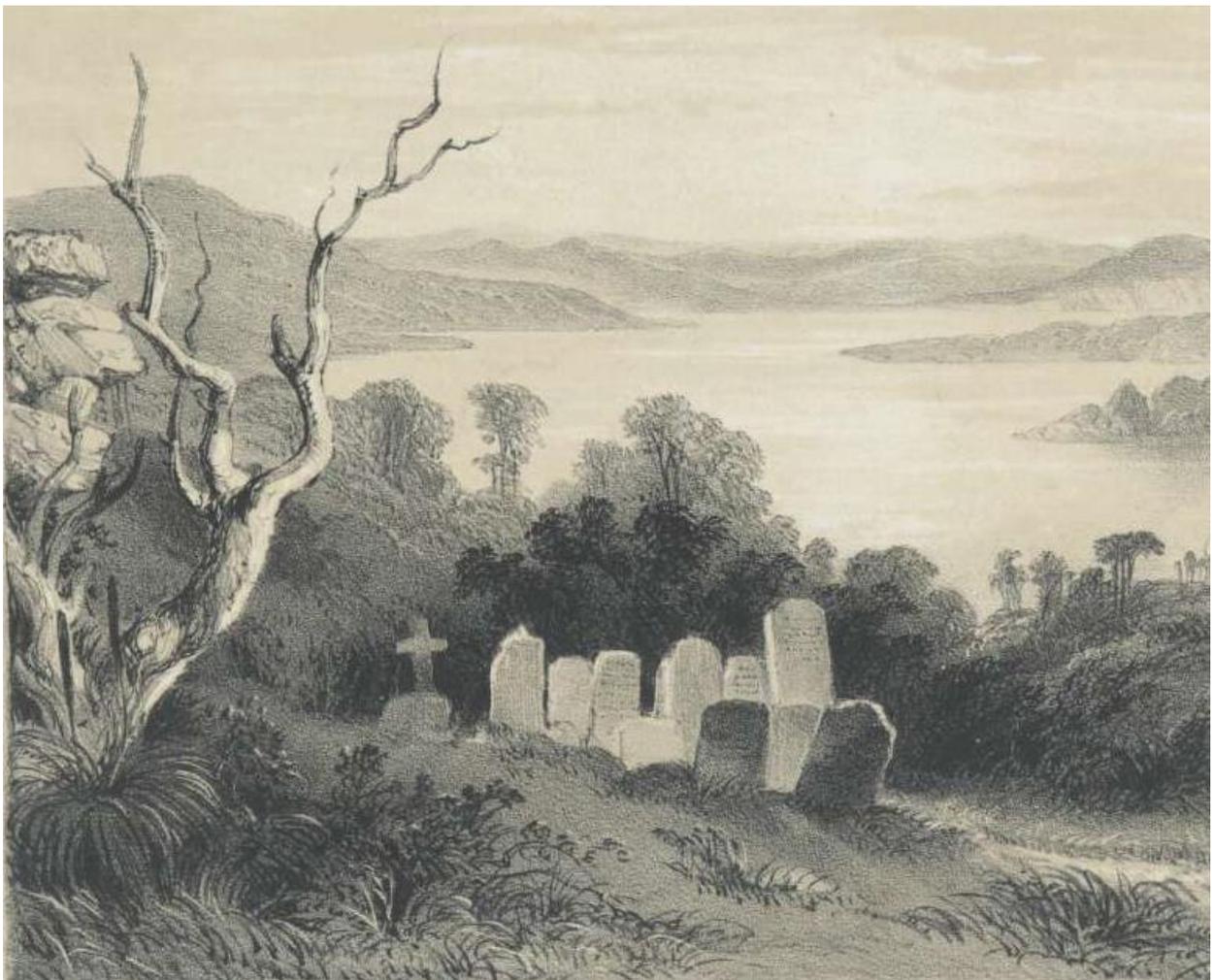


# Third Quarantine Cemetery, North Head Sanctuary Manly

## Interpretation Strategy

Report prepared for Sydney Harbour Federation Trust

October 2017



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## Report Register

The following report register documents the development and issue of the report entitled Third Quarantine Cemetery, North Head Sanctuary Manly–Interpretation Strategy undertaken by GML Heritage Pty Ltd in accordance with its quality management system.

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## Quality Assurance

GML Heritage Pty Ltd operates under a quality management system which has been certified as complying with the Australian/New Zealand Standard for quality management systems AS/NZS ISO 9001:2008.

The report has been reviewed and approved for issue in accordance with the GML quality assurance policy and procedures.

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**Cover Image:** George French Angas, 'The quarantine burial ground, Spring Cove, Sydney Harbour, New South Wales', 1847, Source: National Library of Australia

<b>Contents</b>	<b>Page</b>
<b>1.0 Introduction</b> .....	<b>1</b>
1.1 Background .....	1
1.2 Project Objectives .....	1
1.3 Site Identification .....	2
1.4 Authorship and Acknowledgments .....	2
1.5 Limitations .....	2
<b>2.0 Review and Analysis</b> .....	<b>5</b>
2.1 Heritage Listings and Significance .....	5
2.2 Site Analysis.....	6
2.3 Current Visitation .....	7
2.4 Existing On-site Interpretation.....	8
2.5 Existing Interpretation on North Head .....	12
2.6 Key Planning Documents.....	12
2.7 Stakeholder Consultation .....	14
2.8 Summary and Key Issues .....	15
2.9 Endnotes .....	16
<b>3.0 Opportunities and Constraints</b> .....	<b>17</b>
3.1 Introduction.....	17
3.2 Known and Potential Future Audiences.....	17
3.3 Community .....	18
3.3.1 <i>North Head Sanctuary Volunteers</i> .....	18
3.3.2 <i>North Head Sanctuary Foundation</i> .....	18
3.4 Sydney Harbour Federation Trust Website .....	18
3.5 Funding.....	19
3.6 Extent of Interpretive Works and Proposed Timing.....	19
3.7 Endnotes .....	19
<b>4.0 Interpreting the Third Quarantine Cemetery</b> .....	<b>20</b>
4.1 Key Themes .....	20
4.2 Key Stories .....	25
4.3 Indicative Locations .....	25
<b>5.0 Interpretive Devices</b> .....	<b>26</b>
<b>Device 1: Signage</b> .....	<b>27</b>
<b>Device 2: Digital—Interactive Map</b> .....	<b>33</b>
<b>Device 3: Guided Tours</b> .....	<b>35</b>
<b>6.0 Implementation Plan</b> .....	<b>36</b>
6.1 Introduction.....	36
6.2 Priorities for Interpretation .....	36
6.3 Key Assumption for Indicative Costs .....	36

**7.0 Appendices..... 39**

- Appendix A  
*Stakeholder Consultation Summary*
- Appendix B  
*Community Feedback Summary Report*

## 1.0 Introduction

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### 1.1 Background

GML Heritage Pty Ltd (GML) has been commissioned by Sydney Harbour Federation Trust (SHFT) to develop an interpretive strategy (IS) for the Third Quarantine Cemetery, North Head Sanctuary, Manly (the Cemetery).

In preparing this IS, GML has reviewed background documentation including historical and archaeological reports, undertaken a site inspection, completed targeted historical and pictorial research, analysed known and potential future audiences, identified locations and proposed interpretive devices to communicate the history and significance of the Cemetery.

The IS was presented on public exhibition for three weeks during August 2017 at the Harbour Trust Head Office in Mosman, Northern Beaches Council and Manly Library and was also available on the Harbour Trust website. Nine submissions were received and have been summarised in Appendix B of this report.

### 1.2 Project Objectives

The *Sydney Harbour Federation Trust Act 2001* (Cwlth) sets out the Trust's objectives as being to:

- ensure the management of the land contributes to enhancing the amenity of Sydney Harbour;
- protect, conserve and interpret the environmental and heritage values of the land;
- maximise public access;
- establish and manage suitable Trust land as a park; and
- cooperate with other Commonwealth, state and local government bodies and the community in furthering these objectives.

In alignment with SHFT's statutory objectives, the project brief for this IS set out goals and objectives for interpretation of the Cemetery:

- Identify key themes and stories around which interpretation will be structured.
- Identify the interpretive expectations of the anticipated types of visitor to the Cemetery, taking into consideration the site's location, heritage significance and modest size.
- Recommend the most effective, 'value for money' interpretive tools and devices that would best convey the site's cultural and heritage values such as highlighted architectural features, signage, self-guided tours, memorials, digital media, and historic artefacts etc to best reach and engage the anticipated type of visitor.
- Be a source of reference for the Trust's project team in designing building modifications and public domain improvements to ensure the incorporation of opportunities for interpretation.
- Inform the Harbour Trust's future development of visitor experience strategies such as self-guided tours.

### **1.3 Site Identification**

The interpretation strategy covers the Third Cemetery and its relationship to the North Head Sanctuary. The Third Cemetery is located on the northern side of the North Head Scenic Drive (Lot 2763, DP 752038), see Figure 1.1. and 1.2., 13 kilometres northeast of Sydney.

The cemetery is positioned on Crown Land, on a site of 0.37 hectares and bordered by a wire fence. It is orientated on a slope from northeast to southwest, overlooking the entrance to Sydney Harbour. Access to the Cemetery is via walking track, near the North Head Scenic Drive. Historically the Cemetery was part of the Quarantine Station and then the former Department of Defence Reserve (School of Artillery). The southern boundary of the Cemetery is on land managed by the National Parks and Wildlife Services.

### **1.4 Authorship and Acknowledgments**

This report was prepared by Minna Muhlen-Schulte, GML Senior Consultant, and reviewed by Sharon Veale, GML Partner.

GML would like to acknowledge the support of the Sydney Harbour Federation Trust staff. The staff generously provided the time in facilitating consultation with the community volunteers who care for the Cemetery, particularly Mary Darwell, CEO of the Sydney Harbour Federation Trust, and Kerry Smith, Marketing and Visitor Experience Manager. The contribution of the following Trust staff is also acknowledged: Libby Bennett, Heritage Architect; and Eliza Beashel, Marketing, Communications and Visitor Experience Director. We would also like to thank the National Parks and Wildlife Service, Quarantine Station and North Head Sanctuary Foundation and their guides and nursery volunteers for their contribution to this Interpretation Strategy and the online survey.

### **1.5 Limitations**

This report provides an overall strategy for the Third Quarantine Cemetery, including key interpretive themes and stories, and identifies potential locations and suitable interpretive media. Further content preparation including text and selection of historic imagery for interpretation in specific locations would occur during subsequent stages of the interpretation planning.

The historical background used for preparing the strategy is based on background material provided by the Trust.

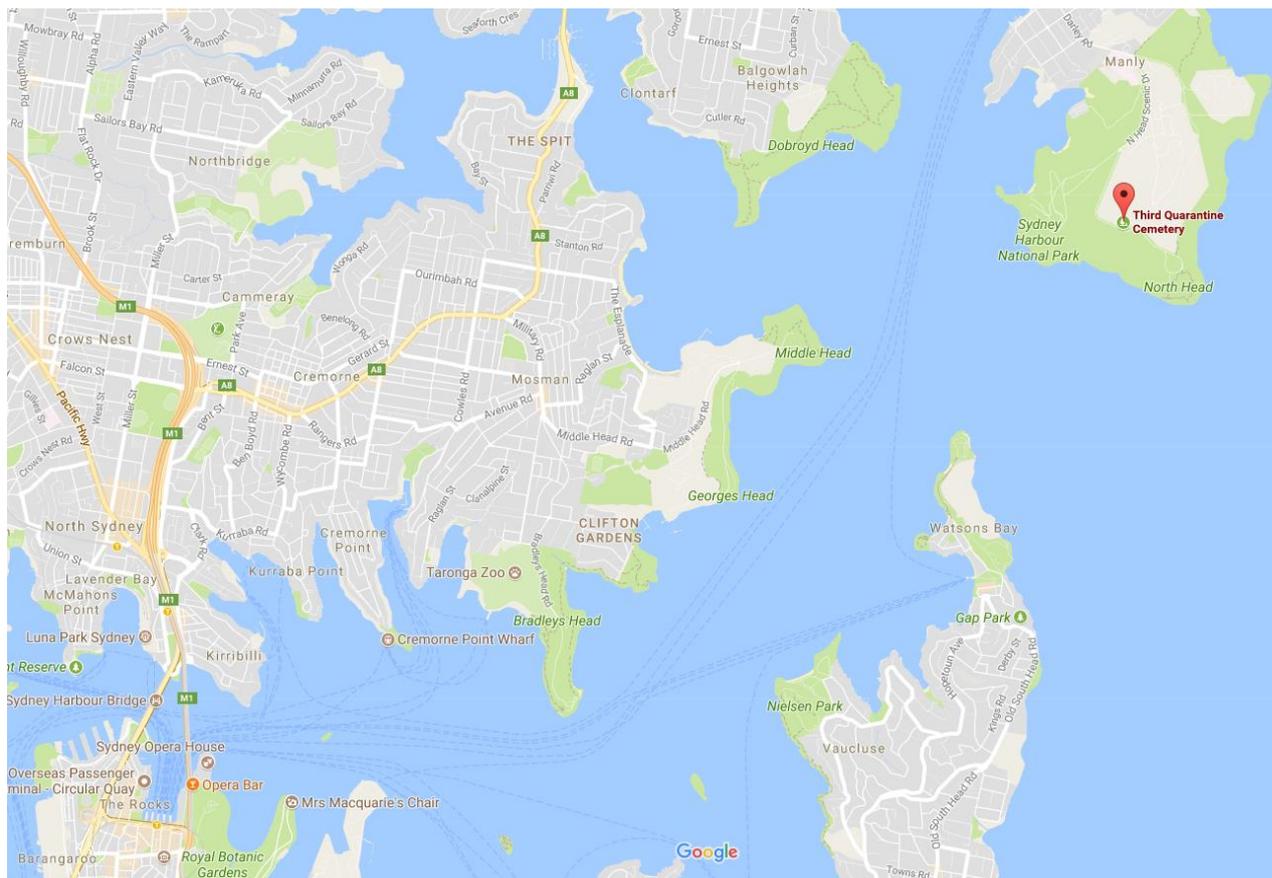


Figure 1.1 Location map with the location of the Third Quarantine Cemetery. (Source: Google Maps 2017)



Figure 1.2 Aerial view of the Third Quarantine Cemetery. (Source: SIX Maps)

## 2.0 Review and Analysis

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### 2.1 Heritage Listings and Significance

North Head is listed as Historic Place No. 105759 on the National Heritage List (Place File No. 1/13/024/0019). North Head Sanctuary is listed as 'The North Head Artillery Barracks, North Head Scenic Drive, Manly', Historic Place No. 105431 on the Commonwealth Heritage List (Place File No. 1/13/024/0005).

