



CHINESE GARDEN OF FRIENDSHIP

**Secondary Education
Self-Guided Teacher Resource Pack**

History & Geography | Stages 4 and 5. Years 7-10



**CHINESE
GARDEN**
of friendship

DARLINGHARBOUR.COM



ACKNOWLEDGEMENTS

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.

Place Management NSW manages significant commercial and retail leases, holds significant public events, cares for the public domain in both precincts, as well as heritage venues like The Chinese Garden of Friendship.

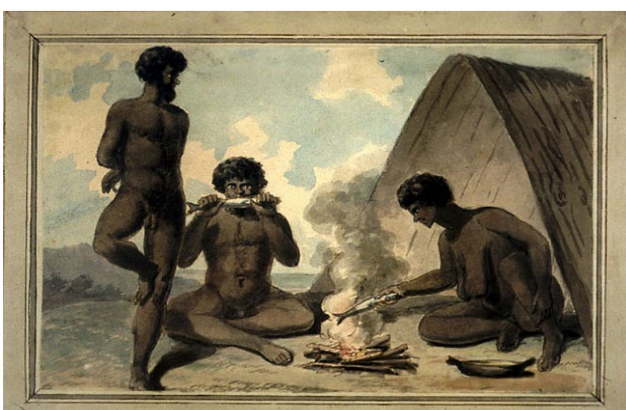
Traditional Owners

The Chinese Garden of Friendship sits on Aboriginal land. Place Management NSW acknowledges the custodians of this land and pays respect to Aboriginal people past, present and future.

Further recognition of the Cadigal people of the Eora Nation is given. Darling Harbour sits on Cadigal land, and their history and influence permeates.

Just outside the doors of the Chinese Garden lies Tumbalong Park which derives its name from local Aboriginal language. Tumbalong meaning a place where seafood is found.

Prior to European settlement the shores of Darling Harbour were littered with the remnants of oyster shells and other shellfish. Early European settlers called this area Cockle Bay.



Fish, mussels, oysters and cockles were plentiful and the Cadigal people supplemented their diet with native vegetation and animals. Native plants and trees such as the kurrajong and local hibiscus varieties were used to make fishing line and spears (tipped with bone). Many of these local plants can still be found at the Garden.

Introduction: This resource pack is designed for teachers leading students on a self-guided tour of the Chinese Garden of Friendship—a haven of peace and tranquility in Sydney’s Darling Harbour. The aim of the resource pack is to facilitate school groups visiting the Garden to navigate the strong and relevant links to classroom learning for Stages 4 and 5 of History and Geography.

The journey through the Garden’s pavilions and winding pathways around waterfalls and lakes is enhanced by background information on the heritage and culture of the Chinese people and provides curriculum-linked content and activities.

CONTENTS

NSW Syllabus Links: Stages 4 and 5 **4**

- Outcomes

HISTORY

HT4-2, HT4-5, HT4-6, HT4-8, HT4-9
HT5-1, HT5-2, HT5-4, HT5-7, HT5-9

GEOGRAPHY

GE4-4, GE4-5, GE4-7
GE5-1, GE5-3, GE5-5, GE5-7

Lesson Information **7-13**

The Chinese Community in Australia **7**

- Trade connections
- Early Chinese immigration
- The effects of the Gold Rush on Chinese immigration
- Limiting Chinese immigration
- Strengthening relationships with Asia
- The Chinese in The Rocks
- Chinatown
- Chinatown today

Chinese Culture and The Arts **11**

- Wood
- Bamboo
- Tea drinking
- Clay
- Calligraphy
- Architecture
- Traditional Chinese brush painting (Guohua)

The Chinese Garden Of Friendship Design **12**

- Water
- Rock
- Vegetation
- Buildings

Activities **14**

- Chinese Garden of Friendship map
- Excursion Worksheet – Rocks
- Excursion Worksheet – Pavilions
- Excursion Worksheet – Calligraphy
- Excursion Worksheet – Frames
- Excursion Worksheet – Friendship
- Excursion Worksheet – Biomes
- Excursion Worksheet – Environments

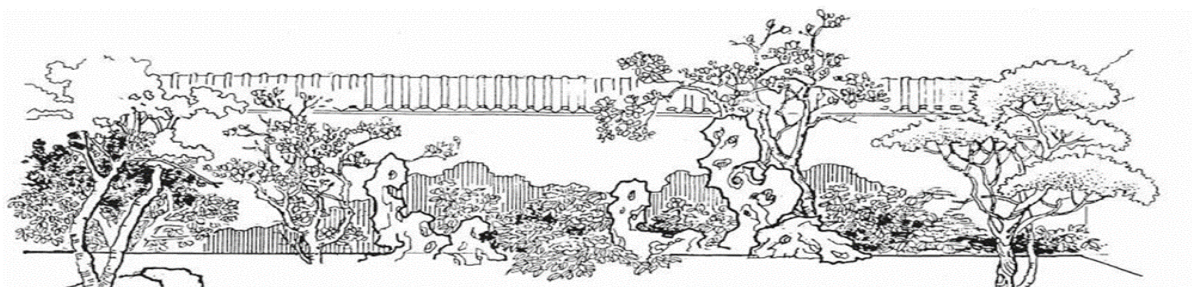
Additions to Your Visit **22**

- Exhibition
- Food and Drink

Booking and Other Important Information **23**

- FAQs
- Parking and directions
- Risk Assessment
- Self-guided group booking form

Bibliography and Suggested Resources **25**



THE MAKING OF THE MODERN WORLD

Outcomes:

- Explains and assesses the historical forces and factors that shaped the modern world and Australia **HT5-1**
- Explains and analyses the causes and effects of events and developments in the modern world and Australia **HT5-4**
- Explains different contexts, perspectives and interpretations of the modern world **HT5-7**
- Applies a range of relevant historical terms and concepts when communicating an understanding of the past **HT5-9**

Key inquiry questions:

- What were the changing features of the movement of peoples from 1750 to 1918?

Content:

MAKING A BETTER WORLD

TOPIC 1B: MOVEMENT OF PEOPLES (1750–1901)

The influence of the Industrial Revolution on the movement of peoples throughout the world (**ACDSEH018**)

- Outline how the Industrial Revolution influenced the migration of free settlers

Changes in the way of life of a group(s) of people who moved to Australia in this period (**ACDSEH084**)

- Use a variety of sources to investigate and report on the changing way of life of free settlers.

The short- and long-term impacts of the movement of peoples during this period (**ACDSEH085**)

AUSTRALIA AND ASIA

TOPIC 2A: MAKING A NATION

The experiences of non-Europeans in Australia prior to the 1900s (Chinese) (**ACDSEH089**)

- 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

Legislation 1901–1914, including the Immigration Restriction Act (**ACDSEH092**)

- Assess the impact of this legislation on Australian society in this period

TOPIC 2B: ASIA AND THE WORLD (1750–1918)

The key features (social, cultural, economic, political) of ONE Asian society (such as China) at the start of the period (**ACDSEH093**)

The position of the Asian society in relation to other nations in the world around the turn of the twentieth century (**ACDSEH142**)

THE MODERN WORLD AND AUSTRALIA

Outcomes:

- Sequences and explains the significant patterns of continuity and change in the development of the modern world and Australia **HT5-2**
- Explains and analyses the causes and effects of events and developments in the modern world and Australia **HT5-4**
- Applies a range of relevant historical terms and concepts when communicating an understanding of the past **HT5-9**

Key inquiry questions:

- How was Australian society affected by other significant global events and changes in this period?

