

# SYDNEY LEARNING ADVENTURES

## Silk Road to Gold Tracks

Teacher Resource Pack

History | Stages 4 and 5, Years 7



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## Schedule for the day

Meet at Chinatown Gates, CNR Dixon & Goulbourn Streets	
Component	Location
<ul style="list-style-type: none"> <li>• Introduction</li> <li>• Acknowledgement &amp; Program Overview</li> <li>• Chinese &amp; Aboriginal connections</li> <li>• Why the Chinese came to Australia</li> <li>• Chinatown – background and cultural connections and symbolism</li> </ul>	<b>Chinatown gates - CNR Dixon &amp; Goulbourn Streets</b>
<ul style="list-style-type: none"> <li>• Why, when and how the Chinese immigrated to Australia</li> <li>• <i>Treaty of Nanking</i> 1842 – Indentured labour and trade in the early colony</li> <li>• Gold Rush</li> <li>• What did they bring with them?</li> <li>• First Chinese Immigrant – Mak Sai Ying</li> </ul>	<b>Nth Dixon Street (East end)</b>
<ul style="list-style-type: none"> <li>• Tea</li> <li>• Mei Quong Tart – Tea Merchant</li> <li>• 5 Elements Sculpture</li> <li>• Symbolism of Chinatown</li> </ul>	<b>Nth Dixon Street (West end)</b>
<ul style="list-style-type: none"> <li>• Australian Policies – <i>Restriction Act 1901</i></li> <li>• Chinese Australian Servicemen;               <ul style="list-style-type: none"> <li>-Boer Wars</li> <li>-WWI</li> <li>-WWII</li> </ul> </li> </ul>	<b>War Memorial</b>
<ul style="list-style-type: none"> <li>• Background of Chinese Garden</li> <li>• Design &amp; architecture principles – 5 elements, feng-shui</li> <li>• Symbolism &amp; significance</li> </ul>	<b>Outside Chinese Garden/Front Foyer</b>
<ul style="list-style-type: none"> <li>• Dragon Wall</li> <li>• Significance &amp; symbolism</li> </ul>	<b>Hall of Longevity</b>
<ul style="list-style-type: none"> <li>• Elements of the garden;               <ul style="list-style-type: none"> <li>-Plants &amp; Animals</li> <li>-Rocks &amp; Water</li> </ul> </li> </ul>	<b>Lotus Fragrance Pavillion By The Water</b>
<ul style="list-style-type: none"> <li>• Digital Activity / Group work</li> </ul>	<b>Moon Wall – Digital Room</b>
<ul style="list-style-type: none"> <li>• Elements of the garden;</li> <li>• Symbolism &amp; significance of The Gurr</li> </ul>	<b>Clear View Pavillion - The Gurr</b>
<ul style="list-style-type: none"> <li>• Ashima and the Rock Forest               <ul style="list-style-type: none"> <li>-“<i>Ashima and the Landlord</i>”</li> </ul> </li> </ul>	<b>Rock Forest</b>
<ul style="list-style-type: none"> <li>• Chinese Zodiac</li> </ul>	<b>The Pavillion of Peace</b>

## Introduction

Thank you for choosing the Chinese Garden of Friendship for your school. This pack is designed to provide background information and practical support for your self-guided visit.

It includes:

- syllabus links for Stages 4 and 5 history students
- background information about Sydney's Chinatown
- practical guidance about running a successful excursion
- bibliography and list of suggested resources including useful websites
- map to photocopy.

## Place Management NSW

Place Management NSW, part of the Department of Planning, Industry and Environment, owns and manages some of Sydney's most historically and culturally significant waterfront assets, including The Rocks and Darling Harbour.

With more than \$1.5 billion in assets, Place Management NSW manages significant commercial and retail leases in The Rocks and Darling Harbour precincts, including more than 150 stallholders at The Rocks markets, and cares for the public domain, as well as more than 100 heritage items.

Place Management NSW also operates education, tourism and marketing services and holds significant events in The Rocks and Darling Harbour each year. Between them, these two precincts attract more than 40 million visitors annually.

Place Management NSW also owns other State-significant sites, including Ballast Point at Balmain, and manages other major waterfront assets around Sydney Harbour on behalf of other agencies.

## Traditional owners

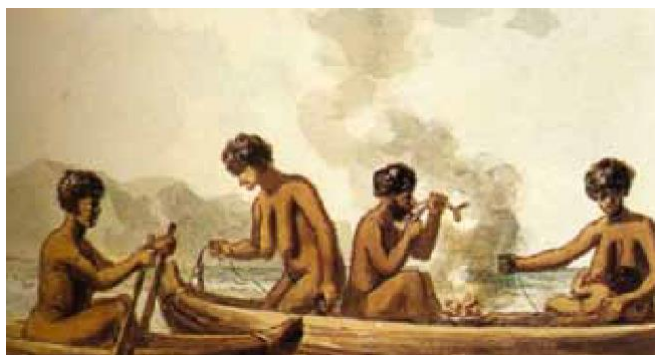
It is important to acknowledge the traditional owners of the land on which your visit takes place.

There were more than 19 Aboriginal clans in the Sydney basin area prior to European settlement. Gadigal country stretches from Sydney City to South Head and to the inner west area of Petersham.

Fish, mussels, oysters and cockles were plentiful and the Gadigal people supplemented their diet with native vegetables and animals such as wombat, kangaroo and possum. Native plants and trees such as the kurrajong and local hibiscus varieties were used to make fishing line and spears (tipped with bone).

The Gadigal people called Darling Harbour Tumbalong, meaning a place where seafood is found. The shores were littered with the remnants of oyster shells and other shellfish remains accumulated over thousands of years; early European settlers called this area Cockle Bay.

Archaeological evidence has shown that the Gadigal people were still continuing a semi-traditional lifestyle at least until the 1840s on the peninsula at Millers Point. Today, the descendants of the first Indigenous clan to live in close contact with the Europeans still live in Sydney.



Aborigines, fishing, cooking and eating in canoes. Philip Gidley King 1788-92

## Migration heritage Centre New South Wales

The Migration Heritage Centre New South Wales (MHC) provides opportunities for people to tell of their achievements, struggles to belong, cultural changes, traditions, adaptation, reconciliation and celebrations of survival.

Migrants have come to Australia willingly and unwillingly and by sharing stories of displacement, home-building and everyday experiences, we can better understand ourselves and others. The MHC enables the sharing of these many stories.

The MHC leads and supports projects ranging from the identification and preservation of the material heritage of migration, to providing a voice in public discussion about the role and value of cultural diversity in the community.

It is an initiative of the NSW Government through partnership of the Community Relations Commission, Heritage Office, Ministry for the Arts, Destination NSW and the Premier's Department.

For more information visit  
[www.migrationheritage.nsw.gov.au](http://www.migrationheritage.nsw.gov.au).

## Syllabus Links: Stages 4-5

A visit to the Chinese Garden of Friendship provides effective practical links with the Australian Curriculum, Stage 4 and 5 history syllabuses.

See Curriculum links in Tables on following pages

## Curriculum Links: Silk Road to the Golden Tracks

### HSIE Stage 4

S4 – THE ANCIENT WORLD, THE ANCIENT TO MODERN WORLD	
Topic & Outcomes Historical Concepts & Skills	Content
<p><i>How did societies change from the end of the ancient period to the beginning of the modern age?</i>  <i>What key beliefs and values emerged and how did they influence societies?</i>  <i>What were the causes and effects of contact between societies in this period?</i>  <i>Which significant people, groups and ideas from this period have influenced the world today?</i>  <i>How do we know about the ancient past?</i>  <i>Why and where did the earliest societies develop?</i>  <i>What emerged as the defining characteristics of ancient societies?</i>  <i>What have been the legacies of ancient societies?</i></p> <p><b>Depth Study 1: Investigating the Ancient Past</b>  <b>A student:</b>  describes the nature of history and archaeology and explains their contribution to an understanding of the past <b>HT4-1</b>  identifies the meaning, purpose and context of historical sources <b>HT4-5</b>  uses evidence from sources to support historical narratives and explanations <b>HT4-6</b>  locates, selects and organises information from sources to develop an historical inquiry <b>HT4-8</b>  uses a range of historical terms and concepts when communicating an understanding of the past <b>HT4-9</b>  selects and uses appropriate oral, written, visual and digital forms to communicate about the past <b>HT4-10</b>  <b>Related Life Skills outcomes:</b> HTLS-1, HTLS-7, HTLS-8, HTLS-10, HTLS-11, HTLS-12, HTLS-13</p> <p><b>Depth Study 3: The Asian World</b>  <b>A student:</b>  describes major periods of historical time and sequences events, people and societies from the past <b>HT4-2</b>  describes and assesses the motives and actions of past individuals and groups in the context of past societies <b>HT4-3</b>  uses evidence from sources to support historical narratives and explanations <b>HT4-6</b>  uses a range of historical terms and concepts when communicating an understanding of the past <b>HT4-9</b>  selects and uses appropriate oral, written, visual and digital forms to communicate about the past <b>HT4-10</b>  <b>Related Life Skills outcomes:</b> HTLS-2, HTLS-3, HTLS-4, HTLS-5, HTLS-8, HTLS-11, HTLS-12, HTLS-13</p> <p><b>Historical Concepts</b></p> <ul style="list-style-type: none"> <li>• Continuity and change</li> <li>• Cause and effect</li> <li>• Perspectives</li> <li>• Empathetic understanding</li> <li>• Significance</li> <li>• Contestability</li> </ul> <p><b>Historical Skills</b></p> <ul style="list-style-type: none"> <li>• Comprehension</li> <li>• Analysis and use of sources</li> <li>• Perspectives and interpretations</li> <li>• Empathetic understanding</li> <li>• Research</li> <li>• Explanation and communication</li> </ul> <p><b>Suggested Site Studies include</b></p> <ul style="list-style-type: none"> <li>• A museum visit</li> <li>• A virtual historical site</li> </ul>	<p><b>Depth Study 1: Investigating the Ancient Past</b>  How historians and archaeologists investigate history, including excavation and archival research (<b>ACDSEH001</b>)  <b>Students:</b>  describe and explain the different approaches to historical investigation taken by archaeologists and historians  The range of sources that can be used in an historical investigation, including archaeological and written sources (<b>ACDSEH029</b>)</p> <p><b>Depth Study 3- Topic 3b: China</b>  The physical features of the ancient society and how they influenced the civilisation that developed there (<b>ACDSEH006, ACDSEH005</b>)  <b>Students:</b>  describe the geographical setting and natural features of the ancient society  explain how the geographical setting and natural features influenced the development of the ancient society  Roles of key groups in the ancient society in this period (such as kings, emperors, priests, merchants, craftsmen, scholars, peasants, women), including the influence of law and religion (<b>ACDSEH044, ACDSEH041</b>)  <b>Students:</b>  outline the main features of the social structures and government of the ancient society, including the role of law and religion  describe the roles of key groups in the society  describe the everyday life of men, women and children in the society  The significant beliefs, values and practices of the ancient society, with a particular emphasis on at least ONE of the following areas: warfare, or death and funerary customs (<b>ACDSEH045, ACDSEH042</b>)  <b>Students:</b>  explain how the beliefs and values of the ancient society are evident in practices related to ONE of the following:  warfare  death and funerary customs  Contacts and conflicts within and/or with other societies, resulting in developments such as the expansion of trade, the rise of empires and the spread of philosophies and beliefs (<b>ACDSEH046, ACDSEH043</b>)  <b>Students:</b>  identify contacts and conflicts of peoples within the ancient Asian world  outline significant contacts with other societies, eg trade, warfare and conquest  explain the consequences of these contacts with other societies, eg developments in trade, the spread of philosophies and religious beliefs and the emergence of empires  explain the legacy of the chosen Asian society  The role of a significant individual in the ancient Asian world, for example Chandragupta Maurya, Ashoka, Confucius or Qin Shi Huang Di (<b>ACDSEH133, ACDSEH132</b>)  <b>Students:</b>  using a range of sources, including ICT, investigate the role of a significant individual in the ancient Asian world  assess the role and importance of the individual chosen</p>