North Head Quarantine Station and Reserve is listed on the State Heritage Register under the NSW *Heritage Act 1977*.

The *Manly Local Environmental Plan 2013* (Manly LEP 2013) includes the following heritage items in North Head:

- Park Hill Reserve stone gateway;
- North Head fortifications;
- Australian Institute of Police Management (former Seaman's Isolation Hospital complex);
- The School of Artillery, group of institutional buildings;
- Northern Suburbs Ocean Outfall Sewer (NSOOS) (state significance);
- North Head Scenic Drive (roadway);
- Quarantine Station stone walls;
- Quarantine Station stone cairn;
- Quarantine Station and reserve (state significance);
- North Head;
- Obelisk—North Head;
- Stone walls; and
- Third Quarantine Station Cemetery.

The Third Quarantine Station Cemetery Archaeological Management Plan (2006) prepared by Banksia Heritage and Archaeology identifies the Third Cemetery as a site of exceptional archaeological potential. It is assessed as being of national significance for its role in the process of quarantine and 'reminder that it was Australia's protection against deadly epidemic disease'. The plan notes that the Cemetery is 'most likely Australia's largest, most intact and best preserved quarantine cemetery'. The NSW State Heritage Register lists the North Head statement of significance as follows:

*The North Head Quarantine Station [Study Area] is an integral element of the North Head peninsula. The Aboriginal and Natural values of the NHQS relate to the peninsula as a whole; and the European/Asian cultural values relate to the most of the peninsula, for the whole area was once Quarantine Reserve. The area represents a place of cultural and natural diversity reflecting the evolution of Sydney from Aboriginal occupation through European settlement to the landscape of today, representing many social, historic, recreational, environmental and educational values.*

*The Heads maintain an iconic presence to the city as the gateway to Port Jackson and Sydney Harbour, and the city.*

*The Aboriginal heritage values of the North Head area are an intrinsic part of the significance of the place. Numerous Aboriginal traditions from various parts of the continent refer to and intermesh the creation of their natural and cultural environment; Sydney Harbour can be seen as the outcome of such a creative period. Aborigines were demonstrably present in the Sydney Basin many thousands of years before the present coastline was formed and would have experienced the actual creation of Port Jackson and Sydney Harbour with its rich and complex environment. The North Head area along with the other areas that form Sydney Harbour National Park retain Aboriginal heritage values in a physical setting that is substantially intact although embedded in the important urban setting of Sydney.*

*On a national scale, the Port Jackson environment, including North Head, formed the scene of or backdrop for some of the earliest and formative interaction between Aborigines and the British explorers and settlers. Archaeological sites remnant at NHQS are seen as symbolising Aboriginal prehistory and contact history. Just as the Heads became a symbol to 'New' Australians of a possible new and better life, they are seen by many Aborigines as a symbol of their loss and disenfranchisement. Evidence of Aboriginal occupation is evident in more than forty recorded sites. An exceptional wealth of further information may be contained in the archaeology of the place and in particular in the Pleistocene sand dunes; the only undisturbed, vegetated high-level sand dunes in the Sydney region.*

*Rare and endangered species of flora and fauna are refuted at the place and in the wider area of North Head. Considered alone or ecologically as part of North Head, the Quarantine Station area includes significant geodiversity and biodiversity components of the natural heritage of New South Wales. The Station is situated on an isolated cliff-bound tied island complex formed by the interaction of strong bedrock and erosion associated with changes of sea level tens of thousands of years ago. The headland is capped by Pleistocene high-level sand dunes which also occur within the Station complex.*

*The natural biodiversity consists of isolated, remnant and disjunct communities, populations and species, six of which are scheduled on the Threatened Species Conservation Act [NSW] 1995. In addition to the Threatened plant species there are over 450 other species of vascular plants and ferns representing 109 plant families. This level of genetic diversity is remarkable and scientifically important.*

*The endangered population of Little Penguin is significant as the only population of this species which breeds on the mainland of NSW. The characteristics which have enabled this population to persist in one of the busiest commercial harbours in the world are important for scientific study. The endangered population of Long-nosed Bandicoot is also scientifically important as a remnant population of a species which was formerly common and widespread in the Sydney region.*

*The few remaining trees of Camfields Stringybark are a significant component of the entire genetic resource of this vulnerable species.*

## 2.2 Site Analysis

Darley Road provides the only vehicular access to North Head via Manly. North Head has a fork at the entrance with North Head Scenic Drive to the south and Blue Fish Drive to the east. North Head Scenic Drive provides access to the North Head Sanctuary, Sydney Harbour National Park including Quarantine Station (Figure 2.2).

North Head was formerly occupied by the Commonwealth Government for Defence purposes. The site is an historic cultural landscape and comprises a complex of around 80 buildings and 58 hectares of bushland. The largest area is the Parade Ground Precinct (1936) with the Sheds Precinct to the south. These buildings make up the North Head Artillery Barracks (mid 1940s). The North Fort Precinct includes the remains of the Gun Emplacements and some associated infrastructure (Figure 2.3).

The Third Quarantine Station Cemetery (1881–1925) is located to the west of the North Fort Precinct. A walking track is situated to the north of the Cemetery (near the entrance) and North Head Scenic Drive borders the southern end and views over the entrance to Sydney Harbour. The Visitor Centre is located to the east of the Cemetery. The southern boundary also borders land managed by the National Parks and Wildlife Service (Figure 2.4).

The Cemetery contains 244 registered burials and one cremation. Burials include victims of the 1881 smallpox epidemic, the bubonic plague of 1900 and the influenza epidemic of 1919. In 1929, headstones were erected by the military to mark the graves of servicemen. In 1987, the War Graves Commission relocated the marble headstones due to the difficulty in maintaining the site. In the cemetery enclosure, there are currently 66 headstones, an obelisk and 14 timber stakes.

In terms of ecological values, the cemetery is located in an area described as Eastern Suburbs Banksia Scrub, that is listed as an endangered ecological community under both NSW and Commonwealth environmental legislation. This vegetation community has evolved in the deep wind-blown (aeolian) sand deposits dating from the last ice age. There is less than 3% of this plant community remaining anywhere, and North Head has the largest intact remnant (approx. 70ha in area). North Head contains over 450 native plant species, over 150 native fauna species including an endangered population of Long-nosed Bandicoots, Eastern Pygmy Possums, Echidnas, frogs and migratory birds. Common native plants found in the cemetery include Banksias, Grevilleas, Persoonias, Flannel Flowers, Wattles and Peas. The taller vegetation in the cemetery is managed by the Harbour Trust to protect the graves from damage (such as unplanned fire, plants rubbing on or uprooting headstones, etc). Weeds and feral animals (rabbits and foxes) are also managed in this area.

## 2.3 Current Visitation

The Cemetery has an average of 690 visitors per month in off peak periods. There is a single-entry point from the walking track near North Head Scenic Drive. Anecdotally the North Head Sanctuary Volunteers and Third Quarantine Cemetery Guides report that visitors often come across the site incidentally or are there to attend a historical tour.

The 2011 North Head Sanctuary Management Plan notes that pedestrian access to North Head has been impeded by historical land ownership but this needs to be balanced with the need to protect and conserve the Cemetery by retaining perimeter fencing.<sup>1</sup>

The majority of both pedestrians (47%) and vehicles (86%) enter through the North Head Archway Entrance. Vehicles enter Trust land via North Fort, Bluefish Car Park and North Head Scenic Drive. Pedestrians also enter from Shelly Beach Track (31%) and Collins Flat Track (22%). Data provided does not currently track cyclists and their visitation to the North Head. Visitation to North Head is further analysed in Section 3.0.

A small number of visitors are also seeking genealogical information about relatives who may be buried at the Cemetery. There are also visitors that come for the harbour views and a picnic spot. The lack of wayfinding and signage near the Cemetery entrance means recreational joggers and cyclists often go past the site.

Circulation through the Cemetery should continue to conserve and protect the natural and cultural values of the Cemetery while providing safe visitor access. Circulation should follow the pattern and layout of the historic pathways and enable visitors the opportunity to engage with a diverse range of graves across the site.

## 2.4 Existing On-site Interpretation

Existing interpretation at the Cemetery consists of two signs that are mounted on the boundary fence on either side of the main entry (see Figure 2.1). The current material of the signs is a laminate substrate with printed information.

The main sign mounted on the fence located to the right of the entry includes a heading in capital letters, 'THIRD QUARANTINE CEMETERY', two colour photographs of the Cemetery and interpretive text comprising a short summary history and an overview of the significance of the place with reference to the site's national heritage listing.

Visitor rules and requirements are detailed under a heading 'Visiting the Cemetery'. This includes respecting the place as a burial site, keeping to the paths so as to not damage the graves, not smoking, and not picking wildflowers. A warning about snakes and spiders is also provided. The opening hours are between 8.30am and 5pm. The Cemetery is closed on Christmas Day, Boxing Day, New Year's Eve and Total Fire Ban days. At the bottom right of the interpretive sign, logos for North Head Sanctuary and the Sydney Harbour Federation Trust are included.

A small sign additional is located to the left of the sign described above. The sign provides information about the Cemetery Tour. Tours are offered on the second Saturday of the month at 1.30pm. The tours cost \$7 per adult and \$5 for concession or children. Bookings are taken on the day of the tour at the Visitor Centre, or in advance by request.

The sign on the left of the main entry to the Cemetery is titled 'The Archaeological Research, Investigation and Conservation Project'. The sign provides a summary overview of the archaeological research undertaken by Dr Louise Stedinger which was funded by grant money from the Department of the Environment's Protecting National Historic Sites Program. The sign consists of several paragraphs of text and no images. Logos for the Australian Government Department of the Environment, SHFT and North Head are included along the sign's footer.

There is an opportunity to interpret this important site in a manner that is both sympathetic to the surroundings but also engaging to visitors.



**Figure 2.1** Existing signage at North Head Sanctuary, located at the main entry to the Third Quarantine Cemetery. (Source: GML Heritage, April 2017)



Figure 2.2 Site plan. (Source: Sydney Harbour Federation Trust 2015)



Figure 2.3 Access and parking on North Head Sanctuary. (Source: Sydney Harbour Federation Trust)

## 2.5 Existing Interpretation on North Head

The Cemetery is located within the broader landscape setting of North Head. Current interpretation on North Head includes:

- An installation of photographs within the North Head Visitor Centre.
- 1933 Memorial Drive and Avenue of Honour.
- The Australian Memorial Walk, which honours those who have served and supported the defence of Australia in peace or in war. The paved pathway links five monuments erected to remember the major conflict periods in Australia's history: Colonial, World War I, World War II, Post World War II, and Peace Keeping. A special Gallipoli monument also stands along the pathway.
- North Fort Precinct:
  - tunnels were lit, engines installed and an engine room and interpretation signage was erected in the early 1990s—access to the tunnels is available during guided tours;
  - a service is held annually to commemorate the Japanese midget submarine attack on Sydney Harbour; and
  - Defence of Sydney monument erected in 1995 as part of 'Australia Remembers'.
- Natural history features—wetland walk and hanging swamp.

These interpretive features are not directly relevant to the history of Third Quarantine Cemetery. The emphasis on interpretation is the military use of North Head. The themed pathways and trails invite visitors to circumnavigate the headland to the lookout. The signage and wayfinding associated with these features does not have information about the Cemetery, or its relationship with the Quarantine Station.

There is the opportunity to link pathways to direct visitors to the Cemetery and to provide signage that interprets the broader context of the Cemetery, its historical connections and significance.

## 2.6 Key Planning Documents

This section provides a brief description and analysis of the management of the Third Quarantine Cemetery as it relates to interpretation planning and policy outlined in key reports. The following reports are considered to constitute the 'key documents' for the Cemetery:

- Stedinger & Associates—Conservation Project Report, January 2017;
- Travers Bushfire & Ecology - Bushfire Management Plan for North Head Sanctuary, 2013
- Sydney Harbour Federation Trust Management Plan—North Head Sanctuary, 2011;
- Robertson & Hindmarsh—Conservation Management Plan, 2010;
- Banksia Heritage—Archaeological Management Plan, 2006;
- DEC (NSW) - Eastern Suburbs Banksia Scrub Endangered Ecological Community Recovery Plan, 2004
- Gojak—Archaeological Inspection Report, 1991; and

- Burial Register for Third Cemetery.

GML has reviewed the opportunities for interpretation while also being mindful of the site's heritage significance, its management and ongoing conservation issues. We have also to be cognisant of the ongoing research potential of the site to yield further information and stories.

