

A TRANSCRIPTION AND TRANSLATION OF
THE CHINESE ADVERTISER, AND
THE ENGLISH AND CHINESE ADVERTISER,
INCLUDING EDITIONS 7, 8, & 20 OF *THE CHINESE ADVERTISER*, AND
EDITIONS 3, 7, 23, 58, 60, 87, & 95 OF *THE ENGLISH AND CHINESE ADVERTISER*,
WHICH REPRESENT ALL KNOWN EXTANT EDITIONS.

BY ELY FINCH, MELBOURNE, MARCH 2015 C.E.

刊周文中埠辣刺孖
編小譯英與文錄

埠濱利美於作甫化之坐雍林月端未乙次歲

此編包括咸豐
年代英屬奧洲
域多利州府新
金山孖刺辣埠
中文告白周刊
一切所知尚存
版本十箇即唐
人新文紙第七
第八第二十版
番唐人新文紙
第三第七第二
十三版英唐招
帖第五十八第
六十第八十七
第九十五版是

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咸豐元年以還、奧洲

今人稱為澳大利亞洲海國圖志稱為奧大利亞洲名義略有不同

發

現金苗、至寶俯拾而獲、巨富可以即致之音、連次聞遍全世、求利者自五方而蜂擁焉、華人亦在其列、地處域多利新州、咸豐元年六月三日即公元一八五一年七月一號奧州始置域多利州府地在烏修威州府舊南部是以茲

云新

美利濱大埠二百里以西之孖刺辣

孖刺辣 孖字粵語讀其俗音官話讀曰媽刺字粵

語讀啞陰平聲官話讀若拉話之拉屬陽平聲

地方、金苗尤旺、試想其景象也、帆帳

白點落落、炊煙黑縷、裊裊淘金之溪縱橫、掘金之坑碁布、金山以外、牧原山林圍繞、鐘鵲曉嘯、鸚鵡夕啼、笑鳥時詔、奧鶴偶唵、袋鼠、鷓鴣、各等奇禽、出出入入、牧人牧畜、牛羊食艸、樵夫伐薪、林賊獵跡、土人息其間、聚落以內、店舖屋樓林立、康衢街巷、交錯、廿步不同、沽酒壚、卅步不同、找金處、諸如戲院、餐廳、銅鐵鋪、蘇杭店、鞋舖、木廠、桶店、肉店、果肆、菜欄、賣馬場、馬糧店、馬鞍店、打鐵鋪、法庭、教堂、銀行、各皆分佈其中、路上、馬車飛輪、御夫響鞭、童走狗、街邊行人熙熙攘攘、或者危冠豐髯、木杖革履、西裝楚楚、或者牛仔仔帽、在首上、六口連

管轉輪手槍舊俗謂之六口連

在腰間、萬邦之民、諸族之人、謀利焉、營業焉、

生活焉、據稱、唐人盛時、居其什三、廣州、澳門、東莞、潮州、上海、及客家人、皆有、廣東省四邑人、則最眾、英人為設華民護衛一官、華民護衛為設華民村落五條、並且禁止居住他方、或在金山覓寶、或在大街開店、有之蒔菜、有之施醫、有之當官、值斯時、英國人啤嘮氏、鹿通華語、畧識之、無意欲傳耶穌教于華人者、創辦中文周刊、傳播商人告白等文、此為奧洲至早之中文報刊、又為奧洲中文新聞紙之先河、降及今日、周刊尚留存者、十版本耳、細讀其文、可窺其時、茲將其文、謄為清晰字跡、并譯以為英文俾 諸君各女士之兼通英文者、與莘莘操英語之人士、方便閱讀、而認識焉、駑駘奮勉、力有不逮、讀者毋效笑鳥而笑、是禱、斯為自序。

INTRODUCTION

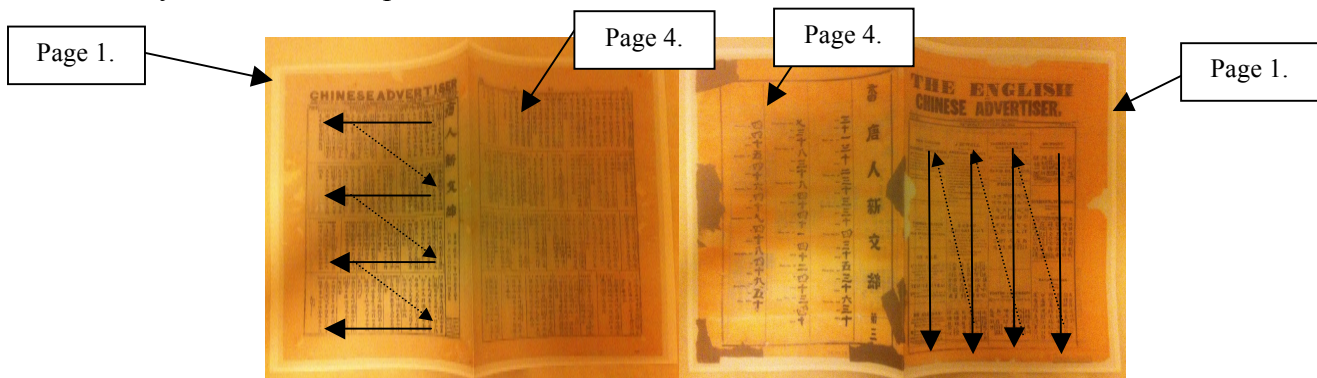
The Chinese Advertiser and *The English and Chinese Advertiser* were weekly advertising sheets, crude even by the standards of their time, that were produced and disseminated in Ballarat, in the newly established Australian colony of Victoria, during the gold rush of the 1850s. They are a precious record of both Australian and Chinese history, and of a significant Chinese vernacular that has been little documented. They are also Australia's earliest Chinese-language periodicals. Today only twelve copies, and, as three copies are of the same edition, only ten editions, are known to survive. The primary aim of this document is to reveal their Chinese content to readers of English.

The papers are translated according to their chronological order. Transcriptions of the Chinese text, and any accompanying English text, are provided too. The transcriptions should identify characters that are difficult to recognise in the original, and enhance the transparency of the translations for readers also literate in Chinese. Furthermore, they should facilitate comparison between the content of the Chinese text and any accompanying English text in the paper. Notes in English serve to clarify the translations, and highlight points of general interest; notes in Chinese (and sometimes in English) serve to clarify the transcriptions and highlight points of linguistic interest.¹ The Chinese biblical readings within *The Chinese Advertiser* have been transcribed but not translated.

Unfortunately, the transcriptions and translations given in the present document are incomplete, mostly because the Chinese text is illegible in many places, either as a result of errors in the original printing, or damage that has occurred over the course of time. It may be possible, through further scrutiny of the papers, and perhaps through the application of archaeological techniques, to identify more characters and thereby improve on this document.

- Structure and Content of the Papers -

The papers consist of (a) advertisements for businesses and entertainments, (b) government notices, (c) biblical readings and, (d) comparative lists of Chinese and English numbers. There is no editorial content. Each advertisement, notice, reading, or list is presented in a clearly described 欄 *laan* "box".² These *boxes* fulfil a similar function in the traditional style of Chinese newspaper to *columns* in English newspapers. Each paper is a four-page broadsheet. *The Chinese Advertiser* has its spine on the right, and its pages would have been turned to the right in the traditional Chinese fashion. *The English and Chinese Advertiser* has its spine on the left, and its pages would have been turned to the left in the Western fashion. The sequence of the boxes on each page in *The Chinese Advertiser* is from top-right to top-left, and then down to the next horizontal line of boxes, starting at the right. The sequence of the boxes in *The English and Chinese Advertiser* is from top-right to bottom-right, and then up to the next vertical column of boxes. The sequence of boxes in both papers thus mirrors the flow of Chinese text, which is read from the top-right according to the flow of vertical columns, or seemingly leftwards where vertical columns are only of one unit's depth.³



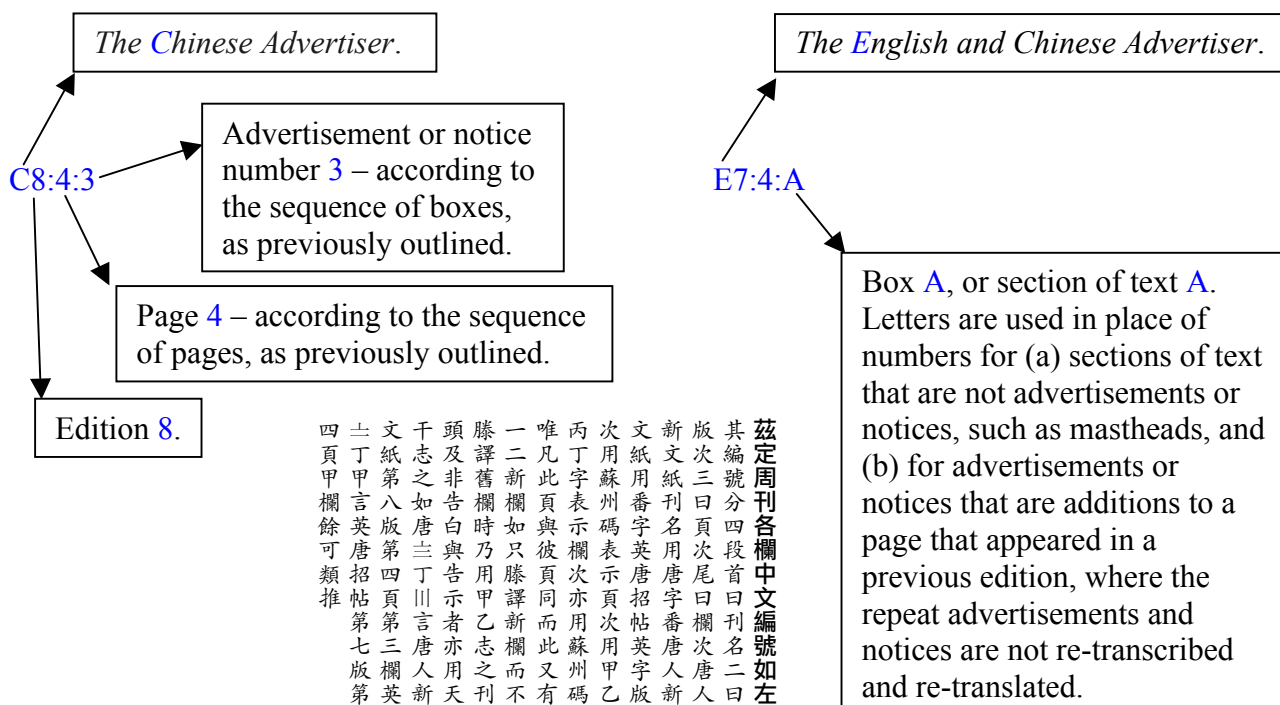
¹ Chinese readers would need to be familiar with the See Yup language, or a related language, such as Cantonese, and with classical Chinese and traditional Chinese characters. No explanation of the text is provided for readers familiar only with written and spoken Mandarin, as this would require translations and notes on a similar scale to those provided in English, and would consequently fall beyond the scope of the present document, the primary aim of which is to elucidate the Chinese text in English.

² 欄 *laan* can also be translated as "pen" or "enclosure".

³ This is the traditional way in which Chinese is written, and in which it has been written for millennia. It is now written in the People's Republic of China so as to mimic English and other Western scripts – in horizontal lines, and from left to right. This new format has more recently also been adopted by the government of the Republic of China, however, the traditional format remains in common use there, in books and other popular printed material. These Ballarat papers were printed well before the introduction of the westernized written format. (It should be noted that there are some exceptions to the general rule concerning the direction in which Chinese is traditionally written: in certain limited and specific contexts it can also be written anti-clockwise, in horizontal lines from right to left, in horizontal lines from left to right, etc.)

The text in the three editions of *The Chinese Advertiser* is all in Chinese, except for an English title given to most advertisements and notices, and for the title, subtitle etc. of the paper. The six editions of *The English and Chinese Advertiser* contain more English text, with many advertisements and notices shown in both English and Chinese (although the content always differs), and some advertisements appearing only in English. The biblical readings appear only in *The Chinese Advertiser*, and the comparative lists of Chinese and English numbers only in Editions 3 and 7 of *The English and Chinese Advertiser*, which share a different Chinese title to that of later editions of *The English and Chinese Advertiser*.

The transcriptions and translations in this document are all placed in boxes that correspond to the boxes, or sections of text, within the papers. Each box is identified by means of an alphanumeric, the significance of which is explained in the diagram below.



It is clear from the composition of the text in the papers and from transliterations of English words in particular that, like most early Australian Chinese documents, they are written in a combination of literary Chinese and the See Yup language, which a sister language to Cantonese. The papers therefore contain many vernacularisms that are completely foreign to Mandarin and other Chinese languages. The present writer is strongly inclined to think, on the basis of the diction used in the Chinese text, and examples of mistranslation from English, that the author or authors were native speakers of the See Yup language, and therefore that the publisher, Mr. Robert Bell, did not compose the Chinese text himself. The See Yup language, like Cantonese and Mandarin, contains many dialects, some of which are extremely divergent. The transliterations and certain expressions used in the papers give clues as to which dialect or dialects the author or authors spoke. It may be possible, through careful analysis of the transliterations used in the papers, and of their vocabulary and grammar, after further linguistic research, to identify the exact dialect or dialects of their author or authors.

The Chinese text contains numerous variant and abbreviated characters, many of which possess specific regional and historical significance. It also contains various marks and orthographic devices, which indicate proper nouns, sentence breaks, etc. These are called 標點 in Chinese, and shall be referred to here as *punctuation marks and devices*, although it should be noted that this translation is quite inadequate, and not merely because they are not intended to punctuate – divide up – text. The later editions of the papers employed more punctuation marks and devices than the earlier editions. Some examples of these punctuation marks and devices are given in the following table.

陳三樂	A line to the right of a character or group of characters indicates that it is a personal name: “John Alloo” in this example. (Note that the line is shown above the characters in this table because the characters are written horizontally here, and not vertically as in the papers.)
-----	---

扭李架	A box around a character or group of characters indicates a proper noun other than a personal name: “Eureka” in this example.
、	This symbol, which is placed to the right of a character, is used to indicate a stress or pause, which may mark the break between words in a list, or between separate phrases, or simply indicate that the marked character is to be read with emphasis.
。	This symbol has roughly the same functions as the one above, but when used in combination with it, indicates stronger emphasis or a pause of slightly greater duration, as between separate sentences.
二十三	Compression is a device used to indicate that a group of characters are to be read quickly, as a single unit. It is used with transliterations from English and with numbers – <i>twenty-three</i> in this example. Its function is thus quite similar to that of the hyphen in English.

It should also be noted that the papers contain no small number of typographical errors, including misprinted characters, misplaced characters, and misplaced punctuation marks.

The following sections provide an overview of a number of topics that are relevant to the papers, and may enable readers to better comprehend them. These sections are not essential reading. However, it would be advisable, before reading this document, to refer to the tables shown at the end of the sections on the transcriptions and the translations, which give the keys to the symbols used therein.

- The Transcriptions -

Notices and advertisements that have been transcribed in an earlier edition are generally not re-transcribed; instead the previous notice or advertisement is cited and any small differences noted.

The Chinese text in the transcriptions (and the notes) is written according to the Western format (i.e from left to right, in horizontal lines that run downwards) for ease of accommodation on the page.

Standard abbreviated character forms, such as 礼 for 禮 and 良 for 銀, are shown in their full form in transcription, so as to render them more readily recognizable to the reader, and to draw attention to the fact, on comparison with the original text, that they represented abbreviated forms. The same has been done in the case of non-standard abbreviations, such as 荅 for 搭, and 失 for 鐵 (鐵 further abbreviated), which are only understandable given their context. Standard symbols that have their origin in character abbreviations are left unchanged in the transcriptions, e.g. 元, which is equivalent to the English symbol d. and represents 圓, meaning “shilling/shillings”; and 卩 or 卩, which are equivalent to the English symbols £, lb. and lbs., meaning 押 or 挪 “pound/pounds” (now generally written as 鎊 or 磅).

Variant character forms have generally been converted into their standard forms in the transcriptions, so as to render them more readily recognizable, and to avoid the practical complication involved in inserting images for characters that are not found in standard electronic character sets. Some variant character forms have however been transcribed, particularly where they have been deemed regionally or historically significant.

The punctuation marks and devices used in the original text are not reflected in the transcriptions (although they have informed the translations), so as to avoid confusion between them and the symbols used in the transcriptions that are shown in the key below.

Spaces between Chinese characters, which break paragraphs, or indicate respect for the person or thing named following, have been reflected in transcription.

The English transcriptions reflect the typographical idiosyncrasies of the text in the papers.

Key to the Chinese Transcriptions:

□	A square represents a single illegible or unidentifiable character.
字	A square around a character indicates that it is unclear in the paper and has been guessed, sometimes on the basis of a clearer equivalent in what appears to be a repeat of the same section of text in another edition.
...	An ellipsis represents an unspecified number of illegible or unidentifiable characters.

字	Single underlining indicates a character written in an abbreviated form or variant form in the paper, including those written in the running or cursive script (行書), which have been given in a different form in transcription. However, underlining has not been used, for practical reasons, in the case of characters not available in electronic character sets and for which images have therefore been used. Nor has underlining been used where there is a very small difference between the form in the paper and the transcribed form, more attributable perhaps to a difference in font, e.g. 每 originally written with dots joined, 半 written with dots running down to the sides, or 腳 written with 去 in place of 谷.
字	Double underlining indicates a character written in a variant form in the paper, the identity of which was guessed or deduced, as it was not recorded in standard variant character dictionaries, and might have been an erroneous character, or a now unknown regional variant.
ㄅ	The Unicode version of the iterative mark (重文號) that is formed from the character 二 “two” or “second” cursively drawn has been used to transcribe the same in the papers.

Key to the English Transcriptions:

...	An ellipsis represents an unspecified quantity of illegible or unidentifiable text.
*	An asterisk represents a single illegible or unidentifiable letter or symbol.
—	Single underlining indicates that text was partially illegible or unidentifiable and that its identity was guessed or deduced.

- The Translations -

Translation is the business of communicating the meaning of something written in one language in another. The approach taken to translation in this work is nothing novel, and is guided by the words and works of renowned theorists on the subject, such as Alexander Tytler and John Dryden.⁴

Translation that tends to convey literal meaning, word by word, is called *metaphrase*. Translation that tends to convey the rhetorical style and overall meaning of phrases and sentences, with less regard for the literal significance of individual words, is called *paraphrase*. The vocabulary and grammar of all languages is different. There is therefore never an exact equivalence in the construction of any phrase or sentence, or in the semantic scope, associations, sound and colour of any word, from one language to another. Complete nonsense may therefore result from extreme metaphrase. And a translation that is solely reflective of one interpretation of the original, and bears no literal similarity to it, may result from extreme paraphrase. Good translation is therefore generally held to consist of a mixture of metaphrase and paraphrase.⁵

The intention in translation is to convey both the literal meaning of the original and a sense of its rhetorical style – metaphrase and paraphrase. This invariably involves a degree of compromise. To truly convey the full literal meaning of any Chinese text, it would be necessary to write an English explanation of great length – just as it would vice versa. And to best mirror the rhetorical style of any Chinese text in English, i.e. to give English text that produces the closest rhetorical effect using the devices of English rhetoric, it is always necessary to diverge from the literal meaning of the original. The writer has endeavored, through striking a balance between literal meaning and rhetorical style, to produce a translation that has the same effect upon a native English speaker as the original would have on a native speaker of the See Yup language, with the occasional exception made in an attempt to make the phraseology of the Chinese more clear. The following examples should give some insight into the approach taken: the first two are examples of metaphrastic translation; and the latter two of paraphrastic translation.

1. In the See Yup language, it was common to refer to cities and towns not by their names, but by expressions that identified them in much the same way that pronouns may identify people. An equivalent example in English would be the use of the expression “the capital” in place of the word “London”, where, given the context of use, the meaning would be clear. Examples of these See Yup expressions are 大埠 “largest city/capital of a large administrative region, such as a colony, state, province or territory”, 二埠 “second largest city of a large

⁴ See archive.org for Lord Tytler’s *Essay on the Principles of Translation* (3rd edition published 1813 – the 1st in 1791) and the numerous works of 17th century literary luminary John Dryden.

⁵ 將此語言文字之辭換以為彼語言文字之辭而存其意是曰翻譯蓋辭之以達意意一則譯之為允也辭意也者多層多面雞犬豕猴之別行走起臥之分及矣或矧之異是則辭意之一層也而若夫韻律之和諧與不和諧若夫賦比興及語帶多關之體若夫絃外之音話中之話若行話俚語之別若老嫗小孩之言之不同若文章之體制各特殊之詞語特殊之语法若不同語言文字有文法一而意相殊語法不同而意合者此等又屬辭意之層面也淺人為翻譯時往往偏顧前所述一層而忽略後所敘諸層茲作譯文盡力兼顧前後各層以求譯文與本文之異曲同工 (Comment in Chinese concerning translation.)

administrative region”, 三埠 “third largest city of a large administrative region”, 本埠 “this city/town”, and 正埠 “city/town proper” or “central city/town”. English does not share an equivalent range of expressions. In natural speech, where the identity of a city or town is not being emphasized, an English speaker would generally be inclined to use its name; whereas a speaker of the See Yup language, armed with the aforementioned list of concise epithets, would be inclined, conversely, to use one of them in preference to the city or town’s actual name, which would be used only when necessary to clarify meaning, or for emphasis, just as the pronouns he, she, it, they etc. might be applied by English speakers when they refer, unemphatically, to some known person/s or thing/s. It would thus better reflect the rhetoric or tone of phrases in which these expressions are used to convert them into actual city or town names in translation: this has not been done in this document, because the writer is of the view that more literal translation is desirable in the context of material that may inform historical research, when there is ambiguity in the original, and when a paraphrastic translation would require a translator to pick an interpretation. In the case of these Ballarat papers, the writer would be inclined for example to interpret 本埠 “this city/town” as referring specifically to Ballarat East, but as there is insufficient evidence to fully confirm this interpretation, it has been translated it literally.

2. Yamun and yamen are English words, that were absorbed well over a hundred years ago, from Cantonese and Mandarin respectively, but which are now seldom used. They are merely different pronunciations of the one word, which means a government building, such as a courthouse or town hall. This word is frequently used in the papers (衙門 in Chinese characters). It has been given directly as “yamun” in the translations, partly because of a lack of certainty about the identity of the buildings referred to, and partly out of a desire to use an equivalent blanket expression in English, so as to more closely represent the original.

3. In English, the names of shops and businesses can often be given in two different forms, one more formal, one more informal, one naming the shop or business in terms of the tradesperson with which it is associated, one referring directly to the shop or business, e.g. draper’s vs. drapery, cooper’s vs. cooperage, blacksmith’s vs. blacksmithy. The names of these businesses are phrased in the Chinese advertisements as direct references to the shops or businesses and are not couched in terms of the tradesperson with which they are associated. A more metaphrastic translation might therefore give 蘇杭店 as “drapery”, 桶店 as “cooperage”, and 打鐵店 as “blacksmithy”; however, the Chinese terms are far more informal in tone, and have therefore been translated as “draper’s”, “cooper’s”, and “blacksmith’s” respectively, so as to better reflect the tone of the Chinese.

4. It is the general norm in both Chinese and English to avoid the common words for “I”, “you”, “me”, etc. in formal communications, but the approach taken in each language is different. In English the third person is used, e.g. “Mr. Smith cordially invites Mr. Jones...”, whereas in Chinese the narrative voice may remain unchanged: a very large set of words and expressions specific to formal communications is used instead. This vocabulary contains first, second, and third person addresses, including indirect and metonymic addresses, (如臺端閣下晚生函丈家嚴令姻兄魚軒左右等) and verbal and nounal expressions particular to writer or recipient that obviate the need for those addresses (如鼎力偉錢玉成郢政寶號敝校寒舍蕪函辱承敬備等謙辭與敬辭). In other respects too, the phraseology of formal communications differs between Chinese and English, but what is common to both languages is that they each have a phraseology unique to formal communications, which share a very similar tone. The tone of the Chinese notices in the papers is that of standard formal communications of their type. The writer has therefore chosen to give English translations which reflect that tone, even if it entails changes in narrative voice, and a certain degree of deviation from the literal meaning of the individual words used, while still preserving their cumulative meaning.

Transliterated proper nouns in the Chinese are generally translated into their English equivalents where it appears that they were established names; otherwise, an English transliteration is given. The English transliteration is not given according to any established scheme, but rather a spelling is used which is thought most likely to result in the closest possible approximation of the intended sound, by an English speaker wholly unfamiliar with Chinese sound systems.⁶ The transliteration reflects an educated guess as to the original pronunciation of the intended

⁶ There are three reasons for the decision not to give transliterations according to an established scheme: (1) Readers unfamiliar with the scheme are liable to mispronounce transliterations given according to it. History is replete with examples of this phenomenon, for example *tofu*, now an English word and synonym to *beancurd*, which was originally intended to be pronounced “doe-foo”, according to the Wade-Giles transliteration scheme, as it is still pronounced in Mandarin, but which is now almost universally pronounced “toe-foo”. Another example is *Peking*, which was a transliteration of Southern Mandarin’s “Bay-ging”, but is almost always pronounced “Pee-king”. (2) The exact phonetic value of the transliterations is not known; the rough transliterations given are therefore quite adequate for the purpose of expressing a vague sense of their original pronunciation. (3) This document has not been written for an academic audience, and the introduction of a transliteration scheme might overly complicate it.

transliteration. These guesses have been made on the basis of contemporaneous transliterations that support them, research into the sound systems of See Yup dialects, and the writer’s own knowledge of Chinese phonology.

It would be advisable to read the translations in order, as later notes often assume familiarity with the content of those previous.

Transliterations of Mandarin and Cantonese sounds shown in the explanatory notes to the translations, as well as in this introduction and its footnotes, are given according to the Mandarin Pinyin and Yale Cantonese romanization schemes respectively, except when written in italics, which indicate an approximate sound not given according to any scheme, or when shown in square brackets, which indicate a rendering in the symbols of the International Phonetic Alphabet.

Key to the Translations:

...	An ellipsis represents the omission of an unspecified quantity of illegible, unidentifiable, nonsensical, or as yet untranslated text.
*	A single asterisk represents a single illegible or unidentifiable letter or symbol.
–	Single underlining indicates that text was partially illegible or unidentifiable and that its identity was guessed or otherwise deduced.

- **An Overview of the Chinese Language, Chinese Languages, and the Chinese Writing System -**
Chinese 中文⁷ can be regarded as both a single super-language and a language family. It is one great language from a cultural and a written perspective, and a set of related yet distinct languages from a spoken perspective. It may be considered to consist of various extant and extinct *regional languages* 方言⁸ and the distinct written language of *literary Chinese* 文言.⁹

Chinese is written in *Chinese characters*, which are in some ways more akin to universal symbols – such as \$, %, =, +, 1, 2, 3 – than to phonetic writing. Universal symbols can be read in different languages, accorded different pronunciations, and yet retain the same meaning: the same is true of Chinese characters. However, Chinese characters are not merely symbols, they represent words or parts of words, rich in meaning and grammatical properties, and because of this their significance is not always universal: it can in fact differ greatly between the

⁷ This term – 中文 pronounced *jungman* in Cantonese (C) and *zhōngwén* in Mandarin (M) – is the correct Chinese word for both written and spoken Chinese. However, over recent decades, the term 漢語 *honyoo* (C) or *hànyǔ* (M) has been more and more widely used in its place. The expression *honyoo* properly means the *spoken language of the Han race*, and prior to the current era, its use was restricted to contexts in which this most specific of meanings was appropriate, such as in descriptions of the spoken languages of an area inhabited by different racial groups [i.e. the written equivalent of the Cantonese word 唐話]. The adoption of *honyoo* in place of *jungman* reflects several things: The *yoo* in *honyoo* means spoken language, whereas the *man* in *jungman* means written language: the Chinese names for languages generally end in either of these two words. The word *man* has traditionally implied higher status, because it is reserved for those languages that have a written form, and particularly an established literature. The word *yoo* emphasises the spoken aspect of language, and has traditionally implied somewhat lower status. The adoption of the expression *honyoo* in place of *jungman* would appear to correspond with an emphasis on Chinese in its spoken form, and a desire to break the association that the proper term has with Chinese characters, which it is still the official policy of the People’s Republic of China (P.R.C.) to one day replace with a phonetic alphabet (see the Australian National University’s *Chinese Heritage Quarterly*, Nos. 30/31, *The Chinese Character - no simple matter*). More recently, in mainland China and P.R.C. government-run educational institutions overseas, the term *honyoo* has begun to be used specifically for Mandarin, as if other Chinese languages were not Chinese. Many other Chinese languages, such as Teochew, Cantonese, and the See Yup language, the mother tongue of most of the first Chinese to come to Australia, are in fact purer forms of Chinese, i.e. much closer to ancient or classical Chinese than Mandarin, which, while very rich, is something of a bastard (mixed) language, like English. (The use of the term *honyoo* in Chinese to mean Mandarin is coupled with the use of the term *Modern Chinese* in English to mean Mandarin. The clear implication of this term being that other *modern Chinese languages* are obsolete.) It should be noted however, that despite changes in political and consequently in academic and institutional parlance, the word *jungman* still has much currency amongst ordinary Chinese people. If one asks a Chinese person what language he or she speaks, a Cantonese speaker, and a Mandarin speaker of the older generation, will generally give the same reply: 中文 “*jungman*/zhōngwén”. This and further explanations are provided to forearm the reader against the widespread use of ideologically coloured terms within ostensibly independent information about the Chinese language.

