



5th Australasian conference on
Chinese diaspora history & heritage

Dragon Tails 2017

Hopes, Dreams and Realities

Conference program

Golden Dragon Museum
Bendigo, Victoria, Australia
23-26 November 2017

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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, call Nadia Rhook 0409 807 516, Leigh McKinnon 0407 303 518, Paul Macgregor 0418 571 572

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Dragon Tails 2017

Hopes, Dreams and Realities

5th Australasian conference on Chinese diaspora history & heritage

Golden Dragon Museum, Bendigo, Victoria, Australia

23-26 November 2017

Hopes and dreams have profoundly shaped the histories of Chinese people and their descendants in Australasia and abroad. This central theme of “Dragon Tails 2017: Hopes, Dreams and Realities” highlights not only the role of imagination in shaping the actions of Chinese-Australasians, but also the realities and challenges that Chinese-Australasians have historically encountered in pursuing their hopes and dreams.

The Dragon Tails conferences promote 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.

Convenors

Dr Grace Gassin's doctoral research centred on young Chinese Australians' memories of their participation in Chinese community life in Sydney and Melbourne. In 2014, she produced the ABC Radio National feature 'Dancing with Dragons: Chinese Debutante Balls', based on an aspect of this research. She has worked at the University of Melbourne's Asia Institute and Monash Asia Institute on a range of projects, including a history of Chinese Studies at the University of Melbourne. Grace is a current member of the Asian Australian Research Studies Network, and served as the President of the Chinese Australian Family Historians of Victoria for three years until early November 2017.

Dr Nadia Rhook lectures and researches history at La Trobe University, on Wurundjeri land. Her research is much inspired by her background in ESL teaching, and in 2016 she curated the City of Melbourne heritage exhibition 'Moving Tongues: language and migration in 1890s Melbourne'. She's published in international and local journals including *Postcolonial Studies* and *Peril Magazine*. Currently, Nadia's writing a book about the politics of language and Chinese and South Asian migration in colonial Melbourne, forthcoming 2018, and researching political histories of Chinese herbalists on the Goldfields.

Leigh McKinnon has been the Research Officer at Bendigo's Golden Dragon Museum for the past seven years. In this position he deals with family history enquiries, conducts tours, and, when time permits, researches and writes on the Chinese heritage of regional Victoria. A fifth-generation Bendigonian, he also has a general interest in the history and heritage of the Central Victorian Goldfields.

Program - Timetable at a glance

Thursday 23 November

10.00 - 4.30	Pre-conference Tour - Bendigo and District Chinese History Tour
6.00 - 7.00	Welcome Reception
7.30	Conference Dinner

Friday 24 November

8.30 - 9.00	Registration
9.00 - 9.30	Conference Opening
9.30 - 11.00	Panel 1 - Generations and intergenerational dreams
11.00 - 11.30	Morning tea
11.30 - 1.00	Panel 2 - Families and Screening Dreams
1.00 - 2.00	Lunch
2.00 - 3.30	Panel 3 - Making Connections, Finding Archives
3.30 - 4.00	Afternoon tea
4.00 - 5.30	Panel 4 - Three Windows on China in 19th century Australia
5.45 - 6.45	Behind-the-scenes guided tour of Golden Dragon Museum

Saturday 25 November

8.30 - 9.15	Registration
9.15 - 10.30	Keynote Presentation - Prof. Madeline Hsu, University of Texas - Austin
10.30 - 11.00	Morning tea
11.00 - 12.30	Panel 5 - Culture and Food
12.30 - 1.30	Lunch (including James Lerk's book launch)
1.30 - 3.00	Panel 6 - Art and Memory: <i>The Young Project</i>
3.00 - 3.30	Afternoon tea
3.30 - 5.00	Panel 7 - Place, Faith, and Family
5.15 - 6.15	Behind-the-scenes guided tour of Golden Dragon Museum

Sunday 26 November

8.30 - 9.00	Registration
9.00 - 10.30	Panel 8 - Family and Community History
10.30 - 11.00	Morning tea
11.00 - 12.30	Panel 9 - Joss Houses, Archaeology and Charity
12.30 - 1.30	Lunch
1.30 - 3.00	Panel 10 - Museums and Exhibitions: Public Imaginations
3.00 - 3.30	Afternoon tea
3.30 - 4.30	Panel 11 - Future Imaginings
4.30 - 5.00	Concluding Remarks

Dragon Tails 2017 - Program - in detail

Thursday 23 November

9.30 - 9.45 Meet at Golden Dragon Museum (1-11 Bridge St, Bendigo) for Bus Tour

10.00 - 4.30 Pre-conference Tour - Bendigo and District Chinese History Tour

This bus tour will take in historic sites in and around Bendigo and Castlemaine. We will be visiting the Bendigo Joss House Temple (constructed 1871), the extensive Chinese cemeteries at White Hills, Bendigo, and Campbells Creek, and historic goldfields and market gardening landscapes at Emu Point, White Hills, Guildford, and Vaughan. A packed lunch will be included.

6.00 - 7.00 Welcome Reception - Sun Loong Gallery, Golden Dragon Museum

7.30 Conference Dinner - New China Restaurant - 1 View Point, Bendigo

Friday 24 November

8.30 - 9.00 Registration

9.00 - 9.30 Conference Opening, incl. Welcome to Country by Dja Dja Wurrung Traditional Owner

9.30 - 11.00 Panel 1 - Generations and intergenerational dreams

Chair: Keir Reeves

Alanna Kamp (Western Sydney University) - *Educational opportunities and achievements of Chinese Australian daughters: dreams versus realities in 1930s-1960s Australia*

Helene Chung - *Ancestral dreams, my dreams: realities in place and cyberspace*

Ely Finch - *Australia's first Chinese Novel: "The Poison of Polygamy"*

11.00 - 11.30 Morning tea

11.30 - 1.00 Panel 2 - Families and Screening Dreams

Chair: Daphne Lowe Kelley

Kai Luey (Chinese Poll Tax Heritage Trust, New Zealand) - *The Poll Tax in New Zealand*

Peter Chin (Dunedin Chinese Gardens Trust) and **William McKee** - *The "Journey To Lan Yuan" documentary*

1.00 - 2.00 Lunch

2.00 - 3.30 Panel 3 - Making Connections, Finding Archives

Chair: Yvonne Horsfield

Bonnie Wildie - *Seeing connections: using network diagrams to explore the histories of Chinese people in late nineteenth and early twentieth century Parramatta*

Valerie Lovejoy (La Trobe University) - *Interrupted dreams: 19th century inquests into Chinese deaths in Bendigo*

Hilda Maclean (University of Queensland) - *The grim reality: death on the Queensland gold fields*

3.30 - 4.00 Afternoon tea

Dragon Tails 2017 - Program - in detail

Friday 24 November (contd)

4.00 - 5.30 Panel 4 - Three Windows on China in 19th century Australia

Chair: Leigh McKinnon

Benjamin Mountford (La Trobe University) - *"Bathing in fountains of tea, from morning 'till night": Australia and China before the gold*

Keir Reeves (Federation University) - *The actuality of the Chinese experience on the Victorian Goldfields during the rushes*

Yvonne Horsfield (Federation University) - *A Ballarat Chinese family history: the Tong Way family*

5.45 - 6.45 Behind-the-scenes Guided Tour of Golden Dragon Museum

Saturday 25 November

8.30 - 9.15 Registration

9.15 - 10.30 Keynote Presentation

Chair: Grace Gassin

Prof. Madeline Y. Hsu (University of Texas - Austin) - *Migrant Imaginaries, Imagining the Immigrant: Hang Liwu and the (In)Eligibility of Chinese for U.S. Citizenship*

