

## Workshop: Unearthing Chinese Australia

### 3 – 4 December

The workshop *Unearthing Chinese Australia* has been organised to mark the establishment of the **Museum of Chinese in Australia**. MOCA will be housed in a dedicated community space in the Haymarket district of Sydney, the city's oldest surviving, and largest, Chinatown. The Museum will create a centre for discovery, preservation and promotion of the history, heritage and material culture of the Chinese in Australia. It will play an important role in communicating the story of Chinese settlers and their descendants for future generations. This workshop gathers emerging and established research in this timely field, and includes glimpses of Chinese Australian history in the material collections of Australia.

### Thursday 3 December

Time	Title	Presenters
9:00am - 9:30am	<p>Opening</p> <ul style="list-style-type: none"> <li>Welcome &amp; Acknowledgement of Country. Dr Olivier Krischer, Deputy Director, China Studies Centre, The University of Sydney</li> <li>Welcome by Dr Sophie Loy-Wilson, Senior Lecturer in Australian History, Department of History, The University of Sydney</li> <li>Opening remarks by Tania Rhodes-Taylor, Vice-Principal, External Relations, The University of Sydney</li> <li>Introduction. Dr. John Yu AC, Chair, Museum of Chinese in Australia</li> <li><b>Chair:</b> Professor Alison Betts, Department of Archaeology, Faculty of Arts at the University of Sydney</li> </ul>	
9:30am	<b>Keynote speech:</b> Reflections on the Evolution of Research on Chinese in Australia	Christine Inglis
10:00am	Chinese mining heritage in the Central West of New South Wales	Juanita Kwok
10:30am	Between Two Nations: Riots, Humiliation and Erasure	Karen Schamberger
<b>11:00am</b>	<b>Coffee break</b>	
<b>11:30am</b>	Chinese Australian history - not just a subset of national histories	Paul Macgregor
12:00pm	A community of shared interest: Sustaining a healthy research ecosystem for Chinese Australasian diaspora history	Grace Gassin
<b>12:30pm</b>	<b>Lunch break</b>	
1:30pm	Fear, familiarity, or friendliness: relations between Chinese market gardeners and the resident population in the Ryde and Eastwood municipalities in the 20th century	Angela Phippen
2:00pm	The Pekin Café in Sydney: consuming nationality and enterprising Chinese Australians in the early twentieth century	Mei-Fen Kuo

2:30pm	'Pins and Needles', Acupuncture as 'Needling' and the Little Lonsdale St. Archaeological Collection	Rey Tiquia
3:00pm	Fragments of early colonial Sydney	Helen Nicholson
<b>3:10pm</b>	<b>Opening discussion</b>	
<b>3:30pm</b>	<b>Close</b>	

## Friday 4 December

<b>Time</b>	<b>Title</b>	<b>Presenters</b>
9:00am	Curating Inclusive Cities: Chinese-Australian Narratives	Tammy Wong Hulbert
9:30am	Stanley O. Gregory: Shanghai British Quaker, manager of Kelly & Walsh books, and reluctant post-war Australian	Olivier Krischer
10:00am	"The Awakening of the Dormant Power": John Whitsed Dovey's Lantern Slides of China in the early Republican Era	Shuxia Chen, Eric Riddler
10:30am	Through the Bamboo Curtain: Glimpses of China in 1972 by the University of Sydney Education Delegation	Jocelyn Chey
<b>11:00am</b>	<b>Coffee break</b>	
11:30pm	Understanding Sino-Australian diplomatic relations (1901 to 1949) from different perspectives and a historical review	Tiger Zhifu Li
<b>12:00pm</b>	<b>Lunch break</b>	
1:00pm	Excavating Chinese Australian material culture through historical translation	Ely Finch
1:30pm	Enduring Legacies of the Chinese on the Victorian goldfields	Keir Reeves
<b>2:00pm</b>	<b>Closing remarks and future directions</b>	

