

Our Place Our Part

We come from South Australia's countryside - Strathalbyn, Radium Hill, Moonta and the Barossa Valley - and from the suburban City of Norwood, Payneham & St Peters.

These places all reflect different aspects of South Australia's immigration and settlement history over different decades since European settlers first arrived in South Australia in 1836.

And yet the stories of these immigrants who came from many places reveal similar patterns. They brought with them precious reminders of home. They worked hard in mines, on farms and in their homes. They applied their skills and trades in a new land. They established towns, churches and homes, all of which reflected the cultural traditions of their old homelands. They formed their own clubs and societies and enjoyed their special festivals, dances, music and songs. They passed their traditions on to their children. They worked and played alongside immigrants from other lands. They changed the cultural landscape of South Australia and found themselves changed in turn.

We come from regional and local museums and history centres that keep and display the evidence of our particular part in South Australia's immigration history.

Our Place Our Part is our opportunity to share these stories with you.

We also acknowledge the Indigenous traditional owners and custodians of the regions, towns and suburbs we represent.

Barossa Valley Archives & Historical Trust
Moonta Mines Museum
Norwood History Centre
Radium Hill Historical Association
Strathalbyn National Trust Museum

Radium Hill ○

○ Moonta

○ Barossa Valley

○ City of Norwood,
○ Payneham & St Peters

○ Strathalbyn



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SOUTH AUSTRALIA

***Our Place Our Part* was co-ordinated by the Community History Unit through the History Trust of South Australia's Museums Accreditation and Grants Program. The five participating history groups are registered in this Program.**

Five local museums recently worked on a display, *Our Place Our Part*, in the Migration Museum's Community Access Gallery, the Forum, exploring different aspects of South Australia's immigration and settlement history.

They were Strathalbyn National Trust Museum, Radium Hill Heritage Museum, Moonta Mines Museum, Barossa Museum and also Norwood History Centre. All are in the History Trust's Museums Accreditation and Grants Program.



Right: Some of the installation team for *Our Place Our Part*.

Contributors from the museums included
Sue Scheiffers (Strathalbyn National Trust Museum)
Denise Schumann (Norwood History Centre)
Liz Coole and Evon Polden (Moonta Mines Museum)
Luke Rothe (Barossa Museum)
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Our Place is *Strathalbyn*

Our town was established by Scottish settlers in the early years of South Australia's history.

The name of our town reflects its Scottish beginnings. The Scottish or Gaelic word *Strath* means 'a valley with a river running through it' and *Albyn* comes from Albion, the old Gaelic name for Scotland.

Scottish immigrants arrived in South Australia in the first years of the colony and quickly took up the opportunity to acquire land. Among this first group were the Rankine and Dawson families.

Glasgow doctor John Rankine with his brother, William, his wife, children and several servants sailed from Liverpool on the *Fairfield* on 30 April 1839. After a short stay in Adelaide, the family drove their bullock drays through the bush towards Lake Alexandrina. They spent their first night under an old gum tree beside the River Angus, becoming the first Europeans to settle on the land that had belonged to the Peramangk people.

William Rankine and James Dawson bought land in the 1841 Angus Special Survey and established the town of Strathalbyn. Many of their fellow passengers from the *Fairfield* settled in the new town. These pioneering families established sheep and cattle properties and began the cultivation of the land that continues today.

Today Strathalbyn still reflects its Scottish beginnings. Many of the streets bear the names of the first arrivals. The annual Highland Gathering at *Glenbarr*, home of William Rankine's descendants, is a highlight on the calendar and includes haggis, bagpipes and Scottish dancing.

But today's residents are a diverse group, with the freeway tunnels bringing a new group of commuters who live in Strathalbyn but work in Adelaide.

Background image:
The iconic symbol of the Scottish origins of Strathalbyn is **St Andrew's Presbyterian Church**. It overlooks the town and is visible from most of the township.



St Andrew's Church overlooks Strathalbyn. It was built for the predominantly Presbyterian population in 1844-48. This photo shows it in 1866 before the tower was added in 1869. This bridge across the Angus River was first built in 1857 and has been upgraded twice.

