

坐

zuò
to sit;
a seat

坐：“坐”这个表意字描绘的是两个人面对面“从”坐在地上“土”。虽然偏旁“土”字为这两个人“从”提供了“坐”的地方，但正如图所显示的那样，它还可以表示出一种不劳作时的情形。

坐, the ideograph for "sit", depicts two men talking face-to-face (从), sitting on the ground (土) but not quite down-to-earth. Although the radical 土 (earth) provides the base for the men (从) to "sit" 坐 on, it can prove to be the root of unproductive activity, as illustrated.

坐牢	zuò lǎo	be imprisoned
坐落	zuò luò	locate; situate
坐视	zuò shì	sit by and watch
坐位	zuò wèi	seat
坐下	zuò xià	sit down
请坐	qǐng zuò	please sit down

ノ	人	人ノ	人人	人人	坐	坐													
1	2	3	4	5	6	7													

東 增

新西蘭東增會館
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Newsletter Autumn 2017 issue

The Tung Jung Association of New Zealand Committee 2016—2017

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President's report.....

恭喜發財, 新年快樂. Gung hei faat choy, sun neen fai lok! May you all have good health and prosperity this coming year. Many of you will have enjoyed the Chinese New Year and attended many functions to celebrate it. It seems that this Chinese festival is gaining world-wide attention judging by the numerous reports of celebrations world-wide!

I too, have been attending numerous functions and have lost count of them but it is now time to get back to work!

Since our last newsletter, we have had our senior members Christmas yum cha lunch which was well attended as usual, considering that some older members have passed away during the year. This was followed in the following week visiting those members who are not capable of getting out and living at rest homes and/or invalid at home. As usual, they were all pleased to see us and though we would have liked to stay and have a chat, time did not permit us to do so. We left each member a small "goodies" parcel and wish them a merry Christmas and said we will see them again next year.

January, as usual is a quiet month except this year, Chinese New Year fell at the end of the month. We were invited to numerous functions by different organisations, all of which we dutifully attended!

Our first meeting this year was held at committee member Sam Kwok's home in Raumati Beach. Sam invited past and current committee members to a barbecue lunch and we had our usual monthly meeting afterwards. A very nice day was had by all except for the weather – it was wet!

Those of you who live in Auckland or will be in Auckland some time this year, please take the opportunity to visit the Auckland Museum where there is a photographic exhibition on display called "Being Chinese in Aotearoa", a collection of old Chinese photographs depicted into a story by Phoebe Li. Phoebe came to Wellington last year and consulted the Tung Jung Association on its history and then went to Beijing where she opened a photographic exhibition at the New Zealand Embassy about the history of Chinese New Zealanders. Phoebe lives in Auckland but is a post-doctorate research fellow from Tsinghua University in Beijing.

As I have mentioned before that I have been to many functions celebrating Chinese New Year, I am impressed by the wealth of talent that the "new" Chinese immigrants have been displaying. We, the "old" establishment, will need to "pull up our socks"! If you know of anyone who is "gifted" and can entertain, I would like to know of them.

Please send me your stories that you would like to share with others – your travels, your experiences, even your favourite recipe – there are people who are not able to have adventures but like to read about your experiences.

The proposed launching of the Ventnor Trail at Hokianga on Ching Ming this year has been postponed until Ching Ming 2018 as preparations have not been finalised. We will keep you up to date as to progress.

Gordon Wu

To see this newsletter in colour, please go to our website: www.tungjung.org.nz and click on newsletters

會長報告

恭喜發財 新年快樂，我祝願大家在來年身體健康，事業興旺。你們大部分人都參加了中國新年慶祝活動並過得很愉快。中國新年似乎已經成為全球性的節日了，我收到大量來自世界各地慶祝中國新年活動的簡報。

我也參加了很多慶祝中國年的活動，但現在是時候回到工作上了。

自從上次新聞簡報以來，我們舉行了資深會員的聖誕飲茶聚會。按照慣例，我在聚會上我們會懷緬這一年內過世的會員。我們會一起探望那些不能外出的，或者在療養院的，或者有病在家的老會員們。通常他們見到我們都會很高興跟我聊天，但是畢竟時間有限，我們一家不能聊太長時間，只能送一份小小聖誕禮物給他們，我們下年耶誕節會繼續探望他們。

一月份通常是安靜的，但今年很熱鬧，因為我們都被邀請參加很多有不同組織舉行中國年慶祝活動，我們都忠誠地參加了。

今年的第一次會議在委員會會員 Sam Kwok 在 Raumati 海邊的家進行。Sam 邀請了新舊的委員會會員們參加燒烤午餐聚會，午餐之後，我們會了每月例會。我們那天過的很愉快，除了那濕濕天氣。

你們那些住在奧克蘭或者要去奧克蘭的朋友們，請大家有機會就去奧克蘭博物館看看，那裡有個名叫「Being Chinese in Aotearoa」照片展。這些老照片是 Phoebe Li 收集的。Phoebe Li 上年來威靈頓諮詢東增會館的歷史故事，然後回到北京紐西蘭大使館舉辦了中國人在紐西蘭的照片展覽。Phoebe Li 是名博士後，現在居住在奧克蘭。

以我上文所說的，我參加了很多慶祝中國活動，在那期間我見到了很多新的中國移民。我想對我們老會員來說是一筆巨大的人才財富。我們會館需要振作起來，如果你覺得有誰有資質能勝任我們的工作，請你告訴我。

請你給我郵件，來跟我們分享一下你的旅遊，你的經驗甚至你的最愛食譜。這麼有很多人沒有機會像你一樣有這麼豐富經歷，但喜歡閱讀你的故事的人。

由於我們前期的準備工作還沒有完成，今年清明出發到 the Ventnor Trail 祭拜的計畫將會延遲到2018年清明。如果事情有進展我會通知大家。

會長

吳道揚

Please keep your membership up to date by filling in the form at the back of this newsletter

Obituary.....

Woo Lowe 劉黎柳和 槎滘村 Cha Gow village Jungsen 增城

29 November 1924 - 25 August 2016



Mrs. Lowe Woo, as she was commonly known was born on the 29th November 1924 in Cha Gow village in Jungsen. She was the eldest daughter of five siblings, four girls and one boy in the Lai family. She was educated in China to primary school level when girls were not encouraged to be educated but to attend house chores. Being the eldest, she also had to help her father run a grocery store, a brick factory and a sugar factory in her village as well as travelling to Hong Kong occasionally to help her father manage a cement store. All the skills that she learnt when she was young was put to the test when she came to New Zealand.