10.30 - 11.00 Morning tea

11.00 - 12.30 Panel 5 - Culture and Food

Chair: Alanna Kamp

Anne Tong (University of Sydney: hons student) - *That's not "real" Chinese food: exploring the (in)authenticities of Chinese-Australian restaurants*

Adil Soh Lim (Chinese Museum, Melbourne) - *Mooncake rising in contemporary Australia*

Marcus Bussey (University of the Sunshine Coast) - *Heritage Futures: Designing a virtual museum; the case of the Chinese Museum of Queensland*

12.30 - 1.30 Lunch including **Book Launch** (starting 12.40)

James Lerk's *On The Tail End: Chinese Working Mine Tailings on the Bendigo Goldfield*, to be launched by Dennis O'Hoy OAM

1.30 - 3.00 Panel 6 - Art and Memory: *The Young Project*

Chair: Karen Schamberger

The Young Project: Lambing Flat riots 1860-61 - panel discussion with **Michael Do** (4A Centre for Contemporary Asian Art, Sydney), and artists **Jason Phu** and **John Young**

3.00 - 3.30 Afternoon tea

3.30 - 5.00 Panel 7 - Place, Faith, and Family

Chair: Helene Bartleson

Liu Shueng Wong - *The SS Ventnor incident: ships, bones, and Maori-Chinese connections*

Malcolm Oakes - *Otto Kong Sing: colonial solicitor*

Howard Le Couteur - *Anglican ministry to Chinese settlers in Brisbane Diocese: 1870s to the Great War*

5.15 - 6.15 Behind-the-scenes Guided Tour of Golden Dragon Museum

Dragon Tails 2017 - Program - in detail

Sunday 26 November

8.30 - 9.00 Registration

9.00 - 10.30 Panel 8 - Family and Community History

Chair: Nadia Rhook

Andrew Wong & Patrician Monaghan-Jamieson - *Way Lee: Australia and China trading: then and now*

Barry McGowan (Australian National University) - *Hard dreaming: The dreams and realities of Chinese communities in central west NSW*

Jenny Cooper - *Ah Chin: sojourner or settler? Fleeing from conflict, sailing toward hope*

10.30 - 11.00 Morning tea

11.00 - 12.30 Panel 9 - Joss Houses, Archaeology and Charity

Chair: Phoebe Li

Paul Macgregor (The Uncovered Past Institute) - *The literal rise and fall of the joss houses of northeast Victoria*

Paul Macgregor (The Uncovered Past Institute) - *Digging into the hopes and dreams of the gold miners: the excavation of the Chinese Mining Village in Harrierville, Victoria*

Tony Hongyue Liao (Swinburne University) - *Shang (商) and Shan (善): Charitable networks of the "Four Great Department Stores" and their associated Chinese-Australian families 1900-1949*

1.30 - 3.00 Panel 10 - Museums and Exhibitions: Public Imaginations

Chair: Helene Chung

Karen Schamberger (National Museum of Australia) - *Gold, market gardens and race: Chinese Australian stories in museums*

Michelle Smith (Gold Museum, Ballarat) - *Re-awakening the dragon*

Phoebe Li (Tsinghua University, Beijing) - *Whose reminiscence? And whose voices? The making of a photographic history of the Chinese in New Zealand*

3.00 - 3.30 Afternoon tea

3.30 - 4.30 Panel 11 - Future Imaginings

Chair: Paul Macgregor

Helene Bartleson (Chinese Culture and Heritage Museum, Christmas Island) - *The future of Christmas Island's Chinese heritage*

Kira Brown - *Trash or treasure: reconnecting our past*

4.30 - 5.00 Concluding Remarks

Abstracts & Speaker profiles

Helene Bartleson

Chinese Culture and Heritage Museum, Christmas Island

The future of Christmas Island's Chinese heritage

Of the numerous places in Australia with a substantial Chinese history, one of the most significant yet least well-recognised is Christmas Island. After more than a century, the social, cultural and religious fabric of this tiny place continues to reflect the hopes, dreams and struggles of its Chinese residents alongside those of its Malay and Anglo-European communities.

Rather than diluted over time, this unique heritage has been distilled by a blend of staunch beliefs and geographical isolation. Consequently, rather than historical remnants, many of the island's symbols of its Chinese heritage remain not only largely intact, but in active use today. In an area of only 134 square kilometres, 63% of it National Park, these symbols include twenty temples and shrines, two fully "feng-shuied" traditional cemeteries, two dedicated monuments, a heritage museum and two historically-significant community-based organisations. An extraordinary living legacy, by any measure!

However, having recognised that its population is both shrinking and ageing, one of Christmas Island's aspirations and one of its greatest challenges in recent years has been finding ways to preserve and protect these unique heritage places for future generations.

Hélène Bartleson has been a Heritage Consultant to the Shire of Christmas Island since 2009. She is the author of *Golden Leaves – An Introduction to the Chinese Cemeteries of Christmas Island* and curator of the island's Chinese Culture and Heritage Museum. Hélène's professional background is in education and languages.

Kira Brown

New South Wales

Trash or Treasure: reconnecting our past

There is a growing recognition of the value of family history in fleshing out our collective historical memory. The commemorations of the centenary of the First World War have given life to many community historical societies across Australia. These commemorations have provided many with the impetus to bring out from the cupboards the medals, photographs, and diaries from the war — it is this context that provides this ephemera with a currency and an identity often lost for other inherited objects. For families grappling with such historical material the difficulties in assessing their significance means that much of this ephemera ends up in the landfill of the junk shop, the sale yards, or the local tip. This is particularly so when dealing with distant connections severed by the death of relatives who can provide the context of such material, and especially so when inheriting material that appears at first foreign, and yet is intimately familiar. This paper considers the role of this ephemera in Australian history. It does so through the lens of the collection of one family in Central West New South Wales whose collection enriches our understanding of the significant role played by the Chinese in the regions in which they lived, in this instance the Tingha region in northern NSW. This paper concludes that we are at risk of losing important historical material due to the difficulties in assessing the value of inherited objects, especially those from non-Anglo communities disconnected by language and culture. It highlights the need to establish broader links between academic historians and the communities in which they research.

Kira Brown is a graphic designer from Central West New South Wales and fifth-generation Chinese-Australian. She has enjoyed a life-long interest in family history and is the custodian of many of her family's objects, documents and ephemera. Kira's explorations into the significance of her family collection inspired her to learn more about her great-great-grandfather Quin Jack, and she has since tracked down various extended family and descendants connected to him.

Marcus Bussey

University of the Sunshine Coast, Queensland

Heritage Futures: Designing a Virtual Museum, the case of the Chinese Museum of Queensland

This paper will outline the concept of Heritage Futures and draw on the ongoing experience of designing a virtual museum dedicated to the history of Chinese people in Queensland. The Chinese Forum of Queensland approached the University of the Sunshine Coast in 2016 about the possibility of establishing an online museum of Chinese-Queensland history. Discussions picked up across 2016 and led to work on a prototype constructed in 2017 by three USC students under the guidance of Pamela Blake. The paper will cover the decision-making process and explore the role of virtual technologies in the communication of the past and of heritage in publicly accessible ways. Of interest is the place of aesthetics in communicating cultural content, the increasing power of visual and communication technologies to foster public engagement with the past, other cultures and our global futures.

Dr Marcus Bussey is a futurist and educator with a keen interest in regional futures. He teaches courses in world history, sustainable futures and cultural change theory at the University of the Sunshine Coast, Queensland, Australia where he is a member of the Arts Research in the Creative Humanities (ARCH) collective. His research interests focus on cultural transformation and the social innovations we need to foster to empower communities and organisations as they seek to adapt to the social, economic and environmental challenges we face today. Bussey publishes widely and has co-authored *Futures Thinking for Social Foresight* with Richard Slaughter (2005) and co-edited *Neohumanist Educational Futures: Liberating the Pedagogical Intellect* (2006) and *Alternative Educational Futures: Pedagogies for Emergent Worlds* (2008) with Sohail Inayatullah and Ivana Milojevic.

