
Central Coast Council Gosford CBD Heritage Interpretation Strategy

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Central Coast Council

Rebecca Cardy, Heritage Program Coordinator

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Acknowledgement of Country

We Acknowledge the Traditional Custodians and First Peoples of this Land and pay our respects to Elders, both past and present.



SHP

Interpretation Strategy authors

Sue Hodges
Nicola Henriksson
Dr Caroline Hubschmann
Lisa Sulinski

Historical Research

Dr Caroline Hubschmann

Consultation and capacity building

Lisa Sulinski

Interpretive concepts

David Alenson
Sue Hodges
Jackie Malter
Lisa Sulinski

Interpretive and graphic design

Dave Alenson
Jackie Malter
Lisa Sulinski

Tourism

Carolyn Childs (My Travel Research)
Sue Hodges

Gosford CBD Heritage Interpretation Strategy

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Executive summary

In 2017, Central Coast Council commissioned SHP (Sue Hodges Productions Pty Ltd) to undertake a Heritage Interpretation Strategy, following the awarding of a 'Heritage Near Me' heritage grant to the then Gosford City Council.

This Gosford CBD Heritage Interpretation Strategy provides a framework and recommendations for bringing the heritage of Gosford to life in the contexts of tourism, heritage, urban renewal and place-making. It is a practical document, designed to link with the 'Our city, our destiny: Gosford City Centre Masterplan', the 'Revitalising Gosford City Centre Plan', and other key policy documents. form of placemaking.

The model and framework used in the study have been developed by Sue Hodges, Managing Director of SHP, and successfully trialled in George Town in Penang, Punjab in India and currently at the Melbourne suburb of Epping. It is based on recent developments in the heritage field, where interpretation has been used to drive economic change in local, regional and urban communities; to create jobs for communities associated with heritage sites and to create a sense of place and belonging for people living in heritage areas. This is because heritage interpretation communicates the values of sites: not only their built fabric, but also the attachment of local residents to their home. In this, it is a powerful agent for change.

Each interpretation project, however, has different characteristics and challenges. In Gosford's case, the outcomes of the project followed extensive consultation with the town's residents and key stakeholders and reflect practical needs: job creation, a new sense of pride in the town, the engagement of disenfranchised and marginalised residents and the repositioning the CBD as a destination attraction in line with other tourism and planning outcomes.

Key outcomes

The intention of the Strategy is to use heritage interpretation to change the perception of Central Gosford for residents and visitors. To do this, the Strategy positions Central Gosford at the forefront of innovative, creative and contemporary heritage interpretation and uses this to drive tourism, capacity building and place-making activities. It also puts forward a series of innovative, inclusive and interactive ways of engaging Gosford residents with the city's past. These involve environmental graphics and multisensory interpretive media in the urban and public realms, with formats including 'pop-ups', digital media, soundscapes, tactile installations and heritage-inspired public art.

In particular, the Strategy will:

- Communicate the historical significance of Gosford CBD and raise awareness of its heritage.
- Show how Gosford's heritage can become central to revitalising the City.
- Position the Gosford CBD at the forefront of a creative and inspiring way of interpreting heritage.
- Provide a framework and recommendations to bring the heritage and history of Gosford to life with a focus on heritage, cultural tourism and urban renewal.
- Provide mechanisms for promoting local heritage and history focussed in and around the Gosford Central Business District.
- Focus on the unique character and history of Gosford and incorporate this into an innovative and engaging interpretation strategy that will be at the forefront of best practice heritage interpretation.
- Provide recommendations for heritage interpretation that is highly engaging for both residents and tourists.
- Show how Gosford's history and heritage can become central to place-making activities.
- Show how Gosford can use heritage to become a more sustainable and desirable place to live and do business.

- Set the direction for how heritage interpretation can drive a new form of urban design.
- identify the audiences for heritage interpretation.
- Stimulate ideas and debate about Gosford's history and its meaning for the present.
- Provide policies, strategies and detailed advice for interpreting Gosford CBD. This includes identifying key themes, storylines and audiences and matching them to suitable interpretive media and methods.
- Ensure equitable public accessibility by outlining strategies for the visually impaired, mobility impaired and hearing impaired for all areas.

The Strategy is complemented by a Heritage Interpretation Toolkit in two sections. The first is a storytelling Toolkit, and the second is a series of design concepts and templates to enable the city to achieve high-quality and consistent interpretation in a variety of contexts.

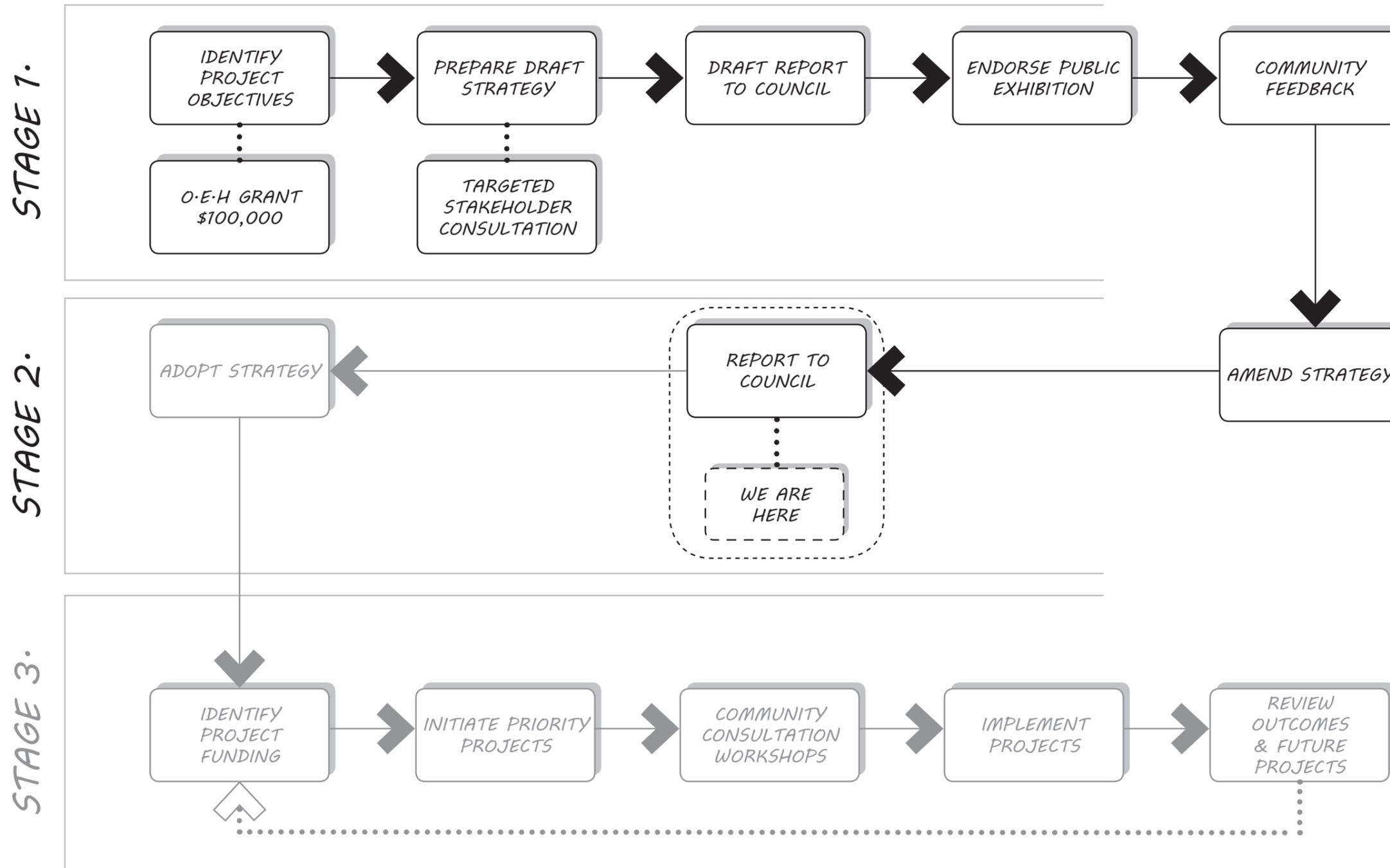
Implementation

Key principles of implementation are:

- The Strategy is to be implemented over a 10 year period. At the end of this period the Strategy should be reviewed.
- The Strategy identifies themes, stories and appropriate locations for heritage interpretation. It also identifies key tangible and intangible projects to be developed and implemented.
- Each project needs to have funding sources identified and secured. Funding sources may include inclusion in future Council Delivery programs and operational Plans and/or external grant programs.
- Each project will be developed further by bringing together relevant professionals, Council and community groups. Further community consultation may be part of the project development depending on the scale of the project.
- Projects involving Aboriginal Cultural Heritage content will be discussed, defined and developed in consultation with the relevant Aboriginal Groups.
- Each project will be reviewed at the conclusion of implementation so to inform the implementation of the next project.

Implementation for this document will be according to the following Flow Chart by Rebeca Cardy:

THE PROCESS



1. Introduction

1.1 Using heritage interpretation to make a difference at Gosford

Heritage interpretation in the Gosford CBD needs to matter. The city is beset with issues such as generational poverty, drug abuse, youth unemployment and disengagement. This Strategy proposes that heritage interpretation can make a difference in four main ways:

1. Through place-based heritage installations in the built environment, which will lead to a revitalised sense of identity and pride in the city centre.
2. Through economic revitalization in the business community.
3. Through heritage-inspired tourism products and experiences, which will re-stimulate the visitor economy.
4. Through community-led placemaking and capacity building.

All these forms of heritage interpretation are interdependent and reinforce each other. Heritage interpretation will evoke key themes and stories associated with Gosford's heritage and, in doing so, provide new ways for residents to understand the special nature of their town. A reinvigorated city centre that draws inspiration from the natural and cultural values of Gosford's rich history will make the Gosford CBD come alive with new meaning and give it a new identity. Using heritage interpretation as an inspiration for new tourism and business activities will extend length of stay and allow businesses to make the most of Gosford's quirky past. Integrating heritage interpretation in a range of community activities and social enterprises will give people confidence that they can be part of Gosford's future because their lives, as represented through their stories, matter.

1.2 Context

Gosford lies approximately 50 kilometres north of the Sydney CBD, roughly in the demographic centre of the Central Coast. Car travel from Sydney takes 1 ¼ hours along the F3 Freeway/M1 Motorway and train travel on the Main Northern Rail approximately 75 minutes.¹

Gosford has strong freight and passenger links to adjoining regions and is close to Greater Sydney and Newcastle.² It is surrounded by beautiful national parks and stunning beaches.³ According to the 'Central Coast Regional Plan 2036', Gosford's scenic values and the distinctive character of its communities continue to underpin the region's social and cultural identity.⁴

In 2011, Gosford City had a population of around 167,000.⁵ However, Central Gosford's population is currently in decline. The opening of Erina Fair Shopping Centre in 1987 took much of the commercial traffic from the Central Gosford shopping area. The CBD is currently lacking any major points of attraction, is not well designed and does not capture the rich history of the area.

This is all set to change. Local government amalgamation in 2015 positioned Gosford as the centre of the region's municipal administration.⁶ Its city centre is currently being renewed to attract new residents, jobs, business and investment. Gosford has been identified as both a major growth centre for Sydney and a major regional centre to serve the regional catchment extending from the Woy Woy Peninsular and Gosford to Warnervale, Wyong and Tuggerah in the north-east.

Over the next two decades, the Central Coast is expected to have an additional 100,000 new residents and 55,000 new jobs, flowing on to Gosford City Centre in the form of another 6,000 jobs and 10,000 new residents.⁷ This has already begun with the construction of the new ATO facilities, which will push more people into the City Centre. Between 2011 and 2036, the population of Gosford City is forecast to increase by 21,577 persons (12.87% growth), at an average annual change of 0.49%.⁸



Gosford and Brisbane Water circa 1953. Source: *Gostalgia: local history from Gosford Library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/18137034778/in/album-72157654550387288/>>. Photography by Franklyn Wainman of Avion Views, Cooranbong NSW.

Gosford CBD Heritage Interpretation Strategy

Introduction

1.3 Statements of significance

1.3.1 Local significance

There are 30 sites that are significant at a **Local level**. They are listed in Schedule 5, Gosford Local Environmental Plan 2014, the Railcorp S170 Register and the NSW Heritage Database and the State Environmental Policy (SEPP) (Gosford City Centre), 2018. Some statements of significance are provided below.



Gosford (Brisbane Water) Railway Underbridge and Piers

Address: near Dane Drive, Gosford
Heritage status: SEPP (Gosford), 2018

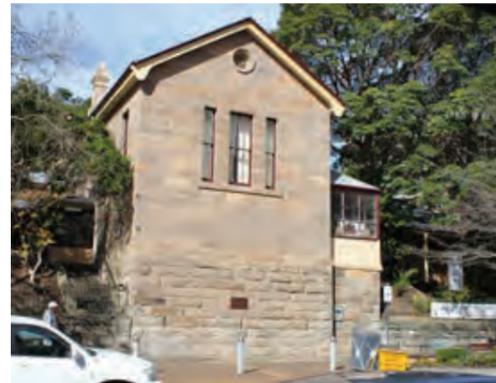
Gosford Railway Underbridge is of local significance as a landmark railway structure. The 1950s bridge is one of a number of through-girders constructed on the Main Northern Line throughout the period and is representative of typical bridge construction. The 1880s piers remain as a relic of the original bridge crossing, and demonstrate changes in bridge construction technology.⁹



Gosford (Etna Street) Railway Overbridge

Address: Etna Street, Gosford
Heritage status: SEPP (Gosford) 2018

The Gosford Overbridge is a representative example of a brick and stone overbridge dating from the early decades of the 20th century. It is significant as an early feature of the 1910 duplication of the Short North line to Gosford, which adds to the aesthetic significance of the line as a whole.¹⁰



Gosford Court House

Address: Donnison Street, Gosford
Heritage status: SEPP (Gosford) 2018.

The Gosford Court House is a prominent building, which comprises an earlier building designed by Colonial Architect M Lewis in 1849 with additions designed by J Barnet in the after Victorian period. It is of considerable historic, social and townscape significance to Gosford.¹¹



Gosford Railway Clock, Steam Locomotive Facilities & Signal Box

Address: Showground Road, Gosford
Heritage status: SEPP (Gosford) 2018.

Gosford Railway Station contains items of local significance, although this excludes the station buildings themselves, as they were built in the 1990s. These items of significance include the signal box, battery box and water spout. The signal box and the installation of the 'under wires' type water column on Platform 2 have historic associations with the Sydney-Gosford electrification, which was completed in 1960. Gosford Signal Box is rare as an example of a signal box containing both manually operated lever and electronic signalling frames as a result of the combining of three signal boxes in the 1960s. The dropcase clock is rare as it is of a much larger size than standard railway clocks found on the Northern line. It is also one of very few such clocks on public display.

The Gosford steam locomotive servicing facilities are significant at a local level because they are the most complete group of steam locomotive servicing facilities in the Sydney Metropolitan area. The servicing facilities are significant for the role they played in the Sydney - Newcastle line during the age of steam (a rare remnant of servicing equipment from this age within the region). The facilities have aesthetic significance at a local level, with the turntable and watering facilities being good examples of steam age railway infrastructure, while the water tank has landmark qualities. They provide an important physical reminder of a technological and transportation era that is now past. The facilities are fine examples of their type, containing the principal characteristics of both individual type and group, and have a high level of integrity.

Brady's Gully Cemetery (former cemetery)

Address: Henry Parry Drive, North Gosford

Heritage status: Local; Gosford LEP 2014

The Brady's Gully Cemetery on Henry Parry Drive, North Gosford has rare local historic and social significance as one of the two main early burial grounds of the district and for its association with many early families of the district and first settlement of Gosford. Although post dating Point Fredrick it is indicative [sic] of the later settlement of Gosford. It has historic significance as the resting place of Edmund Allfrey Parks and the Spears family. It has historic significance as an example of the Conversion of Cemeteries Act, 1974. The cemetery has scientific significance for its potential for research and education purposes. Although the headstones have been relocated, this does not diminish the significance of the site and is an important feature of the landscape.¹²

Christ Church (Old)

Address: 3 Mann Street, Gosford

Heritage status: Local; SEPP (Gosford) 2018

(Old) Christ Church at 3 Mann Street, Gosford has state historic significance for its association with the colonial Architect, Edmund Blacket. It has rare local aesthetic and historic significance as a fine and intact example of a mid-19th [sic] century sandstone church in the Victorian Gothic style. It has historic significance for its association with the early settlement and development of Gosford township in particular marking the shift to Gosford from the settlement at East Gosford. It has social significance as an early place of Anglican worship in the district. Although the church has been moved from its original site, this does not diminish its significance as the moving of the church is indicative of the shift of settlement away from east Gosford. The church is an important feature of a complex of church buildings.¹³

Devils Elbow (This site is just outside the study area map)

Address: Debenham Road, West Gosford

Heritage status: Local; Gosford LEP 2014

Devils Elbow on Debenham Road, West Gosford has rare Regional historic significance as a threatened example of convict road building in the district. It has rare Regional social significance for its association with one of the two road routes between Gosford and Sydney until early this century. This particular section of Debenham Road has scientific significance for its potential for research. The road has social significance as a local alternative access route between West Gosford and Somersby, with Devils Elbow providing a landscape feature.¹⁴

Gosford Anglican Rectory

Address: 3 Mann Street, Gosford

Heritage status: Local; SEPP (Gosford) 2018

Gosford Anglican Rectory has aesthetic and historic significance as a fine and intact example of a substantial, Federation style residence associated with the development of Gosford. It has social and historic significance for its association with Christ Church and the Anglican community of Gosford. Although its curtilage has been reduced by the building of the New Christ Church and memorial wall, this does not diminish the significance of the residence. The house and its gardens form an important element in this complex of church buildings which are a feature of the landscape. It has scientific significance for its potential to provide material for research and education purposes.¹⁵

Gosford Public School (Old)

Address: Henry Parry Drive, Gosford

Heritage status: Local; SEPP (Gosford) 2018

The (Old) Gosford Public School on Henry Parry Drive, Gosford has rare regional aesthetic significance as a fine and intact example of the Victorian Rustic Gothic style of the late nineteenth century, forming a prominent element in the streetscape. It has historic and social significance as an early school building in the Gosford district, associated with the early settlement and development of the Gosford township. It has social significance for its continued use as a school. The building has scientific significance for its potential for research and educational purposes.¹⁶

Gosford School of Arts

Address: 38 Mann Street, Gosford

Heritage status: Local; SEPP (Gosford) 2018

The Gosford School of Arts building at 38 Mann Street, Gosford has historic and social significance as an important community building, associated with the early development of the Gosford township providing a hall, library, chambers for the Municipal Council and Odd Fellows Lodge. It has regional historic and social significance as the site of the first showing of motion pictures on the Central Coast. Although only remnants of the original building remain, this does not detract from its significance as an important civic building. Its location at the southern end of Mann Street marks the establishment of the settlement around the wharf due to the reliance of early settlers on water transport prior to the building of the Great North Railway. It has aesthetic significance as an example of a late 1920's brick civic building, enhancing the streetscape of Mann Street.¹⁷

Gosford South Post Office

Address: 23 Mann Street, Gosford

Heritage status: Local; SEPP (Gosford) 2018

The original portion of Gosford South Post Office at 23 Mann Street, Gosford has rare local historic significance as an important early building designed by the Colonial Architect, James Barnet. Its location at the south end of Gosford town in close proximity to the main wharf is associated with the early development of the City. The remaining portion represents continuous use of the building and site as a post office. Its position marks the prominence of the south end of the town, in close proximity to the public wharf, prior to the shift north with the establishment of the Great North Railway, reflecting an early reliance on water transport. The existing building, including the 1920's brick facade, has aesthetic significance as an important streetscape element of Mann Street, marking the split in development of the town. Although heavily modified, its significance is not diminished.¹⁸

Gosford Wharf Site

Address: Dane Drive, Gosford

Heritage status: Local; SEPP (Gosford) 2018

The Gosford Wharf site on the foreshore of The Broad Water, adjacent to Dane Drive, Gosford has historic and social significance as a very early access point to Gosford district, associated with the early development and industry of the Gosford township, and early transport systems to the region. Although none of the original 1880 structure remains, this does not diminish the site's significance due to its continued use as a wharf site and as a landscape feature of the area.¹⁹

Henry Kendall Cottage (This site is just outside the study area map)

Address: Henry Kendall Street, West Gosford

Heritage status: Local; Gosford LEP 2014

Henry Kendall Cottage at Henry Kendall Street, West Gosford has rare State historic significance for its association with the poet Henry Kendall who lived here for a short period, finding inspiration for several poems. It has rare Regional historic significance as one of the oldest homes in the area associated with the first settlement of West Gosford. The cottage has Regional aesthetic significance as a rare and largely intact example of early hand hewn construction of local stone forming a feature of the landscape. It has historic significance for its association with the Fagan family who were early settlers and farmers of the region together with the family's continuous association with the site over a long period. The cottage has scientific significance due to building techniques and its potential for research and educational purposes. It has social significance through its use as an early Inn and its present operation as a museum in recognition of its value to society.²⁰

Although Henry Kendall Cottage reportedly has State historic significance, it does not currently have protection at a State level.

Kendall's Glen

Address: Pacific Highway, West Gosford

Heritage status: Local; Gosford LEP 2014

The rock at Kendall's Glen adjacent to the Pacific Highway has State historic significance for its association with the renowned Australian poet Henry Kendall. The rock has local historic significance for its association with the early pioneer family, the Fagans.²¹

Although Kendall's Glen reportedly has State historic significance, it does not currently have protection at a State level.

Mona Vale

Address: Frederick Street, East Gosford

Heritage status: Local; Gosford LEP 2014

The house "Mona Vale" at Frederick Street, East Gosford has rare local aesthetic significance as a largely intact example of a Victorian Gothic residence. It has historic significance as an elegant early residence of the Gosford district, associated with the early settlement of the township of East Gosford, being part of the subdivision of William Stone's grant and for its association with William Rogers III and family. It has social significance as the site of "The Gosford School for Girls" and its continued association with education through St Edwards College. It is an important element in the streetscape. Although its curtilage has been reduced this does not detract from its significance.²²

Old Gosford Courthouse

Address: Corner Mann Street and Georgiana Terrace, Gosford

Heritage status: Local; SEPP (Gosford) 2018

The Old Gosford Courthouse on the corner of Mann Street and Georgiana Terrace, Gosford has State aesthetic and historic significance for its association with prominent architect Mortimer Lewis and as a fine and intact example of early nineteenth century stone building. It has Regional historic and social significance as the oldest public building on the Central Coast and as a rare example of a public courthouse. It has historic significance for its association with the growth of the Gosford township, its prominent position on Mann Street forming part of the urban streetscape. It has social significance for its continued use by the Police.²³

Punt Bridge (ruins)

Address: Western side of existing Punt Bridge, East Gosford

Heritage status: Local; Gosford LEP 2014

The remnants of the old Punt Bridge on the western foreshore of Erina Creek, adjacent to the existing Punt Bridge has historic and social significance as the remains of a late 19th century opening bridge structure associated with the settlement and subdivision of Green Point and Erina. It has social significance as the remains of the bridge which replaced the punt, providing more direct access to the east of the district. The ruins have scientific significance providing an example of early bridge building techniques of the late 19th Century and potential for research and educational purposes. The remnants of the bridge have aesthetic significance as they are a feature of the landscape.²⁴

Victoria Wharf

Address: End of Victoria Street, East Gosford

Heritage status: Local; Gosford LEP 2014

The remnants of Victoria Wharf at the end of Victoria Street, East Gosford, has rare local historic and social significance as the site of an early nineteenth century public wharf associated with the township of East Gosford which remained the main settlement of Gosford until the 1880's. It has historic significance [sic] for its proximity to the hotel built for Edward Hargreaves, the first man to discover gold in Australia.²⁵

The following sites are also heritage-listed:

- Rotary Club Fountain and Garden, off Vaughan Avenue, Gosford
- Gosford Railway Station Group, Showground Road, Gosford
- War Memorial Site, Gosford Olympic Swimming Pool, Masons Parade, Gosford
- Building – Mite 10, 299-309 Mann Street, Gosford
- Feature Fig Tree, to the rear of 81- 83, 85 Mann Street and 123B Donnison Street, Gosford
- Central Coast Council Administration Building (Gosford Office), 49 Mann Street, Gosford
- Sandstone retaining wall to boundary and driveway, 1 Mann Street, Gosford
- Gosford City Council War Memorial Park, including avenue, Mann Street and Vaughan Avenue
- Burns Place Park, between Burns Crescent and Mann Street, Gosford
- Sandstone retaining wall and staircase, 2 Broadview Avenue, Gosford
- Avenue and Feature Trees – Grahame Park, Blue Tongue Stadium, Road Reserve, Alfred Higgs Place and Dane Drive, Gosford
- RH Creighton Funeral Parlour and Garage (former), 37, 37A Mann Street, Gosford
- Gosford Showground, Dwyer Pavilion, Public Toilets, Committee Room, Showground Road, Gosford
- Footings of former sergeant's residence/ police station, 38 Mann Street, Gosford

- Brisbane Water County Council Building (former) & Clock Tower, 50 Mann Street, Gosford
- Gosford Wharf Site, Reserve, Dane Drive, Gosford
- Hotel Gosford, 102 Erina Street, Gosford
- Rural Bank (former), 150 Mann Street, Gosford.

1.3.2 Draft Heritage List, 2013-17

In 2013 Central Coast Council commissioned a Heritage Inventory for Gosford, to identify additional potential items for listing on Council's Local Environment Plan (LEP). This process is still underway, but an inventory of sites proposed for heritage listing has been made available to the Project Team. Sites on this inventory have been given 'gateway' approval by the NSW Department of Planning and Environment.

The following sites are on the Draft Heritage List:

- Steps of Former Private Hospital, 297 Mann Street, Gosford
- Shop – Orion Café, 98 Mann Street, Gosford
- Gosford High School, 30 Racecourse Road, Gosford
- Gosford State Forest Nursery, 114 Racecourse Road, Gosford
- House, 1 Bent Street, Gosford
- William Street Well, 124-134 Donnison Street, Gosford
- Rumbalara Reserve Quarry (R0073) COSS, Cappers Gully, White Street Fire Trail, Gosford.

1.4 A contextual history of Gosford

1.4.1 The study area

The study area for the Gosford Heritage Interpretation Strategy runs from Brisbane Water in the south to the showground in the north, and from Rumbalara in the east to Racecourse Road in the west.



Map indicating Gosford study area.

1.4.2 Introducing Gosford

This town, 56 miles from Sydney, on the main northern line, is the centre of a fruit-growing and timber-getting district. The town is on the shores of Brisbane Water, and a launch makes regular trips down the bay. To lovers of botany the district is a regular Paradise, the growth of trees, shrubs, and flowers bring the most luxuriant, which the rich valleys are being used for the establishment of orchards.²⁶

The city of Gosford lies approximately 80 kilometres north of Sydney on the banks of Brisbane Water on the central coast of New South Wales.

Governor Gipps named the burgeoning settlement 'Gosford' in 1839, probably in reference to his friend Archibald Acheson, the Second Earl of Gosford, with whom he had been a Commissioner in Canada before coming to Australia.²⁷ On 9 January 1839, Surveyor Dalgety proposed a town plan site and on 24 April 1839 Gosford was officially gazetted.²⁸ The Borough of Gosford was created in 1886 and in 1980 Gosford Shire became Gosford City, the name by which it is known today.²⁹

1.4.3 Aboriginal history of the Gosford region

The Northern Sydney Region and Central Coast of NSW, Australia, has been and still is home to the coastal Guringai (Ku-ring-gai) Mob for generations, and is seasonally occupied in various locations by the hinterland Darkinjung people. The Guringai's territory extends from the northern side of Sydney Harbour and along the coast to the lower reaches of Lake Macquarie, while the Darkinjung occupy areas from west of Mangrove Creek to Rylstone, north of Cessnock and the Wollombi areas.

The Guringai and Darkinjung people used all that nature provided. They ate local fruits and vegetables, including the seeds of Lillypilly and Tamarind trees, wild potatoes, blossoms, Blueberry ash berries, sweet blue Dianelle berries, Warrigal spinach and the hearts of the Cabbage tree palm. They hunted native animals, caught fish in the rivers and sea and feasted on shellfish. Many shell middens have been found at locations including Kincumber, Patonga and Pearl Beach. According to the Guringai:

Guringai people are salt water people who nurtured and exploited a very rich and diverse environment in terms of food resources. The river systems, swamps, lakes and ocean provided an abundant source of protein and the alluvial flats that bound the rivers and swamps provided an abundance of fresh fruit and vegetables including the ever-important Long Yam, *Dioscorea transversa*.

The traditional boundaries of Darkinjung land extend from the Hawkesbury River in the south, Lake Macquarie in the north, the McDonald River, Wollombi, Mt Yango and Wollemi National Park in the west and the Pacific Ocean in the East.³⁰ The Darkinjung Land Council has one of the highest number of Aboriginal engraving and rock sites not only in NSW but also in Australia (on Hawkesbury River sandstone country). The higher Central Coast regions are abundant with rock engravings and axe-grinding grooves, rock shelters containing charcoal and ochre pigments, drawings and stencils that are found throughout the region. Darkinjung heritage sites are known to age between 200 to 25,000 years old, some older than the pyramids in Egypt or Stonehenge in England.³¹

The Long Yam, also known as the 'pencil yam', was one of the most important foods for the local Aboriginal people before European settlement. Its long, thin edible tubers were usually cooked in underground ovens before eating, and they can still be found throughout the region today, growing in the rich alluvial soils adjacent to creeks and streams.

With an intimate and complex knowledge of their Country, the local Aboriginal people also practised fire-stick farming, which renewed the land, replenished its vegetation, reduced leaf litter and made hunting much easier. The tearing apart of these traditional lifeways led to immeasurable suffering when European explorers and settlers arrived. Not only were traditional social structures and traditions interrupted, but Aboriginal people were also no longer free to hunt or move over their traditional lands.



King Bungaree, chief of the Broken Bay tribe, N.S. Wales, died 1832 [picture] / drawn from life 1831 and on stone by Chas. Rodius. Source: National Library of Australia, accessed 12 October 2017, <https://catalogue.nla.gov.au/Record/1770409>

1.4.4 Aboriginal Dreaming

Gosford and its surrounds host one of the richest repositories of rock carvings in the world, which were created by the Guringai and Darkinjung people over the past 20,000 years. The Ku-ring-gai Chase National Park and the Brisbane Water National Park are home to rock engravings, burial sites, and axe grinding grooves.³² A particularly striking example is the Bulgandry Art site, located in Brisbane Water National Park near Kariong. The name 'Bulgandry' refers to the figure below, believed to represent an ancestral hero.³³

Some rock art features astronomical symbology, which refers to sky spirits that guide people's lives and are depicted in art that shows the night sky, its stars, nebulae, clouds and constellations. These sky spirits are part of the Dreaming spiritual belief system shared by most Australian Aboriginal people. One particularly entrancing examples is rock art featuring the Emu in the Ku-ring-gai Chase National Park.

Academic Hugh Cairns suggests that this emu has been carved to emulate the Emu in the Sky constellation.

This might sound like wild speculation until you notice that, astonishingly, the Emu in the Sky stands above her portrait, in the correct orientation, at just the time when the real-life emus are laying their eggs.³⁴

The most important sacred site for the Darkinjung people is Mount Yango. Mt Yango is linked to seven language groups, locally, Gadigal, Awabakal, Darkinjung, Gomeroi, Wiradjuri, Worimi and Wonaruah people. Traditionally every 5 years the Nations would make their trek and gather at Mt Yango for Ceremony, for religious practices and trade.

According to the *Darkinjung Resource*:

The Ceremonial site is where the great dreaming story is told of the Great God Creators Baiyami Father and Yhi Mother had come from the morning star and had arrived on Mount Yango from the Mirrabooka (Milky Way). With their arrival, they had awoken the spirit of the earth,

which was the awakening of the Rainbow Serpent as they crushed the top of the mountain flattening the surface as we view it today.

As Baiyami and Yhi journeyed across the land leaving their footprints in their wake at various places on the land interacting with our ancestral beings of the environment creating the sacred and special story places which we find today on country. These sacred story places remind us of their Journey leaving a legacy of song lines of religious connections that we live by today. They changed the old world into the new, dreaming stories that link a spiritual pathway to this period. Important places became sacred sites of significance to both Women and Men , Baiyami and Yhi had taken a part of every living thing of the land including the animals and used it to create us in their image and then gave us the gift of life our spirit. Baiyami and Yhi journeyed back to the Mirrabooka back to the morning star using Mt Yango and other mountains as stepping-stones. Baiyami and Yhi had left a lore of Kinship creating our family relationships and connections and through our ceremonial sites of carvings, engravings, stone arrangements, rock art etc that are all based around our education and stages of learning in life. These places are Aboriginal people's ancient classrooms you can compare this to modern day learning, pre-school to high school and beyond. It is similar to how we learn today in a modern context, although it is based around our environment with customs, traditions and cultural practices.³⁵



Mt Yengo (Yango).
New South Wales National Parks and Wildlife Service



Emu in the Sky
Source: Ray Norris and Duane Hamacher, 'Astronomy & Rock Art', Australian Indigenous Astronomy, 2011, accessed 13 October 2017, <<http://aboriginalastronomy.blogspot.com.au/2011/07/astronomy-rock-art.html>>.



Bulgandry engraving
Source: Ray and Tamasin Norris, 'Bulgandry engraving site', CSIRO Australia Telescope National Facility, accessed 12 October 2017, <<http://www.atnf.csiro.au/people/Ray.Norris/SydneyRockArt/sites/Bulgandry/index.htm>>.



Emu from above
Source: Ray and Tamasin Norris, 'Bulgandry engraving site', CSIRO Australia Telescope National Facility, accessed 12 October 2017, <<http://www.atnf.csiro.au/people/Ray.Norris/SydneyRockArt/sites/Bulgandry/index.htm>>.

1.4.5 The arrival of the Europeans

The region of Gosford was known to the early European arrivals as early as March 1788, when Governor Arthur Phillip and a small group of officers and marines explored what would later be known as Broken Bay and Brisbane Water.³⁶ However, they found the area unsuitable for immediate settlement. As Governor Arthur Phillip stated:

The land at Broken Bay being in general very high and in most parts rocky and barren.³⁷

1.4.6 Early industries

Despite these initial misgivings, land grants encouraged many settlers to begin new lives in the region. James Webb, a soldier who arrived in New South Wales in 1790, was granted occupation of 300 acres at Brisbane Water in 1823 for the purpose of raising cattle. He later received a further land grant of 100 acres. Known as the first non-Aboriginal settler of Brisbane Water, Webb contributed to the development of one of the earliest industries in the region: shipbuilding.³⁸ Other industries including timber and sawmilling, orcharding, sandstone quarrying, water transportation and rail transportation, were the foundation stones upon which modern Gosford was built.

1.4.6.1 Timber and sawmilling

Early residents of Gosford cut timber for their living and it was not long before saw milling and ship building became significant industries.³⁹ Cedar, Blue gum, Turpentine and Blackbutt were highly prized.⁴⁰ Located at Erina, Kincumber, Gosford, Lisarow and Ourimbah, sawmills generated the timber that was used to build ships, railway sleepers, mine pit props, roof shingles and wharf pilings. Before the railway was built, bullock teams transported timber to the wharves for loading onto ships.⁴¹

With timber plentiful, ship building businesses were soon established wherever the water was deep enough in the Brisbane Water area. Between 1829 and 1953, over 500 vessels were built in the region.⁴² The industry fostered pride in the locals: According to the *Sydney Mail* in 1866:

For some time past the inhabitants of Gosford, and the surrounding district, have determined not to be behind their fellow colonists in testifying their loyalty to our beloved Queen, on the occasion of the anniversary of her birth, and a considerable sum having been collected by a vigilant and active committee appointed for that purpose, this loyalty displayed itself in the shape of a regatta, which came off here on Thursday, May 24th. For some time past the various ship-building yards, of which our beautiful but hitherto neglected district contains four, have been anticipating the event by building new boats for the occasion. Others were also built by other persons, particularly two by Mr. R. Creighton, and in all seven or eight new ones entered an appearance on the occasion.⁴³



Shipwrights at work on the Patricia Cam at Beatties shipyard, Daleys Point. Source: Gosford City Council

Gosford CBD Heritage Interpretation Strategy

Introduction

1.4.6.2 Nurseries and fruit growing

Citrus growing was one of the main local industries in the Gosford region from about 1880 to the 1940s. Early settlers found that relying on basic crops did not work and soon diversified into high-yield crops such as citrus fruits, apples, seeds and nurseries. One 1933 journalist commented:

Many changing soils, from the rich organic loams of semi-tropical scrub areas to the lighter sandstone areas of the Mangrove Mountain, provide a diversity of conditions favourable to the production of all descriptions of fruit and vegetables, while the district also contains one of the most up-to-date plants for treating and preparing citrus fruits for market.⁴⁴

As early as 1855, one industrious settler, Hovendon Hely, had an orange orchard in Wyoming, while the 1880s saw orange orchards established in the Narara Valley and at the Gosford Model Farms in Erina Valley. Once railways began to stretch across the region, orchards soon developed in Narara, Lisarow, Wyoming and Holgate, while better roads meant that farms could be established on the Somersby Plateau.⁴⁵

Many hard-working farmers contributed to the success of the orcharding industry. Charles Robinson established the 'Woodlands' orchard in 1888 with a primary crop of apples and an experimental 15 acres of citrus. He first used Parramatta seedlings and Emperor mandarins and lemons, which became common in the area, while his son Charles first planted Washington Navel oranges in 1901 and later Valencias, which became the two main orange varieties grown in the district. Charles grew passionfruit in 1898; the first commercial farmer to do so. The Robinsons were also regarded as prominent citrus innovators; for example, they imported California-style fruit grading machines and experimented with various grafting techniques.⁴⁶

Aerial photographs of Gosford show that orchards were still active as late as the 1950s, including Moore's orchard, which was subdivided in 1965:

Although the citrus industry declined after World War II, associated industries such as Jusfrute, established by Garnet Adcock in 1921 as a juicing company, and Margins Cordial, founded in 1906, became synonymous with Gosford.



Gosford and Brisbane Water circa 1953. Source: *Gostalgia: local history from Gosford Library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/18137034778/in/album-72157654550387288/>>.Photography by Franklyn Wainman of Avion Views, Cooranbong NSW.



Margins Calypso. Source: *Gostalgia: local history from Gosford Public library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/4600242287/in/album-72157624043078132/>>.



Margins full page. Source: *Gostalgia: local history from Gosford Public library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/4600243099/in/album-72157624043078132/>>.

1.4.6.3 Gosford Sandstone

Gosford sandstone is renowned for its beauty and durability. Gosford Sandstone, also known as Hawkesbury Sandstone, was quarried in 1922 and sent by boat to many locations, including Sydney and Canberra. The quarries, located at Mt. Mouat and Rumbalara Reserve in Gosford, as well as Wondabyne and Somersby, were open as late as the 1970s, having provided a popular building material for over 50 years.⁴⁷

Hawkesbury Sandstone as a decorative and utility building material is in high favour again in Sydney suburbs. Hawkesbury sandstone is considered by many architects and builders to be one of the most beautiful of stone faces used in building.⁴⁸

In Gosford itself, Gosford Sandstone was used in many locations along Mann Street, RH Creighton Funeral Parlour and Garage, the footings of the former Police Station, Central Coast Leagues Club, the Courthouse, the ATO, the Old School House, the School of Arts, Paul's Corner, Burns House and the Façade of the Brisbane Water building.⁴⁹ Gosford firestone, a very fine-grained sandstone, was used in the War Memorial at Gosford.

One such use of sandstone was at Christ Church, built in East Gosford in 1858 by famed colonial architect William Blackett. Because a central location was more desirable, the church was moved, brick-by-brick, to its current location on Mann Street, where it is now known as St. Mary the Virgin Church.⁵⁰ The *Sydney Sun-Herald* commented on this in 1954:

Has anyone ever heard of a substantial stone church, built to endure for centuries, being taken down, moved to another location and re-built stone by stone, in order to keep near its congregation? This happened to Christ Church, Gosford, built at East Gosford in 1858 and re-built on its present site at Gosford in 1904-5.⁵¹

This fine-grained Gosford sandstone is also perfect for rock carvings and fossils.⁵² At one time, the Australian Museum offered locally-found fossils to Gosford Council for display in a possible museum, but the museum never eventuated.⁵³ Of particular note is the *Gosfordia truncata* lungfish fossil, which was found during quarry works.⁵⁴



Dismantling Christ Church East Gosford 1903. Source: *Gostalgia: local history from Gosford Public Library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/4689635158/in/album-72157643337522125/>>.

1.4.6.4 Communication and transport

Movement of people and goods by water was fundamental to early life on Brisbane Water and therefore to Gosford's growth. Ferry steamers regularly transported people around the region and to and from Sydney, with the Sisters of St Joseph establishing the popular 'Pioneer Ferry' Service in the Kincumber and Woy Woy areas in 1905.⁵⁵

In 1887, a railway joined Gosford to Newcastle and, in 1889, the rail link to Sydney opened with the first Hawkesbury River Railway Bridge.⁵⁶

The good people of Gosford appear to be acting with energy and unanimity so as to make the official opening of the important section from Waratah to Gosford of the Newcastle to Sydney railway a noteworthy occasion. Ministers are expected to be present, and our Gosford friends are to mark the occasion—one so important for their town ship—by a grand banquet and ball, a strong committee having been formed for carrying out the arrangements, with Mr. Fred Reid as hon. secretary.⁵⁷

But road transportation was also important. In 1826, work began on the Great North Road that linked Sydney to Newcastle and the newly-settled lands of the Hunter Valley. Built using convict labour, at the time the Great North Road was known as 'the greatest public works project undertaken in the colony to date'.⁵⁸

But, despite the huge amount of time, toil and labour, the Great North Road was superseded in the 1920s by the main road from Sydney to Gosford via Wisemans Ferry and Mangrove Creek. In 1930, the Pacific Highway became the main road for travellers journeying north from Sydney. As private car ownership increased, so did the users of this road, which used to run directly through the centre of Gosford along Mann Street, the main road in the city.⁵⁹ According to the local paper:

Nothing has contributed more to the development of the Gosford district in the past 20 years than the construction of the Pacific Highway and the crossing of the Hawkesbury River on May 25, 1930, by a vehicular ferry service.⁶⁰



Mann Street, Gosford 1940. Source: *Gostalgia: local history from Gosford Public Library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/4602784080/in/album-72157624071174708/>>.

1.4.6.5 Tourism

Gosford was now ready to show off its assets. Although shooting and fishing enthusiasts had been visiting the area from the late 19th century onwards, railways and roads were the main ways that most tourists visited the area. They came there for swimming, fishing, bushwalking and fresh air, and were catered for by the burgeoning holiday-house and boarding-house industries.⁶¹ Peak season times were the 1950s and 1960s, where holiday-makers would get off the train at Gosford and catch a bus to Terrigal and Avoca, Ocean Beach (later Umina) or any of the other nearby beach locations.⁶²

Apart from the utility of the Pacific Highway, it has opened up some magnificent scenery, the approaches to the Hawkesbury River on both sides: and approach Gosford from the south giving views probably unsurpassed anywhere in the world with the possible exception of the Scenic Highway.⁶³

As well as the beach, visitors enjoyed the Gosford (later Australian) Reptile Park that opened in 1948, and, from the 1970s, Old Sydney Town, which was popular at in the late 20th century but closed in 2003.

1.4.6.6 Gosford Now

Today, Gosford is still recognised a beautiful coastal city. A large number of its residents commute to Sydney or Newcastle by train every day, preferring to enjoy Gosford's laid-back lifestyle and the region's spectacular natural attractions rather than the hustle and bustle of the city.



Ettalong Beach, late 1920s. Source: *Gostalgia: local history from Gosford Public Library*, accessed 24 October 2017, <<https://www.flickr.com/photos/gostalgia/4602806374/in/album-72157624049800158/>>.



Terrigal Beach, circa 1950s. Source: *Gostalgia: local history from Gosford Public Library*, accessed 24 October 2017, photograph by Sweyn Munro, <<https://www.flickr.com/photos/gostalgia/5932942127/in/album-72157627444711239/>>.

Situation analysis

2. Situation analysis

2.1 Key issues for heritage interpretation at Gosford

Heritage interpretation will address the following issues:

2.1.1 Population growth

Gosford's population is expected to increase by 21,577 persons (12.87% growth), at an average annual change of 0.49% in the years from 2016 to 2036. Heritage interpretation can help give these residents a new identity based on Gosford's history.

2.1.2 Economic revitalization

In 2016, the Central Coast region had an estimated 116,730 jobs, which was projected to increase by 24,674 jobs to 141,404 by 2036.⁶⁴ In 2011, almost one-quarter of residents travelled out of Gosford to work each day.⁶⁵

Tourism and recreation is a mainstay of Gosford's economy.⁶⁶ In 2013, visitors injected approximately \$800 million dollars of direct expenditure into the Central Coast economy, which contributed to over \$1.4 billion of indirect expenditure across sectors including retail, food and accommodation, transport, arts and recreation and education.⁶⁷

In the Central Coast region, tourism directly supports approximately 11,007 jobs. Every \$72,000 of tourism spent in the Central Coast region creates one Full-Time Equivalent (FTE) job.⁶⁸ In 2014, Gosford City Council voted to adopt the 'Gosford Core Bonus Incentives and Development Control Plan'. This Plan reviewed community consultation undertaken with respect to the Planning Proposal and associated *Chapter 4.1 – Gosford City Centre* of the 'Gosford Development Control Plan 2013'. It included a decision to redefine Gosford's commercial core by refocusing it towards the Waterfront and a new Bonus Incentives Clause for the Commercial Core area.⁶⁹ These were intended to stimulate the CBD and allow Gosford to become 'a vibrant and active regional city'.⁷⁰

The planning proposal was to move the commercial core south from Erina Street to Georgiana Terrace. This outcome would make the best use of the Waterfront Precinct's attributes and provide an improved link and transition between the foreshore and railway station. The change also allowed for improved flexibility in the land use zones in and around the Railway Precinct, where increased residential housing and mixed-use developments would support the railway and hospital precincts.⁷¹

The 'Central Coast Regional Plan 2036' identifies precinct planning in the Waterfront, Arts and Entertainment, City Core, Railway and Hospital Precincts as a way to grow and support the revitalization of the city centre. This will include improving amenity, integrating transport (including walking and cycling routes) and delivering community infrastructure.⁷² Design controls for the CBD reinforce the importance of the views to Presidents Hill and Rumbalara from within the city, because they are considered to be an inherent part of Gosford's character and identity.⁷³ Planning controls allow for improved site links, connections throughout the city and connections from the commercial core to the waterfront.



Mann Street, 21 September 2017
Lisa Sulinski, SHP

2.1.3 Place-based heritage interpretation

The 'Central Coast Regional Plan 2036' states that 'Heritage can add value to the character of a new development and should be considered in the planning process as a potential asset. It can give a development an added attraction or establish a unique identity'.⁷⁴

Place-based interpretation differs from other kinds of placemaking because its inspiration is drawn from the heritage values of a place. Gosford's natural and cultural heritage values are immense. The region has an outstanding Aboriginal history and culture that underpins more contemporary histories, such as that of the UNESCO-listed Old Great North Road. The 'Central Coast Regional Plan 2036' points out that the landscape of the Central Coast also provides an important cultural identity for the community.⁷⁵

New developments will need to respect these histories as well as the character—the natural and cultural values—of Gosford's special places.⁷⁶ These are what make Gosford unique and different from other places. The built environment also has a big role to play in people's health and wellbeing. According to the 'Central Coast Positive Ageing Strategy':

The impact the built environment has on people's lives is now widely recognised. If the built environment is planned and designed well this can contribute to improved health and overall wellbeing, increase independence and greater social interaction. Age-friendly built environments can make neighbourhoods more liveable for all ages, reduce costs associated with health and aged care and yield a range of social and economic benefits by extending and expanding seniors' contributions to community life.⁷⁷

Heritage interpretation in the Gosford CBD will also create environmental amenity through a focus on experiences that span across both the natural and cultural environments, because the natural environment is crucial for facilitating feelings of wellbeing. This includes parks and gardens as well as national parks.⁷⁸

2.1.4 Heritage-based programs and activities

One of Gosford's strengths lies in its strong community networks, which host events and programs that focus on social inclusion and community building. Community networks include church leaders, business leaders, council services, community support services, and special interest groups, all of whom collaborate to host events and activities with the common goal of community inclusion for all of Gosford's residents. Social programs address a number of issues including a transient workforce and high youth unemployment.

Heritage-inspired events will not only affirm Gosford's identity for local people, but also address systemic disadvantage in the area by providing innovative opportunities for skills building and inclusiveness, with mentoring from business networks and support services.

Heritage interpretation will be an integral part of the following programs:

- The Youth Arts Workshop through Regional Youth Support Services that trains and mentors youth at risk and supports people with disabilities to build skills in videography, digital storytelling and performance arts.
- Musical performances through Musicians Making a Difference (MMAD) and Rhythm Hut for youth at risk of homelessness, neglect and substance abuse.
- The 'Headspace' federally-funded Individual Placement Support Program, which connects young people with clinical mental health support and employment services.
- Retail precinct cleaning and safety improvements hosted by GBID, which engage youth employment support services and property maintenance companies for mentoring.
- Social inclusion through the Philanthropic Partnerships program and Coast Shelter.
- Gosford Rotary heritage events and community programs.
- National Disability Insurance Scheme

plans for inclusive participation of individuals in all areas of daily life.

- The Family Fun Day hosted by Central Club Mariners Football Club in Kibble Park.
- Kibble Markets, a monthly community food event.
- The Pop-up outdoor music event, 'Live at Five', in Kibble Park.
- Pop-up interactive art around popular public areas, which is planned by GBID and engages local artists.
- The Annual Clean-Up Day that Liberty Family Church hosts and funds and that engages 'whole of community' and businesses to clean the city centre, and paint shopfront awnings, under the banner of 'Acts of Random Kindness'.
- Community Environment Network walking tours.

2.1.5 Disability services

In 2011, 5.7% of the total population of the Central Coast reported needing daily help with their disability.⁷⁹ Heritage interpretation will be planned into the following elements of the 'Central Coast Council Disability Inclusion Plan':

- Providing accessible natural and built environments.
- Inclusive events, activities and services.
- Continuing to provide meaningful engagement opportunities with all community members.⁸⁰

2.1.6 Positive ageing programs

On the Central Coast, 25% of the region's population is aged 60 years and over compared with 20% for NSW. This equates to a total of 78,270 people.⁸¹ By 2021, the number of people aged over 60 is expected to increase by approximately 15,000 people, or 18.5%.⁸²

People aged 65 to 84 years contribute the highest number of volunteer hours to the community, even though they are not the largest group of volunteers. In the future, it is expected that seniors will continue to play a large role in volunteering, with more than 75 per cent of Australians aged 50 and over planning to volunteer during their retirement.⁸³ This is potentially of great benefit to heritage interpretation in Gosford, and volunteer Storytelling Ambassadors form a significant part of this Interpretation Strategy.

Situation analysis

2.2 Review of existing heritage interpretation

SHP has recorded the number and type of the existing heritage interpretation in Gosford's CBD. The following types have been identified:

- Heritage plaques
- Sculptures embedded in the landscape in Kibble Park
- Fountains
- The Information kiosk in Kibble Park
- Large-scale murals
- The 'Mosaic laneway' perpendicular to Mann Street
- A digital guided App.



Gosford heritage plaques

These are a series of small signs fixed to building facades along Mann Street, Donnison Street, Dane Drive, and Burns Crescent railway precinct.

Analysis

Although the Gosford Heritage plaques are an adequate way to draw people's attention to significant buildings in the CBD and communicate their history, there are several problems:

- The signs are small and faded and text and images are often illegible.
- The sepia colouring makes them difficult to read at night or in full sun.
- The signs are stylistically dated and become lost among the busy street signage: signs need to have a visual impact to stand out from building surfaces
- There is too much text and it is not written in an engaging style.



Kibble Park: creek bed

There are a number of interpretation forms in Kibble Park. The series of sculptures embedded in the creek bed comprise small animal and other figures. The dry creek bed has been designed to resemble the natural water course that once ran through Gosford.

Analysis

The sculptures in the creek are beautiful and interesting but there are no associated explanations. There is therefore a great opportunity to connect the sculptures with Gosford's history and give them more prominence.



Kibble Park: Interpretation kiosk

The interpretation kiosk is a large, square stand with four main panels that provide historical information about the history of Gosford in general, and Kibble Park in particular. Panels are largely text-based, with some black and white pictures. A map and timeline is also provided.

Analysis

The interpretation is very text-heavy and the unengaging prose is unlikely to maintain reader interest. There are few design elements that would entice a reader to come to the kiosk, and the content is old-fashioned in style and substance.

Gosford CBD Heritage Interpretation Strategy

Situation analysis



Fountains: Kibble Park and Burns Park
There are two dry fountains in the Gosford CBD: the Rotary War Memorial Fountain in Burns Park and the Kibble Park Fountain in Kibble Park.

Analysis
The sight of dry fountains is a source of frustration to residents. The fountains also collect rubbish and are reminders of the town's lack of water. Heritage interpretation and reinvigoration is required at both locations.



Large-scale murals
There are three prominent large-scale murals in Gosford: the 'Packing House' mural, the 'Faces' mural and the Woolworth's murals on site at William Street.

The Gosford Business Improvement District (GBID) commissioned a professional artist to paint the 'Packing House' mural to enliven a vacant warehouse that was previously used for packing fruit.

Analysis
The **'Packing House'** mural has high visual impact and strong connections to Gosford's citrus growing and export industries. It not only stands out in the industrial and commercial zone at 309 Pacific Highway, but also repurposes an historic building earmarked for development. The mural has high value through its interpretation of an important part of Gosford's history. It could connect with other proposed murals in the centre of town to create a unique Gosford style in shop awnings, the pedestrian bridge and other site-specific artwork. Its use of a local artist is also a good example of creating local employment opportunities and the project has scope to expand Gosford's cultural economy.



The **'Faces'** mural is a large-format art installation created by a professional artist. GBID commissioned the artwork to make use of the large external building wall at 132 Pacific Highway, which is adjacent to the car sales yard located north of the railway station.

Analysis
This mural has strong graphic treatment and is highly visible for drivers travelling on Mann Street and north along the Pacific Highway. The images are the faces of people who have contributed to Gosford in some way. It is a creative and evocative way of repurposing built infrastructure, with its content representing Gosford's society. It has great scope to connect with other social history stories in Gosford, both physical and digital.

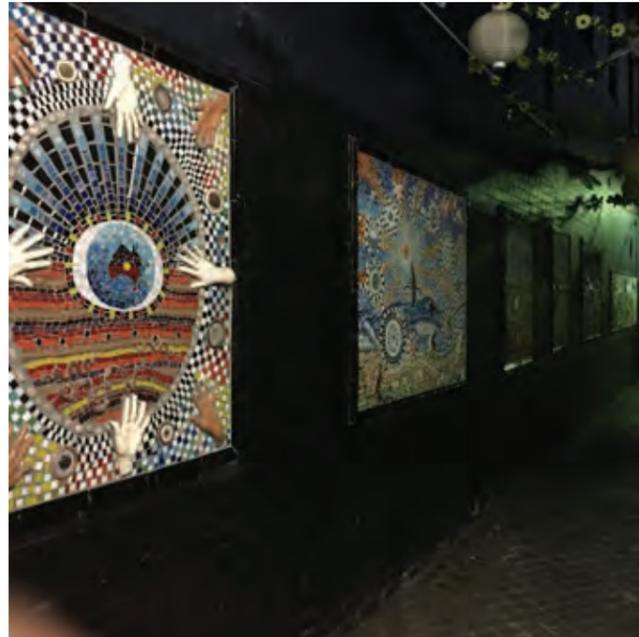


The **Woolworth's** murals comprise a series of large-scale photographs associated with Gosford's first Woolworths store at 114 Mann Street. Located in front of the checkouts, they are black and white and show past employees and images from the interior of the shop.

Analysis
These photographs are arresting and have a strong impact due to their scale, content and location. They exemplify the use of heritage-based interpretation to achieve a specific goal, in this case communicating the deep links the Woolworths brand has with Gosford.

Gosford CBD Heritage Interpretation Strategy

Situation analysis

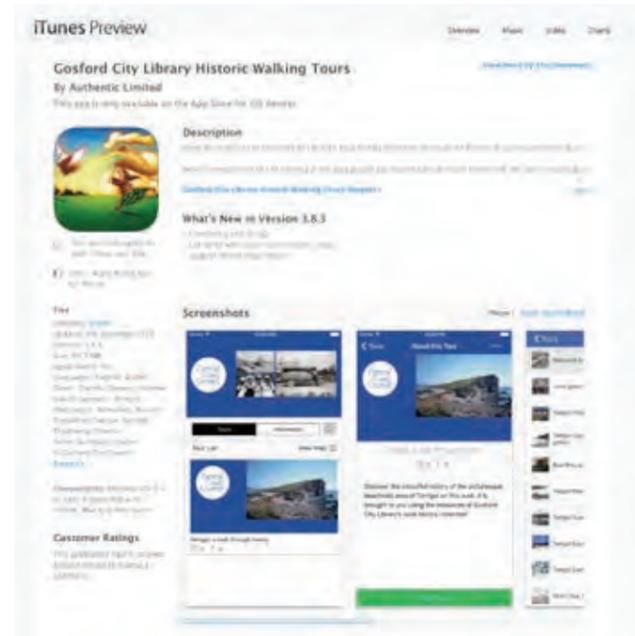


'Mosaic' laneway, north of 144/2 Mann Street

This laneway, located between Mann Street and Baker Street multilevel carpark, is decorated with a series of artistic installations. Comprising sculptures, mosaics and designer lighting, it integrates the three-dimensional art with two-dimensional paintings on the walls. A description of the installation is provided on a nearby stainless steel panel.

Analysis

This excellent installation creates an inviting gateway to a key pedestrian access area between Mann Street and the Baker Street carpark, showcasing the skills of local artists in a way that creatively activates an uninviting streetscape. It provides lighting at night for an increased sense of safety and generates a visual link to the street from the carpark. The installation also has the potential to engage local small business resources to activate the streetscape for the shared benefit of business and the community.



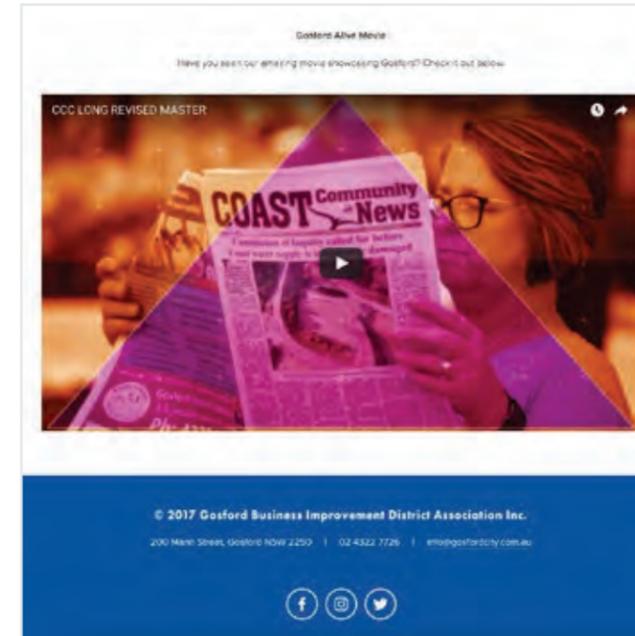
Gosford City walking tours App

The Gosford City Library has developed a free *Gosford City walking tours* App that offers self-guided historical walking tours. Users are guided to places of historical interest and significance and provided with relevant facts and stories. At this stage there is only a tour for Terrigal, but there are plans to develop tours of other areas.

Analysis

The tour of Terrigal features written content and multiple images for 18 locations. Each stop has a corresponding audio file that narrates the written content and is therefore accessible to people with visual impairments. The location alerts are an excellent and user-friendly part of the tour.

The App is easy to use, its design is clear, and its use of multiple historical images is engaging. However, there is an opportunity to enliven the content with primary source quotations and to improve the quality of the audio files.

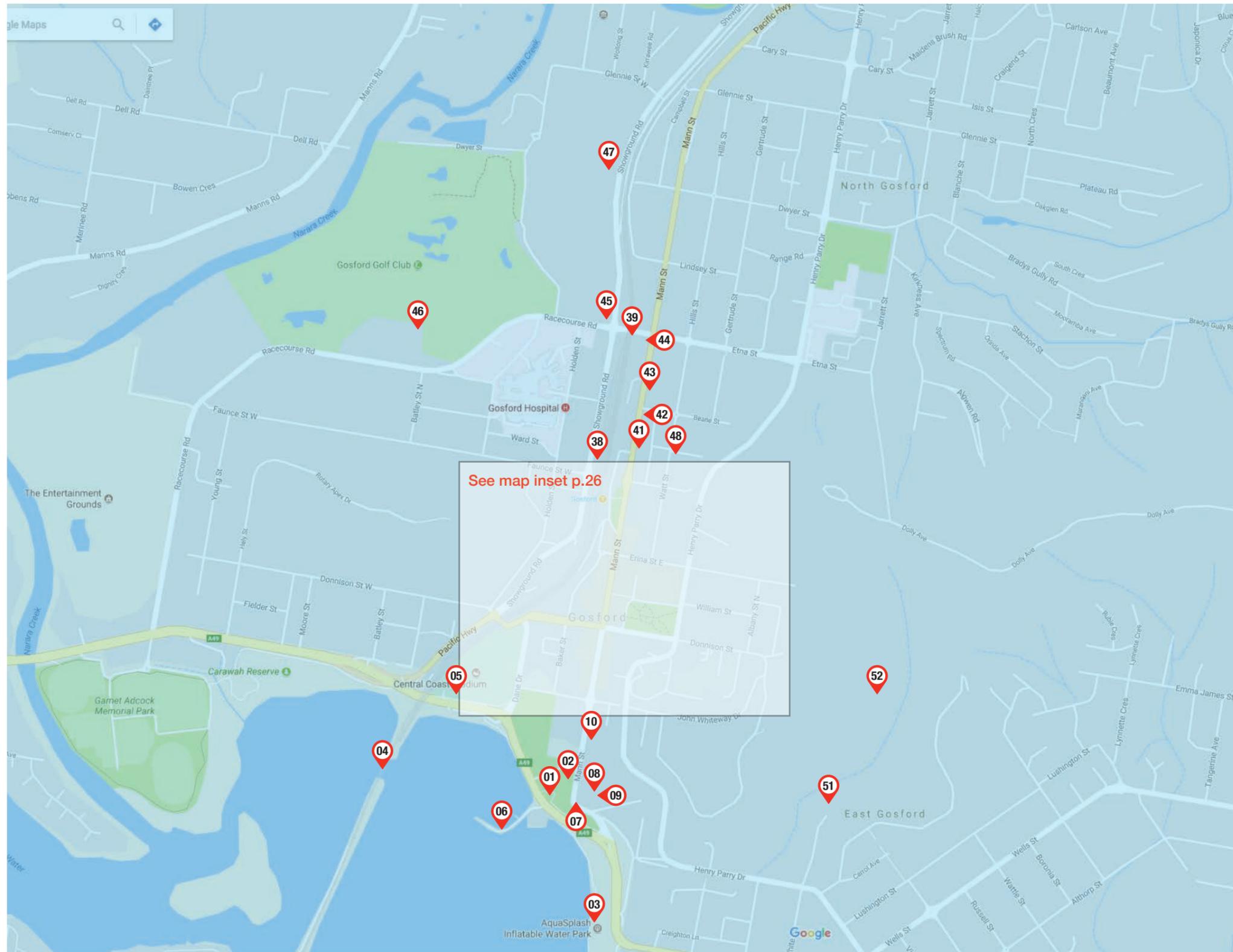


Gosford Alive Movie

The "Gosford Alive Movie" was made by the Gosford Business Improvement District Association Inc. in 2017. At 3:35 minutes, it is a short introduction to the City of Gosford. The visuals are bold and inviting and it will be appropriate to show the film at key orientation sites such as 200 Mann Street, the Gateway Centre, Imperial Centre shopping precinct and Gosford Library. Excerpts from the film could be played on monitors in the Council offices and clips could be used in marketing and promotional events.