She met her husband Peter 劉汝恒, a school teacher from the neighbouring village of

Gwoon Fu 官湖 by arrangement and married in the early 1940's. In China, their eldest son Tom was born, followed by Allan, and a daughter, Joyce, later on. In 1949, her husband left the family in China to come to New Zealand to help his father run a fruit shop in Lambton Quay, opposite the Wellington Railway Station.

It was at that time Mrs. Lowe and the children were living in Gwoon Fu 官湖, her husband's village when the Communist party came into power. Life suddenly became very harsh and like many other families, Mrs. Lowe lost her parents. The wealthy and educated were persecuted and their belongings were confiscated. Mrs. Lowe remained calm during this period and continued to work hard and through her endeavours, the family survived though she suffered personal and physical abuse which resulted in stomach ulcers and knee problems for the rest of her life.

Mrs. Lowe was a very practical woman and through her ingenuity, she managed to get the family to Hong Kong. In the eighteen months in Hong Kong, she managed to sell her father's cement business and contacted her husband in New Zealand. In 1956, the New Zealand government changed its immigration policies and the family was granted a permit to come to New Zealand, arriving in Wellington on New Year's Day 1957, not knowing a word of English. The family had spent seven years of uncertainty in China and Hong Kong. The family was happy at being re-united and worked in the fruit shop which by this time was owned by her husband. Another son, Roy, was born a year later followed by two girls, Brenda and Helen in ensuing years.

The family lived in John Street, Newtown, as there was no accommodation in the fruit shop for some years and had many influential customers in the time they were there. Mr. Lowe gave the business away in 1986, because of ill health and not having a lease on the building which was due for demolition and moved to Strathmore to retire. By this time, almost all the children had left home and had lives of their own.

Mrs. Lowe loved to cook and often helped out at the Wellington Chinese Sports and Cultural Centre when they had functions and fund raising activities. She also enjoyed passing on her cooking knowledge to those who were interested. On her retirement, she took up lawn bowling and became quite competitive, often winning prizes at the club competitions. They also travelled to China to see their relatives and to other places overseas.

Mrs. Lowe was also a staunch supporter of the Tung Jung Association and her husband was a committee member in the 1960's.

A very cheerful woman, Mrs. Lowe had instilled in her children that hard work was the only means to get somewhere in this world and today there are many professional occupations in the family – including architects, medical, finance, science, creative, management, chef and marketing roles. The grandchildren are all over the world – in seven major cities.

Her funeral was held on the 1st September 2016 at the Holy Cross Catholic Church in Miramar, the church which she regularly walked past when she went to play bowls, and was packed with many relatives and friends.

She is survived by her sons and daughters and their respective families.

The Chinese community in Wellington has lost a stalwart supporter and her knowledge and friendliness will be missed by many.

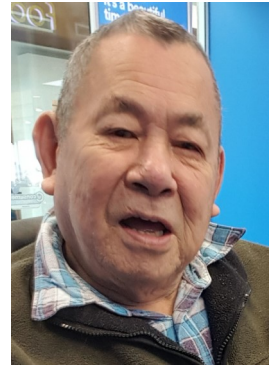
Tom Lowe

Obituary.....

Norman Wong Poy 黃家就 瓜嶺村 Gwa Liang village

5 May 1935 — 4 February 2017

Norman was born in Canton when the family returned to China in 1929. At that time Norman had four sisters, all born in New Zealand to Wong Yuk Poy 黃玉培 and his wife Seel Yoong, who arrived in New Zealand in 1919. The family went back to China in 1929 and Norman was born in 1935. The family was caught in the Japanese invasion of China and returned to New Zealand in 1938 and settled in Pahiatua where Yuk Poy owned a dairy and three market gardens. Another sister was born here two years later.



At the age of five, Norman was sent to the Salvation Army Home, "The Nest" in Hamilton, where he spent most of his childhood and in later years was placed in the Boys Home in Masterton.

Both of Norman's parents passed away in 1947, so he never got to know them. As he grew older, he took up carpentry as a trade and in 1970, he received his trade certificate. He worked for big organisations and ended up as one of the Building Inspectors for the Housing Corporation. While working for the Housing Corporation he built his own home in 1984.

Norman married Kim on 31 July 1986 (we were together for 9 years previously) and have been living in Paraparaumu ever since.

Norman approached the Tung Jung Association some years ago asking for help in finding his roots, particularly as to why he was sent to a Salvation Army home, but the Association was unable to help him when he passed away.

A private funeral was held for Norman in Paraparaumu and he is buried at the Awa Tapu Cemetery in Paraparaumu.

He is survived by his loyal wife Kim.

Kim Wong Poy

Ching Ming

This year, the Association will observe Ching Ming at 12 noon on Sunday 9th April at Karori Cemetery by the Tung Jung memorial.

This year, we have organised a small granite plaque printed in English to be installed at the base of the plinth facing the road. The idea is that those who cannot read Chinese will know the reason for the memorial. The plaque will be un-veiled at Ching Ming. All are invited to attend and pay our respects to our ancestors and stay behind to partake a light lunch with them. Please let the committee know if you are coming for catering purposes. In the evening, we usually go to a local Chinese restaurant and have an informal meal. This year, we are joining the Poon Fah Association in celebrating Ching Ming with a dinner at the Grand Century Restaurant on the Sunday night at 6.30 pm Cost is \$30 per person.

If you would like to join us, please let Gordon Wu 027 4875314 know before 2 April to reserve your seat.

Chinese New Year.....

The Chinese New Year of the Rooster was celebrated this year with a dinner at the Grand Century Restaurant in Tory Street, Wellington on Sunday 29th January. The restaurant was packed with over 280 people attending and everyone enjoyed the evening. The Poon Fah Association provided the introduction with their two lions prancing around the crowded restaurant and scaring the diners. Some light entertainment in the form of two young children, 6 and 8 years old, playing the violin accompanied by their mother without the aid of any music sheets. They received a great round of applause from those present. We had the usual lucky draws and tickets were sold in a raffle in which the main prize was a \$100 note. The Grand Century restaurant chefs again excelled themselves in producing a delicious dinner finishing it with Chinese New Year cake.



Lucky winners!

Visiting senior members.....

A week prior to Christmas, a few committee members went visiting senior Tung Jung members who are hospitalised at home or in rest homes and cannot get out. These people were very happy to see us as they do not get many visitors. We gave each member a small parcel of Christmas goodies and as this newsletter goes to print, it is sad to note that some had passed away since.