⁸ There is no exact equivalent in English for this term, pronounced *fongyin* in Cantonese, and which is translated above as *regional language*. It is often translated as *dialect*, a word which implies mutual intelligibility, and that English speakers typically apply to such strains of the one spoken language as Cockney English and Scottish English. However, *fongyin*, while necessarily interrelated, are not mutually intelligible, at least not to any significant extent. Cantonese and Mandarin, two well-known Chinese *fongyin*, are in fact virtually as dissimilar as Italian and French or German and English, which it goes without saying are different languages, albeit closely related languages. The reason Chinese is regarded as one language, inclusive of many *fongyin*, relates in great part to the unitive nature of the Chinese written language, as well as to socio-political factors. (Chinese does have dialects – in the true sense of the English word – they exist within *fongyin*. Chinese expressions that approximate the English word *dialect* include 小方言 “little *fongyin*” or “lesser *fongyin*” and 口音 “accent” or “pronunciation”. Examples of real Chinese dialects are such Cantonese dialects as 城內音 *Canton City Cantonese*, 西關音 *Sai Kwan Cantonese*, and 香山音 *Heungsan Cantonese*, and such Mandarin dialects as 北京話 *Pekingese* and 天津話 *Tientsinese*, which are all characterised by differences in their sound systems, grammars, and vocabularies.) *Fongyin* might also be translated as “vernaculars”, but this term would be equally applicable to the true dialects that exist within *fongyin*, and would therefore fail to convey the discrete sense of the word.

⁹ There is actually no exact equivalent in Chinese for the word *language*. There are two words, 語言 “spoken language” and 文字 “written language”, which when placed together approximate the scope of the English word. The distinction between written language and spoken language is much more apparent in Chinese and this is perhaps the reason why no inclusive word was ever created. It should however be noted that, consistent with modern attempts to produce Chinese words with direct semantic equivalence to English words, the word 語言 “spoken language” is now used by many speakers of modern Chinese with the full sense of the word *language*, despite the unnaturalness that attends its application to *language* in written form.

languages that use them – the Chinese regional languages, literary Chinese, Japanese, Vietnamese¹⁰ etc. The written form of one Chinese language may therefore be completely unintelligible to speakers of others, but it is often still possible for them to surmise the subject matter. The difficulties in interpretation arise for various reasons: illustrations of some follow.

1. Differences in grammar. The different constructions in Cantonese, Mandarin and Teochew of two simple phrases, which are shown in the boxes below, illustrate this.

“Give him one more.”

Cantonese:	畀	多	箇	渠	
	give	more	an	him	
Mandarin:	給	他	多	一	箇
	give	him	more	one	an
Teochew:	分	伊	加	介	
	give	him	more	an	

“One-thousand-two-hundred-and-thirty-five dollars.”

Cantonese:	一	千	二	百	卅	五	文	
	one	thousand	two	hundreds	thirty	five	dollars	
Mandarin:	一	千	二	百	三	十	五	塊
	one	thousand	two	hundreds	three	tens	five	dollars
Teochew:	千	二	三	五	銀			
	thousand	two	three	five	dollars			

2. Clear differences in vocabulary. The different characters/words used in Cantonese, Mandarin and Teochew shown above for the verb *to give* (畀, 給 & 分 respectively), the pronoun *him* (渠, 他 & 伊 respectively) and the noun *dollars* (文, 塊 & 銀 respectively), illustrate the very significant differences in vocabulary that exist between these languages. All these words share different origins and different scopes of use (i.e. they are not always directly equivalent, due to differences in their meanings and grammar).
3. Subtle differences in the meaning of shared words and expressions. There are many examples of words that are common to various regional languages but where there are slight differences in their meanings and connotations between them, e.g. 始終 which means “throughout” in Mandarin, but “in the end” in Cantonese; and 走 which means “run” in classical Chinese, Teochew and the See Yup language, but “walk” in Mandarin, and “leave” in Cantonese.
4. *False friends* - expressions in one language that misleadingly appear to be cognate with (i.e. related to) expressions in another, and to share a similar meaning. False friends are common to European languages too, e.g. Spanish *embarazada*, which English speakers are likely to mistake for *embarrassed*, but which is in fact unrelated and actually means *pregnant*. An entry in the National Library of Australia’s catalogue serves as a good example of the phenomenon in Chinese:¹¹

A Chinese notice issued from Melbourne in 1864 and titled “皇家告示嚴令謹慎火燭”, which means “A CROWN NOTICE, Ordering the Exercise of Caution to Prevent the Outbreak of Fire”, is translated in the catalogue as “Royal board: restriction order: careful with fire and candles”. The phrase “fire and candles” is clearly a misinterpretation of a single word in the Cantonese and See Yup languages: 火燭, which means fire in the calamitous sense, and is composed of the characters for “fire” and “candle” respectively (just as words like “honeymoon” and “crackpot” in English appear to consist of two words, but in fact have a meaning that is quite singular and independent of their apparent constituents).¹²

¹⁰ Japanese, Vietnamese, and Korean are examples of very different languages to Chinese, which have all used or still use Chinese characters as their scripts, or as an element of their scripts.

¹¹ <http://catalogue.nla.gov.au/Record/4809688>

¹² The word 火燭 can be used in Cantonese in expressions and sentences such as 火燭車 “fire engine” and 二樓火燭啊 “There’s fire on the first floor!” Like many words found in the languages of Southern China, it can be traced to the dominant languages of the Tang and Song dynasties. The word is recorded in a book titled 聞見近錄 that was written around the year 1100 C.E. by 王鞏 of the Northern Song dynasty: “一無火燭之虞二無盜米之弊” meaning “This removes firstly the risk of fire, and secondly, the problem of the theft of rice [in reference to the employment of cook-ship convoys on China’s canals].” The word is not found in standard Mandarin.

5. The substitution of a character that shares the same sound, but is otherwise unrelated, for the correct/original character (本字或正字), of which the following are illustrations:

The character 髀 “thigh” in the Cantonese expression 雞髀 “chicken drumstick” is popularly written as 比 “than”, a character that shares the same pronunciation, (1) for ease of writing, and (2) because many Cantonese writers and readers are unfamiliar with the original character. While 雞髀 is not a Mandarin expression, an educated Mandarin speaker, familiar with such classical expressions as 拍髀 “to slap one’s thigh”, could nevertheless surmise the meaning. However, if the expression is written as 雞比, the second character no longer provides a Mandarin speaker with an indication of meaning, and the slight similarity in pronunciation that exists in Mandarin between 比 and 髀 is of no help to someone unfamiliar with the original expression, consequently this written form of the expression is unintelligible to speakers of most other Chinese languages.

Writers with a low level of literacy may frequently substitute characters of the same sound for an unknown original. This may also be done for expediency in writing. A letter dated 1899 from a man in China’s See Yup region to his son in California, viewable online,¹³ contains numerous examples, including substitution of the character 柳 “willow” for 漏 “leak” in the expression 檢漏 “to address a leak (in a roof)”, and the characters 治 and 至 - “rule” and “most” - for 住 and 之 - “live/occupy” and “of” - in the phrase 尔所住之屋 “the house you occupied”. These characters do not share the same similarity of pronunciation in Cantonese, Mandarin, or most other Chinese languages, and the substitutions thus severely complicate the business of interpreting the text for anyone unfamiliar with the spoken language of the writer.

Within the regional Chinese languages, there are often different literary and colloquial pronunciations for the one character (文白異讀), e.g. Mandarin 血 “blood” is pronounced xuè according to its literary pronunciation and xiě according to its colloquial pronunciation, and Cantonese 近 “near” is pronounced gahn according to its literary pronunciation and káhn according to its colloquial pronunciation. In Mandarin, the conjunction 若 “if” is pronounced ruò according to its literary pronunciation, and yào according to its colloquial pronunciation.¹⁴ Another character, 要, that shares this colloquial pronunciation (in Mandarin), has now been universally adopted to represent the colloquial use of this conjunction, despite the fact that the character’s original meaning is quite different. This is an example of a character with a different meaning being used in place of the original, *to better reflect a specific pronunciation* in a particular language, but where the substitution may elude speakers of another Chinese language, in which the similarity in pronunciation between the word and substitute character is not shared.¹⁵

6. Differences in pronunciation, which can render transliterations unrecognizable when read according to the pronunciation of a different regional language. There are many transliterations used in the papers that are easily recognized by speakers of the See Yup language, and also of Cantonese, but not by speakers of other Chinese languages. The following example should serve to clarify: Imagine a name in a foreign language pronounced *Bee-for*. An English speaker could represent its sound (i.e. transliterate it) with the characters “B” and “4”, but Italian speakers, who are also familiar with the characters “B” and “4” would read “B4” as “bee-quattro”, and the original sound would thus be lost to them.
7. The use of vulgar characters (俗字), which may only be familiar to or used by people from a particular place, and may represent words that do not exist in other Chinese languages. For example the Cantonese and See Yup language characters 喬 “short” (a local form of the character 矮), 不 “stump/ton”, 媯 “female”, and 厝 “cave” (most of which appear in the papers).

Until the advent of the modern era, the national written language of all Chinese states over the millennia was *literary Chinese*. Literary Chinese is based on the spoken and written languages of *classical or ancient Chinese* (中文古文與古語), with which all the *regional languages* share strong links, just as Europe’s Romance languages share strong links with Latin. And just as a developed form of Latin was once used as a written language across

¹³ The letter can be viewed at: http://ucblibrary3.berkeley.edu/cgi-bin/flipomatic/cic/images@ViewHiRes?img=brk00004467_16a It appears to have been written by a speaker of 恩平話 - the dialect of the See Yup language native to the city of Yen Ping (Ēnpíng in Mandarin).

¹⁴ 藥爌勺若鑰等字廣州話均讀 euk 韻此與古音相合然因北方話失去入聲是以其藥鑰勺字歸 ao 韻爌字歸 uo 韻而其若字分歸於此二韻文讀則歸 uo 韻白讀則歸 ao 韻見公元一八五九年出版北京話入門西人威安瑪先生所著尋津錄其中要是一語時作若是並配拼音文字標明若讀 yào 音

¹⁵ Actually, this substitution would not elude Chinese readers today, all of whom are familiar with written Mandarin, but it serves as a good example of the phenomenon.

Europe by the speakers of various European languages, so too was literary Chinese used as a written language across China by speakers of the various Chinese regional languages. However, unlike Latin, literary Chinese, because of the unique nature of the Chinese writing system, can be read according to the pronunciation of any of the regional languages.¹⁶ Literary Chinese also permits the use of regional expressions within it, and more or fewer can be used depending on the intended audience; the Ballarat papers, for example, are written in literary Chinese, but contain a large number of vernacular expressions. To appreciate this state of affairs, it might be helpful to imagine if a character-based writing system had been used in Europe. Consider the Dutch word *vadem* and the English word *fathom* (the unit of length): both are cognate, yet written phonetically it is not possible to tell that they are in fact the same word, but if Dutch and English had evolved using the one character-based writing system, both words would be written with the same character, and so too would many other words, to the extent that it might be possible for an English speaker to surmise the content of written Dutch, without any knowledge of its spoken form: the entire script would be “written etymology”, which is the case in Chinese. Literary Chinese enabled speakers of disparate languages to write this “etymology” in a standardised form, intelligible to speakers of other languages in their own or other countries, and at other points in history. It is possible to read something written in literary Chinese, to understand virtually every word and association within it, and not to be able to tell if it had been written yesterday or two thousand years ago.

There were calls for westernisation in all facets of Chinese culture near the end of the Qing dynasty (1911). The vernacular writing (白話文) movement called for the introduction of writing based on vernacular language, as used in the West, and for the abolition of literary Chinese, which was said to take too long to learn. The movement’s motto was “write as you speak” (我手寫我口), which meant writing in one’s mother tongue, whatever Chinese language or dialect that might be. However, in practice, its exponents generally also used a certain amount of literary Chinese, for rhetorical purposes, or when the writer was not familiar with the written form of words in their own language, or where it was necessary for the writing to remain intelligible to speakers of other Chinese languages and dialects.

Today, written Mandarin is the official written language of both the People’s Republic of China (P.R.C.) and the Republic of China (R.O.C.).¹⁷ It is now written even by speakers of other Chinese regional languages who cannot speak Mandarin, and who therefore pronounce written Mandarin according to the sounds of its characters in their own languages. Written Mandarin is in many ways a more cumbersome script than literary Chinese, or even written Cantonese, because there are far more polysyllabic words in Mandarin, and as almost all Chinese characters correspond to a single syllable, written Mandarin tends to be quite lengthy. In the P.R.C. the expression 白話文 “vernacular writing” is now used specifically for written Mandarin, which is not the mother tongue, i.e. vernacular, of many Chinese people: it has thus unfortunately become something of a misnomer.

In the P.R.C. Chinese characters have also undergone so-called simplification, e.g. 龍 became 龙; 發 and 髮 both became 发; and 干, 幹 and 乾 all became 干, which, because it involved the merging of characters, greatly complicates (ironically) the business of reading literary Chinese printed in it. The aim of simplification was to increase literacy, and as a first step towards the abolition of Chinese characters and the introduction of a phonetic script based on Mandarin pronunciation, which is still official communist policy, but has not been implemented. Simplified characters have now also been adopted in Singapore and Malaysia. Traditional characters are still used in the R.O.C., Hong Kong and Macao, and by many overseas Chinese.

The change in written language from literary Chinese to Mandarin, coupled with the introduction of “simplified characters” or what might be termed “communist characters” (中共字), as well as the replacement of Chinese numerals with Arabic numerals and other like changes, has made material written in literary Chinese inaccessible to many Chinese people today. They are thus often unable to understand even simple old documents, such as letters written by their own grandparents, let alone books and records written upwards of sixty years ago.

¹⁶ Because of the modern and unprecedented prohibition in mainland China on schooling in any Chinese language but Mandarin, speakers of other regional languages are now often unable to read in their native tongues, the higher vocabulary of which has resultantly suffered, something that often marks the first step towards language loss.

¹⁷ The Republic of China or R.O.C. was established in 1912 and succeeded the Qing dynasty. It now survives only on its island province of Taiwan, following a civil war and Communist takeover of mainland China and establishment of the People’s Republic of China or P.R.C. in 1949. The P.R.C. lays claim to the R.O.C.’s territory: all maps produced in the P.R.C. show Taiwan as a province of the P.R.C. (even though Taiwan has never formed a part of the P.R.C.) and students in the P.R.C. are taught that Taiwan is a “rouge” province. The P.R.C. has made it a requirement for trade that nations break off diplomatic relations with the R.O.C., as Australia, the U.S. and all European nations with the exception of the Holy See have done. The R.O.C. is the first democratic state in Chinese history.

Over the millennia, all Chinese states have adopted one regional language or another as a *national spoken language* 國語¹⁸. Mandarin 官話¹⁹, the main language of Northern China, has been the National spoken language of most Chinese states over recent centuries.²⁰ Despite this, up until the modern era, many people only spoke the language or languages common to their region, which may or may not have included the national language. The national spoken language was taught as a subject in schools, but other subjects were generally delivered in the native regional language. Even today, many Chinese people, especially members of the older generation and people living outside of mainland China and Taiwan - in places such as Hong Kong - do not speak Mandarin (which is the national spoken language of both the P.R.C. and the R.O.C.). However, schooling in both Chinese states is now delivered in Mandarin. Furthermore, in mainland China, schoolchildren are severely discouraged from using any other language but Mandarin, and the public use of other languages is also suppressed. This situation does not augur well for the future survival of many Chinese languages, indeed some dialects have already virtually disappeared, and linguists predict that some of China's most ancient languages, such as Teochew, will die.²¹

- An Overview of Cantonese and the See Yup Language -

Cantonese and the See Yup language are both languages of Kwangtung province (now also widely known by the newer transliteration of its Mandarin name, Guangdong, which is pronounced in the same way). Kwangtung is the southern Chinese province that neighbours Hong Kong. Its capital, Canton (廣州城), now also known as Guangzhou, lies on the Pearl River, roughly mid-way along the Kwangtung coastline. Cantonese (廣州話或廣府話²²) is the name of the language native to Canton, and most of the area of its former prefecture (廣州府或廣府), and a wide area either side, stretching from Wuchow (Wúzhōu or 梧州) in the west to Hong Kong in the southeast. Cantonese has many dialects, the oldest of which are found near Wuchow, around the ancient city of Guǎngxìn (廣信).

The See Yup region is located not far to the southwest of Canton. The name See Yup is composed in Chinese of the characters 四 *see* “four” and 邑 *yup* “city/cities or citadel(s)”. *Yup* is an ancient Chinese word no longer used in any of the main Chinese languages, except in classical expressions, and place names like See Yup. The character 邑 *yup* is composed of a square at its top, representing the walls of a city, and a symbol representing the *seal of government* at its base, its ancient meaning of a walled city and administrative centre is thus crystallised in its current form. It should be noted that the word *yup* is also used inclusively of the lands which surround the city and are under its control.²³ The English place name *Tripoli* bears some similarity in flavour to the Chinese placename *See Yup*, because Tripoli, which means “three cities”, shares a similar meaning and is also constructed from classical language. See Yup's four cities are 新會 Xīnhuì, 台山 Taishān, 開平 Kaīpíng, and 恩平 Ēnpíng [Mandarin pronunciation shown]. Taishan was formerly known as Sinning: the name was changed by the Chinese Republicans to avoid the perceived potential for confusion with places of the same name in other provinces. Sinning was the last of the four cities to come into existence. It was once not much more than a mountainous backwater plagued by bandits: the Ch'ing government put an end to the bandits and established the city of Sinning 新寧 “Newpeace” or “Newcalm”. It has since risen to economic prominence and has usurped the position that Xinhui (formerly Sinhwuy) once held as the See Yup region's premiere city. The economic contribution made by the many citizens who went overseas during the nineteenth century may have aided the city in its rise. There are many dialects in the See Yup language, some of which border on mutual unintelligibility. The Sinhwuy dialect of the See Yup language (新會話或岡州話) was the most prestigious of the See Yup language's dialects at the time the papers were written, on account of Sinhwuy's greater status and long history as the region's premiere city. The

¹⁸ Once called 雅言 “fine/beautiful speech”.

¹⁹ The word Mandarin is actually based on a mistranslation of 官話, which was interpreted as meaning the 話 “speech” of 官 “officials/mandarins”. However, while the first character in the expression, 官, can mean “officials/mandarins”, it is also synonymous with the word 公 “common” (as in 官中 and 官廂所), and it is in this sense that it forms part of the expression 官話 “common speech”, which reflects its origin as a lingua franca between Han Chinese (漢人) and various culturally, racially and linguistically distinct groups in northern China (胡人). It was of course also the language of officials and mandarins, and its translation as *Mandarin* preserved this association, and was thus also originally valid on one level.

²⁰ The short-lived Kingdom of Dongning (鄭氏王國) established at the end of the Ming dynasty would probably be an exception, as it seems likely that its language was a dialect of Southern Min (閩南話泉州腔). There was also a strong push after the fall of the Qing dynasty to make Cantonese the national language of the new republic, in recognition of its purer form and its preeminence in Southern China. The question of which Chinese regional language would be adopted as the national language was voted upon: Cantonese lost to Mandarin by one vote. N.B. Manchu was of course an official language during the Qing dynasty, but Mandarin played overall a far greater role as a national spoken language.

²¹ The disappearance of these languages would be a great loss to humanity, not only because this is true of the loss of any language (each being an irreplaceable store of information and understanding formed through the unique historical experience of its speakers), but because the writer believes these languages hold the key to a better understanding of the development of languages, to an appreciation of ancient and medieval spoken Chinese, and to Chinese literature, one of the world's greatest literatures, and one the writer often finds ill comprehended by those lacking in the perspective and insight afforded through a knowledge of older Chinese languages.

²² 今俗又稱曰廣東話此實外省人之誤稱蓋廣東省除廣州話之外別有潮州話福佬話客家話四邑話等方言外省人乃不察直以廣州話為廣東之話

²³ It has always been the case in China, just as in Italy, that people identify as coming from a particular city even if they do not live in the city itself, but rather in the surrounding lands under its administration. City names thus have wide and narrow usages.

patois of Táishān – Taishanese, or Hoisanese according to the native pronunciation - has now usurped the position of the Sinhwy dialect in the eyes of many (but not all) speakers of the See Yup language as its standard. Some Chinese speakers now use the word Taishanese to mean the See Yup language as a whole. However, its strict sense is of the dialect of the See Yup language native to Táishān, and speakers of other See Yup dialects often object to its use in the wider sense, in place of the expression “See Yup language” - which is not the same mouthful it is in English when said in Chinese (中文稱之四邑話昔又稱之肇府話²⁴). The See Yup language, which is also affectionately termed the 小世界語 “Little World Language” on account of its widespread use abroad, is thought to have evolved some five-hundred years ago through the fusion of medieval Cantonese with medieval Hokkienese or a related language. It is thought that the speakers of this other language migrated to the region via sea. There are many features of the sound system and vocabulary of the See Yup language that accord with this theory.²⁵

Modern confusion: Some people now consider that the expression See Yup should be regarded as obsolete, because a new region, called 五邑 “five cities” (Wǔyì in Mandarin), has recently been created (in something of an act of wordplay). This new region covers the See Yup area and an area to its north, all of which is under the administrative control of the city of 江門 Jiāngmén (Mandarin pronunciation), and encompasses both Cantonese speaking and See Yup speaking areas. However, it should be noted that the See Yup region is a geographical region and has never been an administrative region; it is also still home to the unique See Yup language and culture. The continued use of the name See Yup is thus perfectly appropriate.

More modern confusion: Modern Chinese linguists have often redefined the geographical and linguistic limits of many of the regional languages without regard for the views of their speakers, and quite frankly, counter to both evidence and reason.²⁶ In linguistics, mutual intelligibility is generally taken to be the yardstick for differentiating between dialects and languages. However, political and cultural divisions are sometimes also taken into account when delineating languages. For example, Dutch and German are regarded as separate languages, but from the perspective of intelligibility alone they are both part of the one language (or language continuum), given that Low German and Dutch are mutually intelligible; but because Dutch and German speakers consider themselves to be separate cultural groups that speak different languages, linguists still refer to German as German and Dutch as Dutch. Speakers of the See Yup language and Cantonese have always considered themselves to belong to distinct cultural and linguistic groups. Furthermore, their languages, while closely related, are not mutually intelligible. Nevertheless, many modern Chinese linguists consider the See Yup language to be part of the one “Cantonese dialect” and use the word Cantonese inclusively of it. An old term 粵語, a common noun meaning “language(s) of Southern China”, has now also been adopted, in the sense of a proper noun, for the newly defined “Cantonese dialect”. The English word “Cantonese” has continued to be used in the new sense. These new definitions have gained currency following their adoption by administrators and academics.

The See Yup language and Cantonese are now threatened in mainland China, as the authorities push to make their version of Mandarin the sole spoken and written language of schooling and public discourse across the country. Cantonese is in a better state than the See Yup language, due mostly to its strength in Hong Kong, and to a lesser extent (ironically) in Canton. It is now not unusual to find homes in the See Yup region where grandparents speak only the See Yup language, parents speak Cantonese and some of the See Yup language, and children speak only Mandarin and some Cantonese.

²⁴ 肇府肇慶府也廣府廣州府也廣府人多操廣州話故此廣州話又曰廣府話肇慶城人雖亦操廣府話而因肇府腹地之人多操四邑話故此四邑話又有肇府話之謂此者則取與廣府話相對之名目耳蓋因往昔之時肇慶城為廣東省行政之重地廣州城為廣東省通商之要樞二城有如東粵之兩目爾於是世有廣肇之稱二名自成一偶

²⁵ One striking feature is that the *yin*-level tone (陰平聲) is pronounced at the middle of one’s voice range (around 33) in most dialects of the See Yup language, as it is in Hokkienese, and unlike in Cantonese in which it is pronounced at a high pitch (55). Moreover, characters of the *yin*-falling tone (陰去聲), which are pronounced at the middle of one’s voice range (33) in Cantonese, are pronounced in the same way in the See Yup language (i.e. also around 33), meaning that they are indistinguishable from characters of the *yin*-level tone (i.e. 智 is pronounced the same as 之, 衣 is pronounced the same as 意 etc.). This supports the hypothesis that the See Yup language was formed through the fusion of Cantonese and a language with a mid-pitched *yin*-level tone – a distinctive characteristic of the tone systems of Hokkienese and related languages.

²⁶ Linguistic scholarship in the P.R.C. has been in a parlous state for some decades now, with research often conducted un-rigorously and by investigators wholly unfamiliar with subject languages/dialects. 鄧均 Dèng Jūn, a P.R.C. linguist, and native speaker of Hoisanese, highlights these problems in an online critique of a major work on Cantonese and related vernaculars titled 珠江三角洲方言綜述 *A Survey of Dialects in the Pearl River Delta*, which was published in 1990. The survey gives an overview of the tonal system of Hoisanese: Professor Dèng points out that, according to the explanation given, 阿白 a33vak32 “great-grandmother” is pronounced the same as “阿伯 a33vak21 “uncle”, and 買席 mai33tiék32 “buy a mat” the same as 買雀 mai33tiék21 “buy a bird”, indicating that even one of the most fundamental and distinctive aspects of the dialect’s sound system, and of the See Yup language’s sound systems, had not been recognised.

C7:1:A

唐士 甲々

THE

CHINESE ADVERTISER

AND PIONEER OF CHRISTIANITY AND CHRISTIAN CIVILISATION AMONG THE CHINESE IN AUSTRALASIA.

TO THOSE THAT SAT IN THE REGION AND SHADOW OF DEATH LIGHT IS SPRUNG UP. MATT. IV. 16

唐人新文紙

Chinese News-paper.

NOTES

- These are the large characters printed on the first page in the column that runs down its right-hand side. They form the paper's Chinese title, which is also printed along the top of the other three pages.
- The word used here has the same pronunciation as the word for news-paper, 新聞紙, but its second character is different, changing the meaning from “news-paper” to “new-article paper”: this was perhaps an intentional pun, reflecting the fact that the publication was not a true newspaper. The word 新聞紙 “news-paper” is still used in Cantonese (廣州話或廣府話) and the See Yup language (四邑話或肇府話), especially by older speakers, and was once also used in Mandarin, but has now been superseded by another word 報紙 “report-paper”, which is now also the standard name in Cantonese.
- 唐人 “Chinese people” is not a Mandarin word: the Mandarin equivalent is 華人.

C7:1:B

唐士 甲乙

NO. 7. BALLAARAT. SATURDAY. JUNE 14. 1856. GRATIS.

仔罈辣番人一十八百五十六年六月十四日禮拜六刊叔費送看

Ballarat. Edition for the Westerners' Saturday the fourteenth of June, of the year eighteen hundred and fifty six. Delivered to readers... of charge.

NOTES

- The first character of the expression “free of charge” is incorrect and the second irregular.
- This text appears in the long column on the first page, under the large characters that give the name of the paper.
- The same name used here for Ballarat, 仔罈辣 [which can also be written 仔刺辣 – see note (in Chinese) on advertisement E58:3:6], is used in a Chinese-language English phrasebook, printed in 1862, titled 廣肇英語. Some digital images from this book are viewable on the Culture Victoria website, which states that the book was titled 廣肇英語 “English through the Vernaculars of the Canton and Shiuhing Prefectures”, meaning “English through Cantonese and the See Yup Language”. It is referred to more briefly and directly as “Kwong Shiu English” (which means the same) in this document. Kwong Shiu English contains the old Chinese names of many Victorian towns and diggings – the author states on one page that he lived for many years in Castlemaine. A number of the names given in the book also appear in these Ballarat papers. It therefore seems reasonable to assume that these were established names at the time and not mere examples of one-off transliteration. (Some of the place names used in the papers appear in other unrelated documents too, such as on page 470 of Kwong Ki Chiu's 1887 American English and Chinese dictionary – accessible online at archive.org This makes it quite clear that they were established names.)
- 仔罈辣 (Ballarat) is now sounded *maa-laa-laat* in the main dialects of Cantonese and the See Yup language. The pronunciation in the 1800s' dialect of the people who coined the name would have been *baa-laa-laat*. The character was given the same phonetic value in the early names of some cities in the U.S.A., such as Buffalo 仔啡羅 “Baa-fee-law”.
- 仔罈辣 (also written 仔刺辣) *baa-laa-laat* “Ballarat” is often abbreviated to 仔辣 *baa-laat* in these papers; it seems that other Victorian towns had nicknames too, for example Kwong Shiu English gives Castlemaine's name as 加士文 *gaa-see-mun*, but later shows a truncated form 加士 *gaa-see* in an example of dialogue.
- If the paper was published every week, Edition 1 would have been published six weeks earlier than this edition, on the 3rd of May 1856.