Gosford CBD Heritage Interpretation Strategy

Situation analysis

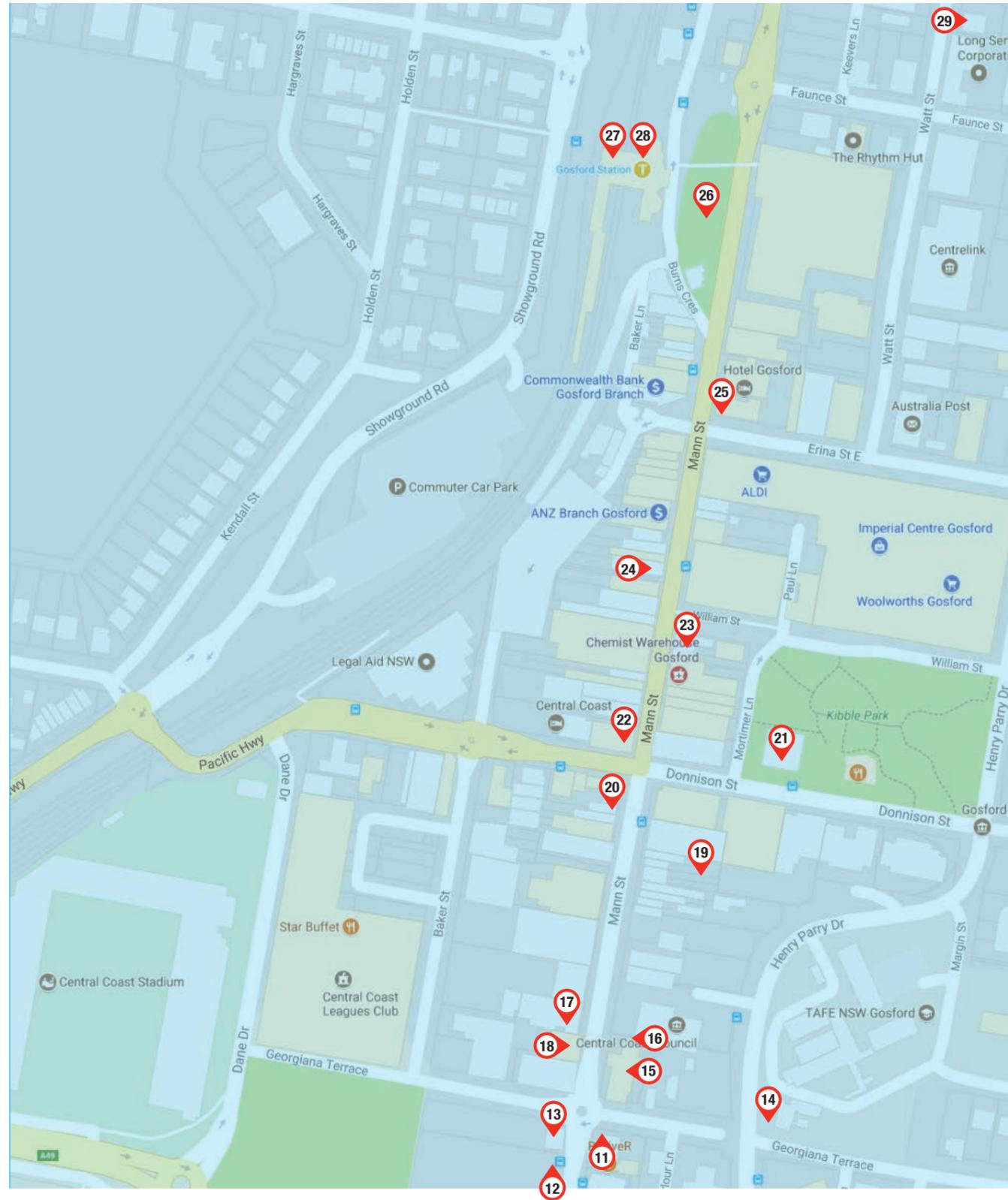


Heritage Sites

- 01 Civic sculpture**
Rotary Club Fountain
- 02 Park: monuments & avenue of trees**
War Memorial Park
- 03 Civic infrastructure**
Olympic Swimming Pool
- 04 Historic infrastructure**
Old Railway Bridge and Piers, Fagan's Bay
View from Graham Park, Dane's Drive
- 05 Public park**
Avenue of trees & feature trees around the stadium
- 06 Historic infrastructure**
Gosford Wharf Site - Lady Kendall jetty
- 07 Historic infrastructure**
Sandstone retaining wall (1 Mann Street)
- 08 Historic building**
St Mary's Heritage Anglican Church, Parish Hall & memorial
(3 Mann Street)
- 09 Historic building**
Christ Church Anglican refectory (5 Mann Street)
- 10 Historic building**
Gosford South Post Office (23 Mann Street)
- 38 Historic artefacts and infrastructure**
Railway Station - Signal Box, Water Column & Tank
(Showgrounds Road)
- 39 Historic infrastructure**
Railway bridge/viaduct (Etna Street crossing to
Showground Road)
- 41 Historic site**
La Warra Cottage, demolished (278 Mann Street)
- 42 Historic infrastructure**
Steps of former private hospital (297 Mann Street)
- 43 Significant building**
Mitre 10 building - packing house (299-309 Mann Street)
- 44 Historic site**
The Packing House (33A Mann Street, cnr Etna Street)
- 45 Historic building**
Gosford High School (30 Racecourse Road)
- 46 Historic infrastructure**
Gosford State Forest Nursery-water well
(14-16 Racecourse Road)
- 47 Historic building**
Gosford Showground, Dwyer Pavilion, public toilets
(Showgrounds Rd. Glennie & Dawson Streets)
- 48 Historic building**
House (1 Bent Street)
- 51 Significant site**
walking trail, White Street Fire Trail via Cappers Quarry, to East
Gosford -East Gosford entry point
- 52 Historic site**
Cappers Gully Sandstone Quarry site, White St Fire trail -via 89
John Whiteway Drive, Rumbalara Reserve

Gosford CBD Heritage Interpretation Strategy

Situation analysis

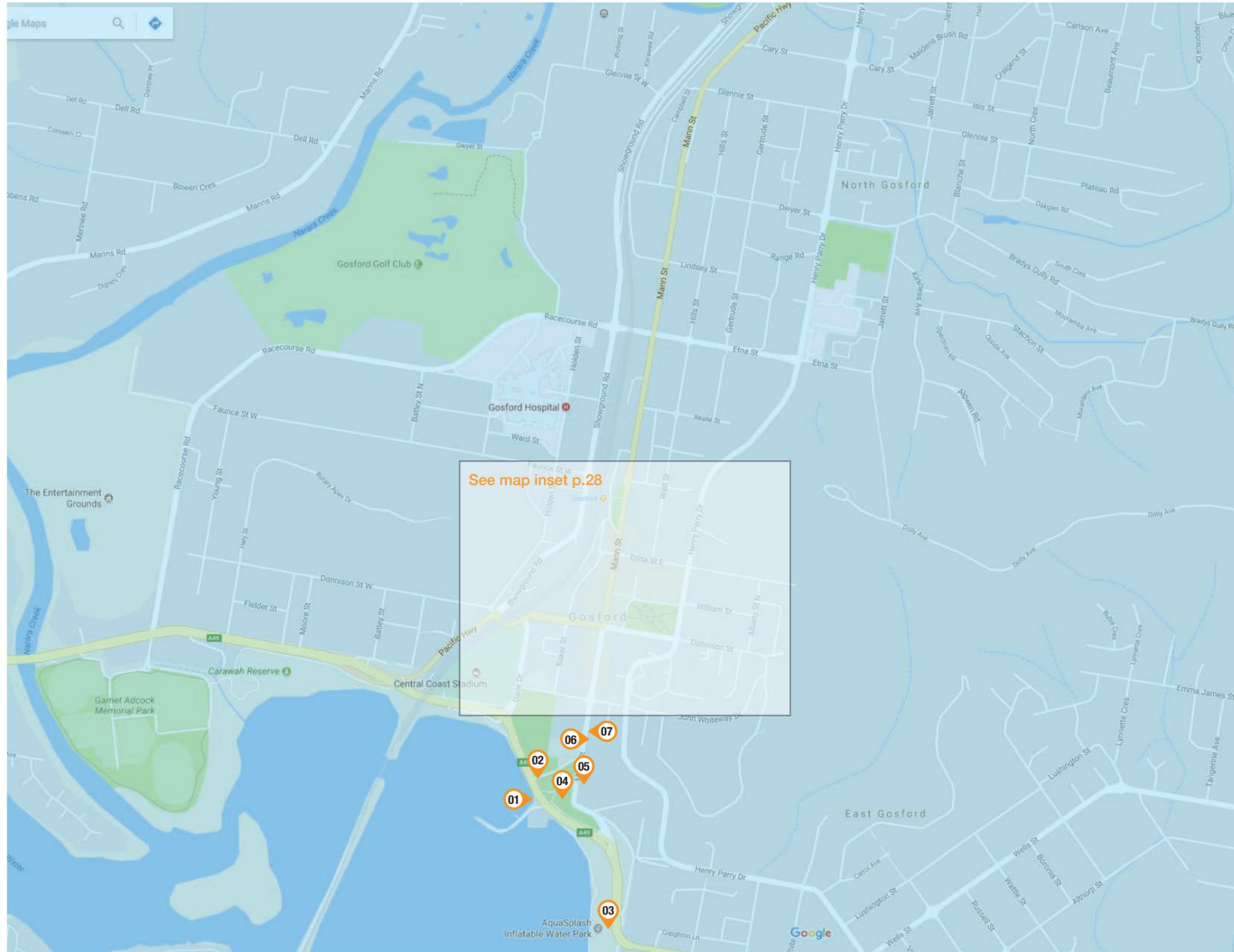


Heritage Sites

- 11 **Historic building**
RH Creighton Funeral Parlour & Garage (37-37A Mann Street)
- 12 **Historic building**
Footings of former sergeant's residence/police station (Georgiana Terrace)
- 13 **Historic building**
Gosford Former School of Arts (now public school of Arts (38 Mann Street)
- 14 **Historic building**
Gosford public School & Residence (121 Henry Parry Drive)
- 15 **Historic building**
Conservatorium of Music, former courthouse & police station, (45 Mann Street)
- 16 **Historic building**
Council Administrative Building (49 Mann Street)
- 17 **Historic building**
Brisbane Water County Council (former) & clock tower (50 Mann Street)
- 18 **Historic building**
Sandstone wall (50 Mann Street)
- 19 **Historic tree**
Feature Fig Tree (rear of 81-85 Mann Street)
- 20 **Former shop**
Former Orion Café (98 Mann Street)
- 21 **Significant building**
Gosford City Library (118 Donnison Street)
- 22 **Historic building**
Central Coast Hotel, formerly Union Hotel (108 Donnison St. Cnr Mann Street)
- 23 **Historic building details**
Streetscape Scale & Detail, new business (131-133 Mann Street)
- 24 **Historic building**
Former Rural Bank (150 Mann Street)
- 25 **Historic building**
Hotel Gosford (102 Erina Street)
- 26 **Historic open park**
Burns Place Park (Burns Place)
- 27 **Historic artefact**
Railway Station building concourse - Clock with Wooden Frame, (Burns Place)
- 28 **Historic building and infrastructure**
Railway Station, station facilities precinct, (Burns Place & Showground Road)
- 29 **Historic building**
House (23 Watt Street)

Gosford CBD Heritage Interpretation Strategy

Situation analysis



Existing Heritage Sites with Interpretation

- 01 Historic site with interpretation**
Sign, Gosford Heritage wharf waterfront, text faded, (Pacific Highway)
- 02 Historic site with interpretation**
Sign, Gosford Heritage Gosford City Park, Dane Drive and Vaughan Street, Waterfront
- 03 Historic building with interpretation**
Sign, brass commemorative plaque Gosford Olympic Swimming Pool, Dane Drive, Waterfront
- 04 Gosford War Memorial Park with interpretation**
bronze commemorative plaques Anzac Park, Mann Street
- 05 Historic building with interpretation**
Sign, Gosford Heritage St Mary's church (1-3 Mann Street)
- 06 Historic building with interpretation**
Sign, Gosford Heritage Police station (9-11 Mann Street)
- 07 Historic building with interpretation**
Sign, Gosford Heritage Watt (17 Mann Street)

Gosford CBD Heritage Interpretation Strategy

Situation analysis

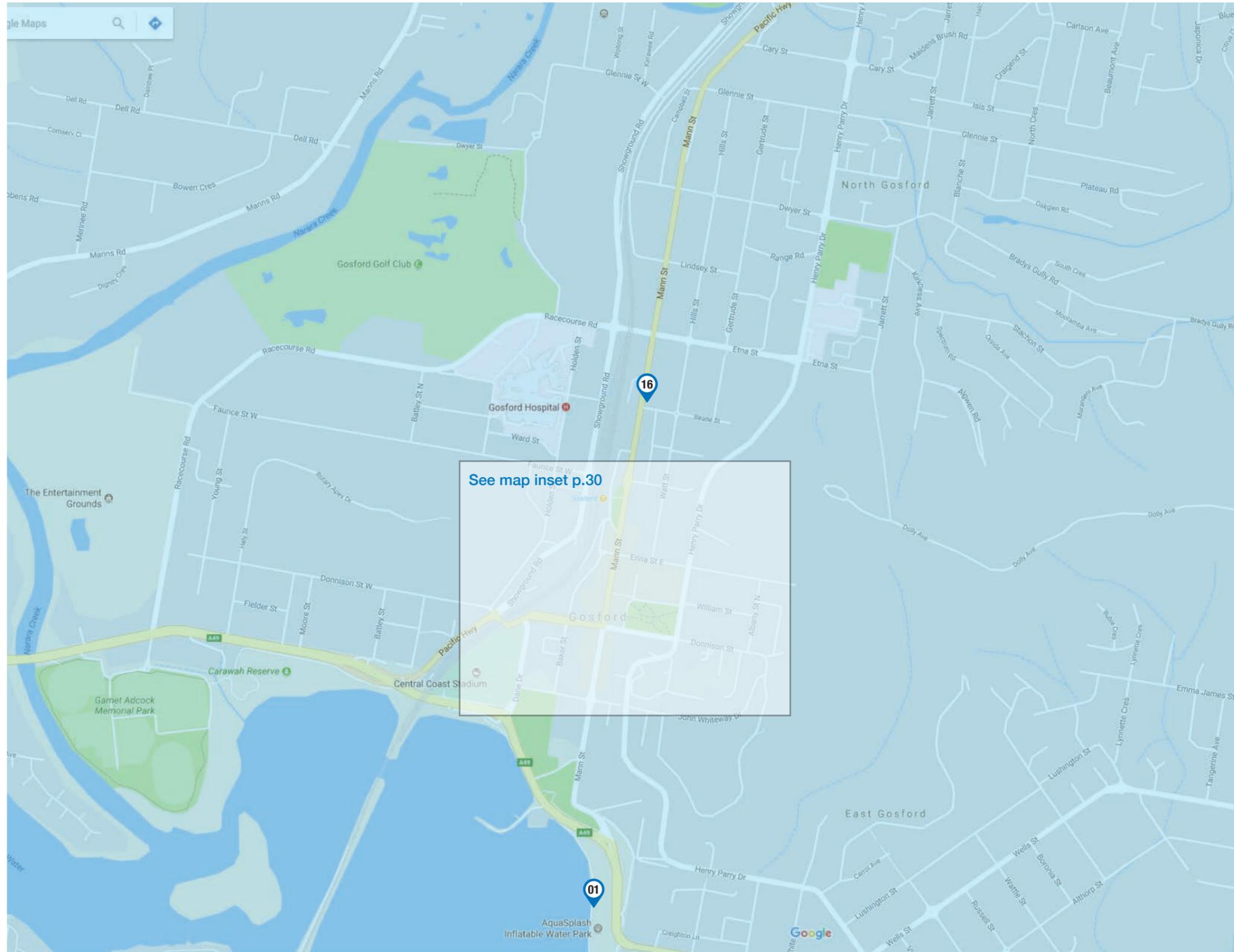


Existing Heritage Sites with Interpretation

- 08 Historic building with interpretation**
Sign, Gosford Heritage
Former School of Arts - faded (38 Mann Street)
- 09 Historic buildings with interpretation**
Sign, Gosford Heritage
Gosford Public School & Residence (121 Henry Parry Dve.
Cnr Georgiana Terrace)
- 10 Historic building with interpretation**
Sign, Gosford Heritage
Council Municipal Chambers, garden bed (49 Mann Street)
- 11 Historic building with interpretation**
Sign, Gosford Heritage
Council Municipal Chambers, garden bed (49 Mann Street)
- 12 Historic site with interpretation**
Sign, Gosford Heritage
Former Ferntree Hotel site, now disability services, (Shop 2, 89
Mann Street)
- 13 Historic site with interpretation**
Sign, Gosford Heritage
Former Regal Theatre site (91-99 Mann Street)
- 14 Historic building with interpretation**
Sign, Gosford Heritage
Brisbane Water County Council (former) & clocktower
(50 Mann Street)
- 15 Historic site with interpretation**
Sign, Gosford Heritage
Former The Chapman (123 Mann Street)
- 16 Historic site with interpretation**
Sign, Gosford Heritage
Buscombe Corner (corner, Mann St & William St Mall)
- 17 Historic site with interpretation**
Sign, Gosford Heritage
James Kibble Blacksmith & Commercial bank (177 Mann Street)
- 18 Historic building with interpretation**
Photo mural, Gosford Library windows (118 Donnison Street)
- 19 Historic site with interpretation**
Photo mural, Woolworths supermarket windows
Imperial Centre store interior (Erina Street)
- 20 Historic site with interpretation**
Sign, Gosford Heritage
Our Lady of the Rosary Church & Presbytery, now Legal Aid
(92 Pacific Highway)
- 21 Historic site with interpretation**
Sign, Gosford Heritage on Gateway Centre building façade,
(221 Pacific Highway)
- 22 Historic site with interpretation**
Sign, Gosford Heritage
Richardson & Chesser Motors, Gateway Centre building
(221 Pacific Highway)
- 23 Historic building with interpretation**
Sign, Gosford Heritage
Gosford Hotel building (cnr Erina and Mann Streets)
- 24 Historic site with interpretation**
Sign, Gosford Heritage
Gosford Railway Station (concourse, Burns Place)
- 25 Historic site with wayfinding**
Wayfinding sign cluster
Railway Station (Burns Cres)
- 26 Historic park with interpretation**
Commemorative plaque, stone archway (Burns Place)

Gosford CBD Heritage Interpretation Strategy

Situation analysis

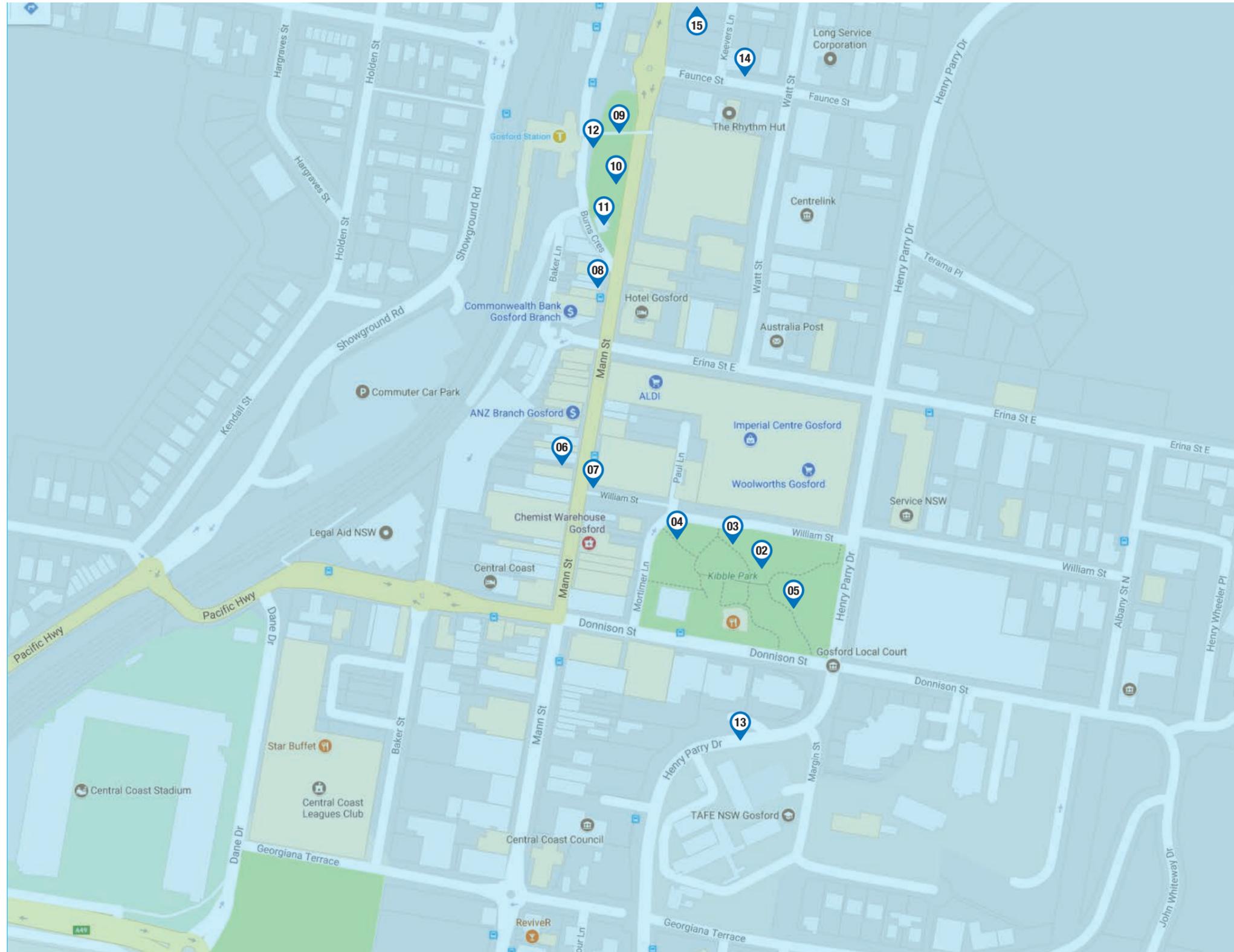


Existing Interpretive Installations

- 01 Public art**
Footpath concrete graphic inlays - anchor, lobster, sailboat, compass
Waterfront footpath, (access via Dane drive/ Central Coast Highway)
- 16 Public art painting**
Grocery packing, Mitre 10 building wall, GBID
(299-309 Mann Street)

Gosford CBD Heritage Interpretation Strategy

Situation analysis



Existing Interpretive Installations

- 02 Public art**
creekbed sculptures
Kibble Park (William and Donnison Streets)
- 03 Interpretive wayfinding signage**
Kibble Park interpretive wayfinding kiosk
Kibble Park (William Street)
- 04 Public art and signage**
civic fountain, dry
Kibble Park (William Street and Mortimer Lane)
- 05 Public art**
sculptures
Kibble Park (Donnison Street)
- 06 Public art**
The Mosaic Mural Project 2010, sign, mosaic art and lanterns, GBID
(laneway between Mann and Baker Streets to carpark,
150 Mann Street)
- 07 Wayfinding Sign**
William Street Mall. (cnr William and Mann Streets)
- 08 Business customer display**
News & jumper display cabinet, Noodle Paradise
(195 Mann Street)
- 09 Wayfinding sign kiosk**
Civic Guide, Burns Park (Mann Street and Burns Place)
- 10 Public art-service**
Take a book leave a book - free book library
(Burns Place, Mann Street)
- 11 Window graphic sign**
Growing Gosford City, GBID window (200 Mann Street)
- 12 Public art**
Fountain, Burns Park, dry (Mann Street and Burns Place)
- 13 Public art**
Footpath concrete graphic inlays - anchor, lobster, sailboat, compass
(Henry Parry Drive, near TAFE)
- 14 Public art painting**
Building wall art - Afro and Moses Drum Circle (Faunce Street)
- 15 Public art painting**
Street art mural of faces, GBID, building wall (259 Mann Street)
- 17 Interpretive facility**
(28 Tatura Avenue)
- 18 Timber trail directional signs**
Cappers Quarry & Rainforest Walk,
Cappers Quarry site, Mt Rumbalara Reserve
- 19 Signs**
White Street Fire Trail, Cappers Gully, Gosford entry - summit,
Rumbalara Reserve
- 20 Wayfinding signs**
timber interpretive kiosk & wayfinding trail head signs - summit,
Rumbalara Reserve

Tourism analysis

3. Tourism analysis

The Central Coast has new Destination Management Plan: 'The Central Coast Destination Management Plan 2017 – 2021: Final Report (November 2017). This section has been framed around the recommendations of these documents.

The current DMP outlines the following goals and objectives:

Vision

Build on the Central Coast's competitive strength of its location by the water and become a leader in natural adventure and event experiences that act as a catalyst to year-round visitation.

Mission

Enhance the Central Coast's natural advantage and offer visitors an antidote to city life to drive a sustainable visitor economy, enrich community assets and create local employment.

Measures of success (volume and value goals)

- Increase the value of the visitor economy by \$70m per annum above forecast growth.
- Increase Central Coast's market share of:
 - Sydney long break visitors to NSW by 1.4% by 2021
 - Asian visitors to NSW by 1.4% by 2021
 - Business and Sporting Event Visitors to NSW by 0.3% by 2021
 - Culture and Heritage visitors to NSW by 0.6% by 2021.
- Increase tourism employment locally by 300 jobs by 2021 with a focus on youth employment
- Diversify Central Coast's visitor and market mix to reduce seasonality in visitation patterns.

'Nature, culture and heritage' is identified as the second key target market for tourists in the 'Central Coast Destination Management Plan for the Visitor Economy 2018 - 2021: Final Report'.⁸⁴ However, activating heritage is not identified as a strategic priority for the region in this document.

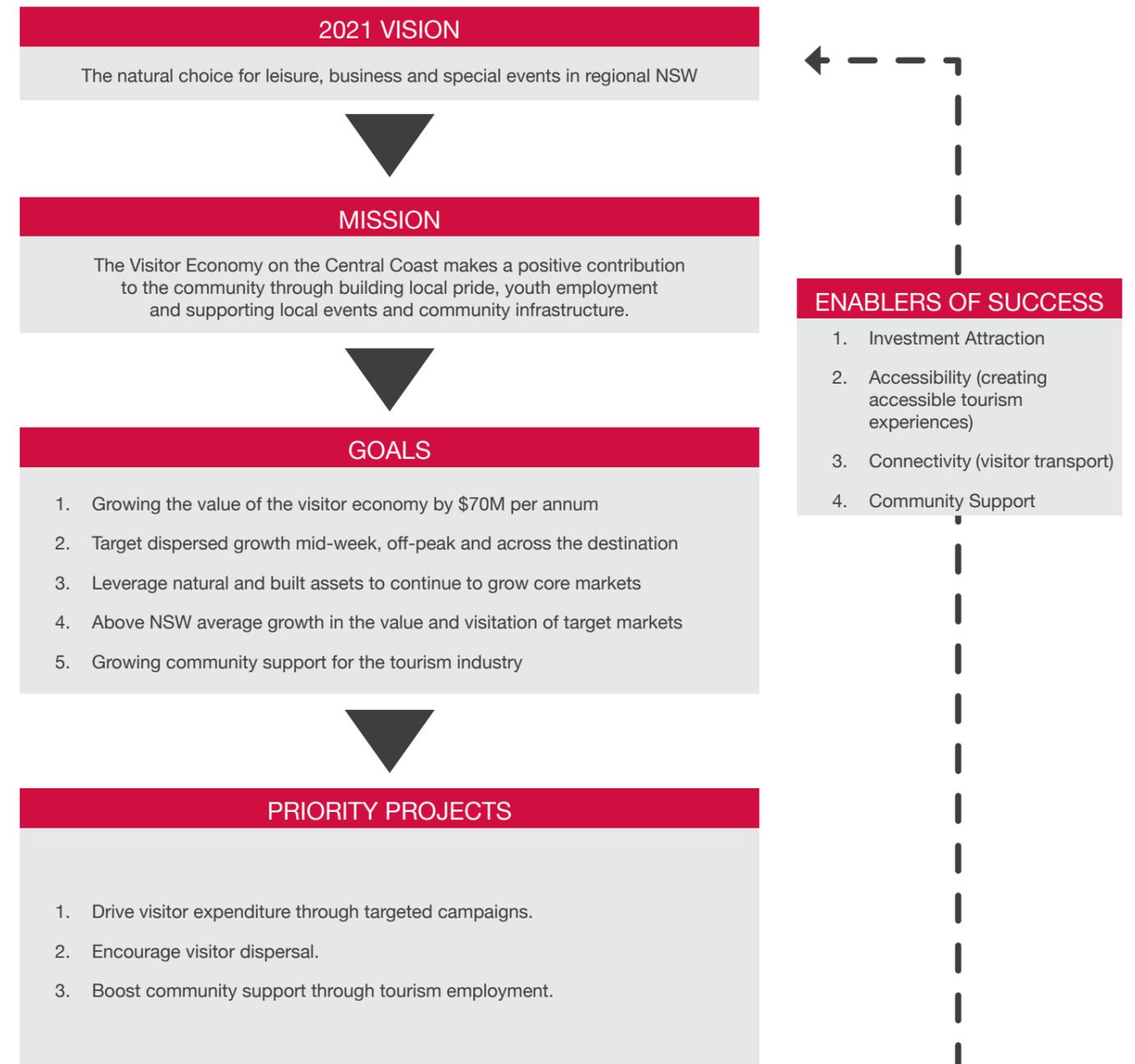
We want to change this! Heritage interpretation in the Gosford CBD will help **activate the Gosford CBD and its cultural assets as a destination**. This will position the CBD as a key component of an integrated visitor economy, which is differentiated from traditional tourism with its focus on broader economic activity than what has been historically defined as tourism and events'.⁸⁵

Heritage interpretation will:

- Provide a **direct contribution** to the visitor economy through its involvement with enhanced tourism infrastructure, products and services.
- Provide an **indirect contribution to the visitor economy** through the revitalization of the Gosford CBD, which will provide a strong experience-based hook for the CBD, beaches and national parks. This includes involvement in transport, place management, information technology, broadband, sports, human resource availability and skills. All are brought into the mix and will create challenges and opportunities that need to be addressed by a coalition of stakeholders.⁸⁶

The growing role of Culture and Heritage is recognised in the 'Central Coast Destination Management Plan 2018 – 2021: Final Report'. If adopted, this Plan cites the following as its mission and goals:

Currently, visitation to the Central Coast is highly seasonal and heavily skewed to weekends. Enhanced heritage interpretation has the ability to support a more diversified visitor pattern by providing reasons to visit outside the summer peak and by activating the CBD at different times of day and across 7 days a week.



3.1 Gosford's Unique Selling Points

Heritage interpretation can be part of the following Unique Selling Points for Gosford CBD:

Nature-based

Wetlands
Waterways
Hinterland
Coastal walks.

Events and Festivals

Five Lands Walk
ChromeFest
Summer City Rumble
Whale Dreamers Festival
Unique Business events
An additional focus for weddings.

Lifestyle, Culture and Heritage

UNESCO World Heritage Listed Old Great North Road
Aboriginal dance college (NAISDA)
Art trails
Historical sites
Brewery, winery and distillery experiences (because Food and Wine experiences are also identified as an important growth driver in future plans).⁸⁷

3.2 Primary target markets

The 'Central Coast Destination Management Plan 2017 – 2021 - Draft for public consultation (August 2017)' identifies the following target markets (aligned with current target segments from Destination NSW) as being important:

PRIMARY GROWTH MARKETS	MARKETS TO RETAIN
<ul style="list-style-type: none"> Sydney Long Break (4+ nights) Leisure, Business & Special Events: Weddings (beach wedding capital) Sporting Events (inc. mountain biking) Young Family Escapes (Regional NSW, VIC and QLD) Soft adventure 	<ul style="list-style-type: none"> Domestic Day Visitors Sydney Short-break Market (1-3 nights)
	EMERGING AND POTENTIAL MARKETS
	<ul style="list-style-type: none"> Asian leisure and VFR visitors Culture & Heritage Niche Markets (i.e pet-friendly) Food (intertwined and other markets) Caravan & Camping (long and short haul)

Figure 16 Central Coast's Target Markets

Culture and Heritage tourists have a strong role to play because they are a lucrative and long-staying segment. In December 2015, DNSW calculated that culture and heritage tourists spent \$11.2bn in NSW, up 15.4% from December 2014—a statistically significant increase.⁸⁸ Culture and heritage tourists to the Central Coast also stay longer, which enables the Central Coast to meet its objective of increasing length of stay. Domestic visitors stay an average of 5.1 nights⁸⁹ compared with a (2016)⁹⁰ average of 2.8 overall, whilst international visitors stayed an average of 25.0⁹¹ nights compared to a (2016)⁹² average of 13 overall.

They thus support targeting the *Sydney long break* (4+ nights) and short break (1-3 nights) target markets (as fully three-quarters of the current domestic visitors are day travellers only).⁹³ Providing them with reasons to stay longer is a key, highly cost-effective goal.

Visiting Friends and Relatives (VFR) is a major motivation for travel to the Central Coast. In the Year to December 2016, 53% of international visitors and 47% of day visitors said that this was their prime motivation for travel.⁹⁴ Culture and heritage can support VFR visitation in several ways:

- By generating pride in VFR hosts that will encourage them to trigger visits to experience the attraction. Research by DNSW indicates that international VFR hosts in NSW spend an average of \$87 per night, whilst those hosting domestic visitors spend \$54 per night.⁹⁵
- By encouraging return visits from former residents of the area to engage with the changes.
- By making it more attractive for other friends and relatives to visit the area.

Asian Leisure Visitors are also a growth target market. Overall, growth of the international visitor market has outperformed domestic growth in the past three years and this is forecast to continue.⁹⁶ The Central Coast is the gateway to the 'Legendary Pacific Coast' Touring Route but informal feedback from stakeholders suggests that the combination of limited attractions and proximity to Sydney limits the length of stay.⁹⁷

3.2.1 Traveller Types

The following Traveller Types have been devised by Destination New South Wales (DNSW). Although DNSW now concentrates on more demographic or behavioural profiles (e.g. culture and heritage, cruise), it previously used a psychographic targeting approach. This is also a useful lens through which to consider the key target markets for tourism.

Destination NSW's Traveller Types are identified as:

Pampadours

This is the indulgence segment. Pampadours 'want it all'. They seek out new places, new faces, a different culture, climate and food and activities not available or taken up at home. They travel outside school holidays. They avoid caravans; self-contained accommodation; day trips and adventure or risk.

Compatriots

Middle Australia. Compatriots travel with their family. They have to budget and look for value and accessibility. The children of compatriots often have a role in deciding a holiday destination. Holidays are usually taken in single blocks, to allow maximum recharge.

Wanderers

Independent potterers. Nearly 1/2 of the Wanderers segment is retired. Wanderers take many holidays. They seek out value for money and take their holidays outside school holidays.

True Travellers

They are travellers, not tourists. They often holiday overseas where they immerse themselves in a different culture. They favour spontaneity. They respond to physical activity, personal fitness travel, adventure, risk and things they would not do at home.

Peer Group

This is a segment with a skew toward youth, males and school and tertiary students. They travel in peer groups and in peak periods

Travellers

They want party time; bright lights; clubs and pubs: fishing or hunting trips by males; girls' weekends, school reunions, etc.⁹⁸

Of these, **Wanderers** and **True Travellers** would be the key markets for Gosford CBD heritage interpretation, with **Compatriots** an important secondary segment. In the two years to June 2013, these three segments constituted 63% of the Central Coast market.⁹⁹

3.2.2 Future developments

Expectations of the tourism experience are changing at all points across the customer journey, from inspiration to post-trip advocacy.¹⁰⁰ Three key factors are driving this:

5. The switch from desktop to mobile as a primary planning tool. In 2016, Google reported that mobile searches outpaced desktop searches in more than 10 key markets for the first time.¹⁰¹ As a result, travellers are planning their travel differently with 'micro-moments' increasing (e.g. checking information at the bus stop).
6. The growth of artificial intelligence and smart data:¹⁰²
 - When Google updated its algorithms in 2015, it focused on a form of artificial intelligence known as Semantic Search. This meant that it focused on the meaning and context of the search rather than keywords.
 - Allied with this, the growth of social media has driven advocacy and built up enormous amounts of data. 60% of mobile users globally are willing to share this data providing that they get a more tailored experience in response.¹⁰³
7. The emergence of new technologies to support interpretation such as Virtual Reality and Augmented Reality. Although the quality of the interpretation (or the 'story'¹⁰⁴) remains the primary driver of engagement, these new technologies are enabling stories to reach a wider audience (such as Millennials) or be told in new and engaging ways. For example, experiences can be provided in multiple languages or tailored to specific interests.¹⁰⁵

3.2.3 Heritage interpretation and the customer experience.

New heritage interpretation for the Gosford CBD can support tourism across the customer journey by:

- Developing trust, reputation and authority in search engines. By providing new and engaging experiences the interpretation can provide content for the destinations marketers and for visitors to share. This will help drive visitation to the region and encourage footfall to the relevant precincts when in destination.
- Enhancing the quality of the experience. This will encourage enhanced dwell times, increased willingness to spend¹⁰⁶ and (again) increased advocacy.



Karrabee with fountain and Dane Drive, Gosford, 1980s
Gosford Library

Heritage interpretation

4. Heritage interpretation

4.1 Overview

The field of heritage interpretation comprises many disciplines and applies to a wide range of situations including cultural tourism projects, national parks, urban and rural developments, museum and visitor centres, heritage sites, zoos, aquaria and wildlife destinations. Because its main role is to communicate the values of cultural and natural heritage sites to the general public, interpretation is implemented using a wide range of physical, face-to-face and digital media.

This section of the report demonstrates how the Gosford CBD Heritage Interpretation Strategy will adopt 'best practice' in heritage interpretation. The methodology outlined in the Strategy will not only incorporate traditional tourist-based interpretation but also encompass interpretation aimed at economic and social capacity building.

4.1.1 Introduction

The field of heritage interpretation comprises many disciplines and covers a wide range of contexts, including urban and rural developments, museum and visitor centres, cultural tourism projects and national parks, heritage sites, zoos, aquaria and wildlife destinations. Since its main role is to communicate the values of cultural and natural heritage sites to a variety of audiences, interpretation is also implemented using a wide range of physical, face-to-face and digital media.

This section of the report begins with an overview of heritage interpretation, contested history and Aboriginal history. It then demonstrates how the Gosford CBD Heritage Interpretation Strategy will adopt 'best practice' in heritage interpretation. The methodology outlined in the Strategy will not only incorporate traditional tourist-based interpretation but also encompass interpretation aimed at economic and social capacity building.

4.1.2 Governing legislation

ICOMOS (the International Council of Monuments and Sites) has been instrumental in establishing guidelines for heritage practitioners. The *Burra Charter* (1999; revised 2004 as the *Illustrated Burra Charter*) is regarded as the best standard for cultural heritage management in Australia, but is also highly regarded by ICOMOS internationally.

The most important recent development, however, has also been by ICOMOS, which drafted the Charter for the Interpretation and Presentation of Cultural Heritage sites (*The ENAME Charter*) in 2008. Key principles of the ENAME Charter that relate Gosford are:

Principle 1: Access and understanding

Interpretation and presentation programmes, in whatever form deemed appropriate and sustainable, should facilitate physical and intellectual access by the public to cultural heritage sites.

Principle 2: Information sources

Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions.

Principle 3 – Context and setting

The interpretation and presentation of cultural heritage sites should relate to their wider social, cultural, historical, and natural contexts and settings.

Principle 4 – Authenticity

The interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity in the spirit of the *Nara Document* (1994).

Principle 5 – Sustainability

The interpretive plan for a cultural heritage site must be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals.

Principle 6 – Inclusiveness

The interpretation and presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, associated communities, and other stakeholders.

Principle 7 – Research, evaluation and training

Continuing research, training, and evaluation are essential components of the interpretation of a cultural heritage site.

The principles of the *Charter for the Interpretation and Presentation of Cultural Heritage Sites* have guided the development of this document in respect to the need to develop inclusive interpretation embodying the built and living histories of the Gosford CBD. The interpretation particularly relates to the following items:

3.5 Intangible items of a site's heritage such as cultural and spiritual traditions, stories, music, dance, literature, visual arts, local customs and culinary heritage, should be considered in its interpretation.

3.6 The cross-cultural significance of heritage sites, as well as the range of perspectives about them based on heritage scholarly research, ancient records, and living traditions, should be considered in the formulation of interpretive programs.

4.3 All visible interpretive structures (such as installations, walking paths and information panels) must be sensitive to the character, setting and the cultural significance of the site, while remaining easily identifiable.

4.1.3 'Best Practice' indicators and principles

Interpretation at Gosford will need to achieve best practice across a number of areas. The principles of best practice the plan will adopt are:

Indicator 1: Interpretation will be based on the model of 'The experience economy'.

Indicator 2: Interpretation will use the authentic values of the place, and involve the local people wherever possible, in order to stimulate short- and long- term economic growth

Indicator 3: Interpretation will make use of a wide range of media

Indicator 4: Interpretation will contribute to capacity building

Indicator 5: Interpretation will create a sense of place

Indicator 6: Interpretation will focus on both tangible and intangible history, particularly living cultural practices

Indicator 7: Interpretation will promote culturally sustainable development.

4.2 Vision for interpretation

This Interpretation Strategy proposes to focus interpretation at the Gosford CBD on the idea that **Gosford has a deep and fascinating history that everyone can discover**. This incorporates the principle that all histories of Gosford have more than one way of being told, and that new histories can emerge through both historical research and discussions with local people. The intent is to create an exciting new set of interpretive experiences for the area that will use history to completely refresh Gosford's built and urban environments, stimulate the regional economy and provide the basis for a set of community-based heritage initiatives.

This framework is based on two factors: the requirements of the key visitor markets for the region for authentic and engaging experiences, and the requirements of local government and organisations for heritage that will create pride in Gosford and address social and economic disadvantage.

4.3 Positioning statement for interpretation

This Interpretation Strategy proposes developing a range of compelling new attractions, events, activities and tour routes in Gosford, based on themes and stories drawn from the natural and cultural values of the town. This will be accompanied by a range of interpretive products that can be used for tourism and heritage-based placemaking and activation. In this way, interpretation will activate and enliven all areas of the Gosford CBD and beyond and enable the town to be positioned as a 'must see' destination.

4.4 Contested histories

The Gosford Heritage Interpretation Strategy is based on the principles that, while many stories can be told about the town and its past, some of these stories are difficult and will be 'contested'. This introduces the notion that history is not 'objective' but that the modes of representation are chosen by the person writing or producing it.

The concept of 'contested history' is linked to the New Social History movement of the 1960s and 1970s. Before this, history had usually been written in terms of 'Great Men and Important Events' from a seemingly 'objective' viewpoint, where there were 'facts' about the past and 'true histories' to be told. However, the New Social History movement of the 1960s and 1970s made it evident that meanings were not a given and that all material culture, whether in the form of artefacts or built fabric, had meanings imposed on it by others. More often than not, these meanings were political. This idea has permeated the heritage sector ever since then. In 1988, heritage professional David Uzzell coined the term 'hot interpretation' in protest against his perception that interpretation was seen as a 'rational' activity.¹⁰⁷ Uzzell raised the question, '...to whom does the heritage belong?'¹⁰⁸ He commented that the interpretation undertaken at heritage sites was rarely acknowledged by heritage interpreters as one among several possible interpretations of a site's history.¹⁰⁹ Similarly, in 2006,

archaeologist Laurajane Smith described heritage as 'a cultural process that individuals and society engage in to negotiate not only the meaning of the past, but the ways in which the past is used to legitimize or remake cultural and political values and narratives'.¹¹⁰

Heritage interpretation at Gosford draws upon the philosophy of the New Social History in several ways. They are captured in the notions of multiple narratives of place for the town; in the idea that there are two or more sides to every story; and in interactive signage that aims to trigger conversations about the meanings of the past. Other examples include the set of playing cards with stories drawn from the Gosford community; signs that ask, 'What's your story?'; and a Storytelling Toolkit, where Gosford residents are introduced to the idea that Gosford's history comprises many complex stories and trained in ways to tell them sensitively. Digital media installations accompanying the built interpretation will contain more challenging and difficult interpretation. The rationale for this is that some historical interpretation is multi-layered and site-based work can only capture a fraction of these layers.

Interpreting Aboriginal history

Aboriginal history is Australia's locus for contested history. The topic significantly entered the public realm in the 1990s, just after Australia's Bicentenary, which had attracted criticism over its celebration of a 'nation' that some people believed was built on the suffering of Aboriginal people. 'Black armband' was a term coined by one of Australia's most eminent, and conservative, historians, Geoffrey Blainey, in 1993. It referred to the idea that Australia's history was based on a shameful dispossession of its original inhabitants.¹¹¹

The 'History Wars' raged between 1997 and the mid-2000s and still flare up today. The debates initially took up the pages of journals, such as the conservative academic magazine *Quadrant*, then spread to newspapers such as *The Age*, *The Australian* and *The Sydney Morning Herald*. In 2019 Wikipedia described the 'History Wars' in interpretive terms: 'an ongoing public debate over the interpretation of the history of the British colonization of Australia and development of contemporary Australian society (particularly with

regard to the impact on Aboriginal Australians and Torres Strait Islanders)'.¹¹² The wars soon became public and began shaping policy. In 1992, Australia's then-Prime Minister, Paul Keating, made a speech at Redfern, NSW, that came to be known as the 'Redfern Speech'. He stated strongly that 'we simply cannot sweep injustice aside' and went on to criticize the 'Social Darwinism' that implied that a focus on dispossession would drag people down, stating 'This seems not to me not only morally indispensable, but bad history'.¹¹³ This was followed by an apology to the Stolen Generation by then-Prime Minister, Kevin Rudd, in 2008. The response by those who disagreed with this interpretation of Australian history was to cast the argument as a conflict between 'fact' and poor scholarship.

The 'History Wars' are the background within which all history is now interpreted in Australia and are highly political. 'Hot' topics include the Frontier Wars; the use of terminology such as 'invasion', 'settlement', 'colonisation', 'occupation' and 'terrorism' in reference to the arrival of Europeans in Australia; Australia Day; James Cook and the voyage of the *Endeavour*; non-Aboriginal people writing Aboriginal history; massacres; the Stolen Generations; Aboriginal Missions and the fight for an Indigenous Constitution.

Methodology used in the Gosford Heritage Interpretation Strategy

The authors of this Heritage Interpretation Strategy at SHP (Sue Hodges Productions Pty Ltd) are not Aboriginal people from the Gosford area. However, we adopted 'best practice' principles for consultation, as advised in the following documents: The Australian Heritage Commission's *Ask first: a guide to respecting Indigenous places and values* (2005);¹¹⁴ The National Trust of Western Australia's *Guidelines for interpretation of Aboriginal Heritage*¹¹⁵ and Museums Australia's *Continuous cultures, ongoing responsibilities* (2005).¹¹⁶ Because we were unable to meet with the Guringai or Darkinjung people within the timeframe of the project in 2017, we conducted archival research into the Aboriginal history of the area to ensure Aboriginal history would be represented in some way in the Gosford Heritage Interpretation Strategy. However, we emphasized that the Aboriginal history of the area could only be told

by the Guringai and Darkinjung people and that we would revise all work after consultation with them.

In the week of 1 July 2019, Sue Hodges and Rebecca Cardy visited both Guringai (Ms Tracey Howie) and Darkinjung (Kevin Duncan) representatives. Members of both groups accepted the methodology outlined above and supported the fact that we had undertaken archival research prior to consultation. The Darkinjung requested that SHP add information from their publication *Darkinjung Resource* to the Gosford Heritage Interpretation Strategy. This has been completed in the final revision of the Strategy. Extensive consultation with both groups will be undertaken in the implementation phase of the project.

The authors of this plan and Central Coast Council has chosen to use stories from both the Darkinjung and the Guringai in this document. They neither imply Traditional Ownership of the area by either group nor have any bearing on Native Title legislation. This is on the basis that all of the stories cited in the Heritage Interpretation Strategy are discussed in terms of their broadest possible historical and geographical context. For instance, stories of migration to Gosford are contextualized in terms of broader migration patterns to Australia.

4.5 Guiding principles for the Interpretation Strategy

4.5.1 Interpretation will make the Gosford CBD a destination attraction

The 'Central Coast Regional Plan, 2036' states that:

Heritage can add value to the character of a new development and should be considered in the planning process as a potential asset. It can give a development an added attraction or establish a unique identity.¹¹⁷

This Interpretation Strategy proposes that heritage interpretation will make the Gosford CBD a destination attraction. Creating a new set of interpretive products, experiences and programs will also give Gosford a unique identity. Sample experiences suggested in this Strategy, such as painted awnings, large-scale public art, shopfront activation and community-driven heritage programs, will refresh and revitalize the town.

4.5.2 Interpretive stories will drive visitor experiences

The basis for all successful interpretation is good storytelling that engages visitors in making meaning from the natural and cultural sites they visit.

Successful storytelling has the potential to:

- Pass on knowledge and enhance appreciation of natural and cultural heritage.
- Attract tourists.
- Shape experiences around unique stories.
- Inspire new ways of understanding the environment.
- Attract cultural and creative industries.
- Stimulate niche businesses.
- Inspire and anchor public realm design.
- Create and sustain place-based identity.
- Deliver economic returns to local people, businesses and creative industries.
- Promote interactive engagement with a place.¹¹⁸

Interpretation can also feature historical stories that have contested, difficult and multiple meanings. This is critical not only to areas such as Aboriginal history but also to ensuring interpretation adheres to 'best practice' principles of representation, authenticity and inclusiveness.

The stories in this Interpretation Strategy are based on detailed, in-depth historical and environmental research. This research has been used to create a new set of stories and experiences for the Gosford CBD. Where possible, stories are in the original voices of people of the time to create a powerful link between past and present. These stories are used in multiple ways throughout the Interpretation Strategy.

4.5.3 Interpretation will create authentic experiences

The heritage and history of local Aboriginal people and Gosford residents will revitalize the Gosford CBD by providing the defining narratives for interpretation and offering a wide range of new, engaging, active and authentic experiences for visitors. Combined with initiatives such as 'Story Ambassadors', this will ensure that visitors have an encounter with the 'real Australia' that they frequently seek. This will be particularly important for the rapidly-growing Asian tourist markets, but will require extensive training and product development.

4.5.4 Interpretation will assist in creating sustainable economic, social and environmental outcomes

Successful interpretation in the Gosford CBD will meet economic aims by creating training and employment opportunities in the areas of tourism, food and beverage and accommodation and in associated industries, such as digital media design, production and construction. It will meet environmental outcomes by stressing the value of Gosford's beautiful natural heritage and by creating new value and meaning for its cultural heritage. It will create social outcomes by driving a series of place-making and social enterprise programs inspired by heritage and linked to paid and voluntary work in areas such as aged care, disability services and youth unemployment.

4.5.5 Interpretation will integrate natural and cultural heritage

Heritage interpretation, defined here as communication of the values and significance of heritage sites to a range of audiences, can offer new ways of addressing this issue by focusing on how people link with and are attached to Gosford. This avoids the traditional separation of nature and culture and stimulates the township through a range of storytelling initiatives.

4.5.5.1 Case Studies

Building a sense of place through community engagement and interpretation

Lend Lease's 'Victoria Harbour Talks' program in Melbourne, Australia, was a community engagement program for people living in the new Docklands development. After residents registered on the site, they received emails about events and were invited to provide feedback on development and other proposals. 'Victoria Harbour Talks' also had a Facebook page.

The Kvarken Archipelago

In 2007, in the Kvarken Archipelago Finland, part of the transboundary World Heritage property of the Swedish High Coast and the Finnish Kvarken area, local communities prepared not only a World Heritage song 'The Bothnian Bay' but also a theatre play on the outstanding universal value of the area.

The Historic Urban Landscape program, City of Ballarat

Since 2013, the City of Ballarat has been a participant in UNESCO's Historic Urban Landscapes program (HUL). HUL places local citizens and the local government at the heart of guiding how change occurs in their cities. The HUL program aligns Ballarat's social and economic goals with the goals of heritage conservation.¹¹⁹ Interpretation is a key tool for implementing the HUL program because interpretive stories are not only seen as central to the City of Ballarat's tourism offering but also regarded as important in placemaking and community-building activities.

4.5.6 Interpretation will create 'pride of place' in Gosford

A new visual identity for the Gosford CBD, supported by exciting programs and initiatives, will create pride in being a resident of Gosford.

4.5.7 Interpretation will extend length of stay

Extending length of stay is critical for building the visitor economy in Gosford and region. This will be achieved through a series of new interpretive tours and experiences, both self-guided and guided by Storytelling Ambassadors. In turn, the tours will be linked to different kinds of local businesses (this is part of the Strategy's important theme of industry alignment in product and service development).

4.5.8 Interpretation will be based on the model of 'The experience economy'

Interpretation has its origins in the work of the US National Parks service and, for many years, was essentially site-based communication devised for parks, zoos, museums and aquariums. This interpretation was delivered primarily through guided tours and media such as signs, displays, exhibitions, information kiosks, films and brochures. Since the 1990s, however, interpretation has also drawn from work undertaken in the entertainment, branding and marketing industries, particularly the framework of *The experience economy*, pioneered by Joseph Pine and Stephen Gilmore.¹²⁰ This framework uses interpretation as a key driver for creating an holistic experience of a place, structuring how people engage with a place from their first encounter to their ongoing post-visit interactions. Such interpretation, based on creating visitor experiences, is highly focused on audiences and based on the principle of engaging people's emotions first and foremost to lead them into powerful, 'authentic' experiences of place.

SHP has used the model of *The experience economy* as the basis for the 'best practice' interpretation methodology for the Gosford CBD. This methodology involves researching and analysing audiences for

interpretation and using these to inform the development of interpretive themes, stories and media. We have then used this data to create site-based interpretation for the Gosford CBD and to develop interpretation for tourists to the wider area, including pre- and post-visit orientation. The next stage of planning outlines the most appropriate media for communicating interpretive themes and stories to particular audiences and communities. Finally, interpretation is used to structure post-visit interactions, through social media, interactive media and web-based interactions. For instance, visitors will be invited to upload their pictures of the Gosford CBD to Instagram, Facebook and Twitter; to tell their stories through a range of social media platforms and to receive regular updates on events and programs via a dedicated website and Smartphone App.

4.5.9 Interpretation will make use of a wide range of media

Physical media, such as signs, exhibitions, books, visitor centres, brochures, wayfinding markers, is the most common form of interpretive media used in heritage interpretation. However, recent developments in digital and social media have led to dramatic improvements in the kinds of interpretation possible. Digital and social media extend the reach of interpretation and allow the delivery of interpretation that appeals to all the senses and to all ways of learning (kinaesthetic, visual, auditory).

4.5.10 Interpretation will focus on both tangible and intangible history

Intangible history, a key element of current heritage planning, has only officially been recognised in the heritage field for around 20 years. Before that, interpretation was largely the domain of tourism and environmental resource professionals, who viewed heritage sites and assets as 'commodities' and 'resources'. However, research after 1990 across the disciplines of history, archaeology and sociology has identified 'social value' and 'spiritual value' as key elements of sense of place and given recognition to intangible histories and practices as components of heritage sites. This gives formal recognition to the

importance of personal attachments to place and to the idea that places may be sources of identity for particular groups.¹²¹ The *ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2008)* and the *Burra Charter (Australia ICOMOS, 1999; revised 2004)* also recognise intangible heritage values as a key element of the listing process for heritage sites and as something that needs to be considered when undertaking heritage interpretation.

4.5.11 Interpretation will be the basis for a new series of products for the region

Products based on interpretive themes and stories will be developed for businesses, shops, restaurants and organisations. These will tell Gosford's stories in a fun and memorable way. They will be accompanied by a Storytelling Toolkit, which will help members of the community understand the depth and richness of Gosford's history and how to tell this history to visitors in a compelling way.

4.6 The role of stories

4.6.1 How stories were selected

Extensive secondary and primary source research was conducted to establish the unique narratives of place for Gosford. Some of these are general for the whole region, such as the Aboriginal Dreaming stories, while other stories are site specific. Importantly, stories are not 'facts' or 'information' but provide the grounding for a deeper experience of place for visitors.

Stories were selected for the media matrix based on the following criteria:

- Strength of story (powerful, emotional stories are the most compelling for visitors).
- If the stories would appeal to key audiences.
- If the stories had the potential to provide richer and deeper visitor experiences.
- If the stories were substantiated by historical research and/or oral/film records.
- If the stories activate place-based experiences.
- If the stories had quotations in the original voice ('primary source' quotations. These are far more appealing to visitors than text written by an interpreter/historian.
- If the stories were linked to visual material, such as historical images.
- If the stories could inspire interpretive design. For instance, some historical images are used in interpretation embedded in visitor facilities.

4.6.2 How stories create experiences

Stories in this model create experiences in two a number of ways:

1. Overarching experiences

- They give character to a region.
- They provide the basis for guided tours and experiences, such as Night Sky experiences.
- They provide place-specific content for guidebooks, signs, Apps and other forms of media.
- They are used in branding and marketing collateral.
- They create overarching narratives for the redesign of the Visitor Experience Centre.
- They will be used by Storytelling Ambassadors in businesses and other localities to extend length of stay.
- They provide inspiration for design and digital media.
- They provide the basis for new touring routes.
- They provide content for interpretive media (bearing in mind that delivering all forms of interpretation involves detailed concept development, content development, design development, specifications/technical drawings etc).

2. Interpretation-based visitor experiences

Visitor experience planning involves multiple stakeholders. Transforming stories into visitor experiences involves some or all of the following:

- Detailed tourism planning, to identify how the proposed visitor experiences link to existing and future tourism planning.
- Assessing proposed interpretation against current assets (e.g. existing websites, branding, infrastructure, experiences).
- Aligning the proposed form of interpretation with key audiences.
- Economic feasibility analyses.
- The provision of detailed scopes of work, budgets and timeframes for implementation.
- Commissioning work from an interpretation specialist, who works in association with tourism and infrastructure planners.

Some experiences, such as the illuminated photographic display at the Railway Station, will also require infrastructure development before interpretation can begin.

4.6.3 Mapping stories and experiences

Interpretive stories and experiences have been mapped across the study area. The following principles have underpinned this process:

- Interpretive installations/interventions have been aligned with transport, urban and infrastructure planning, tourism and social and community initiatives as described in planning documents for Gosford and the Central Coast.
- A series of interpretive installations/interventions has been proposed based on stories drawn from the detailed research undertaken for this consultancy.
- Interpretation has been designed not only to extend the visitor experience by being multi-sensory, but also to provide residents with a new way of accessing and understanding the CBD.
- Physical interpretation is underpinned by experiences delivered through digital media.



Unloading packing shed, n.d.
Anderson nee Young Collection, Gosford Library

Place-based interpretation

5. A rationale for place-based interpretation at Gosford

5.1 Introduction

Place-based interpretation¹²² has a unique potential to improve society and the environment. SHP has pioneered a methodology where heritage interpretation is used to connect people more closely to their home, with the aim of improving their health and wellbeing. This model uses the significance of a heritage site—its natural and cultural heritage values—to build attachment to place, to assist in social cohesion and to provide a point of difference for tourism businesses.

5.2 What is place-based interpretation?

The concept of place-based interpretation refers to a bottom-up style of community engagement in planning and designing meaningful public places, where the physical, cultural, and social aspects of a place all contribute to its success.¹²³ In this model, places are not only a physical creation of planners and designers, but also an *open-ended social construct* that evolve from complex relations between people, institutions, language, history, culture, image, events, the available money and resources, and routine, among other things.¹²⁴

There is an important distinction between purposeful place-based interpretation and the unconscious incidental practices of people over time, which create ‘desire lines’ in a place—complex networks of routes and destinations that have ‘broken bad’ from urban planning but define how people actually use a site.¹²⁵ Who has not seen a track worn in the grass between two concrete paths because people take the shortest route to their destination, despite planners’ best intentions of structuring movement?

Good heritage design uncovers how people interact with places before the planning process begins,

embedding people’s preferences and desires in the planning process. The most frequently used and engaging spaces are those formed around human scale, the natural environment, and the ‘hidden history and everyday rituals of locals’.¹²⁶

Qualities of successful place-based interpretation include:

- Providing economic opportunities and meaningful activities for residents.
- Improvements in public health.
- Good connections to services and transport.
- Improved social interactions.
- Meaningful activities.
- Equity and inclusion.
- Improvements in safety, comfort and design.
- Enhanced safety and security.
- Social cohesion.

5.3 Philosophy and approach

Place-based interpretation is an important enabler of economic prosperity, civic engagement and social wellbeing.¹²⁷ It stresses the importance of a sense of place in identity formation, belonging and ensuring wellbeing. Ross Gibson, who undertook a cultural mapping exercise in rural Australia, expresses the importance of place as follows:

...you need a solid subjective standpoint—or some specifically located and structured node of everyday experience that can be called your culture—in order to move productively out to the larger world (or network) of others. The more solid your grounding, the nimbler you can be with the possibilities when encountering all the other places and people who make the vast surrounding world.¹²⁸

Each space within a city, town or village is marked by visible reminders of current and previous inhabitants and their achievements. These have often been seen as signifiers of collective identities and used as a way to construct stories of national and civic belonging.¹²⁹

What we choose to make visible, however, is not all of who we are or have been. Within the spatial layout of each place is an invisible world of social networks, travel routes, ‘desire lines’, rituals and belief systems that are intricately interwoven with the tangible heritage. Some boundaries are visible, such as town signs or rivers, but others are not; they exist in community memory and how people respond in their daily lives to the qualities of the place.¹³⁰ There are real or symbolic badlands in each suburb, city or area, which are inhabited by the ghosts of past lives and lost places; memories of crimes committed and memories of love gone wrong and things that did not work out. Each of us keeps these maps in our mind, just as communities know the good and bad parts of their historical past. Equally, each place has triumphal sites, many of which still host rituals and events associated with celebration, homecoming and belonging.

Landscapes, too, tell the stories of people, events and places over time; they are ‘streams of time’ where, at any point, meaning can be found.¹³¹ However, neither this understanding of landscapes as a place of liminal and fleeting encounters, nor the understanding of place as a repository of intangible heritage, have translated into planning outcomes. Instead, traditional city planning has divorced historic buildings and sites from their contemporary day-to-day use and urban context, usually on the grounds of architectural significance.¹³² This has led to situations where old structures, divorced from their previous contexts and no longer functional, either become obsolete or are repurposed, but often with a loss of their heritage identity.¹³³ There is no room in this planning framework for participative heritage interpretation about place, since important places have been codified and interpreted according to the criteria of heritage professionals.

Place-based interpretation that recognises community use and intangible heritage has rapidly emerged as a corrective not only to this situation but also to the attempts of planners to mould cities into an ideal future without a past.¹³⁴ This is because patterns of movement and use based on people’s needs, wants and dreams will stubbornly reassert themselves in the face of attempts to impose new patterns unless residents and businesspeople are closely consulted

during the development. Place-based interpretation instead reimagines a place by identifying and communicating its unique tangible and intangible heritage—what makes it special, unique, loved and valued. This can result in a complete reworking of city planning, as will be shown below in the example of Historic Urban Landscape program. Further, a place’s unique heritage values are also what makes it special and ‘authentic’ to tourists. If the unique qualities of the heritage place are interpreted, they not only provide a point of difference for the heritage town or region, but also create a basis for authentic tourism aimed at high yield markets such as Experience Seekers, Fully Independent Travellers and Millennials.

Place-based interpretation strategies include standard media such as: museums, exhibitions and heritage-themed environments; public realm interpretation, where heritage features are integrated into street furniture and other landscape features; film; oral histories; community-based storytelling and events and digital media interpretation. These ‘heritage outreach’ activities add economic and social value to both established towns and new housing developments.

5.3.1 The Historic Urban Landscapes (HUL) program

Community-based site interpretation based on heritage is the central premise of the Historic Urban Landscapes (HUL) program, a UNESCO initiative that began in Ballarat, Victoria, in 2013 and is now being rolled out around the world. HUL is a call to involve more people in preservation efforts, to raise levels of awareness and to seek innovative schemes for embedding heritage in future planning schemes.¹³⁵ In embedding environmental, social and cultural concerns into the planning, design and implementation of urban development projects, HUL not only recognizes that urban heritage is one way that cities can differentiate themselves from each other, but also that heritage is meaningful to both residents and tourists in the present.¹³⁶ As UNESCO has stated:

Tangible and intangible urban heritage are sources of social cohesion, factors of diversity and drivers of creativity, innovation and urban regeneration.¹³⁷

UNESCO, *New life for heritage cities*

In the HUL approach, cultural diversity and creativity are key assets for human, social and economic development.¹³⁸ HUL provides an alternative to 'zoning' of a city into separate conservation areas, which become 'ghettos of historic preservation' to use UNESCO's terminology.¹³⁹ Although HUL began in cities, its methodology is now being applied to villages, rural areas and regions.

5.4 Why does place-based interpretation matter?

Daily, we were struck by the importance of creating spaces that are not only physical but also mental and emotional.¹⁴⁰

Ross Gibson

Place-based interpretation is important for several reasons. Firstly, it addresses the underlying causes of geographic and/or social disadvantage by acting as a catalyst for socio-economic development in areas such as tourism and property development. In turn, profit from these enterprises is returned to the city or suburb to pay for the maintenance, restoration and rehabilitation of its heritage.¹⁴¹ Secondly, it can create a sense of place and belonging through storytelling that uncovers hidden histories, reasserts the importance of community experiences and memories and revitalizes under-used or disadvantaged areas.¹⁴²

This can happen both in new suburbs and established heritage places. Oxford Brookes University's '10-year review of Townscape Heritage Initiative Schemes in the UK' investigated whether investing in regeneration schemes for a select number of historic townscapes in disadvantaged areas of the UK actually worked.¹⁴³ One of the key findings of the study was that heritage regeneration schemes worked best if there was active involvement by community groups, 'bottom-up' partnerships and people of different age groups.¹⁴⁴ These factors were seen as specific predictors of benefits of a Townscape Heritage Initiative in terms of building social cohesion and social sustainability.¹⁴⁵

In fact, community engagement was seen as so important that it is now a requirement for all Townscape Heritage Initiative Schemes, with skills training being prioritised and the Heritage Lottery Fund allowing up to 5% of the Common Fund to be used for activities to support learning, engagement and training.¹⁴⁶ From this study, it can be theorised that heritage interpretation based on strengthening the associations of local people to place through storytelling, and where community engagement is continued through training and heritage-related employment activities, offers a sustainable management model for heritage places.

Secondly, if a grassroots methodology of integrating community contributions into the planning and design processes is used, spaces can be created in a democratic way that will make people want to use them more often and feel a greater sense of community custodianship and pride.¹⁴⁷ This in turn will contribute to the long-term sustainability of a place over time, as residents come to love and care for their home and limited resources are stretched further.¹⁴⁸

5.5 The importance of storytelling

Storytelling is at the centre of place-based interpretation. 'Live' storytelling by local people can not only extend length of stay for tourists by providing a set of authentic experiences linked to place, but also help residents form a greater attachment to their home. This in turn can boost the local economy by creating jobs in tourism and allied industries. Storytelling through digital media provides access to special places for people who may otherwise be limited in mobility or not have the capacity to experience things in person. Digital media can also reach large and diverse audiences and encourage local and visitor exploration, which in turn can increase economic activity and participation.

Residents can be involved in all aspects of storytelling, from running guided tours to fireside nights (as in the Orkney Island, Scotland and by Jan Blake, Storyteller); to appearing on Smartphone Apps and in films. Taking this further, citizens can be trained in gaming, programming and other aspects of interactive media as a secondary form of capacity building in heritage towns.

5.6 The benefits of place-based interpretation

The benefits of place-based interpretation are many. Although place-making programs may initially address the needs of local residents, beneficiaries may eventually include cultural groups, local businesses, social entrepreneurs and potential visitors.

5.6.1 Economic and civic participation

Creative place-based interpretation programs harness local assets and knowledge to 'create, enhance, augment, change or maintain a locale's sense of place'.¹⁴⁹ Heritage-based placemaking extends this by offering groups and individuals the chance to generate employment, build up small businesses and to engage in new tourism, marketing, digital media, recreation, and creative industries by communicating how the heritage of their home is special and valuable. Social enterprises based on urban renewal can further develop the scope for disadvantaged members of the community to build employment and social skills. Finally, partnerships are important resources of seed funding or grants for training and mentoring to invest in the enterprise and support its growth and future sustainability.¹⁵⁰

5.6.2 Building a sense of place and belonging

Basing heritage interpretation programs around the natural and cultural values of a place can build a sense of belong and identity for both existing and new residents.¹⁵¹ People create relationships with place and with each other through meanings, associations, values and ways of life, all of which shape the character of a community.¹⁵² Heritage interpretation can open up new ways of perceiving an area by uncovering 'hidden histories' of the built environment, by gathering and telling new stories of place and by showing what makes the place so special. This active engagement with heritage contributes to community pride and identity and revitalizes an area that has become tired and worn because only one set of stories is being told.

5.6.3 Health and wellbeing

Heritage-based interpretation includes walking trails, environmental interpretation and cycling paths through parks, cultural heritage sites and recreational areas. There are many health benefits in this approach that include encouraging positive social interactions and physical exercise, both incidental and purposeful. Engaging communities in site interpretation can integrate family activities, special interest events, mothers' groups, exercise programs, special interest clubs, school participation, volunteer guides. Some research also documents the therapeutic benefits of the natural environment for mental health.¹⁵³

5.6.4 Social capital

Social capital is defined as 'social networks or norms' that build up reciprocal interrelationships among individuals in a certain district, to establish common goals. A crucial role for place-based interpretation is to sustain existing social structures, territories and identities, and build up new ones, by creating places of shared communal stories. These places emphasise the continuing importance of the memories of people in the traditional communities associated with the site as well as of the new associations and histories that incoming residents bring with them.^{154 155}

5.7 A methodology for place-based interpretation

Place-based interpretation begins by identifying common goals. This occurs in two ways: through consultation and collaboration with community stakeholders and by developing partnerships with organisations and businesses.

5.7.1 Community consultation

Community consultation is integral to successful place-based interpretation. This involves working closely with stakeholders to draw out the special features of their home, the stories of their communities, the interconnectivity between places, and the inherent meanings of place. Since all communities are multi-vocal and may have internal conflicts and complexities, the placemaking specialist acts as a facilitator of these community meanings. This ensures that competing interests and points of view are mediated, that all voices are heard and that the heritage outcomes are nuanced and represent as many sides of the story as possible.¹⁵⁶

This participatory methodology also forms the basis of ‘place governance’, where the facilitator works in collaboration with councils, developers, cultural institutions, research archives, individual residents, special interest groups and businesses to achieve shared outcomes based on economic, social and environmental sustainability for the community.

The scope for community consultation is based on potential stakeholders and their needs. At Gosford, these include: local council representatives (planning and urban development, community aged and disability services, community health services) external community services (representatives from disability support organisations and advocates, housing organisations, drug and alcohol rehabilitation programs, employment agencies, community aged care organisations).

Participatory methods of consultation include:

- Enabling volunteer-led actions and structures.
- Using external ideas and processes

when developing a locally-based heritage interpretation or cultural plan.

- Facilitating access for the community and local/professional creative industries.
- Understanding that ‘big things’ do not happen quickly in regional or suburban Australia and engaging with the community to set long-term goals.¹⁵⁷

Good practice includes:

- Re-using existing data, such as ABS data sets.
- Drawing on local research expertise for data management.
- Working with a broad understanding of what is local, vernacular creativity.
- Working collaboratively at regional, state and federal levels to share expertise and save money.
- Working with the cultural sector to share and use findings.
- Employing creative engagement processes—making a conscious effort to engage everyone, not just the ‘usual suspects’.¹⁵⁸

5.7.2 Partnerships

Cross-sector partnerships are fundamental to creative place-based interpretation.¹⁵⁹ Partnerships bring complementary skills to the project and can provide seed funding or access to program funding grants.¹⁶⁰

5.7.3 Cultural mapping

Cultural mapping began in Europe in the 1960s and 1970s with the aim of establishing the presence of the community within the planning process, rather than positioning the community as an object of planning.¹⁶¹ As with the Historic Urban Landscapes program, cultural planning begins with identifying existing cultural and heritage assets that have shared

value and contribute to the imagination, happiness, pride and social connections of the place.¹⁶² These take several forms, some of which overlap:

Tangible cultural heritage

This includes: heritage sites; artefacts; museums; arts centres; historic buildings that are historically significant and/or adaptively reused; monuments; archaeological sites; sporting and recreational facilities; community meeting places such as cafes, clubs and corner stores and theatres, libraries, parks and reserves.¹⁶³

Cultural resources.

These include: cultural businesses, cultural collections, exhibitions, events, networks of voluntary and sociocultural and civic associations.¹⁶⁴

Intangible cultural heritage

Cultural heritage is no longer just a study of monuments, archaeological sites and collections of objects but of intangible heritage values.¹⁶⁵ These include traditions and living expressions inherited from our ancestors and passed on such as oral traditions, ways of life passed down through generations, performing arts, Aboriginal knowledge and belief systems, social practices, rituals, habits, festivals, events, knowledge and practices concerning nature and the skills needed to produce traditional crafts.¹⁶⁶

Tangible forms of heritage also play a vital role in the expression of these intangible values, be they local gathering places, community halls or listed historic buildings.¹⁶⁷ These are where the traditions, patterns and rituals of a place come alive through local meetings and community memories are expressed. However, sometimes the role of place-based interpretation is to reveal sites of historically significant events, characters, cultures and environmental features that have been displaced by contemporary built environments.

Environmental assets

These include flora and fauna at an historic site; significant areas of natural vegetation and remnant bush; and unique plants and animals associated with a place. They can also include climate and special features of an environment, such as a dark sky.¹⁶⁸

However, recent work in cultural mapping has pointed out an important fact: that many people conflate ‘the arts’ and ‘culture’ with ‘high’ or ‘heritage’ and art forms such as opera, painting, ballet, professional theatre and symphony orchestras.¹⁶⁹ This has been to the great disadvantage of communities with blue-collar workforces, which have often felt excluded from the arts and heritage agenda. ‘Best practice’ placemakers now accept that ‘cultural assets’ can be defined by the community and include vernacular forms of artistic expression.¹⁷⁰ These include: wood turning, arts and craft, cooking, singing in a choir, watching films, community gardening, Elvis impersonations, Christmas lighting displays, country and western music and even gnome collecting!¹⁷¹¹⁷²¹⁷³

5.7.4 Best practice: case studies

5.7.4.1 Faces of Ashmont, Wagga Wagga

Wagga Wagga in NSW has a high ratio of social housing and its residents are over-represented in terms of social services but under-represented in planning decisions.¹⁷⁴ In 2013, East Riverina Arts undertook a project to develop a community portrait of Wagga Wagga. They asked the question: ‘what are your hopes and dreams for 2013?’ and over the course of one Saturday took pictures of people holding a chalkboard on which they had written their answers.¹⁷⁵ What residents wished for was:

- More infrastructure, particularly for young people, such as sporting facilities and parks
- Messages of hope, respect and peace
- Personal ambitions.¹⁷⁶

The project resulted in a highly-successful photographic exhibition where 18 portraits of Wagga residents were hung in a window in formerly empty shop in the Mall under the title, ‘Faces of Ashmont’. The next project that East Riverina Arts undertook in the same space was a video art piece created by local ‘at-risk’ kids.¹⁷⁷

5.7.4.2 'Pimp my ride', Wollongong

Wollongong is one of Australia's key areas for heavy industry but is currently grappling with anxiety over deindustrialization.¹⁷⁸ In this, Wollongong is like many Australian towns and cities whose citizens have lost jobs and confidence due to the decline of the manufacturing and industrial sectors.

Wollongong City Council cultural planners wanted to include well-established arts communities in a project to develop cultural narratives of the city, but were mindful of critiques of creativity in the city as being pigeon-holed into a select group of 'arts' and innovative activities, city-focused and classist. With Wollongong's mix of demographic characteristics—its industrial base, strong working-class culture, high levels of cultural diversity and migration, socio-economic inequality and problems of youth unemployment—planners felt that any project that focused only on established arts and creative industries would run the risk of being perceived as elitist and reinforcing existing divisions.¹⁷⁹

Therefore, they broke with the long-established tradition of the arts sector to focus on the 'high arts' and devised a program to investigate the creative capacity of Wollongong's custom car scene. The project was in direct response to:

- A dominant narrative of economic revitalization that shunned 'brown' industrial images and embraced 'creativity', economic diversity, job creation, tourist flows and internal migration of the creative class to reverse regional design and rebrand the place.
- A privileging of traditional notions of 'the arts', high-tech industries and middle-class aesthetics.¹⁸⁰
- An overlooking of local cultural activities that particularly related to the city's industrial heritage and working classes.¹⁸¹

One planner commented that young drivers were frequently demonised because of illegal street racing and noisy 'hoon' behavior, but that the custom car scene was a unique form of enabling local creative production. The cultural mapping project of custom car activity revealed that official investment in cultural infrastructure did not necessarily align with patterns of vernacular—particularly working class—creative activity and cultural economies.¹⁸²

5.7.4.3 Wollongong City Council – mapping sense of place

Another project by Wollongong City Council mapped residents' sense of place. Over the course of a year, planners at Wollongong City Council (WCC) asked residents to explore how people felt about the place where they lived.¹⁸³ They asked two questions—'Where is cool Wollongong?' and 'Where is creative Wollongong?'—and plotted the results onto A3 maps.¹⁸⁴

Conversations were conducted as 'vox pops' interviews over one day. This resulted in 2355 drawings of 'cool' and 'creative' places on the maps—an average of 14 per map.¹⁸⁵ The results showed that there were two loci of creativity in Wollongong: an obvious concentration of activity in the city centre but a 'decidedly suburban geography' of creativity with its own peaks, troughs and plateaus.¹⁸⁶ Although creative places in the town were often identified as locations that hosted high-profile cultural institutions such as the art gallery, performing arts centre and the 'arty' northern beachside villages, there were many examples of 'everyday creativity' in the results. These included buskers, choir groups, community gardens, markets, fire-twirling, the local hardware centre (specifically the paint aisle!), scrapbooking, the Nan Tien Buddhist temple, bike tracks and a Doll Club. The landscape was also ever-present with its beaches, headlands, scenic lookouts, which were spaces for 'everyday engagement' with nature.¹⁸⁷

5.7.4.4 The Outhouse project, Outback NSW

In 2013, a team from the University of Technology, Sydney, and the University of Wollongong worked with Trax Arts, Central Darling Shire Council and West Darling Arts to find out which cultural assets were important to them. Through a project called 'The Outhouse', they set up customised portable video booth in Ivanhoe, White Cliffs and Wilcannia that a theatrical appearance (it was soon nicknamed 'The Tardis' by locals!). 'The Outhouse' contained a chair and video touchscreen that prompted interviewees to respond to prerecorded questions and guided their participation. Responses were recorded by a digital camera built into the wall of the booth and participants could choose

to broadcast their responses via an external screen.¹⁸⁸ The researchers also interviewed some creative practitioners and community leaders in depth.¹⁸⁹

More than 100 interviews were recorded—5% of the Shire's population participated—with many from people who were illiterate or who did not see themselves as 'creative' or connected to the arts.¹⁹⁰ Because participants revealed the impact of isolation and remoteness on them and their communities, planners realized the need to find new 'conceptual starting points' for cultural planning and policy making that would take into account the residents' issues and experiences with mobility, access and isolation.¹⁹¹

An important finding was that local pride in otherwise 'plain' suburbs was a consistent counterpoint to the idea of creative cities as 'exceptional' places.¹⁹² This is something that can be taken forward in Gosford.

5.7.4.5 Penrith City Council's Neighbourhood Renewal Program

Kingswood Park, in north Penrith, is classified as 'relatively disadvantaged' on the Socio-Economic Indexes for Areas (SEIFA). The area has a high percentage of single-income households and residents living in Housing NSW properties than the Penrith average.¹⁹³ In 2013, Penrith City Council selected this disadvantaged neighbourhood for the development of a Neighbourhood Action Plan.

