



Season 2 - Episode 3 The Mark's Murders A Tale of Two Squatters

Greg: [00:04](#) From 'Today's Stories' - this is 'The Mark's Murders' – a story of murder and mayhem told one episode at a time by myself, Greg and by Peter.

If you haven't listened to this series from Episode 1, we suggest that you stop listening now and go back to the very beginning.

Also, a warning. This series of podcasts discusses the murders of indigenous and non-indigenous people. It contains the names of Aboriginal people who have died. Whilst quoting original historical material, this series also contains:

- racist language,
- some language that would be seen as inappropriate today, and
- historical ideas that are offensive.

Peter: [00:56](#) Previously on the 'Mark's Murders'. It's 1847 – about 50 km north-west of modern-day Goondiwindi.

John Watts: [01:11](#) *"Marks was a splendid shot, and the blacks were very much afraid of him, and from information I obtained from the Beebo people, they had long been watching to kill him, They stole up and killed the boy, and having done so cut him to pieces with their tomahawks and placed the remains all along the log where he had been seated".¹*

Denise: [01:36](#) *Young described Marks's frenzied response, calling him 'a hater of all Aboriginals', 'shooting every native in sight'.²*

John Watts: [01:48](#) *"Not waiting until morning, they fired into the camp, and the only one that was killed was a black gin³ which had been shepherding for Mr. Morris."*

John Watts: [02:00](#) *"Some may say we had no business to take this country from the natives, and therefore it was natural they should try to drive us out of it."*

Peter: [02:11](#) The murder of Mark's son and the subsequent murders of Aboriginal people, around the modern-day town of Goondiwindi, started in 1847. We want to tell

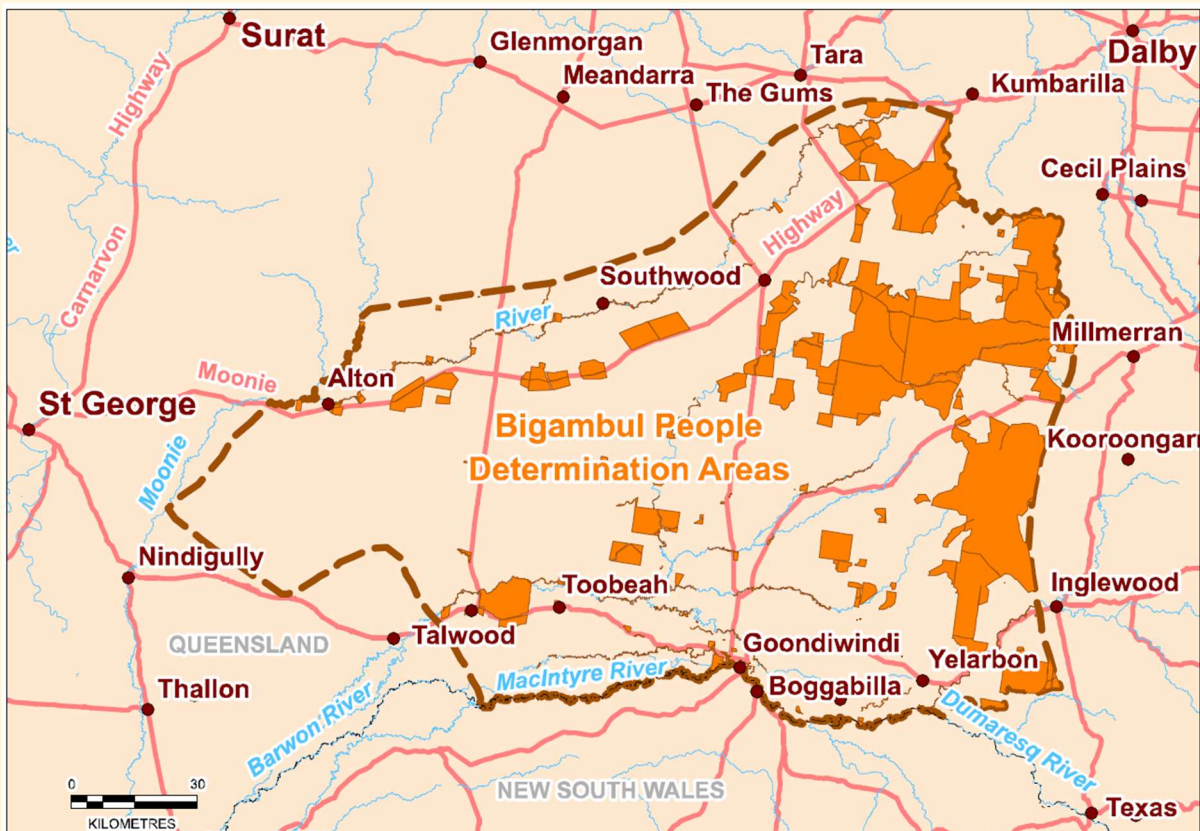
the truth of what happened. To do this, we need to understand the social context of the time and, in the last episode, we looked at squatting in general to understand the big picture of the occupation of inland Australia by Europeans. In this third episode, we'll talk about two particular squatters who went to the McIntyre Valley in about 1840 and how they fared.

Greg: [02:51](#) OK, so in the previous episode, we explained how the squatters reached the McIntyre in about 1840 but we haven't said anything about the Aboriginal people who lived there before the squatters arrived. Who were they?