MELBIOURNE MAIL

孖辣街有快馬信車舖名叫[炎][示][挖]四月初七起價[往][口][口]賓每位價銀四[尸]往邊家吐孖士每位價銀[三][尸]往把囉
每位收銀式[尸]各坑俱是早晨六點鐘出行

Express postal coach, shop on Main, named *Jim-see-vaat*'s. Prices rose on April seventh : to ***-bin*, 4 pounds per passenger ; to *Ben-gaa-see-maa-see*, 3 pounds per passenger ; to *Baa-laan*, a charge of 2 pounds per passenger, as for the other towns. Leaves in the morning at six o'clock.

NOTES

- The Chinese name used in the papers (with the exception of Edition E23) for Main Road (A.K.A. Main Street), Ballarat is 孖辣街 or 孖刺辣街, literally “Ballarat Street”. A number of other expressions are also used to refer to Main Road/Street:
 - 孖辣街 “Ballarat Street” using the short form for “Ballarat” explained above, which is reflected in translation as “Main” (as in this advertisement);
 - 孖辣大街 or 孖刺辣大街 “Ballarat Main Street” or “the Ballarat main street”, given in translation as the latter;
 - 孖辣大街 “Ballarat Main Street” or “Ballarat’s main street” using the short form for Ballarat, given in translation as “main street, Ballarat”;
 - 大街 “the main street”, given as such in translation, i.e. without capital letters, thus reflecting the natural Chinese reading; and
 - 孖辣 “Ballarat” (the short form), but always with 左邊 “left-hand side” or 右邊 “right-hand side” following, thus enabling the ellipsis of the character for “Street”, the sense of which is still present. This is also reflected in translation as “Main”. (N.B. Chinese distinguishes between 街 *streets* and 路 *roads* in a similar way to English. For an example of the use of the Chinese word for road see C7:1:9.)
- *Ben-gaa-see-maa-see* is possibly Bacchus Marsh; and *Baa-laan* is very likely Ballan.
- Note that the character 孖 in “*Ben-gaa-see-maa-see*” has been transliterated here as *maa*, and as *baa* in *Baa-laa-laat*. There were speakers of many Chinese dialects in Victoria during the gold rush. Within the See Yup language there are dialects which are so different in their pronunciation that they border on being mutually unintelligible. The Chinese names given to Victorian places may very well have been created by speakers of different dialects, which means that the one character, e.g. 孖, might have been chosen for different phonetic values in different transliterations, which then became fixed.
- Here we see what appears to be an early example of the word 坑 “diggings” used in the extended sense of “towns” that overseas speakers of the See Yup language give it today. See www.stanford.edu/group/chineserailroad/cgi-bin/wordpress/615/ “*Advertisement for shipping freight by Central Pacific Railroad directed towards Chinese*” for an early American example of this word’s use in the sense of “towns”. [While the primary sense of the word 坑 is still now that of “digging/pit/quarry”, overseas speakers of the See Yup language today do not always equate its use in the sense of “town” with its early use in connection with mining; for examples of its use in the sense of “diggings” see http://ucblibrary3.berkeley.edu/cgi-bin/flipomatic/cic/brk5262@ViewHighResolution?img=brk00005263_16a_k.jpg which is an image of the December 26th 1850 entry in the diary of Californian prospector Timothy Coffin Osborn, who pasted in a list of various Chinese expressions and their English meanings that he requested from a Chinese man with some knowledge of English: the Chinese writer, who gives his name, 陳雲官, writes in his word list 我人坑 “our diggings”, which he gives in English as “Chinese Diggings”. See also the definition of *diggings* in Kwong Ki Chiu’s 1887 English and Chinese dictionary: “有五金挖之地; 金坑”]
- W. B. Withers, in Chapter III of the 1887 second edition of his *History of Ballarat*, quotes the recollections of Mr. Bath, founder of Ballarat’s first hotel, on the early days of the settlement: “Watt ran a conveyance from Ballarat to Melbourne via Bacchus Marsh, stopping there one night, fare £7.” The *vaat* in *Jim-see-vaat* may be the surname Watt, and this an advertisement for the early coach service referred to by Mr. Bath. From the sound of the transliteration *Jim-see*, Mr. Watt’s given name may have been James.

CRESWICK
ESTAFETTE

仔鐮辣往擊哋極嘍在左咱酒店又在搓連跂酒店出行每日四點鐘出行每位銀七元半

Ballarat to *Gek-see-gek-lek* leaves from the *Jor-jee* Hotel, and from *Char-lane-hay*'s Hotel. Leaves at four o'clock every day. 7s. 6d. per passenger.

NOTES

- The advertisement's heading confirms that *Gek-see-gek-lek* is Creswick; the *Jor-jee* Hotel would be the George Hotel; and *Char-lane-hay*'s Hotel would be the Charlie Napier Hotel – cf. E3:2:6 which appears to be a repeat of this advertisement accompanied by English text.

C7:1:3

唐士 甲川

PEOPLE'S LINE OF COACHES

仔辣街快車往咩嘍賓又往豬啲禮一禮三禮五八點鐘出行往快哋嘍早晨七點下晝二出行又往擊哋極早晨九點下晝四點往獲架往咩嘍把咿早晨七點又九點出行車店近衙門酒店名叫把梭爹又名家倫敦擗倫起程
Ballarat express coach to Melbourne, and also to *Jee-long*, leaving at eight o'clock on Mondays, Wednesdays, and Fridays; to *Fie-see-gek*, leaving at seven and one in the morning and twice in the afternoon; to *Gek-see-kek*, leaving at nine in the morning and four in the afternoon; to *Vok-gaa* and *Maire-lay-baa-daa*, at seven and also at nine in the morning. Coach shop near the Yamun and a hotel named *Baa-sore-air*. Coaches also leave from *Gaa-lon-don-voo-lon*'s.

NOTES

- 衙門酒店四字無加標點故是可知其為二名並列而非一店之專稱耳
- Yamun means a government building, such as a courthouse or town hall. Cf. Example 2 within the Translation section of the Introduction to this document.
- The phrase “and to *Fie-see-gek* leaving at seven and one in the morning and twice in the afternoon” in the translation is a direct reflection of two errors in the Chinese text, which are apparent through comparison with a later version of the same advertisement, E3:3:1, where they have been corrected. The first error is perhaps some fault of printing, involving the addition of the character 一 “one”, resulting in a phrase that should have read “seven in the morning” becoming “seven and one in the morning. The second error is a missing character – 點 (an abbreviation for “o'clock) – which has resulted in a phrase that should have read “and two in the afternoon” turning into “and twice in the afternoon”. The full phrase, as given in E3:3:1, reads: “to *Fie-see-kek*, leaving at seven in the morning and two in the afternoon.”
- *Jee-long* would be Geelong. However, the first character in 豬啲 *Jee-long* is virtually illegible, and has only been deduced through reference to E3:3:1. The transliteration might instead be 仔啲 *Baa-long/Baa-lang*, possibly Ballan.
- *Fie-see-gek* may be Fiery Creek (which is now called Streatham); *Vok-gaa* may be Avoca; and *Maire-lay-baa-daa* is very likely Maryborough.
- *Gaa-lon-don-voo-lon*'s would be Covington & Rollins coach office.
- The “hotel named *Baa-sore-air*” may be Bath's Hotel, though the final syllable of the transliteration does not appear to fit and was perhaps misplaced: it may have been intended to be a transliteration of the “and” in Covington and Rollins, thus making *Gaa-lon-don-air-voo-lon*'s.
- For an English advertisement for this coach service, see page 1 of *The Star*, 17th February 1857, “People's Booking Office”.
- 昔人作筆記帳及開貨單時或省釐字為厘或更省之為 𠂔 此省而又省字之左加一口者為周刊中咩嘍賓等譯名之嘍字也 This comment concerns the highly abbreviated form in the paper of one of the characters used in the word for Melbourne. The abbreviated character is one that was used in account books, invoices, &c. at that time. Nowadays, many literate Chinese speakers would be unfamiliar with this abbreviation. It is printed more clearly in editions of an Australian-Chinese English language primer published in the 1890s, titled *The Self-Educator*, images of which are presently viewable on the Culture Victoria website, and in an 1874 copy of the *San Francisco China News*, also viewable online. It can be found in Robert Morrison's (馬禮遜) 1822 dictionary too (see the entry for the character 釐 on page 145 of the *Synopsis of Various Forms of the Chinese Character* within Volume II of Part II of *A Dictionary of the Chinese Language, in Three Parts*, A.K.A. 五車韻府).

GEELONG ESTAFETTE

仔辣往豬啲快車名叫啲打拂早晨六點鐘出行逢禮二禮四禮六九點出行每位收銀三P寫快車紙店名叫早啲酒店在陳三樂舊店又有寫快車紙名叫嘩順敦酒店到期無誤

A Ballarat to *Jee-long* express coach named *Et-daa-fut*. Leaves in the morning at six o'clock, and at nine on Tuesdays, Thursdays, and Saturdays. 3 pounds per passenger. Tickets for the express are sold at a hotel named the *Joe-jee*, where Chin Thum Lock's old shop was. Express tickets are also sold at the Washington Hotel. Be punctual to avoid disappointment.

NOTES

- This advertisement appears in E3:2:9 with accompanying English text, which reveals an inconsistency: the Chinese reads as though the George Hotel is where John Alloo's old shop was; while the English indicates that John Alloo's Chinese Restaurant is an alternate ticket seller to the George Hotel. The reason for the inconsistency is probably a typographical error in the Chinese – a missing “又”. Furthermore, the Chinese makes no mention of the other ticket sellers - the Royal Mail and the Universal Transit office.
- 陳三樂 Chin Thum Lock was the Chinese name of interpreter and restaurateur, and later the first Chinese detective in the Victorian Police Force, John Alloo. His name is shown in English and Chinese characters on a petition that can be viewed at http://wiki.prov.vic.gov.au/index.php/Chinese_Language_Records_at_PROV
- Ballarat historian Ms Anna Kyi indicates in the Sovereign Hill Museums Association's *Characters of the Goldfields* that John Alloo was a go-between between the Chinese and European communities, and was also known as the “Christian missionary to the Chinese”. It therefore seems possible that he had some involvement with these papers: it would be interesting to compare text known to have been written by him with the text in the papers.
- The transliteration Chin Thum Lock has been used here because it is given as John Alloo's Chinese name on the New Zealand government's Encyclopaedia of New Zealand website. It would appear to be an original transliteration, probably based on John Alloo's native dialect. The “th” sound in “Thum” would be the *voiceless alveolar lateral fricative* found in certain dialects of the See Yup language.
- Chin is the surname and Thum Lock the given name. The surname is always given first in Chinese, followed by the given name, which, like the surname, may consist of one or two characters, each character corresponding to a single syllable. There are no middle names in Chinese.
- The *Thum* in Chin Thum Lock's given name is the number three, which indicates that he was the third boy born in his family. The presence of a number in his name also gives some indication of his background, as it was not the general habit of well-educated people to use numbers in boys' names, but it was quite common amongst the poorly educated. Alloo is probably a corruption of the *Lock* in Chin Thum Lock, prefaced with an *Aa*. *Aa Lock* (亞樂或作阿樂又可) would have been his nickname. See the explanation given in the notes to C7:2:3 about personal names.

A. P. BOWES

仔辣街右邊夜嚟店名叫如比包氣有馬車馬校馬鞭上中下三等馬以及成不貨物各樣價真發行

Auction house on the right-hand side of Main named *Ae-bee-bow-hay*'s. High, middle, and low grade horses, horse carts, horse capstans, and horse whips, and other goods in the tons. Genuine prices. Sells to the trade.

NOTES

- The *bow* in *Ae-bee-bow-hay* is intended to be pronounced as it is in the phrase “to take a deep bow”.
- There are many references to the right and left sides of Main Road in the papers: see the note on C7:4:26 for their significances.
- This would be an advertisement for A. P. Bowes' Ballarat Horse Bazaar, advertisements for which appeared in English in the *Ballarat Star*.
- 不古文也亦粵中俗字也從木無頭見廣東通志卷五十一風俗志不廣州話讀若整屬陰平聲又有變讀音蕙屬

陰上聲粵語有石不橋不門不等語今者粵人多以蕙字書之此謬蕙為擁蕙監蕙之字有別於不實則望文而知誼者蕙從萬足與眾從三人似告白中之不字為英制之權名於整墩噸吞相通

- 馬校者當為馬絞之省寫或異寫謂以馬拽索之絞盤即當時取金用之機械也 Here we see what appears to be the Chinese word then used for *whim* or *horse capstan*.
- The word *whips* in this advertisement means whips in the standard sense “whips₁”, not the mining sense of a rope and capstan “whips₂”. E3:2:8 is virtually a repeat of this advertisement, but one that is most helpfully accompanied by English text, in which reference is made to whims and whips, by which whips₂ is clearly implied. This suggests that the use of whips₁ in this advertisement is either the result of mistranslation, or that the Chinese whips₁ was being used in the sense of whips₂: the former seems far more probable.

C7:1:6

唐士甲一

TYREE GREEN & CO.

夜嚨店仔辣街左邊開張賣牛馬又馬車各樣齊全貨物名叫泰李茄連合伴每日十一點鐘喊賣

Auction house named *Tie-lee-car-lane* and Partners on the left-hand side of Main. Sells horses and cattle, and also carts. A goods complete range of. Auctioning starts at eleven o'clock each day.

NOTES

- The order of the text is garbled in the second last sentence and this has been reflected in the translation.
- The “left hand side of Main” would appear to refer to its Eastern side – see notes on advertisement C7:4:26.
- “and Partners” could also be translated as “and Company”, but in the sense of a group of people not a commercial structure.
- The verb 開張 “open” appears in this and many other of the papers’ advertisements. Today it is used in the sense of opening to trade for the first time: it is used within these papers in the sense of being open for trade generally. This usage can be seen in other old Chinese-Australian records, e.g. advertisements in *The Self-Educator* for Batt, Rodd, and Purves auction house, and for Joshua Terry, Fruit Grower and Commission Agent – the latter in reference to a store that is stated in the advertisement to have been trading for 16 years.
- 泰字今作[tʰ]聲疑與四邑方言之荷塘話相合據說別地土談皆讀[h]聲

C7:1:7

唐士甲二

DANIEL SWEENEY.

夜嚨店名叫單呔順尔在仔辣左邊有上中下三等馬馬車馬鞍逢十二點鐘喊賣

Auction house named *Dan-yiu-son-ee's*, on the left-hand side of Main. High, middle, and low grade horses ; carts ; saddles. Auctioning starts at twelve o'clock.

C7:1:8

唐士甲三

JOHN JACKSON

木廠名叫真積善近住家李敦玄通刀寫酒店相近唐人大街開張盡與唐人交易各樣木料齊全上貨價平又一間同名在仔辣街近真[嬰]洛酒店其廠至大木料俱全

Timber yard named *Jun-jek-sin's*, close to the *Gaa-lee-oon-yon Herng-ao-thair* Hotel, close to the Chinese main street, which trades exclusively with the Chinese. A complete range of timber. Quality at low prices. Also, another of the same name on Main, near the *Jun-gen-lok* Hotel, which is the largest yard and has a full range of timber.

NOTES

- The identities of the *Gaa-lee-oon-yon Herng-ao-thair* Hotel and the *Jun-gen-lok* Hotel are yet to be established.
- 通力寫之力番川丙||號欄似作刀

C7:1:9

唐士甲四

COOPER
& ESTER.

又木廠在扭李架大路地名咩市文山店名叫谷罷咽吐地合伴大小木料常便價平貨實

Also - a timber yard named *Gook-baa-et-see-dee* Partners' on the Eureka main road at *Bear-see-mun* Hill. All sizes of timber. Low prices, convenience, and genuine goods.

NOTES

- The “ook” in *Gook* is intended to sound like it does in the word “looked”.
- *Bear-see-mun* Hill may be Specimen Hill.
- 扭李架 is a Chinese transliteration of Eureka that is used consistently throughout the papers. E3:2:4 contains clear proof of its signification: it gives Eureka as the place name in the English text that accompanies a Chinese advertisement for a store at this location.
- 常便應謂常便利顧客

C7:1:10

唐士甲十

W&J. GRIPE ***

又木廠名叫典敦修在孖辣埠奄市啲街開張

又木廠名叫已立在孖辣奄市啲街開張木門窓門木料常便發客

Also - a timber yard named *Den-oon-sow*, on *Um-see-long* Street, Ballarat city.

And a timber yard named *Gay-lup's* on *Um-see-long* Street Ballarat. Wooden doors, window casements, and timber for retail sale.

NOTES

- The *sow* in *Den-oon-sow* is intended to be pronounced so as to rhyme with *now*.
- *Den-oon-sow* would appear to be a transliteration of “Dent & Southward”. *Um-see-long* Street would be Armstrong Street. *Gay-lup* would be Gripe.
- An advertisement on page 4 of the Ballarat Star for the 11th of June 1858 offers for let “a piece of land in Armstrong street... opposite Wymond and Vasey’s... lately occupied by Dent and Southward as a timber yard.
- An advertisement for “James Gripe, Timber Merchant” appears on page 4 of the 7th July 1858 edition of The Star. The address is given as “Armstrong street, back of Bath’s Hotel”.
- 奄字而今作庵音者竊度或因騰譯之誤或因土音之異

C7:1:11

唐士甲十

VICTORIABRO.

賣油店孖辣街右邊開張名叫迫拖喱合伴唐山火油洋燈筒燈策俱全發客

Oil seller’s named *Vet-tor-lee* Partners on the right-hand side of Main. Chinese kerosene, Western lamps, cylinder lamps and shades for retail sale. A full range.

NOTES

- This is perhaps what would have been referred to in English at the time as an “oilman’s store”.
- “*Vet-tor-lee* Partners” could also be read as “*Vet-tor-lee* and Partner(s)”.

C7:1:12

唐士甲十

TUXEN & CO.

大雜貨店名叫的善合伴在孖辣街右邊開張上好各種米各式鹹魚上下白糖亞粟粉沙穀米甜酒各樣齊全盡與唐人交易其貨照大埠價式色送馬車又同大埠銀房找金出上價銀收找

A large grocery named *Dek-sen* and Company on the right-hand side of Main. Various types of good quality rice, various kinds of salted fish, high and low grade white sugar, *aa-loot* flour, sago, sweet wine - a complete range. Trades exclusively with the Chinese. Goods are sold according to city prices, inclusive of delivery by horse and cart. Also, like the city banks, high prices paid for gold.

NOTES

- What has been very literally translated here as “sweet wine” may mean liqueurs, as this is the modern Cantonese meaning of the expression used.

- Perhaps 亞粟粉 “*aa-loot flour*” was the vernacular name at the time for *arrowroot flour*, a then common commodity.

C7:1:13

唐六甲十川

WILSON BRO.&CO.

雜貨店名叫滑臣弟兄合伴各貨發客散賣又出上高價銀找金

Grocery named *Vaat-sin* Brothers and Company. Goods in bulk and broken quantities for retail sale. Also pays top prices for gold.

NOTES

- 番川丙十號告白與此同唯上高價銀作上價銀高字闕不知上高價銀一語合文法否其語又見唐六丁八號告白

C7:1:14

唐六甲十メ

P. &S. GIBBS.

又雜貨店與戲樓對面名叫染^啞生意廣大發行白米火腿鹹肉洋燭各式皆平買成送到門口

Also - a grocery named *Ngim-see*'s that faces the theatre. A large business that sells to the trade. White rice, ham, salt pork, candles. All items inexpensive. Purchases delivered to the door.

NOTES

- The theatre referred to would be the Montezuma. See an advertisement for the Colonial Fire Insurance Company on page 4 of *The Star*, 7 December 1859: “Agents for Ballarat – R. & zS. Gibbs, Merchants, Opposite the Montezuma Theatre, Main Road.”
- The *Ng* in *Ngim-see*'s is intended to be pronounced as in English *sing*, said emphatically, with a hard *g*.

C7:1:15

唐六甲十8

C.H. HERRIN***

馬糧店名叫茄連合伴在孖辣街左邊開張麥穀麥糠上價找金

Horse feed shop named *Care-lin* and Partners, on the left-hand side of Main. Grain and grain chaff; and good prices for gold.

C7:1:16

唐六甲十一

DANIEL O'CONNOR.

又雜貨店名叫單天呵干^馳在扭李架地方白米白糖洋燭茶葉各樣俱全發客平價

Also - a grocery named *Daan-you-or-gon-naa*'s at Eureka. White rice, white sugar, candles, leaf tea, and a full range of like items for at low prices retail sale.

NOTES

- The phrase “for at low prices retail sale” is not an error of translation, but a reflection of an error in the original: 發客平價 should be written 平價發客 “for retail sale at low prices”.

C7:2:1

唐六乙1

ESKELL

孖辣街右邊開張名叫^咽啞家^牙妙^相更佳^牙能^請認^字號^為記

Et-see-gaa on the right-hand side of Main... teeth... Please note the name.

C7:2:2

唐六乙11

DR. DIMMOCK.

有一醫生名^你墨^仔鐸辣大^埠近媽婦酒^館你墨醫生寔係明白理^理平安

A medical practitioner named *Dee-muck*... Ballarat city near the *Baa-foo* Hotel. Dr. *Dee-muck* truly understands...

NOTES

- “The *Baa-foo* Hotel” would be Bath’s Hotel. An advertisement for Dr. Dimock “Opposite Bath’s Hotel” appears on page 4 of the 19th of July 1856 edition of The Star.

C7:2:3

唐士乙川

DR. BUNCE.

醫生名噶士住仔孳辣近在媽叻呢酒店上日亦往去新州府埠回來亞官梁保相識藥芳寔妙

Medical practitioner named *Baan-see* in Ballarat, near the *Bar-lek-gen* Hotel, who regularly goes to and from the new colony’s towns. He is known to Ah-gwoon and Lerng Bou. His prescriptions are indeed wonderfully efficacious.

NOTES

- This would be an advertisement for medical practitioner Dr. Richard Bunce, whose name can be seen in many editions of The Star.
- Chinese characters are often abbreviated in the advertisements where it is assumed the reader will easily recognise the identity of the full form. In this case the last character, translated here as “wonderfully efficacious”, is given in just such an abbreviated form (少), which form is itself a character, meaning “few”. If read as such, the terminal phase becomes “and his prescriptions are indeed few”. It is unclear whether or not any slight was intended.
- Ah-gwoon and Loeng Bou appear to be the names of two well known individuals – the *oo* in Ah-gwoon is intended to be pronounced like the *u* in *put*.
- There are in English different levels of formality associated with different forms of given names, for example the names Samuel and Kenneth are full given names, which have Sam and Ken as *short forms*, and Sammy and Kenny as extremely colloquial forms. A somewhat similar scheme is found in Cantonese and the See Yup language, in which full given names may consist of one or two syllables, but are most commonly of two syllables, each of which corresponds to a single Chinese character. A more colloquial form, corresponding with the English short form, is formed through the addition of a monosyllabic prefix to one of the syllables from the given name, this prefix is denoted by the character 阿 – or by the homophonous character 亞 – and is approximately pronounced *ah*. Extremely colloquial forms are generally produced through the affixation of a suffix, such as the masculine diminutive 仔 *jai*, to the aforementioned form or to one syllable of the first name alone. Thus the series 德強 *Duck-kerng* → 阿強 *Ah-kerng* → 阿強仔 *Ah-kerng-jai* (or 強仔 *Kerng-jai*) is roughly equivalent in its degrees of formality to the series Kenneth → Ken → Kenny. The name used in this advertisement, Ah-gwoon, is of the second degree of formality. Lerng Bou is a surname followed by a given name.
- The letterbook of Chinese Protector William Henry Foster can be viewed online via the PROV Wiki website. It identifies two prominent individuals within Ballarat’s Chinese populace, whose names would appear to accord with those given here. The first is a man variously referred to in the letterbook as Goonhock, Hacoon, Haddon, AKoune, Ah Coon and Akoun, which would all accord with the transliteration Ah-gwoon. He served as Foster’s interpreter after John Alloo resigned (although Foster noted that he was “altogether incapable of acting as a scribe.”). He also held the position of Headman for the Chinese village at Golden Point (“Headmen” and “Chinese villages” were names created by the English authorities for the set Chinese camps and the individuals appointed to represent the inhabitants of each camp). The second is a man variously referred to in the letterbook as Ah Poo, Aboo, Mason, and Ahpoo Meeson, whose name would accord with the transliteration Lerng Bou. He served as Headman for the Chinese camp in Canadian Gully. N.B. The word “headman” was sometimes used in English to translate what were called 地保 (also written (erroneously) as 地堡) “wardens” in China. Wardens were community members charged with certain official responsibilities within their local district, and invested with a limited range of powers. However, the Chinese translations given for “headman” in the government notices that appear in these papers are simply the literally and figuratively direct translation 頭人 “headman” and the expression 管事之人 “Persons in Charge”. It is interesting to note though that the term 地堡 “warden” is used in 地堡紙 “ward licences/papers/tickets” *protection tickets*, which are referred to in notices C8:3:1 and C20:2:15.
- The See Yup word 州府 *jiufoo*, which means a large administrative region, especially in a foreign country, is used here in reference to the newly established colony of Victoria. 政治轄區大如州而匪州大如府而匪府舊俗謂之州府此告白中州府指當時新建設之域多利殖民區今則為域多利省域多利省又稱維多利亞省

C7:2:4

唐士乙メ

ROBINSON***

孖辣街右邊名叫□片□合伴藥舖開張常有洋煙發客

-pen- and Partners medicine shop on the right-hand side of Main. Stocks opium for retail sale.

C7:2:5

唐六乙八

MR. WIGLEY.

狀師名叫□役念在孖辣街邊衙門前居住

Solicitor named *Vik-nee*, who resides in front of the *yamun* on Main.

C7:2:6

唐六乙十

BANK

OFFICE.

找金店在孖辣大街邊左邊開張近在者士的土庫常有衫褲鞋靴俱全

Gold buyer's on the side left-hand side of the Ballarat main street near the *Jair-see-dek* store. Stocks a full range of clothing, shoes, and boots.

NOTES

- The presence of the word “side” before the word “left” is not an error of translation but a reflection of a typographical error in the original.

C7:2:7

唐六乙六

BRANCH

GOLD***

又舖在孖辣嘴常有衫服各式俱全發客

Also, a shop at Ballarat Point, which stocks a full range of garments for retail sale.

NOTES

- The Chinese place name “Ballarat Point” may be Golden Point. See notes for E87:1:4.

C7:2:8

唐六乙三

CLEVE BROS.

己李婦兄弟有雜貨土庫在孖辣大街右邊右邊問張有長身白米一百整波囉地酒一百箱三炳酒一百箱出賣

A general store run by the *Gay-lee-foo* Brothers on the right-hand right-hand side of the Ballarat main street. One hundred tons of long grain white rice, one hundred cases of brandy, and one hundred cases of champagne stocked for sale.

NOTES

- The repetition of “right-hand” is not an error of translation but a reflection of an error in the original.
- 開張之開誤寫問字

C7:2:9

唐六乙九

MADM LEE.

太孃名李有子女一宗日三晚頭做歪繩索手段

An old lady named *Lee*, and her children, which family does mischief every evening. Rope tricks.

NOTES

- This would appear to be an advertisement for the circus tightrope walker and ballet dancer Madam Lee, or Madame Lee, who, in May 1857, also put on Melbourne's first exhibition of waxworks. Advertisements for her and her children's performances appear in the 1858 Sydney Morning Herald and Empire newspaper, and the 1858 South Australian Register etc., which can be viewed on the Trove website.
- The Chinese appears to be a poor translation from English. The word “madam” has been mistranslated; and

“does mischief” is likely a mistranslation of the English “does tricks”. (The Chinese word translated here as “old lady” is the vernacular word for *paternal great-grandmother*, and also a respectful form of address for a woman of that generation, in which sense it appears in the Chinese text of the advertisement.)

C7:2:10

唐士乙十

JONES &
MADDOOR.

仔鑄辣朋□□□右邊□□□士共媽□□器各□□□俱全收買金砂時價□換又有土衫在已□加李
*-see and ** to the right of Ballarat's *Pung-****... buys gold at current rates of exchange... Another shop in *Gay*-gaa-lee*.

NOTES

- 原文應為又有土庫排版誤作又有土衫茲則從簡直譯以為土庫

C7:2:11

唐士乙十

UNIVERSAL
LINE OF COACHES

快車名□□□寫禮與馬四隻住在仔鑄辣罵婦酒店往徂市極叻又你四知又心慎又鑼又架又架士啲又咬比哦
每日早晨八點鐘起行

Four-horse express coach named ****-sair-lie-you*, at *Baa-foo's* Hotel, Ballarat. To *Get-see-kek-lek*; *Day-see-ee*; *Sim-son*; *Law-yow-gaa*; *Gaa-see-men*; and *Bun-bee-goh*. Leaves at eight o'clock in the morning every day.

