

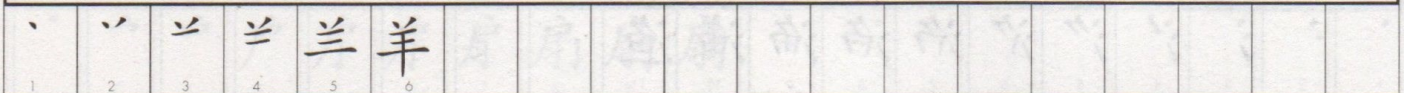
羊

yáng
sheep;
goat

羊角	yáng jiǎo	ram's horn
羊毛	yáng máo	sheep's wool
羊排	yáng pái	mutton chop
羊皮	yáng pí	sheep skin
羊群	yáng qún	flock of sheep
羊肉	yáng ròu	mutton

羊: 因为天性温顺驯服, 所以“羊”是一个很恰当的代表温和的符号。它的象形文字呈现出很平衡的结构。早期的“羊”字展现的是一个从正面看的羊头的形状。后来经过修改加入了犄角、耳朵、腿和尾巴几部分。当加入这几部分后, 羊尾巴便被削去成“羔”。

Because of its mild and gentle nature, the sheep (羊) is a fitting symbol for meekness. Its pictographic representations take on well-balanced forms. Early versions show frontal views of the head; later modifications fill in the horns, ears, legs and tail. When combined with other components, the tail is often left out: 羔.



東 增

新 西 蘭 東 增 會 館

THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand

www.tungjung.org.nz

Newsletter Autumn 2015 issue

The Tung Jung Association of New Zealand Committee 2014—2015

President	Gordon Wu	388 3560	Membership	Alex Chang	499 8032
Vice President	Peter Wong	388 5828	Property	Kaye Wong	388 8060
Secretaries-				Joe Chang	388 9135
English	Sam Kwok	027 8110551	Newsletter	Willie Wong	386 3099
Chinese	Kevin Zeng	021 669628			
Treasurer	Robert Ting	478 6253	Website	Gordon Wu	388 3560
Assistant treasurer	Virginia Ng	232 9971		Peter Moon	389 8819
Social	Peter Wong	388 5828	Public relations	Gordon Wu	388 3560
	Elaine Chang	388 9135		Peter Moon	389 8819
	Andrina Chang	499 8032		Gordon Wu	388 3560
	Valerie Ting	565 4421			

Please visit our website at <http://www.tungjung.org.nz>

President's report.....

恭喜發財, 新年快樂! Happy Chinese New Year to you all! May the Year of the Sheep bring to you and your loved ones, good health, wealth and happiness all year round. By now you all will have had a good rest and ready to cope with the year ahead.

This year, with some new committee members, the Association hopes to have more activities in store for you all. We would also welcome suggestions as to what members want the Association to do and trips that we, as an Association can organise. Let us hear from you!

The year has started off very quietly with all of us enjoying the wonderful summer this year. Since the last newsletter, some of the committee have been invited to various functions and events from different organisations. I have been involved in the Ventnor consultations as representative of the dead Jungsen people that got lost in the Hokianga tragedy. Update of the events are in this newsletter.

I attended an outing day held by the Wellington Chinese Association at Avalon Park on the 25 January. It was attended by about 100 people, the majority being the new Chinese immigrants. The opportunity was taken by the WCA to let the attendees know about the progress of the Chinese Garden proposed to be built on the Wellington waterfront, as it is to be a Wellington Chinese community effort. The Tung Jung Association is a founding member of the Chinese Garden project. A Memorandum of Undertaking (MOU) has been signed by the Chinese premier and the Prime Minister of New Zealand, John Key and when resource consent is given by the Wellington City Council, the garden should be ready within two years.

At the onset of the Chinese New Year of the Sheep, I and other committee members have been invited to Chinese New Year dinners from other Chinese organisations. Among them the Chinese Embassy, the Peaceful Reunification of China Association, the NZ-China Friendship Society, the New Chinese Friendship Association and the Minister of Ethnic Affairs.

The Tung Jung building has now been fully rented and the committee now has to decide what to do after the restoration. It has been a long and tedious process and we have to think of the Association's future.

The future of the Association will depend on its members. If there is a lack of interest in the Association's activities, the Association will cease to exist and the legacy our forefathers left for us will be lost. The present committee is aging and younger members are required to keep the Association moving forward. I urgently request you all to encourage the younger generation to participate and take a more active interest in the Association or our heritage will be lost forever. Do not sit back and take a complacent attitude, we all have to act now!

The new social committee are planning for more social activities for this year. If there is an activity that you would be interested in, please contact one of the social committee or myself and we will see if it could be implemented. It would be great to get our members support and new ideas.

Keith Lowe, one of our members have agreed to demonstrate the art of bonsai to our members and friends. Please see the advertisement in this issue. We are grateful to him in sharing his expertise to our members.

Again, we also have articles from some of our members relating to some of their experiences to share with you. If you have an experience you would like to share, please contact me and I will talk it over with you.

This being the Year of the Sheep and New Zealand has millions of them, I hope you all will also have many happy experiences, and I look forward to hearing from some of you.

Gordon Wu

March 2015

Go to www.tungjung.org.nz to view this newsletter in colour.....

會長報告

恭喜發財，大家中國農曆新年快樂！願中國羊年到來之際你和你愛的人全年幸福快樂、健康常在、財源滾滾。現在，長假即將結束，我們將要準備迎接新的一年的挑戰了。

今年，我們會館除了新增加了委員會成員之外，還將會為大家舉辦多點活動。希望會員們來信對會館運作提出寶貴的意見和對我們工作的進行指正。

在我們享受著夏天的陽光時，今年已經悄悄地拉開序幕了。自從上次新聞簡訊以來，部分委員會委員們都參加了由不同的組織機構所組織多種多樣的大型聚會和活動。我代表在 Hokianga 悲劇中死去的增城人去參加 Ventnor 商討會。我會在這期新聞簡訊中報告這則事件的最新動向。

1月25日，我參加了由威靈頓華人協會組織的在 Avalon Park 舉行的遠足日活動。當天大概有100人參加，其中大多數是新來的中國移民。WCA為我們介紹了「中式公園」計畫的進程。這個公園在威靈頓的海濱修建。因為這個計畫是威靈頓華人協會組織的努力成果，所以我們會館也有會員參加了這次計畫。MOU已經被中國總理和紐西蘭首相 John Key 共同簽署。當威靈頓市政資源部審核批准後，這個公園將在兩年內完成。

在中國羊年開始，我和委員會們參加了由其他華人協會聯合組織的中國新年宴會，包括中國大使館 The Peaceful Reunification of China Association, the NZ China Friendship Society, the New Chinese Friendship Association, 和 Minister of Ethnic Affairs。

會館大樓現在已經全部對外出租，這是漫長和煩悶的過程。委員會現在開始要想想我們會館的將來了。

會館將來的發展都依靠著會員們，如果會員對會館的活動失去了興趣，會館就會沒落甚至消失，那麼我們祖先留給我們的遺產也會隨時間消逝。我懇請大家鼓勵一下你們家的年輕一輩，加入或者參加會館的活動與運作，否則我們祖宗的遺產將會永遠消失。請不要有觀望和自滿的思想，我們一起行動起來守護祖宗的遺產。

今年，新的委員會計畫組織更多的社交活動，如果你有感興趣的活動想和大家一起分享的話，請聯繫我們任何一位委員或者我。我們會考慮你的活動是否能舉行，我們很高興能得到會員們新的想法和建議。

Keith Lowe 已經同意向會員們和朋友們展出他的盆景供欣賞。如果大家想欣賞的話，請留意今期的廣告，我們很高興他跟我們分享他的專業藝術。

再次，我們有些會員的文章與大家分享，這都是會員的親身經歷。如果你想跟我們分享一下你的親身經歷，請聯繫我，我會詳細跟你交流落實。

今年是中國的羊年，而我們紐西蘭有很多綿羊，這是多麼美妙的一年。我希望大家今年過得更加開心愉快，並期待你們來信與大家一起分享你的快樂。

吳道揚

2015年3月

English loanwords borrowed from Chinese.....

