



## NEWSLETTER

April 2018

Brunswick Valley Historical Society Inc.

# MUSEUM

Cnr Myokum & Stuart Streets MULLUMBIMBY 2482

OPEN: TUESDAYS & FRIDAYS 10 AM – 12 PM

MARKET DAYS (3RD SATURDAY OF THE MONTH) 9 AM-1 PM

## MARCH - A MAD MONTH FOR VISITORS & MORE

The museum was overwhelmed by the number of groups of visitors during March, starting on **2<sup>nd</sup> of March** with the hosting of the Far North Coast Chapter of Museums Australia. That story was covered in the March newsletter.

Local history has been included in the curriculum for primary school students this term and four local schools, Hinterland Christian College, Main Arm Upper P.S., St. John's Catholic School and The Pocket P.S., sought information from BVHS.

Mullumbimby Chamber of Commerce held its March Collective at the museum on **Tuesday 13<sup>th</sup> March** from 5.30 to 7.00 at which Suvira McDonald presented Creative Mullumbimby's idea for the erection of a sculpture in conjunction with the chamber. A very pleasant evening was enjoyed by about 20 visitors.



On **Wednesday 14<sup>th</sup>** we were invaded by 41 wonderful K1-2 students plus staff from Main Arm Upper Public School. Museum volunteers are now becoming proficient in keeping the children interested and engaged. They were supported on the day by Barry Hammond, a local Mullum lad who regaled stories and answered lots of questions of his growing up in the time when things were much different than they are today. Barry's father was a barber in the town and his barber's chair and photo may be found among the museum exhibits.

Left: Barry and Susan told tales of old to the inquisitive audience

Right: Rollie described fascinating items to students in the Shed.



On the following day, the **15<sup>th</sup> March**, volunteers Dave, Rollie, President Stephen and Susan set up for, and enthralled 51 ladies and gentlemen of the Probus Club of Carindale whom bussed down from the Sunshine State for the occasion.

Susan gave club members a brief history of the Brunswick Valley before they explored the museum and then adjourned to the Middle Pub for lunch.



Right: Susan was again at the fore on **Friday 16<sup>th</sup>** when, at the request of students and armed with responses to their previously submitted questions, she addressed Stage 2 classes at St. John's Catholic Primary School in Mullumbimby.

### HIPPIE DVD CATCH-UP!

*There was a good response to our catch-up screening of our two docos, Mullumbimby's Madness – The Legacy of the Hippies and Mullumbimby's Magic – The Culture of the 70s-80, held at the Drill hall on 16<sup>th</sup> March.*

*A big thank you to those volunteers who gave up part of their Friday to assist in the set-up of the hall, manning the doors and the sales stand and cleaning up following the showings.*

*As in the past, the Community Gardens sold delicious food & drinks during the event.*



The Mullum Market held on the **17<sup>th</sup>** was a huge success for BVHS, with around 100 people streaming through the museum and many more taking stock of the Shed. A beautiful Autumn day saw hundreds of people take advantage of the welcome change in weather and with lots of stalls operating there was plenty for everyone to see and buy.

On **Thursday 22nd** BVHS volunteers welcomed 21 K/1 students from The Pocket Public School and once again BHVS volunteers were on hand to lend context to exhibits, in light of changes over time and modern practices.



Left: BHVS volunteer Brenda fascinated Pocket School children with pre-electronic games.

Right: BVHS President, Stephen informed inattentive students on the use and value of cattle brands.



Left: Even the big kids had fun with Davina and Darren reliving the 70s.



### FIRST AID

On Tuesday **13<sup>th</sup> March** members who are at the coal face with the public spent a day learning first aid & CPR. It was a very full day trying to absorb so much information. However, we are all hoping that we never have to use the skills gained.



## First People of the Brunswick

The Brunswick features prominently in a variation of the creation legend of *The Three Brothers*, documented by the Rev **Hugh Livingstone**, Presbyterian Minister on the Richmond 1876-86. He called the local dialect '*Minyug*' (the users of which were dubbed the '*Minyangbal*'), which *is spoken at Byron Bay and on the Brunswick River....* He recorded that *Long ago, Berrug, with his two brothers, Mommom and Yaburog, came to this land....* After visiting the Tweed *Berrug and his brothers came back to the Brunswick River, where he made a fire, and showed the paigal how to make fire. He taught them the laws about the kippara, and about marriage and food...,* and thus the Brunswick can lay claim to one of the first Bora Rings in the neighbourhood.

