolested. The same with plants and animals. Thus storage never failed.

Aided by legislation such as the Robertson Land Acts, the tide of closer settlement destroyed the remaining large pastoral estates of the squatters.

Aboriginal groups had camped at pastoral stations. A story by the settler James Gormly about Cootamundra station, told of an Aboriginal burial. In the 1840s, Gormly lived at Nangus, near the Murrumbidgee River west of Gundagai. There he knew an elderly and respected Aboriginal warrior who settlers called Billy the Ram. Many years later, a surveyor described to Gormly the burial of Billy, an event he'd witnessed in 1859. The old man died in 'the blackfellows camp' on Cootamundra station. Riding past, the surveyor saw Aborigines digging a grave near Cootamundry Creek. He noticed Billy's body wrapped in a blanket and a possum skin rug. Bob Glanville thought that the possible site of the grave site was near where an old mud hut once stood on the]unee road. His grandmother Melinda Bell always warned the children to stay away from the decrepit structure. She told them an evil ghost, a 'bageeyn', lived there. John Noble, nicknamed Marvellous, was a Wiradjuri man widely known across the Riverina and southern tablelands. Margaret Tucker, born beside the Murrumbidgee River on Warangesda mission near Darlington Point, remembered her grandmother's brother, 'Grandfather Noble', with great warmth. His nickname, Tucker explained, came from his habit of saying 'Ain't that marvellous?' at the end of each sentence. He was renowned for undertaking long journeys. Bob Glanville suspects that Noble was somehow related to his grandmother, Melinda McGuiness. When Bob's mother was a young girl, it always amazed her how the old man arrived in a clean white shirt after travelling swiftly on foot from afar. Noble would appear at the Cootamundra show to throw boomerangs and entertain the crowd, Bob said. When John Noble became sick and died at Cootamundra in 1928, newspapers speculated on his age.

John Noble was probably born on Muttama, a squatting run held in the early decades of pastoralism by Irish migrant Francis Taafe. Another widely known Wiradjuri man from Muttama was the blacktracker, bush violinist and community senior at Brungle, Fred Freeman. His descendants still live in the region at places such as Brungle, Tumut, Yass and Canberra.

In his book *The New South Wales wheat frontier* 1851 *to 1911,* geographer Michael Robinson presents a series of maps charting the spread of farmland across the western slopes and plains. ~ Black dots, each representing one hundred acres of wheat, coalesce near railway lines. Three maps - 1892, 1902 and 1910 - show dark impressions gathering into a dense expanse across the southwest slopes. In the late nineteenth and early twentieth centuries, agricultural development and the breaking up of pastoral leaseholds Managers of dwindling pastoral stations no longer needed large workforces. Wiradjuri households relocated from stations to Aboriginal reserves established by the government and town fringe camps. and One account records the last resident Aborigines of Ironbong station, near Bethungra, leaving around 1910.

One historical view sees these as displaced families and individuals gathered at town fringes. Another sees them as groups increasingly urbanised, drawn to towns and Aboriginal reserves as “super-waterholes” that offered rations, people, material goods and chances of employment.

The close proximity of poor households of Wiradjuri campers troubled townspeople. In 1882, the *Cootamundra Herald* anguished over the Aboriginal camp on the edge of the town.

Some cultural Aboriginal practices continued, preserved in pockets of written records and memories.

Bob Glanville recalled Old Man Weed, the herb with a pungent aroma, a renowned medicine plant. His family harvested old man weed from a dam on Cowcumbla Street, on the other side of Billygoat Hill. Bob Glanville hadn't seen the plant growing in the Cootamundra district for decades. Chemical farming destroyed it, he suspects. Powerful medicine was made from old man weed, Bob Glanville said:

You'd boil it up. If you had stomach-ache you'd drink the juice. If you had respiratory problems, if you had a bad cold, if you had flu or something, you'd put a towel over your head and get the vapours out of it. Or, if you had a wound, or a sore, or a rash, you'd bath it. Oh it worked, it was great.

Bob Glanville recalled the time he went yabby catching with his siblings and cousins in flooded swampland near their home on Cowcumbla Street, then a rough track running along the northern edge of Billygoat Hill. They used kerosene tins to dam a drain gouged across the grassy paddock. Bob cut his shin on rusted tin and the wound became badly infected. When a local doctor couldn't contain the infection, his grandmother, Melinda Bell, took charge. She collected old man weed, chopped and boiled the green leaves and stems, then treated Bob's leg with the solution. The doctor was amazed at how quickly the wound healed.

Bob Glanville couldn't remember talking to his grandmother about the destruction of swampland at Cootamundra. In 1971, the year Melinda Bell fell sick and died, workers had built a football oval near the Mercy Hospital across a watery swampland remnant.

Bob Glanville imagined that the erasure of remaining swampland south of Muttama Creek saddened his grandmother. 'That part of the town was a very significant place for her', he explained, 'a very significant place.' An oil painting hangs in the entrance hall of Bob and Vonnie Glanville's Cootamundra home. The picture shows trees, swampland and streetscapes - the terrain captured by the anonymous photographer from Billygoat Hill in 1922. Bob Glanville had a local artist render the work from a different photo taken years later, probably in the 1930s, from a position further east on Billygoat Hill. In the background lies the town - houses, street trees, the Catholic church. Closer to Billygoat Hill, fences divide swampland into paddocks. A cottage sits in the foreground, where the slope begins to climb. Facing an unformed dirt road - Cowcumbla Street - the corrugated iron home has a small front verandah. A clipped hedge and timber fence define the front boundary. Distanced from Cootamundra by a wide stretch of swampland, the house belonged to Melinda Bell, and was Bob's childhood home. Marie McGuiness gave birth to Melinda in 1896 at Brungle Aboriginal Station, a government reserve near Tumut, east of the Murrumbidgee River. The reserve population ebbed and flowed throughout the late nineteenth century. Wiradjuri made regular journeys between government reserves - at Brungle, Cowra, Yass and Warangesda - and unofficial fringe camps, visiting family and maintaining ties to country. Sometimes over a hundred Aboriginal people, mostly Wiradjuri, lived on Brungle reserve. Other families camped nearby, beside the Tumut River. Wiradjuri came from far away to live at Brungle. Townspeople didn't welcome Wiradjuri families and individuals displaced by agricultural development and closer settlement. Late in the nineteenth century, town councils at Gundagai, Tumut, Yass, Cowra and Cootamundra demanded that the Aborigines Protection Board disperse town fringe camps like Warangesda down the Murrumbidgee and Hollywood mission at Yass, Brungle Aboriginal Station was located in pastoral country, outside the more productive and intensively managed agricultural districts. Government reserves offered food rations, accommodation and the promise of contact with kin.

Arthur McGuiness, Melinda Bell's father, worked as a horse breaker on stations in the Yass and Gundagai districts. Arthur may have learned his skills on Cootamundra squatting run, where he probably grew up. The station was known for its great herd of feral horses. In the 1840s, James Gormly helped muster the wild descendents of thoroughbreds sent by absentee Cootamundra squatter John Hurley from his property near Sydney. Melinda's elder brother, named Arthur after their father, was born at Cootamundra. Bob Glanville thought his grandmother probably spent time there as a child. Families moved around, he explained. They travelled from Brungle up Muttama Creek to

Cootamundra, then sometimes northeast to Cowra. As an old man in the 1960s, Melinda's brother Arthur told ethnologist Janet Mathews that Cootamundra was his 'ngurambang', his 'native home'.

In July 1916, the New South Wales parliament granted the Aborigines Protection Board powers to remove children without approval from parents or the judiciary. The board instructed managers of Aboriginal reserves across New South Wales to identify all fair-skinned and neglected children. Over the first two months, the board took eleven kids from Brungle families. Girls went to the Aboriginal Girls Training Home at Cootamundra, boys to a similar institution at Bomaderry, north of Sydney. Margaret Tucker lived at Brungle as a child during World War 1. She remembered the scarcity of other children: 'Most had been taken away to be trained, never to be seen for many years.' Melinda McGuiness feared losing her young, fair-skinned daughter Iris, Bob Glanville's mother. In about 1918, she fled with Iris from Brungle to Cootamundra, the heartland of her father's clan. Her decision was probably fraught. Cootamundra was dangerous terrain for Aborigines.

Melinda and Iris camped at Hurley's Springs, near the old headquarters of Cootamundra squatting run, beside Cootamundry Creek. Perhaps she returned to the old Cootamundra station campsite, where as a child she may have visited kin with her parents. Melinda and her daughter later joined a poor community on the western fringe of town, where people lived in self-made shacks. Melinda worked as a nanny for a prominent Cootamundra family. Bob Glanville imagined that the job lent his grandmother some status, helping to deflect the gaze of Protection Board officers. She saved enough money to build a small corrugated iron house beside swampland on Cowcumbla Street, then a rough track skirting the lower slopes of Billygoat Hill, devoid of other homes. Melinda's small house soon filled with people. She married John Bell, and the couple had two sons. After John died, Melinda married his brother Bob, with whom she had a daughter. Melinda's niece, Minnie McGuiness, also came to live in the Cowcumbla Street cottage. Arthur McGuiness, Minnie's father and Melinda's elder brother, had lost his wife and thought the Aborigines Protection Board would take Minnie. Melinda travelled to Gooloogong on the Lachlan River to bring Minnie home. Iris, Melinda's eldest child, married Bill Glanville in 1938. They too lived in the cottage on Cowcumbla Street. Iris and Bill Glanville had five children. Bob was their first child. He remembers sharing a double bed with four or five other kids. They slept under 'Wagga rugs' - chaff bags sewn together and quilted with cloth - 'and we were as warm as toast during those cold Cootamundra nights', Bob Glanville recalled. Journeying kinsfolk sometimes arrived on night trains, and Bob woke to find strange children asleep beside him. With many children in the small house, Melinda feared the attention of Aborigines Protection Board officers. She strove to maintain a respectable position in the town. When her job as a nanny came to an end, she found work in homes and as a cleaner at the primary school. 'She was a nice old lady, old Mrs Bell', long-time Cootamundra resident Alec Hansen told me. Melinda Bell worked for his aunt:

Several years after she left Brungle, Melinda's brother Eric joined her at Cootamundra. Melinda was settled and happy, and Eric hoped his family might do well too. He and his wife Martha built an almost identical cottage next to the Bell family home on Cowcumbla Street. Eric found work as a horse breaker and station hand. Bob remembers Melinda sitting with Eric on her front verandah. Alongside his cousins and siblings, Bob hid in the shrubs at the side of the house and listened to the elderly pair speak in Wiradjuri. Melinda and Eric would scold the children when discovered, and shoo them away. They didn't want the young ones to learn the language. Public displays of Aboriginality invited danger, Bob explained, and Melinda hoped her family wouldn't stand out: She didn't want us kids to overly identify, even though she knew we couldn't help being identified as being Aboriginal: the way we lived, like we were the fringe dwellers, and obviously, you know. She'd try to spare us a lot. We always had to be spotlessly clean. She was always spotlessly clean, in everything she did. Rheumatism and arthritis slowed Melinda Bell as she aged. 'She was only about seventy-five when she died', Bob Glanville said, but 'had worked hard all her life, you know, on her hands and knees scrubbing floors and all of that sort of thing.' In time, 'she just got old and tired.' Melinda Bell died in the winter of 1971 inside the Mercy Hospital, a red brick Catholic institution on the western side of town. Bob Glanville remembers vividly his grandmother breaking 'into a death chant' just before she passed away. Propped up in a hospital bed, Melinda Bell sang in Wiradjuri with strength as her aged body failed. Her chanting seemed to echo throughout the hospital: 'it just went on , it was so repetitive , the same words, the whole time.' The moment was powerful. 'Didn't it make the hairs on the back of your neck stand up', said Bob. As

Melinda Bell chanted and death neared, Bob sensed the depth of her cultural knowledge, and I thought you know, oh you knew all that and you never ever taught us. You know she had all of that culture and that's all going to die with you. Bob reflected on the way colonial power affected the behaviour and outlook of his grandmother. The danger of passing on cultural knowledge had made her angry and sad, he thought. Melinda Bell always refused to answer his questions about history and places. 'Oh no no, don't want to talk about that. Too sad son', Melinda Bell would say.

The family was descended from 'the old Cootamundra clan which lived here', Bob learned from Melinda Bell and from his mother. Melinda Bell taught her children and grandchildren 'the family whistle', Bob explained, a particular call of the pied currawong, the family totem. Melodious calls of currawongs fill Cootamundra streets during winter, when the large black and white birds descend from cold mountain forests to find food and warmth on the western slopes and southern tablelands. Bob told of a visit to the horse races in Canberra, where he spotted his brother-in-law in the crowd from the racecourse grandstand. Bob hadn't seen him for over a year. 'I gave him the family whistle', Bob said, the currawong call taught to family members by his grandmother. 'He nearly done a back-flip trying to find me, he recognised it straight away.' Despite her general reluctance to pass on the language, Melinda Bell did teach the younger generations of her family a scattering of Wiradjuri words and phrases. A second language sometimes proved useful, Bob explained: As a young man, Bob travelled about the region playing football and fighting in a boxing troupe. Melinda Bell would always go too, unless the destination was Wagga. The riverside place, Bob learned from his grandmother, was dangerous terrain, 'bageeyn country, evil spirit country'. When Bob spent a day at Wagga, Melinda refused to sleep until she saw him arrive safely home. Melinda told the children stories of a bunyip stalking the Wagga area, an ominous creature with powers to change shape. Bob remembers sticking close by his mother as a child when the family shopped in Wagga.

Melinda Bell smoked the cottage on Cowcumbla Street when a child fell sick. She warmed the blade of a garden shovel in the fire then walked through each room, kangaroo dung and eucalyptus leaves smouldering on red-hot metal. 'What are you doing Nan?' the kids would ask. 'Oh, make the house smell better, make the house smell better', Bob remembers Melinda replying, evasively. Later, Bob realised his grandmother smoked the house to dispel 'the boorik', the evil spirit making the children sick.

When someone caught a cold, the kids went out with Melinda to harvest eucalyptus leaves. They would climb a tree and begin picking. Bob's grandmother ensured they picked only certain clumps of leaves: 'No not that one! That bunch over there', he remembers Melinda saying. Melinda boiled the leaves to make a solution for drinking, or instructed the children to chew them.

Melinda Bell's bustling household on Cowcumbla Street sat beside what remained of the freshwater turtle sanctuary. Before and after colonisation, Gudhamangdhuray clanspeople identified with the swampland and its creatures. Melinda could have built a house on land purchased elsewhere on the fringes of Cootamundra, Bob Glanville explained. She chose a site beneath Billygoat Hill on Cowcumbla Street, an unformed road without electricity, beside what remained of the swamp.

A tape recording of Bob Glanville's great uncle, Arthur McGuiness, talking in the 1960s to ethnologist and linguist Janet Mathews, said he was born and raised at Cootamundra. The place is his 'native home', his 'ngurambang'. In Wiradjuri, 'ngurang' means 'camp' or 'home'. 'Ngurambang' is formed when the suffix '-bang' is added to a modified form of 'ngurang'. The suffix serves to intensify the meaning of the word it joins. Ngurambang is spiritually deep terrain, belonging place, country. When people are conceived they emerge from inside their ngurambang, out into the visible world. People return inside their ngurambang when they die. Similar words with similar meanings exist elsewhere in Australia, reflecting bonds of shared culture across the continent. Pintupi of the western desert, for example, say 'ngurra' for 'camp', 'country', or 'place'. Late in the interview, Mathews asks McGuiness to sing a song. He is reluctant to perform alone, without accompanying singers and instruments. But Mathews is persistent. McGuiness begins singing a song his father taught him as a boy and the tape ends (source: *Heartland – the regeneration of rural place* (2005), George Main; edited excerpts pp. 4-5, 110-119, 162-3, 224-5).

Little else has been recorded within the study area of the first people. The following is a general section about people of the Wiradjuri language group of dialects sourced from Kabaila, P. 2009 *Wiradjuri Stories*, (in prep). They inhabited the study area and a vast area beyond it.

Some trace of the Aboriginal place identities can be found in English corruptions of Aboriginal phrases, preserved as place names. Their interpretation is in many cases a matter of local disagreement, as many translations of place names probably were assisted by nineteenth century journalists' fertile imaginations.

From the late nineteenth to the early twentieth century, large reserve communities were living in the former Wiradjuri language region (central NSW). Other than the training institution set up in the Cootamundra hospital grounds for Aboriginal Girls, there were no Aboriginal reserves in the study area. Other Aboriginal descendants moved through an arc of reserves to stay with relatives and obtain rations, in a way similar to their traditional movement before European arrival. As elsewhere, local farmers have found the larger and more recognisable stone artefacts, and often have a small collection in a shoebox.

During the nineteenth century, Aborigines in New South Wales suffered a great decrease in numbers due to disease, settler violence and loss of livelihood. But in early twentieth century towns they seemed to disappear from the written record. Once the objects of European life had been incorporated into their material culture, there seems to have been less attention paid to them. Concern for remnant communities only developed after the 1960s.

The region mainly has two forms of archaeological site: surface stone artefact scatters and oven mounds, which are thought to represent camping areas. Two less common site types are burials and stone arrangements; the latter thought to represent ceremonial, "sacred" places. There are no archaeological data for layout of pre-European shelters, camps or settlements as no area excavation has been carried out. Archaeological and historical interpretation, using data with imagination, can provide an informed reconstruction of past events, either directly or indirectly inferred. The main historical materials available to us are the writings of the European newcomers (the best known being Howitt and Matthews), who were outsiders to the Wiradjuri world. The main tool available is the imagination.

Written accounts by Europeans of Wiradjuri have been coloured by their context. Pioneering ethnographers of the nineteenth and early twentieth centuries dwelt in detail on Wiradjuri religion, initiation ceremony and "rules" of social organisation, yet considered almost nothing of everyday life. Late twentieth century accounts of Wiradjuri hunter-gatherers were also skewed. Written in a climate of revisionism and to compensate for past colonialism, these accounts tend to typecast them with exaggerated levels of environmentalism, spirituality, and political organisation. This account is in three parts: Wiradjuri as hunter-gatherers; Wiradjuri as urban people; Cootamundra Aboriginal Girls Home.

Colonists and their domestic livestock arrived in the Cootamundra area more than a decade before colonial officials established a presence in the region. The prevailing historical belief is that the settlement frontier in NSW, for its first decade or so, almost always included violence against indigenous people. Vague references suggest bloody encounters between settlers and Wiradjuri. The grandfather of Mat Sawyer, a grazier at Bethungra, just south of Cootamundra, 'fought the blacks' to establish Eulomo, his large grazing property, Sawyer noted in 1937. Ned Ryan, a squatter who had based himself at Galong to the east of Cootamundra in the early 1830s, was probably one of the first to graze stock around Cootamundra and Wallendbeen. 'Ryan had a lot of trouble with the blacks', wrote the popular writer Frank Clune after speaking with Donald Mackay of Wallendbeen station in the early 1940s. Ryan abandoned his western holdings around Cootamundra and Wallendbeen. Absentee squatter John Hurley established a vast squatting run, with a base on Cootamundry Creek, in the late 1830s. His workers were soon in conflict with local Wiradjuri. In 1839 around Congou Creek, north of Cootamundra, Hurley's men were forced to remove livestock 'owing to the depredations of the blacks'.

After an initial period of conflict, local Wiradjuri were allowed to camp on the Cootamundra squatting run held by John Hurley.

Cootamundra was incorporated as a township on August 9, 1861, and the first settlers bought their lots in early 1862. Like many other towns in the Riverina, it was originally populated by those attracted by the gold rush of the 1860s, but became a quiet yet prosperous agricultural community after the local deposits were exhausted.

The development of the town, especially after the arrival of the Great Southern Railway in 1877, brought dramatic social and ecological changes. In 1896 a journalist visiting Cootamundra noted that the swampland was 'now drained by the growth of the town.' He described how the life of the turtle swamp had vanished: Few, indeed, of the travellers who happened to camp near the site of the present town some thirty years ago only, and who were wont to be lulled to sleep by the sibilant sounds of insect life and the nocturnal croakings of the festive bull-frog, issuing from the swamp close by, could dream that the evolution of time has brought about such a change as has taken place here. The lake is dried up, the voice of the turtle and the quack of the wild duck is no longer heard in the land, the bull-frog is silent, and on the scene of these midnight revels has sprung up with remarkable rapidity a splendid town.

Wiradjuri remnant communities maintained links with Cootamundra throughout the nineteenth century. James Gormly mentioned 'the blackfellows camp, which stood near Mr. Hurley's Cootamundra station' in the 1850s. When the Great Southern Railway arrived several decades later, agricultural development and closer settlement displaced Wiradjuri people from pastoral station campsites. Ecological fragmentation and the local extinction of many food species made life a struggle. Sanctuary law protecting turtles in Cootamundra swampland and other species elsewhere could no longer be enforced. Dispossessed and hungry families gathered at a fringe camp on the outskirts of Cootamundra. 'Arranged with police to help me get the children tomorrow', Warangesda missionary John Gribble noted in his diary after arriving in Cootamundra in January 1882. The missionary took fourteen 'mostly young Natives' to Warangesda, the Cootamundra Herald reported, far southwest beside the Murrumbidgee River. In the Cootamundra camp, Gribble faced some opposition to intervention:

Feb. 1st. Rose early. Albert and I sought and found out blacks camp. Found about 30 men, women, and children, all in a sad state of semi-nakedness and hunger. Gave a man some money to buy bread. Talked kindly to all about Warangesda. Several seemed willing to go. But some of the older ones were very free in opposing my suggestion. I hope to get about a dozen away with me. Perhaps with help from accompanying policemen, John Gribble overcame the resistance of parents and elders: Friday 3rd. Took 12 poor waifs and strays from Cootamundra to the mission station. All at home gave the newcomers a most hearty welcome.

Despite their "hearty welcome" after being removed from camps at Cootamundra, Wiradjuri would have probably remained camped around the town, had it not been for the estabishment of the Cootamundra Aboriginal Girls Training Home, opened in 1912. It is reasonable to infer that Wiradjuri quickly left Cootamundra to distance their children from the new institution and the close reach of Aborigines Protection Board officers. Under the authority of the Board, Aboriginal girls from across New South Wales were brought to the Training Home, where they were trained as domestic servants. Inside the Home, Protection Board officers tried to expunge Aboriginal identity and culture from the hearts and minds of residents. Our traditional language was banned and punishment was meted out to those who used it, recalled Iris Clayton. Lesley Whitton, another former resident of the Home, explained the agenda of the Aborigines Protection Board. Erasure of Aboriginality offered Aboriginal girls a position at the bottom of Australian society:

At the Home we were taught to cook, sew, wash and iron. Some of the girls were obviously unhappy and unsettled. The police brought them back. I've never been involved in Aboriginal issues before, because we were not taught Aboriginal culture at the Home. Some of the girls who were reared in the culture on the missions and reserves lost out when they were moved to the Home. Aboriginal culture was cut right there.

As part of the official 'Reconciliation' movement of the 1990s, many Cootamundra people welcomed back visiting former residents of the Training Home. During several events aimed at recognising the damage caused by social policies of the past, Aboriginal women who spent time in the Home visited Cootamundra again and attended various functions. In another act of Reconciliation, the Cootamundra Shire Council was one of the first in the region to erect 'Wiradjuri Country' signs on Shire boundaries.

WIRADJURI AS HUNTER/GATHERERS

The Wiradjuri as hunter-gatherers had to know their country intimately in order to prosper. They tended to be mobile, and it follows that their most important survival mechanism was their knowledge, rather than their equipment. The daily life of people was routine, but also included highlights, marked by practice of religion and ceremony, orchestrated by the most knowledgeable seniors in the community.

Although the long-term survival of hunter-gathering over the last few million years is popularised as "environmentalism", it is better seen as "adaptive stability". There was no buffer between the hunter-gatherer and the natural environment. The resulting human relationship to the natural rate of replenishment in the land was intimate, and created a conservative society, which resisted change. Lee and DeVore commented that hunter-gatherers of the past knew their habitats as routine and reliable food sources, before the arrival of peoples with more aggressive social systems, which pushed out remnant hunter-gatherer groups into unattractive environments with problems of survival.[77]

Lee and De Vore characterised hunter-gatherer life as a pattern of living in small foraging groups ("bands"), which move around. This explains much of the operation of Wiradjuri communities and sheds light on their difficulties of settling into towns. Each group operates from a camp, where collected food is shared out. Whilst the women and children are based around the camp, men travel further to hunt. Food supply maintains the local group size at about 25 to 50. Groups tend to be spread out as sparse populations, around 1 person per square mile (approx. 260 hectares), and in the range of 1 to 25 persons per 100 square miles (approx. 2,600 hectares). Each group moves around in order to hunt and gather, so personal property is at a very low level, maintained at a minimum by a generally egalitarian system. Groups come together on a seasonal basis, which divides the year into times of fusion into large groups ("public" periods) and fission into separate household camps ("private" periods). Larger groups, sometimes called "tribes", are of about 500 people, the manageable size for everyone to know everyone else. Groups are not bound by any necessity of maintaining property. They do not maintain exclusive rights to any parcel of land, because they frequently visit other groups. The hosts of one season become the guests of another, so that reciprocal obligations are built up between groups. In this way the population is kept circulating between permeable and shifting group territories. These aspects of small community life were continued in altered form in Aboriginal settlements to recent years.

Social organisation

In common with other Aboriginal and hunter-gatherer groups, Wiradjuri social organisation was based on the band, a kin-based family group: mobile and egalitarian. Status in the band was by age, where elders played an important leadership role. The band hunted and gathered together over a range that included riverine and hinterland country. At times, bands joined to form large gatherings of several hundred people to participate in ceremonies, initiation and trade.

Traditional settlement

The hunter-gatherer household camp and shelter was an older pattern of life, which continued after European settlement. There were two types of settlement, small camps of extended households or bands, and larger, village-like, community camps.

A small Aboriginal camp on the Yass Plains consisted of simple stringy bark wind-shelters: "The natives had just arrived in the paddock, and established their temporary village or encampment; their habitations were merely sheets of bark, stripped from trees in the vicinity, and supported by props, the sheet of bark being placed to windward, and shifted as might be required, the fire for cooking purposes, etc., being

made in front". Such shelters with large sheets of bark sheets in simple lean-to structures framed by a single or several forked poles, appear to have been a widely occurring hut type in south-eastern Australia.

A small type of bough shelter appears to have been widely used by households while travelling. It was a simple frame constructed by placing a few young boughs or saplings tightly in the ground in a semi-circular form, the upper parts of which were woven or tied together, then covered with bark, leaves or grass. Dawson, though writing of Victorian riverine people, said that the women erected these small temporary camp shelters. Small saplings were bent into a dome shape and covered with grass or bark, with an open side often facing the morning sun or a sheltering rock. A small fire burned in this entry. Camps of several related households clustered a number of dome shelters facing a common fire, which was mainly used for heating.

A separate fire outside the cluster was used for cooking. In fine warm weather, the shelter was not built and a few green bushes placed in a half-circle to windward of the fire. Sturt described the larger community camps. There were permanent pathways following the rivers and leading to camps. He observed that "The paths of the natives on either side [of the river] were like well trodden roads". Despite most groups appearing to be highly mobile bands, Sturt encountered signs of village-like communities on several occasions. For example, following the Macquarie River, he found a group of 70 huts, each large enough to hold 12-15 men. They all had the "same compass orientation", with one hut containing two large 90 yard long nets.

A typical household cluster would have contained several shelters for very windy or rainy conditions. Each shelter had its own hearth. Outside, another hearth was used for cooking. Beyond the swept area around the shelter was a household refuse zone. Some groups would gather for short periods for ceremony or to share during seasons of plenty in larger community camps. Community camps contained within them numerous household clusters, but were also connected to nearby resources, such as reliable sources of water and food, spiritual sources such as dreaming places, and established pathways. These patterns were later re-created in twentieth century Wiradjuri settlements.

Material culture

Wiradjuri material culture was one of stone, fibre, wood, bark, bone, and shell. Mussel shells were sometimes used as scrapers. Nets were made from plant fibre cord. The range of tools and weaponry included spear throwers, parrying shields, broad shields, clubs, shovels, axes and varieties of throwing sticks. Early description of Aborigines centred on such technology. Bennett described in detail the making of skin cloaks, which were worn reversed (with the fur turned inwards) during winter. The skins were pegged and scraped in ornamental patterns with a mussel shell scraper, and stitched together with finely divided kangaroo tail sinew thread using a bone awl.

Wiradjuri adult men at this time had front upper teeth voids from their initiation, and wore red and yellow ochre face paint, possum skin cloaks, a stick or bone nose septa, and net headpieces. A Wiradjuri man's hand weapons included a club, boomerang, woomera and an array of spears, but his minimal essential, carried in the teeth when crossing a river or climbing after a possum, was the stone hatchet, *galengar* or *mogo*. Women's articles of equipment seen at camp were several fishing spears ("lances"), shields, clubs, "chisels", and "workbags" with items such as paint and feathers, head nets, teeth necklaces and sinew for sewing the possum skin cloaks in which they carried their infants.

Both men and women wore a hair net, often coloured with ochre. It was made from a cord that was also valued by early white stockmen for whiplash making. The cord was made by separating kangaroo tail tendons into threads. Two threads were rolled on the thigh, and additional thread added from time to time to make up several metres of fine cord. Short spears were about 1.8m. long and were made of reed pointed with hard wood. Long 3.6 m. spears were made from a single shaft of hardwood with a sharpened point. With triple pronged spears of about 3.6 to 4.2 m., Wiradjuri spent times on the river in bark canoes, returning with fish or platypus. Some of the shields had patterns carved with a kangaroo incisor tooth. Aborigines at Wellington carried a special hooked tool for retrieving grubs from tree bark that would be chopped out with a hatchet, and wooden paddles for digging up grubs and vegetable

roots.[16]

Medicine

Wiradjuri used a range of treatment techniques for common illnesses. As well as the eucalyptus steam-pits already noted they used wattle tan-water for burns, the carrying of particular plant gums to treat diarrhoea, and the binding of wounds with gum leaf bandaging or a clean clay pack. Similarly Cunningham who was an English surgeon noted that some of the acacia gum was diluted to treat "affections of the urinary organs, and dysentery". He also saw a man with a deeply wounded foot bury it into soft earth as a poultice, although he judged it to be a "sorry substitute for a poultice".

Mary Gilmore, daughter of the manager of Cowabbee station in the 1870s, described two areas set aside for special uses in Wiradjuri camps. The first were oven mounds, for communal food preparation at camps, or treatment of respiratory illness. Some ovens were constructed as eucalyptus steam-pits for rheumatism and respiratory infections. A special area of the camp was also set aside for the instruction of women and delivery of babies. Babies were born in camps under the supervision of Aboriginal midwives. The expectant mother was relieved of arduous tasks by the other women at camp, procuring only sufficient food for her. At a time when white doctors in Wagga Wagga donned their oldest coats, (kept stiff with dried blood as a mark of their trade), Aboriginal midwives carefully wiped their hands with the antiseptic from bruised gum leaves. Wiradjuri men knew to stay away from this small area that would hold several women and girls at a time, hidden from view and camouflaged by bushes. Small non-Aboriginal camps were distinguishable from these by their bedding, made from an indiscriminate range of nearby plants, and with leafy branches tossed down in random fashion to form a bed. By contrast, the Wiradjuri women's area had a carefully prepared floor clear of grass tussocks and roots, and then swept clean bare. A birthing bed was then laid with fresh and soft eucalyptus leaves, in overlapping layers like shingles on a roof, to create a continuous carpet. The eucalyptus oil exuded by the branches was a precaution against infection. A cauterised cut was made through the umbilical cord with a firestick and the newborn was dusted down with carefully prepared white ash. The baby was then dried with grass and the afterbirth was buried, and later burned.

