

# **“Northern Links: Protecting Their Interests and Pushing Back”**

**The Seventh “no fuss” Conference  
March 3-4, 2018.**

**Organised by  
Chinese Heritage in Northern Australia Inc.  
(CHINA Inc)**

## **Conference Program**



**Venue:  
Rydges Southbank  
Townsville  
Palmer Street, Townsville**

**Featuring**

**Pop-up book Stall: Bring your books to sell**

**Q150 Exhibition  
Chinese Historical Association of Queensland**

**Pre- Conference Tour**

**2X Speaker Bursaries**

**CONTACT [robbsandi@gmail.com](mailto:robbsandi@gmail.com)  
OR [China\\_nth@yahoo.com.au](mailto:China_nth@yahoo.com.au)**

**FRIDAY, 2 March 2018**

**PRE-CONFERENCE TOUR**

**Lower Herbert River Valley  
Mayhem Tour**

**\$55 pay as you get on**

**Itinerary**

8.00am meet at Rydges Southbank for 8.30am Depart to Ingham

10.30 Arrive at TYTO in Ingham for Morning Tea supplied by Hinchinbrook

Library and IFHA ladies, Toilet stop and Stretch legs

11.00 am travel to Macknade Sugar Mill

11- 11.45am Talk at Macknade Mill

11.45am Travel back in time through cane fields, past former towns and hamlets to lunch destination and first wharf town for area: Dungeness On the way the tour will take in the Lucinda wharf and jetty, the longest sugar jetty in Queensland.

12.30pm -1.30pm Counter Lunch at Channel Inn Tavern

1.30pm Depart for Historic town of Halifax with its quaint hotels, heritage listed Mango trees and former Chinatown area.

3.00pm Bus departs Halifax for Townsville and Quick nana nap before

6.00pm Meet and Greet at Townsville Yacht Club.

**6.00pm – 7.30pm**

**Townsville Yacht Club**

1 Plume Street, Townsville

**Casual Pre conference Drinks on the deck  
Meet and Greet in a relaxed atmosphere just a short walk from Rydges**

**Contact: Sandi Robb [robbsandi@gmail.com](mailto:robbsandi@gmail.com)**

**Kick on after from 7.30pm 'til late!  
LOUNGE AT A PHAQ EVENT!**

Sit back and relax with some of Queensland's eminent Historians as part of the Professional Historians Association of Queensland "Regional Roundup"

On the deck **Townsville Yacht Club**, Townsville

**For further details contact: Jonathon Richards**  
[j.richards@iinet.net.au](mailto:j.richards@iinet.net.au)

2

<b>SATURDAY, 3 March 2018</b>		
8.30 am – 9.00 am	Registration:	Meet & Mix
9.00 am – 9.10 am	Welcome and introduction	<b>President welcoming</b>
9.10 am – 9.45 am	Keynote address	<p><b>Daphne Lowe Kelley</b></p> <p>Prominent civic leader, speaker against racism and passionate advocate for the Sydney Chinese community, Daphne Lowe Kelly reflects on the meaning of <i>pushing back and protecting their interests</i> by Chinese migrants and settlers since 1818. Through the lens of her family, she observes and celebrates the gains and triumphs experienced by the Chinese community, while addressing colonial and contemporary xenophobia.</p> <p>With over 40 years experience working with, listening to, and participating in Chinese organisations throughout Australia, Daphne is a familiar face at CHINA Inc conferences. Today she brings her experiences and observations to CHINA Inc to remind us all of the broader national framework in which our research and efforts sit.</p>
9.45 am – 10.15am	<b>Morning tea.</b> 30 mins	Light Refreshments – tea /coffee
10. 15 am – 11.30 am  20 mins each  5 mins at the end of each talk for questions to speakers	<p><b>Session One –</b> <i>Protecting Interests and Pushing Back,</i></p> <p><b>Chair: Jan Wegner</b></p>	<p><b>Sandi Robb</b> <i>“Protecting their interests and pushing back”:</i> Repositioning narrative - writing from ‘The Other’ side.</p> <p><b>Emeritus Professor Darryl Low Choy</b> <i>The Cooktown-Laura Railway (1885 – 1961): A Line of Dreams!</i></p> <p><b>Malcolm Oakes</b> <i>Lai Kum Tai’s Vision Splendid</i></p>

11.30 am – 11.35pm	<b>Short break</b>	5 min break stretch legs!
11.35 pm – 12.30 pm	<p><b>Session Two –</b> <i>Doing ‘ones duty’</i></p> <p><b>Chair: Paul Macgregor</b></p>	<p><b>Christine Grimwade</b> <i>‘Defying the odds: Two Chinese Australians at War’.</i></p> <p><b>Brett Jarvis</b> <i>Chinese Australians and their Engagement with the 1911 Revolution</i></p> <p><b>Christopher Cheng</b> <i>Returning to Chung-shan: The experience of Australians in the emigrant village</i></p>
12.50 pm – 1.50 pm	<b>Networking Lunch</b>	Lunch supplied in Conference Package
1.50 pm – 3.05 pm	<p><b>Session Three</b> <i>Maintaining community and culture</i></p> <p><b>Chair: Mary Low</b></p>	<p><b>Paul Macgregor</b> <i>“Who supported the temples? Investigating the name lists on the artefacts of the Cairns, Atherton and Georgetown and Innisfail temples.”</i></p> <p><b>Janet Ryan in collaboration with Dr Wenxue Zhang</b> <i>The Temple That Went To Sleep</i></p> <p><b>Gordon Grimwade</b> <i>Experimental archaeology: “Cooking up a feast!”</i></p>
3.05pm – 3.20 pm	<b>Short break.</b> <b>20 mins</b>	<b>Afternoon tea</b>
3.25 pm – 4.40 pm	<p><b>Session Four –</b> <i>Defying the Odds: Remote, race, and ‘relations</i></p> <p><b>Chair: Juanita Kwok</b></p>	<p><b>Dr Hilda McLean</b> <i>“Too decrepit to carry on”: the decline of Chinese market gardening in North West Queensland.”</i></p> <p><b>Dr Barry McGowan (in absentia)</b> <i>A New Beginning: Chinese - Aboriginal relationships in regional and rural Australia</i></p> <p><b>Dr Jonathon Richards</b> <i>"Chinese bushrangers at the Palmer".</i></p>

**5.30pm CHINA INC AGM all members invited**

- dissolution of current committee and election of new executive and committee

**6.15pm – 6.50pm CHINA INC General Meeting #1: 2018**

- Executive and committee members

**7.00 pm - Conference dinner**

**Venue TBC**

Pay as you go TBA

**Final Booking numbers required by 10.00am**

**3 March 2018  
to CHINA INC registration team.**

**Banquet style and Gluten Free and Vegetarian catered for**

**Menu in next Program Draft**

Gluten Free \*  
Vegetarian\*\*

**SUNDAY, 4 March 2018**

8.30 am – 9.00 am	Registration	
9.00 am – 10.15 am  20 mins each  5 mins at the end of each talk for questions to speakers	<b>Session Five – <i>Contributions and Division</i></b>  <b>Chair: Gordon Grimwade</b>	<b>Leigh MacKinnon</b> <i>Processions North and South: Some preliminary thoughts on Chinese parade traditions and collections on the Victorian Goldfields and in the Tropical Far North</i>  <b>Juanita Kwok</b> <i>Chinese market gardens and tobacco plantations in the Bathurst district</i>  <b>Dr Maria Elena Indelicato</b> <i>Legacy of Lynching: Violence in the 'Inside Districts' of North Queensland</i>
10.15 am – 10.25 am	Short break	Tea /coffee