Although some authorities are still in territorial dispute, it is generally accepted that the Minyangbal/Minjungbal People, comprising a number of clans sharing a common dialect, policed a coastal domain from Broken Head to the Tweed River.

The earliest newspaper account of their contact with the colonising whitefella was given by Captain **William Barkus** via articles in *The Australian* of 11Jan1828 and the *Sydney Gazette* of 22Aug1829. He had been tasked with searching for a wreck reported by *some men who had been runaways from Moreton Bay....* At midday on 5Sep1827 he took a whale boat ashore at the yet to be named Richmond River, but then *determined upon returning to Moreton Bay overland..., making their first camp* somewhere in the vicinity of Cape Byron. *At one PM next day we fell in with a party of natives, who seemed not to be amicably inclined towards us....* At the river yet to be branded Brunswick *we travelled up the south bank and Upon reaching the opposite bank, we cut through the bush, to avoid the natives, who we suspected were inclined to disburthen us further of clothing. They dogged us, however... but after accompanying us for full three hours hard toiling over a soft sandy beach, dropt off entirely....* *We eventually crossed the Tweed where The natives' huts were very numerous... and I suppose they were sufficient to hold a body of three hundred men....* We reached the Logan River on the evening of 8Sep1827.

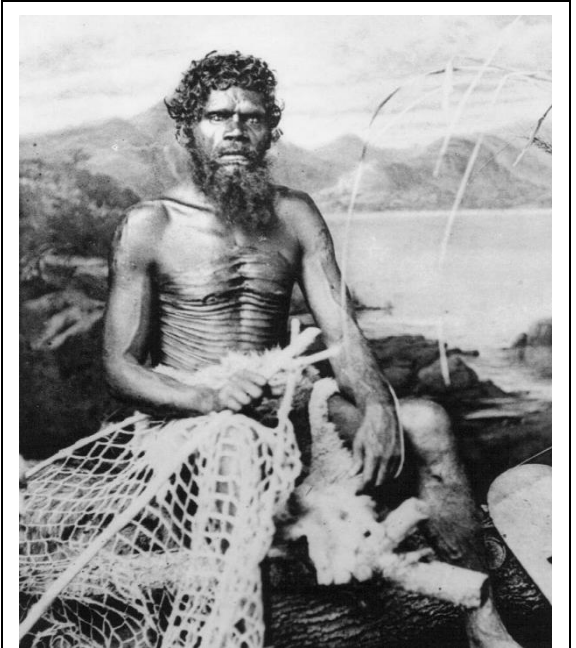
Apart from some bolters from the penal settlement at Moreton Bay, who left an ambiguous account of their trek to Port Macquarie, the next documented visit to the Brunswick was that of surveyor **Robert Dixon** and his team in 1840. But whilst noting the presence of aborigines at Cape Byron (*where we found a tribe of natives with their nets fishing..., who were fine looking men... and with the assistance of two natives we got to the top of the steep Broken Cliff...),* and the Richmond (*where The natives had come in such numbers...),* he inexplicably makes no

reference to those of the Brunswick. Over a period of ~2wks residency on the Brunswick he either deemed his encounters with the resident Durungbil Clan not worth recording or there were none to report?

The first semi-permanent whitefella's camp was established on the North Head by **John** and **Thomas Boyd** of the Tweed in 1847/48. As best can be determined their last shipment of cedar to Sydney was in Apr1851, after which the place became a ghost town until 4 ships appeared on the horizon in 1858. Then followed 1 in each of the years 1859/1861/1862 and none until 1867, by which time cedar-getters from Ballina and Tintenbar had become regular visitors, prompting **Robert Marshall** to establish a permanent base on the south side.

Traditional clan boundaries rapidly broke down in the face of the new paradigm wrought by white settlement. By the time Marshall turned up members of the Durungbil Clan of the Brunswick could be found assisting the cedar-getters as far south as Ballina (home of the Nyangbal) and over the ridge line into Wiyabal territory, while at least one member of Byron's Bumberlin Clan is known to have ventured into Goodjinburra country as an employee of **James Bray** in the Tweed district.