Gung Ho: The term has its origins in the Chinese word 工合 (gōng hé) that can either mean to work together, or as an adjective to describe someone that is overly excited or too enthusiastic. The term *gong he* is a shortened word for industrial cooperatives which were created in China in the 1930s. During that time U.S. Marines adopted the term to mean someone with a can-do attitude.

Seniors yum cha lunch.....

A very wet windy day in Wellington didn't deter the enthusiasm of the Association's senior members and their friends to attend the annual yum cha lunch at the Dragon's Restaurant on Wednesday 10 December 2014. The committee decided a few years ago to organise a yum cha lunch for the senior members as many do not want to venture out at night to attend some of our functions. If you think young people are noisy, you should hear the seniors when they got together at the restaurant! Many had not seen each other for some time and trying to catch up, the noise got louder! We could see that they really enjoyed themselves and the restaurant had organised a substantial lunch for them. One person from each table won a prize in a lucky draw and many took home "doggie bags" as there was too much food for them to eat there. A good time was had by all attending and say they are looking forward to next year's function!

Elaine Chang who organised the function did a really good job and the committee thank her for her effort.



Sticky rice cements structures fast, too

Many ancient Chinese buildings have stood the test of time thanks to a secret ingredient in the limestone mortar that binds their blocks: glutinous sticky rice.

This ancient recipe is the best choice for restoring historic buildings, say researchers, who re-created the mortar in a new study. "Because of its good performance, sticky rice-lime mortar was extensively used in many important buildings such as tombs, city walls and water resource facilities," the researchers report.

One tomb built during the Ming Dynasty (1368-1644) "was so firm that a bulldozer could do nothing about it". Some of the religious structures and bridges even survived a magnitude-7.5 earthquake in 1604.



Seniors visiting.....

Members of the committee made visits to some senior members who are not able to get out or are in retirement homes on Saturday 13 and Sunday 14 December. Some now have loss of memory and do not recognise anyone except family members and are pleased to see someone come and visit them. This year, we visited 21 people over the two days and it was a delight to see their faces light up when we knock on their doors to say hello. Each person received a small food parcel consisting of Chinese sponge cake, homemade shortbread biscuits fresh fruit, some chocolates and a small bag of potato chips. The committee apologise if there is someone that should be visited but have been left out. Please give us their names and we will include them next time.



The Ventnor issue.....



As many of you now know that the ship Ventnor which carried a cargo of 499 coffins of the Chinese men who had died in New Zealand to be shipped back to China for re-burial as was the custom, had foundered off the coast of the North Island near Hokianga and eventually sunk in 1902. Little of its history was known to the Chinese until about seven years ago that Wong Liu Sheung, a Chinese historian, had a chance meeting with a local iwi of that locality, that there were Chinese remains buried there. Since then, she has delved into the history of the sinking of the Ventnor and talking with local Maori elders and in 2014, 112 years later, with help from other Chinese enthusiasts, culminating in a pilgrimage of over 100 people to go to the bleak locality to pay homage to the Chinese dead, the majority of whom were entombed in their watery graves. A memorial was also built in the locality to commemorate the disaster and recently, the Government has declared the locality as a protected heritage site under New Zealand law. In recent news, it was known that artefacts were brought up from the stricken ship and concerns were raised by the Chinese community that the artefacts would be sold overseas or a commercial venture would arise. The Chinese community sees this as an intrusion of a gravesite and under the auspices of the New Zealand Chinese Association, a group of Chinese organisations, went to see the Minister of Culture and Heritage, Maggie Barry, to seek assurances that no artefacts from the wreck will be sold or transported overseas without consultation to the Chinese community. This group consisted of Gerald Wong, president of the NZ Chinese Association (NZCA), Wong Liu Sheung, Kirsten Wong who worked alongside Liu Sheung at the beginning, Virginia Chong, past president of the NZCA and a trustee of the Chinese Poll Tax Heritage Trust, Charlie Ding, president of the Poon Fah Association of NZ representing the descendants of the majority of the deceased who were mainly Poon Fah heritage, Gordon Wu, president of the Tung Jung Association of NZ, representing the deceased from Wellington who were of Tung Jung origin, Peter Sew Hoy, representing the Sew Hoy family whose great great grandfather, Choie Sew Hoy organised the shipment of bodies but himself died prior to sailing and whose body was also on board the ship and Lynette Shum, secretary to the Poon Fah Association and has been part of the group since its inception. Here is an update on the issue....

In mid 2014, NZCA agreed to have this project under their wing, to accommodate a wider outreach to include NZCA branches from all over NZ. It would also allow us to develop a formal agreement to collaborate with Poon Fah and Tung Jung Associations regarding this project. Until that time, the group used a bank account of NZCA Auckland when organising the Ching Ming 2012 trip to the Far North. I understand the NZCA – National will set up a system for this Special Interest Group.

Responding to the latest news.

Many of you will have read or heard about some film footage of the *SS Ventnor*. Here are some points of clarification. *The SS Ventnor* site was known to many people who live around the Hokianga Harbour. These fishermen, kept it safe by not telling anyone of its location.

Assisting us as well was that the site was 140 metres deep where it sank. Until recently it was not possible to dive such depths. Of late, a specialist dive team from Australia were the first to make such dangerous journeys. In the process they took some artefacts from the site. Working with Heritage NZ we sought to have the site protected. It was gazetted on May 8th 2014 as an archaeological site. This means people can look (and film) the site but not to touch, modify, or take anything. Such acts are now illegal.

On November 11th, to coincide with the Premier of China's visit to NZ, the film team (under John Albert) staged a media announcement. Neither Peter Sew Hoy (who has been the representative for the Sew Hoy family in our working group) nor myself were invited. However Virginia Chong went along and touched the artefacts on display and watched to film footage. It sparked a flurry of activity.

We had two main objections.

There was suggestion that the artefacts taken off the *SS Ventnor* were going to go to China. Our alarm at this suggestion set us to write a flurry of letters to the Minister of Culture & Heritage (Maggie Barry) and to

The Ventnor issue.....contd

her ministry, Culture and Heritage (MCH). We explained that we were the moral guardians working in the interest of the ancestors whose villages we represented. We are the people who held the story behind the artefacts. This is Chinese NZ history. Certainly we set the pigeon alight around Parliament, and just as it closed for the year, and we met with the minister.