Religion

Wiradjuri religion was expressed through the agency of spiritual experts, training of youths by initiation ceremonies, and burial practices. In cases of illness where spiritual agency was suspected, the group's spiritual expert would be consulted. Healing by sorcery and suggestion would then be used. In 1830s Tumut, when the Aboriginal tribesman, Golong, was wounded with a spear, the magic man of his group, named Baramumbup, channelled magic through a quartz crystal to heal the wound. In a book devoted to Aboriginal medicine men (*karadji*), Elkin presented a picture of men that were "normal", but attained through higher degrees of training the specialist spiritual skills that other band members also shared, but to a less developed degree. In this sense the *karadji* were ordinary individuals in the camp who led ordinary lives. Wiradjuri included the outstanding individuals of a strongly reflective turn of mind, who led in aspects of community life but shared the egalitarian Aboriginal outlook on life, in which no one was able to dictate to anyone else. Burials encountered by Sturt included an eight grave cemetery with conical grave mounds. At about the same time in the 1830s a visitor to Wellington, Backhouse, described this common type of burial. The dead person's legs were bound up to bring the knees to the chin and the body was placed in a round hole which was covered with leaves and boughs, and mounded with earth into a conical shape. A trench was cut part of the way around the mound, and surrounding trees were carved. A section on pre-European Aboriginal life might try to divide it into logical themes, providing a summary of each, though this would not re-create, on paper, the hunter-gatherer world.

Food economy

Wiradjuri food economy was centred on the river corridors and their hinterlands. For convenience, it divides into four broad environmental zones, although any or all of these may have been in use at the one time: the river, swamp, plain and forest.

Wiradjuri food economy		
Food	Activity	Details

Economy		
River economy	Canoe fishing	Sturt (1833) recorded Aboriginal fishing. People navigated the river in simple canoes made form a square of bark with clay sealed at the ends, using their 3m. spears as poles and paddles. On one occasion, groups fished with short spears tapered to a point and caught fine fish, which they gave to the whites. They themselves preferred to sit down to a meal of “muscles” [sic]. His impression was that Aboriginal groups on the river preferred tortoise meat to the fish that they so easily speared along the river.
	River and land nets	One net seen by Sturt had mesh for river fishing, and the other had a large mesh, probably for catching large game on land such as kangaroos. Once Sturt's boat was almost stopped by a net across the river. The fishing nets had stone weights and were stretched in a semicircle across the river. Mary Gilmore (1934) recollected Wiradjuri awareness of the limits to natural replenishment of vegetation and game. They replanted fruit seeds and medicinal shrubs, and restocked watercourses with breeding fish and crayfish carried in coolamons. They also carried out "harvest rotation" by alternating their campsites so as to enable species to recover locally.
	Stocking water courses	Fish traps were laid in watercourses. Gilmore remembered that these began with a large tree, undermined on the riverbank, so that a year later it could be manoeuvred in position by hand to bridge the watercourse. A dam of interlaced brush or saplings was then constructed below the tree to allow small fish to pass through but keep the larger fish within particular waterholes.
	Fish traps	In major billabongs such as the Edwards at Deniliquin, Pregan Pregan and Wollundry at Wagga Wagga, log barriers were constructed. Places for large gatherings were selected partly on the basis of a good food supply, so that a sufficient quantity of food, near at hand, would be available to feed the large numbers of people. Some seasons prior to inter-group ceremonial gatherings such as burbungs, the waters would be examined for the availability of fish. Then at least a year before the gathering, the trap would be closed sufficiently to impound large fish in a pool.
	Log traps	River mussels were another commonly collected food. The early surveyor Thomas Mitchell (1838) described them as the chief food at Lake Cargelligo. As creeks and billabong waters receded, brush dams trapped the fish, mussels were collected and edible plants such as the bulrush (Typha) were gathered. These were part of a hugely varied hunter-gatherer diet, as put by Bennett: "they may be said to devour 'every living thing that runs upon the surface of the earth, or in the waters beneath".
	Mussels	
	Bulrush	
Swamp Economy	Harvest rotation	Mary Gilmore (1934) recalled that certain areas of swamp country were known as bird-nesting "sanctuaries" set aside by the Aborigines to ensure continued supply. Wiradjuri only hunted or fished such areas in alternate seasons. Natural lakes such as Lake Cowal and Lake Cargelligo, were fished or stalked on one side only in any season. Such rotation ceased when the sanctuaries became overrun with people from the expanding townships of the late 19th century.
Plains Economy	Grass seeds	Grass seeds were one of many Wiradjuri foods. Being a women's activity, grass seed collecting, milling, and baking into small dampers (cakes) was little reported by early European recorders, most of whom were men. However, grindstones and nutting anvils found at the Warangesda and Bulgandramine mission sites attest to the processing of vegetables and grinding of grass seeds.

Forest Economy	Possum	Wiradjuri hunted a large range of animal species, but possums were probably the most commonly reported portion of the diet, being remembered as "the great standby" for local Aborigines around Wagga Wagga in the 1870s. In the wooded eastern part of the region, possums probably provided a year-round availability of meat.
	Honey	When Mitchell (1839) followed Goobang creek into the Bogan River his party traded a steel tomahawk and was fed honey by local Aborigines. He described the technique of gluing a tiny feather-down weight to a captured bee with gum. The bee was then followed to the nest, the honeycomb being chopped out with a hatchet and taken away on bark sheets.
	Koalas	Koalas were a highly regarded game meat. Another tree dweller was the possum which could be smoked out.
	Large game	Larger game species, such as wombats, bustards ("plains turkeys"), goannas, emus, kangaroos and dingoes, would all have been hunted. Some may have been protected by their identity as a clan totem to some groups, or limited by food restrictions. Even in the 1990s, the food restrictions on emu meat were remembered at Murrin Bridge.
	Fire control	Wiradjuri land use included back burning to fight large fires and reseeding the ground after a fire to promote recovery of vegetation. It also included intentional firing to flush out game. Following a fire, game returned to an area, attracted by young shoots of regrowth. Some forests in the eastern lands were probably kept open for easier hunting as they were described as being "park-like" by some early settlers.
	Re-planting edible fruit	Once the ground was cool enough to walk on, Gilmore (1934) saw how Wiradjuri walked through the burnt area, examining the vegetation, testing to see which seed pods had opened. The women gathered fresh seeds and replanted them in the more severely burnt out areas. The children were instructed to damp down the planted seed. Quandong trees were valued as an edible fruit and Wiradjuri people paired the male and female trees when they were replanted. They also carried branches from a flowering grove to fertilise other trees, leaving the branches under trees to show that the work had been done and did not need to be repeated.

Wiradjuri subsistence was varied and tuned to the four environmental zones. The wide range of foods was subject to seasonality, typically requiring movement through the landscape. Backhouse described a widely ranging diet of "almost all kinds of living things they can catch" On the rivers in good seasons, fish was in such super-abundance that people were indifferent to it, and did not eat it when other food could be procured. In the lower and drier western lands there was greater seasonal fluctuation in the available foods. Periods of hardship were the very dry seasons and extensive floods on the plains. Wet stormy winters were a time of hardship particularly in the south and in the high country, where the winters were longer. Sturt found groups who were starving and noted his impression that they were dying fast from scarcity of food during the drought. In this situation, he found the shallow grave of a woman who had been covered with leaves, which the party reburied in the "proper" way.

Wiradjuri occupation was thus centred on the major river basins of the region, with seasonal use of the drier river hinterlands, plains, and forests. While Wiradjuri came to become known as "river people" because of family encampments that occupied the river corridors all year round, it is likely that many other bands camped for considerable periods of time in the nearby creeks and swamplands, as well as relying on water soakage in the plains. Once drier seasons returned they probably relied on the river, all the groups beating a gradual retreat to the river corridor in times of scarcity.

WIRADJURI AS URBAN PEOPLE

The urban world came with the arrival of white settlements in the Wiradjuri region. First, station life, and then town and mission life replaced hunter/gathering as a viable form of subsistence. Wiradjuri were practically urban people by the end of the nineteenth century, though the full move into towns was to take place a hundred years later. The instruments of this urbanisation were cultural interaction, government policy and strategies that Aboriginal communities developed in order to survive.

Eight generations of Aboriginal and European interaction
In the period since European arrival, the continuing interaction between the indigenous and non-indigenous population has presented a problem of Aboriginal survival. How Aborigines adapted and survived may be described in historical phases, here represented as generations:
1. Pastoral station life (after 1830).
2. Life on a 'shrinking' landscape (after the 1960s Robertson Land Acts).
3. Mission era settlement formation (after 1883).
4. 'Mission' identity and 1930s Depression.
5. Itinerant work during Second World War labour shortages (after 1940).
6. Assimilation policy (around the 1950s).
7. Integration policy and land rights era (from 1960s).
8. End of the mission era and settlement into towns (after 1983)

1. Pastoral station life (after 1830)
During the period of pastoral expansion into the Wiradjuri region in the 1830s, cattle and sheep graziers moved rapidly down the river corridors. Large stations took up the best-watered land on which the Wiradjuri hunter-gatherer population was based.

The impact of this initial settlement on hunter-gathering was devastating. Water was traditionally important to Wiradjuri, as it provided a reliable food source and a place for group ceremonial gathering during seasons of plenty. These pastoral stations eventually became the focus of Aboriginal groups alienated from their lands.

As an ethnic group colonised by a foreign system of land management, Aborigines were forced to depend on station properties, but this initial pastoralism did not totally restrict them. The open character of stations still allowed continuing mobility, with the opportunity not only to camp on some of the stations, but also to move across the back country connecting them. During the period of pastoral expansion there were still a few bands of Wiradjuri people who had survived introduced diseases and frontier violence and seldom frequented the European stations and settlements. But most, it seems, were camped on stations.

2. Life on a 'shrinking' landscape (after the 1960s Robertson Land Acts)
The next main feature of European settlement was land taken up under the Robertson Land Acts. These gave ownership to settlers of remaining smaller blocks of land, generally off the rivers, but grouped around secondary water sources, such as ephemeral creeks and lakes. 'Peacocking' was a technique by which the large landholders were able to buy all water frontage under other people's names, claiming ownership to all remaining water sources and gaining access for grazing in adjacent Crown land. Land available to the semi-nomadic Wiradjuri was reduced to residue areas of unwanted Crown land, often with little. The impact on hunter-gathering was again, devastation.

By 1865, the European settlements had become the primary sources of food and other resources, such as government blanket distributions. A process of cultural interaction with whites was well under way. Behind such broad features of land settlement lies a complex picture of change over eight generations, which is best examined in more detail.
Initial land settlement by Europeans saw prime grazing land, the land closest to reliable water sources, taken up. Sporadic guerrilla style attacks on particular stations and stockmen slowed down, but did not stop, the advance of the frontier through Aboriginal lands. On the other hand, the type of landscape that these large and open pastoral properties had created allowed some

continued movement of mobile Aboriginal households, and also the trading of food rations and other European goods in exchange for work or co-operation. Some Aboriginal groups retreated into areas not yet occupied; others camped in the vicinity of European settlements. It was during this time that the first generation of 'half-caste' Aboriginal children (i.e. of part-European descent), were seen in areas of early European settlement by Government Protectors. At this time, the construction of station communities accompanied the fading of high-level Aboriginal identity at the clan and tribal levels.

This pastoral expansion between 1830 and 1850 introduced disease into the Aboriginal population, with severe outbreaks of smallpox, influenza, measles and venereal disease. It also increased the level of interaction between whites and blacks. Eventually, Aborigines did what other colonised minority groups have done. Realistically judging that they could not win a contest against the vastly larger settler population, they ceased armed resistance and turned to making themselves less visible.

European foods and goods were obtained from European settlers out of fear, charity, or in return for short-term labour or sexual services. Some white station owners fed and protected 'their' blacks in return for their labour. Contemporary social critics have been troubled by the station owner's paternalism to black employees, and by the sexual exchange for goods. But regular provision of food and clothing to extended households accorded better with Aboriginal social rights of distribution among extended families, than the 'equal pay to individuals for equal work' belief of whites. As there were initially very few white women on the frontier, white men sought out Aboriginal women as sexual partners. In return, black women received not only protection and food, but had some influence in dictating their terms of employment and their continued use of the land for kinfolk to camp on and gather foods.

The annual distribution of government blankets also became absorbed into traditional ceremonial practices. At some centres of distribution, large groups would gather to hold ceremonies, to receive the 'gifts' of blankets, and to settle disputes. The distribution of blankets also foreshadowed later government 'mission' settlements in that they brought into close contact for the first time people from places who were previously unknown to each other. By the 1850s there was already an established generation of adult Aborigines of part-European descent who remained on stations as housemaids and stockmen. The gold rushes of the 1850s brought a new population into rural areas. After the gold discoveries, some Aborigines moved into mining areas. Others stayed on the stations.

Closer settlement legislated by the Robertson Land Acts of 1861 created small farm blocks no larger than 320 acres (130 ha.). Many of these small-scale farmers were undercapitalised and lived on land that could not support them. By the 1870s, many of these had failed on the poorer lands. By then the landscape had been permanently fragmented. The archaeological result is abandoned huts and a pattern of right-angled and short straight roads which followed small property boundaries. Most of the back country in NSW was subdivided into small blocks and the mobility of Aborigines became very limited. Much of the station work that had previously been done by Aborigines was now being undertaken by these farmers. Aboriginal groups were now no longer necessary and were reduced to seeking out camps on small, residue parcels of land.

The Robertson Land Acts had recognised the increased pressures of white occupation and worked to create a pattern of closer settlement. They produced small, generally economically poor properties, which could barely support small settler households, let alone Aboriginal employees or dependents. With much of the back country around the big pastoral stations taken up under this legislation, mobile Aboriginal groups were squeezed out of the remaining land. This consolidation of pastoral leases ushered in a long period of Aboriginal fringe camp settlement on the edges of towns and a period of welfare, during which generally small portions of land were set aside for Aborigines by governments. Part of the Robertson land subdivision system was the creation of a series of reserves on land by squatters to guarantee its continued use. By the time that Aboriginal reserves were formed in the 1880s, there were also travelling stock reserves (TSRs), stock

watering reserves, timber reserves, showgrounds, and town commons. These various reserves laid the foundation for many of the Aboriginal camps, ranging from overnight stay camps used while droving, to large community camps that lasted for decades.

3. Mission era settlement formation (after 1883)

With the formation of Aboriginal reserve communities came a range of Wiradjuri settlements. Once the landscape had ceased to be dominated by the big open pastoral stations, Wiradjuri settlements, although patterned onto areas of pre-European movement, became adapted to the network of towns. Aborigines used towns as social, economic and subsistence resources. Towns contained concentrations of people, employment and food supply. Within this broad framework of settlement location there existed a wide variety of settlements that may be put into two classes. Firstly, those built by government, drawing directly on welfare, called 'government settlements'. Secondly, those offering an alternative way of life, called 'camps'; including large community camps and small household camps.

These settlements became tied to wide questions of contemporary Wiradjuri survival. How to be close to kin, water, tucker? How to maintain extended family support? How much to interact with, or be absorbed into white towns, i.e. questions of urbanisation? How much to maintain Aboriginal identity at the expense of white incorporation?

In NSW, bureaucracy came with the growth of settlement. By the time the government formed the Aborigines Protection Board of New South Wales, a state agency to manage the affairs of the indigenous people in 1883, the Wiradjuri had been interacting with pastoralists, workers and town people for 50 years, as well as other ethnic minorities placed at the edges of white society such as Chinese miners, rural labourers and market gardeners, South Sea Island indentured labourers, Afghan cameleers and Indian hawkers. Their family histories, communicated through the incidental details in oral accounts, contain traces of a hidden history.

During the frontier period, the reduction of population had brought a loss of cohesion in traditional Aboriginal groups. In the post-frontier reservation system, a more subtle process of social re-identification began. Local groups in reserves gradually integrated into their number other Aborigines from other areas who wanted to make it their home. At larger government settlements such Warangesda and Brungle, many people came to re-identify with their mission. Instead of just being people at Warangesda or Brungle, they became the Warangesda people and the Brungle people.

The appearance of Aboriginal reserve communities in the late nineteenth century became tied to survival under white systems of land management. What have come to be thought of as 'missions' only appeared in the 1870s. The early founding missions of the 1820s and 1830s were not followed up. A gap followed because during the squatting stage of settlement, only the best country on the river frontages was alienated. Wiradjuri were able to retreat to the back blocks. It was only much later, following the Robertson Land Acts of the 1860s, with the filling in of the landscape by smaller sized white properties, that the final alienation of the Aborigines from their land took place. The white solution to this was first to create a variety of reserves and to introduce church missions; and then replace them with government settlements. This helps explain why Wiradjuri communities appear so late in the historical record, with new kinds of communities emerging in about thirty locations through central NSW, almost a whole century after European arrival.

Some Aboriginal descendants lived by small-scale farming. A series of mostly small farm blocks were occupied in the early areas of European settlement for some decades. Some reserves outside of the Wiradjuri region on the coast and the south-west of NSW were on highly productive farm land. Aboriginal farmlets around Rye Park were typical of the Wiradjuri region, a landscape of the Robertson Land Acts of fairly marginal country divided into small properties. Some of the small reserves created in the 1890s were in response to Aboriginal applications for land to occupy and farm. Some of the requested blocks were in areas that Aboriginal families had previously occupied,

and so they were in a sense traditional land, but the push from the Aboriginal applicants was for economic benefit. On small Aboriginal farming reserves, such as at Grong Grong, families built their own slab huts and cultivated small farm plots to supplement their casual employment with pastoralists.

It is to this 1890s era that the Aboriginal community belief in freehold title over reserves can be traced. Former residents of reserves near Yass, Brungle, Cowra, Euabalong and Darlington Point have repeated essentially the same story of reserve land being freehold, personally granted to a particular forebear, such as a great-grandfather, by Queen Victoria. The formation of small reserves by the government was based on assumptions about the desirability of managing 'civilisation' of Aborigines by creating a class of sedentary small-scale farmers. This fitted well with nineteenth century beliefs in cultural evolution, and also echoed the approach taken by orthodox 'settlement missionaries' from the earliest years of white settlement at places such as Wellington. In the 1890s, when local police, as agents of the Board, were sent out to explain that the lands were being given by Queen Victoria, i.e. Crown Land, to be theirs if they continued to live on it or farm it. Aboriginal families eagerly accepted the explanation and assumed that lease documents amounted to inalienable freehold title. However the reserves were in the main only effective for the lifetimes of these original residents. After 1909, there was a wave of dispossession by resuming reserves. Most of the Aboriginal farmlets, generally blocks of 16 to 40 hectares, had been revoked by the end of the 1920s. Early twentieth century disputes between NSW country town councils and Aboriginal populations over expanding 'fringe camps' can be traced to the pressures created by this closure of Aboriginal reserves, or by increased restrictions of who was allowed to live in them.

In the 1890s the numbers of 'full-blood' Aborigines were in rapid decline in the Wiradjuri region and large gatherings had become a rarity. There was an increasing population of Aborigines of part-European descent living in small groups. At town fringe camps people settled in related communities in self-built huts, often having to forage for food and income. Relocatable and temporary dwellings, such as tents, tin huts, and wagonette camps, were a common feature of the nineteenth century white settler's landscape, reappearing in the twentieth century as fettlers and miner's camps, fringe camps during the 1930s Depression and seasonal workers camps. Temporary huts were however used by Aborigines throughout the period of European occupation, up to the early 1980s.

Over the century after the formation of the mission system, Aborigines had much interaction with the white population. Seasonal work, such as shearing, droving, station work, horse breaking, and fruit picking, offered degrees of freedom. In government run 'Aboriginal stations,' such as Brungle and Warangesda, people lived in crowded conditions and worked daily jobs for rations or carried out work contracts for a fee, under managers.
From Cowra and Darlington Point Aboriginal families provided labour for the Murrumbidgee Irrigation Area at the new irrigation towns of Griffith and Leeton, where there was both fruit picking and cannery work. The various fruit and vegetable harvests were followed on a seasonal basis. The NSW coast to the east of the region contained even more intensively forested and farmed land, with opportunities for fairly constant employment in sleeper cutting, saw milling and picking.

In the government's Board-run institutions, such as Cootamundra Aboriginal Girls' Home, light-skinned Aboriginal children learnt to 'think like whites', but were not accepted by whites as equals. Few of the children reared in these institutions are thankful for the Board's former actions in its role as adopted guardian.

The 1883 to 1983 century of camps and government settlements varied from place to place in the region, with its mixture of government policies of welfare, containment, exploitation, and assimilation of Aborigines. It ended with the resettlement of Aborigines into suburban housing schemes during the land rights era.

Each decade had brought increases in settlement: in the 1850s gold-diggers filled the towns, free selectors took over small pastoral holdings in the 1860s; Chinese labourers left the mines to work

on stations in the 1870s; railway towns sprang up in the 1880s. Within several generations of European arrival, many parts of the Wiradjuri region were densely settled and the interaction of Aboriginal and European ways of life that had developed on the big stations was becoming a thing of the past.

In these early years of European occupation, families such as Margaret's, which had become integrated into the life of a mission or station, gave rise to a situation where they and their white colleagues and masters shared an 'inside' world where white values predominated. This transition carried dangers such as loss of traditional knowledge and loss of kinship networks. Not the least of these dangers were those 'wild', 'tribal' blacks who, continuing to stand against white encroachment, lived 'outside'. The polarities between the two worlds were at times stark, as Margaret's account shows. In other parts of the continent, there were times when 'inside' Aborigines joined repeatedly with whites in repulsing attacks by 'myall' blacks, even being recruited for revenge raids from stations. Such 'reliable' Aborigines sometimes acted as intermediaries between whites and camp inhabitants.

By the 1850s there was already an established generation of adult Aborigines of part-European descent who remained on stations as housemaids and stockmen. Other trusted intermediaries were often awarded metal breast plates ('king plates') and distinguished themselves from bush blacks, who knew less about station life. Clearly, some Aborigines had begun to internalise certain white values.

During early decades of European settlement, European foods and goods were obtained from European settlers out of fear, charity, or in return for short-term labour or sexual services. In the early years of settlement there were almost no white women in the high country. When the explorer John Lhotsky journeyed through the region in 1834, he did not see a single white woman south of Michelago. The origins of the Koori people of mixed ancestry of south-eastern Australia date back to this period of settlement. Some white station owners fed and protected 'their' blacks in return for their labour. Twenty first century Australia has been bothered by the station owner's paternalism to black employees, and particularly bothered by the sexual exchange for goods.

4. 'Mission' identity and 1930s Depression

Reserve Aborigines also experienced a shift in identity. By the 1920s, this rising generation's robust Aboriginality was maintained by a distinctive 'mission' way of life, rather than by traditional religion. The last initiations on Brungle's sacred mountain were held at this time. In the early decades of the twentieth century the Board tried to police the communities. Some Aboriginal elders favoured 'civilisation' of their children because they knew that an English education would enable the next generation to survive and thrive. The Board's policy to force child removal to institutions for training left deep scars in many families. Yet by moving in a circuit that avoided the main towns, some Aborigines could live as itinerant workers. During the 1930s Depression years the 'black cloud', i.e. race, was less a distinguishing mark than class. Social differences between those with income and the unemployed were more important than race. It was common for both Aboriginal and white workers to live side by side and for them to intermarry. Aborigines comprised a minority within a class dominated by white casual workers. Low status was as binding as race and ethnicity divisive. Aboriginal traits were diluted by greater numbers of whites at every level of society. Despite this intimacy, a Koori culture developed and expanded to include features of both the Aboriginal and European cultures.

5. Itinerant work during Second World War labour shortages (after 1940)

In the 1940s some people on pastoral stations in the west of the region found work in shearing, droving, crutching, boundary riding, fencing and clearing. From Cowra and Darlington Point Aboriginal families provided labour for the Murrumbidgee Irrigation Area at the new irrigation towns of Griffith and Leeton, where there was both fruit picking and cannery work. The various fruit and vegetable harvests were followed on a seasonal basis. The NSW coast to the east of the region contained forested and intensively farmed land, with opportunities for fairly constant employment in

sleeper cutting, sawmilling and picking. These two types of employment and station work west of the Divide, formed two of the three large circuits of movement in the region. The third movement circuit, also a form of employment by receipt of welfare rations, was between the major government 'mission' settlements. A handful of station employers, such as Billy Wier (of Wier Park near Narrandera), and Jack Kiley (of Kiley's Run near Brungle), paid Aborigines wages equal to those of European workers.

In Board-run institutions, such as Cootamundra Girls' Home, light-skinned Aboriginal children learnt to 'think like whites', but were not accepted by whites as equals. Few of the children reared in these institutions are thankful for the Board's former actions in its role as adopted guardian. Yet despite the pressures from government, movement for employment, and dangers of child removal there were also some small and quiet villages, such as Gooloogong and Euabalong, where a slower pace of life prevailed than in the larger towns. Both white and black people could build their own huts and camps, virtually untouched by the child removal and assimilation activities of authorities that characterised larger government settlements. The ideology of assimilation had developed in Australia partly in response to post-war immigration of a variety of ethnic minorities.

6. Assimilation policy (around the 1950s)

By the 1950s it was clear to government officials that the Aboriginal minority should also assimilate or merge into the general community by a variety of means. The main mechanism for this assimilation was to demolish houses on reserves, or to let them run down, in favour of new housing for Aboriginal families within the towns. A system which allowed Aborigines to apply for non-Aboriginal status was also adopted. The certificate, which permitted its holder to receive the same pensions and maternity allowance as non-Aborigines, drink at a pub, and be treated as a white person by the government, was called an Exemption Certificate ('dog-tag'). Dog-tags were in use from 1943 to 1964 and about 1200 Aborigines received them in NSW.

Study of urban fringe people from the 1950s in the far west of NSW noted identity changes that would have swept through the Wiradjuri region earlier in the twentieth century. A new generation of uninitiated Aborigines of mixed descent tried to adopt white Australian cultural ways and to distance themselves from cultural stereotypes circulated by whites. Ashamed of the old language, they began to relate mythology as curiosities, rather than as the way to understand the world. They maintained Aboriginal identity through a reserve or 'mission' lifestyle, rather than by continuing cultural traditions explained through 'blackfeller law' or Dreaming.

The Aboriginal segment of the population is now irreversibly joined to the larger population through way of life and economic need. Aboriginal identity is established (or re-established after a time gap) through such combinations of factors, as Aboriginal ties via a father or mother, birth in a particular Aboriginal language area, rural employment and residence in a camp or mission.

Claims of belonging to some particular Aboriginal tribal language group in south-eastern Australia are not a 'free-for-all'. They can be organised into five levels, ranked from the strongest level of claim, to the weakest claim:

1. Patrilineal descent (i.e. traced through males), from an Aboriginal man of the language region identified in the earliest European records.
2. Cognatic descent (i.e. traced through any combination of males and females) from an Aboriginal ancestor of the language region identified in the earliest European record.
3. Cognatic descent from an Aboriginal ancestor who resided in the tribal language region at some time later than the earliest European record.
4. A member of the senior living Aboriginal generation who was born in the tribal language region and grew up on one of its camps, government settlements or towns.
5. Irrespective of where they were born or live, the grandchildren and great-grandchildren of people in point four above.

Such a ranking of strength of identity claim would naturally be expected to vary from one cultural

group to another, depending on its history and customs. For example, if a particular Aboriginal tribe had been solely matrilineal (i.e. traced through females) then matrilineal descent would be a top ranking claim. The difficulties of defining Aboriginal identity were recognised by the Tasmanian state government in 2005, which passed legislation setting out a definition of Aboriginality. Under the new three-point test, one must demonstrate Aboriginal ancestry, identify as an Aborigine, and have communal recognition from the Aboriginal community.

7. Integration policy and land rights era (from 1960s)

By the 1960s, local governments were actively clearing Aboriginal community camps. Policy had changed to absorb them into new town housing schemes. Missions and camps had been so poor that they trapped people into a cycle of exclusion. Long-term unemployment, low-skilled occupations and the pursuit of alcohol scarred mission life. Moving into town should have meant that people were making their way in the world; obtaining jobs that incorporated them into town life. Yet for years, Aborigines who moved from camp into town lost their footing in both communities. Families of the 1960s who had left their communities got about town jammed in old cars, scattering their yards with bottles and rubbish piles, that would have accumulated had they been living in camp. To white town people these were would-be whites —'whities'. To Aboriginal communities they were people who were seen as deserting the ideals of community life in which Aborigines are 'close, committed to each other and share with each other'. These were people who held down regular jobs like the white people, seen as black on the outside, but white on the inside —'coconuts'. Or they were seen as attempting to rise above their Aboriginal equals by adopting ways of the town —'up town niggers'. Eventually however, integration caused the term 'whities' to become obsolete, although 'coconut' is still occasionally heard for people who no longer represent core Aboriginal community views. The transition from fringe camp to town was completed throughout south-eastern Australia after the *Aboriginal Land Rights Act 1983 — NSW,* but left mixed feelings. Aboriginal society was not truly colonised, for Aborigines retained a firm footing on either side of the frontier. They became 'modern' by adapting English material culture and speech, and internalising some white values. They remained 'traditional' in that they moved in a circuit of settlements that maintained wide contact with kin, they took rural employment where they camped on familiar sites, and they returned periodically to the bush economy.

8. End of the mission era and settlement into towns (after 1983)

This era of camps and government settlements, with its mixture of government policies of welfare, containment, exploitation, and assimilation of Aborigines, ended with the policy of self-determination and resettlement of Aborigines into towns. To summarise, each decade brought an increase in settlement. Within eight generations of European arrival, many parts of the region were densely settled and an interaction of Aboriginal and European ways of life developed.

COOTAMUNDRA ABORIGINAL GIRLS HOME

Cootamundra Home began as the Cootamundra Hospital, in operation from 1897 to 1910, and reopened in 1912 as the Cootamundra Training Home for Aboriginal Girls. It was maintained by the Aborigines Welfare Board until 1968. This was the place where Aboriginal girls were placed after forcible removal from their parents under the Aborigines Protection Act of 1909. The idea was to segregate 'part-Aboriginal' children from their families and assimilate them into the mainstream community. The girls were not allowed to remain in any contact with their families, and were later sent to work as domestic servants. The building that housed the Home was later taken over by the Aboriginal Evangelical Fellowship as a Christian vocational, cultural and agricultural training centre called Bimbadeen College.

In the late nineteenth century one missionary's family found protection and housing for Aboriginal girls at Warangesda mission in the Riverina of New South Wales. First accommodated in a slab hut supervised by the missionary's wife, the girls dormitory was taken over as part of the mission by the Aborigines Protection Board and renamed the Warangesda Girls Training Home. Its matron was then moved to set up a new institution at Cootamundra which began in 1912. Over the next 56 years the Aborigines Protection Board took children to Cootamundra. While some children possibly escaped domestic violence and broken families; others were forcibly taken away and cut off from their Aboriginal cultural roots. Some returned to their families after years at the institution. Others never found out who their families were.The story of well-intentioned hopes for Cootamundra Girls Home that begins with the nineteenth century missionary, culminates with the sudden closure of the 'Home' in 1975 and the hurried burning of its documents by staff, is not only marked by the souring of honourable intentions but is full of politics, clouded with emotion and distorted through time.

The place known as Cootamundra Girls Home had begun as a town hospital before its conversion into an institution for Aboriginal children. After closure it was handed back to Aboriginal people to use as a training centre in the Aboriginal Christian ministry.