Whilst ethnologist **Archie Meston** claimed the Brunswick was home to the '*Minyahgo-Whallo tribe*' (probably his term for 'Minjungbal People'), it is now generally accepted that the Du-rung-bil clan, a sub-group under the Minjungbal



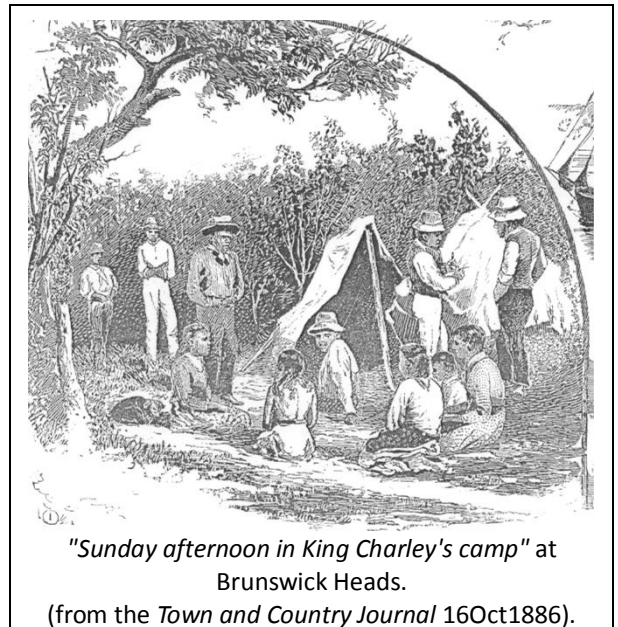
'An Australian of the Minyung Tribe' is the caption accompanying this studio portrait in John Fraser's 1892 book '*The Aborigines of New South Wales*', although the photo is now known to have come from the collection of J.W. Lindt, a Grafton-based photographer 1868-76.

(The splendid warrior depicted is a 'made-man', having passed the 'kippara' and received scars on his breast and back.)



umbrella, was the Brunswick's traditional custodian. The colonists acknowledged '**Drumle Charlie**' as *King of the Brunswick Blacks*' sometime pre 1871. He roamed a wide area and first comes to notice in Dec1865 at Tintenbar in the employ of cedar-getter **Dick Glascott**. In Nov1872 Glascott also records '*Drumle Charley and his gin*' at Tyagarah, while the first evidence that the name of the Brunswick Clan was 'Du-rung-bil' came from Meston's antagonist **Ned Harper** via *The Queenslander* of 1Sep1894.

Conversely, linguist **Dr Sharpe** of UNE says that '*Jalanggir*' was the name of the '*Brunswick clan*', the name the *Brunswick blacks* who call themselves "*Ch-Long Kitty*" have adopted. [Her source was the *Science of Man* journal of 21Mar1903 (ref [nla.obj-525829330](http://nla.obj-525829330)), but *Jalanggir* is not mentioned in the lists of words presumably collected by police Sgt **John Evans**, based at Ballina and Casino 1886-1894. (Best uneducated guess is that it means 'womanlike'?)] By-the-bye, **Charlie Jarrett**, a timber merchant of Ballina, is said to have raised "*Cheelong*," the well-known Byron Bay aboriginal.... He was in Mr Jarrett's employ for many years..., while an associate of Jarrett, the prominent **Henry French**, storekeeper and timber merchant of Tyagarah and Brunswick, had an aboriginal axeman in his employ named **Chillong Barlow**. One or the other was probably **Geelong**, who appeared before the Mullum court in 1913, and the same **Geelong Billy** who died at the *black's camp, Broken Head*, in 1917. '**Kitty**' features 3 times in the Brunswick Police Registrar 1890-91 as a victim of assault.



**Joshua Bray**, first Police Magistrate on the Brunswick amongst many other hats, adds to the uncertainty of defining a 'Brunswick Clan', saying *The Coodjungburry tribe inhabiting the coast between Tweed and Brunswick used to mix very much with the Ballina Richmond River Heads blacks....* (Ref the SoM journal of 21Feb1901 at [nla.obj-520992370](http://nla.obj-520992370)). But it wasn't amicable mixing says **James Ainsworth**, cedar-getter and teamster who settled at Ballina in 1847, claiming that *The Brunswick blacks, hostile to those of Ballina, would meet on the Seven Mile Beach as a battleground....* (Ref *Casino and Kyogle Courier* of 7Oct1922.)