The Third Quarantine Station Cemetery Archaeological Management Plan (2006) prepared by Banksia Heritage and Archaeology identified opportunities and constraints regarding the interpretation of Third Cemetery and the North Head. In that plan, the following Statement of Significance was formulated:

*The Third Quarantine Station cemetery is nationally significant (NHL Criterion A). Standing inside it gives you an insight into how quarantine worked at Sydney — you can see the sea and the harbour, and the deaths of those who had made the long voyage to only fall within sight of their destination. Although it is covered in scrub enough of the 241 monuments remain visible to give a sense of the people who were subjected to quarantine — residents of Sydney, immigrants and travellers and ships' crews. All are represented here. The Cemetery was an integral part of the process of quarantine and a reminder that it was Australia's protection against deadly epidemic disease (NHL Criteria C & D). The inscriptions and burial records are a list of the epidemics that Sydney faced in the late 19th and early 20th centuries. Each of the burials tells part of the story of Australia's history of quarantine and domestic infectious disease control. Better quarantine was one of the positive reasons that encouraged support for the federation movement, and this is reflected in this cemetery which spans the period before and after 1901.*

*While most quarantine stations around Australia would have had a cemetery, the one at North Head is probably the most intact and largest of any of them, and the best preserved of the three at Sydney. It is rare in being so intact, despite some loss of grave markers (NHL Criterion B). As a cemetery it is important in reflecting contemporary tastes in funerary monuments, but apart from the timber grave markers and Chinese headstones these are common and typical of their time. More important are the gaps between the headstones, where further bodies lay buried — about two-thirds can be identified.*

*The setting directly reflects the cemetery's maritime quarantine origins and the isolated bush location reinforces the feeling of segregation that would have been felt by the Quarantine Station internees. (NHL Criterion E).<sup>2</sup>*

The Archaeological Management Plan provides three main options for interpretation:

- *Option 1: Leave cemetery as is with cyclical vegetation management. Provide signage at top gate possibly with grave layouts. Restrict access to request basis and control with guide (1–4 visits per annum).*
- *Option 2: Retain perimeter. Limit signage to top gate, outlining history and significance of cemetery perhaps with grave layouts. Detailed material accessible on internet. Access is controlled with locked gate and tours run on a schedule/subject to demand. Internal path marks circuit starting from top gate.*
- *Option 3: Manage cemetery primarily as a cultural landscape with vegetation controlled to allow clear view of layout. Signage could be at top gate and/or provide brief stories associated with individual graves. Viewing platform from southern end looking back up the slope. Challenges acknowledged with developing a clear layout especially with unknown graves.*

The North Head Sanctuary Conservation Management Plan (CMP) (SHFT 2011) developed outcomes for management of the Cemetery including interpretation. Key policies in the CMP that related to interpretation include the view that the history of the Third Quarantine Cemetery reflects the practices of maritime quarantine as well as the social and political impact of the 1881–82 smallpox, 1890 bubonic plague and 1918–19 influenza epidemics that swept through Sydney.

Key principles outlined in the CMP that relate to interpretation planning include:

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- *Communicate the totality of the site's history and the natural, cultural and social and significant values of the site to the public through continued development and implementation of an Interpretation Strategy for the North Head Sanctuary.*
- *Link all the military sites at North Head Sanctuary and Sydney Harbour National Park by paths with complementary interpretive signage that demonstrates historical connections.*
- *Interpretation of the site should acknowledge all layers of its use, including Aboriginal use, a landmark denoting arrival at Port Jackson, Quarantine Station, Parkhill Reserve, military fort and national park.*
- *Research and interpret officers and organisations originally commemorated by the Avenue of Honour.*

Stedinger & Associates' Archaeological Research and Conservation Plan, January 2017, included several recommendations regarding the installation of signage in the Cemetery, as follows:

- *Presentation of the significance of the cemetery and to provide information to visitors.*
- *Limited fabrication materials of timber, sandstone and marble.*
- *A main information board beside one of the existing two seats at the Cemetery. This sign should include a plan of the cemetery showing marked and unmarked graves, names where known or interpolated, the former layout of the cemetery and burial areas based on epidemics.*
- *8 to 10 signs be placed at strategic positions within the cemetery to name individuals in unmarked graves and relate them back to a theme.*
- *A list of those interred should be placed on an information board or plaque set back from the cemetery entrance.*

GML has considered these recommendations in the formulation of signage devices in Section 5.0.

## 2.7 Stakeholder Consultation

On 27 June 2017, GML and the SHFT held a stakeholder consultation at SHFT Building 28, Mosman, to inform the preparation of an Interpretation Strategy for Third Quarantine Cemetery. The objective of the consultation was to ensure that the interpretive planning for Third Quarantine Cemetery reflected the conservation and management objectives of SHFT and that the project was informed and guided by the issues, concerns, views and opinions of key stakeholders and community members.

The consultation took the form of a participatory workshop with attendees invited to discuss and share their views regarding the current interpretive experience, future opportunities for the Cemetery and key project priorities. This was followed up with an online survey for further comments, suggestions and information.

The stakeholders were drawn from diverse backgrounds, interests and roles, including Aboriginal cultural heritage, general history, state and local government, and specific interest groups and organisations.

With regard to interpretation, the attendees considered the most important stories to be:

- natural heritage: endangered eastern banksia scrub and its significance as a 'time capsule' of vegetation in Sydney;
- Aboriginal history and heritage of North Head, including the connection to disease and its impact after first contact;
- individual stories of graves ie Annie Egan, Hector Hicks;

- ritual and ceremony of burials;
- unique structure of the Cemetery—no segregation via race, religion, only disease; and
- Sydney Water's role in cleaning up the health of Sydney from 1889.

Challenges and opportunities around for interpreting the Cemetery were identified as:

- the need for connection between Third Quarantine Cemetery and Q Station, ie signage and wayfinding, printed brochures and maps, and reference to headstone collection at Q Station;
- the need to optimise rather than maximise visitation;
- current visitor centre could have the cemetery layout, burial register and a multimedia display but has limited space for full scale exhibition installation;
- digital platform offers opportunity for layers of detail including burial register for those searching for family, ie app on mobile device, website or interactive screen at visitor centre; and
- signage at the site that explains the general context of the Cemetery but is limited to a few story boards, installed sensitively and aligned to the palette.

## 2.8 Summary and Key Issues

Based on stakeholder feedback and the various management plans for North Head there is the opportunity to highlight the stories of the Cemetery while conserving its heritage value.

Generally, devices used should be installed with sensitivity to the landscape and respectful of the contemplative space the Cemetery represents. Digital devices such as a website, touch screen at the visitor centre or app were endorsed as a suitable means to layer information, update history as stories come to light and alleviate the pressure of installing signage or monuments within the Cemetery. Interpretation should reflect the character and special qualities of the Cemetery and not detract from or impact its significant values.

The key issues identified for interpretation based on the review of background reports and stakeholder consultation are:

- the history and significance of the Cemetery and its individual stories should form the core of interpretive themes and stories;
- interpretative signage should be strategically located and reflect and enhance the character and significance of the Cemetery;
- wayfinding should link to Quarantine Station and map the Cemetery's position to assist visitor navigation within North Head to provide a more coherent experience;
- a modest but effective display at the Visitor Centre could introduce visitors to the Cemetery ie touchscreen with Cemetery Map;
- strengthening guided tours with printed material or resources at the visitor centre ie burial register;
- utilising the Trust volunteer groups and their wealth of knowledge in content development; and

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- encouraging interest in the Cemetery and its stories via the website, smart phone app or scanned QR codes to capture current local and domestic population but also national and international visitors to Sydney Harbour.

## **2.9 Endnotes**

- <sup>1</sup> North Head Sanctuary Management Plan 2011, p 48.
- <sup>2</sup> North Head Sanctuary Management Plan 2011, p 53.

## 3.0 Opportunities and Constraints

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### 3.1 Introduction

This section of the report considers a range of opportunities and constraints that will inform and guide interpretation planning for the Cemetery.

### 3.2 Known and Potential Future Audiences

SHFT and the NSW National Parks and Wildlife Service installed vehicle and pedestrian counters at strategic points at North Head Sanctuary. A total of 543,408 vehicles and 127,450 pedestrians visited between 1 July 2016 to 30 June 2017. Most pedestrians (47%) and vehicles (86%) enter through the North Head Archway Entrance. Vehicles also enter Trust land via North Fort and Bluefish Car Park and North Head Scenic Drive.

Pedestrians also enter from Shelly Beach Track (31%) and Collins Flat Track (22%). Data provided does not currently track cyclists and their visitation to the North Head.

The profile of visitors attending North Head and various locations is not qualitative. From data recorded by Destination NSW and Manly Council the following general information has been recorded about international visitation to the area:

- Roughly 30% of international visitors to Sydney visited Manly.
- The most popular activity for international visitors to Australia who stayed in Manly was eating at restaurants and cafes, with 93% of all international visitors participating in this activity. Other popular activities included going to the beach (88%), sightseeing and shopping (76% each).
- The youth market (15–29 years) accounted for 38% of the total international visitors to Manly. The second largest age group was the 30–44 year olds (29%).
- International visitors to Manly were most likely to be on a return visit to Australia (58%).<sup>1</sup>

These demographics can help inform interpretive programming and content. If well matched to the potential audiences, interpretation may help to attract the youth market and also capitalise on the repeat visitation to the area by international tourists.

In the domestic market Manly only receives 3% of the total Sydney day trip market. Interstate visitors were more likely to come from Victoria (21%) and Queensland (8%) while intrastate visitors were most likely going to be travelling from The Hunter or South Coast. The location of North Head may restrict this market from engaging in a full day experiencing interpretive programming; however, the digital platform may, if linked to other offerings in the area, help capture some of these visitors.

Based on the site's history, the above visitors analysis, and the Trust's desired outcomes, the main potential audiences for the Third Quarantine Cemetery are:

- recreational users such as walkers, cyclists and joggers;
- local day trippers and international tourists;
- groups and volunteers connected with the heritage and conservation of the Cemetery; and
- online audiences to be further defined in consultation with Trust's current data.

### 3.3 Community

Several volunteer groups are dedicated to the preservation and interpretation of the Cemetery. These groups hold a significant body of knowledge about the site and its history.

#### 3.3.1 North Head Sanctuary Volunteers

SHFT has two visitor centres, at North Head Sanctuary and Cockatoo Island. Volunteers are rostered at these centres seven days a week. Visitor Services volunteers meet and greet visitors, help maximise the visit with maps, tours and information and sell merchandise. Guided tours at the Cemetery are run on the second Saturday of every month.

#### 3.3.2 North Head Sanctuary Foundation

In 2002, the North Head Sanctuary Foundation was established to work with SHFT and other agencies on North Head to bring about the vision of an ecological sanctuary across all tenures on North Head. Its mission is to:

*secure a publicly-owned sanctuary of national significance for the whole of North Head, that is managed predominantly as a protected environment for its natural attributes; that celebrates our Indigenous, immigration and military heritage; and that provides a place of learning, research and contemplation.*

The Foundation has a broad range of objectives to protect North Head Sanctuary including specific aims regarding interpretation:

- *to become a “flagship sanctuary” by using world’s best practice for conservation of geomorphology, flora, fauna (including the marine environment) and preservation of cultural heritage.*
- *to facilitate the identification, interpretation, preservation and celebration of the heritage of Indigenous people at North Head.*
- *to preserve and celebrate our immigration heritage at North Head.*
- *to preserve and celebrate our military heritage at North Head.*
- *to facilitate learning associated with the natural and cultural attributes of North Head.*

The Foundation also runs the North Head Sanctuary Nursery and delivers specific activities including seminars and tours of the bushland on North Head.

### 3.4 Sydney Harbour Federation Trust Website

The Sydney Harbour Federation Trust website currently hosts a page of information regarding the North Head Sanctuary. The secluded locations, fascinating history, stunning views, and ‘thriving hub of health and well-being practitioners’ are key attractors mentioned.

The page details events and activities such as walks and self-guided tours. It notes food and beverage locations and attractions including the Bella Vista Café, activities, attractions and ‘Australia’s Memorial Walk’.

A page dedicated to the Sanctuary’s history is included. The history provides a short summary of the historical evolution of the area from its use by Aboriginal people to the historical phase associated with quarantine, to the military presence from the mid-1930s to the cessation of World War II. A series of black-and-white historical photographs with short captions accompany the history. The images depict the military occupation of North Head.

Precedents for interpretive content on the Trust's website includes the 'Ghosts of Biloela' app for Cockatoo Island. Analysis of this app and visitation currently on the Trust's website more generally would help guide how targeted digital content could be developed.

Elsewhere on the website there are opportunities for kids and families to engage in programs such as at Cockatoo Island where a two-hour Convict Clues Activity Trail is offered as a fun family activity. Other activities such as Ship Shape Challenge and educational vacation care holiday programs are also provided.

### **3.5 Funding**

In 2016, SHFT secured a grant from the Department of Environment 'Protecting National Historic Sites' program to conduct an Archaeological Investigation and Conservation of the Cemetery. The primary focus of the project was to locate and map unmarked graves and undertake conservation works to the Cemetery. The mapping was completed in 2016 and the conservation works have been progressed during 2017.

Interpretation of the Cemetery was included in the grant application. As outlined in Section 2.5 of this report, there is currently little interpretation on the North Head Sanctuary site and in particular the Third Quarantine Cemetery.

### **3.6 Extent of Interpretive Works and Proposed Timing**

At the time of writing, a broader interpretation planning project for North Head Sanctuary was being undertaken late 2017–18. This Cemetery Interpretation Strategy and Design Development has the potential to be Stage One of this project.

Proposed works for this phase of works are:

- two interpretive signs at the entrance;
- consideration of signage on perimeter fence within the Cemetery;
- web component and/or mobile app to elaborate on individual stories, themes and new material as it comes to light;
- self-guided tours; and
- eight timber markers for graves.

### **3.7 Endnotes**

<sup>1</sup> Destination NSW, 'Manly Visitor Profile', Year ending June 2014 <<http://www.destinationnsw.com.au/wp-content/uploads/2014/03/Manly-Visitor-Profile-YE-June-2014.pdf>>.

## 4.0 Interpreting the Third Quarantine Cemetery

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### 4.1 Key Themes

Themes are a simple and effective organisational tool for planning interpretation. They provide a structure for ordering and connecting cultural significance to key stories and visitor experiences.

Essentially a theme is an overarching topic. Themes need to be flexible and capable of accommodating a diverse range of stories, including those that have not previously been the subject of interpretation. The draft themes that have been devised for the purposes of this IP have been informed by historical research, the heritage significance of the site and work previously undertaken in the SHFT Management Plan for North Head Sanctuary 2011, prepared by Robertson & Hindmarsh, the 2010 CMP and the Archaeological Management Plan, 2006, prepared by Banksia Heritage.