NOTES

- The *you* in the apparent transliteration of “Universal Line”, ****-sair-lie-you*, would appear to have been placed, in error, not at the beginning but the end; *lie* would be a transliteration of the *Li* in Universal Line, the transliteration for the end of the word Line having also been misplaced in printing.
- *Get-see-kek-lek* would be Creswick (the last two characters in this transliteration, or similarly sounding characters, were almost invariably used in early Australian Chinese documents to transliterate the word *creek*).
- *Sim-son* would be Simsons, the early name for the Maryborough area (after first European settlers the Simson brothers). By 1856, the new name of Maryborough was already in common use in English, but the early name appears to have continued to have been used in Chinese, and can also be seen in the *Kwong Shiu English* phrasebook (1862).
- *Gaa-see-men* would be Castlemaine; *Bun-bee-goh* may be Bendigo.
- What is transcribed here as *Day-see-ee* may be Daisy Hill. *Law-yow-gaa* may be Avoca.

C7:2:12

唐士乙十

CARRICK.

鞋店名叫茄裂在仔辣街右邊萬呖毛酒店對面自造鞋靴□整舊料貨真又平

A shoe store named *Care-lit's* on the right-hand side of Main opposite the *Maan-you-moe* Hotel. Shoes and boots made in house... repairs. Inexpensive, quality goods.

NOTES

- There are multiple references to a shoe store owned by a Mr. Carrick in The Star.

C7:2:13

唐士乙十

FREDERICK BAUR.

仔辣街右邊近在打玻璃銅鐵舖一間開張名叫唵叻么常有鏟鐵桶仔馬口鐵桶仔油色桶實大土庫各樣貨物俱全極平

A hardware shop named *Fut-lek Bwor's*, on the right-hand side of Main, near the billiards hall. Stocks shovels, iron buckets, tinplate buckets, and painted buckets. A big store with a full range of goods. Very cheap.

NOTES

- It is possible that the Chinese expression 打玻 “billiards” may have been used here in reference to bowling or both bowling and billiards. However, “billiards” would seem to have been its primary sense at the time, and 打玻樓, a set expression for “billiards hall”.

C7:2:14

唐士乙十×

JAMIESON.

西罈咖哩土庫一間近在滅咬士喬倫名叫唵啞開張極

A store in *Sigh-laa-gaa-lay*, near *Met-bun-see-eye-loon*, named *Jem-son's*. Very

NOTES

- *Sigh* is intended to be pronounced as it is in the phrase “to sigh and moan”. *Sigh-laa-gaa-lay* would be Sailors’ Gully.
- The *oo* in the *loon* in *Met-bun-see-eye-loon* is intended to be pronounced as *u* in *put*.
- The last sentence is incompletely printed. And the marks in the Chinese that identify personal and non-personal proper nouns appear to have been mis-printed.
- *Met-bun-see-eye-loon* should perhaps be *Met-bun-eye-loon*, a transliteration of Mount Buninyong.

C7:2:15

唐士乙十8

MIT*HEL***

NNEA

孖辣街右邊鐵銅舖一間名叫滅咀共們惱合伴營生常有鋤頭鏟金盤大繩鋼鐵火藥各樣貨物極平收買金砂時價兌換

A hardware shop named *Mit-chow* and *Moon-no* Partners’ trading on the right-hand side of Main. Stocks a full range of goods at very fair prices. Picks ; shovels ; gold pans ; rope ; steel ; gunpowder. Buys gold at current rates of exchange.

NOTES

- The “oo” in *moon* is intended to sound like the “u” in *put*.
- The word translated here, and also in other places, as “gold” (金砂) literally means “gold sand/gravel”. In semantic scope, it encompasses what would be referred to as “gold dust” in English, as well as gold consisting of somewhat larger particles.
- The strict sense of the Chinese word 鋤頭, which appears in this advertisement, is “hoe(s)”. However, it seems to have been used loosely for “pick(s)” during the time of the gold rush. See for example page 102 of *Kwong Shiu English*, in which the phrase “I also want to buy a pick” is given as “我亦要買一個鋤頭”. More appropriate vernacular words for pick would be 十字鋤 “cross hoe”, 鶴嘴鋤 “crane-beaked hoe”, and 番啄 “western pick” (equivalent to Mandarin’s 十字鎬).
- 此中銅鐵二字互相倒置鐵銅舖應作銅鐵舖銅鐵舖為四邑話之舖名其與穗城香江等地之所謂五金舖相同

C7:2:16 & C7:2:17

唐士乙十+十+

新約全書

約翰第一書

第一章 元始生命之道余耳聞之目擊之手捫之永生之道與父共在顯著於我我見之為證即以授爾語爾以所見所聞使爾與我共交以心即以心交父及子耶穌基督我以此達爾使爾喜甚夫上帝昭昭無心暗昧此我所受於主之道即以授爾者也我

新約全書

言以心交上帝而行於暗昧則妄而不真上帝處光明我若行於光明則亦光明而心交上帝上帝子耶穌基督之血

滌除諸罪^八我言無罪則自欺而失真理^九若我任罪上帝公義言出惟行將赦我罪滌我愆尤^十自謂無罪是以上帝言為不然去道不亦遠乎

NOTE

- These boxes contain the full text of the *First Epistle of John* as given in *The Delegates' Version of the Chinese New Testament*, which was first published in 1852, and then again in 1853, with revisions.

C7:3

唐土丙二川×

聖馬竇傳福音書卷一

第五章

耶穌見大眾即登山而坐時厥門徒就之^二且其開口教訓伊等^三曰心貧者為福矣蓋天國屬伊等^四憂悶者福矣蓋伊必將受慰也^五謙遜者福矣蓋伊等必將嗣其地也^六伊等餓也渴也欲得義為福矣蓋伊必將得飽也^七慈憐者福矣蓋伊必將受慈憐^八心淨者福矣蓋伊必將見神也^九使平和者福矣蓋伊必將稱為神之子輩也^十因義而接捕害者福矣蓋天之國屬伊等^{十一}人將謗爾捕害爾又及爾妄稱各樣之惡為我名爾則福矣^{十二}歡喜大樂蓋在天爾之賞報大矣蓋如是伊等捕害前爾之先知者矣^{十三}爾乃地之鹽若鹽失其味如何復其味乎其則無用乃被投出外致人踐之也^{十四}爾乃世之光也一城置山上必不致隱也^{十五}又人點燈非欲放之斗量之下乃放在臺上以使凡在家沾其光也^{十六}故使爾光發與眾致伊等見爾善功則可使榮歸爾父在天者也^{十七}爾勿想我來以廢律法廢先知輩我非來以廢之乃以成驗之也^{十八}蓋我確語汝之待天地過去之先律法之一點一毫斷不致廢不至無得其驗矣^{十九}故不論何人犯其律誠之至小或教他人犯之者則于天之王必被稱至小也惟不論何人守其律誠而教之者其則稱大于天之王也蓋我語汝知爾義若非勝於法喇西與書士之義爾則斷不致進于天之國也^{二十}爾已聞以古時有云爾不可殺人又凡殺人者則致解審司^{二十一}但我語汝知凡無故而怒厥弟兄則致解審司凡稱厥弟兄狂則致解公議惟凡稱之云負信的惡者則致落地獄之火矣^{二十二}故爾若將禮物送到祭臺而記悟爾得罪過兄弟^{二十三}則留爾禮物在臺前而先往與弟兄相和後復來獻爾禮物也同^{二十四}爾債主在路間時早相和恐何時債主解爾到審司又審司交爾與吏員致吏員以爾入囚也^{二十五}我確語爾知待爾還債於未釐之先爾斷不得出囚矣^{二十六}爾聞得昔有言爾不可行姦^{二十七}惟我語爾知凡視看婦致懷邪慾向之則在心已同之行姦^{二十八}故若爾右目惑爾則拔出之擲去之蓋寧可失一骸不致全身投入地獄也^{二十九}又若爾右手惑爾則割去之擲去之寧可失爾一骸不致全身投入地獄也^{三十}昔有云凡休厥妻者則可交之以休書^{三十一}惟我確語爾知凡休厥妻者若非為邪淫則使之行姦又凡娶其受休之婦則為行姦也^{三十二}再者爾聞得有言及古人云爾不可負誓乃成爾及主之誓也^{三十三}惟我語爾總不要發誓勿以天蓋為神之座^{三十四}並勿以地蓋為厥腳几又勿以耶路撒冷蓋為大王之城也^{三十五}又爾不可以爾首而發誓蓋爾無能以一條髮變為或黑或白也^{三十六}乃爾等相交是是否否而已蓋過於此則由惡而起也^{三十七}爾聞昔有言云以眼報眼以齒報齒也^{三十八}惟我語爾勿敵使害者乃若何人向右臉打爾即轉與之以別臉也^{三十九}又有何人告爾欲得爾衣憑他亦得褸也^{四十}又有何人逼勒爾同行一里路即同他行兩里路也^{四十一}送與求爾者又欲同爾借者勿推卻之也^{四十二}爾聞得昔有云爾可愛爾鄰並恨爾仇也^{四十三}惟我語爾愛爾仇也咒詛爾者祝之惡爾者行好與之又伊等暴虐捕害爾者代伊等祈禱^{四十四}致爾為爾父在天者之子輩蓋其使太陽起向惡連善又使雨下與義連不義者之上也^{四十五}蓋若是爾止愛所愛爾者則有何報也徵餉者豈非行如是也^{四十六}又爾若止施禮與弟兄們爾何如美於別人哉征餉役豈非如此^{四十七}故爾宜為聖如爾父在天為聖焉^{四十八}

NOTE

- This page contains the full text of the fifth chapter of the *Gospel of Matthew* as given in Morrison's 1814 Chinese translation of the New Testament, except that some characters appear here in variant forms; the number for verse 20 is missing; verse 44 shows 暴虐捕害 in place of 妄告, and verse 47 征餉役 in place of 異民. These last differences perhaps reflect the existence of several versions of the translation: the version consulted by this writer was undated, but did not appear modern.
- In the writer's opinion, this and the previous reading are both poor translations, written by individuals who, while no doubt dedicated, had an inadequate command of the Chinese language.

C7:4:1

唐土丁

PATRICK KEENE

夜[囓]店名叫把地見在孖[辣]街左邊開張有長身米五十不麵粉三十不咩酒式百箱[媽][囓]酒一百箱白樽酒五十箱酸果一百五十箱上茶二十五箱小箱茶二十箱沙端魚五百盒魚燭一百箱二號洋燭一千色本埠馬穀五百色牛乳油一百桶火腿三百隻上可貨物齊全今年四月十五日開張

Emporium named *Baa-dee-gin* on the left-hand side of Main. Fifty tons of long grain rice ; thirty tons of flour ; two hundred cases of beer ; one hundred cases of brandy ; fifty cases of white-bottle wine ; one hundred and fifty cases of preserved fruit ; twenty-five cases of premium tea ; twenty cases of boxed tea ; five hundred tins of sardines ; one hundred cases of spermaceti candles ; one thousand packages of second-grade candles ; five hundred bags of local horse feed ; one hundred casks of cow's butter ; three hundred hams. A complete range of quality goods. Opened on the fifteenth of April this year.

NOTES

- 色即包俗字
- The writer is not sure whether this was an emporium or an auction house. The Chinese name for this type of business - a *yélang* or *yélang* shop - has an interesting etymology. According to one explanation, it comes from the Portuguese *leilão*, through Malay *lélang* “auction”. Another explanation is that it was formed through a transliteration of the English word *yelling*. Most authorities consider the former explanation more credible. It seems to have been initially used in conjunction with words like “shop”, “store” or “house”. A “*yélang* house” originally meant an auction house, but over time the meaning broadened, and *yélang* is now used alone to mean a shop or stall that sells second hand or discounted products; it can for example be used to refer to a garage sale. The writer had not been aware that its meaning had evolved beyond “auction house” as early as this paper was printed, but the advertisement appears to be for an emporium, and there is no mention of “auctioning” in it as there is in 7:1:6, 7:1:7 and 60:2:3. The word *yélang* is now usually written 夜冷, but it is written variously as 夜囓, 夜𦞙, and 𦞙囓 in this paper - orthographic variety is typical of transliterations. Many Cantonese speakers today would not realise that 夜冷 is not a native Cantonese word; then again, many English speakers would not realise that “ketchup” is not a native English word either, but a transliteration of the Cantonese for tomato sauce. (N.B. *yélang* 夜冷 is not a Mandarin word.)
- The quantity of butter has been given in *casks* instead of *ferkins*, which is the word that was probably used in English to describe the same, because *ferkins* suggests a particular size of cask, and the Chinese word used here was a very generic word that could mean anything from a little pail to a large barrel.
- It is possible that what has been translated literally as “white-bottle wine” was the name at that time for a particular spirit.
- The word for beer used in this advertisement is 咩酒, and not the now standard name 啤酒. Kwong Ki Chiu's 1887 English and Chinese dictionary confirms that the former was an alternate name. 咩 and 啤 would have been given the same pronunciation, with a B initial, by those Chinese speakers who first used it to transliterate the word beer, and quite possibly by the writer of this advertisement. Today, the Hoisanese pronunciation of 啤 is still very close to the English *beer*.
- 媽囓酒或為媽囓地酒之訛

C7:4:2

唐士丁II

C.H.EDMUNDS

雜貨土庫名叫煙明市在孖辣街左邊開張常有白米嗎[囓]地酒紅酒白酒淋酒咩酒三邊酒黑咩酒火酒乃是花祈鐵火爐蒸出發行

General store named *En-meng-see's* on the left-hand side of Main. Stocks white rice, brandy, red and white wine, rum, beer, champagne, stout, and alcohol that is produced with an American still. Sells to the trade.

C7:4:3

唐士丁III

WILLIAM WATT.

雜貨土庫名叫委廉挖常有白米鹹魚茶葉衣服繩[縵][鋤][鏟]馬糧各[樣][俱]全發客在黃坭坑尾近唐人地方開張逢禮一日唔賣

General store named *Vui-liem-vaat*'s, stocks white rice, salted fish, leaf tea, garments, ropes and cables, picks and shovels, horse feed, and a full range of like items for retail sale. Located at the end of the Yellow Dirt Diggings, near the Chinese area. Closed Mondays and Sundays.

NOTES

- *Kwong Shiu English* gives the English name of Ballarat's "Yellow Dirt Diggings" as "Sailor Gully", which is most likely Sailors' Gully written incorrectly (native Chinese speakers whose English is imperfect have a tendency to drop esses). *Kwong Shiu English* also lists a place named the "Yellow Dirt Diggings" in the vicinity of Castlemaine, which it states is called Little Bendigo in English: it gives Ballarat's Little Bendigo as 仔罈塘 "Ballarat Pond(s)" or "Ballarat Reservoir(s)".
- 粵語之黃泥也有兩意焉一曰埴一曰黃色土 It should be noted that 黃泥 *yellow dirt* is an ambiguous vernacular expression, as it can also mean *clay*.
- The *vui* and *liem* in *Vui-liem* are intended to be pronounced as *voo-ee* and *Leigh-Em*.

C7:4:4

唐二丁×

J.JACOBS.

找金店名叫借急在仔辣街右邊咗咩酒店相對面金銀便換

Gold buyer's named *Jair-gup*'s on the right-hand side of Main, opposite the *Low-beer* Hotel ; exchanges money.

NOTES

- The final expression in this advertisement, 金銀便換, translated here as "exchanges money", makes use of a word that has a very long history, and can be seen on shop signs in early photographs of Canton street scenes, but which has now all but disappeared: 便換 "exchange" or "pro-exchange". It has its origins in the Tang dynasty, with the first remittances of money on paper. Tang dynasty author 趙璘 records, in his book 因話錄, that a gentleman who had just come into possession of a large sum of money, through a sale or sales he had made far from home, was fearful of transporting the cash on the road, and therefore asked an acquaintance to place it in the local government coffers and provide a document in return, which would enable him to later withdraw the same sum from the government reserves in his home place: the author tells us that this document is what became known as a 便換 "pro-exchange" (見唐趙璘撰因話錄卷第六羽部). This way of sending money became popular, and was referred to by means of the expression 飛錢 "to fly money". The term 便換 "pro-exchange" also developed a new verbal sense, "exchange", which meant the action of changing money for an exchange document at one end, or changing an exchange document for money at the other. The word was retained in Cantonese, in which it was used with a sense even closer to the English word exchange, that encompassed the exchange of one type of money for another.
- See C7:4:19 for conjecture about the identity of the *Low-beer* Hotel.

C7:4:5

唐二丁8

SELIG ALEXANDER.

找金店名叫四□亞瀝散打仔在仔辣街左邊開張上高價銀便換

Gold buyer's named *Say-* Aa-lek-saan-daa*'s on the left-hand side of Main. Top exchange prices paid.

C7:4:6

唐二丁一

S & M. JOEL.

又找金店名叫早立在仔辣街藥店對面右邊近乍連咩酒店左邊近絲啲酒店開張金砂時價找換

Also – a gold buyer's named *Joe-lup*'s opposite the pharmacy on Main, near the *Jar-lane-mare* Hotel on the right, and the *See-daa* Hotel on the left. Exchanges gold at current rates.

NOTES

- *Joe-lup* is clearly a transliteration of Joel; the *Jar-lane-mare* Hotel is probably the Charlie Napier Hotel; the *See-daa* Hotel would be the Star Hotel.

C7:4:7

唐二丁二

HALL OF COMMERCE.

蘇杭店名叫呵佬家文在孖辣正埠^呷的街開張衫褲鞋靴帽各色布疋發客

Draper's named *Or-low-gaa-mun*, on *See-dek* Street, in Ballarat city. Shirts & trousers, shoes & boots, and hats, and cloth in various colours, for retail sale.

NOTES

- *Or-low-gaa-mun* is a transliteration of Hall of Commerce; and *See-dek* Street would be Sturt Street.

C7:4:8

唐三十三

NEW TIMES.

鞋店名叫那添在孖辣街右邊紅毛銀房對面開張

Shoe store named *Naa-tim* on the right-hand side of Main opposite the English bank.

NOTES

- Here an old word is used for the English or Westerners, 紅毛 “red hairs”, meaning redheads (毛 means fur or down in Mandarin but not hair; it has a much broader usage in the languages of Southern China, e.g. Cantonese 松毛 “pine needles”). “Redheads” is still the standard word for Westerners in Teochew (潮州話). In the See Yup language, it was used, and is still used, specifically for the English.

C7:4:9

唐三十四

LOYNS

& FOLEY.

蘇杭店名叫呂科梨冷衣太多價平發客在孖辣街右邊有一間名叫^呷沃沃店又名萬沃决店與戲臺對面開張

Draper's named *Low-for-lee*'s selling excess winter clothing at low retail prices : one store named *You-yook* on the right-hand side of Main ; another store named *Maan-you-koot* opposite the theatre.

NOTES

- “The theatre” is probably the Montezuma: see C7:1:14.

C7:4:10

唐三十五

BEE HIVE STORE.

蘇杭店名叫亞瀝散地其照牌有一蜜巢為號各式衣服布疋鞋靴襪帽花被油衣在孖辣街右邊開張發客

Draper's named *Aa-lek-saan-dee*'s, with a bee hive on its sign as its mark. Clothes, cloth, shoes and boots, socks and hats, quilts, and oilskins for retail sale – on the right-hand side of Main.

NOTES

- The expression translated here as quilts 花被 could also be translated as decorated or patterned blankets. The expression for a blanket of the woolly variety 絨被 can be seen in E3:2:7.

C7:4:11

唐三十六

RAN***

MOREHEA*

銅鐵店名叫兩見毛嚟又一邊雜貨在孖辣迫忌利山脚開張

Hardware shop named *Lerng-gen-moe-neng*'s at the foot of *Bek-gay-lee* Hill with a grocery on one side.

NOTES

- *Bek-gee-lee* Hill is clearly Bakery Hill but is not given as such because the transliterations used for it in the papers are inconsistent, although a Chinese name is later given in E60:4:5.

C7:4:12

唐三十七

BAILEY

&THOMAS.

雜店名叫咩利探丫在孖辣街右邊開張上貨平價發客

Variety shop named *Bare-lee-taam-aa*'s, on the right-hand side of Main. Fine goods at fair prices for retail sale.

C7:4:13

唐六丁十川

DAVIES & SON.

馬鞍店名叫爹比閃啞相近書信館自造馬鞍馬□□馬鞭馬□□馬□凳馬□長炮短炮六口連雉母炮小刀仔鞋皮各式貨真價實發行

Saddlery named *Dair-vee-sim-aa* near the post office. Saddles made in house... whips... guns, pistols, six-shooters, knives, shoe leathers. Quality goods at reliable prices. Sells to the trade.

NOTES

- The *Dair-bay* in *Dair-vee-sim-aa* is clearly the *Davie[s]* from Davies & Son; the *sim-aa* would appear to be *aa-sim*, a transliteration of *and Son*, with the characters in the wrong order. Later advertisements (C7:4:13, E3:1:3 and E7:1:1) give a real translation - an equivalent Chinese expression - in preference to a transliteration, i.e. 爹比父子同伴 “*Dair-vee* Father-and-son Partners” in place of 爹比啞閃 “*Dair-vee aa Sim*”.
- 鞋皮 “shoe leathers” is perhaps 皮鞋 “leather shoes” with the characters in the wrong order.
- 粵語有謂六管轉輪手槍曰六口連者其語錄於公元一八七四年出版廣州話入門西人N. B. Dennys所撰初學階(A Handbook of the Cantonese Vernacular of the Chinese Language)第一七九第一八〇頁及附錄二二頁
- 雉母炮者未之聞也竊度即子母炮之轉音蓋四邑話之雉音近於廣州話與官話之子音而子音異是以筆人或存其外方之音而將子母炮書作雉母炮按之子母炮為大清國炮種由母炮一尊與子炮若干管所組成母炮後端開有一孔以入子炮臨用各子炮預裝火藥鐵子用時便遞內於母炮而輪流發射之蓋即發射原理似轉輪火槍而非自動者是則舊俗之稱六管轉輪手槍曰六口連者當自六口連子母炮之省六口連子母炮為其貼且切之原稱 (This comment concerns the Cantonese and See Yup expression for six-shooter and what would appear to be a discovery about its etymology, made on the basis of the text in this advertisement.)
- 此中之但別字即以且代旦者又見http://cpr.org/Museum/Chinese_Newspapers.html網址之舊金山唐人新聞紙公元一八七四年十二月念六號紙等處

C7:4:14

唐六丁十×

KELLICK .

又鞋店名叫茄裂在孖辣街右邊萬呔毛酒店對面自造鞋靴發客又修補舊料

Also – a shoe shop named *Care-lit*'s on the right-hand side of Main, opposite the *Maan-you-moe* Hotel. Shoes and boots made in house for retail sale. Also conducts repairs.

NOTES

- This advertisement for a store named Kellick bears remarkable similarity to an advertisement for a store named Carrick on the second page of this same paper (C7:2:12). The Chinese names given are the same.

C7:4:15

唐六丁十8

EMMANUEL

KINTON.

又鞋店名叫萬呔決修舊料在孖辣近乍倫咩酒店相對面開張

Also – a shoe shop named *Maan-you-koot*, which conducts repairs. Opposite the *Jar-lon-mare* Hotel.

NOTES

- The *Jar-lon-mare* Hotel may be the Charlie Napier Hotel: see C7:4:6 and C7:4:9.

C7:4:16

唐六丁十+

桶店名叫梨專在孖辣街右邊常有大桶風櫃水桶桶仔發客

S&J.RICHARDS

Cooperage named *Lee-joon*'s on the right-hand side of Main. Stocks barrels, sluice boxes, water buckets, and small tubs for retail sale.

NOTES

- What is translated as “water buckets” might refer to a container much larger than a bucket.
- What is translated as “small tubs” might refer to “buckets”.
- The word 風櫃 “winnowing machine” appears to be used here with a new meaning – sluice box (or sluice boxes – there are no singular and plural cases in Chinese). This is apt as the Chinese winnower bears a strong resemblance to a sluice box; it is also constructed of wood and a few metal components like a sluice box and fulfills a similar separative function. An Internet image search using the Mandarin name for winnower 扇車 should enable the reader to find pictures of the traditional Chinese style winnower. There is as far as the writer can tell, no record of this usage in any Chinese dictionary or online source: it is perhaps only preserved in these papers. See advertisements C7:4:17, C7:4:18, C7:4:20, E3:1:5 etc. for further examples. See C7:4:18, C7:4:19 etc. for what would appear to have been words used at the time for cradle—金沙船 “gold-dust boat” and 金船 “gold boat”. N.B. The assignment of the meaning *cradle* to 金沙船 “gold-dust boat” and *sluice box* to 風櫃 “winnowing machine” and not *vice versa* reflects no more than an educated guess, as the cradle has a handle that looks somewhat like the rudder stock or tiller on a Chinese boat, or the pole used to propel one, and is rocked like a boat, and as the winnower is a more complicated apparatus. More evidence is needed to confirm this assignment. However, it is fairly clear that the words refer to one or the other.

C7:4:17

唐士丁十三

F. PRING.

桶店名叫冰連在迫忌利小街仔對面開張有大桶桶仔風櫃又修造舊料

Cooperage named *Beng-lin* opposite the *Bek-gay-lee* alleyway. Barrels, buckets, and sluice boxes. Also performs repairs.

NOTES

- 冰與冰同
- 凡英語之轉音粵語類讀為高平聲於是譯音之字左側或加一口以為變讀高平聲之標誌冰字屬陰平聲四邑話之陰上聲與高平聲同陰平聲則異以故譯音所用之字陰平聲者多加口以示變讀廣州話乃不然其陰平聲與高平聲同陰上聲則異於是譯音之字陰平不必加口由此之類身雖隔世猶可聞其筆者之原語焉
- *Bek-gay-lee* would be a transliteration of Bakery: see C7:4:11.

C7:4:18

唐士丁十三

WILLIAMS.

& THOMAS.

木匠店名叫委深在咽咱各地方常有金沙船長鋤風櫃發客又近金石山

Carpenter's shop named *Vui-liem-taam*'s, at *Et-jee-gok*. Gold cradles, long-handled picks, and sluice boxes, stocked for retail sale. Another near Nugget Hill.

NOTES

- The *vui* and *liem* in *Vui-liem* are intended to be pronounced as *voo-ee* and *Leigh-Em*.
- 長鋤 “long-handled picks” may have been a byname for or more elegant alternate (“long” and “pick” alliterate) to the word for picks, rather than a literal indication that the picks had long handles.

C7:4:19

唐士丁十女

H. CRIPPS.

木匠店名叫劫啲在金石山老咩酒店後邊修馬車金船長鋤發客

Carpenter's shop named *Gip-see*'s behind the *Low-beer* Hotel at Nugget Hill. Retail repair of carts, cradles and picks.

NOTES

- The *Low-beer* Hotel is also referred to in C7:4:4, which indicates it was on the left-hand (i.e. eastern) side of Main Road. Perhaps *Low-beer* was a transliteration of the “Robin” in “Robin Hood Hotel”. The Robin Hood Hotel was on the plank road in front of Post Office Hill. Perhaps then “Nugget Hill”, or more literally “Gold Rock Hill”, was the Chinese name for Post Office Hill. Post Office Hill is now home to Ballarat’s Gold Museum and the entrance to the Sovereign Hill Tourist Park – Sovereign Hill being a higher hill just to the south of Post Office Hill. (The Chinese name currently used for the Sovereign Hill Tourist Park is 疏芬山 “*Sore-fun* Hill”, i.e. the word Sovereign is not translated into a Chinese equivalent (either in the sense of the coin – 金鎊 “goldpound” – or in the sense of monarch 國君) but is transliterated into a rather unfortunate Chinese imitation of the sound of the word sovereign, *Sore-fun*, which, put frankly, sounds to the Chinese ear like a brand of sanitary napkin. One wonders if the Forbidden City would hold the same fascination for English speakers if it had instead been named the “Zijin City” – a similar combination of transliteration and true translation. Perhaps, if further historical research can confirm that “Nugget Hill” was the original Chinese name for Post Office Hill (around which the Sovereign Hill Tourist Park is centred), the park could give thought to changing the current Chinese name to this, in the interests historical accuracy and the enhancement of its marketing appeal. Or perhaps further historical research into Chinese language material from the period will reveal the original name for Sovereign Hill, which it might be more preferable to adopt than the Chinese name for Post Office Hill.)
- 黃金之顆塊官話曰金塊四邑話曰金石 金石視金砂為大 (金塊 “gold-lump”, which means nugget in Mandarin, is the equivalent of 金石 “gold-rock”, the See Yup language’s word for nugget)
- 金砂金石種類既多中文名目亦夥據天工開物載山石中所出大者名馬蹄金中者名橄欖金帶跨金跨與跨通小者名瓜子金水沙中所出大者名狗頭金小者名麩麥金此殆麩麥金之合言也糠金平地掘井得者名面沙金大者名豆粒金天工開物所記之外又有金粉金蛋金麥粟金等名 [A note concerning the many names in Chinese for different types of 沙金 alluvial gold and 山金 eluvial gold.]

