TABLE OF CONTENTS

2

EXECUTIVE SUMMARY

PURPOSE OF THE REPORT

We conducted a review of the Chinese text inscriptions discovered on the stone pieces that have been installed as part of the storm water drainage system in the Ballarat Old Cemetery (the Cemetery). The purpose of the review is to identify the nature of the stone pieces with a view to providing assistance to the Cemetery's trustees with determining the appropriate treatment.

As requested our review was limited to the pieces discovered on Moore Avenue of the Cemetery. A total of 16 pieces were identified which contain inscription of at least one visible Chinese character.

These 16 pieces are located at the intersections where Moore Avenue meets the following streets:

Wise Drive
Hynes Drive
Hall Drive

Following our review we believe that all of these 16 pieces were originally part of the headstones erected for Chinese person settled or lived in the Ballarat and surrounding areas at the mining era. Details of our findings are included in section XXX of this report for your information.

ASSUMPTIONS AND LIMITATION

The following factors were taken in to account during our review and should be read in conjunction with the findings presented in this report:

GEOGRAPHIC FACTOR
We have assumed that the pieces were originally discovered in the proximity of the Ballarat and surrounding areas, or at least within the state of Victoria.

3

In addition, our review identified that 5 of the 16 pieces contain information in relation to the home town where the deceased originally came from. All of the 5 pieces suggested that the deceased came from the SiYi area of GuangDong, China (with 1 from Kaiping and the remaining 4 from Taishan). This finding is in line with the history of Chinese settlement in Victoria. More detailed analysis and findings are included in Appendix D of this report for your information.

AGES OF THE WRITING

2 of the 16 pieces contain explicit information in relation to the time when the headstones were erected, with 1 piece refers accurately to the eighth year of the Xianfeng emperor era, i.e. 1858, and the other piece refers to the Qing dynasty, i.e. between 1616 to 1912. In addition, the name of town written on 4 of the abovementioned 5 pieces that contain location information refers to the town's old name prior to its name change in 1914, indicating that the headstones were erected prior to that time. This information is consistent with the history of Chinese settlement in Victoria in the mining era. Although we have made an assumption that the remaining 14 pieces that do not contain the year references were also erected around that time, i.e. in the mid 1850s, we do not expect the result of any findings in this report to be significantly different should this assumption be incorrect. A timeline reference detailing the years relevant to this report is included in Appendix C for your information.

FORMAT OF HEADSTONE WRITING

Where the pieces appear explicitly to be part of the headstones, the writing can be comprehended more easily if read with reference to the format of headstone writing. An explanation of each component of a common headstone writing format is included in Appendix B of this report for this purpose.

FORMATS OF CHINESE CHARACTERS

Chinese writing is commonly classified into two formats, the Traditional Chinese and the Simplified Chinese. However, it should be noted that this classification is only relevant to writing produced after the 1950s, when the unified format (i.e. Simplified Chinese) was widely adopted in China. Accordingly, this classification is not relevant to the context of this report given that the headstones are believed to be erected in the 1800s.

Prior to the 1950s, the "traditional" Chinese writing can be found in various formats. For example, the word, ning (宁) has appeared 4 times in the 16 pieces examined, each time in a different calligraphy format. To enable the findings in this report to be communicated and referenced to other commonly found literatures, the reading is presented in this report in the unified and the widely adopted Simplified Chinese and Traditional Chinese formats, which may appear different from the actual writing on the stones in some instances.

4

PHONETIC TRANSLITERATION (ROMANISATION)

The phonetic transliteration of any given Chinese word can vary significantly depending on which sub-language or dialect is used. There are 7 groups of spoken Chinese languages, with Yue (commonly known as Cantonese) being one. Within each group there are a number of dialects. Yue, for example, consists a total of 53 dialects or variations that make up the 9 dialect groups. Whilst some are similar, the others are mutually unintelligible. Most of these dialects do not or did not have an official phonetic transliteration standard.