Two of the girls reared from infancy at the Girls Home were the late Lesley Whitton and "Sarah".

Lesley Whitton regards Cootamundra township and the Girls Home as her old 'home'. She returns on weekends to visit her daughter, and keeps in touch with her son at Wagga Wagga. Lesley's life has not been easy but she has overcome many obstacles. Even though government jobs were specially formed for Aboriginal people as early as the mid-1970s, the flow-on effect has been delayed. It was only in 1993 that Lesley was eventually employed in a job reserved for people of Aboriginal descent. Lesley's story has not been previously written. Lesley also related the local reaction felt in Cootamundra the day after a documentary about the Girls Home was shown on television. Lesley's account is presented simply as a case study of local town reaction and is not intended as an assessment of Sarah's role in the documentary. This author does not agree with the townspeople's point of view.

I have no recollection of being taken away or the reasons for being taken. It was nearly 50 years ago and I don't remember. The Girls Home was the only home that I knew and I don't feel that there was anything missing from my life. I was born in 1944 and started at Cootamundra Infants School then transferred to the Burnside Presbyterian Orphan Home at Parramatta. I then returned to Cootamundra in 1957 in year 7 , and lived at the Girls Home. I stayed on there till I'd left school and turned 18.

If you weren't doing well at school you left at around 15 to work on farms mainly around Coota. If you were going alright at school you were allowed to stay on. I left the year I was doing the leaving (Leaving Certificate), to join my friend Heather from Cootamundra High who had left to work at the Telephone Exchange. When I started work at the Coota telephone exchange, I moved into the cook's quarters at the Girls Home for 2 years until I turned 18 and was no longer regarded as a

'ward of the state'. That's when I left the Home and boarded with my friend Janice's parents (Taber family) in the town. I worked at the Telephone Exchange for 17 years. It was always shift work: if you worked in the morning, you could take the afternoon off. I loved it.

After they switched the Exchange to automatic, I left. My daughter Donna was adopted to Coota when she was 18 months old. But she always knew I was her mother. I stay with her when I visit home on weekends, and I watch my little grandson play rugby league on Saturday mornings. My daughter's got fair skin and red hair. I get on with her foster family. They're still at Coota. Donna's married, with 2 kids and works at Shepherd Woolskins. They're very busy over summer.

When I was rearing my son Andrew I lived on the pension in Cootamundra for 10 years. We never went without anything. It was good. At Cootamundra your kid was able to go to a friend's place or play outside; not like these days. My son is now working as a field officer with ATSIC at Wagga. He's one of only 4 Aboriginal students who got the ATSIC 3 year study award. He's studying business management and accountancy.

At the Home we were taught to cook, sew, wash and iron. Some of the girls were obviously unhappy and unsettled. The police brought them back. That police sergeant who had to climb the tree after those two girls; we called him 'Hooknose Haskew', he was mainly the one to bring them back.

The hockey team at Coota used to visit their 'sister school' at Telopea Park in Canberra. The whole school travelled by bus for one weekend every year. The boys played rugby. There were only 3 or 4 from the Girls Home in the hockey team. That was Iris Clayton, Mavis Lang and myself. Then we met our billet. Their families called up and it was explained that we were from the Home. The weekend finished off with a dance at the Albert Hall and then we left.

When you ask about the Girls Home you'll get all different answers from people. There may have been up to 60 or so girls at the Home at some stages. At Coota they still ask about girls from the Home: It's quite a conversation point. A lot would have gone back to where they came from, or Redfern.

These days I provide the secretarial work for the Aboriginal and Torres Strait Islander Advisory Council in the Chief Minister's Department. I've never been involved in Aboriginal issues before, because we were not taught Aboriginal culture at the Home. Some of the girls who were reared in the (Aboriginal) culture on the missions and reserves lost out when they were moved to the Home. Aboriginal culture was cut right there.

I was quite happy up there. The boys were transferred to Kinchela. The matron told me once that I had twin brothers, both at Kinchela. Because I was raised in a Girls Home, I applied for a birth certificate in Canberra. First they refused to give it to me because I couldn't supply the details of my parents. That was when I found that my mother had been living at Gold Creek in Ginninderra! (Canberra outskirts). I moved into a house in Palmerston (a new suburb near Gold Creek). I sort of feel comfortable there, knowing it's next to where my mother lived.

When my friend Janice (from school and the telephone exchange) does meals-on-wheels in Cootamundra, Matron Hiscocks is one of her recipients. Matron still lives in her old house, she's 94 now. She pretends not to remember Mavis Lang and when I ask her about this girl or that girl, she says 'Oh, I can't remember any of them.' But then she says to Janice: 'Why hasn't Lesley been to visit me?' She receives letters from girls, and says that if they write 'Dear Mrs Hiscocks' then those girls have forgotten her. Whereas if they write 'Dear Matron Hiscocks', it means they remember.

Sarah was the only one that I know of that was reunited with her family. I think she finally met her mother for a few days. Matron Hiscocks still remembers Sarah's birthdays and Christmas. She said to me 'Why hasn't Sarah acknowledged her letter, sending Sarah money for Christmas?'

Now Sarah did that show: I saw it on TV, and I thought that she was very hard on Matron. Sarah had come to Matron as a babe in arms. Sarah lived in Matron's quarters; she ate at Matron's dining table; and naturally she was treated as Matron's own baby. You know how the girls were sent out to work on farms, well Sarah never had to do that: she worked as a shop assistant at Cohen's in Cootamundra. When I went up the street the next day, a lot of the people in Cootamundra were horrified at some of the things she said about Matron.

After 1969, the Girls Home changed hands from the Aboriginal Welfare Board to Youth and Community Services. White Australian girls were then allowed in. One ex-Girls Home woman who remained in Cootamundra after her time in the Girls Home is Ann-Maree Elphick.

Ann-Maree views the Girls Home as a well-meaning organisation which gave her the only chance to have some sort of home. She has been steadily employed in jobs in the town. She is well-poised, confident, and happy with her present life in the town as well as her past life inside the Girls Home.

We were made wards of the state through the court, because my mother died and my father was an alcoholic. My aunty wanted to take us on condition that the Welfare would leave her alone. But welfare wouldn't do that. People were scared of welfare in those days.

Before that I had been in foster-care for a while. My elder sister was trying to contact me. Any letters that my sister or I wrote were sent to Welfare: I found that out later. It was only at Coota that they allowed the letters through. Coota was different. Then my father came to visit once or twice, but he was still an alcoholic at the time.

The strictest of the staff at the Girls Home was Mrs. Keys. Still, once we were going down the hill in the bus, and the town kids started calling out, oh, 'Home Girls' and things like that. Well she turned the bus around and went back and told them off. That was another side of her. She stuck up for us.

The deputy Matron Tuckey was a real character. She used to be in the army. She'd grab you by the hair like that (gesture) and then used to pull it up. It used to hurt! (laughter). Matron Hodgeson was probably stricter but she was soft too.

There was a couple of break-outs too. I ran away a couple of times, but just down the street (laughter). Sneaking out to see my boyfriend. He helped the coppers bring us back. He's my husband. They put me in a cell, and called the Matron. But they didn't mistreat you in any way.

Once about thirteen of us broke out and some of the boys in the town brought us food, chips, and things. But once they got us away from the hills and into the main street, they called the coppers. Then there was the time we were all expelled from the school. They phoned the matron to come and get us.

At 15 you went to work or high school. I went to help a family as a live-in housekeeper: I asked to leave. This guy was just an absolute creep. I got a job as a domestic in the John William Memorial Hospital in Sydney. I was there until I got back to Coota and married Don. Then I got a job at the Mercy Hospital (currently Cootamundra District Hospital).

THE SIGNIFICANCE OF COOTAMUNDRA GIRLS HOME

There is a tendency for each generation to think that the age in which they live is more compassionate and humane than any previous generation. The past is then seen in moral terms of right and wrong with no variations in between. The Girls Home has been condemned by some, yet the Girls Home operation was similar to other boarding schools of its day. The crucial difference was that children who had been made wards of the state could not return to their parents.

The actions of the Aborigines Protection Board over its years of operation show that government bodies can easily expend funds designated as 'welfare'; their capacity for personal care is limited. The role of really caring is up to individuals to take on as an action additional to 'normal' civic duty. The application of the Aborigines Protection Act in the years 1915-1940 underlines the importance of protecting individual rights by a review of decisions in the courts, rather than relying on the decisions of remote and largely unaccountable faceless public servants.

Cootamundra Girls Home is a place of many contradictions. What began in the 1880s for missionary John Gribble as a well-intentioned, even heroic attempt to provide protection and shelter for 'half-caste' Aboriginal girls and women, was turned by the Government into a trade in Aboriginal servants and an assault on Aboriginal families in New South Wales. Some members of staff tried hard to assist the girls who were sent to the Home. Others probably regarded their role as just another job. Some townspeople tried to assist the Home. Others steered clear of both the Girls Home and its problems.

Many of the Aboriginal children were undoubtedly truly neglected and were removed from families caught up in a poverty trap of unemployment, alcoholism and domestic violence. Other children especially in the early years of Home operation, were virtually abducted from their families. Some eventually returned to their communities. Others had their families scattered and never acquired either great self-confidence or a secure identity. Several have led fractured lives in a variety of state institutions and become dependant on welfare hand-outs.

The Girls Home was definitely never an easy place to grow up inside. Some girls entered and left the Home as low achievers, and were never able to reconstruct a 'normal' life. Other girls with great inner strength were able to overcome the difficulties and make the best of their situations, finding education, secure work, and stable family ties.

Life at the Cootamundra Girls Home can be divided into two distinct historical phases:

The first phase began with the establishment of the Girls Home in 1912 modelled on the Girls Dormitory at Warangesda Mission. This Mission Dormitory had originally housed and trained girls and women and was used by them as a base from which they could find employment. The mission also had been a partly self-sufficient farm and had its own Aboriginal school on the grounds. All of these elements were copied into the Cootamundra Girls Home design. In addition however, life in Cootamundra was harsh and regimented compared to the mission. From 1915 to 1940 the Aborigines Protection Board operated with very little accountability for its actions and was able to forcibly remove children to the Girls Home without going through the courts. The Girls Home was run principally to train Aboriginal girls as servants and to absorb them into the white community.

The second phase of the Girls Home began in 1940 with the formation of a new Aborigines Welfare Board which could only place girls into the home through courts proving neglect or by parental placement. Conditions had improved for the girls in comparison to the early years. After the Second World War the demand for house servants had decreased and the girls went to the public school in the town. The mission Girls Dormitory had faded as a model during this period of operation, and the Girls Home was strikingly similar to other boarding schools of its day and could even be regarded as more benevolent than some other children's institutions. Some girls were able to secure a schooling equal to that of the town's children. The Matron controlled almost every aspect of day to day management of the Home. A conservative Matron could provide great continuity but could also be an obstacle to change and reform.

The significance of the Cootamundra Girls Home can be seen at a number of levels. The site formed part of Wiradjuri lands before white occupation. It was the first Cootamundra town hospital and operated for a few years. The Home in its early years was a relic of the well-intentioned hopes of John Gribble, who had set up a girls dormitory on Warangesda mission. The site has some contemporary significance as a place of Christian education for Aboriginal people. However the

Cootamundra Girls Home site holds greatest significance as the central destination in New South Wales for Aboriginal girls who had been removed by the State from the reserve communities. For the hundreds of women who spent a childhood at the Home, it made up the entirety of their childhood experiences - school, home, friends and family.

Physically, the site is a living museum not only of the Aboriginal Girls Home but also of Cootamundra's first town hospital, and of the efforts of Aboriginal people, through Christian ministry, to bring a message of hope back to their own communities. The landholders of Bimbadeen have a choice. They can either wipe all traces of the Girls Home. Or they can act to preserve the various aspects of this site that are a tangible sign of the lives of hundreds of Aboriginal girls in New South Wales for future generations.

The site, its oral and its written history symbolise for many Aboriginal people the removal from their own families by a government that was unsympathetic to their cultural survival. Cootamundra Girls Home has become a powerful symbol of a repressive era in the Australian government's policy towards Aboriginal people, and the struggle of Aboriginal people for acceptance as equals and respect without prejudice.

PASTORAL STATIONS (1840 - 1870s)

Mitchell's Map of the Colony of New South Wales (1834), which set out to map places in the colony for European settlements, does not extend to the Riverina region. This was because the Riverina was outside the limits of land that could be governed (Limits of location or the Nineteen Counties).

Hume and Hovell's 1824 expedition into the area left a blazed trail. Soon after, pastoralists swept across the region, following the river plains, well outside the boundaries of official settlement.

Mitchell's report was the trigger which set off the most rapidly moving settlement frontier in Australian history. Stockowners from NSW mustered cattle and sheep, loaded drays with provisions, and selected a group of their convict servants to set off along "The Major's Line" as Mitchell and Staplyton's route came to be called, to take up squatting runs in the previously unexplored and unoccupied lands in Victoria and the lands between the Murray and Murrumbidgee Rivers (the Riverina).

There was a rush to the Murray and "Australia Felix". Between the time of Hawdon's 1836 journey to Port Phillip and the end of 1837, an estimated 150,000 sheep with their attendant owners and convict stockmen, and lesser numbers of cattle, moved south along the "Major's Line" to spread themselves out over northern Victoria, the Upper Murray and Riverina.

The speed of the settlement frontier can be gauged from the fact that the first overland mail service between Melbourne and Sydney was begun in 1838, with riders following 'Mitchell's Track' through the Riverina region.

Troubles beset the pioneer Riverina squatters early on. The summer of 1837 dried up and became a searing drought. Sheep on the move along the Major's Line became infected with scab and other troubles which made them unwelcome visitors near runs stocked with unaffected sheep. The squatters, accustomed to an abundant supply of almost free convict labour, were horrified when an Act of Parliament passed in Britain decreed that transportation of convicts to New south wales was to cease from 1840. The last batch of convicts for the colony disembarked from the "Eden" in November 1840. Squatters proposed schemes to import Coolies and Pacific Islanders to keep up a supply of cheap labour. No sooner had they begun from the drought of 1838-9 than there came a sudden collapse in the price of wool. Sheep bought at several pounds a head were sold for as little as sixpence each. Bankrupcies were commonplace, and men walked off their runs. In 1843 the bank of Australasia, commonly known as the Squatters Bank failed, taking many of its customers with it.

In an attempt to get some return from their sheep flocks, run-holders began the practice of boiling their sheep down for tallow, which returned a better price than fleece and sheep combined. Untold thousands of sheep were marched into the huge tallow vats which appeared throughout the countryside. The decade ended with another drought in 1849-50, when once again many run holders lost all their stock and walked off their runs when domestic supplies of water gave out.

Despite the troubled 1840s, all the Murrumbidgee and Murray frontages were taken up by the early 1840s, which is why later runs could not be on the rivers, but were placed on tributaries.

At first, land use was sparse. Until about 1855, there were practically no fences. Sheep were divided into manageable flocks with shepherds or 'hut-keepers' employed to watch over them. Cattle roamed large areas unhindered. Early white settlers were unaware of periodic flood levels. Settlers who built on flood prone land later had to rebuild.

By the 1860s there was some additional settlement, but the effect of the Land Acts was minimal. Despite controlling large tracts of land, station residents had basic, even harsh, living conditions.

After the coming of free selection in the 1860s, the disintegration of large stations was held off until the early twentieth century, when a wave of town formation in NSW had been completed and caused populations to move into the last, sparsely settled areas. The building of railways was the key to the expansion of wheat in the area.

Many farmers worked as sharecroppers until they could finance purchase. At the turn of the century, newspapers reported that new settlers were arriving almost daily.

OUTSIDER GROUPS AND ETHNIC INFLUENCES

The struggle of outsider groups to be incorporated into respectable society and changing social structures, including ethnic influences, are important themes in history.

The hidden history of any area includes the "non-historical people": ethnic or economic outsiders, transients and the poor. Some became firmly established in the town community. Others left little trace except for archaeological remains of huts, working camps and tent towns.

In the 1870s, teams of Chinese and Spanish were employed in harsh work such as land clearing and tank sinking. These ethnic groups seemed to appear fleetingly, and then appeared to dissolve into the landscape once their economic activity was completed. In reality, of course, many of them were assimilated or intermixed with other outsider groups, such as Indian hawkers, former Afghan cameleers and Aborigines, leaving descendants. While their stories have been hidden or disappeared, some places connected with them are still known. The naturalised Lebanese families are best known. Chinese and Aboriginal descent was often hidden in family histories in the region. As in other towns, Greek migrants established cafes run as family businesses.

Lebanese

By the late 1890s Cootamundra had a small Lebanese community which included families such as the Deeps, Sissians, and McGuires. In Cootamundra's main street, Parker Street, you can still see the words George Deeps above the pediment of his old shop.

In January 1901, for instance, sixteen hawkers' licenses (horse or horse and cart) were granted at the local courthouse to Joseph Boozate, Norman Halib, Jacob Ah Youb 1, Gabriel Hais, George Anthony, Sophie Ah Youb, Joseph Michael, George Elias, Amilia Solomon, Catherine Michael, Moses Deeps, Nikolas Sissian with foot licenses to Moses Nadear, Rose Baz, Jane Eloff and Smilia Elias. 2

Cootamundra Library holds a compilation of newspaper obituaries relating to the town. By locating surnames used by early Lebanese settlers, it is possible to compile a list of Lebanese who had an association with the town, including a short sample below:

Nicholas Deep, probably the then oldest resident of the town died at 94 in 1993
Hannah Sissian 68, late of Cootamundra and mother of 7 died in Elwood, Victoria in 1963
Mrs Rachel Batros 83, from Kousba, died in 1954 and survived by her husband and six sons
Bob Nasser, 47, died in Queanbyan in 1991
Alma Sissian, born in Cootamundra in 1906, died aged 75 in 1981
Fred Sissan 49, died in Coolamon in 1950
George Latous Sissian 65, died in 1965

The Lebanese graves in Cootamundra Cemetery are largely within the Catholic section, although there are also a significant number in the Church of England section. The Lebanese graves are definable as the group appears to be angled at about 30 degrees from the rows of graves elsewhere in the Catholic section. There are a dozen or so burials representing what was once a small thriving community in rural NSW.

1896 Grave of Thomas McGuire

Some of the headstones had Arabic and English inscriptions. E.g. Thomas McGuire aged 36 died 19th November 1896. McGuire was an Anglized named adopted by three brothers: John, George and Tom who arrived in November 1890 and began hawking the southern part of the State. The English inscription reads: In memory of Thomas McGuire. Erected by his surviving brother George McGuire. We mourn the loss of one beloved and did our best to save beloved in life regretted gone remembered in the grave. RIP. The astounding thing about Thomas McGuire's grave is its age: it is the oldest Lebanese burial in Australia located to date.

Salem Orah Matha Killed by Bushrangers

This section of graves also gives testimony to the tragic story of Salem Orah Matha who died 3rd April 1905. According to the NSW Police Gazette of 10th May 1905, Salem Orah Matha - transliterated as Salem Matter - died on the 4th April 1905 as a result to a blow to the head the previous evening while camped at the village of Bumbaldry near Cowra. Matha was on a hawking trip. A reward of £50 was offered for his murderer's capture. Hawking was an important part the economy of the early Lebanese community. Not all hawkers ended up as successful business people - some failed and others, like Matha, fell victim to the very real dangers of life as an itinerant rural small business person. Matha's wife, Annie, died aged 75 in August 1950, a widow for 45 years.

There are also graves in the cemetery belonging to May Joseph, the Deeps, Sissian, Batros, Elias, Moses, Anthony and Webbey families.

Annie Webbey

Seeing the graves in situ can sometimes provide that extra bit of data that promises to expand on family histories. Noting the presence of Annie Webbey's grave (died 1903) in the Lebanese section and also the inscription Born at Kafferihill Syria raised the question of whether the Webbeys were originally Wehbys (her family name). According to information from Temora Heritage Centre, the Webbey's first immigrated to Australia in 1891.

Inscriptions on Monumental Headstones in Lebanese Group Cootamundra Cemetery

Family Name	Other Names	Age	Inscription	Death Date	Notes
Joseph	Mary	65	Erected to the sacred and loving memory	14 September 1923	
Deeps	George Abraham	67	In loving memory of…	4 March 1919	Arabic Inscription. Shares grave with George Briskafy Deeps,
Deeps	Briskafy	46	In loving memory of	19 April 1905	Arabic Inscription. Shares grave with George Abraham Deeps.
[illegible]	amuel eorge	75	In Memory of	2 March 1977	Shares grave with Veronica Josephine Deeps
	eronica sephine	36	And his beloved wife	4 April 1936	Shares grave with Samuel George Deeps
McGuire	Thomas	32	In memory of … erected by his surviving brother George McGuire. We mourn the loss of one beloved and did our best to save beloved in life regretted gone remembered in the grave. RIP	19 November 1896	Arabic script.

Matha	Salem Orah	28	In Loving memory of …	3 April 1905	Shares grave with Annie Matha
Matha	Annie	75	Also his beloved wife	30 August 1950	Shares grave with Salem Orah Matha
Sissian	Lavina May	18	In loving memory of our beloved daughter	29 June 1925	Shares grave with George Sissian
Sissian	George	72		11 June 1937	Shares grave with Lavina May Sissian
Sissian	Annie	62		25 October 1942	Shares grave with George Sissian and Lavina May Sissian
Unmarked					Likely to be the grave of George Anthoney [Sic]
Webbey	Annie	28	In loving memory Mother. Born at Kafferihill Syria. Erected by her loving son & daughter	16 December 1903.	

Inscriptions on Monumental Headstones in Other Sections of Cootamundra Cemetery

Family Name	Other Names	Age	Inscription	Death Date
Batros	Salem Andrew	93	In loving memory. In God's care.	20 December 1967
Batros	Rachel	83	In loving memory of my dear wife and our loved mother	4 December 1954
Batros	David	71	Treasured memories of … born at Cootamundra. Loves last gift.	10 March 1974
Batros	Michael Joseph	76	In Memory of	19 June 1982
Elias	George	65	In memory of my dear father	5 August 1924
Moses	George	44	In loving memory of	23 February 1954
Moses	Albert George	49	In Memory of … erected by his wife and family	17 June 1923
Sissian	Frederick	49	In loving memory of my dear husband. RIP	28 March 1950
Sissian	Hannah Elizabeth		In loving memory of our dear mother. RIP	6 February 1963

Aleppo Pines

The war memorial includes W. Moses on the memorial inscriptions. Next to the War Memorial is an old Aleppo Pine or Snooba tree which yields pine nuts. Aleppo Pines are said to have been planted by Lebanese, for their pine nuts.

Tony Batros

In Cootamundra Heritage Centre is a large possum fur rug on display. It was made in 1935 from possums trapped by Tony Batros in Cootamundra and made into a rug locally. The rug is emblematic of the Lebanese community's involvement in the fur and wool trade in that region.

Chinese

In the 1865-1890 periods following the main gold rush, there were Chinese community camps along the major rivers (Murray and Murrumbidgee) and towns of the region (Albury, Wagga Wagga, Narrandera and Hay).

The standard historical view is that the Chinese were despised by European settlers and perceived as a problem by town authorities. Stories abounded of opium smoking, gambling, poor sanitation and the use of Chinese women for prostitution. Station owners found they could exploit these communities as a labour force as they survived on minimum rations and camped under any conditions. For example in 1876 near Albury, a team of 70 Chinese men were ringbarking for a rate of nine pence an acre. The big teams moved across the country, forming a "ring-barking frontier" at such a pace that they had run out of land to clear in southern New South Wales by 1890.

A somehat more benign, alternative view (to landowners exploiting the Chinese, and the Chinese being despised by the locals) is that ringbarking contracts were negotiated direct with Chinese contractors - they weren't imposed - and Chinese men were very well provided for - being supplied by local Chinese merchants. There may indeed have been land clearing into the early 1900s.

The authorities were concerned about a number of aspects of the camps, especially sanitation and opium, but the Chinese were tolerated by the townsfolk and there was no overt racism - although there were occasional incidents. It could hardly be otherwise - they did work that no-one else wanted to do and the station owners were utterly dependent upon them. Besides ringbarking, their tasks included wool washing, rabbiting, fencing and cooking. They also grew all the vegetables for the station owners and the townsfolk. The prostitutes were all European women - there were very few Chinese women in the district.

After closer settlement, the large scale station work began to dwindle and many Chinese men moved out of the camp communities to live a more solitary life as market gardeners. They tended to travel the immediate district with simple vegetable carts. They seldom camped overnight, in contrast with the Indian Hawkers, who travelled widely.

A two storey brick hair salon in Parker Street has significant heritage value through its association with the Tie family (formerly Ah Ti), who were prominent Chinese-Australians in Cootamundra. The head of the family, William Ah Tie, arrived in Cootamundra in 1885 and operated a successful bakery on Parker St. His son, Henry, operated a tailor shop from 1908 to 1958 at another location in Parker St. It is the latter location which is included in the inventory. The family is an excellent example of a successful Chinese-Australian business family in regional Australia. The building retains some of the features apparent in a 1914 photograph. A detailed account of the Tie family's life in Cootamundra has been provided by family members. Details on the lives of Chinese-Australian families are rare. The building's heritage value is enhanced by its location on the main street of Cootamundra.

The building has significant heritage value through its association with the Tie family (formerly Ah Ti), who were prominent Chinese-Australians in Cootamundra. When 19th century Chinese settlers to Australia gave their names to officials, it was common for the term 'Ah' to be mistakenly included in names such as 'Ah Moy'. This term was not a name or part of a name but was simply used with personal names of one syllable to make them sound more 'polite'. The head of the family, William Ah Tie, was born in China in 1842. He migrated to NSW in 1860 where he set himself up as a storekeeper, supplying miners on the goldfields near Tumut. He became a naturalised British subject on 16 August 1877. In 1879 he married Annie Ellen Smith. Some time between his naturalisation and 1887 he acquired the Christian name of William and partially anglicised the spelling of the family name to Ah Tie, later dropping the prefix. He arrived in Cootamundra in 1885 and operated the Clarendon bakery, on Parker St near the Cootamundra hotel. The bakery was run by Willam and Annie. During the 1890s depression he lowered the price of bread. In 1896 he was cited as a member of the local orchestra. He had 8 children and his oldest son Henry was often called up to assist in the rearing of his younger siblings. William died on 6 February 1916.

His son, Henry, operated a tailor shop from 1908 to 1958 in Parker St, and it is this building which is included in the inventory. Henry spent two years working in Sydney for Chorleys, one of Sydney's leading tailoring firms, but lived most of his life in Cootamundra. Both he and his brother Arthur, joined the Cootamundra Brass Band, which played on the occasion of the opening of the Town Hall in 1901. In 1908 Henry married Vera Harris, the same year he opened his tailoring shop in Parker St. He was to operate his business from these premises for the next 50 years. Henry was a very keen fisherman and huntsman and in 1913 won the NSW Trap Shooting Champoinship. With his brother, Arthur, he had a lifelong interest in racing and race horses. Arther was a very successful punter and won a substantial sum of money on the 1917 Melbourne Cup winner, Westcourt. His earnings were so large that he built a house in Temora Road (named Westcourt).

During the 1920s Henry's business prospered, largely because of the reputation he had gained for meticulous attention to detail and his insistence on the highest standards of workmanship on the part of his staff. He also maintained a stock of suit materials which was both extensive and of high quality. His reputation as a tailor spead beyond the Cootamundra district and brought him customers from other towns in the region. With the 1930s Depression his business suffered, along with many others in the town, but he survived. During World War II several staff left to join the military forces and for most of the time the work devolved upon only two tailors, Henry and his son Gordon. In 1958 he sold his business and retired. He was then 79. He left Cootamundra in 1960, and died in Adelaide on Melboune Cup day 1964. The family is an excellent example of a successful Chinese-Australian business family in regional Australia (*Tracking the Dragon through Southern NSW and the Riverina*, Barry McGowan and Lindsay Smith, 2008).

Indian Hawkers
During the late nineteenth and early twentieth centuries, before the arrival of motorised transport and department stores, Indian hawkers travelled on foot and later by horse-drawn cart, selling wares. Those who are remembered in the Riverina had the name Singh, indicating that they were Sikhs. They would set up a base camp on a farm property for a week or more, receiving horse feed from the farmer in exchange for goods. From this base, they would visit all the neighbouring homes and then move on to the next area. The arrival of an Indian hawker, dressed in safari style clothing with a turban, in the two or four-wheeled cart was greeted by the children, who would sit by the camp fire in the evenings, watching the johnny cake and curry dish being prepared, often “helping” to eat it.

Fettlers
After living in work camps to lay the railway lines, some men stayed on to work as fettlers. The 1870s and 1880s railway camps had rough conditions. Fettlers camped in tents or tin or slab huts beside the railway line. Typically, there were two gangs of fettlers, each of five men including the ganger. Each gang lived at opposite extremities of a local line and kept the line in repair. As local fettlers were poor, some kept goats, on which they depended for milk and butter. Their main meats were goat and chickens, as well as bush meat such as kangaroo and kangaroo rats. Some fettlers bred fighting cocks and would meet for the fight on Sunday morning with their birds and a flagon of wine.

Shearers and other work teams
Local shearers and shed hands were provided with crude sleeping and eating quarters, such as drop-log sheds. Bunks were made of round timber with boards nailed across for a ‘wagga rug’. Tea and coffee were made in kerosene tins. There was always a pannikin, with a long wooden handle, for dipping out the tea and coffee. Meat was boiled in the kerosene tin or baked in a camp oven, as were bread and brownies.

Prior to 1907, there were no rules stipulating the number of hours to be worked each day. Shearers lived in poor conditions and were usually at work at 6am and worked until they were unable to continue due to failing light. This culminated in the shearers’ strike of the 1890s.

BUSHRANGING (1860s)

Bushranging was a short historical phase in the colony, based on a sparsely settled population. This made it easy for bushrangers to rob isolated homesteads and travellers, and find remote hiding places. Bushranging influenced the work of ‘faction’ (fact mixed with fiction) *Robbery Under Arms*, written by a magistrate who based the story on such local people.

In 1863 Alexander Mackay witnessed the shooting of John Barnes by bushranger John O'Meally, who frequented the area. Barnes, who owned stores in Cootamundra and Murrumburrah was

riding by the homestead on "Wallendbeen station", when he was approached by bushrangers. He was asked to stop and hand over his saddle, but Barnes, trying to escape galloped towards the homestead, but O'Meally who was in pursuit shot and killed him from behind. In 1865, the Mackays were again held up in their home and had three horses stolen by Ben Hall and his gang. John Barnes' headstone dated 30th August 1863 aged 51 years is in the Church of England section of the Cootamundra cemetery.

A profile of John O'Meally (1841-1863)

Early life
O'Meally worked as a stockman, looking after cattle and sheep on his father's farm, Arramagong Station in the Lachlan River valley. His father, Paddy O'Meally, also ran a shanty (a very basic hotel), called "The Weddin Inn", on Emu Creek. The inn was the only hotel in the district. John O'Meally, and another one of Gardiner's gang, Alex Fordyce, sometimes worked at the shanty. The Eugowra gold escort robbery was planned there.

Bushranger with Frank Gardiner and Ben Hall
On 15 June 1862 the gold escort coach that took the gold from the goldfields of Forbes to Bathurst was robbed. This was one of Australia's biggest robberies. O'Meally and several of his friends were in the gang led by Frank Gardiner. A week after the robbery the police, led by Sir Frederick Pottinger, captured one of the robbers, Henry Manns, and Charlie Gilbert. Charlie Gilbert was the brother of gang member John Gilbert. John Gilbert had nearly been captured but was able to escape. He went straight to "The Weddin Inn", and together with Ben Hall and O'Meally, captured the police and released the prisoners.