C7:4:20

唐六丁廿十

GILBERT & PORT

修桶店名叫^斗拂撥仔辣右邊有桶仔校頭校車風櫃長鋤金砂船發客

Cooper’s named **-but-bort* on the right-hand side of Main, which has buckets, whips, whims, sluice boxes, picks, and gold cradles for retail sale.

NOTES

- Here we see what appears to be the Chinese word used at the time for *whips* in the mining sense of a rope and capstan: 校頭_{即絞頭也}. See notes for C7:1:5.

C7:4:21

唐六丁廿十

FOSTER & ROBINSON

打鐵店名叫化臣擗片順各樣銅鐵鋼鋤頭風櫃馬在仔辣右邊開張

Blacksmith’s named *Far-sin-voop-pen-son*’s on the right-hand side of Main. A range of hardware, steel picks... sluice boxes...

NOTES

- The shop names used in these papers were all standard Chinese names; there were blacksmiths’ and drapers’ shops etc. in China as there were in Ballarat.

C7:4:22

唐六丁廿十

EDWARDS.

打鐵店名叫咽活市近市迫市文欺各式鐵料俱全

Blacksmith's named *Et-wood-see's* near *See-bek-see-mun-hee*. A full range of ironmongery.

NOTES

- *See-bek-see-mun-hee* is clearly Specimen Hill.

C7:4:23

唐二丁廿三

*WEIG***

威列所三咬有大土庫一間將舖頂與日九一切衣服伙食各樣俱全又找換金砂照時價兌換舖在孖辣街右邊開張

Why-let-sore-saam-mun has a large store, which he is selling on to **-yut*. It has a full range of clothing and food of all varieties, and also exchanges gold at current rates. The shop is on the right-hand side of Main Street.

C7:4:24

唐二丁廿四

NEMECEK

時辰鏢店名叫念尾悉在孖辣街近住乃秋開張各款首飾金銀器俱包功夫雅修整舊料常便無誤

Watch seller's named *Nim-may-sek* on Main, close to the *You-nigh-tell*. Jewellery of all styles, and gold and silverware... elegant work... Repairs performed...

NOTES

- 手錶之錶字粵間之土談多讀陰平聲因此舊字作鏢見http://cpr.org/Museum/Chinese_Newspapers.html舊金山唐人新聞紙又www.archive.org初學階(A Handbook of the Cantonese Vernacular of the Chinese Language)等
- *You-nigh-tell* would be a transliteration of the word *United* in United States Hotel. An advertisement for the sale of premises on Main Road, near the United States Hotel, that were previously occupied by jeweller Mr. John Nemecek, appears on page 2 of the 21 December 1859 edition of *The Star*.

C7:4:25

唐二丁廿五

WILLIAM

POLKENHAM

洋肉店名叫箔見恨近唐人街路邊開張常便生鮮豬肉牛肉發客

Western butcher's shop named *Bok-gen-hun's*, on the roadside near Chinatown. Fresh pork and beef for retail sale.

NOTES

- 四邑話謂新鮮曰生鮮
- 洋肉店者告白原文作羊肉店此或寓兩意焉一則西洋肉店一則賣羊肉店否則西洋肉店之意而省書之而已

C7:4:26

唐二丁廿六

LISTER

& ANGEL.

生菜店名叫瀝市打晏助在孖辣街右邊開張五色生菜俱全貨鮮價平發客

Fruit shop named *Let-see-aa-aan-juor's* on the right-hand side of Main. A full range of fresh fruit at fair retail prices.

NOTES

- The 8 February 1861 edition of Auckland's *Daily Southern Cross*, and editions of other newspapers about that date, which are accessible online, quote an 18 January 1861 article from the *Ballarat Star*, titled "*Great Conflagration at Ballarat, between fifty and sixty houses destroyed*". The article is an account of a fire that destroyed nearly a quarter of a mile of one side of Ballarat's Main Road on January 11th 1861. It names many

of the businesses destroyed and gives indications of their locations. Advertisements appear in these papers for a number of the businesses named in the article. The University of Melbourne's Digital Repository contains an 1861 map of the *Ballaarat gold field*, which shows the locations of businesses mentioned in the article, and it is clear through comparison between the two that the side of the Main Road affected by the fire was the Western side. This fruit shop is mentioned in the article. It was reportedly destroyed by the fire brigade in an attempt to prevent the progress of the fire down Main Road in a south-easterly direction. However, the fire was finally stopped a dozen shops before, at Mr. Jones' Criterion Store. The fire originated from within the Montezuma Theatre complex. In the north-westerly direction, the article reports that everything up to the John O'Groat Hotel was destroyed. The reference in the article to Lister & Angel's fruit shop, and both in the article and in other sources to businesses advertised in these papers, such as the Victoria Brother's oil store, indicate that what is referred to in the papers as the *right-hand side* of Main Road was its Western side, and consequently the *left-hand side*, its Eastern side. Why the East was designated "the left" and the West "the right" is somewhat unclear, the writer probably made the designations on the basis of what he thought the majority of Chinese readers would most readily identify as the left or right. N.B. The words 左 "left" and 右 "right" are used in literary Chinese for east and west respectively. But the terms used in the papers, 左邊 "left side" and 右邊 "right side", are more colloquial, and while this writer has seen one contemporaneous example of the former being used to mean "east side" by a See Yup writer, this was in connection with geomancy and it is likely that it was a restricted usage of the characters in their literary senses. The natural reading of the words in advertisements such as these would simply be left-hand side and right-hand side.

C8:1:A

唐三甲々

THE

CHINESE ADVERTISER

AND PIONEER OF CHRISTIANITY AND CHRISTIAN CIVILISATION AMONG THE CHINESE IN AUSTRALASIA.

TO THOSE THAT SAT IN THE REGION AND SHADOW OF DEATH LIGHT IS SPRUNG UP. MATT. IV. 16

唐人新文紙

Chinese News-paper.

NOTES

- This is the same title as for Edition C7 – please see previous notes.

C8:1:B

唐三甲乙

NO.8. BALLARAT . SATURDAY . JUNE 21. 1856. GRATIS.

仔罈辣番人一十八百五十六年六月二十一日禮拜六刊叔費送看

Ballarat. Edition for the Westerners' Saturday the twenty-first of June, of the year eighteen hundred and fifty six. Delivered to readers... of charge.

NOTES

- This text appears in the long column on the cover page, under the large characters that give the name of the paper.

All advertisements on page 1 are the same as on page 1 of Edition C7.

All advertisements on page 2 of Edition C7 (with the exception of C7:2:9) are shown on page 2 of this edition, as well as the following additional advertisements and government notice:

C8:2:16

唐三乙十一

GIMBLET.

做鞋舖一間名劍列近在買馬房仔罈辣街左邊開張貨真價寔

Shoemaker's named *Gim-let's* on the left-hand side of Main near the horse sellers building. Quality goods at reliable prices.

C8:2:17

唐三乙十二

M^CCLEVERTY

& LEAKE .

土庫一間名墨粒暈地共叻箕合伴布疋鐵希可金物件洋燈火油各養俱全價錢甚平住在大街左邊近在墨紀李希開張

A store named *Muk-lup-voon-dee* and *Lek-kee* Partner's. Cloth, ironware, mining equipment, Western lamps, and kerosene. A full range. Very fair prices. Located on the left-hand side of the main street, near *Buk-gee-lee-hee*.

NOTES

- 此中取金書作可金蓋因取可二字四邑讀音甚近以故書作可金仍然可通又希為器段字養為樣段字也俱以讀若字代本字者也
- *Buk-gee-lee-hee* would be Bakery Hill.

C8:2:18

唐三乙十三

MUIR BROTHERS***

土庫一間名茂啞兄弟合伴生意酒發客住在仔罈辣埠街右邊開張

A shop, named *Mao-aa* Brothers and Company, with... [liquor(?)] for retail sale. Located on the right-hand side of... Street, Ballarat.

C8:2:19

唐三乙十女

MUIR BROTHERS&*

土庫一間名茂布足叢客住在孖辣大街近在墨紀李婦開張又土庫一間住在唐人街右邊開張
A store named *Mow-**s with cloth for retail sale. Located on the Ballarat main street, near *Buk-gay-lee-hee*.
Another store on the right-hand side of the Chinatown street.

C8:2:20

唐三乙十

ROBERT M^cNEICE.

木廠一間名啞不墨住在孖辣大街右邊又木廠一間住在媽叻呢酒館桁楠板木各樣俱全貨真價
賣
A timber yard named *Low-but-muck-**'s on the right-hand side of the Ballarat main street. Another yard by the *Bear-lak-gen* Hotel. Rafters...

NOTES

- The expression used here for “rafters”, 桁楠, would look like a classical Chinese archaism to many Chinese readers, but it is actually the colloquial term used in Cantonese and the See Yup language. The rough equivalents in Mandarin are 椽子 “purlins” for the first character and 椽子 “rafters” for the second character.

C8:2:21

唐三乙十

V. R.

NOTICE.

WM.HY. FOSTER.
CHINESE PROTECTOR.

為曉諭唐人汝所之公司務要搭正成行須要齊整以及街路或有呷嘮用工填平勿為害災街巷布帳
門口須要乾淨察不可清地必當遵行限一個禮拜如不修整或番人差役到來後不得多言各
人知悉特說預知
番官示

NOTES

- The text is illegible in too many places to permit a fluid translation. The notice appears to warn of an inspection of the Chinese camp in one week's time and directs that: (1) Chinese shops be constructed so as to form neat rows; (2) puddles in the roads be filled; (3) tent entrances be kept clean.
- In this notice we see a Chinese transliteration from English that can be found in other documents from the period, but which otherwise seems to have been lost to posterity, as it appears not to be listed in any dictionary, or any other reference source. However, its significance and manner of use can be readily deduced through reference to the notices and advertisements in which it is used in these papers (C8:2:21, C8:3:1, C20:1:1, E58:4:3, E87:4:1) and other documents. The word is 呷嘮 “puddle”. It would originally have been pronounced *putt-low* in the dialect of the See Yup language used by those who coined its written form; the P initial sound in *putt* is now pronounced with an initial F initial in the main dialects of the See Yup language, as it is in Cantonese, in which it would be pronounced [fɛt⁵ lou⁵⁵]. It would have been a transliteration of the English noun *puddle* or verb to *puddle* (the former seems more likely). 呷嘮 was probably never used as a word in Mandarin historically, but the most logical sound for it in standard Mandarin would be *fūlāo* (this sound is more remote from the English word puddle because standard Mandarin lacks the checked sounds of ancient Chinese and the regional languages of Southern China that preserve them, which allow for greater accuracy and concision in transliteration from English). The characters are generally written with a “口” on the left-hand side, indicating that they are to be pronounced in the high-pitched tones (高入聲高平聲) usually used for transliterated English words. In this notice the word is used in the plain everyday English sense (泥水坑即粵語所謂水氹者也). Elsewhere it is used in the mining sense (取金所用之泥水坑), e.g. in such expressions as 呷嘮馬 “puddling horse(s)”, 做呷嘮 “to puddle”, and 呷嘮位 “puddling spot”. It seems the word was later sinicised into 呷湖, a word that combines the first character from the transliteration, *putt*, with the Chinese

word for “lake”, thus introducing a Chinese semantic element to the transliteration. See an image of a document titled *Translation of goldfields regulations into Chinese by James McHenry 1873*, on the Queensland government’s Internet archive, for an example of the word’s use outside of these papers.

- 嘮嘮二字結體不正痕跡不清然與下告示第七行嘮嘮字相比則可定之

C8:3:1

唐三丙I

V. R.

NOTICE .

W^M. H^Y. FOSTER .

CHINESE PROTECTOR .

為曉諭唐人至今汝來金山掘金之事番人禮法所重務要遵依規矩宣行汝唐人等在衙門所取禮慎紙並地堡紙以及土庫紙各人須要謹慎攜帶或有人未有此紙而來借聽從私借如有茲借伊人被番官得知定拿捉放入監中以戒後患毋違有誤□□凡有人取出新坑來衙門報功係取出新坑之本人自己名下著嘮嘮位三個或有人來爭奪赴到衙門報官得知不許他人亂爭

汝唐人等凡有所做新嘮嘮不論何人幾人

以丁方三十四尺為額不得爭鬭

凡人在此處做嘮嘮不得亂開□移在處務要做歸結尾如若放閑不做被他人爭了日後不得藉口

汝唐人等來金山採人之事遂拉此地在此號嘮嘮位務要連日做歸結尾如若□□不做被他撿了日後不得到衙門討究其事不容多言特說告

知

番官特□

...

NOTES

- 按著嘮嘮位三個著字見諸華英通語同治六年版本第六十九頁曰我地開三間本埠著兩間山裡一間是以竊推著字之意當與擁有相似
- The text of this notice is illegible in too many places to permit a fluid translation; but the following is a summary:
 - It is addressed by the “Western official”, who would be the Chinese Protector, to Chinese prospectors on the gold field.
 - Those addressed are first enjoined to manifestly abide by regulations and rules which are important to Western law and etiquette.
 - Licence papers, protection tickets and shop papers obtained from the yamun must be carried on one’s person at all times.
 - If it comes to the attention of the Western official that anyone has lent one of these papers to a person who did not have it and who requested to borrow it, he will be caught and jailed, to serve as a warning to others.
 - Any person who starts a new digging should report it to the yamun, and it will be recorded under the name of that person, with allowance for three puddling spots.
 - Should others try to jump the claim, the matter should be reported to the yamun; once the official is aware, he will not allow others to fight over the claim.
 - Puddling spots are not to exceed an area of 34 feet square, regardless of the number or identity of persons involved, and dispute is not allowed.
 - Statements about the importance of cleaning up puddling spots, and the removal of protection against claim jumping for those who do not, and a reference to the practice of indentured labour amongst the Chinese.

C8:3:2

唐三丙II

V. R.

NOTICE .

W^M. H^Y. FOSTER .

CHINESE PROTECTOR .

大英國皇家特設規例為曉諭唐人開列□後

一議汝唐人來金山掘金所居之處乃是皇家地方

第貳規例汝唐人居在此處遵依番官規矩說到汝所居之事或有人居在近乃是皇家地方番官愛此處限許一個禮拜人情務要遷移別處

第三規例係番官擇取管理唐人之人汝等遵依說話或有不平之事告知頭人到衙門稟官得知□□

第四規例汝唐人等□□□□之□在此□□□以為取食之水不許人□浴而□至污濁以及人□取□之水以為洗金之用不許他爭放□

第五規例汝來金山□金或有□□疾病而不能舉動亦告知頭人番官知之伊所□之□照正遵理宜行無論何事先速到衙門稟番□□知

第六規例或有唐人與唐人爭論或番人共唐人爭論不論那個道理那個不道理事幹既訖兩□□□

第七規例無論何處□□或與唐人或共番人□告頭人到衙門稟官知□此事凡有一切規例係皇家發諭番官特諭

...

NOTES

- The text of this notice is illegible in too many places to permit a fluid translation. It is addressed by the “Western official” to Chinese people, and lists seven Crown regulations, of which the following is a summary:
 1. The land on which Chinese prospectors reside has been determined to be Crown land.
 2. Chinese residents of this land should abide by the Western official’s regulations with regard to their residence. If the Western official for Crown land should desire the land on which a nearby person is residing, he shall have one week’s grace within which to move elsewhere.
 3. The Western official will select a person (or persons) to manage them, and this person should be heeded. This “headman” should be informed of matters of injustice so that he can report them to the yamun... (text illegible).
 4. This regulation contains many illegible characters, but it is clear that it concerns the disposal of dirty water.
 5. This regulation concerns the reporting of serious illnesses to the “headman” and Western official at the yamun.
 6. This regulation concerns disputes between Chinese, and between Europeans and Chinese, but the essential few characters at its end are illegible.
 7. This is another regulation that concerns reporting, but exactly what is unclear.
- The notice is not elegantly composed, but there is much flavour in its rustic phrasing.

All advertisements on page 4 are the same as on page 4 of Edition C7.

C20:1:A

唐廿十甲々

THE

CHINESE ADVERTISER

AND PIONEER OF CHRISTIANITY AND CHRISTIAN CIVILISATION AMONG THE CHINESE IN AUSTRALASIA.

TO THEM WHICH SAT IN THE REGION AND SHADOW OF DEATH LIGHT IS SPRUNG UP--MATT.IV. 16

NO.20. BALLAARAT: SATURDAY. *** 1856. GRATIS.

仔鐘錶番人一十八百五十六牛

唐人新文紙

九月三十日禮拜六免價費送看

Chinese News-paper.

Ballarat. The Westerners' Saturday the thirtieth of September, of the year eighteen hundred and fifty six. Delivered to readers...

NOTES

- The phrase "free of cost charge" is not an error of translation, but a reflection of an error in the original. The character for "year" is also mis-printed in the original.
- The 30th of September 1856 was a Tuesday not a Saturday. The explanation would appear to be that the date was actually Saturday the 13th of September 1856, but because the characters that compose the word 十三 "thirteenth" were placed in the wrong order, the text reads 三十 "thirtieth": this would accord with Edition 8 having been published on 21 June 1856, as a date of 13 September 1856 for this 20th edition falls exactly 12 weeks - 12 editions - hence.

C20:1:1

唐廿十甲1

V R

NOTICE.

爾唐人等來金山掘金之事無論在那處坑開出新坑不論何人開出赴至衙門報官得知係取出新坑之本人自己名下圍嘍位三個倘有他人互相爭奪進至衙門稟官向他理論不得胡說亂爭特啓預知

番官示

NOTICE for Chinese miners on this gold field.

When a new digging is opened, regardless of which area of diggings it is in, and irrespective of who it is that opens it, it must be reported for the information of the official at the yamun, and will be recorded under the name of the individual who opened it, with three puddling spots. If there should be any contention or seizure, the matter must be reported to the official at the yamun – when discussing the facts of the matter with him, there is to be no nonsense or dispute. Advance notice is hereby given.

The Western official.

The first fourteen boxes on page 2 are same as on page 2 of Edition C8. The following differ:

C20:2:15

唐廿乙十八

TASMANIA GOLD FIELDS

*** Secretary

王家有新金山一個名叫吩□未有人取出金欲照會□出得□□銀式千P□出□□□欲照人一有□一個禮拜

每人□□□□壹拾式P□□六月□三P或有人欲往者落到仔鐘錶板大埠搭船往到嗎但或搭到蘭

士□此埠有車往吩呀每一個禮拜往二回但到吩呀可問到未

ROBERT COX.

ROBERT COX.

士笠不角但係兵頭請佢在此做管理可金家伙十□布帳伙食其係未士笠不角之里

一議□此處禮慎□及地堡紙不用可取又有稅餉或有取出金路重有賞豐

The Crown has a new goldfield, named *Fun-gaa*. No one has yet found... 2000 pounds... one week... twelve pounds... Those who wish to head there should go down to the capital, *Maa-laa-baan*, and take a boat to *Oe-baa-darn*, or to *Laan*-see-**, which cities have coaches to *Fun-gaa*, that depart twice each week. Once arrived in *Fun-gaa*, one can ask after Mister *Lup-but Gok*, who has been engaged by the governor to act as supervisor of the mining equipment, **, tents, provisions : it is Mister *Lup-but Gok*'s district.

It has been decided that mining can go on there without *Lie-son* papers or protection tickets ; there is also no tax. There is a reward too for anyone who finds the gold vein.

NOTES

- 未士 is a transliteration of the English word *mister*. It was widely used in Chinese written material of the period, in both singular and plural senses, i.e. Mister/Mr. and Misters/Messrs. For examples, see an advertisement titled 未先出賣 “[Sewing] Machines for Sale” in the December 26 1874 edition of the *San Francisco China News* (plural usage); pages 21, 26, 28 & 31 of Benoni Lanctot's 1867 *Chinese and English Phrase Book* (singular usages); and any of numerous advertisements/articles in the 27 May 1854 edition of *The Golden Hills' News* (available via <http://memory.loc.gov/ammem/cicquery.html>).
- This notice is similar to notices that appeared in English language newspapers in 1856 about Tasmania's Fingal gold field. (These can be located on the Trove website by searching for “Robert Cox Fingal”.)
- *Fun-gaa* is clearly a transliteration of Fingal; *Maa-laa-baan* is Melbourne; *Laan*-see-** is probably Launceston; *Oe-baa-darn* may be Ulverstone; and Mister *Lup-but Gok* is, as the accompanying English texts indicates, Mister Robert Cox, who appears to have been the then superintendent of the Fingal gold field.
- 賞豐之意與賞封同
- The word 金路 “gold vein/lead” used here can also be seen in a low-resolution image of an 1875 Chinese-language government notice regarding the *Regulation of Mines Statute 1873*, which is viewable on the State Library of Victoria's website, under the catalogue entry “Victoria, Gold mines, plans, and regulations in Chinese”. It contains a number of early mining-related Chinese vernacularisms.
- There are certain aspects of the idiom of this notice and notice C:8:3:2 that suggest they were composed by the same person.

Advertisement C20:2:16 is the same as C8:2:17.

C20:2:17

唐川十乙十三

WILLSON.

名□新共威倪新做辰標師□有好□□玉器戒指各樣俱全發客□□也記李喜近在大書館□開張
Watchmakers... rings... *But-gee-lee-hee*...

NOTES

- For a fuller translation, see E3:1:2, which appears to be an advertisement for the same with very similar Chinese text.
- *But-gee-lee-hee* would be Bakery Hill; the same transliteration is used in the next advertisement.

C20:2:18

唐川十乙十三

MITCHLSON BROS.

未歪新兄弟夜館在也記李喜開張有洋煙紅坭白米出賣價錢順賣
May-chai-son Brother's auct* house, at *But-gee-lee-hee*. Has for sale opium, red mud, and white rice. Goods sold on tender of a suitable sum.

NOTES

- The Star confirms that Mitchison Brothers Main Road was an auction house.
- One might speculate that “red mud” was perhaps the vernacular expression used at the time for mercury, then

again, perhaps it meant something quite different.

- This advertisement appears to be the same or very similar to E3:2:3 and E7:2:3.

C20:2:19

唐川十乙亥

W. W. F. ARE.

未士吹常有晚車往媽鑄板大埠相通有者大街做戲台對面大
典街大三號開張

NOTES

- See advertisement E3:2:2, which appears to contain the same Chinese text as this advertisement, and is accompanied by English text.

The content of page three is the same as for page one of Edition C7 except for the column of four advertisements running down the right hand side, which are as follows:

C20:3:A

唐川十丙甲

FERRE S

& ISAACKS.

做鋪一間名埃昔伙利士合伴孖鑄辣大街左邊工極之好

NOTES

- See advertisement E3:3:3, which appears to contain the same Chinese text as this advertisement.

C20:3:B is the same advertisement as C8:2:16; C20:3:C is the same advertisement as C8:2:18; and C20:3:D is the same advertisement as C8:2:19.

Page four is the same as page four of Edition C7, except in that advertisements C7:4:8, C7:4:11, C7:4:25 and C7:4:26 are missing, and in that the following notice appears in place of C7:4:25 and C7:4:26:

C20:4:A

唐川十丁甲

VICTORIA

THEATRE

八月初八日有唐人在此演戲其妙如神是以特字通知凡各諸君欲看者扳移步玉到同是幸

Chinese will perform the most wonderful of plays here on the eighth instant. All gentlemen who wish to see it are requested to favour... with their presence.

NOTES

- The date in the advertisement appears to be given according to the Chinese calendar. September 30th 1856 accords with “September” 2nd on the Chinese calendar, and “September” 8th on the Chinese calendar would have been Sunday October 6th 1856. However, as stated in C20:1:A, the date of this paper is unlikely to have been September 30th. If the date of the paper was Saturday September 13th, as appears most likely, this advertisement does not fit, because September 13th on the Gregorian calendar accords with “August” 15th on the Chinese calendar. Perhaps the advertisement was left over from the previous two editions of the papers, and was intended for Saturday September 6th 1856, which was “August” 8th on the Chinese calendar: the advertisement may have been first placed in the paper the week before the performance, and then again on the day of the performance, without a change in wording from “the eighth instant” to “today”.
- 此有倒文步玉應作玉步

E3:1:A

番川甲丁甲

THE ENGLISH

AND

CHINESE ADVERTISER.

Printed and Published by Robrt Bell, Main Road, Ballarat.

NO.3. SATURDAY. OCTOBER 25. 1856. GRATIS.

番唐人新文紙第三

The Western Chinese News. No. 3.

NOTES

- The Chinese title appears on the last page, which is of course the place of the first page from a traditional Chinese perspective. It is written down the right-hand column.
- The Chinese title is actually the same as that used for The Chinese Advertiser but with the character 番 “Western” added at the beginning, creating the compound 番唐人 which means, in three syllables, “Western and Chinese people’s”.

E3:1:1

番川甲

DR MOUNT

Doveton street, Township.

醫生名叫樂則咬大□好醫生店在孖辣□婦安街開張

Medical practitioner named *Lock-jut-mun*...

NOTES

- *Lock-jut* is presumably a transliteration of this doctor’s first name, and *mun* a transliteration of his surname, Mount.

E3:1:2

番川甲

HOBSON & WILSON

Watchmakers,

Bakery hill.

名狎新共威倪新做叫名標師行有好鑽石玉器戒指各樣俱全發客鋪在咆記李喜近在大書館邊開張

Named *Haap-thon* and *Vey-ngee-thon*’s maker named watch’s, with a full range of fine diamonds, jade items and rings for retail sale. The shop is in *Bow-gee-lee-hee*, near to the side of the large post office.

NOTES

- The garbled first phrase “Named *Haap-thon* and *Vey-ngee-thon*’s maker named watch’s” is a reflection of the Chinese, which is a mixture of jumbled characters and one superfluous character: 名 “named”. The sentence should read: 名叫狎新共威倪新做標師行 “A watchmaker’s named *Haap-thon* and *Vey-ngee-thon*’s”.

E3:1:3

番川甲

DAVIESAND SON

saddlers,

Township.

馬鞍店名叫爹比父子同伴相近書信館自造馬鞍馬□□面□□馬□□馬□鐙馬□長炮短炮六口連雜母炮小

刀仔鞋皮各式貨真價實發行

Saddlery named *Dair-bay* and Son near the post office. Saddles made in house... guns, pistols, six-shooters, knives, shoe leathers. Quality goods at reliable prices. Sells to the trade.

NOTES

- This appears to be a repeat of advertisement C7:4:13 with added English text: see C7:4:13 for notes.

E3:1:4

番川甲×

THOMAS LANG And CO

SEEDSMEN

MAIN ROAD, NEAR THE BRIDGE.

RESPECTFULLY intimate, that

they have removed across the
oad, to more commodious and extensive

premises, where, in addition to the

SEED BUSINESS

They intend to carry on the

Hay and Corn Trade,

and shall endeavour to keep a good stock of

PRODUCE

道也士□合伴馬穀馬草上白米土庫士別四咬氏開張又有間在大街近在衙門大一中意與唐人交易僧言□□□

Doe-mut-see- and Company's horse hay, horse grain, and quality white rice store, See-bit-see-mun-see. Another store on the main street near the yamun. The one on Main is happy to do business with the Chinese...*

E3:1:5

番川甲8

FOSTER & ROBINSON

MAIN ROAD,

EVERY description of smith's work.

打鐵店名叫各銅鐵風櫃在孖辣左邊開張

Blacksmith's named... sluice boxes... on the left-hand side of Main.

E3:1:6

番川甲一

HORSE

REPOSITORY

George Hotel, Township.

Star Hotel, Main Road.

W. WATERHOUSE will in future

hold sales by auction every Monday

Wednesday and Saturday, at the Georg

Yards, at 12 o'clock,

And every Tuesday, Thursday, and

Friday at the Star, at 11 o'clock.

孖辣埠名啲考士酒店有牛馬出每逢禮拜一禮拜三禮拜六出探有人欲買者日日有賣可也

War-daa-how-see...horses and cattle... auctions every Monday, Wednesday and Saturday. Sales can be made any day provided there are buyers.

NOTES

○ 四邑話探喊二字同音可知出探即謂出喊

E3:1:7

番川甲二

孖辣馬了婦列名啲考士夜身館有豬有牛每逢禮拜二禮拜四日出探

...War-daa-how-see's Auction House has swine and cattle for auction every Tuesday and Thursday.

E3:2:1

番川乙1

TATTERSALLS

HORSES REPOSIORY

SALES of Hroses, Drays, &c, daily

at twelve o'clock.

*** GREEN & C^o

Auctioneers.

□□店仔辣街左邊開張□牛馬又□□各□齊全□□名叫□□□連合伴□日十二點鐘喊賣

...