S5 – MAKING OF THE MODERN WORLD & AUSTRALIA MAKING A BETTER WORLD, AUSTRALIA & ASIA	
Topic & Outcomes Historical Concepts & Skills	Content
<p><i>What were the changing features of the movement of peoples from 1750 to 1918? How did new ideas and technological developments contribute to change in this period?</i></p> <p><i>What was the origin, development, significance and long-term impact of imperialism in this period?</i></p> <p><i>What was the significance of World Wars I and II?</i></p> <p><b>A student:</b> explains and assesses the historical forces and factors that shaped the modern world and Australia <b>HT5-1</b> sequences and explains the significant patterns of continuity and change in the development of the modern world and Australia <b>HT5-2</b> explains and analyses the causes and effects of events and developments in the modern world and Australia <b>HT5-4</b> uses relevant evidence from sources to support historical narratives, explanations and analyses of the modern world and Australia <b>HT5-6</b> applies a range of relevant historical terms and concepts when communicating an understanding of the past <b>HT5-9</b> selects and uses appropriate oral, written, visual and digital forms to communicate effectively about the past for different audiences <b>HT5-10</b></p> <p><b>Related Life Skills outcomes:</b> <i>HTLS-3, HTLS-4, HTLS-6, HTLS-8, HTLS-11, HTLS-12, HTLS-13</i></p> <p><b>Concepts</b></p> <ul style="list-style-type: none"> <li>Continuity and change</li> <li>Cause and effect</li> <li>Perspectives</li> <li>Empathetic understanding</li> <li>Significance</li> <li>Contestability</li> </ul> <p><b>Skills</b></p> <ul style="list-style-type: none"> <li>Comprehension</li> <li>Analysis and use of sources</li> <li>Perspectives and interpretations</li> <li>Empathetic understanding</li> <li>Research</li> <li>Explanation and communication</li> </ul> <p><b>Suggested Site Studies include</b></p> <ul style="list-style-type: none"> <li>A museum visit</li> <li>A virtual historical site</li> <li>A virtual archaeological site</li> </ul>	<p><b>Depth Study 1-Topic 1a: The Industrial Revolution (1750–1914)</b> The technological innovations that led to the Industrial Revolution, and other conditions that influenced the industrialisation of Britain (the agricultural revolution, access to raw materials, wealthy middle class, cheap labour, transport system and expanding empire) and of Australia (<b>ACDSEH017</b>)</p> <p><b>Students:</b> identify the raw materials Britain obtained from its empire, eg sugar from Jamaica, wool from Australia, and cotton and tea from India identify key inventors and their inventions and discuss how some of these inventions affected transport and manufacturing in this period explain how industrialisation contributed to the development of Britain and Australia in this period The population movements and changing settlement patterns during this period (<b>ACDSEH080</b>)</p> <p><b>Students:</b> describe the changes to the way of life of men and women who moved from the country to towns and cities use a variety of sources to investigate working conditions in factories, mines and other occupations, with particular emphasis on child labour The short and long-term impacts of the Industrial Revolution, including global changes in landscapes, transport and communication (<b>ACDSEH082</b>)</p> <p><b>Students:</b> discuss positive and negative consequences of the Industrial Revolution, eg the growth of cities and pollution and the development of trade unions assess the short-term and long-term impacts of the Industrial Revolution, including: -global changes in landscapes -transport -communication</p> <p><b>Topic 1b: Movement of peoples (1750–1901)</b> The influence of the Industrial Revolution on the movement of peoples throughout the world, including the transatlantic slave trade and convict transportation (<b>ACDSEH018</b>)</p> <p><b>Students:</b> outline how the Industrial Revolution influenced transportation of convicts to Australia and the migration of free settlers The experiences of slaves, convicts and free settlers upon departure, their journey abroad, and their reactions on arrival, including the Australian experience (<b>ACDSEH083</b>)</p> <p><b>Students:</b> investigate the main features of slavery, including transportation select an individual slave sent to the Americas, or a convict or a free settler who came to Australia and use sources to construct the story of their experiences Changes in the way of life of a group(s) of people who moved to Australia in this period, such as free settlers on the frontier in Australia (<b>ACDSEH084</b>)</p> <p><b>Students:</b> use a variety of sources to investigate and report on the changing way of life of ONE of the following: -convicts -emancipists -free settlers describe the impact of convicts and free settlers on the Indigenous peoples of the regions occupied The short- and long-term impacts of the movement of peoples during this period (<b>ACDSEH085</b>)</p> <p><b>Depth Study 2- Topic 2a: Making a nation</b> The extension of settlement, including the effects of contact (intended and unintended) between European settlers in Australia and Aboriginal and Torres Strait Islander peoples (<b>ACDSEH020</b>)</p> <p><b>Students:</b> The experiences of non-Europeans in Australia prior to the 1900s (Chinese) (<b>ACDSEH089</b>)</p> <p><b>Students:</b> explain why ONE of the non-European groups came to Australia describe how the chosen group lived and worked in Australia describe the contribution of non-European workers to Australia's development to 1900 Living and working conditions in Australia around the turn of the twentieth century (that is 1900) (<b>ACDSEH090</b>)</p> <p><b>Students:</b> explain how and why Federation (1901) was achieved outline state and federal responsibilities under the Australian Constitution discuss the consequences of the introduction of the Australian Constitution for the rights of women and Aboriginal people Legislation 1901–1914, including the Harvester Judgment, pensions, and the Immigration Restriction Act (<b>ACDSEH092</b>)</p> <p><b>Students:</b> identify key features of the Harvester Judgment, pensions legislation and the <i>Immigration Restriction Act</i> and discuss what they reveal about the kind of society the Australian government aimed to create assess the impact of this legislation on Australian society in this period</p> <p><b>Topic 2b: Asia and the world (1750–1918)</b> The key features (social, cultural, economic, political) of ONE Asian society (such as China) at the start of the period (<b>ACDSEH093</b>)</p> <p><b>Students:</b> choose ONE Asian society from around 1750 and: identify key physical features and geographic extent describe the structure of the society explain the role of leaders</p>



	<p>outline key features of the economy describe main religious beliefs and cultural features discuss the lives and work of men, women and children Change and continuity in the Asian society during this period, including any effects of contact (intended and unintended) with European power(s) <b>(ACDSEH094)</b></p> <p><b>Students:</b> outline the nature of the contact of the Asian society with European power(s) explain how the Asian society was changed by its contact with European power(s) identify features of the Asian society that were unaffected by contact with Europeans The position of the Asian society in relation to other nations in the world around the turn of the twentieth century (that is 1900), including the influence of key ideas such as nationalism <b>(ACDSEH142)</b></p> <p><b>Students:</b> discuss the positive and negative consequences of contact between the Asian society and the European powers during this period using a range of sources, investigate and analyse data to compare the Asian society to other nations around 1900 in relation to population, form of government, type of economy, relationships with other nations and evidence of nationalism The significance of ONE key event that involved the chosen Asian society and European power(s), including different perspectives of the event at the time <b>(ACDSEH141)</b></p> <p><b>Students:</b> assess the significance of ONE key event involving an Asian society and a European power, using sources to identify different perspectives of the event at the time, eg: China (the Boxer Rebellion 1900)</p>
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### HSIE: Stage 5