<http://www.usc.edu.au/explore/structure/faculty-of-arts-business-and-law/staff/dr-marcus-bussey>

Peter Chin & William McKee

Chinese Poll Tax Heritage Trust

Journey to Lan Yuan

This paper is based on the recent documentary *Journey to Lan Yuan* made by Toitū Otago Settlers Museum. Lan Yuan is Dunedin's authentic Chinese Scholar's Garden, funded and built by the Dunedin Chinese Gardens Trust and gifted to the City. Built with the assistance of our sister city, Shanghai, Lan Yuan was constructed to commemorate Dunedin's proud Chinese heritage and our shared journey into the future. The documentary explains the Garden's *raison e'tre*.

It tells the story of the Chinese diaspora from the early gold rush days to recent times. It was filmed in Central Otago, Bendigo, Melbourne as well as in Dunedin and the villages of the Cantonese families in Guangdong, China. The film crew, including Sean Brosnahan (Curator, Toitū Otago Settlers Museum) and William McKee (Exhibitions Officer at Toitū), visited and filmed in Bendigo, speaking to Russell Jack. It is a wonderful story made personal by interviews with local long-standing Chinese families and visits to their home villages.

Peter Chin is a former chairman of the Trust who presided over the construction of the Lan Yuan Garden. He is also a former mayor of Dunedin, the immediate past chair of the Chinese Poll Tax Heritage Trust and a proud member of a long-standing Cantonese Dunedin family.

William McKee is the producer of *The Journey to Lan Yuan*.

Helene Chung

Melbourne

Ancestral Dreams, My Dreams: Realities in Place and Cyberspace

In 1931, my maternal grandfather, accompanied by his Tasmanian-born family, returned to Taishan for the fifth time and built his dream home in Dragon Field Village. My mother's childhood memories of Taishan from that time filled my 1950s Hobart childhood.

Years later in 1984, I was again reminded of my family history when I was taken by some Taishanese on a surprise "roots" finding expedition while working as a China correspondent for the Australian Broadcasting Corporation. While that trip proved fruitless, it made me determined to find my ancestral place.

In this paper, I will share my journey of discovery, which involved introductions via WeChat to non-English-speaking strangers, GPS, computerised records, translation apps, as well as goodwill to a non-Chinese-speaking antipodean, and a valuable return to Dragon Field Village.

Former Beijing correspondent **Helene Chung** (He-LANE Chung as in HUNG) is a fourth-generation Chinese Tasmanian. The first non-white reporter on Australian television and the first female posted abroad by the Australian Broadcasting Corporation, she has reported from Australia, Hong Kong, Britain, Egypt and China. A history honours graduate and master of arts of the University of Tasmania, she is author of *Ching Chong China Girl* and *Lazy Man in China*, published while a Monash Asia Institute Adjunct Research Fellow; *Gentle John My Love My Loss*; and *Shouting from China*, written as Deakin University's Edward Wilson Fellow in Journalism. www.helenechung.com

Jenny Cooper

Queensland

Ah Chin – sojourner or settler? Fleeing from conflict, sailing toward hope

In 1862, a man from China married a woman named Sarah Gale in Sofala, New South Wales. He was a miner, storekeeper, publican, cook and baker — descendants recall that he grew vegetables too. The man arrived on a ship in Sydney or Melbourne and ended up in north Queensland in the late 1870s. What happened to him after that, however, remains a mystery — he may have died and been buried in the Cooktown Cemetery or stayed in Ravenswood as a publican. Perhaps he returned to China. This paper explores the life and mystery of Ah Chin (William Ah Chin), my great great-grandfather. Until this year, I tended to think of him as "the Chinese guy". When I travelled to China with other Chinese descendants — on the inaugural Chinese Australian Hometown Heritage Tour (2017) with Kate Bagnall and Sophie Couchman as guides — my attitude changed. Suddenly, he was a real person, my ancestor, my great-great grandfather, and loving husband to Sarah and father to six children. This paper will reveal what I know and have found out about Ah Chin through searching the sparse formal historical record and thinking about my broader family story, testing family theories and rejecting what does not fit.

Jenny Cooper is semi-retired from her role as a rehabilitation consultant/ case manager with local government. Since 2010 she has been pursuing a lifelong interest in writing and is learning about the craft through her local writer's centre. Jenny is currently working on a narrative non-fiction book based on the family history of her great grandmother Sarah Ah Chin.

Michael Do

4A Centre for Contemporary Asian Art

The Young Artists: Paper no.1

The Lambing Flat Riots were a series of anti-Chinese demonstrations which took place during November 1860-September 1861 throughout goldfields across Young, New South Wales. The racial unrest culminated in the 30 June 1861 riot, where 1500 to 2000 Chinese miners were driven off the Lambing Flat gold field, of which 150 to 200 Chinese miners were beaten and sustained injuries.

As part of 4A's program of curated exhibitions, we have invited artists, Jason Phu and John Young to respond to this history. Through an exhibition of newly-commissioned artworks, 4A will present this mired history as a means to link into broader, productive discussions around the contributions made and challenges faced by the Chinese community over the past 150 years in Australia.

This paper, which forms one third of the panel "The Young Artists", will introduce 4A's historical research about the riots and their significance to Australian goldmining history, researched and led by Karen Schamberger. It will also provide a brief introduction to the project's aims and goals, a presentation of the exhibition venues, and our local on the ground partners, including our processes for engaging local audiences and sensitively investigating and utilising historical archives in our artistic research. Additionally, this panel will recount some of 4A's rich 21-year history in researching and developing artist-led projects that explore the complex histories of and fallacies concerning Asian communities in Australia and globally.

Michael Do is a curator and cultural producer based in Sydney, New South Wales. His curatorial focus lies in developing thematic and immersive exhibitions that extrapolate research and artistic practices into contemporary contexts. Michael is currently developing *5X5*, a survey of 5 artist/collector relationships for Penrith Regional Gallery and The Lewers Bequest, Sydney. His exhibition *Soft Core*, exploring soft and inflatable sculptures developed for Casula Powerhouse Arts Centre, Sydney, is currently touring eight regional and rural galleries throughout New South Wales and Victoria. He is Assistant Curator, 4A Centre for Contemporary Asian Art.

Ely Finch

Melbourne

Australia's First Chinese Novel: The Poison of Polygamy

This paper concerns a project that had its genesis at Dragon Tails 2015 — the translation of a Chinese novel that was published in early Federation Melbourne just before the fall of China's Qing dynasty and the establishment of the Republic of China. The novel in question is believed to be Australia's earliest Chinese-language novel and was entitled 多妻毒 *The Poison of Polygamy*. A semi-historical tale of life in China's diaspora districts and of the Australian Chinese diaspora from roughly the 1850s to the 1870s, it served as a vehicle for the author's pro-revolutionary message and took as its theme what he viewed to be the social evil of polygamy. It is written predominantly in the distinct written language of literary Chinese (文言), which many Chinese readers today find challenging, and this is further complicated through the occasional appearance within it of words and phrases in the Sze Yup vernacular.

This paper introduces the novel, its history, and its content, and goes on to discuss the methodology and thinking that informs the English translation which the speaker is writing, with a view to making the novel accessible to a much wider readership. The paper concludes that the novel is a valuable resource for Chinese-diaspora studies, and offers a range of observations pertinent to the translation of Chinese-

language material of the novel's type, which may give new insights into the issues faced by the translators of such material and the approaches that can be taken to overcome them.