[Note that **Ian Fox** and **Kyle Slabb** in their history of the *First People* of the Tweed (ref Ch 3 within *The Fragile Edge; A Natural History of the Tweed Coast*, edited by Michael DeGood, Bogangar 2016), say *The exact area occupied by the Goodjinburra is unclear, primarily because clan groups themselves can be further subdivided into local descent groups (or family groups) numbering around 10 to 30 people.... And Some researchers suggest there was a group division at Cudgera Creek (or possibly Mooball Creek) between people more connected to the Tweed in the north, and those with the Brunswick in the south..., as evidenced by the incident below.]*

'**King Charlie**' was identified during a fracas at Wooyung in 1871 when a journalist with the *Australian Town and Country Journal* recorded that *...There were any number of kings (stark naked, with one exception, the king who advanced to meet us being heavily clad in an old bell-topper and puggaree); King Charlie informed us that the causus belli was this: his uncle had killed a man on the Tweed with an axe, and the man's avengers were coming.... His two dozen sable warriors... shouted defiance... at the Tweed group. Then another King came along with a torch, and said, "No fight - too dark - plenty fight mobo-warlow yanbelilah - Brunswick....* The phrase '*There were any number of kings*' implies quite a few family/clan groups making up King Charlie's southern Minjungbal Coalition, but unfortunately they are lost to history, the only other known local clan claiming group membership being the Bumberin/Bumberlin/Burrumbin of Cape Byron under the sway of '**King Bobbie**'. Presumably the 'Tweed Avengers' comprised a unit of the Goodjinburra Clan, also sheltering under the Minyangbal umbrella, suggesting tricky allegiances if the Clan's domain still extended to the Brunswick at this time. (**Dr Sharpe** says the gudjihnbarr, Coojingburra, Cudginberry... *derives name from gudjin 'red'...*, the colour of the clay found at Cudgen. She does not list 'Bumberlin' or variants, but the SoM journal of 21Jun1900 says *Bumerlin*, of unstated origin, is a *Camp for flying foxes?*)

(The words '*wobbo*' (Tomorrow, To-day and Yesterday) and '*warlo*' (Thou, Thee, You (two), You, Your) are in the vocabulary of the '*Ch-long Kitty*' Clan, but are also general Tweed words, although not included in the list *Used at Cudgen, by the blacks who are called "Cudgingberry"*. (Ref SoM journals of 21Nov1899 and 21Mar1903. And **Dr Sharpe** says '*yanbalehla*' means 'coming and going'.)

(During the above skirmish one or the other or both antagonist groups likely carried *turtleshell shields*... bearing the *double red cross on a white ground*, the war mark of the old Minyahgo-Wallo tribes... said **Archie Meston** in an address to the Royal Society of Queensland in 1892 during an *exhibition of ethnological specimens recently collected by him*..., noted *The Queenslander* of 18Jun1892.)

There was still a sizable group on the Brunswick in 1880 to prompt another group of travellers to record in the *Brisbane Courier* that *A mob of blacks are camped here, and they are very useful as axemen, falling and squaring....* On 10Jan1885 the *Town and Country Journal* carried the observations of a couple of travellers who noted that *Close to the hotel a number of blacks encamped.... It is not a very interesting camp, only a few married couples and about a dozen children.... There is, however, a half-caste woman, who has been brought up among Europeans, is fairly educated, and well domesticated... with husband "Jack Jack" and three children.* In 1886 another *Town and Country* journalist said *In close proximity to Marshall's Hotel was a black's camp, over which a sable patriarch rejoicing in the title of **King Charlie** of the Brunswick holds supreme sway. There were about twenty of these aborigines altogether. A few were full-blooded; but many were half-castes.... On the Sunday the blacks smarten themselves up considerably, old Charlie coming out with an ancient pith helmet ornamented with a spotted crimson "puggaree" upon his head....*

