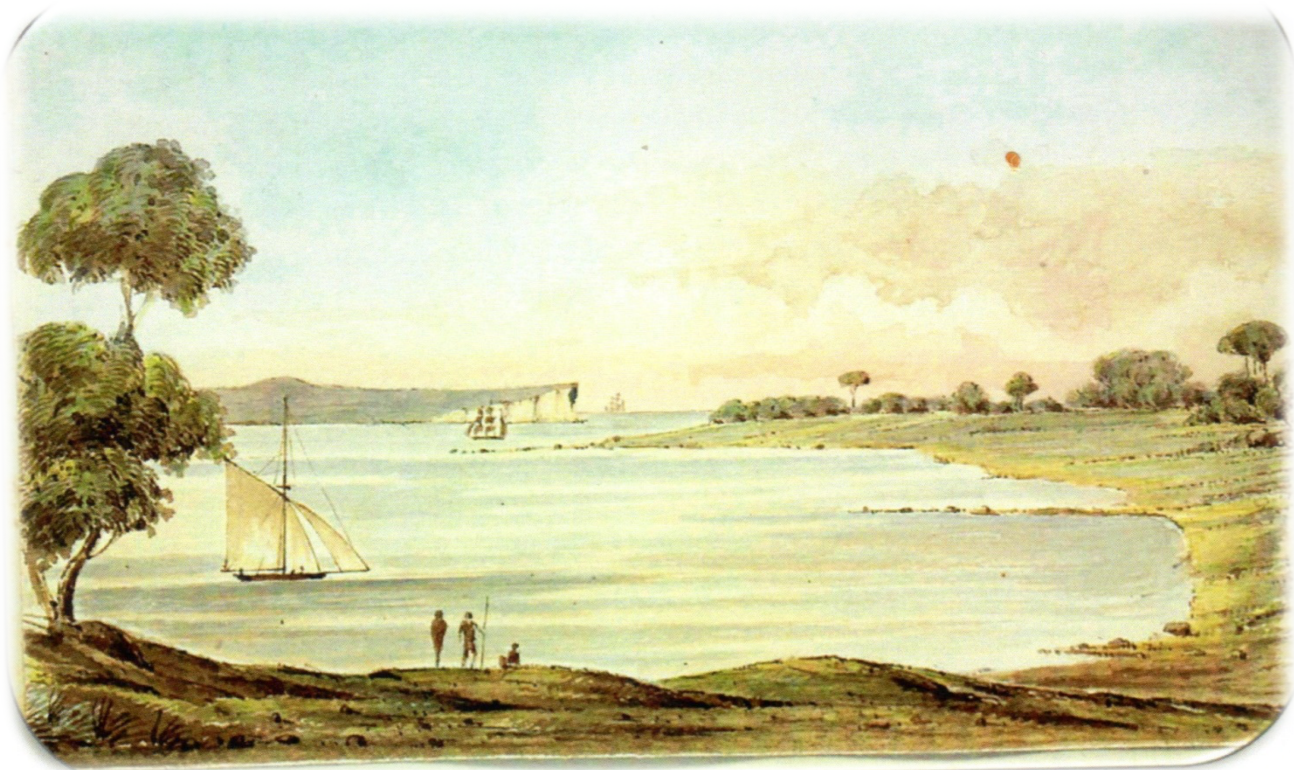


Proposed sale and redevelopment of Anglican Church grounds, Huskisson. Aboriginal cultural heritage due diligence assessment.



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December 2018
Report to Bartlett and Associates Pty Ltd



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Frontispiece: "Jervis Bay "- on the East Coast N.S.Wales c.1835. In Westmacott: Series of drawings of Sydney and New South Wales. State Library of NSW [in Waters Consultancy Pty Ltd, 2013 p. 30].

Executive Summary

The Sydney Diocese is proposing to sell land at 17 Hawke St, Huskisson and move church related activities to another location in Huskisson. The potential purchaser, Bartlett and Associates Pty Ltd is intending to purchase the land and redevelop it for residential and commercial use.

Archaeologist Dr Sue Feary was engaged by the proponent to conduct an Aboriginal cultural heritage due diligence process in accordance with the provisions of the *NSW National Parks and Wildlife Act 1974* and its 2010 Regulation, which is administered by the NSW Office of Environment and heritage (OEH).

The subject area comprises Lots 7 and 8, DP 758530 in the Huskisson CBD. Lot 8 is mostly undeveloped while Lot 7 is highly developed, containing the original church, now a hall, the 1932 church, rectory, meeting hall, a gravel driveway and a large car parking area. It is adjacent to Lot 9 which is undeveloped and now belongs to the Jerrinja Local Aboriginal land Council.

In 2015 Ground Penetrating Radar surveys identified seven possible graves on the church land and on Lot 9. A newspaper article suggests that an Aboriginal man, Jimmy Golding/Billy Budd II, may be interred in one of the graves.

The due diligence assessment was expanded to include an investigation of the likelihood of the Aboriginal grave occurring in the subject area.

A search of the OEH Aboriginal heritage database (AHIMS) showed several previously recorded Aboriginal sites within the township but none in the subject area and. A field investigation of the subject area found no Aboriginal objects, as defined by the NPW Act, and concluded that there was low potential for them to be present due mainly to the long history of disturbance and the absence of evidence.

There was no visible evidence of any graves on the church grounds and the single newspaper article is the only evidence for Jimmy Golding's grave being in the church grounds/Lot 9. It seems there are no official records of his burial and at this stage there is no oral history evidence on where he was buried. Oral history and archival research has shown that in the late 1800s many Aboriginal people lived at Bilong, on the northern side of Currambene creek including Jimmy Golding and his wife Mary Carpenter. Many Aboriginal people are buried at Bilong or at other local cemeteries such as Wreck Bay, Roseby Park or the old Jerry Bailey cemetery at Shoalhaven Heads. It seems that Jimmy Golding was given a Christian burial because he had the gained the respect of the local white community. There are similar examples on the south coast of Christian burials for notable Aboriginal individuals.

The assessment concluded there were no constraints on archaeological grounds to redevelopment of the church grounds. It further concluded that there was still uncertainty about whether Jimmy Golding was buried on the church grounds, specifically the location of the grave. The report recommends further

investigation of archival records and oral history research with the Carpenter and Speechley families regarding the location of Jimmy Golding's grave.

If the precautionary principle is adopted, the logical outcome is for the proposed redevelopment to avoid any disturbance of the land where GPR survey has identified possible graves.

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1. Introduction

The Anglican Church Property Trust Diocese of Sydney is intending sell a parcel of land at 17 Hawke St located in the coastal village of Huskisson on the western side of Jervis Bay. The land contains several buildings and car parking areas and open space containing several mature eucalypts. A DA to redevelop the site has been lodged by Bartlett & Associates Pty Ltd.

Consultant archaeologist Dr Sue Feary has been engaged by Bartlett & Associates Pty Ltd to conduct an Aboriginal cultural heritage due diligence assessment in accordance with the requirements of the *National Parks and Wildlife Act 1974 (NPW Act)* and its 2010 Regulation.

Ground penetrating radar (GPR) studies conducted in 2015 identified seven possible graves on the church grounds and on adjacent Lot 9. GPR studies conducted for the current assessment confirmed the presence of the seven possible graves and did not identify any additional graves on the church land. There is a possibility that one of the graves is that of an Aboriginal man, James Golding who was buried in 1905.¹ This assessment has also included a preliminary investigation into historical records relating to this event.