Ely Finch is a Melbourne-based independent translator of Cantonese and literary Chinese, who has a long-held passion for Chinese languages and traditional Chinese literature. His recent focus has been the translation of historical documents and inscriptions, particularly ones pertaining to the nineteenth-century Chinese diaspora, for universities, museums, historians, archaeologists and others. He is now engaged in the translation of a hitherto untranslated work of Australian literature: Australia's first Chinese novel, *The Poison of Polygamy*, a project which is being supported by a Victorian Government Local History Grant. He spoke about Chinese digests at the 2015 Dragon Tails conference in Cairns.

Yvonne Horsfield

Federation University, Ballarat

A Ballarat Chinese family history: the Tong Way family

This paper will discuss the effects of racism and unjust policies which targeted the Chinese immigrant population, from the sojourner to settler generations, during the 1880s period and leading up to the White Australia Policy in 1901. The case study of the Tong Way family will be used to examine the continued pressures in the twentieth century upon Chinese Australians to assimilate and gain acceptance, and develop a sense of cultural belonging against continuing policies of discrimination which affected their lives.

Yvonne Horsfield is a mature age student presently completing her PhD at Federation University in Ballarat. She is a teacher by profession and has spent the majority of her career working in out-of-school situations, including as Education Officer at Sovereign Hill Outdoor Museum in Ballarat specialising in History programs, and at the Art Gallery of Ballarat, which has a magnificent collection based on the goldfields era. She is a published author of children's books based on Australian wildlife and is interested in publishing her research on a Ballarat Chinese Family biography when completed.

Madeline Hsu

University of Texas, Austin, USA

Migrant Imaginaries, Imagining the Immigrant: Hang Liwu and the (In)Eligibility of Chinese for U.S. Citizenship

Dominant narratives about migrants celebrate their immigration and assimilation, often in ways that emphasize the opportunity and acceptance provided by economically-developed democracies. The life of Hang Liwu, however, provides a compelling counter narrative of a migrant who refused chances to immigrate to the United States. Hang's career and choices illustrate varieties of migration flows, the purposes they serve, and the complex ways in which they build international relations and influence the emergence of postcolonial states.

Professor Hsu served as Director of the Center for Asian American Studies 2006-2014 and is currently a Professor of History at the University of Texas at Austin. She received her undergraduate degrees in History from Pomona College and PhD from Yale University, and is currently president-elect of the Immigration and Ethnic History Society and vice-president of the International Society for the Study of Chinese Overseas. Professor Hsu's extensive list of publications include *The Good Immigrants: How the Yellow Peril Became the Model Minority* (Princeton University Press, 2015) and *Dreaming of Gold, Dreaming of Home: Transnationalism and Migration Between the United States and South China, 1882-1943* (Stanford University Press, 2000), which received the 2002 Association for Asian American Studies History Book Award.

Alanna Kamp

Western Sydney University

Educational opportunities and achievements of Chinese Australian daughters: dreams versus realities in 1930s-1960s Australia

By drawing upon interviews with women from long-established Chinese Australian families, in this paper I highlight the impacts of women's cultural and gendered identities on their experiences of growing up in 1930s-1960s Australia. Some women explained that their upbringing was marked by gender differences in the treatment and opportunities made available to sons and daughters. In these instances, interview participants recalled being "groomed" for their later role as dutiful wives: they were tasked with helping their mother in the domestic duties and caring for siblings, they were given limited educational opportunities compared to their brothers, and were made aware that it was their role as daughters to be "married off" in later years. Therefore, despite a desire to attend school and achieve educational success, gendered expectations within families often restricted daughters' prospects. Other participants (the majority) recalled that they and their siblings—both brothers and sisters—were treated equally and encouraged in their education and employment. This encouragement was often linked to parents' own life circumstances and dreams for their children (including daughters) to have a better life. While many of the interview participants went on to successfully graduate from school/college/university, barriers were also met within the education system as gendered and racial discrimination often restricted the opportunities made available to them.

Dr Alanna Kamp (BA BSc (UNSW); PhD (UWS)) is a Postdoctoral Research Fellow in the Urban Research Program, School of Social Sciences and Psychology, Western Sydney University. As an historical and cultural geographer, Alanna is interested in feminist and postcolonial understandings of the migrant experience and attitudes to immigration in Sydney. She is particularly interested in the ways in which historical geographies of migrant experience have contemporary relevance and shape current community experiences and identities.

Howard Le Couteur

Sydney

Anglican Ministry to Chinese Settlers in Brisbane Diocese; 1870s to the Great War

The early historiography of Christianity amongst Chinese colonial settlers was fairly sceptical in its assessment. For example, Kathryn Cronin concluded that the churches' mission efforts to Chinese settlers were not successful, though conceding that "they won a few converts". Keith Cole explicitly refuted these conclusions on the basis of his research into Anglican Missionary efforts amongst Chinese immigrants on the central Victorian goldfields, and based on (relatively obscure) Anglican sources of which Cronin was not aware. Cole points out that in 1891, 16.2% of Victoria's Chinese were Christian and that by 1901, the figure had risen to 28.5%. He also notes the importance of Christian converts returning from Australia to China to evangelise their countrymen.

Another view of Chinese conversions was that they were somehow an accommodation to the prevailing British culture, and that such conversions may not have been sincere, the suggestion being that Chinese immigrants "accepted Christianity as a form of accommodation to make them more acceptable in the wider Australian community". It is easy to see the pragmatic basis for such a claim, and Denise Austin, while not rejecting the accommodation thesis altogether makes a more nuanced argument based on much evidence for sincere conversion.

This paper is written with this background in mind in order to explore some of these themes of evangelisation of Chinese colonial settlers in southern Queensland by Anglicans in the Diocese of Brisbane.

At times the record is fragmentary but there are sufficient sources to provide a fairly coherent view of an Anglican mission to the Chinese.

Howard Le Couteur is an over-educated farm boy who had brief careers as a high-school teacher and geologist before joining the Anglican Franciscans. He was professed in 1981. He is a founding member of the Little Brothers of Francis. He completed a PhD in Australian history at Macquarie University in 2006, and has since published articles, book chapters and book reviews in Australian, American and British publications. His areas of study include Anglicanism, Freemasonry, and colonial social history.

Phoebe H. Li

Tsinghua University, Beijing

Whose Reminiscence? And Whose Voices? – The Making of a Photographic History of the Chinese in New Zealand

The history of the New Zealand Chinese began with a Cantonese cabin steward's arrival in Nelson in 1842. Today Chinese comprise about 3.7% of New Zealand population: over 170,000 people. These include descendants of early Cantonese settlers and recent immigrants from mainland China and many other parts of the world. Using more than 100 compelling photographs sought from 16 public institutions and a number of private collections throughout New Zealand, a recent exhibition, held in both Beijing and Auckland, presented a visual introduction to the past 175 years of Chinese life in New Zealand from an array of angles.

In the first part of this paper the author discusses her own curatorial experiences in developing the exhibition concepts, sourcing and selecting photographs, and interpreting and narrating the finally-chosen ones. Next, she conducts a discourse analysis on institutional and public responses to this exhibition; the latter covers reception of audience and relevant media reports both in China and New Zealand. The paper reveals an insider's observation of and contemplation on how New Zealand Chinese history may be interrogated and exhibited in prominent public arenas in the two countries. It argues that the exhibition may also shed a new light on how overseas Chinese history in general can be told and re-told in a new era, in which old ties are being revived and transformed and new linkages are burgeoning between China and other countries.