	10 mins	
10.25 am – 11.25 pm	<p><b>Session six:</b> <i>Good Stuff Happening!: Local History Projects in northern Australia</i></p> <p><b>Chair: Jonathon Richards</b></p>	<p><b>Cheryl Gossner</b> <i>Re-Discovering Buk Ti: The Chinese in the Lower Herbert Valley.</i></p> <p><b>Dr Kevin Rains</b> <i>The Ravenswood Chinese Settlement Area excavations</i></p>
11.25 - 12.00 pm	Wrap up	<b>Sandi Robb</b>

**Shared Banquet  
“Not So Yum Cha”**

**1.00pm – 2.00pm**

**\$23.00pp**

**To be paid to Satay Mas on arrival.**

**Entrée Platter**

Salt & Pepper Tau Foo  
Fried Bean Skin Roll  
Veg Spring Roll

**Main Course**

King Prawns & Broccoli  
Chinese Mix Vegetables  
Crispy Skin Chicken  
Singapore Noodles  
Steak Oyster Sauce & Cashew nut  
Steam rice

**Satay Mas**

**234 Charters Towers Rd, Hermit Park QLD 4812**

**Phone:(07) 4775 2633**

Mob: 0438752633

Email: [sataymas@hotmail.com](mailto:sataymas@hotmail.com)

***“No Fuss” conference registration to be paid for on the day at the conference venue. Receipts issued at conference.***

<b>Pre Conference Tour pay as you go- \$55</b>	
Whole conference	<b>3 &amp; 4 March 2018</b> <b>AUD \$95.00</b>
3 March only – AUD \$60.00	4 th March only - AUD\$35.00
<b>CASH ONLY</b>	
<b>Conference dinner \$40</b> <b>and</b> <b>Not So Yum Cha \$23</b>  <b>are pay-as-you-go to restaurant on arrival</b>	

Conference details can also be found on the CHINA Inc website:  
<http://www.chinainc.yolasite.com>

## Abstracts and presenter details



### **Key Note Speaker: Daphne Lowe Kelley**

The theme of this conference *Northern Links: Protecting Their Interests and Pushing Back* can be applied not only to Northern Australia but to all 'huaqiao' or overseas Chinese where they are a visible minority. From the trials and tribulations of the early Chinese to the new Chinese of more recent times, there has been a constant need to combat xenophobia, racism and discriminatory laws. However, the Chinese Australian story has become a moving ball game with a resurgent China, and the differences in the old and new Chinese migrants.

Although the Chinese had contact with Australia, especially Northern Australia, several centuries before the first recorded Chinese, Mak Sai Ying aka John Shying, landed in Australia in 1818, it is indeed pleasing to see that the 200 years of settlement by the Chinese in Australia, is increasingly being researched, recorded and recognised as part of Australia's evolving history.

Daphne Lowe Kelley's family life story is not unlike that of other migrant Chinese families. It is known to start with her maternal grandfather who arrived in Australia prior to the 1901 Immigration Restriction Act and worked as a market gardener on the outskirts of Sydney, to her father who went to New Zealand as he could not gain entry to Australia because of the White Australia policy and to her entry to Australia when this policy was still in place. Subsequent generations of the family are comprised of bi-racial, multicultural families living in Australia, New Zealand and other parts of the world.

*For about 60 years, from her student days to the present, Daphne Lowe Kelley has been actively involved in a number and range of organisations. Born in New Zealand to migrant parents, she was radicalised when in 1964 the realities of Australia's White Australia policy were applied to her. Daphne had a varied career, including teaching for 20 years and working in the travel and tourism industry for 20 years.*

*Her involvement with Chinese Australian community organisations began nearly 40 years ago when she joined the Australian Chinese Community Association of NSW, Luen Fook Tong and the Chinese Australian Forum. This led to her interest in the history and heritage of the Chinese in Australia and her subsequent roles in the Chinese Heritage Association of Australia where she served as president from 2003-2012, the Chinese Australian Historical Society, the Chinese Community Council of Australia and Australasian Art and Stageworks.*

*Her passion for education and human rights, social justice and good governance are key motivators in the community work she undertakes. In 2011, Daphne was the recipient of the NSW Premier's Jack Wong Sue Award for Voluntary Service Beyond the Chinese Community.*

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## **DAY 1:**

### **SESSION 1:- Protecting Interests and Pushing Back**

#### **Sandi Robb**

*James Cook University PhD Candidate/ Freelance Historian*

#### ***“Protecting their interests and pushing back”: Repositioning narrative - writing from ‘The Other’ side.***

The ongoing positioning, of non-white people as ‘*The Other*’, by many in socially dominant former colonial societies including Australia, provides an excellent psychological framework to maintain the racial divide and determine just who is, and who is not, included in society. For two hundred years, Chinese’s settlers have been identified as ‘*The Other*’: written about, described, derided, derogatorily referred to, analyzed and studied as within the Australian settlement narrative. It is demonstrated in a string of historical labels: “The Chinese”, “Chinaman”, “Chinkie”, “Oriental”, “Celestial” or “John”. This is all despite being the second largest racial group to colonize the country other than White settlement.

Today’s conference is about exploring the passive and active voices and actions behind individuals, families and communities when pushing back against White community dominance. In a mirror flip, it positions the White community as ‘*The Other*’ and looks at the way in which the Chinese community managed and conducted their interactions to best protect their interests in a world which was regulated and controlled in every action imaginable.

*Sandi Robb is a historian and cultural heritage specialist with historical, research, and curatorial experience in North Queensland History, Chinese family history, Cultural Heritage management, Curation of collections, Significance Assessments, Interpretive Displays and historical exhibitions. She has presented at local, national and international conferences on Chinese Australian History, and her book “Cairns Chinatown: A Heritage Study” is a widely read publication and utilized by town planners, developers and members of the community alike. Sandi is a founding member and current president of the Chinese Heritage in Northern Australia Inc. (CHINA INC) a not for profit organisation committed to researching and promoting Queensland’s Chinese history and cultural heritage. She is currently finishing her PhD thesis ready for submission.*

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#### **Emeritus Professor Darryl LOW CHOY**

*Griffith University*

#### ***The Cooktown-Laura Railway (1885 – 1961): A Line of Dreams!***

This unique railway was originally conceived to link the port of Cooktown with Maytown on the Palmer River goldfields during the 1880s. However, the gold deposits were exhausted by the time the construction reached the half way point at the tiny

settlement of Laurain Cape York Peninsula. During its chequered history until its closure in 1961, it had the distinction of being the only railway to be operated by a local government, and a line completely separate from the State's mainline rail system.

It was in many respects an initiative that embraced the dreams of many individuals and organisations BUT was this a "line of dreams for the Chinese of Far North Queensland"?

The presentation will outline the initial history of this facilitating and unique railway with a specific focus on its Chinese connections including examples drawn from the presenter's family history records of two of his Great Grandfather's use of this service.

*Darryl Low Choy is Emeritus Professor (Environmental and Landscape Planning) and former Head of the Planning at Griffith University. In 2014 he was awarded a Visiting Professorship for Senior International Scientists of the Chinese Academy of Sciences. He is researching values-led planning and indigenous landscape values; resilience and peri-urbanisation of the landscape; and climate change adaptation for human settlements. He has extensive industry experience as a practicing planner and has completed a number of major secondments to State Government planning initiatives. He is a qualified professional town planner and a Registered Planner and Fellow of the Planning Institute of Australia. He serves on a number of state and national government boards that advise on environmental planning and natural resource management matters.*

*Darryl has also had a distinguished military career. Major General Darryl Low Choy commenced his military career as an Army cadet with the Innisfail State High School Cadet Unit. He enlisted in the Army Reserve as a Private in 1964 and rose to the rank of Major General before retiring in 2007 after 43 years of service. He is a qualified military engineer and he commanded the Queensland 7th Brigade from 1993 to 1996. From 1997 to 2004 he held the three most senior Reserve appointments in the Army and the Australian Defence Force.*

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### **Malcolm Oakes**

*Senior Counsel, NSW*

### ***Lai Kum Tai's Vision Splendid***

The Lai clan conducted businesses in Cooktown (Tommy Ah Kum & Co and Lai Fook & Sons), Thursday Island (Kum Chong On & Co) and Hong Kong covering in northern Queensland general store activities, the supply of fresh vegetables, and the export of beche-de-mer, pearl-shell, oyster meat and sandalwood. The Cooktown business was operated by Lai Kum Tai from 1886-1913 (under the name Tommy Ah Kum and from 1909 Tommy Ah Kum & Co), and by his younger brother Lai Pak Fook, from 1913-1923 (under the name Lai Fook & Sons) when it was closed down. The Thursday Island business, operated by another brother Lai Foo, continued and various Lai Foo family businesses still exist today on Thursday Island.