This report presents the results of the due diligence assessment and provides advice regarding the likely impacts of the proposed works on Aboriginal objects protected under the *NPW Act 1974*. It also presents a shared history of Huskisson from the later 18th to give context to the possible grave of James Golding, and offers measures and options for mitigation and further assessment.

2. Due Diligence process

All Aboriginal objects in NSW are protected under the *National Parks and Wildlife Act 1974* and its 2010 Amendment.

Aboriginal object means any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains.²

Aboriginal place means any place declared to be an Aboriginal place under section 84 of the Act.

Aboriginal remains means the body or the remains of the body of a deceased Aboriginal person, but does not include:³

- (a) a body or the remains of a body buried in a cemetery in which non-Aboriginal persons are also buried, or
- (b) a body or the remains of a body dealt with or to be dealt with in accordance with a law of the State relating to medical treatment or the examination, for forensic or other purposes, of the bodies of deceased persons.

¹ Also known as Butt Billy II, Jimmy [James] Golding or Goulding, Monaghans Jimmy, Jimmy Carpenter, Budd Billy II, Butt Billy II. The name Golding is the most valid name to use, as it appears in a current large native title claim over the south coast, that includes the Jervis Bay region.

² Aboriginal skeletal remains post-dating white settlement are not included in the definition of 'object', but they may be protected under the *NSW Heritage Act 1977*

³ Non-Aboriginal people are reported to be buried on the church site, based on various newspaper articles and anecdotal evidence supported by GPR survey results

In most instances it is an offence to 'harm' an object without a permit from the regulatory authority, currently the NSW Office of Environment and Heritage (OEH). Under the 2010 amendments, the Act states that a person who exercises due diligence in determining that their actions will not harm Aboriginal objects has a defence against prosecution for the strict liability offence if they later unknowingly harm an object without first obtaining an Aboriginal Heritage Impact Permit (AHIP) from the NSW Office of Environment and Heritage.⁴

The Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW (DECCW, 2010b) aims to assist individuals and organisations to exercise due diligence when carrying out activities that may harm Aboriginal objects and to determine whether they will need to apply for consent in the form of an AHIP.

The code of practice sets out reasonable and practicable steps developers need to take in order to:

- *identify whether or not Aboriginal objects are, or are likely to be, present in an area*
- *determine whether or not their activities are likely to harm Aboriginal objects (if present)*
- *determine whether or not an AHIP application is required.*

Section 8 of the Due Diligence Code provides a generic due diligence process to determine the above. The due diligence process requires the proponent or their agent to consider the proposed activity or proposal and review whether:

- *the activity will disturb the ground surface*
- *the AHIMS database or other relevant databases record previously identified sites/places*
- *the activity occurs in areas where certain landscape features may indicate the presence of Aboriginal objects (on land that is not disturbed)*
- *harm to Aboriginal objects or disturbance of the landscape feature can be avoided*
- *a desktop assessment and/or visual assessment is required*
- *further investigation and impact assessment is required (DECCW, 2010a).*

Figure 1 is a flow diagram of the due diligence process

The due diligence process states;

'Aboriginal objects are often associated with particular landscape features as a result of Aboriginal people's use of those features in their everyday lives and for traditional cultural activities. Examples of such landscape features are rock shelters, sand dunes, waterways, waterholes and wetlands. Therefore it is essential to determine whether the site contains landscape features that indicate the likely existence of Aboriginal objects..... if so then you must go to step 3 (DECCW 2010:12). Landscape features are:-

⁴ Formerly the National Parks and Wildlife Service/ Department of Environment and Climate Change/Department of Climate Change and Water

- within 200m of waters⁵, or
- located within a sand dune system, or
- located on a ridge top, ridge line or headland, or
- located within 200m below or above a cliff face, or
- within 20m of or in a cave, rock shelter, or a cave mouth
- and is on land that is not disturbed land (see Definitions)

The proposed development is within 200 metres of waters.

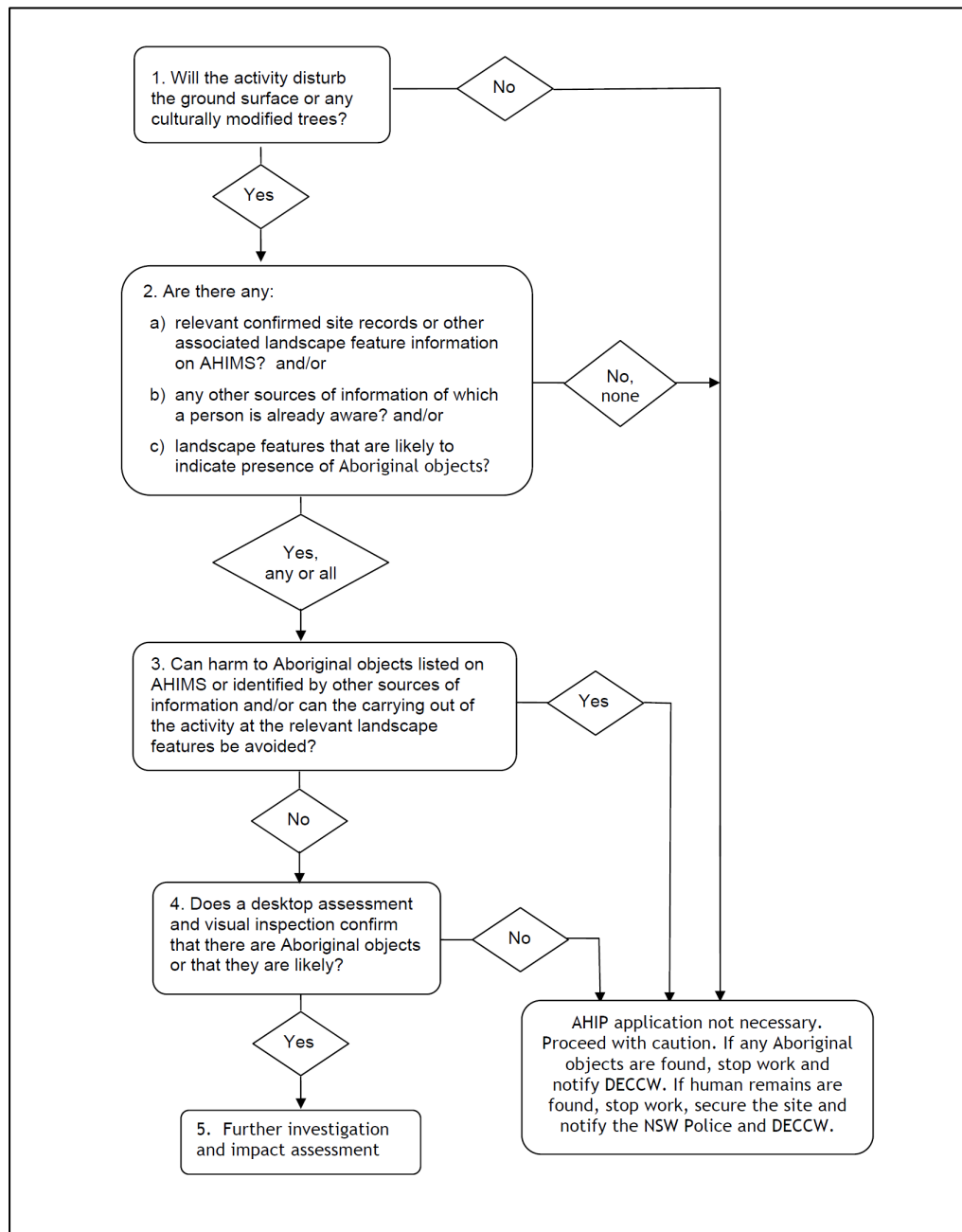


Figure 1: Flow diagram of the due diligence process for conducting an Aboriginal cultural heritage assessment

