The text in this booklet has been selectively extracted from three documents commissioned by the NSW National Parks and Wildlife Service that all tell important parts of the story of Mungo’s cultural heritage since 1788. These documents are:


WOMEN AND LANDSCAPE: NSW WESTERN PARKS PROJECT: AN HISTORICAL STUDY OF WOMEN AND OUTBACK LANDSCAPES for the Cultural Heritage Division of NSW National Parks and Wildlife Service. Dr Johanna Kijas June 2003

CONSERVATION MANAGEMENT AND CULTURAL TOURISM PLAN, MUNGO NATIONAL PARK. Prepared for NSW National Parks and Wildlife Service, by Godden Mackay Logan March 2003

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ABOVE:
One of the most vibrant and accurate depictions of traditional indigenous life we have today comes from the Aboriginal artist Tommy McRae. Born in the 1830s near the Goulburn River in Victoria, he recorded the indigenous customary lifestyles that were rapidly disappearing as a result of European settlement. Unlike the static, posed quality of European paintings of Aboriginal people at this time, McRae’s work captures the vitality of their lives and includes the observant attention to detail for which the indigenous people are renowned.
In 1788, Aboriginal societies had a complex land tenure system in which responsibilities for tracts of land rested in knowledge of the songs, myths, dances and ceremonies associated with particular places, and the ancestors who gave these places creative power in the Dreamtime.

Rights to land could be inherited from parents (primarily through the father, although one’s mother’s country was also of importance), through conception places, birthplaces, initiation places or naming places, or through personal or collective totemic associations.

Individual connections to land existed within a wider network of cultural and economic exchange.

Land played a central role in Aboriginal people’s lifeworld: as religious text, economic resource, genealogical tree, and historical manuscript.

Land was actively used and managed by its Aboriginal owners, for whom its productivity was not assumed, but depended on its custodians looking after it in proper ways which were inscribed and performed in ceremonies.

In pre-colonial Australia, there were many techniques used to regularise and increase the numbers of game and plants.

Information about appropriate harvesting times, or restrictions on hunting game to ensure its continued survival, were passed on in songs and oral tradition.
As the early explorers set about their work of charting the lands Europeans had commenced to occupy in the early 1800s, they were briefed to report back on the suitability of the lands they encountered for grazing and agriculture.

Their encounters with the land were always tempered by the concepts of terra australis and terra nullius – the blank lands to the south on which the desires and actions of these white explorers and their cartographers were inscribed.

Indeed, the familiar ‘otherness’ with which medieval historians had populated their maps of the South Land was nothing compared to what the first explorers would see.

The description of these unknown lands was essential to the process of claiming ownership and distribution through grants or bills of sale. Maps identified natural vegetation and grazing country in the pursuit of tabulating the pastoral profitability of the landscape.

They inspired the opening of the landscape to further European invasion beyond the limits of location. However, the bureaucratic reality of the settlers’ property thirst was that the colonial government could not keep up with the demand for land, despite the imposed limits of location.

By the 1820s, much farming land remained unsurveyed. Settler expansion continued, with or without the consent of the colonial government, and encountered varying forms of Aboriginal resistance as it occurred.

On 5 September 1826, a government order allowed Governor Darling to create the ‘limits of location’ within which settlers could take up land. A further order on 14 October 1829 increased the area that was to be settled to include the ‘nineteen counties’.

From the earliest days of the colony there was some unauthorised occupation of Crown land both within and outside the limits of location and the nineteen counties.

Various acts and regulations were in operation from 1824 in an attempt to curb this type of land occupation, which was referred to as ‘squatting’.

As a result of these legislative measures, authorised occupations such as grazing leases and depasturing licences were introduced to regularise settlement on Crown land.

The squatters’ push for new lands to graze their sheep beyond the limits of location is a defining point in the development of Australia’s pastoral industry.
As settlers ventured beyond the limits of location, Aboriginal people targeted their stock as new sources of food. The penalties for attacks on stock, or indeed settlers, were in many cases extreme. In 1824, Aboriginal resistance to pastoralism west of the mountains was met with a proclamation of martial law or 'summary justice'.

In 1829 when Sturt reached the Darling River it appears that the Aboriginal people of the area had already suffered significant disruption due to European disease. He records that ‘a violent cutaneous disease raged through the tribe, sweeping them off in great numbers’. Similarly Mitchell recorded in 1839 that ‘the populations of the Darling seemed to have been much reduced by smallpox.