The proposed interpretive themes for the Third Quarantine Cemetery are:

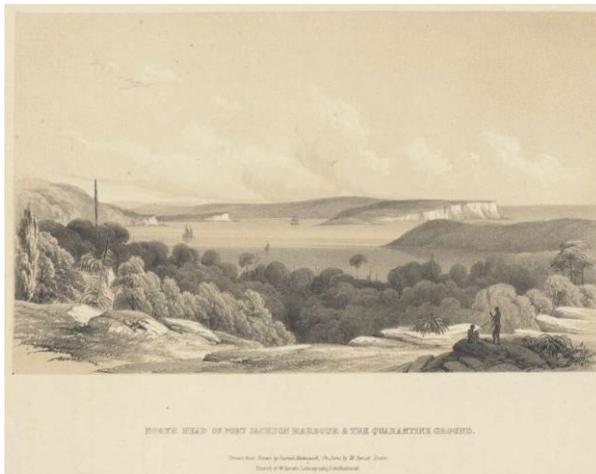
- A lonely island;
- War and pestilence;
- 'Til death do us unite; and
- Hungry ghosts.

In the pages that follow, each of the interpretive themes are explained. A range of images provides further information to help illustrate the stories and potential content that is available to communicate the themes to current and potential future audiences.

It is proposed that the interpretive themes will be reviewed and refined in consultation with SHFT and key stakeholder groups.

## A Lonely Island

This theme will explore the understanding of North Head from the Aboriginal, *Cammeraygal* (Camaragal) people's perspective. Like the Europeans later, North Head was a lonely 'island' and place of isolation for burials, healing and medicine. Artefacts found on the western side of the North Head show evidence of the *Koradgee* (medicine men and women healers) and the spiritual and cultural ceremonies performed here. It was occupied for specific purposes but for short periods. The landscape was marked by rituals but also sites for trade and the vegetation shaped by traditional land management practices like fire regimes. Today this vegetation of the Eastern Banksia Scrub resembles almost a 'time capsule' of first contact landscape of scrub. This theme would also acknowledge the devastating effect smallpox had on the Aboriginal population around Port Jackson in 1791 prior to the 1881 outbreak. If appropriate the burial of Aboriginal man Jemmy could be referenced under this theme also.



North Head of Port Jackson and the Quarantine Ground, 1848, by W Spreat. (Source: National Library of Australia)



Port Jackson New South Wales, 1825, Augustus Earle. (Source: National Library of Australia)

## War and Pestilence

This theme will situate the Cemetery with reference to the attitudes and practices around disease—the social and political impact of the 1881–82 smallpox, the 1900 bubonic plague as well as the 1918–19 influenza epidemics that swept through Sydney and the world. Distinct phases of burial in the Cemetery and notable burials will be narrated through this theme. The story of influenza and people such as Annie Egan and Hector Hicks will elicit empathy and emotion. Connections to North Head and commemorative military sites, such as the 1933 Avenue of Honour, as well as events such as the soldier's mutiny and escape from quarantine will be interpreted.

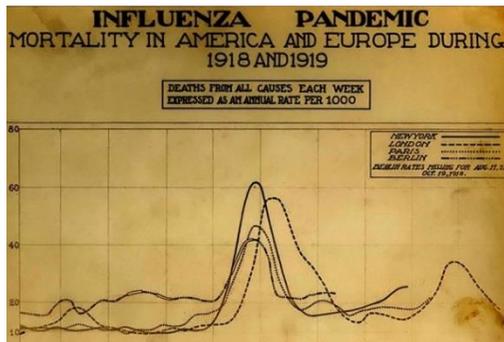


Chart of the Spanish flu deaths in America and Europe between 1918–1919. (Source: USA Museum of Health and Medicine)



Professional rat catchers during the bubonic plague in Sydney. (Source: State Library of NSW)



'How Influenza Fighters Dress', at Quarantine Station, North Head, 1919. (Source: Sydney Morning Herald)

**TROOPS BREAK QUARANTINE IN SYDNEY.**  
Sydney, February 10.  
It was ascertained to-day that about 50 troops escaped from the Argyshire while in quarantine. Forty-two of the men have been recaptured. Six fresh cases of pneumonic influenza were reported in N.S. Wales to-day, also one death.

Western Star and Roma Advertiser, Wednesday 12 February 1919. (Source: National Library of Australia)



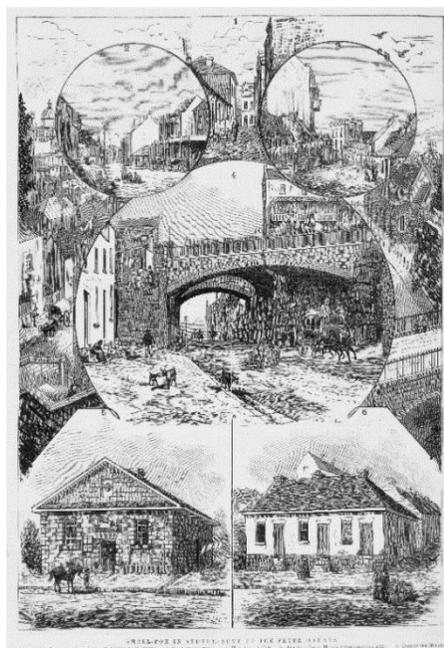
Nurse Annie Egan, 1918. (Source: Rein, T 2006, From Quarantine to Q Station)

## 'Til Death Do Us Unite

What of the lives and experiences of the people buried here? About 241 bodies, perhaps more, lie in the Third Quarantine Cemetery. From working class victims of smallpox and bubonic plague, to Chinese migrants, Fijian sailors, children, Quarantine staff, soldiers and nurses during the First World War and Italian reservists. The Chinese were blamed for the smallpox outbreak due to the first case being the infant son of the Chinese merchant in George Street. Later in 1919, at Quarantine Station, 'Asiatics' quarters separating Asian crew and passengers from Europeans were built. In death, disease and quarantine dissolved divisions between faith, culture or gender. Instead people were simply buried in the order in which they died.



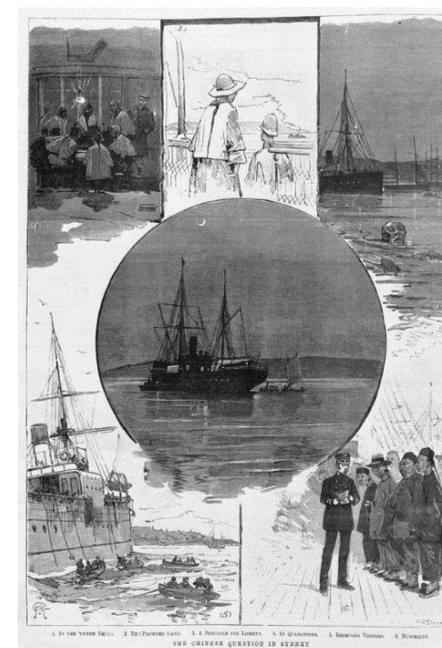
Annie Egan's tombstone, photographed by Jenny Wilson. (Source: National Australian Archives)



'Smallpox in Sydney — some of the fever haunts', 1881. (Source: *Illustrated Australian News*, State Library Victoria)



Engraving on slate drain cover Quarantine Station. (Source: SHFT)



'The Chinese Question in Sydney', 1888. (Source: *Illustrated Australian News*, State Library Victoria)

## Hungry Ghosts

This theme refers to the Chinese Buddhist/Taoist belief that people can become 'hungry ghosts' or beings in continual torment because they did not receive a proper burial, or rituals were not being adhered to or in some cases they died a sad or violent death. The Chinese burials in the Third Cemetery are disconnected from the usual rituals that would have taken place in their cultural tradition. Similarly, many of the others buried here had lonely burials without family present, in the middle of the night and in isolation. Specific stories include Annie Egan, who was denied a Catholic priest for the last rites, and Quarantine boatman William Hay who took his own life and whose wife was not allowed at his burial. However, the conservation and interpretation of the Cemetery can acknowledge the poignancy of these stories to engage new audiences in how unusual this site is.



Flu Ward Randwick, 1919. (Source: Australian War Memorial)



Photograph of face of smallpox patient. (Source: North Head Quarantine Station collection, National Museum of Australia)



'Compulsory mask, brought in to combat the epidemic of flu in 1919', photographed by Sam Hood. (Source: State Library NSW)

## 4.2 Key Stories

There are a diverse range of stories related to the history and significance of the Third Quarantine Cemetery. This IP connects the overarching interpretive themes identified above to several stories that can be conveyed through interpretation. The table below nests the key stories within the proposed thematic interpretive structure.

**Table 4.1** Interpretive Themes Correlated to Stories.

Interpretive Theme	Stories
Lonely Island	<ul style="list-style-type: none"> <li>• Aboriginal connection and use of the North Head site.</li> <li>• Archaeological material or oral histories that build this picture.</li> <li>• Unique landscape and vegetation, Eastern Banksia Scrub, that has survived from on this 'lonely' or isolated headland.</li> <li>• Jemmy and his burial.</li> <li>• Impact of smallpox on Aboriginal population.</li> </ul>
War and Pestilence	<ul style="list-style-type: none"> <li>• Phases of disease 1881–82 smallpox, 1890 bubonic plague and 1918–19 influenza epidemics</li> <li>• Story of soldiers' breakout of quarantine.</li> <li>• Individual stories such as Hector Hicks and Annie Egan.</li> </ul>
'Til Death Do Us Unite	<ul style="list-style-type: none"> <li>• Cultural backgrounds of those interned: Fijian sailors, Italian reservists, Chinese etc.</li> <li>• Social and political connection of Cemetery to Sydney and Australia regarding immigration, White Australia policy and anti-Chinese sentiment with outbreak of smallpox in 1880.</li> </ul>
Hungry Ghosts	<ul style="list-style-type: none"> <li>• The stories of how people were buried and the rites they did or did not receive.</li> <li>• Different cultural rituals.</li> <li>• The ongoing story of identification of graves.</li> </ul>

## 4.3 Indicative Locations

Preliminary locations have been identified in Section 5.0 but can be further refined in discussion with the Trust and key stakeholders.

## 5.0 Interpretive Devices

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A range of interpretive devices are proposed below with potential locations identified. These devices respond to the current management objectives as well as the character and cultural significance of the Third Quarantine Cemetery.

The proposed devices have been identified to effectively communicate themes and key stories about the site's history and significance to different audiences. The content developed will also position the Cemetery in the context of North Head and its historic relationship to Quarantine Station. As such, the specific content and design of the devices will be subject to further client and stakeholder review and comment. Further, the scale, physical qualities and extent of the signage devices need to be informed by consultation and the relationship to the site including the visitor centre.

The proposed devices are:

- signage (wayfinding, interpretive and timber markers for graves);
- digital—interactive web page and map/ and or phone app; and
- existing tours and self-guided tours.

## Device 1: Signage

### Type and Number of Signs

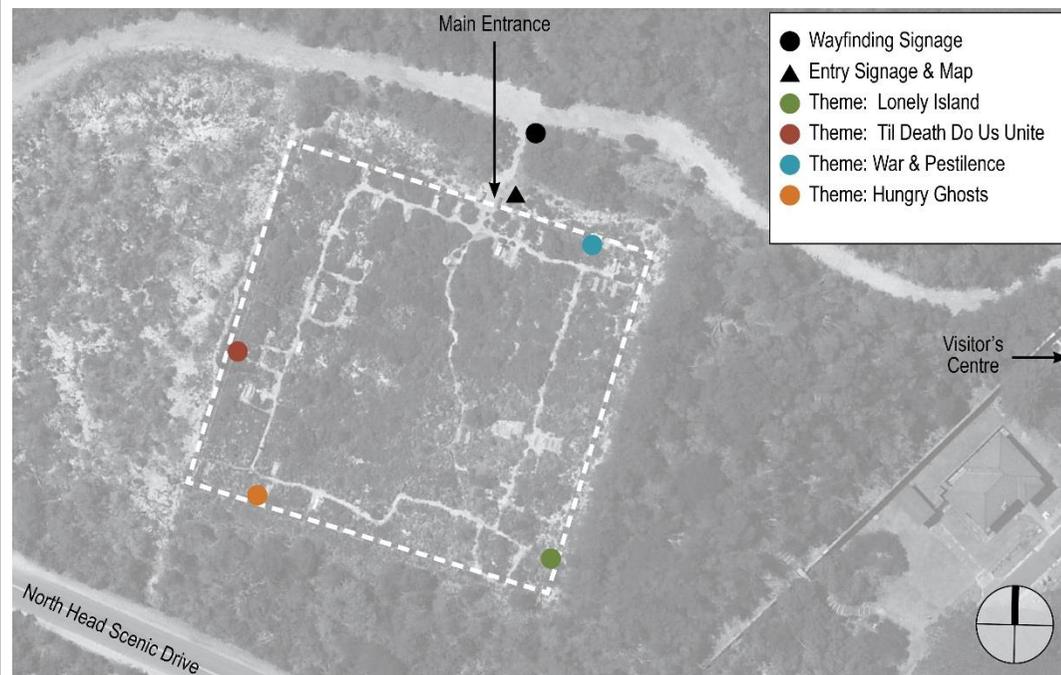
A mix of signs are proposed for the Third Quarantine Cemetery. Signage should be used judiciously to avoid clutter. It is not appropriate to use signage to convey complex and detailed histories or stories.

