



Kim Lowe, *Tupuna I*. 2019



Dragon Tails 2019
Translation and Transformation
Conference programme

Victoria University of Wellington
Wellington, New Zealand
20-23 November 2019

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Event Partner



WAI-TE-ATA PRESS
Te Whare Tā O Wai-te-ata

Conference Venue

Dragon Tails 2019 will be held in the **Hugh McKenzie Lecture Theatres** (Map reference **23c**), between Glasgow Street and Kelburn Parade, Kelburn Campus of Victoria University of Wellington.

Conference: Guest Wifi Connection

Please follow these instructions for guest access to the Wi-Fi:

1. Connect to 'Victoria' Wi-Fi
2. Open a web browser and navigate to the internet
3. Upon redirection to the Victoria Wireless Portal page, press 'Don't have an account?'
4. Enter your email address and after reading the terms and conditions, tick the 'agree' box
5. Press 'Register', and then 'Sign On' to complete the sign in process
6. The screen will then display temporary login credentials which you can use on a maximum of 5 devices concurrently if you wish
7. Guest access will expire after 24 hours, though can be initiated again at any time.

Catering

There will be labels on the food tables to indicate various options such as vegan, vegetarian, gluten free, dairy free, etc. If you have any questions, the catering staff will be able to help.

Conference Contacts

For questions or problems during the conference, please see the Registration desk.

You should also feel free to speak to the convenors.

In case of emergencies please contact: Karen Schamberger, Grace Gassin or Sydney Shep.

www.dragontails.org.au

dragontailsconferences@gmail.com

Twitter: @dragontailsconf Hashtag #dtails19

Dragon Tails 2019

Translation and Transformation

6th Australasian conference on Chinese diaspora history & heritage

Victoria University, Wellington, New Zealand 20-23 November 2019

Processes of translation and transformation are central to the histories of Chinese diaspora around the world. For the 6th Dragon Tails conference, transformation refers to shifts in ideas, meanings and practices over time and the ways they have impacted Chinese diasporic communities; translation refers to the way people and organisations have interpreted, in a historical sense, significant events, meanings and ideas related to the Chinese diaspora for other audiences.

The biennial Dragon Tails conference series promotes research into the histories and heritage of Chinese people, their descendants and their associates, in Australasia (Australia and New Zealand). The conferences also encourage awareness of the connections of Chinese in Australasia with the histories of Chinese people, their descendants and their associates in other countries.

Dragon Tails conferences encourage an approach to history which combines the skills and interests of academic, community, local, family, professional, independent and amateur historians, archaeologists and heritage workers, as well as other professionals, academics and writers with an express interest in this field of research.

Keynote speakers

Professor Emeritus Manying Ip from the University of Auckland will speak on "Negotiating an Identity beyond Race: the Chinese in New Zealand and Australia". She will explore the parallel and, at times, interconnecting histories of the Chinese on both sides of the Tasman Sea. She is the author of several books on the Chinese in New Zealand, including *Being Maori-Chinese: Mixed Identities* (AUP, 2008), and the editor of *Unfolding History, Evolving Identity: The Chinese in New Zealand* (AUP, 2003).

Dr Kate Bagnall from the University of Tasmania will speak on "Naturalised Chinese in the Australasian Colonies: Rights, Race and Mobility". She will explore the connected histories of Chinese naturalisation in the British settler colonies of Australia and New Zealand, using the naturalisation files of Chinese New Zealanders in the second half of the nineteenth century as a case study. Kate's research focuses on histories of women, children and the family, and legal histories of migration and citizenship. Kate is [@baibi](#) on Twitter and you can find her research blog at www.chineseaustralia.org.

Conference Convenors

Dr Grace Gassin is a Curator, New Zealand Histories and Cultures, at the Museum of New Zealand Te Papa Tongarewa, overseeing the Asian communities portfolio. A Chinese New Zealander who has lived on both sides of the Tasman Sea, Grace completed her doctoral studies in History at the University of Melbourne in 2016. Her research focused on Chinese Australians' memories of their participation in Chinese community life (1940s-1970s) and formed the basis of her 2014 ABC Radio National feature *Dancing with Dragons: Chinese Debutante Balls*. Grace is the former President of the Chinese Australian Family Historians of Victoria and has been the President of the Dragon Tails Association since 2016. She was also a co-convenor of the 2017 Dragon Tails conference. She returned home to New Zealand in 2017 and is currently completing a Chinese studies history project for the University of Melbourne's Asia Institute.

Dr Karen Schamberger is a historian and museum curator. Recently she was a curator at the National Museum of Australia assisting with the development of a new environmental history gallery. She has previously worked as a consultant historian to 4A Centre for Contemporary Asian Art on *The Burrangong Affray* exhibit (2018), as a curator at the Immigration Museum, Melbourne and as a Research Assistant at Deakin University and the University of Wollongong. She is interested in Chinese Australian history, cross-cultural relations, migration and transnational histories, as well as material culture and museology.

Local Organising Committee

- Lynette Shum, Alexander Turnbull Library, National Library of New Zealand
- Liz Ngan, Chinese Poll Tax Heritage Trust
- Kerry Ann Lee, College of Creative Arts, Massey University
- Ya-Wen Ho, Wai-te-ata Press, Victoria University of Wellington
- Sydney Shep, Wai-te-ata Press, Victoria University of Wellington
- Jason Young, New Zealand Contemporary China Research Centre, Victoria University of Wellington
- Grace Gassin, Museum of New Zealand Te Papa Tongarewa

Dragon Tails 2019

Translation and Transformation

Exhibition

Translations & Transformations

Artists: Liang Cui, Huey Yi Lim, Laura Young & Kimberley Zhou

Location: Wai-te-ata Press, RBoo6 Rankine Brown (Map reference 19h)

Opening hours: 10am-4pm.

Tuesday 19 November – Tuesday 26 November 2019

Organised in concert with Dragon Tails 2019, this exhibition is hosted by Wai-te-ata Press and curated by Ya-Wen Ho.

In *Translations & Transformations*, four Massey CoCA practitioners—Liang Cui, Huey Yi Lim, Laura Young, and Kimberley Zhou—reflect upon loss, traditions, and cultural identities, from the personal to the historic.

Some reflections are joyful and tender. In Laura Young's *Jat Gai Sihk Faahn (Let's eat together)* the steam from the bowl of rice transitions into her Chinese Australian-Kiwi heritage. From the border of three worlds, where Young feels she doesn't fit perfectly, food becomes a way to feel at home. Huey Yi Lim's *Life On a Plate*, a cookbook series addressing the loss of culture, celebrates food as a powerful mode of cultural practice through which one can learn and rediscover their heritage. *Agak-agak – Lah!* captures classic Malaysian recipes localised for Aotearoa contexts by Malaysian New Zealanders and the personal stories embedded in each dish.

Some reflections seek to translate the past. Kimberley Zhou holds the beautiful with the heavy in *The Chinese Tradition: Foot Binding*, presenting a typographic work in which the exquisite beauty of the classic book form belies the hidden pain and suffering women experienced under the historic practice of foot binding. The female experience is also at the heart of Liang Cui's PhD research project *Living with the Unassimilable*, in which she explores how she, a contemporary Chinese female artist, re-narrates the exclusionary act of privileged ancient Chinese male scholars. She writes on silk using graphite, the first material for Chinese ink making. Transforming the remaining traces on the silk by stitching, the act clashes with what was once regarded as 'women's craft.'

Dragon Tails 2019

Translation and Transformation

Conference Programme - Timetable at a glance

Tuesday 19 November - Tuesday 26 November 2019

Exhibition: Translations & Transformations

Artists: Liang Cui, Huey Yi Lim, Laura Young & Kimberley Zhou

Location: Wai-te-ata Press, RBoo6 Rankine Brown (Map reference 19h)

Opening hours: 10am-4pm.

Wednesday 20 November

10.00 - 3.00	Pre-conference tours and events
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Thursday 21 November

8.30 - 9.00	Registration HM Foyer	
9.00 - 9.30	Mihi whakatau / Conference Opening HMLT104	
9.30 - 10.45	Keynote Presentation - Professor Emeritus Manying Ip, University of Auckland HMLT104	
10.45 - 11.15	Morning tea HMLT Foyer	
11.15 - 12.45	Parallel sessions	
	1 - Mining histories, sources and legacies HMLT 104	2 - Individual transformations HMLT 103
12.45 - 2.00	Lunch and Book launch: Ely Finch 'The Poison of Polygamy' HM Foyer	
2.00 - 3.30	Parallel sessions	
	3 - Recovering history and memories HMLT 104	4 - Chinese New Zealand women HMLT 103
3.30 - 4.00	Afternoon tea HM Foyer	
4.00 - 5.30	Parallel sessions	
	5 - Family history in the digital age HMLT 104	6 - Heritage transformations HMLT 103
7.00	Conference Dinner - Dragons Restaurant, 25 Tory St, Wellington	

Friday 22 November

8.30 - 9.00	Registration HM Foyer	
9.00 - 10.30	Parallel sessions	
	7 - Transnational histories and heritage HM 002	8 - Courts and adaptation HMLT 103
10.30 - 11.00	Morning tea HM Foyer	
11.00 - 1.00	Plenary session	
	9 - Variant forms: Transmissions and localisations HM 002	
1.00 - 2.00	Lunch and remarks by Joanna Boileau 'Starch Work by Experts' HM Foyer	
2.00 - 3.30	Parallel sessions	
	10 - Mining and its legacy HMLT 002	11 - Family history & intercultural marriage HM 103
3.30 - 4.00	Afternoon tea HM Foyer	
4.00 - 5.30	Plenary session	
	12 - Market gardening & fruit shops HM 002	

Saturday 23 November

8.30 - 9.00	Registration HM Foyer
9.00 - 10.15	Keynote Presentation - Dr Kate Bagnall, University of Tasmania HMLT 104
10.15 - 10.45	Morning tea HM Foyer
10.45 - 12.15	Plenary session: 13 - Revolution, war and the diaspora HMLT 104
12.15 - 1.15	Lunch HMLT Foyer
1.15 - 3.15	Plenary session: 14 - Art and the communication of diaspora histories HMLT 104
3.15 - 3.45	Afternoon tea HM Foyer
3.45 - 4.30	Closing Remarks and Performance – Lynda Chanwai-Earle, VUW International Institute of Modern Letters and Creative New Zealand Writer in Residence 2019 HM 104

Dragon Tails 2019 - Programme in detail

Wednesday 20 November

Pre-conference Tours and Events

Morning Sessions (choose one option)

10.00 - 12.00

New Zealand Chinese collection 'Show and Tell'.

Alexander Turnbull Library (National Library of New Zealand) and Archives New Zealand.

Organisers: Lynette Shum and Amalaratna, Alexander Turnbull Library (National Library of New Zealand); and Karamdeep Sahota and Jared Davidson (Archives New Zealand).

Meet at the Ground Floor Foyer of the National Library, 70 Molesworth St.

OR

10.00 - 12.00

New Zealand Chinese collection back-of-house information exchange, with (optional) Māori collection back-of-house tour.

Museum of New Zealand Te Papa Tongarewa.

Organisers: Grace Gassin and Moana Parata.

Meet outside Team Te Papa staff entrance at 55 Cable Street, opposite the carpark, ten minutes prior to start at 9.50am in order to allow time for sign in.

Afternoon Sessions (choose one option)

1.30 - 3.30

Chinese Footprints: Walking tour of Wellington's Chinese history

"Chinese footprints", led by oral historian Lynette Shum and historian Nigel Murphy, will take attendees on a walking tour that traces Chinese histories through Te Aro, central Wellington. The rich history of the Chinese in Wellington has largely been erased, but the stories remain. This 2-hour walking tour, starting with a potted history, highlights sites of significance for Wellington's Chinese community including businesses, eateries and Haining Street's 'Chinatown'. The tour will conclude with a pot of Chinese tea, and snacks.

Please meet at the Poon Fah Association clubrooms, 140 Vivian Street (up the stairs).

OR

1.00 - 3.00

Wai-te-ata Press tour of the Dominion Federation of New Zealand Chinese Commercial Growers heritage type collection and printing demo using the full-form Chinese types.

Organisers: Sydney Shep and Ya-Wen Ho.

Please meet us at the VicBooks café by The Hub, Easterfield Building, Kelburn Parade.

Evening

The evening has been left free so that those invited to the opening of the *Being Chinese in Aotearoa* exhibition at the National Portrait Gallery can attend the event.