⁵ 'Waters' means the whole or any part of: any river, stream, lake, lagoon, swamp, wetlands, natural watercourse, tidal waters (including the sea). Note: the boundary of tidal waters is defined as the high water mark

3. Environmental setting

3.1. Location

The Anglican Holy Trinity Church property is located at 17 Hawke St in the coastal village of Huskisson comprising Lots 7 and 8, DP758530, Parish Currambene, County St Vincent in the Shoalhaven Local Government Area (Figure 2). It is currently owned by The Anglican Church Property Trust Diocese of Sydney. The “L” shaped site faces east onto Hawke Street and has frontages to Bowen Street to the south, Currambene Street on the west, and a laneway along its northern boundary. Open space of White Sands Park is on the eastern side of Hawke Street and the site is located two blocks to the south of the intersection of Hawke and Owen Streets and the Huskisson Hotel.

The adjacent Lot 9 is owned by the Jerrinja Local Aboriginal Land Council who successfully claimed it in 2016 under the *NSW Aboriginal Land Rights Act 1983* (see Figure 2).



Figure 2: Aerial photo showing Lots 7,8 and 9, 17 Hawke St, Huskisson. Source: GBA Heritage (2018b)

3.2. Biophysical context

The environmental setting and its biophysical attributes were a major factor in traditional Aboriginal culture for determining suitable places to camp.

The coastal village of Huskisson is located on the southern side of Currambene creek, close to where it flows into Jervis Bay. To the west and south are extensive areas of wetlands backed by tall open forest, now within Jervis

Bay National Park. To the east are headlands and beaches of the Jervis Bay embayment (Figure 3). Flat land and easy access to a range of resource zones would have been attractive to the original Aboriginal occupants.

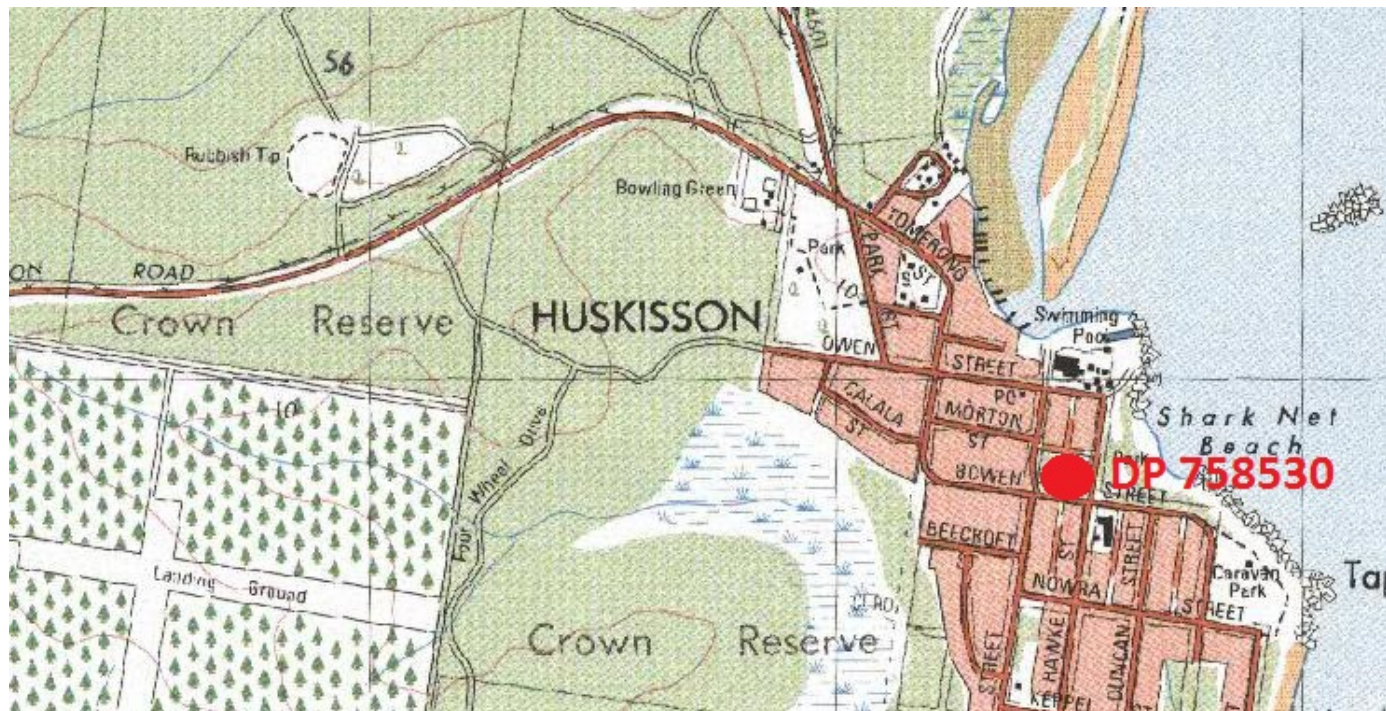


Figure 3: Excerpt from Huskisson 1:25K topographic map showing location of church in relation to surrounding environment

3.2.1 Geology and geomorphology

Jervis Bay and its catchment lie within the southern part of the Sydney basin, a late Palaeozoic to early Mesozoic sedimentary basin. At Jervis Bay the Permian sediments (from 270 million years ago) are intruded by igneous rocks and overlain by Tertiary and Quaternary sediments (Taylor, et al., 1995).

Huskisson is situated on rocks belonging to the Permian- aged Wandrawandian Siltstones Formation, composed of siltstones and sandstones, generally producing a subdued topography (Figure 4). Large erratics of exotic rocks are scattered throughout the Formation and these are attributed to decomposition from icebergs (Taylor, et al., 1995). Currumbene creek to the north and Moona Moona creek to the south contain deposits of Quaternary clays forming flood plains with swamps, and sands forming transgressive dunes (see Figure 4).