History: Stage 5 – The Making of the Modern World and Australia	
Topic & Content Key Inquiry Questions Historical Concepts & Skills	Content & Outcomes
<p><b>Key inquiry questions:</b> <i>How did the nature of global conflict change during the twentieth century?</i> <i>What were the consequences of World War II?</i> <i>How did these consequences shape the modern world?</i> <i>How was Australian society affected by other significant global events and changes in this period?</i></p> <p><b>A student:</b> explains and assesses the historical forces and factors that shaped the modern world and Australia</p> <p><b>HT5-1</b> sequences and explains the significant patterns of continuity and change in the development of the modern world and Australia <b>HT5-2</b> explains and analyses the causes and effects of events and developments in the modern world and Australia <b>HT5-4</b> uses relevant evidence from sources to support historical narratives, explanations and analyses of the modern world and Australia <b>HT5-6</b> applies a range of relevant historical terms and concepts when communicating an understanding of the past <b>HT5-9</b> selects and uses appropriate oral, written, visual and digital forms to communicate effectively about the past for different audiences <b>HT5-10</b></p> <p><b>Related Life Skills outcomes:</b> HTLS-3, HTLS-4, HTLS-6, HTLS-8, HTLS-11, HTLS-12, HTLS-13</p> <p><b>Concepts</b></p> <ul style="list-style-type: none"> <li>Continuity and change</li> <li>Cause and effect</li> <li>Perspectives</li> <li>Empathetic understanding</li> <li>Significance</li> <li>Contestability</li> </ul> <p><b>Skills</b></p> <ul style="list-style-type: none"> <li>Comprehension</li> <li>Analysis and use of sources</li> <li>Perspectives and interpretations</li> <li>Empathetic understanding</li> <li>Research</li> <li>Explanation and communication</li> </ul> <p><b>Suggested Site Studies include:</b></p> <ul style="list-style-type: none"> <li>Visit a local site of significance</li> </ul>	<p><b>Depth Study 5 - Topic 5c: Migration experiences (1945–present)</b> The waves of post-World War II migration to Australia, including the influence of significant world events <b>(ACDSEH144)</b></p> <p><b>Students:</b> describe the size and composition of Australia's population in 1945 sequence the main waves of migration to Australia in the 40 years following World War II, identifying numbers of migrants and countries of origin identify significant world events which influenced post-World War II migration to Australia, eg World War II, the Cold War, the Vietnam War, the Gulf Wars and the war in Afghanistan The impact of changing government policies on Australia's migration patterns, including abolition of the White Australia Policy, 'Populate or Perish' <b>(ACDSEH145)</b></p> <p><b>Students:</b> outline government policies and practices that restricted migration to Australia before World War II, such as the White Australia Policy, and explain subsequent policies since 1945 explain why the government attempted to attract more migrants to Australia during the 1950s and 1960s, with reference to the slogan 'Populate or Perish' using a range of sources, describe the hardships faced by migrants, with a particular focus on the experiences of ONE group who came to Australia between 1945 and 1970 The impact of at least ONE world event or development and its significance for Australia, such as the Vietnam War and Indochinese refugees <b>(ACDSEH146)</b></p> <p><b>Students:</b> describe the impact of the Vietnam War or ONE other world event on Australia's migration policy discuss the response of Australians, including the Australian media, to the arrival of refugees from Indochina in the 1970s and 1980s OR refugees from Afghanistan and Iraq since 2001 using a range of sources, describe the experiences of ONE group of refugees on their journey to Australia and their experiences on arrival after 1975 The contribution of migration to Australia's changing identity as a nation and to its international relationships <b>(ACDSEH147)</b></p> <p><b>Students:</b> assess the contribution of migrant men and women to Australia's social, cultural and economic development and Australia's changing identity explain how Australia's changing migration policies have affected relationships with other nations.</p> <p><b>Depth Study 6:</b> School–Developed Topic from Either of the Stage 5 Overviews</p> <ul style="list-style-type: none"> <li>The rising influence of China and India since the end of the Cold War</li> </ul>

## Background information

### The Chinese community in Australia

Over the past 200 years or so, men and women of Chinese ethnicity have contributed to the rich social, cultural and economic life of Australia and in



particular Sydney.

Today, Australians of Chinese descent are represented in all walks of life, and there are a myriad of Chinese-based organisations, community groups, and networks of Chinese social services.

The stories of the Chinese migrants who came to Australia are manifold. The early colonial history of the Chinese community was marked by the comings and goings of sojourners—the predominantly male migrants who came to Australia to work hard, make money and then return home with honour. Later, anti-Chinese feeling and harsh immigration laws made it difficult for the community to thrive and grow. However, in the late 20th century relaxed immigration regulations and a more accepting social climate encouraged new migrants to Australia from a variety of countries in South East Asia.

The Chinese community has been most visible in Sydney. The history of the Chinese migrant community is embedded in the Dixon Street

### Early Chinese immigration

Since the inception of the colony, several men including Sir Joseph Banks had suggested bringing in Indian or Chinese 'coolies' as indentured labourers. These workers were considered to be more diligent

social, cultural and architectural fabric of the city. Today, this is reflected in the colourful and vibrant Chinatown centred around the Dixon Street / Haymarket area. However, it was not always so. As the city of Sydney grew and evolved, the centre of Sydney's Chinese population moved.

From the mid-1850s many Chinese lived in The Rocks. Its proximity to the wharves and the transient Chinese and other migrant populations passing through the docks made it a focal point of early colonial life. Later, Chinatown grew up around Belmore Markets at the southern end of town.

Today's Chinatown is located a little further west in the Haymarket precinct.

### Trade connections

Possibly the first association between China and Australia was the trade in trepang—marine animals also known as sea slugs or bêche de mer.

Trepang fishing began very early, with Aboriginal communities of east Arnhem Land telling of a golden-skinned people called Baiini (Macassans) who came regularly to the shores of northern Australia to harvest and process the marine animals. Dating of archaeological sites in the area suggest the period of modern trepang trading occurred between 100 and 400 years ago.

Macassans (from modern-day Sulawesi) worked on the trepang boats known as prahus. They collected and cured the trepang, selling them to Chinese traders in Timor, who in turn sold them to merchants in Batavia (modern day Jakarta). The trepang eventually reached Canton (Quandong) in China.

This is the earliest known evidence of Asian contact with Australia.

In the early 17th century, the British East India Company set up a lucrative trade link with China importing tea to Britain. It has been suggested that one motivation for setting up a penal colony in Botany Bay was to facilitate this trade by providing another port of call closer to China.

The East India Company owned three of the vessels in the First Fleet—the Scarborough, the Charlotte and the Lady Penrhyn. These vessels were under charter to pick up tea from Canton after unloading their outward-bound cargo of convicts in Sydney Cove. Three ships in the Second Fleet—the Lady Juliana, Justinian and the Surprise—were also chartered to pick up tea from Canton on the return journey

and obedient, and less threatening than convicts.

Prior to 1820, Chinese sailors began staying in Sydney. Some had arranged to be paid off there, while others probably jumped ship. By 1821, John Macarthur and his wife Elizabeth employed three

Chinese people—a carpenter, a servant and a cook—at their farm in Parramatta.

In 1840, British demands to dump opium on China led to war, resulting in the Treaty of Nanking in 1842 which forced the Chinese government to open up ports to foreign trade such as Amoy and Shanghai. The treaty also gave the island of Hong Kong to Britain. This enforced access resulted in increasingly well-organised shipments of indentured labourers as well as free migrants to Australia and the rest of the world.

On 2 October 1848, the first substantial shipment of 100 Chinese men and 21 boys from Amoy arrived in Sydney aboard the *Nimrod*. Sixty-four were dropped off at Millers Point, while the rest went on to Moreton Bay (Brisbane) in Queensland.

By the end of 1849, there were no more than 300 Chinese people in the whole of Australia; however, it was reported in a newspaper of the time that 'more than half of the furniture manufactured in Sydney is made by Chinamen'.

Between 1848 and 1851, 981 Chinese arrived in Sydney. The next year saw an increase in activity with 1,604 men arriving between April 1851 and April 1852.

Several thousand Chinese indentured labourers came to the colony, many of them shipped in by Robert Towns, who claimed he would sail to hell and back if there was a profit in it. He introduced eight shiploads—approximately 2,500 Chinese indentured labourers—in the first years of the 1850s. Other ship owners carried varying numbers.



Sydney businessman Mee Quong Tart with Chinese delegation 1887

## The effects of the gold rush on Chinese immigration

In May 1851, the discovery of gold in Bathurst in New South Wales was announced to the world. Shortly after, men from many nations walked away from their unsatisfactory or poorly paid jobs and headed for the goldfields.

By early 1852, news of gold was spreading to the villages around Canton and deeper into China. Chinese businessmen in Hong Kong were organising to move as many men as possible under a system of credit-tickets, with fares repayable when fortunes were made.

The leaving of China was an overwhelmingly male phenomenon; the justification was to accrue wealth during a temporary absence. The men would live abroad frugally, acquire what riches they could, endure the exile to the best of their ability and eventually return to China. This is why there was a significant lack of Chinese female immigrants in the mid 1800s.

Statistics show that for many migrants this was the case, although for others the pattern became one of restless movement between Australia and China. For these men, temporary sojourns evolved into lifelong journeys.

The Treaty of Nanking and the discovery of gold were two major influences in the increase of Chinese migrants to Australia in the mid-19th century.

## Limiting Chinese immigration

By 1861 there were almost 13,000 Chinese people in NSW. Increasing friction between pastoralists and labourers, who resisted the importation of any group designed to suppress wages, moved the NSW Government to pass the Influx of Chinese Restriction Bill. The bill charged a 10-pound poll tax per migrant and restricted entry to one Chinese person for every 100 tons of shipping. Later, in 1888, the poll tax was increased to 100 pounds per migrant.

While total numbers of Chinese people in the colony at the 1881 census were still below the 1861 tally, numbers in Sydney had risen from a tiny 189 in 1861 to 336 in 1871. By 1878 it was estimated that there were 960 Chinese people living in Sydney, 86 of whom worked in shops and boarding houses, which provided for the incoming fortune seekers. The rest worked as cooks, market gardeners and in a few skilled trades such as furniture making. By the 1881 census, the number of Chinese in Sydney had risen again, reaching 1,321. Although this number was still very small, the increase was visible because of a tendency for the Chinese to congregate in just a few areas of the city, such as The Rocks.



As the 19th century drew to a close, anti-Chinese attitudes were galvanised. Overt racial discrimination was dropped in favour of what became known as the Natal model—excluding unwanted migrants by making them sit a dictation test in an unfamiliar language. Various colonies including NSW enacted this system in 1898, but NSW also retained its 100-pound poll tax.

In 1901, the newly formed Commonwealth Government enacted its Immigration Restriction Act—colloquially known as The White Australia Policy—based on the dictation test model. For several years the NSW poll tax provision also continued to operate.