- **Wayfinding signage** (1) would be used to assist with orientating and navigating the visitor to the site from the pedestrian path near the entrance.
- **Entry signage** (1) could present the unique significance of the Cemetery and provide information such as a map of the burial layout. This could be part of seating furniture, as a contemplative space before entering the Cemetery to see the graves. We suggest that orientation/welcome signage could be incorporated into seating elements. The seating elements would be located in the area of open space to the north of the entry gate. We envisage the seating elements could be recycled timber and arranged outside the entry gate, but not replacing the dedicated memorial seat in situ. This would allow visitors to sit, rest, read and reflect before they enter the Cemetery space defined by the boundary fence.
- **Interpretive signage** (4) vertical panels with thematic historical content attached to the cemetery perimeter. applied to select fence posts would be used to convey and evoke emotional or thematic stories within the Cemetery. The text should be concise, a word or quote, and get to the heart of the story with immediacy, communicating the poignancy of individuals' lives or the historic theme. To reflect and enhance the significance of the Cemetery space lettering and text could be inscribed into the posts using leaded, gilded or painted inscriptions. Alternatively, solid cut bronze, or copper letters in an oxidized/aged finish and in the lettering style of tombstone inscriptions.

### Content

The entry signage should be graphic with a clear map that explains the layout and burial areas. More complex information regarding marked and unmarked graves, and names where known or interpolated, should be reserved for material at the Visitor Centre and in an interpretive digital device which can be updated as information comes to light so that signage content does not become outdated.

### Signage Locations



Proposed signage locations at the Cemetery. (Source: SIX Maps with GML overlay)

## GML Heritage

### Locations

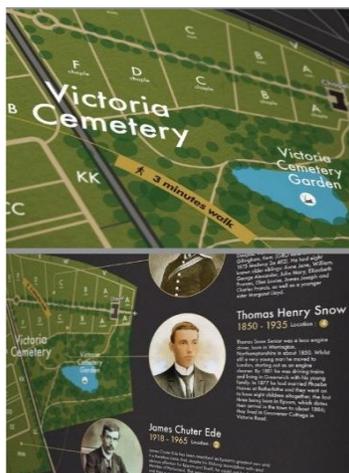
It is suggested that a wayfinding marker is installed on the path and an entry sign is within the seating area, potentially incorporated into an additional seating arrangement. Cemetery including one as part of a seating arrangement. Strategic points on the Cemetery perimeter fence posts would highlight emotional stories and key areas of the burials via disease or key events on the posts and on four vertical panels.

### Materials

Limited fabrication materials of timber and bronze should be used and a colour palette that melds with the current signage family and the native vegetation of muted greys, green and cream present in the cemetery site. For the panels within the cemetery on the fence, vitreous enamel could be considered for durability.



Third Quarantine Cemetery and vegetation. (Source: Sydney Morning Herald)



Example cemetery signage. (Source: Pinterest)



The only remaining timber name board from the Third Cemetery: 'A. Thomson Died 17.4.19'. (Source: Stedinger Associates)



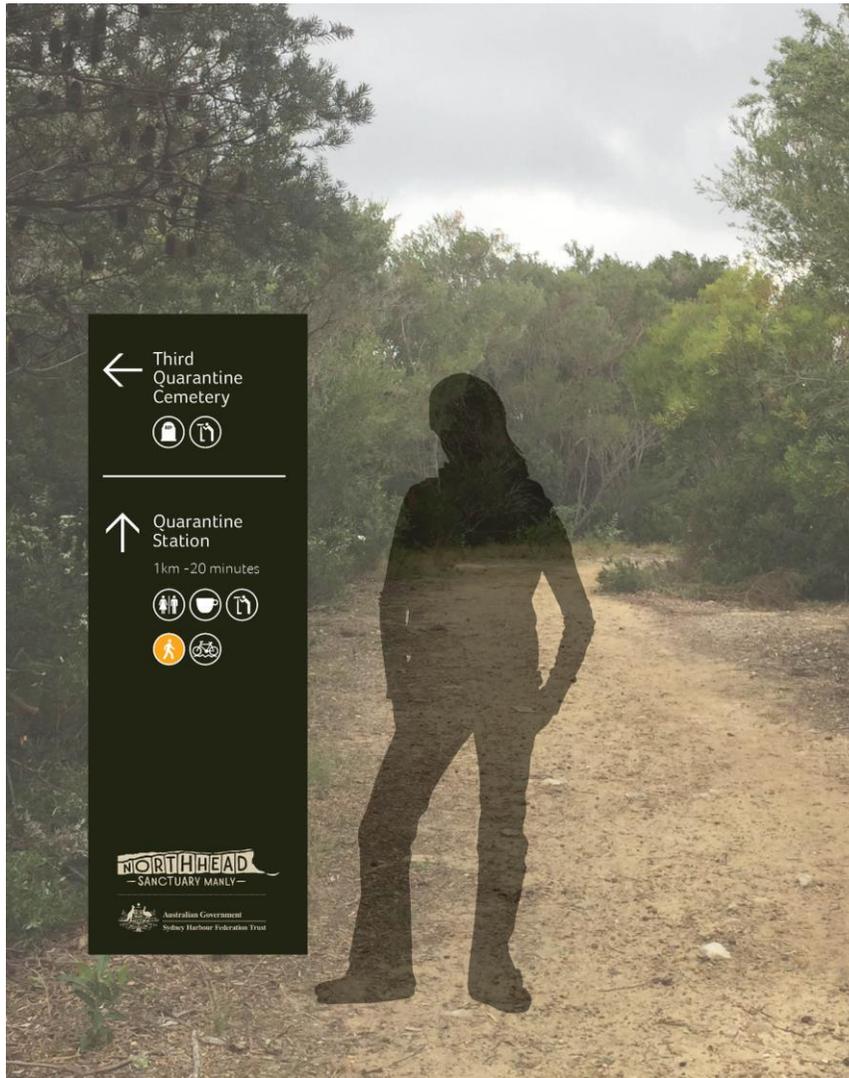
SHFT North Head Sanctuary Signage Scheme. (Source: SHFT)



DigiGlass interpretive signage at Botany Bay National Park. (Source: National Parks and Wildlife Services)



Example signage using cut-out silhouette and muted tones. (Source: Pinterest)



Example concept of wayfinding signage (Source: GML Heritage)



Example concepts of interpretive signage using recycled timber as a seating element that could be positioned in the open space, north of the entry gate, in addition to the existing commemorative bench. Alternatively, a separate standalone sign could be fabricated. (Source: GML Heritage)



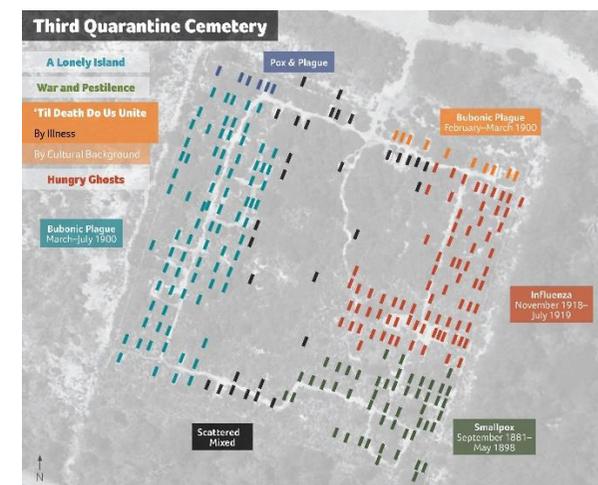
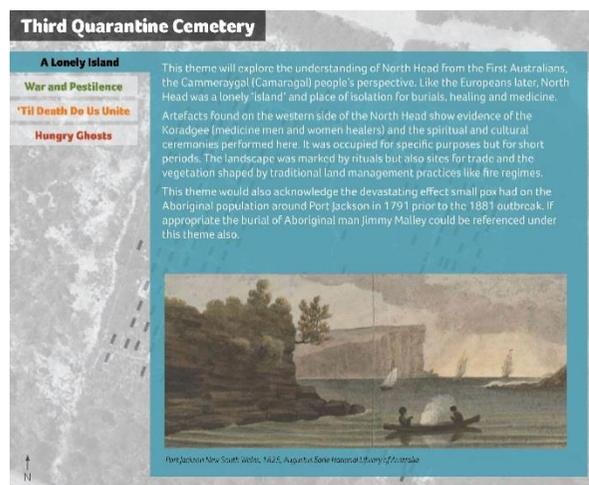
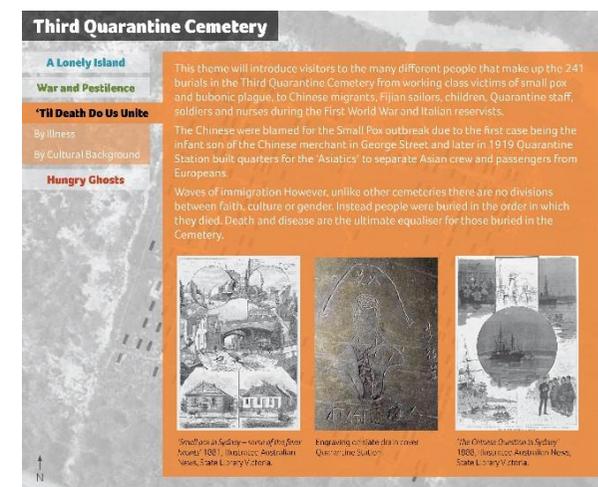
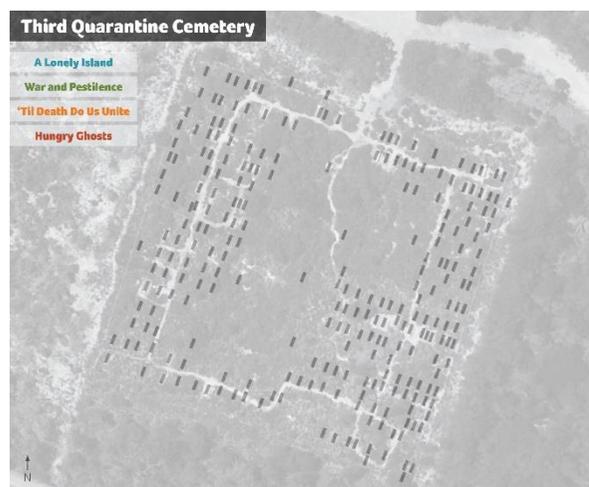
Example concepts of interpretive signage incorporated into the existing fence posts (GML Heritage). This will be subject to further design development and consideration of access pathways.

## Device 2: Digital—Interactive Map

GML proposes the development of an interactive map on the Sydney Harbour Federation Trust website which contains thematic layers of information about the Cemetery in an evocative way that uses historical images, photographs and text. It could also be installed in a multimedia display in the Visitor Centre and/or a mobile app to help introduce audiences to the overview of the Cemetery, alongside a burial register for those wishing to conduct genealogical research. There is the potential to explore inserting QR codes or another digital device in the cemetery that allows people to explore layers of content such as those buried within the cemetery.

The digital map would:

- engage audiences according to their thematic interest about immigration, disease, burials or family history, allowing them to access as much detail as they are interested in;
- be a highly flexible medium allowing for further information to be added at the back end as archaeological or historical research about graves was discovered;
- Contain translations of surviving monuments in languages other than English i.e. Chinese and Italian headstones
- contain more detailed archaeological analysis about unidentified graves and current research;
- minimise impact to the Cemetery in terms of signage and other additions; and
- encourage visitors online to visit North Head in person.



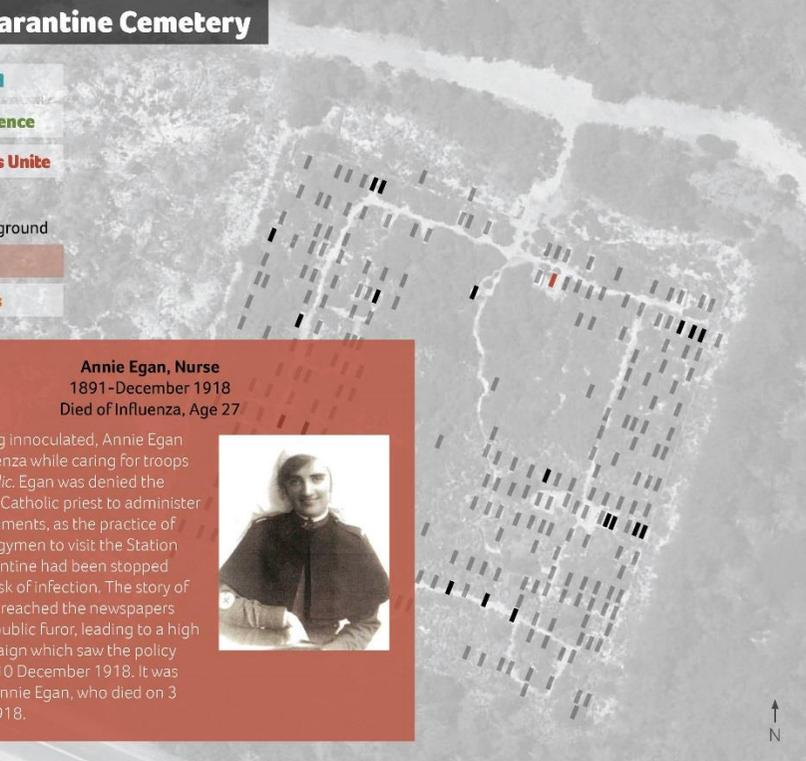
### Third Quarantine Cemetery

- A Lonely Island
- War and Pestilence
- 'Til Death Do Us Unite
- By Illness
- By Cultural Background
- Individuals**
- Hungry Ghosts

**Annie Egan, Nurse**  
 1891–December 1918  
 Died of Influenza, Age 27

Despite being inoculated, Annie Egan caught influenza while caring for troops from the *Medic*. Egan was denied the request for a Catholic priest to administer the last sacraments, as the practice of allowing clergymen to visit the Station during quarantine had been stopped because of risk of infection. The story of Egan's plight reached the newspapers and caused public furor, leading to a high profile campaign which saw the policy reversed on 10 December 1918. It was too late for Annie Egan, who died on 3 December 1918.