Generally explorers stuck close to the rivers and the descriptions of people occupying the immediate river floodplain tend to be more common than descriptions of people occupying the more arid areas. European settlement began along the Darling River from the late 1840s onwards and yet there are few accounts of Aboriginal people from this time. It is clear that Aboriginal people resisted European incursions into their land.

Mitchell recorded clashes with Aborigines on the Darling in 1835 and the Murray in 1836. Aboriginal inhabitants of the junction of the Darling and Murray Rivers had a series of battles with Europeans driving sheep and cattle to Adelaide between 1839 and 1841. These clashes ended after a bloody punitive expedition from Adelaide inflicted severe casualties.

Throughout parts of the Darling River valley the conflict got so intense by the 1850s that many stations were actually abandoned. However, increases in the price of meat and steep rises in the price of wool raised the incentive for Europeans to retake the Darling and by 1859 this had largely been achieved.

The accounts of the clashes and the moves by Europeans to take control of this country and the counter moves by Aboriginal people to retake it, provide some of the clearest accounts of settlement as invasion in New South Wales.
The rapid expansion of pastoral runs and their consolidation in the mid 1800s placed serious pressures on Aboriginal landowners.

A continuing issue for British reformers at this time was the recognition of colonised people's property rights in land.

The British Colonial Office, in response to lobbying from humanitarian and reformist groups, was forced to recognise 'native title' and usage rights over pastoral lands in New South Wales in the 1840s.

In 1849, Earl Grey, the secretary of state for colonies − who was sympathetic to reformists' demands − instructed Governor Fitzroy to enforce an interpretation of the Lands Acts to guarantee Aboriginal people access to their traditional lands.

This was to be in the form of 'dual occupancy' with pastoralists: a situation where Aborigines and squatters had mutual rights'. Grey argued that Crown leases to pastoralists allowed only limited rights, and that much of the rights of possession remained 'reserved' to the Crown.

Further, Grey called for the establishment of small, agricultural reserves for Aboriginal people. In 1850, around 40 of these areas were approved as reserves across the new pastoral districts outside the nineteen counties.

The pastoral lobby, which had become powerful in NSW at that time, strongly opposed any constraint on the rights given to pastoral lessees.

Its opposition defeated the implementation of Earl Grey's instruction, although it did not invalidate his interpretation of the pastoral lease. The status of pastoral leases and Aboriginal rights would be a key issue that would return in the Mabo and Wik decisions in the 1990s.

Dual occupation

By the mid 1800s, Aboriginal labour in NSW was important not only in shepherding and shearing but also on cattle runs.

The presence of an Aboriginal camp on or near a pastoral cattle property was important to this irregular seasonal pattern of the industry.

During the off-season Aboriginal people could return to family groups, and largely support themselves on bush tucker; during the busy periods they could be recruited rapidly.

Pastoralists came to value the importance of Aboriginal knowledge of the land to locate feed, water and stock across vast distances.

The work of shepherding and droving often gave Aboriginal people a relative sense of autonomy, the potential to continue ceremonial activities and hunting and gathering, and the opportunity to travel relatively widely through their country.

This was in marked contrast with settlers, for whom it was often lonely, monotonous work in an alien landscape.

Aboriginal people were recruited from the extended family groups already resident on their land or seeking to return to it.

They were embedded in a social network which itself was directly attached to the land.

This offered a strong continuity in labour for pastoralists rather than the rapid turnover of white workers.

Aboriginal people also trained their young men and women in stock-work, as well as in the knowledge of the country that made their work so valuable.
The first pastoral settlements along the Darling River followed quickly in the wake of the explorer Charles Sturt’s 1844 expedition into the interior from Adelaide.

Squatters rapidly retraced his steps and when a survey of the river was undertaken in 1847, it found that most of the river frontage was already taken up.

Violent resistance from the local Aboriginal people however caused some landholders to abandon these early holdings and it was only with the arrival in 1853 of native police to the area to subdue the local tribes that settlement gained a real foothold.

In 1852, Tom Paine opened a hotel at Menindee and in 1855, the runs of the central Darling were officially surveyed and opened for tender.

This was a major step as it gave the early squatters a chance to tender for their runs and get security of tenure at the same time as allowing for an adjustment of the landholdings to ensure each run had adequate river frontage.