For the purpose of communication and to enable further researches, the transliterations in this report were based on Hanyu Pinyin, the transliteration standard of Mandarin (Putonghua) defined in the Directives for the Promotion of Putonghua by the State Council of China and documented in the international standard ISO 7098. However, it should be noted that the Hanyu Pinyin standard was promulgated in 1956 and is likely to be irrelevant to any transliteration efforts made prior to that time. For example, any burial or hospital records in relation to these headstones would most likely be based on the approximate sound to an English speaking person at the time when the record was made, and can be significantly different from the transliteration provided in this report.

In addition to Hanyu Pintin (Mandarin), this report also provides transliteration based on Yue (Cantonese). Cantonese was chosen due to the fact that it is the most common spoken Chinese language in the Guangdong province, where the Siyi area is situated, and the existence of a widely accepted and understood Cantonese Pinyin system.

As mentioned earlier, we noted that at least 4 of the pieces were identified as relating to deceased person from the Taishan district, and that Taishanese is likely to be one of the most commonly spoken dialects by Chinese in the Ballarat and surrounding areas during the mining era. Accordingly, we have also provided in this report transliteration based on the Taishanese dialect. However, as there is a lack of a widely understood Pinyin system for Taishanese, the transliteration in this report was written in the Cantonese Pinyin system, and may not be accurate.

5

Details of findings

01 Wise Drive – 氏，立，公

The style , alignment, sizes and the content of the words (with the middle character inscribed in a relatively large and bold format to the others) are consistent with the common vertical format of headstone writing. It appears that the piece was cut out horizontally from the lower section of a headstone and accordingly each of the 3 columns should be read separately, and vertically from top to bottom, despite only one word is legible in each column.

Right column:

> 氏(simplified)
> 氏(traditional - no difference from its simplified format)
> shì (Mandarin)
> si6 (Cantonese)
> si6 (Taishanese)

Shi 氏 on its own means family (name). For example, Chen Shi denotes the Chen family. In the context of a headstone, the word however is more likely to be part of the term, RenShi 人氏, which means "the residence of," denoting the origin of the deceased. The text preceding this term is expected to be the origin of the deceased and often accurate to the village from which the person was born or brought up.

6

Middle column:

公 (simplified)
公 (traditional - no difference from its simplified format)
gōng (Mandarin)
gung1 (Cantonese)
gung3 (Taishanese)

Gong 公 has a number of various meanings e.g. male, fair, public, gentlemen etc, depending on the uses of the accompanying word. Amongst all the more likely representation that fits into the common format of headstone writing is Mister, a formal title to address a man in this context. It is expected to be preceded directly after the family name of the deceased.

Left column:

立 (simplified)
立 (traditional - no difference from its simplified format)
lì (Mandarin)
lap6 (Cantonese)
lap6 (Taishanese)

Li 立 means 'stand', or more accurately in this case, 'established', 'erected'. The preceding words are expected to be either providing information regarding the date when the gravestone was erected, or the name of the person who established the grave, usually a close family member of the deceased.

02 WISE DRIVE – 刘维美

Reading from top to bottom

> 刘维美 (simplified)
> 劉維美 (traditional)
> liú wéi měi (Mandarin)
> lau4 wai4 mei5 (Cantonese)
> liu2 wai2 mei5 (Taishanese)

From their positions, size and font style it is almost certain that this is a person's name, and that it is likely to be the name of the deceased person given the assumption that the piece is part of a headstone.

Liu 刘, a common family name followed by the person's given name WeiMei 维美.

8

03 WISE DRIVE – 宁，清，显孝

The style , alignment, sizes and the content of the words (with the middle character inscribed in a relatively large and bold format to the others) are consistent with the common vertical format of headstone writing. It appears that the piece was cut out horizontally from the upper section of a headstone and accordingly each column should be read separately in a vertical manner. Only the right and middle columns are legible, whilst the words appear on the left column are worn out beyond recognition.

Right column:

宁 (simplified)
寧 (traditional - The uni-coded word processing cannot show the exact format of calligraphy used in the piece. The various calligraphy format and variation of this word are explained in more detail in Appendix D.)
níng (Mandarin)
ning4 (Cantonese)
ning4 (Taishanese)

Although Ning 宁 has a general meaning of 'quiet', given the relative position of the character to the other characters in the piece, the character should denote the name of a place, e.g. the origin of the deceased. Given the history of early Chinese settlement in Ballarat and other factors explained in more detail in Appendix B of this report, the word likely indicates NingYi 宁邑, the former name of the TaiShan district (Toishan/Hoisan).