The other objection was that John Albert in his well rehearsed 'story' insisted that one of his purposes was to see if any bones could be found, and then these would be collected and sent back to China. Our group maintained that this shipwreck site was to be treated as a burial site, that the bones were to remain there, and nothing touched. In reality after 112 years, in deep waters of the Tasman Sea could hardly be the best way to preserve human remains. Identification would also be impossible, so we asked that due respect be given to the 499 ancestors.

Our response has been to assist Ministry of Culture & Heritage (MCH) in any way so they can ensure that the artefacts were placed in a public institution such as Te Papa. If this were to happen we would explore exhibition possibilities. While the numbers of artefacts vary, we wait for a report from MCH.

Over the Christmas break, I heard that the Hokianga Historical Society were offered three artefacts for a week to be on display. The curator felt that artefacts with this kind of significance to the local people and to us Chinese insisted on a due process be adhered ie permission be granted by Te Roroa (lwi location of the SS Ventnor) and our group be sought. I have been told they were given photographs of the artefacts.

The news that John Albert was going to dive on the wreck, sparked Heritage NZ (who now has responsibility for the site) and I, to do our utmost in placing pressure on the dive team to think again. I had phone calls, from locals telling me that a team were going out, several times and it seemed that the preparations were being made for another dive. Heritage NZ, Northland Area Manager Bill Edwards, and the archaeologist from that office (fantastic bunch of people) met the boats as it came in, and once more reiterated the law as it stands, plus ensured that each person understood that law. Touch or take anything is against the law. We hope this might provide more protection.

I am very grateful that both Ministry of Culture & Heritage and Heritage NZ are working so hard for us. It makes the worrying task of responsibility bearable when I do not have to front everyone and every group.

My thanks to NZCA – Gerald & Virginia, Pooh Fah – Charlie Ding and Lynette Shum, Tung Jung – Gordon Wu, Media releases – Lynette and Kirsten, Peter Sew Hoy and others who emailed or phoned me in support. I am truly grateful for all the effort from you all,. We have to date the first phase of this part of the project. Now we wait.

Updates on strategies.

Updating interested parties have always been a part of this project. Before Christmas I met with Hokianga Historical Society as well as the staff of Heritage NZ. I will meet with the Te Roroa Trust Board at the end of this month to talk with them as well.

The constant relaying by John Albert that he is looking for the bones and wanting them to be returned to China is troublesome in that it is alarming. We have tried so many strategies, a meeting, letters, emails, even a signed letter from Peter, Janice and Duncan has failed to change the message. We now ask that further members of the Sew Hoy family sign letters in support of the burial site where the bones must not be moved.

And we wait for a formal update from Heritage NZ and MCH.

Fund raiser for Group.

This beats baking banana cakes! Ron Sang generously donated to our groups 100 Ralph Hotere books - \$65.00. They are really beautiful. (His grave is by the Red Gateway at Mitimiti). If you are interested in buying one email me, wongls@interculturalworks.co.nz.

The Ventnor issue.....contd

Money has been earmarked to make a contribution to explore the whereabouts of the bones we think are buried in Rawene cemetery.

Trips up North

At the middle of February, a small Buddhist group is going to Mitimiti to do a simple ceremony for the ancestors.

Trip co-ordinated by Kirsten Wong.

Towards the end of March, NZCA Hamilton are coming up. They plan to leave Hamilton Friday night and stay in Whangerai, then on Saturday go to Mitimiti, and back to Opononi at the end of the day, then leave Sunday, visit Te Roroa and go home. Coordinated by Janet Young.

Poon Fah are planning a trip up for ANZAC weekend (long weekend). The original plaque on brass has corroded so it cannot be read. Another one has been made of granite and it will be unveiled on this weekend. Co-ordinated by Lynette Shum.

NZCA – National trip? Several people have spoken to me about a possible trip. The unveiling of the new plaque at Mitimiti makes a trip special. I was wondering if there was any interest from the different NZCA branches.

Maybe groups could gather in Auckland and buses left from Auckland. If you are interested, email Gerald or Virginia. This is to give you a suggested timetable, but can be easily changed.

Saturday 2nd May 2015

Leave Auckland early. Highway 1 then 12

Go to Te Roroa, see plaque and Ventnor Grove. Do a ceremony (bring joss sticks)

Good place to eat.

Continue to travel north.

1. Stop to see Tane Mahuta, oldest and largest Kauri Tree)

2. Then to Signal Station Road, look straight out. Look at 10 o'clock, 10 miles out is the wreck of the SS Ventnor.

3. Go to Old Wharf Road, this is where the survivors came ashore.

4. Hokianga Historical Society – if open. Collection is small, but nice to get your support.

5. Stay in Opononi

Sunday 3rd May 2015

Go to Rawene.

Wander around Rawene cemetery – where do you think they would have buried the bones?

Wander around Rawene

Go on Ferry to Kohukohu

Go to Mitimiti

Up to the Urupa – Red Gateway – Ralph Hotere grave. New plaque to be unveiled.

Wander along beach. (bring cut lunch)

Depending on numbers, could come back to Opononi (former accommodation for the night.)

Monday

Return to Auckland.

Tips.

If you are booking to return to another destination to go home on Monday, book after 5.00pm or later. The trip back Auckland is always traffic dependent and always takes longer than anticipated. Suggest return to home city on Tuesday, and stay that extra day in Auckland.

No idea of costs or accommodation costs. Need to know if there is enough interest, how many people etc....

Wong Liu Shueng

wongls@interculturalworks.co.nz

How to make good rice?

After washing rice in water, add a few drops of lemon juice, (or a few drops of oil), cooked rice will turn out good and fragrant.

Keeping tofu firm

Soft tofu in the cooking process is very easy to break into pieces. If you want to maintain the firmness of tofu, you can soak it in salt water for about 30 minutes before cooking.

Chinese New Year dinner.....

On Sunday 22 February, the Association held a Chinese New Year celebration dinner at the Grand Century Restaurant in Tory Street, Wellington. After a beautiful summer's day and a very mild evening, the restaurant was packed full with over 270 people. A special menu was prepared for us by the chefs of the restaurant and as usual, we had lucky draws and a raffle. This year again, the Poon Fah lion dance team performed at the beginning of the dinner to introduce the New Year. The restaurant produced excellent food which was all consumed by those attending and the atmosphere that night was one of revelry and happiness. Many thanks to the restaurant for the excellent food and special thanks to our social team for their hard work in organising the function in order to make it a success.



The Poon Fah Association lion dance



The packed restaurant



Lucky draw prizewinners



Lucky raffle winner



Peter Moon doing a good job!

Ching Ming 清明節

Ching Ming this year falls on 4th April. The Tung Jung Association will observe the tradition by congregating at the Tung Jung memorial at Karori Cemetery on Sunday 5th April at 12 noon. All are welcome to attend and partake in a lunch with our ancestors. Please contact Peter Wong 3885828 or 021 0331697 for catering purposes if you would like to join us. In the evening, an informal dinner at a local restaurant will be held. If you wish to attend, please contact Peter Wong.

News from Sydney.....