Content:

THE GLOBALISING WORLD

TOPIC 5C: MIGRATION EXPERIENCES (1945–PRESENT)

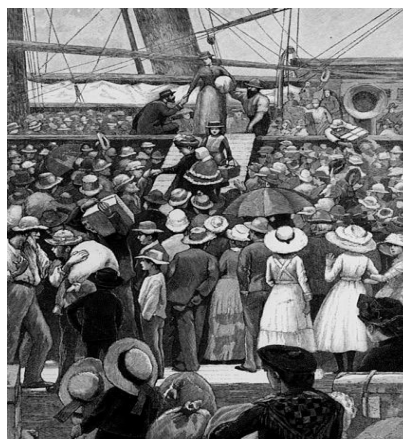
The waves of post-World War II migration to Australia, including the influence of significant world events (**ACDSEH144**)

The impact of changing government policies on Australia's migration patterns, including abolition of the White Australia Policy, 'Populate or Perish' (**ACDSEH145**)

- 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
- 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 contribution of migration to Australia's changing identity as a nation and to its international relationships (**ACDSEH147**)

- 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



NSW Syllabus links: Stages 5 – Geography

SUSTAINABLE BIOMES

Outcomes:

- Explains the diverse features and characteristics of a range of places and environments **GE5-1**
- Assesses management strategies for places and environments for their sustainability **GE5-5**
- Acquires and processes geographical information by selecting and using appropriate and relevant geographical tools for inquiry **GE5-7**

Key inquiry questions:

- What are the main characteristics that differentiate the world's biomes?

Content:

Biomes

Investigate the distribution and physical characteristics of biomes, for example: [ACHGK060]

- Examination of the spatial distribution of biomes
- Identification of biomes used to produce food, industrial materials, and fibres

Changing biomes

investigate the human alteration of biomes to produce food, industrial materials and fibres and the environmental effects of these alterations, for example: [ACHGK061]

- Examination of human alterations to the physical characteristics of biomes e.g., vegetation removal, agriculture, land terracing, irrigation, mining
- Discussion of successful sustainability strategies that minimise environmental impacts



CHANGING PLACES

Outcomes:

- Analyses the effect of interactions and connections between people, places, and environments **GE5-3**
- Acquires and processes geographical information by selecting and using appropriate and relevant geographical tools for inquiry **GE5-7**

Key inquiry questions:

- Why has the world become more urbanised?
- How does migration impact on the concentration of people into urban places?

Content:

International migration

investigate the reasons for and effects of international migration to Australia, for example: [ACHGK058]

- Analysis of international migration patterns
- Explanation of where and why international migrants settle within Australia
- Examination of characteristics and spatial patterns of Australia's cultural diversity

ENVIRONMENTAL CHANGE AND MANAGEMENT

Outcomes:

- Accounts for perspectives of people and organisations on a range of geographical issues **GE5-4**
- Assesses management strategies for places and environments for their sustainability **GE5-5**
- Communicates geographical information to a range of audiences using a variety of strategies **GE5-8**

Key inquiry questions:

- How do environment's function?
- How do people's worldviews affect their attitudes to and use of environments?

Content:

Environments

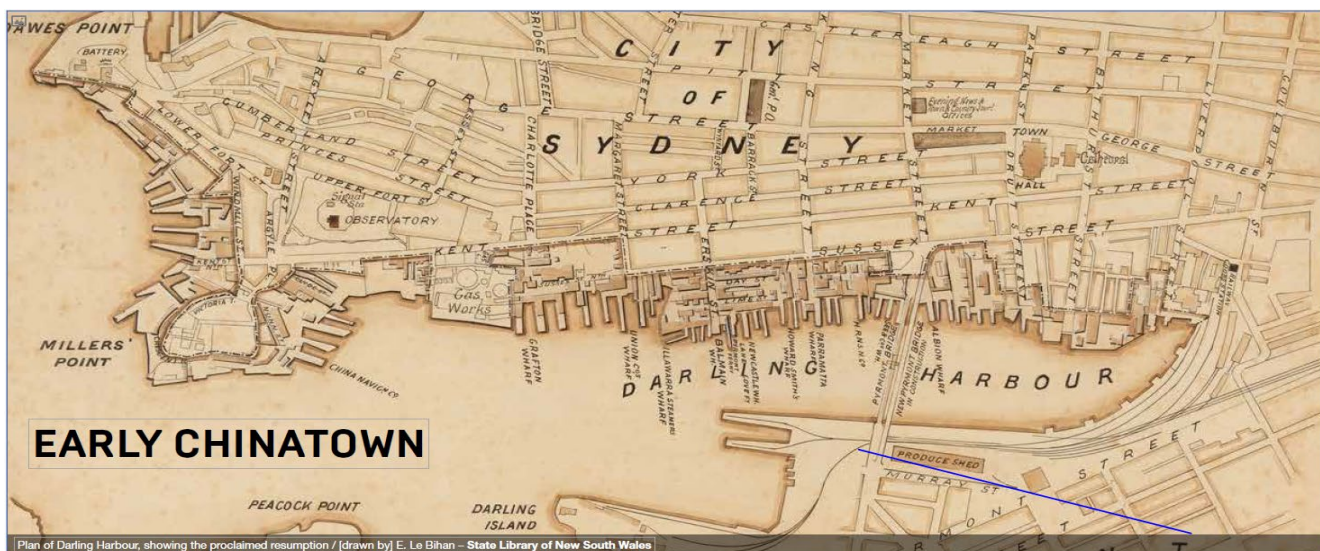
investigate the role and importance of natural environments

- Identification of the function of natural environments in supporting life e.g., maintaining biodiversity

Environmental management

investigate environmental management, including various worldviews and the management approaches of Aboriginal and Torres Strait Islander Peoples [ACHGK071, ACHGK072]

- Discussion of varying environmental management approaches and perspectives



THE CHINESE COMMUNITY IN AUSTRALIA

Over the past 200 years 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 is a myriad of Chinese-based organisations, community groups and networks of Chinese social services.

The stories of the Chinese migrants who have come to Australia over time are many and varied. The early colonial Chinese community consisted largely of 'sojourners'—predominantly male migrants who came to Australia to work hard, save money, and then take it home to their families.

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 tolerant social climate encouraged new Chinese migrants to move to Australia and today Chinese migrant numbers continue to increase.

Australia's Chinese community has been most visible in Sydney, where its history is embedded in the social, cultural, and architectural fabric of the city. Today, this is reflected in the colourful and vibrant Chinatown as well as the

And your Memorial is as in
 duty bound will ever pray
 John & Shyong
 Signature

Chinese Garden of Friendship.

Ref: Mak Sai Ying signing his name

Trade connections

Possibly the first association between China and Australia was the trade in 'trepang'—marine animals also known as 'sea cucumber' or 'bêche de mer'. There is evidence that trepang fishing began in northern Australia before British colonisation, with Aboriginal communities of eastern Arnhem Land telling of a golden-skinned people called 'Baijini' (Makassans) who came regularly to the shores of northern Australia to harvest and process the marine animals; dating of archaeological sites in the area suggest that modern trepang trading occurred from around 400 to 100 years ago.



