

金

jīn
gold;
metal

金：此字 最初写作“𤏲”，展现的是现在（今）埋在“土”（土）里的四块金子（𠄎）。繁体字中把金块减为两个，即“𤏲”字。在简体字中，则连这仅剩的两块金子也省略了，写作“金”。但不管怎么减，总还是像俗语所说的那样：“真金不怕火炼，只怕贼偷。”

The original seal form: 𤏲 showed the presence (今) of four gold nuggets (𠄎) hidden in the earth (土). The regular form reveals only two nuggets: 𤏲. In the simplified radical form, even these two remaining nuggets are missing: 金. However, the proverb reassures us: “True gold fears no fire.” Only thieves!

金融	jīn róng	finance
金色	jīn sè	golden
金鱼	jīn yú	goldfish
白金	bái jīn	platinum
黄金	huáng jīn	gold
金字塔	jīn zì tǎ	pyramid

ノ	人	亠	今	𠄎	𠄎	𠄎	𠄎	金											
1	2	3	4	5	6	7	8												



新西蘭東增會館
THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand
www.tungjung.nz

Newsletter Autumn 2022 issue

The Tung Jung Association of New Zealand Committee 2021—2022

President	Kevin Leong	569 2525	Membership	Kevin Leong	5692525
Vice President	Andrina Chang	021 670206	Property	Alex Chang	021 858561
Secretary	Danny Goddard	021 509431	Newsletter	Gordon Wu	388 3560
English	Kevin Zeng	021 669628	Website	Peter Moon	389 8819
Chinese	Virginia Ng	232 9971	Public relations	Gordon Wu	388 3560
Treasurer	Andrina Chang	499 8032		Graham Chiu	022 3970871
Social	Valerie Ting	565 4421		Kevin Zeng	388 3560
	Peter Moon	389 8819			021 669628
	Kirsten Wong	027 3260684			
	Virginia Ng	232 9971			

Please visit our website at www.tungjung.nz

President's report.....

We were looking forward to celebrating Chinese New Year 2022 (Year of the Tiger) with our annual dinner at the Dragon's Restaurant on the 6th February. This function is one of the highlights of our year with over 200 people wanting to attend. Unfortunately, the "Red Light" Covid-19 system protocols meant that we had to cancel the event. Hopefully we can quickly return to normal but this doesn't seem to be possible in the near future, so stay safe, vaccinate and wear your mask when you go out.

Our Senior Christmas yum cha get together at the Dragon's Restaurant was attended by over 100 people. This is a great opportunity for our senior community who rarely go out at night, to get together and meet their peers during the day. A fun-filled afternoon with giveaways and prizes.

Sadly, our present building was issued a "yellow" sticker under the new earthquake rules. This meant that after a council inspection, the building is not up to the standard of the new rules and the council have given us up to 15 years to rectify it to the council's requirements. The Committee is taking this very seriously and any suggestions from members will be most helpful.

The committee is looking amongst its members anyone who is enthusiastic in Chinese culture and willing to donate some time to help others. It may be cooking, craft work, singing, dancing, musical, gardening, bonsai, art or something that will bring the community together.

I would like to thank those that regularly donate to the Tung Jung Association. This contributes to the continuation of our events and functions, please look up our web site www.tungjung.nz for the timetable of our 2022 events and functions. Please encourage your children to join the Association so that we can carry on the legacy of our ancestors. Like all organisations today, we need to grow our membership to move forward

One of the things I am very keen on is to get recorded, the family history of our members, as many of our them have been in New Zealand for over 100 years and multiple generations, hopefully you can let me know so I can set up interviews, so we can build up for future generations a "Tung Jung" database before it is lost.

On the cultural side, our online Cantonese and Mandarin classes are progressing well. The classes are designed to promote communication rather than literacy as this will come later on. If you wish to improve your conversation skills, please contact Gordon Wu for Cantonese or Graham Chiu for Mandarin. Their contact numbers are in the front of this newsletter.

On a brighter note we have a very active committee and "Covid permitting" we can return to our normal events and functions as soon as it is safe to do so.

To all our members and friends, we welcome any ideas or thoughts as to improve how the Association can progress for the future.

Kevin Leong

March 2022

Apologies.....

In the last newsletter in the Presidents report, there was a typo error saying there was 200 people attending the mid-winter solstice dinner. This should have said 100 people. The Association apologies for the error.