The Act was largely successful at stopping the movement of Chinese people in or out of the port of Sydney. Those Chinese people already in Australia had to decide whether to stay or leave. Many of them left.

For the privileged few, two kinds of travel documents were issued under the 1901 Immigration Restriction Act. Certain categories of desired or tolerated people—primarily merchants and traders—could obtain a certificate of exemption from the dictation test (CEDT) for 12 months.

The second document was a certificate of domicile, which enabled Chinese already living in Australia to travel and

re-enter the country, without being subject to the Act. The Act was administered erratically and gave enormous power to bureaucrats.

The White Australia Policy was successful in excluding Chinese migrants, even in the terrible decades of the 1920s and 1930s when flood, famine and Japanese invasion created social chaos in China and thousands had sought to escape.

Levels of Chinese immigration to Australia dropped significantly from the late 1800s to the early 1900s because of the White Australia Policy.

### Patterns of Chinese immigration

From 1911 to 1947 census figures show a net loss of 6,625 Chinese people in Australia through migration. Meanwhile the overall Chinese population was growing older and dying out. The total number of Chinese in Australia fell from 21,856 in 1911 to 6,594 in 1947. About 3,000 part-Chinese boosted these figures in both years.

As World War II continued and more 'resident aliens' and evacuees arrived in Australia, restrictions on Chinese migrants were relaxed. For the most part, they were allowed to stay in Australia, even finding jobs outside the prescribed list of employment options, much to the chagrin of the more established Chinese community.



Lithograph by Livingstone Hopkins, 1887. Published courtesy of the National Library of Australia.

After the war, against the backdrop of a massive post-war immigration drive, the Chifley Labor Government moved to deport remaining evacuees, seamen and pre-war Chinese who had been permitted to stay in Australia because of the war. The migrants fought back through the courts. The government's response was to introduce the Wartime Refugees Removal Act. Before the Act could be passed, the Chifley Government fell and was replaced by the Menzies Liberal Government, which did not carry the Act through.

In 1949 the communists came to power in China under the leadership of Mao Tse-tung. Many offshore business investors, including those of the Chinese community in Australia, had their assets confiscated. The constant toing-and-froing of Chinese ceased. Ties were either severed or difficult to maintain.

Numbers of Chinese migrants began to increase in Sydney after the establishment of the Colombo Plan in 1950. It provided educational opportunities for British Commonwealth nations in the region. Many private students were drawn to Australia from Hong Kong and other South East Asian countries. Some returned home after their studies but others stayed on. The 1976 census shows that just fewer than 10,000 Sydney residents were born in China, with 4,000 from Hong Kong and another 7,000 from Malaysia and Singapore.

In 1956 the law was changed to allow any Chinese person who had lived in Australia for more than 15 years access to citizenship.

In 1964 the White Australia Policy was withdrawn from the Labor Party's platform. In 1966 citizenship became available after five years' residency. This was reduced to three years in 1973.



Once the White Australia Policy was dismantled and the Australian Government formally recognised China in 1972, the number of migrants increased rapidly. This era also witnessed an increasing diversity of class and place of origin, from the 'boat people' of Vietnam to the wealthy 'yacht people' of Hong Kong and Taiwan.

## Beyond Chinatown

The term Chinatown was coined in the 20th century. Although the centre of Chinese commerce in Sydney—first in The Rocks then around Haymarket—was always a focus for Chinese activities, Chinese homes were widely scattered across the city.

The residence of Chinese migrants outside the city centre was partly explained by their occupations as market gardeners. In places where the market gardens were concentrated, such as Alexandria, Botany, Randwick and Rockdale, more diverse multicultural communities evolved.

Fishing also took Chinese workers and their families out of the city. The first fishing licence granted to non-Europeans in 1858 was given to three Chinese migrants who owned a small sailing boat. In 1861 a small colony of Chinese people who worked as fish dryers were living close to Palm Beach. Several other groups of Chinese fishermen and fish dryers lived along the coast, while up to 20 Chinese fishing boats operated in the seas surrounding Sydney.

## The Chinese in The Rocks

The Rocks district, next to the city wharves, had been the preferred location for Chinese businesses since the first influx of Chinese migrants arrived in search of gold. By 1858, entries in the city business directories began to appear with unnamed 'Chinamen' registered at several addresses in Cambridge Street, which ran behind the main thoroughfare of George Street North, or Lower George Street.

By 1861 there were about 13,000 Chinese people in NSW. Fewer than 200 were recorded as living in Sydney, but many passed through the city. The establishment of Chinese boarding houses and produce stores in The Rocks had made an impact on the cosmopolitan town.

The records of the Royal Commission of 1891 into Alleged Chinese Gambling and Immorality presents a snapshot of the distribution and activities of Chinese residents and tenants in The Rocks. The documents are surprising in their fairness, considering the intensity of anti-Chinese sentiment at the time. For the first time, the Commission took evidence not only from Europeans but from many Chinese merchants, workers and their families as well.

The Commission visited George Street North to assess Chinese occupancy and activities. From the

information gathered, it was estimated that there were 40 buildings in George Street and seven close by with Chinese occupants.

These 47 structures were comprised of:

- 22 gambling houses
- 13 general stores
- 2 chemists dispensing Chinese medicines
- 1 grocer
- 1 lodging house
- 1 furniture factory (attacked by rioters in 1878)
- 5 houses in Queen Street which had been demolished
- 1 furniture workshop in Globe Street
- 1 laundry on the corner of Gloucester Street.

These represent many of the likely occupations of early Chinese immigrants.

## Archaeological evidence

Recent archaeological excavations on the site of Samson's Cottage, now part of The Rocks Discovery Museum in Kendall Lane, reveal a material history that has been influenced by both European and Chinese residents.

The cottage was built in the 1840s for a stevedore called William Samson. It was located at 75 1/2 George Street and originally backed onto Kendall Lane. The site, including the cottage, became the rear yards for the double-fronted

three-storey shop built on George Street in 1883–84. The yard was then divided in half. The cottage was partially demolished in the 1920s and the remaining walls were incorporated into a new building in 1991, based on early photographs of the first cottage. The original roof outline remains on the walls of the adjoining building.

The inhabitants of this cottage were drawn from the working or lower-middle classes, often running a business from the George Street shop on the eastern frontage. From 1885, after the frontage was rebuilt as two shops, a Mrs Brown occupied the cottage.

From 1916–1924, Hong On Jang leased the tenement at 75 1/2 George Street and its rear yard. He originally began as a merchant in The Rocks and boarded Chinese sojourners at his premises in Harrington Street from 1904 to 1911. In 1908 Hong On Jang was under suspicion for being involved in a racket to hide stowaways discovered on the SS *Courtfield*.

Both sets of residents left behind significant amounts of material evidence of their daily existence, sufficient to enable archaeologists to reconstruct a reasonably detailed snapshot of domestic life for individuals drawn from two different communities. Some examples include the ceramic cooking vessel and glass medicine vials (pictured) which show that the

occupants maintained Chinese dietary and medicinal habits.

### **Sydney's Chinatown – Belmore Markets, Campbell Street**

The Rocks had the most visible presence of Chinese people, and by the end of the 19th century, housed most of Sydney's more successful Chinese merchants. However, there were far more Chinese people living in the poorer, southern end of the city near the cattle markets in Campbell Street, on the eastern side of George Street.

The men who were establishing themselves as market gardeners in the surrounding suburbs found cheap lodgings there for overnight stays in the city. Chinese names began to appear in the records around the mid-1860s. When the fruit and vegetable markets moved from near the Town Hall in George Street to the Belmore Markets (at the site of the present Capitol Theatre) in 1869, the area's Chinese population increased significantly.

The first Chinese lodging houses to the north and east of Haymarket were located in Goulburn Street and the alleyways that ran off it in the direction of the Belmore Markets. Many of the buildings occupied by the Chinese were at the end of their habitable life. They were often proclaimed unfit for human habitation, as stated in an 1876 report by the council and Health Board.

An alley that ran off Goulburn Street behind Robertson's coach factory (earlier known as Durand's Alley) was notorious for such buildings. It had been singled out by the Health Board in 1876 as 'wretched'. By 1880 it contained various boarding houses for market gardeners. Towards the end of the decade, the coach factory had been taken over by Kwong Chong's boarding house and in a large building in Robertson's Lane, Kow You Man operated a boarding house which could accommodate up to 100 men.

Chinese households had been set up in Wexford Street by the mid-1880s and the area was almost entirely occupied by Chinese people by the turn of the century. The community also had a significant presence in Exeter Place and several streets in Surry Hills including Foster, Mary, Stephen and Elizabeth streets. Many in Sydney perceived the area as a slum and the name Wexford Street became synonymous with vice and opium smoking.

### **Sydney's Chinatown – Dixon Street, Haymarket**

By the 1920s, the centre of the Chinese community had shifted slightly west towards Dixon Street which is the focal point of present day Chinatown. Tenants, cafes and restaurants followed when the fruit and vegetable

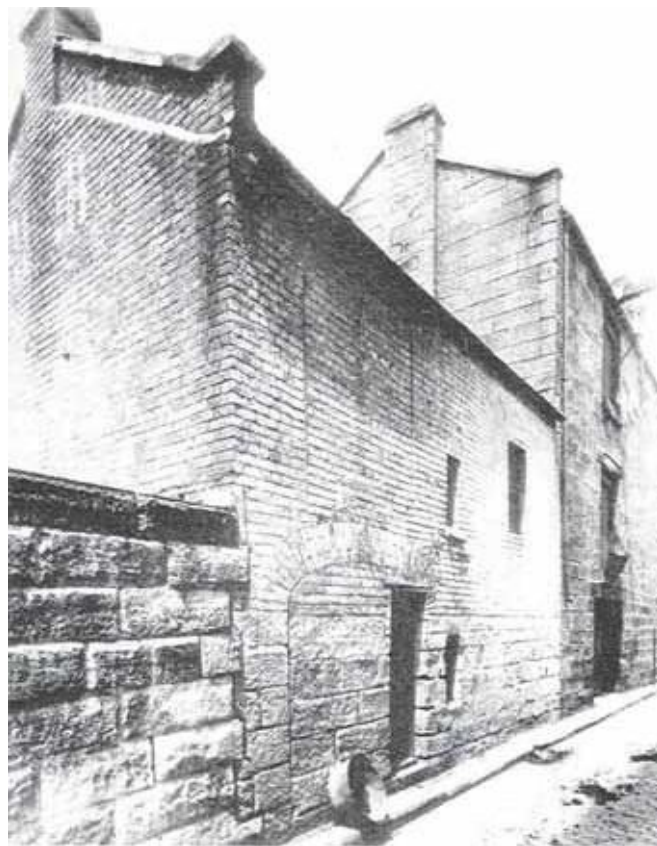
The new Chinatown was visually similar to earlier Chinatowns. It was located in one of the poorest areas

markets moved to the area. The City Council had resumed 10 acres bounded by Hay, Quay and Thomas streets in 1908 and the first market building was opened there in 1909.