In July 1863, O'Meally and Gilbert tried to rob the bank at Carcoar in broad daylight. This is believed to be the first daylight bank robbery in Australia. On August 30, 1863, O'Meally tried to rob John Barnes near Wallendbeen station (farm). Barnes owned shops in Cootamundra and Murrumburrah. O'Meally told him to stop and give the bushranger his saddle. Barnes rode off to try and get away, but O'Meally shot and killed him. Barnes is buried in the Cootamundra cemetery.

The Forbes gold escort robbery
Frank Gardiner, who was a gang leader, formulated attacking the Forbes gold escort at a place called Eugowra Rocks. Enlisting the assistance of John Gilbert, Ben Hall, John O'Meally, Dan Charters, Henry Manns, Alexander Fordyce and Johnny Bow, they purchased all the equipment necessary including six double-barrel shotguns, and finally set off for Eugowra.

The gang arrived in the evening of 14 June 1862, and camped the night. Early next morning Gardiner loaded all the longarms with about seven revolver balls in each barrel, while the others experimented with blacking their faces and other methods of disguising themselves. It was around 3.00pm, when the robbers left their horses about a mile from the Eugowra Rock and walked the rest of the way on foot. Not long after arriving, two horse-drawn wagons came along the road and were consequently bailed up. Their drivers were ordered to place their vehicles across the road to block it, and then lie under the wagons. At around 5.00pm the bushrangers were keenly waiting as the Forbes gold escort coach came into view. As the driver slowed down to drive the coach around the two vehicles blocking the road, Frank Gardiner suddenly said "Fire". Without any warning, all men except Fordyce, who appears to have been drunk, fired their guns at the gold escort. By a sheer miracle no one was killed as at least 10 balls smashed through the coach's woodwork. The driver luckily had one go through his hat and another through his coat. Two of the police were wounded, Sergeant Condell in the side, and Constable Moran in the testicles. One of the horses was hit in the leg by a ball, causing the rest of the animals to bolt into the rocks where the vehicle overturned. Helping their wounded, the troopers were forced to withdraw, leaving the gold to be plundered by the bushrangers. This was the biggest robbery in bushranging history in Australia, with the criminals netting some £14,000 in gold and cash. The gang took their haul to Gardiner's campsite on Mt Wheogo, which was about sixty miles from the hold-up, and the proceeds were

equally divided up. The party then split up, with Ben Hall, John O'Meally and Henry Manns going home, leaving the rest at the campsite. Three days later the remaining gang members decided to leave, but first they needed a pair of saddle-bags to carry the loot. As young Johnny Gilbert was fetching them, he was spotted by Senior-Sergeant Charles Sanderson and a blacktracker, who gave chase. Gilbert led the police straight to the camp. The gang hurriedly took off but the pack-horse laden with half the gold could not travel fast enough, and Gardiner was forced to turn him loose and later from hiding watched, as a trooper caught the animal.

After escaping, Johnny Gilbert laid low for a while and then decided to leave the colony. But as he, his brother Charles, and Henry Manns were leaving on 7 July, they came face to face with a party of police out looking for the robbers. Sir Frederick Pottinger, the leader of the police party, asked the men if they had receipts for their horses, which was usual for that time. As young Gilbert started to feel in his waistcoat pocket, he deliberately dropped his reins, and whilst acting as if he was trying to pick them up, slowly edged his horse further into the scrub at the side of the road. Suddenly he grabbed the reins and galloped off into the bush, making his escape, leaving his mates under the threat of being shot, if they attempted the same. Meanwhile, Johnny Gilbert took off to O'Meally's shanty to enlist help to free his mates, and returned with five men including, Gardiner, O'Meally and Hall. They bailed up the police party, and after some heated exchanges of gun fire managed to release their two mates. Johnny Gilbert, still carrying his share of the reward, about £2500, joined his brothers Charles & James, and together they travelled to Victoria and then on to the gold fields of New Zealand. The hard life of a gold-miner did not suit Johnny Gilbert, and within five months he made his way back to New South Wales. After forming a gang of his own, the young twenty two year old now committed murder - he shot dead a mounted policeman, Sergeant Edmund Parry, while committing robbery under arms. Gilbert who had a £1000 reward on his head for his part in the escort robbery, was now proclaimed an outlaw - but by then he had only one more year to live.

John Gilbert was shot by the police on the bank of the Billabong Creek on 13th May 1865. At the time of his death he had become Australia's worst criminal, being involved in more than 630 hold-ups, a record that not even his counterparts during the "wild west era" in the United States of America had equalled. After the inquest, he was buried in the paddock of the Binalong police station on the 16th May 1865. The inscription on his headstone today reads: "In memory - John Gilbert - died 1866".

The "battle" of Goimbla

O'Meally was shot and killed while trying to rob Goimbla station (farm) near Eugowra, on November 19, 1863. This event became known as the "Battle of Goimbla." The Campbell family fought off the Ben Hall gang in a two hour fire fight. The National Museum of Australia has several items in its collection about the battle including a letter of sympathy from the people of Forbes to David and Amelia Campbell. The first person to sign the letter was author Rolf Boldrewood, who later wrote the classic Australian bushranger novel, *Robbery Under Arms*. John O'Meally is buried in an unmarked grave in the Anglican cemetery at Gooloogong (source: Wikipedia articles, accessed 2009).

ENVIRONMENTAL CHANGE

In *The Future Eaters*, Tim Flannery has commented that for first hundred years of European white settlement on a new continent, the land supply seemed infinite. Accelerated environmental change and closer settlement would inevitably bring about a contraction of prospects, reducing opportunities and bringing stress on the natural environment.

The practice of ringbarking, the killing of trees to create grassy grazing land, began on a large scale in the 1860s and in the 1870s it became general. Dead trees were usually left standing.

Old residents of the southern Riverina recalled that the swamps were alive with wild ducks, swans,

native companions and wild turkeys, while flocks of emus and red and brown kangaroos were also common. Some of these species are now locally extinct.

Rabbits were introduced from England to Melbourne in 1860. By 1883 the rabbit frontier had moved across the Riverina, destroying pastures and out-competing native animals. Early rough fences of brush and chock and log provided a harbour for rabbits and farmers had to abandon this type of fencing when post and rail with wire netting fences took their place. It was necessary to sink the wire netting below ground (Bayley 1979: 59).

In 1902 the need to eliminate rabbits caused the creation of the Pastures Protection Board. It appointed inspectors to enforce destruction of rabbits by landholders. The introduction of the mechanical ripper to destroy burrows had an effect. The rabbit plague created a small local industry. Rabbit catchers were active in the district and Henty trappers were the first to send rabbits to the Wagga rabbit freezing works in 1910. Rabbit numbers continued to increase through the first half of the twentieth century. It was only the later introductions of biological controls in the 1950s and 1990s that effectively reduced rabbit numbers.

Reserves tended to be seen in economic terms and in 1912 Mount Galore was set aside for recreation, water supply, gravel and stone.

The effects of tree clearance and rabbit grazing resulted in the severe dust storm of 1914, described as “avalanches of dust”. In June 1917 another introduced animal, the mouse, formed plague numbers and overran houses, haystacks and wheat stacks. The plague continued into 1918 (Bayley 1979: 116).

EXPERIMENTS AND NEW TECHNOLOGIES

Gold mining

Following the working out of the gold fields in Victoria, many of the Chinese miners moved north, taking whatever work was available. The economic profits of the gold rush were not forgotten, though, and sporadic efforts to mine gold and other metals occurred at various later stages in New South Wales. The best known local examples is the Christmas Gift and Cullinga Extended Mine.

Wheat

Isaac Chaplin for Alexander Davidson grew the first wheat of the district at Bullenbong in 1853. The ground was ploughed with a forked stick drawn by four bullocks. Seed was broadcast by hand and the crop harvested with a scythe and threshed with a flail. It was grown as a local subsistence food rather than as a commercial crop because at that stage there was no efficient transport to markets (Bayley 1979: 29).

Television

This was a new technology that was regarded as a novelty item in the 1950s and was not widespread until the 1970s. However by the end of the twentieth century it had penetrated every household and almost every aspect of social and community life, resulting in the closure or abandonment of community halls and cinemas.

Fluoridation

Water fluoridation was a new health policy of the 1960s, promoted by state authorities. It was resisted, being rejected by councils in 1964. The decision was reversed in 1966, the same year that another innovation, decimal currency, was introduced.

GOLD RUSH AND MINING

During the years of the golden fifties Australia's population had almost trebled, growing from 405,000 in 1850 to 1,145,000 in 1860.

In early May of 1851 news of Edward Hargreaves' discovery of payable gold at Ophir near Bathurst appeared in the Sydney press. At once the rush, which took an estimated 10,000 people to Bathurst and district, began. Homes, families and jobs were abandoned as men headed for Bathurst. Alarmed at the numbers of people who were leaving Victoria, a group of Melbourne businessmen banded together to offer a substantial reward to anyone finding gold in Victoria.

From August 1851 through to the end of the year a series of gold discoveries was made at Clunes, Ballarat, Bendigo and Mount Alexander. News of the fabulous finds was reported in the English press in January 1852 and later in the newspapers of the world. The infant state of Victoria and the growing city of Melbourne became the new Mecca. Ship owners found themselves besieged by eager emigrants; anxious to reach the new El Dorado by the speediest means possible. People came flooding in through Melbourne from almost every country in the world.

Riverina stockowners were well placed to reap a rich harvest from the new arrivals, who had to get food somehow. As far away as the Queensland border, station owners mustered mobs of cattle and sheep and sent them off to the seemingly insatiable market and undreamed of prices to be had in the shanty towns of the gold fields south of the Murray. Cattle bought at one pound a head could be sold for twenty-five pounds each to goldfields butchers.

At the peak of the gold rush, about 800 men were mining gold in the Muttama area. Development of the town was boosted by the Temora goldrush. Bauxite was being mined in 1887.

FREE SELECTION THROUGH THE ROBERTSON LAND ACTS (1860s - 1880s)

The Land Acts put forward by Lord Robertson to Parliament in Britain in the 1860s, known as the "Robertson" Land Acts, are now generally well-regarded for introducing closer settlement. The effect of the Land Acts of 1861 (Crown Lands Alienation Act) and 1863 was to make it possible for smaller settlers to take up land, making some of the huge areas of land previously held by squatters available for selection.

But at the time, according to C. Featherstonaugh, "Jack Robertson's Act" set the men who wanted land and the men occupying land at each other's throats. In one day, the value of the squatter's tenure fell by half. Any Thursday, any man could select anywhere on the squatter's holding that was not protected by improvements. Squatters who had held and improved their leased runs over the preceding fourteen years were in no mood to let selectors move in and "rob" them of "their" land. The settler versus squatter feud took various forms, the most common being dummying (selecting land in other people's names) and peacocking (buying up land around water sources).

These Land Acts provided conditions for the movement of new families into the district to take up small land parcels. The expansion of wheat farming and arrival of the railway cemented this settlement pattern.

Despite the complaints from squatters, the Robertson Land Acts had a slow effect on the large stations. The Acts gave these station lease holders a pre-emptive right to claim and buy any part of their holding at a pound an acre, before anyone else was allowed to purchase it. While this did put some economic pressure on station holders, by the 1870s major stations typically had secured relatively small amounts of freehold land at a low cost, locking out the best-watered land to

selectors.

Despite being locked out of the best watered flat river country, selectors took up back blocks around stations and changed the social life on the plains, which had been very lonely to that time and isolated from any centre of population.

Small settlements sprang up at creek crossings and waterholes, with inns to sell grog (alcohol) to travellers and bullock teamsters. Such settlements peaked at about the 1890s, after which the extension of the railways and development of motor transport made them redundant.

By the 1870s, much of the land in the southern Riverina had become freehold. Many selector households were able to secure their land when Free Selection became law, because each of their children no matter how young the child might be, was permitted to hold a block of up to 320 acres. Typically, selectors took up a small lot between 60 and 320 acres, built a rammed earth or slab hut and developed both sheep and wheat production on the small property.

Other land seekers – often disappointed gold-diggers from Victoria – cast around to find suitable land wedged in between the boundaries of runs.

Native pine provided the main building material. Both houses and sheds had a base frame of round sapling poles with roof covered with shingles of the same material. Walls of houses were generally round poles (in medieval England, the wooden walls were called *wattling*) covered with a mixture of mud and straw (*daub*) plastered between upright poles and coated with linseed oil for weathering. This served until galvanised iron and sawn timber became available. (Bayley 1979: 45)

Economics dictated that land would be used for wheat rather than stock with the return from cropping 4-5 times that of grazing. Preparation of the land for the plough was a huge task. Even if the box trees had been ring barked there remained the work of burning them down, grubbing out roots and picking up sticks and rocks using hand tools and horses.

The incentive was great, because the expected return from the first crop would pay for the clearing. The land was closely settled, cleared and fenced quickly.

WIRE FENCING (1866—)

One emerging technology of the Robertson Land Acts period had a great effect on closer settlement. This was wire fencing. Progressive station owners improved the station by ring barking and tank sinking, subdividing and fencing. Though experimental at the time, a whole property could be enclosed in a ring fence, resulting in improved lambing. Wild dogs were poisoned using the sheep they had killed as bait. As fencing advanced, shepherds were replaced by boundary riders, who watched the fencing for damage or escape of stock through it. After 1868, the influence of fencing spread from the stations through the backcountry (Bayley 1979: 36).

Stacking felled trees along the fence line made early brush fences, while chock and log fences were built of logs only (Bayley 1979: 47).

SCHOOLING

In the mid-1860s the government took action to provide education for the children of the colony, by passing the Public Schools Act in 1866. The 1866 Public Schools Act made it easier to establish schools, because it lowered from 30 to 25 the average number of children required for a public school. However, if between 15 and 25 children could be guaranteed, then a provisional school

could be applied for and established, for which the local residents provided the building and its furniture, and the Council of Education supplied and paid the teacher, and granted free books and supplies. In all respects, except the provision and maintenance of the building, a provisional school operated as a public school. Applications for provisional schools contain a snapshot of the children in small communities at one point in time, as the applications contain signatures of parents and names of their school age children.

The arrival of free selectors with their families in the 1870s and the opening of the southern railway beside which villages grew, brought a multiplicity of small one-teacher schools throughout the district (Bayley 1979: 54).

By the 1890s there were many small schools to serve the area. In the more remote schools, upon arriving at school, children would dismount at the front gate and lead their horses through the playground. The horse was turned out in the paddock to graze after the saddle and bridle was removed. The riding gear was stored in the sulky shed until it was time to go home.

The introduction of school buses after the Second World War made small schools redundant. The development of the motorbus in the 1930s began proposals to convey children from one-teacher schools to central schools. The closure of one-teacher schools followed over the next few decades. A wave of closures of small schools took place in the 1960s and 1970s.

RELIGION, SOCIAL LIFE, AND GROWTH OF ENTERTAINMENT

The few scattered churches provided religious and social centres for the people of the district in the times of scattered homes and slow horse transport. For the isolated people, social life was also found in the annual school picnics attended by people from miles around. Such picnics incorporated comprehensive athletics programs. Schools along the railway line had special trains to take the children with their parents and friends whilst those off-rail used horseback, sulkies, buggies and other horse-drawn vehicles to take them to the picnic places. Often a ball followed the picnics and sports in the evening.

Small community churches are at Cootamundra, Jindalee and Wallendbeen and Stockinbingal.

Community halls were built as villages grew. The two most notable examples are Wallendbeen and Stockinbingal.

One experimental technology that brought about great social change was television. This arrived in Australia in black and white in 1957, though the first local television sets were purchased in 1961, and only became a widespread as home entertainment in 1972 when television licence fees were abolished.

Typical 1960s tourism features of rural towns in NSW were the small council caravan parks, local motels and local historical museum. Often, the caravan parks and motels were fitted out with a basic level of facilities, and many have fallen into disuse. Historical museums have had to pare back their collections in order to better tell the stories of adaptation and survival to an audience more geared to film and television.

The effect of television was slow to understand at first. This is because its social effects took place over decades. Eventually, however, it gradually displaced large sections of religious practice, community entertainment, club activity and pub life. There was even a period of the 1960s and 1970s in which volunteer community clubs were rapidly expanding, only to disappear into obscurity by the end of the twentieth century.

The impact of television was not being felt until the end of the 1960s and the community groups such as Apex, Rotary, swimming clubs, and Scouts were formed, in addition to a strengthening of the CWA, which had been active for many decades. Later, community halls stopped being used except for wedding receptions and club enterprises such as the Apex, Rotary and Masonic lodges went into decline.

The growth of centralised forms of commerce (the mall and internet bank) with centralised forms of entertainment (sports centres, aquatic centres, gaming and dining clubs) have led to a grassroots backlash among urbanised communities, nostalgic for the personalised contact in small community life. As a result, the twenty-first century is seeing a resurgence of interest in local shopping, local cafes, local halls, and management of local heritage.

THE ARRIVAL OF THE RAILWAY: VILLAGE AND TOWN GROWTH (1877 -)

The railway is the most important historical theme for Cootamundra, Wallendbeen and Stockinbingal. It is the reason for the development of these towns and is described in detail below.

As the railway pushed southwards during the 1870s through Yass, Cootamundra and Junee, the Murrumbidgee pastoral runs turned their backs on the paddle steamers, and sent their wool and supply wagons to the rail-heads. By the time the railway reached Wagga Wagga in 1879 the pastoral runs in the Southern Riverina had also begun to patronise the new and faster form of transport offered by the railway. In 1877 the Great Southern Railway was extended to Cootamundra.

Prior to the arrival of the railway, pastoral agriculture had relied on large station properties and sparse settlement. Livestock were walked to their markets by drovers and wool was carted on bullock drays. Efficient transport was not a pre-requisite for the squatters on big stations. Pastoral agriculture saw the growth of villages, often growing around the nucleus of an inn and blacksmith's shop.

Wheat was grown for local consumption and each town had to operate its local mill to convert wheat into flour for local bakers. Wheat farming was based on smaller farm blocks, with grain carted a short distance by horse power for a local market.

The pre-requisite to expansion of wheat farming, and the closer settlement that accompanied it, was a railway that could take the wheat to the provincial towns and cities for milling or export.

Before the arrival of the railway, sheep were walked from the pastoral stations to Melbourne for sale and wool was carted on bullock drays. Teamsters with up to 28 wagons would arrive at stations at shearing time, to take the wool to Corowa for shipment down the Murray by paddle steamer to Goolwa, thence to England. Wagons carried sixty bales of wool and were drawn by twenty bullocks. After the railway opened, the train transferred sheep and wool to Melbourne.

Travellers relied on horseback riding. The more fortunate may have had a sulky or buggy, whilst loads were carried on wagons drawn by bullocks or horses. Bullocks were first favourite because they could live off the land and travel in drought times even after there was insufficient forage to keep horses alive. The well-worn tracks posed a threat to travellers at night, when protruding stumps upset vehicles and injured passengers.

The early free selection period brought regular stagecoach runs, which improved local transport. By 1869, a coach ran between the growing towns stopping at the major pastoral runs, where the shearers' kitchens catered for travellers. Such stages for coach horses were usually placed at

intervals of about 10 miles, with a day's journey about forty miles in plains country.

Cobb and Co. ran regular coaches between main towns in the region in the 1870s.

Some settlements developed around the nucleus of an inn, sited at a creek crossings for horse watering, providing a meeting place but were also changing place for horses pulling the early mail coaches.

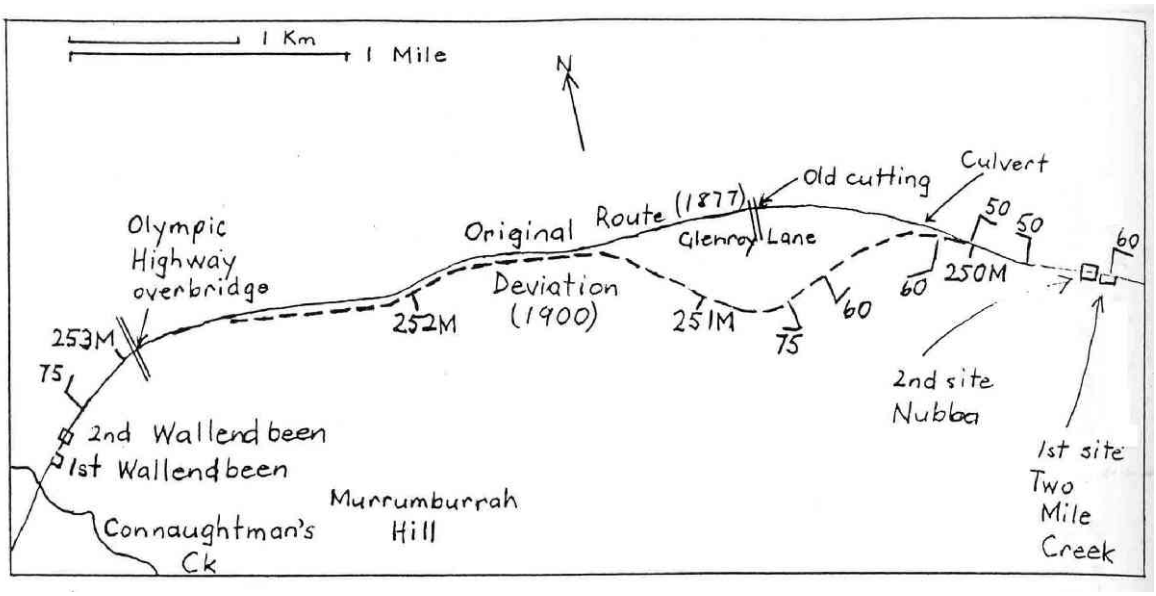
As coaching developed, inns sprang up to meet growing demand. Some of these Cobb & Co station sites have left little trace, except as archaeological sites.

Railways were able to provide transport for wheat to mills in larger towns, so local mills were no longer needed. Small local mills have potentially left archaeological traces.

The Great Southern Line through the LGA (Wallendbeen –Cootamundra – Frampton)

A detailed description of the passage of the line through the LGA, as well as its areas of deviation, duplication and relics, is drawn from "*Where trains have travelled – scenes along the southern Line of New South Wales"*, by David Kemmis (1998).

Wallendbeen's present railway station (height 1517 ft or 462.4m) is actually its second, dating from 18th May, 1920. It is 200m north of the original platform's site, which was on the Down (or east) side of the line and nearer Connaughtmans Creek. Its southern end was extended in 1902, but it had been first opened on 1-11-1877, at the same time as the whole of the Murrumburrah-Cootamundra section of 24 miles, 70 chains (40 km), within which Wallendbeen marked an approximate halfway point. Thus, Deputy Surveyor-General John Thompson's recommendation of 1856 was heeded, and "Wollondoon" received its railway and station - albeit 21 years later.



The 1900 Nubba deviation and earlier station location of Wallendbeen

Twelve miles (19.3km) by road from Cootamundra, Wallendbeen is about 435 feet (132.6m) higher than the larger centre. Rising land between the two, though much nearer Wallendbeen than Cootamundra, forces both rail and road to climb from each town before descending to the other, but obviously the ascent from Cootamundra to this hilly country is substantially greater.

After the railroad cuts through the Nubba ridge and starts its four kilometre descent to Wallendbeen, down the valley of an intermittent tributary of Connaughtman's Creek, while travelling due west it first traverses the northern outliers of Murrumburrah Hill. Then just before diving under the Olympic Highway, the rails begin to turn to the south-west, gradually curving toward Wallendbeen and running down to the creek. The tiny town is approximately on the same parallel of latitude as Moss Vale, 163 miles (262.3km) back along the track, so in purely literal or geographic terms the SOUTHERN Line has actually progressed no farther southward at Wallendbeen than the point it has already reached at Moss Vale! However, for the first time in all that distance between the two centres, the railway seems to make a genuine attempt - at least for a couple of kilometres - to justify its name before again swinging to the west (but only briefly), this time toward Morrison's Hill, and then actually heading southerly for the rest of the way to Cootamundra.

In contrast, when first laid through this district in 1877 as the single-tracked Great southern Railway, the line began to rise on a south-westerly course from Wallendbeen, then descended quite sharply - while continuing generally in the same direction - to the location of the then future (but now past) Jindalee platform. The long, steep gradient of 1 in 40 north-east of that station made the section quite difficult for trains to negotiate either way, so eventually the substantial Morrison's Hill deviation, 5 miles 47 chains (9km) in length, between Jindalee and a point approximately two miles (3.2km) south-west of Wallendbeen was opened on 5th August, 1900, as a single track. Its steepest gradient a short 1 in 60, the new route enabled engines to haul their loads up into the higher country more readily than the old line had allowed, but not more quickly, as an extra 1.5 miles (2.4km) and several curves (which have always tended to retard trains) were now included in the journey. So although the kinder grades made the ascent easier, it was still not easy. Northbound locomotives' water consumption was naturally greater than for those travelling down hill, so in 1907 a supply was provided at Wallendbeen for Up trains to refill thirsty tenders - there was still some hard climbing ahead before coal and water could be replenished at Harden. Five years afterward, the steam power used by the Wallendbeen pump was replaced with an oil engine. More tanks and their associated water columns were installed in 1913 and 1922 as the tally and sizes of steam locomotives increased over the years.

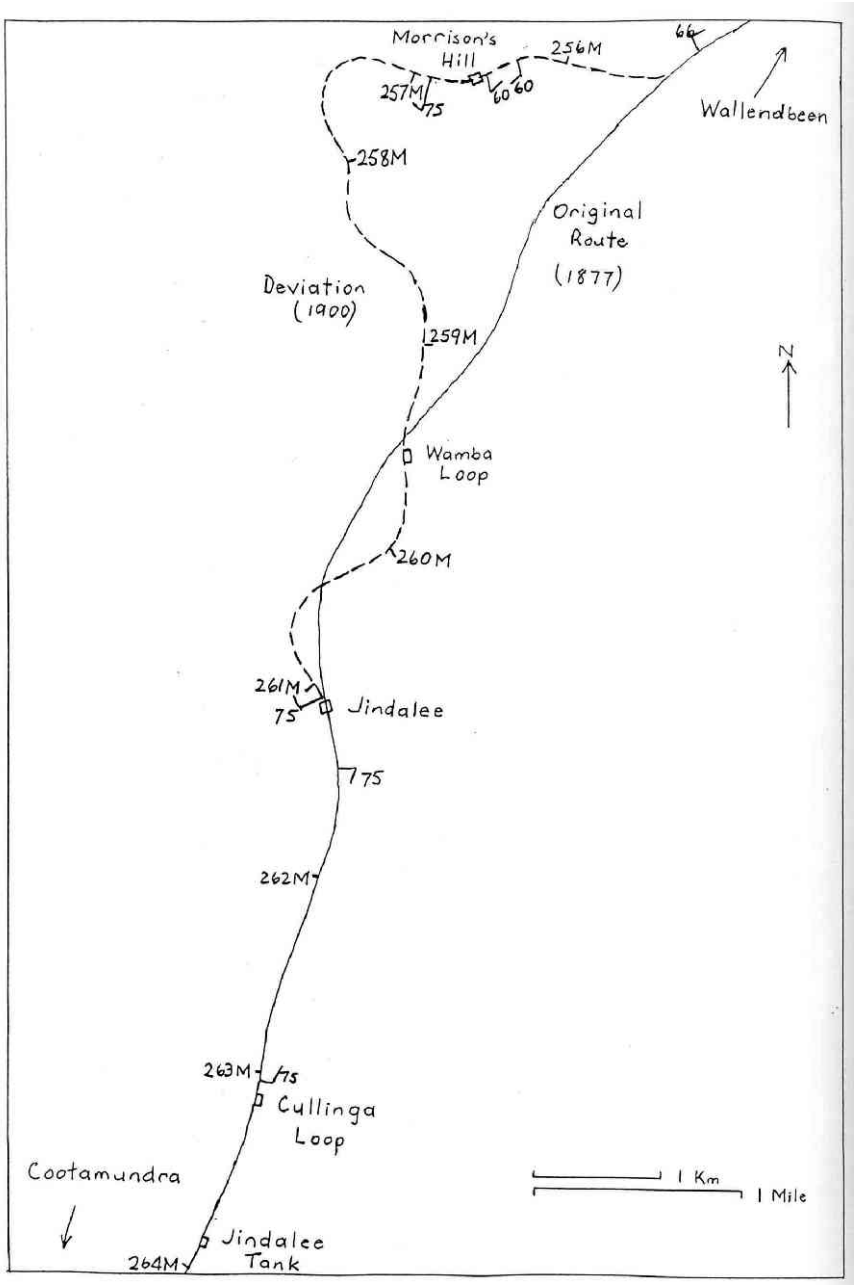
On 7th April, 1902, at the location just east of and a little lower than its highest point, the Morrison's Hill deviation was equipped with a passing loop, l664ft (S07m) above sea level. Later, a platform named after the peak was provided at the loop on the Down side of the track which, at a very short distance farther, then began its descent to Cootamundra. About half a mile (0.8km) beyond the little station a southward, almost semicircular curve that became quite tight at 16 chains (320m) radius near its mid-point, took the railroad into the upper part of the Jindalee Creek valley, down which the line snaked at 1 in 75. In 4.5 miles (7.24km) from its crest near Morrison's Hill it dropped 294ft (89.6m) to Jindalee, criss-crossing its original course then rejoining it near the latter platform. First built of timber sleepers on the line's Down side in 1896, this station was re constructed in brick in 1918 for two tracks. It closed in 1970.

The lightly-treed prominence known as Morrison's Hill, 606 metres in height and a kilometre WSW of the big bend in the railway's deviation, was apparently named after a (government?) surveyor Morrison (or Morris) at some time during the 19th Century, but its Aboriginal title was "Jindalee" - which may have meant "no skin on your bones" or more probably "bare hill", presumably because the hill was then almost or actually bare-topped. (The surrounding country is reported to have once had much more tree cover than it does today; if so, extensive clearing has obviously taken place since European settlement in that district.)

South of Jindalee station the railway continued down the creek valley, descending another 288 feet generally easing gradients within the remaining 5.75 km) to the northern outskirts of Cootamundra.

From near what is now Jindalee's former site the line is parallelled by the Olympic Highway to the latter's overbridge near Cootamundra Cemetery. On the way, rail and road both cross Jindalee

Creek near Bellevue Lane, about 4km from town. Here a "tank" (earth dam), probably fed from the stream, was excavated in 1893 and remained in use - or at least in existence - until 1915, possibly to water engines hauling trains from the Temora branch, which connected with the main line at the north-eastern edge of Cootamundra, having been opened to Temora on September 1, 1893.



Morrison's Hill deviation and Wamba Loop (1900)

Not quite half a mile (i.e. about 0.7km) south from Jindalee Tank a one-mile-plus (say, 1.7km) part of the 1877 track was improved from 1 in 62 to 1 in 83 during 1896 and referred to as the "Jindalee Creek regrading". Later it must have been eased yet again, because the Railways' 1948 Curve and Gradient Diagram of this same portion shows one of the varied grades within it as moderate as 1 in 330. Also in 1896, a half-mile (0.8km) section of the main track adjacent to the Temora line's junction was regraded from 1 in 62 to 1 in 73. These were a mere two of the very many such improvements made along the major railway routes within New South Wales toward the end of the

1800s.