會長報告

我們期待的2022年中國虎年慶祝會，我們預備在2月6日 在龍餐廳舉辦周年慶祝晚宴。這次活動是一年中最精彩的活動之一，大概200人參加。不幸的是，新冠病毒紅色警告生效，這意味著我們不得不取消這次慶祝活動，但我們相信我們能回歸正常的生活，但不能短期能完成這個目標，所以要保障自身安全，打疫苗和外出時佩戴口罩。

我們老會員的聖誕飲茶活動在龍餐廳舉辦，大概有100人參加，對於那些晚上極少外出聚會的會員們，那是與好友相聚的極好機會。歡聲笑語填滿一整個下午。

我們會館大樓，接受市政廳新防地震規定檢查後，被標識為黃色預警建築物，這意味著大樓的抗震能力不符合新規定。市政廳給我們15年時間去整改大樓的抗震能力，並需要達到新標準的要求。委員會會員們正在想辦法處理這個棘手的問題，大家有什麼好的建議嗎？

會館委員會正尋找熱愛中國文化和樂於付出時間的會員們加入委員會，如：烹飪愛好者，工藝愛好者，音樂愛好者，跳舞愛好者，願意愛好者及盆景愛好者，我們會館都歡迎你們。

我衷心感謝那些平常捐助我們會館的朋友們，2022年需要捐助的聚會和活動已經擬出了，請大家查閱一下網站www.tungjung.nz 獲得最新資訊。請鼓勵你的孩子加入會館並壯大隊伍，這樣我們的會館才能傳承下去。

我是一名熱衷於記錄我們家族歷史的人，我們的祖先居住在新西蘭到現在已經超過100年了，東增會館的後輩們，我想瞭解和記錄你的家族史，我開展了一個面談會，這樣我就能建立一個東增會館資料庫，以便後輩們查閱。

在文化方面，我們線上的廣東話班和普通話班都進展的不錯，這兩個課程只是提高會話能力而不是讀寫能力。如果你想提升你的會話技巧，廣東話課程請聯繫吳道揚，普通話課程請聯繫Graham Chiu。他們的聯繫方式在我們新聞簡訊首頁裡有。

我們有善於舉辦活動的委員會，等疫情過後，我回歸正常生活，聚會和活動會如期舉辦。所有會員們和朋友們，我們歡迎你們對我們會館提出寶貴，這樣我們會館會越辦越好。

梁永基

2022年3月

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

The committee would like to thank the following for their generous contributions to enable the Association to move forward for future generations.....

Mary Law	James Luey	Eileen Chan	Yvonne Wong	Mike Chung
Donald Wu	Phyllis Kwan	Mary Chong		

Seniors Christmas yum cha lunch.....

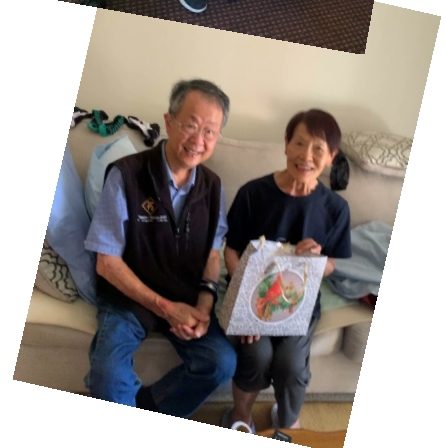
This year's Seniors Christmas yum cha lunch was another success at the Dragon's Restaurant with over 100 people attending. Seniors brought their friends to join them and many have not seen each other for some time. It was a very noisy atmosphere as they all chatted vocally but all really enjoyed themselves immensely. As usual, the Association gave each attendee a free gift and a lucky draw was also held. The yum cha menu was a set one with some new dishes introduced and favourable comments were heard at the end. The social committee earned considerable praise from the attendees about the menu and the effort given to make the event a very happy occasion.



More photos on <https://photos.app.goo.gl/oHT5rQ9LWsRKGQsk8>

Senior visits.....

Every year the committee organises visits to members who are hospitalised, in rest homes or at home but unable to get out without help. As members get older, many find themselves in this situation and depend upon others for help. The committee get together and visit those who are in this category and endeavour to bring them some joy and happiness over Christmas.. A small bag of edible goodies is given to each person we visit and it is a pure delight to see the smiles on their faces .