News from Sydney.....

Chinese New Year of the Rooster celebrations and events now over and settling back in Sydney after a quick visit to Wellington. Even though I have lived in Australia for 53 years, it is always good to visit family and friends in New Zealand. While in Wellington, I was pleased to catch up with Gordon Wu, who mentioned that he would be interested in some historical articles, so I will start with one in this issue on William Lee, the first barrister of Chinese descent admitted to the New South Wales Bar.



Lunar lantern in front of Customs

This year marked the 21st anniversary of the City of Sydney's Chinese New Year Festival, which has grown to become the largest celebration outside of Asia. With works to restore the tram tracks down George Street for light rail, this was the second year that there has not been a parade. Instead, there were 12 large lanterns depicting the zodiac signs scattered through the city plus many events. One that I was involved with was *What's in a Surname?*, a photographic portrait series of Chinese Australian descendants with unusual or anglicised surnames.

The first Chinese Australian barrister was William Ah Ket (1876-1936) born in Wangaratta, Victoria, and admitted to the Bar in 1904.

William Jangsing Lee was born in Sydney on 4 January 1912 and died on 29 October 2010 at the age of 98. On 27 May 1938, he became the first Chinese Australian admitted to the New South Wales Bar and he then practised for 45 years.

His father Philip Lee Chun came to Australia in 1875 and in 1906 became a partner and later the proprietor of *Kwong War Chong & Co*, a well known business in Dixon Street (Chinatown) which serviced the Chinese community for over a century. The family were from Chung Tou village, Zhongshan County, Guangdong Province. Lee Chun's wife was from China and William was the seventh born of their eight children.

At the age of 10, William was sent to Hong Kong for a classical Chinese education and returned to Australia when he was 16. He started work in the family business but then went on to study commerce and eventually law at Sydney University graduating in 1938. In March 1941 William married Dorothy Wong and they had two sons, Roland and Lachlan.

After his admission, there was not much work around and for several years he assisted the war effort as an interpreter and translator at Sydney's Victoria Barracks. His practice improved with the formation of the Australian branch of the Chinese Seamen's Union in 1942, when approximately 2,000 Chinese seamen became refugees as a result of the fall of Hong Kong and Singapore. This led to an immigration law practice, briefs in the Industrial Commission, defending Chinese seamen on criminal charges for desertion (instituted by shipping companies), defending Chinese who failed the dictation test (Immigration Restriction Act 1901 commonly known as the White Australia Policy), and later refugee deportation briefs. His practice evolved over time into a general practice until his retirement.

Today there are a number of Asian Australian barristers but few who have been appointed to the bench. In NSW Derek Lee was appointed as a magistrate in 2012 while Victoria has three Asian Australian magistrates, Charles Tan, Rob Kumar and Urfa Masood. One of the aims of the Asian Australian Lawyers Association is to rectify this situation.

Daphne Lowe Kelley
lowekelley@bigpond.com



Dynasties of China.....contd

The Song Dynasty 宋朝; pinyin: Sòng cháo; (960–1279)

The Song was a ruling dynasty that controlled China proper and southern China from the middle of the 10th century into the last quarter of the 13th century. The Song is considered a high point of classical Chinese innovation in science and technology.

The Song Dynasty era is divided almost equally into two time periods called the **Northern Song (960–1127)** and the **Southern Song (1127–1279)** eras.

At the end of the Tang Empire in 906 AD, the territory was divided among kingdoms or was conquered by invaders. The time was a period of war and turmoil and lasted for about 53 years.

Large sections in the west and north were taken over by other empires or by nomadic tribes, and in the east, there were 8 small kingdoms in 923 AD. In the year 960 AD, a general in one of the kingdoms called Northern Zhou named Zhao Kuangyin rebelled against his king and the court officials and started his own dynasty. This general was called Emperor Taizu, and during his lifetime, he went on to defeat most of the kingdoms around him and so established the Song Empire.

Emperor Taizu began reigning in the year 960 AD. His capital was in Kaifeng. During his 16 years of rule, he instituted successful policies and won his wars of expansion. He is known as one who set the policy that most of the governing officials should be Confucian literati who passed the Imperial exam. This stabilised the process of dynastic succession by ensuring that empire's administrative staff could carry on their duties when the emperor died. This policy helped to ensure that the officials were very intelligent, literate, and loyal to the government. He also created academies that allowed a great deal of freedom of discussion and thought. These academies proved successful in later years in nurturing world leading scientists for their times.

The officials were also known for achievement in literature and the arts. Their high level of education helped them formulate policies for trade with other countries and introducing new weapons such as rockets and mortars.

The Liao Empire in the northeast was a military threat, and the Song court wanted to regain the land of the Western Xia in the northeast. The empire also conflicted with the Viets in the southeast. In various campaigns against these three countries, the Northern Song Dynasty usually lost.

For about 150 years, the result of the Song wars was stalemate. They couldn't conquer their neighbours, but they didn't lose significant territory to them either. So they kept their territorial integrity until 1127.

The Tanguts had a small kingdom called Western Xia in the northwest that controlled access to the strategic Gansu Corridor that was an important link in the Silk Road trade route. The Tangut tribe was a part of the Tang Empire, but they became a kingdom when the Tang Empire disintegrated. As the Song Empire expanded in the late 900s, they resisted them. The Song Dynasty thought that if they could gain that territory, they could perhaps re-establish the lucrative Silk Road trade that benefited the Han and Tang Dynasties.

The Song Dynasty managed to win several military victories over the Tanguts in the early 11th century. Then a leading scientist and scientific writer named Shen Kuo (1031–1095) who wrote a scientific book called *The Dream Pool Essays* lead an army against them. This expedition was a disaster, and the Tanguts regained territory they had earlier lost.

The Song court wanted to annex the Viet territory. The Ly Dynasty behaved as vassals, but the Song court thought that the country was weak enough to conquer.

In response, the Ly Dynasty sent an army of perhaps 100,000 to Nanning and soundly defeated three Song armies. From 1075 to 1077, the Ly Dynasty in Vietnam fought them. This war ended in a stalemate also. Captives and captured land were mutually exchanged.



Emperor Taizu

Dynasties of China.....contd

The Liao Empire was an aggressive enemy in the northeast. They forced the Northern Song Dynasty to give some tribute in 1005. The Northern Song Dynasty sought to defeat the Liao. They allied themselves with the Jurchens and started a war that ended in their disaster.