With the start of another Lunar New Year, one is reminded of the ongoing cycles of life on this planet of ours. How we celebrate births, our life journeys and then our eventual passing. Late last year it was happy news to welcome an addition to the Lowe family and then we were saddened by the passing of my youngest brother Phillip. As I write this the Chinese New Year festivities have begun and I will be busy participating in and attending many activities and events. Some unusual outcomes on the Australian political scene with two one term state governments being shown the revolving door in recent elections.



I was in Auckland in January to attend the funeral of my brother Phillip who died suddenly on Christmas Day. As often said, when families are so scattered these days, it seems to take a wedding or a funeral to bring family members together. So was pleased to catch up with Malcolm and his wife Jacqui and be introduced to Vera Fay, Phillip and Peggy's first grandchild.

In China and where ever the Chinese have settled, the Lunar New Year is a time for celebration and renewals. Known also as the Spring Festival, it is the most important time for family reunions, feasting and good times with positive hopes and wishes for the year ahead. The City of Sydney's Chinese New Year Festival rivals those in Asia – it covers two weeks with more than 80 events, sharing culture, food, talks, entertainment and exhibitions.



Claudia Chan Shaw
alongside one of the
Terracotta Warriors

This year's Sydney launch took place at Dawes Point with the Sydney Opera House as a backdrop and amongst rows of Lanterns of the Terracotta Warriors. These were created for the 2008 Beijing Olympic Games and are in Australia for the first time. The 2.1 metre lanterns are illuminated at night and provide a wonderful burst of colour against the backdrop of Sydney Harbour. Other areas in Sydney which have a large Asian population, such as Hurstville, Ashfield, Eastwood and Chatswood also have special Chinese New Year programs.



Dancers waiting to perform at Dawes Point

The success of last year's inaugural Lambing Flat Chinese Festival in Young has led to Young holding its second Chinese festival on 20-21 March 2015. Young is where the infamous Lambing Flat riots against the Chinese miners took place in 1861. As I am involved with this festival, looks as though I'll be busy right through March.

The Victorian State election held on the 29th November 2014 resulted in the defeat of the Liberal/National coalition lead by Denis Napthine and a win for the Australian Labor Party with Daniel Andrews as the new premier. This was the first time in 60 years that a Victorian State government has been defeated after only one term. Two Chinese-Australians are in the government, the most notable is Mr Hong Lim MP, in his 4th term and now the member for the new seat of Clarindon, as well as being appointed as the Parliamentary Secretary for Multicultural Affairs and Asia Engagement; while another Labor candidate Harriet Shing, has won a seat in the Victorian Legislative Council for the Eastern Victorian Region.

In Queensland, the premier Newman Campbell called a sudden election for the 31st January 2015. His Liberal National Party, which had done so well in the 2012 election experienced a 13.75% swing against them and not only did he lose his seat but there has been a change of government and the ALP leader Annastacia Palaszczuk has just been sworn in as the 39th premier of Queensland. Campaigning is now going on for the New South Wales State elections which will be held on 28th March 2015.

Gung Hei Fat Choy! May the Year of the Sheep/Goat bring you peace, prosperity, good health and good fortune.

Daphne Lowe Kelley
lowekelley@bigpond.com

The 56 Ethnic tribes of China continued from last issue.....

45, Tatar 塔塔爾族 (tǎ tǎ ěr zú)

Their ancestors are Volga Tatars tradesmen who settled mostly in Xinjiang and are Sunni Muslims. They speak a Turkic language and originally settled in north eastern Mongolia. They were conquered by Ghenkis Khan but travelled when the empire broke up. They are mainly tradesmen and like singing and dancing as well as wrestling, tug of war, horse racing and other group activities.



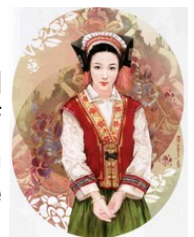
46, Tujia 土家族 (tǔ jiā zú)

The Tujia with a total population of over 8 million, is the 8th largest ethnic minority in People's Republic of China. They live in Wuling Mountains, straddling the common borders of Hunan, Hubei and Guizhou Provinces, and Chongqing Municipalities. They are renowned for their singing and song composing abilities and for their tradition of the Baishou Dance (摆手舞). They are also famous for their richly-patterned brocade, known as *xilankapu*, a product that in earlier days regularly figured in their tribute payments to the Chinese court. Regarding religion, most of the Tujia worship a white tiger totem, although some Tujia in western Hunan worship a turtle totem and are great observers of the traditional Chinese festivals.



47, Gelao 仡佬族 (gē lǎo zú)

The Gelao are an ethnic group of China and Vietnam but are also classified as Yi, Miao, and Zhuang by the Chinese government and are mainly located in the western part of the Guizhou Province, Guangxi, south-eastern Yunnan, and southern Sichuan. The main religion practiced is Taoism with a small but significant Buddhist minority. Mandarin is now the main language spoken by Gelaos but the Miao, Yi, The Miao, Yi and Buyei languages are also used. The traditional suits of the men consist of jacket done up to a side and long pants. The women utilize short jackets and narrow skirts divided into three parts: the head office is elaborate in red wool while the other two are of fabric bordered in black and white colours. Men and women utilize long scarves. The main occupation of the Gelao is rice growing and a wide variety is planted.



48, Tu 土族 (tǔ zú)

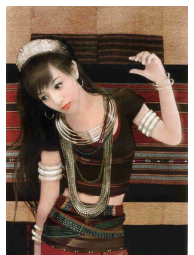
The Tu people live mostly in the Qinghai and Gansu provinces. They speak the Monguor (Mongol) language, which belongs to the family of Mongolic languages but has been heavily influenced by both local Chinese and Tibetan dialects. These days, nearly all Tu people can also speak Mandarin. Most are farmers, and some keep livestock.

Their culture and social organizations have been influenced by Confucianism, Tibetan Buddhism, Taoism, and local beliefs. A few Tu in Huzhu and Minhe are Christian, the result of on-going American and Korean missionary work in the area.



49, Wa 佤族 (wǎ zú)

The **Wa** are an ethnic group that lives mainly in northern Burma, in the northern part of Shan State and the eastern part of Kachin State, near and along Burma's border with China, as well as in China's Yunnan Province. In the traditional Wa society monogamous marriage was the norm and there was sexual freedom for both men and women before marriage. They also have a well-engrained drinking culture, with large amounts of local moonshine being produced and are widely believed to on average consume the largest amount of alcohol in China. During the 1900's part of the Wa territory was heavily used in the production of heroin and ampethamine. The Wa have their own language but now Mandarin is used.



50, Uyghur 维吾尔族 (wéi wú ěr zú)

The Uyghurs live primarily in the Xinjiang Uyghur Autonomous Region. Their ancestry are from Caucasian and east Asian stock. Modern Uyghurs are primarily Muslim, and they are the second largest Muslim ethnic group in China after the Hui. Their language is of the Turkic tongue. The standard of education is lower than the rest of China due to the fact of not speaking Mandarin.



The 56 Ethnic tribes of China contd.....

51, Uzbek 乌孜别克族 (wū zī bié kè zú)

The Uzbek is located in the Xinjiang Uyghur Autonomous Region. Their origins are from Caucasian, East Asian and Siberian stock. The Uzbek language is a Turkic language and their religion have a predominantly Sunni Muslim background .