Consultation with the residents revealed deep needs for a safe, centrally-located and well-equipped park and the collaborative designing and planning of the park became the means by which a new relationship was opened up between community and Penrith City Council.¹⁹⁴ Residents of an empty block of land adjacent to the local public school as the site for the park. The Neighbourhood Renewal Program then commissioned a local artist, David Capra, to work with local residents and particularly children, to plan the redevelopment of the site. This culminated in a 'creative visioning' exercise over one day after school where local residents 'dreamed up' a Park.¹⁹⁵

The process was fun, exciting and creative. Over 120 adults and children used Plasticine, Paddle Pop sticks, pipe cleaners, coloured foil and paper (all from the local \$2 shop) to produce their own model parks. They did drawings, created storybooks of ideas and created other ways to design their own park. The NPR team also held interviews and documented the process.¹⁹⁶

5.7.5 Capacity building

SHP's heritage interpretation work in Georgetown in Penang, Malaysia, involved defining the benefits of heritage interpretation for local businesses, sole traders, artists and artisans. This included asking local people what their heritage meant for them, devising new routes through the town that linked built and intangible heritage, outlining training opportunities for local people and developing 'incidental' interpretation, such as themed menus and coasters, which would extend length of stay in the town and point tourists to nearby destinations.

In Lemnos, Greece, and on the Shipwreck Coast in Western Victoria, we investigated how vacant buildings could be adaptively reused rather than building highly-expensive visitor centres; and how local cafes could be themed with heritage interpretation. The adaptive reuse of existing buildings and sites as creative arts or business spaces also capitalises on the existing resources and creates a storytelling canvas for interpretation at a relatively low cost. Further examples of adaptive reuse of heritage buildings include the converted Abbotsford Convent¹⁹⁷ and Newport Substation¹⁹⁸ in Melbourne, both of which are working hubs for creative small business ventures and social enterprises. This thinking integrates with the HUL model, which embeds built heritage, and heritage-based activities, into daily life and creates ongoing and passionate interaction between residents and their city's heritage. Ballarat is currently developing a pilot program for heritage interpretation in the HUL project with SHP.¹⁹⁹

Themes

6. Themes

Three themes have been developed in response to the research conducted for the Gosford Heritage Interpretation Strategy. These are:

THEME 1 Aboriginal Lifeways

THEME 2 The Industrial Spirit

THEME 3 Natures Playground

What is a theme?

A theme provides the framework for the main point or message you are trying to convey. It poses questions and leads the reader into a broader investigation of a subject.²²¹

What is the purpose of themes?

The purpose of each theme is to provide an overarching framework for stories, quotes and images.

THEME 1 Aboriginal Lifeways

SUB-THEMES

- Aboriginal people of Gosford
- A land of plenty
- Characters of Gosford
- Enduring culture
- The frontier
- Archaeology.

6.1 Theme 1: Aboriginal lifeways

This theme explores the rich traditions and culture of the Aboriginal people of the Gosford region, from the Dreamtime, to European arrival and the present day.

The history and culture of Aboriginal Australia before the arrival of the European settlers was rich and varied. This is the land of the Guringai and Darkinjung peoples, who still live on and have strong connections to their ancestral lands today.

The rock engravings in and around Gosford are the most concentrated in Australia, if not the world. Created over the past 20,000 years, they are a physical manifestation of the Dreaming. They consist of rock engravings, burial sites and axe grinding grooves. They are a unique and wondrous asset for Gosford.

THEME 2

The Industrial Spirit

SUB-THEMES

- European settlement
- Growing Gosford
- Timber: fuelling the earliest industries
- Nature's assets
- Getting to Gosford
- Citrus: a keystone industry
- Mann Street: the town's lifeblood
- Growth and optimism
- More Gosford Characters.

6.2 Theme 2: The industrial spirit

The history of Gosford is exemplified by a pioneering and innovative spirit, as well as by the practicality of the early settlers. This theme celebrates Gosford's industries and their vital role in the town's development and expansion. Several natural characteristics contributed to Gosford's settlement and growth. The timber industry was established by locals needing to clear their land, and the depths of Brisbane Water and surrounding waterways created ideal conditions for a thriving shipbuilding industry. The diverse soils and landforms of the area lent themselves to fruit-growing, which is still associated with Gosford today. Finally, the town's thriving industrial sector fuelled its growth, because Gosford's residents needed essential services included churches, schools, shops, hospitals and roads. This created a flourishing and lively community.

But perhaps Gosford's most famous asset is Gosford Sandstone, whose quality and durability were so highly valued that it was not only used extensively in Gosford but also transported south Canberra and Sydney. The many buildings of Gosford Sandstone that survive today are a lasting reminder of the enduring and innovative spirit of Gosford's early settlers.

THEME 3

Nature's Playground

SUB-THEMES

- Unique to Gosford
- Fun-seeking tourists
- Gosford icons

6.3 Theme 3: Nature's playground

This theme explores the many natural attractions in and around Gosford, and people have enjoyed them.

Locals and visitors alike to the Gosford area have two world-class national parks to enjoy: the Ku-ring-gai Chase National Park to the south and the Brisbane Water National Park to the west and south. From its earliest days, Gosford has been inundated with visitors who come to enjoy its temperate climate, sunny beaches and easy access to nature's most beautiful wonders.

The natural environment was exalted by Henry Kendall, an Australian poet who spent a significant amount of time in Gosford while convalescing from illness. Here, inspired by the beauty of the natural environs, he wrote over 300 poems.

Beneath the shade of ironbarks,
Stretched o'er the valley's sloping bed -
Half hidden in a tea tree scrub,
A flock of dusky sheep were spread;
A fitful bleating faintly came
On every joyous breath of wind,
That up the stony hills would fly,
And leave the hollows far behind!
Wild tones of music from the Creek
Were intermingling with the breeze,
The loud, rich lays of countless birds
Perched on the dark mimosa trees;
Those merry birds, with wings of light
Which rival every golden ray
Out-flashing from the lamps of Night,
Or streaming o'er the brow of Day.

Henry Kendall, The poems of Henry Kendall, 1920

Thematic Framework

7. Thematic framework

SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 1. ABORIGINAL LIFEWAYS: THE DARKINJUNG PEOPLE					
This theme explores the experiences of the Darkinjung people before, during and after the arrival of Europeans. This includes their customs and traditions, interesting and important people and significant Dreaming stories. Although each group is identified by name, this is in reference to the historical source material and no Native Title issues are implied. Post-contact disconnection and resistance are also addressed.					
Country	The Land is Sacred		Land is Sacred what we as Aboriginal people regard as our Mother Earth the very earth that we believe we are made from. Every facet of the land are our ancestral beings that in dreamtime stories explain the beginning of time , space along with how all living creatures, including humans came to be. The natural environment of plants, waterways, oceans, forests and animals are not only things we survive from, but also they are our families, spiritually, physically and mentally. Land is life; life is the land it is what makes us whole as a human being. Through our dance, song and ceremony, the land is ceremoniously celebrated as our ancestral family the belief is from where we came we shall return.		Talara Freeman, 'Darkinjung Resource', not dated, p.5
Country	Darkinjung Country boundaries		Yadhaba barbingul Yaama Good Morning Welcome Ngayi Derribun Ngayi Awaba From the Hawkesbury River to Lake Macquarie Ngayi Yango ngayi Waagir From Mt Yango to the Sea Nyinnara Gii Ngura Our Heart of Country Yaama Darkinyung Ngura Welcome Darkinyung Country		Talara Freeman, 'Darkinjung Resource', not dated, p.5
Country	The meaning of land		Land is very much a part of Aboriginal people as Aboriginal people being a part of Land, it is Spiritual, it is Kinship, and it is physical. Traditional Customs and beliefs in Aboriginal culture are rituals in itself that are bonded together through lore practices which creates a balance between ourselves and our environment which are considered to be our Ancestral beings.		Talara Freeman, 'Darkinjung Resource', not dated, p.5
Spiritual life	Connections with Mother Land		Our religious connections with our Mother lands and belief is that our bodies themselves are made of the very things in life that give us life. Our dreaming stories link us to the Mirrabooka (Milky Way) meaning river of stars or river of life itself, where our Father Creator Baiyami and Mother Creator Yhi had come from		Talara Freeman, 'Darkinjung Resource', not dated, p.5
Spiritual life	The Rainbow Serpent		The rainbow serpent is one of the most important mythical story's that is shared by many Aboriginal Nations across Australia in the dreamtime creation period and is associated with the land itself. It is believed that the Rainbow Serpent rests beneath the land to this day throughout many Nation groups' countries and to disturb the resting place of the Rainbow Serpent it is disturbing the very spirit of country itself.		Talara Freeman, 'Darkinjung Resource', not dated, p.5
Spiritual life	Totemship		Totemship is related to our Kinship lore structure, our family relationships which is considered to create our balance with life it is a lore that determines how we relate to one another and our living ancestral world the environment. Without this balance through our Kinship system, we would ultimately destroy that relationship with not only between ourselves but also between the natural cycles of life itself.		Talara Freeman, 'Darkinjung Resource', not dated, p.5
Spiritual life	Cultural practices		Our Cultural practices of dance, art, music, story, song lines and ceremony ties us into being one and whole through our Totemship with everything that is life giving.		Talara Freeman, 'Darkinjung Resource', not dated, p.5

Gosford CBD Heritage Interpretation Strategy

Thematic framework

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Mount Yango	Mount Yango is the most sacred site for the Darkinjung people		Mount Yango is the most sacred site for Darkinjung people the Ceremonial site is where the great dreaming story is told of the Great God Creators Baiyami Father and Yhi Mother had come from the morning star and had arrived on Mount Yango from the Mirrabooka (Milky Way). With their arrival, they had awoken the spirit of the earth, which was the awakening of the Rainbow Serpent as they crushed the top of the mountain flattening the surface as we view it today. As Baiyami and Yhi journeyed across the land leaving their footprints in their wake at various places on the land interacting with our ancestral beings of the environment creating the sacred and special story places which we find today on country. These sacred story places remind us of their Journey leaving a legacy of song lines of religious connections that we live by today. They changed the old world into the new, dreaming stories that link a spiritual pathway to this period. Important places became sacred sites of significance to both Women and Men , Baiyami and Yhi had taken a part of every living thing of the land including the animals and used it to create us in their image and then gave us the gift of life our spirit. Baiyami and Yhi journeyed back to the Mirrabooka back to the morning star using Mt Yango and other mountains as stepping-stones. Baiyami and Yhi had left a lore of Kinship creating our family relationships and connections and through our ceremonial sites of carvings, engravings, stone arrangements, rock art etc that are all based around our education and stages of learning in life. These places are Aboriginal people's ancient classrooms you can compare this to modern day learning, pre-school to high school and beyond. It is similar to how we learn today in a modern context, although it is based around our environment with customs, traditions and cultural practices. Wisdom and knowledge is gained through natural teachings that were passed down generations after generations as you grew with that learning based on your maturity as male or female. Men have their dreaming Women have their dreaming they are taught the same values in life but diverse during those different stages of learning in life relating to being a Women or Ma		Talara Freeman, 'Darkinjung Resource', not dated, p.6
Place Names	Local place names		Wollombi - two creeks meet. Woy Woy - tidal movement Narara- Red belly black snake Kulnura- stone axe Ourimbah - Sacred circles Wyong - Yam Yaramalong - Oak tree Patonga- she		Talara Freeman, 'Darkinjung Resource', not dated, pp.6-7
Place Names	Awaba		Originally the name of the entire Lake Macquarie, Newcastle, and Central Coast Regions. It is believed to mean 'a flat or plain surface'. The area is the traditional land of the Awaba people, who spread from Wollombi to the Lower Hunter River. The name of the language they spoke was also 'Awabakal.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp. 6-7
Place Names	Woy Woy		The double name is believed to be a corruption of the Darkinjung word meaning 'much water'. The repetition is assumed to signify the movement of the tide of the channel.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place Names	Ettalong		A Darkinjung Language word meaning drinking water		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place Names	Narara		In the Darkinjung language, 'Narara' was the name of the Clan Group & the red belly black snake native to the area.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Dooralong		In the Darkinjung language, it 'represents the Grass Plant that made the best spears		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7

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Place names	Boudhi		Boudhi', but it was likely to mean 'heart land' or 'water breaking over rocks'.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7.
Place names	Kangy Angy		The Aboriginal origins of 'Kangy Angy' are somewhat unknown. As the site of the convict built Great North Road though, it has speculated that it could mean 'hill crossing'.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Tuggerah		The meaning of 'Tuggerah' is not agreed upon. Some sources say the meaning is 'cold place' or 'to shiver', others say it is 'savannah grasslands'. It may have been an Awabakal word, but again this is not a unanimous opinion. It is assumed so, because in the Awabakal language, 'takara' means 'cold'.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d.
Place names	Kanwal	.	Believed to mean 'snakes indeed' in the Darkinjung language		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Wyee	.	Of the Awabakal language, meaning 'fire' or 'place of fire.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Koolewong		Meaning Koalas by the water.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Patonga		Sometimes written as 'Betonga' on early maps, it is believed to mean 'oyster.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Mardi		May have been used to refer to a 'stone knife' in the Darkinjung language.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d. pp.6-7
Place names	Toukley		Toukley means 'many brambles'		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7

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Place names	Tuggerawong		The meaning of 'Tuggerawong' is cold-water ong meaning water.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Wadalba		Understood to be part of the Awabakal language, the meaning place of is not entirely known.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Tumbi Umbi		Also spelt as 'tombi ombi', it is believed to mean 'loud roar of a raging torrent' in the Awaba language.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Umina		Meaning lie down rest		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Wallarah		An Awaba word-meaning kangaroo that once populated the area in abundance.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Wyong		Means 'edible yam', referring to the species in abundance in its wetlands.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Terrigal-Tarragal		Meaning place of little birds		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7.
Place names	Ourimbah		It derives its name from the ceremony of manhood. It is made up of the "ourin" (may be 'ourin'), which meant 'belt of manhood' and the 'bora ring' where initiation ceremonies took place.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Wyongah		In the Darkinjung language, 'Wyongah' has the same etymology as 'Wyong' and is believed to mean 'yam patch'.		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7

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Place names	Yattalunga		Meaning good place here		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Place names	Yarramalong		Meaning Oak Tree Yarramal-ong water Oak tree in the wetlands		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d.,
Place names	Kulnura		Meaning Camp ground		Bennett, F. C., ed., <i>The story of the Aboriginal People of the Central Coast of New South Wales</i> , Brisbane Water Historical Society and the Entrance and District Historical Society, 1981, cited in Talara Freeman, 'Darkinjung Resource', n.d., pp.6-7
Darkinjung boundaries			The traditional boundaries of Darkinjung land extend from the Hawkesbury River in the south, Lake Macquarie in the north, the McDonald River, Wollombi, Mt Yango and Wollemi NP in the west and the Pacific Ocean in the East.		Talara Freeman, 'Darkinjung Resource', not dated, p.10
Darkinjung sites	Locations of Darkinjung sites		Darkinjung Land Council has one of the highest number of Aboriginal engraving & rock sites not only in NSW but also in Australia on Hawkesbury river sandstone country. In 2019 there were 2,985 registered Aboriginal sites located within the Darkinjung Local Aboriginal Land Council boundaries. The higher Central Coast regions are abundant with rock engravings and axe-grinding grooves, rock shelters containing charcoal and ochre pigments, drawings & stencils that are found throughout the region. Darkinjung heritage sites are known to age between 200 to 25,000 years old, some older than the pyramids in Egypt or Stonehenge in England. Darkinjung LALC being the Legal Custodians of the Central Coast region, it is advised to speak to Darkinjung Aboriginal Land Council for permission and access to any Aboriginal sites or enclosed Aboriginal places.		Talara Freeman, 'Darkinjung Resource', not dated, p.10
Darkinjung sites	Dedicated Aboriginal Places on Darkinjung Country		<i>Warre Warren Aboriginal Place at Kulnura</i> – Rock art (Enclosed)- Accessible with permission <i>Bulgandry Aboriginal Place at Kariong</i> – Rock engravings (Easy access) <i>Mooney Mooney Aboriginal Place at Somersby</i> – Rock Engravings <i>Howe's Aboriginal Place at Bucketty</i> – Rock Art		Talara Freeman, 'Darkinjung Resource', not dated, p.11
Darkinjung tools	Spears		The men used several types of spears two of which were a single pronged one for hunting (the barbs of which were either oyster shell or wood) and a multi-pronged "fish - gig". These were usually carried in the hand as well as a spear-thrower- Woomera, wooden club, wooden shield, boomerangs and stone hatchet. The smaller items were often thrust into the band worn around the waist when not in use. Up to three lengths of stem made up the shaft of the spear and these were joined together by resin from the base of the grass tree. Fishing spears, known as mootim in the study area, were usually made from the stem of the grass tree <i>Xanthorrhoea</i> sp., with three strong prongs, (made from fish teeth, or bones, shells, stingray spines or hardwood.) bound to the end (Mathew in Harvard 1943:193).		Talara Freeman, 'Darkinjung Resource', not dated, p.12
Darkinjung tools	Spears		The coastal people on the other hand used barbed hunting spears made with bone or pieces of shell, while those who lived inland used stone (Collins 1798: 586) after contact by Europeans, bits of bottle glass were used. The barbs were fixed to the shaft by means of <i>Xanthorrhoea</i> resin, which was softened with fire, and beeswax, which afterwards set very hard (Hunter 1793: 495). The spears were thrown either straight from the hand, or with the aid of a spear-thrower or Woomera, which gave them added force. The spear-throwers carved from wood were also furnished with a piece of shell stone or glass at one end, which was used as a multi-purpose tool or more especially as a gouge or scraper. Spears made from <i>Xanthorrhoea</i> stems were much in demand by Aborigines who did not have this resource to hand and they were an important item of trade between the coastal Aborigines and those in the Hunter Valley. <i>Xanthorrhoea</i> provided resin for hafting stone and shell implements and for mending leaking canoes and wooden vessels. In addition, segments of the resinous trunk when rubbed together readily produced fire (Bennett 1833:62)		Talara Freeman, 'Darkinjung Resource', not dated, pp. 12; 13

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Darkinjung tools	Clubs		The Boondy or club made from a hard wood was used in combat or for hunting animals, as was also the boomerang shields oval in shape were carved from various types of wood and then usually decorated with a quartered design in red ochre and pipe clay. The colonists also described the manufacture of stone hatchets known as Mogo in language the stone was said to come from the shallows on the upper Hawkesbury and after being sharpened to a fine edge by friction was bound to a wooden handle and fixed with gum (Collins 1798: 586).		Talara Freeman, 'Darkinjung Resource', not dated, p.12
Darkinjung tools	Fishing lines		The women were associated with fishing lines and the women would beat the roots and seeds from plants to make them soft using grinding stones. The fishing equipment used by the women was quite different their hooks were made of the inside of a shell-resembling mother of pearl. This was the turban, Turbotorquata, which was broken into a ring two or three centimeters in diameter, then ground with a coarse stone file into a crescent shape, sharpened at one end and frequently notched at the other to attach the line. The fishing lines were made from twisted grasses and fig tree bark which were also the material for nets and bags. In the bags (used by both men and women) they carried the meat from shell fish, ochre, resin, hooks and lines, shells ornaments and points for spears. The shiny inside of the shell acted as a lure and this in addition to a ground bait of chewed shellfish which was spat into the water to attract the fish, usually resulted in success. According to some accounts, hooks also were made from wood, bone or bird claws and these were probably baited.		Talara Freeman, 'Darkinjung Resource', not dated, pp.12-13
Darkinjung vessels	Coolamons		The women also carried coolamons (wooden vessels) to carry goods and after the contact period tin pots and other containers. The net bags were often slung from the forehead and carried hanging down the back (Mathew in Harvard 1967: 189)		Talara Freeman, 'Darkinjung Resource', not dated, p.13
Darkinjung vessels	Canoes		The canoes had to be renewed at regular intervals bark was cut from the trees soon after rains when the sap was rising at this time the bark is both stronger and more pliable. The ends of the bark were simply folded skewered together with pegs and caulked with Xanthorrhoea resin (Hunter 1793: 495). The canoes were propelled with paddles often to the accompaniment of a rhythmical song or with a pole where water was sufficiently shallow (Collins 1798: 593). The canoe was kept open by sticks placed across the inside of the canoe. Paddles were about 1/2m in length, one paddle was held in each hand.		Talara Freeman, 'Darkinjung Resource', not dated, p.13
Natural resources	Bark		Bark was used for many items - shelters (huts), shields, baskets, fishing lines, bowls, and net bags. Phillip described the Aborigines putting a piece of bark over their heads when they slept and using it to keep the rain from their heads and shoulders. The bark used for canoes was described by Worgan as coming from a tree which 'bears leaves like a Fir' and 'somewhat resembles the Fir in its Growth' (1788:11, 17). Worgan is probably referring to the Casuarina. Soft bark from the tea-tree (probably Melaleuca sp.) was used to lay newborn babies on and to carry them about in.		Talara Freeman, 'Darkinjung Resource', not dated, p.13
Natural resources	Hardwood		Hardwood was used in manufacturing spears: for either the whole spear that consisted of one piece with the end sharpened to a point, or for part of a multi-component spear - e.g. a segment of the shaft would be hardwood with the remainder being of the flowering stem of the grass tree, or just the barbs would be hardwood. Collins referred to fishing spears ('the fiz-gig') being made out of wattle (1788 [1975]:461). Spear throwers and some shields were also made of solid wood. Collins added that the wood used for shields was hardened by fire. The wooden 'digging sticks' used by the women to obtain yams and other root vegetables would also have been hardwood. Other wooden items included bowls, parring sticks, 'swords' and 'scimitars', clubs, boomerangs, and axe handles. (Attenbrow 1988 pp42-43).		Talara Freeman, 'Darkinjung Resource', not dated, pp.13-14
Darkinjung Tools	Tools		Bone tools were used all over Australia, as spear tips, fish gorges, harpoon heads, pegs for spear throwers and as death pointers or deadly weapons. Cutting equipment included axes with stone heads attached to a handle with resin and bound securely with sinews. Chisels and knives were manufactured by shaping and sharpening a selected stone and attaching it to a wooden handle. Heavy wedge-shaped choppers and mallets were used to shape canoes and shields. Suitable shells such as oyster shells were also used for cutting implements.		Talara Freeman, 'Darkinjung Resource', not dated, p.14
Darkinjung Tools	Men and women's implements		The men make the canoes, fishgigs, swords, shields, spears, throwing sticks, clubs and hatchets; the women made the fishing-lines, hooks and nets. To make these wooden implements, shell tools were frequently employed. The shell at one end of the throwing stick is intended for sharpening the point of the lance and for various other uses. Shell tools were sometimes sharpened with the teeth and could be used while held in the hand.		Talara Freeman, 'Darkinjung Resource', not dated, p.14

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Darkinjung Seasons	Seasonal corridors		Seasonal corridors are seasonal routes undertaken continuously by our people for hundreds of generations. Movements across our lands within our own boundaries for food gathering practices were an annual migration of survival. Not only were these seasonal traits a physical practice but a spiritual practice in our continuous connection to country. Along these corridors, significant places were deemed sacred to either Women or Men and community in general. Places of significance through these movements were Mountains, Rivers, Lakes, Lagoons, Valleys, Wetlands and Beaches all having stories through the dreaming or creation. Pathways were created that crossed the lands in every direction marking walking trails with the easiest route from one place to another. There were many sensitive areas along the way that determined what we could eat or what we could collect this was a part of our religious beliefs and totemship with our lands.		Talara Freeman, 'Darkinjung Resource', not dated, p.16
Shelters	Gunyahs		The people build Gunyahs for the time of that season that they are there using different natural sources. Knowing what food sources and animal breeding cycles tell you about the seasonal change of the land and how the language of the land speaks to you. E.g., flowering of the Geebung in May indicates the Whales are migrating north, knowing when animals are breeding so not to disturb them to continue the life cycle. Looking at Aboriginal astronomy for e.g. Emu in the sky constellation, Moon fazes relate to animal movement and plant food sources on the land.		Talara Freeman, 'Darkinjung Resource', not dated, p.16
Middens	The oldest Midden		In the Hawkesbury Plateau, the oldest scientifically dated Aboriginal Midden is 12,000 years B.P. to put this in perspective with events in other parts of the world, agriculture and pottery in South East Asia date from 5,000 B.P. and the Egyptian Pyramids are dated at 4,500 B.P.		Talara Freeman, 'Darkinjung Resource', not dated, p.18
Stories	Our story of Waraba the (Ocean)		'The Waraba (ocean) is our very life source being a coastal and land people it links us to our spiritual story of the Rainbow serpent Gurria a great mystical creature who was awoken in the dreaming of creation by Baiyami our Father creator. Gurria being a water symbol who gauged out the earth traveling across the lands interacting with our ancestral beings. Before releasing, the water from its mouth and creating the rains that fell from the sky to fill the vast oceans basins, rivers and lakes finally resting in the land and water lagoons where it sleeps to this today. Our people believe if you disturb the places where Gurria rests you disturb the spirit of place and upsets the balance life. Ghiong the Whale whose seasonal movements along the coastline signified the ceremonies of celebration and family gatherings. In Traditional Darkinjung belief, Tippakalleum the wife of the creator carried charms made of pure quartz, crystals wrapped in possum skins crushed these with her hands on the Watagan Mountains and released the water into the lands. Gathering is our everyday way of life of foraging for food from the Land to the Sea seasonal treks from one place to another. Hunting, tracking, trapping, fishing, collecting materials and medicines. Our Families had responsibilities both Men, Women and children for all of the community when gathering our foods family groups had areas of responsibility. Some of the food sources on the ocean were hundreds of variety fish, turtles, shell foods, crab, Activities under taken each day included basket & matt weaving, spear making, fish hook making, canoe ,jewellery, ochres, dancing, song, tool making and ceremony. Our beaches are a constant reminder of our people's seasonal gathering for hundreds of generations as Middens of shell foods and artefacts are found along the entire length of our coastline'		Talara Freeman, 'Darkinjung Resource', not dated, p.18
Stories	Our Story of the Lakes and Rivers		Our lakes and rivers are our arteries that are life sources to our people and our lands. The estuaries, saltmarshes provide plenty of food with spawning fish, fresh water turtles, bird eggs etc. Our people constantly canoed these waterways every day fishing with their nets, trapping, and collecting the sedge grasses for making of nets, baskets, Matts and coolamons. Our people camped along the riverbanks and lakes in seasonal times following the life cycles of the birds in their nesting seasons. The Guliyaalees (pelicans) would breed almost anytime the year when rain was plentiful inland, as they would have their baby's inland then fly back to the lakes after 3 months. This would signal the flowering of bush tucker plants ready to be eaten during the spring. Water is pure, water is cleansing		Talara Freeman, 'Darkinjung Resource', not dated, pp. 18-19
Stories	Our Story of the Wetlands		Wetlands are our food estuaries with hundreds of water birds nesting in the grasses plenty of bush tucker in berries and shrubs. Darkinjung people wade their canoes with Gymea Lilly stalks through the reeds of the wetlands collecting all varieties of foods. Many grass types are found in the wetlands for making dilly bags and baskets. Paper bark trees are an important source, which provided medicines for treating toothache and the bark itself infused to treat colds, and flues paperbark was used for cooking and baskets. Wetlands are our considered like our shopping centers of the bush		Talara Freeman, 'Darkinjung Resource', not dated, p.19

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Stories	Our Story of the Rainforests		Rainforests are an important rich food source for our people most of our medicines are found in rainforest. Our tools and weapons our everyday living materials come from Rainforests, our Boomerangs, clubs , canoes, shields, clap sticks, spears, coolamons etc. Darkinjung people lived amongst the canopies in the protected gullies in cave over hangs and gorges of our rainforests some of our most sacred and special rock art sites are found in our rainforests. Bush tucker berry's and fruits are plentiful.		Talara Freeman, 'Darkinjung Resource', not dated, pp.19
Stories	Our Story of the Mountains and Valleys		The Watagan Mountains and many others across Darkinjung country are dense with thousands of our heritage sites and bush foods are found in the valleys. Trails and tracks that where our people followed formed thousands of years old during seasonal walks and gatherings. The mountains and valleys are like our high ways where one mob meet another during ceremonies. The mountains and valleys are our boundary markers separating ones country from another. Scared trees marked boundaries with intricate symbol's marking ones territory. The shield symbol is the symbol of Darkinjung country, which is found across the ridgelines of our sandstone country		Talara Freeman, 'Darkinjung Resource', not dated, pp.19-20
Stories	Our Rock Art		Darkinjung rock art is found in all ecological environments across Darkinjung Country from the Mountains to the sea. Our rock art sites are landmarks in our area and places; they are very important sites for our community for Cultural, educational, spiritual and social, gatherings for our community. Our rock art places that include our engraving sites are found in cave overhangs and across the sandstone escarpment of the Central Coast & are considered up to 25,000 years old. The art works relate to our Dreaming stories that bonds our people and our spiritual and physical connections to our lands with images about our everyday life like our tools our weapons and hand stencils. Hand stencils are blown onto the cave walls with natural ochres that show different generations over time representing our signatures of who we are and our connections to country. Pigments of Yellow, Red, White ochres and Black charcoal were traditionally used. Stories were passed on as our rock art sites are like our storybooks of education that hold and tell precious knowledge for our children.		Talara Freeman, 'Darkinjung Resource', not dated, p.20
Stories	Our Rivers and Estuaries		Our Rivers are our arteries that flow from the mountains to the lakes to the sea along these arteries our people have camped ,fished , trapped, hunted they are permanent places of medicinal and food plant sources. Canoes were used extensively up and down these important waterways for hundreds of years and they are fresh water and salt-water sources. The estuaries produced so much food in breeding areas and places for water birds, animals coming from the rivers to the lakes making perfect hunting grounds for gathering. Materials were collected from plants along the riverbanks to make traditional implements through seasonal times.		Talara Freeman, 'Darkinjung Resource', not dated, p.20
Stories	Our Beaches		Our beaches are seasonal places of gathering for our Families shell foods, spear fishing, swimming, canoeing, and camping were regular seasonal activities. Shells were crafted into fishhooks, cutters, knives and jewelry by our Aboriginal Women, the Men made their spears, nets and fished from the rocks. Gunyahs were made for temporary shelters, shell foods after eaten were discarded into the sand dunes building great mounds of shells over time from seasonal visits these are now known as Middens where our people were also buried along the entire coastline of the Central Coast in the dunes.		Talara Freeman, 'Darkinjung Resource', not dated, p.21
Darkinjung Bush Food and Medicinal Plants & Uses	Cassytha pubescens/Common Devil's Twine		This is Devil's Twine and you can see the fruit. It goes a bit more yellow when it is ready to eat. They are edible straight from the vine. Not only did Aboriginal people have many foods, but also they had a whole variety of foods, which would keep you healthy by giving you a proper diet.		Talara Freeman, 'Darkinjung Resource', not dated, p.21
Darkinjung Bush Food and Medicinal Plants & Uses	Acacia irrorata/ Black Wattle		Black Wattle is one of the trees we used for making tools and weapons and it has a sweet edible resin that seeps out of it. They tend to have big twisted roots that are good for boomerangs, and you can get big fat witchetty grubs out of them too. The timber of the Black Wattle was mostly commonly used as it was a good timber, solid and hard, and it keeps well for a long time - good for digging sticks, clubs and boomerangs.		Talara Freeman, 'Darkinjung Resource', not dated, p.21

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Darkinjung Bush Food and Medicinal Plants & Uses	Acacia Longifolia/ Sydney Golden Wattle		Sydney Golden Wattle is used. It is a cleanser and skin wash used by the Aboriginal people to clean and treat rashes and infections. You have to break up the leaves so you can get the sticky sap out of the leaves. It then soaps up into a lather as you rub it between wet hands. The lather then would be rubbed onto parts of the skin where there was a rash or an infection as it is medicinal. When fish are trapped in pools, we would soap up the wattle leaves in the pool and the fish would float to the top as the oxygen is taken out of the water, - it does not harm them and makes them easier to catch.		Talara Freeman, 'Darkinjung Resource', not dated, pp.21-22
Darkinjung Bush Food and Medicinal Plants & Uses	Dianella/Blue Fax Lily		Dianella is another edible berry, which ripens in early summer. It has an attractive purple fruit, which is the edible part, and it is very high in vitamin C. Its leaves are used, along with a number of other grasses, by the Aboriginal women, for weaving. One of the tricks Aboriginal people would do is pluck the end of the leaf away from the root. Blowing in the end of the leaf will make a whistle to imitate the forest wrens to catch snakes.		Talara Freeman, 'Darkinjung Resource', not dated, p.22
Darkinjung Bush Food and Medicinal Plants & Uses	Billardiera Scandens/ Apple berry		Apple Berry turns from green to brownish yellow when ripe and falls to the ground. The vine grows over the top of shrubs and the fruit ripens in early summer, when ripe they taste a bit like apple a very rich source rich in Vitamin C		Talara Freeman, 'Darkinjung Resource', not dated, p.22
Darkinjung Bush Food and Medicinal Plants & Uses	Acacia suaveolens/ Sweet Wattle		This is the Sweet Wattle, one of the most popular trees today, being used to make Sweet Wattle coffee and Sweet Wattle cakes etc. See the pods - Aboriginal people would collect them when they are green. Then they were roasted in the fire to be eaten as a green vegetable. Also see the black seeds in the dried pod, around late spring to early summer, these seeds are harvested and ground down in the coolamons to make bread.		Talara Freeman, 'Darkinjung Resource', not dated, p.22
Darkinjung Bush Food and Medicinal Plants & Uses	Angophora costata/ Red Gum		This is the Red Gum or Angophora and Aboriginal women especially had a use for this tree. They would cut around the edge of the bowls and let the air in under the bark. When it was drying out it would pop off and they would have a beautiful natural bowls that would carry water or be used as a dish. They cut bigger pieces from the trunk for shields; then it would come off more easily.		Talara Freeman, 'Darkinjung Resource', not dated, p.22
Darkinjung Bush Food and Medicinal Plants & Uses	Melaleuca/ Paperbark		Aboriginal people call melaleuca "Bilar" for wetland tree. Its common name is Paperbark, and Aboriginal women would peel off big pieces of this bark and shape them into nice little coolamons for carrying things like berries while they are collecting food in the wetlands. It is also used to wrap food to cook in the ground. Because the paperbark is nice and soft, it is also used to line the floor of caves and line the coolamons for young babies. If you go deeper into the bark under the papery layers, you will find reddish bark, which can be soaked in water to make a mouthwash. Because it is medicinal, it is used as a Band-Aid to cover cuts and sores. In addition, if you soak the bark in water it can make a skin wash.		Talara Freeman, 'Darkinjung Resource', not dated, p.23
Darkinjung Bush Food and Medicinal Plants & Uses	Lomandra Longifolia/Spiny-headed Mat Rush		The brown seeds on the stem were collected; the husks are taken off preparing the seeds for grinding into flour. Some starch would be leached out by soaking in water and they would then be baked on the coals of the fire like Johnnycakes. That is how it would be eaten - it was one of the most staple parts of the Darkinjung diet. The leaf is strong and can be split into any width you want. Then it is soaked to soften before being worked into dilly bags and baskets. In addition, if you pull clumps of leaves off the roots, the lower part of the leaf, where it breaks off, is edible. You can eat it straight off the roots		Talara Freeman, 'Darkinjung Resource', not dated, p.23
Darkinjung Bush Food and Medicinal Plants & Uses	Themeda Australis		Kangaroo Grass, one of the variety of seeds Aboriginal people use to make bread. Aboriginal people use Kangaroo grass extensively; they collect the seed to make flour. Like the Lomandra seed, it would be ground down by the stone into a coolamons, then made into a paste and baked on the hot coals. There is a variety of different seeds that Aboriginal people collect and use to grind down to make their flour and bread.		Talara Freeman, 'Darkinjung Resource', not dated, p.23

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Cooking	How Darkinjung people were taught to cook		The Darkinjung were taught how to specifically prepare, hunt, gather and cook foods. Ground Cooking – shallow hole, wok shape in ground. Make 2 fires, put granite rock in one to heat up, keep the other one hot. Lay damp paperbark over the top. Wrap vegetables and meat separately, in paperbark or banana leaves. Then put into the meat into ground on top of the stones, put a layer over the top to keep the heat, layer the rock again, put the vegetables in then the next layer of bark and cover with earth. The rocks separate it to keep the heat flowing through to cook. Hotter at the bottom to cook, veg at top slow cooking. Similar to Maori Hungi, Koori call it cupmurri.		Talara Freeman, 'Darkinjung Resource', not dated, p.13
Totems	Totems and Kinship family groups		Totemship are part of our family Kinship structure linking us to our lands or place spiritually and physically. Totemship give us a balance in life between us as human beings and our ancestral world our environment. Our lore is very much based on our Totemship to everything that gives us life. Our Nation has a symbol totem such as the Whale each individual person has a totem, which connects them to their community and environment this totem can be of plants, or animal this is called skin names. Totems give our people the responsibilities of taking care of country.		Talara Freeman, 'Darkinjung Resource', not dated, p.26
Moieties	'Blood' divides and relationship rules		The Darkinjung relationship rules consist of two moieties (blood) divide into four sections (skin/meat). Mathews (1897) documents these are as follows: Ippai /Ippatha Bya /Matha Kumbo/Butha Kubbi /Kubbitha. Bya marries Butha Children are Ippai (male) or Ippatha (female) Kubbi marries Ippatha Children are Kumbo (male) or Butha(female) Ippai marries Kubbitha Children are Murri (male) or Matha (female). Kumbo marries Matha Children are Kubbi (male) or Kubitha (female). Some of the documented totems for Bya and Kubbi include, • Scrub Opossum (Possum) • Native bee • Emu • Bandicoot • Eaglehawk • Stingaree • Wallaroo		Talara Freeman, 'Darkinjung Resource', not dated, p.25
Totems	Documented totems		Some of the documented totems for Ippai and Kumbo include, • Grey Kangaroo • Diamond Snake • Wombat • Black Snake • Wallaby According to Ridley (1853) Darkinjung speakers had a social organisation based on sections similar to that of groups to the north-west such as the Kamilaroi. Note. Bya is known as Murri in most other groups.		Talara Freeman, 'Darkinjung Resource', not dated, p.26
Lore	The role of Lore		Kept everything together. When the land was taken, the connections and interconnectedness was broken. Lore of mother earth, not created by man. Created by the spirit and passed down. Universal lore to take care of the earth/land. Compared to today with police and judges. In Aboriginal culture, elders within the community give out the lore and ensure it is respected and never broken. If the lore was broken, elders determined the punishment with the families of that person and it was discussed with the council of elders. The women and men would meet separately then come together with equal input. The family connection was important and an integral part of the process. The punishment fit the crime. There was no jail like there is today. It wasn't just about controlling people, but keeping balance with the earth and environment, kinship ties etc. E.g. men's or women's grounds, not eating your totem, breaking spirit connections etc. age appropriate teachings and understandings. Lore is a ritual it is the ceremony of wisdom and knowledge, it is the most important ideologies that keeps our Kinship together and strong. The lore teaches us the meaning of respect and understanding not only between each other but between everything in life that is part of us. Our totem ship is part of the lore structure. It creates a balance between us and our natural environment which is an intricate system deep in spiritual values. Wisdom and knowledge is gained through a passage or journey through life itself which has to be earned in stages, when becoming a Woman or Man and communities recognise this through a status of Eldership. Lore binds it all together, the kinship, spirituality.		Talara Freeman, 'Darkinjung Resource', not dated, pp.26-27

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THEME 1. ABORIGINAL LIFEWAYS: THE DARKINJUNG PEOPLE					
This theme explores the experiences of the Darkinjung people before, during and after the arrival of Europeans. This includes their customs and traditions, interesting and important people and significant Dreaming stories. Although each group is identified by name, this is in reference to the historical source material and no Native Title issues are implied. Post-contact disconnection and resistance are also addressed.					
Song and dance	Dancing a		Dancing is a custom a cultural practice that is religious to our people it is ritual. Dancing is a way of our people to connect to country physically spiritually. By stomping or sweeping the earth with your feet, raising the dust on country is like being inside your Mother's womb. Dancing is a deep ceremonial meditation that connects us to our spirit world our ancestral beings. We spiritually leave our bodies in dance movement to become one in spirit, body and mind. Women have their dances Men have their dances, communal dance we all share together. Our Dreamtime stories are passed on generations after generations not only verbally but also through dance a ritual of learning and knowledge.		Talara Freeman, 'Darkinjung Resource', not dated, p.27
Song and dance	Songs		Songs are very important and are a big part of our cultural everyday life. Through songs, our Elders passed down important information from generation to generation telling and passing on stories of the land. Song Men and Women composed songs impromptu and if a song was popular, messengers were asked to teach others creating song lines. Songs were an everyday occurrence, traditionally our Women sang when they fished and kept time with a song while paddling. On site of a Dolphin or Whales, our people chanted a short repetitive song as they dived and surfaced. Songs revitalised the land and spirit as the very sound of nature itself from the wind, rain, trees, water is believed to hum in rhythm of song.		Talara Freeman, 'Darkinjung Resource', not dated, p.27
Kinship	Kinship is lore		Kinship is lore, kinship is family. It is the very spiritual custom that binds both us and our universe as one. It is our DNA of who we are and where we evolve from. The traditional structure of our communities is based on our Kinships with our land and our place. The Kinship system was given to us from the very beginning from our Father and Mother creators. Our totems derive from our ancestral beings which are the plants, rocks, waters, mountains and sky. Our Mother Earth to which our body itself is made from spiritually and physically which makes us one with everything that gives us life. Kinship structure is how we relate to others, our family groups and linked to totem ships. We can't just disturb a place as it belongs to someone else's totem ship. 3 family groups – close family e.g. mum, dad, brother, sister, grandparents, then communal family e.g. extended family or compare to community at school and ancestral/ environmental family- totemship ties to the land. Skin groups, different plant/animals. These skin groups, govern who you can / cannot marry. This creates a balance in the natural environment as well as the local community. Customs are how we live our everyday life in cultural practices, they are the very traditions and functions of our communities in our societies. Our Customs determine how we celebrate, how we treat one another as a family unit including our hunting and gathering practices. Our spiritual beliefs, religious rites through ceremony including Women and Men's business are binded by our lore which is the balance of life itself.		Talara Freeman, 'Darkinjung Resource', not dated, pp. 28

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Thematic framework

SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 1. ABORIGINAL LIFEWAYS: THE GURINGAI PEOPLE					
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Guringai	Respecting the land	The Guringai people used the land respectfully. Their knowledge of plants and animals enabled them to live sustainably off the land. Their knowledge is useful and the Guringai should be consulted for use of their stories.	These areas were once rich in edible vegetation and native animals. The Guringai Mob hunted and gathered on these Lands for centuries and lived as one with the Land in harmony.	Guringai Aboriginal Tribal Link	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >.
	The earliest Gosford history	Gosford City was originally occupied by the coastal Guringai people, whilst Darkinjung people occupied area to the west of Mangrove Creek.	The traditional areas occupied by the Guringai speaking [people] comprises all of Port Jackson catchment, including the tributaries of Middle Harbour and Lane Cove River, the Broken Bay catchment, including tributaries of Brisbane Water, Cowan Creek and Pitt Water, the water shed along Peats Ridge, following along the range through to Kulnura, as well as the Lakes of the Central Coast to lower Lake Macquarie. Guringai - People of the Coast. Darginyung - People of the Ranges. Darug - People of the Plains.).	J Fraser, 1892	J. Fraser (1892), in T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15; Guringai Aboriginal Tribal Link, 'History', 2010, accessed 20 August 2017, < http://www.guringai.com.au/ >.
		Guringai were first recorded in the Wyong area in the early 1800s.	When Colonial secretary, William Cape, opened fire on several Guringai men, women and children for stealing corn and potatoes from his fields, Cape sent out 14 men on horse back to eradicate the problem with whatever force deemed necessary. To support the Guringai, tribal members from the Wollomi and Sugar Loaf areas ascended on Wyong.	Guringai Aboriginal Tribal Link	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >.
A land of plenty	The bush supermarket	According to early observers, the coastal Guringai lived mainly on fish and shellfish. Whale beachings offered feasting opportunities, with invitations offered to the Darkinjung, especially when the mullet was running.	These areas were once rich in edible vegetation and native animals. The Guringai Mob hunted and gathered on these Lands for centuries and lived as one with the Land in harmony	Guringai Aboriginal Tribal Link	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 20 August 2017, < http://www.guringai.com.au/ >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15.
		The Guringai collected the seeds of Lillypilly and Tamarind trees, wild potatoes, blossoms, Blueberry ash berries, sweet blue <i>Dianelle</i> berries, Warrigal spinach and hearts of the Cabbage tree palm.	The original inhabitants of this land, unlike those who came later, worked with their environment, not against it.	John Newton	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15; John Newton, <i>The Oldest Foods on Earth : A History of Australian Native Foods, with Recipes</i> , Sydney 2009, p. 4, accessed 12 December 2017, < http://web.a.ebscohost.com.ezproxy.federation.edu.au/ehost/ebookviewer/ebook/bmxlYmtfXzExNDA0MjVfX0FO0?sid=21ecb605-39d4-49d3-90da-fd85e6f2b1bc@sessionmgr4007&vid=0&format=EB&rid=1 >.
	A staple vegetable: the Long Yam	The edible tubers of the Long Yam, also known as the pencil yam, are slender and long. They were usually cooked in ground ovens and then eaten. They were a staple food for the Guringai people prior to and after European settlement.	The Guringai ate the <i>Macrozamia</i> yam after suitably preparing it to leach out the poison, especially in the leaner winter months when there were fewer fish. They also used the seeds of the Burrawang palm after leaching out the toxins.	T Kass	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15; 'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >; Tim Low, <i>Wild Food Plants of Australia</i> , 1988 North Ryde, NSW, Angus & Robertson.
			You can still find the Long Yam growing today in the richer alluvial soils that encompass the many creeks and streams throughout the area.	Guringai Aboriginal Tribal Link	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >.
	Understanding land management: fire-stick farming	The Guringai practiced fire-stick farming to replenish the vegetation, reduce leaf litter and make conditions easier for hunting.	The role of indigenous people in prehistoric landscapes, how fire responds to climate change and variability and the application of palaeoenvironmental information to contemporary environmental issues all have wide applicability [to current scientific and climactic investigations].	P Black, SD Mooney, SG Haberle	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15; MP Black, SD Mooney, SG Haberle, 'The fire, human and climate nexus in the Sydney Basin, eastern Australia', <i>The Holocene</i> 17:4, 2007, p. 478.

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Thematic framework

SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 1. ABORIGINAL LIFEWAYS: THE GURINGAI PEOPLE					
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	Hunting and fishing	The Guringai used a hunting spear plus a multi-pronged fish spear, along with woomearas, shields, clubs, boomerangs, hatchets and net bags. The women took care of the fishing nets and lines.	Aboriginal people achieved two world firsts with stone technology. They were the first to introduce ground edges on cutting tools and to grind seed. They used stone tools for many things including: to make other tools, to get and prepare food, to chop wood, and to prepare animal skins.	Guringai Aboriginal Tribal Link	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15; Australian Government, 'Australian Indigenous tools and technology', Australian Government, 2017, accessed 13 October 2017, < http://www.australia.gov.au/about-australia/australian-story/austn-indigenous-tools-and-technology >; 'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 20 August 2017, < http://www.guringai.com.au/ >
	Homes	The Guringai lived in huts made of bark, propped up on a suitable tree or shrub and could accommodate 6 to 8 people.	It is generally thought that Aborigines only had windbreaks but this is an oversimplification. In fact, Aborigines has a considerable variety of dwellings although simple dwellings were most common...	Amos Rapoport	Amos Rapoport, <i>Australian Aborigines and the definition of place</i> , Melbourne, Deakin University, 1980-89, p. 2; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15
Characters of Gosford	Musquito the warrior	Musquito (c.1780-1825), was an Aboriginal resistance leader and tracker. Also known by the names Mosquito, Musquetta, Bush Muschetta or Muskito, he was probably an Eora (Gai-Mariagal) man, born on the north shore of Port Jackson, New South Wales. In 1805 he participated in raids on settlers' properties in the Hawkesbury and Georges River districts. He was captured with the help of local Aboriginal people and gaoled at Parramatta then exiled to Norfolk Island, where he remained for eight years. In 1813 Musquito worked as a tracker in Van Diemen's Land (Tasmania) and in October 1818 he helped to track and kill bushranger Michael Howe. Later that year he was arrested after striking a convict who insulted him and led a gang of Tasmanian Aboriginal warriors in guerrilla attacks on a number of farms. After five years on the run he was captured and hanged in Hobart Gaol in 1824.	Last week several Natives suspected of being concerned in the late Outrages, were committed to Parramatta Gaol by the Rev. Mr. Marsden; but were liberated on Tuesday last on a promise to use their utmost endeavours to apprehend the Native called MUSQUITO, who has been reported by the Natives themselves, and also by the White Men who have gone in search of them, as the Principal in all the wanton acts of Cruelty they have perpetrated. We are happy to add, that they fulfilled their promise, and the above Culprit was last night lodged in Parramatta Gaol.	<i>The Sydney Gazette and New South Wales Advertiser</i> , 7 July 1805	'SYDNEY', <i>The Sydney Gazette and New South Wales Advertiser</i> , 7 July 1805, p. 1, accessed 11 October 2017, < http://trove.nla.gov.au/newspaper/article/626845 >; Naomi Parry, 'Musquito (1780-1825)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, published first in hardcopy 2005, accessed online 12 October 2017, < http://adb.anu.edu.au/biography/musquito-13124/text23749 >.
			Hanging no good for black fellow!. Very good for white fellow, for he used to it! I stop with white fellow, learn to like blanket, clothes, bakky, rum, bread, all same white fellow: white fellow giv'd me. By and by Gubernor [sic] send me catch bushranger - promise me plenty clothes, and send me back Sydney, my own country: I catch him, Gubernor [sic] tell too much a lie, never send me. I knock it about camp, prisoner no liket [sic] me then, givet [sic] me nothing, call me bloody hangman nose. I knock one fellow down, give waddie, constable take me. I then walk away in bush, I get along wid [sic] mob! Mob rob the hut! Mob make a rush, stock-keeper shoot plenty, mob spear some. Dat de way me no come all same your house. Never like see Gubernor any more. White fellow soon kill all black fellow!	Musquito, Hobart Gaol prior to execution, 1825	Keith Willey, <i>When the sky fell down: the destruction of the tribes of the Sydney Region 1788-1850s</i> , 1979, Sydney, Collins, p. 182.

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	Boongaree: entertainer and sailor	Boongaree (?-1830), also known as Bungaree, was an Aboriginal man from the Broken Bay area. He was an intermediary between the European settlers and local Aboriginal groups and was able to entertain the settlers by imitating governors and speaking excellent English. Sailing with Matthew Flinders as an interpreter, guide and negotiator, he was the first person born in Australia to circumnavigate the continent, between 1801 and 1803, on the <i>Investigator</i> . In 1815 Governor Lachlan Macquarie gifted Bungaree 15 acres of land on George's Head. He died at Garden Island on 24 November 1840.	The beginning of the week presented a native warfare the most malignant that has been witnessed. On Sunday morning last a number assembled at Farm Cove for the purpose of inflicting punishment on the heroic Wilhamannan; who after avoiding an immense number of spears, received one at length in the hand, through his shield; the wound brought on a stubborn conflict which for nearly an hour was general; during which time the white spectators were justly astonished at the dexterity and incredible force with which a bent, edged waddy resembling slightly a Turkish scymetar, was thrown by Bungary, a native distinguished by his remarkable courtesy. The weapon, thrown at 20 or 30 yards distance, twirled round in the air with astonishing velocity, and alighting on the right arm of one of his opponents, actually rebounded to a distance not less than 70 or 80 yards, leaving a horrible contusion behind, and exciting universal admiration.	<i>The Sydney Gazette and New South Wales Advertiser</i> , 23 December 1804	'SYDNEY', <i>The Sydney Gazette and New South Wales Advertiser</i> , 23 December 1804, accessed 11 October 2017, < http://trove.nla.gov.au/newspaper/article/626558 >; FD McCarthy, 'Bungaree (?-1830)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, published first in hardcopy 1966, accessed online 12 October 2017, < http://adb.anu.edu.au/biography/bungaree-1848/text2141 >.
			Bongaree, the Chief of the Broken Bay tribe was the man who accompanied us on our first voyage, and was to have sailed with us both on our present and last day voyages; but in his resolution forsook him when the time of embarkation arrived, and we were by no means disappointed when we found that he had secreted himself in the Woods.	John Septimius Roe, naval officer HMS Bathurst, 1821	John Septimius Roe, <i>Letter 160</i> , 6 June 1821, State Library of New South Wales, as reprinted in Keith Vincent Smith, 'Mari Nawi Aboriginal Odysseys 1790-1850,' State Library of NSW Exhibition Publication, Sydney, 2010, p. 19, accessed 12 December 2017, < http://www2.sl.nsw.gov.au/archive/events/exhibitions/2010/mari_nawi/docs/marinawi_guide.pdf >
	Cora Gooseberry	Cora Gooseberry (c. 1777-1852), also known as Queen Gooseberry and Lady Bongary, was the daughter of Mooroooboor, a leader of the Murro-ore-dial people from territory south of Port Jackson. Married to Bungaree, after his death she was a prominent Sydney identity known for her striking government-issue blanket and perpetually-smoking pipe.	Among the distinguished visitors at the Levee at Government House on the Queen's Birthday, by some unlucky oversight (for which we humbly apologise to their sable Majesties) the names of King Bungaree and Queen Gooseberry, who were in attendance in full regal costume, were omitted. Her Majesty was attired in a new pink robe of very curious workmanship, and a Dunstable straw bonnet, wearing the order of her tribe in the form of a crescent, suspended by a brass chain from her ebon neck, and a natural rose, in honor of her Royal Sister Victoria, on her forehead. The King—bless his sable Majesty!—appeared in a rusty cast-off suit, enveloped in a new blanket, which hung in graceful folds about his royal person, rendered irresistibly monarchical by a short pipe being thrust, transversely, through the cartilage of his royal nose.	<i>The Australian</i> , 27 May 1844	'DISTINGUISHED FOREIGNERS', <i>The Australian</i> , 27 May 1844, p. 3, accessed 12 October 2017, < http://trove.nla.gov.au/newspaper/article/37118961 >.
	Sophy Bungaree	Sophy Bungaree was born near Brisbane Water on the northern arm of Broken Bay, c. 1810. She was the daughter of Boongaree and Matora. Raped by ship-building merchant James Webb, she gave birth to a daughter, Charlotte.	Funny mob, Australians. They make more fuss over a cat than a king. This weekend marks the 200th anniversary of Matthew Flinders signing up King Bungaree, last tribal chief of the Broken Bay Aborigines, to help in the first circumnavigation of the continent Flinders was to call Australia. A good deal of fuss has been made lately about Flinders, with a re-enactment of the voyage and library exhibitions. Trim, the seafaring cat, has featured prominently. Bungaree has scarcely rated a mention. Yet Flinders thought him a fine fellow, courageous and extremely helpful. Warren Whitfield, a descendant of Bungaree's Guringai clan, is not angered by the oversight. "You have to be tolerant," he said yesterday. But he would like a little more recognition for the man Governor Lachlan Macquarie called a king.	Tony Stephens and Warren Whitfield	Tony Stephens, 'Admired by Macquarie, but ignored for a sailing cat', <i>Sydney Morning Herald</i> , 55 May 2002, accessed 8 December 2017, < http://www.smh.com.au/articles/2002/05/10/1021002391022.html >; 'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >;

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	Charlotte Webb	Charlotte Webb was born in the Hawkesbury River region in 1824. Charlotte was brought up either on the Hawkesbury River or in Gosford by her mother Sophy and her de facto stepfather John Smith. In the 1830s, Charlotte Webb met a convict farm hand named Joseph Ashby. Charlotte and James had to apply for permission to the Governor to marry, because she was an Aboriginal woman and he was a convict. This was granted in 1845, when Joseph was 32 and Charlotte 22. They married in a small sandstone church in East Gosford. Charlotte lived her life 'in dire poverty' and died in her old hut at the railway siding of Narara aged 89 in 1913. She lies in a pauper's grave. Aboriginal people at this time could not inherit land, so Charlotte inherited nothing from her father James Webb, who left all his holdings to Samuel Colter and Robert Cox, who went on to become extremely wealthy. Webb was not listed as her father on the death certificate.	Mr Whitfield's great-great-great grandmother was Charlotte Ashby, Bungaree's grand-daughter, born from the rape of her mother, Sophie, by James Webb, the first white man in the Broken Bay area	Warren Whitfield	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >;
Enduring culture	Rock engravings	There is a wealth of rock engravings in the Ku-ring-gai Chase National Park and the Brisbane Water National Park that have been created by the Guringai people over the past 20,000 years. They include rock engravings, burial sites, axe grinding grooves and places that show evidence of Aboriginal occupation.	To make sense of these engravings will take years of detective work, amassing clues and piecing them together. But we now know that astronomy is an important part of the culture for Aboriginal groups elsewhere in Australia.	NSW National Parks and Wildlife Service	Ray Norris, 'Emu dreaming', <i>Australasian Science</i> , May 2008, 29:4, p. 19; 'Aboriginal Heritage Walk', NSW National Parks and Wildlife Service, 2016, accessed 12 October 2017, < http://www.nationalparks.nsw.gov.au/things-to-do/walking-tracks/aboriginal-heritage-walk >.
		One of the most spectacular rock engraving site is the Bulgandry Engraving Site in the Brisbane Water National Park near Kariiong.	The name Bulgandry belongs to the large engraving of a man thought to represent an ancestral hero, depicted with an impressive headdress.	NSW National Parks and Wildlife Service	'Bulgandry Art Site Aboriginal Place', NSW National Parks and Wildlife Service, 2016, accessed 13 December 2017, < https://www.nationalparks.nsw.gov.au/things-to-do/aboriginal-sites/bulgandry-art-site-aboriginal-place >.
	Astronomy	Rock art is found all across Australia, in all states and territories. Some of it is known to have astronomical symbolism, while those at other sites are more ambiguous. The 'Dreaming' spiritual belief system shared by most of the Australian Aboriginal people concerns the ancestral spirits who guide current life. Many of the symbols used in this guidance includes the night sky, its stars, nebulae, clouds and constellations.	Only recently has it been recognised that there is a deep vein of astronomy threading through many Aboriginal cultures.	Ray Norris	Ray Norris, 'Emu dreaming', <i>Australasian Science</i> , May 2008, 29:4, p. 16.
			For example, the appearance of a star constellation can tell people when it's time to move to a new food source.	Ray Norris	Ray Norris, 'Emu dreaming', <i>Australasian Science</i> , May 2008, 29:4, p. 16.
	Emu in the Sky	In Ku-ring-gai Chase National Park, close to Elvina Track, is a rock engraving of an emu.	Its legs are trailing back in a position that would be unnatural for a real emu but, as Sydney Academic High Cairns pointed out a few years ago, in just the same pose as the Emu in the Sky. This might sound like wild speculation until you notice that, astonishingly, the Emu in the Sky stands above her portrait, in the correct orientation, at just the time when the real-life emus are laying their eggs. Next to the emu is an engraving of a strange half-man wit a club foot who is believed to be Daramulan, a creator-hero from the Dreaming of the Guringai people, and related to Baiame, a creator-hero found in many Aboriginal cultures across the south-east of Australia.	Ray Norris	Ray Norris, 'Emu dreaming', <i>Australasian Science</i> , May 2008, 29:4, p. 17.

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	Tiddalick the Frog	Tiddalick (Tiddalik) the Frog is a Dreaming story about a giant frog who swallowed all the water from Wollombi Brook and would only give it back if he was made to laugh. A frog-shaped rock believed to be associated with this story is located in the Yengo National Park, near the township of Wollombi.	Yengo National Park is one of the eight conservation areas that make up the massive Greater Blue Mountains World Heritage Area. Covering one million hectares, it was included in the World Heritage list in December 2000 for its remarkable geographic, botanic and cultural values.	Australian Museum and Tracey White, Maryaroo	Australian Museum and Tracey White, Maryaroo, 'Aboriginal History and Culture', Hunter Valley Visitor Centre, 2000, accessed 081217, <http://www.huntervalleyvisitorcentre.com.au/things-do/heritage/aboriginal-history-and-culture/>; NSW National Parks and Wildlife Service, 'Yengo National Park', NSW Government, 2017, accessed 12 December 2017, <http://www.nationalparks.nsw.gov.au/visit-a-park/parks/yengo-national-park/learn-more>.
	Baiame	Byami is the 'all father' or 'all creator'. After Byami sculpted the people, the water, the landscape and the sky, he stepped on top of a mountain, Mount Yengo (near Cessnock) and went into the heavens. This flattened hill is present in the landscape. This stepping place is very significant. The footprints are known as Mundo.	On the Barwan and Namoi they say there is one who made all things, whom they never saw; though they hear his voice in thunder. They speak of this being by the name "Baiame;" and those who have learnt that God is the name by which we speak of the Creator, say that "Baiame is God." Some of them say that Baiame formerly appeared to their fathers; and white man assured me that the blacks had told him of laws given by Baiame to their forefathers. But I never heard them speak of Baiame as a Ruler, nor ascribe wisdom and goodness to him.	<i>Sydney Morning Herald</i> , 14 December 1855, p. 3; Australian Museum and Tracey White, Maryaroo	'NOTE ON THE TRADITIONS OF THE ABORIGINES', <i>Sydney Morning Herald</i> , 14 December 1855, p. 3, accessed 8 December 2017, <https://trove.nla.gov.au/newspaper/article/12977663>; Australian Museum and Tracey White, Maryaroo, 'Aboriginal History and Culture', Hunter Valley Visitor Centre, 2000, accessed 081217, <http://www.huntervalleyvisitorcentre.com.au/things-do/heritage/aboriginal-history-and-culture/>.
	How the Guringai was named	The name Guringai, or Kuringgai, was coined by John Fraser in 1892 in reference to people inhabiting a large stretch of the central coastline of New South Wales.	The next great tribe is the Kuringgai on the sea coast. Their 'taurai' (hunting ground or territory) is known to extend north to the Macleay River, and I found that southwards it reached the Hawkesbury. Then after, by examining the remains of the language of the natives about Sydney and southwards, and by other tests, I assured myself that the country thereabout was occupied by sub-tribes of the Kuringgai.	John Fraser, 1892	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, <http://www.guringai.com.au>.
			Fraser 1892 came up with the name Kuringgai to describe a people, our peoples. Guri / Koori meaning Black man, Ngai meaning Black Woman or belonging too, bring the words together and get GuriNgai. It is also recorded as Wananginee / Wanabee Language.	Guringai Aboriginal Tribal Link	Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, <http://www.guringai.com.au>.
The frontier	Death and dispossession	Like the Aborigines living in Port Jackson, those living in Brisbane Water and Broken Bay were severely affected by the smallpox plague that caused the deaths of so many of the Aboriginal people.	In 1789, David Collins noted when visiting Broken Bay he found that 'in many places our path was covered with skeletons.'	D Collins, 1789	D Collins, <i>An account of the English Colony in New South Wales, Volume 1</i> , 1798, edited by Brian H. Fletcher, Reed, Sydney, 1975, p. 496; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 16.
			It was generally accredited by the Medical Gentlemen of the Colony on its first establishment, that the small pox had been introduced among the Natives by the crews of the French ships then lying in Botany Bay; but since that period no vestige of that disease has ever appeared.	Thomas Jamison, Esq., principal surgeon, 1804. <i>The Sydney Gazette and New South Wales Advertiser</i> , 13 October 1804, p. 2, accessed 13 October 2017, <http://trove.nla.gov.au/newspaper/article/626451>.	Thomas Jamison, Esq., principal surgeon, 'GENERAL OBSERVATIONS ON THE SMALLPOX', <i>The Sydney Gazette and New South Wales Advertiser</i> , 13 October 1804, p. 2, accessed 13 October 2017, <http://trove.nla.gov.au/newspaper/article/626451>.
		Thomas Chaseling (b. 1797) took a Darkinjung woman from the Hawkesbury-MacDonald River area and went to sea in December 1811 aboard the <i>Endeavour</i> carrying missionaries to Tahiti. It was the first of many voyages ranging the Pacific and to Asia.	Aboriginal mariners crossed conventional social boundaries. Aboard ship all members of the crew worked, ate, slept, talked, smoked and drank together and learned something of each other's languages and customs. In later years some achieved the status of leaders of their people and a few were officially created 'chiefs' and given fishing boats, land grants and metal gorgets.	Keith Vincent Smith	Keith Vincent Smith, 'Mari Nawi Aboriginal Odysseys 1790-1850,' State Library of NSW Exhibition Publication, Sydney, 2010, p. 1, accessed 12 December 2017, <http://www2.sl.nsw.gov.au/archive/events/exhibitions/2010/mari_nawi/docs/marinawi_guide.pdf>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 16.

Gosford CBD Heritage Interpretation Strategy

Thematic framework

SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 1. ABORIGINAL LIFEWAYS: THE GURINGAI PEOPLE					
This theme explores the experiences of the Guringai people before, during and after the arrival of Europeans. This includes their customs and traditions, interesting and important people and significant Dreaming stories. Although each group is identified by name, this is in reference to the historical source material and no Native Title issues are implied. Post-contact disconnection and resistance are also addressed.					
			Aboriginal men accompanied the first ships taking colonists to establish new settlements. Their skills in bushcraft, finding water, fishing, hunting birds and kangaroos, and tracking escaped convicts were invaluable.	Keith Vincent Smith	Keith Vincent Smith, 'Mari Nawi Aboriginal Odysseys 1790-1850,' State Library of NSW Exhibition Publication, Sydney, 2010, p. 6, accessed 12 December 2017, < http://www2.sl.nsw.gov.au/archive/events/exhibitions/2010/mari_nawi/docs/marinawi_guide.pdf >.
		There was an Aboriginal Camp at Bedlam in the 1830s. It was the largest camp and was located where Robert Henderson's 110 acreage was granted. It was later subdivided by HF Halloran into the Yow Yow estate.	Concerning the history of the Settree family: Our purpose at present being to tell of the Settree family and incidents pertaining there- to, Bedlam (now Yow Yow) was the largest blacks' camp in the district, and young Alf used to swim from the point opposite where Woy Woy Station now stands to Woy Woy side, then by means of a native canoe he would get across to Riley's Island, then to Bedlam, where he would have a great time eating fish and possum with the aboriginal boys.	Perong, <i>The Gosford Times and Wyong District Advocate</i> , 30 August 1928	Perong, 'The Woy Woy district FORTY YEARS' HISTORY', <i>The Gosford Times and Wyong District Advocate</i> , 30 August 1928, p. 12, accessed 12 December 2017 < https://trove.nla.gov.au/newspaper/article/161480428 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 17.
		In 1874 only 13 Aboriginal people are determined to be in the Gosford area. In 1828 it was estimated that there were 200 Aboriginal people in the area, though the census estimates 15 at Broken Bay, 10 at Erina and 10 at Narara.	The colonisation of Australia manifested in the dispossession, physical ill-treatment, social disruption, population decline, economic exploitation, codified discrimination and cultural devastation' of the first inhabitants of this land.	J Gardiner-Garden	J Gardiner-Garden, 'From dispossession to reconciliation', <i>Research Paper 27, 1998-99</i> , accessed 12 December 2017, < http://www.aph.gov.au/library/pubs/rp/1998-99/99rp27.htm >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 17.
		When Quaker Reverend James Backhouse visited LE Threlkeld's mission at Toronto in 1837, he reported that the Aborigines had largely given up their traditional ceremonies.	It is very strange, that any man who should have irritated the unfortunate Blacks into retributive measures, after viewing his loss with a microscopic eye, should expect, that he only was intended to be inhabitants should be tell exposed to the hostile incursions of those irritated, though peaceably inclined, savages, who are foolishly enough expected to possess the same moral perception of right and wrong that should distinguish the conduct of Whites, who have had opportunity of obtaining civilized education far beyond the possible acquisition of these persecuted Blacks. The representatives of hordes of Blacks from Hunter's River, Wollombi, Newcastle, and Port Stephens, having congregated in this, as it appear, devoted district, is positively false in total. I have been visited by the whole body of them since the military arrived; I can therefore confidently assert this, and further, that the number of them has been magnified on the same optical disc the Wyong damages were measured upon.	James Smith, 1834	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 16; James Smith (of Blue Gum Flat), 'The Blacks of Brisbane Water', <i>The Sydney Herald</i> , 25 December 1834, p. 2, accessed 13 October 2017, < http://trove.nla.gov.au/newspaper/article/12851168 >.
		After the arrival of the settlers the traditional lifeways of the Darkinjung were effectively destroyed.	As the Aborigines' food resources and way of life were destroyed by settlement, women survived by becoming de facto 'wives' of convicts (so there are many cryptic Aboriginal descendants at present unknown). Enigmatically, men attempting to live traditional lives disappeared.		Dr GE Geoff Ford, <i>Darkinjung Recognition An Analysis of the Historiography for the Aborigines from the Hawkesbury-Hunter Ranges to the Northwest of Sydney</i> , A thesis submitted to the University of Sydney School of Philosophical and Historical Inquiry Department of History for the degree of Master of Arts (Research), 2010, p. 11.
			We have taken away nearly all that nature had given to them. Their fishing and hunting grounds are gone, by way of exchange, we have introduced into their midst, in its worst form, disease, to say nothing about intoxicating drinks, which have helped in a large degree to kill them out. But happily, as a last resort, mission stations have been formed, and an Aboriginal Protectorate Board has been established in Sydney to attend to the wants of these poor people; and to do this, a large grant of several thousands annually is voted by Parliament.	Richard Mill and George Thornton, 1892	Richard Mill and George Thornton, <i>Notes on the Aborigines of New South Wales : with personal reminiscences of the tribes formerly living in the neighbourhood of Sydney and the surrounding districts</i> , Charles Potter, Phillip Street (Sydney), 1892, p. 2.
			When Colonial secretary William Cape opened fire on several Guringai Men, Woman and children for stealing corn and potatoes from his fields. Cape sent out 14 men on horse back to eradicate the problem with whatever force deemed necessary. To support the Guringai, tribal members from the Wollomi and Sugar Loaf areas ascended on Wyong.	Guringai Aboriginal Tribal Link	'Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, < http://www.guringai.com.au >.

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	Resistance and fighting back	There is evidence that resistance drove some early settlers like JJ Peacock out of the Lower Hawkesbury.	Collins Rives recites several instances of the cruelty perpetrated by the settlers of the Hawkesbury upon the natives. He says . – ‘ At that settlement an open war seemed about that time to have commenced between the natives and the settlers ; and word was received overland that two of the latter had been killed by two of the former. The natives appeared in large bodies, men, women, and children, provided with blankets and nets to carry off the corn, and seemed determined to take it whenever and wherever they could meet the opportunities. In their attacks they conducted themselves with much art ; but where that failed they had recourse to violence, and on the last appearance of resistance made use of their spears and clubs. To check at once if possible these dangerous depredators, Captain Paterson directed party of corps to be sent from Parramatta, with instructions to destroy as many as they could meet with of the wood tribe (Be-di-gal) ; and in the hope of striking terror, to erect gibbets in different places whereon the bodies of all they might kill were to be hung. It was reported that several of these people were killed in consequence of this older; bat none of their bodies were found (perhaps if any were killed they were carried off by their companions) ; some prisoners, however, were taken and sent to Sydney — one man (Apparently a cripple), five women, and some children. One of the women, with a child at her breast, had been shot through the shoulder, and the same shot had wounded the babe ; every care was taken of them that humanity suggested. The cripple in a short time found means to escape, and by swimming- reached North Shore in safety, whence no doubt he got back to his friend. Captain Paterson hoped that by detaining the prisoners and treating them well, some good effect might, result; but finding after some time that coercion, not attention, was more likely to answer his ends, be sent the woman back. While she had been at the settlement the wounded child died ; and one of the other women was delivered of a boy, who died immediately.	<i>The Wyalong Star and Temora and Bandedman Advertiser</i> , 8 July 1904	Charles White, 'THE STORY OF THE BLACKS. The Aborigines of Australia. CHAPTER IV - The Racial War Begins', <i>The Wyalong Star and Temora and Bandedman Advertiser</i> , 8 July 1904, p. 4, accessed 12 December 2017, < https://trove.nla.gov.au/newspaper/article/144893781 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15.
		In 1874 it was claimed that there were only 13 Aboriginal people in the district. Billy Faulkner, who claimed he was 'the last one' died in the 1880s. Many Aboriginal people interacted with the white population, mostly women who became partners (married or unmarried) with white men. Some of the Aboriginal people retained a consciousness of their ancestry, although this had been severely affected by the smallpox epidemic as a result of white colonisation.	In eastern Australia, active smallpox was seen by colonists in 1789 at Port Jackson, Botany Bay, Broken Bay and on the Hawkesbury; scarred elderly Aboriginals, who were probably infected about the same time, were seen later in the settled districts of New South Wales by several regimental surgeons.	Judy Campbell	Judy Campbell, <i>Invisible Invaders. Smallpox and Other Diseases in Aboriginal Australia 1780-1880</i> , Melbourne University Press, Carlton South, 2002, p. 11; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 16.
Archaeology	Past living customs	Excavations at Mangrove Creek revealed that the Darkinjung were living mid-way up the sides of the hills and the valley bottoms at least 7,000 years ago. Fish comprised a significant portion of their diet. Sea levels rose about 4,000 years ago, at which time the lower campsites were submerged.	The initial use of Kangaroo and Echidna (and also two other shelters, White Figure and Uprooted Tree) is placed in an earlier millennium than previously indicated. Nevertheless, this extended timeframe does not alter the general trend of a few but slowly increasing habitations in the catchment in the early Holocene.	Val Attenbrow	Val Attenbrow, 'Emu Tracks 2, Kangaroo and Echidna, and Two Moths: Further Radiocarbon Ages for Aboriginal Sites in the Upper Mangrove Creek Catchment, New South Wales', <i>Australian Archaeology</i> , 65:1, 2007, pp.51-54, accessed 08 December 2017, <DOI: 10.1080/03122417.2007.11681859>; 'T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15.
	Middens	Extensive shell middens were located on Portion 27 of Parish Kincumber. Shells were later gathered from Patonga and Pearl Beach by European settlers who used them for making lime.	Shell middens are places where the debris from eating shellfish and other food has accumulated over time... Shell middens tell us a lot about Aboriginal activities in the past. The types of shells in a midden can show the type of marine environment that was used, and the time of year when Aboriginal people used it... Shell middens are found throughout Australia, usually close to a shellfish source. They are generally found on the coast, but can be around inland lakes, swamps, and river banks.	Office of Environment & Heritage, NSW	'Shell Middens', Office of the Environment & Heritage NSW, 2013, accessed 12 December 2017, < http://www.environment.nsw.gov.au/nswcultureheritage/ShellMiddens.htm >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 15.