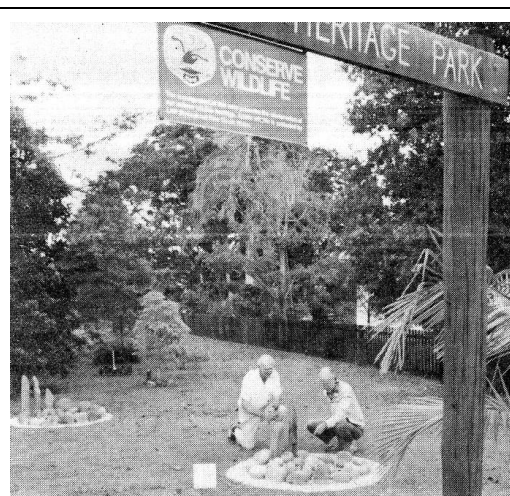
In 1891 ornithologist **Archibald James Campbell** did a tour of 'The Big Scrub', the *Northern Star* of 11Jun1892 recording his visit to a *primitive and out-of-the-world place... called Brunswick, where he heard blackfellows wrangling in high voices during the night in the hotel yard.... I succeed in finding a blackfellow's humpy where an ugly chap is cooking a bandicoot by placing it on the fire intact.... He appears surly, so I betake myself to another humpy, where I find three "gins" asleep, and a fine blackfellow outside... whose name is "**Mobal**," of the Burringbah tribe.... After breakfast, I take his photograph, and that of a group of three woman and a child....*



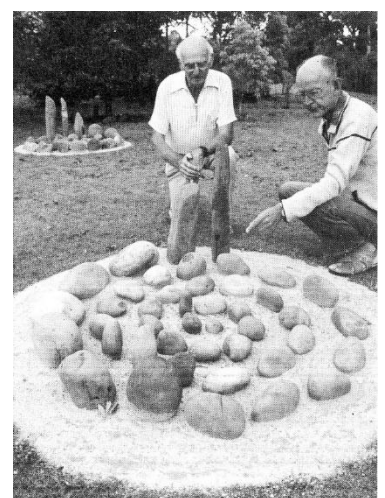
Campbell titled his photo '*Sun Tanned Australians*'. One of the women is likely to be '**Kitty**', identified in the Apr1891 Census. (Courtesy State Library of Victoria)

In 1926 the Bora Ring on the Brunswick cricket ground, (the ex-police paddock and possibly the site of '*Dodds Grass*'), was '*still discernible... where the natives of old went through their spectacular and weird ceremonies...*' said the *Brisbane Courier*. In 1939 **Fred Fordham**, Brunswick Heads Public School Headmaster 1928-48, brought to public attention the existence of a 35ft long x 15ft high mound on Kings Creek, suggesting an important Aboriginal cultural centre. The ceremonial mound was edged with rocks supposedly bearing carved markings, but thanks to vandals and souvenir hunters most of the rocks have disappeared, while most of the mound has been bulldozed. Fred also accumulated a substantial number of Aboriginal artifacts during his tenure, displayed in glass cases in an annex to the original school building. Tragically this collection has also gone walkabout.

Bora rings were also found at Tyagarah and Mullumbimby, the latter still extant during the sojourn of the railway navvies 1892-94 reckoned 74yr old **Jack Coghlan** reminiscing to the *Mullumbimby Star* 6Jun1961, claiming that the Bora Ring was on the corner of Burringbar and Stuart Streets, now occupied by the newsagency. (His great niece **Shelly Hollis-Neath** also claims Jack's sister, Kate, witnessed corroborees where the car park next Byron Shire council chambers now lies. Kate was 5yrs old when the Coghlan/Coughlins settled Mullum 1894. Ref Shelly's memoir '*Kate*' held BVHS.)



In 1968 two spiral stone circles were found at Tyagarah Swamp and in 1987 relocated to Heritage Park at Mullumbimby.



Unfortunately vandalism meant their removal to Mullum's Museum in 2014.



**Dick Glascott's** diaries also suggest a fair aboriginal presence at Tyagarah during the 1870s. This seems to be still the case in 1884 when the *Town and Country Journal* recorded that a couple of commercial travellers visited **Henry French's** store at Tyagarah / Nubhoygum then *left for Byron Bay and after passing the native camps we made for the crossing at the creek...*, the plural 'camps' possibly implying a largish interrelated community?

Unfortunately, the original family group around Mullumbimby remains a mystery, but as happened to other local family units, if not clans, they were probably displaced to Brunswick Heads upon arrival of the Caucasians, as befell the small family group at "Gingongong" (Chinaman's Hill, Yelgun) which, after the coming of the selectors and imposition of a new concept of land tenure, drifted to the mouth of the Brunswick. (ref *An Aboriginal Heritage Study of a traditional Pathway, Linking Coastal and Upland Resources, Northern New South Wales*, by **Ian Fox** 2003. This study also records numerous Aboriginal camp sites within the Billinudgel Nature Reserve, in addition to a Bora Ring considered of great importance as the place where the Three Brothers first made the Lore.)