The Uzbek people are very diet conscious and follow discipline in whatever they do. Their professional fields are mainly family business or agricultural activities. The Uzbek people are very much family oriented people, who dedicate their every minute of leisure to their family members.



52, Sibo (Xibe)锡伯族 (xī bó zú)

The Xibe live mostly in Northeast China and Xinjiang. Historical religions of the Xibe included shamanism and Buddhism. Customary Xibe attire included short buttoned jackets and trousers for men, and close-fitting, long, and lace-trimmed gowns for women. Arranged marriage was common and women had low social status, including no right to inherit property. It was believed that while the father was alive no son could break the family clan by leaving the house. Nowadays, the main language is Mandarin. Most Xibe wear long gowns. Old women still wear the traditional green and blue cheongsam which originated late in the Qing Dynasty. Young girls wear one braid in their hair, whereas married women curl two in their hair.



53, Yao 瑶族 (yáo zú)

The origins of the Yao can be traced back 2,000 years ago, starting in Hunan Province. As the Han Chinese expanded in southern China, the Yao retreated into the highlands between Hunan and Guizhou to the north and Guangdong and Guangxi to the south, and stretching into eastern Yunnan. The Yao practise a religion based on medieval Chinese Taoism, although many have converted to Buddhism and few to Christianity. The Yao have no written language but the written language they use today is similar to Chinese and was created with Chinese help. As Yao had no written language, the women created their own written language called *nushu*, which will be covered in another newsletter. The Yao are traditionally farmers.



54, Yugurs 裕固族 (yù gù zú)

The Yugur live primarily in Sunan Yugur Autonomous County in Gānsù Province. They are Buddhists, unlike the Xinjiang Uyghurs who had converted to Islam. There is no written language of the Turkic dialect, so Chinese characters are widely used amongst all the Yugur people. They live by stock raising, as due to the special climatic conditions, fresh vegetables are rare, and only some potherbs such as the wild shallot, and leek can be found. Fresh mushrooms are the main vegetables in the fall.

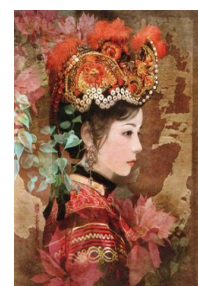
They are deft at weaving and embroidering. They are also a nomadic people and therefore live in tents which can be taken down as they move to fresh pastures.



55, Yi 彝族 (yí zú)

The Yi are the seventh largest of the 55 ethnic minority groups. They live primarily in rural areas of Sichuan, Yunnan, Guizhou, and Guangxi, usually in mountainous regions. Most Yi are farmers; herders of cattle, sheep and goats; and nomadic hunters.

Bimoism is the ethnic religion of the Yi though some have adopted Buddhism and Christianity because of medical missionaries in the 1900's. The Yi's were an oppressed people until the Chinese communists freed them in 1949 and democratic reforms were made in later years. Because of their isolation, the Yi people were backward in many ways but have now caught up with the rest of the China. They are quite skilled at painting, sculpture, embroidery, and drawing with lacquer. The women are quite adept at embroidery and their reputations are greatly influenced by their level of embroidery competence.



The 56 Ethnic tribes of China contd.....

56, Han 汉族 (hàn zú)

The Han Chinese are an ethnic group native to East Asia. They constitute approximately 92% of the population of Mainland China, 93% of the population of Hong Kong, 92% of the population of Macau, 98% of the population of Taiwan, 74% of the population of Singapore, 24.5% of the population of Malaysia, and about 19% of the entire global human population, making them the largest ethnic group in the world. There is considerable genetic, linguistic, cultural, and social diversity among the Han, mainly due to thousands of years of migration and assimilation of various regional ethnicities and tribes within China.

The Han Chinese are regarded as a subset of the Chinese nation 中華民族(*Zhonghua minzu*).

Han Chinese trace their ancestry from the Huaxia 華夏 people, who lived along the *Huang He* 黃河 or Yellow River in China. The history of China as defined in history books are of the Han Chinese. Throughout the history of China, Chinese culture has been heavily influenced by Confucianism—credited with shaping much of Chinese thought.

Han Chinese speak various forms of the Chinese language that are descended from a common early language. One of the names of the language group is *Hanyu* (simplified Chinese: 汉语; traditional Chinese: 漢語), literally the "Han language". Similarly, Chinese characters, used to write the language, are called *Hanzi* (simplified Chinese: 汉字; traditional Chinese: 漢字), or "Han characters. During the early 20th century, written vernacular Chinese based on Mandarin dialects, which had been developing for several centuries, was standardized and adopted to replace Literary Chinese. While written vernacular forms of other languages of China exist, such as written Cantonese, written Chinese based on Mandarin is widely understood by speakers of all Chinese languages and has taken up the dominant position among written Chinese languages, formerly occupied by Literary Chinese. Thus, although the residents of different regions would not necessarily understand each other's speech, they generally share a common written language. Beginning in the 1950s, Simplified Chinese characters were adopted in mainland China, Chinese communities in Hong Kong, Macau, Taiwan and overseas countries continue to use Traditional Chinese characters. While significant differences exist between the two character sets, they are largely mutually intelligible.

Chinese names are typically two or three syllables in length, with the surname preceding the given name. Surnames are typically one character in length, though a few uncommon surnames are two or more syllables long, while given names are one or two syllables long. There are 4,000 to 6,000 surnames in China, of which about 1,000 surnames are most common.

In historical China, hundred surnames (百家姓) was a crucial identity of Han people. Besides the common culture and writings, common origin rooted in the surnames was another major factor that contributed towards Han Chinese identity.

Han Chinese have played a major role in the development of the arts, sciences, philosophy, inventions, and mathematics throughout history. Chinese art, Chinese cuisine, Chinese philosophy, and Chinese literature all have thousands of years of development, while numerous Chinese sites, such as the Great Wall of China and the Terracotta Army, are World Heritage Sites .

Chinese culture has been long characterized by religious pluralism. Confucianism, Chinese folk religion, Buddhism, Taoism and Christianity have all played a part in Chinese history.

The Han celebrate many festivals, among them are Chinese New Year, Ching Ming, Dragon Boat festival, Lantern festival, Chung Yeung and Mid autumn festival.

The Han are monogamous (they marry one person). They are free to choose the person they will marry. Most couples stay together, but the rate of divorce has been rising. An average urban Han family consists of a man, his wife, and their only child. In rural areas, it is common for three or more generations to live in the same household. Han couples in mainland China are supposed to have no more than one child.

Famous Han people.....



Du Fu—poet
Tang Dynasty



Confucius



Empress Wu Zetian
Tang Dynasty



Sun Yat-sen



Ruan Lingyu
1920's actress



Chien-shiung Wu
physicist



Cantonese proverbs.....



鬼食泥[*gwái sikh nàih*]
(a ghost eats mud)

to slur your words



死雞撐飯蓋[*séi gāi chaang faahn goi*]
(dead chicken pushing back the cooking-pot lid)

to fight to the bitter end,
to refuse to admit one is in the wrong



食拖鞋飯[*sikh tō háai faahn*]
(to eat rice on slippers)

used to describe a man who is supported by a woman, i.e. he can keep his slippers on, because he doesn't have to work.