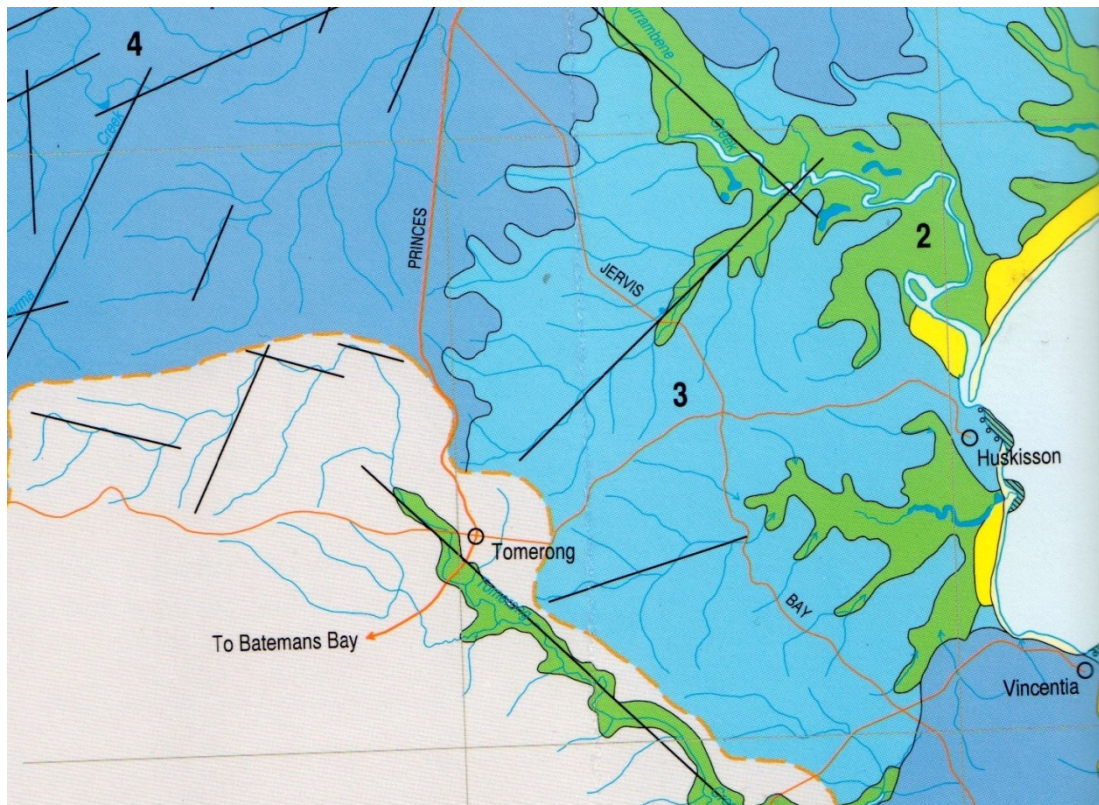


Figure 4: geology and geomorphology of Huskisson area. Blue is Permian rocks and yellow/green is Quaternary sediments. Source: Taylor et al (1995)

From the end of the last ice age (20-15,000 years ago), the sea level began to rise and drown the Currambene creek drainage system meandering across the Jervis 'plain', reaching its current level approximately 6,000 years ago (Taylor, et al., 1995). It owes its shape to a downward folding of the rocks (syncline), seen in the rocks dipping towards the centre of the bay on rocky shore platforms at Huskisson, and subsequent erosion of the upwardly folded rocks (anticlines) on each side (Young & Young, 2007).

3.2.2. Topography and soils

The subject area is flat, with red and yellow podzolic soils developed on the siltstones, overlain by a shallow humic layer. Lot 7 is mostly cleared of native vegetation due to the presence of buildings and car parking areas. Lot 8 and adjacent Lot 9 have a cleared understory, replaced by introduced grass with spaced mature eucalypts, some of which may be part of the original forest.

Lot 7 is heavily disturbed as a result of a long period of use and construction of buildings (Figure 5). Lot 8 appears less disturbed, with a stable land surface traversed by a rough vehicle/pedestrian path (Figure 6).



Figure 5: Lot 7 showing road and car park and buildings. Church is to right of image



Figure 6: Lot 8 showing open forest and grassy understorey

4. Shared histories

Jimmy Golding and his family were part of large Aboriginal population living on the fringes of Huskisson in the late 1800s. In the absence of definitive burial records, the possible existence of the historical grave of Jimmy Golding in

the grounds of the Anglican Church can best be understood by exploring the shared histories of Aboriginal occupation in the Huskisson area from the 18th century and the development and growth of Huskisson.

GBA Heritage (2018 a, b) provide detailed information on the history of Huskisson and of the Anglican Church, including the possible graves, which will not be repeated in this report. Instead, this section will expand on GBA Heritage's analysis, by adding a new dimension based on research into the Aboriginal history of the Huskisson area.

Jimmy Golding died in 1905 and a newspaper article reporting his death estimated he was nearly 90 years old.^{6 7} If so, he was born around 1815, most likely somewhere around Jervis Bay, where his family and clan group would have been living a mostly traditional lifestyle – fishing, gathering plant and animal foods, medicines and raw material for tool making, conducting ceremonies and looking after their country with judicious use of fire (Cane, 1987; Egloff, 1981). He would have been taught traditional religion and law, how to hunt and fish and how to 'read' the natural environment through a spiritual lens. Jimmy would have spoken the Dhurga language (Eades, 1976) but probably knew other languages and dialects, and he identified with the Wandandian/ Wandrawandian people whose country extended from the Shoalhaven River to around Burrill lake and inland to the coastal escarpment (Tindale, 1974).

The rich archaeological record of Jervis Bay is testimony to the presence of Jimmy Golding's ancestors, who had occupied and managed the Jervis Bay landscape for thousands of years before him, with initial occupation probably around 6,000 years ago when the sea finished rising and filling the embayment (Feary, 1987). Records of early explorers also point to a large Aboriginal population, made possible by the plentiful resources of the nearby forests, wetlands and ocean.

4.1. Aboriginal people and early explorers

Before Jimmy Golding was born, white explorers had already 'discovered' Jervis Bay, and many made observations of Aboriginal people. These early observations are invaluable for creating a picture of traditional Aboriginal society before it was too disrupted. In 1791 crew of the whaling vessel *Matilda* observed many natives and their canoes, while anchored in the bay (Walther, 2003). In 1801 the survey ship the *Lady Nelson*, commanded by Lieutenant James Grant explored Jervis Bay and encountered 'many natives'. Grant's diaries contained detailed descriptions of Aboriginal life (Waters Consultancy PL, 2013). Grant noted that the Aborigines were harmless and inoffensive and some more robust than Sydney blacks (Egloff, 1981). He also noted evidence of smallpox (Organ, 1990, p. 26) .

But by 1804 cross-cultural relations had already begun to decline and there were killings by both sides. Organ (1995) contains archival references of several encounters. The sloop *Contest* was involved in a skirmish when a native was killed in 1804, and in 1805 a large group of natives attacked Mr Murrell and his group, with two natives killed in retaliation. Late in 1805 two white men from the *Fly* were killed by natives. But, a native still guided the crew of the *Nancy* after it was wrecked south of Jervis Bay (Organ, 1990, p. 28).

Governor Macquarie pulled into Jervis Bay in the *Lady Nelson* in 1811 and observed the 'a great number of Natives...they were stout well-made good-looking men, and seemed perfectly at ease and void of fear ' and

⁶ Blanket issue records suggest he was born in 1807 which would make him 98 at death (Wesson 2000).

⁷ Trove, *The Kiama Independent and Shoalhaven Advertiser*, "Local and General News", Friday 9 June 1905.

described their substantial dwellings (Waters Consultancy PL, 2013, p. 33). In 1812, surveyor George Evans arrived at Jervis Bay in the Lady Nelson and eventually encountered a group of friendly Aborigines near Huskisson, who gave him oysters in return for tomahawks and other items (Clark, 1993, p. 6). But hostilities continued to escalate throughout the Illawarra and south coast and diaries of explorer Charles Throsby indicated he was nervous and exasperated by large groups of natives demanding something in return for resources being taken by Throsby and his men (Organ, 1990, p. 97).

By the time Jimmy Golding was born, Jervis Bay's Aboriginal population had already had considerable interaction with white people, and changes to their society would have occurred as a result. The first white settler on the south coast, the influential Alexander Berry, arrived in 1822 and established what were to become large holdings at the base of Coolangatta Mountain, a place sacred to Aboriginal people. He visited Jervis Bay and noted that a man called Yager was the 'King' of Jervis Bay at the time. He also noted that the natives were friendly and well acquainted with European ways, including having European dogs (Waters Consultancy PL, 2013) .⁸ Many Aboriginal people worked for Berry on his property between 1822 and 1872 and many local Aboriginal families can trace their ancestry back to Berry's workers (Waters Consultancy PL, 2013).