Trepang – Sea slugs

Makassans (from the port of Makassar on the Indonesian island of Sulawesi) worked on trepang boats known as 'prahu', collecting and curing trepang and selling them to Chinese traders in Timor. From there they were sold on to merchants in Batavia (modern-day Jakarta), destined eventually for Canton (Guangdong) province in China.

In the early 17th century, the British East India Company set up a lucrative trade link with China, importing tea to Britain.

The East India Company owned three of the convict transport ships 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, as were the Second Fleet's Lady Juliana, Justinian and Surprise – were also chartered to pick up tea from Canton on the return journey.

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 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.

With convict transportation to NSW ceasing in 1840, a major labour shortage soon followed, and plans were negotiated to bring in a Chinese indentured labour force.

In 1840, British determination to continue importing opium to China despite Chinese attempts to abolish the trade led to war. The resulting Treaty of Nanking in 1842 forced the Chinese Government to open up ports such as Amoy and Shanghai to foreign trade, and also ceded 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 significant number of Chinese immigrants, consisting of 100 men and 21 boys from Amoy, arrived in Australia aboard the *Nimrod*. 64 of them were dropped off at Millers Point, Sydney and 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, yet it was reported in a newspaper at the time that “more than half of the furniture manufactured in Sydney is made by Chinamen”.



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

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. Around this period several thousand Chinese indentured labourers were shipped into the colony, many of them by the merchant, entrepreneur, and later founder of Townsville Robert Towns, who introduced eight shiploads—approximately 2,500.

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.



Sydney businessman Mee Quong Tart with Chinese delegation 1887

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.

When gold was discovered in Australia, the volume of Chinese immigration significantly increased. The highest number of arrivals in any one year was 12,396 in 1856. In 1861, 38,258 people, or 3.3 per cent of the Australian population, had been born in China; this number was not to be equalled until the late 1980s. The majority of Chinese migrants to Australia during the gold rush were indentured or contract labourers, and many also made the voyage under the credit-ticket system managed by brokers and emigration agents, with fares repayable once fortunes were made; only a small minority were able to pay for their passage up front and arrive in Australia free of debt. The Chinese migrants referred to the Australian gold fields as ‘Xin Jin Shan’, or the New Gold Mountain.

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.

Chinese miners in Australia were generally peaceful and industrious, but other miners distrusted their different customs and traditions, and their habits of opium smoking and gambling. Animosity, fuelled by resentment and wild rumours, led to riots against the Chinese miners.

The worst violence against Chinese miners occurred in central New South Wales. Six anti-Chinese riots occurred at the Lambing Flat camps over a period of 10 months, the most serious on 14 July 1861 when approximately 2,000 European diggers attacked Chinese miners.

Despite attempts to flee from the violent mob, about 250 Chinese miners were gravely injured and most lost all their belongings. After this tragic event, Lambing Flat was renamed Young.

In the 1890s there were about 36,000 Chinese-born people in Australia, mostly living in New South Wales and Victoria. After the gold rush many stayed in rural areas and took up farming, while others turned to new mining enterprises such as tin-mining on the border between Queensland and New South Wales, and in north-eastern Tasmania. Some Chinese settlers ran small businesses in towns and cities, and many turned to market gardening, relying on skills and knowledge built up over centuries in China.

Many Chinese men, having come to Australia to make enough money to support their impoverished families in China and then return home, found themselves isolated within Australian society by their limited knowledge of the English language and Western customs. Another factor contributing to their loneliness was that Chinese women were not allowed to migrate to Australia.

Limiting Chinese immigration

The pressure of public opinion against the Chinese caused the New South Wales Government to pass the Chinese Immigration Restriction and Regulation Act in 1861 to restrict the numbers of Chinese in the colony. Queensland introduced restrictions in 1877, and Western Australia followed suit in 1886.

By the 1881 census there were 1,321 Chinese in Sydney, and although this number was very small, they were visible because of a tendency for the Chinese to congregate in just a few areas of the city, such as The Rocks. With increased public pressure the New South Wales Government passed the Influx of Chinese Restriction Bill, 1881, restricting entry to one Chinese person for every 100 tons of shipping and charging a 10 pound poll tax per migrant (increased in 1888 to 100 pounds per migrant).

As the 19th century drew to a close, anti-Chinese attitudes were translated into further legislation. Various British colonies, including New South Wales in 1898, adopted what became known as the Natal model—excluding unwanted migrants by making them sit a dictation test in an unfamiliar language.

In 1901 the newly formed Commonwealth Government based its Immigration Restriction Act (applied to all non-European immigrants and underpinning what became colloquially known as the 'White Australia Policy') on the dictation test model, while NSW also retained its 100-pound poll tax for several years. The act was largely successful in stopping the movement of Chinese people into the port of Sydney; meanwhile those Chinese already in Australia had to decide whether to stay or leave, and many of them left.

Under the Immigration Restriction Act, 1901 the *Certificate of Exemption from the Dictation Test* (CEDT), 1905 could be granted to residents considered to be of 'good character'—often merchants and traders—and also visitors such as students, tourists and residents' relatives. The act was administered erratically and gave enormous power to bureaucrats.

Strengthening relationships with Asia

In the decades following the Second World War, the White Australia Policy increasingly came under question. A centrepiece of Australian foreign policy was the introduction of the Colombo Plan in 1951, aimed at strengthening relationships with Asia.

By 1970 Australia had donated AU\$300 million to the Colombo Plan. Assistance was given in the form of expertise, food and equipment, and the education of Asian students in Australia, many of whom were Chinese. By the 1980s more than 20,000 students had benefited from the plan, and although they had to leave Australia on the completion of their studies, many subsequently migrated to Australia.

In 1956 Australian federal law was changed to allow any Chinese person who had been resident in Australia for more than 15 years access to citizenship, and by 1965 the White Australia Policy had been dropped by both major political parties. From 1966 citizenship could be applied for after five years' residency (reduced to three years in 1973).

The Australian Government formally recognised China in 1972, and there followed both a rapid increase in the numbers of Chinese migrants, and increasing diversity in their social positions and places of origin.



The Chinese in The Rocks

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

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

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. For the first time, the Commission took evidence not only from Europeans but from many Chinese merchants, workers, and their families as well.

From the information gathered, it was estimated that there were 47 buildings in the George Street area 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.

Chinatown

Chinese names began to appear in the records around the mid-1860s, and when the fruit and vegetable markets moved from near Town Hall in George Street to the Belmore Markets (on 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 near the Belmore Markets. Many of the buildings occupied by the Chinese were at the end of their habitable life and were proclaimed 'unfit for human habitation' in an 1876 report by the Sydney City and Suburban Sewage and Health Board.

When Sydney City Council opened a market building in Haymarket in 1909, fruit and vegetable markets, many of them owned and run by Chinese people, were attracted to move to the area.

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 clearances and implemented traffic management plans for the first three decades of the 20th century.

As this process of remodelling the area progressed, many Chinese families moved into the Haymarket area and a little further west to nearby Ultimo. The new Chinatown was visually like earlier Chinatowns. It was located in one of the poorest areas of the city where small or marginal retail businesses or restaurants could be set up for low rents.

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.



Chinatown today

In 1971 a Dixon Street Chinese Committee was set up by the city council and they contended that no one considered the narrow and tawdry Dixon Street to be Chinatown, and though there was support for improving it, they hoped a more extensive precinct could be created. In 1979 the city council decided to create a permanent pedestrian mall. Some of the Chinese businesses in the area donated money. Henry Tsang provided his services in an honorary capacity and Stanley Wong 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 not only locals, but also, national and international visitors to Sydney. A wealth of restaurants and retail outlets offer their services and wares, and people of all nationalities and persuasions visit the area to experience a taste of China, ranging from traditional grocers selling vegetables and Chinese tableware, to stores retailing haute couture.