Peter: [03:01](#) For thousands of years, this area has been occupied by the Bigambul people.

Greg: [03:08](#) Okay. Do we know what was the extent of the Bigambul's country?

Peter: [03:12](#) Yeah. The Bigambul's traditional territory spread over about 20,000 km² ranging from east of Nindigully, on the Weir and Moonie Rivers, north to Tara; down to Talwood and along the Macintyre River from east of Boomi to Texas.⁴ That's an area which is roughly 100 km north to south and 200 km east to west. One estimate says that the population of the Bigambul before the squatters came in 1837 was about 2000 but this is a very rough number.⁵ Essentially, the Bigambul people lived, north of the Queensland border while the Kamilaroi people, who we discussed in the previous episode, lived in a large area to the south. The squatters arrived in Bigambul country after first occupying Kamilaroi country.



Bigambul People Determination Areas after Land Title Claim⁶

- Greg: [04:03](#) Do we know whether the Bigambul interacted with the Kamilaroi?
- Peter: [04:12](#) The Northern Kamilaroi people had a strong cultural connection with the Bigambul people, and they met regularly for joint ceremonies at Boobera Lagoon. Boobera Lagoon is a permanent waterhole about 20 km south-west of Goondiwindi. It lies a few kilometres south of the Macintyre River and is 7 km long. The Indigenous people of the area believe the lagoon is the resting place of Garriya, the Rainbow Serpent,⁷ an important figure in their Dreaming.⁸ Garriya⁹ created the lagoon as well as the surrounding waterways. For Aboriginal people, the lagoon is a powerful and dangerous place, and they warn people against going near the water after dark. The lagoon was particularly significant to the Bigambul and Kamilaroi. They held the third stage of their joint male initiation ceremonies at this site. Ceremonies were usually held at places that had a reliable source of fresh water and food nearby so that everyone who attended the ceremonies could be well-fed. Many animals could be found and hunted near the lagoon such as kangaroos, emus and fish. There are millions of stone artefacts around Boobera Lagoon. This shows the long-term presence of Aboriginal people in the area. For thousands of years, Aboriginal people made tools from the stone found in the area.
- Greg: [05:41](#) Wow. That sounds like a significant sacred site for the Kamilaroi and the Bigambul. Is it protected?
- Peter: [05:46](#) From the 1970s, Boobera Lagoon was the centre of a lot of local controversy. Aboriginal people campaigned to have the lagoon protected.^{10,11} Finally, after many years, they succeeded in getting a ban on motorised water sports on the lagoon, and local Aboriginal people are now represented on the committee that manages Boobera Lagoon.
- Greg: [06:12](#) OK. So, the Bigambul and Kamilaroi were, to some extent, allies. The Kamilaroi must have told the Bigambul about the coming squatters. What do we know about communication between Aboriginal groups?
- Peter: [06:27](#) We don't explicitly know what was said but we can guess based on the actions of the Bigambul.
- Greg: [06:35](#) How so? Do we know how the Kamilaroi people responded to these intruders?



Boobera Lagoon



Entrance to Boobera Lagoon

Peter: [06:39](#) As we discussed in the previous episode, in the Liverpool Plains, local Kamilaroi groups resisted the alienation of their traditional lands almost immediately. The dispersed nature of the squatter's runs enabled the Kamilaroi to easily isolate and attack stockmen and their livestock. Many lives were lost on both sides and massacres of Aboriginal people occurred at Waterloo Station and Myall Creek. The Kamilaroi took to killing the squatter's livestock. This was not for food. Apart from their annoyance at the cattle and sheep destroying waterholes and pasture, the Kamilaroi soon recognise that livestock was the squatter's main economic asset. Destroying their asset base was a good way of forcing the squatters to leave. But the Myall Creek Massacre was a key turning point. The trial and execution of the seven stockmen who participated in the massacre didn't achieve what Governor Gipps might have hoped. He hoped that violence on the frontier would decline. Instead, it continued but it went underground.

Greg: [07:47](#) So, let's just summarise events here. Squatters were moving north from the Hunter Valley. By the early 1830s, they had reached the Liverpool Plains and met resistance from the Kamilaroi people. Many Aboriginal people and several Europeans were killed. A significant event was the Myall Creek Massacre¹² and the subsequent trial¹³ and execution¹⁴ of European perpetrators. Some squatters had pushed quickly to the Darling Downs in 1840 and others moved into the McIntyre River valley where they met resistance from the Bigambul people.

Peter: [08:23](#) Yes. From 1837 onwards, the Bigambul mounted a 14-year guerrilla campaign to expel the squatters. The Bigambul leadership understood the importance of economics in warfare and they specifically targeted horses and cattle rather than just the squatters themselves, just like the Kamilaroi did. The campaign was initially successful. 17 runs were abandoned in Macintyre region in 1843, of which only 13 were re-occupied when squatters returned three years later. The economic war was so successful that it is recorded that one run was making a loss of £150 per year until 1849.¹⁵ But I think that this might best be demonstrated by looking at the experiences of two squatters who arrived in 1840 – Captain Scott and Tinker Campbell.

Greg: [09:23](#) That sounds like a good idea. OK. Let's talk about Captain Scott first. Who was he?