## **Abstracts and bios**

### **Reflections on the Evolution of Research on Chinese in Australia**

This paper draws on my over 50 years of research involving the Chinese in Australia to reflect on the changing foci of the research and the factors which have been associated with changes in the area. Since earlier reviews of research on Chinese in Australia by scholars such as Cushman and Chan, there have been numerous changes in the extent and foci of research on Chinese and Australia. An important outcome has been an increasing recognition of the diversity among Chinese Australians and their experiences. In an attempt to understand these changes and the factors associated with them this presentation explores changes in the personnel undertaking the research (including academics and community members) and how this is reflected in their motivation and objectives, methods of data collection and their perspectives ( both theoretical and personal). In addition, it will discuss the changes which have occurred within the Chinese Australian population as well as wider changes within Australia's society and economy and in the world more generally, particularly those countries including China and other parts of Asia with substantial ethnic Chinese populations. To understand the implications of these factors for future studies of Chinese the discussion will juxtapose them with developments among other ethnic groups such as the Italian, Greek and Turkish in Australia and elsewhere with significant immigrant populations. The final section will discuss how future research can be framed so that it avoids homogenizing the 'Chinese' experience and contributes to a more nuanced understanding of what it now means to be Chinese in Australia two centuries after the first Chinese settled in Australia.

**Professor Christine Inglis**, former Director of the Multicultural and Migration Research Centre (1990-2015), has been associated with the University of Sydney since 1975 when she joined the Department of Education and then the Research Institute for Asia and the Pacific before joining Sociology and Social Policy in 2006. Between 2010 and 2015 she was Editor of the highly ranked journal *International Sociology* which is published by SAGE for the International Sociology Association.

### **Chinese mining heritage in the Central West of New South Wales**

In the late 1850s, some 8000 gold seekers from the Pearl River Delta districts of Canton arrived on the Western Goldfields of New South Wales in search of gold. While the Chinese population had dropped dramatically by the 1870s, scattered Chinese mining communities with their own stores, temples and cemeteries existed into the early decades of the twentieth century. This paper identifies some extant Chinese mining heritage in the Central West of New South Wales, including pig ovens, gravestones and water races. A combination of factors including exhumations of graves, exposure to the elements, demolition, inundation by the construction of dams, fossicking and other mining activities has caused much of their material culture to disappear. What remains is often in hard-to-get-to rural places. In this paper I will discuss the State heritage listed Deep Crossing Gold mining race at Windeyer and introduce other sites in urgent need of heritage protection.

**Dr Juanita Kwok** is a History and Heritage consultant with a particular interest in local histories in Australian and Chinese communities in rural Australia. Her PhD thesis was on the histories of Chinese in Bathurst district. She has presented her research both locally and at Dragon Tails, China Inc., Australian Mining History Association and Australian Historical Association conferences. She is currently President of Our Chinese Past Inc, and a member of the Chinese Australian Historical Society.

### **Between Two Nations: Riots, Humiliation and Erasure**

While Ann Curthoys has disproved the documentary link between the Lambing Flat riots (1860-61) and the White Australia Policy, here I trace the collective memory of this connection and its development into a foundation myth for Young, New South Wales and the Australian nation in the early to mid-twentieth

century. Then I trace the ways in which the riots, and their mythical connection to the White Australia Policy, become a part of the narrative that the People's Republic of China tells about itself through the 'Century of Humiliation' discourse. I argue that both national narratives have had implications for the interpretation of the riots themselves, as well as other aspects of Young's Chinese Australian history evident in artistic representations, popular culture, monuments, interpretive signage, and the material culture preserved in local museums.

**Karen Schamberger** is a curator and historian. She is currently working at the National Museum of Australia as part of a team developing a new environmental history gallery. She has previously worked on the Identity: Yours, Mine, Ours exhibition (2011) at the Immigration Museum and Journeys exhibition (2009) at the National Museum of Australia. Her PhD dissertation: *Identity, belonging and cultural diversity in Australian Museums* examined the ways that objects mediate relations between people of culturally diverse backgrounds in Australian society and history. This included an examination of the ways that museums, through their collections and exhibitions, are implicated in processes of inclusion and exclusion. Her interests include museology, transnationalism, migration, histories of place, colonisation, whiteness, human relationships with other species and material culture.