Gosford CBD Heritage Interpretation Strategy

Thematic framework

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THEME 2: THE INDUSTRIAL SPIRIT					
This theme explores the pioneers and business people who saw Gosford as a place for enterprise, growth and the establishment of a working community.					
European settlement	The early explorers	1788-1789: Governor Arthur Phillip explored Broken Bay and the 'north east arm', an area that would later become known as 'Brisbane Water'.	On the 2nd of March Governor Phillip went with a long boat and cutter to examine the broken land, mentioned by Captain Cook, about eight miles to the northward of Port Jackson, and named by him <i>Broken Bay</i> . This bay proved to be very extensive. The first night they slept in the boats, within a rocky point in the north-west part of the bay, as the natives, though friendly, appeared to be numerous; and the next day, after passing a bar that had only water from small vessels, they entered a very extensive branch, from which the ebb tide came out so strong that the boats could not row against them; and here was deep water.	Governor Arthur Phillip	Arthur Phillip, <i>The voyage of Governor Phillip to Botany Bay: with an account of the establishment of the colonies of Port Jackson and Norfolk Island / compiled from authentic papers which have been obtained from several departments</i> , London, John Stockdale.
	Captain John Hunter: the surveyor and good man	John Hunter was post captain of the First Fleet, which sailed to Australia in 1788. He and his crew surveyed the 'north-east arm' of the Broken Bay area in 1789. Hunter was well-known for standing up to the worst abuses of power by colonial lieutenant-governors John MacArthur and Major Francis Grose, but failed in his protests and was recalled to England in 1800.	Governor Phillip King defended Hunter, saying he was a man 'guided by the most upright intentions' who had been 'deceived most shamefully deceived by those on whom he had every reason to depend for assistance, information, and advice'	Governor Phillip King	Correspondence, Daniel Southwell, Midshipman HMS <i>Sirius</i> , 5 May 1788. Cited in Bladen (ed.) Bladen, FM, <i>Historical records of New South Wales. Vol. 2. Grose and Paterson, 1793-1795</i> . Lansdown Slattery & Co., 1979, p. 854.
			A midshipman who knew him said Hunter was 'devoid of stiff pride, most accomplished in his profession, and, to sum up all, a worthy man.'	Daniel Southwell, Midshipman HMS <i>Sirius</i> , 5 May 1788	Correspondence, Daniel Southwell, Midshipman HMS <i>Sirius</i> , 5 May 1788. Cited in Bladen (ed.) Bladen, FM, <i>Historical records of New South Wales. Vol. 2. Grose and Paterson, 1793-1795</i> . Lansdown Slattery & Co., 1978, p. 684.
	Difficulties of settlement	The area surrounding what was to be named Brisbane Water was not settled immediately due to the difficult, steep and rocky terrain. The harbour was considered to be as good as Sydney Cove but the surrounding area meant that it was not considered suitable as the main settlement.	The land at Broken Bay being in general very high and in most parts rocky and barren.	Governor Arthur Phillip, 12 June 1789	Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 10.
	James Webb: the soldier and settler	In October 1823, James Webb (1738-1840), a shipbuilder and former soldier, became the first white settler at Gosford when he was granted 300 hectares of land in what is now known as Woy Woy. This included permission to graze cattle all the way out to Patonga. He continued to cut and sell timber, build ships and became very influential. But he was a violent man who was committed a number of crimes on the local Guringai people.	He once bragged how he shot Aboriginal men who were attacking his boat at point blank range.	Warren Whitfield	Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 10; Guringai history', Guringai Aboriginal Tribal Link, 2010, accessed 11 October 2017, <http://www.guringai.com.au>.
	William Pickett: the landowner	Original land grants served as springboards for later generations to occupy nearby land. William Pickett was granted land near the Broadwater. Pickett's Valley were occupied by members of the family as late as the 1950s, when they were still farming the area.	As N.S.W. has millions of acres of Crown lands, would it be too much to ask the Government of the mother State to give each of these valiant fellows a grant or, say, 10,000 acres of good grazing land? There is plenty of it locked up in Improvement leases. This is my own Idea as a suitable recognition of the great pioneering work just accomplished.	<i>The Sun</i> , 20 February 1920	'LAND GRANTS', <i>The Sun</i> , 20 February 1920, p. 5; accessed 13 December 2017, <https://trove.nla.gov.au/newspaper/article/221384802>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 21.
		The earliest and arguably the most historic parts of the City of Gosford are located in the western part, focused on the Hawkesbury River and its tributaries.	Settlement bypassed Brisbane Water due to its rugged and swampy nature. Instead, settlers headed straight to the better drained and fertile Hawkesbury Valley.	T Kass	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p.11.
Growing Gosford	Designed in Sydney	The 1840s style city planning was impractical: steep streets with no thought to topography. The person who designed Gosford had never visited the area; the town was designed in Surveyor-General's Sydney office with no thought to shaping the town to fit the hills, river and sea.	The land reclamation of the shoreline and the loss of proximity to the water resulted in a disconnection to the water.	Geoff Potter, Gosford City librarian	Geoff Potter, personal communication, 20 September 2017.

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	The spiritual life	In 1858 the Church of England was erected at East Gosford.	Early in September last, a start was made to take down the old stone Anglican Church at East Gosford, and remove it to the more accessible and equally beautiful site adjoining the rectory. The old building proved to be in a very sound state, with the exception of the slate roof and the door. The Building Committee desired to have the church erected as nearly as possible on the same lines as the old building, and after consultation with the architect, and on his advice, they decided to improve the chancel and vestry by enlarging them. The church as now erected and finished, is certainly a conspicuous ornament to the architecture of Gosford, being built on an elevated site, commanding a beautiful panoramic view of Brisbane Water, etc. The building is constructed of local stone, hammer-dressed, on a broad, solid foundation of stone, having base course steps, sills, buttresses, bell-tower, and cross in chiseled work, and is designed in 13th century early English Gothic.	<i>The Maitland Daily Mercury</i> , 20 December 1905	'GOSFORD', <i>The Maitland Daily Mercury</i> , 20 December 1905, p. 6, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/127743784 >; Gosford City Council, 'Significant Events in Gosford City's History', Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >
		The move of St. Mary the Virgin Catholic church from East Gosford to just south of the council buildings was a huge undertaking. It was originally built in East Gosford on the idea that it would soon be populated. But people bought the land and did not move in (council later had to track down descendants of original owners). It was moved, brick by brick, to the current location. The numbers used to identify the original bricks are still visible on some in the current location.	Has anyone ever heard of a substantial stone church, built to endure for centuries, being taken down, moved to another location and re-built stone by stone, in order to keep near its congregation? This happened to Christ Church, Gosford, built at East Gosford in 1858 and re-built on its present site at Gosford in 1904-5.	<i>The Gosford Times and Wyong District Advocate</i> , 2 April 1951	<i>The Gosford Times and Wyong District Advocate</i> , 2 April 1951, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/167225370 >.
			In 1904 work was begun on removing the old building, stone by stone, and re-erecting it in its present location overlooking the Gosford Broadwater — probably one of the most beautiful church sites to be found anywhere. The foundation stone was laid September 16, 1904, by Mrs. J. R. Wood, of Newcastle (nee Essie Jenyns, a notable actress in her day) in the presence of a large gathering of clergy and the public.	<i>The Gosford Times and Wyong District Advocate</i> , 2 April 1951	<i>The Gosford Times and Wyong District Advocate</i> , 2 April 1951, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/167225370 >.
			The bell which calls the parishioners to church is more than a hundred years old. It once used to mark the passage of time on a ship which was wrecked on the coast in the early part of last century. Mr Thomas Campbell O'Connell, who has lived in Gosford nearly all his life, recalls that he set the bell swings into the necks of two 'dumpy' whiskey bottles which were cemented into the masonry of the belfry. 'It is as good today as the day it was set', he told the writer recently. Mr O'Connell, who was the only stonemason amongst the men who re-erected Christ Church — the others were bricklayers, he says — remembers the laying of the foundation stone in 1904 by Mrs. Wood.	<i>The Gosford Times and Wyong District Advocate</i> , 2 April 1951	<i>The Gosford Times and Wyong District Advocate</i> , 2 April 1951, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/167225370 >.
		The church was designed by well-known colonial architect Blacket.	[Blacket's] Commissions included schools, colleges, banks, hospitals, commercial buildings and domestic work in addition to numerous Anglican churches that were his chief interest.	HG Woffenden	H G Woffenden, 'Blacket, Edmund Thomas (1817–1883)', <i>Australian Dictionary of Biography</i> , National Centre of Biography, Australian National University, accessed 8 December 2017, < http://adb.anu.edu.au/biography/blacket-edmund-thomas-3005/text4395 >.
	Education	In 1865 the first school in Gosford, Gosford Public School, was established in a church building. In 1877 a purpose-built sandstone school opened at the top of Georgina Terrace.	The importance of Secondary Education cannot be too greatly stressed. Not only does it provide an avenue to the higher forms of learning and the professional life of the State, but it fits the individual to fulfill more adequately the duties of citizenship. The trend of modern affairs calls for higher standards of education, and no nation can afford to neglect its schools.	<i>The Gosford Times and Wyong District Advocate</i> , 28 March 1929	'OFFICIAL INFORMATION', <i>The Gosford Times and Wyong District Advocate</i> , 28 March 1929, p. 7; , Accessed 9 December 2017, < https://trove.nla.gov.au/newspaper/article/161482955 >; Gosford City Council, 'Significant Events in Gosford City's History', Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >
		In 1929 Gosford High School opened. It was the first high school in the district	Looking Backward, It should be a source of gratification to, the residents of Gosford that they now have the High School established in a separate building. It is 64 years since State education was first introduced into Gosford, the first Public School being opened in February, 1865, in a tiny building 'Tented for the purpose.' The first permanent building was erected in the year 1877; the cost being £1550 including the residence, and steady progress has been made educationally since then, culminating in the establishment of the new High School.	<i>The Gosford Times and Wyong District Advocate</i> , 28 March 1929	'OFFICIAL INFORMATION', <i>The Gosford Times and Wyong District Advocate</i> , 28 March 1929, p. 7; , Accessed 9 December 2017, < https://trove.nla.gov.au/newspaper/article/161482955 >; Gosford City Council, 'Significant Events in Gosford City's History', Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >

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	Recreation	By the late 19th century Brisbane Water was attracting recreational shooters, fishers and boaters.	Tourists will soon have to take more than passing interest in the beautiful coastal district of Wamberal. Coastal steamer skippers are wont to point with pride to the striking geographical features of Terrigal Headland, a much appreciated spot known by the snapper fishermen, with its curious outlier, the Skillion, but only the smallest craft put into the pretty little haven Of Terrigal, which lies at the end of Wamberal Beach. The Rambler from the town of Gosford is more fortunate, and the route to the traveller from Sydney via that town will be of interest. Gosford is 50 miles north of Sydney on the North Coast railway line, and arrangements can be made for a coach to meet the train to take a party of six with all its impedimenta out to Wamberal.	<i>The Sydney Morning Herald</i> , 21 August 1901	'WAMBERAL', <i>The Sydney Morning Herald</i> , 21 August 1901, p. 3, Accessed 9 December 2017, <https://trove.nla.gov.au/newspaper/article/14405200>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 53.
	Civic life	In 1885 the newspaper 'the Gosford Times' was published for the first time.	The "Gosford Times" is a bi-weekly publication which has maintained a high place in the community it serves. It was founded in the year 1885, when it was first published by Messrs. Boyd and King, of Sydney, to advertise their Model Farms Estate.	<i>Northern Star</i> , 7 December 1946	"GOSFORD TIMES" CELEBRATES 61ST ANNIVERSARY', <i>Northern Star</i> , 2 December 1946, p. 7, accessed 12 December 2017, <https://trove.nla.gov.au/newspaper/article/99147987>; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>.
	Infrastructure	In 1938 Water comes to Gosford, with supply from Mooney Dam	P.W. Dept. report, received at Erina Shire Council meeting in May 26, and 'deferred for consideration: — As requested by your Council, a complete scheme has been prepared for the supply of water for Gosford from the source of Mooney Creek. The population of Gosford at the present time is approximately 3000, but in view of the rapid rate increase during recent years, it is considered that any scheme formulated should provide for an increase in the near future to 6000. The scheme provides for pumping water from Mooney Creek at a point approximately 6 miles from Gosford, elevating same in almost a direct line towards Gosford over the intervening high ground and gravitating thence to a service reservoir in Gosford. In order to provide continuity of supply a dam would be required across the bed of Mooney Creek and provision has been made for the impounding of approximately 70,000,000 gallons of water by means of a concrete structure some 30ft. in height at the deepest point	<i>The Gosford Times and Wyong District Advocate</i> , 29 May 1930	GOSFORD WATER SUPPLY MOONEY CREEK SCHEME', <i>The Gosford Times and Wyong District Advocate</i> , 29 May 1930, p. 14, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/166845263>; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>
			Preparations for Gosford 's new water supply have been proceeding quietly. The route has been partially surveyed, and the site of the dam has been fixed. Tenders for the supply of pipes have been called by the Department, and next Monday it is anticipated that the Erina Shire Council will sign the usual undertaking in regard to the Shire's portion of the cost.	<i>The Gosford Times and Wyong District Advocate</i> , 11 April 1935	'GOSFORD'S WATER', <i>The Gosford Times and Wyong District Advocate</i> , 11 April 1935, p. 8, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/166948989>.
			Leaving the Mountain highway at Grant's Road, on the left, the car runs easily along a semi-bush track which, in turn, becomes a good, if slightly, rough, ear road to the camp on top of the heights. Below is Mooney Creek. From crest to creek a broad rock based highway is being driven downward. Snowy white amid the green gums and fern, the tents of the first fifty men are orderly and picturesque. Near them are the new temporary structures which serve as officers' quarters, kitchens, storehouses, &c. A stone's throw away, gangs are at work carving out the pathway of liquid civilisation, driving steadily down through rock and tree to the pretty creek. Ever and again the sharp crack of gelignite and the tumble of river rock is the signal for clearing. Fast as the soft rock is rent and removed, it is loaded on to drays which are drawn rapidly by tractor to form foundations where the rock lies dived down deeply, leaving dirt surfacing.	<i>The Gosford Times and Wyong District Advocate</i> , 15 August 1935	'First steps towards Gosford's water supply. The "Times:" visits the busy cap near Mooney', <i>The Gosford Times and Wyong District Advocate</i> , 15 August 1935, p. 14, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/166955181>.
			Not many years ahead, Gosford will be the centre of one of the biggest tourist districts in Australia. Then the citizens of a large and prosperous town will look back to the first steps towards greatness and the story of the £72,000 water supply will have direct historical interest. In the following article and photographs we present the beginnings of history.	<i>The Gosford Times and Wyong District Advocate</i> , 15 August 1935	First steps towards Gosford's water supply. The "Times: visits the busy cap near Mooney', <i>The Gosford Times and Wyong District Advocate</i> , 15 August 1935, p. 14, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/166955181>.
			In turning on Gosford's £ 72,000 water supply scheme the Mayor, Alderman W. C. Grahame, 'said that it was the beginning of a new era for the municipality. Mr. Spooner, the Minister for Works and Local Government, will be asked to open the scheme officially and also to commence the £58,000 sewerage scheme for Gosford immediately after the' elections. The water supply comes from Mooney Mooney Creek," 12 miles from Gosford, where an arched concrete dam has been constructed. A concrete reservoir on President's Hill has a capacity, of 300,000 gallons.	<i>The Sydney Morning Herald</i> , 18 March 1938	'GOSFORD'S WATER SUPPLY', <i>The Sydney Morning Herald</i> , 18 March 1938, p. 11, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/17449885>.

Gosford CBD Heritage Interpretation Strategy

Thematic framework

SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 2: THE INDUSTRIAL SPIRIT					
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			The Mayor Alderman, W. C. Grahame, turned on the water supply from the dam at Mooney Creek to-day. Owing to the delay in completing the reservoir, which is to service the town, water is pumped direct from the dam into the town reticulation scheme. The opening is to be performed next month by the Minister for Works and Local Government, Mr. Spooner, who, at the same time, will be asked to turn the first sod in connection with the sewerage scheme for Gosford.	<i>The Labour Daily</i> , 16 March 1938	'GOSFORD WATER SUPPLY TURNED ON', <i>The Labour Daily</i> , 16 March 1938, p. 8, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/239990890 >.
			Breakdowns in the Gosford water supply are the result of faulty lay-out.' This was stated at Tuesday night's meeting of the Municipal Council. In addition to the frequent bursting of water mains, it is now revealed that the Mooney dam is leaking badly.	<i>The Gosford Times and Wyong District Advocate</i> , 1 March 1940	'Mooney Dam leaking. Faulty construction of Gosford water supply, <i>The Gosford Times and Wyong District Advocate</i> , 1 March 1940, p. 1, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166936290 >.
			Gosford faces grave water shortage. It is estimated that if no rain falls, Mooney Dam which supplies the whole of Gosford, will be dry within 40 days. These figures are based on information released at a meeting of Gosford Shire Council yesterday. Council has enlisted the aid of the Press to make an urgent appeal to residents to conserve water. RESTRICTIONS Council decided to impose emergency restrictions on the use of water.	<i>The Gosford Times and Wyong District Advocate</i> , 22 December 1953	'GRAVE SHORTAGE OF WATER FEARED SOON IN GOSFORD', <i>The Gosford Times and Wyong District Advocate</i> , 22 December 1953, p. 1, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167376699 >.
Timber: fuelling the earliest industries	Shipbuilding	The European settlers in New South Wales considered the Australian native timbers to be excellent for shipbuilding.	Dear Sir... The crooked limbs of most of the gumtrees when sound, are very fit for ship timbers or ribs, and are uncommonly durable ... Masts have been made of it ... When this wood has been used for planking a ship, it has been found of so hard a nature that a scraper would hardly touch it.	Cornhill, 22 March 1802	Cornhill, No. 40, 22 March 1802, as cited in Roger Hobbs, 'Timbers, planks and keels: timber shipbuilding in 19th-century New South Wales, <i>Signals</i> no. 107, 2014, pp. 22-29, p. 24, accessed 13 December 2017, < http://search.informit.com.au.ezproxy.slv.vic.gov.au/fullText;dn=671467568866361;res=IELAPA >.
			The durability of many kinds of Australian timber, and its superior qualities for naval purposes, have ... only lately been acknowledged at Lloyd's. A vessel framed of ironbark, box, red honeysuckle or tee tree, and planked and lined with flooded gum, blue gum or blackbutt; and treenailed with iron-bark, will receive the very highest class given, provided Lloyd's rules with regard to timbering, planking, shifting and fastening be otherwise attended to.	John Cuthbert, shipbuilder, 1857	John Cuthbert, 1857, as cited in Roger Hobbs, 'Timbers, planks and keels: timber shipbuilding in 19th-century New South Wales, <i>Signals</i> no. 107, 2014, pp. 22-29, p. 24, accessed 13 December 2017, < http://search.informit.com.au.ezproxy.slv.vic.gov.au/fullText;dn=671467568866361;res=IELAPA >.
		Shipbuilding, which commenced in the 1830s, was a major industry fuelled by the local timber industry. Shipbuilders worked at Kincumber, Davistown, Daley's Point, Empire Bay, Blackwall and Terrigal from 1829 until 1953. More than 500 timber vessels were built in and around Brisbane Water, making it one of the busiest shipbuilding hubs in the country behind Sydney.	In the early days, the ship building business started quietly. In the really early days, it was more about getting goods in and out of Brisbane Water.	Geoff Potter, Gosford City librarian	T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 21, 24; Denise Barnes, 'Brisbane Water's rich and prolific boat-building past will be brought to life in an exhibition', <i>Central Coast Gosford Express Advocate</i> , 28 October 2015, accessed 13 October 2017, < http://www.dailytelegraph.com.au/newslocal/central-coast/brisbane-waters-rich-and-prolific-boatbuilding-past-will-be-brought-to-life-in-an-exhibition/news-story/cbfa028416cd93e023fd3053d79ea00 >; Gosford Council media, 'Shipbuilders of Brisbane Water Photo Exhibition', <i>Coast News</i> , 5 November 2015, accessed 13 October 2017, < http://coastcommunitynews.com.au/2015/11/shipbuilders-of-brisbane-water-photo-exhibition/ >.
			Shipbuilding.-Mr. Rock Davis, of Blackwall, near Gosford, is just completing two new sailing vessels at his shipbuilding yards. One vessel is intended for the Torres Straits pearlshell fishing industry, and is 60ft in length, 18ft in breadth, 6ft 4in in depth, her net register is about 35 tons. The second vessel, fore and aft schooner, for the German Plantation Company, is 60ft in length, 17ft breadth, 6ft depth, net register 35 tons.	<i>Australian Town and Country Journal</i> , 13 May 1893	'Gosford', <i>Australian Town and Country Journal</i> , 13 May 1893, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/71199030 >.

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Thematic framework

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THEME 2: THE INDUSTRIAL SPIRIT					
This theme explores the pioneers and business people who saw Gosford as a place for enterprise, growth and the establishment of a working community.					
			For some time past the inhabitants of Gosford, and the surrounding district, have determined not to be behind their fellow colonists in testifying their loyalty to our beloved Queen, on the occasion of the anniversary of her birth, and a considerable sum having been collected by a vigilant and active committee appointed for that purpose, this loyalty displayed itself in the shape of a regatta, which came off here on Thursday, May 24th. For some time past the various ship-building yards, of which our beautiful but hitherto neglected district contains four, have been anticipating the event by building new boats for the occasion. Others were also built by other persons, particularly two by Mr. R. Creighton, and in all seven or eight new ones entered an appearance on the occasion.	<i>Sydney Mail</i> , 2 June 1866	'Gosford. From a correspondent', <i>Sydney Mail</i> , 2 June 1866, p. 9, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/166665928 >.
			The Gosford wharf is now finished, and will be a great advantage to the numerous oil launches now on the Brisbane Water. Although ship-building is not now so flourishing a business as in former years, a large steamer was launched.	<i>The Maitland Daily Mercury</i> , 14 March 1911	Gosford', <i>The Maitland Daily Mercury</i> , 14 March 1911, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/124269643 >.
		In 2015 the Kincumber Library held an exhibition on the history of shipbuilding around the Brisbane Water.	BRISBANE Water's rich and prolific boat-building past will be brought to life in a photographic exhibition opening at Kincumber Library next week. The exhibition will bring to life more than 124 years of Gosford's shipbuilding history, celebrating the industrious shipwrights who toiled at Kincumber, Davistown, Daley's Point, Empire Bay, Blackwall and Terrigal from 1829 until 1953.	<i>Central Coast Gosford Express Advocate</i> , 28 October 2015	Denice Barnes, 'Brisbane Water's rich and prolific boat-building past will be brought to life in an exhibition', <i>Central Coast Gosford Express Advocate</i> , 28 October 2015, [online], accessed 13 December 2017, < https://www.dailytelegraph.com.au/newslocal/central-coast/brisbane-waters-rich-and-prolific-boatbuilding-past-will-be-brought-to-life-in-an-exhibition/news-story/cbfa028416cd93e023f2d3053d79ea00 >.
	Shingles	By 1837 there was a large trade in timber shingles cut at Brisbane Water, which were shipped to Sydney for roofing. By 1827, the river was bustling with ferry steamers carrying their important cargo to Sydney Town.	On the 8th June, 1789, the Governor, with a good party, again crossed the Brisbane Water bar. They rowed up the eastern side to the head of the local Cockle Creek, returning in the afternoon and camping at Woy Woy. On the next day the Gosford Broadwater was examined. Thus was the way opened for the third settlement in the Colony. During the next decade many grants of land were made in the district, and by 1798, Brisbane Water was helping to furnish the little capital of Sydney with wheat and maize. As population grew, the district was destined to supply, in part, many of the needs of the capital and other parts of the Colony — timber, shingles, sleepers, firewood, vegetables, kangaroo grass (for the military horses), lime from the shells heaped up by the blacks, and to be used in building at, amongst other places, the goldfields; shipbuilding (at least a dozen different yards), sugar and tobacco growing, fern collecting (first started by a Mr. Adams, from Pitcairn Island, a descendant of the 'Bounty' mutineers), salt preparing, which, however, was not successful, and fruit growing.	<i>The Gosford Times and Wyong District Advocate</i> , 4 June 1925	AP Elkin, 'Diocesan History. GOSFORD OR BRISBANE WATER', <i>The Gosford Times and Wyong District Advocate</i> , 4 June 1925, p. 5, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/166835699 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 22.
	Sawmills	A number of sawmills supported small villages of workers who worked in the mill or who ranged the forests. These sawmills often manufactured the fruit boxes used in the local citrus industries. This industry declined in the 1950s.	There is some talk of an effort being made to establish a sawmill here for the manufacture of fruit cases. Money might well be invested in such an investment, if run on co-operative lines. Ourimbah railway station is now one of the busiest for goods traffic on the line And the passenger traffic would also be considerably developed if the Department would only permit two or three more trains just to stop here for about three minutes each way. No extra carriages would be required to do this.	<i>The Gosford Times and Wyong District Advocate</i> , 20 June 1918	'OURIMBAH', <i>The Gosford Times and Wyong District Advocate</i> , 20 June 1918; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 22, 52..
	Soap-making	Soap-making could involve lime and mangrove burning for ash. Such industries were centred around Brisbane Water.	Mr. A. G. Huie, of Sydney, sends us a long letter complaining that people are 'taxed for a wash.' Says that soap should be cheaper and that the huge profits made by protected soap makers helps to making living dearer. There are 26 factories making soap and candles in N.S.W., and they employ 571 persons at an average: wage of 28s 6d a week.	<i>The Gosford Times and Wyong District Advocate</i> , 21 July 1911	'PARAGRAPHS', <i>The Gosford Times and Wyong District Advocate</i> , 21 July 1911; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 51.
Nature's assets	Nurseries	1887-1940: the Gosford State Nursery specialised in acclimatising valuable foreign trees to Australian conditions and sought to ensure the conservation of Australian trees that were in danger of extinction. Small-holding fruit growing and the development of plant nurseries was a diversified form of sustenance seen to be conducted by many residents.	One of the most useful, and certainly one of the most inexpensive, of the State institutions in New South Wales is the Government nursery at Gosford. It is situated about half a mile from the railway station, and sets off, like a jewel, its dull surroundings. Here very excellent work is being done in tree propagation, the only drawback being that the Ministry, by failing to put the Forestry branch on a proper footing, and by its omission to pass a Forestry Act, is not utilising the work of the nursery to the full extent in the interests of the State.	<i>Australian Town and Country Act</i> , 19 September 1906	Rega, 'THE GOSFORD STATE NURSERY. WHAT IS BEING DONE. The necessity for a Forestry Act', <i>Australian Town and Country Act</i> , 19 September 1906, accessed 8 December 2017, < https://trove.nla.gov.au/newspaper/article/71540937 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, pp. 23, 26-29.

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	The regional fruitbowl: citrus	After European settlement, early agriculture in the Gosford region consisted of small-scale vegetable and fruit growing for local needs. Stone fruit orchards were also common.	Many changing soils, from the rich organic loams of semi-tropical scrub areas to the lighter sandstone areas of the Mangrove Mountain, provide a diversity of conditions favourable to the production of all descriptions of fruit and vegetables, while the district also contains one of the most up-to-date plants for treating and preparing citrus fruits for market.	Penang, <i>The Australasian</i> , 7 January 1933	Penang, 'Fruitgrowing: Gosford (N.S.W.)', <i>The Australasian</i> , 7 January 1933, p. 36, accessed 23 October 2017 < http://trove.nla.gov.au/newspaper/article/141368890 >.
			Gosford, a township situated some 50 miles north of Sydney, has been selected for the purpose of holding the interstate citrus convention on January 17, 18 and 19. The township has developed around the Brisbane Water, and apart from its delightful and varied scenery, which has given it prominence as a tourist resort, it is the centre of one of the most productive citrus-growing districts in that state.	Penang, <i>The Australasian</i> , 7 January 1933	Penang, 'Fruitgrowing: Gosford (N.S.W.)', <i>The Australasian</i> , 7 January 1933, p.36, accessed 23 October 2017 < http://trove.nla.gov.au/newspaper/article/141368890 >.
			The citrus industry and the conditions under which Valencias, some of unusual type and quantity, are grown will provide most interest to interstate growers, from a small plantation of approximately 10 acres of these trees are now in cultivation with an area of 10 to 12 miles from the township of Gosford, and each year the industry is steadily increasing in importance.	Penang, <i>The Australasian</i> , 7 January 1933	Penang, 'Fruitgrowing: Gosford (N.S.W.)', <i>The Australasian</i> , 7 January 1933, p. 36, accessed 23 October 2017 < http://trove.nla.gov.au/newspaper/article/141368890 >.
			Early plantings were mainly confined to the old Parramatta variety, and so vigorous was the growth made by these trees and so satisfactory the crops that as the industry extended areas of most other varieties were planted.	Penang, <i>The Australasian</i> , 7 January 1933	Penang, 'Fruitgrowing: Gosford (N.S.W.)', <i>The Australasian</i> , 7 January 1933, p. 36, accessed 23 October 2017 < http://trove.nla.gov.au/newspaper/article/141368890 >.
		In the 1880s the citrus industry was supported by rumours of a coming railway industry. Entrepreneurs such as Alexander Hunter and his sons, and Harry Pile bought land on the Somersby plateau. The railway was not constructed here but it did not deter more citrus activity on the plateau.	Arising out of obscurity, Somersby now ranks among the great citrus producing districts of this State. Combining those qualities, soil, situation, climate and scenery to a marked degree, conducive to health, happiness and prosperity, Somersby District may well be termed 'The Land of Promise.'	<i>The Gosford Times and Wyong District Advocate</i> , 15 August 1918	Duds, 'SOMERSBY. A land of promise', <i>The Gosford Times and Wyong District Advocate</i> , 15 August 1918, p. 6, accessed 8 December 2017, < https://trove.nla.gov.au/newspaper/article/166856977 >' Geoff Potter, 'A very brief history of the citrus industry on the Central Coast NSW', unpublished manuscript, Gosford City Library, 2012.
		After World War II the local citrus industry continued but the industry was in decline. The Wartime market was not suitable to the local tastes such as grapefruit grown for the US soldiers and the soil in the district was not able to continue to support large-scale citrus growing.	The Fruit Royal Commission held a sitting in Sydney to-day and then adjourned to Gosford; where witnesses will be examined to-morrow, Wednesday and Thursday. Giving evidence "to-day-, the economist of the Citrus Board of New South Wales. J. R: Crawford, declared that one of he principal causes of the decline of the citrus fruit industry in Australia was the loss of the New Zealand market, due to the embargo imposed in 1932. Moreover, there had been a change in public demand from oranges and mandarins to navels and valencias, and this had seriously hit growers in the coastal and metropolitan areas. In some instances coastal growers were in a critical condition.	<i>Newcastle Morning Herald and Miners' Advocate</i> , 28 June 1938	'LOSS OF MARKET Citrus Industry Decline ECONOMIST AT INQUIRY', <i>Newcastle Morning Herald and Miners' Advocate</i> , 28 June 1938, p. 4, accessed 8 December 2017, https://trove.nla.gov.au/newspaper/article/133629499 ; Geoff Potter, 'A very brief history of the citrus industry on the Central Coast NSW', unpublished manuscript, Gosford City Library, 2012.
	Woodlands Orchard	Charles Robinson began the 'Woodlands' orchard from 1888, with apples the main crop and 15 acres of citrus as an experiment. He first used Parramatta seedlings and Emperor mandarins and lemons. His son Charles first planted Washington Navels in 1901. Later, Washington Navels and late Valencias were the main orange varieties grown in the district. He later grew passionfruit in 1898. The Robinsons were regarded as prominent citrus innovators. for example, they imported California-style fruit grading machines and experimented with various grafting techniques.	He [Charles Robinson] was one of the pioneers of Penang Mountain country in connection with the cultivation of fruit, and spent a fortune in experiments, of which growers to-day derive the benefit.	<i>The Gosford Times and Wyong District Advocate</i> , 13 July 1922	Obituary Mr Charles Robinson', <i>The Gosford Times and Wyong District Advocate</i> , 13 July 1922, p. 10, accessed 8 December 2017, < https://trove.nla.gov.au/newspaper/article/161551719 >; Geoff Potter, 'A very brief history of the citrus industry on the Central Coast NSW', unpublished manuscript, Gosford City Library, 2012.
		In 1920 the Gosford Rural Co-operative Citrus Packing House commenced, mobilised largely by Henry Parry and Charles Robinson.	The Gosford District Packing House was officially opened on Tuesday. The ceremony was to have been performed by Mr. J. T. Lang, title Premier, who was, however, unable to attend...	<i>Newcastle Morning Herald and Miners' Advocate</i> , 9 July 1925	Gosford. Packing house opened, <i>Newcastle Morning Herald and Miners' Advocate</i> 9 July 1925, p. 7, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/137829037 >.

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			The shed's label attached to cases of fruit had come to be recognised as a guarantee of quality.	<i>Newcastle Morning Herald and Miners' Advocate</i> , 9 July 1925	'Gosford. Packing house opened', <i>Newcastle Morning Herald and Miners Advocate</i> , 9 July 1925, p. 7, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/137829037 >.
			The shed is now the foremost of its kind in Australia, and will, it is considered, compare favourably with sheds in California citrus areas.	<i>Newcastle Morning Herald and Miners' Advocate</i> , 9 July 1925	Gosford. Packing house opened, <i>Newcastle Morning Herald and Miners' Advocate</i> 9 July 1925, p. 7, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/137829037 >.
	Gosford Sandstone	The Sandstone Quarry on Mt Moat is an important industry. Not only was the sandstone mined close to Gosford, it was used in the construction of a lot of early Gosford buildings, some of which still have this original sandstone. It operated from 1922 to the 1970s.	Established in 1922, Gosford Quarries has been the name synonymous with sandstone in Australia for nearly one hundred years, and we're widely recognised for our expertise in the quarrying and processing of natural Australian sandstone.	Gosford Quarries	'About us', Gosford Quarries, EST 1922: The Sandstone People, 2017, accessed 23 October 2017, < http://www.gosfordquarries.com.au/about-us/#our-story >.
		Earlier quarries operated at what is now Rumbalara Reserve.	The stone that exists in the hill on the eastern side of Gosford is much sought after by builders, monumental masons, and for kerbing and guttering purposes. A Company, of which Mr. G. H. Hayward is the pioneer, has opened out a large face on the southern end, whilst Messrs Harrison Bros., who opened up about the centre of the hill, are commencing at the northern end.	<i>The Gosford Times and Wyong District Advocate</i> , 27 March 1924	'THE GOSFORD STONE QUARRIES', <i>The Gosford Times and Wyong District Advocate</i> , 27 March 1924, p. 15, accessed 8 December 2017, < https://trove.nla.gov.au/newspaper/article/161555495 >.
		Gosford Sandstone (also known as Hawkesbury Sandstone) was of such high quality - renowned for its beauty and durability - that it was transported by boat to both Sydney and Canberra. It features in many early buildings.	Hawkesbury Sandstone as a decorative and utility building material is in high favour again in Sydney suburbs. Hawkesbury sandstone is considered by many architects and builders to be one of the most beautiful of stone faces used in building.	<i>The Sun-Herald</i> , 4 July 1954	Sandstone now in high favour again', <i>The Sun-Herald</i> (Sydney), 4 July 1954, p. 70, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/12640425 >.
			A splendid example of the sandstone to obtain both beauty and utility is the St. Paul's Church of England, Chatswood, now being built. The stone in this building was quarried in Gosford. It is magnificently marked in rust coloured streaks contrasting the warm basic colour of the stone.	<i>The Sun-Herald</i> , 4 July 1954	SANDSTONE NOW IN HIGH FAVOUR AGAIN', <i>The Sun-Herald</i> (Sydney), 4 July 1954, p. 70, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/12640425 >.
			Gosford Quarries Limited, Stand 60-61, which recently opened a branch in the Capital, has a staff of skilled artisans whose collective experience totals more than 200 years. The Quarries have sponsored a comprehensive display in Stand 60-61 at the Building Materials Exhibition. It indicates clearly how even a comparatively small quantity of sandstone in the hands of skilled designers and craftsmen can add many hundreds of pounds to the value of the home. Fireplaces, feature walls and an exhibit of paving have been constructed there by men to whom the work is more than just a job. The stone comes from quarries at Gosford, Hawkesbury River, and Sydney. Modern methods and highly efficient imported machines have boosted production. Canberra representative of Gosford Quarries, Mr. S. Newell, said yesterday that many people thought sandstone was too expensive for the private builder. "They are most agreeably surprised when they find how moderate costs are by comparison with some other materials offering nowhere near the same good taste in decoration and construction," he added.	<i>The Canberra Times</i> , 5 September 1961	The Grace and Dignity of Sandstone', <i>The Canberra Times</i> , 5 September 1961, p. 19, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/103086443 >.
		Prominent examples for the use of Gosford Sandstone in Gosford include the St. Mary the Virgin Catholic Church and many locations along Mann Street including adjacent to the clock tower, opposite the council buildings, RH Creighton Funeral Parlour and Garage, footings of the former Police Station, Spurbest, Central Coast Leagues Club, and buildings in the former Old Sydney Town.	A stunning heritage-listed funeral parlour near the waterfront in Gosford that has ushered out the lives of many local identities is itself facing the possibility of an untimely end. Creighton's Funeral Parlour at 37 Mann Street was built in 1938 in the Art Deco style by architect F. Vanderwyck Snr. The Creighton's family business was known in the area since 1844 and was involved in building and demolition work before becoming funeral directors in 1872. Six generations of the Creighton family practiced locally under the business name... On the Georgiana Terrace side is an enclosed balcony made of locally quarried rock-faced ashlar sandstone while on the opposite wing is a sandstone garage consisting of twin Tudor arches and matching parapet.	Geoff Potter	'Urgent: Gosford Funeral Parlour faces its own mortality', <i>Inheritance</i> , 2017, accessed 8 December 2017, < https://inheritanceorg.wordpress.com/tag/heritage-precinct-buildings-mann-street-gosford/ >; Geoff Potter, 'Sandstone Quarrying at Gosford: a brief history', unpublished manuscript, Gosford city Library, 2012.

Gosford CBD Heritage Interpretation Strategy

Thematic framework

SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 2: THE INDUSTRIAL SPIRIT					
This theme explores the pioneers and business people who saw Gosford as a place for enterprise, growth and the establishment of a working community.					
		Gosford sandstone also features in the courthouse, ATO, Old School House (in TAFE), School of Arts, Paul's Corner, Burns House and Façade of Brisbane Water building. It was also used as a crushed road surface.	Good road making material was easily available locally. Stone from a local quarry put down 35 years ago was still standing up to traffic. Mr. Thomas said any sandstone used should be of better quality than that used past Adrian's corner, at East Gosford. Cr. Taylor said the sandstone was put down for a foundation only at East Gosford; it was intended to surface it, but the money ran out.	<i>The Gosford Times and Wyong District Advocate</i> , 11 August 1927	Gosford to Entrance. PROCLAMATION AS MAIN ROAD WANTED', <i>The Gosford Times and Wyong District Advocate</i> , 11 August 1927, p. 4, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/161288678 >; Geoff Potter, 'Sandstone Quarrying at Gosford: a brief history', unpublished manuscript, Gosford city Library, 2012.
		Originally known as 'The Hawkesbury Sandstones Co', Gosford Quarries provided one of the most popular sandstones in the area: Sandstone Grey.	We are also privileged to be the only sandstone company capable to restore buildings when using sandstone from Wondabyne. It's the oldest operating sandstone quarry in Australia, producing the finest grey sandstone, the star of Neo Classical Architecture, with its integrity is in the impeccable appearance and longevity.	Gosford Quarries	'International', Gosford Quarries, EST 1922: The Sandstone People, 2017, accessed 13 December 2017, < http://www.gosfordquarries.com.au/international/ >.
Getting to Gosford	The Great North Road	In 1826 Work commenced on the Great North Road linking Sydney with Newcastle and the newly-settled lands of the Hunter Valley. It was built using convict labour and the engineering was of the highest quality.	This was the greatest public works project undertaken in the colony to date	T Kass	Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, pp. 34-5.
			At the public meeting of the Brisbane Water Ratepayers' Association, held in Woy Woy on Saturday evening last, Councilor C. J. Staples brought forward the matter of the proposed Sydney to Newcastle road via Brooklyn (Hawkesbury River), Woy Woy, Point Clare, and Gosford. He stated that Mr. Turner, a Gosford surveyor, and Mr. R. C. Braithwaite, late Snr Longmire, had just completed the flying survey of a yew route, which, if it were adopted, would give Woy Woy direct road communication with Sydney and the North. This was one of the most important matters, so far as Woy Woy was concerned, which had ever been brought forward, and appeared to be a practical solution of Woy Woy's greatest trouble — a road out.	<i>The Gosford Times and Wyong District Advocate</i> , 14 July 1921	'THE GREAT NORTH ROAD', <i>The Gosford Times and Wyong District Advocate</i> , 14 July 1921, p. 3, accessed 8 December 2017, < https://trove.nla.gov.au/newspaper/article/166828182 >;
	The Old Pacific Highway	Every car going north-south had to go through Gosford. It was a transitory place but had supportive industries along Mann street including cafes, garages and the NRMA.	There was a celebration of car culture and memories of the old highway. Gosford was one of the first places to be 'civilised' after Sydney, it was a place for holidays, with businesses thriving through the holidays. There were fruit sellers of the side of the road and both the Oak Café and Orion Café were popular stopping spots.	Geoff Potter, Gosford City librarian	Geoff Potter, personal communication, 20 September 2017.
			Mr G. Cann, Minister for Local Government, accompanied by Messrs. Bennett and O'Hearn, Ms.L.A. , was accorded a civic welcome at the Shire-chambers by the president (Cr. R. J. Baker), and was afterwards entertained at lunch. Later on Woy Woy was visited. The Ministerial visit was in connection with the proposed Sydney to Newcastle road, via Hornsby, Brooklyn, Woy Woy, and Gosford, which, if constructed, according to a report by the engineer, would mean a saving of 66 miles. A practical grade has been located from Gosford to Berowra, a distance of 23 miles. The Hawkesbury River difficulty at Brooklyn would be solved by the establishment of a punt or ferry service. The existing road route from Newcastle to Sydney, via Wiseman's Ferry, is 168 miles. The proposed route, via Woy Woy and Brooklyn, is only 102 miles, or rather shorter than the railway line. Mr. Cann said that he would give the proposal his whole-hearted support, and promised that if he remained in office he would, present the scheme to Parliament as speedily as possible.	<i>The Sydney Morning Herald</i> , 17 January 1922	'NEWCASTLE AND SYDNEY, SHORTENING THE ROAD DISTANCE', <i>The Sydney Morning Herald</i> , 17 January 1922, p. 8, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/15980221 >.
		The growth of car use in the 1950s-1960s contributed to the expanding tourism industry and the number of tourists who visited Gosford.	The Car Museum in West Gosford is one of the largest car collections in the southern hemisphere.	Geoff Potter, Gosford City librarian	Geoff Potter, personal communication, 20 September 2017.
		With the completion of the Pacific Highway to Gosford in 1930, more people had access to the region. Road traffic increased and transport infrastructure improved as well.	Nothing has contributed more to the development of the Gosford district in the past 20 years than the construction of the Pacific Highway and the crossing of the Hawkesbury River on May 25, 1930, by a vehicular ferry service.	<i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951	Pacific Highway major road job of half century. Sydney-Gosford-Newcastle Linked in 1930', <i>The Gosford Times and Wyong district Advocate</i> , 3 April 1951. accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/167225378 >.

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	The railway	The railway opened south from Newcastle in 1887. In 1889, once it was built across the Hawkesbury River, it went to Sydney. Prior to this, the main transport link to an from Gosford were steamships that went to Newcastle.	Very complete arrangements have been made in connection with the opening of the railway from Gosford to Waratah to-day Monday, and the if the weather will only lift by then, the demonstration, being organised in celebration of the event, should prove entirely successful. The railway authorities have made special arrangements for the conveyance of persons from Sydney to Gosford.	<i>Evening News</i> , 15 August 1887	Opening of the Gosford to Waratah Railway', <i>Evening News</i> , 15 August 1887, p. 6, accessed 24 October 2017, < http://trove.nla.gov.au/newspaper/article/108003350 >.
			The good people of Gosford appear to be acting with energy and unanimity so as to make the official opening of the important section from Waratah to Gosford of the Newcastle to Sydney railway a noteworthy occasion. Ministers are expected to be present, and our Gosford friends are to mark the occasion-one so important for their town ship-by a grand banquet and ball, a strong committee having been formed for carrying out the arrangements, with Mr. Fred Reid as hon. secretary.	<i>Newcastle Morning Herald and Miners' Advocate</i> , 8 August 1887	The opening of the railway to Gosford', <i>Newcastle Morning Herald and Miners' Advocate</i> , 8 August 1887, accessed 24 October 2017, < http://trove.nla.gov.au/newspaper/article/132506628 >.
			Mr G. Cann, Minister for Local Government, accompanied by Messrs. Bennett and O'Hearn, Ms.L.A. , was accorded a civic welcome at the Shire-chambers by the president (Cr. R. J. Baker), and was afterwards entertained at lunch. Later on Woy Woy was visited. The Ministerial visit was in connection with the proposed Sydney to Newcastle road, via Hornsby, Brooklyn, Woy Woy, and Gosford, which, if constructed, according to a report by the engineer, would mean a saving of 66 miles. A practical grade has been located from Gosford to Berowra, a distance of 23 miles. The Hawkesbury River difficulty at Brooklyn would be solved by the establishment of a punt or ferry service. The existing road route from Newcastle to Sydney, via Wiseman's Ferry, is 168 miles. The proposed route, via Woy Woy and Brooklyn, is only 102 miles, or rather shorter than the railway line. Mr. Cann said that he would give the proposal his whole-hearted support, and promised that if he remained in office he would, present the scheme to Parliament as speedily as possible.	<i>The Sydney Morning Herald</i> , 17 January 1922	'NEWCASTLE AND SYDNEY, SHORTENING THE ROAD DISTANCE', <i>The Sydney Morning Herald</i> , 17 January 1922, p. 8, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/15980221 >.
	Railway and the origins of tourism	With the railway came tourism and this industry would become a significant element of the growth of Gosford in the following century.	People from Sydney, Newcastle and further afield would catch the trains to Gosford then hop on a bus to get to the nearby beaches of the Central Coast.	Geoff Potter, Gosford City librarian	Geoff Potter, personal communication, 20 September 2017.
	Ferry steamers	In the early days of Gosford, ferry steamers took people to and from Sydney and around the region. Movement of people and goods by water was fundamental to early life on Brisbane Water.	A movement to have the old punt at Wiseman's a Ferry replaced by a modern steam-driven ferry has been instituted by the Patrick Plains Shire Council. Blacktown, Colo, Baulkham Hills, Windsor, and Richmond councils have decided to co-operate, and a deputation will interview the Minister on the matter.	<i>Newcastle Morning Herald and Miners' Advocate</i> , 23 June 1925	GOSFORD', <i>Newcastle Morning Herald and Miners' Advocate</i> , 23 June 1925, p. 5, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/137842383 >.
		The Sisters of St Joseph established the popular 'Pioneer Ferry' Service in 1905.	1905. — This was a marked year in the "history of St. Joseph 's and the district. It saw the inauguration of the ferry service between Woy Woy and Kincumber, the "Stella Maris" being the pioneer. This vessel Was the result of a gift of £200 from the Priests of the Archdiocese, who were in sympathy with the Orphanage.	<i>The Gosford Times and Wyong District Advocate</i> , 24 September 1931, p. 12; Geoff Potter, Gosford City librarian	'ST JOSEPH'S HOME FOR BOYS', The Gosford Times and Wyong District Advocate, 24 September 1931, p. 12; Geoff Potter, 'Some key themes in Gosford local history', unpublished manuscript, Gosford City Library, 2015.
	The commuting lifestyle	Today, there are a significant number of people who live in Gosford who commute to Sydney and Newcastle via the rail network. Gosford continues to be seen as a transitory place: somewhere between Sydney and Newcastle.	SYDNEY property prices have become too steep for many buyers, and the Central Coast is fast becoming the not-so-secret alternative. Starr Partners East Gosford director Paul Starr, who has been in the business on the Central Coast for 20 years and lived in the area for nearly 40 years, said the area has undergone dramatic change over this time. "When I first came to the coast in 1977, Gosford was a small country town with one set of traffic lights where you knew every second person," he said. "Today, we are seeing seven-storey high rises popping up in the middle of town, and millionaires like John Singleton injecting money into the area with the \$35 million Bonython Tower development." Mr Starr said that in recent times there has been a dramatic shift in the area. He said there has been a huge increase in families and retirees over the past few years, and he said he expects this to continue as the area gains popularity with Sydneysiders looking for a lifestyle change. "It's no secret that properties in East Gosford and the surrounding areas are selling for a lot more than they would have a few years ago," he said. "In saying that, we have been witnessing a shift in trends as a lot of Sydney's housing has become almost unaffordable for most people. "Sydneysiders see value in moving to the area as an alternative to Sydney's outer suburbs."	Lisa Herberetson	Lisa Herberetson, 'Top 5 suburbs Sydney commuters are flocking to', news.com.au, accessed 11 December 2017, < http://www.news.com.au/national/nsw-act/top-5-suburbs-sydney-commuters-are-flocking-to/news-story/3399548e5d747d68c9dd3b2b90c9b767 >.

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Citrus: a keystone industry	Margins Cordial	Margins Cordial was established in Gosford in 1906 by George Margin. It was a local institution.	A good suggestion for Xmas dinner, or in fact for any time during Xmas Day, which we all hope will be fine and l.k.t, is a long glass of Margin's Gosford made cordial. 'Citrus growers should appreciate their new grape fruit cordial, which is delightfully sparkly. It is made from our own fruit in our own district.'	<i>The Gosford Times and Wyong District Advocate</i> , 13 December 1934	'Margin's Cordial', <i>The Gosford Times and Wyong District Advocate</i> , 13 December 1934, p. 17, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166943972 >; Geoff Potter, personal communication, 20 September 2017.
			Though we have lifted Christmas and its customs pretty well holus bolus from the Old Country, we haven't got the ice and the snowballs. The season with us is generally the hottest of the year, and we want no roaring Yuletide logs, but cold, thirst-quenching drinks and plenty of ice. And in this connection the Gosford factory of Messrs G. and H. C. Margin does valuable work in giving first aid to the perishing. Their cordials and all manner of soft drinks are well known; and their ice cream, too, claims general popularity. There are essences and all manner of flavorings to make soft drinks at home, and these, with the other Margin coolers, are on sale at all refreshment rooms. The firm also runs a delivery service for ice.	<i>The Gosford Times and Wyong District Advocate</i> , 11 December 1924	'MARGIN'S CORDIALS, ICES, &C', <i>The Gosford Times and Wyong District Advocate</i> , 11 December 1924, p. 3, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/161556459 >.
	Sungold	In 1928 the Gosford Bulk Loading Rural co-operative Society (later Sungold) was formed. With the Gosford Rural Co-operative Citrus Packing House, were responsible for packing and marketing citrus to England, China, Indonesia and the domestic market.	The growth of this Society has been phenomenal,' stated the Registrar of Co-operative Societies, Mr A. B. Sheldon, LL.B, referring to the Gosford Bulk Loading Rural Cooperative Society Ltd., (now Sungold Co-operative Ltd.) in 1946. Since that time. Sungold Co-operative Ltd., the new name adopted by members of the society last year, has even accelerated its rate of progress and has now achieved a position largely beyond the most optimistic visions of its founders. STARTED WITH AN IDEA The society owes its foundation to an idea put forward in 1928 for the consideration of a body of Gosford district growers by the late J. A. Mobbs. His idea was that fruit and vegetable growers and poultry farmers should set up an organisation to handle the freighting their produce by railway trucks in bulk to state and inter-state markets, freight rates for truck lots showing a considerable saving over individual consignments.	<i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951	Rapid growth of Sungold Co-operative', <i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951, p. 3, accessed 8 December 2017, < https://trove.nla.gov.au/newspaper/article/167225433 >; Geoff Potter, 'A very brief history of the citrus industry on the Central Coast NSW', unpublished manuscript, Gosford City Library, 2012.
	Jusfrute	In 1921 Garnet Adcock established Jusfrute at West Gosford. Establishing an industry with techniques from France during World War I, his factory was a customer of the local industry for many years.	A new line, Jusfrute essence, was being manufactured, which have promise of considerable success, and letters were read from several firms expressing their appreciation of the line. Very active steps were being taken to place the essence on the market both here and abroad.	<i>The Gosford Times and Wyong District Advocate</i> , 3 April 1924	Fruit and Vegetable By products, Ltd.', <i>The Gosford Times and Wyong District Advocate</i> , 3 April 1924, p. 6, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/161555944 >; Geoff Potter, 'A very brief history of the citrus industry on the Central Coast NSW', unpublished manuscript, Gosford City Library, 2012.
			Mr Chaffer said that it was splendid to find a thriving industry like this 'hidden away in the bush' It was a great feature that is profitably disposed of a grade of fruit that was not much use for anything else, and in fact might be a menace if left lying about. He commented on the wise choice of the name 'Jusfrute' (of which each of the party was given a sample bottle). He hoped to see the business develop into a very big thing indeed, just as the by-product s portion of other industries had come to be of the highest importance	<i>The Gosford Times and Wyong District Advocate</i> , 28 August 1924	Best in Australia' Gosford district Citrus Show', <i>The Gosford Times and Wyong District Advocate</i> , 28 August 1924, p. 4, accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/161558474 ?>.
Mann Street: the town's lifeblood	Gother Kerr Mann: the magistrate	Gother Kerr Mann, for whom Mann Street was named, was the Superintendent of Convicts and colonial engineer. He worked on Sydney Railway and was 1st Commissioner of Railways in NSW. He also worked as an engineer on Cockatoo Island in Sydney and was Magistrate in Gosford in 1840. He Married Georgiana Healy, of the prominent Healy family.	He is a 'favourite son' of Gosford.	Geoff Potter, Gosford City librarian	Geoff Potter, personal communication, 20 September 2017.

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			Mann Street, Gosford, commemorates the name of Captain Gother Kerr Mann, a Gosford magistrate of the eighteen-forties. He was born in England in 1808, and was descended from an old military family. He obtained a commission in the Bombay Horse Artillery and saw considerable service. Owing to ill-health, he left India and came to Sydney in 1836. He went on a cruise in HMS <i>Rattlesnake</i> , whose Captain Robson raised the British Flag at the Bay of Islands, a splendid harbour north of Auckland. New Zealand. Captain Mann was anointed a magistrate at Gosford in 1840 and married Mary Johanna, eldest daughter of Frederick Augustus Hely of Wyoming. From the Hely estate he became the owner of 438 acres on Narara Creek, and 738 acres at Wyong creek adjoining Allison's holding. With a brother-in-law, who had married an other daughter of F. A Hely he conducted a sawmill at Wyoming for some time. Captain Mann built a cottage at Wyoming, and in the light of present day building costs it is interesting to note costs laid out in some of his papers, now in the Mitchell Library. He paid thirty shillings a thousand for 75,000 bricks used in the building; 8/- per 100 feet for the timber used; £3 per week each to his carpenter and bricklayer and £2 a week to his stonemason. The total cost of the cottage was £350. He brought a brother out from England, and after leaving Gosford he started civil engineering and surveying in Sydney. He was instrumental in forming the Volunteer Artillery Corps in Sydney, and in 1855 the Corps gave a dinner in Sydney in honour of their commander, Captain Mann. The dinner was featured in the 'Illustrated Sydney News' of April 28, 1855. In July 1855 he was appointed Chief Railway Commissioner for New South Wales and served until 1857. He was later entrusted with the construction of the Fitzroy Dry Dock at Cockatoo Island, and although it was at that time considered too large in design, time justified his foresight. Later Captain Mann held the position of engineer-in-chief and superintendent and retired from active service in 1870. He designed a remarkable plan for the layout of wharves at Circular Quay, which is to be seen among his papers in the Mitchell Library. Captain Mann built a home at Greenwich Point in which he lived till his death on New Year's Day, 1899, at the age of 91. He had been seen in the streets of Gosford attending to the family property only the year before. He had five daughters all of whom lived to a grand old age ranging from 89 to 99 years. The last two of his daughters died in the old Greenwich home in 1949.	<i>The Gosford Times and Wyong District Advocate</i> , 31 July 1951	C. Swancott, 'The origin of Mann Street', <i>The Gosford Times and Wyong District Advocate</i> , 31 July 1951, p. 3, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167222459 >.
	Naming the streets	Many of the streets in Gosford were named after prominent local landowners.	POINT FREDERICK was named after P. A. Hely, and Georgina Terrace and Gertrude Place for his wife and daughter respectively. . . '	<i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952	'How streets were named', <i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952, p. 3, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167229841 >.
			FAUNCE STREET was named for Captain A. E Faunce, a magistrate who was involved in the 'Blindberry' law cases of the '40s,' through his mistake in placing in irons three fellow magistrates — Willoughby, Bean, Henry Donnison and John Moore — who were arrested on a charge of cattle stealing. The three latter names are on Dalgety's plan.	<i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952	'How streets were named', <i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952, p. 3, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167229841 >.
			CAPE STREET was named for William Cape, pioneer of Wyong.	<i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952	'How streets were named', <i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952, p. 3, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167229841 >.
			BATLEY STREET was named for Thomas Cade Batley, a brother-in-law of Bean's. He was appointed CPS and served in that office for 36 years. He also acted as postmaster at Gosford in succession to T. A. Scott.	<i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952	'How streets were named', <i>The Gosford Times and Wyong District Advocate</i> , 7 March 1952, p. 3, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167229841 >.
	Gosford's eclectic architecture	Gosford boasts many architectural styles, from the 'moderne' stylings of the 1930s to the brutalism of the 1970s and 1980s.	In my humble opinion, Gosford 's architecture compares favorably with that of any provincial town.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >; Geoff Potter, personal communication, 20 September 2017.

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			This handsome addition to Gosford architecture is in Mann Street, adjoining the 'Times' Office. On page 1 of this issue appeared a handsome photograph of the new Bank building in Mann Street, representing an expenditure of £4000, was completed on November 19 and opened as the Bank's new quarters on November 19. Messrs E. C. Donnelly and Ltd., of Wentworth Avenue, were the contractors, and their standards are a credit to them. Mr Donnelly and his men made friends in Gosford during their time here. The building, two storied, had a pleasing facade in textured brick of a distinctly modern character in its construction every consideration has been given to convenience and service. The style of architecture is a reflection of the present trend in Europe and America, and has been announced admirably suited to Australian conditions.	<i>The Gosford Times and Wyong District Advocate</i> , 6 December 1934	'Rural Bank Building - modern architecture', <i>The Gosford Times and Wyong District Advocate</i> , 6 December 1934, p. 4, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166941808/17159508 >.
			The most beautiful and most compact building in Gosford is surely the offices of the Commercial Banking Co. of Sydney. Solid and square, of brick and stucco, it reminds one of some of the buildings in English or American provincial towns.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			The Valencia Theatre and the new Hall just lately built by Mr. S. Black, are a credit to the town.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			The Commonwealth Savings Bank, and the Commercial Bank of Australia convey to the traveller's mind something of the solidity of the town and district.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			The Rural Bank and Mortimer's strike distinctive notes in their appearance. Learmont 's shop is an example of the latest modern trend.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			The Hotel Gosford is another good advertisement for the town, large, with plenty of up to date accommodation for the weary wanderer. The Union Hotel always presents a very busy corner, and is certainly a substantial and solid structure. The Royal is old fashioned, roomy, and comfortable.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			Dr. Paul's residence is an example of an up-to-date gentleman's home. Restful and private, with a lovely view over Brisbane Water, the lovely Church of England and the Manse in their well kept ground strike a note of rural peace	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			At East Gosford, along York Street, Albany Street to Point Frederick, excellent modern, dwellings have been erected of late. The Roma Hospital is a good example of a cottage hospital as can be seen anywhere.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.

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SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 2: THE INDUSTRIAL SPIRIT					
This theme explores the pioneers and business people who saw Gosford as a place for enterprise, growth and the establishment of a working community.					
			West Gosford has a very pleasing aspect with its wood and fibrolite homes, neatly painted.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
			On the whole this town is a credit to the Shire officials. But it could have been better laid out. The Shire office and the post office should be more central. There is a very ugly view, travelling from Mann Street to the railway station, almost depressing. The little park is a great improvement, and in a few more years will no doubt be a little beauty spot. With more population coming to Gosford, the open, spaces will be taken up more, and a very nice suburb could be laid out at the top-end of York Street, facing the road to Terrigal, and Green Point, laid out in tree planted avenues, with comfortable cottage homes.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/166950955 >.
Growth and optimism	A community spirit	During World War II, Gosford contributed to producing foodstuffs for the forces. The Jusfrute company was busy packaging fruit juice for the forces, including the US forces in the Pacific.	Five tons of oranges, donated by growers in the Gosford district and treated at the Jusfrute factory at West Gosford to extract the juice content and bottled a cost price, have been sent to the A.I.F. in the Middle East through the Australian Comforts Fund. The shipment comprised 120 dozen 26oz. bottles. This was disclosed at the last meeting of the Tumbi Umbi branch of the E.S.S. and T. Welfare Committee, with the members of which the idea originated and was carried into effect. All expenses, it was mentioned, had been met by cash donations. The Honorary Administrator of the Australian Comforts Fund wrote to the committee expressing keen appreciation of the gift and asked that the growers who donated the fruit, the cash subscribers to the fund, including Jusfrute Ltd., be thanked. He has promised to let the committee know when the consignment of orange juice arrives and is distributed to the Troops.	<i>Dungog Chronicle: Durham and Gloucester Advertiser</i> , 24 February 1942	'ORANGE JUICE FOR SOLDIERS', <i>Dungog Chronicle: Durham and Gloucester Advertiser</i> , 24 February 1942, p. 4, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/141282008 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 77.
	Ready to be entertained	The Valencia Theatre was opened on 5 October 1927. The building survives today and is used as a shopping arcade.	Long before eight o'clock there was a crowd round the entrance, and when at length the iron gates yielded, there was a great rush for the ticket office and the doors. When the surge had ended, the great area of seating space was three parts full; and before the opening speeches, which commenced at twenty minutes past eight, the whole meeting accommodation, with the exception of a very few seats right at the front, was filled. Gosford Band played a programme outside the Hall during the waiting time.... Cr. Taylor said the great audience was a tribute to the men who had produced this fine theatre for Gosford.	<i>The Gosford Times and Wyong District Advocate</i> , 6 October 1927	'OPENED LAST NIGHT', <i>The Gosford Times and Wyong District Advocate</i> , 6 October 1927, p. 6, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/161285947 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 85.
		In 1937 the Regal Cinema opens on the corner of Mann and Donnison Streets.	Don't be surprised when you visit Gosford if you find the district's fine modern theatres sometimes showing films that haven't yet been released in the city. That's part of the film distribution set-up. This picture is of the Regal Theatre, the most modern of Gosford's two cinemas. The Regal is comparable with the finest theatres in the city.	<i>The Gosford Times and Wyong District Advocate</i> , 27 October 1953	'Gosford's best theatre shows up at night!', <i>The Gosford Times and Wyong District Advocate</i> , 27 October 1953, p. 8, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/167382297 >; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >
	Health	In 1945 the Gosford district Hospital opened.	On the 26th May 1945 Gosford District Hospital was officially opened and despite being already too small for the population, the Nurses and Sisters at Gosford District Hospital did their best to keep up with the demand. As the years went on, the hospital continued to expand and renovate both structurally and internally to support the community through services such as the Pink Ladies, Blood Bank, Brisbane Water Ambulance Service, District Nurses Service and the Hospital Auxiliary.	Ben Smith and Gosford District Hospital	Ben Smith, Gosford District Hospital, <i>Celebrating 50 Years of Caring for the Coast</i> , 1995, Leisure Publications; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >
	Development and suburbanisation	From the mid 1950s to 1975 there was rapid development in Sommersby, East Gosford, Wyoming, Narara and Niagara Park.	Increasing interest in the development of Sommersby seems likely to make it one of the tourist attractions of the district. In an area abounding with the sweep of beaches and stretches of still water, the rural charm of Sommersby provides a pleasing contrast. Only eight miles from Gosford it stands serenely atop a ridge 1000 feet above sea level with a panoramic view that stretches on the one side almost to the Blue Mountains, and on the other side across the Narara Valley to the sea near Wamberal. On a clear day ships plying along the coast are clearly visible.	<i>The Gosford Times and Wyong District Advocate</i> , 15 October 1954; John Gunn	Sommersby at work and play', <i>The Gosford Times and Wyong District Advocate</i> , 15 October 1954, p. 1, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/162872058 >; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, < www.gosford.nsw.gov.au >

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SUBTHEMES	STORY TITLE	STORIES	QUOTATIONS	PERSON	REFERENCES
THEME 2: THE INDUSTRIAL SPIRIT					
This theme explores the pioneers and business people who saw Gosford as a place for enterprise, growth and the establishment of a working community.					
		In 1960 the electrification of the railway from Sydney to Gosford was completed. This had a profound effect on Gosford, allowing for faster commutes to Newcastle and Sydney.	The projects with early priority include electrification between Gosford and Newcastle, upon which work has already begun, and which will be completed in 1980.	John Gunn	John Gunn, <i>Along Parallel Lines: A History of the Railways of New South Wales</i> , 1989, Carlton University Press, p. 504; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 77.
	The evolution of shopping	The Imperial Shopping Centre was completed on 4 December 1972 and was opened by NSW Premier Neville Wran. In 1987 Erina Fair, the largest shopping centre in the southern hemisphere, opened under its original name Central Coast Fair. This led to a radically altered shopping pattern for many residents and the closure of many retailers along Mann Street.	In my humble opinion, Gosford 's architecture compares favorably with that of any provincial town. Glancing down Mann Street, from no matter what point, the shopping centre certainly appeals to the traveller. The window displays are well and neatly set out, and the roadway kept clean.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/166950955>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, pp. 33-41, 81.	
	Proclamation	In 1980 the City of Gosford was proclaimed.	Regional cities have, amongst other attributes: the largest commercial component of any location in the surrounding region, a population of 30,000 or more and are expected to be a focus for growth over the next 20 years and Have a different population and economic profile, depending on their location, surrounding assets and development history.		Government Gazette of the State of New South Wales, Government Printer 1981, accessed 11 December 2017, <https://books.google.com.au/books?id=9X3Umjof0ZYC&q=proclamation+city+of+gosford+1980&dq=proclamation+city+of+gosford+1980&hl=en&sa=X&ved=0ahUKEwjlXpmO7YDYAhXGVLwKHcJ6Bh8Q6AEIKjAA>; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>; Department of Planning, NSE, 'Appendix A - Centres Classification Definition', Draft, Central West and Orana Regional Plan', 2017, accessed 13 December 2017, <http://www.planning.nsw.gov.au/~media/9249D81B6867404DB32634D222359339.ashx>.
	The Olympic year	In 2000 Gosford City hosts a community celebration marking the arrival of the Olympic Torch Relay.	On Monday morning, the torch relay travelled south along the coast to its overnight stop at Gosford. There, SOCOG Board Member and Shadow Minister for the Olympic Games Chris Hartcher, running through his Central Coast electorate, became the first Sydney 2000 torchbearer to carry the flame twice, having carried it in Greece a few months earlier.		'Celebrating the Games: OFFICIAL REPORT OF THE XXVII OLYMPIAD SYDNEY 2000 OLYMPIC GAMES 15 SEPTEMBER- 1 OCTOBER 2000 VOLUME TWO CELEBRATING THE GAMES', The Sydney Organising Committee for the Olympic Games, 2001, p. 44; Gosford City Council, 'Significant Events in Gosford City's History, Gosford City Council, accessed 8 October 2017, <www.gosford.nsw.gov.au>

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More Gosford characters	Henry Kendall: The environmental muse	Henry Kendall (1839-1882) was an author and bush poet known for his work that captured the spirit of the Australian bush. Kendall was born in a settler's hut by Yackungarra Creek near Ulladullah in New South Wales. In 1870 he became embroiled in a saga involving a forged cheque but he was found not guilty in court on the grounds of being insane. His wife had to return to her mother and Kendall became a derelict; in April-July 1873 he was in the Gladesville Hospital for the Insane. Later that year he was befriended by William and Joseph Fagan and lived with their family at Gosford until his health was restored. In 1875 the brothers gave him work in their timber business at Camden Haven. Kendall's wife and children rejoined him at Gosford in 1876 and he slowly began building up his finances by writing satire. In 1879, he won the Sydney Morning Herald's prize of 100 guineas for a poem on the exhibition. In December 1880, he published <i>Songs from the Mountains</i> , which was an outstanding success. He died of phthisis (a form of tuberculosis) on 1 August 1882	To a great many of us who have studied Kendall's works and which are known to most of us who have become students of literature, we must look therein for the "lyrical atmosphere" chiefly. One writer and critic, H. M. Green, has put Kendall this way: "His verse in lyrical moods shows just how he could see, could watch, could perceive, and could convey to us—his people of the bush—just what he wanted to convey for our benefit."	TL Williams	TL Williams, 'Henry Kendall, a national Australian poet', Royal Historical Society of Queensland, 1967, p. 391, accessed 11 December 2017, < <a adb.anu.edu.au="" biography="" href="https://espace.library.uq.edu.au/data/UQ_213038/s00855804_1966_1967_8_2_388.pdf?Expires=1513045289&Signature=TpLEHGvbe00fMT9euj5XKUOCXnz-FiYvMokJsfYoeaZkndB8leQrhLofljAmDZZiApAEYC4E-Mj-4NLgqLYgHlkhUvhbbDG3xd-hQ-GnqJiTEzyNJ0lsS9XeN7RhB5MHKycVUssReiof-6qe68QyfazO7gnJ6mfXuhplhkFyFtSaz5UvUENh69nySOsljvf9RZquQojvgadCOj9pO2vXoJ9YMLa1DFFABxwZytlqOl4xPz5s5fb9puM~NLJh66wUv3moOCEF4-uOm~b7CHjRmrXvw0u~msoF85ip9daqOVorqjK9dybN5YX3ui1VlsQxvrJx-xWU6QxD514WqT2W2Q__&Key-Pair-Id=APKAJKNBJ4MJBNC6NLQ>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 76; TT Reed, 'Kendall, Thomas Henry (1839–1882)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, accessed 13 October 2017, <http://adb.anu.edu.au/biography/kendall-thomas-henry-3941/text6205 >.
	Eleanor Spence: the children's author	Eleanor Spence was an award-winning children's author whose novels for young adults and older children explored a wide range of issues including Australian history, religion, autism, bigotry, materialism and alienation. She was a Member of the Order of Australia. Her early years were spent on her parents' orchard at Erina on the NSW Central Coast. She attended Gosford High and won a scholarship to study arts at Sydney University. In the 1950s Australian children were reading Blyton, Biggles and English school stories. In the 1960s Oxford published a list of Australian children's authors, and Angus & Robertson appointed the first specialist children's editor. As such, a new wave of Australian authors emerged to tell Australian stories. Writers such as Hesba Brinsmead, Ivan Southall, Colin Theile, Patricia Wrightson, Nan Chauncey, Joan Phipson and Spence emerged.	More than any other writers, Eleanor Spence and Joan Phipson have perhaps helped guide the direction of Australian children's literature in the past 30 years. They have both expressed in their novels of family life not only social changes but the concerns and preoccupations of a growingly complex Australian society	Maurice Saxby, children's literature expert	Shaping Children's Literature: Eleanor Spence, 1928-2008', <i>Sydney Morning Herald</i> , October 17 2008, accessed 13 October 2017, < http://www.smh.com.au/news/obituaries/shaping-childrens-literature/2008/10/16/1223750228433.html >.
			Erina was a rural area before World War II. The Central Coast became for her a place halfway between reality and romance. She spent a lot of time gazing at morning skies, sunsets and evening stars. She played in the bush, cricket on the veranda on rainy days and rode her bike to swim at Terrigal or in Wamberal lagoon.	<i>Sydney Morning Herald</i> , 17 October 2008	'Obituary: Eleanor Spence', <i>Sydney Morning Herald</i> , 17 October 2008, accessed 12 December 2017, < http://www.smh.com.au/news/obituaries/shaping-childrens-literature/2008/10/16/1223750228433.html >.
			Further stories by Spence alternated with the birth of her three children. The Green Laurel, Children's Book of the Year in 1964, was written at the busiest time, with children aged two to seven. Then she studied Australian history as background for her books. The earliest were about basically happy families, with difficulties rather than conflicts but without sentimentality. Yet they touched on social issues and carried an element of mystery, and the social issues component grew more important with time. Her books became part of what was described as a "cultural and artistic renaissance" in Australian children's literature.	<i>Sydney Morning Herald</i> , 17 October 2008	'Obituary: Eleanor Spence', <i>Sydney Morning Herald</i> , 17 October 2008, accessed 12 December 2017, < http://www.smh.com.au/news/obituaries/shaping-childrens-literature/2008/10/16/1223750228433.html >.