During the first decade of the 20th Century another two passing loops were established between Wallendbeen and Cootamundra, both being opened on 17th December, 1909. Wamba (pronounced "Womba") was near the southern end of the Morrison's Hill deviation, 3 chains (60m) beyond the point at which this track crossed the 1877 route, and 1.7 miles (2.7km) north of Jindalee. Wamba remained as a loop only until the line was duplicated exactly six months later. The site of its tiny platform has since become greatly overgrown with scrub and saplings. The other loop, Cullinga, was located approximately 2 miles (3.2km) down the line from Jindalee and opposite or very close to the western end of Ryan's Lane, which connected with another local road leading several kilometres across country to the former gold-mining area.

An indication of the railroad's developing saturation with trains between Wallendbeen and Cootamundra, in the last few years preceding that section's 1917 duplication, might be deduced from the remarkably close spacing of passing loops along the near 13 rail miles (20.9km) from the village to the town.

Of course each of these crossing loops, whether established at an existing platform or between a pair of stations, was either "absorbed" or dismantled during the duplication process, which was completed in June, 1917, from Wallendbeen to a point just 5 chains (l00m) beyond the Temora line's junction, but strangely, it seems to the author - NOT the remaining one mile and ten chains (1.81km) to Cootamundra station until 1943!

The land on which Cootamundra developed round Muttama Creek was possibly settled during the 1830s. The holding (estimated area: 50,000 acres or about 20,000 hectares) was gazetted in 1849 as having been leased by "squatter" John Hurley under the name "Cootomondra", a variation of the local Aboriginal word "Cooramundry" - "a marsh" or "the bed of a lake", according to the "Cootamundra Herald" in 1896. Indeed, the town is aptly named. With its railway station at 1082 ft (329.8m) - until this point a height above which the Southern Line remains after its passage through the northern edge of Bargo, about 204 miles (328 km) nearer Sydney - Cootamundra is situated on a well-watered plain, largely encompassed by hills, except for some openings such as the valley through which Cootamundry and Muttama Creeks drain to the south.

In 1861 the N.S.W. Legislative Assembly approved the plans drawn up for a town on John Hurley's land. But even before the Great Southern Railway was opened to it on November 1st, 1877, Cootamundra was the starting point of a trial survey for a potential railroad through the Riverina to South Australia. Because the town was being developed as the next major population centre." along the main line after Murrumburrah-Harden, planning was already under way for progressive installation, near the site of the Cootamundra station-to-be, of locomotive servicing facilities. The first two of these were a coal stage and a water pump, both erected before the railway's opening to the town, and also actually ahead of those set up at Harden. In 1887/88 Cootamundra received a new station, which is still much used after more than a century of great service to both the town and the region. following some alterations and additions in 1992, the station was made a major Countrylink centre for the transfer of passengers between Sydney-Albury (Daylight) XPTs and the long-distance road coaches that replaced almost all former Riverina and South-West Slopes branch line trains once carrying travellers. (At present the coaches ply between Cootamundra and the following centres: Balranald, Canberra, Condobolin, Griffith, Mildura and Tumbarumba.) During 1888 an engine shed was built, followed by another (larger and better?) ten years later. As the town grew so did the importance of its railroad station and yard. From time to time additional ancillaries were installed at the station and/or yard - e.g. a 60ft (18m) turntable in 1910; refreshment rooms - 1918; the station footbridge - 1919; five 9-inch (22.86cm) water columns and a 38,000,000 gallon (172,748,000L) dam - 1927.

Preceding its 1893 connection by rail with Temora, Cootamundra was also the junction for the earlier-constructed Gundagai line, opened on 1st June, 1886. It left the main about 600m (30 ch.) "south" of Cootamundra station and was later extended to Tumut on 12th October, 1903,

branching from Gilmore to Batlow during the First World War period. Sadly, through growing lack of patronage during recent decades, all government rail services to Gundagai, Tumut and Batlow were discontinued several years ago and the line closed in 1984. Then at Cootamundra the "permanent way" was lifted during 1990 for quite some distance from the point at which it began to curve outward from the town. Many kilometres farther south, the track between Gilmore and Batlow was left in place, and there has been reported at least one attempt by a private operator, since the line's official closure, to run a very small tourist train along part of that section.

Re-commencing at Wallendbeen, where the 7 miles, 23 chains (11. 7km) of the second track from Demondrille Ck had been temporarily halted after being opened to the town on 13th June, 1915, the Southern Line duplications of this century's "teens" decade were continued once again. Two years later a parallel road for the Wallendbeen-Morrison's Hill-North Cootamundra section was brought into use. During its construction, 1.5 miles (2.4km) of the original (and soon to be the Down) track on the south side of Connaughtman's Creek were improved from 1 in 40 to 1 in 66.

The previously-mentioned 1.81km length of line from North Cootamundra (the site also of a triangle) to the town's station remained nominally single, though most likely there was a relief line alongside the main, until the completion of a separate Down road on 11th March, 1943. By then the European phase of World War Two had been waging for three and a half years, and combat in the Pacific Ocean theatre for 24 months. It was the latter conflict which spurred the Down line's extension from the triangle to Cootamundra yard, as well as the railway's belated duplication to Junee, commenced in January, 1941, because of growing traffic congestion on the existing single track (while the war was in progress) between that town and Cootamundra.

Morrison's Hill deviation retains some visible relics. Substantial remnants of the route it replaced still exist. Some portions are quite distinctive and seemingly little damaged, but mostly the original earthworks are badly weathered and overgrown, many barely recognisable. In several places the 1877 constructions have been obliterated altogether.

After the Southern Line passes through Wallendbeen and continues its frequently curvilinear journey, it is initially accompanied by North Jindalee Road. At about 3km from the town the railway swings westward, as mentioned beforehand, but the road maintains its southerly direction for a few more kilometres alongside the first track's course, with slight divergences where the "new" line returns to cross the old formation, firstly near Wamba's site, then to re-cross it about 65 chains (1.3km) north from what is now the location of the former Jindalee station and residence. Of these there were some traces yet standing in 1995: rotting posts mortised long ago for a split-rail fence, unkempt fruit and shade trees, a beautiful red rose grown wild, the post and crossbeam for an old-style clothesline (but no sign of the clothes-prop!) This ghostliness might also be sensed about the now non-existent platforms and buildings that once comprised Morrison's Hill station, of which the site can be reached by its namesake road from Wallendbeen. Alternatively, it may be approached via Blond Val Lane, which is a few kilometres out of town and links North Jindalee and Morrison's Hill Roads near the latter's railway underpass, approximately 600 metres east of the erstwhile station. Many points along those thoroughfares offer westward views of "Jindalee" (hill), the highest landform in that region and topped by a surveyor's cairn. The name obviously achieved wide popularity in the district, being applied to its largest watercourse, the locality (including West Jindalee), the parish (i.e. county subdivision), each of its two chief roads, the former railway station and finally a nearby state forest.

"Jindalee", anglicised from its Aboriginal source but sounding quite unrelated to its meaning, has a very attractive musical quality to the writer. Perhaps some local settlers thought so too, as their repeated use of it would seem to attest.

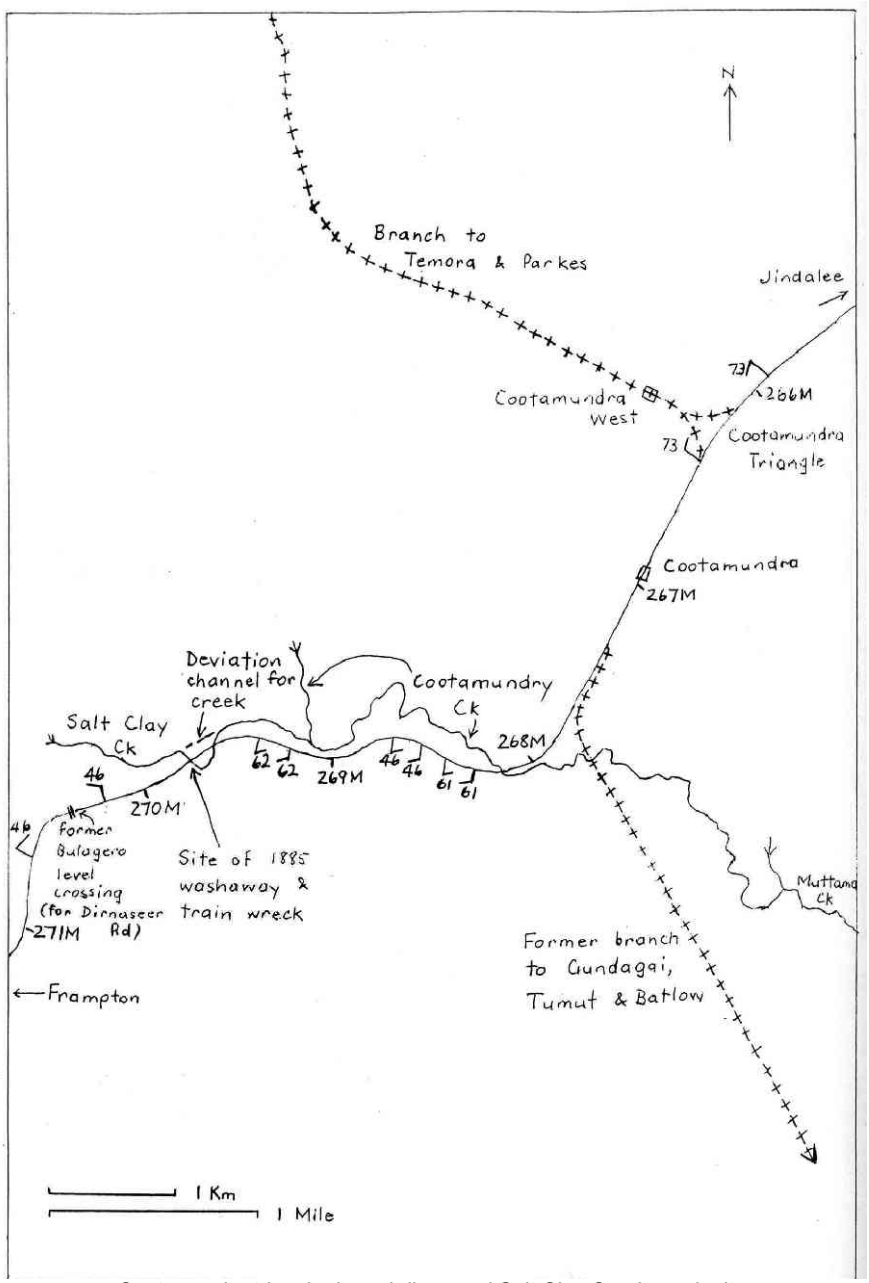
As the railway runs down the slope from the site of Jindalee station, its easy grades, long :straights and wide, sweeping bends contrast markedly with the seemingly endless climbs and descents, and frequent, tight curves (with some exceptions such as the near-level Breadalbane Plains crossing) for much of its course from Campbelltown to the lower end of the Morrison's Hill deviation, a

distance of 227 miles (365.3 km). Maybe most of the firemen on the locomotives of its Down trains, from 1877 until: the last days of steam on this line, were thankful during that gradual fall down the valley - from Morrison's Hill to Jindalee and onward to Cootamundra - for some all-too-brief respites from the otherwise continual exertion of shovelling coal into perpetually hungry fireboxes.

Nevertheless, after it passes through and begins to climb out of Cootamundra on its long journey from Sydney to Albury, the Great Southern Railway still has several sharply rising gradients to overcome before it descends the Bethungra Range at last, to the gentler undulations of the Eastern Riverina. The Cootamundra railway triangle was formed by the opening on 22nd March, 1911 of a length of track connected to the Temora branch and curving north-east to Join the Main Southern Line a little less than a mile (about 1.5km) north of Cootamundra station. This northern side of the triangle thus created was installed to eliminate the former need to reverse the Temora Mail at Cootamundra, by allowing the train to run from the main line directly onto the branch. A platform named Cootamundra West (though it was actually at the NORTHERN end of town and located on the Temora line immediately west of the junction) was opened on the same date.

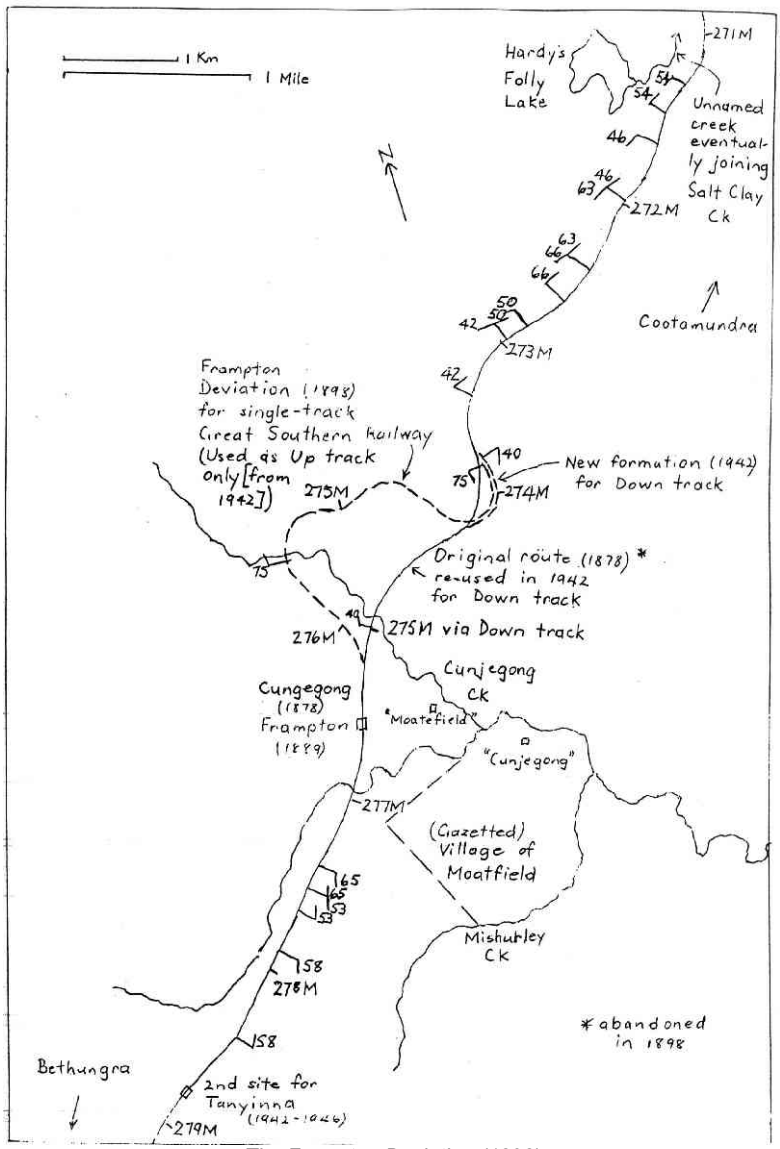
The 1948 Curve and Gradient diagrams for the Southern Line show Cootamundra station sited just short of the then Milepost 267, but well within a straight section running south-west and parallel to Hovell Street (which is effectively the south-eastern edge of the town's chief built-up area) for at least two kilometres. About 25 chains (5COm) south-west of the station the former branch to Gundagai, Tumut and Batlow was connected to the main line and then ran beside it for approximately another 600m before swinging southerly into Muttama Ck's wide, shallow valley. When the Great Southern Railway first reached Cootamundra in 1877, the station yard (still of major importance today in railroad freight movements) had its beginnings with the construction of a coal stage, and was developed along the straight's eastern side. This length of main track, now dual, descends gently to cross the creek, rising gradually for another kilometre. As the line approaches the town's southern "corner" it curves northwest, initially levelling out for a few hundred metres near Cootamundry Creek, then crossing it where the stream alters course. (There the bridge for the original single line had consisted of four 12ft (3.66mJ timber sections, replaced later by one 35-foot llO.7m] steel span.) The rails recommence climbing, the grades varying as they rise toward the Cootamundra Gap (cut through a north-south ridge by the creek). This opening enables both railway and main road to ascend to the rugged tablelands west of the town. Just before the Olympic Highway starts its steep yet short climb, it turns south-west to pass under the line, which at that spot is again heading north-westerly, now up Cootamundry Creek's narrowing valley. The railway's 13m (43ft) bridge over the road is the third crossing built there for the 'line and incorporates a culvert under the road surface for a tiny, intermittent watercourse emptying into the larger stream. The first construction for the railway at that location was in 1878, a 25ft (7.6m) culvert (obviously to cross only the little creek), but this was superseded by a single-track steel bridge, doubtless built when it became necessary at some time to install an underpass for the then Cootamundra-Junee road, which followed much the same route there as does the present highway. The line's crossing of both the little tributary and the old road was accomplished by the one structure. Finally the 1941/42 railway duplication between the two towns necessitated building, for the new Down track, a second "Gap" bridge (a steel girder on concrete abutments) directly beside and identical with an existing structure (but for the latter's brick abutments) on what then became the Up line.

(The duplication process comprised four stages: Cootamundra - Tanyinna; Tanyinna - Bethungra; Bethungra - Illabo; Illabo Junee. The first-named, with which this "half" of this chapter is concerned, was brought into use on 8th March, 1942. Opening dates for the other three stages appear later in the chapter.)



Cootamundra triangle, branch lines and Salt Clay Creek crash site

The line next turns westerly, climbing toward the site of a serious accident that occurred on January 25, 1885 at Salt Clay Creek. It was reported in the "Cootamundra Herald" and "The Sydney Morning Herald" on the following day, sketched in "The Sydney Mail" and "Town & Country Journal" on 31st January, then detailed again much more recently in "Changing Trains" (D. Burke - 1982) and in "Cootamundra - Foundation to Federation" (Patricia Caskie - 1991), so the event is recounted only briefly here.



The Frampton Deviation (1898)

The mail train from Albury was derailed at the westernmost of at least three places where the line's embankments had been washed away by a huge flood, its enormity entirely unexpected. Many passengers were injured (one dying a few days later) and six killed - two apparently on impact, the others almost certainly by drowning. More often than not, railroad crashes have been caused by human error, but - in this instance - heavy and prolonged rain, unprecedented as far as local knowledge and weather records of the period were concerned, had far exceeded the capacity of several culverts to the west of Cootamundra, two of which, from the line's first days, have always taken it twice over Salt Clay Creek, 3 miles (4.8kml from the town's station. To avoid the re-occurrence of such washaways, when track reconstruction was finished over six months later, the railway had been raised to a higher level and a diversion channel (described at the time as a "bell-mouthed canal") cut for Salt Clay Creek through solid rock on the line's northern side in order to ease the pressure of future flooding. Meanwhile, as the rebuilding progressed, a temporary track readied by 1st Feb., 1885, permitted the resumption and operation of rail traffic until the "new" route, as followed today, was first used on 24th August, 1885.

From this point the railway maintains its westerly climb up a short straight until it begins to curve

southward at the Dirnaseer Road overbridge. This was built in 1962 about 200m west of and as a replacement for the road's nearby level crossing at Bulagero (Bull-ADD-jer-oh), where a gate-keeper's cottage and small platform on the Up track existed until the bridge opening. (Oddly, Bulagero is not shown in the 1948 curve and gradient diagram but does appear, wrongly placed, several chains before Milepost 271 in the 1967 edition of Main Southern Line Maps. The line's ascent resumes, passing a large body of water known as Hardy's Folly Lake, which lies above a little watercourse joining Salt Clay Ck, a few kilometres upstream from the 1885 accident site. This dam was built across a swampy depression in the 1890s, under the direction of a Scot, one Hardy, to provide a water supply for Cootamundra, but was superseded at about the end of the 1920s when Lake Burrinjuck was brought into operation. Had the Hardy's Folly construction preceded that of the railroad and had it been one of the five or six dams that burst upstream of the line on that fatal January day, the consequences could have been unimaginable! As it happened, the two culverts for Salt Clay Ck, each only 8 feet (2.4m) in diameter, were quite unable to cope with the tremendous volumes of water that surged down upon them.

The line continues to rise (except for a very slight dip to a creek eventually feeding into the lake) for a few more kilometres to a "sharp" summit 440m above sea level, which has a fairly steep 1 in 42 for both tracks on the Down's approach side. On the opposite slope, this road's descent remains the 1 in 40 that Up trains had had to face from the line's opening there in 1878, until it was deviated around that hill twenty years later. The gradient was maintained for 2.4km by the first route as it ran down to Cungegong Creek (now spelled "Cunjegong" on the topographic map, as is the local-government parish name) and stayed so for those two decades. Then during the grade relief programme implemented near the end of last century, an additional curve to the east of the original track was followed almost immediately by a "balloon" loop which added 82 chains (1.65km) to the total length of the route and was named "The Frampton Deviation". It was constructed on the north-western side of - and curved well away from the old formation, which was typically abandoned once the new track was ready. At about the latter's halfway point (also the approximate location of the later and now former Milepost 275) between the deviation's start and finish an overbridge was built at some time - seemingly to nowhere, as there is no formed lane or road at either of its ends. Almost certainly it was put there to allow un impeded movement of livestock and machinery across the railway, because resumption of land for the latter's right-of-~ay probably divided some of the paddocks on an already well-established farm. For the first two-thirds of its length the new portion of line substituted a 1 in 75 gradient for its predecessor's 1 in 40. It was even easier over the remaining third, which was followed by a moderately graded climb to Frampton, opened (as "Cungegong") on September, 1878, a few months after the railway's 15 mile 12 chains (24.4km) Cootamundra- Bethungra section had been brought into operation.

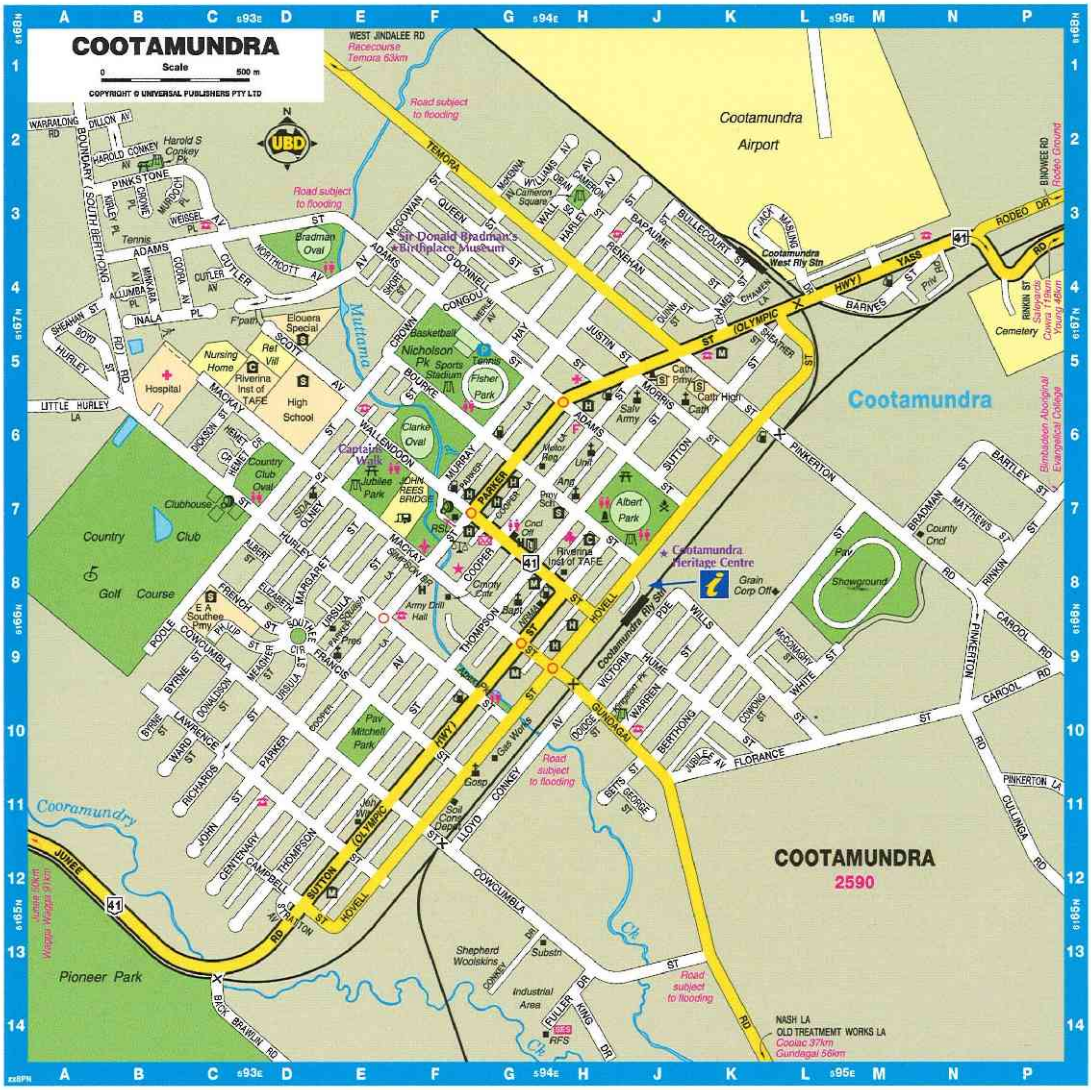
Cungegong, at 1272ft and thus 190 feet higher than Cootamundra, was re-named "Frampton" on 1st December, 1889. It was provided with new buildings in 1905, being intended as the railway station for the proposed village of Moatfield, which had it gone ahead as planned - would have been approximately bisected by the Cootamundra-Junee road, today's Olympic Highway. Moatfield's north-eastern and south-eastern boundaries were to be Cungegong and Mishurley Creeks respectively. Frampton Road, running north-westerly from the main road to the station and beyond it, cut through what would have been Moatfield's north-eastern quarter. The present holding "Cunjegong", on Frampton Road, is located on the erstwhile town-site. Another property, "Moatefield", nearer Frampton Station, is situated on the opposite (north-east) side of the same thoroughfare. The name, at least, of the village "that never was" is still with us.

During the World War 11 duplication mentioned in this chapter's first paragraph, the abandoned portion (described above) 'of the 1878 formation, although disused from 1898, was found to be sound enough for refurbishment and re-use, reportedly including its original bridge over Cunjegong Creek. Accordingly, it had the new Down track laid on it, 44 years after its first "permanent way" had been lifted and various plant species had begun to colonise the old earthworks. Thus, since 1942, their stiff climb to the summit conquered, southbound trains have again followed the moderately steep descent that pioneer travellers experienced for that initial 20-year period on this mile (l.6lkm) of the southern line. The spacing of Down and Up tracks as far as a kilometre apart

over any length of railroad is surely unique in Australian, if not world railway construction, while the adaptation of an abandoned mainline formation for essentially the same purpose again (albeit only for one-way running normally) is probably not unknown elsewhere, but rare nonetheless, especially after a break of nearly half a century. (Note: Despite the fact that the Down track is 1.65 kilometres shorter than the deviated Up road, beyond the point at which they meet again, north of Frampton, for both tracks all Southern Line rail distances from Sydney are measured via the Up road.)

As the railway passes through the site of the former Frampton station on a short, straight level, which was - no doubt - designed for a crossing loop in earlier single-track days, it is heading almost due south. Soon it bends slightly to the south-south-west, falls a little to cross a culvert, then has a straight run for nearly two kilometres (quite an achievement in this hilly country!), climbing on irregular grades to another level, rather longer than the Frampton one and curved instead. From 4th April, 1932, until the completion of the Bethungra Spiral on 15th July, 1946, that level's southern end was the second site of a little station called Tanyinna; most likely the name was the anglicised version of an Aboriginal word which may have meant "Come on." Tanyinna's first location, for sixteen years from 1916, was another three quarters of a mile (60 chains or 1.2km) farther south. The line then runs some two or three hundred metres up to its last summit, after which it descends the Bethungra Range to traverse lower country for the rest of its way to Albury.

COOTAMUNDRA SHIRE
COMMUNITY-BASED HERITAGE STUDY • 2010



FEDERATION BOOM OF TOWNS AND VILLAGES (c1890-c1915)

Although towns and villages had been settled early in the nineteenth century period of pastoralism, the railway resulted in a town building and commercial boom period.

Shortly after the completion of the railway branch lines the Land Act of 1895 opened up more small land parcels for settlers in NSW, many of them moving north from Victoria. The Land Act particularly had an effect on the plains running out west of Wagga Wagga and the Great Southern Railway. State government subdivisions split up of the huge pastoral stations into smaller (around 500 acre) farms. This brought about an expansion in wheat farming, a more intensive form of agriculture than livestock grazing. Wheat farming also required railway transport to the big mills in cities.

In 1905 there was a state-wide move to supplement municipalities with shires covering larger areas.

In the first decade of the twentieth century, there was growth and optimism in the area. Railway town populations on the main southern line went through a growth spurt. There were new churches, schools, banks, shops, hotels, hospitals and newspapers.

Some town and village devleopment belonged to the early pastoral period, or was simultaneous with the railway. But most of the historic fabric of the town and villages belongs to the Federation Period (c1890 – c1915). This was because in much of the Shire, there was a commercial development time-lag of a decade or two following arrival of the railway.

As a result, the Federation Period, the most important period for NSW and it could be argued, for Australia, is outstandingly well represented in Cootamundra, Stockinbingal and Wallendbeen.

Development was interrupted by the First World War. The NSW economy picked up in the interwar period and then experienced fits and starts for short phases in the 1950s-1960s. As a result, there are some examples of Art Deco and later styles, but the much-loved Federation Style is most notable in the local area. Cootamundra is known in the cities for its well preserved and attractive streetscapes. It would be easy for people to take their Federation town and villages for granted, and not realise what a precious and valuable (and diminishing) resource they have.

COOTAMUNDRA

Patricia Caskie's books provide a detailed historical account of the development of the town, and it is not the purpose of this report to abridge this work. The study relies on this history and other sources to recognise a variety of key events and themes.

The early period was highlighted with mining, major environmental changes such as land clearing, episodes with bushrangers, and many events typical of Australian settlement. Law and order, water supply, sport, and climatic harshness were features of early Cootamundra life.