The combined armies defeated the Liao Empire, but then the Jurchens turned against the Song Empire and captured Kaifeng that was the Song capital city. They captured the emperor and much of the ruling clan in 1129.

A member of the emperor's clan became the new emperor, and he established a new capital at Hangzhou. The Jurchens made Kaifeng their capital and founded the Jin Empire.

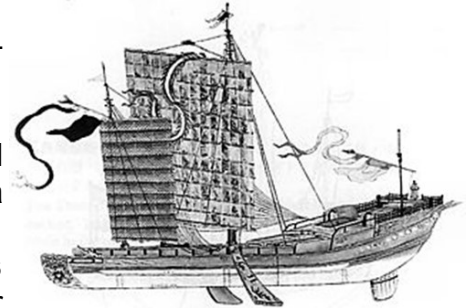
Song Dynasty clan members then set up a capital in Hangzhou that was then a wealthy trading city. Song rulers retained their domain south of the Huai River along with most of the population. They also retained big southern merchant cities, and a new period of prosperity began.

Foreign trade was a Southern Song priority, and the government constructed merchant ships and improved harbor facilities. Quanzhou, Guangzhou, and Xiamen were big seaports, and great wealth flowed through them.

Song Empire merchant ships sailed as far as India and Arabia. This trade allowed the Southern Song Empire to continue to be prosperous although they had lost a lot of land.

The government built a navy to protect the merchant shipping. Paddle-wheel ships were built that were faster than regular boats in the rivers. They carried gunpowder bombs that could blow up enemy boats.

They defeated attacks of the Jin Empire partly because they had a better navy than did the Jin. The wide Yangtze River was a natural defensive boundary that they controlled.



A Song era junk features hulls with watertight compartments

The Song dynastic clan suffered their second great defeat after allying with the Mongol Empire to attack the Jin Empire. This was probably a great strategic mistake, and their mistake was similar to allying with the Jurchens to attack the Liao Empire. The Mongols conquered the Song Empire in this way.

The Mongols followed the policy set by Genghis Khan to conquer the whole world. In their attempts to invade the whole region, the Mongols attacked both the Jin Empire and the Western Xia.

Then the Southern Song allied with the Mongols to attack the Jin Empire. Their joint attack was successful, but this success left the Mongols with only the Song Empire to conquer next. When the Song reclaimed the old cities of Kaifeng and Beijing, the Mongols under Kublai Khan attacked them.

After about two decades of warfare, the Song capital was taken in 1276, and after three more years of fighting with remnants of the dynastic court, the empire ended in 1279. The Yuan Empire took its place. The Song Dynasty were defeated first by the Jin Empire and then by the Mongols. Each time they allied with another people in an aggressive campaign against a powerful neighbour, they were attacked and defeated by those they allied with.

The Song Empire experienced unprecedented economic growth and industrial advance. They built some of the biggest cities in the world. During the era of relative prosperity and peace, commerce, urbanization, and industrialization advanced.

During the Song era, people learned how to live in some of the world's largest urban centres such as Kaifeng and Hangzhou. These cities didn't have walls around them for protection and were more like modern cities. During the Song era, most of the people lived in the south where they used improved techniques of rice cultivation. Rice became the major food crop, and this enabled the population to explode.

For the urban elite, food was plentiful. According to Marco Polo, the people in the largest city in the Song Empire ate surprisingly large quantities of fresh meat and fish. Marco Polo thought that the big coastal merchant cities were richer than European cities.



Last Emperor of the Song Dynasty died aged 7

Chinatown - Paris - 13 arrondissement

Paris has 2 Chinatowns or “Quartier Chinois” as the French call them; one of the Chinatowns is in 13 arrondissement and another in Belleville, 20 arrondissement.

Paris Chinatown 13 arrondissement was born in the 1970s and 80s as a result of overseas Chinese displaced by the new governments that emerged after the post colonial era. The most famous of these migrants are the boat people, overseas Chinese refugees fleeing Vietnam. Lesser known are Overseas Chinese in Laos, Cambodia, French Guiana, French Caledonia, and Mauritius who resettled in Paris.



When the migrants arrived in Paris, 13 arrondissement was a Chinatown waiting to be born. The high rise buildings constructed by the Gaullist government's urban development program were shunned by Parisians. To the migrants, it meant cheap rent and an empty social space waiting to be shaped so they settled there.

Within the borders of avenue d'Ivry, avenue de Choisy and boulevard Masséna, Chinese businesses emerged to serve the cultural needs of this new Paris Chinatown; supermarkets stocked with

familiar foodstuff from their former homelands, Chinese pastries shops offering popular and festive cakes, and of course many Chinese restaurants where dinners and banquets are held.

Many of the businesses have sign boards written in Chinese, French and depending on where they came from Vietnamese or Laos as well.

The most famous shop in Paris Chinatown 13 arrondissement is 'Tang Freres' owned by brothers from a Laos Chinese family. Tang Freres is not just a Chinese shopping place but a major institution in this Chinatown attracting the other French population and tourists.

Because of the way Paris Chinatown 13 arrondissement was developed, you cannot find any distinctively Chinese styled buildings. It does not mean that the traditional Chinese institutions (clan associations, temples, martial arts schools, Chinese schools...) are absent; they are just hidden beneath the physical façade.

The Chinatown is visibly at its most “Chinese” during the Chinese New Year. Being the major event celebrated, the streets are decorated with banners and New Year goods are displayed outside almost every shop. There are Lion dance performances, lighting of fire crackers and many performances to usher in the New Year. (See Chinese New Year eve in Paris Chinatown 13 arrondissement). There is even a big Chinese new year parade put together by the residents and business owners attracting both the locals and tourists.

Paris Chinatown 13 arrondissement can be described as the coming together of Chinatowns from French Indochina (Cholon or Saigon Chinatown, Vientiane Chinatown, Luang Prabang Chinatown and those in Cambodia).

Today, Paris Chinatown 13 arrondissement is now the largest Chinatown on continental Europe and it is still growing.

Who would have thought the once forsaken high rise buildings could emerge into one of the most colourful neighbourhood in the space of four decades?



Paris Chinatown dressed for the Chinese New Year



Rugby: China, the sleeping dragon of world rugby?

When Japan beat South Africa in Brighton at last year's Rugby World Cup, the tremor from the shock result was felt 12,800km away in Beijing.