For many residents of Sydney, both Chinese and non-Chinese, Chinatown represents a link between the past and the future. It is both 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 CULTURE AND THE ARTS

Many of the materials used in the Chinese Garden of Friendship, and the techniques used to produce them, have their roots in ancient Chinese tradition. Over the millennia they have become integral to Chinese garden design and are imbued with imagery and religious symbolism.

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

Bamboo is an extremely versatile and fast-growing type of grass which has about 480 different species. It is highly prized in Chinese culture, as it provides food, raw materials, shelter and medicine.

Bamboo is commonly used for chopsticks, musical instruments, furniture, flooring, scaffolding and many other everyday products.



When used as firewood, bamboo makes huge cracking and popping sounds due to the air trapped in each hollow stem segment. For this reason, it became part of a Chinese ritual in which it was used to scare away evil spirits, and it is believed that the idea for firecrackers emerged from this myth.

Tea drinking originated in China in the Shang dynasty (1766–1122 BC), originally for medicinal reasons; legend has it that tea was discovered when a leaf fell from a tea plant into just-boiled water that the emperor was about to drink. Chinese tea cultures include how to prepare it, what equipment is used to make and serve it, and when it is consumed.



Tea plays an important part in both casual and formal Chinese occasions. In addition to being drunk as a beverage, tea is used in traditional Chinese medicine, and is so important in Chinese culture that it is considered one of the 'seven necessities of daily life'—alongside firewood, rice, oil, salt, sauce, and vinegar.

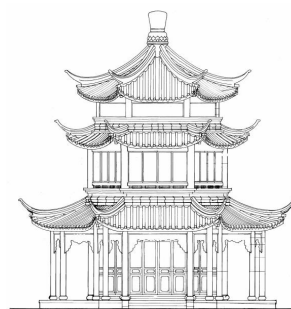
Clay has long been used by skilful Chinese potters. They traditionally used the potter's wheel to make moulds for industrial-scale production of everyday ceramics such as vessels, bricks and tiles. They also produced pieces of great artistry such as the famous terracotta army of Shih Huang Ti, and glazed porcelain that became very popular in Europe.

Calligraphy is the art of fine writing. Chinese calligraphy is based on symbols, or characters, that each represent an object, word, or syllable. Altogether there are more than 50,000 Chinese characters, although a comprehensive modern dictionary will rarely list more than 20,000. An educated Chinese person will know about 8,000 characters, but only 2,000–3,000 are needed to be able to read a newspaper.



Knowledge of the characters and the ability to write them are highly prized in Chinese society, where calligraphy is considered, a refined art closely related to painting. Calligraphers use special brushes, ink, paper and 'ink stones'—stone mortars for grinding and containing ink—to craft their character-based artworks.

Architecture in China follows the principles of Feng Shui, a Chinese philosophical system for creating harmony in and with one's surroundings. Many traditional buildings have wooden frameworks with brightly tiled roofs, and wide, upswept eaves—often decorated with elaborate and intricate carvings—which provide both shade from the sun and protection from the rain.



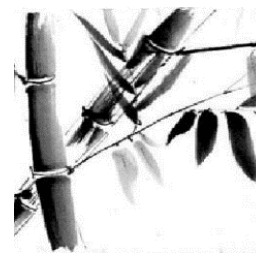
The Gurr - original drawing, Chinese Garden of Friendship

They are usually built facing south because evil spirits are believed to originate in the north. The colour red, believed to bring good luck, is used extensively. These buildings, originally built to hold religious objects, are tall towers with several levels, each with a roof jutting out over the level below.

The most spectacular building in the Chinese Garden of Friendship is the Gurr, which is in a prime position and can be seen from almost anywhere in the Garden.

Traditional Chinese brush painting (Guohua) has its own specific functions and customs. 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 elements essential in garden design—water, plants, rock, and buildings—plus an inscription or saying which reflected the mood of the painting.





THE CHINESE GARDEN OF FRIENDSHIP DESIGN

The classical Chinese garden is a miniature version of an idealised landscape, symbolising harmony between humanity and nature. It is typically enclosed by walls and includes water features, rock works, trees, and flowers, plus pavilions and galleries connected by (often winding) paths which lead visitors past a succession of carefully landscaped scenes.

The earliest Chinese gardens on record were built during the Shang dynasty (1600–1046 BC). Having originally evolved to cater to royalty and other wealthy inhabitants of ancient China, by the end of the fifth century AD they had become popular with less elite members of Chinese society as peaceful havens for reflection and relaxation; however, the majority of China’s ancient Chinese gardens have subsequently been converted into public parks and gardens.

The Garden was initiated by the Chinese community of Sydney, the Chinese Garden of Friendship (CGOF) Guangzhou in the province of Guangdong. Guangzhou is Sydney’s sister city and Guangdong is a sister state to New South Wales.

The garden was designed by the Guangdong Landscape Bureau in Guangzhou in China, and incorporates items manufactured in or salvaged from China, as well as elements sourced in NSW. The gardens were formally opened as part of Australia’s Bicentennial Celebrations on 17 January 1988.

The Garden in Sydney, like every classical Chinese garden, is governed by the interrelated Chinese Taoist philosophical principles of Yin Yang and Wu Xing, both of which stress the importance of Qi, the universal life force or vital energy. Yin and Yang are fundamental, opposing yet complementary forces. Literally translating as shady side and sunny side (of a hill), Yin is characterised as passive and calming and Yang as active and assertive.

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

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.

Wu Xing, based on five phases, or elements—wood, fire, earth, metal, and water— is used to explain and describe interactions and relationships between all living forces. This is reflected in Chinese garden designers use of 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.



While the design of European and Australian gardens is mostly based on structural elements inherent in vegetation, Chinese gardens incorporate four major elements:

Water, In Taoism, represents intelligence and wisdom, flexibility and softness, relentlessness, and strength through weakness.

Also known as shui, it is physically the central element of a Chinese garden, in the form of a lake or pond which usually contains lotus flowers and koi carp. Water should be visible from almost every point in the garden, in the form of lakes, streams or waterfalls, and tends to be alive with plant growth and richly coloured green algae

In the Chinese Garden of Friendship there is both still and flowing water, with several bridges and viewing points from which it is possible to see koi carp and turtles. A stream flows from the waterfall on the mountain and runs around the perimeter, feeding the Lake of Brightness and flowing gently into the smaller Lotus Pond.

Rock represents the bones of the earth, with the mountains forming the skeleton. Rockeries, a distinguishing characteristic of Chinese gardens, symbolise the active creative forces of the universe, while the mountain peak, often created on an island in the middle of the garden's central lake and therefore central to the garden, symbolises virtue, stability, and endurance. The ancient Chinese greatly appreciated rocks that were complex and convoluted, penetrated by open holes, structured like bones, and veined on the surface; in their gardens, the best rocks were highlighted and positioned to display their qualities, just as garden sculptures might be.

In the Chinese Garden of Friendship there are rocks made of various minerals such as limestone, granite and sandstone. Some contain fossils, while others represent people, stories, animals and mythical creatures, including the phoenix, unicorn, dragon and tortoise.