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	Spike Milligan: poet, writer and comedian	Spike Milligan is one of Woy Woy's (and Gosford's) most famous sons, even if reluctantly. Born Terence Allan Milligan, he spent his early life in India but moved to Woy Woy later in his life to escape fame. Milligan was not only co-creator and principal 'goon' in the Goon Show (the others were Peter Sellers and Harry Secombe), but also a writer-performer on many BBC shows from the 1950s to the 1980s and a highly-successful author.	It was with curiosity that we accepted the invitation to meet the legendary boy from Woy Woy, Spike. The stop press informed us that Spike had been sentenced to three months touring Australia for sleeping with Dame Edna Everage. This inane piece of information made our task seem all the more silly, I mean, what do you say to the man who brought about the downfall of Hitler? Aboard the New Endeavour, Spike was welcomed by 80 young bookworms as President of the Puffin Club. Spike was invited to become the biggest Puffin of them all because of his tremendous interest in both children and books, and his own brilliant creativity. Most of you will automatically associate Spike Milligan with the hilarious antics of the Goon show but he is far more than a mere goon. He is also a talented author, actor, humanist, composer, painter and an outspoken conservationist. Predictably (or perhaps not) the conference was conducted in the anarchic Goon style.	<i>Tharunka</i> , 31 March 1980	'SPIKE MILLIGAN INTERVIEWED', <i>Tharunka</i> , 31 March 1980, p. 6, accessed 11 December 2017, < https://trove.nla.gov.au/newspaper/article/228118815 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 87.
			"There are a lot of people in Woy Woy who have never forgiven him for his comment about Woy Woy being the world's largest above-ground cemetery," says Geoff Potter, a local Milligan enthusiast. "I don't think they ever really understood or appreciated the way his mind worked - or the fact that Milligan insulted lots of other people, including Prince Charles, perhaps his greatest fan." In spite of lampooning Woy Woy in print and on stage, Milligan used his growing celebrity to champion various environmental and heritage causes around the resort, starting in the early 1970s. Potter believes the comedian was instrumental in saving both Riley's Island, an important local nature reserve, and the home of Australian poet Henry Kendall, from the developer's bulldozer. In later years, Milligan became involved in a campaign to preserve a number of Aboriginal sacred sites. The best-known, Bulgandry, is now managed by the national parks and wildlife service.		'Australia: a town called Woy Woy', <i>The Telegraph</i> , 14 April 2001, accessed 11 December 2017, < http://www.telegraph.co.uk/travel/destinations/australiaandpacific/australia/717965/Australia-A-town-called-Woy-Woy.html >.
			Milligan's parents moved to Woy Woy in the 1950s and he had a troubled relationship with the town, often taking pot-shots at its bowls-playing, quiet atmosphere. He famously called Woy Woy 'the world's only above-ground cemetery'!	<i>The Guardian</i> , 4 October 2003	Town lampooned by Spike Milligan bends over backwards to laud him,' <i>The Guardian</i> , 4 October 2003, accessed 12 December 2017, < https://www.theguardian.com/world/2003/oct/04/australia.davidfickling >.
	Ross Edwards: the composer	Ross Edwards is a successful musician who lived in the coastal village of Pearl beach in the 1980s.	One of Australia's best-known and most performed composers, Ross Edwards has created a distinctive sound world which reflects his interest in deep ecology and his belief in the need to reconnect music with elemental forces, as well as restore its traditional association with ritual and dance. His music, universal in that it is concerned with age-old mysteries surrounding humanity, is at the same time connected to its roots in Australia, whose cultural diversity it celebrates, and from whose natural environment it draws inspiration, especially birdsong and the mysterious patterns and drones of insects. As a composer living and working on the Pacific Rim, he is conscious of the exciting potential of this vast region	www.rossedwards.com	Ross Edwards', 2015, accessed 13 October 2017, < http://www.rossedwards.com/ >.

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THEME 3: NATURE'S PLAYGROUND					
This theme explores the natural attractions in and around the region of Gosford, and how they have been enjoyed.					
Unique to Gosford	<i>Gosfordia truncata</i> fossil - lungfish	Of all the continents, Australia has the longest documented record of lungfish (or dipnoan) evolution	The quarry from which the Gosfordia specimen came works an extensive shale lens in the Hawkesbury Sandstone. The massive, grey silty shale, up to 3.4 m thick, is used for brickmaking materials whilst the considerable thickness of overlying, weathered yellow sandstone is stripped off and processed for building sands. Fish fossils have turned up on several occasions during the quarrying of the shale but, because of the extraction methods, it has not yet proved possible to locate the level (or levels) from which the fish come.	A Ritchie	A Ritchie, 'The first complete specimen on the Dipnoan <i>Gosfordia truncata</i> Woodward from the Triassic of New South Wales', <i>Records of the Australian Museum</i> 33(11) 1981: 606-615, accessed 27 August 2017, <doi:10.3853/j.0067-1975.33.1981.246>.
		Geologist Arthur Smith Woodward found the Gosford Lungfish fossil in the sandstone of the Gosford Railway Ballast Quarry in the 1880s. Deciding the fossil was a new genus and species of lungfish, he named it <i>Gosfordia Tuncata</i> . Over 400 fish specimens were found.	The discovery of a complete Gosfordia illustrates dramatically the major contributions to science which may be made by excavation workers in quarries, mines, roadworks etc. who are in an unrivalled position to observe and save unique geological specimens for scientific study and for public display in State museums. All too often such specimens are ignored and needlessly destroyed.	A Ritchie	A Ritchie, 'The first complete specimen on the Dipnoan <i>Gosfordia truncata</i> Woodward from the Triassic of New South Wales', <i>Records of the Australian Museum</i> 33(11) 1981: 606-615, p. 611, accessed 27 August 2017, <doi:10.3853/j.0067-1975.33.1981.246>.
	Natural beauty	Gosford is abound with natural beauty.	Gosford is rich in natural beauty, mountains, rivers and lakes. In all my travels I've never seen a more beautiful stretch of water than that lying at the town 's very feet, Brisbane Water. And never a sail upon it, and very seldom it's glistening sparkling wavelets are disturbed by the wake of a propeller. No doubt all this will improve in its own good time. But, oh, heavens, if that stretch of water were in France, Germany, Italy, what hotels, board ing houses, boat houses, promenades, and piers there would be.	<i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935	F. Van Hemelryck, 'Gosford's architecture: praise from an expert', <i>The Gosford Times and Wyong District Advocate</i> , 8 August 1935, p. 9, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/166950955>.
	Fossils	Many fossils have been found in local Gosford sandstone, mainly at Sommersby. At one time, the Australian Museum offered locally found fossils to Gosford Council for display in a possible museum/ Unfortunately, this offer was not accepted.	"Soon after the discovery of the remains of the gigantic Labyrinthodon Mastodon-saurus in the Hawkesbury sandstone formation at Cockatoo Island, the Mining and Geological Museum received other specimens of one of these amphibians from Mr. B. Dunstan, the energetic geological student who collected them from the Wianamatta shales near Bowral. Since then Mr. Joseph Thompson, solicitor, of Pitt-street, on being shown some fossil fishes found in the railway cutting- near Gosford by his clerk, Mr. A. Lambert, advised him to submit them tome. I at once recognised amongst them the remains another of those remarkable " frog lizards".	<i>The Sydney Morning Herald</i> , 17 March 1887	'NEWS OF THE DAY', <i>The Sydney Morning Herald</i> , 17 March 1887, p. 9, accessed 8 December 2017, <https://trove.nla.gov.au/newspaper/article/13629647>; Geoff Potter, 'Sandstone Quarrying at Gosford: a brief history', unpublished manuscript, Gosford city Library, 2012.
	Sandstone	The fine-grained Gosford sandstone that is throughout the region facilitates rock carving and the district boasts Australia's (and possibly the world's) largest concentration of Aboriginal rock carvings.	The country is the usual sandstone formation of the Hawkesbury basin. The higher lands consist of sandy loam, frequently with a clay subsoil, covered with stunted forest of white gum, stringy bark, mountain ash, bloodwood, red gum, etc., with the ordinary coastal scrubs of honeysuckles, geeffhungs, wild currants, heaths, etc. in nutritious grosses, rushes, and grass trees, making up the shorter vegetation. The place is well watered, the sandstones absorbing the rainfall and main ...perennial springs of the purest water, even to the summits of the ranges.	<i>The Daily Telegraph</i> , 8 June 1909	'RURAL VOICE. THE HAWKESBURY SANDSTONE COUNTRY', <i>The Daily Telegraph</i> , 8 June 1909, p. 4, accessed 13 December 2017, <https://trove.nla.gov.au/newspaper/article/238276629>; Geoff Potter, 'Sandstone Quarrying at Gosford: a brief history', unpublished manuscript, Gosford city Library, 2012.
Fun-seeking tourists	Richard Clifford	Richard Clifford was a wharfinger who established a tourism industry by means of promoting the region through the publication of picket guides.	Gosford was advertised as the 'Playground for two cities'.	Geoff Potter	Geoff Potter, personal communication, 20 September 2017.
	Early tourists	Prior to the arrival of the railway from Newcastle in 1887, tourism in Gosford was predominantly people who arrived by boat via Brisbane Waters. When the Hawkesbury River Railway Bridge was opened in 1889, day-trippers arrived in Gosford in significant numbers. The main attractions included swimming, shooting, bushwalking, boating, experiencing the scenery and country atmosphere.	DELIGHTFUL GOSFORD. This town, 56 miles from Sydney, on the main northern line, is in the centre of a fruit-growing and timber-getting district. The town is on the shores of Brisbane Water, and a launch makes regular trips down the bay. To lovers of botany the district is a regular Paradise, the growth of trees, shrubs, and flowers being most luxuriant, while the rich valleys are being utilised for the establishment of orchards. Pleasant drives can be made to Terrigal, Wamberal, McMaster's Beach, or Tuggerah Lakes.	<i>The Sydney Morning Herald</i> , 26 September 1911	'DELIGHTFUL GOSFORD', <i>The Sydney Morning Herald</i> , 26 September 1911, p. 13, accessed 11 December 2017, <https://trove.nla.gov.au/newspaper/article/15277225>; Geoff Potter, 'tourism in the Gosford District: a very brief history to 2003', unpublished manuscript, Gosford City Public Library, date?
			The Pacific Highway was constructed after an agitation extending over exactly one hundred years. It is a matter of historical fact that in the 1830s a vigorous controversy was launched over the question of road communication between Sydney and Gosford, by which time this was becoming settled.	<i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951	Pacific Highway major road job of half century. Sydney-Gosford-Newcastle Linked in 1930', <i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951. accessed 23 October 2017, <http://trove.nla.gov.au/newspaper/article/167225378>.

Gosford CBD Heritage Interpretation Strategy

Thematic framework

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THEME 3: NATURE'S PLAYGROUND					
This theme explores the natural attractions in and around the region of Gosford, and how they have been enjoyed.					
			Apart from the utility of the Pacific Highway, it has opened up some magnificent scenery, the approaches to the Hawkesbury River on both sides: and approach ing Gosford from the south giving views probably unsurpassed anywhere in the: world with the possible exception of the Scenic Highway.	<i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951	Pacific Highway major road job of half century. Sydney-Gosford-Newcastle Linked in 1930', <i>The Gosford Times and Wyong District Advocate</i> , 3 April 1951. accessed 23 October 2017, < http://trove.nla.gov.au/newspaper/article/167225378 >.
		Large numbers of tourists visited the area during peak holiday season and in the 1950s-1960s the main attractions included citrus orchard industry, the beaches and the Australian Reptile Park.	Naturalist Eric Worrell opened his ARP in 1959 at a time when the snake was considered a menace and threat to those living in the newly established suburbs of Australian cities. The collective anxiety surrounding snakes, and the fascination they elicited, created an audience for captive reptile exhibits, something which those in travelling carnivals and shows had long been aware of.	Kevin Markwell and Nancy Cushing	Kevin Markwell and Nancy Cushing, 'The serpent's stare meets the tourist's gaze: strategies of display at the Australian Reptile Park', 2009, <i>Current Issues in Tourism</i> , 12:5-6, 475-488, p. 477, accessed 11 December 2017, <DOI: 10.1080/13683500903042899>; 'Geoff Potter, 'Tourism in the Gosford District: a very brief history to 2003', unpublished manuscript, Gosford City Public Library, 2012.
			[The] Main industry of the Gosford district is tourism. This is a statement which has been made over and over again, in political speeches, at chamber of commerce meetings, and in sundry other ways. That the district IS a popular tourist resort, and tourists DO come here in their teeming thousands during the holiday seasons are indisputable facts.	<i>The Gosford Times and West Wyalong District Advocate</i> , 9 January 1953	Allan Hunter, 'We are missing out badly on the tourist industry', <i>The Gosford Times and West Wyalong District Advocate</i> , 9 January 1953, p. 3, accessed 12 December 2017, < https://trove.nla.gov.au/newspaper/article/167229045 >.
Gosford icons	Old Sydney Town	Old Sydney Town was established at Sommersby in 1975. Proving to be a major boost for the local tourism industry, it was an open-air museum and theme park concerned with Sydney's early colonial history. It was closed in 2003.	The dusty streets, circa 1788-1810, bustled with tourists and filled with the cries of convicts being flogged, hanged and shot. Now the redcoat platoons have been reduced to just four officers, the replicas of historic buildings have withered and the loss-making town will close on Monday.	<i>The Sydney Morning Herald</i> , 25 January 2003	Farewell to Old Sydney Town forever, <i>The Sydney Morning Herald</i> , 25 January 2003, accessed 23 October 2017, < http://www.smh.com.au/articles/2003/01/24/1042911552312.html >.
	The Gosford Reptile Park	Gosford Reptile Park was opened in 1958. Dino the Dinosaur was completed in 1963 and is a major landmark on the freeway.	From its inception, Worrell nominated research, education and conservation as the three pillars upon which the park rested probably one of the first captive wildlife attractions in Australia to explicitly do so. His vision was for an institution of 'modern attractive design' set in parkland landscaped with native Australian plants (Worrell, n.d. a). While he recognised the touristic role the park would eventually play, his initial focus was on establishing a place where research into medically significant snakes could be conducted. The emphasis placed on research was further reinforced by the appointment of a 'park ecologist' in 1959, a position that was probably not replicated in any wildlife park or zoo at the time, whether publicly or privately owned.	Kevin Markwell and Nancy Cushing	Kevin Markwell and Nancy Cushing, 'The serpent's stare meets the tourist's gaze: strategies of display at the Australian Reptile Park', 2009, <i>Current Issues in Tourism</i> , 12:5-6, 475-488, p. 477, accessed 11 December 2017, <DOI: 10.1080/13683500903042899>; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 86.
	Eric Worrell: the snake and spider man	Eric Worrell was a local entrepreneur. Not only did he found the Australian Reptile Park in 1946, but he also commissioned the construction of the famous local landmark Ploddy the dinosaur in 1963. Perhaps most importantly, Eric Worrell helped develop anti-venene serums for Australia's dangerous spiders and snakes — antidotes which were later to save his life when he was bitten by a cobra in 1985. Mr Worrell was made an MBE for his services to herpetology (work with reptiles and amphibians) and in 1980 received the National Bank Humanitarian Award for his work on the funnel-web spider.	He spent many years milking the poisonous species of their venom, which he sent to the Commonwealth Serum Laboratories, enabling scientists to develop anti-venene.	<i>The Canberra Times</i> , 14 July 1987	Reptile man Worrell dead at 62', <i>The Canberra Times</i> , 14 July 1987, p. 3, accessed 13 October 2017, < http://trove.nla.gov.au/newspaper/article/118143617 >.

Gosford CBD Heritage Interpretation Strategy

Thematic framework

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THEME 3: NATURE'S PLAYGROUND					
This theme explores the natural attractions in and around the region of Gosford, and how they have been enjoyed.					
	Ploddy the Dinosaur: Gosford's famous mascot	Ploddy was originally build with 50 tonnes of concrete at the former site of the Australian Reptile Park at Wyoming in 1963. He was the brainchild of Eric Worrell, who had decided the park needed a roadside mascot. The diplodocus was chosen because fossils of that species were being excavated from Wyoming in the US.	In 1963 the Australian Reptile Park's founder, Eric Worrell, decided to put the Park on the map by commissioning the design and construction of one of his most ambitious projects, a 30 metre concrete replica of a giant dinosaur. Weighing in at almost 100 tonnes, the design was based on a dinosaur called a <i>Diplodocus</i> , hence the name Ploddy was coined.	<i>Central Coast Gosford Express Advocate</i> , 1 August 2013	Lauren Nicholls, 'Ploddy celebrates 50th year as one of the Central Coast's most recognisable icons', <i>Central Coast Gosford Express Advocate</i> , 1 August 2013, accessed 13 October 2017, < http://www.dailytelegraph.com.au/newslocal/central-coast/ploddy-celebrates-50th-year-as-one-of-the-central-coast8217s-most-recognisable-icons/news-story/e728aced60b034e6fa6f79480ee83c46 >; Australian Reptile Park, 'Who is Ploddy?', Australian Reptile Park 2017, accessed 13 October 2017, < http://reptilepark.com.au/about/ploddy-the-dinosaur/ >.
		Ploddy was designed by Ken Mayfield and construction engineer Jim Sullivan. It took two months to build and an investment of over 1,100 man-hours. At its completion, Ploddy stood as a proud guardian at the front of the Australian Reptile Park in Gosford overlooking the busy Pacific Highway from Sydney.	DIPLODOCOUS has not roamed the Earth for more than 150 million years, but the Central Coast's own life- size replica is still standing at the age of 50. The iconic dinosaur Ploddy reaches half a century next month and The Australian Reptile Park have already started celebrations for the heritage listed monument this week. Both Gosford and Wyong mayors were special guests at the early birthday bash with park staff on Wednesday, held at Ploddy's Somersby home.	Australian Reptile Park	Lauren Nicholls, Ploddy celebrates 50th year as one of the Central Coast's most recognisable icons', <i>Central Coast Gosford Express Advocate</i> , 1 August 2013, accessed 1 December 2017, < https://www.dailytelegraph.com.au/newslocal/central-coast/ploddy-celebrates-50th-year-as-one-of-the-central-coast8217s-most-recognisable-icons/news-story/e728aced60b034e6fa6f79480ee83c46 >; Australian Reptile Park, 'Who is Ploddy?', Australian Reptile Park 2017, accessed 13 October 2017, < http://reptilepark.com.au/about/ploddy-the-dinosaur/ >.
			Ploddy was originally build with 50 tonnes of concrete at the former site of the Australian Reptile Park at Wyoming in 1963 and was the brainchild of the park's founder, the late Eric Worrell. He decided the park needed a roadside mascot and chose the diplodocus because fossils of that species were being excavated from Wyoming in the US. Sculptor Ken Mayfield constructed Ploddy from a photograph of the largest individual diplodocus specimen which was dug up in Holland. The finished product measured over 26m and weighed about 100 tonnes.	Australian Reptile Park	Lauren Nicholls, Ploddy celebrates 50th year as one of the Central Coast's most recognisable icons', <i>Central Coast Gosford Express Advocate</i> , 1 August 2013, accessed 1 December 2017, < https://www.dailytelegraph.com.au/newslocal/central-coast/ploddy-celebrates-50th-year-as-one-of-the-central-coast8217s-most-recognisable-icons/news-story/e728aced60b034e6fa6f79480ee83c46 >.
			Ploddy was moved from Wyoming to Somersby in 1996 when the park relocated. Ploddy was transported (without his tail and legs) then paraded down the main street of Gosford in front of a huge crowd. Ploddy's concrete skin has been painted more than 100 times. It is estimated he is now 1.5cm thicker as a result.	Australian Reptile Park	Lauren Nicholls, Ploddy celebrates 50th year as one of the Central Coast's most recognisable icons', <i>Central Coast Gosford Express Advocate</i> , 1 August 2013, accessed 1 December 2017, < https://www.dailytelegraph.com.au/newslocal/central-coast/ploddy-celebrates-50th-year-as-one-of-the-central-coast8217s-most-recognisable-icons/news-story/e728aced60b034e6fa6f79480ee83c46 >.
		Many Australian and overseas visitors are familiar with some of this country's famous giant roadside icons such as the Big Banana at Coff's Harbour, the Big Pineapple on Queensland's Sunshine Coast and the giant merino ram at Goulburn. Few realise, however, that the first of these landmarks to be constructed was 'Ploddy'.	Super-sized structures that mimic or quote smaller "real world" things have been a feature of our landscape for many centuries. Largely as a result of the introduction of the motorcar, a new phase of structures with amplified proportions swept North America from the 1920s: novelty architectural forms were utilised to capture the attention of passing motorists. This trend first appeared in Australia in the 1960s with the Big Banana (Coffs Harbour, NSW) and has remained popular since.	Australian Reptile Park	Australian Reptile Park, 'Who is Ploddy?', Australian Reptile Park 2017, accessed 13 October 2017, < http://reptilepark.com.au/about/ploddy-the-dinosaur/ >.

Gosford CBD Heritage Interpretation Strategy

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THEME 3: NATURE'S PLAYGROUND					
This theme explores the natural attractions in and around the region of Gosford, and how they have been enjoyed.					
		In 2013 Ploddy celebrated his 50th birthday. A party was held at the Sommersby Reptile home, attended by Gosford Mayor Lawrie McKenna and Wyong Mayor Doug Eaton.	"It's the welcome sign to the Central Coast,"	Wyong Mayor Doug Eaton	Lauren Nicholls, 'Ploddy celebrates 50th year as one of the Central Coast's most recognisable icons', <i>Central Coast Gosford Express Advocate</i> , 1 August 2013, accessed 13 October 2017, < http://www.dailytelegraph.com.au/newslocal/central-coast/ploddy-celebrates-50th-year-as-one-of-the-central-coast8217s-most-recognisable-icons/news-story/e728aced60b034e6fa6f79480ee83c46 >.
	How do you transport a 30 metre concrete dinosaur?	When the Reptile Park was moved from its original location at Wyong to Sommersby in 1996, the process of moving Ploddy the Dinosaur was massive. A huge community event ushered Ploddy to his new home.	To celebrate the opening of the new Australian Reptile Park, Ploddy was to be guest of honour in a street parade through the main streets of Gosford on the way to her new home. The community was abuzz with excitement over this event and local school children even painted huge life-size Ploddy footprints along the route. The morning dawned with torrential rain but miraculously stopped to be replaced by blue skies for the parade. Over 10,000 people lined the streets to watch the parade of local clubs, businesses and organisations all present to wish Ploddy good luck on her journey and for her new home.	Australian Reptile Park	Amy Clarke, 'Australia's Big Dilemma Regional/ National Identities, Heritage Listing and Big Things', SAHANZ 2017 Annual Conference Proceedings, 5-8 July 2017, Canberra, p. 46, accessed 11 December 2017, < http://www.canberra.edu.au/about-uc/faculties/arts-design/newsandevents/upcoming-fad-conferences/sahanz-2017/papers/documents/Clarke-A-Australias-Big-Dilemma.pdf >; Australian Reptile Park, 'Who is Ploddy?', Australian Reptile Park 2017, accessed 13 October 2017, < http://reptilepark.com.au/about/ploddy-the-dinosaur/ >.
	Linking to the past	Historical consciousness became an important element in the community in the 1950s, with the establishment of the Brisbane Water Historical Society, Old Sydney Town, and the Dharug and Lower Hawkesbury Historical Society.	The Brisbane Water Historical Society was formed last Thursday night at a meeting at the CWA Rooms, Gosford, convened by Mr J. H. Parks. All present were enrolled as members or honorary members. Amongst the objects of the society are the collection of books, documents, pictures, etc., dealing with the early history of the district and the preparation and reading of papers of a local historical nature by members. The annual subscription was fixed at 10/- for members and 2/6 for associates. The first year will commence January 1, 1951.	The Gosford Times and Wyong District Advocate, 5 December 2017	'Historical Society Commenced', <i>The Gosford Times and Wyong District Advocate</i> , 5 December 2017, p. 1, accessed 13 December 2017, < https://trove.nla.gov.au/newspaper/article/167225353 >; T Kass, 'A Thematic History of the City of Gosford, Final Report,' 2016, Gosford City Council, p. 86.

Stories

8. Stories

8.1 The Guringai and Darkinjung

LAND AND COUNTRY

Gosford is the Country of the Darkinjung and Guringai people. The traditional boundaries of Darkinjung land extend from the Hawkesbury River in the south, Lake Macquarie in the north, the McDonald River, Wollombi, Mt Yango and Wollemi NP in the west and the Pacific Ocean in the East.²⁰⁰

The Guringai people are saltwater people. According to Warren Whitfield, the Guringai people:

... nurtured and exploited a very rich and diverse environment in terms of food resources. The river systems, swamps, lakes and ocean provided an abundant source of protein and the alluvial flats that bound the rivers and swamps provided an abundance of fresh fruit and vegetables including the ever-important Long Yam *Dioscorea transversa*.

Warren Whitfield, Guringai Aboriginal Tribal Link



This section of the Heritage Interpretation Strategy provides just some of the many fascinating stories that Gosford has to offer. Although examples of Guringai and Darkinjung stories have been included, final content will be obtained through consultation with each group.

ROCK ART

Darkinjung Land Council has one of the highest number of Aboriginal engraving and rock sites not only in NSW, but also in Australia (on Hawkesbury River sandstone country). The higher Central Coast regions are abundant with rock engravings and axe-grinding grooves, rock shelters containing charcoal and ochre pigments, drawings and stencils that are found throughout the region. In 2019 there were 2,985 registered Aboriginal sites located within the Darkinjung Local Aboriginal Land Council boundaries.²⁰¹



Rock Art Site showing stone axe and hand stencils – Supplied by Kevin Duncan, Darkinjung DLALC.²⁰²

DARKINJUNG SEASONS

Darkinjung seasons are very different from European seasons. According to the *Darkinjung Resource*:

‘Seasonal corridors are seasonal routes undertaken continuously by our people for hundreds of generations. Movements across our lands within our own boundaries for food gathering practices were an annual migration of survival. Not only were these seasonal traits a physical practice but a spiritual practice in our continuous connection to country. Along these corridors, significant places were deemed sacred to either Women or Men and community in general. Places of significance through these movements were Mountains, Rivers, Lakes, Lagoons, Valleys, Wetlands and Beaches all having stories through the dreaming or creation. Pathways were created that crossed the lands in every direction marking walking trails with the easiest route from one place to another. There were many sensitive areas along the way that determined what we could eat or what we could collect this was a part of our religious beliefs and totemship with our lands’.²⁰³



© Darkinjung Local Aboriginal Land Council. Reproduced with permission.

ARCHAEOLOGY

Excavations at Mangrove Creek revealed that the Darkinjung lived mid-way up the sides of the hills and the valley bottoms at least 7,000 years ago. Fish made up a significant portion of their diet. These lower campsites were submerged when sea levels rose about 4,000 years ago.

TIDDALICK THE FROG

‘Tiddalick’ means ‘all father’ or ‘all creator’ to the Guringai and he is a creator spirit from the Dreaming.

DARKINJUNG STORIES

Our story of the Lakes and Rivers

Our lakes and rivers are our arteries that are life sources to our people and our lands. The estuaries, saltmarshes provide plenty of food with spawning fish, fresh water turtles, bird eggs etc. Our people constantly canoed these waterways every day fishing with their nets, trapping, and collecting the sedge grasses for making of nets, baskets, Matts and coolamons.

Our people camped along the riverbanks and lakes in seasonal times following the life cycles of the birds in their nesting seasons. The Guliyalees (pelicans) would breed almost anytime the year when rain was plentiful inland, as they would have their baby's inland then fly back to the lakes after 3 months. This would signal the flowering of bush tucker plants ready to be eaten during the spring. Water is pure, water is cleansing.²⁰⁴

Our Story of the Wetlands

Wetlands are our food estuaries with hundreds of water birds nesting in the grasses plenty of bush tucker in berries and shrubs. Darkinjung people wade their canoes with Gynea Lilly stalks through the reeds of the wetlands collecting all varieties of foods.

Many grass types are found in the wetlands for making dilly bags and baskets. Paper bark trees are an important source, which provided medicines for treating toothache and the bark itself infused to treat colds, and flues paperbark was used for cooking and baskets.

Wetlands are our considered like our shopping centers of the bush.²⁰⁵

Our Story of the Mountains and Valleys

The Watagan Mountains and many others across Darkinjung country are dense with thousands of our heritage sites and bush foods are found in the valleys. Trails and tracks that where our people followed formed thousands of years old during seasonal walks and gatherings.

The mountains and valleys are like our highways where one mob meet another during ceremonies. The mountains and valleys are our boundary markers separating ones country from another. Scared trees marked boundaries with intricate symbol's marking ones territory. The shield symbol is the symbol of Darkinjung country, which is found across the ridgelines of our sandstone country.²⁰⁶

Our Rock Art

Darkinjung rock art is found in all ecological environments across Darkinjung Country from the Mountains to the sea. Our rock art sites are landmarks in our area and places; they are very important sites for our community for Cultural, educational, spiritual and social, gatherings for our community.

Our rock art places that include our engraving sites are found in cave overhangs and across the sandstone escarpment of the Central Coast & are considered up to 25,000 years old.

The art works relate to our Dreaming stories that bonds our people and our spiritual and physical connections to our lands with images about our everyday life like our tools our weapons and hand stencils. Hand stencils are blown onto the cave walls with natural ochres that show different generations over time representing our signatures of who we are and our connections to country.

Pigments of Yellow, Red, White ochres and Black charcoal were traditionally used. Stories were passed on as our rock art sites are like our storybooks of education that hold and tell precious knowledge for our children.²⁰⁷

Our Rivers and Estuaries

Our Rivers are our arteries that flow from the mountains to the lakes to the sea along these arteries our people have camped ,fished , trapped, hunted they are permanent places of medicinal and food plant sources.

Canoes were used extensively up and down these important waterways for hundreds of years and they are fresh water and salt-water sources.

The estuaries produced so much food in breeding areas and places for water birds, animals coming from the rivers to the lakes making perfect hunting grounds for gathering.

Materials were collected from plants along the riverbanks to make traditional implements through seasonal times.²⁰⁸

Our Beaches

Our beaches are seasonal places of gathering for our Families shell foods, spear fishing, swimming, canoeing, and camping were regular seasonal activities.

Shells were crafted into fishhooks, cutters, knives and jewellery by our Aboriginal Women, the Men made their spears, nets and fished from the rocks.

Gunyahs were made for temporary shelters, shell foods after eaten were discarded into the sand dunes building great mounds of shells over time from seasonal visits these are now known as Middens where our people were also buried along the entire coastline of the Central Coast in the dunes.²⁰⁹

A LAND OF PLENTY

The coastal Guringai lived mainly on fish and shellfish. When a whale was beached, it was time for a special feast. The Guringai invited their neighbours the Darkinjung to the banquet, especially when the mullet was running.

These areas were once rich in edible vegetation and native animals. The Guringai Mob hunted and gathered on these lands for centuries and lived as one in harmony with the Land.

Guringai Aboriginal Tribal Link

THE BUSH SUPERMARKET

Look around you when you next go into the bush. Everything there is part of the fresh food supermarket for the local Aboriginal people. They collect the seeds of Lillypilly and Tamarind trees, wild potatoes, blossoms, Blueberry ash berries, sweet blue *Dianelle* berries, Warrigal spinach and hearts of the Cabbage tree palm, as they have done for countless generations.

THE LONG YAM

The Long Yam, or 'pencil yam', has slender, long tubers. The Guringai and Darkinjung people usually cook them in a ground oven and eat them, but have to prepare them well first to leach out the poison. They also eat the seeds of the Burrawang Palm after leaching out toxins from them. You can still find the Long Yam today in the rich soil of the creeks and streams in the area. The name 'Wyong' means 'Yam' in the Darkinjung language.

HUNTING AND GATHERING

To hunt, local Aboriginal men used a hunting spear and multi-pronged fish spear, together with woomearas, shields, clubs, boomerangs, hatchets and net bags. The women took care of the fishing nets and lines.

Aboriginal people achieved two 'world firsts' with stone technology. They were the first to introduce ground edges on cutting tools and to grind seed. They used stone tools for many things including to make other tools, to get and prepare food, to chop wood, and to prepare animal skins.

Guringai Aboriginal Tribal Link

HOMES

Aboriginal people lived in bark huts, which were propped up on a tree or shrub. Each hut provided shelter for six to eight people.

FIRE-STICK FARMING

The Guringai and Darkinjung used fire-stick farming to manage Country. This involved using fire to burn the vegetation and leaves littering the ground, which helped bring new life to the land. It also made it easier to hunt animals such as kangaroos and emus.

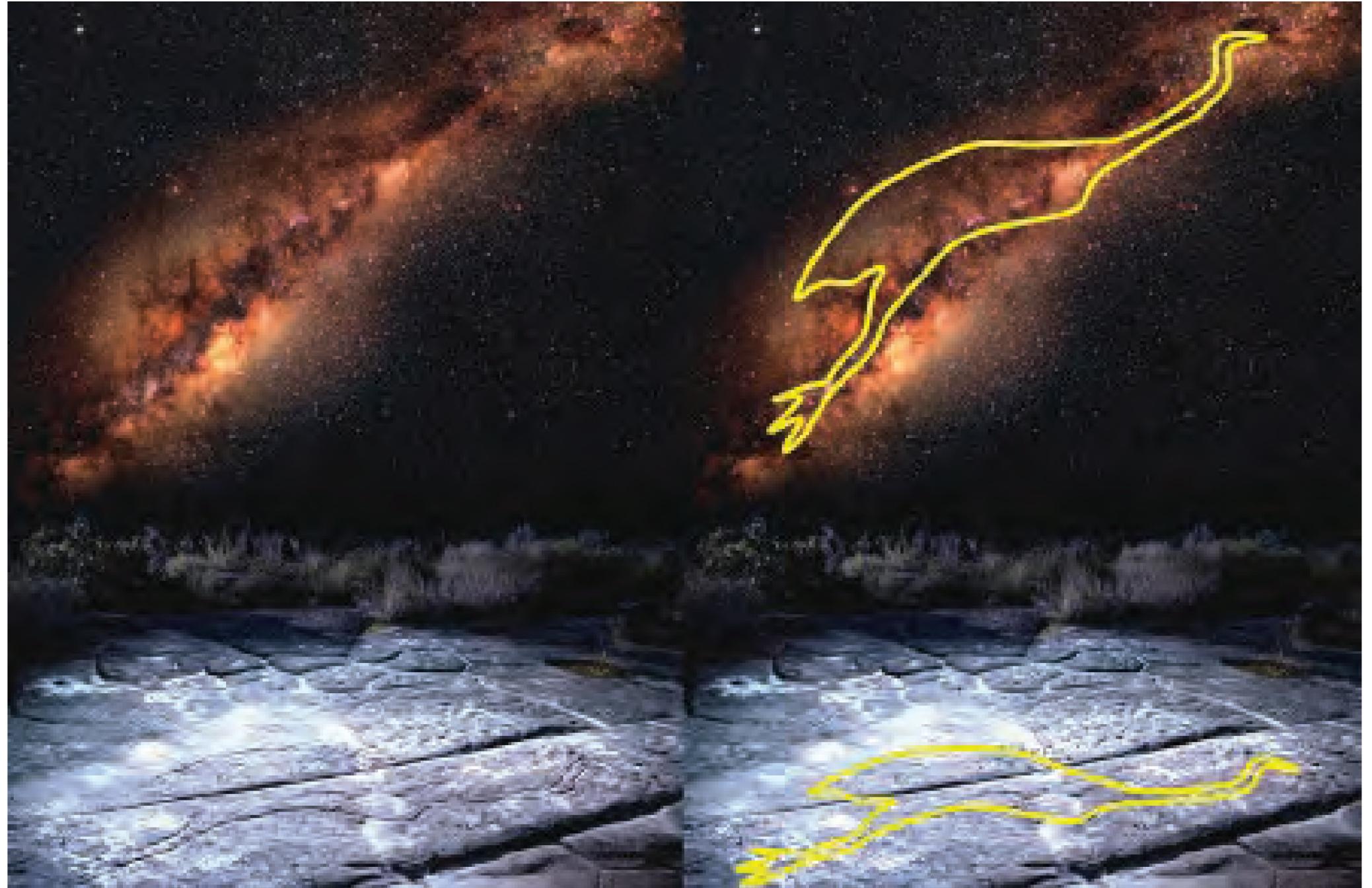
Australia is the most fire-prone country on earth and some Australian plants, such as the Banksia, only regenerate after fire.

ASTRONOMY

The Guringai Dreaming includes spirits who guide current life. Some Guringai rock art features astronomical symbols who appear in the night sky, its stars, the nebulae, clouds and constellations. The night sky maps the seasons and showed the Guringai's ancestors how to move around Country. For instance, when a particular constellation appeared, the Guringai knew it was time to move to a new food source.

THE EMU IN THE SKY

In Ku-ring-gai Chase National Park is a rock engraving of an emu. Its legs are trailing back in a position that is unnatural for a real emu but it is in the same pose as the Emu in the Sky. Astonishingly, the Emu in the Sky stands above her portrait, in the correct orientation, at just the time when the real-life emus are laying their eggs. Next to the emu is an engraving of a strange half-man with a club foot. This believed to be Daramulan, a creator-hero from the Guringai Dreaming. He is related to Baiame, a creator-hero found in many Aboriginal cultures across south-east Australia.



Emu in the Sky. Source: Ray Norris and Duane Hamacher, 'Astronomy & Rock Art', Australian Indigenous Astronomy, 2011, accessed 13 October 2017, <<http://aboriginalastronomy.blogspot.com.au/2011/07/astronomy-rock-art.html>>.

Gosford CBD Heritage Interpretation Strategy

Stories

8.2 The Frontier Wars

FIGHTING BACK

Europeans first explored this area in 1788, with the arrival of Governor Phillip. Some of the first settlers murdered and poisoned the local Aboriginal people in their quest for land. But the local Aboriginal people fought back. There is evidence that Aboriginal resistance to the Europeans drove some early settlers, such as JJ Peacock, out of the Lower Hawkesbury area.

Colonial secretary, William Cape, opened fire on several Guringai men, women and children for stealing corn and potatoes from his fields. Cape sent out 14 men on horseback to eradicate the problem with whatever force deemed necessary. To support the Guringai, tribal members from the Wollomi and Sugar Loaf areas ascended on Wyong.

Guringai Aboriginal Tribal Link

SMALLPOX

Like the Aborigines living in Port Jackson, the Guringai who lived the area of Brisbane Water and Broken Bay were severely affected by the smallpox plague that wiped out so many of the Aboriginal inhabitants in the County of Cumberland.

‘In many places our path was covered with skeletons.’

Settler David Collins, 1789, when he visited Broken Bay

It was generally accredited by the Medical Gentlemen of the Colony on its first establishment, that the small pox had been introduced among the Natives by the crews of the French ships then lying in Botany Bay; but since that period no vestige of that disease has ever appeared.

Thomas Jamison, Esq., Principal Surgeon, 1804

DEATH AND DISPOSSESSION

The Aboriginal population of the Gosford region declined rapidly after the Europeans arrived. As their food sources and ways of life were destroyed by colonisation, women survived by becoming *de facto* ‘wives’ of convicts. Men attempting to live traditional lives disappeared—their fate is unknown.

According to the census, in 1828 there were an estimated 200 Aboriginal people in the area, with 15 at Broken Bay, 10 at Erina and 10 at Narrara. In 1874, only 13 Aboriginal people were thought to be left in the Gosford area. Billy Faulkner, who claimed he was ‘the last one’, died in the 1880s.

Some people thought the Guringai had given up their traditions as well. In 1837, Quaker Reverend James Backhouse visited LE Threlkeld’s mission at Toronto and reported that the Aborigines had largely given up their traditional ceremonies.

8.3 Gosford settlement stories

THE GURUNGAI AND DARKINJUNG PEOPLE

The Gosford area was originally occupied by the Guringai people and the Darkinjung people.

DESIGNED IN SYDNEY

The person who designed Gosford had never visited the area! The town was designed in Surveyor-General’s Sydney office with no thought to shaping the town to fit the hills, river and sea that make it so special. It would have been much better if the Gosford CBD had been close to the foreshore.

Did you know?

Gosford was named after Archibald Acheson, the 2nd Earl of Gosford.

SHIPBUILDING

If you had been here in the 1830s, you would have seen James Webb marching up and down the street. He started the shipbuilding industry here. You would have heard the sharp ring of the axe as timber workers felled massive trees, whose wood was used in the ships. Between 1829 and 1953, over 500 timber ships were built in the Brisbane Water area. This was one of the busiest hubs for shipbuilding outside Sydney.



Shipwrights at work on the Patricia Cam at Beatties shipyard, Daleys Point. Source: Gosford City Council



Breaking news! Words from the time

For some time past the various ship-building yards, of which our beautiful but hitherto neglected district contains four, have been anticipating the (Queen’s birthday) by building new boats for the occasion. Others were also built by other persons, particularly two by Mr. R. Creighton, and in all seven or eight new ones entered an appearance on the occasion.

Sydney Mail, 2 June 1866

The Gosford wharf is now finished, and will be a great advantage to the numerous oil launches now on the Brisbane Water. Although ship-building is not now so flourishing a business as in former years, a large steamer was launched.

The Maitland Daily Mercury, 14 March 1911

Mr. Rock Davis, of Blackwall, near Gosford, is just completing two new sailing vessels at his shipbuilding yards. One vessel is intended for the Torres Straits pearlshell fishing industry, and is 60ft in length, 18ft in breadth, 6ft 4in in depth, her net register is about 35 tons. The second vessel, fore and aft schooner, for the German Plantation Company, is 60ft in length, 17ft breadth, 6ft depth, net register 35 tons.

Australian Town and Country Journal, 13 May 1893

FERRY STEAMER

In the early days of Gosford, ferry steamers took people to and from Sydney and around the region. The Sisters of St Joseph started the popular 'Pioneer Ferry' Service in 1905.

8.4 Timber!

THE ROOFS OF OLD SYDNEY TOWN

Some of Sydney's houses have roofs built with the timber from Gosford forests! In the 1830s, timber shingles were cut at Brisbane Water and shipped south. By 1827, the river was bustling with ferry steamers carrying their important cargo to Sydney Town.

CITRUS BOXES

This area was once dotted with sawmills and small settlements of workers. Some men worked in the mill and the others in the forest. These sawmills manufactured the fruit boxes that carried citrus until the industry declined in the 1950s.

8.5 The fruit bowl

CITRUS

The first recorded planting of citrus in the Central Coast was in at Narrara in 1824. By the 1950s, the Gosford region was the largest citrus-growing area in Australia. Oranges were the main crop, but limes, lemons, grapefruits, and mandarins were also grown. Rumours of the arrival of the railway in the 1880s spurred the industry on.

The citrus industry declined after World War II. Some fruit produced during the war, such as grapefruit for US soldiers, was not suitable for the local climate or conditions and the once-rich soil could no longer support citrus growing on such a large scale. Today, the citrus industry is almost non-existent.

'WOODLANDS' ORCHARD

The launch of the 'Woodlands' orchard in 1888 by Charles Robinson pioneered the citrus industry in Gosford. Although apples were Robinson's main crop, he also grew 15 acres of citrus as an experiment.

Parramatta orange seedlings started the crop off, with Emperor mandarins, lemons, Washington Navel Oranges and even passionfruit added to see how they fared. Eventually, the main oranges grown in the district were Valencia Lates and Washington Navals.

THE FRUIT BOWL

Gosford once was once the fruit bowl of the central coast. At first, residents grew fruit trees, stone fruits, citrus and vegetables in their backyards and in small holdings, but timber cutting left rich soil that was perfect for large-scale crops.

Gosford was home to market gardens and small agricultural holdings by the late 19th century. The Gosford State Nursery operated from 1887 to 1940. Its specialities were acclimatising valuable foreign trees to Australian conditions and in protecting Australian trees that were in danger of becoming extinct.



Breaking news! Words from the time

Many changing soils, from the rich organic loams of semi-tropical scrub areas to the lighter sandstone areas of the Mangrove Mountain, provide a diversity of conditions favourable to the production of all descriptions of fruit and vegetables, while the district also contains one of the most up-to-date plants for treating and preparing citrus fruits for market.

'Penang', *The Australasian*, 7 January 1933

Life was tough

One of Charles Robinson's sons, HS Robinson, told the story of how he spent three months in a tent at Woodlands before the house was built. Building material for the house was brought up from Narrara railway station by a bullock team along the old Penang Road. The family lived on rations of salt beef, oatmeal, flour, golden syrup and sugar. Monthly food supplies were carried by horse and pack saddle and the bullocks took three days to travel the six miles!

THE GOSFORD CO-OPERATIVE CITRUS PACKING HOUSE

The Robinsons were innovators. They experimented with grafting techniques and imported California-style fruit grading machines to Gosford. In 1920, mostly at the initiative of Robinson and Henry Parry, the Gosford Rural Co-operative Citrus Packing House opened. This removed the drudgery of packing for the citrus farmers and allowed them to focus on growing fruit. The industry boomed in the mid-20th century



Breaking news! Words from the time

Between 1942 and 1950, the shed sent off three million cases of fruit.

The Gosford Times and Wyong District Advocate, 8 October 1952

The citrus industry in this district... is a monument to Mr. Robinson and the sound methods he introduced.

The Gosford Times and Wyong District Advocate, 8 October 1952

SUNGOLD

Sungold's early name was the Gosford Bulk Loading Rural Co-Operative. It was formed in 1928. Together with the Gosford Co-operative Citrus Packing House, Sungold marketed citrus around Australia and to England, China and Indonesia.



Breaking news! Words from the time

Gosford, a township situated some 50 miles north of Sydney, has been selected for the purpose of holding the interstate citrus convention on January 17, 18 and 19. The township has developed around the Brisbane Water, and apart from its delightful and varied scenery, which has given it prominence as a tourist resort, it is the centre of one of the most productive citrus-growing districts in that state.

'Penang', *The Australasian*, 7 January 1933

'The citrus industry and the conditions under which Valencias, some of unusual type and quantity, are grown will provide most interest to interstate growers, from a small plantation of approximately 10 acres of these trees are now in cultivation with an area of 10 to 12 miles from the township of Gosford, and each year the industry is steadily increasing in importance.

'Penang', *The Australasian*, 7 January 1933

Early plantings were mainly confined to the old Parramatta variety, and so vigorous was the growth made by these trees and so satisfactory the crops that as the industry extended areas of most other varieties were planted.

'Penang', *The Australasian*, 7 January 1933

The display at this Show was the finest collection of citrus fruit ever seen together in the State or the Commonwealth.

'Best in Australia!' Gosford District Citrus Show, *The Gosford Times and Wyong District Advocate*, 28 August 1924

JUSFRUTE

In 1921, Garnet Adcock established Jusfrute at West Gosford using techniques he had learnt in France during World War I. His factory sourced fruit from Gosford for many years. During World War II, Jusfrute packaged fruit and juices for the Allied forces, including the US troops stationed in the Pacific.



Breaking news! Words from the time

A new line, 'Jusfrute essence', was being manufactured, which gave promise of considerable success, and letters were read from several firms expressing their appreciation of the line. Very active steps were being taken to place the essence on the market both here and abroad.

The Gosford Times and Wyong District Advocate, 3 April 1924

Mr Chaffey said that it was splendid to find a thriving industry like this 'hidden away in the bush' It was a great feature that is profitably disposed of a grade of fruit that was not much use for anything else, and in fact might be a menace if left lying about. He commented on the wise choice of the name 'Jusfrute' (of which each of the party was given a sample bottle). He hoped to see the business develop into a very big thing indeed, just as the by-products portion of other industries had come to be of the highest importance.

'Best in Australia!' Gosford District Citrus Show', *The Gosford Times and Wyong District Advocate, 28 August 1924*



Breaking news! Words from the time

The shed's label attached to cases of fruit had come to be recognised as a guarantee of quality.

Newcastle Morning Herald and Miners' Advocate, 9 July 1925

The shed is now the foremost of its kind in Australia, and will, it is considered, compare favourably with sheds in California citrus areas.

Newcastle Morning Herald and Miners' Advocate, 9 July 1925



Margins Calypso. Source: Gostalgia: local history from Gosford Public library, accessed 24 October 2017, < <https://www.flickr.com/photos/gostalgia/4600242287/in/album-72157624043078132/>>.

8.6 Roads

THE GREAT NORTH ROAD

In 1826 work began on the Great North Road, which linked Sydney with Newcastle and the newly-settled lands of the Hunter Valley. The Road was built using convict labour and the engineering was superb. Parts of the Great North Road are now on the World Heritage List as part of the serial listing of 11 Australian convict sites.

THE OLD PACIFIC HIGHWAY

Every car going between Sydney and Newcastle had to go through Gosford. Gosford was one of the first places to be 'civilised' after Sydney; it was a place for holidays, with businesses thriving through the holidays. The Car Museum in West Gosford has one of the largest car collections in the southern hemisphere. There were fruit sellers on the sides of the road and at the Oak Café. Travellers also stopped at the Orion Café (the façade still visible on Mann St).

Geoff Potter

ERINA FAIR SHOPPING CENTRE

Erina Fair shopping centre has had a profound effect on Gosford. Opened by NSW Premier Neville Wran on 4 December 1972 as 'Central Coast Fair', it is the largest shopping centre in the southern hemisphere but has led to the closure of many shops and businesses in Mann Street, Gosford.

8.7 Railways

THE NEWCASTLE TO GOSFORD RAILWAY

The railway that ran south from Newcastle to Gosford opened in 1887. Two years later, in 1889, it went right through to Sydney, crossing over the Hawkesbury River. The river industry rapidly declined, because goods that had once been transported upriver on steamships were now freighted by railway. The railway also brought tourists, who arrived at Gosford station and caught a bus to Gosford's beautiful beaches.



Breaking news! Reports from the time

Very complete arrangements have been made in connection with the opening of the railway from Gosford to Waratah today Monday, and, if the weather will only lift by then, the demonstration, being organised in celebration of the event, should prove entirely successful. The railway authorities have made special arrangements for the conveyance of persons from Sydney to Gosford.

Evening News, 15 August 1887

The good people of Gosford appear to be acting with energy and unanimity so as to make the official opening of the important section from Waratah to Gosford of the Newcastle to Sydney railway a noteworthy occasion. Ministers are expected to be present, and our Gosford friends are to mark the occasion-one so important for their town ship-by a grand banquet and ball, a strong committee having been formed for carrying out the arrangements, with Mr. Fred Reid as hon. secretary.

Newcastle Morning Herald and Miners' Advocate, 8 August 1887

8.8 Gosford Sandstone

GOSFORD SANDSTONE

Gosford Sandstone (also known as Hawkesbury Sandstone) was first quarried at the Sandstone Quarry on Mt Moat. It is famous for its beauty and durability. It was so highly praised that it was sent by boat to many places, including Sydney and Canberra, where it features in some of Australia's earliest colonial buildings.

From 1922 to the 1970s, quarries operated at Mt. Mouat, following on from earlier quarries that operated at what is now Rumbalara Reserve. Originally known as 'The Hawkesbury Sandstones

Co', Gosford Quarries provided one of the most popular sandstones in the area: Sandstone Grey.

You can find Gosford Sandstone at these places:

RH Creighton Funeral Parlour and Garage, the footings of the former Police Station, Central Coast Leagues Club, the Courthouse, the ATO, the Old School House, the School of Arts, Paul's Corner, Burns House and the Façade of the Brisbane Water building. Gosford firestone, a very fine-grained sandstone, was used in the War Memorial at Gosford.



Breaking news! Reports from the time

Established in 1922, Gosford Quarries has been the name synonymous with sandstone in Australia for nearly one hundred years, and we're widely recognised for our expertise in the quarrying and processing of natural Australian sandstone.

Gosford Quarries: Our Story, 2017

Hawkesbury Sandstone as a decorative and utility building material is in high favour again in Sydney suburbs. Hawkesbury sandstone is considered by many architects and builders to be one of the most beautiful of stone faces used in building.

The Sun-Herald, 4 July 1954

A splendid example of the sandstone to obtain both beauty and utility is the St. Paul's Church of England, Chatswood, now being built. The stone in this building was quarried in Gosford. It is magnificently marked in rust coloured streaks contrasting the warm basic colour of the stone.

The Sun-Herald, 4 July 1954

FOSSILS

Gosford Sandstone reveals the secrets of Gosford's distant past. The fine-grained sandstone provided a good material for the Guringai to carve and the district

boasts Australia's (and possibly the world's) largest concentration of Aboriginal rock art. Many fossils have been also found in it, mainly at Somersby.

8.9 Tourism

TOURISM

A wharfie named Richard Clifford started the tourism industry in Gosford. Before the railway arrived in Gosford in 1887, tourists arrived by a boat trip through the Brisbane Waters and along the river. This changed two years later, when the Hawkesbury River Railway Bridge opened. Day trippers arrived in droves to swim, shoot, fish, walk, boat and experience Gosford's beautiful scenery and country atmosphere.

After the Pacific Highway to Gosford was finished in 1930, even more people flocked to the region. Then visited the citrus orchards, beaches and the Australian Reptile Park, which was established in 1948. The tourism industry continues to flourish today.



Breaking news! Words from the time

This town, 56 miles from Sydney, on the main northern line, is the centre of a fruit-growing and timber-getting district. The town is on the shores of Brisbane Water, and a launch makes regular trips down the bay. To lovers of botany the district is a regular Paradise, the growth of trees, shrubs, and flowers being the most luxuriant, which the rich valleys are being used for the establishment of orchards. Pleasant drives can be made to Terrigal, Wamberal, McMaster's Beach, or Tuggerah Lakes.

The Sydney Morning Herald, 26 September 1911

Nothing has contributed more to the development of the Gosford district in the past 20 years than the construction of the Pacific Highway and the crossing of the Hawkesbury River on May 25, 1930, by a vehicular ferry service.

The Gosford Times and Wyong District Advocate, 3 April 1951

The Pacific Highway was constructed after an agitation extending over exactly one hundred years. It is a matter of historical fact that in the 1830s a vigorous controversy was launched over the question of road communication between Sydney and Gosford, by which time this was becoming settled.

The Gosford Times and Wyong District Advocate, 3 April 1951

Apart from the utility of the Pacific Highway, it has opened up some magnificent scenery, the approaches to the Hawkesbury River on both sides: and approaching Gosford from the south giving views probably unsurpassed anywhere in the world with the possible exception of the Scenic Highway.

OLD SYDNEY TOWN

Old Sydney Town was established at Somersby in 1975 as an open-air museum and theme park about Sydney's early colonial history. Although it was a major boost for the local tourism industry, it closed in 2003.



Breaking news! Words from the time

The dusty streets, circa 1788-1810, bustled with tourists and filled with the cries of convicts being flogged, hanged and shot. Now the redcoat platoons have been reduced to just four officers, the replicas of historic buildings have withered and the loss-making town will close on Monday.

The Sydney Morning Herald, 25 January 2003

8.10 The people of Gosford

MUSQUITO: THE WARRIOR (C.1780-1825)

Musquito was an Aboriginal resistance leader and tracker who was also known as Mosquito, Musquetta, Bush Muschetta or Muskito.

Musquito was born on the north shore of Port Jackson, New South Wales, and was probably an Eora (Gai-Mariagal) man. In 1805, raided settlers' properties in the Hawkesbury and Georges River districts. He was captured with the help of local Aboriginal people

and gaoled at Parramatta, before being exiled to Norfolk Island, where he stayed for eight years.

In 1813 Musquito was evacuated on the ship *Minstrel*, bound for Launceston in Van Diemen's Land (now Tasmania). He was skilled in tracking bushrangers and helped to track and kill bushranger Michael Howe in 1818, earning praise from Lieutenant-Governor Sorrell, who offered him a return to his 'native lands'. However,

Sorrell broke his promise. Shunned by fellow convicts, and upset by Sorrell's betrayal, Mosquito returned to the bush and joined the 'wild' Oyster Bay tribe. During the frontier wars, they killed several shopkeepers in raids on the east coast during 1823 and 1824.

Mosquito was captured in 1824 and tried without oath and convicted on dubious evidence. He was hanged on 25 February 1825.²¹⁰



Breaking news! A report from the time

Last week several Natives suspected of being concerned in the late Outrages, were committed to Parramatta Gaol by the Rev. Mr. Marsden; but were liberated on Tuesday last on a promise to use their utmost endeavours to apprehend the Native called MUSQUITO, who has been reported by the Natives themselves, and also by the White Men who have gone in search of them, as the Principal in all the wanton acts of Cruelty they have perpetrated. We are happy to add, that they fulfilled their promise, and the above Culprit was last night lodged in Parramatta Gaol.

The Sydney Gazette and New South Wales Advertiser, 7 July 1805

Musquito's last words

Musquito said these words just before he was executed.

Hanging no good for black fellow! Very good for white fellow, for he used to it! I stop with white fellow, learn to like blanket, clothes, bakky, rum, bread, all same white fellow: white fellow giv'd me. By and by Gubernor send me catch bushranger—promise me

plenty clothes, and send me back Sydney, my own country: I catch him, Gubernor tell too much a lie, never send me. I knock it about camp, prisoner no liket [sic] me then, givet me nothing, call me bloody hangman nose. [sic]. I knock one fellow down, give waddie, constable take me. I then walk away in bush, I get along wid [sic] mob! Mob rob the hut! Mob make a rush, stock-keeper shoot plenty, mob spear some. Dat de way me no come all same your house. Never like see Gubernor any more. White fellow soon kill all black fellow!

Translation:

Gubernor	<i>Governor</i>
Bakky	<i>Tobacco</i>
Givet	<i>Gave</i>
Liket	<i>Like it</i>
Wid	<i>With</i>
Waddie	<i>Wooden weapon</i>

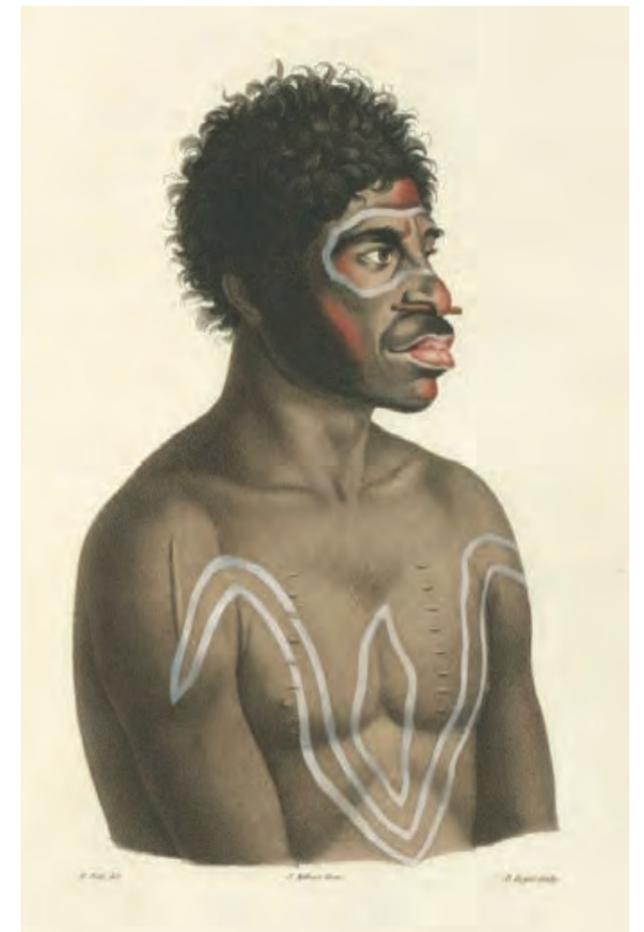


Image: Barthelemy Roger (1767–1841), *Nouvelle-Hollande, Y-erran-gou-la-ga*, National Library of Australia, an7573663

THE GOSFORD LUNGFISH

Geologist Arthur Smith Woodward found the Gosford Lungfish fossil in the sandstone of the Gosford Railway Ballast Quarry in the 1880s. Deciding the fossil was a new genus and species of lungfish, he named it *Gosfordia Tuncata*. Over 400 fish specimens were found.

The Gosford Lungfish was last alive when dinosaurs roamed the earth. It swam in the waters here during the Triassic period, when the first dinosaurs roamed the earth – just before the Jurassic Period and the fearsome T-Rex.

CORA GOOSEBERRY (C. 1777-1852)

Cora Gooseberry, also known as Queen Gooseberry and Lady Bongary, was the daughter of Mooroo-boora, a leader of the Murro-ore-dial people from south of Port Jackson. She was the 'principal wife' of Boongaree and became a well-known figure in Sydney. She was famous for her habit of smoking a pipe.



Breaking news! A report from the time

Among the distinguished visitors at the Levee at Government House on the Queen's Birthday, by some unlucky oversight (for which we humbly apologise to their sable Majesties) the names of King Bungaree and Queen Gooseberry, who were in attendance in full regal costume, were omitted. Her Majesty was attired in a new pink robe of very curious workmanship, and a Dunstable straw bonnet, wearing the order of her tribe in the form of a crescent, suspended by a brass chain from her ebon neck, and a natural rose, in honor of her Royal Sister Victoria, on her forehead. The King—bless his sable Majesty!—appeared in a rusty cast-off suit, enveloped in a new blanket, which hung in graceful folds about his royal person, rendered irresistibly monarchical by a short pipe being thrust, transversely, through the cartilage of his royal nose.

The Australian, 27 May 1844

BOONGAREE: THE ENTERTAINER AND SAILOR

Boongaree (?-1830), also known as Bungaree and Bungary, was an Aboriginal man from the Broken Bay area. He spoke excellent English and acted as a negotiator between European settlers and local Aboriginal groups. He was also a gifted comic and mimic and became famous with local settlers for his impersonations of their governors. He was often seen walking the streets of early Sydney dressed in a cocked hat and military and naval uniforms that had been given to him.

Boongaree sailed with Matthew Flinders on his ship Investigator between 1801 and 1803, becoming Australian-born person to circumnavigate Australia. Boongaree earned praise from Flinders, who said he was 'a worthy and brave fellow' who saved the expedition from failure many times. Boongaree also helped Governor Phillip King negotiate with Aboriginal people in his sailing expedition to north-west Australia in 1817.

On his return to Sydney Bungaree became known as the 'King of Port Jackson' and he and his clan were given 15 acres of land on George's Head by Governor Macquarie in 1815, which was set up with huts, implements, stock and convict instructors but the venture failed. Boongaree and his clan moved to 'Governor's Domain' (now Domain) in 1828, when he was in 'the last stages of infirmity'.²¹¹

Boongaree died at Garden Island on 24 November 1840 and is buried in Rose Bay at an unknown location. By this time, he had become so famous that two newspapers carried his obituary. In 2017, a Sydney Emerald-Class Ferry, the Bungaree, was named after him.



Breaking news! A report from the time

Boongaree took part in a fierce display of tribal warfare against Wilhamannan in 1804.

The beginning of the week presented a native warfare the most malignant that has been witnessed. On Sunday morning last a number assembled at Farm Cove for the purpose of inflicting punishment on the heroic Wilhamannan; who after avoiding an immense number of spears, received one at length in the hand, through his shield; the wound brought on a stubborn conflict which for nearly an hour was general; during which time the white spectators were justly astonished at the dexterity and incredible force with which a bent, edged waddy resembling slightly a turkish scymetar, was thrown by Bungary, a native distinguished by his remarkable courtesy. The weapon, thrown at 20 or 30 yards distance, twirled round in the air with astonishing velocity, and alighting on the right arm of one of his opponents, actually rebounded to a distance not less than 70 or 80 yards, leaving a horrible contusion behind, and exciting universal admiration.

The Sydney Gazette and New South Wales Advertiser, 23 December 1804



King Bungaree, chief of the Broken Bay tribe, N.S. Wales, died 1832, Printed 1834. National Library of Australia

SOPHY BUNGAREE AND HER DAUGHTER CHARLOTTE WEBB

Sophy Bungaree was born near Brisbane Water on the northern arm of Broken Bay around 1810. She was the daughter of Bungaree and his wife Matora. Horrifically raped at the age of 13 or 14 by ship-building merchant James Webb, aged 57, she gave birth to a daughter, Charlotte, on the Hawkesbury River in 1824. Charlotte died in 1913 but Webb was not listed as her father on the death certificate.

Charlotte was brought up either on the Hawkesbury River or in Gosford by her mother Sophy and her de facto stepfather John Smith.²¹²

CHARLOTTE WEBB AND HER HUSBAND JOSEPH ASHBY

In the 1830s, Charlotte Webb met a convict farm hand named Joseph Ashby. He had lived a tough life on the streets in 19th century England, where he stole and scavenged to survive. He was arrested when he and another man, Thomas Balls, stole a basket of raisins from a merchant in Colchester, England, in 1831. Thomas Balls was set free, but James Ashby was found guilty of larceny and convicted with a sentence of 14 years and transportation to Australia. He sailed on the convict ship Asia 9 in 1832. But he was a good and kind man, according to his descendants, and was granted a 'ticket of leave' in June 1838.

Charlotte and James had to apply for permission to the Governor to marry, because she was an Aboriginal woman and he was a convict. This was granted in 1845, when Joseph was 32 and Charlotte 22. They married in a small sandstone church in East Gosford.

Joseph Ashby died on 11 December 1864 but he and Charlotte had six children together: Hannah Ashby 1845; James Ashby 1847; John Ashby 1849; Eliza Jane Ashby 1853; Amelia Ashby 1859; and Sarah Ashby 1862. Charlotte also had three other children after Joseph's death: Eva Ashby 1865; Walter Ashby 1868 (born on the banks of the Hawkesbury at Mooney Mooney crossing); and Sophy Ashby 1870.

William Smith, the father of some of Charlotte's children, claimed she had stolen five pounds from him but

she was found not guilty, after walking from Gosford through the prickly heath 100 km to Sydney to appear in court. He also had her two youngest children taken away by the Benevolent Society on the grounds she was an unfit mother but they were returned to her.

Charlotte lived her life 'in dire poverty' and died in her old hut at the railway siding of Narara aged 89 in 1913. She lies in a pauper's grave in Brady's cemetery, North Gosford. Aboriginal people at this time could not inherit land, so Charlotte inherited nothing from her father James Webb, who left all his holdings to Samuel Colter and Robert Cox, who went on to become extremely wealthy.²¹³

CAPTAIN JOHN HUNTER (1738-1840): THE SURVEYOR AND GOOD MAN

John Hunter was post captain of the First Fleet, which sailed to Australia in 1788. He and his crew surveyed the 'north-east arm' of the Broken Bay area in 1789. This area later became known as 'Brisbane Water', but was not settled straight away because of its steep, rocky terrain.

Hunter was well-known for standing up to the worst abuses of power by colonial lieutenant-governors John MacArthur and Major Francis Grose, but failed in his protests and was recalled to England in 1800. Governor Phillip King defended Hunter, saying he was a man 'guided by the most upright intentions' who had been 'deceived most shamefully deceived by those on whom he had every reason to depend for assistance, information, and advice'.²¹⁴ A midshipman who knew him said Hunter was 'devoid of stiff pride, most accomplished in his profession, and, to sum up all, a worthy man'.²¹⁵

Hunter was also a keen naturalist and explorer and kept up his interest long after he returned to England.

He said:

'The land at Broken Bay being in general very high and in most parts rocky and barren.'

Governor Arthur Phillip, 12 June 1789.

JAMES WEBB (1738-1840): THE SOLDIER

In October 1823, James Webb, a shipbuilder and former soldier, became the first white settler at Gosford when he was granted 300 hectares of land. This included all of the now Woy Woy and permission to graze cattle all the way out to Patonga. He continued to cut and sell timber, build ships and became very influential. But he was a violent man who was committed a number of crimes on the local Guringai people. However, this story has been questioned by some people.

He once bragged how he shot Aboriginal men who were attacking his boat at point blank range.

Warren Whitfield

WILLIAM PICKETT: THE LANDOWNER

William Pickett was granted land near the Broadwater. Pickett's Valley was occupied by members of the family as late as the 1950s, who were still farming the area.

GOTHER KERR MANN: THE MAGISTRATE (1809 – 1899)

Gother Kerr Man was Magistrate at Gosford in 1840. Mann Street is named after him.

Mann came from Ireland to Australia. He had a rocky start in Australia. He first worked as an engineer but was declared insolvent (bankrupt) in 1844. But the Colonial government came to his rescue and he was given a job as a draughtsman in Captain George Barney's Department of Royal Engineers, where he designed a mortar that was used in the New Zealand Wars. He was then appointed Chief Commissioner of Railways, where he worked from 1855 to 1857.

Mann was a mediocre sketch artist but he designed the buildings at the penal settlement of Cockatoo Island, Sydney. Convicts who lived there built the prison barracks, military guardhouse, docks and official residences based on his designs. Because Mann was also Superintendent of Convicts too, let's hope he was a good boss – the only way of escape was by swimming in shark-infested waters, and few convicts could swim!²¹⁶



Eleanor Spence with Lisette, 1964. The Text Publishing Company

ELEANOR SPENCE: THE CHILDREN'S AUTHOR

Eleanor Spence spent her early years were spent at her parents' orchard at Erina on the NSW Central Coast. She attended Gosford High School and won a scholarship to study arts at Sydney University.

Spence was part of a new wave of Australian authors who told Australian stories at a time when most children were reading Enid Blyton, Biggles and British school stories. Her novels for young adults and older children are set in New South Wales and often focus on how 'outsiders' can become heroes. She became a Member of the Order of Australia in 2006.

What they said:

More than any other writers, Eleanor Spence and Joan Phipson have perhaps helped guide the direction of Australian children's literature in the past 30 years. They have both expressed in their novels of family life not only social changes but the concerns and preoccupations of a growingly complex Australian society.