9

<u>Middle column:</u>

Reading from top to bottom

清，顯孝 (traditional)
清，显孝 (simplified)
qīng, xiǎn xiào (Mandarin)
ching1, hin2 hao3 (Cantonese)
ting1, heng1 hao3 (Taishanese)

The 1st word, 清, by itself has the meaning of "clear", however, in this context of a headstone, should be instead referring to 清朝 the Qing Dynasty (refer to Appendix B for an example of a common headstone format).

The 2nd an 3rd words form the term 显孝 XianXiao, which is an expression specifically used in burial and gravestone writing. Seemingly, it appears to mean "to express filial piety". However, this special term should be interpreted as "(to pay respect to) my father", with the term particularly used when the gravestone is erected for one's father. Different terms would be used if the relationship between the person and the deceased is different. Please see Appendix E for some examples of these terms for your information.

10

Middle column:

> 普 x (simplified)
> 普 x (traditional - no difference from its simplified format)
> pǔ (Mandarin)
> po2 (Cantonese)
> pu1 (Taishanese)

From top to bottom, the 1st word has a meaning of general or common. However, considering the context of a headstone and the position of the word it is likely that it form part of the name of the deceased, together with the 2nd word immediately below, which has only the top part (i.e. approximately 30% of the entire word) visible. Due to the number of words that share the same top part, this 2nd word cannot be reliably identified.

Left column:

From top to bottom

> 丰八 (simplified)
> 豐八 (traditional - no difference from its simplified format)
> fēng bā (Mandarin)
> fung1 baat8 (Cantonese)
> fung3 baat8 (Taishanese)

From the format and positions of the text, this appears to be part of a gravestone. On the assumption that the gravestone was established in the mining era starting from the 1850s, the two words are likely to be part of a date expression in a format that is commonly used at that time. In that, 丰 Feng appears to be the second part of the term, 咸丰 Xianfeng, the reign title of the 7th emperor in the Qing Dynasty, who was in power from 1851 to 1861 (please refer to Appendix C for the timeline analysis). The following 八 Ba means "eight" which likely represented the number of year into the said era. Accordingly, the original text is likely to be 咸丰八年 Xianfeng BaNian, the eighth year into the Xianfeng period, i.e. 1858. However, it is not certain whether the date refers to the date when the gravestone was established or the date when the person deceased or birthed, depending on the word that would appear at last in that left hand side column (please see Appendix B for more information).

余 (simplified)
余 (traditional - no difference from its simplified format)
yú (Mandarin)
yu4 (Cantonese)
yu4 (Taishanese)

Based on the assumption that the word above was carved in Traditional Chinese, this appears to be a common Chinese last name. In the unlikely event that the word was written in Simplified Chinese or other superseded ancient format, this could also be a simplified version of "餘" which means "remaining" or "surplus". However, the estimated time period when the gravestone was erected and the commonly known format as explained in Appendix B, this is more likely to be a family name of the deceased.

13

x 坟墓 (simplified)
x 坟墓(traditional - no difference from its simplified format)
fén mù (Mandarin)
fen4 mou6 (Cantonese)
fun4 mou6 (Taishanese)

The 1st word on the top cannot be reliably identified as there exist a number of Chinese word with the identical lower part. However, from the visible lower part the word it does not appear to be one of the formal expression that precede immediately before the term "Grave" in a common gravestone format as explained in Appendix B. Accordingly, it is likely that the word is part of the name of the deceased person.

The two fully visible words form the term, "Grave".

There appears to be another column of text to the left of the abovementioned column. However, the words cannot be identified.

07 Hynes Drive – 开邑，胡武

Top Row

From right to left

> 开邑 (simplified)
> 開邑 (traditional)
> kāi yì (Mandarin)
> hoi1 yup7 (Cantonese)
> hoi1 yip7 (Taishanese)

The top row, reading from right to left, 开邑 means Kai District, representing 开平 the KaiPing District, one of the four District in the 四邑 SiYi area in the GuangDong Province (please see Appendix D for further information in relation to the early Chinese settlements from the SiYi area).