Original drawing. Chinese Garden of friendship



Twin Pavilion. Chinese Garden of friendship

Vegetation has symbolic significance in Chinese culture, and there are more than 80 different varieties growing in Sydney's Chinese Garden. These include pine and cypress trees, which symbolise strength and moral virtue; bamboo, which represents human flexibility, perseverance and rebirth; willow trees, which are associated with gentleness and beauty; and peach trees, which represent immortality.

Many Chinese gardens have an area dedicated to miniature trees, known as penjing. In Australia they are often referred to by the Japanese term, bonsai, but there are some essential differences between the two: bonsai consists of formal, clipped and controlled individual trees, whereas the word penjing literally translates to 'potted landscape'. It is characterised by a natural landscape feel, often incorporating rocks and water to create a scene; and even where only trees are involved, penjing often looks distinctly different from bonsai. Designs often appear bolder, livelier and sometimes even bizarre, and whereas the bonsai base is usually plain and nondescript, penjing will often be on a tray or very ornate pot. As the Chinese garden is a miniature world, the penjing is a microcosm within a microcosm.

Buildings symbolise permanence and mark the presence of humankind. There is a balance of large and small, open, and secluded, complex, and simple buildings in the Chinese Garden of Friendship. They offer shelter from the weather, and places for contemplation and solitude. They provide viewpoints of the Garden framed by windows, but they are also intended to be viewed in conjunction with the other three elements. The architecture is based on traditional designs, with the woodwork painted red to bring good luck and roof tiles glazed in green to keep away evil spirits. Many buildings do not have solid walls, but carved wooden panels or movable screens, allowing them to be easily adapted to changing weather conditions.

CHINESE GARDEN OF FRIENDSHIP

A B C D E F G H I J K L M N O P

1 2 3 4 5 6 7 8 9 10 11 12 13



| | | | | | | |
|-----|-------------------------------------|----|--------------------------------|----|-------------------|----|
| L11 | Round Pavilion | E7 | Rinsing Jade Pavilion | C2 | Teahouse Pavilion | M8 |
| J12 | Chamber of Clear Rhythm | C8 | Twin Pavilion | E4 | Aquatic Pavilion | N9 |
| K10 | Pavilions Among Bamboo and Rock | B7 | The Gurr (Clear View Pavilion) | G2 | Dragon Rock | G7 |
| J10 | Reading Brook Pavilion | C6 | Sleeping Boy Buddha | J3 | Tortoise Rock | I7 |
| K9 | The Seven Sages in Bamboo Forest | A8 | Mountain Gate | J2 | Phoenix Rock | H8 |
| K8 | Wandering Gallery | A5 | The Rock Forest | J4 | Unicorn Rock | J7 |
| G9 | Dragon Tower | B5 | Peace Boat Pavilion | L6 | Toilets | K5 |
| L11 | Main Entrance / Hall of Clear Shade | | | | | |
| J12 | Commemorative Pavilion | | | | | |
| K10 | Courtyard of Welcoming Fragrance | | | | | |
| J10 | Hall of Longevity | | | | | |
| K9 | Dragon Wall | | | | | |
| K8 | Lenient Jade Pavilion | | | | | |
| G9 | Water Pavilion of Lotus Fragrance | | | | | |

NAME:

CLASS:

ROCKS

Rocks are said to be the skeleton of a garden. Individual rocks can teach us lessons as they represent people and stories. While others are seen as caring guardians and are said to bring good fortune. These guardian rocks come in the shape of animals and mythical creatures.



Map reference _____

ELEPHANT



Map reference _____

LION



Map reference _____

TORTOISE



Map reference _____

HORSE

In the Chinese Garden of Friendship there are rocks made of various minerals and some even contain prehistoric remains. These are known as fossils. Some of the fossils are 400 million years old! This makes them older than dinosaurs.

2. Find the rock (map reference D4) and look for the small fossil shapes. Draw them in the box below and discuss amongst your peer's what secrets of the past they reveal.



NAME:

CLASS:

PAVILIONS

Chinese gardens date back to the 5th Century. This garden is based on a traditional southern style which was a private garden and home for the aristocrats. Each pavilion served a unique function just as a room in a house would today. The functions of the pavilions also served to highlight the role of these wealthy individuals in ancient Chinese society.

1. Here are four purposes:

Business Meetings

Meditation

Entertainment

Status Symbol

By looking at the details within each pavilion match them to a purpose and explain what this suggests about the role of the aristocrats in ancient Chinese society.

THE GURR – Map Ref G2

WATER PAVILION – Map Ref G9

FACEBOAT PAVILION – Map Ref L6

RINSING JADE PAVILION – Map Ref C2

NAME:

CLASS:

CALLIGRAPHY

The Chinese Garden of Friendship is inspired by a traditional scholar's garden. The values and practices of ancient China can be seen through the scholar's use of calligraphy. It was a symbol of power and the aristocracy developed it into an art form that was often linked to important rituals and customs. The practice of drawing calligraphy remains today.

The practice of drawing a calligraphy allows you to capture the essence of the of the message itself. It is a meditative art form. Find the following calligraphy and fill in the missing symbol to complete the phrases:

1. 'Stepping up to the higher ground' (Wandering Gallery)
2. 'Friendship between China and Australia forever' (Mountain Gate – right panel)
3. 'Thousands of years of peace and happiness' (Mountain Gate – left panel)



1

2

3

4. The following symbol means mountain. What does the existence of this symbol tell us about the physical features that were present in ancient China?

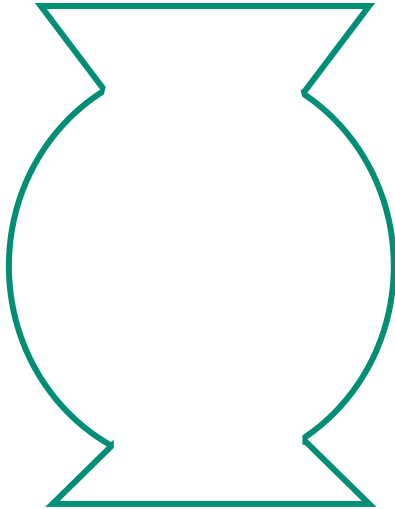


NAME:

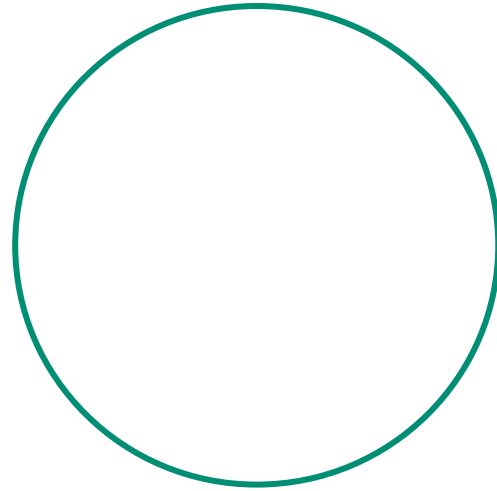
CLASS:

FRAMES

The Chinese Garden of Friendship has many windows and doorways. They have unique shapes and act as a frame for the view beyond. Find the shapes below and draw the view you can see through each one.