Eleanor Spence: Obituary, *Sydney Morning Herald*, 17 October 2008

Erina was a rural area before World War II. The Central Coast became for her a place halfway between reality and romance. She spent a lot of time gazing at morning skies, sunsets and evening stars. She played in the bush, cricket on the veranda on rainy days and rode her bike to swim at Terrigal or in Wamberal lagoon.

Eleanor Spence: Obituary, *Sydney Morning Herald*, 17 October 2008

Further stories by Spence alternated with the birth of her three children. The *Green Laurel*, Children's Book of the Year in 1964, was written at the busiest time, with children aged two to seven. Then she studied Australian history as background for her books. The earliest were about basically happy families, with difficulties rather than conflicts but without sentimentality. Yet they touched on social issues and carried an element of mystery, and the social issues component grew more important with time. Her books became part of what was described as a "cultural and artistic renaissance" in Australian children's literature.

Eleanor Spence: Obituary, *Sydney Morning Herald*, 17 October 2008



Shaping children's literature. Obituary, *Sydney Morning Herald*, 17 October 2008



Henry Kendall. Source: [https://en.wikipedia.org/wiki/Henry_Kendall_\(poet\)#/media/File:Henry_Kendall.jpg](https://en.wikipedia.org/wiki/Henry_Kendall_(poet)#/media/File:Henry_Kendall.jpg)

HENRY KENDALL: THE AUTHOR AND POET

Henry Kendall (1839-1882) was an author and bush poet known for his 'distinctively Australian poetry' and the way he captured the spirit of the Australian bush. Kendall was born in a settler's hut by Yackungarra Creek near Ulladulla in New South Wales. He lived a hard life, crippled by his brother's extravagance and sisters' dishonesty, and fell into a cycle of alcoholism, poverty and sickness. In 1870, he was accused of forging a cheque but found not guilty in court on the grounds of insanity. His wife returned to her mother and Kendall became a derelict; in April-July 1873 he was put in the Gladesville Hospital for the Insane. However, later that year he was befriended by William and Joseph Fagan and lived with their family at Gosford until his health was restored. In 1875 the two Fagan brothers gave him work in their timber business at Camden Haven.

Kendall's wife and children rejoined him at Gosford in 1876 and he slowly began building up his finances by writing satire. In 1879, he won the *Sydney Morning Herald's* prize of 100 guineas for a poem on the exhibition. In December 1880, he published *Songs from the Mountains*, which was an outstanding success. He died of phthisis (a form of tuberculosis) on 1 August 1882.²¹⁷

ROSS EDWARDS: THE COMPOSER

One of Australia's best-known composers, Ross Edwards lived at Pearl Beach until the 1980s.

What he said:

Edwards created a distinctive sound world that reflects his interest in deep ecology and his belief in the need to reconnect music with elemental forces, as well as to restore its traditional association with ritual and dance. His music is universal in that it is concerned with age-old mysteries surrounding humanity. But it is connected to Australia. Edwards celebrates cultural and uses distinctively Australian sounds, especially birdsong and the mysterious patterns and drones of insects.²¹⁸

DAVID MOORE: THE PHOTOGRAPHER

David Moore (1927-2003) was an Australian photographer and photojournalist who worked for the New York Times and the Observer. His work features images of working-class families and the unemployed. He published over a dozen books and contributed to the development of art being considered a legitimate art form. He also contributed to the formation of the Australian Centre for Photography in Sydney.

RUSSEL DRYSDALE: THE ARTIST

Sir George Russel Drysdale, AC (1912-1981), was an Australian artist whose works were strongly influenced by surrealist and abstract styles. His works were internationally recognised for their unique vision of the Australian landscape and he won the Wynne Prize for *Sofala* in 1947. In 1954 he represented Australia at the Venice Biennale.²¹⁹

In 1966 Drysdale and his wife Maisie moved to Bouddi Farm in Killcare. It adjoins the Bouddi National Park on the New South Wales Central Coast. The Drysdale House was designed by their friend and architect Guilford Bell, whose plan took advantage of the spectacular views of the rolling hills and distant waterways that characterised the location.²²⁰

Drysdale was commonly known by the nickname 'Tas' and his ashes are scattered at St. Paul's Church in Kincumber.

ERIC WORRELL: THE REPTILE AND SPIDER MAN

Eric Worrell was a local entrepreneur. He founded the Australian Reptile Park in 1948 and commissioned the construction of Gosford's local landmark, Ploddy the dinosaur, in 1963.

Worrell was a specialist in spiders. He developed anti-venene serums for Australia's dangerous spiders and snakes: one antidote saved his life when he was bitten by a cobra in 1985! The Australian Reptile Park the is the sole supplier of some venoms and is used for all snake and funnel-web spider anti-venoms in Australia and has saved over 300 lives.

Worrell was made an MBE for his services to herpetology (work with reptiles and amphibians) and in 1980 received the National Bank Humanitarian Award for his work on the funnel-web spider.



Breaking news! Words from the time

He spent many years milking the poisonous species of their venom, which he sent to the Commonwealth Serum Laboratories, enabling scientists to develop anti-venene.

'Reptile man Worrell dead at 62', *The Canberra Times*, 14 July 1987

PLODDY THE DINOSAUR: GOSFORD'S FAMOUS MASCOT

Ploddy was originally built with 50 tonnes of concrete at the former site of the Australian Reptile Park at Wyoming in 1963. He was the brainchild of Eric Worrell, who had decided the park needed a roadside mascot. The diplodocus was chosen because fossils of that species were being excavated from Wyoming in the US.

Ploddy is the first of Australia's 'big things', built before the Big Banana, Big Pineapple and Big Lobster. He was designed by Ken Mayfield and construction engineer Jim Sullivan and took two months to build and an investment of over 1,100 man-hours.

When the Reptile Park was moved from its original location at Wyoming to Sommersby in 1996, Ploddy the Dinosaur needed to be moved, which was a huge and complex operation. A huge number of people watched Ploddy move to his new home.

In 2013 Ploddy celebrated his 50th birthday with a party at the Sommersby Reptile home.



Ploddy the Gosford Dinosaur's relocation, 1963. Gosford Library.



Breaking news! Words from the time

'It's the welcome sign to the Central Coast'.

Wyong Mayor Doug Eaton



Breaking news! Words from the time

In 1963, the Australian Reptile Park's founder, Eric Worrell, decided to put the Park on the map by commissioning the design and construction of one of his most ambitious projects, a 30-metre concrete replica of a giant dinosaur. Weighing in at almost 100 tonnes, the design was based on a dinosaur called a Diplodocus, hence the name 'Ploddy' was coined.

Lauren Nicholls, 'Ploddy celebrates 50th year as one of the Central Coast's most recognisable icons', *Central Coast Gosford Express Advocate*, 1 August 2013

To celebrate the opening of the new Australian Reptile Park, Ploddy was to be guest of honour in a street parade through the main streets of Gosford on the way to her new home. The community was abuzz with excitement over this event and local school children even painted huge life-size Ploddy footprints along the route. The morning dawned with torrential rain but miraculously stopped to be replaced by blue skies for the parade. Over 10,000 people lined the streets to watch the parade of local clubs, businesses and organisations all present to wish Ploddy good luck on her journey and for her new home.

Australian Reptile Park

Historic images

Gosford CBD Heritage Interpretation Strategy

Historic images

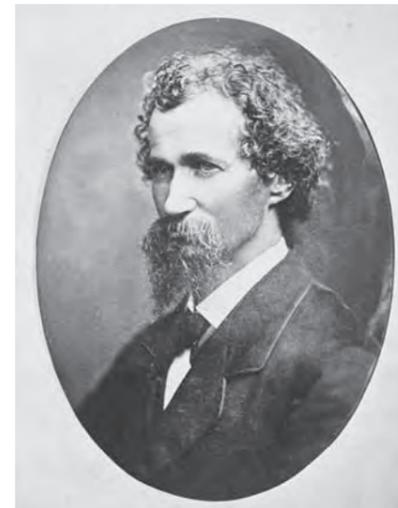
9. Historic images



Title: King Bungaree, chief of the Broken Bay tribe, N.S. Wales, died 1832
 Artist: Rodius, Charles, 1802-1860
 Date: 1834
 Source: National Library of Australia



Title: Gooseberry, Queen of Bungaree
 Artist: William K Baker
 Date: 1849
 Source: National Library of Australia



Title: Australian Poet, Henry Kendall (1839-1882),
 Artist: Unknown
 Date: 1961
 Source: National Archives of Australia



Title: Massive Load
 Artist: Unknown
 Date: Unknown
 Source: Gosford Library



Title: Diesel electric locomotive in Gosford Railyard
 Artist: Unknown
 Date: 1964
 Source: Gosford Library



Title: Selection of Margins Cordial bottle-tops
 Artist: Unknown
 Date: Unknown
 Source: Gosford Library



Title: Workmen at Gosford Quarry
 Artist: Unknown
 Date: Unknown
 Source: Gosford Quarries



Title: Transporting Gosford Quarry sandstone
 Artist: Unknown
 Date: Unknown
 Source: Gosford Quarries

Gosford CBD Heritage Interpretation Strategy

Historic images



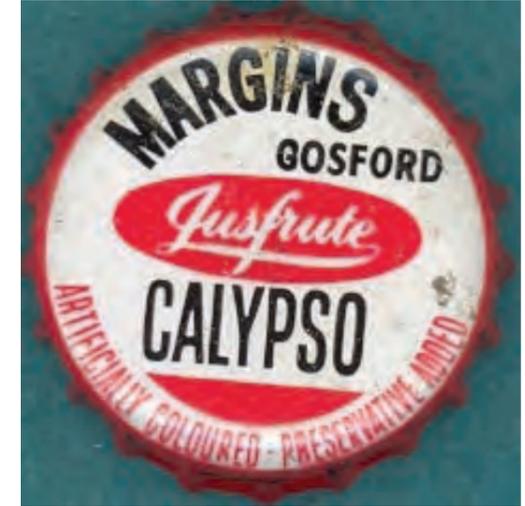
Title: Shipwrights at work on the Patricia Cam at Beatties shipyard, Daleys Point
Artist: Unknown
Date: Unknown
Source: Gosford Council



Title: The launching of the MV Erina II at Empire Bay on August 25
Artist: Unknown
Date: 1934
Source: Gosford Council



Title: Gosford and Brisbane Water circa 1953
Artist: Franklyn Wainman of Avion Views, Cooranbong NSW.
Date: 1953
Source: Gosford Library



Title: Margin's calypso
Artist: Geoff Potter
Date: Unknown
Source: Gosford Library



Title: Moving Christ Church East Gosford
Artist: Unknown
Date: 19103
Source: Gosford Library



Title: Mann Street, Gosford
Artist: Unknown
Date: 1940
Source: Gosford Library



Title: Ettalong Beach
Artist: Unknown
Date: Late 1920s
Source: Gosford Library



Title: Terrigal Beach
Artist: Selwyn Munro
Date: Circa 1950s
Source: Gosford Library

Gosford CBD Heritage Interpretation Strategy

Historic images



Title: Red Cross auxiliary ladies feed returned soldiers at Gosford Railway station
 Artist: Unknown
 Date: June 1918
 Source: Gosford Library



Title: Children wait to borrow books, Gosford Library
 Artist: Unknown
 Date: December 1951
 Source: Gosford Library



Title: Richardson & Chessher Ford, Mann Street, Gosford 1920s
 Artist: Unknown
 Date: 1920s
 Source: Gosford Library



Title: Mann Street Gosford, mid-late 1950s
 Artist: Unknown
 Date: Mid-late 1950s
 Source: Gosford Library



Title: Mann Street, Gosford circa 1910s
 Artist: Unknown
 Date: c. 1910s
 Source: Gosford Library



Title: Watts Store Mann Street South Gosford
 Artist: Unknown
 Date: 1885
 Source: Gosford Library



Title: Gosford wharf on market day
 Artist: Unknown
 Date: n.d.
 Source: Gosford Library



Title: Mann Street South from Wharf Street now Vaughan Avenue circa 1887 showing proximity of Gosford to waterfront
 Artist: Unknown
 Date: C. 1887
 Source: Gosford Library

Gosford CBD Heritage Interpretation Strategy

Historic images



Title: Man watering citrus trees
 Artist: Unknown
 Date: n.d.
 Source: Gosford Public Library



Title: Unknown pickers
 Artist: Unknown
 Date: n.d.
 Source: Gosford Public Library



Title: Miss Alice Blatchford with a fruit tree
 Artist: Unknown
 Date: n.d.
 Source: Gosford Public Library



Title: Passionfruit at Brent Tor
 Artist: Unknown
 Date: 1922
 Source: Gosford Public Library



Title: Unloading packing shed
 Artist: Unknown
 Date: n.d.
 Source: Gosford Public Library



Title: Wally Coulter and Harry Hobbs felling trees
 Artist: Unknown
 Date: n.d.
 Source: Gosford Public Library



Title: Sandstone Quarry trucks in Eliza Street, Gosford
 Artist: Unknown
 Date: 1950
 Source: Gosford Public Library



Title: Eleanor Spence with Lisette
 Artist: Unknown
 Date: 1964
 Source: The Text Publishing Company

'Best practice' analysis

10. Best Practice for Gosford

This Best Practice analysis aligns the heritage interpretation proposed for Gosford with successful destinations featuring interpretation. This section includes an analysis of both interpretive content and media.

A successful visitor experience requires more than just operational information. Powerful stories and experiences are essential to attract, entertain and seed future and repeat visitation.

For **destination management and promotional marketing**, experiences such as the *Field of light Uluru* are designed as destination attractions that encourage repeat visitation. Tourism Central Australia has also capitalized on the strong associations the area has with Aboriginal art and developed the *Red Centre Art Trail* mobile App, which interprets the natural and cultural heritage of the region from an artistic perspective and provides information on a range of galleries and dedicated artistic trails. This deliberate theming is also seen in the *Living desert and sculptures* trail at Broken Hill. 'Planned and designed carefully to provide visitors with a unique insight into flora, fauna and Aboriginal culture of western New South Wales', this trail aims to rebrand Broken Hill as more than an outback mining town.²²² It offers a unique perspective through which to explore the landscape and broadens visitor perspectives on Broken Hill by sensory experiences.

These examples demonstrate that **themed interpretation** that shapes visitor experiences is important to successful interpretation. This should include interpretation for international, domestic and local visitors, first timers and repeat visitors, families, organized groups (small and large), couples and singles, as well as a variety of age ranges. An great example of this is an App by the Tasmanian Parks and Wildlife Service that has content for a variety of visitors including children, bird lovers and those interested in marine life, to name a few.

Unfortunately, best practice procedures are not always followed. Even today, Visitor Information Centres and exhibitions are still being developed that present information rather than interpretation. However, **Visitor Experience Centres** that use **immersive media** are exciting, relevant and successful alternatives to traditional Visitor Information Centres if developed within a strong experience-based interpretive framework. This principle also applies to **Augmented Reality (AR)**, **Virtual Reality (VR)** and **Mixed Reality (MR)**. Nevertheless, while some videos, Podcasts and other forms of Digital Media do provide immersive experiences, the lack of sensory and physical experiences can mean that some audiences are not satisfied with the experiences. The opportunity to interact and converse with people face-to-face ('live' interpretation), where possible, is extremely well received by most visitors, because it provides a more memorable, personal and 'authentic' experience of place.

Australia is a vast country. Travelling between destinations can be a daunting and lonely experience. Throughout Australia, **designated rest areas** provide a combination of basic facilities such as picnic tables, shade, water and toilets. They are an untapped resource with the potential to incorporate many different interpretive methods. For example, **ephemeral artworks, land arts and digital tools such as Augmented Reality** could be established at Wayfinding and resting pods. They would not require significant infrastructure or maintenance and could be linked seamlessly to the tablets and Smartphones. Ideally, such programs would immerse visitors within a cultural journey.

At present, **360o videos** are commonly used as a promotional and advertising tool. They are free, available online and an excellent way for those with a limited capacity (physical, practical or monetary) to experience a place. Qantas and Tourism Australia currently use them as marketing tools. Interestingly, **Virtual Reality** has not been as readily adopted for destination marketing or branding, even though the technology is advanced enough to allow this. Costing may be a factor: **VR** equipment such as headsets is expensive at the time of writing. Nonetheless, because it is new and cutting-edge, VR could be used to attract

children, visitors of the 15-35 age group who are a key target market, and older technology-savvy visitors.

Many destinations in this report use **Apps**. This technology is now commonplace and intuitive for many people. Apps have many advantages: visitors use their own equipment, Apps can be developed for different types of visitors and content can be presented in different languages and linked to marketing and user-generated content. However, Apps featuring interpretation must be developed specifically for a destination and based upon its unique values and experiences. Most of the Apps discussed in this report are essentially virtual visitor information centres, providing practical information about accommodation, activities to do in the area and maps. They often do not provide useful real-time information such as weather, road conditions and fire safety warnings and lack well-developed heritage and wildlife interpretation.

Augmented Reality—a 'real-world' environment augmented by computer generated content—is gradually being embraced as a tool for interpretation. The Tasmanian Parks and Wildlife Service use Augmented Reality within its Tas wild parks friends App, as does the Red Centre art trail developed for Tourism Central Australia. Augmented Reality allows the other past and present experiences of a place to be superimposed upon current landscapes. If done with high production values, it can be much more engaging than interpretive signage because it allows visitors to interact with the hidden past of an historic site.

Some **Apps** examined in this report enable visitors to **share their content** in an online space. In terms of marketing and destination branding, this connection between an App and social media allows visitors to share their journeys with others, ultimately promoting the destination via word of mouth. This is particularly relevant for younger visitors, for whom sharing experiences in an online space is a daily occurrence, and for older visitors, who want to upload images of their trips for their families. Finally, an important part of community-building using an online forum is that it allows visitors to meet each other. A good example of this is the Kangaroo Island App that provides a space for solo Experience Seekers to meet like-minded travellers.



Apps



Immersive Media



Animation



Physical Interactivity



Interactive Wayfinding and Interpretation



Virtual Reality, Augmented Reality and Mixed Reality



Walking Trails



Light Installations

Gosford CBD Heritage Interpretation Strategy

'Best practice' analysis

Most of the Apps presented in this report are free or low- cost. They are updated frequently, which is extremely important as information presented needs to be relevant and current.

Finally, Apps such as the Great Barrier Reef Marine Park Authority's *Eye on the reef* and the Tasmania Parks and Wildlife Service's *Frog log*, *A bird in hand* and *Whales and seals* promote the sharing of scientific information. When visitors feel that they are involved in a useful activity, they are often more likely to value their visit and realise the need to protect and preserve the environment.

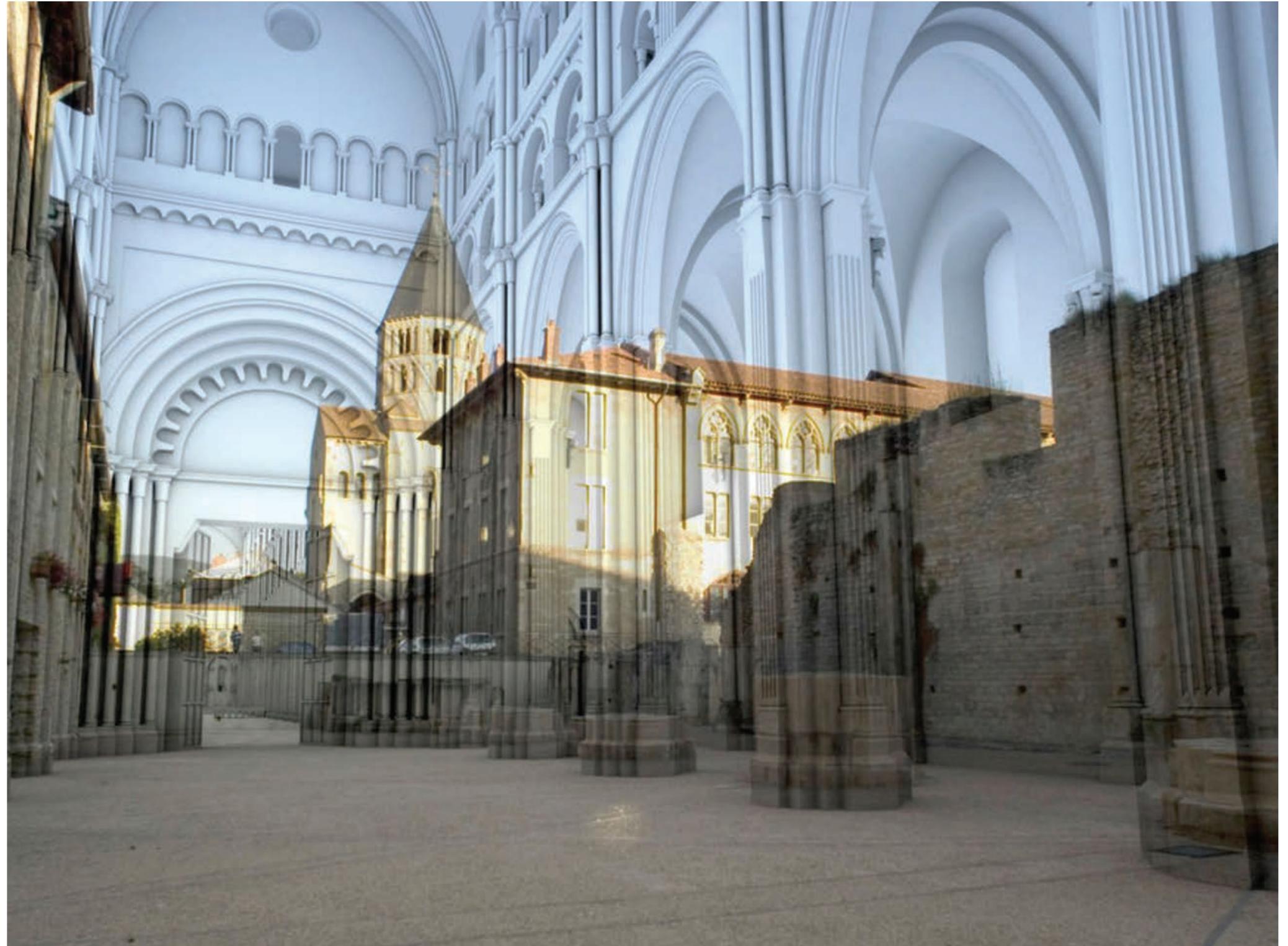


Image: Cluny vision App.

Best Practice by category



10.1 Apps

Due their ubiquity and ease of use, Smartphone and Tablet Apps have rapidly been adopted as major elements of interpretation-based tourism. Best practice combines collaborative methodologies, such as content sharing, into the platform.

10.1.1 Examples

Kangaroo Island App

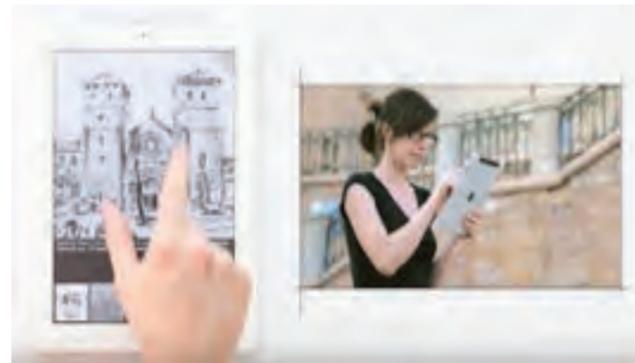
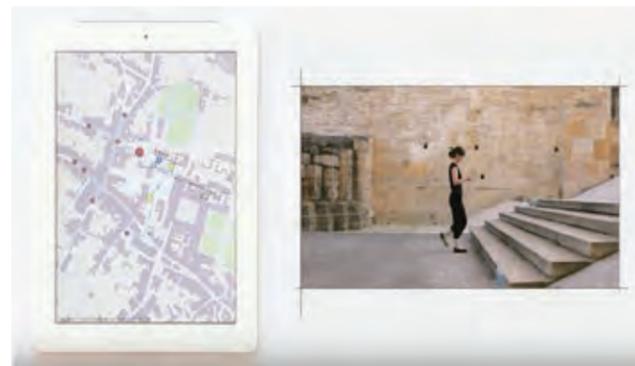
The *Kangaroo Island App* is a collaborative, content-sharing platform that provides information that would be found in a traditional Visitor Information Centre with stories about the island itself.²²³



Image: Welcome page, *Kangaroo Island App*

Cluny vision

Cluny vision is an App designed for Cluny Abbey in Saône-et-Loire, France.²²⁴ It allows users to view photographs of the abbey as it was in the past, interact with old engravings and view reconstructions via augmented reality. The App uses geolocalisation technology.



Images: *Cluny vision App*

Tasmania's Heritage Apps and digital interpretive content

The Tasmanian Parks and Wildlife Service offers a range of Apps designed to be used state-wide. Some are free, while others are available for a small charge. Most of the Parks and Wildlife Service's Apps are available from the App Store only, but the *Wild friends* and *Bird in the hand* Apps are also available for Android devices via Google Play.²²⁵

Tas Parks Wild Friends

Tas Parks wild friends is an App designed for children.



It presents interpretive content in the form of games and quizzes. A Tasmanian Devil is an Augmented Reality companion throughout the App.

It is only available in English.

This is the only App in this report using Augmented Reality, a new technology made famous by the game App 'Pokémon Go,' released in July 2016.²²⁶ Augmented Reality is a great digital tool for interpretation as it allows the designer to insert virtual elements into the landscape, which can show what is not currently there and can combine education and entertainment.

Whales and Seals

Whales and seals is a guide to the species of whales, dolphins and seals found in Tasmanian waters. The App includes photographs and drawings, distribution maps, biological information and stranding records. It also provides information about whale and seal viewing and advice on what to do if you find stranded whales or a 'beached' seal. The App is available for Apple devices only.²²⁷



60 great short walks



The *60 great short walks App* aims to give visitors 'a taste of Tasmania's wild places'.²²⁸ The App includes 200 beautiful photographs and over 100 short, personal stories provided by walkers. It also has maps and directions;

safety and other important information about each walk; space to add notes; the capacity for visitors to share experience via social media and advice on how to care for the environment. The *60 great short walks App* is available for Apple devices only and is free of charge.

Frog log



The *Frog log App* is a hand-held guide to Tasmanian frog species. It includes frog calls, high resolution scalable images as well as data on habitat, distribution and breeding.

Visitors are encouraged

to log occurrences of frogs in the wild to help the Parks and Wildlife Service. The App is available from the App Store only.²²⁹

A bird in the hand

Similar to *Frog log*, this App acts as an identification guide and allows users to record sightings of birds in the wild. The App is available from the App Store for iPhone, iPad and iPod Touch and from Google Play for Android devices.²³⁰



Gosford CBD Heritage Interpretation Strategy

'Best practice' analysis

Audio and Podcasts

The Tasmanian Parks and Wildlife Service has developed a series of 15–30 minute Podcasts for the Overland Track designed for use over the six days of the journey. These are available for free download from the Parks and Wildlife Service's website. The Podcasts are narrated by long-serving Tasmanian Parks and Wildlife Service employee Peter Grant, who also talks to people who 'work and play' in the region.²³¹

How this relates to Gosford

The range of Apps and Podcasts by the Tasmania's Parks and Wildlife Service caters for a variety of visitor markets. The Tas Parks *Wild friends* App shows how Augmented Reality can be used in natural heritage places. The Podcasts, narrated by a park ranger and other local people, also provide a useful model for this form of Digital Media.



Image: Overland Track²³²

The Great Barrier Reef *Eye on the Reef* App

Visitors can use The *Eye on the reef* App to capture, submit and share their sightings, photographs and video recordings with the Great Barrier Reef Marine Park Authority and others. It is also used as an educational tool to find out more about the marine animals found in this area.²³³

The App was released in 2011 and last updated in 2016. The content is in English only, but it allows active engagement as users can get involved with the protection of the reef by transmitting data to scientists.

How this relates to Gosford

This App provides a useful model for 'Citizen Science' interpretive activities in and around Gosford.



Images: Eye on the Reef Poster, and Logo, Great Barrier Reef Citizen Science Alliance²³⁴

10.1.2 Advantages and disadvantages

Advantages

- Apps can provide self-guided immersive tours.
- They can be used as a platform by which to provide access to content that is limited only by budget and imagination.
- Everything is accessible using a tool that most people have, a Smartphone.
- Visitors can be directly connected to a site via interpretive content, can comment, and can use social media to connect with each other.
- They allow visitors to share their stories in an online environment.
- They allow visitors to provide feedback about their experiences.
- They can combine digital interpretive content such as AR and VR with more traditional methods such as audio recordings and signs.
- Visitors can use their own devices to download the Apps for outdoor use, allowing more expensive equipment such as headsets and tablets to remain at the visitor centre.²³⁵
- They sustainable, reducing the need for built infrastructure such as signs.
- They can present stories in greater complexity than can signage or static media (e.g. panel displays).

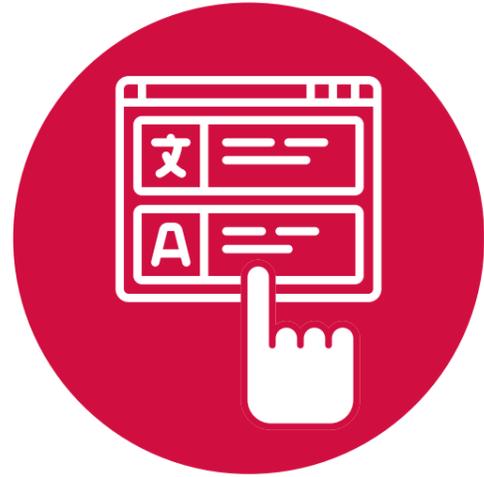
Disadvantages

Self-guided tours on Apps could compete with real-life tour guides, reducing the possibilities for employment.

- Apps to be updated frequently.
- An App appropriate for Gosford would need to be made available off-line.

How this relates to Gosford

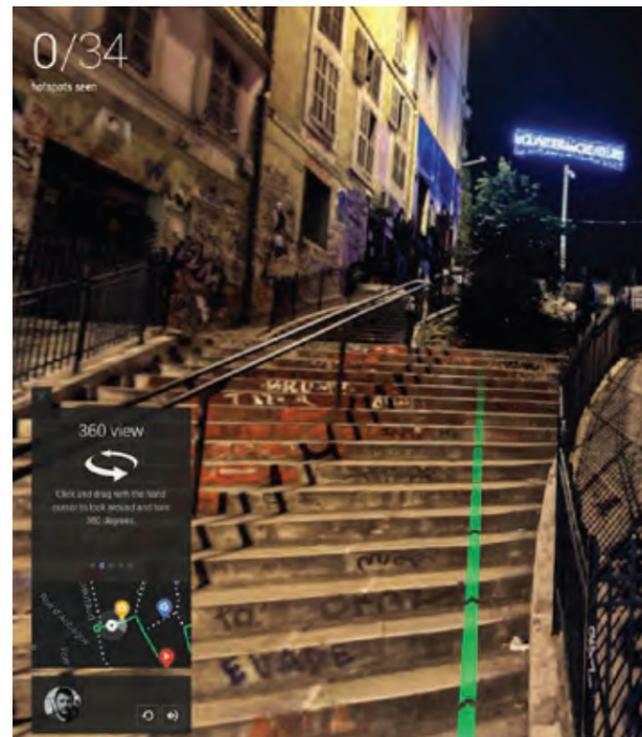
Apps will feature prominently in the interpretation offer. Games, 'vox pops' by residents and interpretation based on Gosford's themes and stories will ensure that the Apps are produced in line with best practice recommendations.



10.2 Immersive Media

Night walk

The *Night walk* project is an immersive, 360° guided experience through the streets of Marseille, France. Users can 'explore the sounds, streets and soul of the city' as they walk to or from home.



Images: *Night walk* in Marseille

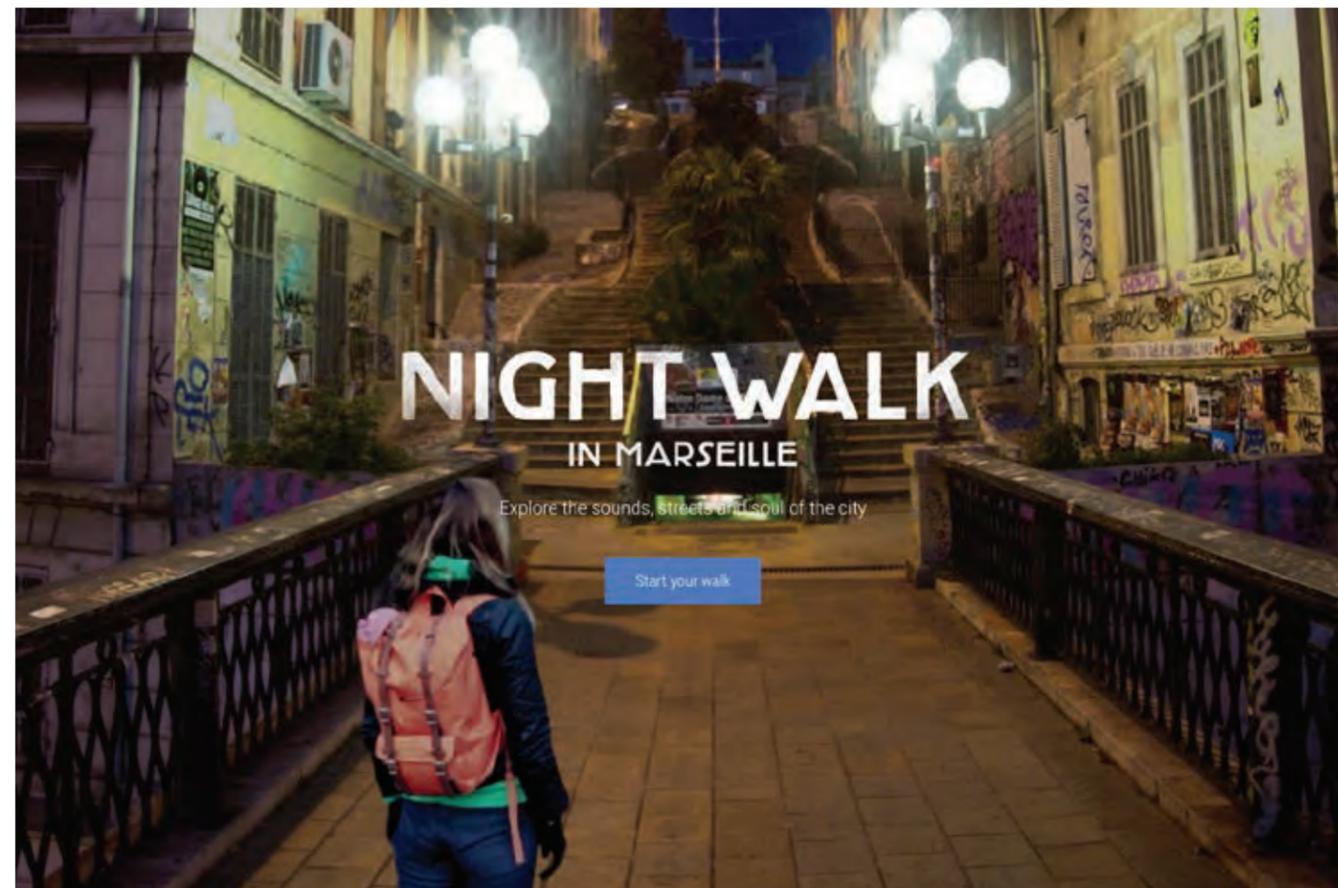
10.2.1 Advantages and disadvantages

Advantages of Immersive Media

- Visitors who cannot physically visit a place can experience it virtually.
- Immersive Media can provide a powerful framing experience for site visits.
- Content can be interpreted using visual, audio, and other sensory cues, leading to multisensory experiences of place.
- Immersive Media can be a tourist attraction in itself.
- Immersive Media can demonstrate the evolution of a site over time.
- Multi-sensory interactive experiences can allow people to discover many things about a place simultaneously.

Disadvantages of Immersive Media

- Immersive Media can be expensive. However, structuring Immersive Media to pose questions and inspire curiosity, link to 'live' interpretation, and tie in with regional tourism planning will mitigate this problem.
- Not all visitors will value Immersive Experiences, but this can be addressed by positioning these experiences as only one part of a tour offer.
- Immersive Media can be expensive and gimmicky if storytelling is not powerful, and if the media is not developed within a strong interpretive framework.



How this relates to Gosford

Immersive Media is an exciting, contemporary and popular form of interpretation that offers creative ways of understanding and experiencing natural and cultural environments. It should aim to excite visitors and simultaneously foster in residents a deeper connection with place.

Immersive Media at Gosford will be grounded in interpretive stories and developed in close consultation with residents, to enhance social and economic participation. Virtual experiences will be integrated with urban infrastructure and natural sites. For example, multi-sensory experiences will be integrated with cycle and walking paths, bus routes and playgrounds to promote active transport and physical activity. At Gosford, there is also a training and capacity building opportunity to work with digital technology specialists to broaden the view of 'kids at risk' about future job opportunities.

Immersive Media will also offer opportunities to reveal Gosford's hidden histories and respond to people's different cultural understandings of home.

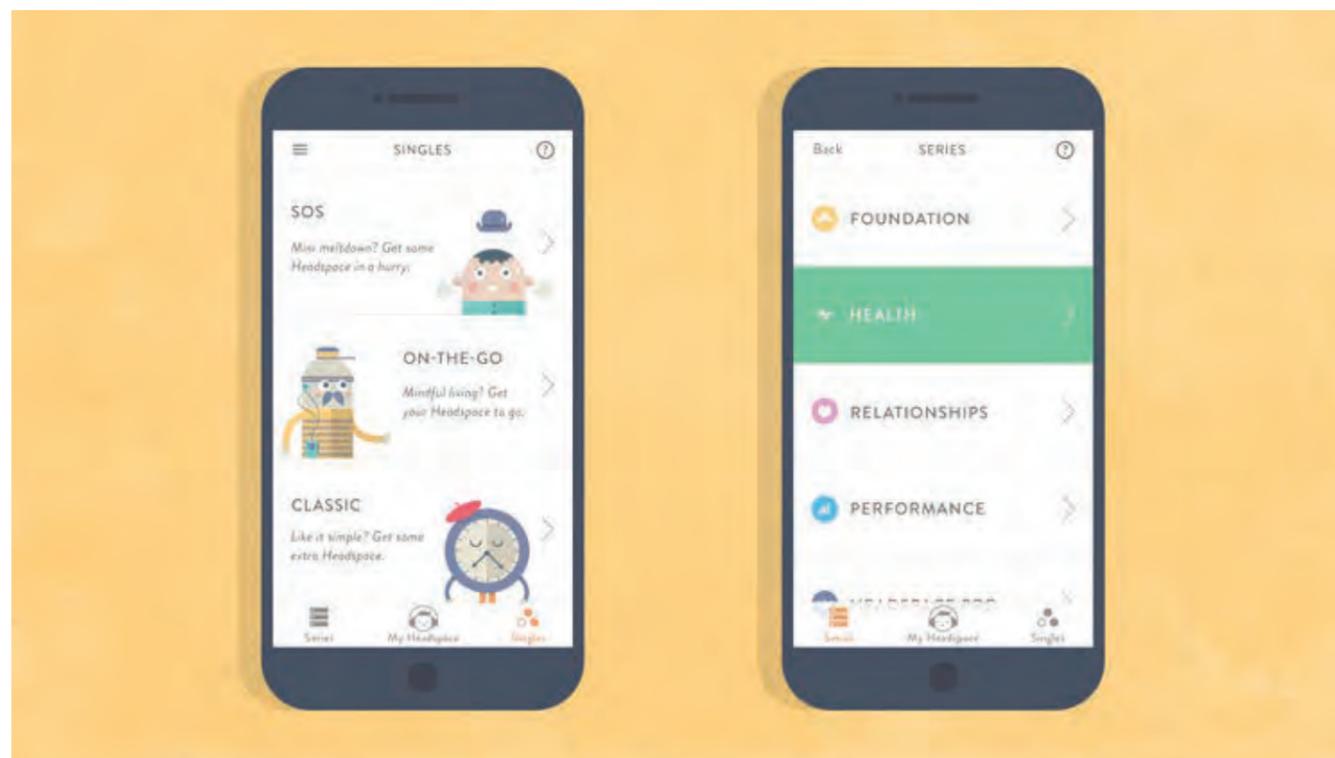


10.3 Animation

Animation is the technique used to create a moving image from a sequence of static drawings, models or objects that are developed into a rapid motion to create the illusion of movement.²³⁶ It can be part of modern digital media technologies such as holograms, Augmented and Virtual Reality and Immersive Touchtables.

Headspace

Headspace has produced a series of animations on meditation as part of the *Headspace* app. Using animation and audio cleverly, *Headspace* communicates complex concepts simply and effectively. The animations are engaging and have a distinctive design. *Headspace* has been downloaded over 18 million times.²³⁷



Images: Animation on Headspace app²³⁸



Images: Animation on Headspace app²³⁹

Advantages of Animation

- Can be used as an educational tool for young visitors.
- Is an exciting way to interpret the past through immersive touchtables.
- Can be developed to suit specific requirements.
- Can be a mode through which young or local artists are engaged in the interpretive process.
- Can allow multiple interpretations of one site.

Disadvantages of Animation

- May only be suitable for a certain section of the visitor audience.
- Development costs may be prohibitive.

How this relates to Gosford

Animation could feature on hand-held devices to describe the formation of the region's biodiversity and geology. It also has potential in applications for resident awareness of safety and in children's education programs.



10.4 Physical Interactivity

Among the wealth of technological options currently available, some heritage institutions are deliberately choosing to develop attractions with physical rather than virtual interactivity.

Fort Edmonton Park

The Fort Edmonton Park in Alberta, Canada, encourages you to 'immerse yourself in a journey through time.'²⁴⁰ Redevelopment plans aim to create physically immersive experiences through the design and use of physical exhibitions.



The Spirit of the First Nations exhibit at Fort Edmonton Park.²⁴¹

In Lascaux, France, the International Centre for Cave Art recreated an entire cave through which a professional guide leads visitors. It is cool and dark and sounds are muffled. The 'space is dedicated to contemplation' whereby visitors are able to appreciate the artworks of Lascaux in an authentic atmosphere.²⁴²

International Centre for Cave Art

The International Centre for Cave Art has incorporated a physical sensory experience with digital tools including interactive digital tablets, Virtual and Augmented Reality.



Plan of the Lascaux Cave Experience.²⁴³



Recreated grotto, International Centre of Cave Art.²⁴⁴

Gosford CBD Heritage Interpretation Strategy

'Best practice' analysis

Museum of the Island of Oleron (Musée de l'Île d'Oléron)

The combination of the digital and the physical interpretation is also seen at the Museum of the Island of Oleron (Musée de l'Île d'Oléron). Located off the north-west coast of France, it is dedicated to exhibiting material related to the history, ethnography and traditional activities of the people who lived on this island.

Within the museum, an Immersive Touchtable allows visitors to experience what it would have been like living on Oleron Island. They can choose actions based on provided scenarios, whereby they learn about subsequent environmental consequences.²⁴⁵



Interactive Touchtable, Museum of Oleron Island.²⁴⁶

Royal Tyrrell Museum

The Royal Tyrrell Museum in Alberta, Canada, is 'dedicated exclusively to the science of palaeontology'.²⁴⁷ Designed to 'bring the prehistoric past to life', the museum offers a wide range of creative, fun and educational programs.²⁴⁸ This includes providing entertaining, interactive and playful life-sized displays for children and young people.²⁴⁹



Educational interaction, Royal Tyrrell Museum, Canada.²⁵⁰

Advantages of physical interactives

- Can be used as an educational tool for young visitors.
- Can be developed to suit specific needs.
- Can act as an alternative to digital immersion environments, which some parents request.

Disadvantages of physical interactives

- May be seen as 'old-fashioned'.
- May require significant installation and maintenance costs.
- Require a dedicated space.
- Require maintenance.

How this relates to Gosford

Physical interactives can be integrated with viewing points to key site features, at playgrounds and at seating points along creek paths.



10.5 Interactive Wayfinding and Interpretation

Interpretation has recently made its way into Wayfinding, to produce experiences of place using Wayfinding infrastructure.

Bernard M. Gordon Tribute to Engineering Leadership

The Bernard M. Gordon Tribute to Engineering Leadership is an interactive archway located in the center of the Northeastern University campus in Boston. It was designed to pay tribute to 11 engineers who contributed to the development of aerospace engineering, computer technology and communications.²⁵¹

Designed by Selbery Perkins Designs, the portal is a freestanding archway with interpretive content. It invites visitors and students to enter its arch, where they can interact with the dynamic elements of LCD screens and LED lights.²⁵²

It is an innovative way to present interpretive content. It has the following features:

- Cyclists and pedestrians can easily move through.
- Multimedia components can include Wayfinding and community information.
- The digital screens light up pathways at night, creating a safe atmosphere.



Tribute Portal, Northeastern University, Boston, USA.²⁵³

- Digital screens can be motion activated to conserve power.
- The outer structure can be constructed from sympathetic materials such as recycled timber.
- It can include audio components such as animal sounds, wind, and spoken information.



Images: L'Escale Numérique, Mathieu Lehanneur.²⁵⁶

The L'Escale numérique (digital break)

The L'Escale numérique (digital break) is an award-winning Wi-Fi station in Paris where people can sit down to use their laptops or access local information via a large screen.²⁵⁴ Designed by Mathieu Lehanneur, it was the winning entry in a competition to design street furniture that links to the underground fibre optic networks.²⁵⁵

The portal has the ability to provide:

- Wayfinding information
- Community information such as events and notices
- Interpretation
- Shelter
- An outdoor work space that is interactive and communal
- A Wi-Fi hotspot
- A rooftop garden
- A safe night-time space.

Gosford CBD Heritage Interpretation Strategy

'Best practice' analysis

Interactive Wayfinding portals, China

Several locations in China have adopted interactive digital Wayfinding portals. Such installations have the ability to:

- Be manufactured in a strong shape to create a substantial Wayfinding point.
- Have a colour scheme that aligns with branding.
- Have a multifunction interactive screen.
- Display multiple features side by side.
- Display advertising.
- Display real-time information such as weather.
- Display mixed media.
- Use touchscreen for interactivity.



Advantages of Interactive Wayfinding

- Reduces the need for staff and guides.
- With complex mapping, the visitor can print or send directions to a mobile phone.
- A large amount of information can be provided on a screen.
- Can be used to provide both interpretive and Wayfinding content, as well as real-time data and information.

Disadvantages of Interactive Wayfinding

- Can be damaged easily.
- Can be expensive to design, install and maintain.
- Can be aesthetically unappealing in a natural environment.
- May prevent certain demographics from obtaining information.
- May result in the loss of jobs for local guides.
- Is not suitable for remote locations or locations near the coast.

How this relates to Gosford

Interactive Wayfinding could be featured in sheltered locations such as bus stops, picnic shelters and in the proposed App. It is well suited to identifying safe houses for children who are walking or riding to and from school. It can also promote walking and cycling by showing clear routes between suburbs along river trails and active transport corridors.

Images: Interactive Wayfinding, China.²⁵⁷



10.6 Virtual Reality (VR), Augmented Reality (AR) and Mixed Reality (MR)

Virtual Reality (VR) is digital technology that allows for the creation of an immersive environment that physically integrates the user's sights and sounds, generally with the use of a headset. Augmented Reality (AR) allows images to be superimposed upon an existing view or image. Mixed Reality (MR) offers a combination of both. The environment can be real or fictional.²⁵⁸

iOS8, released in 2017, has AR capabilities.



Above: AR possibility for the Shipwreck Coast © SHP 2017



Image: VR headset



Image: Phoria website



How this relates to Gosford

VR, AR and MR offer exciting interpretive possibilities for Gosford. These techniques can be used to interpret environments that are hidden, in the past or inaccessible, such as Aboriginal archaeological sites, lost or microscopic environments (native grasslands, wetland ecosystems etc) and historical events. AR on Smartphones could also extend the reach of interpretation to locals visiting the CBD and the community centre and to travellers on the nearby Pacific or Central Coast Highways. AR would also provide an excellent basis for educational tours and activities.

Advantages of VR/AR/MR

- VR/MR/AR can interpret inaccessible, protected and dangerous places, or places that no longer exist, such as historic environments that have disappeared.²⁵⁹
- The media can provide access for people who would otherwise not be able to experience a place.
- They can be used as an educational tool.
- They can provide a detailed view of a location, allowing for a more visual understanding of a place and its heritage.
- They can provide a unique, interactive and entertaining 'Wow' factor experience.
- AR can provide an instant time capsule to the past on site.

Disadvantages of VR/AR/MR

- Cost – the headsets are expensive, as is the developmental process. However, VR may eventually be reduced in price and visitors may be able to bring their own equipment on site in the near future.
- People do not interact with the real environment.²⁶⁰
- The technology has the potential to become obsolete in the near future.
- It can be difficult to maintain balance between recreation, education and entertainment.
- Some people have adverse physical reactions to using the headsets.²⁶¹



10.7 Walking Trails

Walking trails are paths, tracks, lanes or roads used by walkers. They can be paved or 'natural'; long or short; difficult or easy or everything in between.

Great walking trails are tourist attractions in their own right. For example, the Camino de Santiago in Spain, the Inca Trail in Peru and the Appalachian Trail in the United States attract thousands of pairs of feet each year.⁴

Gosford's themes and stories are layered and intertwined with the city and its hinterland. The creation of immersive Walking and Cycling Trail experiences with digital technologies would help visitors appreciate these different stories. Immersive experiences allow stories to be told from different points of view.

Van Gogh Bike Path

The Van Gogh Bike Path is night cycling path in Eindhoven, The Netherlands. The designs are inspired by the works of Dutch artist Vincent Van Gogh.²⁶²

Merri Creek Trail

The Merri Creek trail meanders for over 21 kilometres alongside Merri Creek, Yarra River and Coburg Lake. It is a shared path used by cyclists, walkers and joggers. Located in the northern suburbs of Melbourne, it meets the Western Ring Road Trail in the north and the Yarra River Trail and Capital City Trail in the south. The path allows users to traverse Melbourne's inner north without having to cross a road and it is sealed most of the way, except north of Coburg.

Robe Walking Loop Path

The Robe Walking Loop path is a wheelchair-friendly route located at Robe in South Australia. It has been designed to allow people to access the spectacular coastline and scenery, while engaging in meaningful exercise. The 12-kilometre loop path, which takes users up to two hours to complete, traverses varied and undulating terrain. It passes the Obelisk, the Encounter Signal, the Old Gaol, jetty, the Blowhole, Factory Bay and historical sites from the Admella Discovery Trail.

Advantages of Walking Trails:

- They can be custom-designed to fit the proposed environmental constraints.
- They can allow users to interact with the place in a meaningful and physical way.
- They cater to a variety of physical abilities through variable lengths, difficulties and durations.
- They allow walkers to experience amazing views that are inaccessible via other forms of transport.
- They allow walkers to experience the environment at a slow, considered pace.
- They can have a variety of interpretive themes and stories associated with them.

Disadvantages of Walking Trails

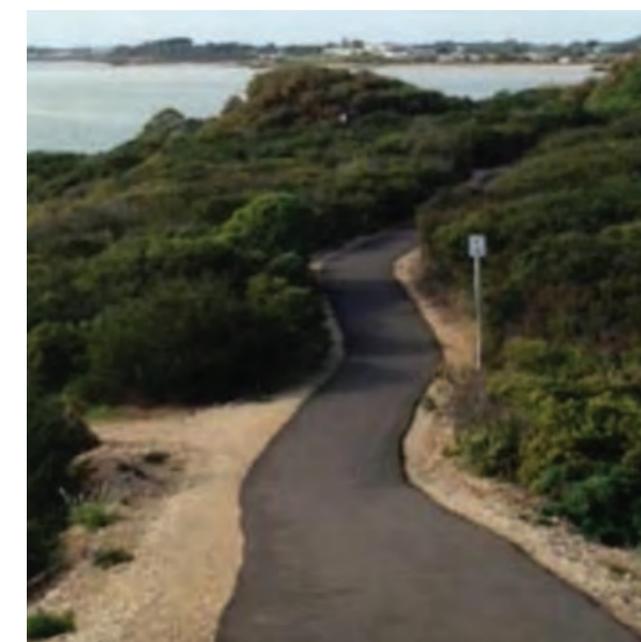
- Some trails are not suitable for people with disabilities.
- They require regular maintenance.
- They are subject to the vicissitudes of nature and the weather. For example, users need to be aware of dangers including bushfires, floods, storms, snakes and so on.
- Remote trails may require emergency services if people become lost, sick or injured.

How this relates to Gosford

Walking paths are integrated with cycling trails across Gosford to connect with neighbouring parks, playgrounds and exercise stations. Information about walking and cycling routes can be featured in the App and on wayfinding maps throughout the precincts.



Images: 'Merri Creek Trail passes beautiful Coburg Lake, another hot spot for an evening stroll'. Picture: Joseph Kurian/Instagram²⁶³



Images: Robe Walking Trails & Loop Path, SA²⁶⁴



Images: The Van Gogh Bike Path, Netherlands

Gosford CBD Heritage Interpretation Strategy

'Best practice' analysis

10.7.1 Art and Sculpture Trails

Art and sculpture trails guide users along a defined route that allows them to encounter and view artworks. They often take the form of 'open-air galleries' and are designed to offer a planned sequence of viewing along significant sightlines. Art and Sculpture Trails can operate in urban parks, private parks, museums and galleries and large open public spaces. Sculpture trails often have the scope to display larger artworks and installations.

Red Centre art trails App

The Red Centre art trails App provides four different trails that allow users to experience the artistic life of the region and to create a personalized journey of the area by customising the trails they want to follow.

The App is free, in English and can be downloaded via both iOS and Android devices. It was last updated in January 2017. A booklet summarizing the trails is also available at the Alice Springs Visitors Centre.²⁶⁵

Broken Hill Sculpture Trail

The Broken Hill Sculpture Trail is located on the top of a hill within the Living Desert and Sculptures Reserve at Broken Hill. It comprises 12 sandstone sculptures that were installed in 1993. The walking trails have been created with several different levels of difficulty so that people of all abilities can experience them. Entry costs \$6 and, once within, visitors learn about the outback including the animals, plants and Aboriginal heritage.²⁶⁶



Images: The Broken Hill Sculpture Trails²⁶⁸

Aboriginal experiences

Aboriginal people have lived in Tasmania for at least 35,000 years. Presently, most Aboriginal heritage sites are managed by Tasmanian Parks and Wildlife services. The two services work closely with Aboriginal Heritage Tasmania (AHT) in order to promote and protect Aboriginal culture.²⁶⁹

Experiences such as the Needwonnee Walk highlight the natural and cultural importance of Tasmania.

The Needwonnee Walk is a living, changing interpretive experience, with sculptural installations interpreting some of the story of the Aboriginal people of the Melaleuca/Cox Bight region in the remote southwest. See the YouTube channel for a video of the Needwonnee Walk. A booklet/DVD 'Needwonnee ... connecting and sharing' describes the people and the experience and can be purchased via the online Parks shop.²⁷⁰

How this relates to Gosford

Broken Hill Sculpture Trail provides scenic views of natural, historic and cultural significance. Key ideas that are relevant include the use of art installations to create an innovative atmosphere in which to express stories about a site's heritage, and the commissioning of public artists to tell the region's story.

Art allows the population self-expression in a specific way (Art+therapy+exhibition) and is an excellent way to transmit information and stories

The Needwonnee Walk is an innovative and sustainable format for interpretation that allows Traditional Owners to practice their traditions and tell their stories. This presents an opportunity for the Guringai and Darkinjung to interpret the Gosford region in their own way.

The Gosford site harbours natural and cultural heritage that may be visibly concealed by contemporary development, but which can be expressed through land-art (the use of nature-based elements to create art). This can aid in learning about Country.

A sculpture trail throughout the Gosford built and natural environments evokes atmosphere and emotion.



Images: Logo and Red Centre Art Trails App²⁶⁷



10.8 Light Installations

Immersive, large-scale light-based installations are programs, often created and designed by artists. The central medium is light, whose use is limited only by the imagination.

An interesting and contemporary example is Bruce Munro's *Field of light* exhibition at Uluru, central Australia. Using a series 'of 50,000 slender stems crowned with frosted glass spheres', this piece of art is aptly described as a 'once-in-a-lifetime' experience.

Advantages of light installations

- Are visually spectacular.
- Are flexible.
- Can provide a unique, interactive and entertaining experience.
- Provide a 'Wow factor': they are new and innovative and an emerging recreational attraction.
- Translate well to other media and can be used in promotions and advertising.
- Can be developed to meet specific visitor requirements.
- Can be a mode through which young or local artists are engaged in the interpretive process.
- Can allow multiple interpretations of one site.

Disadvantages of light installations

- They may limit people's interaction with the real environment.
- They can be expensive to install and maintain.
- They require a dedicated space.

How this relates to Gosford

Light installations are bespoke and can be adapted to different applications as temporary events. They would be suitable for areas accommodating community gatherings such as open parkland, and offer great potential to enhance community art projects and local festivals. Such expressive projects offer scope for creative capacity-building to foster engagement of people using support services, by offering skill-development, mentoring and creative goals. Light installations enable engaging expressions for the meaning of place and would be well-suited to interpretation of seasonal night sky phenomena.



Photograph: Bruno Munro's Field of Light, Uluru.²⁷¹



Photograph: Lee Eunyeol photography.²⁷²



Photograph: Norwegian conceptual artist Rune Guneriussen.²⁷³

Recommendations

Gosford CBD Heritage Interpretation Strategy

Recommendations

11. Recommendations

11.1 Introduction

The challenge for Gosford in using heritage interpretation as part of a program of urban renewal is to create inspiring, relevant and dynamic interpretation that gives residents and visitors specific stories about Gosford, while still outlining the broader context of the city's history.

11.2 General recommendations

Below are general recommendations for the Gosford CBD. Some of them do not fall under the Scope of this Interpretation Strategy, but have been included in order to integrate interpretation with potential future works.

11.2.1 Branding

Although heritage does not drive Gosford's branding at present, it could be a distinctive sub-brand and play a significant role in fostering a sense of belonging and community pride. All heritage interpretation in Gosford could be linked to the sub-brand either through the choice of fonts/graphics, fittings for the signs and so on.

11.2.2 Links to community programs, partnerships for capacity building and social enterprises

Gosford already has an active community events program, which fosters social inclusion and community building in creative ways. Many of these are supported by passionate and energetic members of the business network, the Gosford Business Improvement District (GBID) and independent community organisations. Future interpretation will be developed in line with these programs and networks to develop a series of talks, short films, 'Pop-up' markets, exhibitions, oral histories and festivals and events.

Interpretation will also underpin new community building and educational programs and provide

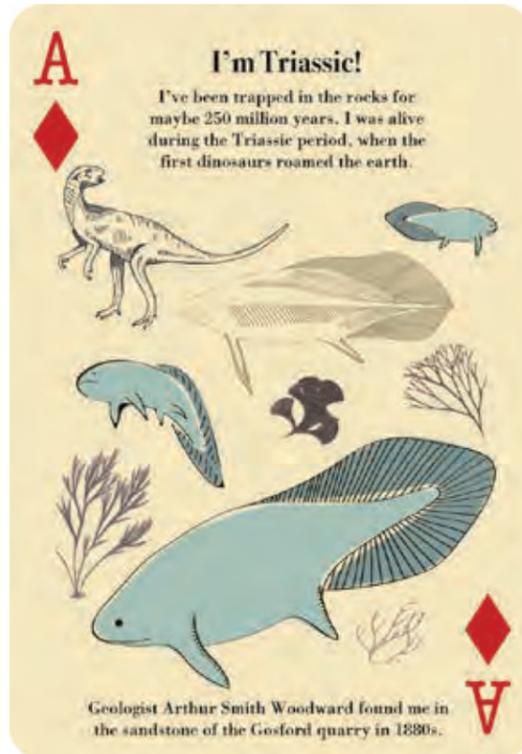
employment opportunities and mentoring through small businesses and social enterprises. These include:

- 'Launchpad' workshops that will identify gaps in existing service provision and create opportunities for new employment, training and mentoring initiatives.
- 'Headspace' and Youth Arts Workshop heritage-based digital storytelling. These heritage-based digital storytelling and videography projects can be included in activation points across the CBD.
- Heritage-inspired events and public art that are generated and managed by the community.
- Heritage-inspired products designed and produced by the community. These could be based on the design guidelines in this Strategy and sold in pop-up markets, shopfront stalls, and online.
- Podcasts that capture the stories of Gosford's unique characters; for example, the Central Coast Mariners players, performers and shipbuilding and citrus-growing families.
- Training in heritage-based programs, activities and services for older people wanting to retrain or develop new skills or who access disability supports through Ability Links and NDIS.
- The involvement of local artists and event management businesses in interpretation-related activities.
- The creation of Storytelling Ambassadors and Tour Guides.
- New tourism services such as bike/equipment hire and Visitor Experience Services.

11.2.3 Interpretive collateral (right)

The significance and natural and cultural values of Gosford can be discreetly communicated on products such as canvas bags, disposable drinking cups and coasters, which can be used in cafes, pubs and restaurants and sold in stores. An appropriate example would be Hotel Gosford's outdoor dining space.





11.2.4 Interpretive Playing Cards/Story Cards (left)

This is a deck of 52 playing cards with stories and snippets about Gosford. They could be used in restaurants, cafes and shops as well as in pop-up markets, shopfront stalls, and online.

11.2.5 Links with urban planning

Heritage interpretation is a catalyst for urban renewal in Gosford. It will help give residents a new sense of place and a shared history that will revitalise the town. There is a unique opportunity to use some of the key visual elements and place-based interpretation strategies for Gosford in urban planning, with the aim of increasing pedestrian traffic along Mann Street between the redeveloped hospital, train station and foreshore. Importantly, heritage-themed installations will both create easier access across the CBD and its hinterland and provide an incentive for tourists to visit the town centre from the railway and foreshore precincts.

The following recommendations relate to the connection between Wayfinding, heritage interpretation and urban planning:

- Create a *Style Guide* for urban planners regarding the use of heritage stories, forms and symbols in urban planning in Gosford
- Develop a *heritage brand* for graphic interpretation, wayfinding, placemaking, events and digital media
- Make '*Discover Gosford*' (or similar) a sub-brand in the new branding strategy.
- Ensure interpretive signage design fits with Wayfinding and directional signage design.
- *Link public open spaces* through interpretive signage that references Gosford's brand strategy
- *Develop a series of design templates* for a range of uses in Gosford. These templates should be based on visual symbols and inspired by key stories from Gosford's history (e.g. citrus orchards and export, water and train transport, shipbuilding,

ferries, quarrying, timber harvesting, mountains and landscape). They can then be used in a wide range of public domain spaces and contexts.

- *Embed interpretation* into existing built infrastructure, such as parks, street intersections, building facades and street furniture.
- *Embed interpretation* in proposed built and landscaping works for Gosford, including capital works, streetscape programs and public amenities. These include: earthworks, landscaping, pavements, walls, banners, plaques, water features, signage, lighting, street furniture, chairs, tables, rubbish bins, bollards, gates, fencing, bike racks, garden beds, and notice boards
- *Use graphic motifs* drawn from themes such as 'water', 'tourism' and 'industry' as pavement inserts or wall-based graphic elements to highlight Gosford's heritage.
- *Integrate interpretation* into all municipal planning instruments.

- *Install wayfinding signage* in the town and along cycling paths, in the multilevel car park off Baker Street and along Dane Drive near the foreshore.
- *Design interpretation so that it complements wayfinding signage* at places such as:
 - Kibble Park information kiosk
 - Strategic shopfront installations adjacent to street intersections
 - Public art signage in street garden beds at intersections.
- *Design interpretation* into new public buildings, extensions, upgrades or refurbishing of public buildings. For example:
 - Repurpose window fronts of the GBID building in Burns Park, the Railway Station, bus shelters, pedestrian bridge, and heritage-listed buildings.
 - Design installations for the foyer of the new Australian Tax Office building and link this to the heritage trail and digital tour.



Gosford CBD Heritage Interpretation Strategy

Recommendations

11.2.6 Storytelling Toolkit

The Storytelling Toolkit is a manual for interpreting Gosford's stories that enables local people and business owners to communicate Gosford's cultural heritage to the general public. The Toolkit contains many ideas and suggestions for how Gosford residents can use heritage interpretation, whether they have a large heritage site, small shop just or are a person with a story to tell, and is aimed both at extending length of stay and building community pride in Gosford. The ideas and suggestions in the Toolkit are aligned with the recommendations made in this Heritage Interpretation Strategy.



Storytelling Toolkit
© SHP 2017

11.3 Specific interpretation

This section of the Interpretation Strategy is divided into three interrelated sections: capacity building interpretation programs, built interpretation and non-built interpretation.

11.3.1 Capacity building interpretation programs

Social enterprises linked to heritage interpretation will use the history and heritage of Gosford to create a sense of pride for local residents. These projects will not only be connected to ongoing government-funded training, community networks, infrastructure and employment programs but will also utilise business mentors, events and retail spaces.

Each project will be based around two factors: (1) the needs of the people of Gosford and (2) the potential for heritage-based services to drive the visitor economy. The latter will create an ongoing benefit to Gosford people through job creation and increased indirect expenditure from tourism in the town. Where possible, the community will 'own' some of these projects, which will build confidence for local residents, particularly those who have not been able to enter the workforce through traditional means. This will in turn mitigate systemic disadvantage, which has sometimes led to dependency on clinical and employment services and/or antisocial behaviour.

Suggested partners include:

- Central Coast Council Community Development and Community Partnerships teams.
- Gosford Business Improvement District business members and property owners.
- The Youth Arts Workshop, which has an existing active social enterprise built on training and mentoring young people in videography and digital storytelling.
- 'Headspace' participants with links to the federally-funded Individual Placement Support Service.

11.3.2 Recommendations

11.3.2.1 Establish external funding sources

- Approach developers of new office and apartment complexes for funding for new heritage-based projects. For example, building owners could be encouraged to include a heritage-based sculpture in the foyers of new buildings.
- Link project funding to larger social programs such as the National Disability Insurance Scheme and 'Headspace' funding programs.
- Identify grant schemes.

11.3.2.2 Reinforce community relationships through heritage interpretation

- Interview Central Coast Mariners Football Club members, volunteers and prominent players about what motivated them to join the club. This will not only strengthen the club's ties with its heritage but also provide new historical content about Gosford's sporting history.
- Invite volunteers, members and players of the Central Coast Mariners Football Club to become Storytelling Ambassadors.
- Highlight the significance of being a 'Coastie' (The Mariners uses this term for its collateral and away games).
- Link interpretation projects to Gosford High School media, technology, history and community programs and invite students to design and implement digital and site-based multimedia projects.
- Link shopfront revitalisation to the annual community street clean-up and shopfront painting day, which is supported by Liberty Family Church and GBID.

11.3.2.3 Actively participate in skill development

- Link heritage interpretation to Gosford Business Improvement District network initiatives, including mural and artwork commissions.
- Engage clients of employment agencies in street cleaning and revitalisation programs, public art, farmers' markets and networking activities.

- Encourage traineeships in videography, media and performance for Youth Arts Workshop and 'Headspace' participants through the Individual Placement Support program, a federally-funded initiative.
- Introduce heritage interpretation to Indigenous youth training schemes through the Youth Arts Workshop.
- Use heritage interpretation as the basis for project-based skill development and employment training for NDIS participants and clients of employment agencies. This would be achieved by identifying discrete elements of the interpretation package that young people can be involved in.
- Theme some Gosford Regional Community Services and Rotary community heritage events with heritage interpretation.
- Introduce heritage interpretation to:
 - Kibble Markets at Kibble Park (April to December)
 - The 'Alive' plant-based festival in Kibble Park
 - The *Live from five* outdoor music, food and wine event in Kibble Park
 - The ANZAC Day commemorative community event
 - The Australia Day community event
 - The Central Coast Mariners Football Club annual free 'Family Fun Day' at Kibble Park. (This coincides with New Year's Eve game, race day at the racecourse, and the GBID-run New Year's Eve festival).
 - The Christmas Party Picnic Race Day
 - The Charity Fun Day fundraising event in West Gosford
 - The New Year's Eve Festival and Race Day
 - The Annual Central Coast Show
 - The 'Mad-hatters tea party' in September
 - The 'Monsters and heroes treat trail' for 0-15 years in October
 - Pop-up, temporary interactive public art in streets and shopping areas, arranged by GBID.

11.4 Built interpretation

Gosford's existing series of heritage signs and interpretive features shows that the city has many significant heritage sites. Interactive interpretation via a range of theatrical and playful media forms will actively engage residents and tourists in the 'living history' of the town.

This Strategy suggests introducing built form, such as signs, pavement installations and heritage-themed artworks, along the footpaths and in access points between Mann Street and its central side streets. This will create a continuous visitor experience through the city.

11.4.1 Interpretive signs on heritage buildings (right)

Overview

Gosford has a number of historic buildings with strong heritage values based on age, function, architecture, design and longevity. Built heritage is often regarded by visitors as irrelevant, intimidating or simply apart from everyday life, so the interpretation recommended in this Strategy is designed to encourage exploration of Gosford's built heritage through physical interaction and discovery.²⁷⁴ The signs have been designed to 'pop out' of the building to draw the visitors' attention, but not detract from the buildings' heritage values.

All the existing heritage signs will be removed. New signs will be installed at locations of historic, cultural and social interest.



Design

Signs are vertical to minimise fading from the sun. Each sign features an immobile rear element and swinging front panel. They will be positioned within easy reach of adults and children.

- The *front panel* of each sign will feature an engaging statement or question to encourage the user to swing it to the side to reveal the answer inside.
- *Interpretive content* will include clues for a treasure hunt and visually link to other recommended forms of interpretive media recommended in this strategy, including the playing cards, walking trail and digital tour.



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11.4.2 Interactive signs – Kibble Park (below)

Overview

These interpretive signs are designed to be installed as a small cluster in Kibble Park. They are interactive panels: the front element of each panel will have an engaging statement or question that invites users to physically pull it to reveal the information inside. These panels will also provide information about interesting and important people associated with Gosford, past and present.

The use of a strong narrative, or ‘good story’, is a proven way to engage the public with local heritage. This narrative will include the local Aboriginal people. Stories will also feature on the panels to provide a ‘hook’ for the interpretation.

Design

The front element has an engaging statement or question to encourage the user to physically pull out the internal panel to reveal the information inside.

- Panels provide information about interesting and important people associated with Gosford.



11.4.3 Interpretive signs - bespoke (right)

This Strategy recommends three forms of bespoke interpretation:

- *The first is intended to revitalise two fountains in Gosford: The Rotary War Memorial Fountain in Bur Park and the Kibble Park Fountain in Kibble Park. At present Gosford does not have the capacity to allow these fountains to function as they were originally designed - with flowing water. These dry water features would be significantly enhanced, and become attractions, if integrated with public art expressing stories on water, the environment, the Traditional Owners, and the natural creek bed of the original Gosford landscape. Artistic installations that are professionally designed, constructed and installed will provide interpretation that re-imagines them in a contemporary manner.*
- *The second is an audio listening post that will be installed in Kibble Park. Using recorded audio, the content will be inspired the historical and contemporary stories uncovered during the research stage of this Interpretation Strategy.*
- *The third is a large interpretive piece located on Showground Road between the Railway Station and hospital. It consists of a series of illuminated photo frames that are visible at night. Each panel is around A5 in size which, in combination, reveal an historic vista of the heritage railway.*



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11.4.4 Interpretive signs on existing street furniture

A number of benches and other forms of seating contribute to the streetscape in and around Mann Street. These provide a functional, cost-effective canvas for small interpretive signs. Content for these seats will focus on part of the contextual history of Gosford, in order to provide a framing narrative for the site-specific installations.

11.4.5 Interpretive mural (right)

Much of the vertical space in central Gosford - building awnings and parapets, disused shopfronts and empty walls - is in a noticeable and distracting state of disrepair.

A mural is any piece of artwork painted or applied directly to a wall, ceiling or any permanent surface. Murals can feature in numerous locations throughout Gosford to add colour and character to either a specific or community place. The overall result will be a revitalised visual interpretation of the Gosford CBD streetscape.

Each mural can be customised, in both theme and design, to suit a specific space. Inspiration for the content and style is limited only by imagination, and they can be designed and installed by local artists, school children and community groups.