The Lai family came from the Pat Heung area in the New Territories of Hong Kong.

Whilst the trading activities of the Lai clan in northern Queensland have been the subject of prior research, this presentation addresses the realisation of Lai Kum Tai's vision splendid for the proceeds of those trading activities. – the construction in the Pat Heung area of a complete village now known as Lai Uk Tsuen with its Study Hall (built in 1899) which is now on the Hong Kong Heritage Register. Lai Kum Tai was able to conduct his business and repatriate his profits relatively free of from the impact of anti-Chinese legislation and when he defended himself against a racist attack by an aggressive customer and was charged with assault, he stood his ground and the jury found him not guilty.

*Malcolm Oakes is a senior counsel practising at the New South Wales Bar who has a lay interest in Chinese-Australian history. He has previously published a paper on William Lee, who in 1938 was the first barrister of Chinese descent admitted to the New South Wales Bar and presented a paper at Dragontails 2017 on Otto Kong Sing, who was admitted as a solicitor in New South Wales in 1895 and is the earliest identified person of Chinese descent admitted as a solicitor in any of the former Australian colonies. Malcolm's wife, Beverley, is the granddaughter of Lai Pak Fook, who succeeded to the Lai clan business in Cooktown.*

–see [2015] (Winter) Bar News 73

[http://www.nswbar.asn.au/docs/webdocs/BN\\_022015\\_lee.pdf](http://www.nswbar.asn.au/docs/webdocs/BN_022015_lee.pdf)

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## **SESSION 2: - Doings 'ones duty'**

**Christine Grimwade**

*University of New England*

### ***'Defying the odds: Two Chinese Australians at War'.***

The shot that killed the Archduke in Sarajevo was heard around the world and had an impact in many different ways. With the outbreak of war in 1914 men from all over the Commonwealth enlisted to go to Europe in support of Britain. Australians enlisted in significant numbers. Following the formation of the Commonwealth of Australia the Government passed legislation that would become known as the White Australia policy. This policy was the result of anti Chinese sentiment that came from the arrival of Chinese on the goldfields. The descendants of early Chinese settlers in Australia also enlisted and were confronted with this policy that saw them being deemed not acceptable to join the forces heading to Europe. Perseverance, their determination to be accepted and the need for young men gave them the opportunity to establish their place as mainstream Aussies fighting in defence of the country that their ancestors had made their home.

Five Chinese men including William Archer, Caleb Shang and Sidney Shang did their Duty, three of whom returned to North Queensland having acquitted themselves in battle.

This paper will discuss their position in the war effort and their contribution to life in North Queensland after their return. Caleb Shang is remembered for his heroic deeds and as a highly decorated soldier while the others are not so well known but served their country and proved themselves worthy Australian Chinese.

*Christine Grimwade is a Registered Nurse and post-graduate history student with UNE. She has recently undertaken research into Far North Queensland's participation in the First World War including Australian Chinese and is undertaking research into the Chinese Camp site at Harrierville following an archaeological excavation there in 2017.*

*Christine recently coauthored a refereed paper on William Bartie, an itinerant miner and author of more than fifty letters to his wife written between 1870 and 1872. Those letters are the subject of joint, on going, research with her husband*

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**Brett Jarvis**

*Curtin University*

***Chinese Australians and their Engagement with the 1911 Revolution***

This dissertation explores how Chinese Australians engaged with the 1911 Revolution in order to investigate how migrant Chinese communities developed and organised themselves in the early 20th century. The 1911 Revolution, which saw the overthrow of the Qing Dynasty, was not only a significant event in the evolution of Chinese identity and society, but was also a significant event for Overseas Chinese. For the first time in its history, Overseas Chinese were seen as being connected to China and its political future. The revolution also provided a framework in which Overseas Chinese furthered their social and political participation in the countries where they chose to settle.

In the late 19th and early 20th century, Chinese Australians were facing increased discrimination. Chinese Australians adopted the ideals of reform and revolution as a way to combat these discriminatory laws and anti-Chinese rhetoric that attempted to exclude them from Australian society. Yet, closer to the 1911 revolution, the debates become more radical, focusing on the nature of race and culture. As Australians debated what it meant to be Australian within the context of 'white Australia', the Chinese argued what it meant to be Chinese in the framework of the anti-Manchu rhetoric that dominated the revolution.

Using contemporary press accounts, parliamentary debates and personal correspondence, this dissertation will examine how Chinese Australians took the debates of reform and revolution and adapted them to their own situations in order to resist discriminatory rhetoric and policy and assert their place in early 20th century Australia.

*Brett Jarvis majored in History and Chinese language at Curtin University. In 2017 he received the Academic Excellence Award for Chinese. He completed his honours dissertation on Chinese Australians and their Engagement with the 1911 Revolution in 2017. [brettjarvis1@hotmail.com](mailto:brettjarvis1@hotmail.com)*

## **Christopher Cheng**

*PhD Candidate*

*University of New South Wales*

### ***Returning to Chung-shan: The experience of Australians in the emigrant village***

In the literature on the Chinese in Australia, narratives depict encounters and experiences of a minority group, their struggles to overcome adversity in a strange land, and possibly eventual economic success and socio-cultural integration. The emphasis is towards becoming Australian despite being treated otherwise, such as a perpetual foreigner or an unwelcomed newcomer. Nevertheless, being overseas also means an identity shift and a different kind of affiliation with the native home. Returnees are labelled “Australians” in China. By capturing the return experiences longitudinally through oral history, records and auto-ethnography, I examine how the Australian experience has evolved in the emigrant villages of Chung-shan. The central argument is that the changing experiences in China reflect the shifting orientation of Chinese in Australia from sojourners to settlers and transnationals.

*Christopher Cheng is an Australian-born-Chinese. Previously trained in architecture, he decided early in his adult life to return to his forebears' native land in South China and Hong Kong. There, for the past decade, he has also been absorbing the culture, improving his language skills as well as conducting ethnographic research. In 2017, he joined the Australian Research Council funded “China-Australia Heritage Corridor” project on a doctoral scholarship, awarded by the Australia-China Institute for Arts and Culture. Through working with Chung-shan (Zhongshan) people, and identifying and documenting places of significance to them in Australia and in their homeland, Christopher's study brings together his background and interest in overseas Chinese, migrant heritage and people-place relations; and in doing so, preserves the living memories of the Chinese in Australia.*

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### **SESSION 3:- Maintaining Community and Culture**

#### **Paul MacGregor**

*Historian and Heritage Consultant*

#### ***Temples of the North: Rich Contents and a Wealth of Meaning***

The plaques, objects and decorations in the Chinese temples of the North of Australia contain a wealth of information about who founded and supported these institutions, what their values were, their links back to China and their connections across the global Chinese diaspora. This paper investigates and compares historical Chinese temples in Queensland and the Northern Territory - particularly in Cairns, Atherton, Innisfail, Brisbane and Darwin, where the temples, or temple artefact collections, still remain as part of their community heritage. The contents of demolished temples, such as in Brocks Creek NT, and Ravenswood Qld, will also be considered through surviving photographs. The Chinese text on plaques and artefacts in these temples contain worthy moral statements, names of donors (including shop and business names), date of erection, as well as manufacturer's name and city of location in

Guangdong. Some of these names of donors and manufacturers can be matched up with names in local English and Chinese language historical documents. Altars, shrines, statues, incense burners, textile banners and a plethora of other decorative objects in these temples are rich with symbolic images - dragons, phoenixes and lions; the Eight Immortals and their characteristic possessions; the Buddhist Eight Treasures; as well as other symbols of wealth, abundance, longevity and good fortune. The choice of principal deity, the range of auxiliary deities, and the names of the temples, can contain clues as to why the temple was founded, and by whom. The suite of symbols chosen for use in a particular temple can be used to construct the key values that were important to the community who established and maintained that particular temple. The structure and layout of temples, as well as contents, can tell us of the range of secular purposes also carried out within their walls. By comparing the contents and texts in the temples of Australia's North, pictures can be recreated of the patterns of community development, of shared and contrasting values, of community alliances and divergences, and of cultural and historical changes - in China, across the diaspora, and in the Chinese communities of Australia.