While Japan has a long history in rugby, it is a sport that until recently had little place in the Chinese consciousness. That, though, is set to change. Even before Japan's victory, discussions were under way between World Rugby, the Chinese government and AliSports, the sporting arm of e-commerce giant Alibaba, over investment in the country's rugby structure.

For World Rugby and AliSports, such negotiations offered scope for a dramatic expansion in a new market. For China, it provided a chance to beat their bitter rivals in years to come, but, more importantly, the potential opportunity to excel at another world sport.

"Do I see the day when China play England at Twickenham? One day, you would hope that will happen. It is a question of when, really," says World Rugby chief executive Brett Gosper.

If the Chinese have their way, then the "when" will be sooner than anyone had initially dreamt. Throughout negotiations, the Chinese government felt both World Rugby and AliSports were being too cautious. So when it was announced in October that AliSports had agreed to invest \$145 million into Chinese rugby over the next 10 years, the programme was startling in its scale and speed.

"We sat down with the Chinese government department [the Multiball Games Administrative Centre of General Administration of Sport] to go through some of the targets and the ones we had fixed were not as ambitious as the ones they ended up fixing," says Gosper.

"We said to them we want a million players in the next 10 years. They said make it five. We will also have 30,000 coaches and 15,000 officials in China by 2020."

A key part of this plan is to make a play for huge events in an effort to inspire people to take up the sport. Negotiations are under way for the country to host rugby's first US\$1 million match, as part of an end-of-year sevens tournament that could take place as early as this year. It is also hoped China will bid to host the Rugby World Cup as early as 2027.

The Chinese government has been giving full support to developing sport in China, especially hosting major influential sport games. In their minds, they think two or three World Cups away is possible. It would be great for strategic reasons for them to host it, but it also has to be right for the commercial look and feel of the tournament.

China is in the process of discussing a Masters Sevens tournament, which could be held as early as 2017. It would be the top eight of the World Series finishers competing for the highest ever prize money we have seen in Sevens - like the Barclays ATP Tournament in tennis.

In order to be seen as a premier event, it needs something specific and prize money would seem a good way of doing that.

The prize money will come from AliSports, whose parent company turned over \$21 billion last year. It is expected to put rugby front and centre of its TV and digital platforms as it takes advantage of the Chinese government's decision to relax state control of sports in late 2015, having already invested in events and sports as diverse as Fifa's Club World Cup, the NFL and boxing.

There is confidence the interest in the sport is there, as evidenced by the fact that 44 million people in China watched sevens at the Rio Olympics - double the amount in the United Kingdom and second only to the United States worldwide.

The scope of the project has never been seen in rugby before, but the will of the Chinese government to make it happen means those involved are highly confident of success, with a professional sevens and XV's league to start almost from scratch either at the end of this year or the beginning of next.

Some overseas players will be recruited and outside help is expected on the coaching and administrative side, although China's unique culture means they will drive it themselves rather than rely on foreign influence.

Rugby: China, the sleeping dragon of world rugby?.....contd

"There is a 'save face' culture in China, and that is very important," says Ben Gollings, England Sevens' record points scorer and head coach of the Chinese men and women's sevens sides for a year until this northern summer.

"You cannot go there as a foreigner and say: 'I am everything and I underpin it all.' They won't work with you if you do that - you have to support them and give them the ideas, and you get a lot more support back that way."

China has only 76,000 registered players, although that number is already 40 per cent higher than at the end of 2014. It is a huge jump to get to a million registered players in five years, but Gollings believes it is possible.

"I don't think it's impossible with the sheer mass of the country - a million players playing rugby is really quite small when you consider the population size [of 1.736 billion]," he says.

"As soon as they get rugby into the universities and schools, that will propel it forward. Rugby is growing in Asia and the government have targeted it as a small-balls sport they can perform in and when it comes to hosting events, they aren't shy.

"At the moment, it is very much sided towards the provinces, they have the teams. Most run a men and women's team but not all."

"There is no question China has the athletes and they have an incredible infrastructure. We were a live-in team and trained at Olympic training facilities and there are three or four of those in every province that are as good as any [English] Premiership rugby club has."

Qualifying for the Olympics is also a key part of the plans and the national side are expected to start cherry-picking athletes from other sports to boost their hopes of qualifying for Tokyo 2020 - hopes improved by the fact Japan qualify automatically as hosts.

At present, China's women's team - who won bronze at the 2014 Youth Olympics - are considered a better bet to do so than the men, having narrowly missed out on Rio under Gollings' stewardship, although both men's and women's sides are "expected" to qualify.

As the sport enters a new era, one of expansion away from the core markets of the Six Nations and Southern Hemisphere giants, there is a feeling China's hugely ambitious plans could just work.

"The time is right," says Gollings. "They have the infrastructure and the mass of people to do it. Japan are such big rivals and their success will propel the sport's growth.

"The key factor is to have people driving the right way to make it happen quicker. If they can pull it all together, there is no reason it can't happen."

- [Daily Telegraph UK](#)



China's Tong Xueqin, left, is tackled by Japan's Mifuyu Koide at the pool match of the Asia Rugby Sevens Women qualifier. Photo / AP



China's Zhao Wenqing, right, celebrates as Japan's Mifuyu Koide walks past at the pool match of the Asia Rugby Sevens Women qualifier. Photo / AP

Beijing's underground bunkers.....

Beneath the streets of Beijing, people live in an underground universe constructed during the Cold War era.

In the late '60s and '70s, anticipating the devastation of a Cold War-nuclear fallout, Chairman Mao directed Chinese cities to construct apartments with bomb shelters capable of withstanding the blast of a nuclear bomb. In Beijing alone, roughly 10,000 bunkers were promptly constructed. But when China opened its door to the broader world in the early '80s, Beijing's defence department seized the opportunity to lease the shelters to private landlords, eager to profit from converting the erstwhile fallout hideaways into tiny residential units.

Now when night falls, more than a million people—mostly migrant workers and students from rural areas—vanish from Beijing's bustling streets into the underground universe, little known to the world above.

Fascinated by the phenomenon, Italian photographer Antonio Faccilongo arrived in Beijing to document it in December 2015. Although the bunkers are not hard to find—they are located in virtually all parts of the city—getting access proved to be difficult.

It seemed everywhere Faccilongo went, a neighbourhood security guard would turn him away, citing a law barring foreigners from entering such nuclear refuges. Dismayed, he submitted an official request with the local government, which was rejected. Finally, Faccilongo slipped by when guards were off-site for lunch.

But even after Faccilongo attained access, he found many residents wary, in some cases embarrassed, of being photographed.