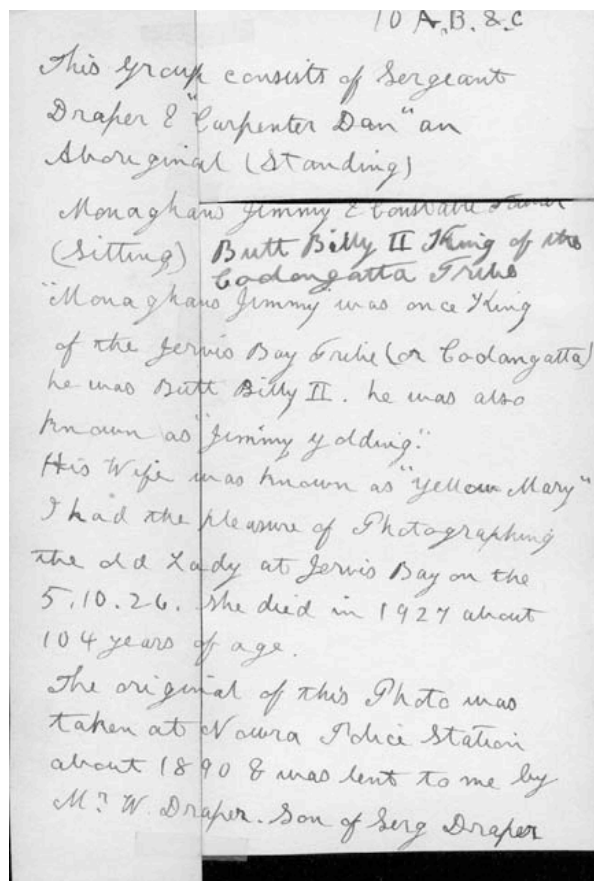


Figure 7: notations referring to Jimmy Golding in Nelson (2008)

⁸ In 2007 A European dog with a radiocarbon date of c. 200 years ago, was found in an Aboriginal midden together with three Aboriginal burials, at Swan lake , south of Jervis Bay (Donlan & Feary, 2008)

Although R. C. Nelson has documentation suggesting Jimmy Golding was 'King of Coolangatta tribe' (Figure 7; Nelson, 2008), his name does not appear in the lists of Berry's Aboriginal workers at Coolangatta (Waters Consultancy PL, 2013).

In 1826 there are contradictory descriptions of Jervis Bay's Aboriginal population of which Jimmy Golding was a member. Harper described them as 'filthy and contaminated', whereas the Frenchmen aboard the *Astrolabe* found them 'friendly and relatively uncorrupted' and made detailed recordings of their customs and traditions (Organ, 1990, p. 146). Descriptions indicate that despite the disruptions caused by explorers and settlement further north, the absence of white settlement around Jervis Bay meant that a traditional lifestyle could still be followed. In 1826 Durmont Durville from the *Astrolabe* observed traditional hunting and gathering subsistence activities and described the Aboriginal population as numerous, healthy looking and eager to trade (Clark, 1993).

From the early 1830s, the colonial government began issuing blankets to Aboriginal people at the instigation of Governor Macquarie, who believed that the distribution of blankets to Aboriginal people would encourage 'civilised habits and co-operation with the settlers'. The blanket issue records are an important source of information about the names of Aboriginal people, where they lived, their tribal affiliations and their travelling patterns. Sue Wesson's analysis of blanket issue records from the south coast suggests that Jimmy Golding was a Headman for a large Batemans Bay based Aboriginal group. These records also give Jimmy Golding additional names to those listed earlier – Madbili/ Mudbili alias Billy/ Jimmy Golden/King Wood Billy. The records state he married Mary Carpenter and in 1832 had one son and two daughters. By this time he also had his breast plate 'Budd Billy II, King of Jarvis Bay' (Wesson, 2000: 134).⁹ Jimmy Golding may not have been living at Jervis Bay at this time as he is not listed in blanket issue records for Jervis Bay (Waters Consultancy PL, 2013), but his country was about to experience major changes.

4.2. Aboriginal people and the growth of Huskisson

Following his earlier visit to Jervis Bay, Governor Macquarie declared it should be developed as a safe harbour important to development of the colony, prompting efforts to build a road for transport of produce from the tablelands to the prospective port. Built with private money using convicts provided by the government, the Wool Road was quickly completed in October 1841 (Sneddon, 1995). The Wool Road needed a village for travellers ending up at Jervis Bay, which gave Edward Deas Thomson a chance to sell land he had been granted in 1831 at Plantation Point, south of Moona Moona creek at Jervis Bay.^{10 11} Jervis Bay was heavily marketed as a place to live and trade and the town of South Huskisson was laid out in 1841 for its hopeful investors (Walther, 2003). It flourished in its formative years but for a range of reasons the volume of trade declined from 1843 and by 1848 it was a ghost town (Walther, 2003). During this time, there is mention of local Aboriginal people helping out early settlers when they were in distress, suggesting they were still inhabiting the area and possibly still living a largely traditional lifestyle.

The town of Huskisson, north of Moona creek was laid out in 1840 but remained undeveloped until around 1861 with the arrival of George Dent and his timber getting and later his boat building enterprises. By 1875, it was estimated that 100 people lived at Huskisson (GBA Heritage, 2018). Presumably this number did not include Aboriginal people but they must have been there because in 1868 the government provided a boat to the

⁹ Subsequent Kings/Chiefs of the Jervis bay Tribe were 'Tewitt and 'Booree' (Waters Consultancy PL, 2013)

¹⁰ Known also as Pierre Point and Lambs Point, it has a large Aboriginal midden on top of the headland

¹¹ This was the first land grant at Jervis Bay

Aboriginal people at Jervis Bay (Bell, 1955). By this time there are references to drunken conflict arising from Aboriginal people's access to alcohol - traditional Aboriginal society had essentially been unravelled.

With access to traditional hunting grounds cut off and suffering the effects of introduced diseases and alcohol, the Huskisson Aborigines, like all Aboriginal people in southern Australia became increasingly reliant on government handouts .The Office of Protector of Aborigines which was created in 1882, allocated provisions to Aborigines at Jervis Bay and they received a fishing boat the following year. By the early 1880s there was a large Aboriginal population living on the fringes of Huskisson, mostly in a camp known as Bilong or Bellong, on Portion 36, upstream from the where the village of Myola is now situated(Figure 8). People had lived there previously - during the pre-contact period, evidenced by numerous shell middens. They were still there in 1817 when Throsby travelled up Currumbene Creek.



Figure 8: parish map showing Portion 36 - location of Bilong

The large number of Aboriginal people in the town was causing unease among non-Aboriginal inhabitants, prompting the Aborigines Protection Board in 1882 to establish an Aboriginal Reserve at Long Beach on Beecroft Peninsula, hoping to move the people there from Bilong. While the bureaucrats thought it a most suitable place, they noted that it was still unoccupied in 1883 and Aborigines refused to reside there. However, according to Aboriginal oral traditions, some people did live at Long Beach for a time including Mary Carpenter, wife of Jimmy Goulding.