### **Chinese Australian history - not just a subset of national histories**

This paper will outline the state of play in the field of Chinese Australian historical studies, and consider its role in the national narratives of Australia and China. This field of history has been highly active since the early 1990s, with a wide and remarkably prolific cross-fertilisation of academic, community, family, archaeological, heritage and museum endeavour over that time, generating a plethora of doctoral theses, articles, publications, websites, exhibitions, excavations, databases and historical organisations. The field grew out of the rise of multiculturalism in the 1980s, which generated an interest in ethnicity-centred histories. Chinese Australian communities and descendants began to call for recognition of the long history of Chinese settlement in post-1788 Australia, a history that was suppressed during the period of the White Australia policy, a history that still struggles to be recognized as a key element of the national historical narratives of Australia and China. Chinese Australian history can be very local in its focus; it can also be transnational, and even be theorized as operating outside of the framework of national imaginaries. By contrast, mainstream academic disciplines of national history, in both Australia and China, generally maintain a focus on the hegemonic histories - white hegemony in Australia; 'Han' hegemony in China. Prior to the 1990s flowering of community-focused history, Chinese Australians were considered most often as the objects and victims of white racism in Australia. In China, the 'overseas Chinese' have primarily been considered as supporting characters in the great national rejuvenation of China, itself a response to global white hegemony of the 19th and early 20th centuries. Governments of both Australia and China have, at times, significantly supported this research over the last four decades, but this has also led to political agendas being subtly (or not so subtly) tied to this support. In the face of current diplomatic and trade tensions between these two nations, it is timely to consider that Chinese Australian history is neither just a story of allegiance, nor one merely of inclusion/exclusion; it is also a field of history in which questions of nationality are challenged as primary determinants of history and identity.

**Paul Macgregor** 麥保羅 historian and heritage consultant, specialises in Chinese diaspora history and material culture. He is President of The Uncovered Past Institute, which undertakes archaeological excavations with public participation, and is excavating the 19th century Harrietville Chinese gold mining village in Victoria. He is Secretary of the Dragon Tails Association, which organizes biennial conferences on Chinese diaspora history and heritage. He is also a committee member of Our Chinese Past Inc, and is working on their inaugural project, researching the history and artefacts of the Chinese temples of the New England North West region of NSW. Curator of Melbourne's Chinese Museum 1990-2005, 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 19th and early 20th century co-evolution of European and Asian societies in Australasia, China, Southeast Asia, North America and the Pacific/Indian Ocean worlds.

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### **A community of shared interest: Sustaining a healthy research ecosystem for Chinese Australasian diaspora history**

How do we continue to build on the positive developments in Chinese Australasian history and heritage over the last three decades? In this paper, I offer reflections on the complexities of working in the field as a museum curator, researcher and, particularly, as a co-convenor of both the 2017 and 2019 Dragon Tails conferences on Chinese Australasian diaspora history and heritage. I argue that accurately recognising the key stakeholders and distinct concerns of those actively interested in and researching the histories of Chinese diaspora communities in Australasia has been vital to Dragon Tails' survival and growth. However, rising political tensions between the PRC and Australia in recent years have not only created significant challenges for researchers, they are also complicating the task of expanding and building a thriving ecosystem for this area of research.

**Dr Grace Gassin** is Curator, Asian New Zealand Histories at the Museum of New Zealand Te Papa Tongarewa. Grace completed her doctoral studies in History at the University of Melbourne in 2016 —this research focused on Chinese Australians' memories of their participation in Chinese community life (1940s-1970s). She has been the President of the Dragon Tails Association since 2016 and was a co-convenor of both the 2017 and 2019 Dragon Tails conferences on Chinese Australasian history and heritage, held in Bendigo, Victoria (Australia) and Wellington (Aotearoa New Zealand) respectively. She was also the former President of Chinese Australian Family Historians of Victoria from 2014-2017.

### **Fear, familiarity or friendliness: relations between Chinese market gardeners and the resident population in the Ryde and Eastwood municipalities in the 20th century**

A significant number of Sydney's Chinese market gardens in the first half of the 20th century were located in the Ryde and Eastwood municipalities. While there is evidence of racism and intolerance on the part of the resident population towards the market gardeners, there are many exceptions which exemplify more nuanced relationships. Using examples gleaned from oral history interviews, contemporary newspaper reports, court transcripts and correspondence contained within CEDT files, this paper will tell the stories of the Chinese market gardeners and their positive interactions with Ryde and Eastwood locals.