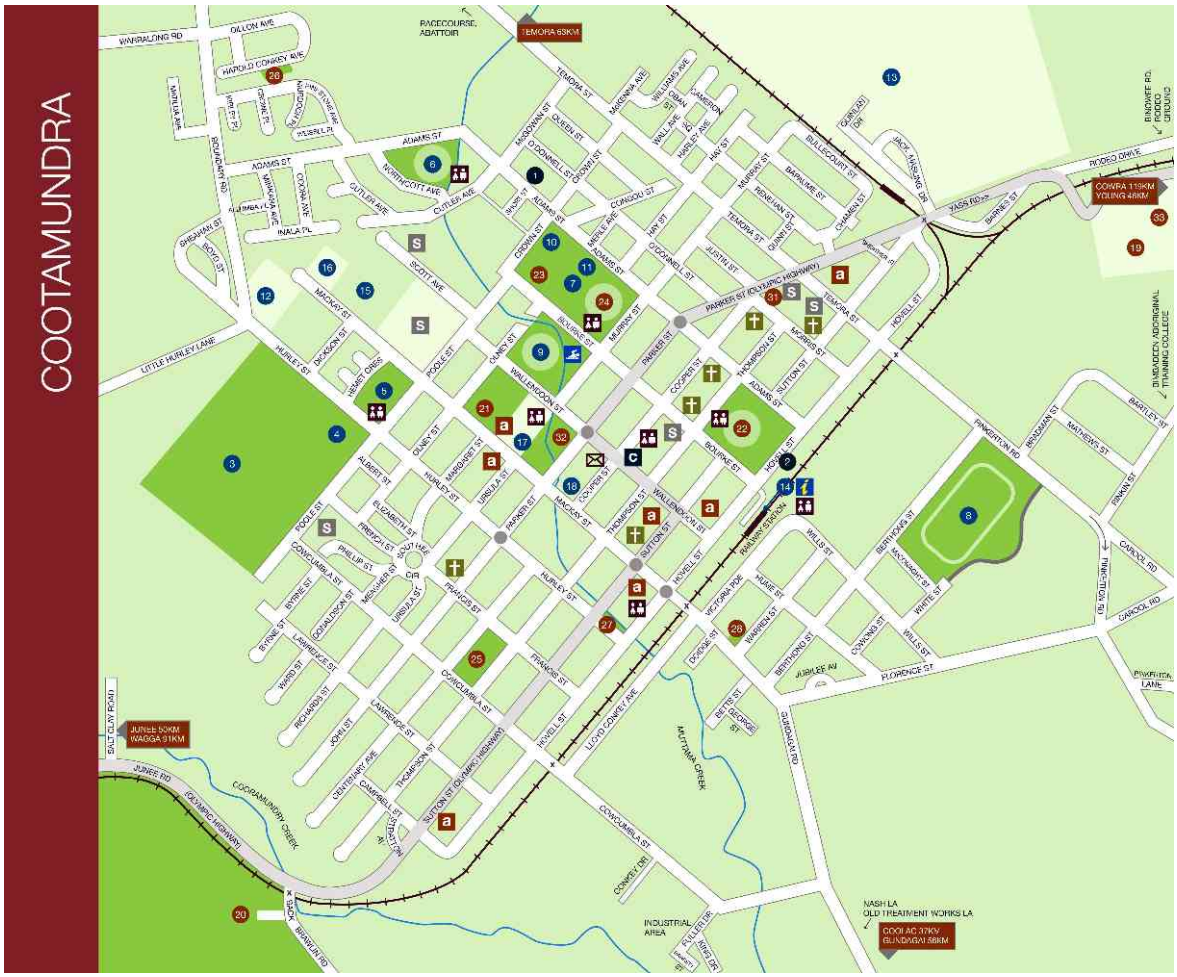
Cootamundra achieved landmark status as a transportation centre linking road and rail, originally with horse-drawn vehicles and more recently with coach and private car. The construction of the railway provided major impetus to the development of the town, with manufacturing, construction, retailing, banking and service industries attracted to the town.

The boom period of the 1880s saw the establishment of governmental services in the area, and the consolidation of local government. Cootamundra was a town that had community leaders

determined to see the town succeed. The town survived the downturn of the 1890s and later, losses with wars and depressions.

Post-war prosperity is a distant memory, commodity prices have declined, government services have been reduced, economic pragmatism prevails, and Cootamundra has to face the reality of finding a new economic base. Some successes have been achieved in attracting manufacturers to establish premises in the town. Its history suggests that the town has the capacity to achieve goals it sets. In 2009, the shire had a population of around 7500, much of it centred in the town. The shire produces beef, lamb, wool and rich crops of grain.

Cootamundra was first settled in the 1830s. The town was built on what was originally a stock station called "Cootamondra" owned by pioneer, John Hurley.



By the 1860s settlement about the station had increased to such an extent that a certain amount of town planning was necessary. The town was surveyed as the "village of Cootamundry" and the plan was approved in 1861.

The railway came through in 1877 encouraging the further growth of pastoral and related industries.

Heritage is an important asset to Cootamundra town. Many of the older buildings remain highly intact, while in Cootamundra's Cooper St a whole avenue of century-old elm trees have been nominated for heritage protection.

The founding of Cootamundra town c1860 - 1877
(from "*Foundation to Federation*")

Confirmation of the site for a town "to be called Cootamundry" was issued by NSW Secretary for Lands John Robertson. The location was contained in a notice signed by him on August 9, 1861, and published on page 1725; of the NSW *Government Gazette* of that year.

A design for the town had been drawn up by Surveyor P. Adams a year before the signing of the notice, on August 8, 1860 and laid before the Executive Council' on May 6, 1861 .(Minute 61/19) (i).

Cootamundry was to be situated on the road from Wagga Wagga to Yass, on Mutta Muttama Creek about fifteen miles north-west of Gundagai, and ten miles south-west of Murrimboola [Murrumburrah.]

The number of those living in the Murrumbidgee Pastoral District, which included Cootamundra, was 146: 79 males and 67 females.

The first allotments in the town of Cootamundra were offered for sale by auction at the Gundagai Police Station on June 27, 1862.

Although the *Cootamundra Herald* makes reference to the existence of hotels in the earliest days of the town, the first gazetted publican's licence ('for the year commencing July 1, 1865') was for the Albion Hotel, in the name of J. Barnes.

A 'temporary commonage' of 2000 acres was proclaimed on December 9, 1867, by the Department of Lands. Entitled to free use of this commonage were 'all freeholders and householders' within the town boundaries.

Two NSW Crown Land Acts, passed in 1861, allowed selectors to purchase from 40-320 acres of land (whether already leased or not) for a pound an acre, one quarter of the purchase price being required as deposit. Buyers had to live on the selected land for three years and effect improvements to the value of one pound per acre.

Sketch of Cootamundra town in 1877 following arrival of the railway

Land may have been the initial factor in the founding of Cootamundra, but catalyst for the town's growth was the railway. At 12.30pm on November 1, 1877, "not less than two thousand" people at the Cootamundra Railway Station cheered the arrival of the town's first train.

This rail link with the colony's capital had taken Cootamundra from a scattered district population of 237 in 1871 to a thriving community; from 'two or three houses' in 1875 to a fledgling town.

In 1877, the water supply was uncertain during Summer and until that year, local land sales were conducted from Gundagai and Young. But Cootamundra was far from a frontier type settlement and boasted a public school, churches, regular court sittings and a weekly newspaper.

Early parish maps show land dedicated on January 10, 1865, for a 'national school' between Hurley and Yass [now Mackay] Streets, in what was then Hay Street. Also indicated on maps was a public school site incorporating the whole block of the present Public School, Shire Offices, Town Hall and library.

Public education in the town began in 1875, when teacher J. McCarthy took classes in what was known as the Church of England schoolroom. Cootamundra's Public School was officially opened

in 1877. The 58 children present were marched from the Church of England building [a corrugated iron structure located to the rear of the present church] to the new school [the present Kindergarten rooms].

Almost every tiny settlement had a school, but often not a designated school house. An inspector's report in July detailed enrolments, conduct and academic results from a number of schools within his charge. Wombat had 56 children enrolled, with 36 present on the day of his visit; Cootamundra had 44 boys and 31 girls enrolled, present 15 boys and 16 girls, ordinary attendance 35, in district not enrolled 70; Jindalee ('in Mr Coker's woolshed') enrolled 34, present 34; Bethungra 43 and 36.

The *Cootamundra Herald* occupied its original site [now Dalgety's, 185 Parker Street] (iii) for only a short time, then moved to premises later housing Grahame's Mensland [217 Parker Street], next to which was Quail's Auction Mart, then E. C. Hobbs' saddlery.

Services for the various churches were advertised in the *Herald:* The Primitive Methodist Church, built on the comer of Bourke Street and Cooper Lane in 1876; Wesleyan (Thompson Street), foundation stone laid October 6, 1876, opened on December 17 [site later occupied by the Baptist Hall]; and Church of England (foundation stone for 'initial' building on the present Anglican block laid August, 1877). Adherents of the Church of England worshipped in a temporary church, later used for many years as the stage area of the Parish Hall. The 'Church Hill' appellation for the area at the top end of Wallendoon Street dates to former Church of England premises in the vicinity of the Cootamundra High School. A fire on November 2, 1888, was described by the *Herald* as-:occurring 'in a hut near the old site of the Church of England, west of Flat [Muttama] Creek.' The only reference to Roman Catholic services named Bethungra as the venue, with visiting celebrants. Dr Bermingham from Wagga held Mass at the Bethungra home of Mr Goggins at one stage.

For those who could afford it, there was plenty of entertainment. Leon's Circus visited that year; there were race meetings at Cootamundra, Wombat, Dingy Dingy, Cungegong, Bethungra and Cucumbla *(sic);* a professional skating troupe performed in Quail's auction rooms, after which a group of local people formed a skating club; two cricket associations flourished, the Cootarnundra Cricket Club and the United Cricket Club; balls and quadrilles were held at Quail's; and kangaroo hunts were organised.

Hotel verandahs were the venue for political speeches. In fact, the hotel was social centre, meeting place, business agency and hospital. There were five doctors of medicine in the town: Dr C. J. R. Combe could be consulted at his residence; Dr James Brown Crabbe used patients' homes or the Albion Hotel for consultations; Dr G. H. Hamilton could be seen at Hawkins' Cootamundra Hotel; Dr Thomas Golson Ivimy used the Star [now the Olympic] Hotel of J. Deniff; and Dr Day chose the Albion. Injured or sick patients from out of town were nursed at hotels, inquests were held there (which was convenient all round), and the busiest hotel in Cootamundra was the Albion.

Having taken over from Mr Barnes, new proprietress Mrs Mary Angove, formerly of Gulgong, established a reputation for catering, became an agent for Cobb & Co, despatched a free coach to meet every train/and allowed tradesmen to use the hotel for orders and messages. (Blane and Birch, house painters, paper hangers, signwriters, decorators: 'orders left Albion Hotel.')

Tebay & Willit's Steam Saw'Mills at Ironbung *(sic)* (and their timberyard at the Albion) did a steady business, builders produced their own bricks and gardens were nourished by John Crowe's nursery and landscaping service which operated from Eurongilly (known as Clarendon). Simpson's, formerly the Commercial Store in Wallendoon Street was in its final year of business (originally on the present National Bank site, then in 1882 rebuilt about the Holman and Tolmie premises 80 Wallendoon Street), while the Clarendon Store of A. M. Woodhill 'immediately opposite' the Emu Hotel sold everything from food, clothing and sewing machines to AMP insurance. The Clarendon, sold to John Kibby in 1878, also offered a circulating library, and housed the Post Office and City

Bank (est 1876).

The town was served by two other banks: the Government Savings Bank which operated from the Post Office and the Bank of NSW on the opposite side of Parker Street, next to the Emu Hotel. A receiving office for mail had been established on August 1, 1864, and was operated from Barnes' Store (next to the Albion Hotel). The town's first postmaster, Thomas Barnes, received an allowance of 12 pounds per year. The telegraph line reached Cootamundra in 1875. Telegraph master was R. C. Willans, and he became the officer in charge on the amalgamation of the two services on December 18, 1876. Mr Willans left Cootamundra in December, 1887.

There were regular postal deliveries to and from the town by coach and the central strip of Parker Street, from Wallendoon Street to the town boundary (now Adams Street) was 'metalled.' Richard Jones' London House (about Campbell's, 213 Parker Street), J. & E. Barnes' Cootamundra Store, and Matthews Bros Railway Stores (originally in Cooper Street opposite the school, then in 1878 located in Parker Street 'next to the Post Office') [on the site of Woolworth's car park] stocked everything a citizen might need.

A travelling agent sold books and other literature in the town and John Webb served householders with milk six days per week. The township had a footwear factory run by bootmaker D. O'Sullivan; an aerated water factory (W. S. Eaton, later T. J. Webster); dressmakers and costumers Mrs Ryan & Miss McIlwraith; men's tailor D. Sinclair; a steam flour mill operated in Sutton Street by Scott and Mullaly; and Miss Finch, formerly of Sydney, ran a drapery store.

Sale of land and stock was a growing business and Cootamundra had a number of stock, station and commission agents. These included Strongitharm & Mackenzie, auctioneer Richard T. Mitchell, P. Guiry, Quail & Co, and W. A. Byrne (formerly Byrne & Quail).

Builders and carpenters proliferated in the growing township. There was T. Jobson, builder, contractor and carpenter, agent for lime and Tebay & Willit's Saw Mills; T. McBeath, builder and cabinetmaker (from Camden in 1875); Jobson and Woodhouse, carpenters and undertakers. W. M. Evans claimed expertise as signwriter, house painter and decorator and later added 'glazier' to his list of accomplishments. Other businesses advertised in the *Herald* included Frank Moore chemist and druggist (on the present State Bank corner), consequently taken over by J. C. Henley; John Barter, tinsmith and galvanised iron worker [Toy Grove site, 171 Parker Street]; Cornelius O'Brien, watchmaker and Optician [about Deeps']; butchers Mackenzie & Archer, and William Forbes (sold later that year to John Noble) in Wallendoon Street.

The *Herald* reported on the 'mushroom growth" of Cootamundra and in July noted the completion of 'another public house' and three more under construction, bringing the total of hotels to 11, which is perhaps why the Primitive Methodist Church established a branch of the Sons of Temperance.

Messrs Barnes were busy erecting a large store and showroom beside their shop, while the Albion and Star [now the Olympic] Hotels had found it necessary to build additional accommodation.

A contract for the erection of police barracks, [later the lock-up keeper's residence and now police office accommodation] had been let and the Public School and recreation ground were being 'sturdily' fenced.

Stewart's blacksmith forge was in operation opposite the Terminus [later the Royal] Hotel, with Reid & Moore's wheelwright business 'nearly opposite the Commercial Hotel' [possibly in Thompson Street]. A. N. Taylor's auction mart and general agency was situated on the lane in Wallendoon Street [number 76].

The old British custom of machinery travelling to serve farms prevailed in 1877, and at least two worked the Cootamundra area. Lawford and Barnes of Murrumburrah offered a steam thrashing

plant, and W. Curry of *Lagoon Creek* advertised a 'thrashing and cleaning machine, to travel through the district. '

Insurance companies were established in the town, and there were four known agencies: AMP, New Zealand Insurance Co (W. A. Byrne, agent), Imperial Fire Insurance Co (agent Richard Jones) and Mutual Life Association of Australasia.

The Loyal Excelsior Lodge (Manchester Unity) and Loyal Southern Star GU Order of Oddfellows held regular meetings. A ball in August, held at Quail's, marked the first anniversary of the Manchester Unity Lodge, Cootamundra branch. (The Lodge was named after the city of its birth, Manchester, when it seceded from the parent secret society in 1813.) Among founding members of the local branch were J. W. A. H. Porter (known as 'Alphabetical' Porter), R. J. Webster, T. Dale and G. W. Fisher.

Representatives of professions and services paid visits to the town. Photographers P. Rogers and John Nerstad found a number of customers and Messrs Tronier & Cadogan (who pitched their tent where Trims now stands, 210 Parker Street) advertised their expertise with the camera. S. lj. Woodward, solicitor of Young, made periodic visits and Wagga solicitor H. G. Donovan came each court day, for there was certainly law and order in the growing town.

Petty Sessions, under local Magistrates (Justices of the Peace), and Police Courts with Police Magistrate W. Love in charge were held regular!y. Senior Constable Thomas Parker, who came to the town in 1875, is the only policeman named in court cases, although the constabulary ran two horses.

Every settlement had a pound, which was well used, as with few fences there were many impoundings of cattle, sheep and horses. In 1877 Cootamundra's facility was located in the vicinity of the old O'Connor dairy in Lloyd Conkey Avenue. Hovell Street was designated on the town map as 'reserved temporarily as passage for travelling stock.'

'Commoners' were allowed to graze not more than five horses or 15 cattle or five sheep or three goats. Licences to cut and cart wood, excavate gravel, clay or loam were granted (for a fee) by the trustees.

On May 10 a Vigilance Committee was formed in the town. Elected annually at a public meeting, this body dealt with matters pertaining to the advancement of the town and district, and until the formation of a Borough Council in 1884, progress in Cootamundra owed much to the civic minded men of this association. The committee maintained correspondence with the Commissioner for Roads, applied for the appointment of Magistrates, pushed for the erection of a Court House and permanent Post and Telegraph Office, secured mail services and kept the relevant government departments aware of the needs and wishes of the community.

A Free Settlers' Association was formed in August. Its aim was the reform and improvement of the Lands Act, the use of Crown Land and the lot of settlers, particularly in regard to the criteria laid down for conditional purchase of land. Office bearers were E. Barnes president, F. Pinkstone treasurer and A. N. Taylor secretary.

The railway boasted a station, station master's residence, cottages for porters and a goods shed. Although the Government Gazette styled the district “Cootamundry” in 1877, by then the Post Office had adopted the “Cootamundra” spelling.

Cootamundra’s pre-1900 hotels

Public Hotels (inns and taverns) were a measure town growth in the nineteenth century.

Cootamundra's pubs in the pre-1900 period have been documented from the *Government Gazette* 1865-1881 and the *Cootamundra Herald* 1877-1900 by Pat Caskie in *Cootamundra – Foundation to Federation* (1991).

Robert Gregory is credited with conducting Cootamundra's first hotel (known simply as Gregory's) in the Church Hill area, although Quinlan's Farmers' Arms [opposite the overhead railway crossing in Yass Road, in front of the former Goodwin family home] was reputedly in existence when the site for the town was chosen.

The township's first recorded licensed publican was J. Barnes of the Albion Hotel (approximate position of today's Albion), district of r Cootamundry, 1865. John Barnes held the annually granted licence until 1877.

The area was amply supplied with hotels in 1865 and the *Government Gazette* includes the following publicans' licences issued that year: Eurongilly: Michael Feehan, Shamrock; Peter Moger, Star; Denis Kavenough, Reefer's Arms; John Hanson, Royal (on the Eurongilly gold fields). Jugiong: J. Goodwin, Murrumbidgee; J. P. Sheahan, Jugiong Hotel; Denis Sheehan, Bird in Hand. Coolac: E. Keane, Coolac Hotel. Bethungra: D. Palmer, Hope Inn.

A publican's licence was granted the following year to Edmund McGlede of the Australian Arms at Eurongilly, and in 1867 licensed hotels appeared at the Muttama and Coolac reefs, and also in the Wantabadgery area. Edmund McGlede's Australian Arms was then described as being in the Wantabadgery district, while Hector McKenzie operated the Reefers' Arms at the Muttama Reef and the proprietor of the Victoria Reef Inn on the Coolac gold fields was David Hughes. In 1873, the district's licensees included Alex Armstrong (Digger's Rest) and John Hull (Muttama Hotel), Muttama; Sam Bishop (Clarendon Hotel), Clarendon [now Eurongilly]; John English (Coolac Hotel), Coolac; John Flynn (Bird in Hand) and John P. Sheehan/Sheahan (Jugiong Hotel), Jugiong; Edward Murphy (Family Hotel) Sydney Road, Jugiong; Edmund McGlede (Australian Arms), Wantabadgery; John Trewick [Treweek] (Bethungra Hotel), Bethungra; John McGrath (Racecourse Inn), Wombat. It was not until 1875 that licensed premises other than John Barnes' Albion Hotel were recorded in Cootamundra: Commercial Hotel (publican Robert Gregory); Australian (Michael Sheady) *(sic);* Cootamundra Hotel (Patrick Dunne); Shamrock (Michael Keegan); Globe Hotel or Inn (John Gown).

By 1876, Cootamundra boasted the Albion (John Barnes), Star (John Deniff), Australian (Anna Maria Evans), Commercial (Robert Gregory), Globe (John Gown), Shamrock (Edwin Lawless) [and Cootamundra (William O'Brien). It is not known where the Shamrock was located. It may have been renamed, or ceased to operate, although in *1877* the location of a Shamrock Hotel (licensee Richard Burke) was given in the *Government Gazette* as 'Road, Cootamundra to Wagga Wagga.

The *Government Gazette* 1877-1881 named the following local licensees:

- Albion 1877-1880 Mary Angove; 1881 Samuel Owen.
- Australian 1877-8 Anna Maria Evans; 1880 Patrick Powell.
- Clarendon 1879-81 Ellen Mary Hawkins.
- Club House 1881 Michael Henry Mannix.
- Commercial 1877 Robert Gregory; 1878-1880
- John Noble; 1881 Robert Gregory.
- Cootamundra 1877 Frederick C. Hawkins; 1878-9 Peter Johnson; 1880-81 Thomas Scanlon.
- Emu 1877 MichaelJ. Dacey; 1878-1880 Dugald Stuart; 1881 Michael Henry Mannix. Farmer's Home *(sic)* [always called the Farmer's Arms by the *HeraldJ* 1877-1880 Edward Quinlan.
- Globe 1877-8 John Gown; 1879 John Gown (later the same year Anna Maria Evans); 1880 Anna Maria Evans.

- Golden Fleece 1881 John Hingerty.
- Railway 1878-1881 Robert McCutcheon.
- Royal 1881 David Harrison Hughes.
- Star 1877-1881 John Deniff.
- Terminus 1877-1881 Arthur Dempsey.

The following information, to 1900, comes from *Herald* sale notices, advertisements, court stories, articles and Licensing Court lists (published annually after the implementation of the new Licensing Act 1881-82). From 1881 on, names are principally of those to whom licences were granted or transferred. They could have been proprietors or licensees. No court licensing list was found for 1896.

Albion
Corner of Parker and Wallendoon Street: 1881 S. Owen; 1882 G. S. Symonds, resold to Mrs Angove; May 1884 Mark Solomon; June 1884 J. Boyce; licence 1885-1889 Mark Solomon; December 1889 John McCulloch; 1895,97-99 John McCulloch.

Australian (or Australian Arms):
This hotel was run as the Five Ways Garage for many years this century and was located at the junction of Parker (east and west), Cooper, Morris and Justin Streets (hence, five ways). It was demolished in 1970 and a service station now stands on the site: 1880 Patrick Powell; 1881 Patrick Powell and Michael Thomas Carberry; July 1881 and 1883 James Samuel Troy; 1885 Elizabeth Troy; 1886 Edward Quillian; 1887-1890 M. T. Carberry; May 1890, 1891 Patrick Hallinan; 1892-93 Thomas Joseph Maher; 1894-95 Patrick Ryan; 1897-99 Michael Thomas Carberry.

Clarendon:
Parker Street, formerly On Lee Jong's store, about the site of Maria's Salon: 1879 Mrs E. Hawkins (wife of the licensee of the Cootamundra Hotel); 1883-1889 Philip Hurley; 1891-94 Mrs Ellen M. Hurley; 1895, 1897 Ellen Mary Hurley; 1898-99 James Stewart (or Stuart) Birch; 1899 contents sold, premises bought by plumber J. Hoare.

Club (or Club House):
Corner Parker and Bourke Street, now Braybrooks Pharmacy: September 1881 Michael Henry Mannix (former lessee Emu) leased premises built by D. Howell; January 1883 William Denoon; June 1886 Jabez Mitchelmore; February 1890 renewal of licence J.Mitchelmore. In August, 1890, it was closed and consequently sold to Mrs John McKenzie for 2700 pounds. Licence was issued to Anne McKenzie 1892,then to her husband John in 1894; September 1895,1897 James Cambourn; October 1899 James Cambourn.

Commercial:
Near the corner of Wallendoon and Thompson Street, now part of Deal's Garage: 1881 Robert Gregory; 1882 Mrs Mary Angove, back to Gregory in March, then Edward Ryan September; licence 1883, 1885 Edward Ryan; 1886-1887 Honora Ryan; July 1888 Tonia Kisby/Kisbee (a male); January 1889-1894 James Cambourn (September 1893 J. Reid new proprietor); 1895 James Cambourn; 1897 John Ryan; (Sydney James Booth granted hotel licence 1898, assumed Commercial); 1899 Alexander Joseph McCarthy; 1900 Mrs Hingerty.

Cootamundra:
Corner of Parker and Adams Street: 1881 Scanlon; licence 1883-1889 Thomas Scanlon; December 1889-1893 James Leahy; 1894 Annie Leahy; 1895 Thomas Scanlon; 1897-99 Thomas Scallion.

Emu:
Situated 'rear Globe': 1879 Dugald Stuart; 1881 Henry Ferrier; October 1882 licence transferred from the 'old' to the 'new' Emu, located where the Central Hotel now stands; September 1882

William B. Bromley; 1885-86 Jonas zner; 1887 Thomas Dwyer; 1888-93 Patrick an; 1894 John King; 1895 John King; August 95 Richard Weston; July 1896 Mrs King; 97-99 Patrick Ryan.

Farmers' Arms:
1883-1885, 1887, 1889-1893 (in 1893, provided 'pigs ... stopped from running in the yard'), 1894 Edward Quinlan; 1895 E. Quinlan; 1897-98 Edward Quinlan (Quinlan died 1898).

Globe:
On present site, comer of Wallendoon and Parker Streets: 1881 Patrick White; licence 1883-1895, 1897-99 Patrick White.

Golden Fleece:
Near comer Hovell and Mackay treet, later known as the Family: 1884 Patrick Quigley; licence 1885-86 Agnes Quigley; 1887 transfer from Agnes Tracey (formerly Quigley) to Jeremiah Tracey; 1887-88 JeremiahTracey; September 1888-92 John Hannah (renamed Hannah's Family Hotel, July 1892); 894-95 John Hannah; February 1896 John Quigley; 1897-99 John Quigley; October 1900 Thomas Maher.

Railway:
On present site, Hovell Street: 1881. J. Ryan; 1882 Bernard Joseph Garry; January 1883 Mrs Garry; licence 1883, 1885-86 Mary Garry; 1887-1890 John King; 1892 James Hobal; 1893-95, 1897-99 George Alexander Prosser.

Royal:
Comer Parker and Bourke Streets, now Ron Loiterton Real Estate: Opened November 1881 by David Hughes; August 1882-83 Abraham Watson; May 1884 James Lock; licence July 1884 Joseph John Boyce; 1885 E. B. Lumley; April 1886 Thomas Troy; purchased February 1887 Thomas Cross; August 1887-89 Jonas Cuzner; May 1890-92 Charles Howard; October 1892-94 Henry Dalton; 1895 Richard Jones; re-opened July J. Kelly; June 1896 John Webb; 1897-99 John Webb; April 1900 transferred from Webb to Mrs W. Godfrey.

Star:
Corner Parker and Bourke Streets, now called the Olympic Hotel: 1880 John Deniff; October 1882 W. Renehan; licence 1883-84 James Maguire; licence 1885-86 William Renehan; June 1887 John Bonnor; November 1887-90 Michael Maher; lease, licence and goodwill bought January 1890 John Wallis; April 1890 Mrs T. Mangan; licence June 1890-92 John Wallis; 1893-94 John Joseph Edmonds (1894 the Star rebuilt in brick); 1895, 1897 Thomas Joseph Powell; 1898-99 John Joseph Edmonds, 1899 Patrick Fagan lessee.

Temperance:
Hovell Street, 'opposite' the railway station house. Because it did not sell alcohol, no publican's licence was required, so information is scant: 1877-78 William Meads; 1881 John Hingerty; 1882 R. B. Cartwright; July 1886 William Meads applied for a wine licence.

Terminus:
Now the White Ibis in Wallendoon Street: 1882 owner Samuel Ward, run by Arthur Dempsey; licence 1883, 1885-86 Arthur Dempsey; July 1887 Jonas Cuzner purchased goodwill and contents, listed as licensee; January 1888 leased by George Powell, licence 1889-93 George Powell; 1894 John Heaver then Philip Gehrig; 1895, 1897-99 Philip Henry Gehrig; January 1900 transferred from P. Gehrig to William Falconer. In July, 1882 *Herald* described the proposed erection of a hotel for William Harpley in lower Sutton Street 'directly opposite Messrs Scott and Mullaly's Commercial Mills.' Plans for the two storey brick building were described in detail, but no report of its actual erection was found. Other hotels which traded in the town were obviously licensed after 1900.

Historical Themes of Cootamundra

The following historical summary is compiled using the "thematic" method. It concentrates on the study area, but includes some features of the history of the broader Cootamundra district.

Aboriginal contact
There is mainly ethnographic reconstruction and archaeological documentation to describe pre-European Aboriginal occupation. The region is the traditional home of the Wiradjuri people.

Convicts
There is little association between Cootamundra and the convict era, as the district was not formally settled until 1847. It is possible that early pastoralists used convict labour.

Exploration
The Cootamundra district was not discovered on any of the major early European explorations. The expeditions that came closest were Fossey (1827), Sturt (1830) and Mitchell (1836).

Pastoralism
Cootamondra Station was settled in the 1830s, and stock were grazed there in 1847 by John Hurley. Major saleyards were established by 1879. In 1896 the 'stock dam'; was used to water stock travelling overland through Cootamundra. These mobs were large, and journeyed from as far as the Queensland border.

Agriculture
The date of the first harvest is not known, but Mulally's Commercial Mill (1875) was producing 100 tons of flour per week in the early 1880s. Later known as Stratton and Sons Flour Mill. At the APH & I Association Show of 1882, many grains and vegetables were entered, and the description reveals something of the agricultural character of the area.

Land Tenure
First allotments for village land offered for sale in 1862. Greater consolidation of blocks on the north side of the creek in 1866.

Mining
At the peak of the gold rush, about 800 men were mining gold in the Muttama area. Development of the town was boosted by the Temora goldrush. Bauxite was being mined in 1887.

Water
A village water reserve was designated in 1872.

Townships
Surveyor P Adams prepared a street layout for the village in 1860. At the time, villages of Jugiong (pop 127) and Gundagai (320) were established. The site for Cootamundry was proclaimed in 1861 by NSW Lands Secretary John Robertson.

Migration
Chinese migrated to the area, working as cooks, market gardeners and storekeepers.

Ethnic influences
Cootamundra Aboriginal Girls Home played a major role in NSW State Government management of Aboriginal communities. It operated for a large part of the twentieth century.

Transport
The Railway opened 1877. This provided many construction jobs in the area, and consolidated the establishment of the town. Coach transport flourished to and from the railhead, connecting Cootamundra to Gundagai, Coolac, Temora, Harden, Murrumburrah and Young.

Communication
A postal service established in 1864, present building 1881. The Cootamundra Herald announced it was commenced by Fred Pinkstone in 1877.

Utilities
Gasworks were established in 1892. Hardy's Folly Dam was the town's water supply in 1893, and in 1894 the water was pumped from Hurley's springs. The town was wired in readiness for electricity in 1924. The sewerage system was connected in 1939.

Industry
Timber-getting, milling, brick making were all established in the 1870s as part of the development of the railway.Breweries were established in the 1880s.

Commerce
Hotels and retailing flourished from the 1880s.

Government and administration
The Municipality was declared in 1884. Municipal Offices were opened in 1892 and the attached Town Hall opened in 1901. Jindalee Shire and Cootamundra Municipality amalgamated in 1975. Preparation of "Cootamundra 2000" a Development and Promotion. Strategy for the economic development of Cootamundra and District (1994).

Law and Order
A Poundkeeper was appointed 1864 to control straying stock. 'Police station' established pre-1862. Bushranger John O'Meally was active in the area. The original Court House was built c 1880.

Defence
Site of military camp and hospital (World War 1), and RAAF Barracks (World War 2).

Social Institutions
Assembly Hall (264 Parker Street) built (privately) in 1879 to meet community needs. First agricultural show held in 1882, in Albert Park.

Leisure
Reserve for a racecourse designated in the 1880s. Several sporting clubs formed in the 1880s. Oldest 'country' golf club established in NSW (1895).

Health
The original hospital opened in 1892. Cootamundra was declared 'influenza-infected' in the 1919 epidemic. The later hospital, opened in 1910 treated influenza patients, but at a compund at the public school.

Welfare
Retirement Village (1976), Nursing Home (1986)

Religion
Church of England land reserved in 1864. First church (Roman Catholic) built in 1870.

Education
First school built on Church Hill (near present High School). First secondary education facilities in 1912, present High School in 1958.

Persons
Sir Henry Parkes laid the foundation stone for the District Hospital in 1884. Sir Donald Bradman

born in Cootamundra (89 Adams Street,1908). Ross and Keith Smith land at Cootamundra on their historic flight from England to Australia. Premier Nick Greiner opened Post Office Plaza as a Bicentennial Event (1988).