By 1915 there were five market buildings, cold storage facilities and cool rooms for ripening bananas. The market traders, tomato repackers and wholesale importers moved into old warehouses in the area or into new stores built by the council as part of the market complex.

It was not just traders who moved into the new Chinatown. Families came too, as many of their houses in Surry Hills had been demolished. The council carried out slum clearance and implemented traffic management plans for the first three decades of the 20th century.

The notorious Wexford Street in Surry Hills progressively disappeared from 1906 during the construction of the new Wentworth Avenue. An estimated 724 people had their houses resumed. Other streets in Surry Hills that disappeared or were widened also had many Chinese tenants, for example, Brisbane Street, which faced the bulldozers in the 1920s. As this process of remodelling the area progressed, many Chinese families moved into the Haymarket area and a little further west to nearby Ultimo.



Samson's Cottage, Kendall Lane

of the city where small or marginal retail businesses or restaurants could be set up for low rents. But there was a significant change taking place.

Some Chinese people were beginning to buy into the area instead of renting. Some of the earliest acquisitions were 82–84 and 47–51 Dixon Street, purchased by Philip Lee Chun around 1910–15. And newly built premises at 50–54 Dixon Street were bought by Goon Yee Tong and Loong Yee Tong in 1917.

In the following decades, other buildings in the Dixon Street precinct were purchased by various clan associations, and by the time the City Council was resuming land for market extensions in 1929, it was often dealing with Chinese landowners. Residential and commercial activity declined in the older Chinese areas around Goulburn and Campbell Streets, but Chinese purchases of property began to increase here too after 1920, particularly in Campbell Street.

### Today's Chinatown – revamping the old

In 1971, a Dixon Street Chinese Committee was set up by the City Council, supported by the Chinese Consul (Taiwan) and chaired by Henry Ming Lai. Ming Lai told the council that

no-one considered narrow and tawdry Dixon Street to be Chinatown, and though there was support for improving it, he hoped a more extensive precinct could be created once the market buildings were obsolete.

By the mid-1970s, plans to move the markets to Flemington also generated a Chinatown plan in the form of Gus Homeming's Chinatown Redevelopment Company. After several years, little progress had been made apart from the installation of some Chinese-style streetlights and rubbish bins. Plans for a Chinese damen (arch) were also shelved. However, by 1977 the project was back on track. Following a trial closure of Dixon Street, the city council decided to create a permanent mall in 1979.

Some of the Chinese businesses in the area began donating money. Henry Tsang of the architectural firm Tsang and Lee, provided his services in an honorary capacity and Stanley Wong, a wealthy restaurateur and racehorse owner, became Chairman of the project. Lord Mayor Nelson Meers opened the new Chinatown, complete with arches and all the accoutrements in 1980 amid great enthusiasm.

Today, Dixon Street is a popular venue for local, national and international visitors to Sydney. A wealth of restaurants and retail outlets offer their services and wares to the public.

People of all nationalities and cultures visit the area and are able to experience a taste of China, ranging from traditional grocers selling vegetables and Chinese tableware, to stores retailing haute couture.

For many residents in Sydney, both Chinese and non-Chinese, Chinatown represents a link between the past and the future. It is a reminder of the myriad stories of

Australia's Chinese migrants and a marker of the stories yet to be told by their descendants.



Chinese New Year

### Aspects of Chinese culture and the arts

#### Calligraphy

The art of fine writing is called calligraphy. Chinese calligraphy is based on symbols which represent an object, word or syllable. There are more than 50,000 different characters.

Knowledge of the characters and the ability to write them are highly prized in Chinese society and calligraphy is considered a refined art, closely related to painting.

#### Chinese paper-folding (Zhezhi)

Very little is known about the origins of the art of paper-folding. Some say it originated with the invention of paper in China around 2,000 years ago. In Japan paper-folding was common for ceremonial purposes almost 1,000 years ago, however written evidence dates its origins for recreational purposes around 1600. Interestingly, Europe had its own style of paper-folding dating back to the 13th century. Today, origami is popular in both Japan and the rest of the world with subject matter primarily focused on the natural environment and animals in particular.

#### Building and architecture

Chinese buildings are often built following the principles of feng shui— the balancing of Yin and Yang to create harmony in one's surroundings.

Many traditional buildings have wooden frameworks with upswept eaves and brightly tiled roofs. Wide eaves provide shade from the sun and protection from the rain. Often they are decorated with elaborate and intricate carvings. They are usually built facing south because evil spirits are believed to originate in the north. The colour red is used extensively, as it is believed to bring good luck. Individual numbers were also considered lucky, especially the number nine as it was once the Emperor's number.



The most spectacular building is the pagoda or gurr. Pagodas, originally built to hold religious objects, are tall towers with several levels, each with a roof jutting out over the level below. In the Chinese Garden of Friendship the pagoda is located in a prime position and can be seen from almost anywhere in the garden.

### Painting

Chinese paintings were not usually permanently displayed. They were kept in the form of scrolls or concertina books and were brought out to be admired on special occasions. Great emphasis was placed on the technical skill of the artist but the works usually avoided the complexities of perspective and shading. Many traditional landscape artworks presented an idealised version of nature and often included the four essential elements in garden design—water, plants, rock and buildings. They often included an inscription or saying reflecting the mood of the painting.

### Music

Music is important in many Chinese ceremonies including religious festivals and entertainment such as opera. It was believed to influence the mind and wellbeing of listeners. However, discordant music was considered harmful. The unique sound of Chinese music partly arises from the distinctive instruments played such as the seven-stringed qin, the pear-shaped lute-like pipa, and the three-stringed sanxian—a cross between a violin and a banjo.

### Kites

Kite flying has been an important Chinese pastime for several centuries. Traditional kites take the form of birds, fish or dragons. Kite-fighting competitions are also common. Kite making can range from the simplest frameless paper types, to complex forms using modern materials and technology.

### Silk

Silk is a high-quality fabric woven from threads produced from silkworm cocoons. Chinese people began using these threads to produce fabric as long ago as 3000 BC. It takes many silkworms to produce usable quantities of thread and therefore silk has always been very valuable. With its highly prized textural and functional qualities, silk was used for aristocratic and ceremonial garments as well as writing and painting material.

### Chinese tales and mythological creatures

China has a very long tradition of storytelling. Often in these stories ordinary people, or mortals, cross paths with animals, gods, goddesses, dragons and supernatural forces. Many stories are rooted in religious beliefs or deal with family responsibilities and love.

### Chinese calendar and festivals

There are 12 lunar months in the traditional Chinese calendar. The Spring Festival celebrates the New Year in late January or early February. Each New Year is named after one of 12 animals such as the snake or ox. Each animal's character is believed to influence coming events and to affect the personality of people born in that year.

## Chinese Identities and Famous Australians

### Mei Quong Tart (Mei Guangda)

19<sup>th</sup> Century businessman, merchant, restaurateur, philanthropist, community leader.

**Born:** 1850, Hsinning (Sun-ning), Canton, Guangdong Province, China

**Died:** 1903, Gallop House, Ashfield, Sydney

#### Summary:

- Son of Quong Tart, merchant and dealer in ornamental wares. At 9 he travels to NSW with his uncle who had charge of a shipload of 'coolies' (indentured labourers), bound for the Braidwood goldfields.
- He lived in Thomas Forsyth's store at Bell's Creek and soon joined the family of Robert Percy Simpson, whose wife, Alice (nee Watt) taught him English and converted him to Christianity. They encouraged him to acquire shares in gold claims and he became wealthy by age 18.
- The Simpsons moved to Sydney and he built a cottage at Bell's Creek where he enjoyed a leisurely life, friendly with Chinese and Europeans. He was prominent at Braidwood and Araluen and was prominent in sporting, cultural and religious affairs.
- He was an excellent cricketer and all-round sportsman, who could play the bagpipes, sing and recite poetry. He often performed at social functions.
- In 1866, he married an English woman Margaret Scarlett, a local school teacher. Her family strongly boycotted the wedding and her father did not attend. They had 6 children two sons and four daughters; Vine (Ann Alice Vine (b. Manly 1887), Ettie (Henrietta) (b. Ashfield 1890), Arthur (b. 1892), Gertrud (dec'd no further information), Florence (b. 1898) and George (b. Ashfield 1903).
- He was naturalised in 1871, joined the lodge of the Oddfellows and in 1885 became a Freemason, by 1877 he had been appointed to the board of the public school at Bell's Creek.
- Quong returned to China in 1881 and upon return set up a Silk and Tea store in Sydney, followed by a Tea Shop. As a result of his success he opened a chain of tea stores.
- He became involved in politics and revived the anti-opium campaign with a second partition to



Parliament and published a pamphlet, A Plea for the Abolition of the Importation of Opium however, anti-Chinese sentiment flared and he spent much of his time defending his countrymen often acting as an interpreter.