Filial Piety 孝順

In Confucian, Chinese Buddhist and Taoist ethics, filial piety 孝順, is a virtue of respect for one's parents, elders, and ancestors. Filial piety is central to Confucian role ethics.

In more general terms, filial piety means to be good to one's parents; to take care of one's parents; to engage in good conduct, not just towards parents but also outside the home so as to bring a good name to one's parents and ancestors; to show love, respect, and support; to display courtesy; to ensure male heirs; to uphold fraternity among brothers; to wisely advise one's parents, including dissuading them from moral unrighteousness; to display sorrow for their sickness and death; and to bury them and carry out sacrifices after their death. Filial piety is considered a key virtue in Chinese and other East Asian cultures, and it is the main subject of many stories and films.

Filial piety is an awareness of repaying the burden borne by one's parents. As such, filial piety is done to reciprocate the care one's parents have given. However, it is also practiced because of an obligation towards one's ancestors. Confucian ethics does not regard filial piety as a choice, but rather as an unconditional obligation of the child. The relationship between parents and children is the most fundamental of the five cardinal relationships 五倫 *wǔlún*) described by Confucius in his role ethics, and filial piety, together with fraternal love, underlies this system.

According to the traditional texts, filial piety consists of physical care, love, service, respect, and obedience. Children should attempt not to bring disgrace upon their parents

Today, social scientists have done much research about filial piety and related concepts. It is a highly influential factor in studies about Asian families and intergenerational studies, as well as studies on socialization patterns. Filial piety has been defined by several scholars as the recognition by children of the aid and care their parents have given them, and the respect returned by those children.

Filial piety is defined by behaviours such as daily maintenance, respect and sickness care offered to the elderly.

In 21st-century Chinese societies, filial piety expectations and practice have decreased. One cause for this is the rise of the nuclear family without much co-residence with parents. Families are becoming smaller because of family planning and housing shortages. Other causes of decrease in practice are individualism, the loss of status of elderly, emigration of young people to cities and the independence of young people and women.^[110] To amplify this trend, the number of elderly people has increased quickly.

The relationship between husband and wife came to be more emphasized, and the extended family less and less. Kinship ties between the husband and wife's families have become more bi-lateral and equal. The way respect to elders is expressed is also changing. Communication with elders tends to become more reciprocal and less one-way, and kindness and courtesy is replacing obedience and subservience

In some societies with large Chinese communities, legislation has been introduced to establish or uphold filial piety. In the 2000s, Singapore introduced a law that makes it an offense to refuse to support one's elderly parents; Taiwan has taken similar punitive measures. Hong Kong, on the other hand, has attempted to influence its population by providing incentives for fulfilling their obligations. For example, certain tax allowances are given to citizens that are willing to live with their elderly parents.

Some scholars have argued that medieval China's reliance on governance by filial piety formed a society that was better able to prevent crime and other misconduct than societies that did so only through legal means.



Scene from the Song Dynasty *Illustrations of the Classic of Filial Piety* (detail), depicting a son kneeling before his parents.¹



A statue showing a child bathing her mother's feet

How long does it take a Chinese child to learn Chinese

There is no official Chinese alphabet. There are, of course, Chinese characters (汉字, Hànzì) and radicals (部首, Bùshǒu). So about how long do Chinese children take to learn those characters and radicals.

Well, Mandarin and Cantonese language comes with hundreds of radicals, and thousands of characters. Chinese children learn them gradually, spending many years.

Fortunately, it's relatively easy to learn the radicals. An adult can understand those radicals within a couple of months, or so. However, children need more time, maybe a year, or so.

Further, the main challenge lies with the characters. The natives use over 3,000 characters in daily communication. However, they are fluent in nearly 5,000 characters (reading, writing, listening, speaking).

So how much time is needed for children to learn these many characters?

Well, Chinese children go to primary school (小學, Xiǎoxué) at the age of 6.

This is called primary grade 1 (一年級, Yīniánjí).

Before starting the primary education, they attend kindergarten (幼兒園, Yòu'eryuán).

During the kindergarten, the focus revolves around playing simple games, activities, and learning only basic characters. However, the listening and speaking is very important part of kindergarten or primary education. Hence, before going to the primary schools, here is what we can expect from an average Chinese child.:

1. Speaking- fluent in essential daily communication,
2. Listening – fluent in daily communication,
3. Reading – about 100-200 characters,
4. Writing – about 20 -50 characters.