James and Jane Dawson led exciting lives prior to leaving Scotland to settle in South Australia. Jane, aged 17, scaled a convent wall to elope with James. They went to Persia where he served in the Shah's army. She disguised herself as his batman so that they could be together. He arrived in South Australia ahead of his family to organise accommodation for them. He was delighted to be reunited with them at Port Adelaide in May 1839, as earlier news had suggested that the *Fairfield*, bearing his family, had been lost at sea. They raised a large family on their Strathalbyn property, *Springfield*, on Dawson Creek.



All photographs from Strathalbyn Branch of the National Trust of South Australia



The **River Angus** winds its way through Strathalbyn. There are several bridges. This one was washed away in a flood in 1893 and because of the high cost was not replaced.

Swimming in the Angus River began in 1882 when the Corporation decreed that swimming was permitted between 9.00 pm and 6.00 am. Mixed bathing was not permitted. In the early 1900s swimming classes were conducted and a dressing shed built. In 1906 a weir was built which enabled swimming classes and events until the Olympic Pool was built adjacent to the River in 1968.



Calls for a police presence began in 1855. Construction of a police station began in February 1858. There were problems with supervision, escape and workmanship until a new overseer was appointed and the building was finally ready for occupation in September 1858. Several extensions including new stables were built in 1863 and the courthouse and police cells were added in 1867. In 1974 the police moved to new premises and the Strathalbyn Branch of the National Trust took over the buildings for the Museum.



Women playing croquet outside their thatched shelter in 1910



This photo, taken in about 1874, shows the old post office and Argus House with the Hill and Co coach. Argus House, right, was built in the 1870s for Mr Elliott, proprietor of the *Southern Argus* newspaper. Elliott, with his family, is standing on the balcony and his workers are outside the front door. The Watson family and the post office workers are standing outside the post office. Mrs Watson, with baby, is at the top floor window.



The **Laucke Milling Company** took over the Angus Flour Mill in 1928 until they moved to Callington Road in 1961. The tree on the left is where the newly arrived Rankine family spent their first night in the district. It became a casualty to progress when the new swimming pool was built there.

Our Place Our Part showed how local stories can deepen our understanding of the complexity and diversity of South Australia's broader history.

Local history often concentrates on individuals and families and can make a general story much more personal.

Strathalbyn National Trust Museum told the story of Strathalbyn's Scottish settlers. Glasgow doctor John Rankine, his family and his brother William were the first Europeans to settle on the lands of the Peramangk people. William Rankine and James Dawson bought land in the 1841 Angas Special Survey and established the township of Strathalbyn. Other Scottish families followed. Many of the streets in the town bear the names of these first arrivals.

Left: Scottish costume

Scottish dancing was an important activity in Strathalbyn for adults and children alike. People in costume were always included in celebrations where they could demonstrate their skill. This costume belonged to Keith Downie whose daughter married a descendant of one of the original settlers in the district. Keith to this day maintains some of the Scottish traditions including Highland Festivals at *Glenbarr*, the Rankine family property on the outskirts of Strathalbyn.

Strathalbyn National Trust Museum



Above: Picture block set

The McLean family brought this picture block set with them from Scotland.

Strathalbyn National Trust Museum

Right: Cup, saucer and flag

The McLean family brought these items with them when they emigrated from Scotland on the 'Fairfield' in 1839.

Strathalbyn National Trust Museum





Hughes Pamphouse



View of Moonta Mines from Hamley Mines



Moonta Mines Methodist Women's Guild, c1908

Our Place is

Moonta

Moonta's copper mines, established in the 1860s, were worked by Cornish miners.

Cornish miners worked the famous Moonta copper mines that were developed in the 19th century on a Yorke Peninsula sheep run leased by Walter Watson Hughes. A shepherd, Patrick Ryan, had discovered copper there in 1861 on a wombat's burrow.