Peter: [09:28](#) Captain David Charles Frederick Scott was the son of Dr Helenus Scott. Dr Scott was born in Dundee, Scotland and studied medicine there. He entered into medical service of the East India Company and served mainly in Bombay. It was in Bombay (now Mumbai) that David, and his older brothers, Robert, Alexander and Helenus¹⁶ were all born. In 1821, Helenus Snr decided to bring some of his family, including sons, Robert and Helenus Jnr. to Australia but unfortunately, he died on the voyage. David Scott remained in England. He was educated at the Royal Military Academy, Woolwich¹⁷ in London, became a Captain in the East India Co.'s service in 1824. He eventually came out to Australia in 1835, 14 years after his older brothers. On 17 May 1838, Captain Scott married Maria Jane, second daughter of Major George Barney, Commander of the Royal Engineers, Sydney.¹⁸ It is noted in the wedding announcement that Captain Scott served in the Bombay Light Cavalry, so he had some military experience. Some background of Captain Scott's early time in the colony. In 1825, a Captain Samuel Wright was granted 2,560 acres west of Mussellbrook. Captain Wright called his new estate *Bengalla*,¹⁹ in recognition of his Irish birthplace, believed to come from Bailieboro, which is now in the Republic of Ireland. *Bengalla* is just west of Mussellbrook in the Hunter. Captain Wright developed *Bengalla* and remained there

until 1836. In April 1832, he mortgaged *Bengalla* to Captain Scott's brothers, Robert and Alexander Walker Scott for £500 on which he was to pay 12.5% interest. Later, he decided to dispose of *Bengalla*, selling it to Captain Scott in 1838. I can't understand the exact details of the financial arrangements, but they were to have later consequences. However, in about 1839, Captain Scott decided - like his brothers and so many other businessmen in the Hunter Valley - to become a squatter. He took up a run on the Dumaresq River (mistakenly called the Severn River in some accounts), not far from the junction with the McIntyre Brook.²⁰ It is about 35 km east of Gundy.²¹ He called the run *Bengalla*²² after his property in the Hunter. It is not known if Captain Scott actually went to the run. All references to *Bengalla* talk about Captain Scott's men being there and don't mention the good Captain himself. A good guess is that the Howe - Dight family staked out the run in the same way that they probably did for John Browne. Nevertheless, all of Captain Scott's cattle were moved up to the new run on the McIntyre.

Greg: [12:28](#) So what happened on *Bengalla* after he took up that run?

Peter: [12:33](#) Again, it's time to hear from John Watts. In his *Reminiscences*, he describes having to travel down to the McIntyre from the Darling Downs to collect a herd of cattle in about 1847. He says:

John Watts: [12:47](#) *"Now I must digress a little to give a history of this herd of Capt. Scott. His station was in the Patterson Hunter River district and, like all Pioneers, the land he held under lease from the Crown, had become too valuable for pastoral occupation, and was wanted for close settlement, so he had to turn out and seek new pastures further north, and his manager had taken up a run on the lower end of the Severn, not far from the junction of the McIntyre Brook and, after being there a few months, the blacks had attacked the place and killed some of the shepherds and destroyed some of the sheep, the cattle were driven in all directions. It was not possible to remain there, so the sheep were taken away and put under the charge of a Mr. Spears, he having taken up a very bad piece of country at the back of Yandilla, where the sheep did no good, and they were shortly after disposed of. The cattle could not be collected so Harry the Scrubber, with a hutkeeper, was left in charge and were to collect the cattle as they could, intending to make it a cattle station only."*

Peter: [14:00](#) So, the Bigambul attacked the property and killed some shepherds. John doesn't explain why they attacked. Anyhow, Scott decided to abandon *Bengalla*. His sheep were taken to the Darling Downs, but the cattle were a different matter. He left "Harry the Scrubber" in charge to find the cattle.

Greg: [14:20](#) "Harry the Scrubber" - that's a great name for a stockman! What happened next? How did he fare with the Bigambul?

Peter: [14:26](#) John Watts continues the story.

John Watts: [14:30](#) *Captain Scott had gone to great expense in the purchase of imported bulls, and the whole herd was a rather superior lot; shortly after the sheep left, Harry and his hut keeper made a large yard and put up a small horse-paddock, and as soon as this was done began to collect the cattle; they had not been molested by the blacks for about six months, and during that time had managed to muster about 500 head, and one day when going down as usual to bring his cattle into the yard he thought they looked so*

happy he would leave them a little longer, and got off his horse and sat on a log and began to smoke his pipe, when all at once the cattle made a rush; he got on his horse and went down to steady them when he discovered himself surrounded by tribe of blacks about 300 strong; he at once turned his horse to get away. he at once turned his horse to get away but in his haste, he struck his spurs into horse and he began to buck jump; spears and boomerang began to fly all round him and as one struck the horse on his crupper. he started off at a gallop. The next boomerang, however, cut the bridle in two and severed the left-hand reins from the Pelham bit, but he just managed to get through the opening in the circle and get away to his hut; being afraid they would follow him, he took his horse into the hut with him and he and his man began to pile up bags of flour against the door; they then loaded their muskets, sixteen in number, and placed one opposite the loop-holes in the hut to be prepared for the attack. They remained at their posts all night, and in the morning after their breakfast Harry went out first collecting the horses and placing them in the yard, then taking a fresh one, he started out to see what damage had been done to his cattle.