**Angela Phippen** is local studies librarian at Ryde Library, Sydney. She is author of the book *Ryde's World War I House Names: Houses for the living and memorials to the dead* (2018).

### **The Pekin Café in Sydney: consuming nationality and enterprising Chinese Australians in the early twentieth century**

By focusing on the case of the Pekin Café in Sydney, this paper investigates the relationship between consumption, sociability and nationalism of the Chinese-Australian community in the early twentieth century. The paper examines the development of the Pekin Café in Sydney as a pleasant example of how Chinese Australians learned to establish a new style of enterprise in their urban life. By analyzing the connection between the Pekin Café and the Chinese nationalists, the second part of the paper demonstrates that the consumer culture of the Chinese diaspora community not only refers to the process of exchanging money for goods and services, but also to the experience of ethnic identity formation and of community organization. The paper argues that café sociability matters as a way to understand how Chinese Australians innovated new sociability to reshape their enterprise, social relationship and transnational identity. Beyond kinship obligations and fraternal alliances, the organizing efforts of Chinese-Australian merchants

constructed new spaces in which friendship, ethics, good citizens and gastronomy merged in a new sociability of Chinese diaspora community life.

**Mei-Fen Kuo** is a Lecturer in the Department of International Studies: Languages and Cultures, Macquarie University, where she teaches and researches in the area of modern Chinese history with a focus on diaspora identity and transnational mobility. She received her research Masters in the discipline of History in Taiwan. In 2008 she completed her PhD in Social Science at La Trobe University. She has engaged in several projects since 2009, including “Unlocking Australia’s Chinese Archive: The political organisation and social experience of the Chinese Australian community, 1909-1939” (ARC Linkage), “Asia-Pacific Philanthropies: Transnational networks, anti-colonial nationalism, and the emergence of modern Chinese philanthropy, 1850-1949” (ARC Discovery) and “Enterprising Chinese Australians and the diaspora networks, 1890-1949” (ARC DECRA).

### **‘Pins and Needles’, Acupuncture as ‘Needling’ and the Little Lonsdale St. Archeological Collection**

In Australia and perhaps in other western European countries, acupuncture is invariably defined and associated vis-a-vis the needle culture. The English word 'acupuncture' itself comes from the Latin words *acus* meaning 'needle' and *punctura* meaning to puncture or prick. The needle here may include such technological artefacts such as the sewing needles, pins, and the syringe needle or injection needles. Hence, during early European settlement of Australia at the middle of the 19th century, acupuncture was referred to as 'needling' (Bowden K.1977, *Goldrush Doctors at Ballarat*, Magenta Press, Victoria, p 53). The practice of 'needling' in early Australian colonial settlement is recorded for posterity in an interesting court case involving a European doctor who administered the 'needling' procedure on a miner suffering from sciatica. This incident transpired in the gold mining town of Ballarat in the State of Victoria, Australia. The miner purportedly took the doctor to court for damages resulting from a sewing needle 'disappearing' and presumed left embedded in his leg while having the treatment. Whilst the needle was never found, the miner was awarded damages.

**Rey Tiquia** is a philosopher of science and a qualified practitioner of traditional Chinese medicine (TCM) in Melbourne. Rey does research in Qualitative Social Research, Sociological Translation and Medical Anthropology. His current project looks at the use of 'medicinal matter' or 'yaowu' in addressing the clinical signs and symptoms of diseases in their various stages of development as it affects a particular individual patient in a specific spacetime time-zone locality.

### **Fragments of early colonial Sydney**

Glimpses into the cupboards of the first colonial settlers in Sydney turn up some surprises, including a strong preference for Chinese ceramics.

**Helen Nicholson** holds archaeology degrees from the University of Sydney and has delivered numerous lectures, courses and study days for adult, school, museum and professional audiences. Helen spent several years working at the Powerhouse Museum and has been a casual lecturer and tutor at the University of Sydney since 1995. She has worked on archaeological sites in Greece, Italy, Jordan, Cyprus, Cambodia and Uzbekistan. Helen now works as an archaeological consultant in Sydney.