Pastoralists financed the mines and their names appear on the shafts and engine houses. The township of Moonta, surveyed in 1863, was named after the Aboriginal word *Moonta- Moonterra* meaning 'impenetrable scrub'. Moonta Mine was a rich mine, being the first in Australia to pay one million pounds in dividends. It was and still is the largest populated mine site in South Australia.

These Cornish miners came from the Victorian goldfields, from Burra and as immigrants from Cornwall. They were the best hard rock miners in the world. Wearing their hard hats and working by candlelight deep underground, they used their expert skills with explosives, hammer and drill, and pick and shovel. Death came early for many of the miners and their families with accidents, sickness and a lack of water.

They brought with them their Cornish traditions of Methodism, Cornish pasties, saffron and currant buns, all of which were prominent at church social events. They enjoyed festivals of all kinds. Friendly Societies and Lodges flourished in Moonta, providing medical care and social activities for their members. The Cornish love of music was shown in the number of brass bands and choirs, which were always popular at concerts and recreational events.

Background image: **Hughes Pamphouse**, Moonta Mines

All photographs from Moonta Branch of the National Trust of South Australia



'Picky' boys



Moonta Mines band



Moonta Mines Underground



Interior view, Moonta Mines Methodist Church



Wild Dog Mine, c1900

Local history can bring to life the impact of a particular group of people on a particular place.

Moonta Mines Museum presented the story of the Cornish miners who, from the 1860s, worked Yorke Peninsula's rich copper mines. Moonta was and still is the largest populated mine site in South Australia. Cornish miners were known as the best hard rock miners in the world. Wearing their hard hats and working by candlelight deep underground, they used their expert skills with explosives, hammer and drill, and pick and shovel. They and their families brought with them their Cornish traditions of Methodism, Cornish pasties, saffron and currant buns. Friendly Societies and Lodges flourished in Moonta, providing medical care and social activities for their members. Numerous brass bands and choirs reflected the Cornish love of music.



Left: Cornish pasty and crib bag 1861-1923

The Cornish pasty was the typical meat eaten by the miners at Moonta Mines. The pasties contained potato, turnip, swede, trombone and meat wrapped in pastry with a crimp on top. Some had meat and vegetables at one end and fruit the other and the flavours never mixed. The crimp was used by the miners to hold the pasty with their dirty hands. The pasty was placed in a crib (lunch) bag and carried in a lunch tin to keep it safe from rats.

Moonta Mines Museum collection

Below: Marbles c1890

Early marbles were made of glass and china. The game was a favourite pastime for Moonta school children at recess and lunchtime, as well as in the streets and gutters at home.

Moonta Mines Museum collection

CORNISH PASTY



Right: Collection plate and quarterly ticket c1900



This collection plate is from the Wesleyan Methodist Church at Moonta Mines, a heritage listed church built in 1865 with a seating capacity of 1250 people. The recently restored pipe organ was purchased from J J Broad of Moonta and assembled in 1889. Quarterly tickets were purchased by a member of the congregation, which secured a pew for the family. This and other functions helped to repay the church's loans and everyday expenses.

Moonta Mines Museum collection

Our Place is *Radium Hill*



A migrant miner perched on a ladder in a mine shaft about 150 feet above a horizontal level, without wearing any safety harness or safety glasses. Dangerous? Yes!



The first miners in the 1950s lived in a tent camp. Tents were hot and horribly dirty during summer dust storms and freezing cold on frosty winter mornings. These conditions were too harsh for some of the new workers who left as soon as they had received enough wages to buy a train fare out.



The first naturalisation ceremony was held in Radium Hill on 15 October 1955. It was conducted by Mr. T. A. Rodgers, mine manager (and a New Zealander). (L. to R.): Gino Scopel, Peter Muckaitis and Henry Farnick. About 100 people took the oath of affirmation of allegiance in Radium Hill, the final ceremony being held on 20 December 1961.



Radium Hill's Olympic size swimming pool, complete with diving boards, towers, wading pool and kiosk, was a boon for cooling down in the heat of summer. A number of migrant residents won events in swimming and diving carnivals held at the pool.