Peter: [16:36](#) So, Harry had collected the cattle but the Bigambul attacked a second time. I can just imagine a young John Watts, sitting around a campfire on *Beebo*, listening to this ripping yarn being spun by “Harry the Scrubber”. It must have been quite exciting for John, who was relatively new to the colony, and we can guess that Harry might have embellished the story a bit. I should point out that there are many stories about John saying that he was a fine horseman so he could appreciate Harry’s difficulties trying to escape on his horse.

Greg: [17:11](#) Yeah, So, Harry had a lucky escape. What happens after that?

Peter: [17:15](#) Well, John goes on to say:

John Watts: [17:21](#) *Arriving at the spot he discovered thirty-two had been killed where they had been rounded up by the blacks, and, amongst others, the imported bull which had cost Capt. Scott, so Harry told me, £400; they had taken none of the meat but they had opened them all, and not finding them fat enough to their liking, they had only taken their tongues. Harry told me he had a good cry over the loss, he followed on the track of the cattle for twenty miles and found many that had been injured all the way and lots of them died after. He now saw it was useless to remain any longer, so he started up to Beeboo.*

Peter: [18:05](#) So, the Bigambul killed most of the cattle but did not eat them. They were not after the cattle for food. This was part of their strategy to get the squatters to leave – probably learnt from the Kamilaroi. Following this, *Bengalla* was abandoned by Scott. The original *Bengalla* was in New South Wales – south of the river. It was subsequently taken up again and it covered both sides of the river. A property called *Bengalla* remains there today but it is solely in Queensland.



Bengalla Station adjacent to the Dumaresq River, Qld

Greg: [18:39](#) So what happened to Captain Scott after that debacle?

Peter: [18:42](#) The loss of these expensive cattle was disastrous for Scott – 500 head plus a bull worth £400. He had invested heavily in McIntyre *Bengalla* and having lost his cattle, he had lost his asset base. In the 1841-43 depression, the collapse of the Bank of Australia severely affected the Scott family. Its impact was not immediately obvious due to the mortgage to Captain Wright, but Scott subsequently went broke and he ended his days as a police magistrate in Sydney.²³

Greg: [19:20](#) So, the Bigambul's strategy worked on *Bengalla*!

Peter: [19:23](#) Absolutely! Their resistance gained them a certain notoriety in the colonial press of the day. The missionary, William Ridley, visited the area in 1855.²⁴ He stated:

William Ridley: [19:40](#) *The Pikumbul blacks were for some years the most determined and troublesome foes the colonists have met in this country. And, though now on friendly terms with the white people, and useful in the business of the stations, they are more ferocious in their fights, one with another, than most of the Aborigines; stabbing and maiming, and even fatal wounds are frequent results of their quarrels. The features of these blacks are sharper, their expression more cunning, and their bodies more slender than others.*

Greg: [20:17](#) *Beebo* has been mentioned again – the safe place for “Harry the Scrubber”. So, *Beebo* must have been close to *Bengalla*? Wasn't *Beebo* the station where John Watts heard about the Aboriginal people's desire to kill Mr Marks? Did the Bigambul attack *Beebo* like they did at *Bengalla*?

Peter: [20:34](#) No! They never attacked there. *Beebo* is an interesting story and we need to talk about it. Scott's *Bengalla*²⁵ was immediately downstream on the Dumaresq from *Beebo*²⁶ *Beebo* – originally known as *Kittah Kittah* - was taken up by John (Tinker) Campbell in January 1840. Maurice mentioned Tinker in our first episode.



Beebo West is a property near the Dumaresq River in northern NSW

Greg: [20:57](#) OK. What do we know about Tinker Campbell? I assume that Tinker was not his real name?

Peter: [21:05](#) No. He was born John Campbell in about 1807 in Portland, Maine, in the United States – possibly in an outer suburb of Portland called Westbrook. He married Temperence Perkins Stevens on 14 August 1833 in Brooksville, Maine when he was 26 years old. For reasons not known, he moved to Australia. There are hints of dodgy financial transactions. Tinker and his wife, with one child, arrived in Sydney on 26 July 1835.²⁷ Now John Campbell hadn't been in Australia long before he received the nickname of "Tinker"²⁸ and it stuck almost throughout his whole career. It was because he was initially a pedlar of various articles, including tinware, but more especially clocks of all sizes and descriptions which he brought with him from the States. A smart move as he made good money from the sale of these items in Sydney. By 1839, Tinker ran an inn, called the *Traveller's Home*^{29,30} on the road to the Liverpool Plains situated at Page's River or Murrurundi, as it is now known. He must have seen the other businessmen from the Hunter going north to claim squatter's runs and decided to go himself.

Greg: [22:24](#) OK. How did Tinker fare as a squatter?