Once in the primary school, the children start to focus heavily on reading and writing. The primary education continues for 6 years.

Over the period of 9 years of compulsory education (6 years of primary + 3 years of junior middle school, 初中, Chūzhōng), they will become nearly perfect in the basic language skills. By the time Chinese children complete the compulsory education, they are about 15 years old. At this age, they were expected to already know the essential 3,000 characters and all the important radicals.

Further, the compulsory education is generally followed by 3 years of senior middle school (also known as high school, 高中, Gāozhōng). By the time Chinese children complete high school, they are about 18 years old.

Then, they go to universities.

Who are the native Chinese speaker? It's fair to say that anyone who has completed the nine years of compulsory education in China is fluent in Chinese, hence they carry all the qualities of being a native speaker.

So, how long the children take to learn the essential 3,000 Chinese characters? The whole period of compulsory education, and beyond. That means, at least 9 years.



Ching Ming observance.....

This year, Ching Ming 清明節 falls on 5th April. The Association will celebrate it on Sunday 10th April at the Tung Jung memorial at Karori Cemetery. We will congregate there and pay our respects to our ancestors. After that we will partake a light lunch with them. This is an opportunity for you to bring the younger generation to learn about the customs and traditions of their forbears. Please let us know whether you can be there and the number of people attending for catering purposes. In the evening, a number of us will have dinner in a local restaurant to celebrate. If you wish to join us, please let Peter Moon know on 021 02253097 or 389 8819 or email: petermoon@yahoo.co.nz

Intimidating Warning Signs

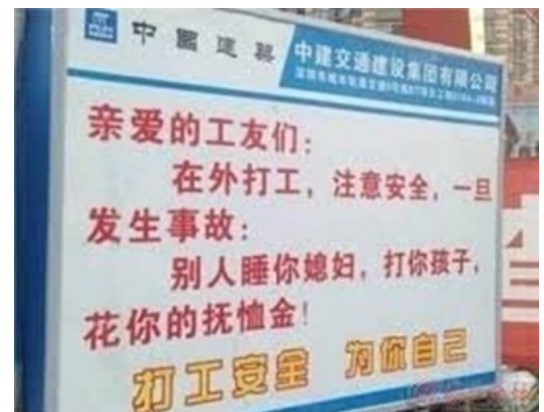
Owing to the large population and not enough police officers, the people in China have developed a unique culture of intimidating warning signs:

Road sign: "Please drive safely, there is no hospital nearby."



Office building: "No parking at the gate, violations will be deflated (tires)."

Construction site: "My dear workers: When you're out working, pay attention to safety, if you have an accident, some other dude will sleep with your wife, beat your kids, and spend your death pensions! Work safely for your own sake!"



Neighborhood watch: "Attention all thieves! Once captured, you will be beaten all the way from the front-alley to the back-alley. This alley is 786 meters long."

These are serious warning signs, no kidding.

How did people boil water or cook rice before somebody figured out how to make pots?

They put rice and water in bamboo tubes. (It's actually the stem of the bamboo plant.) Then they placed the tubes standing up near a fire. They simply split open the bamboo to eat the rice.

Pictures are a modern variation depicting the method



Stories from Chinese history.....

In ancient Chinese history, a man could have a wife and many concubines, as long as he can afford it. Therefore, polygamy was quite prevalent amongst the wealthy.

Most women followed the system in a patriarchal society except Queen Dugu Jialuo, who strongly opposed the system during her entire life.

Dugu Qieluo was born in 544, as the seventh daughter of the Western Wei general Dugu Xin, who was of Xianbei ethnicity (or Xianbeinized Xiongnu). Her mother, Lady Cui (崔氏), was Han Chinese. Formally Empress Wenxian (文獻皇后), she was an empress of the Chinese Sui dynasty. She was the wife of Emperor Wen, who, on account of his love and respect for her, as well as an oath they made while they were young, did not have any concubines for at least most of their marriage, an extreme rarity among Chinese emperors. She also bore him all his 10 children. She was exceedingly powerful and influential during her husband's reign and very effective in managing the government. She was heavily involved in his decision to divert the order of succession from their oldest son Yang Yong to the second son Yang Guang (later Emperor Yang).