Radium Hill townsite in 1959, looking along the avenue towards the mine manager's house on the hill. It was a model mining town layout copied in part by the mining towns of Ram Jungle and Mary Kathleen. For many of the migrant families this was their first home in Australia.



About 90 children attended the State school and another 80 attended the Catholic school up to Grade Seven. Many of the children had recently migrated to Australia with their parents and after their initial cultural shock quickly adopted the Australian way of life. Some mothers attended school with their children to learn English.



Cars parked bumper to bumper in the popular open-air picture theatre. Individual seating was located in front of the screen, with fire buckets to keep patrons warm in winter. This way of watching movies was completely new to most migrants.

Our isolated mining town in Outback South Australia was home to immigrants from 35 countries in the 1950s

Radium Hill, 460 kms north-east of Adelaide near Broken Hill, was the birthplace of uranium mining in Australia. Radium/uranium was discovered there in 1906, with intermittent mining occurring until 1931. In 1952 intensive mining commenced. Shafts were sunk and a processing mill built, along with a town to accommodate up to 1200 people.

Migrant families made up most of the population. They arrived in waves and for many it was a cultural shock. In 1952 Poles, Yugoslavs, Ukrainians and others from the Baltic countries joined the work force. New worker George said, 'entering the tent and cubicle camp on a Sunday afternoon was like stepping into a scene from a Wild West movie. There were two-up rings going and beer seemed to be flowing everywhere...'

Werner Dorfl, one of the many Austrian, Italian, and German migrants who arrived in 1955 said, '...space, we could own a gun and go hunting kangas and rabbits'.

English and Scottish coal miners arrived in 1956 lured by the promise of a job and a house. Scottish girl June Thomson said, 'Mum was more than thrilled with her new home, the best and biggest she had ever had, and free electricity and firewood too'.

Social and sporting activities helped promote a close-knit multicultural community. Love and marriage also played a part, with 117 babies delivered at the local Australian Inland Mission Hospital. Austrian Frank Pignitter commented, 'We were strangers when we arrived but became friends, from being individuals we built a community spirit. That was Radium Hill'.

The mine closed in December 1961 and by the end of 1963, 165 houses plus cubicles and mining structures had gone, as had the residents who were given new opportunities in other mines and communities both within Australia and overseas.

Background image: The Radium Hill mine site in the 1950s was dominated by the 40 metre high head frame that stood above the 420 metre deep mainshaft.

All photographs from Radium Hill Historical Association

Local history, by concentrating on one community, gives us insights into the formation of communities in South Australia.

Radium Hill Heritage Museum told the story of Radium Hill, a place where waves of settlers from many places crossed boundaries of language and differing cultural traditions to create a sustainable and vibrant community in an isolated mining township in the South Australian desert. It was the common experiences of migration, hard work and isolation that brought these people together during the heyday of Australia's post-World War II Mass Migration Program. For many it was a cultural shock. Social and sporting activities helped promote a close-knit multicultural community. Love and marriage also played a part. Austrian Frank Pignitter commented, 'We were strangers when we arrived but became friends, from being individuals we built a community spirit. That was Radium Hill.' The mine closed in December 1961 but so strong were the bonds of community that former residents still hold regular reunions and maintain the old mining site and its associated museum.

Below: Beer glass

Beer was served in this 'butcher' size (200ml) glass branded RHC at the Radium Hill Canteen, or 'Boozer' as it was locally known. The Canteen was open for 7 1/2 hours each day and during hot weather the Canteen often sold around 148 gallons of keg beer and 1650 bottles of beer per day. Profits from the canteen were used to provide facilities for the townspeople.

Radium Hill Historical Association



Above: Nativity diorama

Terry O'Connell constructed this Nativity set in 1956 from two fracture boxes for his new born daughter Kathryn. The Nativity set was Italian ceramic. His children were not allowed to play with it in case some pieces were broken.

Radium Hill Historical Association



Above: Jean McKay, an Australian Inland Mission nursing Sister, comforts a grieving mother as she mourns for her infant son Graham. On 'Black Sunday' in 1955, with the temperature around 109F, the Flying Doctor, grounded at Port Augusta by dust storms and 54mph winds, couldn't make it to baby Graham who succumbed to de-hydration and other complications. Infant coffins were often made from explosives boxes.