"I met around 150 people, and only 50 gave me permissions [to photograph them]," Faccilongo says. "Some of them are afraid because they told their families [back home] that they have good jobs and are living in good apartments."

The living conditions in the bunkers are indeed harsh. Although they were built with electricity, plumbing and a sewage system in order to shelter people for months in wartime or fallout, the lack of proper ventilation makes the air stagnant and moldy. Residents share kitchens and restrooms that are often cramped and unsanitary.

Local laws require a minimal living space of 4 square meters (43 square feet) per tenant, which, in many cases, go ignored. One of Faccilongo's photographs pictures 4-year-old Jing Jing, who lives with her grandmother, father and younger brother in a room so tiny that only a bed can fit. Their home is next to a larger space used as a parking lot for motorbikes. "This is one of the poorest places I went to," Faccilongo says.

In 2010, grappling with issues of landlord neglect and safety hazards, Beijing prohibited nuclear shelters and other storage spaces for residential use, but the clean-up efforts have been difficult and fruitless thus far. The main reason—the bunker residents have nowhere to go.

Over the past few decades, Beijing has witnessed skyrocketing housing prices. On average, one square meter (10.8 square feet) of residential real estate costs \$5,820, making it the world's third most expensive city to live in.

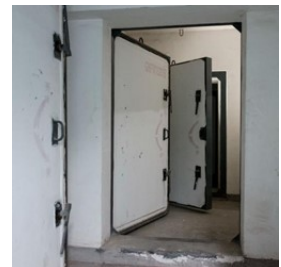
Millions have nonetheless migrated from rural areas to the capital in search of better opportunities. But Hukou, an outdated household registration system, ties an individual's welfare benefits to their places of origin.

And with limited access to public, affordable housing, nuclear bunkers are one of the few feasible options for migrant workers. Faccilongo says a small unit can go for as little as \$40 a month, and larger, dormitory-style rooms capable of housing as many as 10 people, can be afforded for as little as \$20 a month.

Many of the residents are aspiring youth who believe that underground dwelling is just a transitional phase of their life until they gain the financial means for a room with windows and sunlight.

Another phenomenon of recent years has been organizations converting empty shelters into community centers. Faccilongo has encountered spaces transformed into a dining room, a billiard room, a karaoke and a calligraphy school.

These centers provide residents living in Beijing's concrete jungle an opportunity to mingle across societal classes that are otherwise somewhat rigid and imposing. Or as Faccilongo puts it: The bunkers have become a unifying force in the society, where "both poor and rich" find homes.



Black gold.....

A billion-dollar human hair trade, exists in the East and sold to women of the West.

It's an unregulated industry built on exploitation with hundreds of thousands of kilometres of hair - enough to wrap around the world many times over - moving freely and silently across continents.

Most of the hair is grown in China and during the manufacturing process it is disinfected, steamed, boiled, dyed and sewn. Each step further erases any traces of its original owner.

It is sold in New Zealand as perfectly packaged extensions, the women behind the hair have been rendered invisible. Sitting in a salon in Royal Oak having 60cm ombre extensions re-taped into her roots, a 24-year-old woman says she's "honestly never thought about" the origins of her hair.

The extensions being woven into the woman's scalp are part of the average \$2.5 million worth of human hair New Zealand imports every year - the equivalent of about 62,500 ponytails.

Hair extensions can cost anywhere from \$700 up to \$2000 per head in New Zealand. A ponytail grown over three years in China might fetch its owner \$80, if they're lucky.

Last month, the New Zealand Herald travelled hundreds of kilometres across China, the world's biggest exporter of human hair, to investigate who is behind this booming industry and why they've been condemned for "harvesting human bodies for profit." An hour north of Fuyang City, is Taihe county, known as China's capital of hair, distributing \$2 billion worth every year. In its rural villages, virgin hair, that which has never been dyed, straightened or blow-waved, is so valuable, it's called Black Gold.

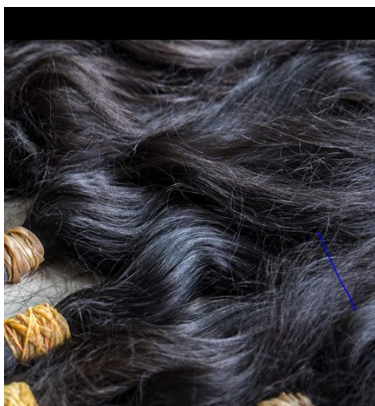


An agent, cruising the villages looking for girls with long hair, finds one and haggles with the girl's mother over the price of her hair as neighbours gather on the rural road. They agree on 700 yuan, or \$140 (almost double the usual price because of the presence of Western reporters in this remote part of the county). The girl is told to sit on a worn, wooden stool in the middle of the road. She does so, clasping her hands between her knees and bowing her head. She's not afraid; she's done this before.

A week later in Dominion Rd, Auckland, a customer sits in a plush leather salon chair on a cloudy afternoon as her long, blonde extensions are unwoven from her roots.

Women in the West, like to spend thousands of dollars on hair extensions for added length, extra volume and, sometimes admittedly, for vanity. Consumers don't want to think about the women who grew their hair or the chains of labour that led to it landing on their scalp because, hair trade academics argue, the thought of wearing someone else's body part is grotesque. The hairdressers who work with these products do not know where the hair comes from. Clients care about the price; they don't care about the origin.

It's widely accepted within the industry that the most ethically sourced hair comes from temples in Chennai, India, where women shave their heads for religious sacrifice,



Indian hair is the most similar in texture to Caucasian hair and it's been willingly donated, which means it's more valuable to Western suppliers and in turn more expensive for consumers.

Three packs of 60cm Indian temple hair, costing \$370 each, have gone unsold in one salon for two years because no one wants to pay more for ethically sourced hair.

"We would rather not support the unethically sourced hair, but we can't. We would have an empty shop and no customers without the Chinese products." says one salon owner.

Black gold.....contd

Along the quiet backstreets of Taihe, clusters of women can be seen every few hundred metres, hunched over balls of dirty, dusty hair in concrete courtyards.

They whisper together as they painstakingly pick apart every strand with their fingernails, stopping only to stretch out their fingers or close their hands into tight fists.

Taihe county is home to more than 400 companies processing hair, including small family businesses that buy hair pulled out of hairbrushes or picked up off the streets. They can buy a kilogram of dead hair for \$16, lengthen out every strand, bind it into a ponytail and sell it for \$100 at the local hair markets.