....a portion of the Beecroft Peninsula was leased as a bombing range and naval gun target practice commenced in 1895. According to local folklore a white child was killed during one of the bombardments and Queen Mary also known as Grannie Goulding decided to have a peaceful old age

and moved more or less permanently to Bilong where she lived with Jimmy Golding. From time to time she would row across the bay from Huskisson and revisit her old home (Egloff, 1981, p. 18)¹²

Land in Huskisson was dedicated for a public school in 1878 and in 1883 government records show '30 half-caste children and three blacks' in attendance, although some white families were demanding that Aboriginal children should not be allowed to attend the school. White and Aboriginal people's lives were intertwined through employment, education, sport and fishing but in 1900 the Aboriginal Reserve at Roseby Park was established, to house people who had been moved off Berry's Coolangatta estate and the fringe camp dwellers at Bilong. In reality people probably moved between fringe camps and reserves throughout the Shoalhaven district depending on employment opportunities and family responsibilities.

Table 1 is an excerpt from the 1901 census of households in the Shoalhaven District.

Table 1: 1901 census of Aboriginal families

Locality	Head of household (Aboriginal)	Number of males (Aboriginal)	Number of Females (Aboriginal)
Roseby Park	J. Carpenter	6	3
Roseby Park	H. Carpenter	2	2
Roseby Park	J. Bundle	4	6
N. Huskisson (Bilong)	Scotch Maclean	1	3
N. Huskisson	Kate Golden	2	2
N. Huskisson	Abraham Woods	2	1
N. Huskisson	Jimmy Dan	4	2
N. Huskisson	James Golden	2	1

Both Jimmy Golding and James Dan (Carpenter Dan?) are listed as living at Bilong in 1901, and James Dan was recorded as living at Currambene in 1891. According to research conducted by Nelson (2008) both Carpenter Dan and Jimmy Golding worked for the Nowra Police in the 1890s, but whether on a full time or part time basis is unknown. During this time they were living at Bilong and Jimmy's alternative name of Monaghan's Jimmy could derive from the owner of Portion 36 whose name was Jimmy Monaghans (see Figure 8).

Newspaper articles researched for this investigation indicate that Jimmy Golding had some respect in white society; he was presented with a King Plate and given a Christian burial in a churchyard;

Poor old King Budd Billy III has passed over to the great majority. King Budd Billy (otherwise known as Jimmy Golden) was known to almost every Shoalhavenite, and, be it said, there were white men worse than Jimmy. Certainly he was possessed of most of the characteristics of all aboriginals, yet he could be thoroughly trusted, Northern Star, Monday 19 June, p.4.

Although Jimmy received a church burial, it seems most other people who lived with him at Bilong were also buried at Bilong. In 1990 when it was proposed to put a bridge across Currambene Creek to link Callala beach with Huskisson, a considerable amount of information on the history of Bilong was compiled from interviews with local

¹² There is a headstone at Bilong, marking the grave of Thomas Speechley who was killed by bomb while collecting gum with his father at Gum Getters inlet on Beecroft Peninsula. Around 1995 the headstone was broken by a fallen tree and NPWS replaced it with a new headstone (Sue Feary pers. obs.)

Aboriginal people and from archival research. The ensuing report contains detailed information about who lived and died at Bilong, including Jimmy's wife Mary Carpenter who died in 1927 (Navin, 1991)¹³.

By the time Jimmy died in 1905, he, together with another notable Aboriginal man Mickey of Ulladulla were something of caricatures around the town, performing dances and mock corroborees, perhaps epitomising the demise of Aboriginal society in the region. Figure 10 shows an elderly and sad man.



Image 62: James Golding (King Budd Billy II), n.d. (unknown)⁶²⁹

Figure 9: James Golding. Source: Waters Consultancy PL (2013)

¹³ The Currumbene Creek crossing report contains sensitive information that cannot be reproduced in this report

5. Archaeological context

5.1. AHIMS search

A search of the OEH Aboriginal Heritage Information Systems (AHIMS) on 29 November 2018 for an area bounded by grid coordinates 286000-288500 E and 6118000 – 6121000 N identified 13 recorded sites. The sites comprise scatters of stone artefacts and shell middens, some containing stone artefacts (Table 1).¹⁴ Figure 11 shows the locations of previously recorded sites.

Table 2: Frequency of site types in study area

Site type	Frequency	Percentage
Artefact scatter	6	46
Shell and/or artefacts [midden]	7	54
TOTAL	13	100

The listing of Aboriginal sites is largely a function of where Aboriginal heritage investigations have been carried out, usually in the context of academic research or, increasingly, for proposed developments and also whether the recording is submitted to OEH for entry onto AHIMS. Hence, many sites, both known and unknown do not appear on AHIMS.

AHIMS has no Aboriginal objects are recorded in the Anglican Church grounds; however it is unlikely that there has ever been a systematic archaeological survey. No Aboriginal Places or Aboriginal Areas occur in the subject area.

¹⁴ At least one and probably two of the recorded sites are duplicates. There are also unrecorded middens in the area.