Dragon Tails 2019 - Programme in detail

Thursday 21 November

8.30 - 9.00	Registration - HM Foyer	
9.00 - 9.30	Mihi whakatau / Official conference opening with Race Relations Commissioner Meng Foon and conference organisers. HMLT104	
9.30 - 10.45	Keynote Presentation - HMLT104 Chair: Grace Gassin Professor Emeritus Manying Ip (University of Auckland) <i>Negotiating an Identity beyond Race: the Chinese in New Zealand and Australia</i>	
10.45 - 11.15	Morning tea - HM Foyer	
11.15 - 12.45	Parallel sessions	
	HMLT 104 - Chair: Lynette Shum 1 - Mining histories, sources and legacies Jane Thomsen & Rachel Hurd - <i>The Ng Collection: Translating a New Zealand Chinese past</i> Louise A. Stevenson - <i>New Zealand Medical Missions in South China - Preliminary Research on Ko Tong Hospital in the Kirk Years, 1898-1918</i> Juanita Kwok - <i>Bew Chip's register</i>	HMLT 103 - Chair: Peter Prince 2 - Individual transformations Michelle Bootcov - <i>Charting Dr George On Lee's life in the final decades leading up to federation</i> Darryl Low Choy - <i>The times are a-changin': the dilemma of Chinese sojourners in late 19thC Australia</i> Christina Ealing-Godbold - <i>Hops and spinach: The genius of Chinese vegetable growers and fruiterers in 19th and 20th century Queensland</i>
12.45 - 2.00	Lunch and Book launch: Ely Finch 'The Poison of Polygamy' - HM Foyer	
2.00 - 3.30	Parallel sessions	
	HMLT 104 - Chair: Alexandra Wong 3 - Recovering history and memories Austin Tseng - <i>Bones and boundaries: Symbolism of departed New Zealand Chinese 1901-2017</i> Gordon Grimwade - <i>'The road is lined with Chinese': Sorting facts from creative writing</i> Cheryl Gossner & Sandi Robb - <i>Ingham Family History Association Inc.'s journey to re-discover Buk Ti: Chinese Settlers in the Lower Herbert Valley</i>	HMLT 103 - Chair: Kirsten Wong 4 - Chinese New Zealand women Esther Fung - <i>Phoenix rising: The journey of Chinese women in New Zealand from pioneer years</i> Alison Wong - <i>Transforming Chinese New Zealand history into fiction</i> Grace Yee - <i>Orienting settler Chinese women's storytelling in Aotearoa New Zealand</i>
3.30 - 4.00	Afternoon tea - HM Foyer	
4.00 - 5.30	Parallel sessions	
	HMLT 104 - Chair: Grace Yee 5 - Family history in the digital age Cameron Sang - <i>'See Mum, I was listening': The Wellington Chinese History wiki project</i> Richard Foy - <i>WTF: What the Foy? Discovering a paper son from the digital fingerprints</i> Stephan Foy - <i>Lost in translation: a personal account of challenges during my Chinese family heritage research</i>	HMLT 103 - Chair: Denise Fong 6 - Heritage transformations Jon Addison - <i>Becoming Chinese Tasmanian: a collection-based view of the Chinese in northern Tasmania</i> Michelle Smith & Jacinta Brown - <i>Transformation: Conservation & conversations with a dragon & a lion</i> Yew-Foong Hui & Leigh McKinnon - <i>Dragon tales: Translating authenticity and transforming tradition in the heritage of dragon-dancing in Bendigo, Australia</i>
7.00	Conference Dinner - Dragons Restaurant, 25 Tory Street, Wellington	

Dragon Tails 2019 - Programme in detail

Friday 22 November

8.30 - 9.00	Registration - HM Foyer	
9.00 - 10.30	Parallel sessions	
	<p>HM 002 - Chair: Juanita Kwok Panel 7 – Transnational histories and heritage Alexandra Wong - <i>Diaspora homeland travel: transnational mobilities, material heritage and the remaking of Chinese identities</i> Denis Byrne - <i>A transnational archaeology: houses built in their home villages by Chinese migrants to Australia between the late 19th and mid-20th centuries</i> Denise Fong - <i>Farming across the Pacific: Representing Chinese Canadian history in museum spaces</i></p>	<p>HMLT 103 - Chair: Austin Tseng Panel 8 – Courts and adaptation Georgina Fitzpatrick - <i>Translating torture: Chinese victims & Australia's war crimes trials, Rabaul, 1945-6</i> Hilda Maclean - <i>Burnt matches, broken saucers and headless roosters: Chinese oath taking in Australian and New Zealand colonial courts</i> Nigel Robson - <i>'Chinaman and trooper'</i></p>
10.30 - 11.00	Morning tea - HM Foyer	
11.00 - 1.00	Plenary session HM002	
	<p>Panel 9 – Variant forms: Transmissions and localisations (special Taiwanese panel organised by Wai-te-ata Press) - Chair: Sydney Shep Chen Hsiu-Mei - <i>In search of the disappearing types of Taiwan</i> Chang Chien-Kuan - <i>Transmissions and localisations</i> Chen Shiunn-Shyang - <i>The role of NSTM in printing industry heritage at Taiwan</i> Ya-Wen Ho - <i>Variant forms: Transmissions and localisations</i></p>	
1.00 - 2.00	Lunch and remarks by Joanna Boileau, new book 'Starch Work by Experts' - HM Foyer	
2.00 - 3.30	Parallel sessions	
	<p>HM 002 - Chair: Leigh McKinnon Panel 10 - Mining and its legacy Helene Bartleson - <i>Christmas Island and the legacy of its true believers</i> Paul Macgregor - <i>A translatable thirst: Why did Chinese gold miners drink European alcohol?</i> Yvonne Horsfield - <i>A tale of two cities: Ballarat and Bendigo Chinese – cultural contrasts and transformations</i></p>	<p>HMLT 103 - Chair: Sophie Loy-Wilson Panel 11 - Family history and intercultural marriage Julia Bradshaw - <i>Marrying out: Exploring the stories of Chinese-European relationships in Aotearoa</i> Megan Neilson - <i>A tale of two translators</i> Vivienne Poy - <i>The Poys of Australia</i></p>
3.30 - 4.00	Afternoon tea - HM Foyer	
4.00 - 5.30	Plenary session – HM 002	
	<p>Panel 12 - Market gardening & fruit shops - Chair: Daphne Lowe-Kelley James Beattie - <i>Chinese market gardening and cultural transmission in colonial New Zealand</i> Joanna Boileau - <i>Chinese market gardening in Australia: translation and transformation</i> Ruth Lam - <i>The Fruits of Our Labours: Chinese fruit shops in New Zealand</i></p>	

Dragon Tails 2019 - Programme in detail

Saturday 23 November

8.30 - 9.00	Registration - HM Foyer
9.00 - 10.15	Keynote Presentation - HMLT 104 - Chair: Karen Chamberger
	Dr Kate Bagnall (University of Tasmania) <i>Naturalised Chinese in the Australasian Colonies: Rights, Race and Mobility</i>
10.15 - 10.45	Morning tea - HM Foyer
10.45 - 12.15	Plenary session - HMLT 104
	Panel 13 - Revolution, war and the diaspora - Chair: Paul Macgregor
	Lily Lee - <i>To grow roots where they land: Chinese war refugees come to New Zealand</i> Bolin Hu - <i>Reporting China: the Chinese Australian newspapers in the 1930s</i> Nigel Murphy - <i>The New Zealand Chee Kung Tong after the 1911 Xinhai Revolution: politics and people, an unwritten history</i>
12.15 - 1.15	Lunch - HM Foyer
1.15 - 3.15	Plenary session - HMLT 104
	Panel 14 - Using the arts to communicate Chinese diaspora histories – Chair: Kerry Ann Lee
	John Young Zerunge – <i>The History Projects and the issue of cultural incommensurability</i> Kim Lowe - <i>Gold and paua takeaways</i> Miao Xu - <i>Collecting Chinese decorative arts in New Zealand museums</i> Linda Tyler - <i>Transforming consumerism: strategies of resistance to waste in the work of two Chinese New Zealand artists</i>
3.15 - 3.45	Afternoon tea - HM Foyer
3.45 - 4.30	Closing Remarks and Performance – Lynda Chanwai-Earle, VUW International Institute of Modern Letters and Creative New Zealand Writer in Residence 2019 HM 104

Abstracts & Speaker Profiles

Jon Addison

Queen Victoria Museum and Art Gallery (QVMAG), Tasmania

Becoming Chinese Tasmanian: a collection-based view of the Chinese in northern Tasmania.

This paper investigates the lives of several groups of Chinese Australians in a Tasmanian Context, through three different museum collection-based lenses.

The Queen Victoria Museum and Art Gallery (QVMAG) holds a number of collections relating to the Chinese in Tasmania. The most well-known of these is the Guan Di Temple collection, a collection made up of the contents of six regional temples from Tasmania's north east dating to the late 19th century. This material reflects the religious practices and social organisation of the Chinese community of the region that became known as 'Tin Mountain'.

The second collection comprises objects from archaeological investigations of two mining camp sites in the north east. These items reflect the everyday life of miners working very small mining leases in difficult country. They show a melding of Chinese and European material culture, and reflect the lives of less well-off individuals.

The final collection is the Kaw collection, representing the life and mercantile interests of Chin Kaw and his family. This collection shows the activities of an extremely well-off and influential local family. Kaw advocated for Chinese rights in Tasmania, and was heavily involved in the local business community. As a result, the collection is also a mirror for the issues and concerns affecting the northern Tasmanian Chinese population. The collection also provides insights into how second-generation Chinese Tasmanians reacted to their own heritage while living in a small, largely European community. The Kaw collection includes a substantial archive in both Chinese and English.

Through these three very different collections a complex picture can be built of what it meant to be Chinese in northern Tasmania from the late nineteenth century to the mid-twentieth, and how this changed across the course of these decades.

Jon Addison is the History Curator at the Queen Victoria Museum and Art Gallery (QVMAG), Launceston, Tasmania. He has worked at a number of museums in Australia and the UK, including the Western Australian Maritime Museum, London Transport Museum and the Scottish Maritime Museum. His current role allows him to explore many diverse collections and interests, ranging from archaeology to photography, archives and local and national history. He is the custodian of the QVMAG Guan Di Temple, which contains an extremely rare and significant collection of objects relating to six temples in Tasmania's north east.

Helene Bartleson

Christmas Island

Christmas Island and the Legacy of its True Believers

Christmas Island in the Indian Ocean was annexed by the British in 1888, and administered by Straits Settlements, Singapore until 1958 when it became a territory of Australia.

In 1898, the first two hundred Chinese arrived on the Island to begin phosphate mining and over the next eighty years, thousands more followed. There is significant evidence to indicate that during this time, while the underlying principles may have been similar, key elements of the purpose & the nature of the translation & transformation processes undertaken by the miners, were markedly different from those of the Chinese Diaspora in other parts of the world.

This paper takes a closer look at the unique set of circumstances in which Christmas Island's Chinese miners found themselves and how it shaped their responses. The legacy of those responses still resonates today, with implications & possibilities for the future that they could hardly have imagined.

Helene Bartleson became a Heritage Consultant to the Shire of Christmas Island in 2009 when she prepared its first and subsequently, award-winning Heritage Cemeteries Management Plan. Drawing on years of research, she has since written two books on the Island's Chinese cemeteries & temples and curated Stage 1 of its Chinese

Culture and Heritage Museum. This year, as well as working with the community to update the Cemeteries Management Plan for the next decade, she is also an acknowledged stakeholder in the development of the Australian government's recently commissioned (and first) whole-of-island Heritage Management Plan.

James Beattie

Victoria University of Wellington

Chinese market gardening and cultural transmission in colonial New Zealand

This paper explores the extent to which Chinese market gardening produced both a fractious and fruitful contact zone for Chinese, Europeans and Māori in nineteenth- and early twentieth-century New Zealand. It shows that, at times, gardening, and its associated activities, such as vegetable sales, plant exchanges and horticultural competitions, transcended linguistic and other cultural barriers, yet, at others, it reinforced them.

James Beattie is an environmental and garden historian who works on Chinese gardening and environmental history in New Zealand. He is currently working on a book, *China, Migration and Environmental Change in the Pacific, 1790s-1950s*. His most recent (co-edited) book is: *China in Australasia: Cultural Diplomacy and Chinese Arts since the Cold War* (Routledge, 2019). He is currently President, New Zealand Asian Studies Society.

Joanna Boileau

Auckland, New Zealand

Chinese market gardening in Australia - translation and transformation

This paper explores how Chinese immigrants from subtropical southern China transported their traditional horticultural practices to Australia, adapting their technologies and techniques to novel environments and the demands of European consumers. They made a significant contribution to the economy, becoming major suppliers of fresh vegetables and fruit for over 50 years. As occurred in New Zealand, market gardeners developed flexible strategies to cope with the vagaries of climate and negotiate changing business and social environments, which were often hostile towards Asian immigrants. From the late nineteenth century and well into the twentieth century market gardens were important loci of cultural exchange. Through business and social exchanges Chinese immigrants built personal relationships with people from all walks of life, mitigating to some extent the constraints posed by institutional racism, government regulations and official surveillance.