*Paul Macgregor is an historian and heritage consultant who was curator of Melbourne's Chinese Museum from 1990 to 2005. He has published widely, organised many conferences and exhibitions, engaged in archaeological excavations and worked on several major research projects, all on Chinese Australian history. He is currently researching the material culture heritage of Chinese in Australia as part of a wider investigation of the nineteenth and early twentieth century co-evolution of European and Asian societies in Australasia, China, Southeast Asia and the Indian Ocean.*

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**Janet Ryan in collaboration with Dr Wenxue Zhang**

*Freelance Writer*

***The Temple That Went To Sleep***

The Lit Sung Goong Temple was a landmark building in Cairns for the Chinese community from inauguration in 1887 to demolition in 1966. Although disappearing from the urban landscape, the survival of many fittings and ritual objects led to the temple remaining a strong community entity, with or without material presence in Grafton Street: it merely went to sleep.

Beginning in 1981 with the loan of certain objects to the Cairns Historical Society, the artefacts carefully stored by members of the Chinese community were gradually regrouped, until in 2011, declared an internationally significant collection, custodianship it was passed to the Cairns and District Chinese Association Inc. (CADCAI).

In 2017 the CADCAI heritage team embarked upon work to update the descriptions of collection items, the objective being to examine details recorded when CADCAI first took over stewardship, with additions and alterations made as appropriate to suit the extended parameters of an improved database. The objects were broken down into sections and the collection of metal processional temple banners was the first group to be considered. As examination of each item progressed it became clear that the LSG processional banner collection - in addition to being rare

and unusually beautiful pieces - is rich in Taoist and Buddhist symbolism as well as bearing strong reference to ancient Chinese lore. The most vocal depiction of the symbols on the group of objects however rests within Taoist tradition, largely associated with The Eight Immortals who constitute the “A-Team” of Tao deities.

This paper sets out the work of the past year as we slowly learn more about this series of symbolically rich messages from the Lit Sung Goong Temple’s past. In time this or similar work may affect how people think about the Chinese community of the day – not only strangers in a strange land who brought with them many cultural and industrial skills but who have left behind clues about the rich spiritual references they knew, understood and followed in worship and ritual in their temple and in their daily lives. The Lit Sung Goong collection is an important inheritance for the contemporary Chinese community and as surely as the temple walls fell in 1966, a fuller story of its roles and functions is slowly being built up in the twenty first century.

*Janet Ryan has a BA Earth Science, from Macquarie University. An avid writer she writes under the pen name of Jan Pearson and is author of “The Celestial Symbols Trilogy crime fiction. She lives in Cairns and is a member of Cairns and District Chinese Association Inc. (CADCAI)*

*Dr Wenxue Zhang (Tony) has a PhD in Chinese Religion, and post doctoral research into Chinese Temples in Singapore. Author of several journal articles, chapters and books. He currently lives in Cairns and is a member of CADCAI*

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### **Gordon Grimwade**

*Archaeologist and Heritage Consultant*

#### ***Experimental archaeology: “Cooking up a feast!”***

The opportunity to reconstruct an oven at Atherton’s Hou Wang Temple a couple of years ago has probably enhanced the belief that I have an obsessive interest in pig ovens across Australasia. It is without foundation. In this paper I discuss design and development of the oven and how it drew on archaeological and historical data. It will be demonstrated that the traditional design is both efficient, and functional.

The construction of an oven is time consuming and technically demanding. The quantity of meat prepared in this fashion further confirms the long held view that it was an activity associated with large gatherings or populations.

Despite the succulent pork such ovens can produce their extensive reintroduction is unlikely. They were banned for health reasons in Hong Kong some years ago and are unknown to SE China based informants. No operational ovens from historical times remain in Australia although a couple are still in use in New Zealand.

Their continuing use in some quarters overseas – particularly in New Zealand – is an excellent example of how expatriate societies may choose to continue with tradition rather than to advance or alter them. There is a nostalgic element to such gregarious, culinary events that, for isolated expatriates, extends across time and societies.

Customs, such as those surrounding pig ovens, are examples of protecting cultural roots (culinary) interests on distant shores.

*Gordon Grimwade is an ageing historical archaeologist who inhabits the Atherton Tablelands. He has an allegedly obsessive interest in historical archaeology and Overseas Chinese material culture that has led him to many remote regions. He is also a consultant and an Adjunct Senior Lecturer at Flinders University, Adelaide.*

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#### **SESSION 4:– Defying the Odds: Remote, race, and ‘relations’**

**Dr Hilda McLean**

*School of Social Science, University of Queensland*

***“Too decrepit to carry on”: the decline of Chinese market gardening in North West Queensland.***

Chinese market gardens and gardeners lie on the edge of living memory. By the mid-1940s, Chinese market gardening was in sharp decline across the North. Seventy years later, the number of people with first hand memories of the gardeners and their gardens is also in freefall. It is imperative to capture and this knowledge before it is lost.

Building on research by Robb (2009), this paper focuses on the decline of Chinese market gardening in the western Gulf of Carpentaria, largely caused by the enactment of the “White Australia Policy” in 1901, curtailing the flow of skilled gardeners from Guangdong Province. Through examination of the Cloncurry Mining Warden’s Market Garden Area Files (Queensland State Archives Series ID 18376), it is possible to map the change of ownership of the market gardens surrounding Cloncurry and Coppermine Creek from Chinese to non-Chinese hands. As the Chinese population aged and surrendered the leases over their gardens, new lessees from a variety of countries took over, but were unable to replicate the success of the previous tenants.

*Dr Hilda Maclean, is a professional historian, genealogist, and archival researcher with over twenty years’ experience researching north and central Queensland family and pastoral histories. Since 2012, Hilda has been casually engaged by the University of Queensland Culture and Heritage Unit to conduct genealogical and historical research including Indigenous/Chinese families of the Gulf of Carpentaria while completing her PhD in colonial era burial practices. Hilda regularly presents workshops on genealogical and archival research methodology and has presented at international conferences on allied topics. Her current project is compiling the Queensland Chinese Death Index. [h.maclea@uq.edu.au](mailto:h.maclea@uq.edu.au)*

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**Dr Barry McGowan (In absentia)**

*Australian National University, Canberra*

***A New Beginning: Chinese - Aboriginal relationships in regional and rural Australia***

The history of Chinese Aboriginal relations in regional and rural Australia is fraught with stereotypes and conflicting images. The most negative images come from the Palmer River goldfields in North Queensland, in particular the claim that some Chinese miners were captured and eaten. I will argue that these accounts were fabricated to deter the Chinese people from travelling to the goldfields and to demonise the Aboriginal people to justify their repression and dispossession. In Victoria, there was some antagonism between the two races, but these incidents too were overstated and on the goldfields the two races mingled freely, as they did in NSW. I will also discuss the importance of the drawings of the Aboriginal artist, Tommy McRae, who lived in north east Victoria, and drew scenes of Aboriginal and European people, and Chinese market gardeners.