Historic Buildings
Several authorities and organisations have identified significant historic buildings in Cootamundra.

National Trust of Australia (NSW)
The National Trust of Australia (NSW) has classified (CL) or recorded (R) the central precinct of the town, and the following buildings within or adjoining the Conservation Area;
- Post Office Group (CL)
- National Australia Bank (CL)
- Railway Station (R)
- State Bank (R)
- ANZ Bank (R)
- Westpac Bank (CL)
- Courthouse (R)

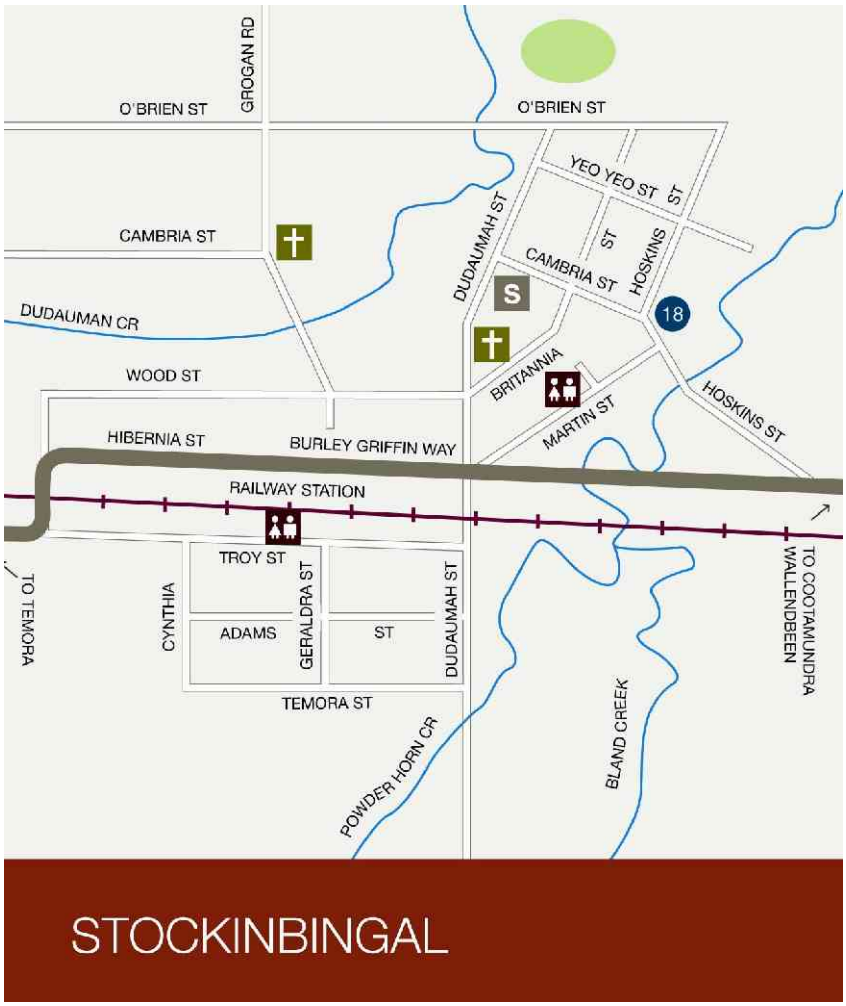
Royal Australian Institute of Architects (RAIA)
The RAIA maintains a Register of Significant 20th Century Architecture (RSTCA). At present the Institute has not yet made a study of Cootamundra. A requirement for buildings to be placed on this register is that they be at least 25 years old so recent buildings are ineligible. Some buildings which may be considered worthy of this register would include;
- Fire Station
- Ambulance Station
- Masonic Hall
- cnr Wallendoon/Sutton Streets (SG Chambers garage)
- 109 Wallendoon Street (Native nursery)
- 213 Parker Street (The Base)

Australian Heritage Commission (AHC)
The Australian Heritage Commission has included several properties in Cootamundra in the Register of the National Estate. Those in the Conservation Area are;
- National Australia Bank
- Post Office Group
- Westpac Bank

In addition to the various Register lists included above the following places, the following buildings and objects are regarded as having heritage significance
- Fire Station
- Ambulance Station
- Masonic Hall
- Roman Catholic Precinct
- Christ Church Anglican Church
- National, State, ANZ and Westpac banks
- 59 Parker Street (Frank's Bits 'n Pieces)
- 123-5 Parker Street (Red Cross House)
- 159 Parker Street (Deeps)
- 251 Parker Street (Disc 'n Video)
- cnr Wallendoon/Sutton Streets (SG Chambers garage)
- 144 Parker Street (private dwelling)
- 80 Wallendoon Street (Holman Tolmie)
- 109 Wallendoon Street (Native nursery)
- 136 Parker Street (Kent House)
- 213 Parker Street (The Base)

- 89 Adams Street (Bradman's birthplace)

STOCKINBINGAL



Stockinbingal is a small village in Cootamundra Shire of approximately 250 people clustered around the Burley Griffin Way, and midway between Cootamundra and Temora.

Stockinbingal is primarily a farming community producing wheat, canola, cereal crops, sheep, wool, fat lambs and cattle. There are also small orchards of olives, almonds and cherries .
The Bland Creek runs from south to north at the edge of the village but is not a permanent watercourse.

The main street, Hibernia, comprises eight commercial buildings, a railway station and Bowling Club. Stockinbingal has maintained its architectural integrity and remains virtually untouched since Federation. Its former commercial buildings remain intact as prime examples of the Australian vernacular style.

Designed in 1881 in lieu of the village of Yeo Yeo which was designed in 1860 but never built, Stockinbingal was proclaimed a village on March 20th, 1885. Businesses that were operating in 2009 at Stockinbingal were a Cafe / Newsagency / Antique Store, Hotel, Post Office and Bowling Club.

The origin of the word Stockinbingal is uncertain. Wiradjuri were thought to use the word

Tockinbingie as a name of the district in their dialect Bingie means a marsh "Tocum" Deep Water Hole,"Bingara" was a creek and "Bimbal" meant a white flowering Box Tree. It is thought that these were fused into a composite word Tockinbingie meaniing a Creek lined with Flowering Box Trees, with deep holes and marshes. (The Sibilant hissing sound of "S" does not occur in Aboriginal Dialects and it is presumed that the "S" was added to Stockinbingie by a Surveyor or Cantographer when the first Maps were made of the District).

The earliest reference to the name ‘Stockanbingel’ is found in the government gazette of 27.6.1848, as part of James Matheson’s Wallendbeen Run of 9 miles long by 5 miles wide.

The tiny township of Stockinbingal is 426 km from Sydney via the Hume Highway. Stockinbingal is a small settlement comprising one hotel, a takeaway cafe (in the old Bank building) a few shops, a post office and a small population of 250.

The area around Stockinbingal was first settled sometime before 1848 but the village of Stockinbingal was not proclaimed until 1885. By the turn of the century the village had grown to become a significant service centre for the surrounding pastoralists who concentrated their attentions on wheat and sheep. There was a bank, a pub, a blacksmith, a doctor and dentist, and numerous small businesses. There was even a local photographer.

The local hotel was built in 1892 to cater for the Cobb & Co coaches which used the village as a stopover on their journeys from Harden to Temora. The following year the branch line from Cootamundra to Temora was completed and the town became an important railhead. In the years that followed the town grew rapidly and so, in 1893, a local police station was established and the local school was opened in 1894.

Undoubtedly the most interesting hotel in the region was that at Dinga Dingi which played host to bushrangers and Cobb & Co at various times, now privately owned and used as a residence. To get to Dinga Dingi take the Milvale Road at the western end of Stockinbingal. James Troy opened the Dinga Dingi (originally spelt Dingy Dingy) Hotel in late 1879 to take advantage of the Scrubyards goldrush. But Dinga Dingi (which was the legal spelling of the settlement) goes back much further than that. On 22 June 1859 Catherine Dacey purchased 320 acres for £320 at Yeo Yeo Creek (now known as the Bland Creek).

By 1865 the homestead had a publican's license and was known as the Shamrock Inn. The bricks for the Dinga Dingi Hotel were made just 300 m away on the creek and all the nails were hand made. Bushrangers frequented the old hotel and one of the doors was holed by a bullet allegedly fired by one of them.

All that remains of the Scrubyards settlement now are two graves, some broken china and rusted tin. Yet at the end of 1879 there were as many as 1400 men on the goldfield with the usual facilities: butcher’s shop, general store etc. There was a lack of water on the field and by February 1880 (only 9 months after the initial rush) people were leaving the area.

By March 1880 things were so bad that one account reported: 'We are at present dull...nothing to enliven us not even a fight. We have no money to get drunk...the butcher must see us through now...in one hotel a notice is posted in the public room announcing that all drinks are to be paid for on delivery.' The Scrubyards field closed completely in 1881.

The first bank in Stockinbingal was the Bank of New South Wales which set up an agency in 1907 and eventually built on the corner of Hibernia and Martin Streets in 1915. The premises were closed in 1974. It has recently been converted into a cafe/takeaway.

The Commonwealth Banking Corporation (CBC Bank) was initially opened in October 1912 in portion of a building located at 15 Troy Street Stockinbingal. The bank was temporarily located at 14 Martin Street and the new premises was completed in 1913. The building was built by E. R.

Laver and was leased to the bank. The bank closed on 31st March 1941. In 2009, the original bank building was in use as a residence.

A special place for historic Stockinbingal, located between Harden and Temora, is reserved in the Epilogue of *Australian Ghost Towns* (Barry McGowan, 2002). The growth and shrinkage of Stockinbingal is well described as follows.

Stockinbingal went through an early twentieth century growth boom and once had a much larger population than it had in 2009. The main street bears witness to this, for it is replete with closed shops, bar two small general stores, and a closed bank. Stockinbingal was proclaimed as a town in 1885. The main impetus for the town was the opening of the railway between Cootamundra and Temora in 1893. Soon after, Stockinbingal became an important rural centre for the surrounding farming district, and a second wave of prosperity followed the commencement of work on a branch line to Forbes in 1912.

There were many businesses. Starting from the western end of Martin Street there was a barber, drapers, blacksmith, Commercial Bank and residence, a newsagency and general store, fruit shop, bakery, and several other businesses. Along Martin Street there was a doctor, dentist, barber, two butchers, a post office, saleyards, a hiring agency for horses and sulkies, a produce store and Ellwood's Hall. Other businesses in the town included two hotels, a bicycle repair shop, stock and station agents, a fancy leather goods store and a taxi service. There was also an orchard and a market garden, the latter of which was owned by a Chinese gardener, Ah Kay.

The period up until the late 1920s was the most prosperous, and almost all the town's businesses and amenities were established during this period. A correspondent of the *Cootamundra Herald* offered his assessment in 1911:

It is safe to say that no place in the locality of Cootamundra has advanced so rapidly in the last few years as our neighbouring little village of Stockinbingal ... New buildings are going up in several directions, new hotels, new stores, new private residences, while a new public school is to be completed in the next few months. The Roman Catholics are contemplating building a new church and convent. The erection of a School of Arts is being discussed and a sum of 50 pounds is already subscribed. A Court House and Clerk of Petty Sessions Office will soon be an established fact, so that in the event of so many churches missing anyone on a Sunday, the man in charge will be able to pick them up and deal with them during the week.

He reserved special praise for the Commercial Hotel, which featured 17 new rooms:

all beautifully finished in fine pink plaster walls and ornamental Wunderlich ceilings ... The floors are all lined with Iino of a pretty design, the finishing throughout is of a high quality, everything being absolutely new even to the linen and bedding. The artistic taste of the owner is displayed in the beautiful pictures ready for hanging on the walls, consisting of superior oil paintings of landscape and other scenes, pictures rarely displayed on hotel premises.

A new wing to the hotel was officially opened in 1913, in front of a crowd of 500. It included a spacious billiard room on the ground floor and on the second floor, additional bedrooms.

Ellwood's Hall was built in 1912-13 and in 1936 supper rooms were added. Over the years most of the social functions and entertainments were held in the hall. The council purchased the hall in 1968 and handed over control of it to the Stockinbingal Advancement Association. A new St James' Church of England building with a seating capacity of 170 was erected in 1911, completely free of debt, and a new brick Methodist church was opened in 1918, replacing an earlier weatherboard church. This church was damaged extensively in 1973 and the Methodist and Presbyterian congregations, who had shared the church, were invited to use St James, and a fellowship of the three churches was formed. A new Catholic church and convent school were opened in 1913, and some years later this became a full-time boarding school.

Behind Stockinbingal's progress in the early years was the Farmers and Settlers' Association, which was formed in 1893. It had a major role in seeking improvements to roads, drainage, railway facilities, and in establishing a bank branch, school of arts, stone post office, telephone links and a public school. Local branches of the Country Women's Association and the Red Cross Society were also set up. A hospital was built in 1927, and a new police station and a courthouse were opened in 1940.

According to several local residents, the town began to decline visibly with the sealing of the main road to Cootamundra and Temora in the 1960s, and the greater availability of consumer goods and improvements in motor vehicles, which led many residents to transfer their custom to the larger towns. The availability of cheaper petrol in the larger towns was another significant factor. But the decline probably began well before then and was almost certainly a result of the Great Depression of the 1930s, the foreclosing of farms, and their sale and amalgamation into larger holdings. Almost overnight there was less money to be spent and before long, fewer people to spend it.

The population fell from 650 in 1928 to 354 in 1940. In 1941 the Commercial Bank branch closed and in 1957 St Ita's boarding school closed, followed by the Catholic school a few years later. There were positive changes and improvements in these years, but not enough to stem the tide of change. In 1974 the Bank of New South Wales closed, and almost all the remaining stores have since followed. There have been more foreclosures of farms in recent years. There have been some positives, such as the substantial investment in the wheat silos and plans to make Stockinbingal a major wheat distribution centre. According to the publican, Pat Shiels, the cheaper price of land and the ease of commuting with the larger towns have encouraged several new families to build in the town and there has been an increase in the number of school-age children. Rae Webber, a local resident who has done much to promote and restore the town, has spoken enthusiastically about the need to preserve the historic main street architecture. The railway station and surrounding grounds have, for instance, been renovated, and while some buildings are at present neglected, there are residents who are aware of their significance and the need to retain them for future generations.

The foundation for any rural Australian town is a reliable water supply. The Powderhorn Creek joined the Bland to provide this. Grazing and farming was established on the fertile surroundings, and the need for a centre for enterprises and services followed. The opening of the railway line from Cootamundra to Temora in 1893 was the major impetus for the progress of the township, and by 1900 was well established.

The village's first commercial development was along Martin Street, and records describe a variety of retailing and banking services. Hibernia Street appears to have been a lesser 'side street', with records describing a milk and cream run from the street by the Harrold family. It appears that other blocks in the street were only available on north side, leaving the south side mostly for railway purposes. This legacy survives today.

The commercial life in Hibernia Street grew to provide a variety of services and shops. It is notable that the Bank of NSW relocated from its rented premises in Martin Street to the present building on the corner of Hibernia Street. This may symbolise a desire for a prominent central location in the village. The advent of the railway in 1893 would have had some effect to draw the development of the town away from Martin Street.

The Carrington Hotel was a weatherboard structure built in 1892. It was replaced by the Commercial Hotel, built in 1911 by a newcomer, Thomas Ellwood. He was the publican, and a member of a family which prospered in the village. It survives today, even without its verandah, as a major landmark. In the same year there is a report in the Cootamundra Herald (1.8.11) that describes the vigorous growth of the village, with "hotels, new stores new private residences and a new public school under construction". There are discussions about the construction of a Roman Catholic church and convent, a court house and a CPS office. It is interesting to note that the Post

Office was relocated to the Railway Station from Martin Street in 1898. This provides a further sense of movement of the town centre from Martin Street.

The best years for Stockinbingal were those in the first half of the twentieth century. The presence of the railway and a busy western arterial road provided local employment and passing trade. Flourishing agriculture underpinned local retailing and services. The decline of the town can be attributed to the loss of employment opportunities in agriculture, with increased mechanisation and a progressive decline in prices. The construction of the bridges over Bland Creek in 1973 resulted in a major deviation in the village. Martin Street declined in importance, as passing trade disappeared. Efficient road transport triumphed over rail, and like so many rural villages, populations declined as younger generations moved on in search of work.

Character of the conservation area
Stockinbingal consists of three principal elements. The first is the wide, straight road (Hibernia Street), emphasising the sense of considerable distances between country towns. It is planted with a scattered mixture of exotic trees and eucalyptus.

The second element is the open space between the railway track and the road. This is an informally organised area that provides truck access to the grain store and railway buildings. It is a wide expanse of grassland and worn, dusty tracks and parking areas.

The third element is the sequence of building facades and spaces facing Hibernia Street. They are predominantly shops, but there are also cottages, a pub, a former bank, a relocated school building (once used as a museum), a former motor garage and workshop. The buildings are punctuated with driveways and lanes, exposing their sides to the sunlight and public view.

The scene is one of decline, but through this image is a character of architectural quality, and a strong flavour of a typical “Australian country town”. The verandahs, corrugated iron, the pub and the wide streets combine to enforce a mental picture of ‘what might have been’. It is not difficult to imagine a bustling street, with talk of sheep and wheat, and a drink at the café or pub. The daily routine of passing traffic, punctuated by the excitement of harvest, shearing or a road or train journey are evocative of the essence of rural village life.

The buildings
The buildings are described in further detail in the heritage data base. It is important to recognise their collective value. Each building has some historic, aesthetic and architectural value that vary in merit, but they combine as a group to provide major visual impact. They represent many of the design and construction techniques of the Federation period. The use of face brick, corrugated iron, rough caste panels, timber details and timber shopfronts all reflect this period of distinctly Australian architecture. There is no presence of the Victorian period. The fabric of these buildings is severely weathered and most are not maintained. The removal of the verandah from the Commercial Hotel is a major loss.

The prominent buildings are the Commercial Hotel, the former Bank of NSW, and the Ellwood stores. However the smaller scale buildings such as the baker’s shop, the stock and station agents and the houses all add to the visual quality of the streetscape.

There are some intrusions including poor signage and inappropriate colours.

The streetscape
There is little evidence of formal landscape planning. The kerb edge has moved outward, to prevent the weight of semi-trailers breaking the water main. This has resulted in a wide pedestrian thoroughfare. The peppercorns planted on railway land are in a pattern to separate a travellers’ rest area from the rest of the precinct. A few exotic trees have been planted in a row along the footpath. Poor selection means that in the future they will need severe pruning to avoid power lines. The

informality of these plantings echoes the casual character of the study area.

The footpath is a patchwork of gravel and bituminous pavement, with a weathered concrete kerb. Recent flower plantings have been established to provide some relief from the harsh paving materials.

Electricity and street lighting is distributed from timber poles, again reinforcing the Australian traditions in the street. In winter, the open railway lands are green and weedy. The area remains open and sunny except on the most wintry of days. In summer the street is hot and dusty. The verandahs provide relief, and some trees provide shade for passing cars. For those who are familiar with the streetscape, there is only the store and the pub to stop for. For the traveller who stops to investigate, there is a thought-provoking array of history and architecture.

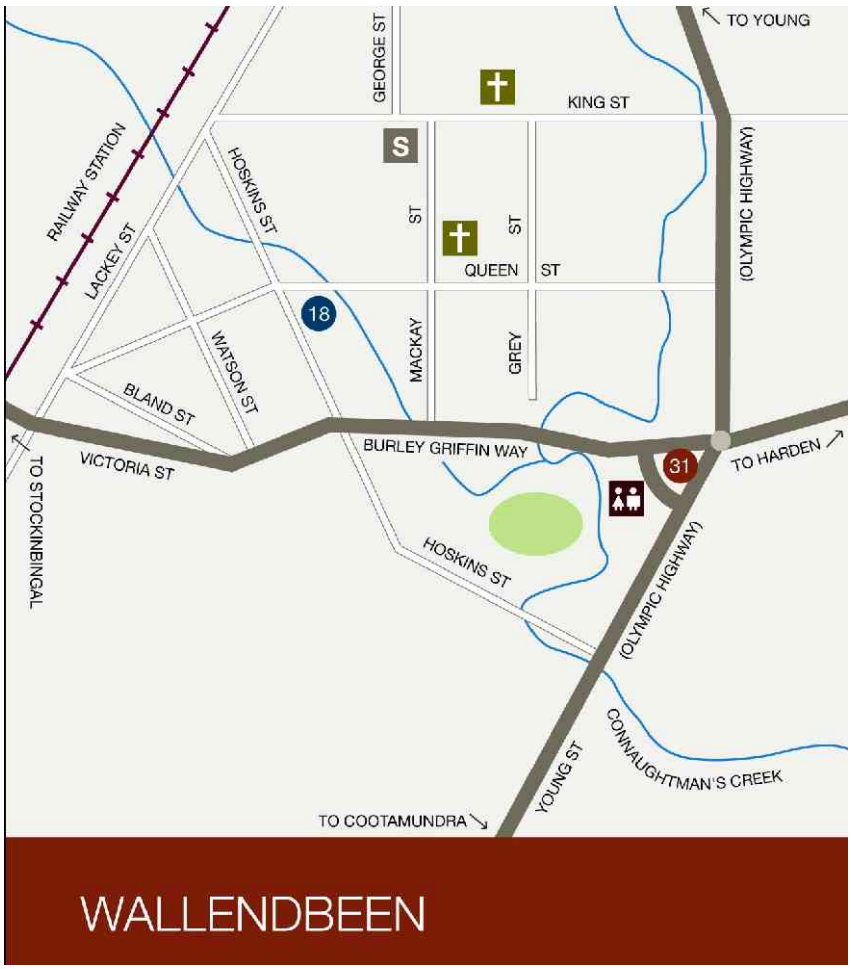
There are some instances of inappropriate fencing. The use of newspaper and magazine banners casually leaning against the walls and verandah posts echo the laid-back character of the street.

Village approaches
The approaches to the village are informal, unstructured and dominated by the straight alignment of the road. Grassy banks, and open swale drains have been established. Long grass and a few scrubby trees introduce the town. There are scattered signs in these approaches.

Heritage places in Stockinbingal include:

- Stockinbingal Cemetery, Geralda Street - The cemetery contains a rare and valuable remnant of grassy grey box, yellow box woodland. The grassy understorey contains a range of native grasses, herbs and wild flowers. This site is part of the Grassy Box Woodlands Conservation Management Network. An endangered bird, The Grey crowned Babbler can be found here, plus migratory birds such as the Superb Parrot (December) and Dollar bird (November to December) .
- AWB. Wheat Terminal and Rail Loop - Burley Griffin Way. Situated on the western outskirts of the village this recent construction handles 100,000 tonnes of wheat, canola and barley grains for export and domestic distribution. Trains are filled by 1500 tonne overhead rail bins in under two hours at a rate of 1000 tonnes / hour.
- Stockinbingal Railway Station, Hibernia Street. Opened in 1893 servicing the Temora & Cootamundra line. In 1912, the Forbes line was commenced. The timber railway station is one of over 400 such stations built throughout country NSW of which less than twelve survive. It is operated by manual signals and is an important line for wheat transport from the central west and freight from Western and South Australia.
- Former Bank of NSW, Hibernia Street, Federation 1915. Anecdotal remarks that may be of Hardy Wilson design.
- Former Stockinbingal Hotel, Martin Street, Circa 1888. Remodelled 1911, de-licensed in 1934 and now a private dwelling.
- Former Court House Hoskins Street built and opened 1940 to replace original Court House opposite used from 1913-1940 (Original Court House was Catholic Church built 1902 demolished 1940).
- St James Anglican Church, Dudauman Street, 1911.
- Commercial Hotel, Martin Street, Federation - 1911.
- Former Cohen's Trade Palace, Hibernia Street, Federation/Interwar, c1908-1931.
- Cafe / Newsagency, Hibernia Street, Federation/Interwar 1911.
- Former Begleys Store, Hibernia Street, Federation. Originally 1893-converted to double shop' in 1917.
- Former Bakery, Hibernia Street, Federation circa 1912-1914.
- Former Butcher's residence, Hibernia Street, Victorian late 1890's.
- Former Stock & Station Agent, Hibernia Street, Federation 1911.

WALLENDBEEN



Wallendbeen is a small village within the Cootamundra Shire. In 1832, Irishman Edward Ryan, an ex-convict, established himself at Galong and later was granted a pastoral licence on crown land at Wallendbeen and Cootamundra.

This large area of land was known as Ryan's Run. In 1837 the Wallendbeen section was transferred to a friend solicitor Charles Nicholls of Sydney and the Cootamundra area to another friend ex- convict John Hurley of Campbelltown.

The next recorded history known is the document of sale dated 28th September 1842 of 3,000 sheep and 400 head of cattle from Charles Nicholls to Sir James Matheson of Scotland. Alexander Mackay was employed as the manager of this run and during the next twenty years many more properties were purchased by Sir James Matheson. Then in 1860 he decided to dispose of his pastoral interests, around 5,400 acres to Alexander Mackay who then named the place, "Wallendbeen Station". The village of Wallendbeen is named after this Station.

The 1860s saw steady progress of stock and property, much work was done on fencing and the heavily timbered areas cleared by ringbarking trees. Great changes took place in the 1870's as many families selected land around Wallendbeen. Share farming began and roads improved, thus ending the era of very large holdings. By 1890 "Wallendbeen Station" was reduced by many thousands of acres.

Alexander and Annie Mackay's original pise and slab home was situated nearby where they later built a spacious two storey stone homestead in 1879. The walls were of faced granite, which was quarried on the property by stone masons from Scotland. The homestead was known as Granite House and was situated three miles from Wallendbeen on the Cullinga Road. The Mackay family were staunch Presbyterians, so in 1935 when the Granite House was dismantled, its stone was used to build the Presbyterian (now the Uniting) Church in Cootamundra. After the Presbyterian Church at Wallendbeen closed in 1948 the memorial plaques in memory of Alexander and Annie Mackay were placed in the Cootamundra Church.

Wallendbeen, an Aboriginal word thought to mean "Stony Hill" was one the first settlements beyond Yass and its development began after gold was discovered and the railway line was coming through from Sydney. It served as a resting placed for travellers, meeting area for selectors and a supply centre for the gold fields, Cullinga to the east and Lambing Flat, now known as Young to the north.

A feature of the original settlement along the Young Road was the fine builiding of the White Horse Hotel, built by John Dacey in 1875.

The first crown land sales for the village were held at public auction in 1877 at the Police offices at Young.

The railway line was opened at Wallendbeen in 1877, with only a platform. The lamp room, house for the porter in charge, goods shed, stockyards and weighbridge were erected by 1883 and they were all situated in the area where the silos are today. After the lamp room was destroyed by fire in 1920, a new railway station was built towards the east where it still stands today.

The first Post Office was established by a private contractor in 1875, then the Railway stationmaster then took over operation of the telegraph station and the Post office until postmasters were appointed from 1884. Increased accommodation for the postal business was provided by the railway in 1893.

By 1902 the post office was operating from a building in King Street, and after it was burnt down a building from Cullinga mines was transported to the site where it served the community for many years until the new post office, situated opposite, was built 1915.

1881 saw the first school opened in Wallendbeen. The department rented a room from Mrs Price which was situated west of the Railway station. By 1885, a new school was built in King Street on the site where the present day infants building now stands. The main school building was opened in 1911.

Wallendbeen, with a population of around 500 people, was proclaimed a village in 1885, as it was offering many services for the travellers and the early settlers. The main street was then situated on the Young Road (now the Olympic Highway).

On the western side was a hotel which had a Cobb and Co depot and stables nearby on the bank of the Connaughtman's Creek.

The “Connaughtman's Creek” name originates from early settlers Joseph and Ellen Hardy, who took up land just off the coach road at a creek near the Mackay homestead. They named the creek Connaughtman’s after Ellen’s birthplace Connaught in Ireland. The old coach road was named after them, called Hardy’s reserve stock route (off the Cullinga Road, six kilometres from Wallendbeen).

The hotel was owned by the Hillier family. At the time Wallendbeen was proclaimed a municipality in 1892, it was the second largest municipality in NSW. Meetings were held at the hotel until the Council Chambers were built in 1895. The first mayor elected was Peter Sinclair of "Nubba Station"

Wallendbeen.

There was a Police Station, produce mill, a tannery, butter factory, butcher shop, brickworks, all operating at this time. On the eastern side was Drummond's General Store from 1978. It was sold to George File Sackett in 1890. Opposite the Railway Hotel and the Cobb & Co. Staging post was a blacksmith and wheelwright's shop operated by Samuel Hollis from 1884. He later went into partnership with William Palmer.

The brickworks were operated by George Beattie. The large hole where the clay was dug from can still be seen to-day.

After the development of the railway facilities and the building of a new school and Council Chambers in prominent positions above the original settlement, the town gradually moved to its present site and became a thriving community offering all services to the town and district.

In 1935 the Wallendbeen Municipality was absorbed by the shires of Jindalee and Demondrille. Through the years many changes have occurred, with motor cars and improved roads to the larger centres. Wallendbeen township, like so many others has slowly declined to a typical country village. The community of Wallendbeen enjoys the quiet and peaceful lifestyle and is proud of its beautiful surrounds, now attracting many new residents from other areas.

Wallendbeen is situated midway between Young and Cootamundra on the Olympic Highway and between Harden and Temora on the Burley Griffin Way and is well known as one of the best wheat growing areas in NSW, producing the State Winners 3 years in a row, 2000, 2001 and 2002.

Wallendbeen now offers to the traveller an excellent resting place at Mackay Park featuring the Milestones Sculptures and Barry Grace Oval (source: Marcia Thorburn).

REMEMBERING THE GREAT WAR 1914-1918

Substantial buildings built during the Federation boom period became venues for farewelling and welcoming back local enlistments, centres for recruitment rallies and fund raising activities during the Great War. Some may have been used as makeshift hospitals during the 'flu epidemic of 1919.

The Great War of 1914-1918 insinuated itself into the life of the three shires and their councils. It disrupted the economy, divided communities and touched families, leaving a dark memory. For many the Great War never ended. Many died in the aftermath of the war, from psychological and physical injuries, hastened by the outbreak of the 'flu epidemic. Armistice Day was celebrated in towns and villages and Councils accepted war trophies (usually captured enemy machine guns) that were distributed to localities with more than 150 people. They wondered if they had the authority to fund memorials. Careful councillors worried about honour boards and memorials. The need to memorialise the great losses of the nation's young men resulted in a scatter of halls and cenotaphs in the area, preserved to the present day (Pennay 2006:45-46).

GROWTH AND SOLDIER SETTLEMENT IN THE 1920s

The war saw an increasing role for councils. One goal that developed during the war was to increase primary production. A Royal Commission of Inquiry into the state's rural industries in 1917 made recommendations on ways to address urban drift ('the problem of town and city attraction over country'). These included recommendations on the provision of health, education, housing and telephone connections. They urged local government to improve roads, water and sanitary services as well as engage in 'town beautification' with tree plantings. All levels of government were involved in helping the nation to achieve its goal of increasing primary production. As the war

drew to an end, residents were placing new demands on local government. Petitions that appeared at council meetings in the area were not only for road improvement but also for street lighting and street trees. Frugal attitudes persisted, but all levels of government emerged from the war increased in stature (Pennay 2006: 51-51).

Even before the war, councils had started to look at providing water and then electricity supplies to the major towns.