Joanna Boileau is an historian based in Auckland, who specialises in the history of the Chinese in Australia and New Zealand. She has worked in museums and on cultural heritage projects in both countries. She is currently working on a book, *Starch Work by Experts: Chinese Laundries in Aotearoa New Zealand*, which will be published by the Chinese Poll Tax Heritage Trust later this year. Her most recent book, *Gardens of Prosperity: Chinese Market Gardening in Australia and New Zealand*, was published by Palgrave Macmillan in 2017.

Michelle Bootcov

NSW

Charting Dr George On Lee's life in the final decades of the Australian colonies

In the late nineteenth century, Chinese-Australian elites extended their networks to include wealthy and influential members of colonial society. One such elite from New South Wales was Quong Tart. He has received much academic attention, unlike his contemporary Dr George On Lee. On Lee lived in the colony for over two decades. He married an English woman, Louisa Walden, and they established their family in Wynyard, a desirable Sydney address.

He successfully worked as a medical practitioner across several colonies, had financial interests in market-gardening and mining and cultivated personal links with colonial politicians and wealthy merchants. The zenith of On Lee's public career was his role in hosting the Chinese Commissioners on their fact-finding visit to the colonies in 1887. Dr On Lee was a respected and integrated member of both the Chinese and Anglophone communities but in the 1890s he faced increasingly difficult personal and political circumstances that curtailed his life. Although sources are scarce, a scouring of digital archives has enabled a picture of On Lee's life to emerge, adding to the fabric of knowledge about the Chinese-Australian community in the quarter of a century before the White Australia policy took effect.

Michelle Bootcov graduated with a PhD in Molecular Immunology in 1994, and after two decades working in corporate technology returned to university to obtain a BA in History and Asian Studies. She completed an Honours in History at UNSW in 2018. Michelle is interested in Australian, colonial and feminist history as well as in the history of medical science. Her interest in Chinese-Australian history was sparked by an undergraduate research essay. She is currently involved in collection administration and research at two museums in Sydney.

Julia Bradshaw

Canterbury Museum, Christchurch

Marrying Out: Exploring the stories of Chinese-European relationships in Aotearoa.

Small in number but of great interest because of the challenges faced, Chinese-European marriages in New Zealand remain a relatively unexplored cross-cultural story. Well-known examples of Chinese-European marriages, such as that of Chow Chong and Elizabeth Whatton of Taranaki, are unlikely to be representative and little is known of the marriages and de facto relationships of less illustrious citizens.

The mid to late 1880s was the peak period for Chinese-European marriages with 93 married couples recorded in the 1886 census. As might be expected due to the high numbers of Chinese in Otago, most of the Chinese-European marriages occurred there but they also happened on the West Coast, in Christchurch and various North Island towns.

The first two marriages were Appo Hocton's in Nelson while John A Tong of Wellington was responsible for the third and thirteenth in my expanding list of Chinese-European marriages as well as the first Chinese-European divorce. Relationships ranged from long-lasting marriages and de-facto relationships to those that lasted just a few days.

Due to the prevalence of anti-Chinese thinking at the time, Chinese-European relationships were subject to unique pressures and there is ample evidence that these marriages resulted in a difficult struggle to survive financially.

Drawing on new research and the work of family historians this paper will explore the stories of individual families and discuss preliminary findings. Examples will be given of the effect these relationships had on the lives of the men and women involved. It will also look at the experiences of the couples' children, some of whom found themselves in a cultural wasteland, not accepted by Pākehā society but not entirely comfortable with Chinese traditions either.

Julia Bradshaw is the author of five social history books including *Golden Prospects, Chinese on the West Coast of New Zealand*, Julia Bradshaw has been working in museums since 1993 and was previously Director of Hokitika Museum. As Senior Curator Human History at Canterbury Museum Julia works with the Museum's social history collections. She is currently undertaking research on the early European use of pounamu, Chinese-European marriages and women on the New Zealand goldfields.

Denis Byrne

Western Sydney University

A transnational archaeology: houses built in their home villages by Chinese migrants to Australia between the late 19th and mid-20th centuries

A significant proportion of Chinese people who came to Australia from the Pearl River Delta in the pre-1949 era had their origins in the villages of Zhongshan (Chung Shan) County. This paper examines the houses that were built in these villages by men living and working in Australia, either during return visits or via money remitted back to their families for this purpose. Although located in China, these houses can be seen as transnational phenomena, a crystallisation of the labour, aspirations and planning efforts of actors distributed across the space of home and away. I consider the agency exerted by the houses in drawing back to the villages those who built them but also their descendants who in the present day are drawn from Australia on journeys of reconnection. Many of these houses, which in Zhongshan number in their hundreds, have been listed as heritage properties by the prefectural and local governments there. Using a 'heritage corridor' framework, I propose that the houses are best understood as constituting a transnational heritage that is continuous with the material heritage of Zhongshan migrants in Australia (which includes market gardens, country stores, houses, and trading company buildings).

Architecturally, the houses in Zhongshan represent a complex translation of traditional Chinese house styles and styles present in Western colonies and outposts. Even since they were built they have been subject to transformations of their form and meaning, currently evidenced in the ways they are being reworked by heritage discourse and practices of diasporic return and identity-building.

Denis Byrne is an Associate Professor at the Institute for Culture and Society, Western Sydney University. He is an archaeologist whose work has mostly been in the fields of Indigenous and migrant heritage in Australia as well as in the cultural politics of heritage conservation in Southeast Asia. His books *Surface Collection* (Rowman & Littlefield 2007) and *Counterheritage* (Routledge 2014) challenge western-derived heritage practices in Asia and explore new approaches to the writing of archaeology and heritage. His current research is concerned with coastal reclamations as artefacts of the Anthropocene and the transnational materiality generated by Chinese migration from China to Australia between the mid-1800s and mid-1900s.

Chang Chien-Kuan 張介冠 先生

Ri Xin Type Foundry, Taiwan

Transmissions and localisations

In 1884, the Tainan-based British missionary Thomas Barclay established *Ju-Zhen-Tang* (or, *Treasure Hall*), and published the first issue of *Taiwan Prefecture City Church News* on 12th July 1885, the oldest printed newspaper in Taiwan. Fourteen years later, the Japanese established *Taiwan Nichinichi Shinpō* (Taiwan Daily News) in Wanhua, Taipei, and produced both Japanese and Mandarin editions by adapting Western type-founding technologies for *hanzi* (Chinese characters) letterpress and relief printing. After Japan withdrew from Taiwan at the end of World War II, printers flourished in the capital's Wanhua district and the Ri-Xin typefoundry (established 1969) serviced their typeface needs.

Letterpress printing in Taiwan inherited a complete industrial standard from Japanese colonial rule, as well as assimilated the *hanzi* writing system from mainland China, leading to unique typographies which preserve the irreplaceable *wabi-sabi* aesthetic of these early calligraphed and hand-cut letterforms. Today, digital processes combined with a reinvention of letterpress printing exemplifying new modes of cultural and artistic expression have positioned Ri-Xin at the heart of a network of type design studios and individuals who are recovering the histories of *hanzi* typefaces in China and Japan as well as New Zealand. At the same time, Ri-Xin hopes to grow positive engagement with aficionados globally, so that letterpress, a medium bearing the history of human progress and knowledge, may have a new lease on life.

Chang Chien-Kuan entered the printing industry in 1968, employed at Ri Xin Type Foundry from 1969 to present day.

變異體：交流及當地化

1884年臺南的英國牧師巴克禮（Thomas Barclay）設立了聚珍堂，在1885年7月12日成功發行了第一份的《台灣府城教會報》，亦是台灣歷史上發行最悠久的報紙。十四年後，日本人將西方人鑄造活字的方法改良適合漢字的活字印刷及凸版印刷，在臺北萬華創立發行《日日新報》。二次大戰結束後，日本人撤離台灣，萬華成為臺北的印刷業聚落，而日星鑄字行（1969年創辦）為活版印刷廠客戶提供活字。臺灣的活版印刷承續了日治時期的完整工業系統並且溶入了後期進入臺灣的中國漢字系統，成就了臺灣在活版印刷上文字的特殊狀態，保留了早期手刻字種的獨特手感。今日，隨著數位科技廣布和傳統產業蛻變成文化與藝術的新產業，日星鑄字行與中國、日本這些與漢字有密切關係的字型設計公司或個人建立交流的管道，成為一個脈絡網的核心，同時也希望與世界各地的愛好者建立良好的互動，讓這承載人類文化進步與智慧的載體能有一個全新的生命。

張介冠 先生 1968年從事印刷產業，1969年進入日星鑄字行工作至今

Chen Hsiu-Mei 陳秀美 女士

A Zhi-Bao, Taiwan

In search of the disappearing types of Taiwan

In Taiwan, from the 1920s up to the present, print matter used four letterpress typefaces (*mincho*, *fang*, *kaiti*, *fangsong*) which entered every household across Taiwan on all manners of print outputs from letterpress print shops. These typefaces were only surpassed by phototypesetting and digital fonts in the 2000s. Luckily, these invaluable metal types still linger in the typecases of the few surviving letterpress print shops. Of these, the *kaiti* typeface is most distinct and characterful.

This presentation traces the origins of these four typefaces to three notable foundries in Shanghai in the 1930s, and the subsequent trajectories of transmission to Taiwan, Malaysia, Singapore, and New Zealand via Hong Kong and Xiamen. Taiwan will also be a case study to show the development of its typefaces, trace routes of dissemination to sinophonic worlds, and document the current state of letterpress printing in Taiwan and future prospects.

Chen Hsiu-Mei was born in 1965. Graduated from Fu-Hsin Arts and Trade School. Currently Director of A Zhi-Bao Ltd, once Deputy Art Editor at Echo Publishing Co. Ltd. Established a brick-and-mortar retail space - A Zhi-Bao Craft Emporium – which specialised in Taiwanese creative hand-craft designs for a decade. The *Disappearing Types of Taiwan* research project is now in its eleventh year. In 2015~2018, assisted designer Gao Peng-Xiang with *Letterpress Box* and *The Typesetting Master's Table*, two products inspired by letterpress printmaking and awarded eight national and international design awards.

尋找臺灣消失的字體

臺灣自 1920 年代迄今，印刷品上共有四款活字字體（明朝、方、正楷、仿宋），透過活版印刷廠印製的各種印刷物件，遍及臺灣各個角落並深入每個家庭，一直到 2000 年左右才被照相打字及電腦字體取代，所幸目前僅存的幾家活版印刷廠的字架上，都還留存著這一批珍貴無比的鉛字，其中以『正楷』字體最具特色。

本論文即追索這四款字體源自 1930 年代中國上海三大知名鑄字公司，並經由香港、廈門，傳遞到臺灣、馬來西亞、新加坡、紐西蘭等地之歷程。並以臺灣為例，找出其字體創建過程及傳佈華文世界之路徑，以及臺灣現今活版印刷業界現況與未來發展。

陳秀美 女士 1965 年生。復興商工美工科畢業。阿之寶有限公司負責人，曾任漢聲雜誌社美術副主編。開設「阿之寶手創館」實體店面，專賣臺灣手工創意商品十年，『尋找台灣消失的字體』為進行第 11 年的研究計劃案。2015~2018 年協助設計師高鵬翔以活字排版為概念的產品『活印盒』『老師傅的排版桌』，共獲得國內外 8 個大獎。

Chen Shiunn-Shyang 陳訓祥 博士

National Science & Technology Museum, Taiwan

The role of NSTM in printing industry heritage at Taiwan

The National Science and Technology Museum (abbreviated as NSTM) opened in 1997, and its mission is to collect technological artifacts in Taiwan. At the time, the letterpress printing industry in Taiwan was rapidly being phased out, and our museum collaborated with Prof. Wu Tsu-Ming from National Taiwan Normal University to undertake the collection and study of print industry artifacts at NSTM. Twenty years on, NSTM has collected some 48,000 items, the majority of which pertain to letterpress printing and were in active use between 1940 and 1980.

Not only has the NSTM transformed twenty years' worth of collecting and research outcomes into exhibitions, educational resources, and innovative cultural products, NSTM has also collaborated with the few remaining letterpress printers to transform an industry on the brink of obsolete obscurity. With specialist knowledge and administrative experience, NSTM offered these remaining operators a site to learn about the printing industry and its artifacts, and re-activated print heritage engagement via collections digitisation, exhibitions and creative product design. This cross-industry collaboration (partnered with Ri-Xin Type Foundry, A Zhi-Bao Ltd, and Tang-

Fu Printing Museum) created new ways of using resources within the letterpress printing industry, and has been ideal for re-contextualising the decontextualized letterpress artifacts held in NSTM collections.

In addition to cross-industry collaboration within Taiwan, NSTM also works hard at international exchanges. The special exhibition *Journey of Printing Collections* travelled to Macau Science Center in 2014. NSTM hopes to build dialogue and share Taiwanese print artifacts with New Zealand and Australia, opening with a search for Linotype casters – a piece of equipment once used in Taiwan, yet where no examples survive.