More positively, perhaps, in North Queensland and the Northern Territory the Chinese people were pioneers in the development of agriculture, and owned many other businesses, and many Aboriginal people provided the casual labour for these enterprises. The Aboriginal people preferred to work for the Chinese, who treated them fairly and paid them a fair wage. In doing so both peoples were protecting their own interests, and long-term personal relationships often developed. Perhaps the most interesting, and largely unknown, stories come from Central West NSW, in particular the Orange/Wellington area. Recent research has uncovered an extremely close relationship between the Aboriginal and Chinese people in this district. The Aboriginal people regarded the Chinese market gardeners as their saviours, as they paid and treated them fairly, and gave them farm produce and sometimes loans.

Whole families were often employed, including women and children, and some Aboriginal people lived on the Chinese market gardens and in the Chinese homes. Both peoples were protecting their own interests; the Chinese gardeners had a dedicated and loyal work force and the Aboriginal people had regular employment. Strong personal relationships developed between the two peoples, and intermarriage was common. Similar relationships have been noted at Dubbo, Wagga Wagga and Peak Hill.

By protecting their own interests the Chinese and Aboriginal people in Northern Australia and Central NSW have provided present-day Australians with a model of how people from different racial backgrounds can live together in harmony. I see this as a new beginning, for it is precisely the model that we so desperately need now.

*Dr Barry McGowan is a Canberra-based heritage consultant and historian. He is an Honorary Staff Member of the Australian National University's College of Asia and the Pacific, and has written extensively on the history and heritage of Australian mining communities and the Chinese people in Australia. His best known books are Ghost Towns of Australia and Fool's Gold. Myths and legends of gold-seeking in Australia.*

*Barry has written several thematic histories of the Chinese people in regional and rural Australia. These include Tracking the Dragon. A history of the Chinese in the Riverina (2010), Tracking the Dragon: Thematic History of the Chinese people in the Rutherglen/Wahgunyah region of the Indigo Shire, Victoria, (2015), and True Australians and Pioneers: Chinese Migration to the Orange region of NSW, published in August 2017.*

*In November 2017 Barry attended the ISSCO Conference in Nagasaki, Japan and the Dragon Tails Conference in Bendigo. He is currently writing a biography of the Chinese-Australian WWI sniper, Billy Sing, and negotiating an extension of his recent Orange work into western and northern NSW.*

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**Dr Jonathon Richards**

*Research Fellow the University of Queensland*

***"Chinese bushrangers at the Palmer"***.

A sign near Dunedoo, NSW, proclaims 'Sam Poo, Australia's Only Chinese Bushranger, was captured in this area'. Obviously, whoever erected the sign didn't check their facts. In 1877, a gang of Chinese bushrangers 'with blackened faces' robbed packers between Cooktown and the Palmer. These were most likely the same men who bailed up the Gold Commissioner's camp at Stony Creek one month earlier and committed other robberies. Chinese residents of the Cooktown district sent a petition to Brisbane, imploring the government to send protection from 'certain evil disposed European and Chinese persons'. Even the most cursory glance at primary material reveals a rich history of highway robbery on the Palmer, much committed by Chinese. This paper is built on research specifically into crime on the Palmer'.

*Jonathan Richards continues working on records about violence and policing in Queensland, and his paper 'Chinese Bushrangers' builds on his previous research into records of Chinese at the Palmer and Hodgkinson goldfields. He is currently a Research Fellow at The University of Queensland.*

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**DAY 2:**

**SESSION 5:- Contributions and Controversy**

**Leigh McKinnon**

*Bendigo Golden Dragon Museum*

**Processions North and South: Some preliminary thoughts on Chinese parade traditions and collections on the Victorian Goldfields and in the Tropical Far North**

In the 1870s on the Victorian Goldfields annual Chinese charity parades arose in towns such as Beechworth, Ballarat, and Sandhurst (Bendigo) under the auspices of Soy Woy 賽會 – Festival Societies which organised the purchase and storage of processional regalia, dancing lions, and impressive large-scale Cantonese dragons. Of these the Bendigo parade famously continues to this day, and extensive surviving pieces from the historic processional collections of the Bendigo Chinese Association (formerly the Festival Society), and to a lesser extent of the Ballarat and Beechworth Chinese parades, are preserved in the Golden Dragon (Bendigo), Gold (Ballarat), and Burke (Beechworth) Museums. These late nineteenth and early twentieth century parades are also well documented in contemporary illustrations and photographs. The collections of the Soy Woy were also not fixed for use in one town, as material and manpower was often leant out to other Chinese communities to put on their own

celebration or charity event – the Bendigo regalia travelled as far afield as Sydney and Adelaide. The Victorian Soy Woy also seem to have organised parades which were largely disconnected from traditional festival dates in the Chinese calendar and which were arranged to coincide with significant public events or Western calendar holidays – see e.g. the occurrence of both Bendigo and Ballarat parades at Easter. In this paper I wish to compare some of these aspects typical of the Chinese processional traditions of the Victorian goldfields with those recorded in Northern Australian communities such as Pamerston/Darwin and Cairns. The latter is less familiar to the author, and I hope that this presentation will also provide the opportunity for furthering dialogue between our geographically distant communities about our distinct collections and histories as well as the many shared and common aspects of this heritage.

*Leigh McKinnon is the research officer at Bendigo's Golden Dragon Museum, where he conducts tours, sells souvenirs, assists with family history enquiries, makes coffees, and, when time permits, researches and writes on the history and heritage of the Bendigo Chinese community. He has also researched and visited in person surviving processional collections in Australia and North America as well as the related craft and performance traditions of Hong Kong and the Pearl River Delta. Leigh McKinnon has also worked in the field of medieval European history at Monash University where he is currently a research associate.*

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### **Juanita Kwok**

*PhD Candidate*

*Charles Sturt University*

### ***Chinese market gardens and tobacco plantations in the Bathurst district***

When did market gardens and tobacco plantations become established in the Bathurst district? How successful did they become? Besides frost, drought and flood, what challenges did they face and what obstacles were put in the way of their progress? Were these obstacles placed by local, state or Federal interests? How did Chinese protect their interests in the face of these obstacles? Did they succeed?

Bathurst is the oldest inland town in Australia and was a centre of pastoral expansion before the goldrushes attracted thousands of Chinese immigrants to the district. In the twentieth century Bathurst became a centre of vegetable growing and processing. This paper explores the role played by Chinese residents in the development of this industry.

*Juanita Kwok was born in Sydney and gained her BA at the University of Sydney. She has been living in Bathurst since 2008. Juanita completed her Honours thesis at Charles Sturt University on the representation of Chinese in Australian feature films made in the era of the White Australia policy. She is currently undertaking a PhD with Charles Sturt University on the history of the Chinese in the Bathurst district from the 1850s to 1950s. She is co-author of the high school textbook *Film Asia: New Perspectives on Film for English* (Curriculum Corporation, 2002), which won the Australian Teachers of Media (ATOM) Award in 2003 for Best Reference Resource for Secondary Teachers. She was co-founder and co-director of the Sydney Asia Pacific Film Festival 2000-2002. [kwokjuanita@gmail.com](mailto:kwokjuanita@gmail.com) 0410034916*

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**Dr Maria Elena Indelicato**  
*2018 Endeavour Research Fellow*

### **Legacy of Lynching: Violence in the ‘Inside Districts’ of North Queensland**

In the Endeavour Research Fellowship project *Natives, Settlers, and Migrants: a Historical Study of Social Relations in Australia*, I seek to determine the distinctive nature of whiteness and settler colonialism by examining instances in which violence has been enacted as a technology of belonging rather than population management - that is, as a means for migrants to be acknowledged to not the same as the white dominant group but as legitimate settlers. To achieve this objective, I deploy a definition of lynching which encompasses the threat of punishment against whomever is perceived to violate racial boundaries. This definition allows to relate the violence committed against Indigenous people at the frontier to the violence directed against non-white minorities in the ‘inside districts’ of North Queensland.