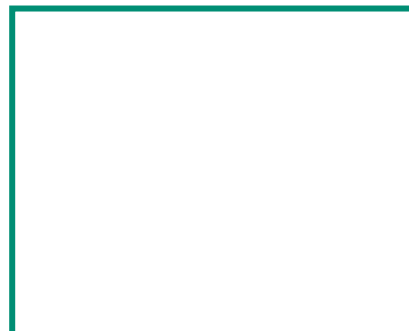
Map reference _____



Map reference _____



Map reference _____



Map reference _____

While looking out at these landscapes one can imagine that they are transported to ancient China.

What legacies of ancient China do you think remain?
How does the Chinese Garden of Friendship show us this?

Why do we value these landscapes?
Why should we protect them?

NAME:

CLASS:

FRIENDSHIP

The Chinese Garden of Friendship was opened in 1988 to commemorate the bicentenary of European settlement in Australia. Since that time generations of Chinese migrants settled into the area and shaped the culture of Sydney. This Garden exists as a testimony to the long-standing relationship between Australia and China.

1. Find the following symbols of friendship in the Garden



Dragon wall
Map reference_____



Twin Pavilion
Map reference_____



Mountain Gate
Map reference_____



Entrance Plaque
Map reference_____

2. The following is a translation of a poem from the perspective of a Chinese migrant settling in Australia. It can be found at the entrance of the Twin Pavilion. From this poem and your own knowledge what do you think would have been the experiences of Chinese migrants settling in Sydney.

Left (read second)

*Still as a guest in this place I
ascend to the top of the
mountain, thinking of Red Silk
Cotton flower and Lychee.
The old hometown and this new
world are comparatively
beautiful.*



Right (read first)

*I worked hard through the
thorny bushes to start.
Now in a hustling and bustling
city, I look at the new world from
the other side of the ocean.*

NAME:

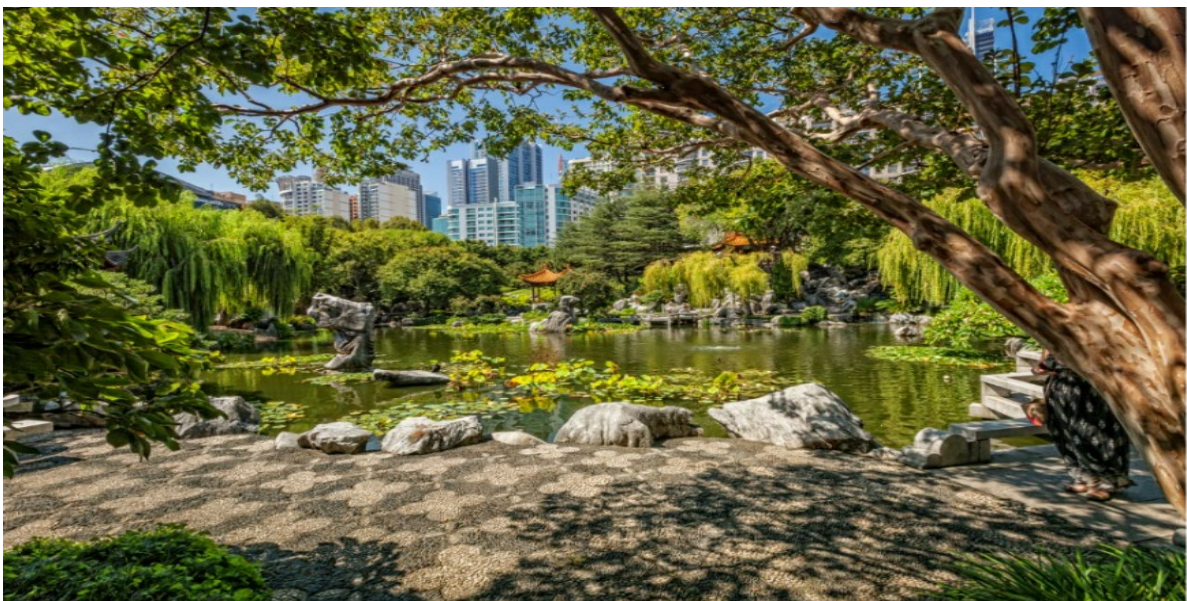
CLASS:

BIOMES

1. The Chinese Garden of Friendship is a man-made landscape designed to capture the whole natural world. Explore the Garden and list different potential biomes.

2. Please provide description of one of these biomes with examples?

3. List plants and animals which live in the Chinese Garden of Friendship:



NAME:

CLASS:

ENVIRONMENTS

Every element of the Chinese garden flows into another. It allows us to imagine how whole ecosystems work. Take this opportunity to study the greater ecosystem at work in this microcosm.

1. Identify interconnections between the environment by creating a flow chart of four aspects of the Garden and explain how each allows for the next to exist and even thrive.



2. What would occur if one of these elements was compromised?

Exhibition

To enhance your self-guided tour why not visit the Chinese Garden exhibition.

“A Garden Through Friendship” is an exhibition that celebrates the Garden’s genesis and development as a cultural, community and political significant venue that commemorates 40th anniversary NSW-Guangdong sister state relationship. This exhibition is open daily from 10am in the Chamber of Clear Rhythm.



*Exhibitions may change without notice.

The Gardens by Lotus

The onsite Chinese 'Teahouse' style dining and events space.

The Garden’s menu compliments its location, offering a contemporary interpretation of a traditional Chinese cuisine, as well as a weekend Yum Cha menu.

Guests can expect to see traditional Chinese dishes with a sophisticated and innovative twist.



Lotus is open daily from 10am to 4.30pm (closed Christmas Day and Good Friday).

For information regarding catering, contact Lotus Reservations on 9247 6868 or email enquiries@thegardensbylotus.com.au

*Lotus is a private business and operates independently from Chinese Garden of Friendship

The Emperor’s Quest

An adventure, The Emperor’s Quest will take your students on a fascinating journey into the ancient world of the Chinese zodiac, known as ‘Sheng Xiao’ or ‘birth sign’. Can you find the 12 animals of the Chinese lunar calendar that are hidden in the Garden?

Use the Emperor’s Quest map and viewfinder to follow the winding pathways of the Chinese Garden and seek out all the hidden legends.

DISCOVER each animal sculpture using the clues...

EXPLORE the sculpture to learn about the zodiac and the secrets of the Chinese Garden...

REVEAL your animal and find out which one your brother, sister, parents and friends are...

FIND all 12 sculptures to successfully complete the quest!



*Emperor’s Quest maps can be provided upon request with limited numbers.

Fish Feeding

Observe the Garden’s Interpretation Officers at 11.30am every day in the Lenient Jade Pavilion to feed the magnificent koi. Help the team attract the fish by clapping loudly, then share in the experience of feeding these colourful ‘living jewels’.