. In 557, shortly after Western Wei was succeeded by Northern Zhou, Dugu Xin, who was impressed with Yang Jian, the son of his subordinate general Yang Zhong (楊忠), arranged the marriage between him and Dugu Qieluo. She was 13, and he was 16.

Shortly thereafter, Dugu Xin became implicated in a plot organized by the general Zhao Gui (趙貴) against the regent Yuwen Hu, and Yuwen Hu forced him to commit suicide.

Yang Jian and Lady Dugu loved each other dearly, and it was when they were both young that he swore an oath that he would never let another woman have his children. They ended up having five sons and five daughters.

In 568, after Yang Zhong's death, Yang Jian inherited the title of Duke of Sui, and Lady Dugu thereafter presumably carried the title of Duchess of Sui.

Duchess Dugu was one of the most honored women at the Northern Zhou court, as her sister was the wife of Emperor Ming, and her daughter, Yang Lihua, was the wife of Emperor Xuan. Despite her honored status, however, she was said to be humble. On one occasion, when the erratic Emperor Xuan was angry with Empress Yang and ordered her to commit suicide, Duchess Dugu found out and went into the palace, earnestly begging Emperor Xuan's forgiveness. Emperor Xuan relented and spared Empress Yang.

In 580, Emperor Xuan, who had by then passed the throne to his young son Emperor Jing (by his concubine Zhu Manyue) and become retired emperor, but who was retaining imperial powers, died suddenly. Yang Jian seized power as regent. It was at that time when Duchess Dugu sent Yang Jian a message that stated, "This is like riding a wild beast. You will not be able to come off of it. You need to fight hard to stay on." After Yang Jian defeated the general Yuchi Jiong, who rose against him after he took power, he had Emperor Jing yield the throne to him in 581, ending Northern Zhou and establishing Sui Dynasty as its Emperor Wen. He named Duchess Dugu Empress and their oldest son, Yang Yong, Crown Prince, while granting their other children, including Northern Zhou's Empress Yang, royal titles.

Empress Dugu was said to be studious, and she and Emperor Wen often conferred with each other the important matters of state. Emperor Wen favoured and respected her, and they became known as "the Two Holy Ones" by the officials, because she was interfering in the governing.

It was not infrequent that when he hosted imperial meetings she would accompany him almost all the way into the meeting hall and she often asked eunuchs to listen in on the meeting. When she believed that he made the wrong decisions, she would advise him to change. She would also usually wait near the meeting hall for the meeting to be done and then return with him to the palace.

As she lost her parents early in her life, she was particularly touched when she saw officials with both parents, and she would pay due respect to the officials' parents when she saw them.

When officials suggested that, in accordance with rules set in [Zhou Dynasty](#), that the officials' marriages must be approved by the Empress, she declined, believing that it was inappropriate for her to overly interfere in political matters.

Continued on page 11

Stories from Chinese history.....contd

She also lived frugally, and once, when Emperor Wen needed medicine for diarrhea that required ground pepper—then an exceedingly expensive spice that was more expensive than gold and which ladies of the court used for cosmetic purposes—he sought the ground pepper from her and found that she did not use it, on account of its overly expensive cost. Also once, when he wanted to reward the wife of his official Liu Song (劉嵩) with a gold-decorated dress, she also had none to give.

When her cousin, Cui Changren (崔長仁), committed crimes that called for the death penalty, Emperor Wen was initially considering pardoning on Empress Dugu account, but she stated that she could not, based on familial relations, break the laws, and Cui was executed.

She respected the official Gao Jiong, as his father, Gao Bin (高賓), served on her father's staff and was a trusted advisor for him.

She had, however, a poor relationship with her sister-in-law, the wife of Emperor Wen's brother, Yang Zan (楊瓚), the Prince of Teng—Northern Zhou's Princess Shenyang (daughter of Yuwen Tai, the father of the first three Northern Zhou emperors)—and Princess Shenyang used witchcraft to curse her. When Emperor Wen ordered Yang Zan to divorce Princess Shenyang, Yang Zan refused, and when Yang Zan died in 591, it was commonly believed that Emperor Wen poisoned Yang Zan.