The sugarcane districts of the Johnstone and Herbert River qualify as ‘inside districts’ and were moreover significantly populated with a plethora of non-white ethnic minorities: Chinese, Indian, Japanese, ‘Malay’, Pacific Islanders and later Southern Europeans. Whereas instances of inter-ethnic violence are rarely studied, in this paper I endeavor to examine the South Johnstone Mill strike in 1927 as an instance in which Italians sought to ‘belong’ by means of either exerting or being involved in acts of violence.

*Dr Maria Elena Indelicato is a Lecturer in Media Studies at the Ningbo Institute of Technology, Zhejiang University. She received her Ph.D. from the Department of Gender and Cultural Studies, University of Sydney with a thesis exploring the intersections of race and emotions in public discourses concerning ‘Asian’ international students, which was published by Routledge as Australia’s New Migrants. Indelicato is currently an Endeavour Research Fellow at the Griffith University and the editor of the ACRAWSA’s blog*

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### **SESSION 6: - Good Stuff Happening!: Local History Projects in northern Australia**

**Ingham Family History Association Inc**  
*Cheryl Gossner :President IFHA*

#### ***Re-Discovering Buk Ti: The Chinese in the Lower Herbert Valley***

Unaware of what they were getting into, when the President proposed a display on the contribution of the early Chinese to the Ingham district, the members of the Ingham Family History Association Incorporated, (or IFHA Inc.) got quite a shock as they turned up more and more historical information associated with the Sugar Industry and the 19<sup>th</sup> Century Chinese settlement throughout the Lower Herbert River Valley.

In a community dominated by a narrative which positions the Italian Diaspora as the only Diaspora associated with successful sugar cultivation, IFHA Inc have been meticulously working towards an exhibition which showcases an alternative voice. This could never be harder as there are very few Chinese descendants in the district today and nearly the whole council is descended from White or Italian heritage.

Still in its infancy as a concept, the handful of volunteers at IFHA Inc, approx. 20 women and 1 man, with an average age of 78 years, quickly became passionate about the project. However in communities such as this news quickly gets around as sheds and barracks, cane fields and collections are offered up to be rifled through for a glimmer of hope. And it is through the country telegraph system that significant finds are turning up.

This talk, delivered by **Cheryl Gossner, President of IFHA** will provide a brief outline on the project to date and what has been revealed so far, and highlight why it is important for small communities to address all types of settlement history. A real window into the difficulties of the problems faced by an aging volunteer community group in a regional rural environment, you will be left wanting to come back to the grand opening at the TYTO Gallery in 2019 just to see what they turned up!

*First registered in 2012, the Ingham Family History Association Inc provides a valuable service in the community via its 'Ambassador' volunteer program with the Hinchinbrook Shire Library assisting family researchers and genealogists.*

*President Cheryl Gossner's interest in all things Chinese arises from her discovery that she is the Great Great Granddaughter of James Cooley who immigrated from Amoy China. She is the Great granddaughter of John Thomas Cooley drover, mailman, shearer, storekeeper in Western Qld, and grand-daughter to Annie Cooley: talented home maker, cook, seamstress and card player. She started researching her family history in the early 1970, and the family had a reunion of the Cooley family in 1990. In the beginning there was quite a bit of resistance about their Chinese heritage and it was hidden. However it was Grandmother Annie who told her about her my Chinese ancestry. Since the reunion the descendants are quite proud of their ancestors.*

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### **Dr Kevin Rains**

*Niche Consultants*

### **The Ravenswood Chinese Settlement Area excavations**

This paper presents the findings of recent archaeological investigations undertaken by Niche Environment & Heritage at the former Chinese settlement area in the town of Ravenswood, which is approximately 170 km southwest of Townsville, North Queensland.

Alluvial gold was discovered in the area in late 1868, and approximately 700 miners had flocked to the field by early 1869. Ravenswood became the most important mining location on the gold field, with a township becoming formally established. Once the alluvial gold was worked out, attention turned to the below ground gold-

bearing quartz reefs, and mining continued through various phases through to 1917, when there was a major collapse and Ravenswood languished economically until open cut mining commenced in the 1980s.

Chinese alluvial miners, market gardeners, hotel licensees and eating house keepers formed a significant minority of Ravenswood's population from 1871 through to 1917. Although the majority of the Chinese stores and other businesses were located with their European counterparts in the main business area of Macrossan Street, a Chinese residential quarter or Chinatown was established in nearby. A Chinese temple was in existence in Chinatown from at least 1874, making it the earliest known temple in Queensland, and it was rebuilt as a larger structure in 1882 as an important centre of worship and community life. By the 1880s, the Chinese, as well as working alluvial claims and operating hotels and stores, were employed as wage labour in some mines; worked as expert roasters and chlorinators at some of the mills; and operated 24 licensed gardens on the Ravenswood goldfield.

No extant structures except for the foundations of the temple and the remains of a nearby pig oven are visible today to tell us the important story of Chinese life in Ravenswood. However, proposed expansion of existing gold mining activities has provided an opportunity for archaeological investigations of parts of the old Chinese quarter. Recent archaeological excavations have revealed remnants floors of huts, refuse areas, and a wealth of artefacts which tell a detailed story of living conditions.

*Dr Kevin Rains is an archaeologist, heritage manager and history researcher. He completed a PhD in archaeology from the University of Queensland in 2005, and his thesis examined the Chinese social landscape of early Cooktown. He has worked since 2001 in the general field of heritage management and archaeological research for consultancy firms and state and local government. He has attended and presented papers at various conferences on Chinese Australian history and heritage, and is a founding member of the research association, Chinese Heritage in Northern Australia Inc.*

## **Additional Information which might be handy!**

### **What is a NO FUSS conference?**

If you have never been to a “No fuss” conference before, here is a little background and heads up as to what it’s all about.

Chinese Heritage In North Australia (CHINA Inc) is a not for profit organization formed in 2005 by Kevin Wong Hoy, Kevin Rains and Sandi Robb with the generous assistance and support by parents, partners and friends, to meet the legislative requirements to form an incorporated organisation. With the key focus to research, write and promote Chinese History and Heritage across north Australia, it was envisioned that CHINA Inc would host a regular small “no fuss” conference where the efforts of anyone who is interested in Chinese history and heritage could share their research in a welcoming, equal and affordable environment. Since 2006 CHINA Inc has hosted five Biennial “No Fuss” conferences with 2018 being the seventh. From humble beginnings, each conference has built upon the last, and we are proud to say CHINA Inc has grown into an active and vocal “Little Lion” of the north.

CHINA Inc is committed to maintaining a “No Fuss” conference, where the costs are kept low, everyone is equal in the room, no matter what their background, and research experience is shared, acknowledged and enjoyed by all. To keep the conference welcoming and affordable there are a few things which need to be conveyed to attendees so that we can continue to maintain the low conference fees, continue to attract a wide and diverse audience, and encourage participation in an open and friendly forum. This means goodie bags and conference snacks are preferably kept to a minimum, accommodation and meals are self-catered and people, papers and presentations remain the main event.

It is important to note that coffee/ tea will be provided all day for both days, just in case you are flagging. Morning tea will be offered on the first day only with a light snack of biscuits available in the break in the afternoon. Tea and coffee will be available on the second day but because it is only a half day there will be no break for morning tea. Our traditional Yum Cha lunch will be held at Satay Mas with Mandy on Charters Towers, Road at 1.00pm. Taxis will be ordered to take diners there should it be required. Lunch is included on the first day in a working style luncheon of sandwiches, wraps and fruit. Conference attendees are free to explore, make choices and stretch their legs before the afternoon session.