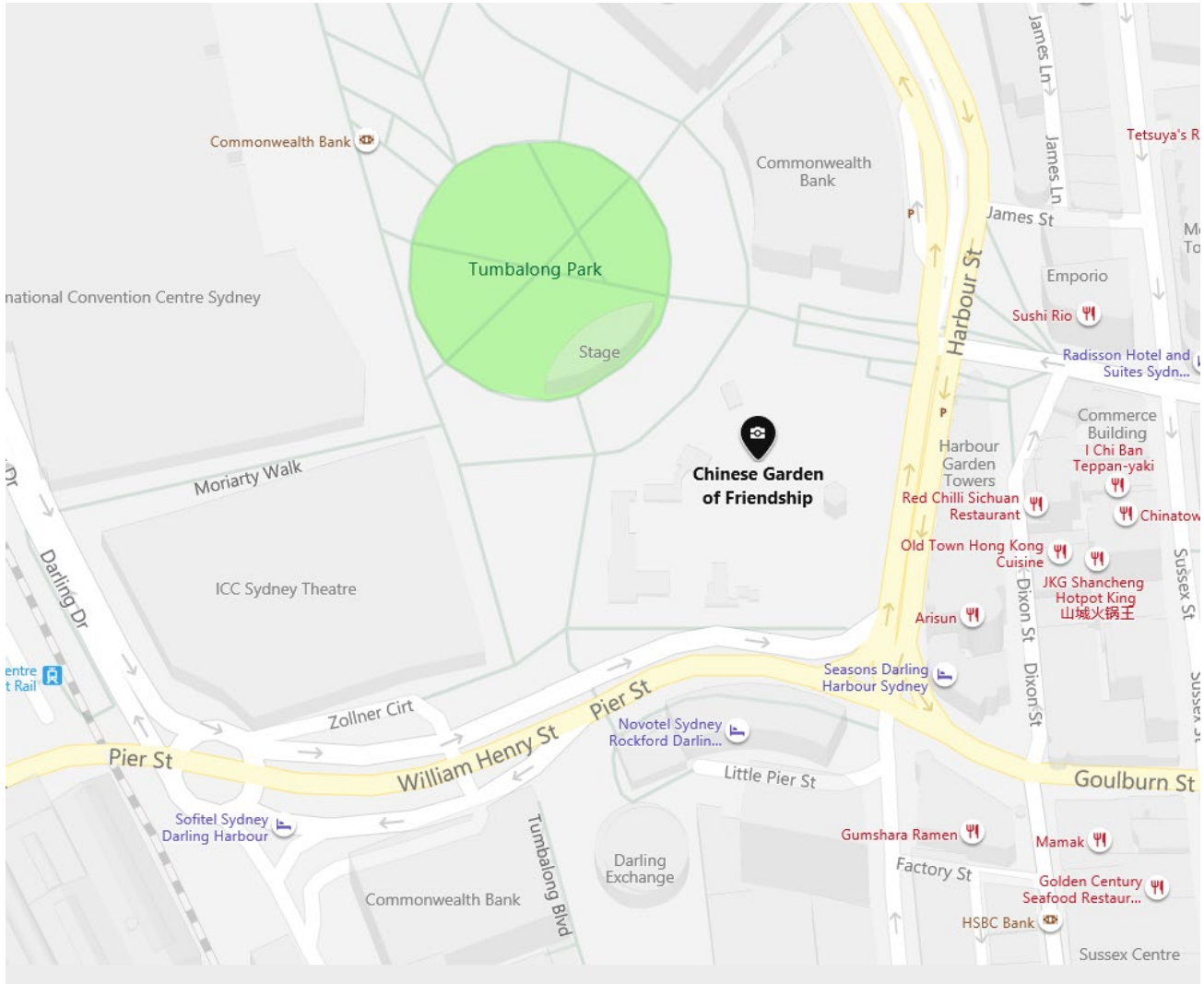
*This experience is reserved for the general public visitation. School participation cannot be guaranteed

FREQUENTLY ASKED QUESTIONS (FAQs)

| | |
|---|---|
| Do I need to book for an excursion? | Bookings for self-guided bookings are essential prior to visit. |
| How do I book an excursion? | Please complete and return the self-guided education group booking form on pages 23–24 or download from our website and then email it to functions@property.nsw.gov.au or contact us 0292408888 |
| Do you have a risk assessment? | Yes, you will find one in this Self-Guided Teacher Resource Pack on page 21-22 and our website. |
| What is the ratio for adult to student care and maximum group size? | We can accommodate group bookings for up to 120 students, but we recommend groups of 10-15 students to stagger entry to make the most of the visit to the Chinese Garden of Friendship. We require one adult supervisor per 10 students |
| Are there bus drop off facilities? | The closest drop off point is at Zollner Circuit off Darling Drive, refer to map on page 20. |
| When can we visit? | Opening hours 10am – 5pm Last entry is 15 minutes prior to closing <i>Closed Good Friday and Christmas Day</i> Times may change without notice, please refer to Chinese Garden of Friendship We recommend you allow at least 45 minutes for your visit and arriving in the early morning allows you to make the most of your time here. |
| How much does it cost? | 1 student is \$8 1 teacher is FREE per 10 primary school students *Additional adults are charged at \$12.00 each *Australian seniors, students and concession card holders are \$8 each, infants under 5 years of age are FREE |
| What about payment and nonattendances? | Payment will be made for the actual numbers of attendees on the day. You can elect to make a payment on the day in cash, cheque or credit card or alternatively, after the visit an invoice will be sent directly to the school. |
| Are there cancellation policies? | We appreciate a courtesy email to inform us if you would like to cancel or reschedule. |
| Are there any restrictions in the Garden? | Please refer to terms and conditions on the self-guided group booking form and conditions of entry. Please note teachers/leaders will retain duty of care. The garden is supported by 24-hour on-site security rangers. Children under 16 may not visit the garden unattended. |
| Can we bring our own lunches? | We recommend using Tumbalong Park, as it is easier to manage students in one big open space that is close to all amenities. Please make sure that all litter goes into rubbish bins provided. |
| Do you give talks about the garden? | Our team of professional Interpretation Officers are on site to liaise with our visitors. They will provide your group a quick introduction. We cannot, however, always guarantee their availability due to operational demands. |
| Can I pay for an exclusive tour guide? | Sydney Learning Adventures offers an engaging and interactive education program. Double Dragons For Years 3-6 (Stages 2 and 3 History and Geography) Location: Chinese Garden and Chinatown For more information, or to book the program, call (02) 9240 8552 or email tours@property.nsw.gov.au . Alternatively, please visit Sydney Learning Adventures website . |
| Can we do activities in the garden? | Please remember that the Garden is a tranquil place that attracts many visitors, therefore appropriate behaviour is necessary, and students must be supervised at all times. |

GETTING HERE

- Drop off Zone** Zollner Circuit off Darling Drive and on Harbour Street.
- Train** Get off at either Town Hall or Central Stations for a short walk (10-15 min) to the Garden.
- Light Rail** Get off at Haymarket Station.
- Bus** The 443 Bus runs from Circular Quay to the Darling Harbour area.