Chen Shiunn-Shyang is currently the Director-General of the National Science and Technology Museum (NSTM), which, after twenty years of acquisitions, holds some 48,000 print heritage artifacts. These artifacts and research outcomes have been transformed into exhibitions, educational resources, and innovative cultural products, in service of NSTM's mission to deepen public understanding of different technologies and the impacts of technological change.

國立科學工藝博物館在印刷產業遺產所扮演的角色

國立科學工藝博物館(簡稱科工館)在 1997 年開館，以蒐藏臺灣地區科技文物為宗旨，當時臺灣地區印刷產業正逢活版印刷技術快速淘汰，本館與臺灣師範大學吳祖銘教授合作，開啟科工館印刷產業科技文物的蒐藏研究，經過 20 餘年來的努力，印刷文物蒐藏已達 48,000 餘件，這些印刷文物以活版印刷科技文物為大宗，文物所使用的年代約從 1940~1980 年。

科工館不僅將 20 多年來累積的蒐藏研究成果轉化為館內展示、教育資源及文創商品，並與僅存不多的活版印刷業者合作，以其博物館專業知能和實務經驗協助瀕臨滅絕的產業轉型，成為認識產業及其相關文物的場所，並藉由數位化資源、展覽及文創商品等方式來活化資源之利用。此種異業(日星鑄字行、阿之寶公司及糖福印刷創意館)合作為活版印刷產業開創新的資源利用方式，也為科工館去脈絡化的活版印刷蒐藏獲得再脈絡化的最佳場域。

科工館不僅在臺灣地區與異業交流，也努力從事國際交流，2014 年把「印刷文物特展」移展至澳門科學館，未來也希望有機會能夠將臺灣印刷文物與紐西蘭及澳洲進行多面向的交流，進而尋求曾在臺灣地區出現過但已經消逝的活版印刷文物—Linotype 鑄排機。

陳訓祥 博士 現任國立科學工藝博物館館長，科工館經過 20 餘年來的努力，印刷文物蒐藏已達 48,000 餘件，多年來累積的蒐藏研究成果轉化為館內展示、教育資源及文創商品，以增進國人對於各項科技與科技發展的影響有更深入的了解。

Christina Ealing-Godbold

State Library of Queensland

Hops and Spinach: the genius of Chinese Vegetable Growers and Fruiterers in 19th and 20th century Queensland.

Many Northern Queensland mining towns relied on Chinese market gardeners and fruit shop owners as the sole supply of fruit and vegetables. It has been reported that by 1888, Brisbane too, was reliant on the market gardens of the Chinese for its fruit and vegetable supplies, many of which were sold by door to door merchants. Land that was too poor and lacking in water to grow vegetables mysteriously produced wonderful crops when tendered by Chinese people. One ingenious plan to help the vegetables grow more quickly was to apply an unusual fertilizer – the used hops from the Four XXXX Brewery at Milton in Brisbane.

This paper will follow life and fortunes of William Lum Chew who came to Cooktown from the Pearl River Delta region to pursue gold in the Palmer River region in Queensland and his movement to Dalby, a western Darling Downs town by 1888 as an agriculturalist where he married an Irish woman and raised a family. Mr Lum Chew came to my attention when I found that a member of my mother's family married "a Chinese fruiterer from Breakfast Creek" which promptly reduced her to the bottom of the social scale and created a family rift. Dropping as much of their Chinese name as possible, the Lum family transformed into Anglicized Australians, integrated into Brisbane society, joined the Anglican church and gradually lost their links to their Chinese heritage. This paper illustrates the pattern of life for many of Queensland's Chinese after the gold mining boom.

Christina Ealing-Godbold is a Senior Librarian in Reference and Research at the State Library of Queensland, where she has worked for more than twenty years in the John Oxley Library, General Reference and Family History. She has a Masters in Australian History from Sydney and an undergraduate degree in Journalism and Media Studies from Griffith.' (Source: Australian Women's Book Review v26 no 1/2, 2014) Christina is interested in working class and social history and the way in which different cultural and occupational groups have contributed to Queensland society

Georgina Fitzpatrick

University of Melbourne

Translating Torture: Chinese victims and Australia's War Crimes Trials, Rabaul, 1945-6

Among the 188 war crimes trials conducted by the Australian Military Courts at Rabaul, were 24 cases in which the victims of war crimes were Chinese residents of New Britain and other islands occupied by the Japanese forces during the Pacific War. Members of the Chinese diaspora also appeared in Australian-run trials as witnesses to crimes committed against civilians of other ethnicities or provided statements to be used in evidence against the Japanese accused.

The crimes of ill-treatment traversed cases of rape, of torture and of murder. To hear such cases, the Australian Military Courts had to establish that the *War Crimes Act 1945* applied to civilian non-citizens. They also required interpreters in both Mandarin and Cantonese for many of their witnesses. To supplement the official linguists from ATIS (Allied Translator and Interpreter Service), several multi-lingual Chinese stepped up to fill the gap.

This paper will explore the issues thrown up in these trials and show how the trial transcripts are an under-used source for the wartime experiences of the Chinese diaspora in Australia's mandated territories of Nauru and New Guinea (especially New Britain, New Ireland and Bougainville).

Biographical information

Dr. Georgina Fitzpatrick has been working on war crimes trials since her appointment to a Research Fellowship in 2009 as the historian on an ARC Linkage grant between the Asia Pacific Centre for Military Law, Defence Legal and the Australian War Memorial. Lead author of the subsequent book, *Australia's War Crimes Trials 1945-51* (Brill, 2016), she explored Australia's 300 post-war trials of Japanese held at eight locations. She also wrote about cannibalism, death sentences and the execution of captured airmen. Attached to SHAPS, University of Melbourne as an Associate, her latest publications concern the provision of interpreters and her interaction with the archives of the late David Sissons, academic and former interpreter at the Morotai trials.

Denise Fong 方靜怡

University of British Columbia

Farming Across the Pacific - Representing Chinese Canadian History in Museum Spaces

In recent years, museums in Canada are responding to calls to decolonize museum spaces and cultivate learning environments that promote cultural inclusivity. This research paper explores the representation of Chinese Canadian history through a recently launched temporary exhibition at the Burnaby Village Museum (BVM), a 10-acre reconstructed 1920s historic village located in Burnaby, BC. The exhibition resulted from a series of projects funded by the City of Burnaby's Community Heritage Commission to commemorate Canada's 150th birthday and the 125th anniversary of the City of Burnaby's incorporation. Drawing from archival documents, oral histories, and community-based research, the exhibition explores Chinese Canadian history through the lens of market gardening and food distribution networks in British Columbia. Specifically, it highlights the lesser known histories of Chinese Canadians in Burnaby, who are often regarded as new arrivals to the municipality. Mid-way through exhibition production, the co-curator/ author of this paper makes an unexpected discovery of her Toishanese family's connection to the New Zealand Chinese farming and fruit shop communities in South Island. As her personal and professional work begin to intertwine, she discovers many parallels between New Zealand's and Canada's Chinese farming history. Transpacific family networks between Guangdong and other parts of the world laid the foundation of success for many overseas Chinese farming families in both Canada and New Zealand. Village kinsmen partnered together to run produce businesses and fight for their rights during periods of discrimination and exclusion. This paper will reflect upon the exhibit research and production process at BVM, but more broadly, explore new ways of representation by considering how transpacific frameworks can

help reshape museum narratives to extend beyond localized or nationalist frameworks of Chinese Canadian history.

Denise Fong 方靜怡 is a Ph.D. student in the Interdisciplinary Studies Graduate Programme at the University of British Columbia (UBC). Her research interests include community engaged research and the use of new media technology in museum spaces, food heritage, and Chinese Canadian history. She is the co-curator of the "Across the Pacific" exhibition (2019-2021) at the Burnaby Village Museum, and currently serves as their staff researcher focusing on Chinese Canadian history in Burnaby. Prior to working in the museum heritage field, she was the programme manager of UBC's Asian Canadian & Asian Migration studies programme, and project manager of the Chinese Canadian Stories project co-led by the UBC Library and Simon Fraser University Library.

Richard Foy

Te Rua Mahara o te Kāwanatanga Archives New Zealand

WTF: What the Foy? Discovering a paper son from digital fingerprints.

The notion of the 'Paper Son' (and 'Paper Daughter') was common in countries where highly-restrictive Chinese immigration policy and legislation had limited the entry of Chinese-born immigrants. The Chinese Immigrants Act 1881 in New Zealand arose from populist anti-Chinese prejudice and sentiment of the time that became enshrined in statute. This discriminatory legislation in New Zealand's immigration history saw the imposition of a poll tax for the entry of Chinese immigrants and the emergence of a cohort of paper sons and paper daughters entering New Zealand society.

My father, Charles Kow Foy, was one such paper son. Our father kept his 'paper' identity a well-hidden secret from us throughout his entire life. It was not until his death, did my three elder brothers and I begin to unearth his immigration story and uncover the web of false narratives and borrowed documents that would inform our own paper identity here in New Zealand.

This paper explores the unexpected discovery of our father's 'secret' immigration story, that begins with the fingerprints from our grandfather's poll tax records held in the digital archives of Archives New Zealand Te Rua Mahara o te Kāwanatanga.

Richard Foy is a graduate of Victoria University of Wellington and the Chief Archivist of Te Rua Mahara o te Kāwanatanga Archives New Zealand—our nation's national archive. Richard is a senior leader in the New Zealand public service, a design-savvy futurist recognised for promoting an optimistic vision of digital technology as transformational for New Zealand. Outside of work, he's obsessed with his children, Star Trek and science fiction, sometimes in that order.

Stephan Foy

Victoria, Australia

Lost in translation: a personal account of challenges experienced during my Chinese family heritage research

Documenting Chinese diasporic history relies heavily upon oral accounts and the accumulation of archival documents within government and public institutions. Researching and reconciling these data is challenging, since there is no *lingua franca* upon which source data is catalogued. Translating these accounts for documentation into English is made difficult by the need for transliteration.

In New Zealand, Chinese Romanisation frequently did not follow a standardised form but varied from person to person and from agency to agency. Furthermore, the popular standardised Romanisation systems (Wade-Giles, Yale, Pinyin, Jyutping) almost universally exclude dialectal phonetic variations. These vagaries of Romanisation might not be fully appreciated by researchers who are not fluent in Chinese languages.

Notwithstanding the variations in Romanisation of Chinese proper nouns, Chinese naming convention has added to the complexity of reconciling oral history and cataloguing archival documents. Traditional Chinese age reckoning is yet another source for uncertainty.

This paper describes a personal account of the challenges encountered while researching my family history and translating these data into a coherent heritage document. Examples that illustrate these challenges are discussed. A description is given of the strategies, and of the available resources used, to reconcile source data.

Stephan Foy is a graduate of University of Otago and a consultant cardiologist specialising in coronary interventions. Since 1997, Stephan has resided in Geelong, Australia, where he maintains dual citizenship of New Zealand and Australia. From 2015, Stephan has researched his family heritage with an emphasis on documenting the circumstances surrounding his family's arrival in New Zealand.

Esther Fung

Wellington

Phoenix Rising – the journey of Chinese women in New Zealand from pioneer years.

The early Chinese community in New Zealand was a bachelor society – Chinese women were very few in number. The gold fields where most of the Chinese existed and the men's living conditions were not places with much home comfort. When the gold field tailings were exhausted many of the men moved to other parts of New Zealand in search of other means for making a living. Other Chinese arrived from China in these ensuing years, such that this "Asian Invasion" so alarmed the lawmakers that a poll tax on Chinese was introduced in 1881 and raised ten-fold in 1896. Besides these laws there were other measures with specific application to Chinese women in order to restrict the growth of the community.

Poll tax records and census data show that Chinese women did come in the late 19th century and early 20th century to New Zealand largely accompanying their husbands. Life was very hard on many fronts, socially, culturally and the necessity of making a living. While their sons were encouraged to spread their wings to seek better lives in other occupations and interests, escape for daughters from the confines of the family occupations and cultural expectations was much slower and longer. Today, that Chinese women in New Zealand hold qualifications and positions comparable to the mainstream is unremarkable.

This paper is an overview of the journey travelled by women of this community, touching upon their Chinese heritage their stoicism as pioneers, to their emergence from behind the shop curtains, the vegetable packing sheds and the laundry ironing tables.

As a fourth generation Chinese New Zealander, **Esther Fung** has grown up with both a Chinese and a New Zealand heritage. Over the years she has seen the emergence of the women and girls from a world confined by culture and circumstance to being regarded in this generation with equality. She has been active in many community activities both Chinese and for the wider community. Notably she was very involved in raising the issue of past anti-Chinese legislations, including the infamous Poll Tax and continues to work on projects encouraging the connection of the two cultures, such as the Chinese garden in Wellington. Her professional life has been as diverse in nature as her community activities.

Cheryl Gossner & Sandi Robb

Ingham Family History Association Inc. in association with Sandi Robb History and Heritage Consultant, QLD

Ingham Family History Association Incorporation's journey to re-discover Buk Ti: Chinese Settlers in the Lower Herbert Valley.