The Conference Dinner at the end of the first day it is a very popular event. It is also traditional on the second day for CHINA Inc to mark the official end of the conference with a shared Yum Cha. The price is set to the menus and conference attendees wishing to go to either or both events are required to register and prepay for the Conference Dinner and Yum Cha on the day of registration. Both are very popular meal sharing events and bookings and pre-payment are required by 11.00am on both days so that the restaurants can be notified of numbers. There is no obligation to go to either meal, but based on past years a fun time is had by all. Please note CHINA Inc does not have Eftpos facility, so Cash is the preferred method. We are trying to keep it as simple and “no fuss” as possible! Receipts are issued at the time of registration/ booking.

CHINA Inc supports local businesses and acknowledges the generous assistance of Rydges Southbank Townsville, The Ingham Family History Association Inc, The Hinchinbrook Library at TYTO, Halifax Museum, Macknade Mill, and Townsville City Council.

The 2018 CHINA Inc conference will support a “pop up” book store where researchers, academics, and writers of family history can bring along their books and sell them at the conference. Those wishing to take advantage of this must attend their own stall area and provide a written receipt to the purchaser at point of sale.

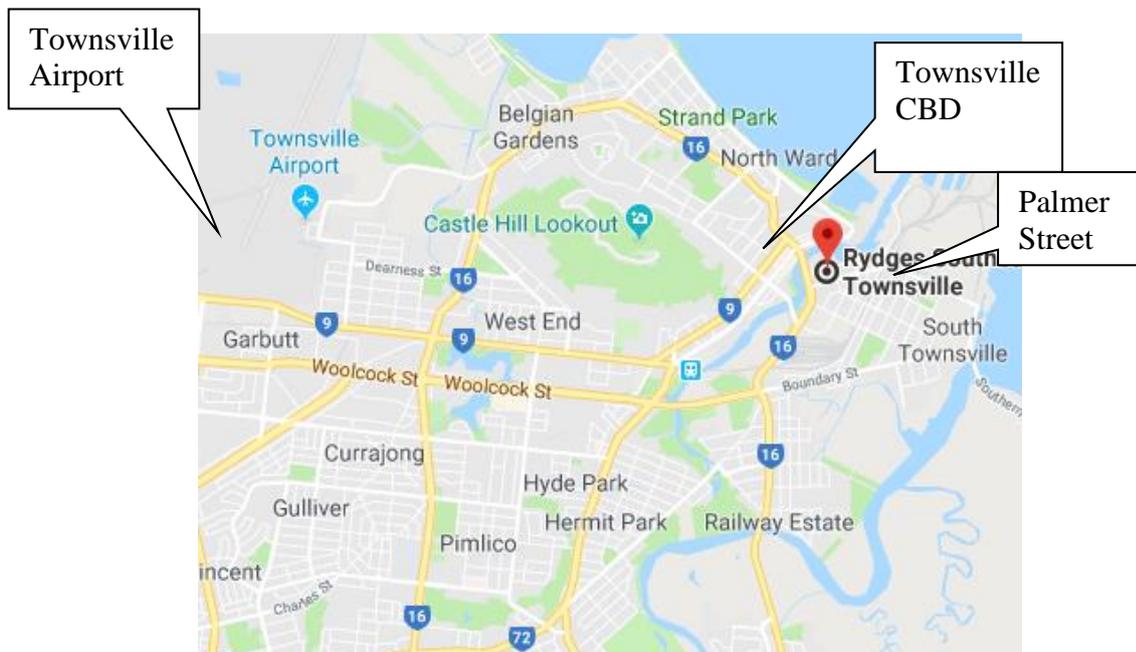
As this is a “no fuss” conference attendees are encouraged to volunteer if they see a gap which needs to be filled. CHINA Inc welcomes the generous assistance from the attendees, to make the conference a truly shared experience!

Membership of CHINA Inc can be taken out at the time of registration. Membership is a modest \$5.00 and new members are welcome to attend the second 2018 CHINA Inc meeting on Monday at 10.00am at the Townsville’s City Library. This enables CHINA Inc to remain dedicated to the promotion of Chinese Heritage across North Australia, to host a biennial conference, and continue to mature as the “Little Lion of the North”.

**How to get there:**

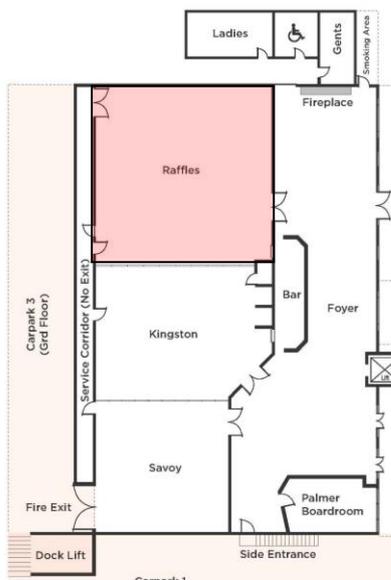
Rydges Southbank, 23 Palmer Street Townsville, is located in the premium food precinct of Palmer Street, Townsville. It is only a short taxi ride from the Townsville Airport and a short walk across Ross Creek to the CBD.

Taxi Services are available from the airport, the venue and CBD district and there is a bus from the Airport as well as Hire Car facilities if you are staying a few days to take advantage of what Townsville has to offer. Magnetic Island is only a ferry away and Ingham is 2 hours drive to the North, the Burdekin and Ayr 1 hrs to the south and Charters Towers 1-2 hrs to the west.





We are in here up the stairs.