食碗面反碗底[*sikh wún mín fán wún dái*]
(to eat from a bowl and then turn it over)

Go back upon somebody. Play somebody false. Betray a friend.



食死貓[*sikh séi māau*]
(to eat a dead cat)

1. to take the blame for something one has not done
2. to be a scapegoat, to "carry the can"



打蛇隨棍上[*dá sèh chéuih gwan séuhng*]
(to hit a snake and it crawls up the stick)

to exploit a situation to one's advantage, to ask for something or something extra by seizing a particular opportunity.



斷柄遮[*tyúhn beng jē*]
(broken umbrella handle)

no certainty



菠羅雞[*bō lòh gāi*]
(pineapple chicken)

someone who takes advantage of other people; an exploiter
(*Pineapple chicken is the mascot of the Pala Temple in Canton (Pala of India sounds like Pineapple). The mascot is made by gluing feathers on cardboard. In Cantonese, "glue" can also mean "sponging off one's relatives or friends". As the whole chicken is made by gluing, it becomes a symbol of someone who loves to "glue", sponging off people.



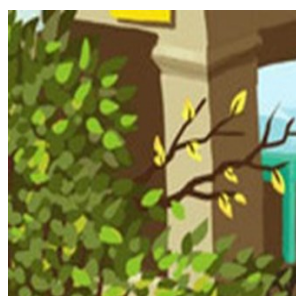
唔理三七廿一[*m4 léih sāam chāt yah yāt*]
(don't care that three sevens are twenty one)

1. used to reject an objection to a course of action, "I don't care"
2. regardless, irrespective



摸門釘[*mó mùhn dēng*]
(to scrape the door nails)

to go to visit someone but not find them at home, to arrange a meeting with someone but not find them.



樹大有枯枝[*syuh daaih yáuh fū jī*]
(a big tree has some dead branches)

there are good and bad people in every group

Try using these expressions when you speak Cantonese!

Sketching in Xinjiangby Stan Chan

In June 2014, a letter from the Overseas Chinese Affairs Office of the State Council of the People Republic of China, invited me to a Sketching in Xinjiang painting trip. Twelve artists from eight different countries were invited to attend. Two were from New Zealand, an artist from Auckland and myself from Wellington. The trip was between 26th July to the 6th August 2014.



Xinjiang, officially Xinjiang Uyghur Autonomous Region, 新疆维吾尔自治区, is an autonomous region of China in the northwest of the country. It is China's largest administrative division, with a population of 22 million people.

I arrived at Beijing on the 26th July and met up with fellow artists and the official members of the Overseas Chinese Affairs Office.

On the 27th we attended a talk to introduce the Xinjiang culture and visited the Yonbao Jian art shop and the culture district in Beijing. In the evening we visited the Laoshe Teahouse and the National Centre for the Performing Arts.

We visited the Great Wall of China on the morning of the 28th and in the evening met the Direct General, Division Director and other officers of the Overseas Chinese Affairs Office of the State Council of the P. R. C. After a meeting with the officials, all the artists worked together in the evening to create a special painting for the office as a gift from all the twelve artists.

On the 29th we travelled by plane to Urumqi, the capital and painted again in the evening.

We travelled by air to Kanas on the 30th and a long bus ride to the Kanas lake. After settling down in the hotel we went direct to the Kanas lake for sketching and more painting sessions with fellow artists together in the hotel.



On 31st in Kanas, we took a bus ride to the mountain. Walking up thousands of steps to the top, we drew lots of sketches and painted water colours of the beautiful lake of Kanas and the mountains surrounding the lake.

Back to the hotel another painting session again using our sketches as reference and working on the Chinese brush painting as well as water colour and other mediums.



The next day, we travelled by air from Kanas to Urumqi and then to Ili. We visit the Ili Naifeisi Sand Arts, the cultural market. When we were eating the melon in the market place, we met some local families and I did some portrait drawing of their children. We were strangers but became old friends.

On 2nd we went to Zhalimo lake for sketches, we met the young students from a local art school. The teachers are so happy to meeting with 12 overseas artists, invite us to run workshops in their school and taking group photos with us behind their banner. More sketching by the lake for the rest of the day. Back to Ili hotel we had another painting session, all painting using our sketches as base and working on larger paintings.



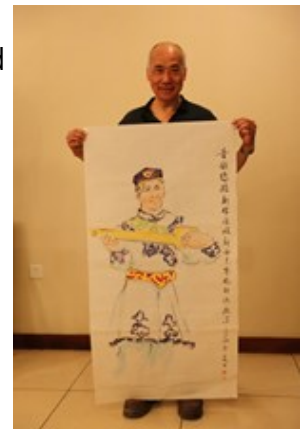
A four hour ride from Yili to Lalati on the 3rd took us to *the grassland in the cloud*. We arrived at the hotel and got ready to attend the cultural performance outside in the grassland.

On the 4th we painted the landscape and people on top of the mountains. The landscape and weather was so much like New Zealand up in the mountains.

We travelled back to Urumqi on the 5th for final painting sessions, everyone was working at their own subjects and will leave their works there for the group exhibition in Beijing and other cities of China.

On the 6th, we had a farewell to fellow artists and officials, some travelled back to Beijing and I travelled to Guangzhou and then back to New Zealand.

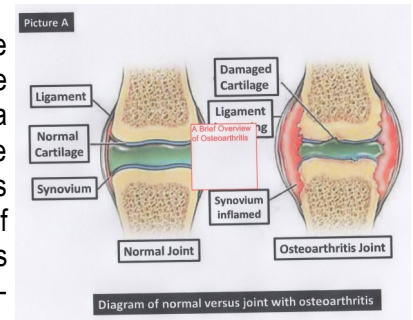
This painting trip has been a very interesting experience in meeting fellow artists from other countries, and also to experience the Xinjiang culture. I left my art works in Beijing and hope they will be interesting to the Beijing art circle, from a different perspective because it's from an artist away from China for 42 years.



Stan Chan is a Wellington based artist born in Guangzhou, raised in Hong Kong and of Sun Gai 新街 origin

A Brief Overview of Osteoarthritis.....

Osteoarthritis (OA) is the commonest disorder of joints and is due to degenerative changes leading to pain, loss of normal movement and swelling. In a nutshell it is the breakdown of the smooth cartilage, which covers and cushions the two bone ends of a joint. The cartilage becomes pitted, roughened and eventually disintegrates exposing the underlying bone which becomes hard and dense and at the joint edge bony outcrops form. In the normal joint the two smooth cartilage surfaces along with a small quantity of lubrication fluid allows for smooth efficient movement but in OA the damaged surfaces grate (like a car wheel with a blown tyre running on the metal rim) and movement is difficult and painful. **(Picture A)**



Osteoarthritis (OA) is a very common problem as you get older. It has been estimated that in New Zealand by the age of 60 years half of people will have evidence of OA and by 80 years virtually everybody. Factors that increase the risk of OA include increasing age, injury to a joint, obesity, genetics as in a small number of cases OA runs in families, certain occupations because of overuse of a joint, other diseases such as diabetes, gout and rheumatoid. Gender is also a factor as OA is more common in women but it is unclear why this is the case. OA often affects professional sports people as they subject certain joints to excessive "wear and tear" and are prone to injury. In obese people their extra weight places more stress on joints such as the knees and hips and furthermore fat tissue can produce proteins which can cause joint inflammation and damage.