### **Curating Inclusive Cities: Chinese-Australian Narratives**

In considering Chinese-Australian relationships, my research work is guided by the research framework of 'Curating Inclusive Cities'. Research projects under this framework focuses on the development of collaborative artistic projects, enacting a model of urban creative and curatorial practices to encourage public participation and provide a platform for the care of marginalised immigrant voices. The outcomes actively connect these voices to the greater urban public sphere and take the form of artistic projects in public spaces, galleries, museums and virtual spaces to support social connectivity, participatory citizenship,

community resilience, promoting the rights of marginalised communities in globalising cities. As a Chinese-Australian artist, curator and academic, my research is action-led in place-based community contexts, driven by an underlying methodology focusing on an expanded notion of space, Thirdspace (Soja 1996 & 2007) 'spatiality–historicality–sociality' which imagines future transcultural spaces and considers the historically uneven distribution of voices in urban communities. This paper will present on three key projects with a focus on Chinese-Australian narratives: 1) Two Wongs Making a White (2018 & 2019); 2) The Anonymous Sojourners in the Australian Bush (2017) and 3) Far Flung: Connecting Intergenerational Families (2019).

**Tammy Wong Hulbert** is a visual artist, curator and academic focused on exploring the complex and often fragmented spaces between cultures in a globalising world. She expresses these ideas through her artistic and curatorial projects, which focus on socially engaged practices working with various urban communities. Her broader area of research focuses on curating the inclusive city and how this can contribute towards dialogues on the right to the city, expanding from her doctoral research on *The City as a Curated Space*, completed in 2011 at RMIT University, Melbourne. Tammy's career has spanned working as an artist, curating, lecturing and researching in the field of contemporary art. Tammy lives and works in Melbourne, Australia and currently lectures at RMIT University, Melbourne in *Curating Contemporary Art & Expanded Curating in the Masters of Arts (Arts Management)* program for the School of Art.

#### **Stanley O. Gregory: Shanghai British Quaker, manager of Kelly & Walsh books, and reluctant post-war Australian**

Stanley O. Gregory, whose papers were reluctantly acquired by the National Library of Australia in the 1970s, was a British Quaker who worked for the famous publishers and booksellers Kelly & Walsh in Hong Kong in the 1920s and in Shanghai through the 1930s-40s. His letters and diaries describe his active involvement in the Quaker community in Shanghai, particularly providing aid to both European and Chinese refugees flocking to the city, and later his sanguine approach to POW life during Japanese internment in Shanghai. Yet, Gregory was reluctant to join his wife and children in Australia, which he considered a far-flung backwater compared to worldly, wartime Shanghai. The Gregory papers also include over 300 photos of the canal towns around Shanghai, and some of sites in Beijing. Originally attributed to Gregory, research suggests these images were produced for Kelly & Walsh publications – and intriguing connection to this illustrious publisher. Reading these picturesque images alongside Gregory's experiences in Shanghai suggests the complex histories of life in China that returned or migrated to Australia in the post-war period, and now pepper not only the national archives, but suburban family photo albums.

**Dr Olivier Krischer** is Deputy Director of the China Studies Centre at the University of Sydney. He is an art historian whose research regards the role of art theory and practice in modern and contemporary China-Japan relations, photography and creative activism from Hong Kong and across East Asia.

#### **"The Awakening of the Dormant Power": John Whitsed Dovey's Lantern Slides of China in the early Republican Era**

This presentation is based on the John Whitsed Dovey collections in the Art Gallery of New South Wales Archives and the University of Sydney's new Chau Chak Wing Museum, with around 1400 items including lantern slides, photographic negatives, books, pamphlets and a magic lantern. Dovey was an Australian Presbyterian missionary who lived and worked in Shanghai from 1916 to 1926, observing and documenting daily and religious life in early Republican China through photography and lantern slides. The majority of Dovey's Chinese slides appear to be copied from his own negatives of the landscape and daily life of China rather than commercially produced. In addition, two sets of lantern slides on the life of the Buddha and Confucius were professionally produced based on two woodblock-print books published at the time in Shanghai. These hand-coloured vibrant images and ephemera in both collections give an insight into the creation of illuminated slideshows Dovey used to lecture in Sydney immediately after his return from China

in 1926. Projecting the street life and religious cultures in the rapidly changing and modernising China of the early 20th century, these magic lantern shows responded to increasing curiosity of Anglo-Australians in China as a far-off foreign land, real and imagined.