Explorer John McKinley took up several of these properties including one that later became known as Kinchega.

Then in 1859, the pioneer of the river steamboat operations Captain Francis Cadell managed to travel up the Darling River as far as Mt Murchison Station (near Wilcannia). With news going out that the Darling River was navigable, settlers began to pour into the area.

The town of Wentworth – located at the junction of the Murray and Darling rivers – soon developed as the major transport hub of the region and as a depot for the supply of materials to the interior.

It was during this period that the Turlee and Gol Gol stations were established and it is likely that at this time Aboriginal people also formed part of the permanent or casual labour force on these stations.

In 1865, one of Australia’s finest botanical artists – Helena Forde – travelled along the Darling River with her new husband.

The sketches she recorded along the way provide a wonderful snapshot of the landscape at the outset of its pastoral development.
A new system of land occupation was introduced in 1861 with the Robertson Land Acts, whereby all Crown land, including that held on pastoral lease, was open to free selection.

These Acts abolished the old land distinctions of the colony — settled districts (the nineteen counties plus specific established areas), and ‘intermediate’ and ‘unsettled’ districts.

They inaugurated a new system in response to the mass immigration of people of small means who had experienced difficulty establishing themselves under the old regulations.

While land in the settled districts had been sold by auction, vast areas of rich grazing lands were under the control of the squatters.

In an attempt to redress this imbalance, the new legislation implemented Robertson’s land scheme for ‘free selection before survey’, whereby the whole leasehold area of the colony was open to selection and sale at any time.

All of the Crown lands, including those on pastoral leases, were open to free selection before survey, and the tenure of pastoral leases was reduced.

Robertson sought to open the land to freehold agricultural settlers in an attempt to break the land domination of squatters.

It was hoped that such legislation would introduce new smaller holdings and prevent speculation.

Unfortunately the infant administrative system was incapable of preventing squatters and large landholders benefitting from a system designed for free selectors.

Runholders used various methods to safeguard their lands. ‘Peacocking’ or ‘picking the eyes out of the land’ involved buying up watered land, thus making outlaying lands useless to free selectors.

Without government support for small farmers, by way of capital and legislative restrictions on land profiteering, the 1861 legislation was limited in effect.
The Back Blocks

The obvious choice of land for the first settlers in the Western Division was that with access to good water supplies – mostly located along the rivers.

This hence left the drier back-blocks open for the next wave of settlers that came in the wake of the Robertson Land Act initiatives.

Robertson had not wished to damage the pastoral interests of the squatters and so land that had been improved was therefore excluded from selection.

Despite assurances, conflict between selectors and squatters was keen in the western districts of NSW, particularly along the river fronts, as both groups vied for the best land.

However, the nature of the backblocks meant that conflict was minimal if it occurred at all, one reason being that a lack of natural water sources meant that any watering places were the result of improvements.

A number of large back-block properties were established in what later became known as the Willandra Lakes region. One of the earliest back-block runs occupied by Europeans was Turlee, taken up by George Lee in 1850.

Close-by to the north were the runs of North Turlee and North Turlee Block A, both part of William Nash’s holdings from 1864.

Both Mungo and Zanci Stations were originally part of Nash’s North Turlee properties. In 1869 John Ettershank assumed control of Nash’s holdings during which time it was first suggested that the Woolshed at Mungo be constructed.

Apparently both Nash and Ettershank had utilised the Mungo area of the Turlee holdings as a headstation for the property. In 1874 Robert Patterson, a Victorian pastoralist, purchased the leases for the properties North Turlee and North Turlee A, marking the start of the Patterson family’s association with the area.

In the following year Robert Patterson’s nephew – Robert – bought the next door property of Gol Gol. When he then acquired the Turlee blocks from his uncle two years later in 1877, they became part of his expanded Gol Gol holdings.
Water tanks were an essential resource for back block properties without access to natural drainage channels for their supplies. (Photo from a property at Walgett)

Water supplies were essential for both the needs of livestock and to maintain essential services like this vegetable garden at Gol Gol Homestead. J. H. Patterson is seen at left in this image.
Water was fundamental to the survival of the stations in the western districts, particularly the back-block stations away from the rivers.

A number of water soakages occur along the edges of Mungo lunette. These were likely to have been exploited by Aboriginal people and were the first supplies used by pastoralists.