If you passed through the towns of Ingham and Halifax, North Queensland, you would not be alone in assuming that they were settled only by early Italian settlers who migrated to work in the rich sugar growing region known as the Lower Herbert valley. A quick flick through the telephone directory would confirm its position as an Italian dominated district. However, prior to the Italians, the valley had a long history of providing abundant hunting grounds to its Aboriginal custodians, rich agricultural dreaming's for early European contact settlers and bountiful acres of land for sugar plantations and sugar mills to flourish. The burgeoning sugar industry was worked by an exploited multi-cultural workforce which included South Sea Islanders, Javanese, Japanese and Chinese. In particular, it was the Chinese workers and settlers who were the earliest and longest non-white settler population to the valley, yet despite shops, two Chinatowns, and a Temple, their existence remains relatively unknown and forgotten.

Ten members of the Ingham Family History Association with an average age of 75 years embarked in 2018 on an ambitious project to explore, research, write and showcase Chinese migration to the Lower Herbert Valley. Along the way, they experienced doubt, lack of council and arts support and lack of funds.

This presentation explores the minefield of researching, collecting oral history and staging an important community history by a small community group. It details the hard work, frustration and self-doubt experienced by the women as the project unfolded and the rewards that it revealed along the way. This presentation is a reminder that from little things, big things grow, particularly when it is started and shared from grass roots level.

The Ingham Family History Association Inc., is a not for profit association whose Mission Statement is: To foster and nurture an interest in family history and genealogy and to encourage the recording and preservation of genealogical and historical records of this area for the benefit of future generations.

The group is a small group of 20 financial members who research local families from settlement days. One area in which we carry out a lot of work is assisting people both local and visitors whose ancestors had lived in the district. Some of our members are volunteers for the Ingham Library in the Local History Rooms. Please check out our new Face Book page Ingham Family History Association Inc.

Sandi Robb is a historian and cultural heritage specialist with interpretation, research, exhibition, curatorial and cultural heritage experience across North Queensland. She has presented at local, national and international conferences on Chinese Australian History, and is a published author with her book *Cairns Chinatown: A Heritage Study*. In 2018-19 she collaborated with the Ingham Family History Association, in their recently held large exhibition, "*Re-discovering Buk- Ti: Chinese Settlers in the Herbert River Valley*". She is a founding member and current president of the Chinese Heritage in Northern Australia Inc., a not for profit organization committed to promoting northern Australia's Chinese History and Heritage.

Gordon Grimwade

Flinders University, Adelaide

'The road is lined with Chinese': Sorting facts from creative writing.

In the late nineteenth century Chinese migrants illegally entered north Queensland by travelling overland from the Northern Territory's Top End but for decades their stories have been relegated to a few family histories, long archived files and yellowing newspapers. The few, first-hand records are brief, sometimes jumbled and hard to date. The piecemeal official records are spread across three State and Territory Archives while the newspapers reflect emotive reporting seemingly intended to generate fear among the European colonists. Closer examination reveals many stories were excellent examples of fake news. Cross-checking historical data is a basic, often challenging process that exposes some fascinating anomalies and incredulous misrepresentations some of which are described in this presentation.

Gordon Grimwade is a North Queensland based historical archaeologist and writer who has researched the Chinese Diaspora for over four decades. He was project manager for the Atherton temple conservation and restoration project and, some might say, has had an obsessive interest in Chinese pig roasting. A prestigious State Government of Queensland John Oxley Award facilitated his research into the overland movement of Chinese from the Northern Territory to Queensland. Gordon has published widely on cultural heritage management and historical archaeology and is a regular contributor to award winning history magazines for young readers in the USA.

Ya-Wen Ho 賀雅雯

Wai-te-ata Press

Variant forms: transmissions and localisations

In September 2016, Wai-te-ata Press celebrated the arrival of a metric tonne of Chinese metal type, once used to print the *Chinese Growers Journal* (1952-1972). The types capture multiple vectors of transmission and localisation: materially, textually, and culturally.

Materially, invoices and receipts archived at the Alexander Turnbull Library document the many hands which handled the types' import from Hong Kong to Wellington. Typographic close-reading reveal curious variant

forms as well as typesetting problem-solving necessitated by the scarcity of pieces of type available. Textually, the paper's content – language lessons, current events, lifestyle sections - reflected its readership's shifting sense of home. The entire corpus has been digitised by Auckland City Libraries, yet without machine reading functionalities, access and transmission remains limited. The Kun ECS project has identified and is working on a useful contribution towards improving Chinese-language OCR. Culturally, the types embody the depth of Chinese New Zealand history and invite reflections of present-day shifting demographics.

Wai-te-ata Press envisions this research work to inform the Chinese Scholars' Studio, a future hub for multi-disciplinary engagement with Chinese New Zealand scholars, artists and communities: a meeting place of the historical and the cutting-edge, the hand-made and the digital.

Ya-Wen Ho is a letterpress researcher, graphic designer, and poet currently living in and working from Wellington. As research assistant for the Chinese Scholars' Studio project at Wai-te-ata Press, Victoria University of Wellington, she is cleaning and archiving a unique collection of Chinese metal type, once used to print the New Zealand Chinese Growers Journal (1949-1972). Wai-te-ata Press' heritage type restoration project is grounded in telling local stories of local Chinese, so she also researches the Chinese New Zealand history of the Growers Journal, contextualised within broader Chinese-language print histories.

變異體: 交流及當地化

2016年九月，Wai-te-ata Press 迎接了一公噸於 1952-1972 年曾經印刷《僑農月刊》的繁體鉛活字。這噸活字體現了傳播交流及當地化的多種媒介：實體，文本和文化。

在實體上，國家圖書館典藏的發票和收據記錄了這噸活字如何層層經手從香港抵達惠靈頓，而仔細觀察《僑農月刊》可見令人好奇的異體字及排版上缺字而啟發的應變。從文本的角度來看，《僑農月刊》的內容 - 語言課程，新聞時事，生活休閒等版塊 - 反映了紐西蘭華僑漸變的歸屬感。《僑農月刊》雖已全期被奧克蘭市立圖書館數位化，但缺了機讀功能，活用和推廣仍然受限。與電子工程系合作的「鯤」工作案致力為改進漢字 OCR 做出有益貢獻。論以文化代表，這些活字體現了紐西蘭華僑歷史的深度，並引發當今人口結構漸變的反思。

活字修復這項研究工作是 Wai-te-ata Press 成立一間華僑書齋的願景的起源，設想提供未來紐西蘭華僑學者，藝術家和社群一個多方交流的樞紐：一個歷史和前沿，手創和數位的交匯點。

賀雅雯是一名活版印刷研究員，平面設計師和詩人，目前居住在惠靈頓並在其工作。作為惠靈頓維多利亞大學 Wai-te-ata Press 的研究助理，她正在清理和存檔曾用於印刷《僑農月刊》的繁體鉛活字。Wai-te-ata Press 這修復項目的基礎是講述當地華人的故事，因此她也研究了《僑農月刊》刊的歷史，並汲取更廣泛的漢字印刷歷史。

Yvonne Horsfield

Federation University, Ballarat

A Tale of Two Cities: Ballarat and Bendigo Chinese - cultural contrasts and transformations

In a historic comparison between the two great goldrush cities of Ballarat and Bendigo in Victoria, there are many parallels. However, a study of the Chinese historiography of each city reveals the differences in the way that Chinese Australian families adapted and transformed themselves in order to become an accepted part of the wider European community they inhabited. There were common, identifiable strategies employed by many members of Chinese descent as a means of survival and as a pathway to achieve respectability and success in the wider community.

An examination of the contrasts that developed between the two cities reveal the factors which have influenced the way each city has responded and transformed itself in celebrating and acknowledging their Chinese cultural history from the past and into the present. The greater success of one city above the other has become the catalyst for its increased cultural renewal in recognizing and embracing anew its Chinese cultural connections with the past.

Yvonne Horsfield is a qualified teacher with past experience working in both primary and secondary schools, specializing in the humanities. She has had extensive experience employed as Education Officer for the Sovereign Hill Education Service and the Ballarat Fine Art Gallery for over twenty years. Recently retired, Yvonne

has successfully published a series of childrens' books and is presently researching the Ballarat goldfields connection with her Chinese descent family, related on her mother's side, to complete her PhD. With the completion of her thesis, her intention is to write a biographical novel about the story of the Tong Way family and their life experiences in the hope that it will reach a wider audience.

Bolin Hu

University of Auckland

Reporting China: the Chinese Australian Newspapers in the 1930s

This paper explores how Chinese language newspapers in Australia, particularly the *Tung Wah Times* and *Chinese Republic News*, reported China in the 1930s when the Sino-Japanese War broke out unofficially in the region. Compared with the neutrality or hostility of Australian newspapers, Chinese language papers, particularly *Tung Wah Times* and *Chinese Republic News*, made efforts to build support for the war and influence Chinese residents in Australia. Both informed their readership of Japanese brutality in China, vilified Manchukuo, and appealed to Nanjing to take military actions. In addition to news reports, selected periodical literature was used to build the patriotism of Chinese readers in Australia. Brave anti-Japanese generals, soldiers and martyrs were portrayed as symbols of Chinese patriotism and nationalism through stories, poems, and Cantonese songs. However, although the two Chinese language newspapers appealed to patriotism, they offered contrasting views of the Chinese government. *Tung Wah Times* continued its anti-Jiang Jie-shi propaganda, arguing for political reform and strong anti-Japanese policy. It criticized the non-resistance policy and dictatorship of Nanjing while warmly welcoming the visit of the patriotic general, Cai Ting-kai, who also was an opponent to Jiang's regime. *Chinese Republic News*, however, was more ambiguous. As a pro-Chinese Nationalist Party newspaper, it usually demonstrated more support and understanding of the government's dilemma. Despite differences between them, by shaping their readerships' patriotism and nationalism, these Chinese language papers forged the connection between Chinese residents in Australia and their home country, practised their cultural identity, and consolidated their allegiances with China.

Bolin Hu is a PhD candidate in History Department of the University of Auckland, under the supervision of Malcolm Campbell and Paul Clark. His research mainly focuses on the China-Australia relationship during the 1930s to 1940s.

Yew-Foong Hui & Leigh McKinnon

Hong Kong Shue Yan University & Golden Dragon Museum, Bendigo

Dragon Tales: Translating Authenticity and Transforming Tradition in the Heritage of Dragon-Dancing in Bendigo, Australia

The Bendigo Easter Festival is the longest-running festival in Australia and the highlight this year is the introduction of "Dai Gum Loong", a new imperial-style dragon commissioned and handcrafted in Hong Kong.

Chinese dragon-dancing was first recorded as part of the Easter Festival in Bendigo in 1892. It has since become a tradition and heritage, not only of the Chinese community in Bendigo, but of Bendigo City itself. When a new dragon was needed for the festival in 1970, affluent Bendigonians raised funds and commissioned a new imperial-style dragon from Hong Kong. Half a century later, in keeping with this tradition, another new imperial-style dragon was made by Hong Kong paper-crafting artisans for the Bendigonians.

This paper examines, firstly, how authenticity is pursued in the process of commissioning and making such dragons. Much care was taken to ensure that the making of the new dragon would be in keeping with tradition as much as possible, from the selection of the artisans making the dragon, to the rituals associated with the inauguration of the dragon. Second, the paper looks into ways in which this Chinese tradition has been transformed, in tandem with changes in the Chinese community and the larger Australian social environment. Third, in tracing the connections between Bendigo and Hong Kong in the making of these dragons, the paper suggests how the heritage of the Chinese diaspora is revitalised and translated through interactions between different nodes in the diaspora.

Yew-Foong Hui is an anthropologist and associate professor with the Hong Kong Shue Yan University. He has done extensive field research on the Chinese diaspora and its transnational linkages in Indonesia, Malaysia, Hong Kong, China, Taiwan, and most recently, Australia. He is the author of *Strangers at Home: History and Subjectivity*

among the Chinese Communities of West Kalimantan, Indonesia and a co-editor of *Citizens, Civil Society and Heritage-Making in Asia*.

Leigh McKinnon is a historical researcher at the Golden Dragon Museum, Bendigo, and a research affiliate with the Centre for Religious Studies at Monash University. He has written on Central Victoria's Chinese heritage and also has a research background in medieval European intellectual history. He is the author of *A Biographical Dictionary of Bendigo's Historic Chinese Community* and in his previous research life was co-editor and translator of *Johannes de Grocheio: Ars Musice*.

Rachel Hurd & Jane Thomsen

Presbyterian Research Centre at Knox College, Dunedin

The Ng Collection: Translating a New Zealand Chinese Past

The Ng Collection is held at the Presbyterian Research Centre at Knox College in Dunedin and contains material collected by Dr Jim and Eva Ng. Dr Jim Ng has devoted much of his life to the study of the history of the Chinese diaspora in New Zealand. His four-volume work, *Windows on a Chinese past* which was published in 1993 was the first major work on the history of the Chinese in New Zealand.