**Dr Shuxia Chen** is an art historian and curator of Asian art. She holds a PhD from the Australian National University, an MA in Art History from the University of Sydney, and an MA in Studio Art (Honours) from Sydney College of the Arts. Her research focuses on modern and contemporary Chinese photography, artist groups, and socialist and post-socialist visual culture. Shuxia's research has been published in journals such as *Trans-Asia Photography Review* and *Yishu: Journal of Contemporary Chinese Art*, among others. She is currently Curator, China Gallery, Chau Chak Wing Museum, the University of Sydney and a sessional lecturer of Asian art at the National Art School. Chen is currently working on three book projects: *A Home for Photography Learning: the Friday Salon, 1977-1980* (edited and co-authored volume, Shanghai Literature and Art Publishing House, 2021), *Chinese Toggles: Culture in Miniature* (Sydney: Power Publications, 2022), and a manuscript tentatively titled *The "Grey Zone": Self-organised Photography Groups in Reforming China*.

### **Eric Riddler**

Eric Riddler is an art historian and researcher who is currently the Visual Resources Librarian at the Art Gallery of New South Wales National Art Archive. He has worked on a number of exhibitions, publications and research projects about Australian and New Zealand artists, especially those working in the mid twentieth century. Recent projects include pictures research for the Australian art exhibitions book by Joanna Mendelsohn, Catherine De Lorenzo, Alison Inglis and Catherine Speck and a catalogue essay for the exhibition Tony McGillick: A Field of Colour at Macquarie University Art Gallery.

### **Through the Bamboo Curtain: Glimpses of China in 1972 by the University of Sydney Education Delegation**

A delegation from the University of Sydney headed by Professor of Education Bill Connell spent three weeks in China in December 1972, coinciding with Gough Whitlam's election and the establishment of diplomatic relations between Australia and China. At that time few Westerners were allowed to enter China, and there was general suspicion of "Red China" amongst the Australian public and in official circles. At this time when some press commentary posits a new "Cold War" between China and the West, it is timely to reflect on the Cold War atmosphere that pervaded Australia at the time of the delegation. The aim of the visit was to examine the restoration of the Chinese education system at school and university level. It was given unprecedented access and led to ongoing work on contemporary China in the University of Sydney. The paper will be illustrated with some slides taken during the delegation's visit and with some personal reminiscences from the author, who was a participant.

**Professor Jocelyn Chey** career has been in the diplomatic service and in academic life in Australia. From a position as Lecturer in Chinese studies at the University of Sydney, she moved to Canberra in 1973 when Australia first established diplomatic relations with China. For more than 20 years, she worked on Australia-China relations in the Departments of Trade and Foreign Affairs and was posted three times in China and Hong Kong, concluding with an appointment as Consul-General in Hong Kong (1992-1995). She was the key administrative officer in the Australia-China Council at the time that it was founded in 1979. From 1988-92 she worked outside the public sector, as Director of the China Branch of the International Wool Secretariat. Now retired from the public service, Jocelyn lives in Sydney, where she is a Visiting Professor at the University of Sydney and a consultant on Australia-China relations. She is a frequent speaker and lecturer on Chinese affairs. She was awarded an Australia-China Council Medal for contributions to the development of relations between Australia and China in November 2008, was made a Member of the Order of Australia (AM) in January 2009 and a Fellow of the Institute of International Affairs (FAIIA) in November 2009.

### **Understanding Sino-Australian diplomatic relations (1901 to 1949) from different perspectives and a historical review**



In this paper, I discuss Sino-Australian diplomatic relations between 1901 and 1949 and their impacts. Based on previously little touched primary sources in both Chinese and English, I argue that the years of 1901, 1921 and 1941 were the key turning points in Sino-Australian relations, from Australian perspectives. In 1901, Australia became a federation, and adopted the White Australia policy. The policy targeted Chinese and other people of colour, intending to stop them from entering Australia. In 1921, Australia appointed Edward Little (1864-1939) as its first trade commissioner in Shanghai. In 1941, Australia appointed Frederic Eggleston (1875-1954) as its first minister in Chongqing.