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11.4.6 Interpretive shopfront displays (top right)

This interpretation is designed to activate the spaces occupied by shopfronts throughout Mann Street. Positioned behind viewing frames, they will attract the gaze of passing pedestrians and 'pop out' from the shopfront.

The proposal is that artists and designers work with retail traders and owners to create a series of shopfront window vignette installations, each with a unique theatrical function. The vignettes will employ a range of media, including animatronics and puppetry, lighting effects and video and set design. Appropriate for occupied and vacant shops, the vignettes will tell stories about the sites that the shops occupy as well as broader stories about Gosford's social and industrial history.

Concepts, stories and themes can be based on:

- The citrus industry
- Gosford Sandstone
- Timber!
- Boat, rail and road transport
- Historic streetscapes
- Wartime activities
- Indigenous history
- Colourful characters

This form of interpretation can also be used in capacity building initiatives, where the contents of the displays can be created by the community, including school children, local artists, community groups and the businesses themselves. Digital storytelling and videography created by 'Headspace' participants can also be included in this format.

11.4.7 Painted shop awning designs (top right)

Many of the shop awnings along Gosford's Mann Street are untidy, ugly and in a state of disrepair. The proposal is that artists and designers can work with retailers, building owners and Council to create a series of painted murals on large expanses of shop awnings in key pedestrian zones. These murals will express Gosford's unique commercial and social identity in an eye-catching and colourful way.

11.4.8 'Viewing portal' sign posts (bottom right)

This form of interpretation consists of a viewing portal embedded in a post or similar structure. Viewers are enticed to look through the portal to a specific area of Gosford. Each portal will have a transparent surface with an outline or silhouette of what this place would have looked like in the past. The intent is to evoke the history and heritage of Gosford through a contrast between past and present.

11.4.9 Reinterpreting the urban stream

This project will be based around reinterpreting the urban stream in Gosford, as per the Gosford Civic Improvement Plan. The 'urban stream' is an interpretation of the original creek that flowed through the valley and emptied into the Broad Water. It operates as a sequence of water treatment strategies that use the public domain (streets and parks) to filter and detain stormwater flowing through the catchment (Gosford Civic Improvement Plan, p.7).

Interpretation of the urban stream would feature on the role of the stream in sustaining life in Gosford since the Dreaming, and explore the different people who have lived alongside it and utilised it over time. It would provide not only provide opportunities for public art and sculptural interpretation, but also closely involve local Aboriginal people and other Gosford residents.



11.5 Non-built

11.5.1 Heritage mobile website

We recommend designing a responsive mobile website to be used on traditional desktops, laptops, tablets, Smartphones and touchscreen devices. This will house the Gosford Storytelling Toolkit and the 'Explore Gosford' activity portal.

- The *Storytelling Toolkit* is an easily accessible resource that will help Gosford businesses, organisations, council, educational institutions and residents to undertake capacity-building programs across a range of platforms.
- The *activity portal* will contain entertaining activities and experiences about Gosford for visitors and residents. This will include maps of Gosford and information about the heritage sites and related forms of interpretation. These include built interpretation, podcasts, audio activation spots linked to the podcasts, and exercise and walking tours. Content will include:
 - Interviews with Traditional Owners and other Gosford identities, local historians, Council workers, members of community groups and so on.
 - Stories of people from the Central Coast Mariners Football Club
 - Stories about public art and the artists who produced it.
 - 'Gosford gossip' – a selection of colourful local histories.
 - The 'Gosford Scavenger Hunt', which is aimed at children.
 - Promotion of the Youth Arts Workshop.
 - Revision of the content of the Gosford City Walking Tour App.

11.5.2 Lighting installations

We recommend a series of light shows, that will highlight the beauty of the Gosford CBD and encourage overnight stays. These can be used to not only to highlight architectural features, such as parapets, but also to project interpretive stories onto large building façades in the form of a simple spotlight, a floodlight or monochrome/coloured strip lighting. Theatrical sound and light shows will also be an effective way of making Gosford a destination attraction.

The content, themes and stories of the projections can be designed both to highlight the historical significance of the buildings and their many layers of history, including their links with the broader histories of Gosford, in an interactive and contemporary manner.²⁷⁵ Viewers will be able to experience central Gosford not as the series of commercial entities that exist during the day but as another space that 'projects a spectacle of romanticism, fascination and performance'.²⁷⁶

We recommend that heritage interpreters collaborate with lighting designers to develop an holistic program of lighting interpretation for the whole of the CBD, particularly Mann Street, rather than only on specific sites.

Key recommendations:

- Investigate the feasibility of lighting heritage buildings and of projecting light shows based on Gosford's history onto large building façades
- Investigate the feasibility of introducing coloured strip lighting to identify clusters of heritage buildings in a streetscape.
- Integrate public art briefs into secondary school visual media projects (This approach is being investigated for places including the Old Town in Toronto, Canada).

11.5.3 Festivals and events

Community celebrations in the form of festivals and events serve to provide a sense of community, shared experience and group cohesiveness. They can be commemorative, related to gratitude (for example, ANZAC Day), promotional and informative. The use of stories and active storytelling is an engaging way to celebrate culture and history. Popular festivals and events include the following components:

- Pop-up (temporary) markets, restaurants, food trucks, art exhibitions
- Cooking presentations and workshops
- Live performances including music, theatre, buskers and story-telling.

Festivals and events such as these could activate small, under-utilised spaces such as the Mosaic laneway and Carbow Arcade, as well as larger spaces such as the Baker Street Carpark. Local community groups, arts networks and school children can be commissioned to participate and design festival components. These will have the added benefits of making the CBD safer through increasing traffic and lighting.

11.5.4 Dual names for Aboriginal places and other programs

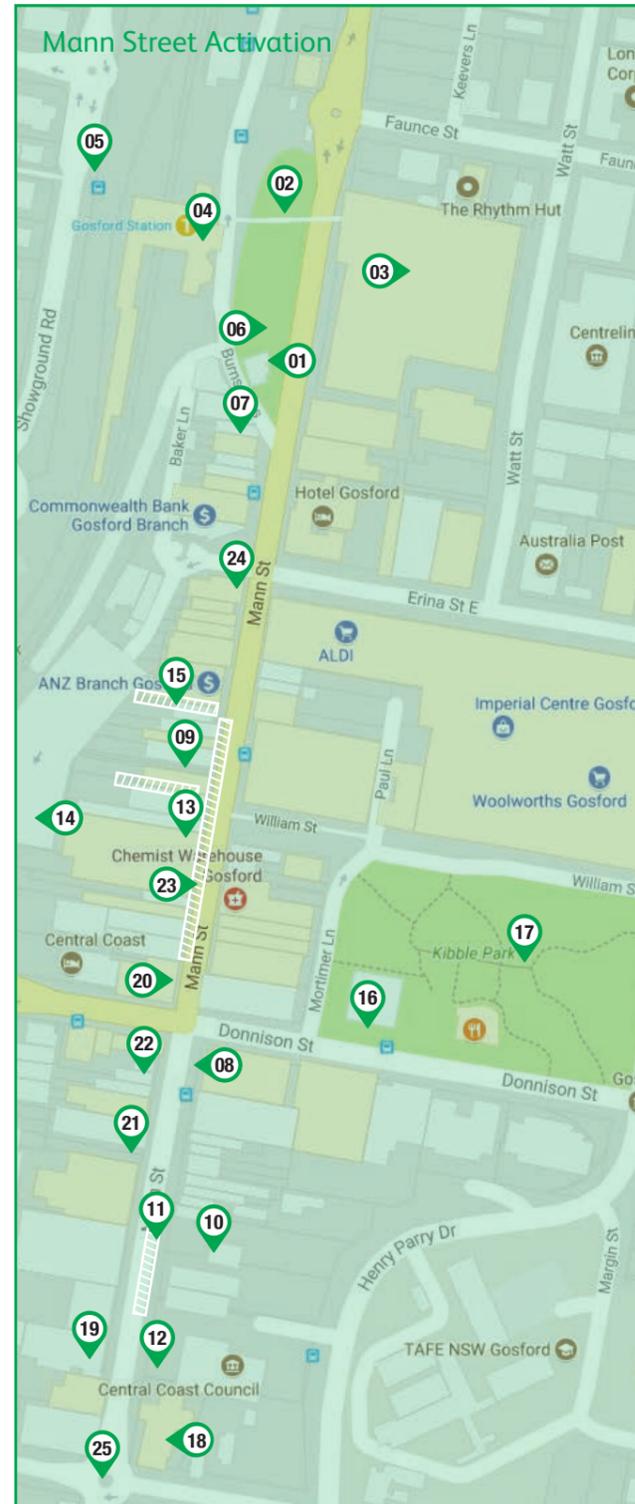
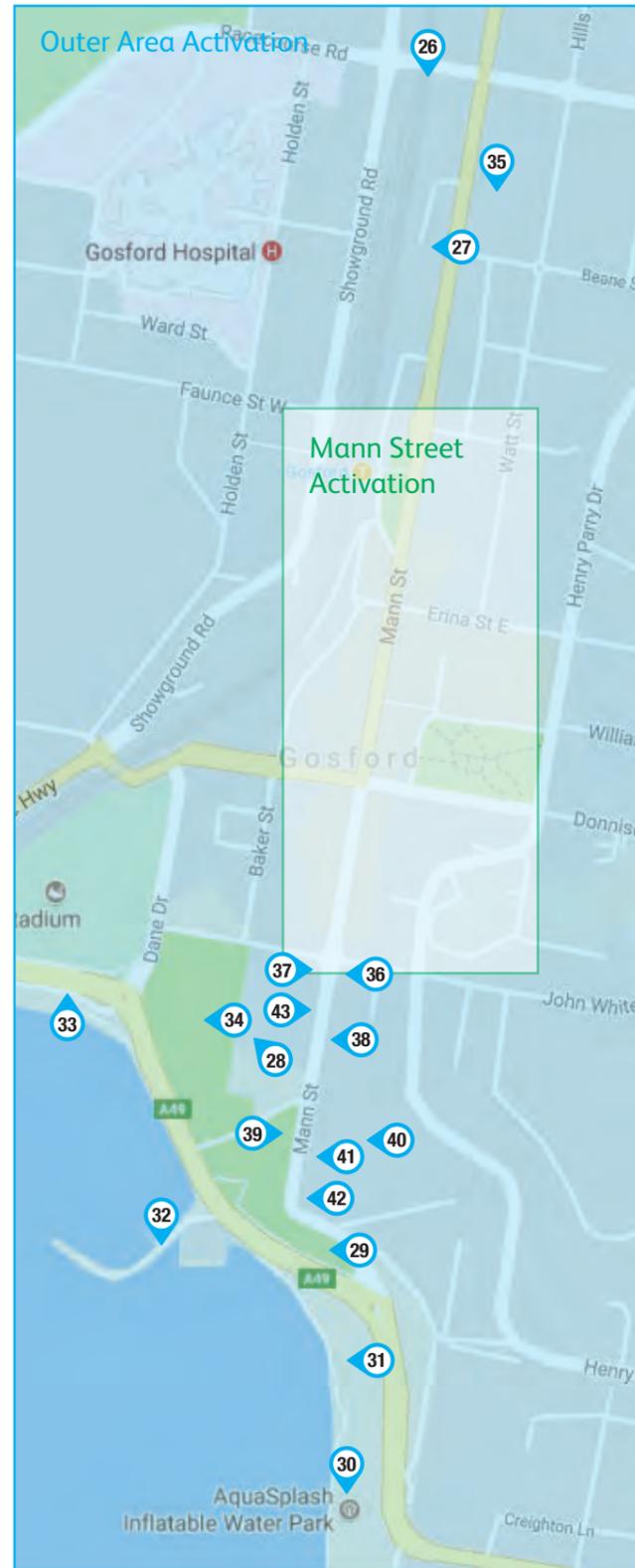
We recommend dual language for all signage and a series of programs in language (e.g. children's nursery rhymes, Aboriginal astronomy, storybooks about the Dreaming).



Children wait to borrow books, Gosford Library, December 1951
Gosford Library

Gosford CBD activation maps

Gosford CBD activation maps



12. Gosford CBD activation maps

12.1 Proposed Activation

Mann St Activation

- 01 Gosford Business Improvement District offices, 200 Mann Street
- 02 Mann St pedestrian overpass to Gateway Centre
- 03 Gateway Centre, Mann Street
- 04 Railway Station - Main entrance (Burns Crescent)
- 05 Railway Station - Showgrounds Road entry
- 06 Burns Park
- 07 Vacant shopfront, 198 Burns Cres, cnr Mann Street
- 08 Former Regal Theatre, cnr Mann and Donnison Streets
- 09 The Mosaic Laneway
- 10 Laneway, next to 73 Mann Street
- 11 The Gosford Professional Centre, 53-71 Mann St
- 12 Council building forecourt & seating, 49 Mann Street
- 13 Carbow Arcade, 134 Mann Street
- 14 Baker Street carpark
- 15 Strand Arcade, Mann Street
- 16 Gosford Library, civic building
- 17 Kibble Park
- 18 Former site of Old Gosford Courthouse, cnr Mann Street and Georgiana Terrace
- 19 Former Brisbane Water City Council Building
- 20 Central Coast Hotel, 108 Mann Street
- 21 Historic building shopfront, 84 Mann Street
- 22 Former Orion Café, 98 Mann Street
- 23 Shopfront, 110 Man Street
- 24 Commercial shopfront, 178 Mann Street
- 25 Georgiana Terrace/Mann St intersection

Outer area activation

- 26 Gosford railway overbridge
- 27 Bus Interchange
- 28 Waterfront Development Site
- 29 Footpath and public reserve, corner of Vaughan Avenue and Dane Drive
- 30 Olympic Swimming Pool
- 31 Waterfront carpark with 'Eat Street' food truck
- 32 Gosford Wharf Site
- 33 Graham Reserve
- 34 Central Coast Stadium Precinct
- 35 Packing house mural, 309 Pacific Highway
- 36 Creighton's Funeral parlour, 37 Mann Street
- 37 Former School of Arts, corner of Mann Street and Georgiana Terrace
- 38 Gosford South Post Office, 23 Mann Street
- 39 Memorial Park + feature trees, Mann Street and Vaughn Ave
- 40 Anglican rectory, 5 Mann Street
- 41 Old Christ Church, 3 Mann Street
- 42 Sandstone Wall, 1 Mann Street
- 43 Former Police Sergeants Quarters (Archaeological Site)

12.2 Sites recommended for activation with interpretation

Mann St activation

1. Gosford Business Improvement District offices, 200 Mann Street

Activation recommendations

1 x interpretive shop-front display

The GBID offices are a hub for innovation and connectivity. The interpretive shopfront display will showcase community projects through window vignettes and pop-up artworks, to display the community's creativity in interpretation. The building could also act as the space for a Visitor Experience Centre.

Key stories

- 2.01.01 The early explorers
- 2.01.02 Captain John Hunter
- 2.01.03 Difficulties of settlement
- 2.01.05 William Pickett: the landowner

2. Mann St pedestrian overpass to Gateway Centre

Activation recommendations

1 x mural (with lighting)

The mural is designed to have a visual impact day and night. It is a black and white stencil artwork that will be visible during the day and backlit with coloured strip lighting at night. The mural will enliven the façade of the overpass and act as a welcoming feature to the (01) the Gosford Business District Improvement Offices, (02) the Gateway Centre, (03) the Burns Crescent entrance to the Gosford Railway Station and (04) Burns Park, particularly at night.

A series of visual historic vignettes and contemporary activities linked to Gosford feature on the

mural. These include the historic industries of the old railway, shipbuilding and fruit-growing, as well as famous faces and current popular activities such as cycling and live music.

Key stories

- 2.04.01 Nurseries
- 2.04.02 The regional fruit bowl: citrus
- 2.04.03 Woodlands Orchard
- 3.01.01 Gosfordia truncata fossil - lungfish
- 2.03.01 Shipbuilding
- 2.05.03 The railway

3. Gateway Centre, Mann Street

The Gateway Centre is currently occupied by Headspace and Vision Australia. There are many empty commercial spaces within the Gateway Centre and it is currently an underutilised building.

Activation recommendations

1 x interpretive mural on the northern façade of the building

This mural is located on the northern building façade of the Gateway Centre that overlooks the adjacent car park. The mural in this very large space has the capacity to act as a 'welcome' sign to people walking and driving into Gosford CBD from the north. It will enliven the aesthetics of the building, as will the interpretive shop-front awning design, and contribute to the activation of this region of Mann Street.

The mural will feature a collection of community-generated words and short messages about Gosford, showing what Gosford means to them.

1 x interpretive shopfront awning

This will link with the other painted awnings in Gosford. As a set, the awnings visually represent the town's key historical themes and creating a destination attraction similar to western Victoria's silo art.

2 x interpretive shopfront displays

Each shop-front display will not only provide much-needed colour and movement in this key building in the CBD, but also provide a destination attraction for tourists.

2 x festivals/events within the Gateway Centre

Events within the Gateway Centre—such as a pop-up market, exhibition or live music event—will stimulate visitation to the building. In turn, this will provide impetus for businesses to invest in the Gateway Centre, creating a positive feedback loop for further funding and activation.

Key stories

- 1.01.01 Respecting the land
- 1.01.02 The earliest Gosford history
- 2.02.05 Civic life
- 2.05.02 The Old Pacific Highway

4. Railway Station - Main entrance (Burns Crescent)

The Gosford Railway Station is the main stop for the City of Gosford along the Main Northern Line in New South Wales. Although the station buildings themselves were built in the 1990s, the railway precinct contains items listed as Significant at a state level on the NSW Heritage Database: the signal box, battery box, dropcase clock and steam locomotive servicing facilities. These are located in the vicinity of Showgrounds Road and will be addressed as part of 05 Railway Station Showgrounds Entry.

Heritage-based urban design will create a sense of place by highlighting the importance of the railway station to Gosford's economy and community.

Activation recommendations

1 x lighting installation

An interpretive lighting display will link the Burns Crescent railway entrance to Burns Park. This area has a reputation for being dark, uninviting and dangerous. Lighting will illuminate these dark areas and make them more attractive to pedestrians and users of

Burns Park. This activation will form part of the suite of activations recommended for the wider area, which includes the Gosford Business Improvement District offices, the Mann St pedestrian overpass to the Gateway Centre, the Gateway Centre and Burns Park.

1 x activation spot for heritage mobile website

The mobile website will activate at this point, adding rich media content to the visitor experience.

Key stories

- 2.05.03 The railway
- 2.05.04 Railway and the origins of tourism
- 2.05.06 The commuting lifestyle

5. Railway Station - Showgrounds Road entry

The Showgrounds Road entry to the Gosford Railway Station is a node for pedestrians north to Gosford Hospital and Gosford High School, as well as to other regions west of Mann Street.

Activation recommendations

1 x interpretive installation – bespoke

1 x lighting installation

The interpretive installation is positioned on the fence, next to the historic locomotive servicing facilities that lie approximately 160 metres north of the entrance on Showground Road. It consists of a series of photo frames, with each panel around A5 in size. In combination, the panels reveal an historic vista of the heritage railway. The photo frames will be illuminated and visible at night, contributing to the suite of night activations, including the lighting installation, and making the station entrance more inviting and safe.

1 x festival: program for live music events

Together with being historically significant, the Gosford Railway Station is part of daily life for many Gosford residents. A program of live music events for the commuters will enliven the precinct and make a fun and engaging space.

Key stories

- 2.05.03 The railway
- 2.08.03 Health

6. Burns Park

Burns Park is a linear park that is a central feature of the northern Mann Street area. It lies opposite the Gosford Centre and north of the Gosford Business Improvement District (GBID) and the Chamber of Commerce building. The park has several important features, including the Rotary War Memorial Fountain, the sandstone 'Welcome' archway and a suite of trees that are on the Gosford Significant Tree Register (*Spotted Gum Corymbia maculata*, *Kaffir Lime Harpephyllum caffrum*, *Cabbage Tree Palm Livistona australis*, *Broad-leaved Paper Bark Melaleuca quinquenervia*, *Date Palm Phoenix canariensis* and *Deciduous Cypress Taxodium distichum*).

Burns Park is currently underutilised by the public, largely because it is uninviting and unsafe at night. The suite of recommended interpretation is designed to encourage use of the park during the day and make it a safe space at night.

Activation recommendations

2 x 'viewing portal' sign posts

The viewing portal sign posts and interpretive sign on the fountain are designed specifically for this location. The viewing portal sign posts will face north and south along Mann Street and viewers will look through the portal to see an image of what this part of Mann Street was like in the past.

1 x interpretive sign on heritage building

1 x interpretive street furniture

The Interpretive sign will be affixed to the Sandstone 'welcome' archway and it will be about the Gosford sandstone industry and the interpretive street furniture can continue this theme.

Bespoke interpretation: Public Art

'Burns Place Gosford. "Garden City by the Waters"' is inscribed on the sandstone entrance archway to Burns Park. This is an ironic statement when juxtaposed with the dry fountain. A suite of public art installations that interpret the history of Gosford on the fountain's surface is proposed for this area, with the aims of enlivening the park drawing attention away from the dry fountain.

1 x lighting installation

The lighting installation will be designed to enhance the natural features of Burns Park, including its significant trees, garden beds and archway.

Key stories

2.01.01 Designed in Sydney

2.04.04 Gosford Sandstone

3.01.04 Sandstone

7. Vacant shopfront, 198 Burns Cres (near the corner of Mann Street)

This is a vacant corner shopfront located immediately south of the offices of the Gosford Business Improvement District (GBID) and the Chamber of Commerce at 200 Mann Street.

Activation recommendations

1 x interpretive shop-front display

For rail commuters, this location is a gateway to Mann Street and the Gosford CBD. This interpretive shop-front display will tell the story of Gother Kerr Mann, the person who inspired the naming of Gosford's main thoroughfare.

Key stories:

2.07.01 Gother Kerr Mann: the magistrate

8. Former Regal Theatre, corner of Mann and Donnison Streets

On 14 September 1937, the Regal Cinema opened on the corner of Mann and Donnison Streets. It was designed by architect Aaron Boplot in art deco/moderne style and could accommodate 617 patrons in the stalls and 365 persons in the circle. A series of arson attacks saw the theatre demolished in November 1975.

The site is on the south-west corner of the intersection and is currently occupied by several tenants from the DonnMann business Centre. There is street furniture and a mixture of commercial businesses and cafes/take-away shops there. All of the commercial properties in the vicinity are occupied.

Activation recommendations

1 x interpretive sign on heritage building

The intersection of Mann and Donnison Streets is a significant pedestrian and vehicle thoroughfare. This is where the Pacific Highway turns into Mann Street, the main north-south thoroughfare in Gosford CBD. The interpretive sign will be fixed onto the façade of the building where the Regal Theatre originally stood.

1 x lighting installation

1 x painted shop awning

1 x interpretive shop-front display

Used in conjunction with an interpretive shop-front awning, the majesty of the former theatre will be presented in this space in large-scale and arresting manner. The interpretive shop-front display will encourage pedestrians to spend more time in the intersection rather than using it simply as a thoroughfare and the lighting installation will contribute to night activation.

1 x interpretive sign on existing street furniture

Street furniture is located along Mann Street, facing the spot where the Pacific Highway turns into Mann Street. The interpretive sign to be affixed here will discuss the role this road had in the development of Gosford, particularly in relation to tourism.

Key stories

2.08.02 Ready to be entertained

2.05.02 The Old Pacific Highway

3.02.01 Richard Clifford

3.02.02 Early tourists

9. Mosaic laneway

The 'Mosaic' laneway is located immediately north of 144/2 Mann Street. It does not have an official name and it provides a pedestrian link between Mann Street and the Baker Street multilevel carpark.

It is decorated with a series of artistic installations including sculptures, mosaics and designer lighting, and it integrates the three-dimensional art with two-dimensional paintings on the walls. A description of the installation is provided on a nearby stainless-steel panel.

Activation recommendations

1 x activation spot for heritage mobile website

1 x performance

1 x festival/event

This is a creative and collaborative space. Live performances will increase foot traffic and continue to present the space a place where art and innovation come together. This will, in turn, contribute to the revitalisation of Mann Street, particularly at night. Stories here will be related to the history of Mann Street, as well as to Aboriginal history and specific places important to Gosford, such as Old Sydney Town and the Gosford Reptile Park.

Interpretation about the naming of streets in the Gosford CBD is a tongue-in-cheek reference to this laneway's lack of a proper name. Heritage stories will be connected to characters from Interpretive Playing Cards and Story Cards.

Key stories

2.07.02 Naming the Streets

3.03.01 The Gosford Reptile Park

3.03.03 Eric Worrell: the snake and spider man

3.03.04 Ploddy the Dinosaur:
Gosford's famous mascot

3.03.05 How do you transport a
30 metre concrete dinosaur?

10. Laneway next to 73 Mann Street

This laneway is located adjacent to Alexander's Townhouse Restaurant.

Activation recommendations

1 x lighting installation

This lighting installation will illuminate the laneway at night and make Mann Street a more attractive and appealing place.

11. The Gosford Professional Centre, 53 -71 Mann Street

The commercial spaces in the Gosford Professional Centre are largely vacant and the Mann Street frontage has a series of large, unused shopfront windows and doors. There is an existing Gosford Heritage Plaque here that discusses the Royal Hotel which was opened in 1876.

Activation recommendations:

1 x lighting installation

3 x interpretive shopfront installations

These activations are designed to enliven this area of Mann Street by encouraging pedestrian activity, particularly at night. The lighting installation will use the façade facing Mann Street for a large-scale performance or display. This will include rolling text and/or a linear visual narrative along the blank awning. The suite of interpretive shopfront installations will be used to showcase the lives of interesting, famous and infamous residents of Gosford. These will be rotated on a regular basis.

Key stories:

- 1.03.01 Musquito the warrior
- 2.01.04 James Webb: soldier and settler
- 2.09.05 Ross Edwards: the composer
- 1.03.03 Cora Gooseberry
- 1.03.05 Charlotte Webb
- 1.03.04 Sophy Bungaree
- 2.09.01 Henry Kendall: the environmental muse

12. Council building forecourt & seating, 49 Mann Street

The forecourt of the Gosford City Council building is an inviting, shaded space that has a suite of street furniture, lighting and flag poles.

Activation recommendations

1 x performance

1 x interpretive sign on existing street furniture

1 x interpretive sign on heritage building

1 x activation spot for heritage mobile website

The suite of interpretation concerns Gosford's civic history. The forecourt will provide the space for an intimate theatrical performance and its repurposing will encourage people to use the area and the spaces connected to it at night.

Key stories

- 2.08.06 Proclamation
- 2.02.06 Infrastructure
- 2.08.04 Development and suburbanisation
- 2.05.01 The Great North Road
- 2.04.04 Gosford Sandstone
- 3.01.04 Sandstone
- 2.02.02 The spiritual life
- 2.02.03 Education

Notes:

Stories 2.08.06, 2.02.06 and 2.08.05 are about the growth of Gosford as a place to live. Advances and developments are related directly to local government.

A beautiful sandstone wall is located opposite the Council buildings, on the other side of Mann Street. It is simple and understated and an interpretive sign here will interpret Gosford's sandstone industry.

Stories 2.04.04 and 3.01.04 are also recommended for the sandstone gateway at Burns Park. Taken as a suite, they act as interpretive 'book-ends' for Gosford's CBD.

13. Carbow Arcade, 134 Mann Street

Carbow Arcade has a number of businesses associated with it and provides a pedestrian link between Mann Street and the Baker Street Car Park.

Activation recommendations

1 x painted shop awning

Currently the awnings on Mann Street are very cluttered. Sandwich boards frame the entrance and the signage is random. The entrance of Carbow Arcade has a distinctive roof with a curved shape, which is ideal for an interpretive awning.

14. Baker Street carpark

The Baker Street multi-level car park is located behind the suite of shops on Mann Street, between the Pacific Highway in the south and Erina Street in the North. It backs onto the railway line. Baker Street, Carbow Arcade, the Strand Arcade and the 'Mosaic' laneway provide pedestrian thoroughfares between Mann Street and the carpark.

Activation recommendations

Night activities

The Baker Street carpark space is a large-scale activation zone. Night activities such as performances, lighting displays (either as stand-alone entities or in conjunction with other programs), 'pop-up' visual media exhibitions and short films will repurpose the space for pedestrian use. Pop-up markets, food trucks, stalls and exhibitions will also activate the space.

1 x interpretive mural

1 x light installation

The mural will be painted on the ceiling of the carpark. It will depict night sky constellations, as well as the 'Emu in the Sky' rock engraving constellation from nearby Ku-ring-gai Chase National Park. The 'Emu in the Sky' is a creative interpretation of the night sky by the ancestors of the Traditional Owners of the Gosford region and will be developed in conjunction with them. The carpark ceiling will be lit at night.

1 x festival/event

Content for this festival/event will be created by Gosford High School students, TAFE students and members of the Youth Arts Workshop through workshops.

Key stories

- 1.04.02 Astronomy
- 1.04.03 Emu in the Sky

15. The Strand Arcade, Mann Street

The Strand Arcade is located immediately south of 160 Mann Street. Several commercial enterprises are associated with it and it provides a pedestrian link between Mann Street and the Baker Street car park. The space is under-utilised and the entrance at Mann Street and Exit at Baker Street carpark are both uninviting.

Activation recommendations

1 x festival/event

1 x performance

1 x interpretive shopfront display and arcade activation

The suite of activations will revitalise the Strand Arcade and create an inviting visual element for the Mann Street frontage. As a set, the Carbow Street Arcade, the 'Mosaic' laneway and the Strand Arcade create a trio of creative spaces linked to Mann Street.

The interpretive shopfront display will encourage pedestrians to experience the space in a relaxed way. It will be designed in a way that encourages businesses to participate and will also be used for transient activation in the form of live music performances, such as busking, and pop-up events such as craft markets.

1 x painted shopfront awning

This painted awning is designed to make the Strand Arcade more prominent and inviting. Currently, there is a large Australian Red Cross awning, so we suggest that the interpretive shopfront awning is located on the northern face that continues up the set of green stairs. A gritty, 'street art' artwork may also be appropriate in this space.

2 x lighting installations

These are located at the Mann Street entrance and carpark exit to provide illumination that will make the Arcade an inviting and interesting space.

1 x interpretive sign on existing furniture

Mann Street has a varied streetscape that includes arcades and mismatched shopfronts. The interpretation will discuss the organic way Mann Street developed in order explain its current appearance and configuration.

Key stories

- 2.08.05 The evolution of shopping
- 2.01.01 Designed in Sydney

16. Gosford Library, civic building

Activation recommendations

1 x film

We recommend producing a short orientation film to be shown at 200 Mann Street and other key orientation sites (the Gateway Centre, the Imperial Centre shopping centre, Gosford Library). Excerpts from the film could be played on monitors in the Council offices and clips could be used in marketing and promotional events.

Key stories

- 1.01.01 Respecting the land
- 3.01.02 Natural beauty
- 3.03.06 Linking to the past

17. Kibble Park

Kibble Park is the social hub of central Gosford. It is a common location for public events such as local produce food markets, free live music, the International Food Market, 'live from 5' and winter ice skating.

A collection of existing heritage interpretation is present including the Kibble Park Fountain, historical interpretation kiosk and creek bed sculptures.

Activation recommendations

3 x interpretive signs - interactive

Designed to be installed as a small cluster in Kibble Park, these signs are interactive panels. The front element will have an engaging statement or question to encourage the user to physically pull out the internal panel to reveal the information inside, and interpretive content will feature interesting and important people associated with Gosford.

Key stories

- 1.03.02 Boongaree: entertainer and sailor
- 2.09.02 Eleanor Spence: children's author
- 3.03.04 Eric Worrell: the snake and spider man

1 x bespoke interpretation: public art

A kinetic wire sculpture will be installed in the fountain and lit at night. This tactile sculpture will be activated by the wind and mimic the flow of water through the fountain from the underground creek. A new sign adjacent to the sculpture will highlight stories from Traditional Owners as well as those of water and the landscape.

Key stories

- 1.02.01 The bush supermarket
- 1.02.02 A staple vegetable: the long yam
- 1.02.03 Understanding land management: fire-stick farming
- 1.02.04 Hunting and fishing
- 1.02.05 Homes
- 1.04.06 How the Guringai was named
- 1.06.01 Past living customs
- 1.06.02 Middens

2 x interpretive lighting installations

A lighting program will highlight the two sculptures in Kibble Park and the animal sculptures in the creek bed and outside the café.

1 x activation spot for heritage mobile website

Additional digital content could include audio files of stories told by Darkinjung and Guringai people.

1 x bespoke interpretation - audio post

An audio post will be integrated into the playground and seating. This will include hotspots that activate mobile podcasts. The audio will include stories narrated by local Storytelling Ambassadors.

Key stories

- 1.04.04 Tiddalick the Frog
- 1.04.05 Baiame
- 1.08.07 The Olympic year
- 3.01.03 Fossils
- 3.01.01 Gosfordia truncata fossil - lungfish

1 x interpretive sign

A sign on the pedestrian bridge over the creek will interpret the natural environment.

Landscaping

We recommend working with the landscape architects to extend the interpretive scope of the creek bed to follow the line of the original creek course in Gosford, through footpath, park, building signage and icons.

Interpretive Kiosk

We recommend retaining the Interpretive Kiosk but upgrading it to bring in line with the recommended interpretive design and content styles.

18. Former site of Old Gosford Courthouse, corner of Mann Street and Georgiana Terrace

The Old Gosford Courthouse was located on the elevated corner of Mann Street and Georgiana Terrace. It was built of local sandstone in 1848-9 by colonial architect Mortimer Lewis and is the oldest public building on the Central Coast. The building is largely intact and is a well-preserved example of colonial Georgian architecture. It now houses the Central Coast Music Conservatorium.

Activation recommendations

- 1 x interpretive signs on heritage building
- 1 x interpretive sign on existing furniture
- 1 x activation spot for heritage mobile website

Colonial jurisprudence and frontier violence are key areas for interpretation here and stories have been chosen to match the sombre format at this location. Complex interpretive content, particularly on difficult and contested stories, will be delivered via the mobile website.

Key stories

- 1.05.01 Death and dispossession
- 1.05.02 Resistance and fighting back
- 2.10.04 James Webb: soldier and settler

19. Former Brisbane Water City Council Building

The former Brisbane Water County Council (BWCC) building was constructed between 1955 and 1957 in post-war International Style. It was designed by Henry Helman and featured local sandstone fascia provided by Gosford Quarries.

Activation recommendations

- 1 x interpretive sign on historic building

Key stories

- 2.07.03 Gosford's eclectic architecture
- 2.04.04 Gosford Sandstone

20. Former Central Coast Hotel, 108 Mann Street

This is the location of the former Central Coast Hotel.

Activation recommendations

- 1 x interpretive mural
- 1 x painted shop awning

The awnings and parapets in this location are

dilapidated and uninviting. A mural here with links to the former hotel will capture the building's historical significance in an arresting visual manner and contribute to the aesthetic revitalisation of Mann Street.

- 1 x interpretive sign on heritage building**
- 1 x activation spot for heritage mobile website**

Interesting historic stories will attract people to the building façade and contribute to the suite of interpretation here and further content such as historic photos will be included in the historic mobile website.

Key stories

- 3.03.06** Linking to the past
- 2.05.02** The Old Pacific Highway
- 2.07.02** Naming the streets

21. Historic building shopfront, 84 Mann Street

This building retains the original architectural style of Mann Street shopfronts, notwithstanding modern additions such as the awnings and air conditioning unit.

Activation recommendations

- 1 x interpretive sign on heritage building**
The history of Mann Street can be explored here, including its streetscapes and architecture.

1 x lighting installation

This building is unassuming and a lighting installation on the parapet that highlights the architectural features will enliven the street and bring attention to the area.

Key stories

- 2.01.07** Gother Kerr Mann: the magistrate
- 2.07.02** Naming the streets
- 2.07.03** Gosford's eclectic architecture

22. Former Orion Café, 98 Mann Street

Built in 1927, the Orion Cafe was a bustling Mann Street eatery. The beautiful original parapet façade is one surviving example from the large number of cafes that once dotted the Gosford CBD; a reminder of the time when the Old Pacific Highway ran through the CBD and brought hordes of tourists to the area.

Activation recommendations

- 1 x interpretive sign on historic building**

An interpretive sign will discuss the colourful history of the Orion Cafe.

1 x lighting installation

A lighting installation here is designed to highlight the understated architectural features of the historic Orion Cafe and contribute to the revitalisation of Mann Street.

Key stories

- 2.05.02** The Old Pacific Highway
- 2.07.03** Gosford's eclectic architecture
- 3.02.02** Early tourists

23. Shopfront, 110 Mann Street

The location is an unused commercial space.

Activation recommendations

- 1 x interpretive shopfront display**

The interpretive shopfront display will encourage pedestrians to experience the space in a relaxed way. Potential and existing businesses can be invited to contribute to the design of the display with the aim of increasing footfall and encouraging people to spend more time in the area.

1 x painted shopfront awning

The blank awning is dilapidated and interpretive content will revitalise this underutilised space.

Key stories

These will be determined as part of a consultative process with interested stakeholders.

24. Commercial shopfront, 178 Mann Street

Activation recommendation

- 1 x interpretive shopfront display**

The interpretive shopfront display will encourage pedestrians to continue along Mann Street towards Burns Park by creating an inviting and interesting destination. The space will be used to showcase the work of important Gosford people including the Traditional Owners, David Moore and Ross Edwards.

Key stories

- 2.09.06** David Moore: photographer
- 2.09.03** Spike Milligan
- 2.09.05** Ross Edwards: composer

25. Georgiana Terrace Mann St intersection

This is a key pedestrian and vehicular entrance to Mann Street.

Activation recommendation

- 1 x lighting installation**

The lighting program will be a key visual feature for pedestrian and vehicular users entering Mann Street.

Key stories

- 2.05.02** The Old Pacific Highway
- 2.05.06** The commuting lifestyle

Outer area activation

26. Gosford Railway Overbridge

The Gosford Overbridge is a surviving example of a brick and stone overbridge that dates from the early decades of the 20th century.

Activation recommendations

- 1 x interpretive sign on historic building**
- 1 x activation spot for heritage mobile website**

The Gosford Railway Overbridge is part of the suite of significant railway infrastructure in Gosford. The movement of peoples and goods drove Gosford's growth, and the railway is still crucial to many commuters today. The sign will communicate the significance of the Overbridge, while the heritage mobile website will tell the stories of commuters, past and present

1 x interpretive lighting installation

A lighting program will highlight the bridge which, at present, is not easily visible, either from in a car or as a pedestrian.

Key stories

- 2.05.03** The railway
- 2.05.04** Railway and the origins of tourism

27. Bus Interchange

The bus interchange is located west of the Gosford Hospital. It is a space used by a large number of commuters daily and patients and visitors to the hospital.

Activation recommendations

- 1 x performance**

Live performances can enliven spaces by creating a happy, creative and invigorated mood.

28. Waterfront Development Site

The Waterfront Development is a regional 'Catalyst' tourism project priority. It is particularly significant because its proposals include a hotel development to support business tourism, Gosford Leagues Club Park and the extension of Baker Street. Although the Waterfront lies outside the Gosford CBD, the new development will create a new visitor market for the CBD. Therefore, future interpretive planning will need to consider connectivity between the Waterfront and the Gosford CBD.

29. Footpath and public reserve, corner of Vaughan Avenue and Dane Drive

The footpath and public reserve is located at the corner of Vaughan Avenue and Dane Drive/Central Coast Highway. The public space is inviting and there is an unimpeded view of Brisbane Water.

Activation recommendation

1 x 'viewing portal' sign post

Visitors will be enticed to look through the 'viewing portal' onto Brisbane Water, where historic images will invite them to imagine the industries that flourished around this body of water in the early days of Gosford.

Key stories

- 2.03.01 Shipbuilding
- 2.03.02 Shingles
- 2.03.03 Sawmills
- 2.03.04 Soap-making

30. Olympic Swimming Pool

The Gosford Olympic pool was built on 1 December 1955. It is the only 50-metre outdoor heated pool on the central coast, but it is dated in style.

Activation recommendations

1 x interpretive mural

The mural will be painted on the eastern and southern building façades that face the carpark and lawn respectively. To fit with the pool's status as an Olympic pool built a year before the 1956 Melbourne Olympic Games, content will be inspired by the Olympics as well as the theme of aquatic recreation in the area.

This activation will brighten up the building and be organised in conjunction with local primary school children, who could develop content based on the educational curriculum.

Key stories

- 1.08.07 The Olympic year
- 2.02.04 Recreation

31. Waterfront carpark with 'Eat Street' food truck

The waterfront carpark is located north of the Olympic Pool and the 'Eat Street' food truck is a popular 'pop-up' eatery here.

Activation recommendation

1 x festival/event

The proximity of the carpark not only to Brisbane Water but also to nearby pedestrian and vehicular access points make this a suitable location for activation with festivals and events. The success of 'Eat Street' shows that people respond to informal commercial enterprises when they are inviting, convenient and fun.

32. Gosford Wharf Site

The Gosford Wharf sits on the foreshore of Broad Water, adjacent to Dane Drive.

Activation recommendations

1 x interpretive sign on historic building

The site is historically significant as a very early access point to the Gosford district. It is associated with the early development and industry of Gosford township, and with early transport systems to the region.

Key stories

- 2.03.01 Shipbuilding
- 2.03.03 Sawmills
- 2.05.05 Ferry steamers

33. Graham Reserve

Graham Reserve is located between the shore of Brisbane Water and the Brian McGowan Bridge. It is a linear foreshore park.

Activation recommendation

1 x lighting installation

A lighting program will create a more inviting ambiance here. This will include the row of heritage-listed palm trees on the other side of the Brian McGowan Bridge south of the Central Coast Stadium.

34. Central Coast Stadium Precinct

The Central Coast Stadium Precinct includes the Central Coast Stadium, Central Coast Leagues Club and Gosford City Park. These spaces are regularly utilised for events and celebrations but the Central Coast Mariners. Collaboration with this organisation will help secure access to sporting people, who can be invited to contribute to the digital interpretation and storytelling programs.

Activation recommendations

1 x festival and event

35. Packing house mural, 309 Pacific Highway

This old Mitre 10 building used to be a fruit packing house. The Gosford Business Improvement District (GBID) commissioned a professional artist to paint the 'Packing House' mural to enliven this site.

Activation recommendations

1 x lighting installation

The mural has high visual impact and strong connections to Gosford's citrus growing and export industry. Night-time activation will highlight the beauty and artistry of this space and provide a visual link to the other murals to be installed along Mann Street.

1 x activation spot for heritage mobile website

Key stories:

- 2.06.01 Margins Cordial
- 2.06.02 Sungold
- 2.06.03 Jusfruit
- 2.08.01 A community spirit

36. Creighton's Funeral Parlour, 37 Mann Street

Creighton's Funeral Parlour was built in 1938 for the Creightons, a prominent local family who began a funeral business at Gosford in the 1880s.

Activation recommendation

1 x interpretive sign on historic building

This sign explains the architectural significance of the building and the Creighton family's contribution to Gosford's thriving business community in the 19th and 20th centuries.

Key stories

- 2.07.03 Gosford's eclectic architecture

37. Former School of Arts, corner of Mann Street and Georgiana Terrace

Gosford School of Arts was built in 1888 and is historically significant for its role in Gosford's civic and recreational life. The multi-purpose building housed the Municipal Council Chambers, a library, reading room, meeting room, a large hall and a stage for performances. The first motion pictures shown in Gosford were also screened here.

Activation recommendation

1x interpretive sign on historic building

An interpretive sign will explore the site's importance in entertaining Gosford's residents and in local civic life.

Key stories

2.02.05 Civic life

2.08.02 Ready to be entertained

38. Gosford South Post Office, 23 Mann Street

Gosford South Post Office is one of Gosford's important early buildings. It was designed by the Colonial Architect, James Barnet, and is aesthetically significant for its importance to the Mann Street streetscape. Its location near the main wharf indicates how ferry steamers transported mail to and from Gosford in the town's early years.

Activation recommendation

1x interpretive sign on historic building

An interpretive sign explores the architectural and aesthetic importance of Gosford South Post Office.

1 x traditional interpretive sign

An interpretive sign provides a detailed story not only about the relationship between the post office and wharf but also about their important roles in Gosford's early history.

Key stories

2.07.03 Gosford's eclectic architecture

2.05.05 Ferry steamers

39. Memorial Park + feature trees, Mann Street and Vaughan Avenue

Gosford Memorial Park recognises local community members who have served in conflicts in which Australia has been involved. The park has 12 memorials in formats such as plaques and cenotaphs, each of which represents a different conflict. These memorials are protected and several trees are heritage-listed. The park is socially significant to the local community and aesthetically significant as open space at Gosford.

Activation recommendation

1 x traditional interpretive sign

An interpretive sign provides an overview of the history and importance of the Memorial Park.

1 x lighting installation

A lighting installation activates the space and improves public safety, while also providing an opportunity to highlight individual memorial sites.

Interpretive signs on existing street furniture

These signs provide an opportunity to explore the meaning of particular memorials in the park, the contributions of Gosford residents in conflicts and the impact of these conflicts on the broader local community. They feature simple primary source quotations to capture these sentiments.

40. Anglican Rectory, 5 Mann Street

Built in 1913, Gosford's Anglican Rectory is important for its associations with the local Anglican church and Anglican community. It is architecturally significant to the local area as a fine, intact example of a Federation-style house.

Activation recommendation

1 x interpretive sign on historic building

An interpretive sign highlights the significance of building's architecture and the role of the Anglican church in Gosford's history.

Key stories

2.02.02 The spiritual life

2.07.03 Gosford's eclectic architecture

41. Old Church Church, 3 Mann Street

St Mary's Heritage Anglican Church, Parish Hall and Memorial has historical significance at a State level because it was designed by Colonial Architect Edmund Blacket. As an impressive and intact church in the Victorian Gothic style, it is aesthetically significant to the local area. The church also tells important stories about Gosford's early development and spiritual life in the town.

Activation recommendation

1 x traditional interpretive sign

A traditional sign provides more opportunity to explore stories highlighting the historical, social, architectural and aesthetic significance of Old Christ Church.

Key stories

2.02.02 The spiritual life

2.07.03 Gosford's eclectic architecture

42. Sandstone wall, 1 Mann Street

Gosford is famous for its fine-grained sandstone. This sandstone wall was part of a network of walls that bordered the roads and is an important part of the local streetscape.

Activation recommendation

1 x interpretive sign on historic building

An interpretive sign celebrates the uniqueness of Gosford sandstone and its uses in the local area and beyond.

Key stories

2.04.04 Gosford Sandstone

3.01.01 Sandstone

43. Police Sergeant's Quarters archaeological site

The Police Sergeant's Quarters archaeological site provides a fascinating insight into Gosford's early history. It highlights the themes of crime, law and order in Gosford from 1880 onwards.

Activation recommendation

1 x traditional interpretive sign

A traditional interpretive sign highlights the history and significance of the site and helps audiences understand the archaeology.

Interpretive signs on existing street furniture

Interpretive signs on existing street furniture carry additional parts of the story of the Police Sergeant's Quarters. They will include interesting anecdotes about the daily life of the Police Sergeant and some of the crimes he had to resolve.

Embedded interpretation

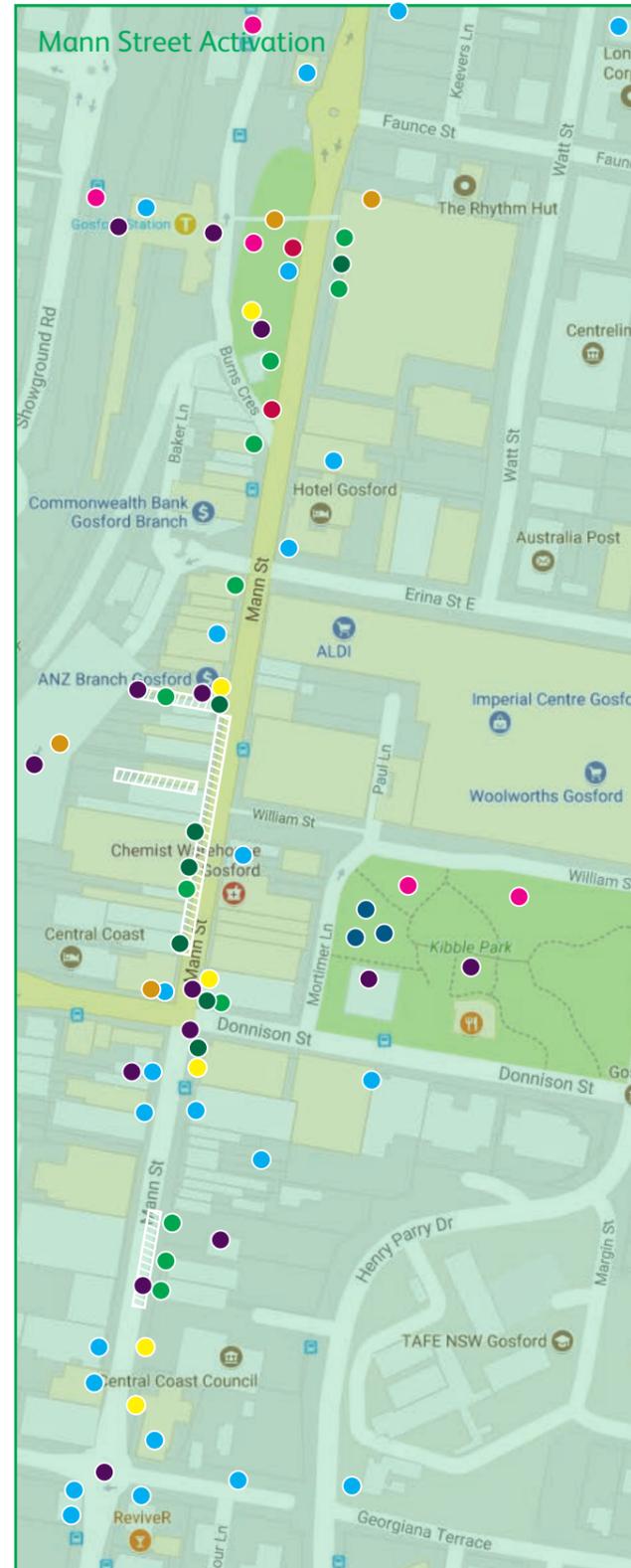
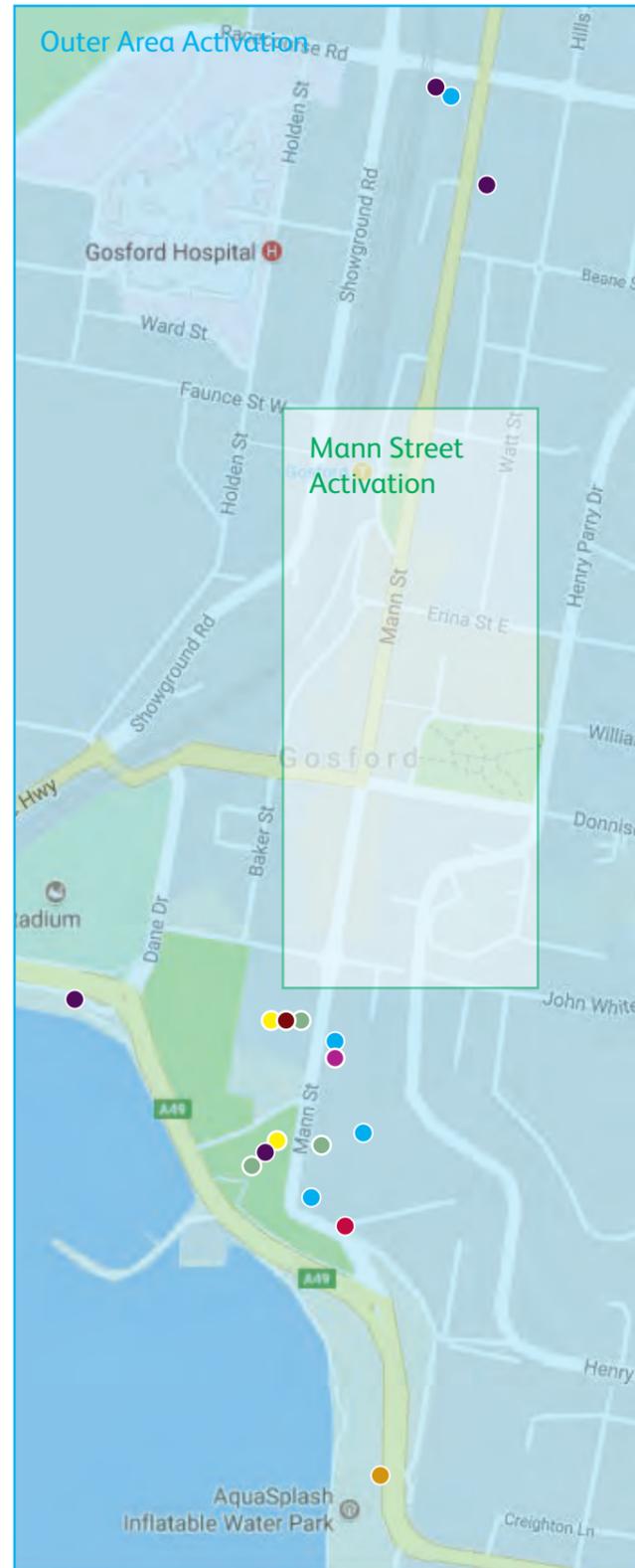
Sand-blasted text embedded in the ground interprets the footings of the building and enables audiences to 'read' the site.

Key stories

2.02.05 Civic life

Gosford CBD Heritage Interpretation Strategy

Gosford CBD activation maps



Key

BUILT ACTIVATIONS

- B1 - Interpretive sign - Heritage building
- B2 - Interpretive sign - Interactive
- B3 - Interpretive sign - Bespoke
- B4 - Interpretive sign on existing furniture
- B5 - Interpretive mural
- B6 - Interpretive shopfront displays (animatronic and static displays)
- B7 - Painted shop awning
- B8 - 'Viewing portal' sign post
- B9 - Interpretive sign - Traditional
- B10 - Interpretive embedded (sandblasted into ground surface)

NON-BUILT ACTIVATIONS

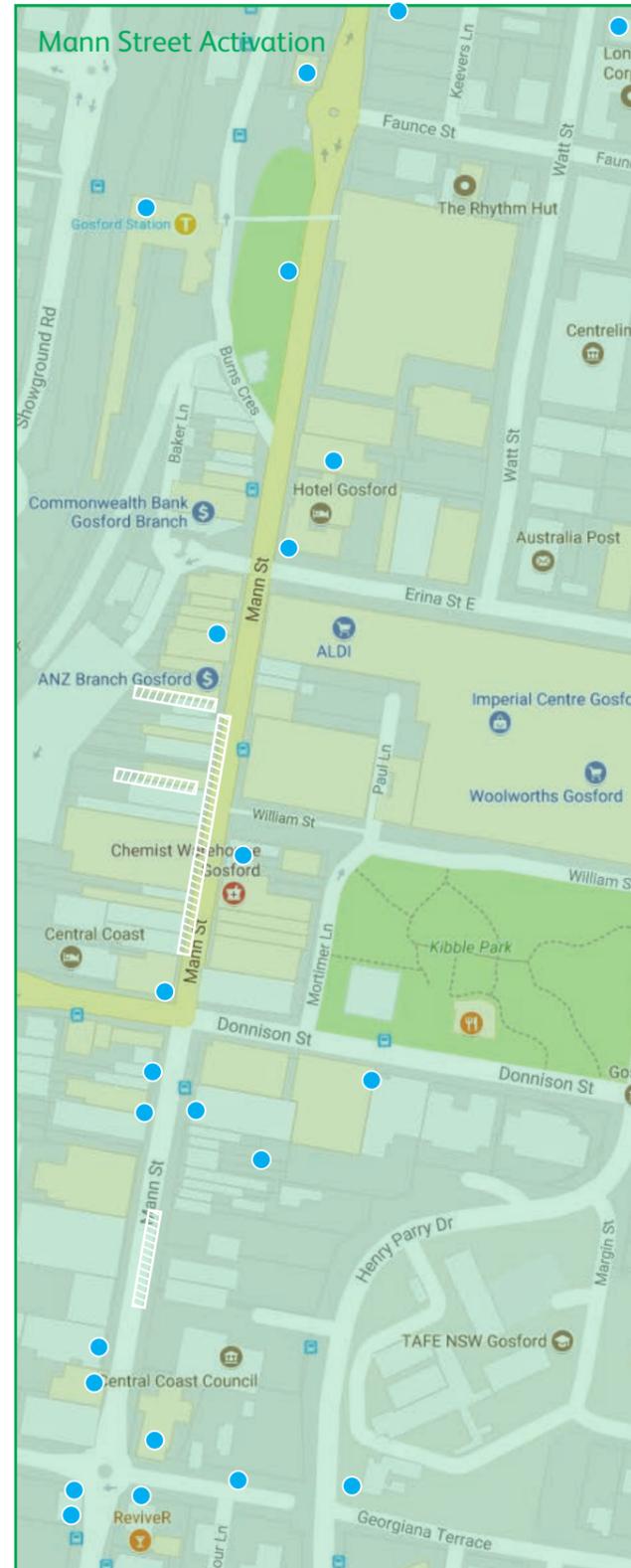
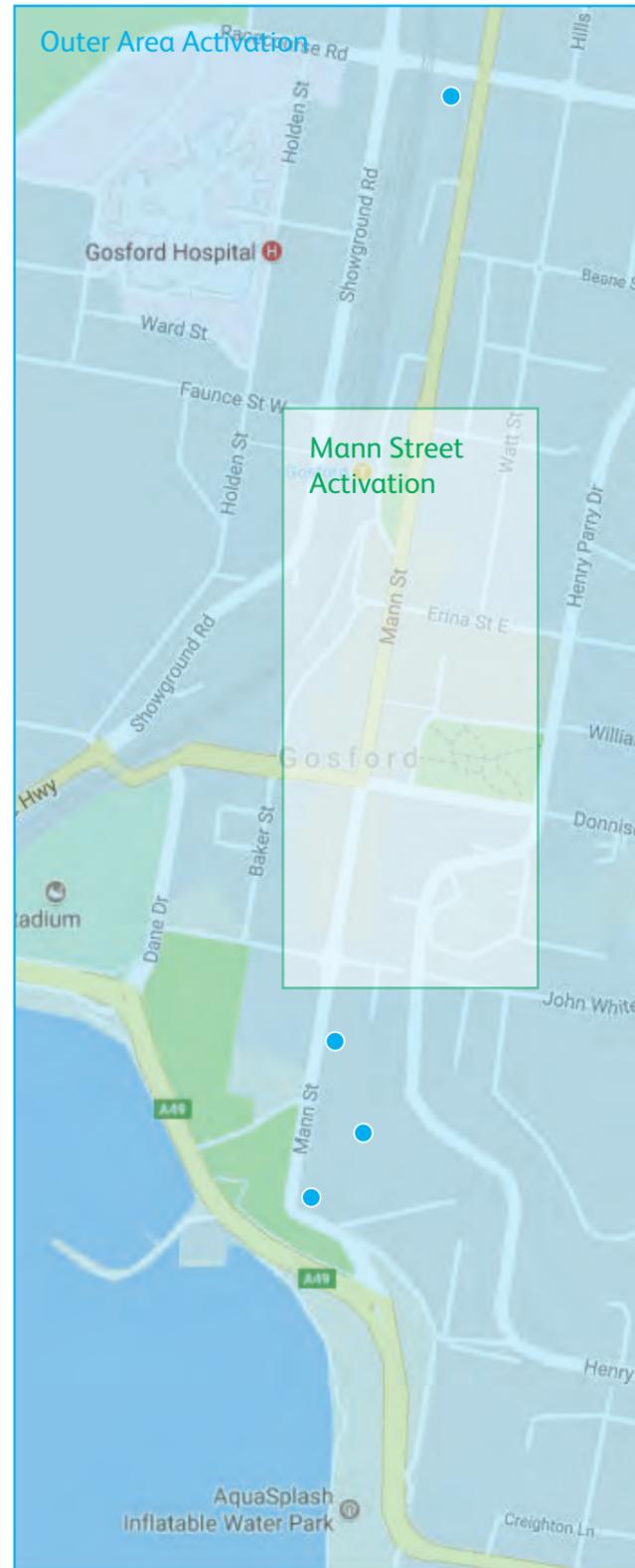
- A1 Lighting installation (video or static)

Total

B1	27
B2	3
B3	5
B4	8
B5	5
B6	11
B7	7
B8	3
B9	4
B10	1
A1	18
TOTAL	92

Gosford CBD Heritage Interpretation Strategy

Gosford CBD activation maps

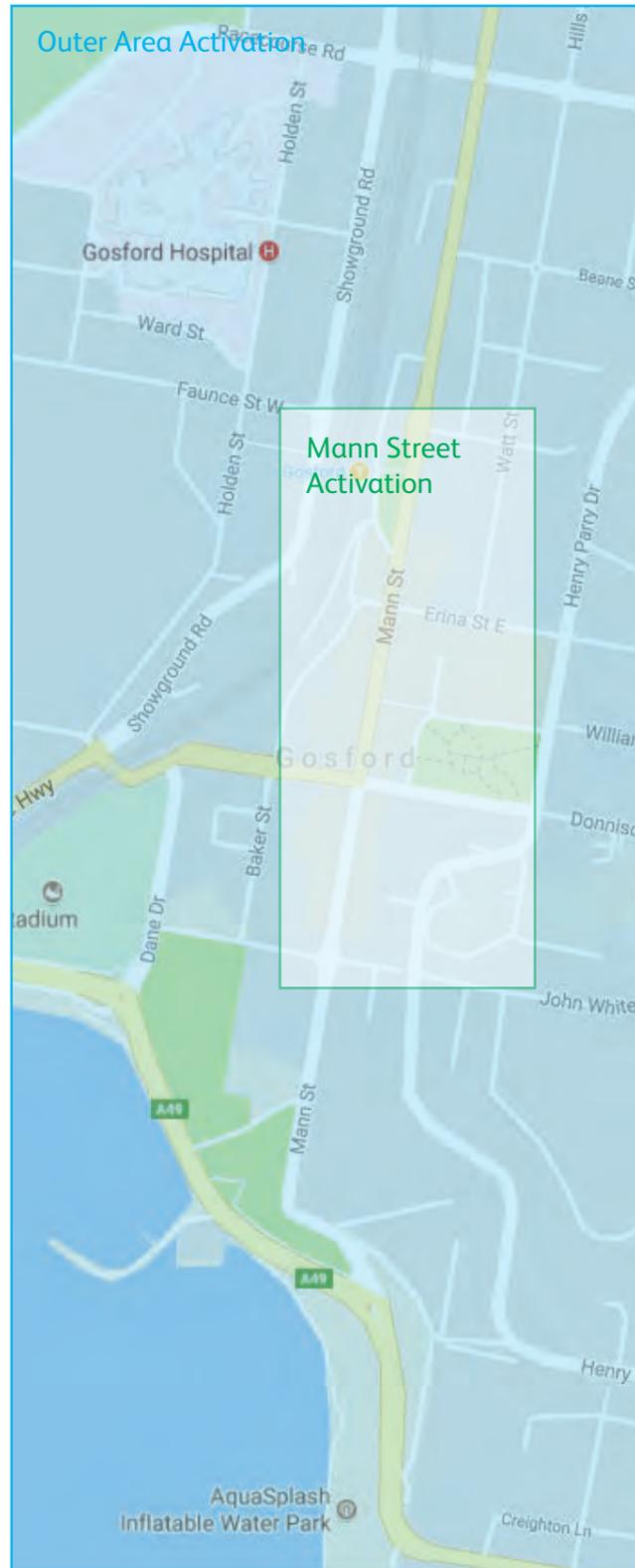


12.2.1B1 Interpretive signs on heritage buildings

These interpretive signs will be installed onto the façades of selected historic buildings. Designed to be within easy reach of both adults and children, they will comprise an immobile rear element and a swinging front panel. The front panel will have an engaging statement or question on it to encourage users to swing it to the side to reveal the answer inside.

Gosford has a number of historic buildings with strong heritage values based on age, function, architecture, design and longevity. Heritage in the form of built structures can often be seen as irrelevant, intimidating or simply irrelevant to everyday life, so this interpretation is designed to encourage physical interaction. Each sign will be visible yet unobtrusive so to not detract from the building's aesthetic and historic values.



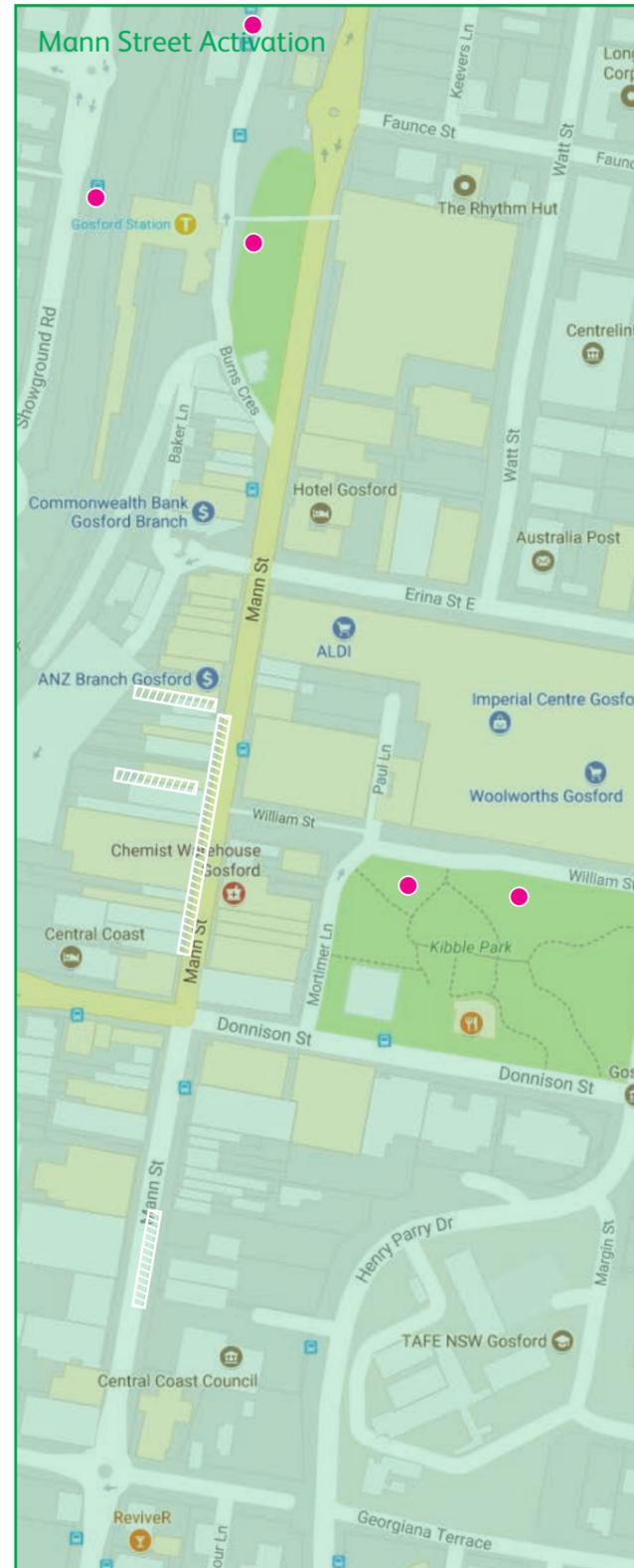
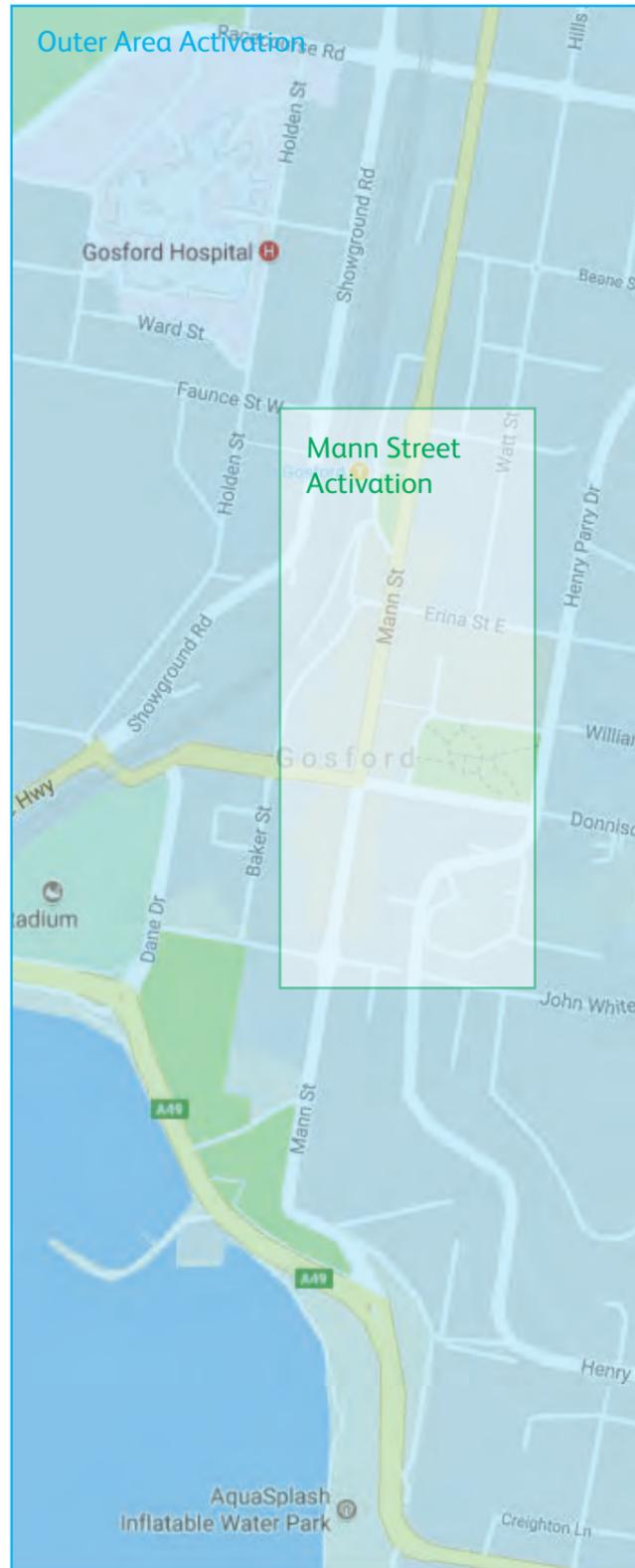


12.2.2B2 Interpretive signs - interactive

These interpretive signs are designed to be installed as a small cluster in Kibble Park. They are interactive panels: the front element will have an engaging statement or question that invites users to physically pull it to reveal the information inside. These panels will also provide information about interesting and important people associated with Gosford, past and present.

The use of a strong narrative, or 'good story', is a proven way to engage the public with local heritage. These will also feature on the panels to provide a 'hook' for the interpretation.