Phoebe H. Li received her PhD from the University of Auckland in 2010, and is currently a Research Fellow at Tsinghua University in Beijing. Her research interests include social history of Chinese migration in Australasia, late Qing politics, photographic history, and mass communication. She has published research articles in both English and Chinese and two books, *Virtual Chinatown: the Diasporic Mediasphere of the Chinese Migrants in New Zealand* (Brill: 2013) and *Recollections of a Distant Shore: New Zealand Chinese in Historical Images* (co-authored with John B. Turner, Social Sciences Academic Press: 2017).

Tong Hongyue Liao

Swinburne University of Technology

Shang and Shan: Charitable Networks of the "Four Great Department Stores" and Their Associated Chinese-Australian Families 1900-1949

This paper explores how *shang* (商 commerce) interacted with *shan* (善 charity) in the evolution of Chinese charity and business in the modern era, paying particular attention to the role of transnational *huaqiao* (华侨 Overseas Chinese) networks in the development of Chinese indigenous charity. Drawing on a trove of archives from Australia, Hong Kong, and China in addition to a wide range of secondary literature, this paper provides a detailed historical account of the charitable and philanthropic work supported by the Four Great Department Stores (Sincere, Wing On, Sun Sun, and The Sun) and their associated Chinese-

Australian families. In terms of space and time, it focuses on the founders' hometown Zhongshan in Guangdong Province, and on their major business homebases of Sydney, Hong Kong, Canton, and Shanghai over five decades from 1900 to 1949. It argues that merchants and also their business firms made significant contributions to the development of indigenous Chinese charity in the modern era. Their engagement in charitable work helped merchants to gain social capital, extend their business and social networks, promote a positive and trustworthy image of themselves and their firms, and secure a social license to operate, all ingredients essential for their business success. My research also highlights the impact of *huaqiao* on modern Chinese charity in addition to their well-documented contributions to Chinese politics and economic development. In an age of growing philanthrocapitalism within and beyond China, this empirical historical research into the overlapping histories of modern Chinese charity, business, and Overseas Chinese bears both academic and practical significance.

Tony Hongyue Liao is a PhD candidate at the Centre for Social Impact in Swinburne University of Technology. He is currently researching on the history of Chinese diaspora philanthropy under the supervision of Professor John Fitzgerald, with a focus on the charitable contributions of Chinese-Australians both in Australia and China in the modern era.

Valerie Lovejoy

La Trobe University

Interrupted dreams: Nineteenth century inquests into Chinese deaths in Bendigo

This paper draws on a study of inquests into Chinese deaths in Bendigo conducted over fifty years from 1854 to provide a glimpse of the aspirations of nineteenth century Chinese immigrants to Bendigo. Such a study challenges perceptions in other nineteenth century sources of Chinese Australians' health, family, community and working lives. The personal stories I will share are necessarily blurred by distances of translation and time. Nevertheless, as witnesses recall the moment of death and the circumstances surrounding it, they provide a unique context to a life and death that allows a real person to emerge from the shadows of the past, enabling us to understand something of their hopes and dreams.

Valerie Lovejoy is a Research Officer in the School of Education at La Trobe University Bendigo. As a great great granddaughter of immigrants to the Bendigo area she has a long-standing interest in local and regional history. In 2009, Valerie completed a PhD titled "The Fortune Seekers of Dai Gum San: First Generation Chinese on the Bendigo Goldfield 1854-1882". This thesis made use of local archival material in addition to broader sources to argue that the period from 1861-1881 was a time of opportunity for Chinese Victorians because fewer restrictions were placed on their lives. Several articles and book chapters have since been published from Valerie's study.

Kai Luey

Auckland

The Poll Tax in New Zealand

This paper will outline the history of the Poll Tax in New Zealand, which was introduced in 1881 at £10 per newcomer and raised in 1896 to £100. It applied only to Chinese and was not officially abolished until 1944. There were other measures against Chinese immigration, but the poll tax surpassed them all in its anti-Chinese bias and severity.

At the Parliamentary Chinese New Year Function on 12 February 2002, Labour Prime Minister Helen Clark gave an apology for the poll tax levied on our Cantonese forbears upon their first entry into New Zealand. The apology is very significant in that the government chose to recognise and values the importance of the Chinese community in New Zealand. Following the apology, the Chinese Poll Tax Heritage Fund of \$5

million was set up. This Fund is entrusted to eight Chinese Trustees who had to be Poll Tax descendants and became operative for grants in 2005. The objectives of the Trust are to promote the preservation of Chinese New Zealand history and awareness of the contributions of early Chinese settlers, and to provide tangible support for Chinese New Zealand history, language and culture, particularly that of the early settler Chinese community.

Examples will be given of projects which have been supported or fully funded by the Trust.

Kai Luey QSM is a retired Electrical Engineer who has been very active in the Chinese community for nearly twenty years. He is currently Chair of the Chinese Poll Tax Heritage Trust, Chair of Auckland Chinese Community Centre Inc, Co-Chair of the Auckland Chinese Garden Steering Committee and a Charter Member of the Rotary Club of Auckland Harbourside (a unique multicultural club). Earlier, Kai served 11 years as Chair of New Zealand Chinese Association Auckland Inc and three years as National President of NZCA. His other significant achievements include leading the organisation of five *Going Bananas* Conferences, initiating the Leadership and Development Conferences in 2007 and organising eleven Chinese New Year Festival and Market Day events.

Paul Macgregor

The Uncovered Past Institute

Embodiment of Dreams, Reality of Destruction: The Literal Rise and Fall of the Joss Houses of Northeast Victoria

By 1868, there were 7,000 Chinese in Northeast Victoria, a much greater number than Bendigo (4,500) or Ballarat (3,100). Yet this scale of Chinese mining endeavor is now barely recognised in the community histories of the Northeast. This paper considers the roles that joss houses played in those communities. The earliest joss houses were canvas on timber frames, but they progressed (as mining camps became villages then towns), through weatherboard structures, to brick edifices with colourful ceramic decoration. The progression of structural stability, a dream of permanence made real, was matched by an increasing quality, intricacy and wealth of their fit-out. The contents included statues, shrines, incense burners, votive offerings, plaques and tablets, each decorated with intricate symbolism and calligraphy. Hopes and dreams were the stock in trade of such symbolism and text, invoking wealth, longevity, wisdom, progeny and more. The deities were enlisted to help realise these dreams, and, when wealth flowed from the mining fields, thanks were inscribed on new plaques, statues were upgraded, buildings rebuilt. Yet these institutions were more than just religious buildings; they often had social and political roles, and were locations around which community was enacted, political hopes were fostered, and challenges addressed. For some thirty years Chinese miners prospered, but from the 1890s the settlements went into decline. The usual explanation is that as the gold petered out, the Chinese left the district. Yet there are many accounts of Chinese turning to agriculture - hops, tobacco, vegetables, vines. Nevertheless, the Chinese settlements diminished, the joss houses often being the last structures standing, eventually all being destroyed by the early 20th century. This paper will consider the realities that destroyed the dreams inherent in those joss houses: on-the-ground racism, Christian evangelism, European acculturation, discriminatory legislation, and in the end, willful neglect and active forgetting.

Paul Macgregor, historian and heritage consultant, is Secretary of The Uncovered Past Institute, which undertakes archaeological excavations with public participation. He is also Secretary of the Dragon Tails Association. 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.

Paul Macgregor

The Uncovered Past Institute

Digging into the hopes and dreams of the gold miners - the excavation of the Chinese Mining Village in Harrietville, Victoria

For around thirty years from the late 1850s Harrietville, in Northeast Victoria, in the foothills of the Australian Alps, was home to many of the thousands of Victoria's hopeful Chinese gold miners. The Chinese Mining Village on the East Branch of the Ovens River was discovered by Andrew Swift after a bushfire in 2000, and placed on the Victorian Heritage Inventory. In 2016, a new organisation, The Uncovered Past Institute, was founded by Gordon Grimwade, Paul Macgregor, Diann Talbot, Andrew Swift and Melissa Dunk, in order to conduct archaeological excavations on historic sites with public participation. The Harrietville Chinese Mining Village was chosen as the first major project of the Institute. The site was surveyed and some excavations undertaken, in October 2017, and this paper will present a report on how the project was undertaken.