Their collection contains a large volume of papers, oral histories, photographs and ephemera relating to New Zealand Chinese history. Included among this material is the Rev. Alexander Don's "Roll of Chinese", a deceptively small book which records the details of 3500 Chinese men whom Don encountered in his missionary work among the Chinese goldminers in Otago, Southland and the West Coast between 1896 and 1913. Written in both English and Cantonese it is a truly unique document as are Don's diaries which describe in vivid detail the world of the Chinese goldminers.

Yet the use and interpretation of these collections has been affected by issues of translation. Many of the documents are written in an older form of Cantonese which few people are now familiar with. This poses challenges in describing this material and in making its contents available. Historically, the lack of ability to translate some of this material almost led to its discarding and the loss of unique and irreplaceable historical material was only narrowly averted.

This paper documents the ways in which we have sought to recover the stories of Chinese New Zealanders told by this material and prevent them from being "lost without translation".

The **Presbyterian Research Centre (PRC)**, based at Knox College, Dunedin, is the archive and library for the Presbyterian Church of Aotearoa New Zealand, comprising the Hewitson Library and the PCANZ Archives. The PRC is home to the Ng New Zealand Chinese Heritage Collection, which is owned by the New Zealand Chinese Heritage Research Charitable Trust. As well as being responsible for administering the collection, both Rachel and Jane are Trustees. Rachel's professional background lies mostly in (English language) archives, while Jane comes from the world of libraries, so both have undertaken a steep learning curve while working with this collection.

Juanita Kwok

Bathurst, NSW

Bew Chip's Register

In 1865, nineteen-year-old Lew Bew Chip from Canton arrived on the Tambaroora gold field in New South Wales. When he died in Sydney in 1937 at the age of ninety-one, the name on his death certificate was Low Lay Chong or New Chip. For the seventy-two years he lived in the Tambaroora-Hill End area, he was known as New Chip. Over a period of twenty-five years between 1865 and 1890, Bew Chip entrusted his countrymen returning to China to carry gold-dust and gold sovereigns back to his father in China on his behalf. Bew Chip kept a register of the names of those carrying the gold for him, the names of their villages and the amount of gold they carried for him. Bew Chip's register is also an account of loans he made to other men on the goldfields.

Bew Chip's Register is a rare primary source of information about Chinese on the Tambaroora goldfields and their continuing connections with their home villages. First translated by Kok Hu Jin in 2005, Bew Chip's Register was re-translated by Ely Finch in 2017. This paper will discuss what Bew Chip's register tells us about Chinese labour migration to Australia and its transformation over the years.

Juanita Kwok gained her BA at the University of Sydney before moving to Bathurst in 2008. In 2013 she wrote her Honours thesis at Charles Sturt University on the representation of Chinese in Australian feature films made in the White Australia era. She received a scholarship from Charles Sturt University to research a PhD on the history of Chinese in the Bathurst District between 1849 and 1953. Her thesis has been accepted and she will graduate in December 2019.

Ruth Lam

Chinese Fruit Shops Research Group

The Fruits of Our Labours: Chinese Fruit Shops in New Zealand

Many of us remember well the daily or weekly trip to the local shops to buy our food supplies – meat, bread, milk, fruit and vegetables. Often the fruit-and-vegetable shop was run by a Chinese family, all working together to provide the customer with the freshest fruit and vegetables with the best service. Now the one-stop supermarket dominates our shopping experience and except for a few still in business, the days of the Chinese fruiterer have long gone.

The Fruits of Our Labours traces the development of Chinese fruit shops from the general store-cum-greengrocery of the 1880s through to the fresh fruit and vegetable retailer of today. It focuses on the heyday years of the 1950s-60s, a time of economic growth and prosperity after the hard times of the Depression and the Second World War both of which affected Chinese fruiterers.

Commissioned by the Chinese Poll Tax Heritage Trust, the book combines historical research and statistics with the personal stories of Chinese fruit shop families to give the reader a better understanding of the hard work and sacrifice that led to their eventual well-being and that of their descendants – the fruits of their labours. To achieve an authentic voice, oral histories were used as the basis of the stories with additional information from family history records and photographs, immigration records (particularly poll tax certificates and naturalisation records), and newspaper articles. However, combining all these sources into a cohesive storyline provided the authors with many challenges; this paper discusses some of them.

Ruth Lam (MAHons) is a second-generation Chinese New Zealander whose parents and grandparents were fruiterers. She worked as a customer services manager for the Franklin District Library Trust before embarking upon a major project as co-author of *Sons of the Soil: Chinese Market Gardeners in New Zealand*, published in 2012. In 2014, Ruth assisted with the writing of *Har Gee Chans in New Zealand* for the Chan family reunion, her father's ancestral village. Since then she has been the team leader of the Chinese Fruit Shops Research Group who were commissioned by the Chinese Poll Tax Heritage Trust to research and write *The Fruits of Our Labours*, published in 2018.

Lily Lee 何藜藜

Auckland

To Grow Roots Where They Land? Chinese Women War Refugees Come to New Zealand

In August 1939, the first Chinese women war refugees arrived, marking the beginning of Chinese community transformation in Aotearoa New Zealand. From 1937 in the Pearl River delta of Guangdong, the lives of Chinese families were devastated by the effects of the Japanese war and many fled their villages. A two-year temporary concession granted by the New Zealand government for 249 Chinese wives (and 244 of their children) was timely. This reunification of husbands and wives was pivotal in creating a space for the development of family and community in New Zealand. This paper will discuss two common themes arising from my initial research that cohere around the resilience of these Chinese women, and their ability to adapt to their new context whilst maintaining a strong commitment to Chinese cultural values, customs and language.

Lily Lee 何藜藜 spent seventeen years working for the Ministry of Education and was involved in new migrant and refugee schooling and resettlement. Lily was born in New Zealand in 1940. Lily first visited Zhongshan in 1963 and has always taken an interest in her Chinese heritage and family history. Lily is co-author of *Sons of the Soil: Chinese Market Gardeners in New Zealand* published in 2012. From 2015-2018 she has written Zhongshan pioneer stories for the Auckland Zhong Shan Clan Association's website: www.zhongshan.nz. In the past two years Lily and Meilin Chong have been involved in researching Chinese Refugee Wives and Children 1939-1947. This project has been commissioned by the Chinese Poll Tax Heritage Trust.

Darryl Low Choy

Griffith University, QLD

The Times They Are a-Changin': the dilemma of Chinese Sojourners in late Nineteenth Century Australia

Many Chinese sojourners arrived in the Australian colonies during the first half of the nineteenth century seeking prosperity and a better way of life from the turmoil of their "Flowery Land". Some no doubt harboured "settler" aspirations involving permanent settlement in this new emerging European Pacific enclave on the outskirts of Asia.

As the nineteenth century closed, exciting things were afoot. There was serious talk about federation of the colonies into one new nation, and new economic opportunities were emerging.

This paper will briefly profile Sum Kum Tiy one of the most successful Sydney Chinese merchants of the second half of the 1800s who by all accounts demonstrated serious settlement intentions in his adopted country for some thirty years. However, by the mid-1890s he has disappeared from the written record and on the current evidence he appears to be one of the many early Chinese sojourners to contribute to the return migration pattern. Hence it remains for this paper to conclude with a speculation on this outcome using the available local and broader contextual evidence.

In the words of Bob Dylan: *For the times they are a-changin'* – what were the changes that confronted the Chinese diaspora in the Australian colonies at this time and what impact and influence might they have played in this wealthy, influential and well respected merchant's decision to leave the shores of a land of promising opportunities?

Major General (Professor) Darryl Low Choy, AM, MBE, RFD, (ret'd), PhD, MBlt Env (City & Reg Plan), Grad Dip Urb & Reg Plan, BA, GCert Higher Ed, RPIA (Fellow), FEIANZ.

Major General Darryl Low Choy commenced his military career as an Army cadet before enlisting as a Private and rose to the rank of Major General. He is a qualified military engineer and commanded the Queensland 7th Brigade and subsequently held the three most senior Reserve appointments in the Army and the Australian Defence Force.

Dr Low Choy is a qualified professional town planner, a Registered Planner and Fellow of the Planning Institute of Australia. He is Professor Emeritus (Environmental and Landscape Planning) and former Head of Planning at Griffith University. He is a Visiting Professor of the Chinese Academy of Sciences. He is leading research into climate change adaptation for human settlements; planning for water sensitive cities; incorporating indigenous landscape values in planning; and community resilience for peri-urban and hazard prone areas.

Kim Lowe

Ōtautahi Christchurch

Gold and Paua Takeaways

Working primarily in printmaking and painting Kim Lowe will present aspects of her practice that explores a hybridised identity representing her place in Te Waipounamu, NZ. Traditional Chinese motifs like the bronze Taotie and Luo Shu designs; references to her family's history and NZ Chinese whakapapa; along with the use of traditional brush techniques, are all used as starting points in the development of new work that translates the somewhat mythical or lost culture of her ancestors into her own visual history.

Kim Lowe is based in Ōtautahi Christchurch and is originally from Murihiku Southland. She a mother to three Ngai Tahu children; is a mixed-race descendant of Chinese and Chinese/Cuban migrants who established fruit shops in the south during the 1930s, and she was raised in her family's Cantonese restaurant in Invercargill. Kim has aimed to promote the profile of printmaking, diversity and inclusion in NZ and has initiated projects at both international and local levels, including *Gold Mountain Takeaways* in Hangzhou China; *Shared Lines, Sendai : Christchurch Art Exchange* in Sendai and Shiogama Japan and Christchurch; *Thinking of Place* in Australia and NZ. She was one of the founding members of the Aotearoa Asian Artists (AAAHUI18) and Aotearoa Chinese Artists (AChA).

Kim's qualifications include MFA (Printmaking) with distinction from the University of Canterbury; BFA from Otago School of Art; BCom in Marketing Management from Otago University. She lectures part-time in

Creativity, Art and Design at Ara Institute of Canterbury and is the recipient of The Olivia Spencer Bower Award 2019 for painting.

Paul Macgregor

The Uncovered Past Institute

A translatable thirst: Why did Chinese gold miners drink European alcohol?

On 15 June 1880, the *Ovens and Murray Advertiser* reported that "the Chinese are now large consumers of other than Chinese spirits". Fragments of 71 brandy, gin, schnapps, whisky, wine and beer bottles were found at the archaeological excavation of the Harrierville Chinese Mining Village, in northeast Victoria, Australia, by The Uncovered Past Institute in October 2017. These made up eighty per cent of all the glass bottle fragments found during the dig, and they were gathered from just two dwelling sites. The high proportion of alcohol vessels suggests a reasonably high rate of liquor consumption. This paper examines the historical and archaeological evidence for alcohol use by Chinese miners in the 19th century. The paper will compare the findings from Harrierville with those of Neville Ritchie, who excavated a large number of Chinese gold mining sites in Otago in the 1980s. It is worth considering how important alcohol may have been in Chinese mining life.

Interpretations of the archaeology of Chinese diaspora sites, excavated from the 1980s to the 2000s, have often focused on the use of European food and beverages as a sign of acculturation to European way of life, without significantly exploring the rationale for consumption patterns. This paper will instead explore factors which might illuminate our understanding of the level of usage of European alcohol by Chinese in Harrierville, such as the relative availability of Chinese and European liquor, historical records of alcohol preferences by Chinese in Australia, the use of alcohol in rituals at graves and temples, and the level of sociability versus emotional isolation of the local Chinese mining community.

Paul Macgregor, historian and heritage consultant, is President of The Uncovered Past Institute, which undertakes archaeological excavations with public participation. He was Project Curator during the excavation of the Harrierville Chinese Mining Village in October 2017. Curator of Melbourne's Chinese Museum from 1990 to 2005, he has published widely, organised many conferences and exhibitions, and worked on several major research projects, all on Chinese Australian history. He is currently researching Chinese economic activity in Australia, and the material culture heritage of Chinese Australians, as part of a wider investigation of the nineteenth and early twentieth century co-evolution of European and Asian societies in Australasia, China, Southeast Asia, North America and the Pacific/Indian Ocean worlds. www.paulmacgregor.info

Hilda Maclean

University of Queensland

Burnt matches, broken saucers and headless roosters: Chinese oath taking in Australian and New Zealand colonial courts

Court reportage was voraciously consumed by the readers of the colonies' newspapers. The more salacious the detail and exotic the participants, the greater the number of column inches published for a seemingly insatiable audience. The court scribes were particularly descriptive of cases involving the Chinese and their oath taking rituals. As the curious observers described the minutiae of these rituals, they can be categorized into three main ritual forms and analysed for regional difference and change over time.

Contemporary British China 'experts' voiced their opinions of the origin and authenticity of these rituals and the degree that they bound the oath takers, if at all. It was broadly their belief that the concept of oath taking in a court of law did not exist in China at the time. Their interpretation of Chinese ritualistic behaviour evoked a range of responses from mirth to fear and distrust. It was to colour the knowledge of newspaper readers of the Chinese in the antipodean colonies for decades as fallacious stories were republished at intervals.