Middle Column

From top to bottom

> 胡武 (simplified)
> 胡武 (traditional - no difference from its simplified format)
> hú wǔ (Mandarin)
> wu4 mo3 (Cantonese)
> wu4 mo4 (Taishanese)

15

The middle column appears to be the name of the deceased person. This is another example of a simplified format of writing, different from the more formal format where a specific terms/title would be written before the name of the person as explained in Appendix B. The first (top) word, 胡 Hu, is one of the common Chinese family names. Whilst the 2nd word, 武 Wu appears to be the given name of the person, it is not certain whether there exist a following 3rd word that forms part of the person's given name. It is common, particularly in the southern part of China, that the given name consists of two words, instead of one, in which case the last word would be more important as it is often how the person is called by.

墓 (simplified)
墓 (traditional - no difference from its simplified format)
mù (Mandarin)
mou6 (Cantonese)
mou6 (Taishanese)

It is part of the term 坟墓 FenMu (meaning grave) as appears earlier in this report. This word, if appears on its own, also has the same meaning.

振 (simplified)
振 (traditional - no difference from its simplified format)
zhèn (Mandarin)
chun3 (Cantonese)
jin1 (Taishanese)

Only one word can be clearly identified in this piece. The word appears to be part of a vertically written text, with the following word partly visible yet not recognisable. In general, the word can be used as a verb and have the meaning of "to revitalise, to develop, etc" (meanings can varies depending on the other accompanying words). However, in the context of a grave, this word is likely to be part of a person's name that was written vertically in the middle column of the headstone.

宁邑 (simplified *1)
甯邑(traditional*1)
(*1 - The first word above is sometimes used interchangeably with 宁，although it originated as a word in its own right. Please see Appendix D for further explanation.)
níng yì (Mandarin)
ling4 yup7 (Cantonese)
ling4 yip7 (Taishanese)

Two words appear to be written horizontally from right to left above other words in the middle column that are only partly visible. This appears to be consistent with one of the common format of Chinese gravestones, as demonstrated in Appendix B.

The word on the left, 邑 Yi, means "District". Together the two words suggested that the deceased was from 甯邑 the Ning District. Given the assumptions made and explained in Appendix D, the Ning District is believed to be the District now known as 台山 TaiShan.

19

11 Hall Drive – 墓

墓 (simplified)
墓 (traditional - no difference from its simplified format)
mù (Mandarin)
mou6 (Cantonese)
mou6 (Taishanese)

It is part of the term 坟墓 FenMu (meaning grave) as appears earlier in this report. This word, if appears on its own, also has the same meaning.

12 HALL DRIVE – 坟墓

坟墓 (simplified)
坟墓 (traditional - no difference from its simplified format)
fén mù (Mandarin)
fen4 mou6 (Cantonese)
fun4 mou6 (Taishanese)

The two words form the term, "Grave", as appeared earlier in this report in the Hynes Drive section.

13 Hall Drive – 宁邑，李

From left to right

甯邑 (simplified *1)
甯邑 (traditional*1)
(*1 - The first word above is sometimes used interchangeably with 宁，although it originated as a word in its own right. Please see Appendix D for further explanation.)
níng yì (Mandarin)
ling4 yup7 (Cantonese)
ling4 yip7 (Taishanese)

Same as the earlier mentioned explanation for Ning Yi (Hall Drive).

Second Row

李 (simplified)
李 (traditional - no difference from its simplified format)
lǐ (Mandarin)
lei3 (Cantonese)
lei3 (Taishanese)

This word is a common Chinese family name. It can also be a word with other meanings, e.g. pears. However, given the word being in the context of a gravestone and how it is positioned relatively to the name of the District above, it is certain that the word refers to the common Chinese family name, i.e. Li, are sometimes transliterated as Lee.

22

14 HALL DRIVE – 宁邑，横水

From left to right

甯邑 (simplified *1)
甯邑(traditional*1)
(*1 - The first word appears in a different format/version of the word that is sometimes used interchangeably with 宁. Refer to Appendix D for further explanation.)
níng yì (Mandarin)
ling4 yup7 (Cantonese)
ling4 yip7 (Taishanese)

Same as the earlier mentioned explanation for Ning Yi (Hall Drive).