Radium Hill Historical Association

Our Place is the City of *Norwood, Payneham & St Peters*

The First Wave

The history of Italian settlement in South Australia dates from the arrival of Antonio Giamoni on 19 September 1839 on board the *Recovery*. He settled in Kensington and operated a horse drawn cab service from 1863 until his death in 1883. The Giamoni family did not highlight their Italian origins, even altering the spelling of the name.

Peter Gannoni (right) was Mayor of Kensington & Norwood, 1920-22. During his Mayoralty, the Soldiers Memorial on Osmond Terrace was commenced and he oversaw the formation of the Kensington & Norwood Municipal Symphony Orchestra.
City of Norwood, Payneham & St Peters Civic Collection K/1996/200 (pb)



A Past Life

The **Ciccarello children** outside their home in **San Giorgio la Molara**, Campania, Italy before they migrated to Australia in 1952. Like most Southern Europeans during this period, Antonio Ciccarello had to sponsor his own family to come to Australia, paying for their passage himself.
Courtesy of Eleonora Ciccarello MP Norwood

Maintaining Traditions

Italian settlers in the 1950s brought with them their festivals honouring their patron saints. These religious rites allowed migrants to maintain a link with their history and culture in an alien environment. The **Ciccarello family** is shown celebrating the **feast of Saint Anthony** at their home in Queen Street, Norwood with friends and relatives, 1957, 2nd from left, Antonio Giordano, cousin to Antonio Ciccarello on his right, then Giovanni Rillo and in front, Carolina Ciccarello, mother of a smiling Vini
Courtesy of Eleonora Ciccarello MP Norwood



Lucy and Vini Ciccarello, making their first communion at St Francis Of Assisi Church, Newton, 1955
Courtesy of Eleonora Ciccarello MP Norwood



New Australians

In the 1950s, Mario Gabrielli established a shop on Payneham Road, Glynde. **Mario's Store** serviced the large number of Italian migrants living in the northern suburbs. It became a landmark in the district, delivering traditional Italian foods and friendship to those who spoke little English.
City of Norwood, Payneham & St Peters Civic Collection P/01/109 (pb)



Frank Vari, purveyor of fine Italian foods outside his 'general alimentari' on The Parade. Vari's shop was one of many family food businesses that were opened to provide smallgoods, groceries and cooking utensils to new arrivals. Established in 1957, it continues today unchanged and is considered part of Norwood's cultural landscape.
City of Norwood, Payneham & St Peters Civic Collection K/99/153 (pb)
Photographer Eric Ajan, 1999



In 1956, **Roberto Tintanesi** aged 13 migrated from Florence with his parents and settled in Norwood. He served a five year apprenticeship as a shoe repairer and still operates his business from his shop on The Parade, Norwood.
City of Norwood, Payneham & St Peters Civic Collection K/99/153b

Our City is often described as Adelaide's 'Little Italy' because its history mirrors the history of Italian migration and settlement in South Australia.

From South Australia's earliest days to the period of mass migration that followed World War II, successive waves of Italian immigrants have settled in Norwood. Many came from towns in the mountains of Campania in southern Italy and the adjoining region of Calabria. Through chain migration many extended families from Italy's northern and central regions also settled in the areas surrounding Payneham and the River Torrens.

New arrivals gravitated together on the basis of language, culture, religion and a set of common understandings. Most were not assisted with their passage to Australia so they naturally relied on village and family networks for support. They brought with them their regional dialects, skills, customs, beliefs and their cuisines that are so much a part of the cultural landscape that defines The Parade and Payneham Road today.

The impact of Italian migration is seen in the built heritage of suburbs such as Norwood, Payneham, Marden, Glynde and Felixstow. In particular, Norwood and Payneham resonate today with a clear, discernible 'Italian' identity.