A boom during the interwar period in local towns and villages that has since been coined as the "Riverina renaissance", occurred with the Soldier Settler scheme, where farm blocks for soldiers were provided by the government as they returned from active war service. The influx of people stimulated the development of irrigation and closer settlement in the Riverina . Pennay (2006: 65) described the development in towns of the area: 'Towns grew confidently in the 1920s, boasting new public buildings such as schools, churches, convents, Masonic lodge temples, banks, shops, recreational grounds and Schools of Arts/Commemoration Halls or their additions. Town life thrived, presenting what local newspapers regarded as a satisfying social life revolving around church functions, annual shows, picnic horse races, dances, regular picture shows, cricket, football and tennis.

The state government, partly in response to the mouse plague of 1917, invested in bulk wheat handling. It built silos throughout the Riverina, and by 1919 there were big **wheat silos.** (Pennay 2006: 48-49). Wheat bagged on the farms was at first delivered and tipped into the elevators at the silos until bulk handling developed in later years (Bayley 1979: 116). Silos were eventually supplemented with wheat sheds in the 1960s. Wheat silos are still very much in use for storage collection before wheat trains load and transport the grain to ports.

Much of the potential growth of the 1920s was stifled by a drought and by 1929, much of the economic stimulus had dulled in the area. The increased use of cars and buses meant that local towns lost their shoppers to Albury. The dominance of big towns was reinforced by connection by telephones, radio broadcasts and big-town newspapers (Pennay 2006: 66).

The population wanted to memorialise the sacrifices made by their men. After the war, honour rolls were unveiled in the churches and public places, whilst substantial and ambitious memorials were proposed.

To provide attention to main roads, the Main Roads Board was formed in 1925.

The 1920s also saw the last establishment of small schools in the shire prior to the adoption of motorbus transport of children to central schools.

GREAT DEPRESSION AND RECOVERY (1930s)

The depression hit wheat farmers hard. By 1928 there were indications of over-production on a national and international scale. Unemployment was rife and the towns were inundated with job applicants walking from town to town as early as 1928. When they could get state grants, shire councils provided employment using relief funds to pay for work instead of the dole. Repair, draining and grading of roads was a major activity.

The lowest point of the Great Depression was reached in 1933 and a big proportion of citizens lost many of their possessions and lived from day to day on whatever food they could manage to secure. Unemployment reached its peak in 1932 but it was not until the outbreak of the Second World War in 1939 that it was reduced to a minimum.

Motor vehicles were becoming increasingly common in the 1930s.

Following the depression there was some recovery in building and services provision in the late 1930s.

In the 1920s and 1930s, roads and bridges remained the central concern of shire councils and the major part of their budgets. By 1938 the expenditure on roads and bridges represented huge proportions of the councils' total budgets.

EXPANSION OF MOTOR VEHICLE TRANSPORT AND DECLINE OF RAILWAYS

The age of the car arrived in 1911 when the Albury Banner reported that two local people had each bought a motor vehicle. The first motor garage opened in 1912 and the second in 1917. Benzine was secured in tins just as was the main fuel of the time, kerosene, until bowsers were erected at kerbsides.

Once petrol restrictions were lifted at the end of the Second World War, the increase in road traffic on main roads was dramatic. Large numbers of semi-trailer trucks now roared through Stockinbingal and Wallendbeen.

By the 1960s, development of interstate semi-trailer transport for wool bales to markets at Melbourne and Albury left mainly wheat to be carried as rail freight. Combined with private vehicle ownership, this brought about the decline of railways. During the 1970s, government rationalised its rail services, closing many branch lines.

DEALING WITH THE SECOND WORLD WAR (1939-1945)

During the 1930s, as international tensions heightened, volunteer militia groups took on a new importance.

As in the First World War, people on the home front did what they could to support the war.

War-time austerity had tightened by 1942, with councils being required to reduce petrol consumption by 75 per cent. Food staples and clothing were rationed. From 1943, blankets, cigarettes and alcohol were in short supply.

In 1944, farmers could apply through the shire councils for access to the labour of Italian prisoners-of-war based at Bonegilla and Hume camps. Many had them help with rabbiting and general clearing or fencing.

Despite this economic stimulus, farmers suffered. There was a shortage of experienced hands, particularly at harvest. Australia was denied its overseas markets, and the wool, wheat and fruit industries were subject to government regulation. The dry summer of 1938-9 resulted in bushfires, especially in Victoria. Years of drought followed.

At the end of the European conflict, special Victory Days, with processions, speeches and fireworks were organised on 10 June 1946 to celebrate the end of war. Months later, news of the appalling conditions in Japanese prisons and the fate of so many within them, trickled home.

CONSOLIDATION AND URBAN DRIFT AFTER THE SECOND WORLD WAR

At the end of the war, farmers took advantage of huge disposal sales to purchase surplus military buildings, motor vehicles, spare parts, equipment and even tanks.

After the boom periods of the early twentieth century and 1920s, development in the shire stagnated somewhat.

Shortages of materials continued after the war, but construction of houses for returned soldiers and families remained a priority. The nation was determined not to repeat the mistakes of soldier settlement on the land which followed the Great War, for it was estimated that about half those soldier settlers had failed. Prospective applicants were carefully interviewed. There was also a rigorous assessment that resumed land was being subdivided into blocks of sufficient size to be viable. Properties would have to be a minimum size of 700 to 800 acres.

Much of the initial post-war growth of Albury was due to the influx of migrants. Most of the 300,000 migrants who came to the camp at Bonegilla between 1947 and 1971 stayed only a short time, but many found jobs at Bonegilla itself or in the nearby district, often as unskilled rural labour and domestic help (all men had 'labourer' stamped on their travel papers as their occupation; all women had 'domestic').

A pattern of urban drift gradually began to emerge, a pattern that continues to the present day, threatening the survival of rural settlements.

From the 1930s on, more people found work in towns and cities than on farms. What had been the transition from a pastoralist to an agricultural or mixed farming economy in the first 30 years of the century, changed into a transition from a rural to an urban economy during and after the war.

Bank managers in the area noted the 'wholesale migration' from places as big as Henty and as small as Balldale as early as 1941. As elsewhere in NSW, the provincial centres grew at the expense of smaller towns and rural areas in their surrounds.

During the war a large number of women had undertaken paid work, not only on farms, but also in munitions and clothing factories, offices and hospitals in Albury and Wagga Wagga.

Country children educated in the large towns learned about town jobs with good pay, a 40-hour week, annual holidays, sick leave and morning tea. Girls were more likely after the war than before it to find work as teachers, nurses, clerks, typists, bookkeepers and shop assistants.

A stereotype for the 'outback town' developed in the cities. The claustrophobia of small community life was expressed in the art of the artist Russell Drysdale, where towns were painted as generally empty of people: They were lonely, isolated and gloomy. Their bulky buildings, with spidery iron lace and with quoined window frames and doorways, were over-optimistic survivals from the more prosperous first two decades of the twentieth century.

After 1945 many communities opted for utilitarian rather than monumental structures, preferring avenues of trees, parks and swimming pools to the statues and obelisks erected after 1918. Other communities added names to an existing First World War memorial.

The rural economy flourished during the 1950s and 1960s. Townspeople in Albury and Wagga Wagga profited with the rapid growth of their two cities. Country people enjoyed good returns from pastoral and agricultural pursuits. A short period of post–war prosperity in the 1950s resulted in some typically modernist town buildings, (generally regarded as ugly but increasingly viewed with

wry nostalgia), and cheap fibro cottage housing.

The rural economy faltered in the 1970s. Economic stagnation followed. Signs began to emerge that the long boom was nearing an end. State-wide by 1971 there were two people engaged in rural work where three had been employed in 1947. In part this was the outcome of farmers taking up new technologies, but it indicated that fewer people, here as elsewhere in the state, were involved in rural production. The optimism of the two post war decades gave way to pessimism with sharp falls in wool, mutton and beef returns and rises in oil prices that came with economic recession in the mid-1970s. Councils struggled to introduce basic sewerage treatment facilities and had to fight the possibility of losing the town doctor.

Living with fast-growing regional cities and arresting the drift of population to them presented a challenge to councils in the 1970s and 1980s. The presence of regional cities, such as Canberra, both invigorated and sapped the shire. Busier roadways spawned new hotels, motels, service stations, cafes and caravan parks. Old drinking spots took on new lives.

The shire fought urban drift by trying to attract new visitors and residents. The idea of 'tourist attractions' spread.

Local history began to be popularised in the 1960s and 1970s. Although the arrival of local heritage management policy was too late to save some historic structures, local historical museums began to be established and history booklets began to be written.

As in 1919, state legislators acknowledged that local councils' contribution at time of war called for greater responsibilities in community development, transport and town planning. Just as in 1906 and 1919, there was also no admittance of the additional resources needed for local government. Councils were enabled in 1945 to improve community life by doing things such as subsidising baby health care centres and kindergartens, and undertaking water, electricity, gas, housing, and community hotel projects. They were encouraged to form regional plans and town plans.

Councils took to civic improvement. Council attention shifted to recreation areas.

Before the arrival of university trained town planners in the 1970s, Council activities were run by engineers, who were traditionally concerned with more practical projects such as "the three Rs" (rates, roads and rubbish). The selection of a good engineer was of paramount importance. The main struggle up to the 1970s was to organise the extension of water and electricity services and improve roads.

WATER, ELECTRICITY AND SEWERAGE

Of the three utilities, by far the most important to early settlement history was water supply.

Early settlement heralded a period of unregulated competition for water by landholders, more often resolved by force than through legal processes. The "water war" went largely unreported.

This frontier phase of lawless competition for water did not last long. It was followed by the twentieth century, an era of artificial water storage. In the twentieth century, water management became bureaucratised and legalised. It was to be controlled as a government enterprise, through engineering projects.

The railway required a large water supply at regular watering points for its steam-driven trains.

A sudden need for reliable town water supply appeared with the laying out of towns. The lack of town infrastructure soon became apparent. In the drought that followed, all the tanks and dams went dry.

'Government dams' had been sunk but it was not until after 1938 that the newly formed Southern Riverina County Council put forward a plan to pump water from the Murrumbidgee to a reservoir on Willans Hill in Wagga Wagga and then by gravity via pipeline into the southern Riverina.

Electricity and water supply were live public issues in the 1930s and big changes were afoot. Private companies had generated electricity in some towns. Under the 1919 Local Government act, councils could form 'County Councils' in which they combined efforts with neighbouring councils to undertake tasks that were too big for one. One of the most successful of the local ones was the Riverina County Council.

The state's rural electrification scheme, launched in 1946 as part of the post-war reconstruction scheme, had spread via the County Councils by 1951. The pressure on youths in farm households to keep a supply of firewood eased. Farm housewives felt their kitchens had been transformed. The arrival of electricity triggered buying sprees as people bought new appliances.

Sewerage services were to follow water supplies, but often proved too expensive for the immediate post war years. Some people in the region still lived rough, but by and large there had been, since the Second World War, a steady improvement in the services provided to houses in the region.

ROADS

When the Cowcumballa (later Jindalee) Shire Council was formed in 1906, most roads were merely tracks through the trees. Some scattered small lengths had been constructed with stone crossings at a few of the watercourses. Road travel, at that time by horse and bullock, came to a standstill in wet weather. Prior to 1930 all roadwork was carried out with horses. Gravel was carted by horse and dray by contract carters.

Creek crossings are an important feature of the shire. Many creek crossings remained as fords, as in the bullock and horse days. As flooding caused delays in travel, many crossings were replaced with piped culverts.

After the Second World War, the size of motor lorries increased, followed by the introduction of the semi-trailer. The Department of Main Roads aimed for good gravel roads, though the dust remained a problem. Gradually over the 1940s, the main roads began to be sealed with bitumen. At first, the 18 feet wide roads only had a 12 feet wide centre portion of bitumen seal. Drivers were required to put the nearside wheels off the bitumen when passing vehicles. In a few places, timber bridges were replaced in concrete with culverts replacing some dip crossings. By the 1950s, there was a hope to attain two-way bitumen on local roads by the end of the 1960s. It took until 1970 however, for some roads between towns to have the 18-foot wide seal. The minimum width of bitumen was widened to 20 feet in 1980.

AIR TRANSPORT

Air Observers' Schools
There were only two Air Observers' Schools (AOS) in Australia in December 1941. No 1 AOS at Cootamundra, NSW (the first of its kind) and No 2 AOS, Mount Gambier, SA. The AOS program was also a training scheme under EATS to provide training in accordance with the syllabus contained in the RAF Standard Syllabus for the training of pilots, air observers and air gunners.

Airfields occupied by the RAAF or Allied Forces, or airfields which were required by forced returned or returning from operational areas include: Broke, Camden, Cootamundra, Deniliquin, Evans Head (possibly armament training camp), Mt Druitt, Narrandera, Tocumwal, Tamworth and Temora (Thematic Study - World War II Aerodromes and associated structures in NSW, Andrea Brew for Deakin University and the NSW Heritage Office, 2001).

Airland Improvements Pty. Ltd. 1957-1975

In late 1956 a local ex-RAAF pilot, Beresford Moody met with a group of local Cootamundra businessmen and nearby graziers to discuss the proposed formation of a locally based aerial topdressing firm.

The South West Slopes town of Cootamundra was situated in a hilly district surrounded by a vibrant agricultural industry embracing wool, beef and wheat production, and was blessed with an aerodrome right at the northern edge of the urban area.

With the government of the day assisting the rural industry by way of a superphosphate bounty and aircraft available to quickly and economically spread this topdressing on to the sloped pastures, a market for the services of a local ag-flying company was foreseen. When sufficient capital had been raised the company was incorporated and planning began in earnest. At the time, former wartime Tiger Moths were the mainstay of the Australian aerial agricultural industry, but specialised new aircraft types were emerging in the U.K. and the U.S.A.

It was decided to obtain two Fletcher FU24 aircraft from the Fletcher Aircraft Company, Rosemead, California, U.S.A. and one of the local shareholders, Jack Masling, would supply the two Bedford loader trucks equipped with specifically-built, New Zealand-designed front loading hydraulic buckets. Airland was only the second Australian operator of the FU24 after Airfarm Associates of Tamworth, who had also ordered two examples.

One standard wartime Bellman hangar was available at Cootamundra Aerodrome and the southern half was leased for undercover maintenance and secure storage of the aircraft and equipment.

Two Tiger Moths were obtained later for aerial spraying work and a new Cessna 180 was also added to the fleet. The sixties were boom years for the company, permitting it to also buy a new DHC2 Beaver aircraft and three new & larger CA28 Ceres aircraft.

Three further second-hand CA28 Ceres aircraft were added in the early seventies, making Airland the second-largest operator of the type after Airfarm Associates. By 1975 the aerial topdressing business had suffered considerable downturn and the company was wound up by the then owner/chief pilot, Les Ward.

Payload for each aircraft type as it came into service was as follows:

Fletcher FU24:	15 Cwt.
DH82 Tiger Moth:	5 Cwt.
Cessna 180:	12 Cwt.
CA28 Ceres:	24 Cwt.
DHC2 Beaver:	20 Cwt.

The table below shows the known fleet of aircraft owned by Airland during the life of the company. Other types were occasionally used but these were only on short term lease to assist in peak periods or when the company's own aircraft were unserviceable.

Airland aircraft fleet 1957-75

Fleet No.	Aircraft	Registration	Con. No.	Date on	Date off	Remarks
1	Fletcher FU24	VH-FBC	60	18 Dec 57	30 Nov 64	To New Zealand
2	Fletcher FU24	VH-FBQ	62	13 Mar 58	30 Nov 64	To New Zealand
3	DH82 Tiger Moth	VH-WOG	1019	23 Jun 59	31 Dec 63	
4	Cessna 180	VH-WIT	50635	20 Jan 60	(1972?)	
5	DH82 Tiger Moth	VH-WET	LES9	14 Jul 61	9 Aug 66	
6	CA28 Ceres	VH-WAX	15	3 Jan 62	18 Apr 64	Cr. Harden NSW
7	CA28 Ceres	VH-WOT	19	7 Dec 62	28 May 74	Cr. Muttama NSW
8	CA28 Ceres	VH-WHY	17	6 Mar 63	17 Feb 70	Cr. Leeton NSW
9	DHC2 Beaver	VH-WOG	1561	Jan 65	Feb 71	Benders, Tas.
10	CA28 Ceres	VH-CDO	5	1972	1975	Rural Helicopters Pt. Macquarie
11	CA28 Ceres	VH-SSY	10	Feb 73	1975	Rural Helicopters Pt. Macquarie
12	CA28 Ceres	VH-CEW	21	1973	1975	Rural Helicopters Pt. Macquarie

(Compiled 10th September 2008 by Ben Dannecker, PO Box 1478, NOWRA NSW 2541, berlintram@yahoo.com.au)

COMING OF AGE AS A NATION

After a short 200-year period of European settlement, communities looked beyond the materialistic goals and fashioned a memory and history. Recording the survival of indigenous communities and remembering the arrival of migrant communities became as important as commemorating the Anzac tradition.

In the Cootamundra Shire area, as elsewhere, local historians lovingly detailed the evolution of civic organisations and cultural activities. The bicentenary of 1988 was a turning point for many communities, reinforcing local pride in their history and achievements. A series of bicentennial-inspired local histories were prepared.

The role of local government as a custodian of local memory was strengthened with its engagement with the bicentenary. Just as shire councils were rallying points to muster resources in support of the war effort during the two World Wars, they were again seen as rallying points to gather interest in and support for celebrating big occasions in the nation's history. State governments provided support and funding encouragement that helped councils identify, conserve and manage significant buildings and sites. The shire councils prepared heritage schedules and

took up heritage advisory services, supplementing state-derived heritage assistance funds with their own money. After all, heritage involved not just listing assets of which the community was proud, it also attracted tourists and helped sell the shire.

As the nation comes of age, community interest in social divides such as class/wealth, race/ethnicity and gender has grown. Histories have grown more inclusive, suggesting that a person's sense of community could rest on considerations other than locality. Wesson explored the contact history of the region from the point of view of the indigenous. Buxton, in tracing the early experiences of the selectors, considered the non-British migrants. Wendy Tucker explored the stories of pioneering women in a museum at Tumbarumba. Mavis Gaff-Smith investigated Riverina midwives. Railway historians remembered the work lives of those involved with railways. Environmentalists suggested catchment communities or other geographic units that suited their purposes as appropriate frames of reference, as they pursued tensions between people and nature.

PRESENT DAY SNAPSHOT OF TYPICAL HERITAGE ITEMS

From a community outsider's perspective, there clearly are several clear types of item in the Shire:

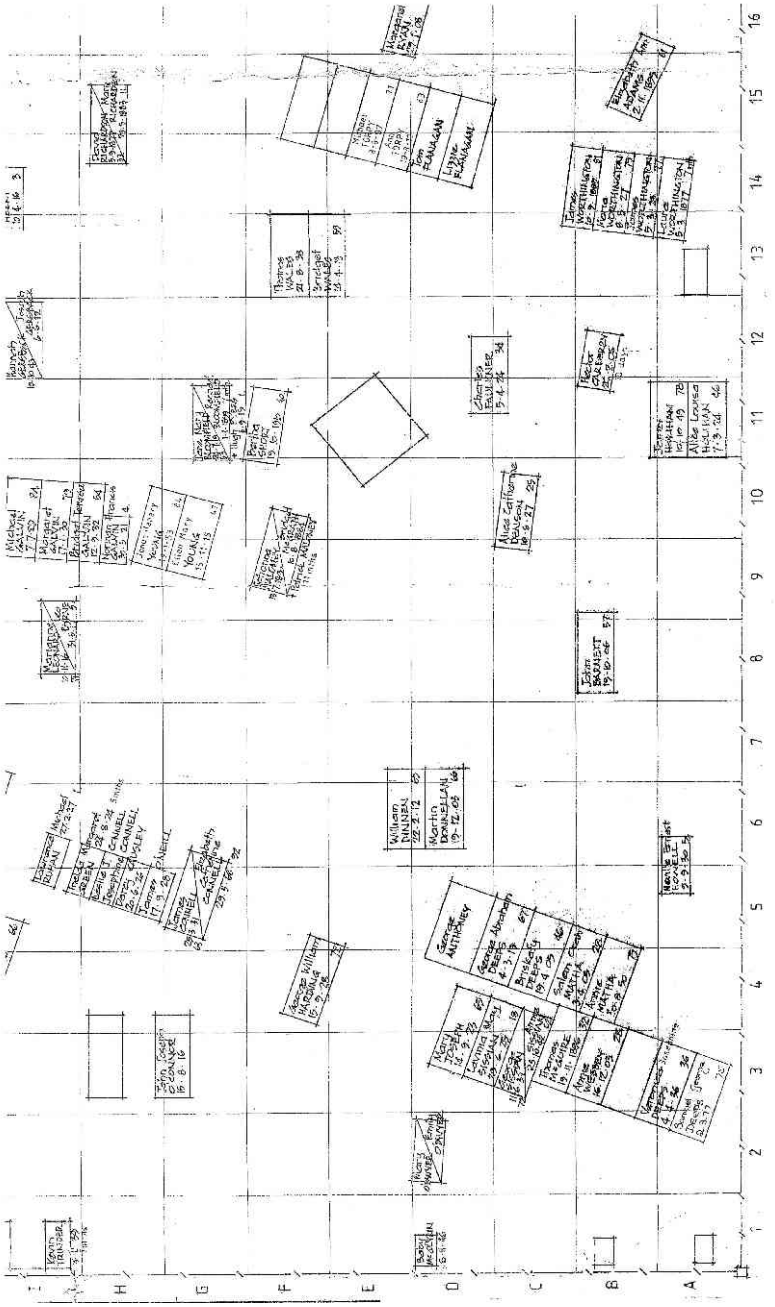
1) First, there are big things. These are silos, water tanks and woolsheds. They have some aesthetic value as they occupy a place in the Australian tradition of iconic "big things" (big banana, big merino etc). Every railway wheat siding has a multi-storey silo structure that contributes to the presence and identity of each village.

2) Second, there are the ephemeral places. These are places that once were. Places on which pubs, gold mines, one-teacher schools and Cobb and Co change stations used to stand. Such places were demolished, relocated or abandoned. But they still occupy a place in the collective memory of the community. Some are archaeological sites that should be left relatively undisturbed and that could be identified by a sign.

3) Third, there are streetscapes of historic settlements. The best preserved streetscapes are suggested to be maintained as Conservation Areas. The aim is to give core areas of settlements a well-cared for appearance.

4) Fourth, there are the detached or isolated historic properties.

5) Fifth, there are places of spiritual value such as churches, burial places and memorials.



Example of a council record of Roman Catholic burials in a General Cemetery

ROLE OF HERITAGE IN FUTURE ECONOMIC DEVELOPMENT

Economic development is one of the keys to protecting historic places in the Shire. The management of heritage in the Shire should be, broadly speaking, "pro-development". But as far as practicable, development should complement the existing historic fabric, preserve rural views in the Shire and preserve the attractions of its villages.

The broad aims should be to keep the historic village quality of settlements, retain rural views, and promote the distinctive qualities of small community life in traditional settings. To safe-guard and promote future development, heritage management should include:

1. Managing a "well-cared for" appearance in the main streets. This is done through streetscape maintenance and ensuring that DAs complement the historic context.
2. Land subdivision that retains views, spacing, building size and land allotment size that is appropriate to the town or village settings.
3. Large-scale development that is carefully sited and landscaped to ensure that views, historic places and rural atmosphere are protected for future generations.
4. Promoting community recognition of places by identification of history in heritage lists, conservation area signs, plaques and awards for quality renovations of historic places.
5. Free architectural advisory service (heritage adviser) for owners of heritage places.
6. Local heritage grants for heritage projects.

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Appendix 1
EUROPEAN SETTLEMENT OF COOTAMUNDRA

According to Ken Loiterton, written by Jeff Evans.

The fate of a convict in 1824 was enough to make Cootamundra the town that it is today. Yet, sadly in the year 2010, one of Australia's greatest pioneers, and a founder of Cootamundra, is yet to be honoured in the town's history. It would seem that James Fitzpatrick's contribution to the European settlement has not been considered by the local historians.

In 1824, Hume and Hovell, with six convict servants, Claude Bossawa, Henry Angel, James Fitzpatrick, Thomas Smith, Thomas Boyd and William Bollard, left Yass heading south. Both Hume and Hovell had riding horses, whilst five of the convicts walked and looked after the two bullock drays, and Claude Bossawa pushed his 'wheelbarrow' – the pedometer of the expedition. Over eleven weeks the pedometer registered 1078 kilometres to Port Phillip, but by this time the party was becoming desperate about its lack of food supplies.

To compound the already desperate situation food situation, the group had lost nearly all their dogs, further restricting their chances of securing game for the cooking pot, the bullocks were injured, and a horse had suffered a snake bite. A decision was made to make a dash for home by taking a line or route up to thirty miles west than their southward path. Hume, being a superb bushman, was able to cut one hundred and fifty miles from the trip and to finish it in thirty-one days. On the 16th of January 1825, the expedition crossed the Muttama valley, heralding the beginning of settlement in the Cootamundra area.

As recompense for their arduous journeys, Hume and Hovell were given twelve thousand acres each, and the convict, James Fitzpatrick was given his ticket-of-leave, plus 320 acres of land by Governor Brisbane. The ticket-of-leave was usually given towards the end of a convict's sentence, and although Fitzpatrick had only served a small proportion of his seven year sentence, he was granted this favour.

Hamilton Hume was reported to have said of James Fitzpatrick, 'Mr. James Fitzpatrick is a gentleman, who unfortunately committed an offence which he is enduring a punishment to serve'. Fitzpatrick was 'a political prisoner, deported on a seven-year sentence'. Fitzpatrick did escape from penal servitude but was recaptured and given the choice of a hard labour or going on the 1824 Hume and Hovell expedition.

Similar grants of land had been made in the Gundagai area. Alexander Riley had been given land anywhere he chose by Governor Macquarie, and had taken up five thousand acres under a special lease for grazing and agriculture from the 1st of March 1825 to the 31 of December 1834, as announced in the government gazette of the 8th of May 1825. Further acreage on the Murrumbidgee River was given to riley by Governor Darling, with the total quit-rent for both parcels of land being £41/13s/4d sterling, and commencing the 1st of January 1832.

Both Riley and Fitzpatrick had to pay quit-rent of two pence per acre on the land they had chosen. Consequently, Fitzpatrick had chosen the best land in the Muttama valley, presumably as he had seen this land as he traversed the valley with the expedition.

Starting just west of Brawlin, for around twenty odd miles to the Dudauman Creek, and stretching to the other side of a place Fitzpatrick named Stockinbingal, where a hut was built, the first building in the area, the run took in valley floors. Subsequently, a homestead was built in portion 44, Parish of Cootamundra as well. In 1836, Fitzpatrick bought portion 2 of the Parish of Cowcumbla, being 320 acres at 5 shillings per acre, and now owned by Mr. John McPhail – 'old cowcumbla'. At the same time Fitzpatrick was given the lease (number 46) of 56 320 acre run he named 'Cu-Cumla', after the indigenous people that had lived there. The creek that ran through the property he named Cu-Cumla creek and the hills surrounding and through the property, the Cu-Cumla Range. Apparently, the term Cu-Cumla is an indigenous description for 'high scrubby, rocky obstruction', or to

'hinder and hamper'. Like William O'Brien, who lived on the western side of Stockinbingal, Fitzpatrick apparently spoke the local language well.

By 1830, Fitzpatrick held considerable, even extensive, tracts of land throughout the Cootamundra area: the Parishes of Dudauman, Yeo-Yeo, Cowcumbla, and Jindalee, plus some of the land on the eastern side of Stockinbingal, and 10 000 acres of the Parish of Congou. The estate of James Fitzpatrick still retained land in the Cootamundra area in 1923, shearing over 90 000 sheep that year.

However, prior to 1833, squatting areas outside the settled areas were claimed by 'first discovery' – presumably the first person there could claim the land they saw, and a claim made. From 1833 legislation to protect Crown Lands from such claims was enacted, and Commissioners appointed, to presumably, enforce such legislation. This Act did allow some rights for occupation of the areas beyond the 'settled areas', but 'no definite licenses were issued until 1836'. Also, in 1836 regulations fixed the duration of these licenses for one year, but they could be renewed, at a cost of £10. No limit to the area squatted was enforced, but no title existed for the land, just permission to graze stock.

This raises the question, how did Fitzpatrick secure his grant and stop people from using the land, and even, appropriating the land in a legal sense? Further investigation and research is needed to ascertain what or how Fitzpatrick did this.

Fitzpatrick renewed the lease, with his first lease commencing in 1836. However, the run was not named as such, as the names of the people were given, plus the district the people resided in, for example, Fitzpatrick, Lachlan district.

Fitzpatrick took out Licence number 85 on 23rd April 1838 so as to depasture Crown Lands on the holding named Cowcumla. However, prior to taking out the licence, in 1836, Fitzpatrick applied for, and submitted a plan of, portion 2 in the Parish of Cowcumla. This application was for pre-emptive rights to the Cowcumla run, Lachlan District of NSW, presumably for the 320 acres granted by Governor Brisbane.

According to the 'Supplement to the New South Wales Government Gazette of Tuesday, September 26th 1848, the 'undermentioned persons have demanded Leases of several runs of Crown Land', including James Fitzpatrick. Of course, to be fair and equitable, the colonial secretary's office, advised people objecting to the claims could submit caveats at the colonial secretary's office within two months from the above date, 'specifying the lands to which their objections extend, and the grounds on which their objections are based'.

No. 46.

Fitzpatrick James.

Name of run – Cucumla.

Estimated Area – 56,320 acres

Estimated grazing capabilities – 400 cattle, 4,000 sheep.

Bounded on the south by a marked tree line running east and west from Cucumla Creek sheep station; west by the Cucumla Range; north by the Bandengo Range; thence by a line running nearly east and west to the stockyard at Stockinbingel, which divides it from James Mathason's run, and by a marked tree line from the hut at Stockinbingel to the Dudorman range, which divides it from William O'Brien's run, and by a range running east and west, which divides it from John Hurley's run.

The relevant details on James Fitzpatrick's run, portion 46, Parish of Cootamundra, 1849.

Other settlers to the district, like Edward Quinlan, the licensee of the first hotel in Cootamundra, and the men mentioned above, epitomise the entrepreneurial spirit of the time. This was especially so of James Fitzpatrick.

By the 1840's a number of settlements with similar names had been established; Cootamundry, Cootamundra and Coramundra, with a small distance between them, as was the English pattern of

settlement. The settlement of Cucumla became Old Cootamundra, with its focus on the Warralong Road, most of the buildings being constructed on the ridge of the Cucumla Range, and west of the Hospital. By 1903 the 178 acres of Coramundra – special area number 35808 – had been sold.

Further development of the settlements could progress as the overland mail between Melbourne and Sydney had already been established; firstly by horseback and eventually by coach, only ceasing in 1901, when the railways took over the contract. The Electric Telegraph had been established by 1858 in Old Cootamundra, thus linking the two major settlements on the east coast.

Subsequently, Fitzpatrick consolidated his holdings and expanded even further by buying Smeaton Grange in the Menangle area of South-West Sydney. He married again after his first wife died and begot three children, with James junior continuing in his father's footsteps, by managing the shearing of over 90 000 sheep in 1906. Cowcumbla Station (30 000 acres) was eventually offered for sale in the same year for £117 522.

Whilst Fitzpatrick cannot be lauded for creating Cootamundra itself, he certainly developed and substantiated his claims to the land surrounding the settlement. Why he has been overlooked in his contribution to the development and settlement of the Cootamundra area is anyone's guess, but he should be afforded recognition for his efforts.

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