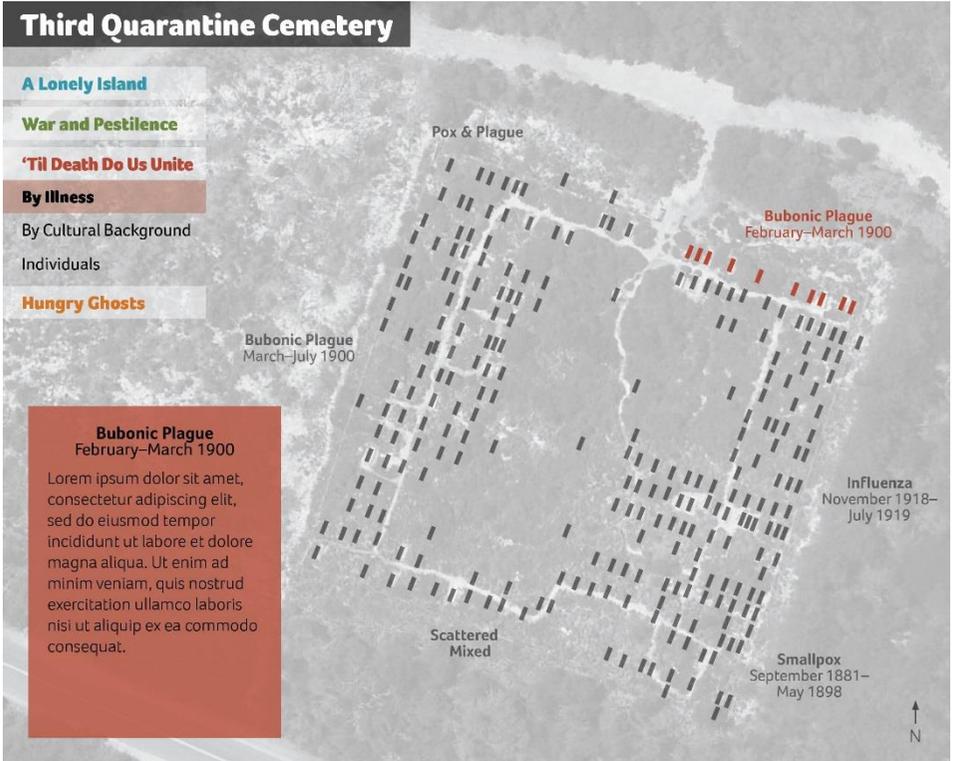


### Third Quarantine Cemetery

- A Lonely Island
- War and Pestilence
- 'Til Death Do Us Unite
- By Illness
- By Cultural Background
- Individuals
- Hungry Ghosts

**Bubonic Plague**  
 February–March 1900

Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat.

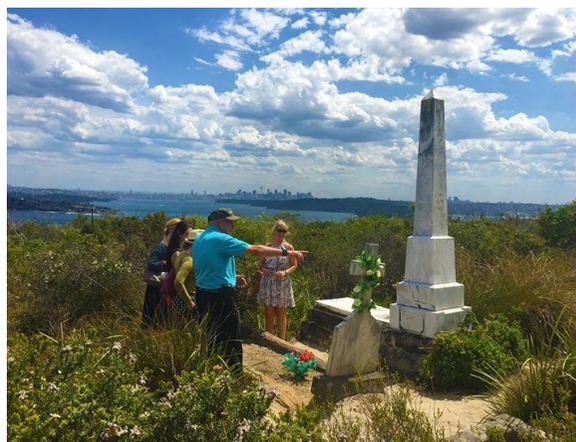


Examples of graphics for the webpage. (Source: Denis Gojak Cemetery Map with GML Overlay)

## Device 3: Guided Tours

Currently the SHFT delivers one-hour tours on the second Saturday of each month. Volunteer guides noted the opportunity to strengthen the tours with online resources and some information at the Visitor Centre to help inform audiences before they commence the walk. Other ways to help build on the offer could include:

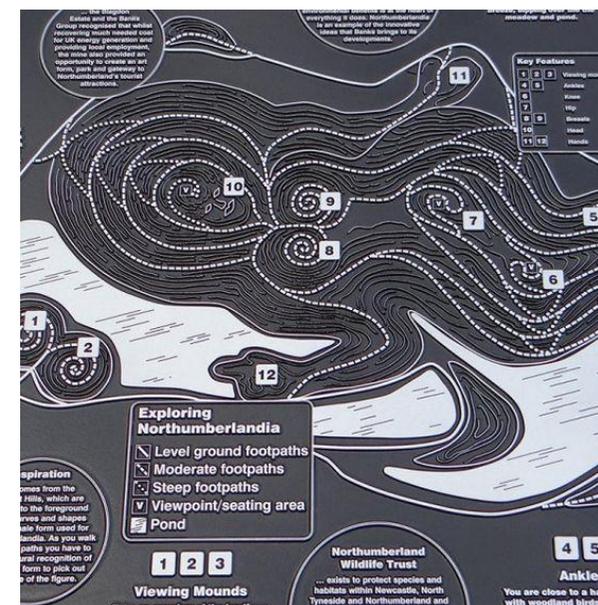
- developing self-guided tours to allow visitors to pursue further information at their own pace and discretion assisted by signage and online material—these could be accessed via a digital map downloaded from the website and or on a mobile device. This journey would give context the Third Quarantine Cemetery and North Head as a whole.
- tailoring tours to allow for single or multiple themes and content altered for its audience;
- aligning tours to the NSW school curriculum—the school program ‘History in Place’ allows for students to produce a short film about their local historical sites through the assistance of guides and their teachers. Finished films could be uploaded to the Trust’s website and used as another avenue of outreach and audience engagement; and
- building on engagement with specialists to lead tours such as Peter Hobbins or City of Sydney Historian Lisa Murray.



SHFT tour of Third Quarantine Cemetery. (Source: Sydney Morning Herald)



City of Sydney Historian Lisa Murray, author of *Field Guide to Sydney Cemeteries*. (Source: Sydney Morning Herald)



Example of signage and self-guided tour. (Source: Northumberland Wildlife Trust)

## 6.0 Implementation Plan

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### 6.1 Introduction

This section provides a preliminary outline for implementation and indicative costing of the various initiatives for interpretation at Third Quarantine Cemetery. We understand that the proposed devices may be staged and prioritised according to the Interpretation Strategy for North Head as a whole. The devices may be subject to further review and refinement following the public exhibition of this Strategy. As such the following priorities are for consideration.

### 6.2 Priorities for Interpretation

Entry signage and potential signage within the Cemetery has been identified as the prioritised deliverable for the first stage of the project. The option for a digital component has also been endorsed by the SHFT and the community during consultation sessions.

**Table 6.1 Priorities** for Implementation.

Interpretive Device	Priority
Device 1—Signage	High
Device 2—Micro-site/multimedia display	High
Device 3—Existing tours and self-guided tours.	Low - Medium

### 6.3 Key Assumption for Indicative Costs

Indicative costs will be determined when interpretive devices have been finalised. Signage options will vary based on preferred material:

- DigiGlass;
- UV stable;
- Bronze aluminium
- vitreous enamel;
- weathered timber; or
- brushed stainless steel.

Website specifications will be dependent on whether the Trust wants to embed pages within the existing website or establish a separate domain. Details of the current website capacity need to be understood.

The figures included below are based on the following assumptions regarding content development of interpretation material:

- Costings are based on estimated charge out rates and other industry rates where applicable.
- Costs associated with ordering and supply of high resolution digital imagery varies from one institution to the next. Supply times also vary. This is not included.

- Fees associated with securing reproduction/copyrights and supply of high-resolution digital images would typically be charged as a disbursement and are not included in the figures quoted below.
- Fees associated with the preparation of interpretive content do not include substantive new research.
- Word lengths for interpretive content on signage are costed on supply of approximately 350 words.
- If design, fabrication and supply of interpretation is staged and requires the installers to travel to the site on more than one occasion the costs associated with installation will be higher than estimated.
- Allowance has been made for two revisions, based on the receipt of two sets of consolidated comments at draft and final stages, to develop content including interpretive text and imagery.
- Attendance at meetings, site inspections or face-to-face consultation has not been included.
- Unless otherwise specified, reasonable allowance for liaison and coordination is built into the prices quoted.

**Table 6.2** Indicative Costings.

Device Type	Priority	Indicative Costing	Notes
Device 1—Signage	High	\$5000 to \$10,000 + GST per sign Hardwood for seating \$1200 to \$2500 + GST per seat	Signage costs will vary depending on level of design detailing, materiality, content etc. High quality signage using robust and enduring materials designed to last will be more expensive initially but require less maintenance over the longer term. Provisional cost includes design, content, and fabrication.
Device 2—Micro-site/multimedia display	High	\$10,000 - \$100,000.	Design and technical support for interactive platform to carry digital content, source and insert content. Source content, concept, design, and editing through two stages.
Device 3—Guided tours	Low	Current offer	Opportunity to link with web component to offer visitors a downloadable map of the Cemetery.

Funding for the interpretive devices will be accessed through grant funding. Projects will be delivered through a staged program as the budget allows.



## **7.0 Appendices**

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### **Appendix A**

Stakeholder Consultation Summary

### **Appendix B**

Community Feedback Summary Report



## **Appendix A**

Stakeholder Consultation Summary

## Third Quarantine Cemetery Interpretation Strategy—Draft Stakeholders’ Consultation Summary, Tuesday 27 June 2017

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### Introduction

GML Heritage (GML) and Sydney Harbour Federation Trust (SHFT) held a stakeholder consultation at SHFT Building 28, Mosman to inform the preparation of an Interpretation Strategy for Third Quarantine Cemetery. The consultation commenced at 3pm and concluded at 4.00pm. Refreshments and afternoon tea was provided.

The objective of the consultation was to ensure that the interpretive planning for Third Quarantine Cemetery reflected the conservation and management objectives of SHFT and that the project was informed and guided by the issues, concerns, views and opinions of key stakeholders and community members. The consultation took the form of a participatory workshop with attendees invited to discuss and share their views regarding the current interpretive experience, future opportunities for the Cemetery and key project priorities.

The stakeholders were drawn from a range of different backgrounds, interests and roles including Aboriginal cultural heritage; general history, state and local government, and specific interest groups and organisations.

An online form is being sent to all participants to submit any further comments for the strategy, as well as to those whose were unable to attend the meeting.

### Attendees

<p><b>Stakeholders:</b></p> <p><b>North Head Sanctuary Foundation:</b> Geoff Lambert Judy Lambert</p> <p><b>North Head Sanctuary Volunteers and Third Quarantine Cemetery Guides</b> Don Napper Barry MacDonald Marie Palmer</p> <p><b>North Head Sanctuary Volunteers and Third Quarantine Cemetery Nursery</b> Jenny Wilson Ian McCawley Ian Evans Kaye Lee Lynette Jones</p>	<p><b>Q Station:</b> Helen Drew</p> <p><b>National Parks and Wildlife Services</b> Lee Degail</p> <p><b>AWC</b> Jen Anson</p> <p><b>Sydney Water</b> Yvonne Kaiser Glass</p>	<p><b>Sydney Harbour Federation Trust:</b> Mary Darwell Libby Bennett Daniel Sealey Kerryn Smith Eliza Beashel</p> <p><b>GML:</b> Sharon Veale Minna Muhlen – Schulte</p>
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**Apologies:** Ben Khan (NPWS), Mel Tyas (NPWS), Peter Bergman (NPWS), Karen Smith (Aboriginal Cultural Heritage Council), Kerry Cooper (NPWS), Alison Jones (Sydney Water), Liz White (Sydney Water), Emma Lannan (Sydney Water) David Ruckert (AIPM), Judy Longrigg (Church), Matthew Chapman, Adele Heasman, Sean Granger (Many Council).

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## Meeting Minutes

### Project Introduction and Outline

Mary Darwell, CEO of SHFT, welcomed attendees to the stakeholder consultation. Eliza Beashe, SHFT, provided background to the project and introduction to the GML Heritage project team and Harbour Trust staff.

Sharon Veale, CEO GML Heritage outlined the standards and requirements for interpretation planning at significant heritage places and provided a brief overview of GML's experience in interpretation. Sharon spoke to the project objectives and to the purpose of the consultation

Each attendee was invited to introduce themselves to the group and state their affiliation with Third Cemetery and their specific interests, or area of knowledge.

The Agenda for the stakeholder consultation was prepared by GML and amended following review and comment by SHFT.

The consultation was run as a participatory workshop in order to gather the diverse range of views, opinions and input of the attendees.

### Working Groups and Feedback

Attendees were divided into two working groups of approximately 8 people. Each group was led by a GML project team member supported by SHFT staff. At the commencement of group work each elected an individual member to present back to the entire group at the conclusion of the working session.

The issues raised and discussed in the working group sessions are documented below:

### Significant stories and features of the Cemetery

- Natural history and landscape:
  - Endangered eastern banksia scrub.
  - First species that Joseph Banks saw at Botany Bay is on North Head i.e. woody pear
  - Time capsule of vegetation.
  - Unique views of Sydney Harbour, both within the city but also remote.
- History:
  - Aboriginal history and heritage – there are sites on North Head that could be alluded to without directly depicting their location.
  - Context of the Quarantine Station history.
  - Individual stories – interrupted lives i.e. Annie Egan and Hector Hicks / Thomas Dudley the cannibal.
  - Chinese burials
  - Unique burial rituals i.e. cremation wasn't used, Taoist/Buddhism
  - Social history of disease, immigration etc.
  - No segregation of graves via race, religion. Disease and death doesn't discriminate
  - Links to first fleet / settlement.

## Challenges and Opportunities

- Walking tours up to an hour and covers about 6 stories of individuals but 15 unmarked graves need stories told about them in some format
  - Opportunity to theme tour to spring when wildflowers are on show
  - Historical content must be reviewed and absolutely accurate before issued on tour, website or signage.
- People stay at the site to enjoy the views but some people discover it accidentally or haven't come across it before.
- Diverse audience made up of different age groups, locals, nationals and internationals.
- Need connection in maps/materials/signage between Third Quarantine Cemetery and Q Station including reference to the head stones collection at Q Station.
- Visitor centre has limited space for resources, additional material would have to be streamlined.

## Conservation Management

- Erosion issues.
- Visitor circulation needs to be considered and track sensitively identified.
- Protection of the cemetery against rabbits.