The largely undisturbed site includes mine workings, water races, building foundations, and gardens: it may be a rare surviving example of the *kongsi*, the unique large-team method of Chinese labour organisation and large-scale alluvial mining, often documented in historical records but rarely surviving the later hydraulic and dredge mining phases. It is the first Chinese mining settlement to be excavated in Victoria, and will allow us to assess whether the dreams of wealth of those miners are indicated by the lifestyle clues that can be found on the site. Trade records indicate that huge quantities of food, liquor, medicines, utensils, ceramics and even coins were imported from China, mostly from the Pearl River delta, for Victorian Chinese miners. Do the surviving shards of these goods, found in the excavation, indicate the wealth of the miners, or do these fragments tell a different reality, of hardship, subsistence and living on hope?

Paul Macgregor, historian and heritage consultant, is Secretary of The Uncovered Past Institute, which undertakes archaeological excavations with public participation. He is also Secretary of the Dragon Tails Association. He was Project Curator during the excavation of the Harrietville 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

School of Social Science, University of Queensland

The Grim Reality: death on the Queensland gold fields

While compiling the Queensland Chinese Death Index (QCIDI), the author noted clusters of consecutive death registrations which coincided with the Queensland gold rushes. By obtaining a sample of these death certificates, the author was able to compile statistics on longevity on the Queensland gold fields from arrival in the colony until the prospector's hopes and dreams were shattered through premature death. Cause and age at death were collated, providing comparable data with Lovejoy's 2007 study of Chinese deaths on the Bendigo fields from 1854 to 1865. As the Victorian and New South Wales rushes

petered out, many miners moved to the Queensland rushes, which proved to be a fatal decision. For example, preliminary findings from death certificates from the 1871 rush at Gilberton on the Etheridge field, found that miners who had survived upward of a decade in the southern colonies, were dead within six months of arrival in Queensland. Most died of fevers and tropical diseases and without recourse to medical assistance.

Although many of these gold field deaths were reported in the contemporary newspapers, the deceased were anonymous. The ability to sort the QCDI by date has provided the opportunity to restore the identities to those who came seeking a better life, but who were destined never to see the shores of China again.

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

Barry McGowan

Australian National University

Hard dreaming: the dreams and realities of Chinese communities in central west NSW

This paper explores the experiences of several Chinese families in the Orange and Wellington districts of central west NSW. They include the Soo family, restaurateurs in Blayney, the Coon, Sing Lee, Lou Sick and Mar Chew families, market gardeners in Wellington, the Mow Funn and Ling families, merchants and market gardeners in Wellington, the Wong, Wong Chew and Hang Sing families, restaurateurs in Orange, and the Ah See family, who straddled several communities.

Many of these families experienced a mixture of trauma, tragedy and fortune in China and Australia. Some had perilous escapes from China post 1930; some coped with impoverishment, family deaths, physical discomforts and hazards such as floods, and other traumas. For these people their lives were characterised by a steely determination to succeed, sometimes against almost overwhelming odds, and their dreams were focused heavily on survival. Other Chinese families had somewhat happier lives and dreams, and were in a position to help many of the other families, and other Chinese people.

The Chinese families became important members of their local communities, and some of their descendants still live in the towns today. Some families were extraordinarily successful and very significant benefactors. Three unusual features in this matrix, and perhaps peculiar to the region, were the relationship and interdependence between the Chinese and Aboriginal communities, the extent of intermarriage, and the degree to which women and children contributed to the family by working in the fields and other businesses.

Dr Barry McGowan is a Canberra-based heritage consultant and historian and an Honorary Senior Lecturer at the College of Asia and the Pacific at the Australian National University, Canberra. He has written extensively on the history and heritage of Australian mining communities, and on the history and heritage of the Chinese people in rural and regional Australia. His most recent publication, *Tracking the Dragon: Thematic History of the Chinese people in the Rutherglen/Wahgunyah region of the Indigo Shire, Victoria*, was commended in the 2015 Victorian Community History Awards and in the 2016 Indigo Shire Heritage Awards.

In June 2015, together with Ms Genevieve Mott, he was commissioned to write a thematic study of the Chinese people in the Orange, Blayney and Cabonne Shires in central west NSW. The study was submitted in June 2016, and an exhibit of the work was launched at the Orange Museum in May 2017. Barry is currently updating the study to incorporate new material on the Orange-Wellington connection. He will be presenting papers at the ISSCO conference in Nagasaki, Japan, and at Xian University in China, in November this year.

Benjamin Mountford

La Trobe University

"Bathing in fountains of tea, from morning 'till night": Australia and China before the gold

In the eighteenth century, proponents of a new British settlement at New South Wales regularly emphasized the benefits that might accrue to the British position in Asia and to the Empire's trade with China. By 1800 the tiny British beachheads at Sydney and Canton were little more than tenuous footholds, perched at the edge of two enormous and often inhospitable landmasses. Yet they were already connected, part of the same maritime world.

This paper explores some of the commercial and human connections that developed between Australia and China in the years before the gold rushes. It pays particular attention to the dreams and ambitions of Pacific propagandists and early colonial traders regarding the potential for the Australia-China trade and to the commercial realities that emerged in the years before gold.

Dr Benjamin Mountford is a David Myers Research Fellow in History at La Trobe University, Australia. Ben joined La Trobe in January 2017. His research focuses on Global and Imperial History, Modern British History, and Australian History. His first book, *Britain, China, & Colonial Australia* - on the coming together of the British and Chinese Empires in colonial Australia - was published by Oxford University Press in 2016.

From 2008-15 Ben was at Oxford, where he was a Rae and Edith Bennett Travelling Scholar, a Beit Scholar in Commonwealth and Imperial History, a Research Associate at the Oxford Centre for Global History, and the first Michael Brock Junior Research Fellow in Modern British History. He is a co-founder and convener of the Oxford Transnational and Global History Research Seminar and a life member of the Senior Common Room at Corpus Christi College, Oxford. Benjamin has held lectureships in Modern History at the University of Buckingham and Federation University Australia.

He is now based in Bendigo and Ballarat, two of the regional centres at the heart of Australia's gold rush history - which is the focus of his next major research project.

Malcolm Oakes

New South Wales

Otto Kong Sing: colonial solicitor

Otto Kong Sing (1871-1917) was a Eurasian of Chinese background who was admitted as a solicitor in New South Wales on 9 March 1895. He qualified by doing the Admission Board examinations and thus fulfilled a dream of qualifying into a profession. To date, no earlier person of Chinese descent has been identified as having been admitted as a solicitor or barrister in New South Wales.

While Otto's sporting prowess as a schoolboy is relatively well-known and his profession is often identified in the literature, exactly where Otto fitted into the social and professional milieu of this time is less well-known. This paper thus seeks to detail aspects of his professional career, particularly why and how he

ended up going through a complex two-step process of getting admitted to the bar in Hong Kong by first getting himself admitted in England in 1902 - was he responding to the economic reality of a declining Chinese population in Australia and the increasing flight of Chinese capital and expertise back to China and Hong Kong following Federation?

Malcolm Oakes is a senior counsel practising at the New South Wales Bar who has a lay interest in Chinese-Australian history. He has previously published a paper on William Lee, who in 1938 was the first barrister of Chinese descent admitted to the New South Wales Bar - see *Bar News* 73, Winter 2015: http://www.nswbar.asn.au/docs/webdocs/BN_022015_lee.pdf

Jason Phu

Sydney

The Young Artists: Paper no.2

Jason Phu has been critically engaged with the histories of the Chinese diaspora since the beginning of his art-making. In this paper, which forms one third of the panel, 'The Young Artists', Jason Phu will discuss his most recent project engaging with regional Chinese histories, *From Old Ground*.