- In 1888 he was appointed a mandarin of the fifth degree by the Chinese Emperor (again visiting China). His third Chinese tour in 1894 he was advanced to the rank of mandarin of the fourth degree.
- Quong strongly supported the campaign in Sudan (Boer Wars) and enlisted in the National Guard, established by his friend Sir George Dibbs. However he was prevented from joining due to his 'dark skin'
- December 1889 – Restaurant opened in King Street, followed by a dining hall in the new Queen Victoria Markets. He even branched out as far as Newcastle in 1890 (Jesmond).
- By this time he was in demand as a speaker for charitable and social functions where his Scottish songs and recitations guaranteed full attendances.
- A zealous Anglican, he had his children baptized and educated in different Christian denominations to avoid prejudice.
- In 1902, he was viscously attacked and assaulted at his Queen Victoria Markets office.
- He died in 1903 from pleurisy. He was survived by his wife, two sons and four daughters.

### Arthur Malcolm Mei Quong Tart

**Born:** 1892

**Died:** 30 May 1927, Sandgate, Brisbane (35yo)

#### Summary:

- Eldest child of Mei Quong Tart and his wife, Margaret.
- 9th August 1915, Arthur enlisted in the Australian Imperial Force (AIF), he was 23 years of age.
- He is described on his enlistment paper as being five feet two inches in height, and of 'fresh, brown, dark' complexion. His occupation was listed as 'Wool Buyer'.
- War had already been going on for a year and there was growing pressure for men to serve.
- 1915, Arthur was in Egypt where he was completing his training, he was transferred to the 4th Battalion and was relocated to France and became where the AIF was involved in some the most horrendous and costly battles ever fought.
- Arthur suffered terribly in his first major battle at Pozieres as did others.
- Between 23 and 27 July, Arthur was involved in heavy artillery fire and was buried four times by exploding shells, he was dug out by his mates each time, physically he was unharmed however, he was extremely traumatised by his experiences.
- He was evacuated from the front lines to England at the end of July, the battle endured for another six weeks, resulting in around 24,000 Australian casualties.

- Records show that army base wrote to Arthur's mother, telling her that her son had been admitted to hospital with 'mild shell shock'. However his official record shows that his condition was significantly worse; he had 'lost power in his legs and stuttered' and suffered 'recurrent hysterical attacks at night'. His condition is described as 'disability permanent'.
- Little is known of Arthur upon his return and his mother had died before his return.
- In 1925, he lodged an application to copyright a film script entitled 'The Living Dead', presumably an account of his own experiences at Pozieres. It is unknown if the film was ever made.

### Josh Quong Tart

**Born:** 18 September 1975, Sydney

#### Summary:

- Actor/stage performer
- Youngest of four boys, Miles is a descendant of Mai Quong Tart.
- Josh Quong Tart attended the the McDonald College before moving on to the National Institute of Dramatic Art (NIDA).
- He has a list of television and film credits from a guest appearance on All Saints in 1999, moving on to a main role in 2001-2003 (66 episodes), reappearing as a guest in 2004.
- He was a co-host on Sarvo (Children's show on Foxtel with Nickelodeon) with Jamie Croft.
- In 2006 he was cast alongside his brother Byron Tart and Genevieve Lemon in the stage production 'Lemon Tart'
- In 2007 he became a member of Home & Away cast, where he played Miles Copeland, Sally's love interest (L-image). In 2011 he announced his departure after four years.
- His next television role was Underbelly: Badness, in 2012, where he played the role of Andrew Parish.
- Tart landed the role of Scar in the Australian stage production of The Lion King in 2013. He toured with the production until 2016 performing in Sydney, Melbourne, Brisbane and Perth.

### Mak Sai Ying

**Born:** 1796, Guangdong Province, China

**Died:** 30 May 1927, Sandgate, Brisbane (35yo)

#### Summary:

- Mak Sai Ying (John Shying), the first Chinese born settler arriving in Port Jackson in February 1818 (Before the goldrush).
- Mak Sai Ying was born in Guangdong (Canton) in 1796 and came to Australia as a free settler.
- He worked for John Blaxland (famous English Settler) as a carpenter, they met aboard the Laurel on route to Australia.
- He also worked for Elizabeth Macarthur a pastoralist and wife of John Macarthur.
- Mak Sai Ying went on to have a string of successful businesses including being granted his first licence for The Golden Lion leading to The Peacock Inn at Parramatta and other stores.
- He married Sarah Thompson, a convict and had four sons.

### John Joseph Shying

**Born:** Unknown

**Died:** Unknown

#### Summary:

- A Grandson of Mak Sai Ying (John Shying), the first Chinese born settler arriving in Port Jackson in February 1818 (Before the goldrush).
- Not a lot of information on John Joseph Shying
- John Joseph Shying was a son of Mak Sai Ying and said to be the first Australian Chinese soldier.
- 1863 was enlisted in No.5 Company Sydney Battalion Volunteer Rifles.
- 1885, during the Sudan Campaign, John Joseph Shying was recorded as a Chinese Australian.
- 1885, he was upgraded to a Sergeant of C Company, NSW Volunteer Rifles in 1885 when he was 38years old.



### An overview of the Chinese Garden of Friendship

The Chinese Garden of Friendship at Darling Harbour was a gift to New South Wales from its sister state of Guangdong, China to celebrate the Australian Bicentenary in 1988.

Guangdong is a province located in the south-east of China.

It is dominated by its capital city Guangzhou, which was until recently known by the Anglicised version of its name, Canton. The province has low-lying hills and several rivers that flow into the extensive coastline. Hong Kong lies a short distance offshore.

Cantonese people have traded and migrated all over the world, including Australia, and have taken their customs, dialect and culture with them.

The one-hectare Chinese Garden is one of the largest of its type outside China, with numerous pavilions, waterfalls and a teahouse. Its creation was part of the redevelopment of Darling Harbour into a major commercial and tourist focal point in the city. Construction of the garden began in March 1986, and representatives of both governments officially opened it in January 1988.

The garden embodies principles of Chinese design, which date back to the 5th century. It is a tangible reminder of Chinese migration to Sydney and is a symbol of the integration of Chinese culture into the city.

Gardens are usually intended to provide a contrast to the harsh regularity and formalisation of city buildings and planning and the Chinese Garden of Friendship is no exception. The garden is a calm oasis that encourages private contemplation and a sense of tranquility beyond the mundane concerns of everyday city life. This reinforces the strongly held Chinese belief that harmony with nature promotes good health and long life.

### Materials and technology used in the Chinese Garden of Friendship

Chinese gardens are designed according to set principles. The designer combines elements that appeal to all our senses. Plants and other materials are chosen as much for their philosophical and traditional values as for their aroma and beauty.

The traditional Chinese garden designer works on the Taoist principle of Yin and Yang, the balancing of opposites.

The designer aims to achieve the seemingly impossible by:

- incorporating rocks which appear to defy gravity
- creating small spaces that seem large
- making large spaces feel more intimate
- including elements that promote a sense that great age has been transformed into youthfulness or that the young have grown old.

Chinese garden designs are also closely associated with the traditional Chinese art of shanshui hua or 'landscape painting of mountains and water'. The aim is to capture all the elements contained within the natural landscape—mountains, rivers, lakes, trees, valleys and hills—thereby endeavouring to recreate nature in miniature. This allows the visitor to experience a controlled combination of natural elements within a confined urban setting.

Ancient Chinese philosophy espoused a belief that the human body reflected the composition of nature: China's rivers were seen as the arteries, water as the blood and breath, with mountains forming the skeleton and plants, the muscle and skin.

Yin and Yang, a symbol of harmony, is used to create the design. The Yin, or black half of the circular symbol represents qualities including calmness, passivity and an ability to yield. The Yang, or white half, represents traits such as activity and assertiveness. Working together they create a balanced whole.

This can be seen in the garden through:

- the rush and noise of the waterfall as it flows into a quiet and peaceful lake
- strong jagged rocks protruding from the smooth, soft lake
- vertical bamboo stems that stand next to flat, rounded rocks and paving
- areas of shade contrasted by areas of brilliant sunlight.

Every aspect of the garden is carefully designed to maintain this balance. In addition, Chinese city planning from ancient times was characterised by regularity, predictability and architectural design intended to influence human activity.

The placement, scale and structure of buildings proclaimed the relative importance of each, while walls and gates carefully regulated access. Architecture was a precisely coded visual language which every

Chinese resident knew how to read.

The Chinese garden provided a contrast to the regularity and predictability of Chinese city planning. The garden symbolised a world in which the social concerns of the city embodied a broader range of philosophical interests. It provided a private and liberating experience for the individual with the belief that 'those who live in harmony with nature are afforded mental health and a long life'.

Many of the materials used in the garden here at Darling Harbour, and the techniques used to produce them, have their roots in these ancient Chinese traditions.

### Rock

The ability to shape rock was established long ago in China but it was considered a skill, rather than an art form. Many great religious sculptures were carved out of sheer rock faces. Several examples of rock carving and stonework used in buildings can be found in the garden.

### Clay

Chinese people were skillful potters. They used the potter's wheel to make moulds for industrial-scale production of everyday clayware such as vessels, bricks and tiles. They also produced pieces of great artistry such as the famous terracotta army of Shih Huang Ti and glazed porcelain that became very popular in Europe.

### Wood

Wood is an important traditional building material in China. It was used primarily for framework. While many Chinese buildings were constructed from rock and brick, wood was preferred for its aesthetic qualities and availability.

### Bamboo

Bamboo is an extremely versatile and fast-growing type of grass. There are about 480 different species of bamboo. It is highly prized in Chinese culture as it provides food, raw materials, shelter and medicine. The great versatility of bamboo as a construction material for building and furnishings is due to a number of factors such as its fast growth and abundance, the hollow and partitioned structure of the culm (stem), its high strength-to-weight ratio, its strength and stiffness when used whole and extreme flexibility when split along its length.

### Paper

Paper was first developed in China around 100 CE (Common Era) using fibres derived from pulped plants and cloth. Later, beautiful high-quality paper was produced that was ideal for writing and printing. The spread of papermaking technology was very slow, taking 800 years to reach Europe.

### Printing

Printmaking originated in China around 105 CE after paper was invented. Early Chinese scholars reproduced ancient scriptures using a form of block printing. This technique involved carving words and pictures onto flat stone slabs. Then, after the lines were cut out, damp paper was pressed onto the surface, so that the paper was held in the incised lines. Next, ink was applied over the damp paper on the slab. The ink failed to colour the paper over the lines, hence producing a print.