E3:2:2

番川乙川

W. & R. FARE.

General Carri rs

BOOKING OFFICES

Melbourne, 38, E izabeth Street.

Geelong, 8 Kardinia, Street,

Bendigo, Pall Mall, adjoining Black

wan Hotel.

*** maine, Argus Royal Mail office-

*ara , Main Road .

BRITISH a ***ALIAN

PARCELS DELIVERY.

Parcels forwarded to England, Scot-

land, and Ireland 3lbs. weight and

under at a uniform rate of 7s.

Luggage Stored. – plea* to order pe*

W. and R. FARE.

未士吹常有晚車往媽鑄板大埠以及啞啞相通欲有行貨者請到仔鑄辣大街做戲臺對面又媽鑄板大埠衣十四威街大 三十八號舖開張又啞啞咖典爹街大三號開張

Messrs. For have regular coaches to the capital, Melbourne, and through Geelong. Those who wish to send goods are asked to go to the place opposite the theatre on the Ballarat main street. There is also a shop in Melbourne at no. 38 the *Ee-sip-thee-vay* high street. And in *Jee-long* at no. 3 the *Gaa-din-yair* high street.

NOTES

- The English text actually appears in the box above, but is clearly an advertisement for the same, and is therefore included here.
- The expression 街大 here may have been a colloquialism for “mall” or “high street” but one that is no longer known. The writer has not found other examples of its use, except in other advertisements contained in these papers (e.g. E3:3:10). The translation given here is thus no more than a guess based on the meaning of the individual characters from which it is formed and the contexts of its usages. It is also possible that it is simply 大街 “main street” with characters mistakenly printed in reverse order.

E3:2:3

番川乙川

MICHISON Bro's

MAIN ROAD

未歪新兄弟夜合□在仔鑄辣街左邊開張有洋煙紅泥白米出賣□□□□

...

NOTES

- This appears to be a very similar advertisement to C20:2:18 and E7:2:3: see the former, which is better printed, for an English translation.

E3:2:4

番川乙×

D O'CONNER

T**STORE****EUREKA**

又雜貨店名單呔呵干馮在扭李架地方白米白糖洋燭茶各樣俱全價平上貨

Also - a grocery named *Daan-you-or-gon-naa*'s, at Eureka. White rice, white sugar, candles, tea, and a full range of like items. Quality goods fairly priced.

E3:2:5

番川乙8

C H HERRING**&Co**

HAY & CORN STORE,

MAIN ROAD

馬糧店名叫茄連合伴在孖辣街左邊開張麥穀麥糠上價找金

Horse feed shop named *Care-lin* and Company, on the left-hand side of Main. Grain and grain chaff ; and good prices for gold.

NOTES

- This would appear to be a repeat of advertisement C7:1:15 with added English text.

E3:2:6

番川乙一

ESTAFETTE

ROYAL Mail Daily Line of Coaches,

between Ballarat and Creswick,

leave the George and Charlie Napier

Hotels, dily t 4 p.m.

孖辣往□□□囉在左响酒店又在□連□酒店出行每日四點鐘出行每位銀七元半

Ballarat to ***-lek from the *Jor-jee* Hotel... Hotel... Depart daily at 4 o'clock. 7s. 6d. per passenger.

E3:2:7

番川乙六

TO DRAPERS & STOREKEEPERS

HAVING completed the additionto

our who!esale warehouse, we hav

opened a very suoerior stock of

FANCY GOODS

s well as the Manchester Slop and Boo

Departments.

WYMOND VASEY, & C^o

Waolesale Drapers, Hall of Commerce

Township, Armstrong Street, Ballarat

蘇杭舖名叫呵錦媽士名叫偉咬會四合伴公司生意有好衣常出賣煩有大客欲買者舖在孖辣街門後邊士囉

街威士當啞街楠頭開張價錢列下取金褲六圓半藍衫四圓半好靴十圓半絨被□十式圓半

Draper's named *Or-gum-maa-see* named *Vie-mun-vae-see* partners has fine clothing for sale... The shop is behind the Ballarat yamun, on the corner of *See-daat* and *Um-see-ong-long* Streets. Prices are as follows : miners' trousers 6s. 6d. ; woolens 4s. 6d. ; quality boots 10s. 6d. ; blankets * 12s. 6d.

NOTES

- *Or-gum-maa-see* would be Hall of Commerce and *Vie-mun-vae-see* Wymond Vasey.
- 今俗所謂公司此告白中似用合伴公司生意以通譯之
- Here we see what appears to be the Chinese expression used at the time for moleskins (moleskin trousers): 取金褲 “gold mining trousers”. W. B. Withers, in Chapter III of the 1887 second edition of his *History of Ballarat*, refers to moleskins in his description of provision stores in Ballarat's early days: “Stores, like

dwelling, were rude, and often the storekeeper, like the digger, was surly. From his tent of calico or canvas, with its furniture of blankets, frying-pan, cradle, puddling-tub, pick and shovel, the digger went to the store where mutton, flour, boots, serge-shirts, moleskin trousers, tobacco, sardines, sugar, picks, shovels, billies, and other things were all found in one grand miscellany.”

E3:2:8

番川乙三

BALLARAT

HORSE

BAZAAR.

(Opposite the Montezuma,) Main Road

*** of Horses held every day, at twelve o'clock

WHEN *** requiring stock ***

whims, whips, puddling – machines, can depend upon ***.

Heavy, and light draught Horses, and

*** hacks constantly on hand.

This being the oldest establishment on

Ballarat, a trial is respectfully solicited.

A.P BOWES,

proprietor.

16th April. 1856.

仔辣街右邊恒隴館名叫如比包氣有馬車馬鞍上中下三等馬以及成不貨物各樣貨真價平發行

Auction house on the right-hand side of Main named *Bow-hay's*. High, middle, and low grade horses, horse carts, horse *, horse harnesses, and other goods in the tons. Quality goods at fair prices. Sells to the trade.

NOTES

- The text in this advertisement is almost the same as in advertisement C7:1:5.
- E23:3:1 appears to be a repeat, but one in which the English text is more clearly visible.

E3:2:9

番川乙女

ROYAL MAIL

*** of coaches for

GEELONG:

LEAVE every morning at six a.m

and every alternate day, viz. –

Tuesdays, Thursdays and Saturdays,

At nine o'clock, p.m.

Fare three pounds.

Booking offices:

George Hotel.

John Aloo's Chinese Restaurant.

Royal Mail

universal Transit office.

Washington Hotel.

G. E. Binstead

仔辣往豬哪快車名叫咽打拂早晨六點鐘出行逢禮二禮四禮六九點出行每位收銀三磅寫快車紙店名叫早叻酒店在陳三樂舊店又有寫快車紙名叫嘩順敦酒店到期無誤

NOTES

- The Chinese text is a repeat of advertisement C7:1:4.

E3:3:1

番川丙

THE PEOPLES

LINE OF COACHES.

BATHS HOTEL

Township.

仔辣街快車往咩哩賓又往園哪禮一禮三禮五八點鐘出行往□□極早晨七點下畫二點出行又往擊哋極早
晨□點下畫四點往□架往咩哩把□早晨七點又九點出行車店近衙門□店名叫□□□又名家倫□□倫起程

NOTES

- See C7:1:3.

E3:3:2

番川丙

JACKSON,

Timber Merchant,

Main Road.

木廠一間名叫真積善近住家李敦玄通力寫酒店相近唐人大街開張盡與唐人交易各樣木料齊全上貨價平又
一間同名在仔辣街近真洛酒店其廠至大木料俱全

NOTES

- The Chinese text is a near repeat of advertisement C7:1:8.

E3:3:3

番川丙

FERRES & ISAACKS,

Bootmakers,

Main Road,

BALLAARAT.

做鞋鋪一間名埃昔伙利合伴仔鐮辣大街左邊工極之好

A shoemaker's shop named *Aye-sek For-lee Partner's*, on the left-hand side of the Ballarat main street...

NOTES

- The Chinese text appears to be a repeat of C20:3:A.
- 極其好粵語曰極之好夫之好之之字告白原文作 | 此蓋之字之狂草體也見http://ucplibrary3.berkeley.edu/cgi-bin/flipomatic/cic/images@ViewHiRes?img=brk00004463_16a網址之四邑人舊書札正文末字即是此書為 <http://memory.loc.gov/ammem/cicquery.html> 網站“From Jeng family correspondence: Letters from Jeng Mao-qi to his eldest son Jeng Ze-jian”照片組之第一

E3:3:4

番川丙

GIMBLETT

Bootmaker,

MAIN ROAD.

做鞋鋪一間名劍列近在買馬房仔鐮辣街左邊開張貨真價實

A shoemaker's shop named *Gim-let's* on the left-hand side of Main Street, near the horse sellers' building. Quality goods at reliable prices.

NOTES

- This is the same Chinese advertisement as C8:2:16.

E3:3:5

番川丙

ANDREW ANDERSON

Boot and Shoe Warehouse,
Foot Bakery Hill.

安得路顛啲新鞋舖住在[咆]記李[希]大街左邊新路開張唐人土庫發客

On-duk-low Aan-daa-sun's shoe store, located on the left-hand side of the main street, on the new road, *Bow-gay-lee-hee*. A store for the Chinese. Sells by retail.

NOTES

- The Chinese text could also be read "...located on the new road, that comes off of the left-hand side of the main street..."

E3:3:6

WILSON BROS & CO

Provision Merchants,
Main Road.

雜貨店名叫滑臣弟兄合伴各貨發客散賣又出上價銀找金

Grocery named *Vaat-son* Brothers and Company. Goods in bulk and broken quantities for retail sale. Also pays top prices for gold.

NOTES

- The Chinese text is a near repeat of C7:1:13.

番川丙一

E3:3:7

MUIR BROS & C

Provision Merchants
Township.

土庫一間名[戊]啞兄弟合[伴]生[意]燒酒[發]客住在孖辣[埠]□□□街右邊開[張]

A shop, named *Mao-aa* Brothers and Company, with liquor for retail sale. Located on the right-hand side of... Street, Ballarat.

NOTES

- The Chinese content of this advertisement appears to be a repeat of C8:2:18.

番川丙二

E3:3:8

MUIR BRO* & Co

Drapers &c.,
Main Road

土庫一間名戊啞兄弟合伴布疋發客住在孖辣大街近墨記李[希]開張又土庫一間住在唐人街右邊開張

A store named *Mow-aa* Brother's with cloth for retail sale. Located on the Ballarat main street, near *Buk-gay-lee-hee*. Another store on the right-hand side of the Chinatown street.

NOTES

- The Chinese text appears to be a near repeat of the Chinese text in advertisement C8:2:19.

番川丙三

E3:3:9

THE ORIGINL

BEE HIVE

MAIN ROAD.

蘇杭店叫亞瀝散地其照牌有一蜜[窠]為號各式衣服布疋[鞋]靴襪帽花被油衣在孖辣街右邊開張發客

Draper's called *Aa-lek-saan-dee's*, with a bee hive on its sign as its mark. Clothes, cloth, shoes and boots, socks and hats, quilts, and oilskins for retail sale – on the right-hand side of Main.

番川丙四

NOTES

- The Chinese text is a near repeat of advertisement C7:4:10.

E3:3:10

番川丙十

J HOWELL

未士名亞運

街大開張有好□伙物又銅鐵器鐵爐出賣

A Mister *Aa-wun*'s,

In the high street. ...copper and ironware and iron stoves for sale.

NOTES

- The U in *Aa-wun* is intended to be pronounced like the U in the English word *put*.

E3:3:11

番川丙十

F. BAUR

IRONMONGER

MAIN ROAD.

仔辣街右邊近在打坡樓銅鐵舖一間開張名叫唛叻^𠵼常有鏟鐵桶仔馬口鐵桶仔油色桶實大土庫各樣貨物俱全極平

A hardware shop named *Fut-lek-bwor*'s, on the right-hand side of Main, near the billiards hall. Stocks shovels, iron buckets, tinplate buckets, and painted buckets. A big store with a full range of goods. Very cheap.

NOTES

- The Chinese text is a repeat of advertisement C7:2:13.

E3:4:A

番川丁甲

NOTE

- The Chinese title that appears in this place has been given along with the English title in E3:1:A.

E3:4:B

番川丁乙至丁丁

Thirty one, s*m tchop yot 三十 一	Thirty two, sam tchop ge 三十 二	Thirty three, sam tceop sam 三十 三	Thirty four, sam tchop se 三十 四	Thirty five, sam tchop urh 三十 五	Thirty six, sam tchop look 三十 六
--------------------------------------	-------------------------------------	--	--------------------------------------	---------------------------------------	---------------------------------------

Thirty seven, sam tchop tchot 三十 七	Thirty eight, san tchop pa 三十 八	Thirty nine, sam tchop kew 三十 九	Forty, se tchop 四十	Forty one, se t*hop yot 四十 一	Forty two, se tchop ge 四十 二	Forty three, ge tchop sam 四十 三
--	---------------------------------------	---------------------------------------	--------------------------	------------------------------------	-----------------------------------	--------------------------------------

Forty four, se tchop se se tchop urh 四十 四	Forty five, se tchop urh 四十 五	Forty six, se tchop look 四十 六	Forty seven, se tchop tchot 四十 七	Forty eight, se tchop pat 四十 八	Forty nine, se tchop kew 四十 九	Fifty, urh tchop 五十
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NOTES

- The above text is displayed over three columns or boxes in the paper, with some numbers overlapping two boxes: the transliteration is given in the one box here in the interest of readability.
- This table lists the numbers thirty-one to fifty in Chinese and English, and gives English transliterations for the Chinese pronunciation. It would thus appear to be intended for the use of Europeans, to aid them in communicating with the Chinese, and perhaps also for the use of the Chinese, although it contains no Chinese transliterations for the numbers' English pronunciations.
- The papers are replete with Chinese transliterations of English. This text is the first which contains English transliterations of Chinese. Both give valuable insights into the pronunciation of the dialect(s) spoken by the

writer or writers.

E7:1:A

番六甲丁甲

THE ENGLISH

AND

CHINESE ADVERTISER.

PRINTED AND PUBLISHED BY ROBERT BELL. MAIN ROAD. BALLAARAT

番唐人新文紙第七

The Western Chinese News. No. 7.

NOTE

- The Chinese title actually appears on the forth page, in the column that runs down its right-hand side.
- No date is given in English or Chinese for this edition, but if it was printed four weeks after Edition 3, as appears likely, its date would be Saturday November 22nd 1856.

E7:1:1

番六甲

DAVIES & SON

SADDLERS &c.,

NEAR THE POST OFFICE,

BALLARAT.

HARNESS, Saddles, Bridles, Whips, Spurs, Guns, Pistols, Revolvers, Daggor-Sticks, Leather &c.

馬鞍店名叫爹比父子同伴相近書信館自造馬鞍馬□□□□□□□□馬□長炮短炮六口連雞母炮小刀仔
鞋皮各式貨真價實發行

Saddlery named *Dair-bay* and Son near the post office. Saddles made in house... guns, pistols, six-shooters, knives, shoe leathers. Quality goods at reliable prices. Sells to the trade.

NOTES

- This appears to be a repeat of advertisements C7:4:13 and E3:1:3 with more English text. See C7:4:13 for notes.
- “*Dair-bay* and Son” could also be read “*Dair-bay* and Sons”.

E7:1:2

番六甲

ROBERT WILLIAM HOLMES,

SOLICITOR &c,

DANA STREET,

BALLARAT.

咗不回林桶士師住在仔鐮辣啤媽街左邊有不平事能包理論可也

Low-but-voy-lem-hong-see, a professional on the left-hand side of *Den-naa* Street, Ballarat, can undertake the argument of matters of injustice.

NOTES

- Here the first reference is made to the left or right-hand side of a street other than Main Road. Dana Street runs East-West through Ballarat’s city centre. It is unclear which side of Dana Street the author of the advertisement was referring to.
- A character, 狀, seems to be missing. It should appear before the character 師, translated here as “professional”, to make a single word: 狀師 *solicitor*. Alternatively, the last character in the apparent transliteration of the solicitor’s name, 士 *see*, may in fact not belong to the transliteration, but rather be an abbreviation of another character, 壯, which was sometimes used in place of the first character in 狀師 *solicitor*.

E7:1:3

番六甲

CAUTION!

WHEREAS SOME PERSONS ON THE MAIN ROAD HAVE assumed our Sign OF THE “Bee-hive.”

THIS IS TO *Caution the Public of Ballarat* AGAINST BEING IMPOSED UPON IN *our name*, AS WE HAVE No CoNNECTION WITH ANY OTHER STORE ON BALLARAT. *Please observe our Name!–*

**A. E. & R. ALEXANDER,
BEE HIVE**

A. E. & R. ALEXANDER.

仔罈辣大街有蘇杭舖一間鞋襪衣裳各樣俱全發賣名叫亞叻山叻上有唐字腳下就係佢咯

A draper's on the Ballarat main street, named *Aa-lek-saan-daa's*, with a full range of shoes, socks, and clothing for sale. The one with Chinese characters up top, is this shop below!

E7:1:4

番六甲

**HORSE
REPOSITORY**

George Hotel, Township.

W. WATERHOUSE will in future
hold sales by auction every Monday,
Wednesday, and Saturday, at the George
Yards, at 12 o'clock,

埠名啲仔罈辣酒店婦列名每逢考士夜禮拜三禮有豬有拜有人欲逢禮拜買有賣可拜四日也

仔罈辣馬了賣考士哈和叻馬出躬館拜一禮牛每六探二禮者日日出探

NOTE

- The top half of the box contains mostly characters from E3:1:6; and the lower half characters from E3:1:7. However, the order of the characters is completely garbled, so the text is nonsense. It would appear that some sort of error occurred during the printing process.

Advertisement E7:1:5 appears to be nearly identical to advertisement E3:1:4.

Advertisement E7:2:1 is the same as advertisement E3:2:5.

Advertisement E7:2:2 is the same as advertisement E3:2:4, but for the addition of some punctuation marks to the English text.

Advertisement E7:2:3 appears to be nearly identical to advertisement E3:2:3.

E7:2:4

番六乙

**TATTERSALLS
HORSE REPOSIORY**

SALES of Hoses, Drays. &c, daily
at twelve o'clock.

TYREE GREEN & C^o

Auctionees.

夜嚨店仔辣街左邊開張賣牛馬又馬車各樣齊全名呌茄連合伴每日十二點鐘喊賣

NOTES

- The Chinese text appears to be the same as in advertisement C7:1:6 (including the typographical error), but with a change in auctioning time from eleven o'clock to twelve o'clock. The English text has been expanded.

Advertisement E7:2:5 is the same as advertisement E3:2:2.

Advertisement E7:2:6 is the same as advertisement E3:2:7.

Advertisement E7:2:7 appears to be the same as advertisement E3:1:5.

Advertisement E7:2:8 appears to be the same as advertisement E3:2:8, except that the English content is more clearly printed.

Advertisement E7:2:9 appears to be the same as advertisement E3:2:9, except that the English content is more clearly printed.

E7:3:1

番六丙1

J T JACKSON

Ballarat Main Road,
near the “John O’Groat Hotel.”

FUNERALS performed, and all ne-
cessaries for a funeral supplied,
at moderate charges.

also A STORE FOR HORSE FIED.

本埠大街呵哦啤酒館側便亦信店有壽板發送死之俱一概齊全並有舖一間馬糧出賣

Jek-son’s next to the *Or-goh-lot* Hotel on this city’s main street has coffins sale, and a complete range of funeral items. Also has a store with horse feed for sale.

NOTES

- One character of the word for “for sale” appears to be missing. This typographical error has been reflected in translation by removing the word “for” which should appear between the words “coffins” and “sale”.
- The *Or-goh-lot* in “*Or-goh-lot* Hotel” would appear to be a transliteration of the *O’Groat* in “John O’Groat Hotel”.

Advertisement E7:3:2 appears to be the same as advertisement E3:3:2.

Advertisement E7:3:3 appears to be the same as advertisement E3:3:3.

Advertisement E7:3:4 appears to be a repeat of advertisement E3:3:4, which is in turn a repeat advertisement C8:2:16, with added English text.

E7:3:5

番六丙8

J. R. GRUNDY S

FURNISHING TOBACCO
WAREHOUSE.

(Opposite Reynolds & English.)

MAIN ROAD, BALLARAT.

Mild Chinese Tobacco.

仔鏽辣大街陳仲對面煙舖名咁而連你有唐人新到熟煙發客

Tobacco shop named *Gee-lane-dee*’s, on the Ballarat main street opposite Chin Joong’s, has newly arrived Chinese cured tobacco for retail sale.

NOTES

- E23:2:8 confirms that “Chin Joong’s” means John Alloo’s cookshop. But John Alloo’s Chinese name was Chin

Thum Lock (*cf.* C7:1:4). The second character 仲 “Joong” might perhaps used by the writer as a respectful address to a younger man, which is an extension of its sense of *younger brother*. But while this usage was common in letter writing at the time it seems odd in the context of an advertisement. Alternately, “Joong” may be a first name and belong to a different individual, perhaps John Alloo’s successor.

- The Chinese style of tobacco that is steamed or boiled prior to drying was called “cured tobacco” in Chinese; “raw/uncured tobacco” was Western tobacco.

Advertisement E7:3:6 appears to be the same as advertisement E3:3:5.

Advertisement E7:3:7 is the same as advertisement E3:3:6.

Advertisement E7:3:8 appears to be the same as advertisement E3:3:7.

Advertisement E7:3:9 appears to be the same as advertisement E3:3:8.

Advertisement E7:3:10 is the same as advertisement E3:3:11, but for the English punctuation.

Advertisement E7:3:11 is the same as advertisement E3:1:1, but for a difference in one capital letter in the English headline.

E7:3:12

番六丙十

CLARKE BROS

AT THE JUNCTION OF MAIN ROAD
AND BAKERY HILL,

HAVE constantly on hand Rice,
Sugar, Tea, Coffee, Candles, a
General assortment of Oilman’s Stores
and Provisions, at the lowest Prices.

仔罈辣大街分路處名叫企肋兄弟二人有新舖一間在麵包爐山腳開張有米有糖有茶有□□有蠟燭有上味集貨
俱全價□順平

The two *Kay-lark* brothers have a new store at the foot of Bakery Hill, where the Ballarat main street divides. It stocks rice, sugar, tea... candles, and salt. A full range of groceries...

E7:4:A

番六丁甲

NOTE

- The Chinese title that appears in this place has been given along with the English title in E7:1:A.

E7:4:B

番六丁乙

One hundred, One hundred and one, One hundred and two, One hundred and three, One hundred and four,
yot pack yot pa*k yot yot pack ge yot pack sam yot pack se
一 百 一 百 一 一 百 二 一 百 三 一 百 四

One hundred and five, One hundred and six, One hundred & seven, One hundred and eight,
yot pack urh y*t pack look yot pack tchot yot pack pat
一 百 五 一 百 六 一 百 七 一 百 八

One hundred & nine, One hundred and ten, One hundred & twenty,
yot pack kew yot pack tchep yot pack ge tçp
一 百 九 一 百 十 一 百 二 十

NOTES

- 一百一一百二等即文言之一百零一一百零二等

VICTORIA THEATRE.

仔罈辣大街武戲館晚晚有新戲做唐人欲看到來可也如有番人亂他係酒館理論

Martial playhouse, on the Ballarat main street, with new plays every evening. Chinese are welcome. Should any Westener trouble, he will be dealt with by the hotel.

NOTES

- The ungrammatical phrase “Should any Westener trouble” is not a mistake of translation but a reflection of an error in the original: 亂 “trouble” should be preceded by a verb, such as 搗 “make”.
- Chinese plays are traditionally divided into “martial” and “civil” genres (– a division which sounds far more natural in Chinese than in English). Martial plays are characterised by an emphasis on acrobatics and physical activity, whereas civil plays emphasise words, dialogue and song. A Punch and Judy show for example, could be described in Chinese as a “martial play”.

Advertisement E7:4:2 is the same as advertisement E3:3:10.

E23:1:A

番廿川甲々丁甲

THE ENGLISH

AND

CHINESE ADVERTISER.

PRINTED AND PUBLISHED BY ROBERT BELL, MAIN ROAD, BALLAARAT

NO. 23 SATURDAY, MARCH 14, 1857. GRATIS

番唐人新文紙第二十三

The Western Chinese News. No. 23.

NOTES

- The Chinese title appears on the right-hand column of the last page.
- Unlike the other papers within this document for which high-resolution images have been generously provided by the State Library of Victoria, the transcription and translation of this paper, which is held at the State Library of New South Wales, has been based on the somewhat unclear microfilm image available on the Trove website.

E23:1:1

番廿川甲

TEETH TEETH TEETH

A NEW DISCOVERY.—Instantaneous cure for the most agonising tooth ache.

Mr. S. De Saxe begs to inform the public that he has... relief.

ARTIFICIAL

TEETH

Made on the most approved... from a single tooth to a full set.

Teeth filled with patent white cement or gold.

Mr. S. De Saxe may be consulted daily at his residence, Main road, opposite the "Times" office.

未士呢識士新出醫牙病藥方一條其方靈效無比凡有牙病藥到立愈又曉脫牙口牙專治壞牙舖在大街底奄士新文紙館對面諸客光顧請認呢識士招牌為記

Mr. Day-sek-see has released a new prescription for the treatment of diseased teeth, which is efficacious beyond compare, the medicine instantaneously curing all dental disease. He is also able to extract teeth... and specializes in the treatment of rotten teeth. His shop is on the main street, opposite the offices of the Die-um-see news-paper. Customers might please note the Day-sek-see sign on arrival.

NOTES

- 新聞紙而書為新文紙殆從簡之故也雖然唐人新文紙之名則或故書文字參見唐士甲々第二註條
- 拔牙四邑話謂之脫牙

Advertisement E23:1:2 is the same as advertisement E7:1:3.

Advertisement E23:1:3 is the same as advertisement E7:1:5.

E23:1:4

番廿川甲々

PATRICK KEAN.

... Merchant.

Flour, Rice, Tea, Sugar, Potatoe, Oat*

Maize, Hay, &c.

本埠大街士砵士口士酒館對面巴的力堅貨店有米茶糖洋燭火口麵粉薯仔麥草麥麩麥糠出賣
Baa-dek-lek's quality commodity store opposite the *See-bon-see-...* Hotel, on this city's main street, has rice, tea, sugar, candles... flour, potatoes, hay, bran, and grain chaff for sale.

NOTES

- It would appear that the character 堅 translated here as “quality” was originally intended as a transliteration of the Kean in Patrick Kean – “gain” – but was later taken to have been intended in the sense of “quality” in connection with the following expression, “commodity store”, and was thus not marked as a proper noun like the characters 巴的力 “*Baa-dek-lek*” that precede it.

Advertisement [E23:2:1](#) is the same as advertisement [E3:2:8](#).

Advertisement [E23:2:2](#) appears to contain exactly the same Chinese text as advertisement [C7:1:15](#). The English heading is however somewhat longer: “**C H HERRING & CO HAY & CORN STORE MAIN ROAD**”.

Advertisement [E23:2:3](#) is the same as advertisement [E7:1:4](#).

[E23:2:4](#)

番廿川乙×

C. MORRIS.

本埠覓加利山近紅毛禮拜亭側邊無利士店有各貨之物一槩俱全一個馬照一半價銀送
Moo-lee-see's store beside the English church on *Bek-gaa-lee* Hill. Stocks a complete range of articles of all goods. One-horse delivery, at one-half price.

NOTES

- The use of the character 個 as the measure word for 馬 *horse* is one of the many examples of grammatical construction and diction within the papers that is indicative of the See Yup language as opposed to Cantonese – in Cantonese, the measure word 隻 is used for horse. N.B. Not all such differences are identified in the notes.
- 各色之貨各樣之物均為良句今言各貨之物此舛誤矣 The phrase “a complete range of articles of all goods” in the translation is a reflection of an error in the original, in which the word “goods” appears in place of one that would fit in the sentence, such as “descriptions”, “types” or “kinds”.

The text of advertisement [E23:2:5](#) is nearly illegible, but appears to be very similar to that of [E3:2:2](#), and relates to the English advertisement in the box immediately above.

[E23:2:6](#)

番廿川乙+

A COACH GOES TO
CHINAMAN'S FLAT
&

DUNOLLY

Every Day, at twelve o'clock, from
The
George, & Charlie Napier Hotels.

FARE

Two Pounds.

紅毛人有快車一乘每朝限七點鐘起行往唐人庫辣又往塾姐利車工每位收銀貳幫正寫紙有二處在車李啲俾酒館在姐治酒館

An Englishman has an express coach that leaves every morning at 7 o'clock to Chinamen's *Foo-lart*, and to *Sek-nar-lee*. Two pound fares for coach workers. Tickets sold at two places : the *Chair-lee Nay-bee* Hotel ; and the *Jaa-jee* Hotel.

NOTES

- The departure time is distinctly given in English as 12 o'clock and in Chinese as 7 o'clock.