To mark the 2015 bicentenary of Bathurst, Jason Phu worked with researcher Meg Foster and curator Joanna Bandrian to develop a 10-metre hand-painted scroll which chronicled the life of San Poo (the only Chinese Australian Bushranger). Its various life scenes were inspired by records kept about San Poo's life, including robberies and attacks (which have since been deemed fictitious).

Within this paper, Jason Phu will also explore and unpack the appeal of this project and his ambitions for the new Young Project commission – discussing his approaches to working with regional communities, mired histories and encouraging productive question-making within and outside the art gallery.

Jason Phu (b. 1989, Sydney) is a contemporary artist working and living in Sydney, NSW. His art-making draws upon his own personal cultural identity as a Chinese-Australian artist to create works that humorously, and often flippantly, tell the stories of dislocated and disassociated Chinese communities. Graduating from the University of New South Wales, he has had a significant exhibition history across regional NSW, including at Tweed River Art Gallery (2012), Swan Hill Regional Gallery (2013) and Bathurst Regional Gallery (2015). In 2015, he won the Art Gallery of NSW's Sir John Sulman Prize.

Keir Reeves

Federation University

The actuality of the Chinese experience on the Victorian Goldfields during the rushes

Mindful of the 2017 Victorian government apology to the Chinese community for the racism and unjust policies their ancestors endured during Australia's gold rush era, this paper discusses the Chinese experience on the central Victorian goldfields doing the gold rushes spanning from late 1851 until the 1860s. Briefly drawing on localised case studies, biographies and a critical engagement with historiographical debates about the gold rush era, this paper will argue that the actuality of everyday cultural life and practice reveals a more historically complex and ambiguous gold-seeking experience.

Professor Keir Reeves holds a chair in Australian History at Federation University Australia where he is the foundation director for the Collaborative Research Centre in Australian History (CRAH). Prior to that he worked as a Senior Monash Fellow at the National Centre for Australian Studies and also at the University of Melbourne where he was based in the Cultural Heritage Unit in the former Department of History as a lecturer and then as an Australian Research Council Industry Post-Doctoral Research Fellow. Keir's current

interests include memory studies, public history, cultural history as well as heritage (including difficult heritage) in Australia, Asia and the Pacific. Keir has been a Senior Visiting Fellow at King's College London, Clare Hall, Cambridge and the McDonald Institute for Archaeological Research in the Department of Archaeology and Anthropology. He currently teaches local history and Australian history at Federation University Australia and was a convenor of the first Dragon Tails conference, at Ballarat in 2009.

Karen Schamberger

National Museum of Australia, Canberra

Gold, market gardens and race: Chinese Australian stories in museums

"Chinese community does not like being regarded as a homogenous group."

A curator wrote these words in a research file titled "Chinese Community" at the Museum of the Applied Arts and Sciences. In the lead-up to the bicentenary of 1988, the Museum was preparing the opening exhibitions of its new venue, the Powerhouse Museum, and wanted to feature a display about "The Chinese in Haymarket". However, as the handwritten note suggests, the Museum encountered resistance from the people it consulted and this display did not go ahead in its intended form.

This paper will examine the ways that museums in Australia have consciously worked with Chinese Australian stories in their collections and exhibits since the 1980s. While Australian museums have long collected and displayed objects relating to Chinese Australian people, it is only since the 1980s with the introduction of multicultural policies that museums have sought to consciously include stories of culturally diverse Australians in their exhibitions and collections. Chinese Australians were one of the first non-British Australian groups that curators tried to represent. Using archival research conducted across local, state and national institutions in the south-east of Australia, I intend to explore the following questions: Whose hopes, dreams and realities have been collected and displayed? How have Chinese Australians sought to shape the exhibits and collections that represent them? How have curators worked with their own hopes and dreams for exhibitions and collections relating to Chinese Australian stories?

Karen Schamberger researches and writes about Australian museums and cultural diversity. Her PhD thesis "Identity, belonging and cultural diversity in Australian museums" examined the way that objects mediate relations between people of culturally diverse backgrounds in Australian history and the way that museums have used these objects in processes of inclusion and exclusion in Australian society. She has previously worked in curatorial positions at the Immigration Museum, Melbourne and the National Museum of Australia, Canberra. She has a particular interest in Chinese Australian, migration and transnational histories as well as material culture and heritage.

Michelle Smith

Gold Museum, Sovereign Hill Museums Association, Ballarat

Re-Awakening the Dragon

In the past 12 months an extraordinary assemblage of Chinese cultural heritage has re-emerged from the depths of the collection store at the Gold Museum, Ballarat. 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. This collection represents the importance of the Chinese community in Ballarat as well as a latter-day waning of cultural connectivity to the material. Since 1978 the bulk of the Ballarat Historical Society collection has been housed and managed by the Gold Museum at Sovereign Hill.

On 29 April 2017 the Gold Museum was honoured to have Bill Moy and Charles Zhang from the Chinese Australian Cultural Society Ballarat Inc 'awaken' the Chinese processional dragon and two lions. The ceremony was held to mark the movement of the dragon from its crate, where he had languished for some

years, into our specialist collection store. These significant objects are amongst the oldest Chinese processional artefacts in the world, dating to the last 19th century.

So those are the facts. Here is the heart. Our dragon has a strong spirit—we know that because we felt the dragon’s spirit inhabit the space while Bill’s drumming sounded and Charles’ offerings were accepted. It is an important reminder that for some cultures objects have souls and the care of those souls is as important as the care of their physical being.

Those of us who work in the Gold Museum have become very fond of the dragon, he is “our” dragon; but we also know that we are merely custodians. In re-awakening the dragon, the Gold Museum is committed to working with the Ballarat Chinese community in re-connecting with these important processional and ceremonial 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 years, including organisations in South Australia, New South Wales, Queensland, Victoria, the Northern Territory and the Australian Capital Territory.

Adil Soh-Lim

Chinese Museum, Melbourne

Mooncake rising in contemporary Australia

The Mid-Autumn Festival falls on the 15th day of the 8th lunar month. During this, ethnic Chinese and Vietnamese people give thanks for the harvest, reunite the family, parade lanterns, and, notably, eat mooncakes. The mooncake itself has symbolic and historic significance, featuring in folklore and legends of the Tang, Song, and Yuan Dynasties. Traditionally filled with lotus seed or red bean paste and exchanged between friends and family, mooncakes are now available with chocolate and ice cream fillings and elaborate packaging. Thus, while Australia has been importing mooncakes as far back as 1885 (five boxes from Hong Kong and Fuzhou, listed in the *Brisbane Courier*), the mooncake has grown in prestige and popularity within the broader Australian community from the 1980s through to the present. This can in part be attributed to Australia’s changing demographics and the effects of globalisation. However, the consumption and distribution patterns of this food also illustrate the economic and cultural rise of China, and its effects on the Chinese diaspora in Australia. Through publicly-available import documents, archival material, and collection items from the Chinese Museum, this paper explores the mooncake’s trajectory through the Australian cultural landscape, from a food that connects the diaspora to homeland and each other, to a widely sought-after delicacy and corporate gift.

Adil Soh-Lim is an early-career museum professional with a background in political science and cultural material conservation. Her work within a Chinese-Australian cultural institution is informed by experiences growing up as a first-generation Australian with Chinese-Singaporean and Chinese-Malaysian family active in the South Australian Chinese community, as well as by her current engagement with the community of young Chinese Australians, who are building their own lives and carving places for themselves in society. She enjoys discovering new stories through material culture, engaging with and learning from researchers of all backgrounds, and eating mooncake in small quantities.