Symptoms

Symptoms develop because the normal smooth movement of a joint is lost. OA can affect any joint in the body but commonly involves joints in the hands, knees, hips and spine. OA symptoms may range from mild to very severe. Common symptoms include;

(a) Pain during or after movement **(b)** Tenderness when the joint is prodded **(c)** Stiffness on waking or after inactivity **(d)** Loss of full range of movement **(e)** Grating feeling on moving the joint **(f)** Bone lumps around the joint **(g)** Swelling because the lining (synovial membrane) of the joint becomes irritated (inflamed) and more joint fluid is produced **(Picture A)**.

Diagnosis

The characteristic symptoms and a thorough examination by your doctor and x-rays will confirm the diagnosis

Treatment

There is no cure for OA and any pain can be controlled by medication such as paracetamol and if something stronger is necessary your doctor may prescribe nonsteroidal anti-inflammatory drug (NSAID) and examples of these are Voltaren and Brufen. These drugs have side effects including indigestion, stomach ulcer and raising blood pressure. In managing OA it is important to reduce pain and stiffness, to maintain and improve the mobility of affected joints. Losing weight in obese individuals is imperative as excess weight places pressure on weight bearing joints and by just slimming down mobility can often be greatly improved. Staying physically fit by judicious exercising will improve muscle strength and lead to better joint movement whereas inactivity leads to stiffness and weak joints

In recent years many remedies for OA have become available and include various supplements sold over the counter which do not require a prescription. Two supplements glucosamine and chondroitin have spawned a multi-million dollar industry helped by slick advertising, including television and marketing campaigns. Glucosamine supplements are derived from shellfish shells and chondroitin supplements are generally made from cow cartilage. Both substances are produced in the human body and are found in and around the cells of cartilage. The proponents of their use claim that taking them will help repair the damaged cartilage in OA and help reduce pain. But there is little convincing scientific evidence that glucosamine and chondroitin will repair damaged cartilage. The expert UK medical advisory body NICE does not recommend their use. If you plan to use glucosamine consult your doctor first, especially if you are on warfarin the blood thinner because glucosamine may interact with this medicine and cause bleeding problems. Persons who are allergic to shellfish should not take glucosamine.

Some studies indicate that acupuncture can relieve pain and improve function in some individuals who have knee OA. Tai chi and yoga can help to keep you flexible, improve your balance, reduce stress and both may help reduce OA pain.

Joint Replacement Surgery

When OA becomes very disabling joint replacement surgery has dramatically changed the outlook in many sufferers. The surgeon removes the damaged joint surfaces and replaces them with plastic and metal parts. The hip and knee joints are the two most commonly replaced but in recent times other joints including shoulder, ankle, elbow and fingers can be helped by surgery

Alexander Chang 陳志強 is a Tung Jung Association committee member

Formerly Professor in Pathology (Faculty of Medicine, Chinese University of Hong Kong & National University of Singapore)

Bonsai demonstration.....



There will be a free bonsai demonstration on how to make a miniature tree at the California Garden Centre, in Park Road, Miramar, on Saturday 28th March 2015 at 2 pm.

Those wishing to attend, please register with Gordon Wu, email—gordon.wu@xtra.co.nz or phone 027 4875314 by 21st March 2015.

Keith Lowe of the California Garden Centre, will show you how to make a bonsai and the materials used. Materials will be available to those wishing to purchase.

Chinese porcelain

Porcelain is "a collective term comprising all ceramic ware that is white and translucent, no matter what ingredients are used to make it or to what use it is put." The Chinese tradition recognizes two primary categories of ceramics, high-fired [cí 瓷] and low-fired [táo 陶]. The oldest Chinese dictionaries define porcelain [cí 瓷] as "fine, compact pottery" [táo 陶]. Chinese ceramic wares can also be classified as being either *northern* or *southern*. Present-day China comprises two separate and geologically different land masses, brought together by the action of continental drift and forming a junction that lies between the Yellow river and the Yangtze river. The contrasting geology of the north and south led to differences in the raw materials available for making ceramics.

The name "china" came from the transliteration of Changnan, which was the old name for the porcelain town of today's Jingdezhen (Jingde Town). During the Tang Dynasty (618-907), people combined the advantages of celadon

from the southern Yue kiln and white porcelains from the northern Xing kiln with the high-quality earth of the Gaoling Mountain in Changnan Town to produce a kind of white & green porcelain. This porcelain was smooth and bright, and hence earned another name of artificial jade. It became famous both in China and elsewhere and was exported to Europe in large quantities since people there did not know how to make porcelain before the 18th century.

Chinese porcelain is mainly made by a combination of the following materials: kaolin, pottery stone, feldspar and quartz

Chinese potters have a long tradition of borrowing design and decorative features from earlier wares. Whilst ceramics with features thus borrowed might sometimes pose problems of provenance, they would not generally be regarded as either reproductions or fakes. However, fakes and reproductions have also been made at many times during the long history of Chinese ceramics and continue to be made today in ever-increasing numbers. The most widely known test is the thermoluminescence test, or TL test, which is used on some types of ceramic to estimate, roughly, the date of last firing. The TL test is carried out on small samples of porcelain drilled or cut from the body of a piece, which can be risky and disfiguring. For this reason, the test is rarely used for dating finely potted, high-fired ceramics. TL testing cannot be used at all on some types of porcelain items, particularly high-fired porcelain

The earliest porcelain found was made of Kaolin in the Shang Dynasty (17th - 11th century BC), and possessed the common aspects of the smoothness and impervious quality of hard enamel, though pottery wares were more widely used among most of the ordinary people. Anyway it was the beginning, which afterwards in the succeeding dynasties and due to its durability and luster, rapidly became a necessity of daily life, especially in the middle and upper classes. They were made in the form of all kinds of items, such as bowls, cups, tea sets, vases, jewel cases, incense burners, musical instruments and boxes for stationary and chess, as well as pillows for traditional doctors to use to feel one's pulse. Through the development of 4,000 years, now it is still a brilliant art that attracts many people's interest. The Porcelain Capital, Jingdezhen in Jiangxi Province which has been praised for thousands of years, will be certain to satisfy your aesthetic appetite. .



Tang Dynasty
7-8 Century



Song Dynasty
11 Century



Yuan Dynasty
13-14 Century



Qing Dynasty
15-16 Century

Obituary.....

Phillip Lowe 劉飛立 Sak Ha village 石下村
14 March 1944 – 25 December 2014

Dr Phillip Lowe was born in Wellington, the youngest son of Raymond (Lowe Kam Poy 劉鑑培 and Merial Lowe 鍾順金).

He was educated at Kilbirnie School, Rongotai College, Victoria University and Otago University.

On graduating as a dentist in 1971, he got engaged to Peggy Joe and they were married in Wellington in August 1972. After working off his two-year Health Department bond, they moved to Auckland. In 1976 Phillip opened his own dental practice in Massey and this was followed later by two more dental practices in Dominion Road. He went on to further studies and gained his Post Graduate Diploma of Clinical Dentistry in 1988. Phillip was also involved in a number of dental activities and served on the Auckland Dental Association Executive Committee.