Peter: [22:28](#) Tinker can tell us himself. In 1875, Tinker publishes a short memoir of his life. In the first few pages, he describes his time at *Beebo*.³¹ He starts by saying:

Tinker Campbell: [22:43](#) *In January, 1840, being in want of a station, I left Dight's station, on the lower McIntyre River, and struck out due north to look for new country. I was accompanied by two of my own servants, and, after crossing some twelve or fifteen miles of a miserable sandy country, fell upon a large creek, since known as Campbell's Creek. Following the creek down, we soon reached a large river, which I there and then named the Mayne, in honor of the then Crown Lands Commissioner. The river, however, turned out to be the Dumaresq, of Cunningham, and is now generally known as the Severn. I immediately removed my cattle from the Gwydir, where my run was disputed, and sent men to build stock-yards and huts at a place called by the blacks Kittah Kittah, but now better known as Bebo, and the country on the north side of the river being the best, my cattle camps were made upon the Queensland side, and thus I accidentally was the first stock-owner in Queensland.*

Peter: [23:47](#) Dight's station had to be *Yetman*³² and was part of the Howe – Dight stations. The Dights had been there since 1837. After establishing stockyards and a hut at *Beebo*, Tinker returned to the Hunter to sell his business – the *Traveller's Home*. Tinker continues:

Tinker Campbell: [24:08](#) *Towards the end of 1840, I sold out on the Hunter River and removed to my station of Kittah Kittah, on the Severn River. On our way out, a heavy flood set in, and we were stuck up at Messrs. Dight's station, on the Lower McIntyre, for twelve days – within twelve or fifteen miles of my own place. While waiting for the river to go down, I was told that there was a great number of blacks in at my station. As the hut had some time before been robbed of every particle of ironwork and tools, such as axes, wedges, and even the ironwork of a plough, I felt greatly exasperated at hearing this, and declared that I would make short work in clearing them out. It certainly was not a pleasant prospect to take a wife and young family among a tribe of some hundreds of blacks, and I began seriously to reflect upon the step I was taking. However, the mischief appeared to be done, as the men who had been some time there had allowed them in and were on friendly terms with them. Ned, the hut-keeper at Dight's, was a sensible fellow, and had had great experience in the bush, and upon hearing me express a determination to clear them out, advised me from doing anything rash. He said they always had one station to go into as a place of call, and to hear and exchange news; they had apparently selected mine as the only one that they were allowed into, and were on friendly terms with the men; that they were very numerous, and as I occupied the very frontier station on the north I might depend, if I began on them, I should get the worst of it. I took Ned's advice, since I could do no better, and made up my mind to make the child's bargain with them – "let me alone, and I'll let you alone.*

Greg: [26:04](#) So Tinker choose to have a good relationship with the Bigambul rather than confrontation?

Peter: [26:09](#) Yes. He talks about getting them to help with grinding flour and rewards them with tobacco and other goods. But, after some time at *Beebo*, Tinker decides that it is a bit remote there and that there is better land on the Darling Downs. He claims a station on the Downs, which he names *Westbrook*, and decides to move his cattle there. His story continues. This story contains some pigeon English. In this story, **delew** means to spear and **pho pho** means to fire a musket. He mentions an Aboriginal man who he calls Tomo.

Tinker Campbell: [26:47](#) *However, the time had now arrived for flitting, so we set to mustering and preparing to be off. Upon mustering, I could account for all except 18 head. These consisted of nine cows and their calves, which I had recently turned out of the milking-yard. After several days' search, I began to fear that the blacks had something to do with them, and more especially as none had been to the station, except Tomo, for some time. However, at length, an old blackfellow and gin put in an appearance, but could not speak a word of English. I sent Tomo to question him. He said - yes, he had seen the cattle a long way down the river - and immediately took a stick and marked my brand on the sand. So, the next day myself, Tomo, and two others started to bring them home. For the first twenty miles, there were no cattle, the grass had recently been burnt, and the ground saturated with rain. Many times, I saw where the cattle had been running, making deep tracks and throwing up the mud, and several times I said to Tomo, "I believe blackfellow been delew bullock" – i.e. spear them. At last he became very sulky, and refused to answer me at all. About one o'clock we stopped for dinner, and crossing the river Tomo declared that he saw the cattle. Blackfellows' eyes are proverbially quick and long-sighted in the bush, and I could see nothing. However, in about a mile we came upon the cattle sure enough. I suspect his old friend had told him the exact spot where to find them in, as, after crossing the river, we turned directly away from it in heavily-timbered country.*

Greg: [28:36](#) That's interesting. The old Aboriginal man can recognise and draw Tinker Campbell's cattle brand. Clearly, they could distinguish between different squatters and their cattle.

Peter: [28:46](#) Yes, this is quite interesting. This reminds me of the quote we used in the past episode from Eric Rolls³³ about the close relationship early squatters had with local Aboriginals and that most murders happened between people who knew each other. In this story, the Aboriginal people knew Tinker's cattle brand and presumably could distinguish it from other squatter's brands. This is doubly interesting because Tinker says they went 20 miles downstream. As far as I can work out, this means that they were, by then, on Captain Scott's *Bengalla* run. Given that the Bigambul had killed Scott's cattle, it seems that they knew Scott's cattle from Tinker's.

Greg: [29:33](#) OK. So, Tomo finds Tinker's missing cattle. How did Tinker react to finding the cattle?

Peter: [29:39](#) Well, Tinker Campbell continues his story.

Tinker Campbell: [29:42](#) *Tomo was greatly elated upon recovering the cattle all right, and on our way home came sidling up to me and speaking, in an undertone, as a blackfellow always does when he means to be confidential, said, "What for you wooler me that blackfellow delew bullock belong to you?" Rather ashamed of my suspicions, I replied, "Oh! I don't know, Tomo. Blackfellow kill plenty bullock belong to other fellow, why not me?" He said, "Baal you pho-pho (shoot) musket belong to blackfellow?" I replied, "No." "Well," said he, "that fellow (pointing down the river) "pho-pho musket belong to blackfellow always, and blackfellow kill bullock belong to him always," – thus declaring it was open war with them. I have always though that much depended upon the impression made upon the blacks by the first white men they met, and that the ancient stock-keepers and hut-keepers were far too ready to use their fire-arms rather than try to conciliate them; and my experience at the Severn went to prove it, since I*

brought away every head of cattle upon my run, there not being one missing upon the day we were leaving.