Anne Tong

University of Sydney

That's not "real" Chinese food: Exploring the (in)authenticities of Chinese-Australian restaurants

Doreen Yen Hung Feng points out in her book *The Joy of Chinese Cooking*, wherever there is more than one Chinese family in a city or town abroad, there will almost inevitably be a Chinese restaurant in the vicinity. The ubiquitous nature of Chinese eateries may be visible in their sprawling presence; markedly entangled in both casual and fine dining paradigms across Australia. What factors frame our temporal understanding of "authenticity" in Chinese food? Where do westernised adaptations and hybridised fusion cooking sit on the schemata of culinary authenticity? Finally, does authenticity come down to the recipe, the chef's background, or the fed demographic? In unpacking these questions, I aim to highlight the amorphous nature of Chinese cuisines. This defining characteristic is exemplary of innovative and adaptive strategies employed by members of the Chinese-Australian diasporic community; it is both circumstantial and symptomatic. As such, I argue against popular discourses that relegate Westernised Chinese menu items to the (non)category of inauthenticity. Rather, I suggest when in the hands of Chinese proprietors, these culinary adaptations and curated aesthetics are driven from a space of agency. I will draw on personal experiences—from working alongside my own mother in a restaurant on the NSW Central Coast—and pull from stories shared by other Chinese-Australian diasporic members. Through sharing these insights, I intend to track a diasporic genealogy of food, eating and restaurant philosophies. Connecting these narratologies to views from the broader culinary world, I will digest commentary from contemporary food writers and critics. Ultimately, I hope to imbricate voices from the Chinese-Australian diaspora in my study to generate and foster new understandings of the coexistence of food as identity, and food as commodity.

Anne Tong is a writer and radio producer. She is a second-generation Chinese-Australian woman who grew up on the peri-urban coasts of NSW on Darkinjung land. Growing up in a culturally homogenous town, much of those experiences have shaped her later work. She now lives and works in the culturally diverse city of Sydney, on Cadigal / Wangal lands. Drawing upon her working-class roots and diasporic experiences, her writing is highly personal and centres on social justice issues. She grapples with concepts of belonging, assimilation, feminism, and intra-cultural communication. Her current research involves exploring and questioning the "authenticity" of Chinese-Australian food.

Bonnie Wildie

New South Wales

Seeing connections: using network diagrams to explore the histories of Chinese people in late nineteenth and early twentieth century Parramatta

This paper presents an overview of the use of a network diagram to visualise connections between Chinese people and the broader Parramatta community in the late nineteenth and early twentieth century period. The use of a network diagram allows for the visualisation of relationships, and, as applied to this case, reveals the social and power relations that existed within the Parramatta community during the period. Tracking these relationships over time reveals how power structures and relationships shift and bend, and illuminates the amorphous nature of community. By focusing on Sing Choy, market gardener, green grocer and interpreter, the network diagram provides a visualisation of the linkages between Choy and the greater community, revealing individual stories of hope and ambition, of ritual and ceremony, of hostility, violence and loss, and of surveillance by government under the White Australia Policy. By visualising the Parramatta community as a network made up of individuals and the interactions and relationships between them, a commonality of experience among the individual stories is revealed.

Bonnie Wildie is an historian, librarian and archivist who is passionate about communicating history and heritage to the broader community. She also dabbles in the digital humanities, and searches for new and innovative methods that might challenge traditional notions of historical research and information access. Bonnie has worked at several of New South Wales' premier cultural heritage institutions. Her research interests include the roles of women in Australian history, and local histories with a focus on uncovering the voices of minorities.

Andrew Wong (with Patricia Monaghan Jamieson)

Melbourne

Way Lee (1852 - 1909): Australia and China trading—then and now

Way Lee was a well-known Chinese Australian in South Australia. He had an official title from the Qing government as a trade ambassador and remarried and settled in the colony of South Australia in 1880s. Way Lee was well educated and came from a merchant class in Dongguan county. His family lineage dates back a thousand years and included some major historical figures in the Chinese history.

Way Lee had a vision for the Chinese people in the colony and in the new Federation. He saw the Chinese having a major role in the development of agriculture, commerce and trade and actively lobbied for the interests of Chinese migrants, expanded trade relationships as well as commercial investments in agricultural businesses.

This was before the White Australia policy, the rise and fall of dynasties, the Pacific, Korean and Vietnam wars, the closed door international policy of the early years of the China government, and the growth of economic power of the Asia countries, especially China. A century on, Australia is a very different place.

This presentation will contrast the world that Way Lee saw in 1900s with Australia today. It will draw upon research conducted by his great grand-daughter, Patricia Monaghan-Jamieson, as well as the author's field research in Dongguan county—Way Lee's home village. Patricia Monaghan-Jamieson will provide an opening introduction via recorded video.

Andrew Wong is an amateur family historian, with digital and bilingual skills. His work focuses on language translation, name matching, field research, oral history, and tablet and head stones research. Andrew is a digital marketer by profession and publishes his family tree research in a blog: chineseancestor.org

Liu Shueng Wong

The Ventnor Project, Wellington, New Zealand

The SS Ventnor incident: ships, bones, and Maori-Chinese connections

In the late 1800s, Chinese who died in a country other than their home village had their bones sent home as their final resting place. This practice occurred in the USA, Canada, Australia and New Zealand. In New Zealand, however, tragedy struck when the *SS Ventnor* sunk off the coast of New Zealand along with its cargo of 500 bone coffins. The sinking of the *SS Ventnor* is a well-known marine disaster in which 13 lives were lost. However, what happened after the sinking and once some of the coffins and many of the bones were washed ashore is also significant. Some of the coffins floated to the surface and bones were left on the beach—these were collected by Maori who understood the importance of honouring the dead. This paper explores the aftermath of the event, acknowledging the part Maori have played in this story. It also discusses projects connected to the Ventnor Project, including the development of a six-site tourist trail, "Wandering with Ancestors".

Wong Liu Shueng is the Project Manager for the *SS Ventnor* project, led by the New Zealand Chinese Association with assistance from the Tung Jung Association and the Poon Fah Association. She is a proud Chinese-New Zealander—her great-grandfather arrived in New Zealand in the 1870s and her grandfather in 1896, while she and both of her parents were born in New Zealand. Liu Shueng currently lives in Auckland and also has a house in Rawene with close access to the “Wandering with Ancestors” trail.

John Young

The Young Project, Melbourne

The Young Artists: Paper no.3

In the 1990s, John Young began artistically engaging with his own Chinese cultural perspectives, creating artworks that interrogate the structures of Western history, identity, representation and meaning.

Having left Maoist China in 1967 to study in Australia, Young’s work is imbued with a sense of urgency – communicating knowledge and exchange through his patchwork of co-opted images. It was through this experimentation (which continues today) that he became one of the most prominent and critically engaged artists dialing into the Pauline Hanson driven discussion of Australian-Chinese cultural politics of the 1990s and again more recently.

In this paper, which forms one third of “The Young Artists” panel, John Young will explore and unpack his work in re-interpreting and retelling Chinese cultural perspectives. He will then explore and unpack the appeal of this historical project and his ambitions for the new “Young Project” commission – discussing his approaches to working with regional communities, mired histories and encouraging productive question making within and outside the art gallery.

John Young (b. 1956, Hong Kong) is an Australian-Hong Kong artist living and working in Melbourne. Young’s art making spans over 4 decades, creating significant bodies of work which have been shown across Asia, Europe and Australia. His exhibitions in Australia include: Art Gallery of Western Australia (1993), TarraWarra Museum of Art (2005-06) and Drill Hall Gallery, Canberra (2013).