So a large contingent of mixed family groups, presumably all under the Minjungbal umbrella if not the Durungbil, developed at Brunswick Heads under the sway of '**Drumble Charlie**'. They congregated in the vicinity of **Robert Marshall's** Hotel until **John Perry** MLA wrote to the Minister for Lands on 14Mar1890 advising that *The aboriginals of the Brunswick River are desirous of having a piece of land reserved as a home....* (Copies of State Records Office documents covering the reserve saga are held BVHS.)

'*Temporary Salaried Surveyor R.N. Somerville*', of the Lismore Land District, eventually was tasked with finding a suitable spot. On 9Mar1891 he reported that *There are about 10 or 12 blacks now remaining in the neighbourhood, for whom it would appear to be desirable to reserve an area on which they may possibly be induced to settle and to which the police can always direct them when necessary. None of the blacks are vouched for as being very intelligent, and good workers.*

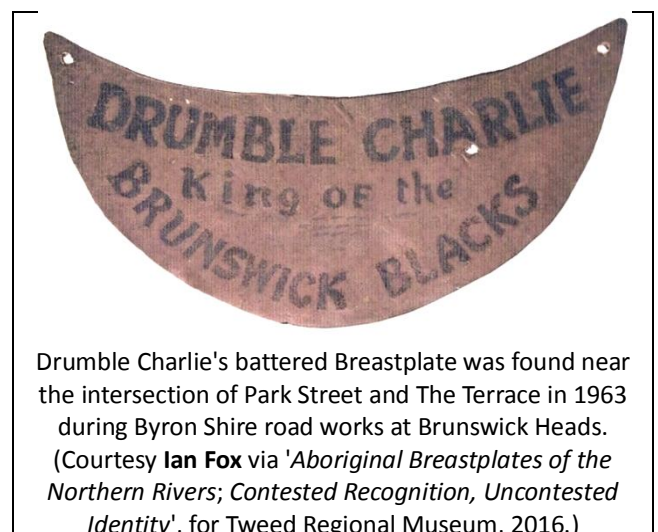
*The site applied for is their own request and choice and consists of Suburban Portion 84, Village of Brunswick. The points in favour of this site are that it is the one they are most likely to stop on, it is in the immediate vicinity of the principal fishing ground on the River, and is quite apart from village settlement though not more than 90 to 100 chains away.*

*Notwithstanding the rapid strides the district generally is making..., Brunswick Heads itself is moribund and it is an open question whether the blacks will not have died out altogether before this site for a camp would become objectionable.... In want of Suburban portion 84 being granted I would suggest 85 being given as well....*

On 30May1891 '*Licensed Surveyor H. Johnson*' of the Murwillumbah Land District mapped out a *portion of land containing 37 acres numbered 43 (the renumbered 84) in the Parish of Brunswick...*, which was duly promulgated in the Gazette of 10Oct1891, giving the remaining Brunswick aborigines a homeland west of what is now the Ferry Reserve Caravan Park. In the meantime the NSW census of Apr1891 had found 9 aborigines living in a bark hut at Brunswick Heads, while none were recorded at Byron Bay. (In fact there were only 10 over the whole area of what became the Byron Shire - one male living with **George Johnson** at Tyagarah (probably **Geelong**) and the 3 males and 6 females at Brunswick Heads where '**Kitty**' was nominated as the 'Head of Household', presumably meaning '**King Charlie**' had moved on).

(**James Jarrett**, an ex-Brunswick storekeeper, claimed in a letter to the *Mullumbimby Star* on 11Jun1908 that **Bob Marshall's** faithful old blackfellow, **Bobby Faucett**, was made king... at some stage. He could be '**Drumble Bob**', encountered at Tintenbar by **Dick Glascott** in Nov1866. He also could be the **Bobby Fossett**, an old but intelligent aboriginal, who died on the Brunswick not very long ago..., said the *Gosford Times* 5Jun1919. And at a stretch he could be '**Bobby, King of Bumberbin**' who died 1907 Broken Head, his death certificate recording his name as **Bobby Bray**.)