But hair cut straight from the head, is worth eight times as much, selling for up to \$800 a kg at the markets.

Before sunrise three days a week, hair agents carry their bound ponytails in bulging sacks over their shoulders into a dirt carpark along a busy industrial road 15 minutes out of the Taihe township.

Hundreds of ponytails, some reaching 1.5m in length, are tipped onto bedsheets before the feet of men representing the county's hair factories, who will judge the quality and offer a price.

The agents push, shove and haggle over the price of hair, with some exchanges flaring up into shouting matches over the drone of traffic.

Ponytails are wrapped around the agents' knuckles like they're preparing for a boxing bout and they linger beside rusty scales weighing their goods, tail by tail.

The longer and thicker, the better the price.

Hair extensions are sold in New Zealand salons like slabs of meat in butcheries.

Dozens of different varieties of hair - curly, straight, blonde, brown - hang side by side on the salon walls, wrapped in plastic and waiting to be selected.

Customers can choose the cut, weight and type of product they want.

The better the quality, the higher the price.

By July this year, New Zealand had imported almost \$1.3 million worth of human hair, according to data obtained under the Official Information Act. More than 60 per cent comes from China and Hong Kong.

In New Zealand, human hair is imported as a beauty accessory and not a body part so there are no restrictions, regulations or prohibitions on the product. That means it's impossible to determine whether it's been willingly donated, sold or stolen by the time it lands on our shores.

Taihe's biggest hair factories are like gated communities and because they require permission from the local government to allow foreign media on their premises, we were only able to gain access to witness this process by posing as New Zealand business owners.

Behind the factory's barbed wire fences, you can immediately taste the acidic smell of stagnant peroxide and hear the whirr of sewing machines.

The amount of raw hair stored inside is hard to fathom; millions of dollars of ponytails cut from the heads of thousands of women is stacked in crates one on top of another, some reaching the ceiling.

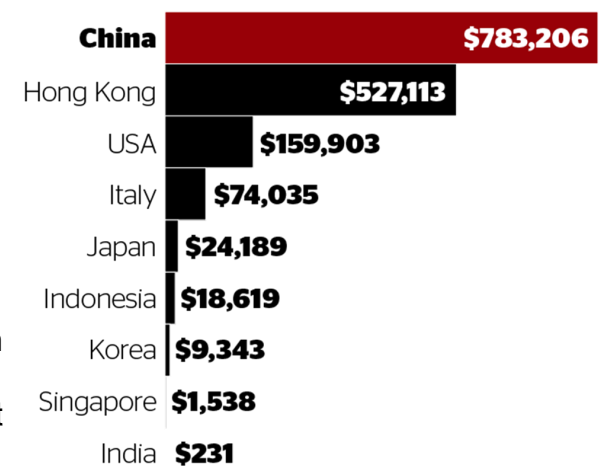
As pieces of the girl in the photo lifeless ponytail dangle before her, she says she would prefer to keep her hair long, like her friends, like "girl's hair", however she's not angry with her mother who arranged the cut.

"If my family were rich, I don't need to cut it off," she says.

But they're not rich and so in three years, she'll do it again.

NZ imported human hair

2014



Source: New Zealand Customs Service

Black Gold was an investigation by Olivia Carville and Mike Scott of the New Zealand Herald.

The project was funded by the Asia New Zealand Foundation.

The SS Hoihow.....

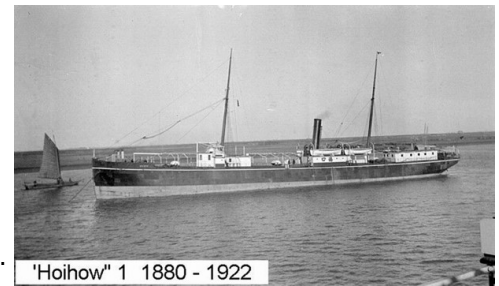
Many of us by now would have heard about the ship SS *Ventnor* and its cargo of deceased Chinese which sunk off the Hokianga coast enroute to Hong Kong in 1902. This was the second cargo of Chinese remains that left New Zealand for re-interment in China but not many would know of the first shipment that left New Zealand in 1883.

The SS *Hoihow* was a ship built especially to ply trade between China and New Zealand and Australia, carrying usually, tons of tea to New Zealand and Australia. On its return voyage, it would carry coal from Newcastle in Australia and flour, oats, cement and fungus from New Zealand.

On its arrival in New Zealand in August 1883, it advertised in the local papers for cargo to take to the “flowery land”. In Dunedin, a prominent Chinese business man, Choie Sew Hoy, organised a cargo of exhumed Chinese to be sent back to China for re-burial as was the practice of those days. The Press reports:

The Press, 10th August. *“The steamer Hoihow, Captain Vardin, arrived yesterday afternoon from Port Chalmers and was berthed at Gladstone Pier. She is consigned to the Union Steamship Company, and has on board about 120 tons of tea and sundries, original cargo that was shipped at Foochow on July 3rd. Wellington was her first port of call from thence she went on to Dunedin, where cargo was discharged and some taken in, including 286 coffins, containing the mortal remains of as many exhumed bodies of deceased Chinese. The steamer then came on to this port to land the balance of her original cargo and take on cargo for Sydney or Hong Kong, whither she proceeds today. The Hoihow arrived here in excellent order, a credit to her crew of Mongolians, who are by the way though, officered by Britishers. She is almost a new vessel having been built at Greenock only in 1880 by Scott & Co. Her owner is J.S. Swire of Billiter Street, London and there are twenty two steamers, it is said, belonging to the company of which he is the managing owner. Their trade is almost wholly connected with China, and the vessels have as a consequence, been named after ports in the Flowery Kingdom which finds them in employment. Her length is 248 feet 9 inches, breadth 31 feet 3 inches, depth 23 feet 2 inches, registered tonnage 896 tons. Her engines, which are of the improved modern type are of 160 horse-power nominal. There is saloon passenger accommodation on board in a comfortably furnished saloon aft for two or three passengers. Upon the hatches of the steamer being removed yesterday, when she was moored at the pier, a scene was disclosed both novel and astounding. In the ‘tween deck on both sides of the ship and along the centre, extending from amidships right forward, there were temporary fixtures ranging fore and aft and at thwartships, which at first glance would likely be mistaken by the onlooker for berths for passengers but which on second look proved to be heavily wooded coffin shaped boxes, tier upon tier, in each of which was the skeleton of a deceased Celestial. No less a number than 286 of these repulsive looking packages were snugly stowed in their silent berths or bunks for the voyage to Canton. Passing along past them it could be seen that the coffins were of various sizes and shapes. The majority were of full size but in the centre tiers were to be seen boxes of about four feet long and one foot deep and wide, and others still smaller ranging as small as eighteen inches long and about eight inches wide and deep. These latter were explained to contain the bones of those who had been a great many years interred and were packed in together without attempt at articulation. An immense amount of labour must have been bestowed upon this extraordinary shipment. Every one of those bones having undergone a process of cleaning and scraping before being shipped. The Mongolian graveyard on board Hoihow was a sight certainly not calculated to inspire the most cheerful frame of mind but it must be granted that the cargo was not in point of odor one that could be said to be offensive. Though not certainly pleasant it was not so obnoxious as its peculiar character would justify the fellow passenger in expecting. Every casket or coffin was duly labelled and branded showing all the particulars of name, age, date of death and so forth of the spirit that had passed away to the happy hunting grounds. The steamer attracted a large number of Chinamen during the afternoon, many of them belonging to the steamer Gordon Castle, lying at another wharf, taking the opportunity of visiting their countrymen. The Hoihow had also on board about 40 Chinese en route to their native land, some of whom might be regarded as lucky diggers, while others were said to be returning with their pockets by no means full.”*