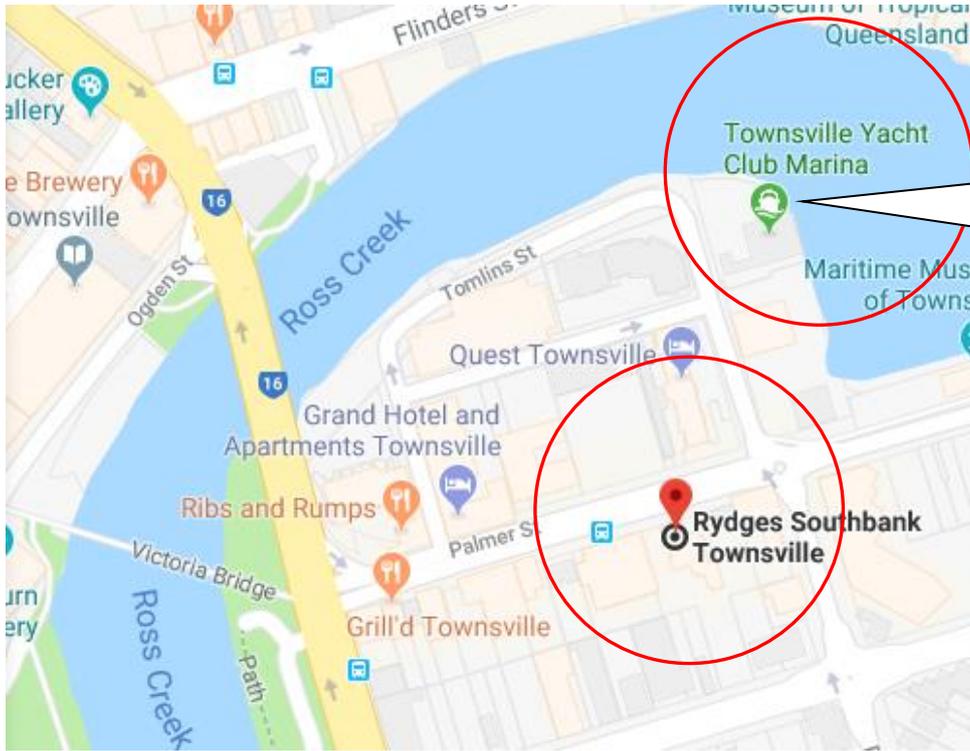


Week 2: Monday 26 February to Sunday 4 March



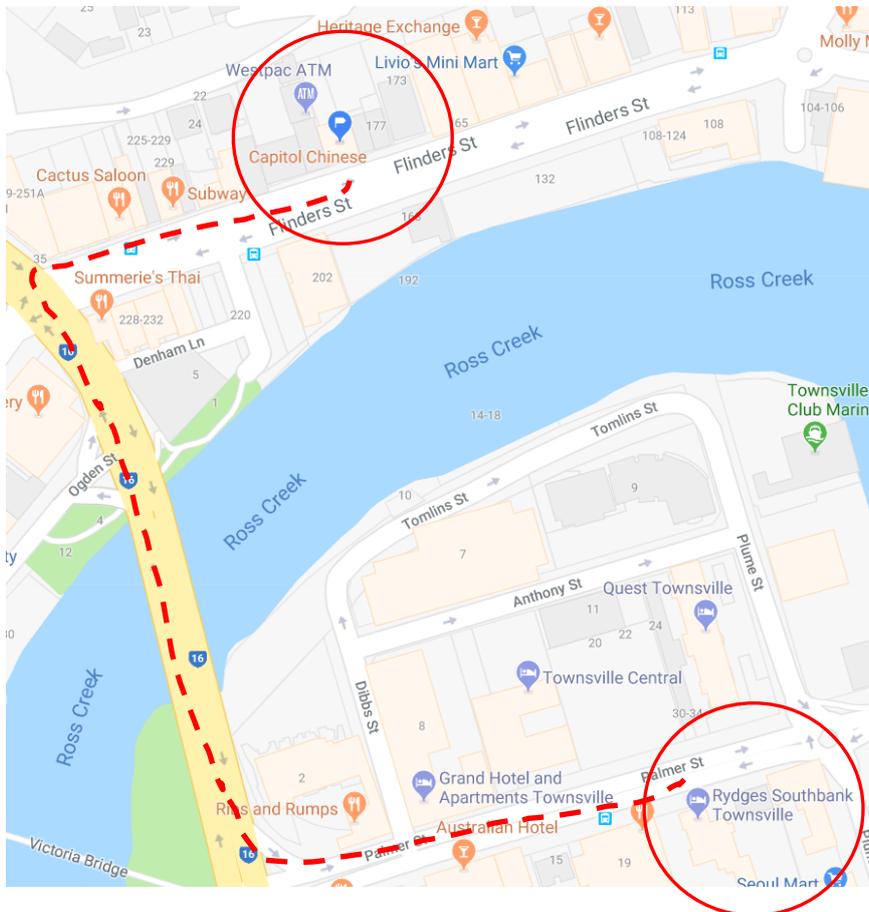
Just knowing our luck and having booked the facility we have been advised by the Townsville City Council that there is going to be a traffic diversion which will effect Palmer Street during the conference dates.

I've attached a copy of the details which they have provided which if you are driving will be in place on the 3<sup>rd</sup> and 4<sup>th</sup> March 2018. However off street parking is available in the rear car park and access is available via McIlwraith Street and we do not anticipate noise will be an issue as it is on the weekend and the doors will be closed with the airconditioning on!.

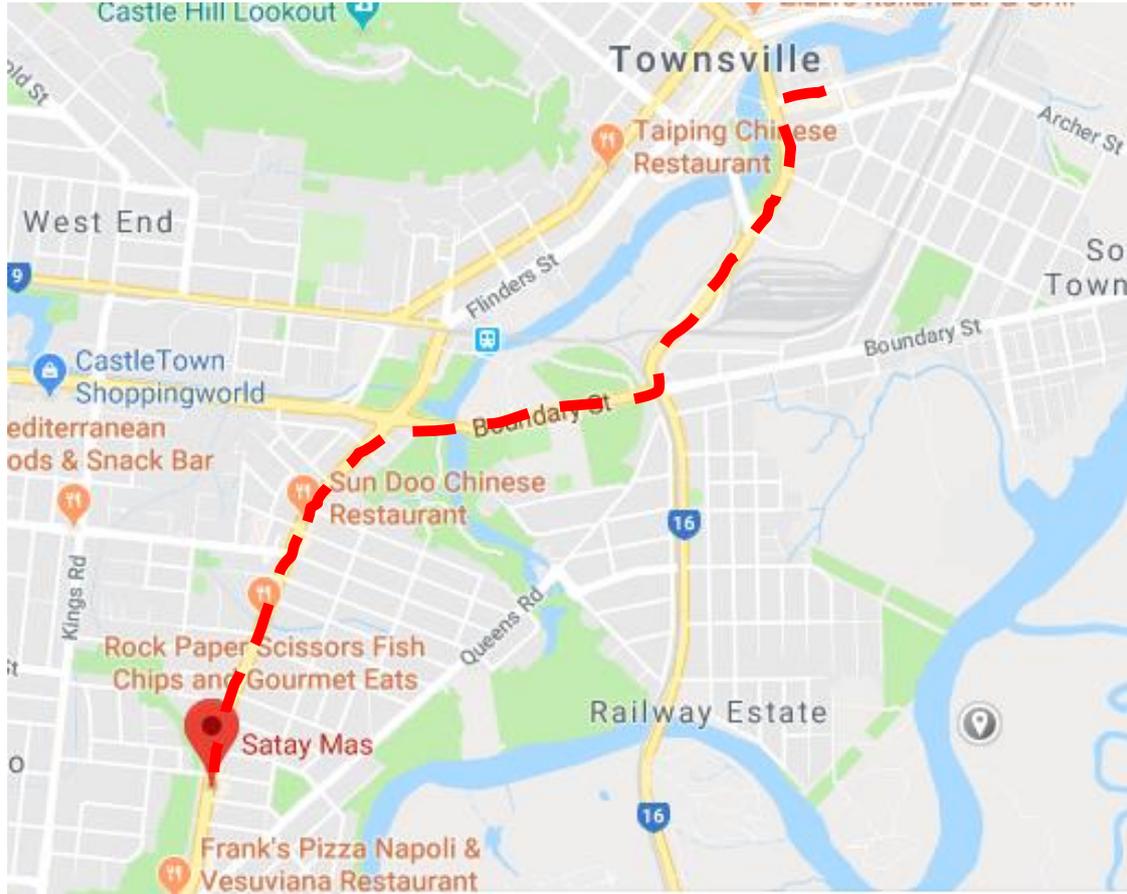


Pre Conference Drinks on the Deck 2<sup>nd</sup> March

**Conference Dinner Capitol Regent Chinese Restaurant**



**Not So Yum Cha Directions to Satay Mas**  
234 Charters Towers Rd, Hermit Park QLD 4812



### Where to stay:

Townsville is a popular tourist destination and there is a range of accommodation options available to suit any budget of the conference attendees around the inner and outer City area. This includes a range of budget back packer style accommodation to boutique B & B, AirBnB, and up to 5 Star Resort Style “deluxe have a holiday as you go and live it up” type of accommodation!



The conference venue Rydges Southbank has a conference package available for the conference.

A Corporate ID accommodation code has been setup for you to book and pay for accommodation online. Guests are welcome to contact the Reservations team directly on **(07) 47 265 265**, if you require any assistance with making their booking or you don't have access to the internet.

To access your special rates please visit [www.rydges.com](http://www.rydges.com)

1. Select your hotel, enter your dates and number of people
2. Click on “BOOK NOW”
3. Under “MORE BOOKING OPTIONS” in the “CORPORATE ID” field enter your corporate **ID: CNAWEB**
4. Click “UPDATE BOOKING”
5. Your special rates will appear on the rates screen.

Please note that the special rate is valid for bookings made between the 2nd and 5th March 2018.

### Townsville and Region:

Townsville and surrounding far north region offers a wonderful location to host the CHINA INC biennial conference. It is not only a beautiful part of Australia, but offer an incredibly diverse arrange of accessible attractions both natural and historical in which to explore.

Further Sites to wet your whistle are:

<http://www.townsvillenorthqueensland.com.au/>

<http://www.queensland.com/explore-queensland/townsville-north-queensland>

<http://www.bbfq.com.au/townsvilletouristinformation.php>

<http://ttcci.org.au/>

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