.Middle Column

From top to bottom

> 横水 (simplified)
> 横水(traditional - no difference from its simplified format)
> héng shuǐ (Mandarin)
> wang4 sui2 (Cantonese)
> wang4 sui1 (Taishanese)

Two words appear to be written horizontally from right to left above two words in the middle column that were written in a larger font type. The format is consistent with a common format of headstones, in which the District where the deceased was from is written first on top horizontally (see Appendix B for an example of a common format of gravestone).

23

The two words in the middle row can potentially be:

- the name or part of the name of the deceased person, or
- the name of the town or village where the deceased person came from.

In the 台山 TaiShan district, there exist a town of which the name are very similar to the above writing and that is 横水 HengShui. It is not uncommon that a gravestone is written in a simplified format, or in variation of the format explained in Appendix B. One of the simplified formats that was commonly found in the Ballarat and surrounding areas has only one column in the middle containing the name of the town followed directly by the name of the deceased person. Although a definite conclusion can not be drawn, it is more likely that the abovementioned gravestone was written in such simplified format and that the above two words represent 横水 HengShui.

15 Hall Drive – 学，坟墓

x 学, 坟墓 (simplified)
x 學, 坟墓(traditional - no difference from its simplified format)
xué fén mù (Mandarin)
hok6 fen4 mou6 (Cantonese)
hok6 fun4 mou6 (Taishanese)

The 1st word on the top cannot be reliably identified as there exist a number of Chinese word with the identical lower part. However, from the visible lower part the word it does not appear to be one of the formal expression that normally appears on a gravestone. The following word, however, can be clearly identified as the word 学 Xue. The word, by itself has the meaning of "learn", and is also not amongst one of the formal expression that normally used on a gravestone. Given the combination of the 2nd word 学 Xue and the preceding unidentifiable word, it is likely that the two words are, or are part of, the name of the deceased person.

The last two words, which has appeared more than once in the earlier section, form the expression that means "Grave".

16 HALL DRIVE – 龙里

龙里 (simplified)
龍里 (traditional)
lóng lǐ (Mandarin)
lung4 lei3 (Cantonese)
lung4 lei6 (Taishanese)

The two words that are identifiable in this piece, each on their own means "Dragon" and "Lane" respectively. However, it is unlikely that a gravestone contains such detailed address with the name of the street/lane recorded). The 2nd word, accordingly, is more likely to be part of a name of a township or even part of the name of the deceased person.

There exist a number of towns in the 四邑 SiYi and surrounding areas which has these two words as part of the name. Some examples include:

胜龙里 ShengLongLi，聚龙里 JuLongLi，石龙里 ShiLongLi，etc.

Without viewing the accompanying writing, it is impossible to reliably determine what the two words actually represent.

RECOMMENDATION

RELIGION AND COMMON BELIEVES

Confucianism, Taoism and Buddhism are the three religions or schools of thought that play a significant role in developing the common values that a Chinese person holds. Whilst each of these religions or schools is distinctive, it may be more correct to consider these religions as part of one common religious philosophy that most Chinese people are influenced by to various extents. This is reflected in some of the common burial procedures where rituals from more than one religion are adopted and practiced at the same time. A brief overview of these religions/philosophies is listed below for your information:

> Confucianism, founded by KongZi who lived from 551 to 479 B.C., focus on the future and encourage people to make progress in life, family and then society by following the 'right' principles, with 'right' being defined as modest and appropriate. KongZi emphasised in his literature the importance of the living over the importance of the death, however did not dismiss the importance of ancestor worship, particularly as a way to remember, respect and pay gratitude to ones ancestor. And in fact a few of his literature stresses the importance of paying respect to ancestor and remembering one's origin.

> Taoism, founded by LaoZi, holds that all living and dead are guided by universal laws. Compared to Confucianism, significant amount of rules, rituals and practices in relation to the ancestor worship were developed from this philosophy, with some practices still being followed by most Chinese.