### Areas within the Chinese Garden

The Chinese Garden at Darling Harbour is divided into five distinct areas. The plants, buildings, design features and structures such as gates and bridges help to define these areas. They include the following:

1. Main Entrance Hall and Hall of Clear Shade
2. Water Pavilion to the Wandering Gallery, including the Seven Sages in the Bamboo Forest
3. Mountain area
4. Pine and Rock Forest including the rocks symbolising 'Ashima and the Landlord'
5. Teahouse and surrounds.

Within the five distinct areas of the garden there are a number of specific spaces including:

- The Entry Pavilion: guards the garden entry with two foo-dogs (Chinese lions) carved from rare Chinese granite. The female with her cub guards the left side and the male guards the right.
- Commemorative Pavilion: houses the granite tablet that describes the creation of the garden in both English and Chinese.
- The Hall of Longevity: provides a view of the dragon wall, which features two coloured dragons—the gold represents Guangdong and the blue represents New South Wales. The pearl between them symbolises the bond between the two.
- The Lenient Jade Pavilion: surrounded by water and named for the quality of lenience attributed to jade.



Chinese Garden of Friendship

- The Water Pavilion of Lotus Fragrance: reveals the panorama of the lake and is traditionally used for

banqueting or as a place to watch and feed the fish.

- Round Pavilion: connects the inside world to the outside, providing the balance of Yin and Yang. The Yin and Yang symbol is carved into the granite floor.
- The Chamber of Clear Rhythm: located in a quiet, secluded spot, the chamber is a peaceful space for playing music.
- The Reading Brook Pavilion: designed for viewing the waterfall, it encourages contemplation and reading.
- The Wandering Gallery: a protected pathway leading to the pine covered mountain.
- The Rinsing Jade Pavilion: a resting place near the top of the mountain located over the Jade Rock Spring. A Chinese story tells of the elixir of eternal life coming from the spring water of Jade bearing rocks after 10,000 years of continuous flow.
- The Twin Pavilion: a gift from the people of Guangdong, these interconnected buildings are a symbol of friendship and cooperation. The surrounding plants of Chinese origin (lychees and flowering peaches) alongside the NSW waratah, further illustrate the bond between the two places.
- The Gurr or Pavilion of Clear View: is the peak of the mountain. An imposing hexagonal building, its roof covered with golden glazed tiles sits at the top of the garden, offering great views of the garden and city beyond.
- The Mountain Gate: guarded by a 'lion' and a 'horse' rock to prevent the passage of mythical evil spirits to the Gurr, the mountain gate creates a transition from the mountain to the scenic plains.
- The original Teahouse (Blue Room): built over stacked and mortared rocks, it appears to grow from the stone.
- The Peace Boat Pavilion: water on three sides creates the illusion of being in a large boat on the lake. The granite floor is dressed to resemble the flooring of a boat.
- The Aquatic Pavilion: water flowing through the pavilion is designed to integrate water and buildings. The sunken floor brings visitors closer to the water.



## Bibliography and Resources

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<https://www.therocks.com/school-excursions/sydney-learning-adventures-programs>  
Darling Harbour and the Chinese Garden of Friendship  
[www.darlingharbour.com](http://www.darlingharbour.com)  
Sydney City Council  
[www.cityofsydney.nsw.gov.au](http://www.cityofsydney.nsw.gov.au)  
The National Archives  
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[www.chinatownsydney.com](http://www.chinatownsydney.com)  
Chinese culture  
[www.chinapage.org](http://www.chinapage.org)  
Information from the Department of Immigration and Citizenship  
[www.immi.gov.au](http://www.immi.gov.au)

## Additions to your visit

### Lotus Teahouse

According to Chinese mythology the first cup of tea was an accident. In 2737BC, the Emperor Shen Nung insisted that all water was boiled for hygiene reasons. One day, leaves from a wild tea tree dropped into a pan of water his servant was preparing and the Emperor was taken with its refreshing flavour. Its popularity rapidly spread throughout China.

During the Tang Dynasty (618–906AD), tea became China's national drink and the word Ch'a was used to describe it. In 780AD the first book on the world's most popular drink—the Ch'a Ching—was written.

The rest, as they say, is history.

The Teahouse offers the perfect opportunity to contemplate the spirit of the Chinese Garden of Friendship while enjoying one of the most popular traditions of ancient and modern China: a cup of tea.

The Teahouse serves a range of traditional pastries, dim sims, gow gees and steamed pork buns.

Naturally, there is also a range of Chinese teas available.

Catering packages are available on the self-guided school excursion booking form in this pack.

## Additional Resources

Chinese Garden of

Friendship map

Chinese Garden self-guided  
visit timetable

Post-excursion activity sheet: Ashima  
and The Landlord

## Chinese Garden self-guided map



## Post-excursion activity sheet: Ashima and The Landlord

There are rock formations in the Chinese Garden which relate to the following story...



### The Story of Ashima and The Landlord

This story originated from an ancient Chinese poem.

Ashima was a beautiful, young dancing maiden who was in love with a hardworking and brave young shepherd called Ali.

Ali had to go to work upstream far into the mountains, so the two lovers pledged, beside a magic rose bush, that one day they would marry. Ashima also promised to throw a rose from the bush into the stream every day to honour their love. When all was well the rose would float downstream as you would expect, but if ever Ashima were in trouble, the bush's magic powers would carry it against the current, back upstream to Ali.

Ali was comforted by this promise and rode upstream to herd his sheep in the fertile lands far away in the mountains. With him, he carried his magic bow and arrow. Now that Ali was away, the son of the local landlord, who was also in love with Ashima, tried to make her agree to marry him. Time after time his father sent matchmakers to Ashima's mother asking for Ashima's hand in marriage and time after time Ashima's mother sent them away. This made the landlord very angry.

All this time Ashima missed Ali very much. She was very worried because she did not feel safe. She went to the magic rose bush where she and Ali had pledged their love and spoke to it saying 'Ali, Ali, where are you? I am in danger. Please come back to me.' She desperately threw the rose into the river. Instantly, the water swirled and a miracle happened. The rose started to float upstream. The current had changed.

The wicked landlord would not be stopped however and as Ashima made her way home he kidnapped her, thinking he would be able to force her to marry his son. When she refused, the evil man tortured her. A short time later, Ali was drinking at the riverbank upstream and saw the rose floating toward him. As this happened, his horse and sheep became restless and fearful and Ali knew that Ashima must be in danger. He quickly mounted his horse and using his magic bow and arrow to part the mountains, forests and rivers, galloped to Ashima's rescue.

Ali found Ashima at the landlord's house, but only after three days of intense negotiating and fighting was Ali able to rescue her. Together they fled from the village.

The landlord was furious and was determined to have his revenge. He followed the young lovers, waiting till they were sleeping by the riverbank before stealing Ali's magic bow and arrow. The landlord shot the arrow opening the gates of the dam. The flooding water came rushing out, sweeping Ashima downstream. When the torrent of water subsided, she was nowhere to be seen. Ali cried out 'Ashima, Ashima, where are you?' But he could only hear her voice saying, 'Ali, Ali my dear, my love, I am right in front of you. As long as you ask for me, I shall answer you'. Still Ali could not see her, but he did see a beautiful rock, soaring high above him. Delicately balanced, its rhythmical contours seemed to dance so that it looked almost human. It was Ashima. The landlord's shot had turned her into a rock. The 'dancing rock' still stands in the Rock Forest. Close by, another rock resembling a man stands bent and defeated. It is the landlord, also turned to stone. To this day he is still cursed by every passer-by.

### Suggested ways to enjoy this story at school

Students could act out roles in the story, research and interpret other Chinese legends, create a miniature Chinese garden or make dioramas of the story.

## Important information and booking materials

### Frequently asked questions (FAQs)

Who is the garden for?	Visitors of all ages and backgrounds love our garden. The garden is 75% accessible for strollers, wheelchairs and walking aides. Toilets and refreshments are available inside.
What educational activities can I do at the garden?	We provide complimentary, curriculum linked Self-Guided Teacher Resource Packs: <ul style="list-style-type: none"> <li>• Primary education for primary HSIE and COGs</li> <li>• Secondary education for secondary HSIE, history and geography</li> </ul> Bookings essential
Do you have a risk assessment?	Yes, you will find one on page 28.
How much does it cost?	1 teacher is FREE per 20 high school students 1 teacher is FREE per 10 primary school students Additional adults are charged at \$6.00 each* *Australian seniors, students and concession card holders are \$3 each, infants under 5 years of age are FREE.
What is the ratio for adult to student care and maximum group size?	We can accommodate any group size but we request that you make arrangements with garden staff to stagger entry for group sizes over 30 to ensure you make the most of your visit.
Are there bus drop off facilities?	Yes, please refer to the map on page 31.
When can we visit?	We are open daily from 9.30am to 5pm (9.30am to 5.30pm during daylight saving) (except Christmas Day and Good Friday). We recommend you allow at least 45 minutes for your visit.
I would like to book in a self guided school group, who should I contact?	Please complete and return the self-guided education group booking form on pages 29–30.
What about payment and non attendance?	Payment can be made by cash, cheque or card on the day. Payment is made on the day of your visit for actual numbers. A tax receipt will be provided.
What is the email address?	<a href="mailto:functions@property.nsw.gov.au">functions@property.nsw.gov.au</a>
Is there a phone number?	We would be delighted to help! T (02) 9240 8665 F (02) 9271 5152