With the selection of land for a station, the first and most important improvement was the sinking of wells and tanks to ensure a more reliable water supply.

Not every shaft sunk resulted in water being found however and between March 1875 and September 1881, eighty-three trial shafts had been sunk on Gol Gol at a total cost of £1,260.39.

Once water bearing shafts were established it was imperative to ensure that they remained in good repair, particularly in times of drought.

Water tanks then represented the most important improvement on the properties, for without water neither stock nor settler could survive long.

The importance of the tanks to the properties is clearly illustrated in the lists of improvements to property given in 1885 in application for new leases.

On Mungo, then still part of Patterson’s Gol Gol Station, the cost of tanks, wells, drains and associated water-related improvements totalled some £3425, by far the largest combined expense for the property.

Water tanks and good land management were imperative to the survival of the property, a fact that was illustrated during the late 1880s and early 1890s when the combined problems of drought and the arrival of rabbits affected the western districts.

The provision of water in tanks and wells had led some property owners to seriously overestimate the grazing capacity of their land up to the 1880s.

Flocks of over 50,000 sheep were not uncommon on some runs in back country. However, farms with large numbers of grazing animals were most vulnerable to the combined effects of rabbits and drought.
The Mungo Woolshed. Also note the cookhouse in the middle ground and homestead in background.
Two bales have sign ‘Gol Gol scoured pieces’, J.H. Patterson is seen in image holding a stick.

Image reproduced courtesy of the Patterson Collection, University of Melbourne.
The woolshed at what was to become Mungo was erected on the station sometime between 1869 and 1880. The most probable date range for the construction of the Woolshed is between 1877, when Patterson purchased the property and 1880, with the most likely date being 1878 when the property's boundary fences were constructed.

The shed was originally built with provision for thirty blade shearers and associated internal holding pens. Underfloor holding pens were built to keep sheep dry prior to shearing. Rooms for sorting and later for pressing wool were also built.

Patterson purchased a wool press for the property in July 1881 at a cost of £131, from David Munro & Co in Melbourne.

The press had the ability to be run either by hand or steam power, with belts and drives designed for the purpose. Originally built to accommodate hand shearers, the woolshed was later converted to mechanical shearing by Patterson after 1888.

Even prior to the introduction of mechanical shears, the shed had a high output, with 29,182 sheep being shorn in 1886.

Associated with the woolshed were shearer's quarters and managers cottage, both built close to the shed. A scour tank was also installed in the vicinity of the woolshed to clean the wool prior to transport.

Scoured wool was often preferred by buyers and was also lighter thereby reducing transport cost. For a station such as Gol Gol and later Mungo, any reduction in the transport of its product was a major factor. In the early years of ownership Patterson had wool sent to Melbourne for scouring.

In later years it appears that not only did Patterson scour wool on site but that wool was scoured for neighbouring properties.

Much of this woolscouring work was undertaken by Chinese contract workers who provided an essential source for both this operation and the sinking of wells in the back block properties.
The Crown Lands Act 1884 gave greater fixity to pastoral lessees. To provide the land, each squatter’s run was to be divided into two portions: one half retained by the lessee, and other area ‘resumed’ and opened for selection by a class of small farmers.

The areas retained by the squatters were held under pastoral lease, but they were entitled to occupy the resumed areas for grazing purposes under licence until they were selected.

The Crown Lands Act meant that pastoral holdings were now divided into two parts: a leasehold portion and a resumed portion.

Land held under freehold title was not included, and pastoralists were more secure on the leasehold portion of their runs, which usually included the main improvements such as the station homestead.

Pastoralists could use the resumed areas if they paid an annual licence fee.

Various problems continued to plague free selection and, where possible, they were answered with legislative changes.

The Crown Lands Act 1895 was a response to the frequent litigation due to dummying and the disappointing levels of free selection.

To encourage selection, this Act provided new classifications of land tenure: homestead selection, settlement lease and improvement lease.

Unfortunately, drought in the first few years of the twentieth century hampered the 1884 and 1889 legislative plans to set up a newly amended class of small-scale free selectors.
Travelling stock routes

The extensive nature of late nineteenth-century pastoralism in Australia created a need to move stock long distances overland to widely dispersed market centres.