> Buddhism suggests the existence of an after and everlasting life. It encourages people to continuously commit good deeds in order to move on to the next better life and eventually heading to heaven. In the burial context, Buddhism suggests that the most rightful passage of death is to let go, forget about the life that has passed, and move on to the next. Rituals performed by Buddhist believers are relatively simple compared to Taoism as there are less set rules of how things should be done.

Chinese follows some common practices when it comes to burial. One of these practices is the emphasis of the linkage between the welfare of the ancestors and the welfare of their descendents. To some, there are strict rules and requirements one must follow in order to bring peace and fortune to the descendents (e.g. FengShui of the grave, timing of when the ceremony is to be held, etc). Although the majority of Chinese people nowadays may not strictly adhere to these rules, most would follow these principals and rules to some extent in order to be satisfied that adequate respect has been provided, as

27

a way to find peace in mind. In fact, it is unusual to find a Chinese person who would not follow any of these rules at all.

THE ORIGIN AND HISTORY OF THE 16 PIECES

The grave stone mentioned in this report, however, may not have as much significance it was suggested in the previous section. The descendent of the person whom these gravestones were erected for are not likely to be identifiable, i.e. it is not likely to cause grieve to a particular person even if the treatment of these pieces does not strictly adhered to the above said rules and principals. In fact, these grave stones may be the only remains of the graves that had been properly exhumed and transported for final burial in China with the efforts of celestial funds setup near the end of the goldfield era.

A researcher, Barbara Cooper-Ainsworth, once said that the impact of Chinese immigrants is often a forgotten part of Ballarat history. Until recent years, little effort was made to preserve the heritage of the once second largest immigrant group to Ballarat. With the demolishment of the last Joss House in the 60s, the conversion of Chinese camp into sports reserve, traces of Chinese heritage in Ballarat is diminishing. Despite the efforts that have been desperately made by museums and local communities, rebuilding and preserving the history of Chinese heritage in Ballarat, as Irene Scott once written, may not be sustainable with minimum availability of original evidences.

Accordingly, we recommend that the 16 stone pieces be disassembled from the drainage system and be preserved in order to help preserving the history of Chinese immigrants in Ballarat. This would also ensure that adequate respect is shown in case the grave had not been properly exhumed and transferred.

28

APPENDIX

APPENDIX A – MAP OF THE BALLARAT OLD GENERAL CEMETERY

BALLAARAT GENERAL CEMETERIES

"OLD CEMETERY"

This appendix demonstrates an example of a format of gravestone writing. Format and style of gravestones vary significantly. The example demonstrated below is one of the format commonly found in used in the Ballarat and surrounding region in the mining era.:

邑　　甯		
光緒八年十月立	清顯孝 **Y Z X** 公之墓	白沙鎮下圉人氏

The top part, reading from right to left, records the origin (district) of the deceased.

邑　　甯

邑 Yi – District. Sometimes included in the right column instead.

This example: 甯 Ning/新宁 XinNing, now known as TaiShan

30

The right column is usually used to record the more detailed information regarding the origin of the deceased, for example:

白沙镇下囤人氏

白沙镇 BaiSha Zhen – the town of BaiSha

下囤 XiaTun – XiaTun (Village)

人氏 RenShi – origin

This example, incorporated with the abovementioned top part, would therefore be read as:

"From XiaTun Village, BaiSha, TaiShan District

The middle column contains the identity of the deceased:

清 顯 孝　某 某　李 公　之 坟 墓

清 Qing – This denotes the Qing Dynasty. This does not always appear depending on when the gravestone was established

顯孝 XianXiao – this is a specific term for gravestone writing, representing respect with reference to the relationship between the deceased and the person who established the grave. See Appendix E for example of these terms. XianXiao in this example is used particularly when the deceased is the father of the person establishing the grave

某某 MouMou – the given name of the deceased

公 Gong – the title of the deceased (equivalence to Mr, Miss, etc, see Appendix XX for examples of these titles)

This is preceded by the last name of the person, in this example: 李 Li, *i.e.: Mr Li*

之坟墓 Zhi FenMu – the grave of; The word, 坟 Fen, can sometimes be omitted whilst 墓 Mu by itself also represents "grave"

This left column is usually used to record the date when the gravestone was established. However, it can also be used to record the date when the person deceased or the person's birthday.