## Visitor experience

- Use powerful stories of individuals to connect with visitors.
- Introductory material, such as maps or photos, would be helpful for visitors to contextualise history.
- Optimise rather than maximise visitation.

## Events

- 2018 anniversary of Anzac could tell some of the complex stories associated with the cemetery including Italian reservists.

## Signage & Wayfinding

- Signage/story boards to mark the grave yard and explain why it is the "Third" cemetery.
- Help visitors position themselves within North Head and what they are looking out to back at Sydney
- Touch the earth lightly with signage, too much could be intrusive.
- Advertising the next tour.
- Materials and palette need to respect significance of place.
- Map of the cemetery layout at the visitor centre – indoor signage/interpretation on wall.
- Acknowledgement of Sue Holmagy on an entrance sign, who was the initiator of much of the research and conservation of the cemetery.

## Digital Interpretation and Multimedia

- Digital platform offers opportunity for layers of detail including burial register for those searching for family i.e. app, website or interactive screen at visitor centre.

- Point of entry at visitor centre to cemetery where visitors can engage with as much material as they would like.
- Summary overview with links to Quarantine Station and other similar cemeteries.
- A video introduction in time for the tunnel tours would be a useful way to give an overview.

### **Next Steps**

- GML to send online survey to stakeholders to contribute further ideas
- GML will submit draft interpretation strategy to SHFT.
- SHFT to inform stakeholders regarding further opportunities and timing to provide input to the project

## **Appendix B**

Community Feedback Summary Report

## Community Feedback Summary Report

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Sydney Harbour Federation Trust (SHFT) invited public feedback on the Interpretation Strategy during August 2017. The Interpretation Strategy was placed on display at the Harbour Trust Head Office in Mosman, Northern Beaches Council and Manly Library and was available on the Harbour Trust website for three weeks for public comment. The community was invited to comment on the plan including significant stories that should be told, visitor experiences, interpretive devices and future planning for the Third Quarantine Cemetery.

The Trust greatly values the knowledge held by the North Head Sanctuary Foundation and Nursery, North Head Sanctuary Volunteers, other North Head stakeholders as well as the community and will consider these suggestions in the content development and implementation of the interpretation strategy in the next phase.

The feedback is summarised below:

Feedback Question	Comment	Sydney Harbour Federation Response
<b>What do you think are the three priorities from the interpretation plan?</b>	Quarantine history History of the site Eastern Suburbs Banksia scrub	Noted. Suggestions align with themes included proposed in Interpretive Strategy.
	Telling the story in a sensitive and non-invasive manner: this should NOT involve beating paths to every grave. This is the first and greatest priority, and all others must hang from it. The area is a fragile one, and it is clearly not well understood that once damaged, we probably won't be able to repair it	Noted. Interpretation Strategy has proposed minimal impact to the site. Interpretive devices will be developed in accordance with Conservation Management Plans and Heritage principles that maintain the setting and values of the Third Quarantine Cemetery.
	1. Capturing the known information that can be discerned from the existing headstones before they deteriorate further 2. Erection of interpretive signage within the cemetery 3. Development of online interpretation	1. Note added in report in Section 5.0 - Device 2: Digital Interactive - Map. Content from headstones could be incorporated in development and implementation of interpretive devices in next stage: signage, digital platforms etc. 2 & 3. Interpretation Strategy has proposed interpretive signage and online interpretation.
	1. Respecting the existing fabric and setting of a heritage place, and making sure any work has minimal impact	1. Noted. Interpretation Strategy has proposed minimal impact to the site. Interpretive devices will be developed in accordance with Conservation Management Plans and Heritage principles

	<p>2. Getting the facts correct, Jemmy is mentioned once as Jimmy Mallon and once as Jimmy Malley. (Death certificates states Jemmy). His story is interesting, have a look at Trove</p> <p>3. Protection of the cemetery against rabbits.</p>	<p>that maintain the setting and values of the Third Quarantine Cemetery.</p> <p>2. Report corrected from 'Jimmy' to 'Jemmy.'</p> <p>3. Interpretive Strategy is a separate plan and budget to ongoing maintenance requirements of Third Quarantine Cemetery. However, all conservation requirements will be adhered to in the development of interpretive devices.</p> <p>Comments regarding rabbit damage have been noted by the SHFT.</p>
	<p>An app with some audio explanation/ commentary and oral history excerpts indicating relevance e.g. relatives who have traced ancestors grave, headstone memorial creators &amp; carvers, people who have worked on this landscape planters, memorial restorers. This method of interpretation can be refreshed from time to time. Has no visual impact to detract from the site itself. Digital platform website with further details for follow up for those interested. It will also bring people to look at the site.</p> <p>Providing access which will minimise and damage.</p>	<p>Noted. Interpretation Strategy has proposed flexible digital interpretive devices including an app, platforms online and onsite at the Visitor Centre.</p> <p>Noted. Interpretation Strategy has proposed minimal impact to the site. Interpretive devices will be developed in accordance with Conservation Management Plans, and sympathetically to ensure the heritage significance of the cemetery, its values and the setting are maintained.</p>
	<p>1) Identifying and mapping the graves, but leaving them in their current 'informal' (and very beautiful) setting.</p> <p>2) Having information sheets available for the public at various access points including the Visitor Information Centre in Manly and at the Information Centre at North Head, plus downloadable information on the internet, plus digital access at the information centre at North Head, plus an appropriate sign (and map) at the entrance and (perhaps) unobtrusive grave markers with names within the cemetery precinct. Information sheets should contain a) a brief history of the previous occupiers of the land, plus the history of the site and of the Quarantine Station itself; b) some information on some of those who are buried there, their names and the diseases that killed them; c) an overall map showing the location of some of the more prominent graves.</p> <p>3) Unlimited and free public access but also, perhaps, more than one tour of the area per month with fees going towards the maintenance and upkeep of the site.</p>	<p>1. &amp; 2. Interpretation Strategy has proposed mapping and identifying graves as part of signage and digital interpretive devices including an app, platforms online and onsite at the Visitor Centre.</p> <p>Suggested content noted as potential stories to include in the development and implementation of interpretive devices in next stage: signage, digital platforms etc.</p> <p>3. Access is already unlimited (within daylight hours) and free. Tour fees help preserve and enhance North Head Sanctuary and other key heritage sites across Sydney Harbour.</p>

<p><b>Are there any significant stories that you think would be compelling for visitors that are currently not being told?</b></p>	<p>1. The fact that bubonic plague was rife, from Adelaide to FNQ in the 1900s.  2. The fact that ignorance (in the general population) of the manner in which plague was spread (even though medical people understood the rat-flea-Yersinia chain) required a separate cemetery;  3. The fact that the cemetery, in spite of many years of benign neglect by the army (and more recently), is still there.</p>	<p>Suggested content noted as potential stories to highlight in the development and implementation of interpretive devices in next stage: signage, digital platforms etc.</p>
	<p>The bubonic plague story is often associated with the Rocks in Sydney context; the Third Cemetery offers an opportunity to demonstrate how its impact on Sydney was much wider  The Chinese burials are important, not least because relatives were unable to exhume the remains for return to Hong Kong/China, as was customary.</p>	<p>Suggestions align with themes included in Interpretive Strategy - <i>War and Pestilence</i> and <i>Hungry Ghosts</i>. Suggested content noted as potential stories to highlight in the content development and implementation of interpretive devices in next stage: signage text, digital platforms etc.</p>
	<p>World War 1 soldiers (on page 7), there is mention of the World War 1 soldiers remains being removed. Can you please advise this information comes from?  My research only shows that the headstones were removed.) and the two nurses that died with them.  Unique structure of the Cemetery - no segregation of race or religion  Grave stones and their story i.e. Margaret Whitehead.</p>	<p>Report corrected to state that headstones were removed by War Graves Commission.    Unique structure of cemetery included in <i>Til Death Do Us Unite</i> theme. Noted as priority to develop stories that highlight personal lives in the next phase of content development and implementation of interpretive devices in next stage: signage, digital platforms etc.</p>
	<p>Themes identified are interesting. It would be good to have one about plants and fauna in the area. Headings are less clear  Lonely Island is not a true description. How about remote or isolated Headland? It has always been a place set apart for Aboriginal healing and rites.  War and pestilence would prefer Dealing with disease. War is not really integral to the story of the Third cemetery. The rest of North head has plenty about war  Til death do us unite would prefer No divisions in Death social classes and racial categories irrelevant.  Hungry Ghosts as well as burial rites, include the idea of remembrance, use evocative quotes from the graves in the cemetery. Can you find an image of flu masks from local collections Manly or QS (not Randwick).</p>	<p>Suggested content noted. Stories can be further detailed in the content development and implementation of interpretive devices in next stage: signage, digital platforms etc.    Historic images are available from Manly Library/other sources and can be further researched and collated as part of content development and implementation of interpretive devices e.g. signage, digital platforms etc.</p>
	<p>War &amp; Pestilence: i.e. the people who are buried there, their ages, their names when known, and the reason they died.</p>	<p>Noted. Personal stories can be further detailed in the content development and implementation of interpretive devices in next stage: signage, digital platforms etc.</p>

<p><b>Are there any significant stories that you think would be compelling for visitors that are currently not being told?</b></p>	<p>As we are celebrating 100 years for ANZACS, we need to think about the soldiers that died in 1918 and the nurses. It will be 100 years next year. A flag on the flag pole would be great.</p>	<p>Noted. Further events and programming will be developed as part of the content development and implementation phase.</p>
	<p>I have no idea what is being told to visitors at the moment. As one who has managed volunteers in the past, and as a respected writer of Australian history, I offer my services to provide an external audit in this matter: I am well aware of the Lettice and Lovage effect — and if you don't know what this is, you need to find out!</p>	<p>Noted. SHFT will consult and involve volunteer groups in the content development phase of interpretive devices.</p>
	<p>In regard to themes and Key Stories (section 4.2), I would urge more attention be given to the unmarked and/or unidentified graves. Current commemoration, reflection and visitor circulation patterns reflect the surviving monuments, without considering that in many cases pathways pass over the graves of those with no surviving marker. One example is the story of Eleanor (Nellie) McCann that we prepared for our book on the Quarantine Station, Stories from the Sandstone.</p> <p>It is also worth considering the cluster of monuments to passengers from the German ocean liner, DSS Preussen, which was quarantined in late 1886-87. The controversies surrounding this vessel, and its erratic engagement with quarantine authorities in Western Australia, South Australia, Victoria and New South Wales, proved important in the push for federated quarantine standards, which in turn led to quarantine forming one of the few powers ceded by the former colonies to the new Commonwealth of Australia in 1901. The 1887 grave cluster also represents a diversity of immigrant and crew origins, as well as ages, with several different language groups represented. This story might best fit within the 'Til Death Do Us Unite theme.</p>	<p>Noted. Interpretive Strategy includes proposed digital platform and content that will map and identify graves. Strategy notes that a digital platform allows for flexibility to incorporate new research emerging about the Cemetery.</p> <p>Stories such as the DSS Preussen can be further detailed in the content development and implementation of interpretive devices in next stage: signage, digital platforms etc</p>
	<p>There are many stories to be told.</p> <p>Deaths connected with S.S. Preussen N.G.L.</p> <p>Jole Lakemann</p> <p>Edmund Thurlow</p> <p>John Daniel Madden</p> <p>Sidney Cecil Pepper</p> <p>Charles Walter Smart</p> <p>Kathleen May DeSturler</p> <p>It is best to use the stories of those who have grave stones, so there is a starting point to the story e.g. the children that died of measles.</p>	<p>Stories such as the DSS Preussen can be further researched and detailed in next phase of content development and implementation of interpretive devices in next stage: signage, digital platforms etc.</p>
	<p>Also p.25 small pox was not the only illness that decimated Indigenous people measles colds</p> <p>Only 2 personal 'stories' are mentioned. Themes are also memorable.</p>	<p>Noted. Personal stories can be further researched and detailed in the content development and implementation of interpretive devices: signage, digital platforms etc.</p>

	App and Visitor centre can refer to QS collections which are more accessible these days.	
	I haven't been on the tour yet, so I don't know what's being said, but I think linking the 3rd cemetery to the Quarantine Station itself is imperative, and so a brief history of the Quarantine Station and what happened there would add to the historical appreciation and enjoyment of a visit to the 3rd cemetery.	Note added in report Section 5- Interpretive Devices. The content development phase will ensure interpretive material communicates the relationship between the Third Cemetery, North Head and Quarantine Station.
	2.2 The statement that the remains of WWI servicemen were relocated is incorrect the headstones alone were removed and the remains of the soldiers and sailor are still buried in the cemetery. They are commemorated on brass plaques in the Australian War Graves Cemetery at Rookwood. As well, in the third cemetery, they are commemorated through a plaque on a large rock unveiled by RSL NSW Past President the late Rusty Priest, but one soldier, Hector Hicks, has a marble obelisk and surrounds over his grave as well, provided by his family. (Please note that the Alfred Attree mentioned in the Stedinger report was not an Australian soldier, but an English crew member and quartermaster on the SS Malta). Re plants in the cemetery, acacia, wattle and prickly moses are not, from my understanding, mutually exclusive.	Report corrected to state that headstones were removed by War Graves Commission.  Noted by SHFT.
	4.1/4.2 Lonely Island - Not really relevant specifically to cemetery, which is what this endeavour is about. If used, perhaps the concept of isolation rather than loneliness should be conveyed - the isolation that protected aborigines and indigenous peoples across the Pacific from epidemics.  War & Pestilence - Good, nurse Elizabeth McGregor should be mentioned also, additional stories could include all the children buried in the Cemetery, the Russian born Private Peter Chervil, stretcher bearer and recipient of Military Medal, who hung himself because he was bullied and called 'a Bolshie' on boardship, and there are many other interesting tales.  'Til Death Do Us Unite - Till death us do unite maybe - otherwise good.  Hungry ghosts - not keen on this theme title. Has a different connotation in current culture. Also scary for kids. As mentioned above, soldiers were not relocated and bodies are still buried at Third Cemetery.	Noted by SHFT.
	The view is great. It depends on what they are interested in. There are so many stories to be told.	Noted.