However, if we study Sino-Australian diplomatic relations from Chinese perspectives, I argue that the years of 1909, 1929, and 1949 were key turning points for Sino-Australian relations in the first half of the twentieth century. In 1909, China appointed its first consul-general Liang Lanxun (梁澜勋) in Melbourne, 1909. Thus, official relations between Australia and China began as early as 1909. In 1929, the Chinese consulate was moved from Melbourne to Sydney, as Sydney became the centre of Chinese communities in Oceania. In 1949, the People's Republic of China (PRC) was established in Beijing, under the Chinese Communist Party. Despite Australia severing its official diplomatic relations with the PRC, it continued to trade with China in the 1950s and 1960s. In this way, I wish to identify some of the research gaps in the Chinese studies in Australia. Finally, I discuss what we can learn from Sino-Australian diplomatic relations of the first half of the twentieth century, and its legacies.

**Tiger Zhifu Li** has a BA Hons in History and an MA in Asian Studies from the University of Auckland. His MA entailed a study of Chinese diplomats in Australia and Australian diplomats in China between 1901 and 1941. In this thesis, shortly to be published, he argues that Chinese diplomats used trade as a tool to fight against the White Australia policy between 1909 and 1941.

#### **Excavating Chinese Australian material culture through historical translation.**

This paper contends that the translation of historical Chinese-language texts is a complex matter, which requires a knowledge of relevant Chinese languages and cultures, both past and contemporary, and a rigorous methodology. By way of illustration, the paper focusses on a number of inscriptions from museums in the New England North West Region of New South Wales, which reference decorative and ritual objects. The approach taken to the translation of the inscriptions enabled the identification of these objects, where previous translations had not. These identifications, in turn, provided significant insights into the social purposes of the objects and the material heritage of diaspora temples.

**Ely Finch** is a linguist and consultant translator who specialises in historical documents and inscriptions written in Literary Chinese, Cantonese, and other southern Chinese languages, particularly those that pertain to the nineteenth-century Chinese diaspora. His translation of Australia's —and possibly the West's—first Chinese-language novel, *The Poison of Polygamy*, was published by Sydney University Press in 2019.

#### **Enduring Legacies of the Chinese on the Victorian goldfields**

This paper briefly discusses the role of the Chinese on the Victorian goldfields during the second half of the nineteenth century. It locates the Chinese gold seekers within the polity of a dynamic expanding imperial British society on the periphery of the settled world. While it is true that many returned to China either voluntarily or as a result of state pressure, the initial objective was to examine the continuing history of the goldfields generation of Chinese and their descendants in Australia. That history continued well beyond Federation into the twentieth century. The *raison d'être* of this thesis is to challenge the historical neglect of the role of the Chinese in diggings society. This thesis has three complementary themes: The first examines the need to refine the concept of sojourner, and add to it the concept of Chinese 'settler' experience and to

contextualise the Chinese goldfields experience in broader national and international histories of the gold-seeking era.

**Keir Reeves** is a Professor of History of at Federation University Australia. His previous principal teaching and research positions at the University of Melbourne and Monash. Keir's professional positions include an Australian Research Council (ARC) Postdoctoral Fellowship Industry at the University of Melbourne, Monash Fellowship (later Senior Monash Fellowship). He has also been Visiting Fellow to Clare Hall Cambridge, a Visiting Researcher at the McDonald Institute for Archaeological Research looking at cultural heritage, University of Cambridge, a Senior Rydon Fellow and Bicentennial Fellowships at King's College London. Keir was also a visiting fellow at the School of Oriental and African Studies, University of London. Keir's publications include *Deeper Leads New Approaches to Victorian Goldfields History*. He also contributed to the Bruce Scates-led *Anzac Journeys: Walking the battlefields of the Second World War* (Cambridge University Press, 2013), that was shortlisted for the 2014 Australian Historical Association Ernest Scott Prize.