光緒八年十一月立

The era, denoted by the reign of the emperor in power

This example: 光緒 GuangXu – 1 December 1875 to 14 November 1908

The number of years into the abovementioned era

This example: 八年 BaNian – The eighth year (into the GuangXu Era)

Other information regarding the date, e.g. months, season, etc

This example: 十一月 November

This last word tells what the date above represents

This example: 立 Li – established

Other example: 生 Sheng – birthed

逝 Shi – deceased

33

The table below listed the reign of emperors and referencing that were commonly used in gravestone writing at that time:

Year	Reign or Era		
1616 – 1820	Others (not relevant to this report)	清朝 Qing Dynasty	台山 TaiShan was originally called 新宁（甯*1）XinNing prior to 1914
1820 – 1850	道光 DaoGuang		
1850 – 1861	咸丰 XianFeng		
1861 – 1875	同治 TongZhi		
1875 – 1908	光绪 GuangXu		
1908 – 1912	宣统 XuanTong		
1912 – 1914	民国 MinGuo – The Republic Era	中华民国 The Republic of China	
1914 – 1945			台山 TaiShan Changed into its present name in 1914

*1 – see Appendix D below for the "interchangeable" use of the two words.

34

APPENDIX D – VARIATION OF THE WORD 宁 (NING) AND 甯 (NING)

*1 – 甯 Ning – this is sometimes seen in a different format of calligraphy, in which the horizontal strokes in the bottom half extend outside the 'n' shape part. This word was originated from one of the ancient family name with history of over 2800 years. A common confusion between this word and 宁 (also pronounced Ning) has long been in existence, with the two words sometimes used interchangeably by mistake. This word has also been documented in some ancient Chinese literatures as the name of a town that is located in the now HeNan province. These ancient Chinese literatures as well as the origin of this word are dated more than 2000 years ago, accordingly, are not expected to be necessarily relevant to the use of this word in the context of gravestones erected in Ballarat after the 1850s. However, they explain the long existing confusion and the interchangeable uses associated with the two words, 甯 and 宁.

Since the introduction of the simplified format of Chinese writing in the 1950s, the word 甯 has gradually been superseded and using the word 宁 in all context where the ancient format, 甯, would be used has become popular. This is despite the fact that 甯 remains in the official records in some provinces in China to enable for this word to continue to be registered as a family name.

Majority of the Chinese people who came to the Ballarat and surrounding region of Victoria during the mining era were from the 四邑 SiYi area (or sometimes transliterated to "SeeYap" or "SeeYup" in some recent literature found in Victoria). The SiYi area, meaning "four districts", consists of 4 of the 91 districts/counties in the GuangDong Province, being:

1. 新会 XinHui (formerly known as 冈州 GanZhou),
2. 台山 TaiShan (formerly known as 新宁 (or 甯) XinNing),
3. 开平 KaiPing, and
4. 恩平 EnPing.

35

A large proportion of Chinese gravestones now located in the Ballarat New Cemetery were recorded as for Chinese from 甯邑 the Ning District. Also, we noted that all gravestones that contain the writing, 甯邑 Ning District, were dated in the 咸丰 XianFeng or 光绪 GuangXu era, whilst all gravestones that contain the new name, 台山 TaiShan, were dated in 民国 the republic era. This finding is consistent with the fact that 新宁（or 甯）XinNing has officially changed its name to 台山 TaiShan in 1914, the 4th year after the Republic China was established (please see the table in Appendix C for an analysis of the relevant timeline).

Accordingly, the findings and translations in this report are based on the assumption that 甯 Ning represents the 台山 TaiShan district, either when it appears as part of the term 甯邑 Ning District, or when it appears on its own in the broken and incomplete pieces.

In calligraphy art writing, 宁 Ning is sometimes written in different formats. A few variation of the writing of this word is included below for example:

The following table listed the terms used as a title (relationship) of the deceased person to the person who erects the gravestone:

To pay respect to:	Term used:	
Grandfather	显祖考	XianZuXiao
Grandmother	显祖妣	XianZuBi
Father	显考, or 显考讳	XianXiao
Mother	显妣	XianBi
Teacher	夫子	FuZi
Husband	先夫	XianFu
Wife	先室	XiaoShi

37