- The first character 塾 in what is clearly a transliteration of *Dunolly* 塾姐利 would appear to be a mistake for another, 塾, which looks similar but is pronounced quite differently. This changes the pronunciation from “*Sek-nar-lee*” to “*Darn-nar-lee*”. Curiously, the same error seems to have entered the transliteration for Yackandandah which is given in *Kwong Shiu English* and on page 470 of Kwong Ki Chiu’s dictionary: 竹見塾 “*Jeck-gain-sek*” instead of 竹見塾 “*Jeck-gain-darn*”. (N.B. *Kwong Shiu English* indicates that the Y in Yackandandah is pronounced in English as a J).
- Chinaman’s Flat was between Maryborough and Timor, on route to Dunolly.
- An article titled *Coaches and Coach Travel* on the Chinese-Australian Historical Images in Australia (CHIA) website (www.chia.chinesemuseum.com.au/biogs/CH00532b.htm) states that during the gold rush Chinese passengers were often expected to open and close gates on coach journeys, which is possibly what is being alluded to in this advertisement through the use of the expression “coach workers”.

E23:2:7

番廿川乙六

Cummins Brothers,
Bakery-Hill, and opposite Ba...
Hotel Lidiard Street, Township.

本埠覓加利山馬士酒館對面減面兄弟店內有鐵器本料出賣 其價甚平

Garm-min Brothers’, opposite the *Baa-see* Hotel on this city’s *Bek-gaa-lee* Hill, have hardware and timber in store, for sale at very fair prices.

E23:2:8

番廿川乙三

ROYAL MAIL

紅毛快車名依地弗每朝六點鐘起行往諸朗禮拜二禮拜四禮拜六更有九點鐘車搭車者每位收銀三十元
寫紙有五處一在佐治酒館一在陳仲毅濕一在來仁微路酒館一在要尼華殺館又在過成敦酒館

此紅毛車主十分好相與若唐人已經寫紙別人不能拈

An English express coach named *Ee-day-fut*. Leaves for *Jee-long* every morning at six o’clock. There is also a nine o’clock coach on Tuesdays, Thursdays and Saturdays. Thirty shillings per passenger.

Tickets are written at five locations : the George Hotel ; Chin Joong’s cookshop ; the *Loy-yun May-low* Hotel ; the *Yiu-nee-vaa* *-saat Office ; and the *War-seng-dun* Hotel.

This English coach owner is most amiable ; others cannot... before Chinese people who already have tickets.

NOTES

- The transliterations of “Estafette” and “Royal Mail” given here, and that used for Ballarat in E23:4:3, E23:4:6 & E23:4:8, differ from those used elsewhere in the papers and therefore suggest a different writer.
- See E7:3:5 for note on “Chin Joong”.

E23:3:1

番廿川丙一

TO CARPENTERS

BUILDERS &°

WILLIAM T. JACKSON

HAS On Sale at his Yards, at greatly reduced prices, A large assortment of

American Lumber, Shelving, Scotch Flooring Deal, Cedar, Singapore Boards Hard Wood.

Doors, Sashes, Venetian Blihd, architraves, Mouldings, Laths, hearth

stones, Slates, Putty, Lime.

Everyd escription of building materials
cut to order.

- Main Road, *near the Old Kayser Hotel*

- Red Hill, *Victoria Hotel*.

- Township, *Swan Hotel*,

- White Flat, *new Bridge*.

W. T. Jackson has on sale at his
store Red hill, a large assortment of

Ironmongery,

HORSEFEED

of the very best description.

本埠威林則信有木舖四間一間在大街記沙酒館側邊一間近在唐人街一間在埠市上近士環酒館一間在孖辣角
四間舖皆有各般木板門板帳石灰磚瓦諸物發客近唐人街之一間更有鐵器馬糧出賣貨價甚平祈為光顧

Why-lum-juk-son of this city has four timber stores : one on the main street next to the *Gay-saa* Hotel ; one near
Chinatown ; one in the city near the *See-waan* Hotel ; one at Ballarat Point. All four stores have an assortment of
boards, doors, blinds, lime, bricks & tiles for retail sale. The store near to Chinatown also has hardware and horse
feed on sale. Prices are very fair. Please patronise.

NOTES

- The Chinese name used here for Ballarat Point differs from that used in C7:2:7 and E87:1:4, but only in the use of an alternate synonym for the word *point*: it probably refers to the same place. This place was probably Golden Point: see notes for E87:1:4.

E23:3:2

番廿川丙川

J T JACKSON

Main Road.

FUNERALS performed, and all
cessaries for a funeral suppli
at moderate charges.

also A STORE FOR HORSE FEED.

本埠大街呵哦啤酒館側便亦信店有壽板發送死之俱一概齊全並有舖一間馬糧出賣

Jek-son's next to the *Or-goh-lot* Hotel on this city's main street has coffins sale, and a complete range of funeral
items. Also has a store with horse feed for sale.

NOTES

- This is the same advertisement as E7:3:1, but with slightly more abbreviated English text. See E7:3:1 for notes.

Advertisement E23:3:3 is the same as advertisement E7:4:1.

E23:3:4

番廿川丙メ

DAVIES & SON

SADDLERS &c.,

NEAR THE POST OFFICE,

BALLARAT.

HARNESS, Saddles, Bridles, Whips,

Spurs, Guns, Pistols, Revolvers,

Daggor-Sticks, Leather &c.

呢為士父子馬案店近在書信館其店內有馬意馬鞭馬踢炮槍刀皮諸物發客

Day-vee-see and Son's saddlery near the post office has in store horse rugs, horse whips, stirrups, guns, knives and
leather for retail sale.

NOTES

- 意應為衣之讀若字蓋陰平去聲四邑話不分
- 踢球之踢四邑話不曰踢而曰蹬是以此告白之踢字似當讀作蹬音斯馬踢言馬鐙

E23:3:5

番廿川丙8

Ferater & Robinson,
Main Road,
EVERY description of smith's work

...

NOTES

- The Chinese text is poorly printed, but appears the same or similar to that of C7:4:21, and has therefore not been transcribed.

Advertisement E23:3:6 is virtually identical to advertisement E7:1:2, the only difference being the use of the word “Township” in place of “Ballarat” in the English text.

E23:3:7

番廿川丙六

J HOWELL

Wolesale Dealer in
AMERICAN STOVES
J. H. begs to return his sincere thanks
to his Friends and the Public
generally, for the liberal patronage hither-
to bestowed upon him at his New York
store Depôt, generally known as Cap's Tin
Shop, and in soliciting a further contin-
uance of the same, begs to inform them
that he is now prepared to supply all the
above mentioned articles, unsurpassed
in style and finish, Wholesale or retail,
at prices which defy competition on
Ballarat.

N.B. Stove Furnishings and Pipe madeto
Order.

All Orders executed with strictness and
punctuality.

本埠大街候為店有銅鐵器具發客

How-why's shop on this city's main street has tin and copper hardware for retail sale.

E23:4:1

番廿川丁1

Hope B kery,
Main Road.

大街合烘餅舖內有肥豬出賣

The *Hop* bakery on the main street has fat pigs on sale.

E23:4:2

番廿川丁11

William Mc Cree,
Provision and Spirit Merchant,
Main Road, Ballarat.

本埠大街戲台側邊威林木基利店有酒米雜貨發客

Why-lum Mc-gee-lee's shop beside the theatre, on this city's main street, has liquor, rice, and groceries for retail sale.

E23:4:3

番廿川丁三

馬拉辣市利達街孖士酒館側邊有量地官名叫威廉文

Surveyor named *Why-lane-mun* next to *Baa-see*'s Hotel, *Lee-diat* Street, Ballarat city.

NOTES

- "*Lee-diat* Street" is Lydiard Street (see E58:3:2) and *Baa-see*'s Hotel would be Bath's Hotel.

E23:4:4

番廿川丁×

Ballarat Bible Society.

現唐人官及唐人新文紙館有香港新到耶穌書發賣

The Official for the Chinese and the Chinese Advertiser office now have Christian books newly arrived from Hong Kong for sale.

NOTES

- The text is properly read "newly-arrived Hong Kong Christian books", i.e. Christian books printed in Hong Kong that are newly arrived, but not necessarily newly arrived from Hong Kong.

Advertisement E23:4:5 is the same as advertisement E3:3:6.

E23:4:6

番廿川丁一

MUIR BROS & Co

Provision Merchants,

Township.

馬拉辣市利達街右邊馬氏兄弟店有各樣酒色出賣

The *Maa* Brothers' shop on the right-hand side of Lydiard Street, Ballarat city, has all varieties of liquor for sale.

NOTES

- 酒色之色即為色色俱全之色言酒種也非女色意

Advertisement E23:4:7 is the same as advertisement E3:3:8.

E23:4:8

番廿川丁三

FRASSER...

馬拉辣大街花殺酒館並有客寓每禮拜宿食施零銀三十元

Far-sart's Hotel on the Ballarat main street also has lodging. Thirty shillings a week for bread and board.

E23:4:9

番廿川丁女

Shaving, Hair-cutting, & Shampooing,
in the best style, at

Professor

LOPAZ'S

Main Road, opposite Jackson's Timber-
yard.

大街則信彬鋪對面波非沙羅巴光頭鋪諸客祈為光顧

Bore-fee-sar-law-bar's hair dressing shop opposite *Juk-son*'s timber shop on the main road. Please patronise.

NOTES

- 彬殆彬之誤彬鋪木行之別名也

Advertisement [E23:4:10](#) is the same as advertisement [E7:3:12](#).

E58:1:A

英八十三甲々

THE ENGLISH AND CHINESE
ADVERTISER.

PRINTED AND PUBLISHE BY ROBERT BELL, MAIN ROAD, BALLAARAT

英唐招帖

The English-Chinese Flyer.

NOTES

- The Chinese title used here is different from the one used in Editions 3 and 7 of The English and Chinese Advertiser.
- The English title actually used by the paper – *The English and Chinese Advertiser* – is a better match for the style of the Chinese title than the overly direct translation given here.
- The English text “2ND. YEAR – NO.58 SATURDAY NOVEMBER 14 1857. GRATIS” appears below, but no Chinese equivalent is given.

E58:1:1

英八十三甲I

V. R.

GOVERNMENT NOTICE .

The following regulations, drawn up by the Chinese Protector of the District, will be given to the Headman of each Village, whose duty it will be to see them duly enforced, under a Penalty of £5., or Two Months Imprisonment.

All Tents must be pitched in a straight line and face the same way, with an Interval of not less than 3 Feet between Each.

Proper spaces must be preserved for streets, and no encroaehments will be allowed upon them. These streets where it is practible will be 25 Feet Wide.

The Inhabitants of each Tent will have to keep clean free frem rubbish the immediate neighbourhood of the same.

Slaughter Yards, sheep Folds, &c , will be allowed inside the Village.

Obediance must be given in all respects to the head men, but should it be supposed that they abuse their authority by insisting upon that which they have right to demand, it is requested that immediate information be given to the Protector, who will enquire into the matter.

WM HENRY FOSTRE, CHINESE PROTECTOR. JULY, 1857.

皇家告諭

為曉諭事爾等唐人知悉前出所立之規條皆托各方管事之人支辦倘若管事之人不能妥當照例罰銀五擲但凡事務唐人爾等照例而行或有特頑不遵照例重責

凡搭布帳門口全向至少離三尺

凡街巷大路留餘地二十五尺方可蓋搭

凡各人所居之地方布帳門口總要潔淨

凡各人所居之地方勿搭豬羊欄在街內

一千八百五十七年七月四日

Crown Notice

Let the Chinese be hereby informed :

Persons in Charge in the various quarters are entrusted with the implementation of regulations previously issued. Any Person in Charge who does not appropriately abide by this requirement will be fined five pounds. The Chinese must act in accordance with regulations in all matters : recalcitrant failure to observe rules will be punished.

- All tents must have entrances that face the same way, and be at least three feet apart.
- No tent may be erected within twenty-five feet of any street, alley, or road.
- Within the areas in which the Chinese reside, tent entrances must be kept clean.

- Within the areas in which the Chinese reside, no pig or sheep pens may be erected on any street.

The fourth of April of the year one thousand eight hundred and fifty seven.

NOTES

- The Chinese notice is clearly not a full translation of the English notice above it.
- The reader could be forgiven for interpreting the word used here for “feet” as referring to the Chinese foot (otherwise known as the Chinese cubit), which is a different length to the foot of British imperial measure.
- The phrase translated as “previously issued” could mean “above issued”, but the former interpretation is perhaps the most natural.
- The Chinese title is not “Government Notice” but “Crown Notice”.
- 皇家與王家通王家可訓王朝朝廷詞義與英文之Crown近故相譯之如是實為不誤王家一語又見唐川十乙十號欄

Advertisement E58:2:1 is a repeat of advertisement E23:3:1, which is missing the last five lines of English text.

Advertisement E58:2:2 is a repeat of advertisement E23:3:2 (except for some minor differences in the English text).

E58:2:3

英八十三乙川

JOHN T. SHAW

(Opposite Jackson’s Timber Yard,
Main Road, Ballarat East.

Hay, Chaff, Oats, Bran, Maize,

Gram, Barley, lour, Potatoes,

本埠大街則信木行對面梳堅貨店常有麥草麥糠草碎上味白米薯仔貨物發賣

Sore’s quality commodity store, on this city’s main street, opposite *Juk-son’s* timber yard. Stocks hay, grain chaff, straw chaff, salt, white rice, potatoes, and other goods for sale.

E58:2:4

英八十三乙メ

NEW YORK

STOVE DEPOT

MAIN ROAD, OPPOSITE
THE SPORTSMAN’S ARMS

J HOWELL

TIN AND COPPER SMITH,
SHEET IRON AND ZINC WORKER.

本埠大街候為店有銅鐵器具發客

How-why’s shop on this city’s main street has tin and copper hardware for retail sale.

NOTES

- The Chinese text is the same as E23:3:7.

Advertisement E58:2:5 appears to be a repeat of advertisement E23:2:2.

E58:2:6

英八十三乙一

GEORGE GRAY,

Dead Horse Gully,
near the Frenchman’s hotel.

咽柯市加利苦令市文酒館側邊佐治加帶鋪有鹹豬肉羊肉牛肉雜貨出賣好平諸客光顧請認佐治加帶招牌為記可也

George *Gaa-ae’s* shop, beside the *Et Or-see Gaa-lee Foo-leng-see-mun* Hotel, has salt pork, mutton, beef, and sundry items for sale. Very reasonable prices. Patrons might please note the George *Gaa-ae* trademark.

NOTES

- The English heading confirms that “*Et Or-see Gaa-lee*” means Dead Horse Gully and “*Foo-leng-see-mun Hotel*” the Frenchman’s Hotel.

E58:3:1

英8十三丙1

THOMAS LANG & CO

Provision Merchants, Near The Bridge
Main Road, Ballarat.

本埠大街衙門側邊多馬士冷合伴本店有麥草麥穀麥糠草碎米茶糖薯仔洋燭發賣

Store of *Door-maa-see Lung* and Company, beside the yamun on this city’s main street, has on sale hay, grain, grain chaff, straw chaff, rice, tea, sugar, potatoes, and candles.

E58:3:2

英8十三丙11

Instantaneous Care for the Tooth Ache

M JORDAIN

SURGEON DENTIST

Opposite the English Church,

Lidiard Street, Ballarat,

May be consulted, Daily.

Decayed Teeth Filled.

Artificial Teeth, from a Single Tooth

to a complete Set.

仔辣埠利達街紅毛禮拜亭對面約但每日到來商量在本舖有藥醫病牙痛又能脫牙鑲牙專治安牙即刻立愈

Yerk-darn comes every day for discussion opposite the Westerners’ house of worship on *Lee-diat* Street, Ballarat.

The shop has medicines for the treatment of pain from diseased teeth. Also - extracts and inserts teeth, and specializes in the fitting of teeth, with recovery immediate.

NOTES

- 商量 “discuss” seems to be used here as an awkward translation for the English word “consult”; there were other more suitable ways of expressing the medical sense of the word consult.
- The English heading in the only surviving copy of this edition is slightly damaged. It has been repaired through reference to E60:3:2, which is the same advertisement, but with a cedilla under the R in JORDAIN, i.e. R written as *Ṛ* (the cedilla is printed in two of the three copies of Edition E60 and handwritten in orange ink in the other).

E58:3:3

英8十三丙11

J. R. GRUNDY’S

URNISHING TOBACCO

WAREHOUSE,

(Opposite Reynolds & English,)

MAIN ROAD, BALLARAT.

Mild Chinese Tobacco.

本埠大街陳仲對面煙舖而連你有新到熟煙發客

Gee-lane-dee’s tobacco shop, opposite Chin Joong’s on this city’s main street, has newly arrived cured tobacco for retail sale.

NOTES

- This advertisement is very similar to E7:3:5.

E58:3:4

英8十三丙11

W. F. HEINECKE & CO

HAVE opened their new premise
opposite Mr. Bauer's Iromou-
gery Store, with an entirely new Stock
Tobacco and Cigars.

本埠大街士打新文紙館對面喜呢寄店常有煙餅刀仔煙斗銀及出賣

Hay-nigh-gee's shop on this city's main street, opposite the offices of the *See-daa* News-paper. Stocks plug tobacco, pocket knives, and pipes. Sale on tender of the right sum.

E58:3:5

英8十三丙8

仔辣木板街泄味臣有各樣雜貨鐵器米一百十二擲銀二十六元麵粉一擲蓄三个零半个花連釘一擲鑄八個
Jai-mee-son's on the Main Street Boardwalk has various groceries and hardware items : one hundred and twelve pounds of rice for twenty six shillings ; flour for three pence and half a farthing per pound ; nails for eight pence per pound.

NOTES

- It seems odd that a price is given for a large and irregular quantity of rice, while it is given per pound for the other goods. This is suggestive of an error of translation on the part of the person who composed the Chinese advertisement. See E60:3:2 for another possible example.
- The character for “half” appears to have been mis-printed, so that only its top is visible, which makes it look like the character for eight. It must be “half” however, because “eight farthings” would not make sense (there were four farthings to a penny). It has been assumed that the “eight” in “eight pence” is not another example of a mis-printed “half”, because half a penny for a pound of nails seems too inexpensive.
- 按花連之連字廣州話似當讀高平聲見互聯網上紐西蘭淘金期間之華人賭場告白 *Otago Notice for Chinese Gamblers* 絲噠之用口邊連字可為證 [Comment in Chinese regarding the pronunciation of the Chinese word for *farthing*.]

E58:3:6

英8十三丙十

THOMAS SLATER

本行各貨沽發倘貴客欲買者各處通知到參也士士列打行就是本行在仔刺辣埠衙門右邊大禮拜堂對面倘如意看貨議價有大貨三樣米茶糖並雜貨俱全 倘若買送到舖不用銀可也

This firm sells all goods. Purchasers everywhere are informed that *Tarm-mut-see See-let-daa's* is the place to come. The firm is to the right of the Ballarat city yamun, opposite the big church. The interested customer may view goods and discuss price. Three main commodities - rice, tea, and sugar - as well as a full range of groceries. Purchases can be delivered to shops at no charge.

NOTES

- 刺與刺字音義皆相殊也刺官話讀曰拉話之拉屬陽平聲廣州話讀曰啦屬陰平聲四邑話亦讀陰平聲而因四邑話之陰平陰去二聲無別故讀音與鐸同於是乎仔鐸辣與仔刺辣可以相通然今以刺作刺誤矣又刺之字除平聲外四邑話廣州話自有入聲之音官話自有去聲之音皆非平聲之義且與該埠之名無關

E58:3:7

英8十三丙十

A A. SURPLICE.

本埠大街底奄士新文紙館對面在金山量地官名叫十利士

Goldfield surveyor named *Sup-lee-see* on this city's main street, opposite the offices of the *Dye-um-see* news-paper.

NOTES

- The *Dye-um-see* news-paper would be the Ballarat Times newspaper, *Dye-um-see* being a transliteration of *Times*: an advertisement for “The Census”, on page 3 of the 25th March 1857 edition of *The Star*, states that the “Office of Mr. A. A. Surplice, Mining Surveyor,” is located “opposite the *Times* Office, Main-road”.
- The Chinese word for goldfield or goldfields used during the gold rushes is often fancifully translated as “gold mountain”. This results from a tendency in much Chinese to English translation for metaphor, i.e. translation so literal that the meaning may be lost, and from an inadequate appreciation, on the part of some translators, for

the subtleties of Chinese and English forms of expression, which can give rise to strange over-embellished English translations. The Chinese expression for goldfield used during the gold rushes is composed of two characters - much as the expression “goldfield” (also written as *gold-field* or *gold field*) is composed of two elements, “gold” and “field” – the first character 金, pronounced *gum* in Cantonese, means gold; the second character 山 *saan* does not have a direct English equivalent. Its primary sense is of a raised landform, ranging in size from a little hillock to a tall mountain. The character, which is a word on its own, has no plural or singular forms, so it may refer to a hill or hills, a mountain or mountains. The secondary or extended or metonymic sense of this character is *land in general* - this extension is probably due to the fact that China is a relatively hilly country - it is used in this sense in a set of old Chinese words for landscape, country, homeland etc. (山水山川江山河山等), and in the vernacular word for China 唐山 (*tongsaan* “Chinese hills/land”) used in Cantonese and in the See Yup language. It is in this secondary sense that the character is used in the term “goldfield” – 金山 *gumsaan*. This is the same as in the English word “goldfield”, where the “field” is not to be interpreted strictly as referring only to field land, but to land generally. In other words, in Chinese one says “goldhills” and in English one says “goldfields”, neither word refers to hill country or field land specifically, and each is fairly much the equivalent of the other. However, an uninformed Mandarin speaker would be likely to interpret 金山 as meaning “gold mountain”, because *saan* 山 is not used in the sense of “land” in any Mandarin vernacularisms, and is not linguistically productive in this sense in Mandarin – i.e. not capable of forming new words in this sense. The modern Mandarin word for goldfield is 金礦區 “gold-deposit zone”, which lacks the classical flavour of *gumsaan* 金山.

- The reader who is literate in Chinese and wishes to see other examples of the use of the word *gumsaan* can refer to C8:3:1, C8:3:2, E60:2:6, E60:3:7, E60:3:8, and images of historical Chinese documents available on the Internet, such as the 1866 *Petition from the Chinese miners at the Rocky River Goldfield* on the N.S.W. State Records website, or the 27 May 1854 edition of *The Golden Hills’ News* available on the University of California’s website, Calisphere. (Incidentally, *The Golden Hills’ News* is an example of a contemporaneous gold rush newspaper: the text in these Ballarat broadsheets is very crude by comparison, but the format is similar in many respects.)
- It appears that, in addition to the expressions 唐山 *tongsaan* “China” and 金山 *gumsaan* “goldhills”, the word 山 *saan* was also used in another expression, 新山 *sunsaan* meaning “(the) new land(s)”. This last expression is recorded in an old family register, belonging to the Gin/Chin family (甄氏家譜), the relevant extract from which can be viewed online (<http://www.ginsunhall.org/stories.htm>), and was generously made available by the Chinese Heritage Interest Network. It contains the brief biography of a Chinese man buried at Creswick, known in English as Ah Fee, which relates that: 後至咸豐八年間心欲逃外新山求寶 “*In the eighth year of the Haamfung era [14 Feb. 1858 – 2 Feb. 1859], the desire came on him to go abroad and search for riches in the new saan.*” The word can also be seen on one of the Melbourne Kong Chiew Society’s old stamps. (N.B. the transcription of the biography given on the www.ginsunhall.org website contains a couple of errors and it is therefore best to refer directly to the low-resolution photograph of the register.)
- Initially, the Californian goldfields were referred to as 金山 *Gumsaan* “The Goldhills”, but this name was replaced by 舊金山 *Gaau Gumsaan* “The Old Goldhills”, with the rush of Chinese prospectors to the 新金山 *sun gumsaan* “New Goldhills”, in the newly established Australian colony of Victoria. Actually, the first Australian goldrush occurred in New South Wales, but it seems that the first that attracted large numbers of Chinese prospectors was the Victorian rush, in consequence of which it was the Victorian goldfields that were dubbed the New Goldfields, while the N.S.W. goldfields were called the 雪梨金山 “Sydney Goldhills”. Later, the term 新金山 *sun gumsaan* “The New Goldhills” became a byname for Australia as a whole. Specific local goldfields also had specific Chinese names, e.g. the Bendigo goldfields were the 大金山 *Daai Gumsaan* “Great Goldfields” and the Rocky River Goldfields the 咯^ㄛ己李巴金山 “*Lok-gee-lee-vaa* Goldfields” (in which *Lok-gee-lee-vaa* is a transliteration of “Rocky River”) or simply as the 咯^ㄛ己金山 “*Lok-gee* Goldfields”.
- Regional capitals were often also referred to in terms of the goldfields of their administrative regions, e.g. 三藩市 San Francisco was also referred to as 金山大埠 “Capital of the Goldfields” or 舊金山大埠 “Capital of the Old Goldfields”; 文呢哦/咬呢咕/品地高埠 etc. Bendigo was also referred to as 大金山大埠 “Capital of the Great Goldfields”; and 美利伴/美利濱 etc. Melbourne was also referred to as 新金山大埠 “Capital of the New Goldfields”. Today, San Francisco is known both by its proper name of 三藩市 and as 舊金山 “The Old Goldfields”, which was originally only used in reference to San Francisco as a colloquial

abbreviation of 舊金山大埠 “Capital of the Old Goldfields”. Likewise, Melbourne is also sometimes referred to today as 新金山 “The New Goldfields”, but would originally only ever have been referred to as such as a colloquial abbreviation for the proper term 新金山大埠 “Capital of the New Goldfields”. Neither Melbourne or San Francisco were actually within the Californian or Victorian goldfields.

- 大抵今之人於此中金山一語不甚了了即精通粵語者類只知其一而不知其二金山今日通行之英譯又頗屬不倫不類為是起見聊書訓義譯意數條如後
- 一粵語稱中國曰唐山粵語是謂粵間諸語為泛稱也晚近以來治學者多曲解其意渾殺名實以粵語為專稱將廣州話與若干獨立之方言如四邑話等混為一談而稱之曰粵語斯大謬矣是故此中凡云粵語皆依舊義用作泛稱唯其此中所指實乃廣州話四邑話是兩方言耳唐山云者唐人之山河華人之邦國是也唐山為前今代粵語常用之詞粵語辭書莫不收錄
- 一粵語稱金礦之地即國語之所謂金礦區曰金山蓋粵人互相言語唐山一詞常掛口邊其唐人之地方既稱唐山則金礦之地方稱金山至為自然
- 一唐山金山雖屬俗語實於江山河山山水等詞一脈相通粵中多中原人之後裔其方言又多存中州古語及唐宋語是故其俗語與古語一脈相通者之多非偶然者也金山唐山江山河山及山水中山字皆指陸地此則以山而比喻地將山引申為地之意者也
- 一鄙人近來在粵人之舊家譜中及美利濱岡州會館印章上又見新山一語其所云者新江山外洋之新地是也唐人之地方稱唐山金礦之地方稱金山人新發現之地方稱新山其理一矣
- 一近美國三藩市之金礦地粵人初時直稱金山奧州開採新金山後則改稱舊金山以別之焉
- 一按新金山始指域多利維多利亞州府之金礦地其非屬域多利近雪梨之金山雖則稍先開採但因初時華人以赴域多利金山者為多故以新字名之而名烏修威州府今又稱新南威爾斯省近雪梨之金山曰雪梨金山
- 一域多利州府之大埠英名曰Melbourne中文曰美利伴曰美利濱皆譯其音而兼寓以意者今又曰墨爾本此譯音耳其埠實非處於金山之區而因初來之中國淘金者皆登陸焉並因金山之區又屬其之轄地是以中文又稱之新金山大埠而或者焉略稱之新金山是即新金山之引申義之一而實則簡稱耳非正稱也新金山之另一引申義則為奧大利亞是泛稱也綜之新金山之名凡有三義焉一曰域多利州府之金礦地是亦即其之本意一曰美利濱埠是即新金山大埠之省一曰奧大利亞後二者為其之引申義至於三藩市埠之稱舊金山者是與美利濱埠之稱新金山同理乃舊金山大埠之省而非正稱也
- 一金山一語今人譯之英文往往繙曰Gold Mountain意即由黃金所成之某一高岳謬哉是譯名乎誠然使人不知所云者矣竊為繙譯之務總以通意為要若斯不假思索而直譯之安非失之千里者乎金山是曰金礦之地與英文之a goldfield或goldfields大同小異若將a goldfield或goldfields逐一譯其中二字之意則曰黃金原地a field意謂草場田野原地之一片也fields謂若干片茲後簡稱原地或原然其全意則異其全意曰金礦之地蓋彼原地一字兼指各等形勢之地與夫金山新山唐山江山河山山水其中山字之兼指陸地者相同兩字並為比體之屬中文以山地而泛稱地英語以原地而泛稱地蓋因中國之地多山英國之地多原而已其實英語原地一詞之引申義較山更廣可指球場沙場可指磁場吟域可指海洋油礦區域即今所直譯為油田總歸之則近似場地之意中文之山字與英文之原字又皆具有富之意味因此中文以山字而指地指寶藏英文以原字而指地指富域實則同理同意然則金山與a goldfield或goldfields至合相譯goldfield又可書作gold-field或分書作gold field此皆一詞之異體也
- 一當繙譯金山時倘若視乎語境文意而真不譯山之實意不可則譯成goldhills可矣但斷不可將山譯為mountain蓋英文無山字僅有丘岳岵岵等特稱耳乏一統稱以包括之夫mountain意謂高岳之屬非巋巍而矗立者不屬且若不加冠詞於前不改聲尾於後則依語法除卻作修飾語等情況外便變為某一岳之稱號而愈失其金礦地之本意也然英文之a hill與hills意義較廣故與金山之山可謂略通

E58:3:8

英8十三丙三

J S ROBERTSON

孖辣埠大街衙門對面唐人金山量地官羅邊臣人工極平丈法又快手

Law-bin-son, goldfield surveyor for the Chinese, on the Ballarat city main street, opposite the yamun. Very fair fees and fast measurement.