(**Bobby Bray's** son Harry was also a Brunswick Heads identity in the early years of white settlement claimed the *Tweed Daily* in an article on 28Jun1933, saying that *In 1880 Brunswick Heads, the district's centre, was a rude hamlet of a few slab shanties, which*



were outnumbered by aboriginal gunyahs, occupied by a peaceful tribe. Several of these, **Harry Bray** and **Unara**, were magnificent specimens of men..., but no mention of **Drumbe Charlie**. Unara died 1903 Ballina, aged 59. Harry Bray died 1922 Broken Head, aged 72.)

The police census of Oct1894 found 9 'full blood' aborigines (and no 'half castes') at the 'Brunswick River Heads', but still none listed at Byron Bay (ref <http://trove.nla.gov.au/version/236604890>). (Note that the period 1892-94 was one of great disruption in the Byron/Bruns area with an influx of up to 500 uncouth navvies involved in construction of the Richmond-Tweed railway, giving temporary relief to the 1890s Depression). Conversely, the report of 1908 at <https://nla.gov.au/nla.obj-53849807> records 6FB and 1HC at Byron, but none at Brunswick Heads or Mullumbimby.

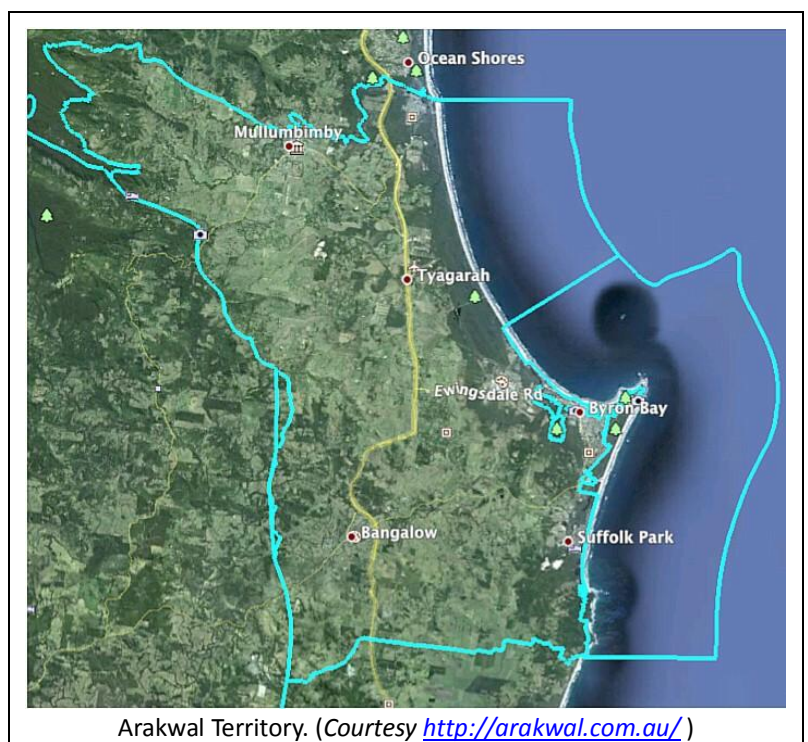
No aborigines were listed at Brunswick Heads at the NSW census of Mar1901, while 6 males and 4 females were recorded at Byron Bay, apparently living with **Owen Bishop Wareham**. (These were the only aborigines listed in the whole of what became the Byron Shire.) Presumably there were still none on the Brunswick reserve wef 29Nov1911 when the place was leased to **Michael George Currie** and formally revoked via the Gazette of 22Dec1915. The *Mullumbimby Star* of 15Jan1914 and 13Jan1916 published the censuses of the Mullumbimby Police Patrol District (the rebranded Brunswick Patrol District covering Tyagarah to Burringbar), showing 6 Aborigines in 1911 (4 of whom lived in the Municipality), 9 in 1912 (none in Municipality), 1 in 1913 and none thereafter. It's understood most local aborigines drifted to the Fingal Mission Camp, where 70 were residing at the time of the Spanish Flu epidemic in 1919. (A land claim on the original Brunswick Reserve was refused in 1995).