On its arrival at Sydney, to pick up a cargo of coal, the ship was not allowed to dock because of the smell coming from its cargo and had to unload the coffins onto a derelict boat moored in the harbour so that the coal could be loaded on at Newcastle. On its return from Newcastle, the coffins were reloaded onto the *Hoihow* to resume its journey to China. This cargo arrived in China safely—not so the *Ventnor*.



ARRIVAL OF THE S.S. HOIHOW.

This steamer, which has previously called during the present trip at Wellington and Dunedin, arrived from Port Chalmers at about 3.30 p.m. yesterday, having left that port at 8 p.m. on Wednesday. She is a neat looking schooner-rigged vessel, and somewhat resembles the *Bowen* in general appearance, and has a fine flush-deck running her whole length. She is stated to be one of a line of 23 steamers trading on the coast of China, and must be eminently suitable for that trade. She has a Chinese crew and four Chinese quarter-masters, and her officers speak well of them as an industrious and quiet lot of men. Besides this, they have the recommendation of cheapness, the ordinary hands earning but £3 per month. The *Hoihow* is laid on for the Flowery Land, via Sydney, and besides other freight, she carries the corpses of between 200 and 300 Chinese ranged on a framework two deep in the 'tween-decks in neat varnished coffins. The *Hoihow* brings 120 tons of tea for this port, and on being berthed at the Gladstone Pier immediately commenced to discharge. She has room for only three or four passengers, but is advertised to take a number of Chinese who may wish to return to their native country.

Tung Jung Association calendar of events 2017.....

- April 9 Ching Ming Festival
- June 14 Mid Year Yum Cha lunch
- August 20 Annual General Meeting
- October 8 Moon Festival
- October 29 Chung Yeung Festival
- December 13 Seniors Christmas yum cha lunch

Please make a note on your calendar to keep these dates free.
There may be other events on in-between months but we will notify you if there is.

Zengcheng New Zealanders.....

We are pleased to advise that we still have a few copies of the book **Zengcheng New Zealanders—a History for the 80th Anniversary of the Tung Jung Association of NZ Inc** , we have managed to get a limited number of copies reprinted.

If you would like one or know someone who would want one, please send an email to Gordon Wu at tungjungassociation@gmail.com with your name and physical address and the number of copies you want or fill in the coupon below and post it to Tung Jung Association, P.O. Box 9058, Wellington 6011.

There will be no more copies available after these are sold.

The book is \$45 per copy plus \$ postage and packing per copy.
Books will be sent after payment is received when advised.



Please register me forcopy/copies of Zengcheng New Zealanders.

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Recollections of a Distant Shore:

New Zealand Chinese in Historical Images

域外拾珍：历史影像中的新西兰华人

1842年广东籍船员黄鹤廷抵达尼尔森，从此开启新西兰华裔华人的历史。今天，华人约占新西兰总人口的3.7%。总计超过170,000的新西兰华人包括主要来自中国与世界其他地区的新移民，以及约占总人数四分之一的土生华人。利用100余幅来自新西兰全国各地的优秀摄影作品，本书意在引领读者进入新西兰华裔华人长达175年的历史。

The history of the New Zealand Chinese began with Cantonese cabin steward Appo Hocton's arrival in Nelson in 1842. The Chinese comprise about 3.7% of today's New Zealand population: over 170,000 people. These include recent migrants primarily originating from China, but also many other parts of the world, with about one quarter being local-born. Using more than 100 outstanding photographs sought throughout New Zealand, this book presents a visual introduction to the history of the Chinese in New Zealand over the past 175 years.

照片多为新西兰著名摄影家拍摄，来自新西兰国家博物馆、国家图书馆、国家档案馆在内的十六家官方机构，以及多个私人收藏。以书稿为基础，题为《域外拾珍：1842-2016新西兰华裔华人历史影像展》目前正在位于北京的中国华侨历史博物馆进行，直至3月19日。新西兰境内奥克兰博物馆也从2月10日起推出该展览。这部著作并非一部普通的图片集，也将是新西兰摄影史的一场特别回顾。

当然，我们所提供的影像记录还远远不够完整，但它展现出作为一个族裔的华人以其刻苦努力、自我牺牲、坚韧不拔与创新精神，从一开始便参与、建设这个年轻的国家——新西兰。我们希望读者能够品鉴摄影师以其独特方式回顾并重新回顾过去所产生的深刻影响力。

The photographic record is far from complete, but from the earliest times it depicts a people participating in the building of New Zealand, a young nation, through hard physical labour, self sacrifice, determination and innovation. We wish readers to appreciate the profound impact of the unique way that pho-



"Today over 170,000 Chinese New Zealanders call New Zealand home. ... This book records [their] rich and varied history through photographs that are both historically important as well as artistic."

"现在，有超过170,000华裔新西兰人把新西兰当作自己的家.....这本书通过照片记载了这段丰富多彩的历史，这些照片既具有重要历史意义，也是艺术品。"

"This attractive book brings to life the experiences of Cantonese Chinese in New Zealand, from their arrival to the present-day."

"这部著作引人入胜，将广东籍先驱者及华人新移民在新西兰的社会史复活。"

東
增

新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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