This research not only brings to the fore the archival record, but also the ability of the court system to incorporate culturally diverse rituals to secure the court process from the mid-1850s. It also highlights the role of the colonial press as both entertainment and exposure to and construct of who was seen as the 'other'.

Hilda Maclean is a professional historian, genealogist and archival researcher with over thirty years' experience researching family and local histories. In 2012, Hilda was casually engaged by the University of Queensland Culture and Heritage Unit to conduct genealogical and historical research while completing her PhD in colonial

era burial practices. Hilda regularly presents workshops on genealogical and archival research methodology and has presented at international conferences on related topics. Her current project is compiling the Queensland Chinese Death Index (1855 – 1985).

Nigel Murphy

Wellington

The New Zealand Chee Kung Tong after the 1911 Xinhai Revolution: politics and people: an unwritten history.

The early history of the Chee Kung Tong (also known as the Chinese Masonic Society) is very well known. The first histories were written by Europeans in Singapore in the early nineteenth century. In southern China and the Nanyang (south east Asia) the ancestral bodies of the Chee Kung Tong were a group of secret societies with an awkward and curious mix of aims including political revolution, public good and criminality. There was a strong streak of the Men of the Marshes and Robin Hood in these early groups which were collectively known as the Hong Men, the Yee Hing, the Heaven and Earth Society and the Triads. These groups originated in the early 1700s in Southern China, in particular Fujian and Guangdong. An interesting transformation occurred when these groups were transferred to the West with the predominantly Cantonese migrants (the Fujianese migrated to the Nanyang) When the Triad groups were re-established in the Pacific West all elements of criminality were left behind and they became largely focused on self-help, public good, welfare and community mediation and community development. It was this that largely led to the Hong Men groups to change their name to the much more respectable and Western-sounding Chinese Masonic Society (aka Chee Kung Tong) Prior to the 1911 revolution the Chee Kung Tong's main stated aim was to overthrow and expel the Manchurian Qing dynasty from China. Sun Yat-sen courted and joined the overseas Hong Men as a means of advancing his revolution. All this has been extensively researched. But what happened to Chee Kung Tong post-1911 is still largely unresearched. This is therefore a significant gap in overseas Chinese history. In New Zealand the Chee Kung Tong lasted till 1975. In America and Canada, the Chee Kung Tong is still in existence. What did Chee Kung Tong in New Zealand do between 1911 and 1975? What was its stance on China's chaotic political situation between 1911 and 1949? Who were its members? Why did it fade in New Zealand while in Canada and America it continues to this day? What was the society's reaction to a branch of Chee Kung Tong being made an official political party in Communist China? This paper will discuss some of these questions.

Nigel Murphy has studied Chinese New Zealand history for around 40 years and has visited China on a number of occasions. He worked at the Alexander Turnbull Library for some 25 years and at the Waitangi Tribunal as a report writer. His MA thesis was on how New Zealand's national identity played a key role in its attitude to Chinese people, both in New Zealand and in China itself. He has lectured and published on a wide range of aspects of the Chinese New Zealand experience.

Megan Neilsen

NSW

A Tale of Two Translators

This paper explores the lives of Robert Bell, the "eccentric Englishman" responsible for the publication in Ballarat of the first Chinese Australian newspaper, The Chinese Advertiser (subsequently The English and Chinese Advertiser), and Ballarat See Yup community "headman" Chin Kit 陳吉. While both men are relatively familiar figures to Chinese Australian historians, significant details of Bell's personal life remain sketchy and his special connection to Chin Kit has hitherto not been revealed.

Making use of fresh information discovered in the course of my own family history research, I offer new insights into what is already known of Bell and add details that potentially enhance our understanding of this complex figure. I show, for instance, that Robert Bell arrived in the colony accompanied by a wife and step-daughter and that his wife's untimely death of typhus, probably contracted while working in the Chinese camps, corresponds closely with publication of the last extant copy of the English and Chinese Advertiser. I also show that his step-daughter Matilda Jane, aged 18 when Bell was widowed, apparently lived on with him in Main Road Ballarat before ultimately marrying Chin Kit who had been appointed as court interpreter. That couple's relocation to Bendigo was accompanied by a sharp decline in Robert Bell's public activities which, if not coincidence, may mark the beginning of the isolation in which he eventually died.

Matilda Jane and Chin Kit were my great-grandparents. They went on to a relatively prosperous life in Launceston where Chin Kit was noted for his efforts to forge links between the Chinese and Anglo communities.

Despite this his family still suffered prejudice. I can therefore offer reflections on the process of researching my Chinese heritage which was so long hidden in romantic myths to mask the facts that the true story was all but lost.

Megan Neilsen's professional career has been in scientific research after studying STEM at University of Sydney when girls mostly didn't and completing a PhD in computational biomedicine at UNSW. She had minimal background in history when setting out 20 years ago to unravel the mystery of her mother's Chinese heritage. The family story rang of romantic mythology and turned out to be exactly that. The real story proved far more compelling. Obtaining it has given Megan an enduring interest in historical research, weaving together family data with concomitant geographic, social, economic and political influences and enjoying the occasional linguistic or paleographic challenge.

Vivienne Poy

University of Toronto, Canada

The Poy's of Australia

The paper will cover the intricacies of my search for information to recover this family's history from the end of the 19th century to today.

Migration of Willy Ah Poy from Toishan to Victoria; marriage to Louisa; life in Chiltern; the children and the grandchildren. The village from where Willy came; Anglo-Chinese unions; how Chinese customs and words were used and translated in Australia, and the transformation of the descendants over the years.

Based on the book I authored, "Heroes & Gamblers: Tales of survival and good fortune of the Poy Family," published in Toronto at the end of 2015. It was launched in different cities in Canada as well as in Hong Kong. The Australian launch was in the Museum Library in Albury in July, 2016. There was also a special celebration in the Chiltern Athenaeum following.

The Honorable Dr. **Vivienne Poy**, PhD University of Toronto, is an author, entrepreneur, historian, fashion designer and community volunteer. In 1998, she was the first Canadian of Asian heritage to be appointed to the Senate of Canada where she focused on gender issues, multiculturalism, immigration, and human rights, and was instrumental in having May recognized as Asian Heritage Month across Canada. She is the author/co-editor of numerous publications. After her retirement from the Senate of Canada in September 2012, she continues to write and remains actively involved with communities across Canada.

Vivienne is Chancellor Emerita of the University of Toronto, member of the Board of ORBIS (Canada), Member of the Canadian Museum for Human Rights National Advisory Council, Hon. Co-chair "For All Canadians" - Canadian Blood Services, Hon. Patron of Chinese Canadian Historical Project – Simon Fraser University, Hon. Chair of Advisory Committee of "Hong Kong-Canada Crosscurrents Project, 1962-2012," - University of Toronto & UBC, Member of the Advisory Committee of *Journal of Modern Life-Writing Study*, Shanghai Jiao Tong University.

Vivienne has received numerous honorary degrees and professorship from universities in Canada, USA, China, Hong Kong and South Korea, as well as many honors and awards.

Nigel Robson

Office of Māori Crown Relations - Te Arawhiti

'Chinaman and Trooper'

'Chinaman and Trooper' examines instances of violence perpetrated by New Zealand soldiers against members of New Zealand's Chinese community. These soldiers were either current or former members of New Zealand contingents sent to the South African War 1899-1902. The paper contextualises these incidents by examining prevailing attitudes toward Chinese, Chinese responses to the war, and the impact of the Boxer Rebellion on New Zealand attitudes. It then examines cases of violence against Chinese perpetrated by New Zealand soldiers, and discusses how these incidents were handled in the courts and reported in the media.

Nigel Robson currently works as a senior historian for the Office of Māori Crown Relations - Te Arawhiti. He holds a Master's degree from Massey University and has conducted extensive research on the South African War, initially for his Master's thesis and more recently for 'Well Done, Little New Zealand', a book he is writing in his

spare time on the impact of the South African War on New Zealand society. Among the themes examined in the book is the prevalence of racist attitudes among New Zealand soldiers who served in the South Africa.

Cameron Sang

Wellington Chinese History @WgtnChineseHist

"See Mum, I was listening: The Wellington Chinese History wiki project"

This story is not unique: A Chinese kid – a fourth generation New Zealander – not having much interest in their Chinese heritage; uninterested in the *same* stories their parents, grandparents, aunts and uncles told about their childhood at every family gathering. Years later, as family members depart, the stories depart with them.

Soon after joining Twitter, I started interacting with an account posting information about New Zealand Chinese (NZ Chinese Genealogy @NZBC88) and I discovered websites compiling New Zealand Chinese history information. Some of these sources were being updated, some had been abandoned.

I wanted to research New Zealand Chinese history as it related to me and my family, not only for future generations, but also for generations who might not have seen this information. With archives digitising their records, I found information that was new and exciting (for me, anyway) and confirmed or clarified stories I recalled, and more importantly, lead to discoveries and new stories being told by my parents.

I started a dedicated Twitter account (Wellington Chinese History @WgtnChineseHist) to share my own discoveries and I searched for a way to organise the snippets of information I was collating. The ad-hoc nature of my research really lent itself to a wiki style of website, so I started the Wellington Chinese History wiki (https://wellingtonchinesehistory.fandom.com/wiki/Wellington_Chinese_History_Wiki). I was surprised, for example, how well known Te Aro Seed Company, owned initially by one of my Great Grandfathers, was. (The cover of one of their seed catalogues being used to promote this conference.)

Challenges include my own inability to speak Cantonese or read Chinese, variations in how names were Anglicised, our stories not presented as "New Zealand" stories, and "New Zealand" stories seldom contained any acknowledgement of Chinese in New Zealand.

Cameron Sang is an education professional and (very) amateur historian who was born and grew up in Lower Hutt, north of Wellington, New Zealand. His interest in exploring his Chinese heritage has increased in recent years, following a visit to one of his ancestral homes in Zhongshan in 2015, and is taking advantage of technology enabling information to be disseminated more easily and social networks enabling people with shared interests to connect. In his spare time, he helps save beached whales.

Michelle Smith & Jacinta Brown

Gold Museum & University of Melbourne

Transformation – Conservation and Conversations with a Dragon and a Lion

In 2017 *Re-Awakening the Dragon* opened at Sovereign Hill's Gold Museum to a Chinese and Ballarat community that has been disconnected from the material for decades. In the 1960s this collection was donated to the Ballarat Historical Society; it included a processional assemblage and an important collection of panels and altar pieces from the Joss House. Since 1978 the bulk of the Ballarat Historical Society collection is now housed and managed by the Gold Museum. Constructed in 1897, the processional lion is thought to be the oldest in the world and the dragon stands as one of only four Imperial era dragons left internationally. The successful conservation of these significant cultural icons has been possible through the dedication of the Ballarat community and the support of key funding entities.

The rarity of each piece has prolonged their working lives well beyond what may usually be expected. Accumulative damage, the need for stabilisation and touching up by the community, has resulted in a fragile, deteriorated state due to their complex, multi-material nature. Their beloved place in the community has saved them from being burned and replaced as was the common practice.

Critical discussions between the conservator, Gold Museum staff, the Chinese Australian Cultural Society Ballarat and the Ballarat Historical Society has been essential in determining the aesthetics of the work beyond conservation limits and instrumental in the successful conservation of these beasts. In defining the parameters of

the conservation, a deep, mutual understanding of the significance of these objects and their long history has been achieved.

Jacinta Brown and Michelle Smith will speak on the physical conservation of the lion and the dragon as well as the community conversations held to ensure that the project met the needs of all stakeholders as well as these very special objects.

Michelle Smith is Manager/Senior Curator of the Gold Museum, Sovereign Hill Museums Association, Ballarat. She has worked in a range of curatorial and management roles in museums across Australia for over twenty-five years, and has spent the last three years immersed in the Gold Museum's internationally significant Chinese processional and temple assemblages.

Jacinta Brown is a cultural material conservator who has, since 2009, specialised in Asian objects and textiles. In August 2018, she began working as a textile and objects conservator with Centre for Cultural Materials Conservation at the University of Melbourne. She has a particular fondness for dancing Lions; she has viewed many performances in many different countries and has viewed the stored collection of Lions and Dragons while working in Hong Kong at the Heritage Museum.