NOTES

- The Chinese text could also be read as “...surveyor on the Chinese goldfield/s...”.

E58:3:9

英8十三丙女

TEMPERANCE

BOARDING HOUSE

出賣番人谷濕一間近衙門橋頭處如有唐人買者到來議價

FOR SALE. A westener's cookshop near the yamun and bridge. The Chinese purchaser may go there to discuss price.

NOTES

- “A *westener's* cookshop” could also be read as “A *westerners'* cookshop”.
- The phrasing of the last sentence is ambiguous, as it could also be read as an invitation to attend the office of the paper to discuss price.
- The early expression *cookshop* (also written as *cook-shop* and *cook shop*) has fallen out of use in Australian English. It meant a simple restaurant. See an article titled “Ballarat Bloods” on page 5 of Issue 773, 15 May 1878, of the Tuapeka Times, for a reference to a cookshop in Ballarat. It can be viewed on New Zealand's Papers Past website.
- These papers are perhaps the only record of the word then used in Chinese for cookshop. The word is a transliteration: 谷 *gook* (to rhyme with *look*) 濕 *shup*. The character 谷 *gook* was often used to transliterate the English “Cook”, a prominent example being its use in the name 谷黨埠 Cooktown.
- The Chinese word for cookshop appears again in advertisements E87:2:1 and E87:3:1.
- The writer has found a significant correlation between the language used in these papers, as well as in other records of the Chinese language used in Australia at the time, and expressions used by speakers of the See Yup language in the U.S.A. and Canada, which also experienced gold rushes in the mid nineteenth century. One such correlation is the character 濕 *shup*, which, in Canada and the U.S.A. at least, grew from a transliteration of the English “shop” into a word with a somewhat wider scope of use, as in 魚濕 “fish-*shup*”, meaning *cannery*. See “*Participation of Chinese Pioneers in British Columbia Salmon Canneries, 1880s to 1920s*” by Rudy M.T. Chiang 蔣汶德, Vancouver; a document catalogued as “*Contract form (blank) for work in salmon cannery: From Chinese-American business miscellany*” on the American Library of Congress' online exhibition *The Chinese in California, 1850-1925* (<http://memory.loc.gov/ammem/cicquery.html>); and an article from the 中山僑刊 “The Zhongshan Overseas-Chinese Journal” titled 早期旅加華僑俗語拾趣 “A Selection of Curious Early Colloquialisms used by Overseas Chinese in Canada” that is recorded at <http://van.zsssaa.com/?p=601> This last source also contains a word of great significance to the Victorian gold-rush town of Beechworth: 因陳 “Indian(s)/native(s)” - a transliteration of the English word *Indian* as applied to Native Americans. This word appears in the Canadian Chinese newspaper the *Chinese Times*, e.g. in the 6th article on page 3 of the November 26, 1917 edition, which is entitled 華人販私酒被捕 “Chinese Hooch Peddler Arrested”, and relates the actions of an undercover Native American police officer (the newspaper can be accessed online via the MulticulturalCanada website). It seems that speakers of the See Yup language applied the word here to Australian aborigines - Kooris in Victoria - who were quite visible on the goldfields, and even took an active role in the search for gold (see Fred Cahir's *Black Gold: Aboriginal People on the Goldfields of Victoria, 1850-1870*, which is also available online). The early Chinese name for Beechworth was 煙陳坑 “Native Diggings” or “Indian Diggings”, or “Native Town” – cf. C7:1:1. It is recorded in both Kwong Ki Chiu's dictionary and *Kwong Shiu English* (see C7:1:B).
- 按康有為在大同志稱美洲土番曰煙剪此蓋廣州話之音譯煙陳則四邑話者也

E58:3:10

英8十三丙十

B. . W. WALSH.

本埠大街衙門對面唐人金山量地官名叫啲李啲

War-lee-see, goldfield surveyor for the Chinese, on this city's main street, opposite the yamun.

NOTES

- The Chinese text could also be read as “...surveyor on the Chinese goldfield/s...”.

E58:4:1

英8十三丁1

AMERICAN STOVE DEPOT

Main Road, near the Star hotel;*

SAMUEL SLOAN,

TIN & COPPER SMITH

SHEET IRON AND ZINC worKs

大街士打酒館側邊士囉安店有鐵爐馬口鐵出賣

See-lor-on's shop on the main street, next to the *See-daa* Hotel, has stoves and tinplate for sale.

NOTES

- The *See-daa* Hotel would be the Star Hotel; the same transliteration is used for the Star Newspaper in E58:3:4. The word “Star” is not given in the English translation to show that a transliteration was used in the Chinese.

E58:4:2

英8十三丁II

R DAVIDSON

孖罈辣大街近衙門口金山丈地官名[爹]委臣如有唐人欲意者請認照牌為記

Goldfield surveyor named *Dare-vui-son*, on the Ballarat main street, near the entrance to the yamun. The potential Chinese client should please note the trademark.

NOTES

- The last sentence uses the standard Chinese advertising parlance, wherein the reader is invited to learn to recognize a business's name or trademark. It should be noted that all the advertisements in these papers are written in relatively standard advertising parlance, which may not be fully evident in the translations because those words and phrases that are associated with advertising in Chinese are different in English, and the translations given tend to be more semantically than rhetorically close to the originals.

E58:4:3

英8十三丁III

本埠大街戲樓對面包為夜身館每日十二點鐘有馬車[馬]嘮勞馬出喊凡有唐人欲買者先試後議價

Bough-vee's Auction House opposite the theatre on this city's main street. Cart horses and puddling horses auctioned from twelve o'clock each day. The Chinese purchaser may test before discussing price.

NOTES

- This would be an advertisement for A. P. Bowes' Auction House opposite the Montezuma Theatre: cf. E3:2:8.

E58:4:4

英8十三丁X

C MORRIS,

Undertaker,

Bakery hill,

three doors from St. Paul's Church,

[late of Mr. Crook's, 71, Collins-street

Melbourne,]

BEGS most respectfully to inform the inhabitants of Ballarat and its vicinity that he performs Fuuerals, of every class, on the shortest notice, and most reasonable terms.

A Splendid Hearse,

With ostrich plumes, for hire, for either one or two horses, for half the price hitherto charged on Ballarat.

N.B.—Palls, hat Bands, and all funeral requisites, either for sale or hire.

本埠[本]寬加利山近紅毛禮拜[亭]側邊無利士店有各[貨]之物一槩俱全一個[馬]照一半價銀送

Moo-lee-see's store beside the English church on *Bek-gaa-lee* Hill. Stocks a complete range of articles of all goods. One-horse delivery, at one-half price.

NOTES

- This advertisement is a repeat of E23:2:4 with added English text. But the content of the English and Chinese text is at odds, which might indicate a poor comprehension of English on the part of the person or persons who composed the Chinese.

E58:4:5

英8十三丁8

JUNCTION STORE,

Main Road, Ballarat East.

RODIER & ROWE

Wholesale and Family Grocers,
PROVISION MERCHANTS, ETC.,
Have On Sale all descriptions of
IRONMONGERY,
Mining Implements; and
MANILLA ROPE

- Every possible attention given
to the selection of the very best Goods
procurable in the Markets.

Orders taken, and goods promptly de-
livered within a reasonable distance.

TERMS—CASH ON DELIVERY

本埠大街英順土庫羅地啞丁羅合伴有雜貨鐵器加火呂宋繩叢客其貨上好如有人來買送車可也

Law-dee-aa airn Law partners' *Jeng-suun* store, on this city's main street, has groceries, hardware, household items, and manila rope for retail sale. Goods are of excellent quality and purchases can be delivered.

NOTES

- The *uu* in the *suun* in *Jeng-suun* is intended to be pronounced like the *u* in *put*.
- 丁 “*airn*” is clearly a transliteration of the English word *and*. This pronunciation of the character 丁, [ɛn³³] in the symbols of the International Phonetic Alphabet, is found in the current Hoisan and Hoiping dialects of the See Yup language. It is pronounced with an initial consonant in the other dialects.

E58:4:6

英8十三丁十

V R

GOVERNMENT NOTICE

BALLARAT HOSPITAL.

IN July last the Chinese Protector applied to the Government for assistance towards the Erection of an Hospital for the use of sick and destitute Chinese an amount (not exceeding £1000) equal to that subscribed by the Chinese. In this District will be allowed by the Government. The necessity for such an Institution as lately become most painfully apparent, it is therefore to be hoped that each will contribute to the full extent of his means. Subscription books (bearing the signature of the Protector) will be given to the various head men and others, and the amount collected lodged weekly at one of the Local Banks

告示

為曉諭事爾等唐人知悉現金山人民太多倘疾病人等無銀叫醫生調治屢次十分艱辛是以唐人官特修篇文與總督議定倘爾等唐人科合銀兩多少以為起窮人館之需爾等唐人科合若干總督照出一半以妥其事各人樂助以成美舉

一千八百五十七年九月十七示

NOTICE is hereby given for the information of the Chinese. There are now too many people on the goldfield. Those who have not the money to call a physician for treatment suffer great hardship when repeatedly beset by illness. The Official for the Chinese has therefore written to the Governor on the matter, and an agreement has been reached, whereby the Governor will put forward a half, for whatever amount of money is levied together by the Chinese, to meet the need for the building of a poorhouse. May all assist gladly in the achievement of this good work.

17th November of the year one thousand, eight hundred, and fifty seven.

NOTES

- The Chinese word 總督 is used here to mean *governor*. However, its actual meaning is *viceroys* (or *governor general*). In his 1887 English and Chinese dictionary (p. 491), Kwong Ki Chiu (容階廊其照) remarks on the tendency of the Chinese populace to incorrectly apply this word to Western governors: this is just one such an example. More appropriate terms would have been 巡撫 and 撫臺. Posterity has preserved the popular appellation.
- The Chinese Protector is not referred to as such (華民護衛) in the Chinese translation, but simply as the “Official for the Chinese” (唐人官).

The title is the same as for Edition E58, except that the date is given as “SATURDAY NOVEMBER 28 1857”.

Notice E60:1:1 is the same as notice E58:1:1, except that the typographical error in the spelling of the Chinese Protector’s surname has been corrected from “Fostre” to “Foster” in the English subscription, and the date has been removed from the same.

Advertisement E60:2:1 is the same as advertisement E58:4:1.

Advertisement E60:2:2 is the same as advertisement E58:3:7.

Advertisement E60:2:3 is the same as advertisement E58:4:3.

Advertisement E60:2:4 is the same as advertisement E58:4:4.

Advertisement E60:2:5 is the same as advertisement E58:4:5, except that there is no English text.

Notice E60:2:5 is the same as notice E58:4:6, except that some English text is missing from the last line.

Advertisements E60:3:1 to E60:3:5 are the same as advertisements E58:3:1 to E58:3:5.

Advertisement E60:3:6 is the same as advertisement E58:3:6, except that it contains much more English text:

E60:3:6

英一十丙一

THOMAS SLATER

IN calling the attention of his friends aand the public to the Opening of he adove estadlshment, has much plesure in informing them that he isnoiw in a poition to supply them with every article connected with the Family Grocery Trade, of such quality and at such prices as will not o*ly befy competi on but stecure a continuance of their favors. The desirability of having such an esbalishment as the above, whee a really good article, at the lowest price, can ebtained ,has long been apparent to many families in and around Ballarat.

While the proprietor will give his particuluar attention to a se*cetion of the FINEST TEAS, COFFEES, SUGARS, & SPICES,

He also beges to inform them, that his stock of Oilman’s Stores comprising – FRUITS, PICKLES, SAUCES, CAPERS, OILS, JAMS, JELLIES &c., will be of the newest brands and best description.

Orders promptly attended to and goods delivered free of charge.

本行各貨沽數倘貴客欲買者各處通知到參也士士列打行就是本行在孖刺辣埠衙門右邊大禮拜堂對面倘如意看貨議價有大貨三樣米茶糖並雜貨俱全 倘若買送到舖不用銀可也

This firm sells all goods. Purchasers everywhere are informed that *Tarm-mut-see See-let-daa*’s is the place to come. The firm is to the right of the Ballarat city yamun, opposite the big church. The interested customer may view goods and discuss price. Three main commodities - rice, tea, and sugar - as well as a full range of groceries. Purchases can be delivered to shops at no charge.

Advertisement E60:3:7 is the same as advertisement E58:3:8.

Advertisement E60:3:8 is the same as advertisement E58:4:2.

Page 4 of Edition E60 is the same as page 2 of Edition E58, except for advertisement E60:4:5, in which the Chinese text has been changed:

E60:4:5

英一十丁8

C H HERRING

&Co

HAY & CORN STORE

MAIN ROAD

本埠大街麵飽爐山對面尔連公司馬糧店

不用銀車送到

收買金砂照時價兌換

Ee-lane Company horse feed store on this city's main street opposite Bakery Hill.

Delivery by cart at no charge.

Buys gold at the current rate of exchange.

The masthead is the same as for Edition E58, except for the lowest line of text, which reads: “3RD. YEAR – NO. 87 SATURDAY JUNE 5 1858 GRATIS”.

Advertisement E87:1:1 is the same as advertisement E58:4:2.

E87:1:2

英三十三甲

仔刺辣西埠謝拿街啞利店至平至好各樣美酒發行倒羅氈每箱銀 卅元半 波瀾地每箱銀 卅元 買客如意到來請認招牌唐字為記

Aa-lee's shop on *Dar-nar* Street, Ballarat West. Wholesales the cheapest and the best of all varieties of liquor. Old Tom gin @ 34s. 6d. per box. Brandy @ 34s. per box. The potential purchaser should please note the Chinese sign on arrival.

NOTES

- This advertisement contains an interesting and possibly otherwise unrecorded expression, 倒羅氈, which could be read as “*toe-law* rug/carpet/mat”, in which *toe-law* would appear to be a transliteration of the English word towel, but given the context this would not seem to fit. On further consideration, it would seem rather to be a contraction of the expression 氈酒 “gin” (literally “*jin-liquor*”) prefaced with the transliteration 倒羅, which given according to Hoisanese pronunciation would be *oe-law*. *Kwong* Ki Chiu’s 1887 American English and Chinese dictionary contains a list of liquor names in its glossary, which includes “澳路滲 Old Tom”, a brand or type of and possibly a byword for gin. The Chinese is a transliteration: 澳路 *oe-loo* for Old and 滲 *taam* for Tom. 澳路 *oe-loo* and the transliteration used in this advertisement, 倒羅 *oe-law*, sound very similar, and it would thus appear that 倒羅氈 “*oe-law* gin” was a contracted equivalent of 倒羅滲氈酒 or something similar: “*Oe-law Taam* gin” Old Tom gin. The expression “old tom” (in reference to the liquor) can be found in the Ballarat Star.
- *Dar-nar* Street would most likely be Dana Street.

Advertisement E87:1:3 is the same as advertisement E58:3:3.

E87:1:4

英三十三甲

仔刺辣咀劍馬安兄弟土庫酒館有雜貨美酒發客照大埠價一式看貨議價茶米糖麵粉馬糧收換金砂不拘多少照上價兌換

The *Geeum-maa-on* Brothers’ store and hotel at Ballarat Point has groceries and fine liquor for retail sale, at prices equal to those in the city. One may view goods and discuss prices. Tea, rice, sugar & flour, and horse feed. Gold exchanged at superior rates regardless of quantity.

NOTES

- 咀與嘴同
- The transliteration *Geeum-maa-on* would accord with the English *Cameron*. The Star contains multiple references to a store in Golden Point owned by the Cameron Brothers. It also contains a reference to Cameron’s Hotel, which it gives as the location for a meeting of the shareholders of the Golden Point Steam Sluicing Company in November 1858. It would therefore appear that “Ballarat Point” was the Chinese name for Golden Point.
- The word 咀 (also written 嘴) means *mouth*, not in the sense of the aperture itself, but rather that which surrounds it, hence it can also be translated as *mush*, *snout* or *beak*, depending on the context. It is used in a geographical sense like the English words *head(s)* and *headland(s)* to denote a piece of land that juts into an expanse of water, as in the name of the Hong Kong suburb 尖沙咀 Tsim Sha Tsui “pointy-sand headland” or *Sandy Point*. The word 角, used in the expression also translated as “Ballarat Point” in E58:2:1, means, in a geographical sense, “point” or “corner”, and can be used virtually synonymously with 咀 “headland” with respect to land that juts into water, except that it generally refers only to sharp pieces of land, hence “point”

rather than “head(land)” as a translation. W. B. Withers’ History of Ballarat indicates that Golden Point was an area of land that protruded onto a confluence of streams, the Chinese names 孖鑊辣咀 and 孖鑊辣角 “Ballarat Point” therefore fit.

- 今言大埠當指孖刺辣正埠

Advertisement [E87:1:5](#) is the same as advertisement [E60:3:6](#).

[E87:2:1](#)

英三十三乙

孖刺辣近衙門右邊大禮拜堂減面士兄弟木桁一間又一間在廣和谷濕店邊迫起囉開張常有各般木板門入口貨物原木桁在致啲各木料在致啲車到孖刺辣沽價同大埠一半但計些車二銀各樣木料價銀不二諸客光顧
Garm-min-see Brothers’ timber yards : one near the big church to the right of the yamun, Ballarat ; and one next to the *Bek-hay-lor* beside the Gong Vore Cookshop. Stocks all types of wooden doors and entrance items. The original timber yard is in *Jee-long*, from which timber is transported to Ballarat for sale, at half of the local prices. All timber at fixed prices, excepting some transport charges. Please patronise.

NOTES

- An article titled “*Chinese in Ballarat. Some Recollections of Earlier Days.*”, in the 12th January 1915 edition of the *Camperdown Chronicle* (available on the Trove website), mentions a Chinese cookshop on Ballarat’s main road. It also gives some indication of the locations of businesses referred to in these papers. Another Chinese cookshop is named in [E87:3:1](#).
- *Bek-hay-lor* is clearly a transliteration of “bakery”.
- The “*Garm-min-see*” brothers would be timber merchants the Cummins brothers. See [E23:2:7](#) for another advertisement for this firm.

[E87:2:2](#)

英三十三乙

唐人快車一輛

每逢禮拜一禮拜三禮拜五自朝早六點鐘往致啲每位收銀一擲但本館寫紙無別處近衙門把市可斜羅酒館隔里便是

A Chinese Express Coach

To *Jee-long*, at six o’clock Monday, Wednesday, and Friday mornings. 1 pound per passenger. Tickets only available from this outfit, not elsewhere. Right next to the *Bar-see Hor-tiar-lor* Hotel, near the yamun.

NOTES

- 粵語謂隔壁曰隔籬此中隔里當即隔籬蓋因筆人土談籬里二音相同故是假里為籬
- *Bar-see Hor-tiar-lor* is probably a transliteration of Bath’s Hotel.
- The text of the Chinese heading is incorrectly arranged but has been corrected in transcription.

Advertisement [E87:2:3](#) is the same as advertisement [E58:4:4](#), except that a single square bracket that was printed upside-down in the earlier edition has been put right.

Notice [E87:2:4](#) is the same as notice [E58:4:6](#).

[E87:3:1](#)

英三十三丙

TO CARPENTERS

BUILDRES &c

WILLIAM T. JACKSO

HAS On Sa e at his Yard, at greatly reduced rices, A large assortment of American Lumber, Shelving, Scotchp Flooring Deal, Cedar, Singapore Boards Hard Wood. Doors, Sashes, Venetian Blinds, rachitraves, Mouldings, Laths, hearthstones, Slates, Putty, Lime. Every description of building materials cut to order.

- Main Road, near the Old Kayser Hotel.

本埠大街威琳則臣木桁在廣生谷濕橫過六間常有各般木板門板帳石灰磚瓦諸物俱全

小枋計三條每 $\frac{10}{百尺}$ 價銀 $\frac{130}{十元}$ 每尺三個花連

大枋每 $\frac{10}{百尺}$ 價銀 $\frac{10}{十元}$ 每尺一個半鐮

紅木每尺丁方價銀十個鐮

杉木每尺長闊九寸厚 $\frac{18}{分}$ 價銀五個鐮

上杉木每尺長闊九寸厚 $\frac{18}{分}$ 價銀七個半鐮

板皮每百塊價銀三十□元

貴客如意祈為送到貨真價寔煩為通知各處本桁久居孖辣請認招牌為記

Why-lum Juk-son's timber yard on this city's main street – six doors across from the Gong Sung Cookshop – stocks a variety of timber, wooden doors and wooden screening, and bricks and lime : a complete range of commodities.

Squared lengths of timber – small : sets of three @ 13s. per 100', or 3 farthings per foot.

Squared lengths of timber – large : 10s. per 100', or 1½ pence per foot.

Redwood : 10 pence per square foot.

Deal : 9" wide by ¾" thick, 5 pence per foot.

Deal – top grade : 9" wide by ¾" thick, 7½ pence per foot.

Wood sheeting : 3*s. per 100 sheets.

Allow us if desired to deliver for You, our Valued Customers. Goods are of quality and their prices reliable. We beg to inform all that this firm is long established in Ballarat – please note the trademark.

NOTES

- The greater degree of ellipsis permissible in Chinese means that the changes in narrative voice that afflict this English translation are not evident in the Chinese, which consequently reads far more smoothly.
- “Redwood” could refer to any red coloured wood, perhaps even red gum.
- 板帳二字當與板障版障相通

Advertisement [E87:3:2](#) is the same as advertisement [E58:2:2](#).

[E87:3:3](#)

英三十三丙三

CLARKE BROS

本埠大街迫起羅山腳加刺其兄弟雜貨土庫有唐山糖發賣每包重二十四擲價銀一十二元並寫香茶唐字在紅茶壺為記

Gaa-laa-kee Brother's grocery on this city's main street, at the foot of *Bek-hay-lor* Hill, has Chinese sugar for sale at 12s. per 24lb. bag. The trademark is a Western teapot with the Chinese characters “fragrant tea” written on it.

NOTES

- The trademark referred to in the Chinese pictures in the advertisement.
- Due to some error of printing, the Chinese character 字 in this advertisement appears as its mirror image in the paper.

Advertisement E87:3:4 is the same as advertisement E58:2:4.

Advertisement E87:3:5 is the same as advertisement E60:4:5.

E87:4:1

英三十三丁

V. R.

GOVERNMENT NO* ICE.

WM HENRY FOSTER

皇家告示

為曉諭尔等唐人到來本處茲因取禮慎事現下王家有新規條自英人十一月之後即唐人十月初九須要各人取新禮慎紙每兩個月稅銀一擲尔等遵例而行

為尔等唐人所取之新禮慎自英人過年^{一三〇三}千 年正月初一日即唐人本年十一月初十日須要在前取新禮慎勿

在後至于英人二月新禮慎滿期亦照上款在先取

自英人^{一三〇三}年正月之後尔等唐人來取新禮慎總要將在大埠收稅銀之原單到來衙門放得取新禮慎如無稅

銀之原單或本人所全之舊禮慎亦可如無原單無舊禮慎者先補稅銀十擲唐人官處後方出新禮慎

倘唐人無新禮慎者或有掘金事情絡茄葛不理

倘唐人做沸湖無新禮慎者或被番人爭氣或相偷過一切等事唐人官不理

倘唐人做土庫無新禮慎者或被番人爭氣一切等事唐人官不理

已上所出之新例尔等唐人遵例而行凡各等事情唐人官一切支理

英人一千八百五十七年十一月廿四即唐人十月十四示

CROWN NOTICE, for the information of all Chinese persons who have come here, is hereby given, that, due to the licensing issue, the Crown now has new regulations, effective from the English November—or the Chinese 9th October—requiring all to obtain new licences, for a tax of one pound every two months, which law the Chinese must respect ; and that new licences obtained by the Chinese must be obtained before and not after the beginning of the English year—January 1st 1858—being the 10th of November of the current Chinese year, and before the expiry of the new licences on the 1st of the English February, new licences must be again obtained in like manner.

From the English January 1st 1858, when Chinese obtain a new licence, an original receipt issued at the capital for the payment of tax must always be brought to the yamun, before the new licence can be issued. If a person does not have an original tax receipt, their own old licence, kept good, may also be used. In the case that no original receipt or old licence is produced, the tax of ten pounds must be made up before a new licence is issued.

If a Chinese person who does not hold a new licence digs for gold, *Lok-care-got* will have no regard for him.

If a Chinese person with a puddling spot has no new licence, the official for the Chinese will have no regard to... or its theft by westerners *et cetera*.

If a Chinese storekeeper does not have a new licence, the official for the Chinese will have no regard to... by westerners *et cetera*.

Providing the new regulations shown above are respected by the Chinese, the official for the Chinese will deal with all manner of matters.

November 24th 1857—the Chinese 14th of October.

NOTES

- The dates used in this notice are inconsistent with the date of the paper, as it was printed in June 1858, much later than the dates referred to in the notice.
- The second paragraph seems to indicate that the law required a person to show evidence that they had payed the £10 poll tax before he/she could purchase a miner's right, otherwise £10 would need to be paid before a new right could be bought for £1. However, the phrasing of the notice does not make it adequately clear that the £1 fee would still apply after the payment of the £10.

- The elipses in the penultimate and antepenultimate paragraphs denote a phrase in the Chinese that does not appear to be grammatical. Whether or not the problematic word within it (爭氣 “to strive”) had a different usage in the dialect of the writer is unclear.
- Who or what *Lok-care-got* was is also unclear.
- 放得即言方得四邑話之放字與方同音

The English and Chinese Advertiser, Edition 95, Saturday August 7th 1858.

The title is the same as for Edition E58, except for the lowest line of text, which reads:
“3RD. YEAR – NO.95 SATURDAY AUGUST 7 1858 GRATIS”.

The date of this 95th edition, Saturday August 7th 1858, falls 93 not 92 weeks after that of the 3rd edition, Saturday October 25th 1856, but the date of the 87th edition falls 84 weeks after it, as would be expected.

E95:1:1

英字十八甲

本埠大街麵飽爐山對面地咖喇付丁咖羅士馬糧店

不用銀車送到

收買金砂照時價兌換

Gun-dee-gaa-lee-foo airn Gaa-law-see's horse feed store, on this city's main street, opposite Bread Oven Hill.

Delivery at no cost.

Gold bought at current rates of exchange.

Advertisement E95:1:2 is the same as advertisement E87:1:2.

Advertisement E95:1:3 is the same as advertisement E58:3:3.

Advertisement E95:1:4 is the same as advertisement E87:1:4.

Advertisement E95:1:5 is the same as advertisement E60:3:6, except for the correction of some printing errors in the English text.

Notice E95:2:1 is the same as notice E87:4:1.

Advertisement E95:3:1 is the same as advertisement E87:3:1.

Advertisement E95:3:2 is the same as advertisement E87:3:2 without English text, except for the heading: “J T JACKSON”.

Advertisement E95:3:3 is the same as advertisement E87:3:3.

Advertisement E95:3:4 is the same as advertisements E87:3:4 and E58:2:4.

E95:3:5

英字十八丙

古槓舖在孖刺辣大街近衙門橋頭處有各樣奇物洋畫鳥皮獸物出在本州府貴客欲看者每人收銀 1元 請認門口唐字照牌為記

Curiosity shop on the Ballarat main street, near the yamun and the bridge. Various exotica ; Western paintings ; a feathered beast native to Victoria. Price of viewer admission is 1s. Please note the Chinese sign at the door.

NOTES

- The “feathered beast” may have been an emu (鴝鶻).
- 粵間謂儲物箱曰槓槓字如作此意時則讀若壘有樟木槓啞槓嘢等語竊以為古槓舖言古玩舖也槓或為玩之訛四邑各邑話中玩字之音與槓字之別音相諧筆人或者書讀若字或者問字於人而誤以玩為槓或係字帶雙關兼指古槓古箱古玩
- See the last note on advertisement C7:2:3 for an explanation of the term used here in reference to the colony of Victoria.

Page 4 of Edition E95 is the same as page 2 of Edition E87.