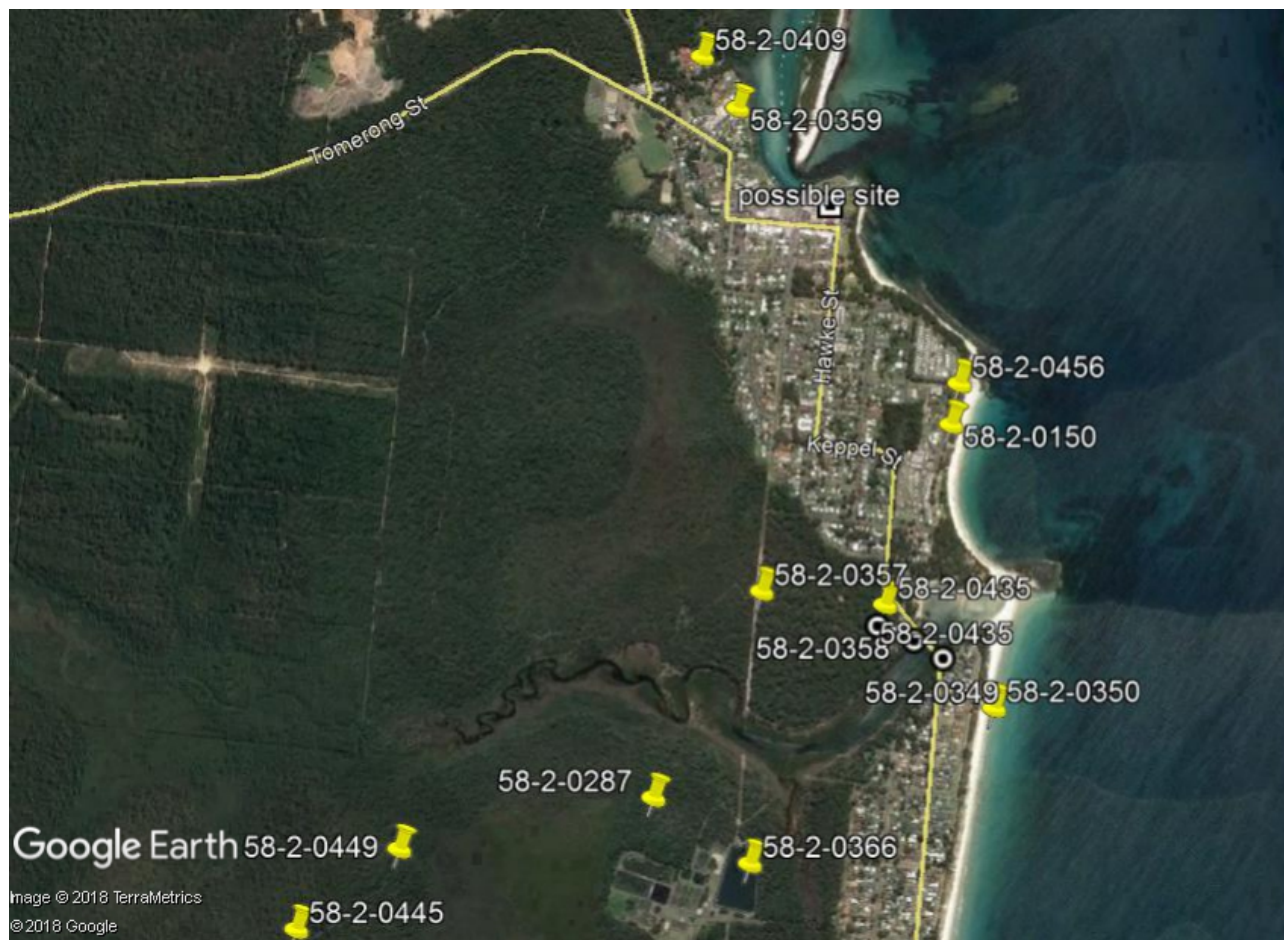


Figure 10: Recorded sites on AHIMS

5.2. Regional archaeology

A considerable amount of archaeological investigation, academic research and for proposed developments.

Relevant are husky pub, Vincentia STP, shared cycle paths . recorded sites at moona creek . Currambene Creek crossing report

[to be completed]

6. Predictions

Predictive models use a number of parameters to determine where certain types of Aboriginal sites may be present. Parameters can include:-

- aspects of the natural landscape such as proximity of potable water, slope, aspect, geology, and natural routes for human movement;
- the regional history of pre-contact Aboriginal use and occupation;
- the results of previous archaeological investigations;

- presence of resources such as stone or particular foods e.g. shellfish on rocky shore platforms.
- location of ceremonial, secret, or sacred sites;
- disturbance history, which influences whether or not sites are extant;
- geomorphological processes (erosion and colluvial/alluvial deposition), which can affect the likelihood of detecting the sites.
- Aboriginal oral traditions and local knowledge

These models can be useful at a broad planning scale, especially in regard to predicting the location of artefact scatters, which tend to occur on flat, elevated, well-drained land close to a source of potable water. Artefact scatters generally reflect where Aboriginal people camped, with large scatters tending to represent longer periods of stay/ more people/ repeated visits over time, or all three. Small artefact scatters or single finds may represent transient movement. Some artefacts reflect the actual manufacture of artefacts, rather than just their use. Artefact size (amount of reduction) can also reflect the proximity of the stone source.

Shell middens also represent places where people camped and processed shellfish for consumption. Deep undisturbed shell midden deposits preserve a wealth of organic evidence and their systematic excavation over many decades has contributed greatly to the body of knowledge on pre-contact Aboriginal society and culture on the NSW south coast. Recorded middens in the subject area are located closer to the immediate coastline than are the church grounds.

Desk top evaluation of landforms and a review of previous archaeological work indicate the potential for site types to occur in the subject area:-

- **Artefact scatters:** there is some potential for these to be present as the land is flat and elevated and situated close to resource zones, although not to potable water. Few artefact scatters have been identified in the Huskisson area
- **Scarred trees:** if any mature eucalypts remain on the property
- **Historical graves:** previous GPR survey, newspaper articles and anecdotal evidence indicate there are seven graves on the church grounds and Lot 9, including one which may be that of Jimmy Golding.
- **Pre-contact burials:** a low probability due to the nature of the sediments. Most pre-contact burials on the coast occur in middens in sand dunes or in deep sandy deposits on top of headlands
- **Shell middens:** there is a low portability of these being present due to distance from immediate coastline
- **Axe grinding grooves :** will not be present as no outcropping sandstone
- **Rockshelters:** will not be present as no rock overhangs
- **Aboriginal spiritual or sacred places:** none known from ethnohistoric records but would require consultation with local Aboriginal knowledge holders

On the basis of previous studies in the Jervis Bay area, the subject area is assessed as having a low - medium potential for containing small artefact scatters. However, the long history of post-settlement disturbance reduces the potential for these to be extant on Lot 7.

7. Proposed activity

The proposed activity is to sell the Anglican Church land, being Lots 7 and 8. If the sale is successful, there are plans to redevelop the site, which may include removal of the existing structures on the church grounds. There are currently no plans or design concepts of the proposed development.

8. Potential harm to Aboriginal objects

Redevelopment of the church land will involve considerable disturbance to the ground, which would harm Aboriginal objects [stone artefacts and/or shell middens] if they are present. Any harm to Aboriginal objects requires a permit from the NSW Office of Environment and Heritage. The process for obtaining a permit includes a full Aboriginal cultural heritage assessment in accordance with the OEH code of practice for archaeological investigations, and the guidelines for cultural heritage assessment (DECCW, 2010; OEH, 2011) and Aboriginal consultation in accordance with OEH community consultation guidelines (DECCW, 2010).

Advice received from OEH in regard to potential impacts of the proposed development on Jimmy Golding's grave [if present] is that it would be dealt with under the *NSW Heritage Act 1977*. Post-contact Aboriginal burials in locations where non-Aboriginal people are buried are not legally considered to be 'objects' under the *National Parks and Wildlife Act 1974* (see Section 2 above). Consideration of impacts in relation to the Heritage Act is beyond the scope of this due diligence assessment.

9. Field inspection

A field inspection was conducted by the consultant archaeologist on 19 November 2018, after receiving written consent from the Sydney Diocese to enter the church property.

The aims of the field investigation were to:-

- Look for evidence of a past Aboriginal presence, specifically stone artefacts and scarred trees on church land.
- Identify taphonomic processes affecting the detectability of Aboriginal objects, including their loss, burial or exposure.
- Where relevant, determine the extent of Aboriginal sites and whether the proposed works will cause harm to objects and therefore require an Aboriginal Heritage Impact Permit (AHIP) from the Office of Environment and Heritage (OEH).
- Determine whether additional field investigation will be required to assessment potential impacts on Aboriginal objects.
- Assess the scientific significance of any Aboriginal objects recorded during the field inspection.
- Identify any surface evidence for possible historic graves.

9.1. Methodology

- The due diligence assessment related to Lots 7 and 8 but field survey also included Lot 9 as it is an integral part of the landscape, and may contain graves.
- Inspections were conducted on foot and involved looking at the ground for evidence of stone artefacts and historic graves and mature eucalypts for Aboriginal-made scars.
- Factors affecting site detectability and visibility were noted.
- Evidence of previous disturbance and landscape modification was noted.

- A handheld GPS was used to record where inspections were conducted.

9.2. Results and discussion

No Aboriginal objects were observed during the field inspection. There was also no evidence of any graves, such as depressions or mounds or markers. The upper layers of sediments are compacted sandy silts and loam, overlaying podzolic soils.

Ground visibility was generally very poor, due to either presence of road gravel or thick grass cover. There were very few areas where the ground surface was exposed and stone artefacts or shell midden may potentially be observed. The existing informal track/road that runs through the site from the gate on Bowen St to the laneway fronting Currambene St had the best visibility and also some degree of erosion, offering the best opportunity to observe Aboriginal sites. This was carefully inspected for artefacts and shell but none was observed.

None of the large trees contained any scars of potential Aboriginal origin.