Louise A. Stevenson

Victoria University of Wellington

New Zealand Medical Missions in South China – Preliminary Research on Ko Tong Hospital in the Kirk Years, 1898 – 1918

In September 1907, the Foreign Missions Committee of the Presbyterian Church of New Zealand authorised its missionaries in Canton to buy property to establish a hospital in the bustling market town of Ko Tong, some twelve miles north of Canton. Built between the local pig market and the timber yard, the Po Wai Yi Yuen, or 'Hospital of Universal Love', was the first medical mission hospital to be built in China from any New Zealand church. Far from being an arbitrary location, the missionaries of the Canton Villages Mission chose to focus their medical and missional efforts in the same region from which 67% of New Zealand's Chinese mining population had come from, and without this connection it is likely that the mission and its hospital would have been very difficult to establish. The story of the hospital at Ko Tong sits at the heart of my current research and is made possible due to the ample source material held at the Presbyterian Research Centre Archives in Dunedin. This seminar introduces my research project and illustrates how a biographical study of 'Po Wai' hospital in Ko Tong can contribute to our current understandings of New Zealand Chinese history – and along with this – histories of medicine, missions, and migration.

Louise A. Stevenson studied History, Linguistics, and Chinese at the University of Waikato, completing her Bachelor of Arts in 2018. Currently she is studying towards her Master's in History at Victoria University of Wellington under Associate Professor James Beattie and Dr Catherine Abou-Nemeh. Her main areas of interest in history include New Zealand Chinese social and cultural history, world history, and biography.

Austin Tseng

Victoria, Australia

Bones and Boundaries: Symbolism of Departed New Zealand Chinese 1901-2017

In 1902, the SS *Ventnor*, carrying the bones of hundreds of Chinese from New Zealand back to China for burial, sank off the coast of New Zealand's North Island – a tragic end to a journey plagued with controversy since the exhumation of the deceased. Attendees of the 2017 Conference will recall a fascinating presentation by one of the speakers on the chronology of events. In contrast, this paper takes a sociological approach, outlining how the journey of these departed Chinese, from exhumation to loss to remembrance, has been understood by New Zealand Chinese and broader society from the early nineteenth century up until now.

For this, I construct a cultural history, analysing a range of media from the past and present. These include newspaper articles and other documentation contemporaneous to the exhumations and loss of the bones, and electronic media and cultural productions from the twenty-first century. I encode my analyses into New Zealand's historiography by relating them to larger patterns and contexts, arguing that public discourses concerning the lost bones underwent discrete changes over time. Uncovering dynamics of marginalization, representation and emancipation, imaginations of the *Ventnor* reflect shifting and contradictory attitudes to

race and identity in New Zealand. These changes have culminated in the positioning of the *Ventnor* story as an important historical legacy and cultural touchstone for the country's Chinese.

Austin Tseng recently completed an MA in Asian Studies with the University of Auckland. This paper is based on his thesis *Reading the Bones: A Cultural History of the Ventnor*. He is interested in the history of and issues facing Chinese diasporas globally, particularly Chinese-Indigenous relations and resistance to racism and colonialism. He has also written for various publications, including *Blackmail Press* online poetry magazine, *Gen M* zine, *Craccum* magazine, *Hainamana* online magazine and the ACRAWA (Australian Critical Race and Whiteness Studies Association) blog.

Linda Tyler

University of Auckland

Transforming consumerism: strategies of resistance to waste in the work of two Chinese New Zealand artists

The visual arts have long been a medium through which Chinese diaspora stories can be told. This paper will compare and contrast the work of two overseas-born recent graduates from the Elam School of Fine Arts at the University of Auckland and consider how well the concerns evinced in their work translate to the local context. How their work relates to other Chinese New Zealanders and New Zealand history and society in general, will be examined.

Xin Cheng, born in Kunming, China in 1983, moved to New Zealand in 1996 and completed her undergraduate degree at Elam in 2010. She is now studying for an MFA at the HFBK in Hamburg, Germany where her dissertation is entitled "Encountering Everyday Resourcefulness". Her sculptural and installation practice in New Zealand reflects on a society of waste and planned obsolescence by exploring ideas around frugal living, sustainability and art-making as a social practice. She is committed to taking art outside of traditional gallery settings and integrating into her community.

Ada Leung, born in 1991 in Hong Kong, completed her MFA at Elam in 2018 and works entirely with recycled materials sourced locally. She describes the need to think about the surplus of things in a world full of stuff as being her most urgent, overriding consideration and deriving from her background in Hong Kong. Her work is sculpted from large numbers of found mass-produced items which have been discarded as waste but which signify consumption, labour and time. For her, the desire to create is the opposite impulse to throwing something away and she works to emphasise the continuity of the material world as well as the hidden potential of things. Although a decade separates these two practitioners, their approach to making shares some similar concerns around translating their art practices as well as striking differences which this paper will highlight.

Linda Tyler is the convenor of Museums and Cultural Heritage at the University of Auckland.

Alexandra Wong

Western Sydney University

Diaspora homeland travel: transnational mobilities, material heritage and the re-making of Chinese identities

Conventionally, a migrant place is perceived to be fixed, and migrant's material and non-material worlds are separated. Borrowing the insights from the 'material turn' in migration studies (Basu and Coleman, 2008; Wang, 2016) and the embodiment perspective in transnationalism (Dunn, 2010), this paper seeks to challenge these assumptions by exploring the links between movement, place and identity in one particular type of transnational mobility—diaspora's homeland travel in modern days.

This paper looks into three cases of Australia-born Chinese, who travelled to their ancestral village in China in the last two decades in an attempt to make sense of their family history. The study shows material and non-material worlds of diaspora, including their archives, memories and 'imagination' of a homeland, their encounter of ancestral material heritage in China, intertwined in the complex transnational movement of their homeland journey, resulting in various kinds of emotions and experiences. Two cases show that corporeal visit to their homeland authenticates and legitimises their idea of an ancestral 'home', and their re-discovery of social ties and attachments to familial and ancestral places help strengthen their Chinese transnational identities and dual-place attachments. However, one case shows no sense of belonging to the ancestral homeland has been developed. The three cases demonstrate not only the mobile nature of the contemporary migrant place but also the inter-relatedness of their material and non-material worlds which interact and transform their subjectivities.

This paper reflects on the contingent nature of the identity-making process, which depends on the particular motivation, experiences and circumstances of the diaspora's homeland journey and contributes to the understanding of the role of material heritage and the embodied experience of homeland travel as a catalyst of identity reflection and reconstruction.

Alexandra Wong is an Engaged Research Fellow at the Institute for Culture and Society of the Western Sydney University. She holds a PhD from the University of Edinburgh, UK. She is currently working on an ARC-funded Discovery Project entitled 'The China-Australia Heritage Corridor' (2017-2020) to explore the transnational connections between Australia and China through people, culture and material heritage since the 19th century. Alexandra has a multi-disciplinary background; her research explores the interplay of innovation/creativity, culture and urban theories which covers a wide range of topics such as cultural economy, creative cities, entrepreneurship, migration, housing, multiculturalism, education and heritage preservation.

Alison Wong

Victoria, Australia

Transforming Chinese New Zealand History into Fiction

This paper explores the genesis and context of my novel, *As the Earth Turns Silver*, the process of transforming family and other Chinese New Zealand history into fiction, and the challenges of creating authentic literary narratives translatable for both Chinese and non-Chinese audiences.

January 24th, 1996 was the 100th anniversary of the arrival in New Zealand from China of my great grandfather, variously recorded as Wong Wei Jung, Wong Way Ching and Wong Wai Tsun. As my extended family prepared for the commemorative reunion, I was told for the first time that he had been murdered in Wellington in 1914.

In 1996, little had been published about this post-goldmining pre-WWII period of Chinese New Zealand history, and the few literary portrayals of early Chinese New Zealanders had been written by 'outsiders' rather than descendants. Under these conditions, I began years of research, writing out of what for me, and most of my readers, had been the unknown.

I will discuss research methods and the work of the imagination inspired by and incorporating aspects of Chinese New Zealand history. I will also explore the creation of authentic yet relatable characters and scenarios. And I will consider the challenge of balancing intelligibility, poeticism and authenticity where characters may speak Chinese and/or English in the context of an English language readership, largely without a background in Chinese traditional culture.

Alison Wong's novel, *As the Earth Turns Silver*, won the 2010 NZ Post Book Award for Fiction and was shortlisted for the Australian Prime Minister's Literary Awards. It was longlisted for the International Dublin Literary Award and selected by Booksellers NZ as one of the top 20 NZ bestsellers of the decade. Her poetry collection, *Cup*, was shortlisted for the Best First Book for Poetry at the 2007 Montana NZ Book Awards and she was a poetry judge for the 2018 Ockham NZ Book Awards. She is co-editing an anthology of new Asian NZ creative writing. She lives in Geelong, Australia.

Miao Xu

University of Auckland

Collecting Chinese Decorative Arts in New Zealand Museums

How do Chinese people in Aotearoa value and interact with public collections of Chinese art? And how and why have these collections formed and developed? Preliminary research has established that New Zealand's first exhibition of Chinese decorative arts took place at the Auckland Museum in 1932. This gave the visiting public, including Chinese diaspora, their first opportunity gain appreciation of the development of glaze technologies and other innovations in Chinese ceramics over the centuries. This paper will examine the political context for this exhibition and what was on display, ranging from simpler style bowls of the Tang Dynasty (618-907) and the Song Dynasty (960-1279), to the more specular porcelain of the Ming (1368- 1644) and Qing (1644-1912) Dynasties.

Subsequently, another four displays of Chinese decorative art toured New Zealand throughout the 1930s to great acclaim, disseminating knowledge about Chinese decorative arts in New Zealand. As in Auckland, the twentieth century saw the growth of collections of Chinese textiles and other decorative arts in the museums in Otago, Canterbury and Wellington. In terms of translation and transformation, the paper will examine to what extent these collections were constituted from, and how they were received by, Chinese diaspora in New Zealand, in order to establish how public collections of decorative arts have become a record of the activities and interests of Chinese diaspora in Aotearoa.

Miao Xu is a doctoral candidate in Museums and Cultural Heritage at the University of Auckland and curator of the New Zealand pavilion at the Beijing Biennale in 2019.

Grace Yee

University of Melbourne

Orienting Settler Chinese Women's Storytelling in Aotearoa New Zealand

In response to a raft of exclusionist legislation from 1881 until 1987, the settler Chinese community assiduously maintained a reputation as a hardworking, law-abiding model minority, who actively assimilated in order to survive. The 'Chineseness' they exhibited in the public domain was carefully curated to avoid offending mainstream sensibilities. From the 1990s, when settler Chinese writers began to share their stories in the public domain, the narrative strategies they used reflected the caution that had informed the community's lived experience for generations. While it is tempting to interpret the emergence of this writing as 'progressive', it is important to understand the cumulative impact that coerced assimilation and dominant Pakeha narratives had on this storytelling. This paper focuses on creative works written by settler Chinese New Zealand women, published and/or performed between 1990 and 2010. How did these writers negotiate the tension between the unspoken imperative to 'know their place', and the need to challenge the narratives that kept their community in the margins of the nation?

Grace Yee is a writer, poet, and fourth-generation Chinese New Zealander. Her doctoral research focused on settler Chinese women's storytelling in Aotearoa New Zealand. Recent publications include *Women's Museum of California*, *Hecate*, *The Shanghai Literary Review*, *Poetry New Zealand Yearbook*, *Westerly*, *Mascara Literary Review* and *Meanjin*. Grace currently teaches in the graduate creative writing programme at the University of Melbourne.

John Young Zerunge

Victoria, Australia

The History Projects and the issue of cultural incommensurability

Over the last 12 years, artist John Young has embarked on the beginnings of a visual history of the Chinese Diaspora in Australia since 1840, a body of work entitled *The History Projects*. As well as addressing the social history and narratives from this time, *The History Projects* hopes to introduce a new methodology within the context of contemporary art that is able to address such social content. Coined by curator and art historian Thomas Berghuis as *Situational Ethics*, this methodology hopes to work effectively with notions of trauma, diaspora, benevolence and empathy. Within this presentation, several *History Projects* will be discussed in relation to contexts of research, collaboration, social and political ramifications.

Issues of translation have been at the forefront of several *History Projects* narratives, notably in the diary of Jong Ah Siug. Between 1866 and 1901, Jong was incarcerated in a series of asylums in Victoria due to a simple altercation with fellow gold miners. There he stayed for 33 years until his death, leaving us with a small palm size diary through which to access his experience. Passages within the diary raise interesting moments suggestive of linguistic, experiential and cultural incommensurability, as opposed to a mere failure in translation or simple misunderstanding. This in itself raises the possibility of muteness within some transcultural contexts.

John Young Zerunge is a Hong Kong born, Australian artist. He read philosophy of science and aesthetics at the University of Sydney and then studied and taught in the Painting and Sculpture departments at Sydney College of the Arts of the University of Sydney. John has had more than 70 solo exhibitions and over 160 group exhibitions, including representing Australia at the Solomon R. Guggenheim Museum, New York and all significant touring exhibitions initiated by Australia in the Asia Pacific between 1989-2000.

John's ongoing investigation of Western late modernism has prompted significant phases of work from a transcultural viewpoint, with a focus on the regional development in the Asia-Pacific. In recent years he has concentrated on projects that pay tribute to cross-cultural humanitarianism, and the history of the Chinese in Australia since 1840.