The residents of the City of Norwood, Payneham & St Peters have the Italian community to thank for the influx of skilled artisans, tradesmen, food manufacturers and educated specialists who have been as much a part of the City's cultural and commercial fabric as the earlier market gardeners and workers. These traditional skills have underpinned South Australia's economically significant building and construction industries in the last decades.



Background image: **The Parade, Norwood**, c1990s
Norwood History Centre

Local history can help to explain today's cultural landscapes.

Norwood History Centre largely focused on the post-World War II era of mass migration when many Italian immigrants settled in Norwood and Payneham. Today the City of Norwood, Payneham & St Peters is known as Adelaide's 'Little Italy'. New arrivals gravitated together on the basis of language, culture, religion and a set of common understandings. Most were not assisted with their passage to Australia, so they relied on village and family networks for support. They brought with them their regional dialects, skills, customs, beliefs and cuisines that define much of the local cultural landscape. The impact of Italian migration is seen in the City's built heritage. Skilled artisans, tradesmen, food producers and educated specialists contributed to the City's economic and commercial fabric. In particular, traditional building skills have underpinned South Australia's construction industry.



Above: Immigration papers

Shortly after Australia and Italy signed their immigration agreement in 1951, Antonio Ciccarello applied to the government to emigrate to Australia. He seized the opportunity to make a better life for himself and his family. Carolina and the three children were left behind until Antonio could afford to bring them out a year later.

Courtesy of Vincenzina Ciccarello MP Norwood



Above: First Communion dress worn by Adelaide Schumann at St Ignatius Church 25th August 1996. Hand made by an Italian friend 'Carmel' from Magill

Courtesy of Denise Schumann, Norwood

Below: Carolina Ciccarrello brought this **pasta wheel** with her when she left from San Giorgio la Molara in 1953. Like many other immigrants Carolina packed crockery, pots and pans, hand made sheets and linen to travel to the other side of the world.

Courtesy of Vincenzina Ciccarrello MP Norwood



Our Place is the

Barossa Valley



Music and singing have been at the centre of the social scene in the Barossa since its beginnings. A men's singing group called the "Tannunda Liedertafel" began in 1861 and still exists today. **Tannunda Orchestra c1895**
Barossa Valley Archives & Historical Trust



Grape growing in the Barossa started soon after settlement, with plantings recorded in the 1840s. The pioneers of viticulture and winemaking in the Barossa were of diverse backgrounds, German, English and Irish. The wine industry has made the name 'Barossa' world renowned. Other important early industries such as orchards, grain growing and sheep, are now virtually non-existent. **The Polst family, with a German wagon loaded with grapes, Light Pass, Barossa Valley, c1930s**
Lake and Page Photo Collection, Light Pass



This photo shows a typical early German cottage in the Barossa. The walls are made of 'pug' (a mixture of clay and straw), and the roof is thatched straw. Note the post and rail fence on the right, using the gum tree as a post! Building verandas onto these cottages only became apparent after living through some hot Australian summers. Unfortunately the house, built c1860, and the family are unidentified.
Barossa Valley Archives & Historical Trust



Nain Lutheran School c1913
During the height of World War I (1914-1918), there was much ill feeling and suspicion levelled at the German population of South Australia, leading to the Government closing all 49 Lutheran schools in South Australia, 12 of which were in the Barossa. After the war, most of these schools were reopened as Public Schools with new teachers but with no German or religious lessons being taught. Nain Lutheran School, pictured c1913, never reopened.
Barossa Valley Archives & Historical Trust



These **tradesmen, pictured c1900**, worked for Habich's monumental works in the Barossa Valley. Note the various tools being held by the men to identify their trade, including bootmaker, blacksmith, mason and wheelwright.
Barossa Valley Archives & Historical Trust

Many German Lutheran immigrants settled in our Valley from the early years of South Australia's history.

The first German Lutheran settlers arrived in South Australia under the leadership of Pastor August Kavel. These 'Old Lutherans' left Prussia in the 1830s seeking freedom of worship after Friedrich Wilhelm III forced the union of the Lutheran and Reformed churches and imposed a new Order of Service.