Informal livestock trails and travelling stock-routes originally developed in NSW alongside the early road transport network, but by the 1860s regulations began to be put into effect to control some of the established and most-used stock-routes. The Occupation Act of 1861 stipulated that stock were not to be permitted to stray more than half a mile onto unfenced land which bordered a recognised line of stock travel. It also stipulated that stock needed to be driven at least four miles every day. In 1864, a permit system was established to control the route to be travelled by sheep crossing into NSW.

Legislation from this time also began to gazette camping reserves and specific public watering points along stock-routes. The establishment of the exact routes throughout the nineteenth century relied primarily on the need to supply sheep with water every six miles, and cattle with water every ten miles.

In 1902, with the passing of the Pastures Protection Act, 66 Pastures Protection Boards were established, charged with the responsibility of dealing with the control of livestock diseases and travelling stock.

By this time, the network of stock-routes across NSW had become extensive.

The Pasture Protection Boards took on responsibility for building watering facilities and the gazettal of fenced camping reserves for public use along stock-routes.

Today there are still almost 2000 constructed watering facilities, including bores, dams and windmills, along with other facilities such as yards and dips, associated with stock-routes in NSW.

During the later nineteenth and early twentieth centuries, such fenced camping reserves and travelling stock-routes provided a generally unrestricted form of land tenure which provided opportunities for Aboriginal people to camp and travel unhindered, even while closer settlement was providing a hindrance to such opportunities elsewhere.
Above: Digging out rabbits
Below: a good way of earning a few bob
Rabbits

Rabbits had started to appear in the Mungo area by 1879. As with other properties across NSW these pests quickly became a major problem for landholders, competing directly with sheep for food and water in the fragile environment.

The problem was recognised by the government in 1883 with the passing of the Rabbit Nuisance Act which, among other things, offered money for professional hunters to kill them.

More common methods of control were extensive use of netted rabbit-proof fencing and poisoning campaigns.

In the three years to 1889 Gol Gol Station received £2932.3.10 under the Rabbit Destruction Subsidy.

The ground tanks were netted to keep out the rabbits and rabbits were trapped around the tanks.

In 1880 a whole bale of rabbit skins was sent to Melbourne.

In 1905 that Gol Gol Station maintained three teams at work with phosphorising machines to control the problem.

The machines consisted of a cart pulled by horses that made a furrow, into which was laid a phosphorous-laced pollard bait.

International markets, as much as internal conditions of drought or environmental degradation, have always affected the NSW pastoral industry.

The first collapse of the international wool markets in the 1840s hit the industry hard, but it recovered for a boom peaking in the 1870s when wool prices were at their highest.

By 1881 there were 8 million sheep in western NSW, nearly doubling in the next decade to 15 million. However, by the 1890s the industry was reeling from the fall in international wool prices and an eight-year drought that commenced in 1895.

Other problems that were particularly experienced in the Western Division were rabbit plagues and overstocking. In these years, many runs were abandoned as banks foreclosed and selectors were forced off the land.

Their runs were often taken up by larger company holdings. The Western Lands Act 1901 established a policy of retaining land in the most fragile areas, like the Western Division, as Crown land.

The Act instituted a Western Lands Board that classified land in the far west of the state. The aim was to regulate these arid regions through regular inspections and specific lease conditions.
As a result of the depression, the Aboriginal people of southwest NSW who had previously been generally free of missions now found themselves forced to seek assistance from the Aboriginal Protection Board.

For example Ngyiampaa and Wiradjuri people in the broad Willandra region moved to two nearby reserves, one at Hillston gazetted in 1904 and one at Mossgiel gazetted in 1907.

Some of these people later congregated on Carowra Tank Station east of Ivanhoe near Trida above Willandra – an unsupervised APB reserve being notified there in 1907, changing to a supervised station in 1927.

Ngyiampaa people around the Mossgiel to Ivanhoe area however retained a very stable population from 1889 to 1915. Remaining on their own country they maintained languages and pre-contact cultural traditions longer than neighbouring groups, through to the 1930s.

They worked on the surrounding pastoral properties as stationhands, shearsers, stock workers and domestic help. Aboriginal stock workers and domestic staff were known to have worked on Willandra Station through the 1930s.

However as drought persisted through the 1920s the arid back country around Ivanhoe suffered more severely.