Peter: [31:03](#) So, a bit of translation here. Tomo is offended that Tinker implies that Tomo's people had speared some of Tinker's cattle. Tomo asks why Tinker thinks this. Tinker replies that the Aboriginal people had speared plenty of cattle belonging to another squatter. Then Tomo asks a rhetorical question of Tinker – do you shoot Aboriginal people? Tinker replies No! So, Tomo states the obvious – if a squatter shoots Aboriginal people, then Aboriginal people kill the squatter's livestock. The downstream property that Tomo is referring to is clearly *Bengalla*. It seems that Captain Scott directed his men, presumably due to his military background, to use muskets on the Bigambul people and they responded by killing his cattle. Scott had to abandon his station and subsequently went broke. Tinker took a totally different approach and prospered. Interestingly, at the same time that Captain Scott and Tinker Campbell claimed *Bengalla* and *Beebo*, they also claimed runs north-west of Goondiwindi. Captain Scott claimed *Goodar* and Tinker Campbell with his partner, Smith – claimed *Ellangabba*.³⁴ There will be more about these stations in later episodes.

Greg: [32:23](#) Yeah. You know, I now realise the significance of *Beebo* in John Watts' story about Mr Marks. Tinker had a good relationship with the Bigambul. The Kamilaroi must have told the Bigambul about Marks at *Yelleroy* and that he did something that they did not like – to such a degree that they wanted to kill him. They told Tinker or his men about this and it was passed on to John Watts.

Peter: [32:47](#) Yes, Tinker's relationship with the Bigambul is key to John Watts hearing about Mr Marks. Tinker himself had left *Beebo* by the time that John Watts was there but his men were still there. *Beebo* was in the hands of Sydney banks, and was under the management of Mr Anderson and Mr Abercrombie. Tinker went broke in 1846 due to the depression in the colony at the time and problems with other businesses.

Greg: [33:14](#) So, what did happen to Tinker after he left *Beebo*?

Peter: [33:19](#) He took up a run on the Darling Downs which he called *Westbrook* after his birthplace. He left there after a few years and owned land at Kangaroo Point in Brisbane and operated a meat rendering business. Then due to the economic times, he went broke and had to sell all his businesses.³⁵ He remained in the Moreton Bay district for the rest of his life. I found an interesting photo when searching for information about Tinker. The photo is taken in 1891 at Myora Mission on Stradbroke Island. This was an Aboriginal mission. It shows Tinker's three sons with a group of Aboriginal women and children seated in front of them. Tinker's son, Bob Campbell married Rose Gonzalles. Rose's father was Fernando Gonzalles, a Spanish emigrant from the Philippines and Rose's mother was Aboriginal. Bob and Rose had ten children and there's still a fair amount of family on Stradbroke Island, Brisbane and around Australia that can describe their heritage back to Robert and Rose Campbell.



Plate 31 “**Campbell Family and Friends at Amity, May 1891**” 1891

Photographer unknown [83 x 120mm] Courtesy Bob Anderson

Back row, left to right: John Edwin Campbell, Robert Perkins Campbell, Frederick Foster Campbell. Second row: (believed to be) Emma Enoch, Bessie Burke, Rosy Campbell, Rebecca Campbell, Clara Thomson, boy in sailor suit is Les Thomson, babe in arms of Rosy is her daughter Sylvia. Three boys in front row: Charlie Campbell, Bob Campbell and Fred Campbell. (From a letter written to Paul Tripcony 28/11/1972.)

Greg: [34:30](#) So, it appears that Tinker Campbell was quite sympathetic to the Aboriginal people?

Peter: [34:34](#) Yes, but we need to always remember that, even though Tinker didn't use any violence – he held no malice towards the Bigambul - he did occupy Bigambul country and take it from them. This ultimately disrupted their whole society. I think that this quote from Tom Keneally in his book, *Australians*,³⁶ says it well.

“Even if malice did not operate, the two dreamings – Aboriginal and European – of what should be done to the earth - were in conflict with each other, and there was a sense in which that was a trigger for all the tragedies”.

Greg: [35:13](#) So, the experiences of Captain Scott and Tinker Campbell were vastly different – one succeeded, one failed. What can we learn from this?

Peter: [35:21](#) Oh, I think that the most important lesson is that we can't stereotype all squatters as being the same. Captain Scott was English and had a military background. Tinker Campbell was American and had no military background. They were quite different and acted differently. So, we can't draw any conclusions about the Mark's Murders without until we know a lot more about Mr Mark's personal background.

Greg: [35:47](#) Agreed. So, many of the squatters who arrived in about 1840 were driven out of the McIntyre but I assume that they tried again?

Peter: [35:55](#) Yeah. In 1845-6 – probably due to the changes in regulations around squatting – a second wave of squatters arrived. The squatters who are important to our story and who were in the area around Gundy by September 1847 are:

- Mr Marks who took up Captain Scott's abandoned station – *Goodar*.
- Jonathon and Margaret Young. They took up John Browne's, *Tingun* run, and renamed it – *Umbercollie*.
- Augustus Morris who took up *Callandoon*.
- Edward White who took up *Broomfield*.