12.2.3B3 Interpretive signs - bespoke

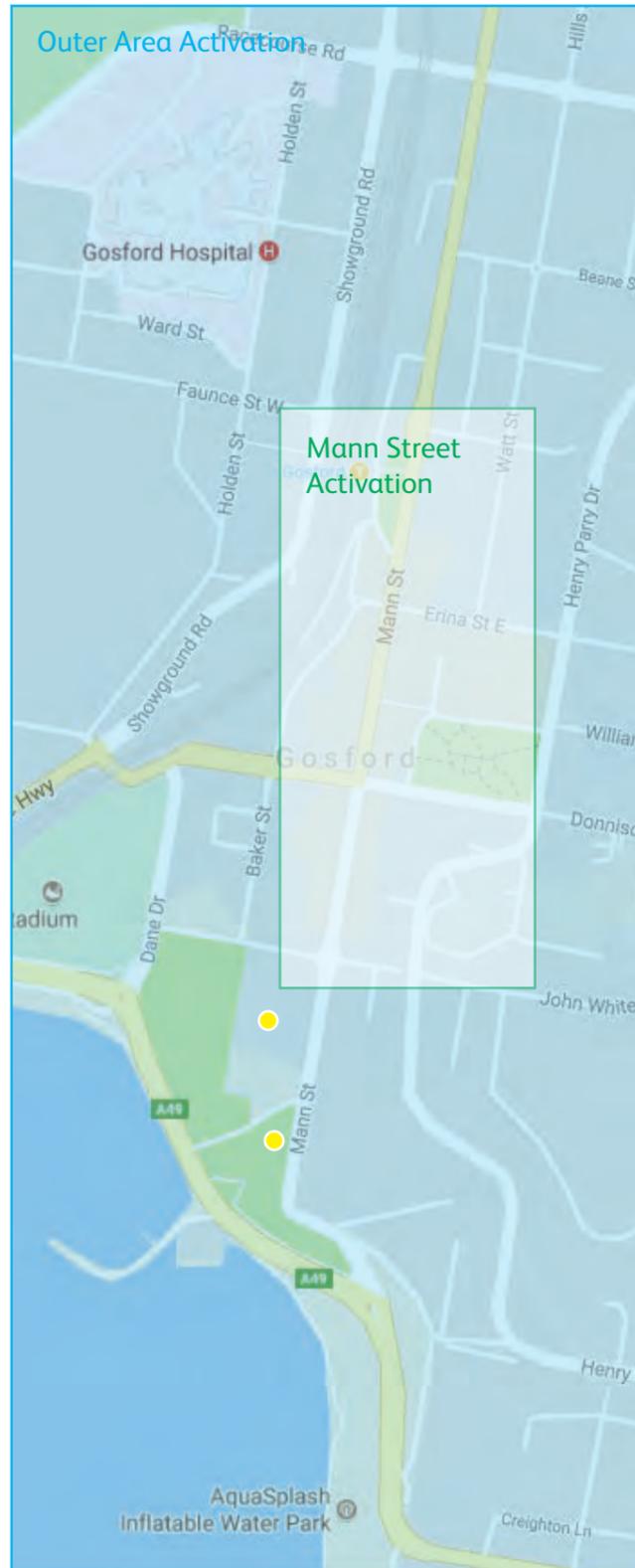
There are two forms of bespoke interpretation in this Strategy. The first is a **reinterpretation of two fountains**: The Rotary War Memorial Fountain in Burns Park and the Kibble Park Fountain in Kibble Park. At present, Gosford does not have the capacity to allow these fountains to function as they were originally designed - with flowing water. These dry water features would be significantly enhanced, and become tourist attractions, if they were integrated with public art and told stories about water, the environment, Traditional Owners, and the natural creek bed that was once here.

Artistic installations that are professionally designed, constructed and installed will provide a contemporary interpretation of this part of the Gosford environment.

The second form of bespoke interpretation is a **listening post** that will be installed in Kibble Park. The post will use stories drawn from historical research and voiced by a narrator.

Gosford CBD Heritage Interpretation Strategy

Gosford CBD activation maps



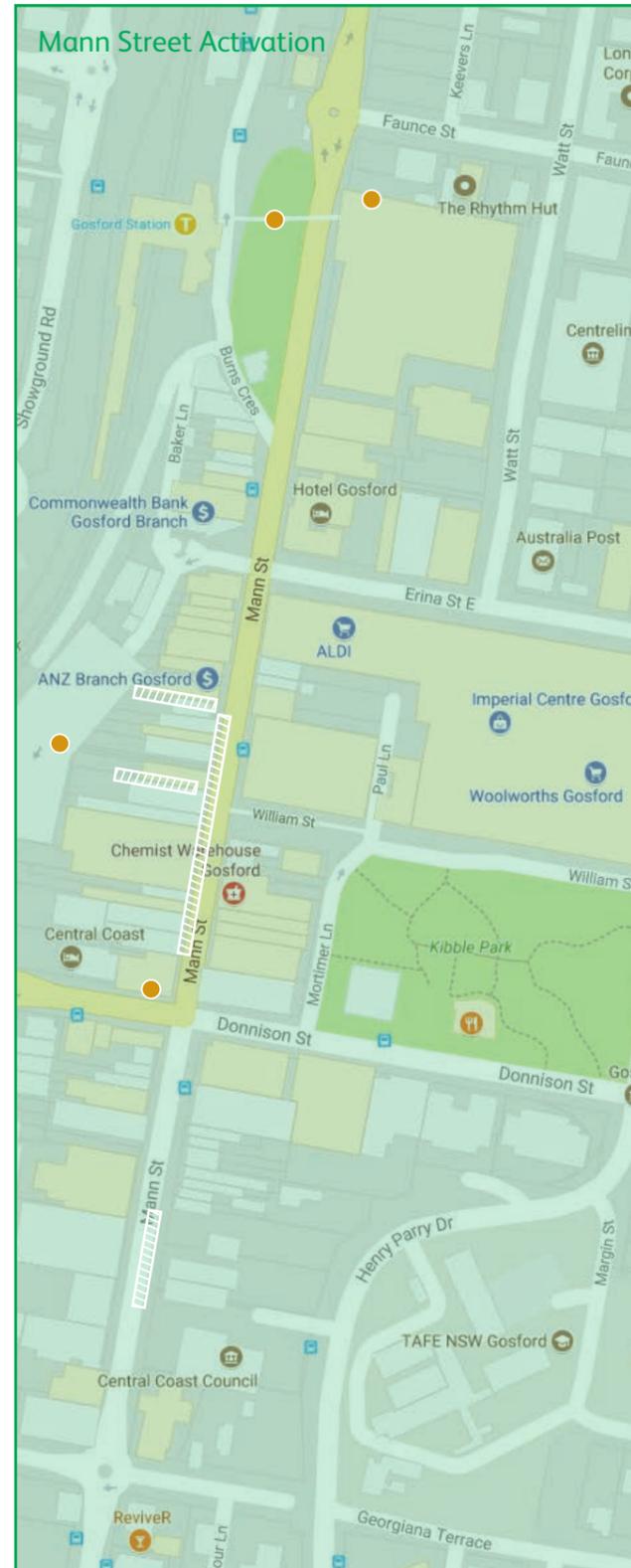
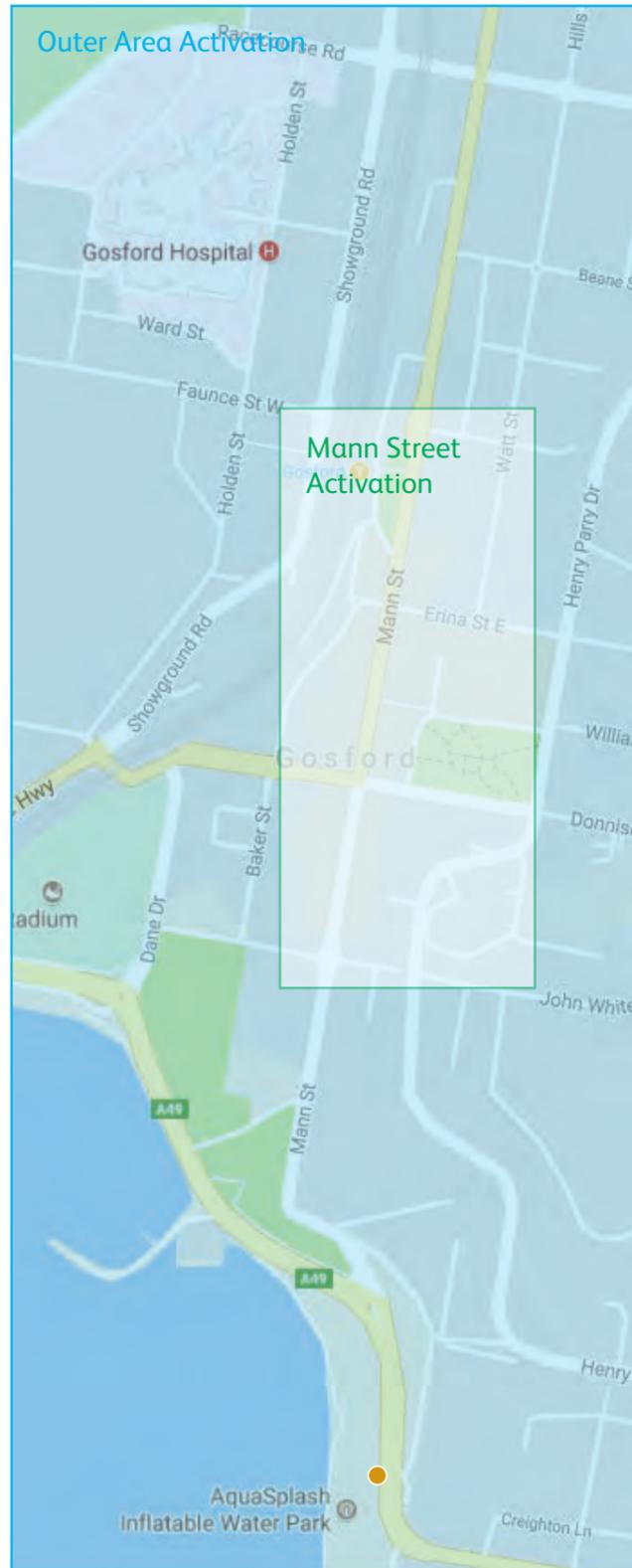
12.2.4B4 Interpretive signs on existing street furniture

A number of benches and other forms of seating contribute to the streetscape in and around Mann Street. They provide a functional canvas upon which small interpretive signs can be fixed.

Most other forms of interpretation in this Strategy are designed to relate to a specific building or location. We therefore recommend that interpretation on seats focused on city-wide themes and stories.

Gosford CBD Heritage Interpretation Strategy

Gosford CBD activation maps



12.2.5B5 Interpretive murals

Much of the vertical space within central Gosford - building awnings and parapets, disused shopfronts and empty walls - is in a noticeable and distracting state of disrepair.

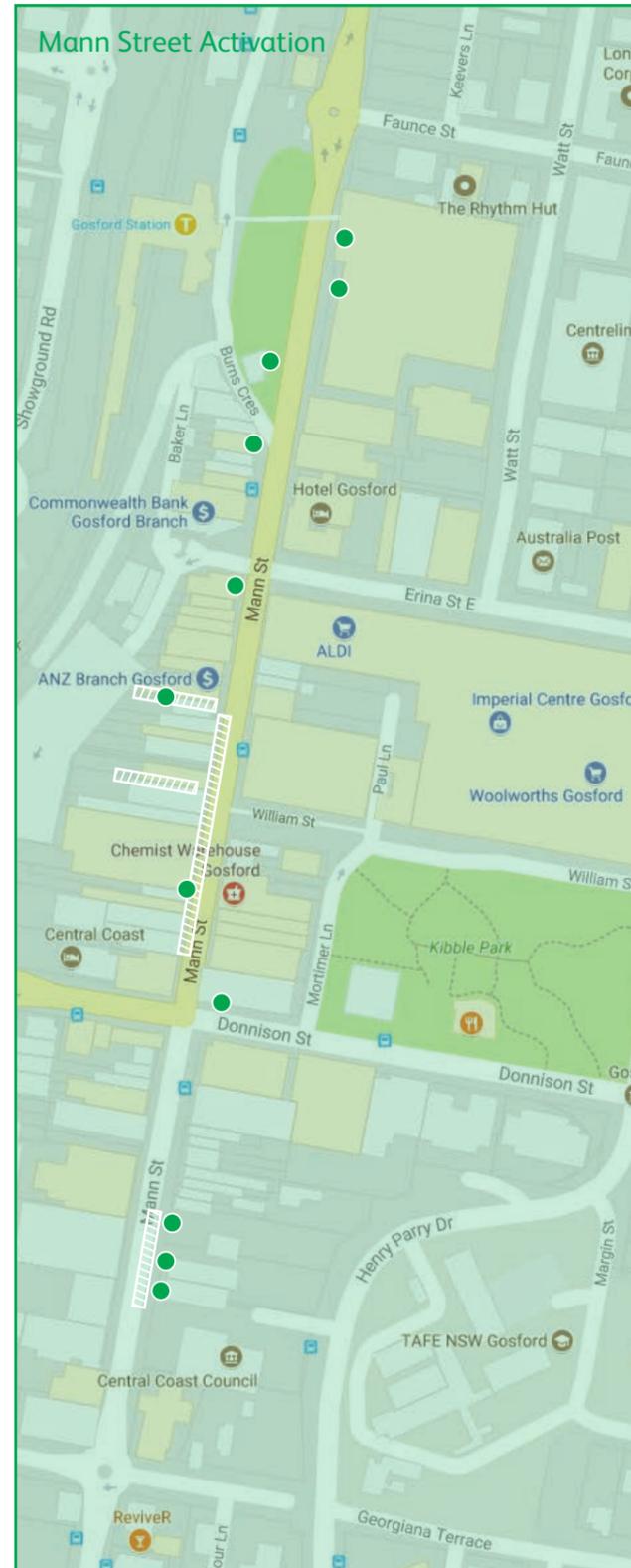
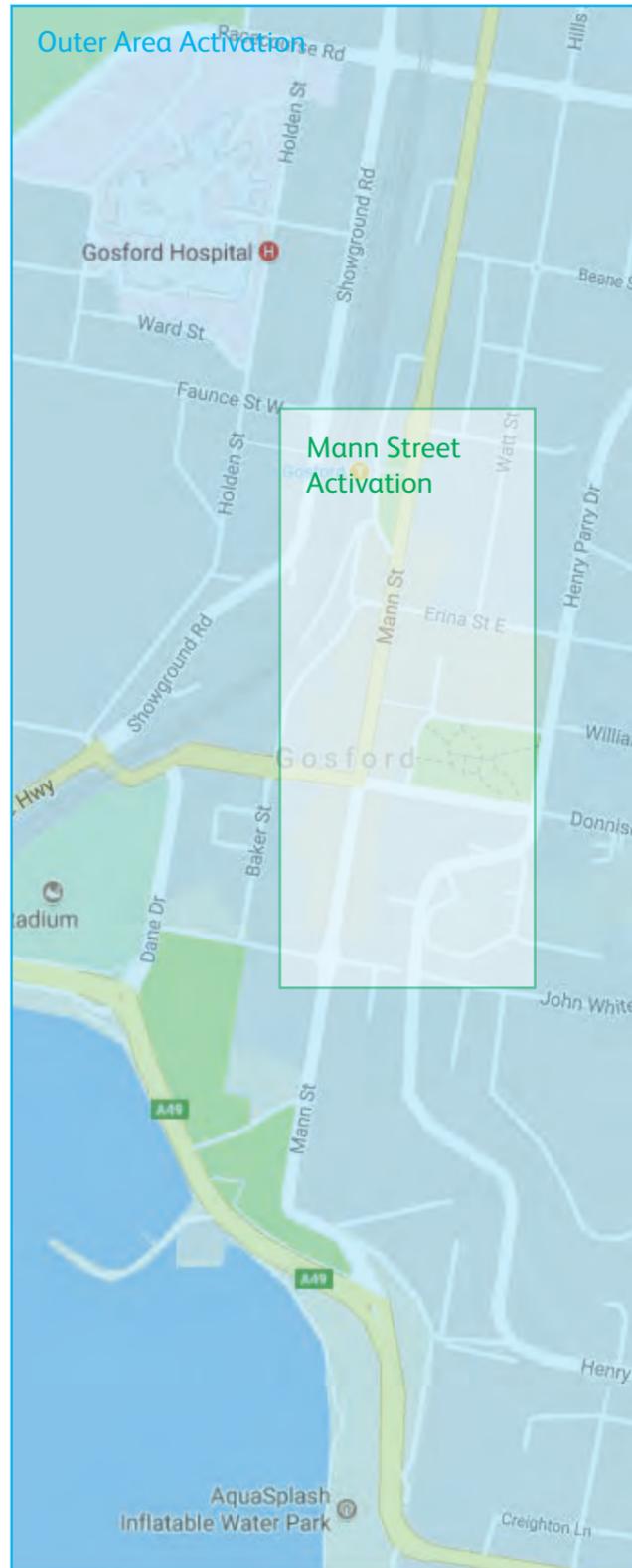
A mural is any piece of artwork painted or applied directly to a wall, ceiling or any permanent surface. Murals can feature in numerous locations throughout Gosford to add colour and character to either a specific or community place. The overall result will be a revitalised visual interpretation of the Gosford CBD streetscape.

Each mural can be customised, in both theme and design, to suit a specific space. Inspiration for the content and style is limited only by imagination, and they can be designed and installed by local artists, school children and community groups.



Gosford CBD Heritage Interpretation Strategy

Gosford CBD activation maps



12.2.6B6 Interpretive shopfront displays

This interpretation is designed to activate the spaces occupied by shopfronts throughout Mann Street. Positioned behind viewing frames, they will attract the gaze of passing pedestrians and 'Pop out' from the shopfront.

The proposal is that artists and designers work with retail traders and owners to create a series of shopfront window vignette installations, each with a unique theatrical function. The vignettes will employ a range of media, including animatronics and puppetry, lighting effects and video and set design. Appropriate for occupied and vacant shops, the vignettes will tell stories about the sites that the shops occupy as well as broader stories about Gosford's social and industrial history.

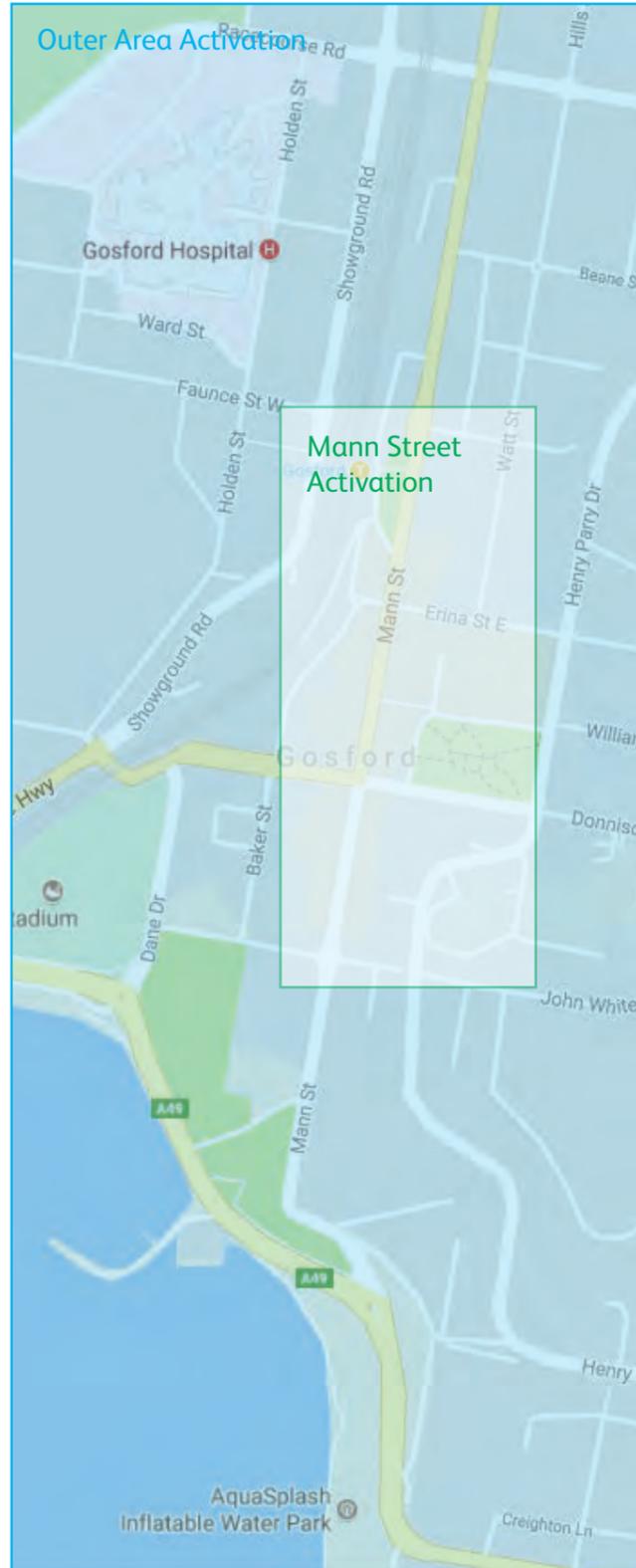
Concepts, stories and themes can be based on:

- The citrus industry
- Gosford Sandstone
- Timber!
- Boat, rail and road transport
- Historic streetscapes
- Wartime activities
- Indigenous history
- Colourful characters

This form of interpretation can also be used in capacity building initiatives, where the contents of the displays can be created by the community, including school children, local artists, community groups and the businesses themselves. Digital storytelling and videography created by 'Headspace' participants can also be included in this format.



Gosford CBD activation maps



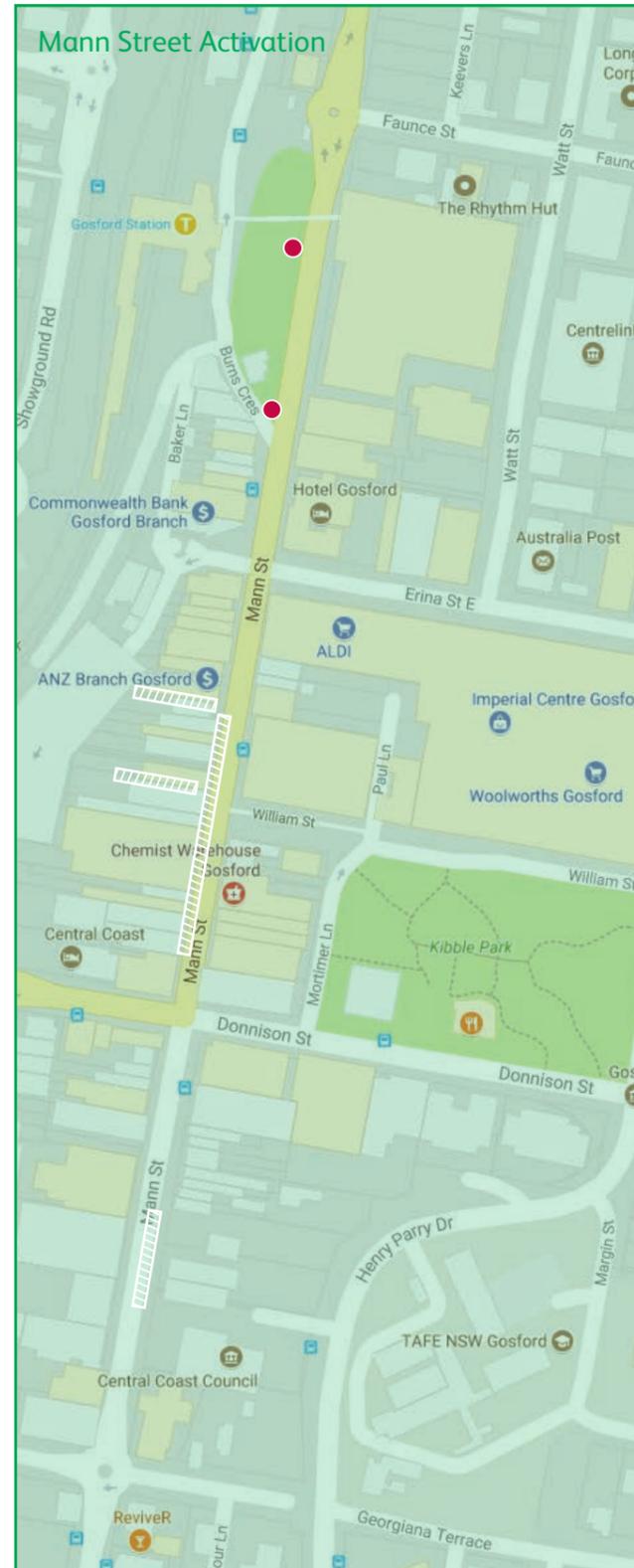
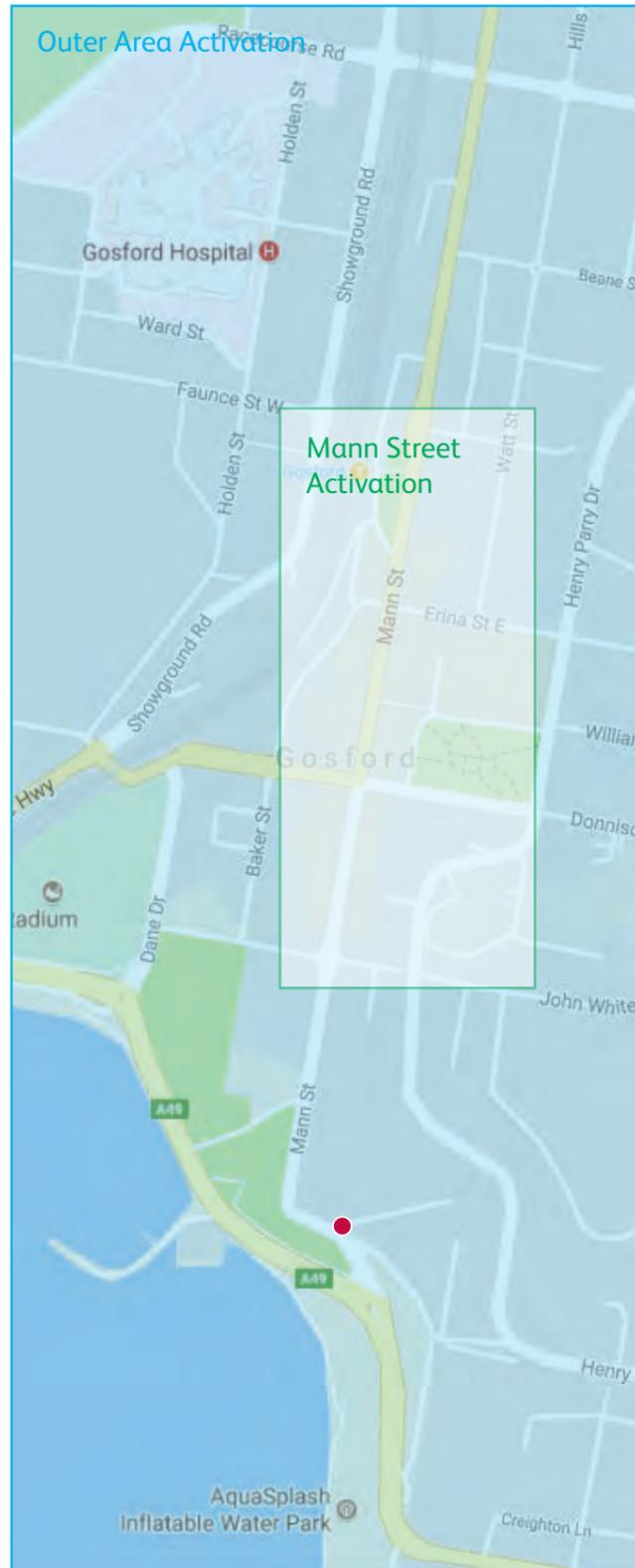
12.2.7B7 Painted shop awnings

Many of the shop awnings along Gosford's Mann Street are untidy, ugly and in a state of disrepair. The proposal is that artists and designers can work with retailers, building owners and Council to create a series of painted murals on large expanses of shop awnings in key pedestrian zones. These murals will express Gosford's unique commercial and social identity in an eye-catching and colourful way.



Gosford CBD Heritage Interpretation Strategy

Gosford CBD activation maps

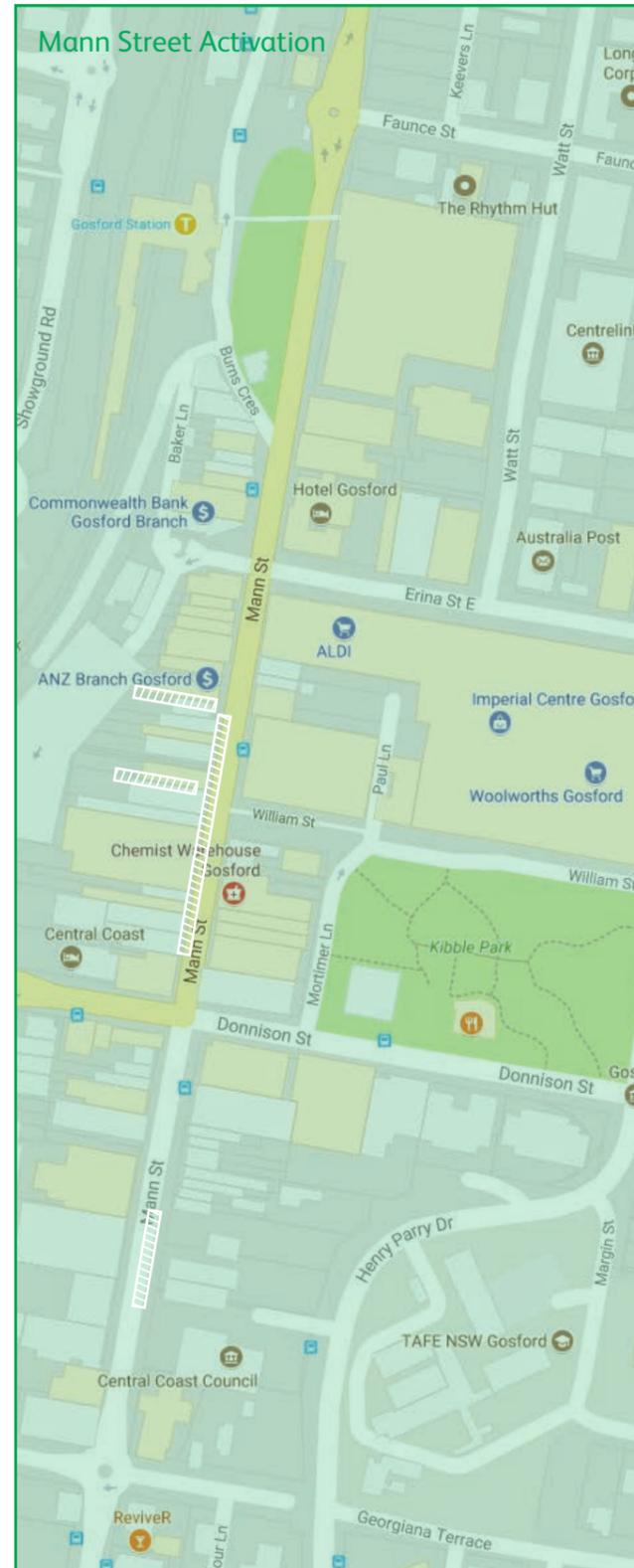
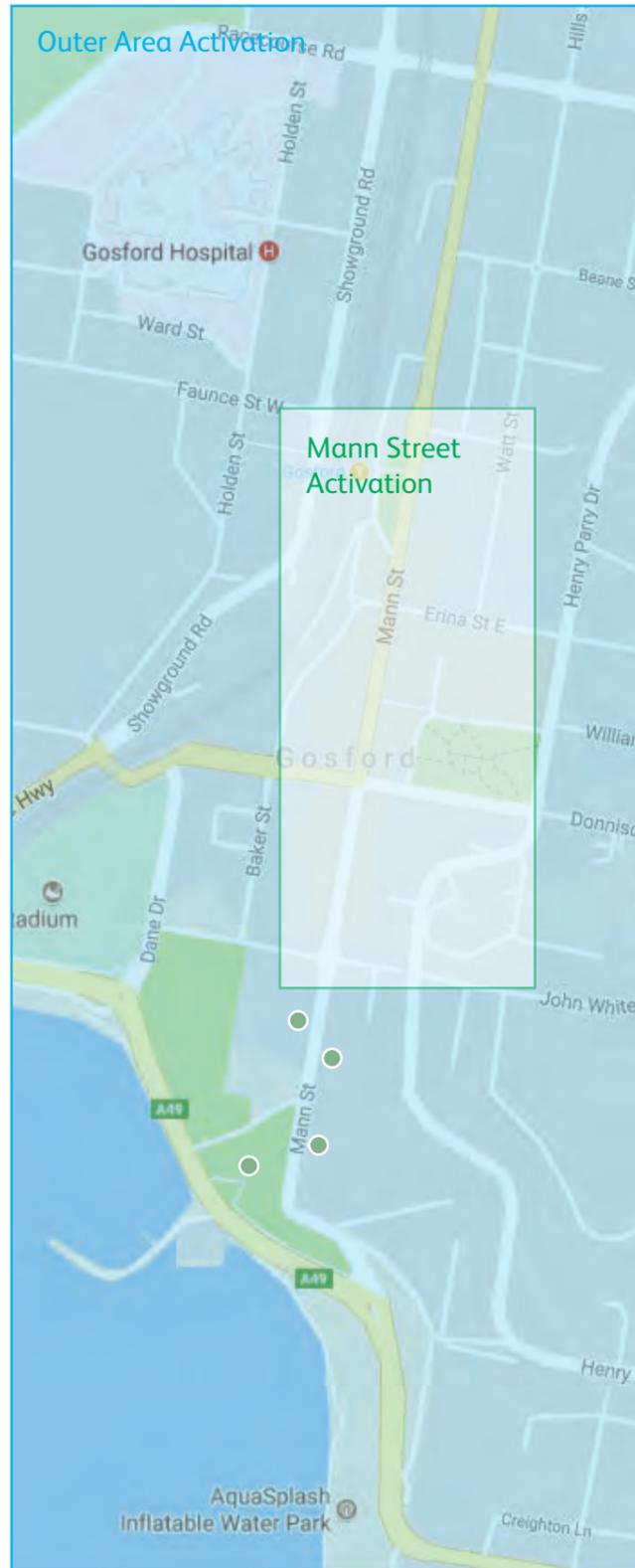


12.2.8B8 'Viewing portal' sign posts

This form of interpretation consists of a viewing portal embedded in a post or similar structure. Viewers are enticed to look through the portal to a specific area of Gosford. Each portal will have a transparent surface with an outline or silhouette of what this place would have looked like in the past. The intent is to evoke the history and heritage of Gosford through a contrast between past and present.



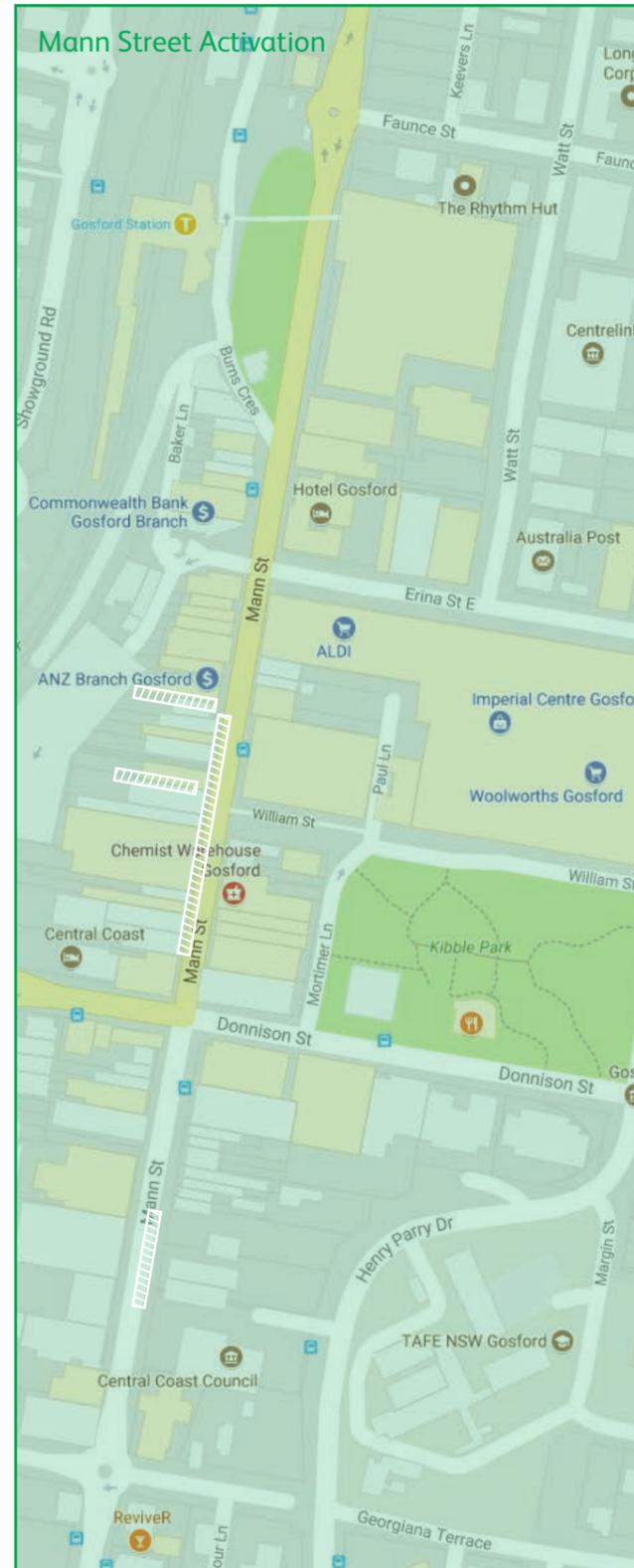
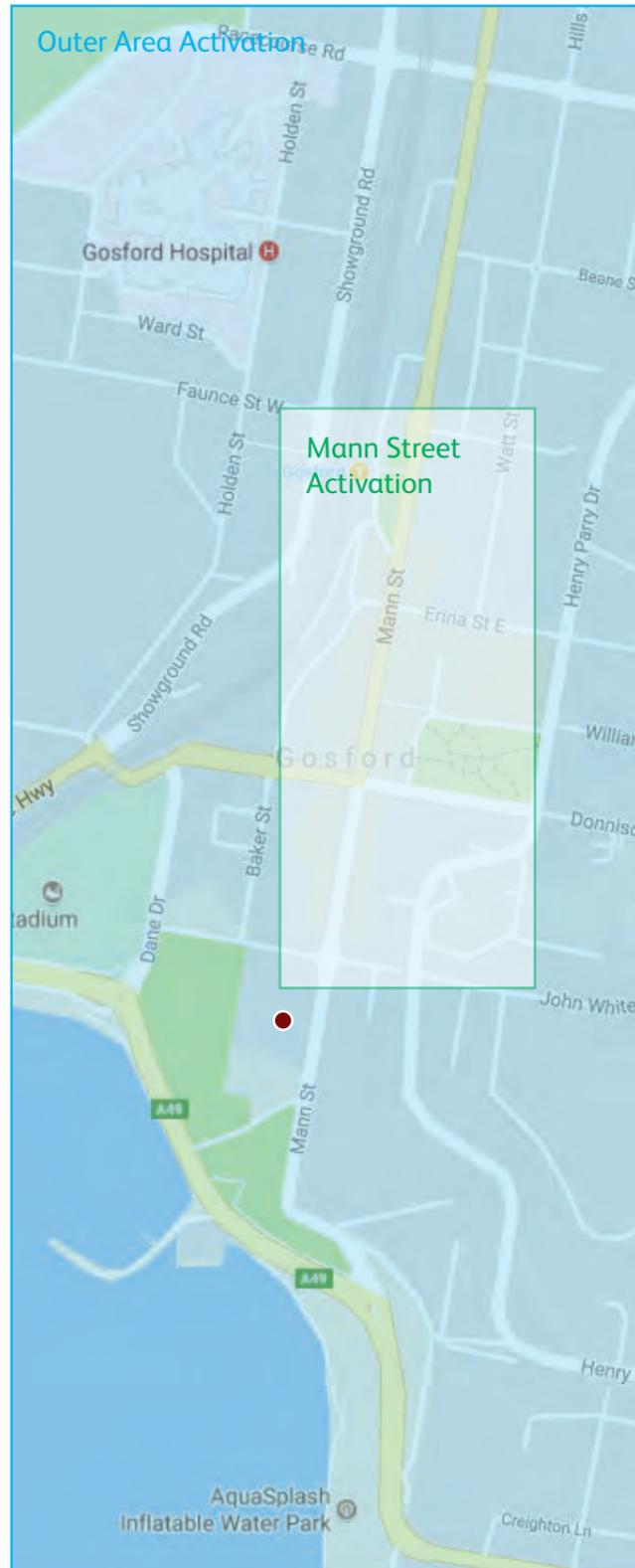
Gosford CBD activation maps



12.2.9 B9 Interpretive sign - Traditional

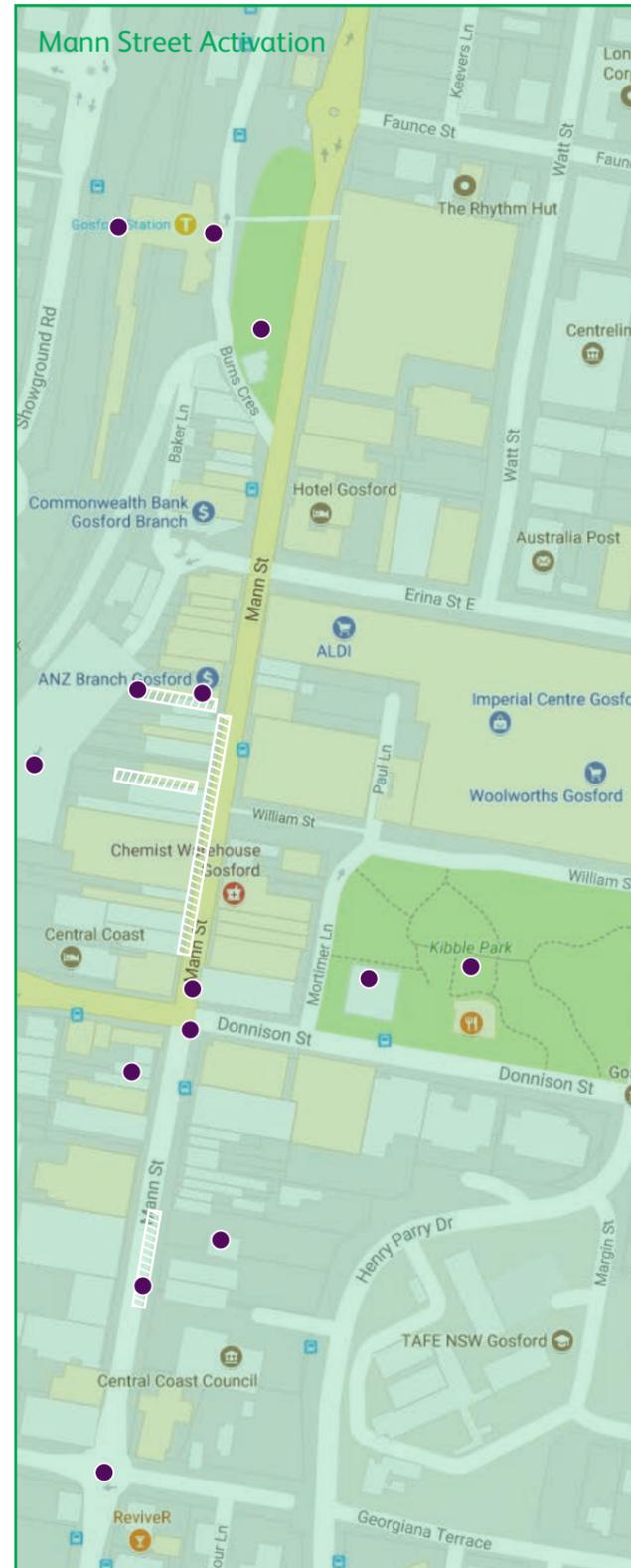
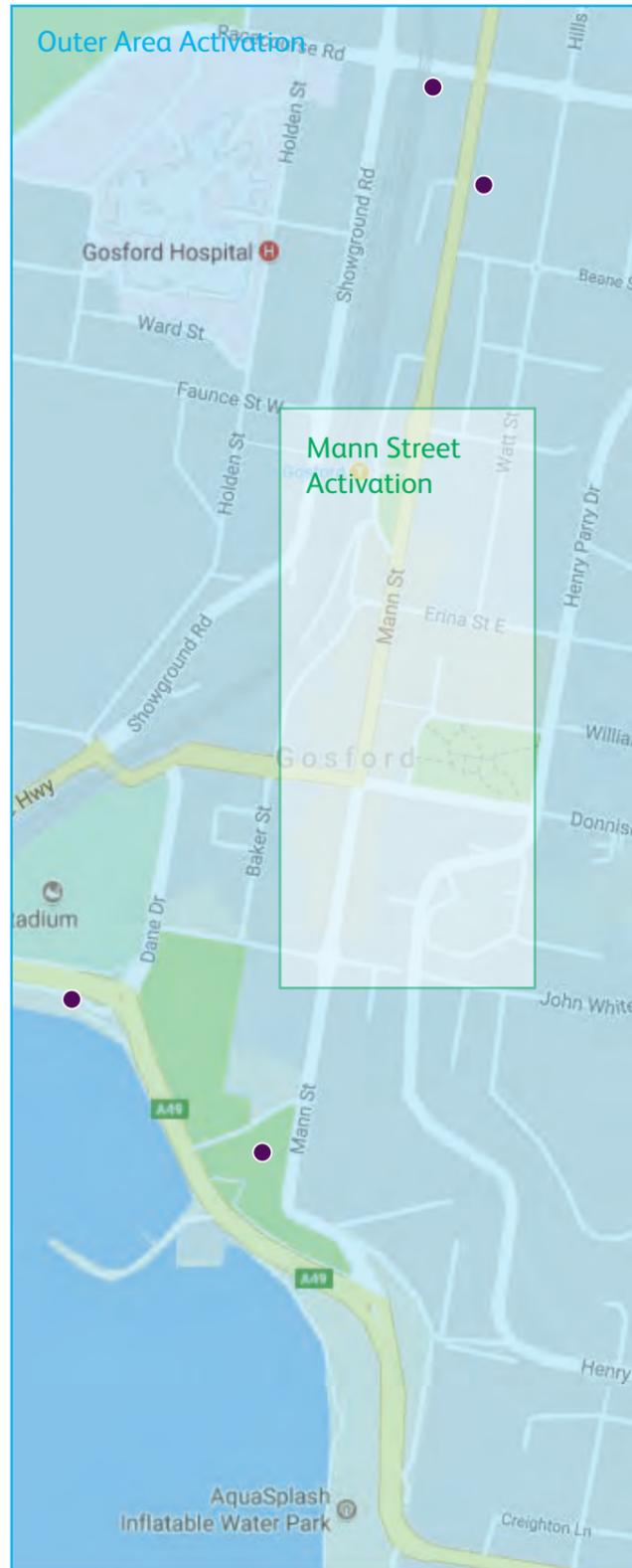
These large-scale interpretive signs will be located strategically throughout Gosford to contextualise the stories being told and provide an overview of the interpretation for visitors and residents.

Gosford CBD activation maps



12.2.10 B10 Interpretive embedded (sandblasted into ground)

Key words and phrases from Gosford's history will be embedded in new paving throughout the town.



12.2.11 A1 Lighting installation (video or static)

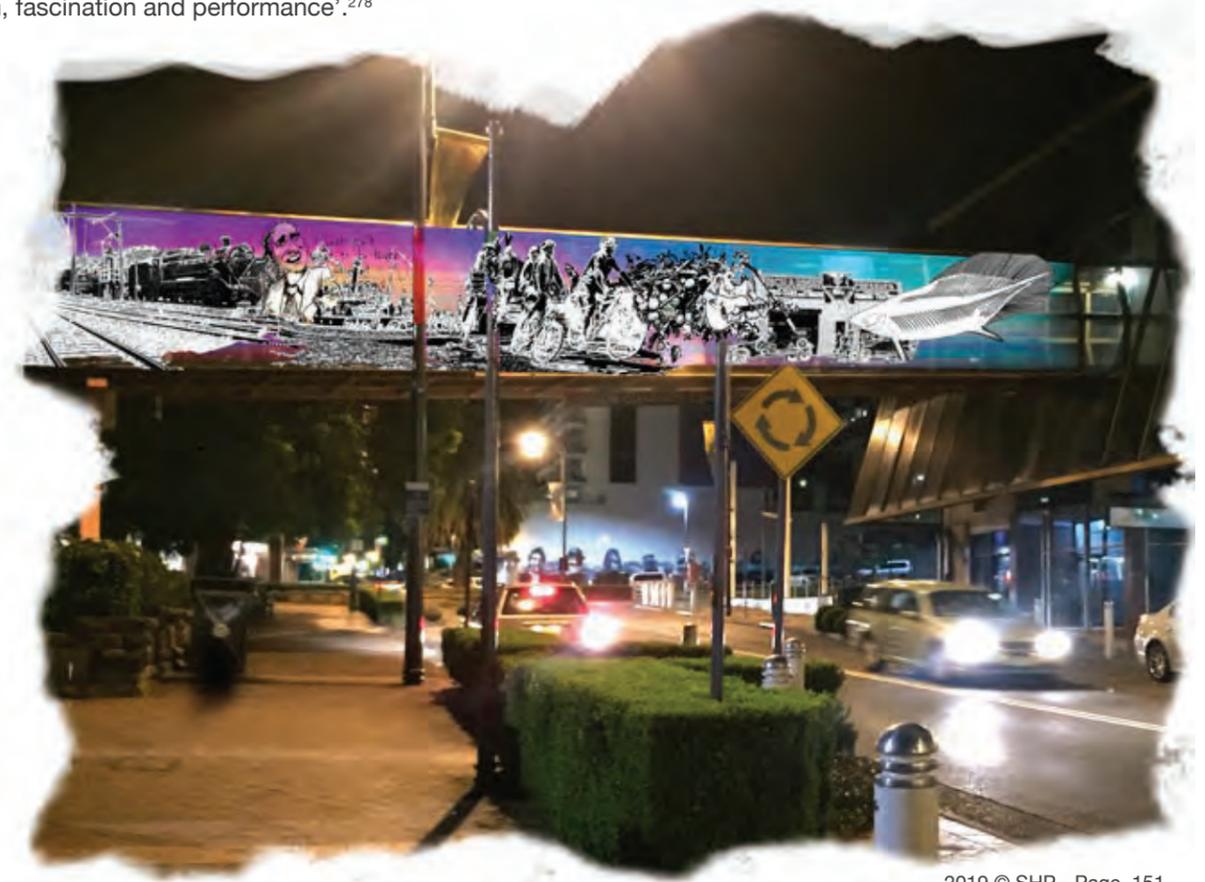
We recommend a series of light shows that will highlight the beauty of the Gosford CBD and encourage overnight stays. These can be used to not only to highlight architectural features, such as parapets, but also to project interpretive stories onto large building façades in the form of a simple spotlight, a floodlight or monochrome/coloured strip lighting. Theatrical sound and light shows will also be an effective way of making Gosford a destination attraction.

The content, themes and stories of the projections can be designed to highlight the historical significance of the buildings and their many layers of history, including their links with the broader histories of Gosford, in an interactive and contemporary manner.²⁷⁷ Viewers will be able to experience central Gosford not as the series of commercial entities that exist during the day but as another space that 'projects a spectacle of romanticism, fascination and performance'.²⁷⁸

We recommend that heritage interpreters collaborate with lighting designers to develop an holistic program of lighting interpretation for the whole of the CBD, particularly Mann Street, rather than only on specific sites.

Key recommendations:

- Investigate the feasibility of lighting heritage buildings and of projecting light shows based on Gosford's history onto large building facades
- Investigate the feasibility of introducing coloured strip lighting to identify clusters of heritage buildings in a streetscape.
- Integrate public art briefs into secondary school visual media projects (This approach is being investigated for places including the Old Town in Toronto, Canada).



Summary of consultation

Gosford CBD Heritage Interpretation Strategy

Summary of consultation

13. Summary of consultation

13.1 Site visits

13.1.1 Urban planning team meeting - Gosford Think Tank

20 September 2017, 10am-12:30pm

Present: Rebecca Cardy, Peta James, Mark Wasson, Melati Lye, Tania Halbert (Central Coast Council), Caroline Hubschmann & Lisa Sulinski (SHP)

Apologies: nil

Location: Central Coast Council offices, 49 Mann Street, Gosford

Key Outcomes:

- Status of project and roles and responsibilities clarified.
- Key council documentation received on urban and strategic planning.
- Identification of additional meetings required and relevant contacts to follow up.
- Identification of additional resources for Council and SHP to follow up.

13.1.2 Discussion with Geoff Potter, librarian

20 September 2017, 2:30-5:30pm

Present: Geoff Potter (Gosford Library), Caroline Hubschmann (SHP)

Apologies: Nil

Location: Gosford Library, William Street, Gosford

Key Outcomes:

Excellent verbal and written source material received including visual imagery, personalities, key stories and background information on Traditional Owners.

13.1.3 Central Coast Council building and asset management team meeting

12 October 2017, 9-10am

Present: Rebecca Cardy, Russell Clews – Team Leader – Parks Maintenance Supervisor, Steve Ashton – Asset and Project Coordinator (Central Coast Council), Lisa Sulinski (SHP)

Apologies: Scott Burton – Project Development Engineer, Jeanette Williams – Unit Manager Roads and Business, Shari Young – Enterprise and Activation Officer based at Northern office in Wyong

Location: Shop 3 – cnr Mann + Donnison Street Gosford

Key Outcomes:

- Identification of built sites and open spaces targeted for interpretive treatment.
- Identification of additional meetings required and key contacts.
- Identification of additional resources on building regulations and planning guidelines for commercial and public buildings and open space for Council to follow up.

13.1.4 Gosford Business Improvement District (GBID) meeting

12 October 2017, 11:45-1:30pm

Present: Rebecca Cardy (Central Coast Council), Edwina (GBID – Project Manager, Gosford Business Improvement District), Lisa Sulinski (SHP)

Apologies: Nil

Location: Frangipanis cafe –Shop 145, 1 William St, Imperial Centre, Gosford, later at GBID office - 200 Mann Street

Key Outcomes:

- Clarification of roles and responsibilities of Gosford Business Improvement District.

- Identification of key placemaking projects to date and new proposals.
- Identify key site activation opportunities, local contacts, programs, events, and promotional activities to connect with Heritage Interpretation Strategy.
- Identification of key business contacts to follow up.
- Identification of additional resources on sites for Council and SHP to follow up.
- Identification of current function of 200 Mann Street building and relocation of Visitor Information Services.
- SHP photographed interior and exterior of 200 Mann Street.

13.1.5 Community, cultural development & placemaking team meeting

12 October 2017, 3:30-5:45pm

Present: Lisa Sulinski (SHP), Rebecca Cardy, Kylie Fraser – Placemaking, Elio Gati-Cultural Development Officer, Stuart Slough – Cultural Planner, Ainslie Whitburn Team Leader -Cultural Development (Central Coast Council)

Apologies: Steve Knee – Team Leader Youth Services (Central Coast Council), Cobey Linsley – Team Leader, Events

Location: Central Coast Council offices, 49 Mann Street, Gosford

Key Outcomes:

- Clarification of roles and responsibilities of Community Development, Cultural Development, and Placemaking teams.
- Identification of key placemaking projects to date and new proposals.
- Identify key site activation opportunities, local contacts, programs, events, and promotional activities to connect with Heritage Interpretation Strategy
- Key contacts and community organisations identified

for follow up contact for placemaking & local stories to link with Heritage Interpretation Strategy.

- Status of current strategic planning documents clarified.
- Additional resources and documentation identified for Council and SHP to follow up.

13.1.6 Urban planning team meeting - Gosford Think Tank

13 October 2017, 9-10am

Present: Rebecca Cardy, Peta James, Mark Wasson, Tania Halbert (Central Coast Council), Lisa Sulinski (SHP)

Apologies: Nil

Location: Central Coast Council offices, 49 Mann Street, Gosford

Key Outcomes:

- Planning update for four priority precincts for Urban Growth projects: Hospital Zone, Transport Hub, Town Central and Waterfront.
- Precinct Zoning maps identified.
- Priority urban planning projects identified - Transport Hub, Town Centre and Waterfront precincts.
- Key council and NSW Rail Transport Authority contacts identified for follow up contact for permissions related to interpretive interventions.
- Case studies identified for reference.

13.1.7 Community development meeting

13 October 2017, 11am-12pm

Present: Shari Young – Manager Place Activation and Community Development (Central Coast Council), Rebecca Cardy (Central Coast Council), Lisa Sulinski (SHP)

Apologies: Nil

Location: Central Coast Council foyer office - 49 Mann Street

Key Outcomes:

- Current council social enterprise projects and place activation identified.
- Potential social enterprise and placemaking opportunities identified.
- Potential placemaking projects and opportunities identified to connect with Heritage Interpretation Strategy.
- Status of Indigenous consultation and youth engagement identified.
- Key Indigenous contacts identified.

13.2 Phone and email consultation

SHP undertook extensive consultation via phone and email. This is outlined below.

13.2.1 Steve Green - Transport Engineer, Central Coast Council, Gosford

Thursday 2 November 2017 (am)

Key Outcome:

Additional council contact identified for SHP follow up regarding NSW railway transport infrastructure.

13.2.2 Cobey Linsley – Team Leader, Events, Central Coast Council, Gosford

Thursday 2 November 2017 (am)

Key Outcome:

Council activities and events identified for SHP follow up.

13.2.3 Steve Knee – Team Leader Youth Services, Central Coast Council, Gosford

Thursday 2 November 2017 (am); 2-4 July 2019

Key Outcome:

SHP sent email proposal to Steve requesting council support to approach youth services to link with heritage placemaking projects. Steve forwarded email proposal to council team meeting the following week for approval to approach youth services.

13.2.4 Lynette Wheeler, Project Lead, Headspace, Gateway Centre, Mann Street, Gosford

Thursday 9 November 2017, 11:10am – 11:20am

Key Outcomes:

- Clarification of services under Federally-funded Independent Placement Support program.
- Identification of potential vocational and capacity-building projects to connect with Heritage Interpretation Strategy.
- Identification of key business and community contacts to follow up.
- Headspace participants will be enthusiastic about creative digital projects and some will be willing Storytelling Ambassadors.

13.2.5 Deborah Warwick, Manager Imperial Centre, William Street, Gosford

Thursday 2 November 2017 (am), Thursday 9 November 2017, 10:00-11:05am and Friday 10 November 2017, 4:42pm

Key Outcomes:

- Clarification of role in Gosford Business Improvement District, key placemaking projects to date and new proposals.

- Identification of key site activation opportunities, local contacts, programs, community events, and capacity-building projects to connect with Heritage Interpretation Strategy.
- Identification of key business and community contacts to follow up.
- Deborah will be an active partner and Storytelling Ambassador for community projects and will host installations.

13.2.6 Brad Cardis, manager Fixx Events

Thursday 2 November 2017 (am) and Wednesday 8 November 2017 (am)

Key Outcomes:

- Brad identified events and place activation projects that Fixx manages.
- Brad identified community partnerships, networks and resources for Fixx events.
- Brad identified potential placemaking projects and opportunities to connect with the Heritage Interpretation Strategy.
- Brad identified OH&S and logistics planning and provided SHP with sample projects and costs.

13.2.7 Melissa Metcalfe – Team Leader Senior Centres, Central Coast Council, Gosford

Friday 3 November 2017, 10:40am; 2-4 July 2019

Key Outcome:

Community consultation identified as a priority for developing stories and strategies.

13.2.8 Sharon – Regional Youth Support Services (RYSS)

Friday 3 November 2017, 10:45 – 11:35am

Key Outcomes:

- Sharon identified events, social enterprise and place activation projects which RYSS manages.

- Current videography and digital storytelling social enterprise identified as an ideal link with capacity-building strategy in the Heritage Interpretation Strategy.
- Youth Arts Workshop has well-established equipment resources, community partnerships, funding sources, costing and planning strategies for storytelling projects and is willing to work with HIS.
- Youth participants will make ideal Storytelling Ambassadors.

13.2.9 Sarah Anderson - Assistant Town Planner, NSW Transport

Wednesday 8 November 2017, 12:44 pm and 5.09pm

Key Outcome:

NSW Transport agreed to follow up relevant contact for rail infrastructure.

13.2.10 Greg Mawson, Gosford RSL

Wednesday 8 November 2017, 11:40 am and Monday 13 November, 5pm

Key Outcome:

Further ideas for proposed and potential activities to be discussed with community at future community consultation meeting.

13.2.11 Kathy Sock – CEO Gosford Regional Community Services and Rotary

Thursday 9 November 2017, 11:25-11:28am and Friday 10 November 2017, 4:29pm

Key Outcomes:

- Community activities and heritage projects identified that will link with the Heritage Interpretation Strategy
- Further ideas for proposed and potential activities to be discussed at future community consultation meetings.

Gosford CBD Heritage Interpretation Strategy

Summary of consultation

13.2.12 Tracey Howie, Guringai Tribal Link Aboriginal Corporation

Thursday 9 November 2017, 9:50am

Key Outcomes:

- SHP sent follow-up email outlining request for consultation for Tracey to forward to community.
- Potential activities to be discussed at future Indigenous community consultation meetings.

13.2.13 Laurie Maher – Coast Shelter

Thursday 9 November 2017, 11:35am and
Monday 13 November 2017, 11:30am

Key Outcomes:

- Laurie advised that Coast Shelter is working on some social enterprises and has a committee focusing on this.
- Coast Shelter will support HIS initiatives which build social inclusion.
- Key contacts received for SHP to follow up important Gosford heritage stories and community initiatives.

13.2.14 Hillary Morris – CBD Law (Orion Café historic site)

Thursday 9 November 2017, 11:40am-12:20pm

Key Outcomes:

- Role clarified as business owner occupying a heritage building.
- Business will host a shopfront installation and support community groups to develop projects in the shopfront.
- Hillary will act as Storytelling Ambassador for clients in the business premises.
- Key contact for citrus growing oral histories received.

13.2.15 Gabby Bowles – Central Coast Mariners

Thursday 9 November 2017, 12:30pm and
Monday 13 November 2017, 1 – 1:40pm

Key Outcomes:

- Identification of Waterfront as a priority for public placemaking, needing better pedestrian access across Dane Drive.
- Sport and being a “Coastie” is fundamental to Gosford identity. Mariners uses this term for its collateral and away games.
- Identification of key Gosford personalities, Mariners players and members who would willingly offer good local stories for HIS and act as Storytelling Ambassadors.
- Identification of community events and activities which Mariners FC hosts.

13.2.16 Neil Berecry-Brown - local resident

Thursday 9 November 2017, 1:40pm and
Friday 10 November 2017, 10:30-11:25am

Key Outcomes:

- Neil clarified role with the Mountain District Heritage Centre developing local histories that highlight citrus growing and rail freight as fundamental to Gosford’s growth.
- Identification of sources of local historical information and oral histories.
- Confirmation on focus of heritage strategy towards cultural tourism through unique contemporary artforms.

13.2.17 Community Environment Network

Friday 10 November 2017, 2pm

Key Outcomes:

- Identification that CEO is Central Coast Council mayor. SHP to confirm the approach to consulting mayor and CEN volunteers and staff with Council.
- Current nature walking tours for community groups can link with environment stories in Heritage Interpretation Strategy,

13.2.18 Susan Mallinson - Vocational Specialist, Headspace, Gateway Centre, Mann Street, Gosford

Friday 10 November 2017, 3:20 – 3:40pm

Key Outcomes:

- Confirmation that young people accessing Headspace have high levels of digital literacy and would engage well with this project.
- Susan confirmed that capacity building proposals in the HIS offer good opportunities to address entrenched high youth unemployment on the Central Coast, which is at very high levels.
- Clarification of Headspace eligibility and funding source for young people to access the Independent Placement Service.

13.2.19 Pam Williams - local historian

Wednesday 14 November, Friday 16
November, and Friday 15 December 2017

Key Outcome:

Information received on key local contacts for SHP to follow up on oral history recording and Storytelling Ambassadors.

13.2.20 Kevin Duncan, Darkinjung Local Aboriginal Land Council

Tuesday 2 July 2019

Key Outcome:

Keven supported SHP’s draft plan and provided ideas on how to activate and implement some Darkinjung projects.

13.2.21 Tracey Howie, Guringai Tribal Link Aboriginal Corporation

Tuesday 2 July 2019

Key Outcome:

Tracey supported SHP’s draft plan and provided ideas on how to activate and implement some projects.

Implementation Phases and Costings

Gosford CBD Heritage Interpretation Strategy

Implementation Phases and Costings

14. Implementation phases and costings

CODE	ITEM	LINE ITEM	NOTES	INDICATIVE COSTING PER ITEM (EXCLUDING GST)	RESPONSIBILITY/EXPERTISE REQUIRED	ROLE	ACTIONS
B Built interpretation							
B1 Interpretive signs - Heritage buildings							
	Concept design for fixings and swivel point; graphic design for signage	\$ 2,500.00			Consultant	Manage development and production of interpretive signs	Develop brief and commission consultant
	Content development: write texts, source images (x signs)	\$ 600.00			Consultant		
	High resolution files, permissions and copyright clearances (allocation)	\$ 200.00			Consultant		
	Illustrations (allocation)	\$ 200.00			Consultant		
	Graphic design	\$ 600.00			Consultant		
	Finished art	\$ 300.00			Consultant		
	3D signage documentation	\$ 3,000.00			Consultant		
	Signage graphics production	\$ 600.00			Consultant		
	Fabrication per sign (including mounts)	\$ 500.00			Consultant		
	Installation	Will vary according to location of sign					
	Total indicative cost			\$8,500 per unit plus installation			
B2 Interpretive signs - Interactive							
	Concept design for 3D signage supports; graphic design for signage	\$ 2,500.00			Consultant	Manage development and production of interpretive signs	Develop brief and commission consultant
	Content development: write texts, source images (x signs)	\$ 600.00			Consultant		
	High resolution files, permissions and copyright clearances (allocation)	\$ 200.00			Consultant		
	Illustrations (allocation)	N/A			Consultant		
	Graphic design	\$ 600.00			Consultant		
	Finished art	\$ 300.00			Consultant		
	3D signage documentation	\$ 3,000.00			Consultant		
	Signage support fabrication	To be costed based on location and installation requirements			Consultant		
	Signage graphics production	\$ 1,200.00			Consultant		
	Fabrication per sign (signage supports)	To be costed based on location and installation requirements			Consultant		
	Total indicative cost per item			\$8,400 plus fabrication and installation costs			
B3 Interpretive signs - Bespoke (kinetic)							
	Concept development	\$ 10,000.00	upwards		Consultant	Manage development and production of interpretive signs	Develop brief and commission artistic consultant
	Content curation	\$ 1,000.00	upwards		Consultant		
	Developed design	\$ 1,000.00			Consultant		
	Consultation with structural engineer	\$ 500.00	upwards		Consultant		
	Fabrication and assembly	\$ 30,000.00	upwards		Consultant		
	Total indicative cost per item			\$40,000 upwards			
B4 Interpretive signs on existing furniture							
	Concept design for fixings and swivel point; graphic design for signage	\$ 2,500.00			Consultant/Landscape architect	Manage development and production of interpretive signs	Develop brief and commission consultant
	Content development: write texts, source images (x signs)	\$ 600.00			Consultant		
	High resolution files, permissions and copyright clearances (allocation)	\$ 200.00			Consultant		
	Illustrations (allocation)	\$ 200.00			Consultant		

Gosford CBD Heritage Interpretation Strategy

Implementation Phases and Costings

CODE	ITEM	LINE ITEM	NOTES	INDICATIVE COSTING PER ITEM (EXCLUDING GST)	RESPONSIBILITY/EXPERTISE REQUIRED	ROLE	ACTIONS
	Graphic design	\$ 600.00			Consultant		
	Finished art	\$ 300.00			Consultant		
	3D signage documentation	\$ 3,000.00			Consultant		
	Signage graphics production	\$ 600.00			Consultant		
	Fabrication per sign (including mounts)	To be costed in association with landscape architect			Consultant/Landscape architect		
	Total indicative cost per item			\$8,000 plus installation costs			

B5 Interpretive murals							
	Site selection, content development, briefing public artist, creation of artwork	\$ 5,000.00			Consultant/Council/shop owners	Manage development and production of interpretive murals	Develop artists' briefs and commission consultants
	Content curation	\$ 1,000.00	upwards		Consultant		
	Developed design	\$ 1,000.00			Consultant		
	Installation	\$ 3,000.00	upwards		Consultant		
	Consultation with structural engineer	\$ 500	upwards		Consultant		
	Installation	Will vary according to location of murals					
	Total indicative cost per item			\$10, 500 upwards			

B6 Interpretive shopfront displays							
	Concept development	\$ 2,500.00			Consultant/shop owners	Manage development and production of shopfront displays	Develop brief and commission consultant
	Content curation	\$ 600.00			Consultant		
	Consultation with stakeholders	\$ 500.00	upwards		Consultant		
	Animatronics	\$ 20,000.00	upwards		Consultant		
	Periodic revision of themes	\$ 3,000.00			Consultant		
	Vinyl or painted sticker	\$ 3,700.00			Consultant		
	Installation	Will vary according to location of shopfront displays					
	Total indicative cost per item			\$30,300 plus installation costs			

B7 Painted shop awnings							
	Content curation	\$ 6,000.00	upwards		Consultant/shop owners	Manage development and production of awnings	Develop brief and commission consultant
	Developed design	\$ 1,000.00			Consultant		
	Painting	\$ 3,000.00	upwards		Consultant		
	Consultation with structural engineer	\$ 500.00	upwards		Consultant		
	Installation	Will vary according to location of awnings					
	Total indicative cost per item			\$10, 500 plus installation costs			

B8 Viewing portal sign posts							
	Developed design for viewing portal	\$ 3,100.00			Consultant	Manage development and production of sign posts	Develop brief and commission consultant
	Documentation	\$ 3,000.00			Consultant		
	Viewing portal production	\$ 4,500.00			Consultant		
	Installation	Will vary according to location of viewing portal			Consultant		
	Total indicative cost per item			\$10,600 plus installation costs			

Gosford CBD Heritage Interpretation Strategy

Implementation Phases and Costings

CODE	ITEM	LINE ITEM	NOTES	INDICATIVE COSTING PER ITEM (EXCLUDING GST)	RESPONSIBILITY/EXPERTISE REQUIRED	ROLE	ACTIONS
A	Non-built interpretation						
A1	Heritage mobile website						
	Base CMS and simple pages backend (facts, resource, about, home)	\$	4,800.00		Consultant		
	Tool Category Item backend (video/audio, short multiple choice quiz)	\$	4,800.00		Consultant		
	Crowdsourcing backend (Member self-registration, confirmation, place submission)	\$	14,400.00		Community and consultant		
	Base website front end build	\$	4,800.00		Consultant		
	Tool category front end build	\$	9,600.00		Consultant		
	Crowdsourcing front end build	\$	14,400.00		Consultant		
	Total indicative cost per item			\$	52,800.00		
A2	Digital content						
	Podcast: creative development		\$5,000.00	upwards	Consultant and community	Manage development of podcasts	Develop brief and commission consultant
	Podcast: recording and mixing		\$10,000.00	upwards	Consultant		
	Podcast: voice actors		\$1,000	upwards	Consultant		
	Audio guide: creative development		\$5,000.00	upwards	Consultant	Manage development of audio guides	
	Audio guide: recording and mixing		\$10,000.00	upwards	Consultant		
	Audio guide: voice actors		\$1,000	upwards	Consultant		
	Total indicative cost per item				\$32,000 upwards		
A3	Lighting installation						
	Design of lighting program	Will vary according to complexity of program			Consultant	Manage development of lighting program	Develop brief and commission consultant
	Hardware	Will vary according to location and complexity of program			Consultant		
	Installation	Will vary according to location and complexity of program			Consultant		
	Total indicative cost per item				To be determined		
A4	Festivals and events						
	Develop a plan to engage local artistic groups	\$	50.00	upwards	Responsible authority to be determined	Development and implementation of plan	Develop brief and commission consultant
	Stakeholder/advisory bodies consultation	\$	1,000.00	upwards			
	Engagement of participants	\$	10,000.00	upwards			
	Engagement and community awareness promotion	\$	4,000.00	upwards			
	Volunteer and workers training	\$	1,000.00	upwards			
	Event management x 1 day	\$	2,000.00			Event management	Event management
	Cleaning services	\$	2,000.00	upwards		Cleaning	Cleaning
	Ablutions	\$	1,000.00	upwards		Provide ablution service	Will provide ablution service
	Total indicative cost per item				\$21,500 upwards		
A5	Performances						
	Develop a plan to engage local artistic groups	\$	500	upwards	Responsible authority to be determined	Development and implementation of plan	Develop brief and commission consultant
	Engage local artistic groups	\$	500	upwards			
	Portable seating	\$	500	upwards			
	Portable lighting and amplification	\$	2,000	upwards			
	Publicity	\$	1,000	upwards			
	Total indicative cost per item				\$4,500 upwards		

We have not costed capacity building aspects of the interpretive approach since these costs of support, training and mentoring will be covered under separate program funding through Local, State and Federal Government services. Including an interpretive approach would not affect the existing funding allocations of these programs, rather it will integrate with the current program services and initiatives.

Endnotes

15. Endnotes

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- 20 NSW Office of Environment & Heritage, 'Henry Kendall Cottage', NSW Office of Environment & Heritage, Sydney South, 1999, <<http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=1620046>>.
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