Lot 7 shows evidence of considerable and extensive disturbance, due to its use since the late 1800s. If Aboriginal objects were on the land, it is unlikely they would have survived the long history of ground disturbance. Due to the high levels of disturbance, it is also unlikely that Aboriginal objects would exist in a subsurface context or if they did they would be highly disturbed. Test excavations aimed at obtaining data that would contribute to current knowledge of the regional archaeological record are unlikely to be productive.

Lot 8 is less disturbed but ground visibility was generally poor. The vehicle track provided a transect across the Lot, and exposed subsurface sediments, but no artefacts or shell was observed. It was concluded they are unlikely to be present.

In regard to the possible grave of Jimmy Golding, this investigation has found no conclusive or irrefutable evidence that he is buried in the church grounds or on Lot 9. There is a single newspaper article which indicates he was buried in a churchyard in Huskisson and another which indicates he was living in Huskisson while ill, shortly before his death. If the Anglican Church was the only church in existence in 1905 in Huskisson, and research by GBA Heritage indicates that it was, it can be deduced he probably is buried in Anglican Church grounds. However, which, if any of the seven graves located by GPR belong to him cannot be determined on currently available evidence.

10. Assessment of cultural significance

10.1. Criteria

The ICOMOS Burra Charter provides the framework for cultural significance assessment using the key criteria of social, aesthetic, scientific and historic values (ICOMOS 2000). The OEH assessment guidelines also provide some direction on how to apply these criteria (OEH, 2011). The criteria relevant to this

10.2. Social

Aboriginal people have not been consulted on the social or spiritual significance of the church grounds in relation to traditional Aboriginal culture and religion.

10.3. Historic value

Aboriginal people who were asked to comment on the impacts of the proposed sale of the church and redevelopment of the church grounds have indicated that the church grounds have historic [and social] value if Jimmy Golding's grave is located in the church grounds.¹⁵

In a more general sense, Huskisson has social value to many Aboriginal people who currently live at Roseby Park or Wreck Bay, whose ancestors lived and worked and went to school at Huskisson in the late 19th and early 20th Centuries. In particular the unofficial camp on Portion 36 at Bilong on the northern side of Currambene Creek features strongly in Aboriginal family histories.

10.4. Scientific significance

This criterion refers to the capacity of Aboriginal objects to answer timely and specific research questions, be a rare or representative example of a site type or have educational value (Sullivan & Bowdler, 1984). As no Aboriginal objects were found during the survey and none are likely to be present, including in a subsurface context, scientific significance is very low.

11. Recommendations

The due diligence field inspection did not identify any Aboriginal objects and concluded that they were unlikely to be present due to a long history of disturbance.

It is recommended that no further archaeological assessment is warranted and there are no constraints to the proposed redevelopment in relation to Aboriginal heritage matters regulated by the *National Parks and Wildlife Act 1974*.

¹⁵ Refer newspaper article 2018

If Aboriginal objects are encountered in the course of development, works must cease and OEH contacted.

Further investigation into the location of Jimmy Golding's grave is recommended, through oral history research with his descendants, particularly the Carpenter and Speechley families. .

12. Summary of due diligence process

Step 1. Will the activity disturb the ground surface?

Yes

Step 2a. Search the AHIMS database and use any other sources of information of which you are already aware.

No Aboriginal objects recorded in the subject area but there is a possibility that an historic burial of an Aboriginal man, Jimmy Golding, is present , together with six other graves of mostly unknown people.

Step 2b. Activities in areas where landscape features indicate the presence of Aboriginal objects

The activity is close to 'waters' as defined in the due diligence code, but the area is very highly disturbed with low potential for objects to be present .

Step 3. Can you avoid harm to the object or disturbance of the landscape feature?

The redevelopment is intending to avoid disturbance to all the possible graves identified by the GPR survey.

Step 4. Desktop assessment and visual inspection

Desktop assessment and comprehensive visual inspection were conducted and the results are presented in this report.

Step 5. Further investigations and impact assessment

No Aboriginal objects were identified during the visual inspection. The possibility of a historic grave of an Aboriginal person remains and ongoing investigation into relevant archival records and oral history research is recommended to verify its location.

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14.

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Appendix 1: AHIMS site records for study area

AHIMS Web Services (AWS)
Extensive search - Site list report

SiteID	SiteName	Datum	Zone	Eastings	Northings	Context	Site Status	SiteFeatures	SiteTypes
58-2-0287	Moona Moona Creek Nowra	AGD	56	286900	6118100	Open site	Valid	Shell : -, Artefact : -	Midden
	Contact								
	Recorders					Mr.Doug Williams,Doctor.Sue Feary		Permits	266,1520,1551,1
58-2-0150	Huskisson	AGD	56	287900	6119250	Open site	Valid	Shell : -, Artefact : -	Midden
	Contact								
	Recorders					G.B Pryor		Permits	
58-2-0366	Moona Moona Creek Site	AGD	56	287200	6118070	Open site	Valid	Artefact : -	
	Contact								
	Recorders					Navin Officer Heritage Consultants Pty Ltd		Permits	
58-2-0410	Lady Denham Midden, duplicate of 58-2-0411	AGD	56	287150	6120470	Open site	Deleted	Shell : -	
	Contact								
	Recorders					Mr.Lodie Webster		Permits	
58-2-0409	Lady Denham Midden 1	AGD	56	287150	6120470	Open site	Valid	Artefact : 2, Shell : -	
	Contact								
	Recorders					Mr.Lodie Webster		Permits	
58-2-0435	2 Murdoch St - Huskisson	GDA	56	287768	6118872	Open site	Valid	Shell : -	
	Contact								
	Recorders					Miss.Jackie Taylor		Permits	2634
58-2-0456	Huskisson Beach	GDA	56	288036	6119571	Open site	Valid	Shell : -	
	Contact								
	Recorders					Mr.Geoffrey Young		Permits	
58-2-0350	Collingwood Beach	AGD	56	288000	6118340	Open site	Valid	Artefact : -	Isolated Find
	Contact								
	Recorders					Kerry Navin,Mr.Kelvin Officer		Permits	1510
58-2-0349	COLLINGWOOD BEACH 2	AGD	56	287870	6118570	Open site	Partially Destroyed	Artefact : -	Open Camp Site
	Contact								
	Recorders					Kerry Navin,Mr.Kelvin Officer		Permits	1510,4257
58-2-0357	Currambene Street 1	AGD	56	287270	6118740	Open site	Valid	Artefact : -	
	Contact								
	Recorders					Navin Officer Heritage Consultants Pty Ltd		Permits	
58-2-0358	Moona Bridge 1	AGD	56	287780	6118630	Open site	Valid	Artefact : -	
	Contact								
	Recorders					Navin Officer Heritage Consultants Pty Ltd		Permits	
58-2-0359	Tomerong Road	AGD	56	287250	6120300	Open site	Valid	Shell : -	
	Contact								
	Recorders					Domonic Steele Archaeological Consulting		Permits	
58-2-0449	Moona Moona Swamp APT 01	GDA	56	286188	6118160	Open site	Valid	Artefact : -	
	Contact								
	Recorders					Mr.Michael Jackson		Permits	

Report generated by AHIMS Web Service on 29/11/2018 for Sue Feary for the following area at Datum :GDA, Zone : 56, Eastings : 286000 - 288500, Northings : 6118000 - 6121000 with a Buffer of 50 meters. Additional info : In a due diligence report. Number of Aboriginal sites and Aboriginal objects found is 13
This information is not guaranteed to be free from error omission. Office of Environment and Heritage (NSW) and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.