Are there any restrictions in the garden?	<p>Terms and conditions of use are listed on the self-guided education group booking form.</p> <p>Teachers/leaders will retain duty of care.</p> <p>The garden is supported by 24 hr on-site security rangers.</p> <p>Children under 16 may not visit the garden unattended.</p>
When is the best time to visit?	The garden is a popular destination and many groups prefer to arrive in the early morning to make the most of their time here.
How long do we need?	45 minutes is a recommended minimum time to make the most of your visit.
Do you have any catering packages for school groups?	Yes, please see the self-guided education group booking form.
Can we bring our own lunches?	<p>Yes. It is best to occupy one area, please make sure that all litter goes into rubbish bins provided.</p> <p>Please ask our friendly staff if you are unsure.</p>
Do you give talks about the garden?	<p>Our team of professional Interpretation Officers are on site to liaise with our visitors.</p> <p>We cannot, however, always guarantee their availability due to operational demands.</p>
Can I pay for an exclusive tour guide?	Please call our general enquiry number (02) 9240 8888 and ask to speak to a team leader who will discuss your enquiry.
Can we do activities in the garden?	<p>Please remember that the garden is a tranquil place and appropriate behaviour is necessary.</p> <p>Imperial Costume Hire operates in the garden on dry days from 12 noon to 5pm at a rate of \$10 per adult and \$5 per child.</p>
I'd like to come back with family and friends	<p>Please see our website for upcoming events and information <a href="http://www.chinesegarden.com.au">www.chinesegarden.com.au</a></p> <p>Our garden is open every day except Christmas Day and Good Friday.</p>

## Venue and Safety Information

Phone: (02) 9240 8888

Fax: (02) 9281 6334

Email: [functions@property.nsw.gov.au](mailto:functions@property.nsw.gov.au)

Web address: [www.chinesegarden.com.au](http://www.chinesegarden.com.au)



Insurance policy: Public liability cover with the GIO Treasury Managed Fund

Activity/program	Recommended ages/fitness level	Staffing accreditation	Potential risks	Control strategies
The venue is an authentic replication of a traditional Chinese garden covering approximately one hectare. Patrons are issued a map of the garden for their self-guided visit.	Early childhood and years 1 to 12 for school groups. Accompanied toddlers through to seniors. Patrons need to be relatively mobile to access the mountain zone (to which there is no wheelchair access)	Not applicable as garden staff are employed at the front desk and Teahouse. The lessee's employees staff the costume hire business.	Hard and uneven surfaces, watercourses and steps are located within the venue. The mountain zone is not accessible by wheelchair and some less mobile patrons may find this section difficult to negotiate	The venue is most suitable for passive enjoyment. There is signage at the front entrance requesting patrons to tread carefully. A first aid kit is kept on the premises. Darling Harbour security staff have first aid training. The school booking form stipulates that at least one teacher must accompany every 10 primary or 20 secondary students respectively.

## Self-Guided Education Booking Form

PO Box N408, Grosvenor Place NSW 1220

T (02) 9240 8665 F (02) 9271 5152

e [functions@property.nsw.gov.au](mailto:functions@property.nsw.gov.au)

www.darlingharbour.com



School name:	
Contact Name:	Contact role:
Email:	Mobile: Telephone:
Postal address including post code:	
Class age:	Time of visit:
Date(s) proposed:	Number of guests:

Category	Admission Rate	Total admission	Total price
Students	\$3.00		
Accompanying adults	\$6.00		
Free of charge teachers 1 FOC teacher per 20 students – high school 1 FOC teacher per 10 students – primary school			
		Total admission cost	

School group catering is available from 10am daily. Time of catering:

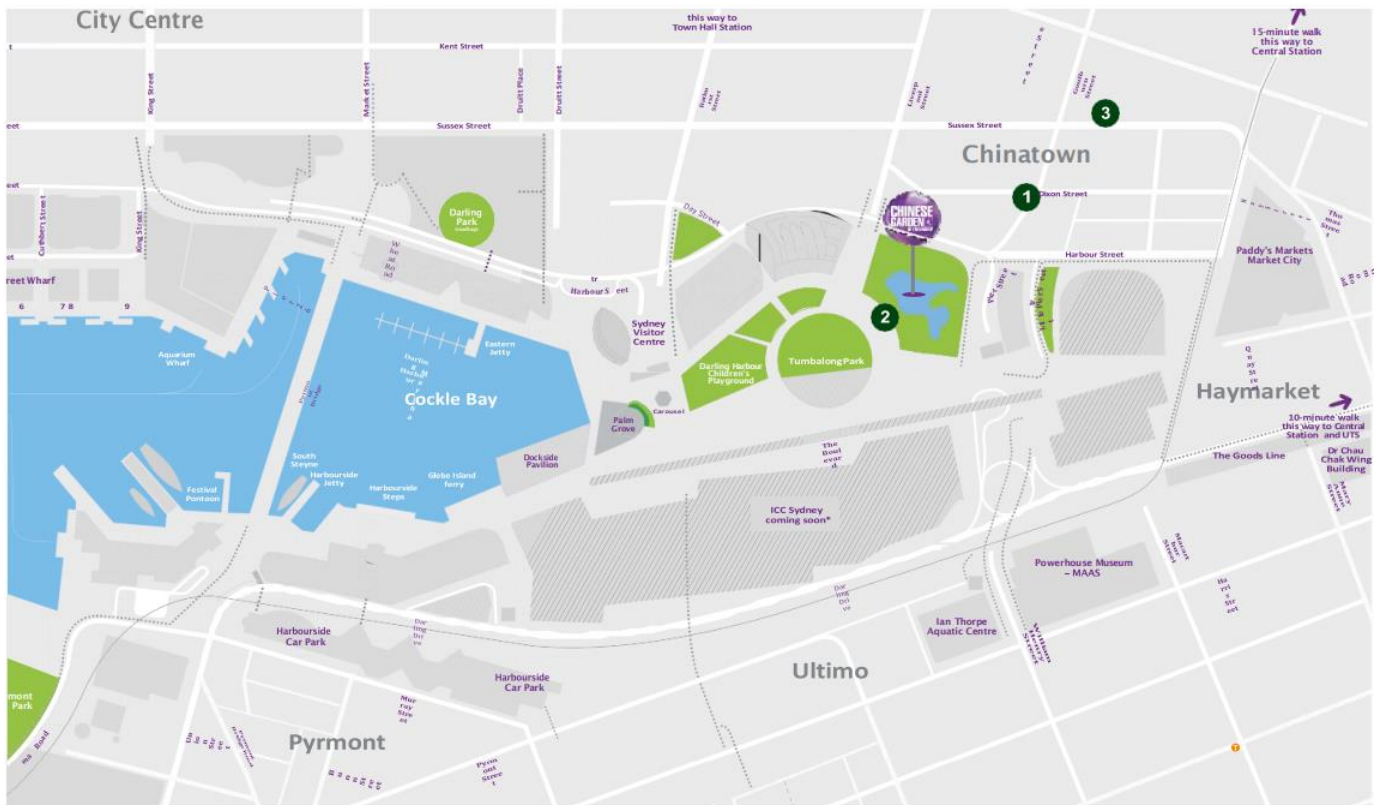
Name of package	Price per person	Number of packages (minimum 20 orders per package is required)	Total price
Camellia package (1 fortune cookie and Chinese tea)	\$3.50		
Peony package (2 vegetarian spring rolls, 1 steamed prawn dim sim, 1 mini BBQ pork Bun and jasmine tea and water)	\$7.50		
Lotus package (choice of ham and cheese, cheese or vegemite sandwiches piece of fresh fruit and orange juice or water)	\$8.50		
Magnolia package (2 vegetarians spring rolls, 2 steamed prawn dim sims, 2 prawn gowgees, 1 mini bbq pork bun, Chinese pastries and jasmine tea and water)	\$8.50		
Celebration package (platter of vegetarian spring rolls, platter of mixed sandwiches, platter of prawn dim sims, platter of BBQ pork buns, platter of fairy bread or platter of fresh fruit)	\$11.00		
		Total catering cost	

Special catering requirements/allergies:
How did you find out about the Chinese Garden of Friendship? Word of mouth   Brochure   Website   Advertisement   Other (please specify).....
Terms and conditions:  Welcome to the Chinese Garden of Friendship  The Chinese Garden of Friendship is one of Sydney's most popular destinations for school groups, adult learning, heritage clubs and other groups. To ensure that all of our visitors enjoy their time at the garden, the staff and management ask that you assist us by supervising your students at all times. Please also familiarise your group with the following guidelines before entering the garden. <ul style="list-style-type: none"> <li>Children must be supervised at all times with a minimum of 1 teacher per 20 high school students and 1 teacher per 10 primary school students. We welcome large school groups however request a maximum of 50 students in one group at a time with a break of 5 minutes between admission of each group.</li> <li>Please walk around the garden, running is not permitted.</li> <li>There are several permanent water features in the garden. Please ensure students maintain a safe distance from these.</li> <li>Please do not pick flowers, climb trees, handle the wildlife or climb or jump on or off the garden beds or rockeries.</li> <li>Please show consideration for other visitors by moving quietly around the garden.</li> <li>Please use the bins which are provided for the disposal of any rubbish you may have.</li> <li>Please note the Teahouse area is reserved for Teahouse paying patrons only.</li> <li>Please report any faults or breakages to the garden staff at reception.</li> </ul> A venue and safety information sheet can be found on page 28.  I have read and agree to the terms and conditions.  Signature: _____ Date: _____
Payment details:  Payment can be made on arrival by cash, cheque, credit card and EFTPOS or after the visit by cheque only. Please make cheques payable to: Place Management NSW ABN: 51 437 725 177 Please select when the payment will be made:  On the day of the visit. The tax invoice will be provided upon entry to the garden. After the visit. The invoice will be sent directly to school for payment.  Please provide email and contact name: _____ _____  Signature: _____ Date: _____

For office use only			event no.	
Approved by:		Due date:	Paid by /date:	Amount received:
Total:				
Deposit:		/ /	/ /	



## Map of Darling Harbour



- 1 Meeting point
- 2 Chinese Garden entry
- 3 Bus drop-off

## Contact Details

### Chinese Garden of Friendship

Open daily from 9.30am to 5pm excluding Good Friday and Christmas Day (9.30am to 5.30pm during daylight saving)

### Location

The Chinese Garden of Friendship is located at the southern end of Darling Harbour, near the International Convention Centre (ICC) and adjacent to Chinatown.

**T** (02) 9240 8888

**E** [functions@property.nsw.gov.au](mailto:functions@property.nsw.gov.au)