Fortunately, Margaret Young kept a journal of her time there.

Greg: [36:48](#) OK. So where to from here?

Greg: [36:49](#) OK. So, we are continuing on our journey, seeking the truth of John Watts' 700 words.

Peter: [36:57](#) Yes – we now know how the squatters got to the McIntyre and we have looked into the fate of two of those squatters – Captain Scott and Tinker Campbell – and how they interacted with the Bigambul people. In the next episode, we'll look into the story of one of the squatters who lived close to Mr Marks – Jonathon Young and his wife, Margaret. It is Margaret's journal that provides a lot of information about the Mark's Murders. So, let's go. More truthing telling.

Greg: [37:27](#) We would like your views on this topic. If so, please contact us on email or comment on our Facebook - contact details are on our webpage – www.todaysstories.com.au. Full Show Notes of this story are available on our website and please remember to subscribe to our podcast. our acknowledgements for this podcast.

For this podcast:

- Your hosts were Greg and Peter
- Research by Peter
- Voice actors were Mark, Barbara, Denise and Mick
- Original music and Sound Engineering by Pete Hill
- IT solutions by Shelly

Thank you for listening

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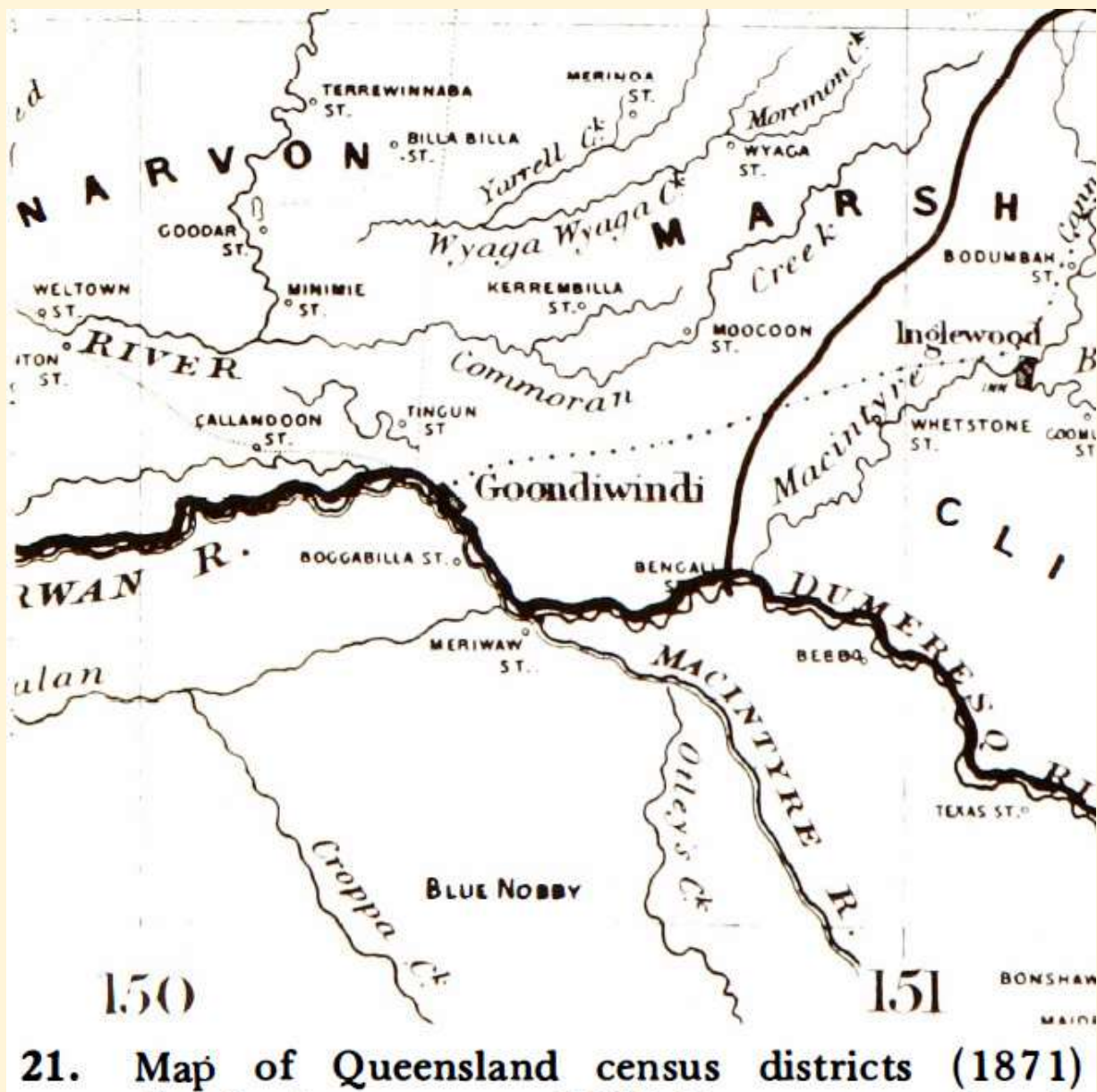
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Today's Stories from our Past

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Locality Map from 1871 showing Stations