By 1933 the water supply dried up at Carowra Tank and the newly empowered APB decided to ‘concentrate’ the approximately 100 residents, as well as people from Wilcannia and down the river at Poocane, onto the Menindee Reserve on the Darling.

The Wangaaypuwan (Ngyiampaa) and Wiradjuri from Carowra Tank were forced entirely away from their country and were on alien land amongst strangers. The social and cultural groups who were forced into cohabitation at Menindee were entirely different – not least dryland people being forced into river country.

At least Paakantji people of the Darling River towns were on their own country. Tuberculosis was prevalent at Menindee and was highest amongst the Ngyiampaa.

Paakantji people were eventually able to escape the reserve as employment opportunities increased along the Darling; less the case for the drier country of the Ngyiampaa to the east. They were trapped at Menindee to a greater extent than the Paakantji.

The dry plains had however been less attractive to selectors than the river country and many of the stations had remained large enough to retain workforces for longer. In this the Mutti Mutti and others who lived on traditional country or had moved to Balranald for work on the southern edge of the backcountry were able to maintain employment on pastoral properties, moving all through that country.
Aboriginal people and the 1890s depression

The drought and economic depression that wreaked havoc for European pastoralists and selectors was also a disaster for Aboriginal people turning their homeland into a veritable wasteland.

This is a potent reminder of the ways European practices and economies inescapably intersected with Aboriginal people’s fate.

Drought and depression of the 1890s and again in the 1930s would see forced removals from ancestral country that had previously been resisted.

A disaster for all groups, the river peoples and the dryland peoples fared differently as the economic fortunes of pastoralists in those places fluctuated. Aboriginal people across the Western Division found a diversity of work on pastoral properties through the nineteenth century as open warfare had subsided.

At this stage many were able to remain on their own country as they negotiated the trauma and dislocation of invasion.

For example, as Europeans pushed up the Darling, Anabranch and other rivers, Aboriginal people had taken on shepherding jobs. As rabbits moved up the rivers and into the backcountry by the end of the nineteenth century the massive efforts to eradicate them included Aboriginal workers. This was often undertaken by women who set to with their digging sticks, babies in hessian bags slung to their sides often taking a pull at the breast as mother worked.

However it didn't provide secure employment in those desperate economic times as the NSW Aboriginal Protection Board Report for 1895 noted:

“The year has been an unfavourable one for Aborigines in the interior, the drought having rendered their means of subsistence more than usually precarious.

“Native game has now become scarce in a great many districts – in some extinct; and by the discontinuance of rabbiting on nearly all sheep-stations the Aborigines have lost one of their main sources of employment. The demands upon the Board have in consequence been more than numerous.”

As pastoralists either abandoned holdings or shrank their workforces, not only individual Aboriginal workers but also their families were forced off stations.
The years leading up to Federation in 1901 took a dramatic toll on the landscapes of western NSW.

First there was devastating drought of the 1890s and the damaging arrival of rabbits.

At the same time falling wool prices throughout the 1880s had been offset by greater numbers of sheep on pastures, where 1892 was ‘the peak of westward advance’. On top of that the 1890s brought economic depression.

Across large sections of the Western Division, the saltbush, which had been destroyed through overstocking and drought, never recovered. In addition the cloven hooves of introduced animals and the invasion of countless hordes of rabbits ate out the native vegetation and ground the fragile soils to dust.

By the end of the 1890s there were fewer Europeans living in the Western Division than the 1860s. Pastoralists had borrowed heavily from the banks throughout the late 1800s and the depression and drought bankrupted many of them.

Many of the huge outback properties that ended up in the hands of companies or offshore banks. The cultural landscape shifted away from owner-occupiers on the huge estates to a constant flow of managers.

Concurrently, and in contradictory fashion, the push for closer settlement under the 1884 Crown Lands Act accelerated the process of breaking up the huge holdings into smaller owner-occupied selections.

It dislocated the already vulnerable economies of many stations on land that was unable to support it.

In response to this crisis in the state’s pastoral industry, the Western Lands Act was passed in 1901. In addition to setting up a Western Lands Board to administer all the lands in the Western Division, it brought in a lease system that gave security of tenure for 40 years.

This provided the landholders with a firm asset against which they could raise additional finance and invest in their properties. In return, it gave the Lands Board significant power to supervise and restrict as necessary the pastoralists land use practices in order to better protect the grazing lands of the Western District.