Kavel contacted George Fife Angas, a devout Christian, London merchant and chairman of the South Australian Company which had been set up to facilitate the settlement of the new colony. Angas saw Kavel and his people as being suitable settlers. He sponsored their migration in 1838-9 and helped them settle on fertile land he had purchased in the Barossa Valley, which was explored and named by German immigrant Johannes Menge.

The first Lutheran settlement was established at Bethany in 1842. Many more Lutherans followed. They were mostly farmers and tradespeople and their faith, industry and thrift established a successful stable society that continues to the present day.

The Lutheran Church still plays an important role in the life of the Barossa people. The unique architecture of the Lutheran churches is a feature of the Barossa landscape. Early church services were often accompanied by choirs and brass instruments, both of which are still popular today. Several of the earliest pipe organs, built locally by Johann Kruger and Daniel Lemke, are still in use.

Although the German Lutherans were the predominant settlers in the Barossa, the first European settlers in the area were British, settling at Lyndoch and later at Angaston, Truro, Barton and other scattered locations. They too played their part in the Barossa Valley's development.

Background image: **Langmeil Lutheran Church, c1920**. Built in Tanunda in 1888 for the 50th anniversary of the arrival of the first Lutherans to South Australia. Church bell towers such as this are a familiar sight in the Barossa Valley.
Barossa Valley Archives & Historical Trust



This receipt from E Schrapel, Tanunda, 1905, shows how the German language influenced many every day transactions in the Barossa, even in the early 1900s. It refers to the purchase of scales and weights.
Lake and Page Photo Collection, Light Pass



Knitting Group c.1890
Although looking very serious, surely this group of knitters, taken c1890, enjoyed a laugh and a chat during their knitting! Knitting was just one of the many textile crafts practised in the Barossa.
Barossa Valley Archives & Historical Trust

Below: Wooden child's chair c1911

This chair is part of a set given to 'Dolly' Noske of Lyndoch for Christmas in 1911. See the accompanying photo c1920 of the furniture being used by its owner (on the right), and her sister Ida. The furniture was crafted by cabinetmaker Mr H A Mattner of Rowland Flat, Barossa Valley. German cabinetmakers crafted their wares in styles typical of their homeland; sometimes incorporating local native timbers including native pine, sheoak and redgum.

Barossa Valley Archives & Historical Trust



Above: Leather Picture Frame c1890

Bootmaking and saddlery produced various off-cuts of leather, which could be trimmed and shaped and then nailed to a wooden backing to produce these magnificently crafted picture frames.

Barossa Valley Archives & Historical Trust

Religion has played a significant part in South Australia's history. Local history can reveal the influence of religious attitudes and affiliations on the culture and lifestyle of a community.

Barossa Museum looked at the German Lutherans who settled on the fertile land of the Barossa Valley from the early 1840s. They were mostly farmers and tradespeople. It was their Lutheran faith that influenced their attitudes to community and family, to work and to the land and its bountiful harvests. It was at the heart of a successful and stable society that continues to the present day. The Lutheran Church still plays an important role in the life of the Barossa people. The unique architecture of their churches remains a special feature of the region's landscape.



With objects, documents and photographs, the five museums in *Our Place Our Part* also explored six themes that highlighted common settlement experiences.

The first theme looked at the journey and the precious reminders of home that immigrants brought with them. In the second theme, a display of tools showed that physical hard labour was a common working experience. Furniture and pottery revealed the skilled trades that many settlers employed in a new land. The third theme was cultural life. Costumes, musical instruments, sports equipment and other memorabilia revealed the vibrant cultural life of clubs and societies. Immigrants changed the cultural landscape of South Australia and found themselves changed in turn. Bibles, collection plates, communion dresses and other religious artefacts explored the importance of faith for settlers in a new land. Embroideries and schoolbooks revealed the importance of language and education in passing traditions on to the next generation. Finally, a display case devoted to cooking utensils and foodstuffs showed how food and the manner of its making and sharing are at the heart of the immigrant experience.

In summary, a richly layered display that showcased the depth of local collections and the skills of the people who look after them.