<u>Station Name</u>	<u>Owner / Manager (1847)</u>
Texas	Howe – Dight Family
Beebo	Tinker Campbell
Bengalla	Captain Scott
Meriwaw (Merawa)	Howe – Dight Family ³⁷
Boggabilla	Yeomans and Baldwin ³⁸
Tingun (Umbercollie)	Jonathan & Margaret Young
Callandoon	Augustus Morris
Minimie	part of <i>Elangabba</i>
Goodar	James Mark

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- ⁷ Boobera Lagoon - Rainbow Serpent - "And that... is the resting place of the Rainbow Serpent, and all of the gullies and all of the lagoon itself was about the Rainbow Serpent created after he had created the universe and all the dry gullies is the tracks that he's made looking for a resting place." - Carl McGrady, Aboriginal Education Assistant, Boggabilla, describing the path of the Rainbow Serpent at Boobera Lagoon, northern New South Wales, 1996. <http://nswAboriginalsector.wikifoundry.com/page/Boobera+Lagoon>
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- ¹⁹ Bengalla Mining Company Pty Limited, Historic Heritage Management Plan, <http://www.bengalla.com.au/wp-content/uploads/2016/01/BMC-Historic-Heritage-Management-Plan.pdf>
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- ²¹ Gundy is the name used by locals for Goondiwindi.
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70.— MITCHELL JAMES. Name of run, *Bengalla*. Estimated area; 60,000 acres. Estimated grazing capabilities, 500 head cattle, 10,000 sheep. Upon the east by Campbell's and Dight's, upon the west to the junction of the Severn and McIntyre.
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17.— CAMPBELL and SMITH. Name of run, *Beeboo* and *Wyemoo*. Estimated area, 76,800 acres. Estimated grazing capabilities, 2500 cattle. Bounded on the east by a line dividing it from Mr J. M'Dougall's run, about six miles from the present site of Beeboo Hut, extending twenty miles down the river on both sides to a line crossing the river about six miles below the junction of the McIntyre brook, north by Captain Dumaresq's run, at a line terminating the back run of the Severn, south by a line running parallel five miles from the Severn.
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17.—DIGHT HANNAH. Name of run, *Yatman*. Estimated area, 70,000 acres. Estimated grazing capabilities, 1800 cattle On the Lower M'Intyre, commencing on the south side at a marked tree, from four to five miles above the hut , bounding a run of Mr Simpsons , thence back to a place called the Myall, and on to Ottley's Creek , bounded by that creek to a point. about two miles below a mountain called Blue Nobby, from that point to a marked line on the river, about six miles below the hut and adjoining Mr Russells's also the same frontage on the northern side, and about two to two and a half miles back from the river.
- ³³ Eric C. Rolls (1984). *A million wild acres*. Victoria Penguin Books, p. 55.
- ³⁴ CLAIMS TO LEASES OF CROWN LANDS BEYOND THE SETTLED DISTRICTS. (1848, September 12). The Sydney Morning Herald (NSW: 1842 - 1954), p. 4 (Extraordinary to the Sydney Morning Herald). Retrieved December 28, 2018, from <http://nla.gov.au/nla.news-article12910894> - Property description:-
18—CAMPBELL and SMITH. Name of run, *Elangaba*. Estimated area 64,000 acres. Estimated grazing capabilities.1000 cattle Bounded on the east by a north and south line crossing Callico Creek, being the western boundary of Mr I Mark's station, westerly in a direction parallel to the Creek and extending ten miles , on the west by a north and south line, crossing Cobbiott Creek, and on the south by a line running parallel to the northern boundary, and extending to the eastern boundary
- ³⁵ Welsby, T (1937-12). *John Campbell, a squatter of '41*. In Journal (Historical Society of Queensland). 3 (1), 27-36.
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52.—HOWE JAMES. Name of run, *Merawa* Estimated area 64,000 acres. Estimated grazing capabilities 2300 cattle. Eight miles frontage, on the south side of river by ten back, and ten miles frontage, on the north side by two back, and remainder being a thick scrub. The lines are supposed to run at right angles with the river, bounded on the east by the run of Messrs George and S B Dight, on the west by Mr G.

Yeoman's; and on the south by Mr John Browne, the lines between the two last mentioned persons were confirmed by Commissioner Mayne, in January, 1843.

³⁸ CLAIMS TO LEASES OF CROWN LANDS BEYOND THE SETTLED DISTRICTS. (1848, September 16).

The Maitland Mercury and Hunter River General Advertiser (NSW: 1843 - 1893), p. 1 (Supplement to the Maitland Mercury and Hunter River General Adve). Retrieved November 30, 2019, from <http://nla.gov.au/nla.news-article709122>

92. Yeomans and Baldwin, per G. Yeomans. Name of run, *Boggabilla* or *Bugobilla*. Estimated area, 64,000 acres. Estimated grazing capabilities, 1200 cattle. A perfectly flat country, alternate brigalow and forest plains; nearly the whole of the river front is a belt of barren scrub; a back watercourse running nearly parallel with the river at about five miles distance; the westerly portion of the run very scrubby. Boundaries determined by Mr. Commissioner Mitchell, and subsequently by Mr. Bligh, as follows:— on the east a marked tree line commencing at a tree on the south bank of the McIntyre River, half a mile eastward of the Bugobilla Hut, and running thence by compass due south ; on the north by the McIntyre River from the said tree to a tree on the bank of the said river, marked Y, and distant from Bugobilla Hut about nine and a half miles westward ; and on the west a marked tree line running from the last mentioned tree due south by compass.