<p><b>When you take visitors to the site, what do you tell them about it?</b></p>	<p>1. I don't take people there, but I meet them there. I am a trained educator and communicator, but my main interest is in fixing that which is broken — and of late, a great deal of the Third Cemetery has been hovering on the fringe of catastrophically broken.</p> <p>2. I tell my questioners about the origins of the plague, the technical enablers (steam navigation, mainly), the Eastern Suburbs Banksia Scrub, and how we manage it, and some of the evil scrotes who sold "herbal remedies" against plague. Sometimes, I tell them of the sad tale of Dr Haydon, who had what he believed to be "samples of the bacilli of the bubonic plague" at Macarthur, near Warrnambool in 1898. Or I might mention Captain Dudley, or the economic effect that bubonic plague had on gold miners. We don't need didactic lecturers, we need story-tellers.</p> <p>3. I may also show visitors the rare and unusual plants that find shelter there, and the weeds that we need to combat — if they ask.</p>	Noted.
	<p>We focus on how difficult it was to access the location, and the impact that this had on memorialisation and commemoration practices. At first under Quarantine control, then later the Department of Defence, it was a difficult and onerous process for families from Sydney to visit the site. For relatives from overseas, the obstacles were formidable.</p>	Noted.
	<p>Quarantine history and the reason behind the grave stones or concrete slabs.WWI.</p>	Noted.
	<p>Most included in themes above. Bubonic plague was also in Manly. Indigenous healing site. Plants.</p>	Noted.
	<p>I am the author of Ghost Boy, which has a timeslip to the outbreak of smallpox in 1881 and the Royal Commission that followed, and which forms the basis of a tour for schools at the Quarantine Station, so I link what I say about the 3rd cemetery to information about the Quarantine Station itself when I talk to the friends I take to the site.</p>	Noted.
<p><b>In planning future interpretation projects what do you think SHFT should prioritise for implementation?</b></p>	<p>Getting the facts correct.</p>	Noted.
	<p>There needs to be a great deal more effort given to conserving the site. The recent totally unsympathetic levelling of the site by cowboy contractors (I cannot call them any less than that), has opened the site up to a great deal of erosion, and this is a matter that must cause concern in those who care about retaining our past for the future. The razing of the site was ill-conceived, poorly informed, and incredibly badly mismanaged. The erosion that we warned about in early 2016 has been exacerbated by the continuing (as I see it) lack of attention to the problems.</p>	Noted by SHFT. Recent works in the entrance way along with drainage, paving and maintenance have addressed the water runoff and associated erosion issues.
	<p>In regard to Interpretive Devices (section 5.0), I would urge the translation of surviving monuments in languages other than English. These include any legible information remaining on the Chinese headstones, as well as European grave markers for Hermann Peters (1887) and Partesana Gervasio (1887). Members of the Chinese Australian Historical Society, for instance, have indicated</p>	Note added in report in Section 5.0- Device 2: Digital - Interactive Map. Content from headstones could be incorporated in development and implementation of interpretive devices in next stage: signage, digital platforms etc.

	<p>their willingness to assist in interpreting Chinese burials at the site. None of these translations would be lengthy, and therefore should not comprise a substantive cost in relation to the benefit of enhancing access to these 'lost' stories.</p>	
	<p>Look at the site and ensure that by touching the site, it is not left in a worse state. One nice touch for next year would be a flag flying from the flag pole. It would be interesting to see if this could be seen from the Manly Ferry.</p>	<p>Noted. Interpretation Strategy has proposed minimal impact to the site. Interpretive devices will be developed in accordance with Conservation Management Plans and Heritage principles that maintain the setting and values of the Third Quarantine Cemetery.</p>
	<p>A proper investigation and cataloguing of all the grave sites at the 3rd cemetery, plus whatever refurbishment is necessary - but please leave the wildflowers!</p>	<p>Noted by SHFT.</p>
<p><b>What interpretation methods would you like to see used to share the site's history? (Eg. digital, signage)</b></p>	<p>I agree that both formats are valuable, but suggest that the highest priority is physical signage.</p>	<p>Noted. Interpretation Strategy has proposed both physical signage and digital platforms.</p>
	<p>5.0 Okay if signage is very limited - not metal on fence posts (reminds me of Sydney's old bus stop signs) not digiglas, neither of these materials is sympathetic to bush environment. As mentioned previously prefer timber, sandstone or marble.</p> <ul style="list-style-type: none"> <li>• Digital - great</li> <li>• Tours to continue, with self-guided as well, once themes are adjusted.</li> </ul> <p>As mentioned in 2.8, devices used should be installed with sensitivity to the landscape and respectful of the contemplative space the Cemetery represents.</p>	<p>Noted by SHFT.</p>
	<p>Digital mainly and a touch screen in the Visitors centre.</p> <p>Apps are fine, with notice board outside the Cemetery. The inside should be left alone, we do not want to have people tramping over vegetation to read a sign or check something on a fence post.</p> <p>Brochure or A5 booklet telling the overall story and including a list of everyone on the death register who was buried on the site.</p> <p>It would be nice to put back a wooden replica grave marker but the reason it survived was because it was under a large clump of Lomandra.</p> <p>It is important to protect this site, graves and vegetation because this is what makes the site special - "Despite panoramic views of the harbour and today's modern city from the headland, the encroaching bushland and, paradoxically, the vistas reinforce the secluded, remote atmosphere of this burial ground" from page 172, Sydney Cemeteries a field guide by Lisa Murray.</p>	<p>Noted. Interpretation Strategy has proposed both physical signage and digital platforms including access at the Visitor Centre to a touch screen device. A downloadable map from the SHFT website has also been proposed.</p>
	<p>Digital ie website for most images and background resources</p>	

	App Minimal signage	
	Digital, signage and information leaflets would all add to the experience of visiting the site.	
<b>Do you have any other comments?</b>	Something needs to be done about erosion and the damage done by rabbits in the Cemetery. Having more visitors to the site will make the erosion worse. A rabbit proof fence will protect both the graves and the regrowth and lessen the damage done by more visitors.	Noted by SHFT.
	Figure 2.3, sourced from the North Head Sanctuary Management Plan 2011, incorrectly sites the first and second quarantine burial grounds. The site nominated as the 'first cemetery' is in fact the location of the second burial ground, while the 'second cemetery' does not correspond with any actual burial place. The location of the first burial ground remains to be archaeologically determined, but it definitely falls within the current Quarantine Station complex.  Comparison of contemporary and historic aerial imagery suggests that the current fence around the cemetery does not align fully with its original boundaries. It is possible that some of the graves, especially those in the north-east corner, are bisected by – or even lie outside of – the current fenceline.	SHFT will work with NPWS / Q Station to correct this error.
	1. I strongly believe that a cemetery is a 'place of rest', respectively 'a place of contemplation for mourners' and NOT a tourist attraction! Hereto I suggest that your plan should take this into consideration from an ethical point of view. My personal opinion is that if I had members of my family buried at this cemetery thence certainly I would not necessarily welcome busy activities around their burial grounds.  2. A cemetery touches a series of legal questions and frameworks. Hereto I suggest that your plan should perhaps be checked whether ALL legislative laws, regulations, requirements and recommendations (NSW and Federal) are truly fulfilled what regards the management of a cemetery. (see annexe: NSW Cemeteries and Crematoria Act 2013 No 105). By legal requirements an existing (or old) cemetery cannot possibly change its function.	GML Heritage work with reference to best practice guidelines and standards in the planning and delivery of heritage interpretation. GML and SHFT work in accordance with the <i>Environment and Protection and Biodiversity Conservation Act 1999</i> (EPBC) and recognise that the North Head Sanctuary has parts identified as having National and Commonwealth Heritage values.  SHFT's corporate objectives are to protect, conserve and interpret the significant environmental and heritage values, and enhance the amenity of Sydney Harbour.  The Trust are governed by the SHFT Act 2001 and will undertake all work in accordance to State and Federal Legislation.
	The IP makes reference to linking the 3rd Cemetery to the Q Station and the 1st and 2nd Cemeteries. This includes the gravestones that are stored at the Q Station but does not mention exactly where they are now located or if they are publicly accessible. Perhaps mention could be made of this somewhere in the signage or digital data. Also, people tending to be somewhat thrilled by horror stories, I find mentioning that the 1st Cemetery was closed at least partly because the	Note added in Section 5 – Interpretive Devices. The content development phase will ensure interpretive material communicates the relationship between the Third Quarantine Cemetery, North Head Sanctuary and Quarantine Station.

	<p>decomposing remains were contaminating the spring water supply increases their interest in the cemeteries generally, including the actual location of the 1st and 2nd Cemeteries.</p> <p>Another attraction of the 3rd Cemetery is its positioning in relation to the other two lookouts along that section of the walking track. The cemetery gives a view up the main harbour to the city, whereas the other two give views across to Balmoral and to the Northern Beaches respectively. This can be a boon for visitors who, for whatever reason, may not have already seen, or don't have time to go and see, the views from the Fairfax Lookouts, the Scenic Drive car parks opposite the Bella Vista Cafe or the Defence of Sydney Monument. It frequently provides a spur to visitors to use the walking track rather than Scenic Drive to get from the visitor Centre to the bus stop at the Q Station roundabout or even on to Collins Beach and/or Manly (a route which also takes them through one of the main areas of Eastern Suburbs Banksia Scrub).</p>	Noted by SHFT.
	<p>The most important thing is to protect the site and to get the information about the site correct. There should be NO bikes in the Cemetery and people should be encouraged to keep to the paths. It would be great if tour groups could be kept to 10 people plus the guide. Too many do not hear and trample the vegetation.</p> <p>It is interesting that not everyone who goes to the entrance comes in and walks around. It is amazing to see people just inside the gate taking a photos of the view. One can see the flag on top of the Harbour bridge.</p>	Noted by SHFT.
	<p>I am pleased to see SHFT taking such a professional approach to interpretation and inviting feedback in this way. Thank you!</p>	
	<p>The 3rd cemetery doesn't stand in isolation, nor should it. A definite link should be made with the Quarantine Station itself, it's function and often dark history that saw graves occupied in two former cemeteries as well as the 3rd cemetery.</p>	Note added in Section 5 – Interpretive Devices. The content development phase will ensure interpretive material communicates the relationship between the Third Cemetery, North Head and Quarantine Station.
	<p>2.3 The fact that joggers and cyclists go straight past the cemetery is not a bad thing in my view, as both can damage the tracks and plants, and add to the erosion of the ground, if they jog or ride within. I live close to the Dee Why to Curl Curl track, which I can see suffers from the impact of the many hundreds of walkers and particularly joggers each year.</p>	Noted by SHFT.
	<p>2.4 I personally think that even existing signage is too much and not sympathetic to the nature of this beautiful bush cemetery. They should be removed from the front fence, minimised or amalgamated,</p>	Noted by SHFT.

	and placed adjacent to the cemetery, perhaps to the left as you walk off the road towards the cemetery gate.	
	Figure 2.3 Just an update: The obelisk shown near the second cemetery was actually erected in August 1837, designed by Mortimer Lewis, and built by stonemasons from the ship the John Barry whilst they were in quarantine.	Noted by SHFT.
	<p>2.6 Perceived errors in the Stedinger 2017 report have been submitted separately, and care should be taken in relying on some of the information in that report. The Burial Register referred to here, and in many other documents, is in fact entitled 'Record of Deaths at Quarantine Station' and whilst it does contain burial and exhumation information, not everyone recorded in it was buried in the Third Cemetery. A digitised copy of the original is available from the National Archives of Australia website. I would support some very limited additional signage to better inform visitors, but in keeping with the bush nature of the cemetery, and the fact that this is a place of burial, not a fun park. So I would recommend</p> <ul style="list-style-type: none"> <li>• no digiglass or enamel signs, materials should be restricted to those already in use and recommended in the Stedinger report i.e. timber, sandstone and marble</li> <li>• I would be wary of naming of unmarked graves arrived at through interpolation from date of burial-not entirely reliable evidence.</li> <li>• 8-10 signs as suggested by Stedinger seems too many; the soldiers are already commemorated on previously mentioned rock; perhaps just a single sign for each of the major epidemics, showing number of those who died from each. I do like the way soldiers are commemorated in cemeteries in the U.S. with little U.S. flags at each grave. Perhaps this could be adopted if the Australian War Graves Commission were agreeable.</li> <li>• Again to minimise signage, rather than having all those interred named on an information board or plaque, a link from a digital Cemetery website to the Death Register from the National Archives, would provide that information for those interested.</li> </ul>	Noted by SHFT.
	2.7 The connection of the Cemetery to aboriginal history and heritage did not seem to have priority as I recall at the consultation workshop, and seems tenuous. Just one aboriginal man, Jimmy Malley, is buried there, who was said in the newspapers to be living in an outhouse in Cook Street prior to	Noted by SHFT.

	<p>being taken to the Faraway quarantine ship. In fact, the death numbers suggest a clear delineation of the races, with just one aboriginal recorded as buried in the Cemetery, of some 242 recorded.</p> <p>Aboriginal history and heritage is of course a most important part of the story of North Head, but not of the Third Cemetery. It should be acknowledged and celebrated elsewhere at North Head, not at the Cemetery. This begs the question though - what were the burial practices of the local aborigines at the time as many surely must have suffered and died, and given the accepted racism of the day, they may not have been welcome at the Quarantine Station or the Cemetery. Otherwise the challenges and opportunities as outlined seem reasonable, but hopefully storyboards if adopted, are very few in number. The digital suggestions are great.</p>	
	<p>3.2 Please don't encourage bike riders or joggers. They leave a heavy environmental impact. Another prospective audience group are those that both work in or visit the various rented establishments around North Head eg gym attendees, child care/preschool parents dropping off, health care workers etc. Perhaps each of the premises should have some descriptive brochures of the Cemetery on hand.</p> <p>3.6 See previous comments about signage.</p>	<p>Noted by SHFT.</p>