Phillip had many varied interests including fishing, golf, horse racing (trotters) and rugby. Jeffery and Phillip went to Sydney for the Rugby World Cup in 2007 and he had tickets for the final of the 2011 Rugby World Cup in Auckland but unfortunately could not go as he took ill.

In the last three years of his life, Phillip maintained a positive outlook despite health problems and challenges due to his unexpected and unfortunate paraplegia following chemotherapy treatment. He was a fighter and could still contribute to his profession by writing and publishing dental articles. He also did a lot of reading and became a familiar voice on talk back radio.

Phillip has written several articles on dental health for the Tung Jung newsletters in recent years.

Phillip's cheerful and outgoing nature endeared him to many people from all walks of life, as evidenced from all those who came to farewell him at his funeral service.

Phillip is survived by his wife Peggy, son Gregory and Karin, daughter Philippa, son Malcolm and Jacqui and granddaughter Vera, brothers Cedric and Jeffery and sisters Daphne and Angela.

Daphne Lowe-Kelley



Correction.....

In the December issue of the newsletter, in Hori Thompson's obituary, it was reported that Hori was survived by his wife Suie, sons Larry, Rewi, and daughters Veronica and Monica. This is incorrect and should be *survived by his wife Suie, son Rewi, and daughters Veronica and Monica and their families*. Hori's eldest son, Larry, passed away in July 2013 in Christchurch from a stroke. The Association apologises to the family for the unintentional error.

Thank youthank you.....thank you.....謝謝你們.....

The Association wishes to thank the following for their contributions to enable the Association to move forward

Hing and Nancy Wong	Young and Diana Chan	Willie and Joyce Moon	Mary Law
Mary Chong	Graham and Janet Hong (Auckland)	David and Pauline Young (Auckland)	
Ho and Maria Young	Keith and Linda Lowe	Percy and Shirley Lee	Carolyn King
George Lun	Gordon and Yvonne Wu	Terry Young	

Papers Past

PAKAPOO

CHINESE DECIDE TO GO TO GAOL

HOW THE GAME IS PLAYED.

The seven Chinese and one European who were remanded from last week on charges in connection with pakapoo gambling in Haining and Taranaki streets appeared before Mr. F. V. Frazer, S.M., at the Magistrate's Court again this morning.

Constable Thompson stated that he went to 141, Taranaki Street, on 1st March and marked a ticket, paying sixpence for the privilege. On the following day he again visited the house, to see what his luck had been and, on comparing his marked ticket with the "bank" ticket, found that it had been bad. On 3rd March he bought still another ticket, but drew no dividends, and his final purchases were made on 28th March, the night of the raid. "Did you over win anything at pakapoo?" asked Mr. O'Leary. "I did," replied- witness—"£3." "Is that all?"—"No, I won £102 10s once."

"Did you have any difficulty in getting the money?!"—"Not in the least." Sergeant McLean, giving evidence as to the raid at 141, Taranaki Street, said that when an entry was made into the room and the warrant was read, one of the Europeans seated round the table became highly indignant. "You have not given us a chance to see whether we have won anything-or not," he protested.

Joseph- Nevil Bell, one of the Europeans prosecuted last week for having been found on the premises of 141, Taranaki Street, was rather loth to give evidence.

"Perhaps he does not want to risk not getting another ticket," suggested Mr. O'Leary. Bell said that he had not purchased the ticket at 141, Taranaki Street, but at an address which he could not remember, and had called at the raided house to collect his dividends, for he had been told that he had marked a "five and a seven." However, in the excitement the lucky tickets disappeared, and with them his dividends.

Mr. Yue H. Jackson, secretary to the Chinese Consulate. made an interesting statement as to what the markings on the pakapoo tickets signified. The eighty Chinese characters on the ticket, he said, were taken from., the first eighty characters of the book called "The Thousand Characters." The meaning of the characters had no relation to the game whatever, but the signs were used exactly as figures might be used by Europeans. The book of the 1000 characters is written in rhythmical sentences of four characters each. The object of the book is to bring to the notice of the student, as a preliminary exercise, the different ideograms used in the Chinese writings. Across the centre of the' ticket are printed the words, "Paid according to original," but, added Mr. Jackson, "their meaning is not clear." Senior-Sergeant Crean detailed the drawing of the "bank" by means of slips, each bearing a single character, being placed in bowls and being again drawn therefrom by a lot system. The drawing of the "bank" was then made known to all agents throughout the town, and witness believed' everything was fairly and squarely conducted. A copy of the bank "draw" was kept by all agents and could be inspected by anyone holding a/ticket. At the conclusion of the evidence for the prosecution, the occupiers of the four houses, Low Tong (141, Taranaki Street), Young Joe, Wong Lee Hung, and Low Long (50, 48, and 46, Haining Street) each pleaded guilty. They were convicted and discharged on the charges of having sold pak-a-poo tickets to Constable O. G. Thompson, and' on the charges of being the occupiers of common gaming-houses were convicted and' given the choice between paying fines of £40 or going to gaol for three months. After some little hesitation they decided to become temporary guests of His Majesty the King.

Frederick Williams explained his presence at one of the raided houses by saying that he had gone there 'on the chance of being able to buy some wire netting, for he had been informed that the owner had a small stock on hand. He had never been there before. Evidence was 'given that at the time the Chinese* occupier came to Williams's rescue and explained, "He my flen (friend), he come every night show me the picture book." Constable Anderson also stated that he saw Williams with tickets in his hand. A fine of £3 and costs was imposed.

Young Kee said that he had gone to 141, Taranaki Street, to ask a friend to go to the pictures; Low: Ting explained that he had made the house a port of call on the way from Auckland to the South Island and Wee Chong had called to arrange for storage of rice. Their explanations were accepted and the informations dismissed.

Evening Post 3 April 1919

English loan words borrowed from Chinese.....

Coolie: While some claim that this term has its origins in Hindi, it's been argued that it could also have origins in the Chinese term for hard work or 苦力 (kǔ lì) which is literally translated as "bitter labour."



新 西 蘭 東 增 會 館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

33 Torrens Terrace, Wellington, N.Z. PO Box 9058, Wellington, N.Z.

www.tungjung.org.nz

Membership to 31 March 2015

Keep the Tung Jung Family alive and vibrant. Your subscriptions are essential to the Association

Family name 家姓名Husband/wife/partner 丈夫/妻子/朋友

Family senior (over 70) 長輩

Family 家人 age..... Family 家人.....age.....

Family 家人 age..... Family 家人 age.....

Village ancestry: Paternal 男鄉下 Village ancestry: maternal 女鄉下.....

Address 地址

Phone 電話.....Fax 傳真.....

Email address.....

Please send Membership fees to: **The Tung Jung Association of New Zealand Incorporated**
P.O. Box 9058, Wellington

Tick appropriate box:

Family \$30	Partners \$20	Single \$15	Seniors over 70 Free (honorary membership)
-----------------------	-------------------------	-----------------------	--

(if different from above address)

Senior's address.....

Phone number.....

Email address.....

Donations: membership and donations are tax deductible.

I wish to donate \$..... to maintain the activities of the Tung Jung Association.

Signature Date.....

Please ignore this reminder if you have already paid your membership