In 1902 the Aboriginal Protection Board had said *There are 9 full-blood aborigines at Mullumbimby. The men all earn their livelihood at scrub-cutting, clearing, and general farm work. The women are employed as domestic servants, earning sufficient to support themselves....* By 'Mullumbimby' the Board probably means the Patrol District, which embraced the 'Brunswick River Heads', a hamlet still in a moribund state after being eclipsed by Mullumbimby with the coming of the railway. In 1910 the *Mullumbimby Star* said *Aborigines are rarely seen now in Mullumbimby.*

The census of 1871 had recorded a total of 70 aborigines resident on the ill-defined 'Brunswick'. The head counter, **James Rowland**, took an inland route through the trackless bush from **James Bray's** Dunbible property and his tally possibly included aborigines encountered along the way at such places as Burringbar and Mooball. According to **Mary Kinsman** in her 2007 book *Joshua Bray; A Tweed Valley Pioneer*, the census was conducted between the Qld border and Brunswick Heads, but it's possible Rowland ventured onto Tyagarah. A total of 135 aborigines were found across the whole census area, exclusive of an estimated 50 who were on 'walkabout' in Qld. The 'Brunswick' contingent of 70 therefore represents a big ~40% of the total. The census of 1876 revealed 149 aborigines, presumably over the same area and none on walkabout.)

Using these and other figures, **Ian Fox** and **Kyle Slabb** reached the horrifying conclusion *that within 50 years of European settlement more than 90% of Aboriginal people may have perished in the Tweed and Brunswick..., mainly due to the ravages of smallpox. The scale of this tragedy very nearly defies comprehension....* At a rough guesstimate, it's possible that the combined Brunswick group, if not specifically the Du-rung-bil Clan, could have mustered around 700 on that fateful day the first Caucasian turned up to herald a new way-of-life for the Brunswick.

On 28May2012 Byron Shire Council signed a 'Statement of Commitment' *recognising the Bundjalung of Byron Bay Aboriginal-Arakwal People as traditional owners and custodians within this local Government area.... In October 1998, Byron Shire Council became the first Council in New South Wales to establish a formal relationship with... the Arakwal People.* (ref <http://arakwal.com.au/mou-with-byron-shire-council/>). Currently the 'Byron Bay Bundjalung (Arakwal) People' have an outstanding Native Title Claim extending



Arakwal Territory. (Courtesy <http://arakwal.com.au/>)



to Brunswick Heads and along the Brunswick River to Durrumbul in the north, Jews Point through Newrybar in the south, Coorabell and the Koonyum Range in the west and approximately three nautical miles east of the mean high water mark.... And the Widjabul People have a claim over the western portion of the Shire, approximately west of Friday Hut Rd.

And that's about the extent of our knowledge of the First People of the Brunswick. Unfortunately, no Durungbil descendant could be traced to help flesh-out the pre-Britannian history, or the aftermath of colonisation. Nor is there any information on archaeological digs or carbon dating carried out on significant sites.

Just as unfortunate is the negligible physical evidence that testifies to the Durungbil's long occupation of the Brunswick Valley. Most of the items displayed in our 'Aboriginal Room' are from outside Bundjalung country, some of the generic items even originating in the NT. Hopefully this exiguous position can be corrected by appealing for local artifacts in private hands. Additionally, we hope to develop a comprehensive library on local aborigine lore, language, customs and traditions, to aid future researchers in writing the definitive history of our first settlers.

Peter Tsicalas



Grinding Stone found within vicinity of Mullumbimby  
(52cm x 45 cm x 19cm)



Jabir, a heavy hardwood truncheon-like fighting club found on Mount Chincogan. (The markings on the head are the only example of the 'style' of local minjungbal art held by BVHS).

**N.B. 2018 Membership Subscription is now overdue. If you wish to keep receiving the newsletter please renew your subscription asap.**



**BRUNSWICK VALLEY HISTORICAL SOCIETY INC.**

**MUSEUM**

**RENEWAL OF MEMBERSHIP 2018**

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**Brunswick Valley Historical Society Inc. Newsletter**

This newsletter is written by and for the members of the BVHS Inc

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Experience Participants

Public Officer: Susan Tsicalas

**All members are invited to contribute to this newsletter**

\*Please leave material with Sarah or Liz

Wed Thur 10 am - 2 pm.

Or email to:

bvhs@tridentcommunications.com.au

**NEXT MEETING**

**Thursday 3 May 2018**

**2.00pm**

**See you there!**

\*Deadline for agenda items

Wednesday 4 April 2018

**MUSEUM HOURS**

**Tuesdays & Fridays**

**10am - 12pm**

**Market Saturdays 9am - 1pm**

BVHS Newsletter is produced by NORTEC Work Experience Participants and BVHS Inc.