| | |
|--|--|
| First Aid / Medical Emergencies | <p>Are first aid kits available at the venue for each activity? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>Where are the first aid kits located? At the front office</p> |
| | <p>Is there a trained first aid officer at the venue? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>How can this person be contacted if needed? Sydney Harbour Foreshore Authority Rangers are first aid trained and some Chinese Garden staff. Ranges are not based at the garden but are located within the Darling Harbour precinct and are contacted immediately if first aid is required as per organisational procedures. Chinese Garden staff will contact the Rangers directly.</p> |
| | <p>Is a first aid room available at the venue? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>Where is the first aid room located? There is no designated first aid room</p> |
| | <p>If a medical emergency occurs, what is the venue's procedure? Chinese Garden staff will notify Darling Harbour Rangers who are available 24 hours a day, 7 days a week. Staff (Chinese Garden or Rangers) will also contact 000 as required.</p> |
| | <p>How can emergency service vehicles and personnel access the venue? Via the forecourt area directly in front of the garden</p> |
| | <p>If a medical evacuation is required what is the process? Darling Harbour Rangers will coordinate this process with emergency services</p> <p>Is the Emergency + smartphone app available to personnel at the venue? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> - staff are not issued with mobile phones</p> <p>What is the distance to the nearest hospital or other medical facility? Sydney Hospital, Macquarie Street is 2.1km from the Garden. Sydney Hospital has an emergency department.</p> <p>What communication system is to be used if there is no mobile phone reception? Chinese Garden landline and email. Rangers also carry 2-way radios</p> |
| Potential tree zones | <p>The Chinese Garden has several large established trees throughout its landscape and several trees directly outside the garden around the forecourt area. Trees are maintained by qualified horticulturalists and arborists.</p> |
| Other factors that may be relevant to risk management | <p>The Chinese Garden is home to various wildlife such as; lizards, birds, fish and turtles. Some of these animals can be unpredictable at times especially birds during the breeding season when they may demonstrate 'swooping' behaviour.</p> <p>Teachers and accompanying adults must ensure that children always treat the garden's wildlife with respect and caution.</p> <p>It is recommended that all visitors wear hats during their visit to the garden.</p> <p>Visitors are not permitted to feed any of the garden's wildlife as this is both unhealthy for the animals and may encourage aggressive behaviour (this is of relevance to birds)</p> <p>Some swooping birds are also attracted by shiny surfaces such as sunglasses and camera lenses.</p> |
| Child-related employment <i>If unsure about the status of your organisation or these legislative requirements, contact should be made with the Employment Screening Unit of the NSW Department of Education and Communities on (02) 9836 9200.</i> | <p>Are employees and others undertaking work (including volunteers) of your organisation engaged in child-related employment as defined by the Commission for Children and Young People Act 1998? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>If yes, which Approved Screening Agency in NSW has registered your organisation as a child-related employer for the purpose of employment screening? Commission for Children and Young People</p> <p>If your organisation is registered with an Approved Screening Agency in NSW, have all employees and others undertaking work (including volunteers) undergone employment screening? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>Have all employees and others undertaking work (including volunteers) completed an Applicant Declaration and Consent form? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> |

Please note that the information provided above was current as at the date above. It has been provided by the venue to schools in their risk management planning for excursions. If further information is required, please contact the venue directly. If this information changes, the venue will advise the NSW Department of Education and Communities and provide an update.

To download venue and safety information please visit our [website](#)

SELF-GUIDED EDUCATION SCHOOL BOOKING FORM

| | |
|-----------------|----------------|
| School name: | |
| Contact name: | Contact role: |
| Telephone: | Mobile: |
| Email address: | |
| Postal address: | Postcode: |
| Class age: | |
| Date of visit: | Time of visit: |

| Category | Admission rate (per person) | Total attendance |
|---|--------------------------------|------------------|
| Total students | \$8.00 | |
| Total adults <small>(Please provide total number of adults, so we can calculate FOC according to teachers/carers based the ratio:</small> | \$12.00 | |
| <ul style="list-style-type: none"> • 1 FOC teacher per 20 students – high school; • 1 FOC teacher per 10 students – primary school) | | |

Payment details:

Payment can be made on arrival by cash, credit card and EFTPOS or after the visit by invoice only.

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. Invoices can only be generated for groups of 20 people or more. Please provide email and contact name for Accounts Payable.

Contact Name: _____

Email: _____

Signature: _____

Date: _____

Note: Please also complete and sign the next page ↓

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 our visitors enjoy their time at the garden, the staff and management ask that you assist us by always supervising your students. Please also familiarise your group with the following guidelines before entering the garden.

- Children must be supervised always 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.
- Please walk around the garden, running is not permitted. There are several permanent water features in the garden. Please ensure students maintain a safe distance from these.
- Please do not pick flowers, climb trees, handle the wildlife, or climb or jump on or off the garden beds or rockeries.
- Please show consideration for other visitors by moving quietly around the garden.
- Please use the bins which are provided for the disposal of any rubbish you may have.
- Please note the Teahouse area is reserved for Teahouse paying patrons only.
- Please report any faults or breakages to the garden staff at reception.
- Please watch your step as there are steep stairs, uneven surfaces, which can be slippery if wet, and barrier-free water edges throughout the garden. We recommend that visitors wear flat, non-slippery walking shoes and stick to the paths and always assess your own risk.
- Persons under the age of 16 must be always under the direct supervision of an adult.
- Smoking is not permitted anywhere inside the venue.
- Please help us to protect our wild birds, animals, and fish by not feeding or touching them. Domestic animals are not permitted.
- Remain alert as there may be swooping birds in this area, although rare and generally during springtime.

Stay safe and enjoy your visit.

For more on Chinese Garden of Friendship General Conditions of Entry and safety information, please refer to our website www.darlingharbour.com

I have read and agree to the terms and conditions.

Signature:

Date:

8. BIBLIOGRAPHY AND SUGGESTED RESOURCES

Bibliography

- Capon, E. & Forman, W. (1989), *Tang China*. Macdonald Orbis, internet
- Cusack, V. (1997), *Bamboo: Rediscovered*. Earth Garden Books, Trentham, Australia
- Eden, M. (1989), *Kiteworks: Explorations in Kite Building and Flying*. Sterling Publishing Co. Inc., New York
- Field, C. (2000), *China* (Nations of the World series). Raintree Steck-Vaughn, Austin, Texas
- Harte, S. (1999), *Zen Gardening*. Pavilion Books, London
- Hong, C.J. (1997), *The Legend of the Kite*. Futech Interactive
- Honour, H. & Fleming, J. (1984), *A World History of Art*. Lawrence King Publishing, London
- Hopwood, G. (1971), *Handbook of Art*. Graham Hopwood, Australia
- Kerven, R. (1999), *In the Court of the Jade Emperor*. Cambridge University Press, Cambridge, UK
- Platt, R. (1994), *Inventions—A Visual History*. Dorling Kindersley, London
- Rawson, J. (ed) (1992), *The British Museum Book of Chinese Art*. British Museum Press, London
- Robert, R., Levy, D. & Ueda, K. (1970), *Bamboo*. Weatherhill, USA
- Roberts, M. (1980), *Timelines of the Ancient World—Chinese Fairy Tales & Fantasies*. Pantheon Books, New York
- Treagear, M. (1980), *Chinese Art*. Thames & Hudson, London
- Watson, D. (1991), *Creative Handmade Paper – How to make paper from recycled materials*. Search Press Ltd., Kent, UK
- Whiten, F. & G. (1988), *Chinese Garden Style*. Unwin Hyman, Londo

Websites

- Migration Héritage Centre
www.migrationheritage.nsw.gov.au
- Darling Harbour and the Chinese Garden of Friendship
<https://darlingharbour.com/things-to-do/chinese-garden-of-friendship/>
- Chinese Culture—Australian Government site
www.cultureandrecreation.gov.au/articles/chinese/
- Information about Chinatown
www.chinatownsdney.com.au
- www.aks.org.au
- www.chinapage.com
- www.nma.gov.au/collections
- www.chinatransport.com
- www.thesilkroad.com

Images

- <http://walshbayhistory.net/stories/walsh-bays-art-history>
- <https://gallery.records.nsw.gov.au/index.php/galleries/maps-and-plans/darling-harbour-resumption-maps-1900-1902/>
- <https://www.artgallery.nsw.gov.au/collection/works/268.1990/>





**CHINESE
GARDEN**
of friendship

DARLINGHARBOUR.COM