In 595, the luxurious summer vacation palace, Renshou Palace (仁壽宮, in modern Baoji, Shaanxi), was completed by the general Yang Su. When the frugal Emperor Wen saw how luxurious the palace was, he was unhappy and angrily stated, "Yang Su expanded the efforts of the people to construct this palace. The people will despise me." Soon thereafter, however, when Empress Dugu arrived at the palace as well, she advised Emperor Wen to comfort Yang Su, and when he subsequently summoned Yang Su to the palace, she stated, "You know that this old couple had little to enjoy, so you decorated this palace in this way. Is it not that in doing so, you are being both faithful and filial?" She gave him a large award of money and silk.

In 598, Empress Dugu and her younger brother, Dugu Tuo (獨孤陀), born of different mothers, were embroiled in a mysterious scandal. It was said that Dugu Tuo, whose wife was a sister of Yang Su's, had a female servant named Xu Ani (徐阿尼), who worshipped cat spirits and was capable to have those spirits kill people for her. At this time, both Empress Dugu and Yang Su's wife, Lady Zheng, was seriously ill, and it was suspected that they were afflicted by cat spirits. Emperor Wen suspected Dugu Tuo and had the official Gao Jiong investigate and Gao reported that it was indeed Dugu Tuo who instigated the matter. Emperor Wen ordered Dugu Tuo and Lady Yang to commit suicide, but Empress Dugu went on a three-day hunger strike to try to save them, stating, "If Tuo had harmed the people, I would not dare to say anything, but his crime was on my account, and therefore I dare to beg you to spare his life." Dugu Tuo's younger brother, Dugu Zheng (獨孤整), also pleaded earnestly, and Emperor Wen spared them, reducing Dugu Tuo to commoner rank and forcing Lady Yang to become a Buddhist nun.

Over the years, the relationship between Emperor Wen and Empress Dugu was still largely loving. However, on one occasion, when Emperor Wen happened to see the beautiful granddaughter of Yuchi Jiong, who had been forced into slave labor after her grandfather's death, he had sexual relations with her. When Empress Dugu found out, she had Lady Yuchi killed. In anger, Emperor Wen rode away from the palace on a horse and refused to return. Gao Jiong and Yang Su had to track him down and urge him to return to the palace, with Gao stating, "Your Imperial Majesty, how can you abandon the empire on account of a woman?" When Emperor Wen did return to the palace after midnight, Empress Dugu was still waiting for him, and she wept and begged him for forgiveness. Gao and Yang Su subsequently hosted a banquet for them, and their differences went away.



Emperor Wen

Continued on page 12

Stories from Chinese history.....contd

When Empress Dugu heard that Gao Jiong, whom she had respected previously, refer to her as "a woman," she became secretly resentful of him. Later, she became particularly angry at Gao over his marital relations, as after his wife died, she suggested Emperor Wen find him another wife, but he declined, stating that he was getting old and beginning to lose sexual urges and did not need another wife—and soon thereafter, his concubine bore a son. Empress Dugu pointed out that, in effect, he was not truthful, and Emperor Wen began to distance himself from Gao. Further, in 598, when Gao, under Emperor Wen's duress, was forced to accompany Yang Liang, the Prince of Han, in a campaign against Goguryeo, a campaign that he opposed, the campaign ended in failure, and Empress Dugu blamed him for the failure, particularly after Yang Liang, angry that Gao was not following his orders, complained to her.

Another person who began to draw Empress Dugu's ire was her son, Yang Yong, the Crown Prince. When he was young, Emperor Wen and Empress Dugu had selected for him a wife from the honored Yuan clan, Northern Wei's imperial clan—the daughter of the official Yuan Xiaojun (元孝鉅). However, Yang Yong did not favor Crown Princess Yuan, and instead had many concubines, including his favorite Consort Yun, and he did not have any sons with Crown Princess Yuan. When the Crown Princess died in 591 after a brief illness, Empress Dugu suspected Yang Yong and/or Consort Yun of poisoning her, and rebuked Yang Yong.



The second son of Emperor Wen and Empress Dugu, Yang Guang, the Prince of Jin, who had ambitions of displacing his older brother, put on pretenses of living frugally (which pleased Emperor Wen) and loving no one but his wife Princess Xiao (which pleased Empress Dugu).

By 599, both Emperor Wen and Empress Dugu were considering replacing Yang Yong with Yang Guang, but when Empress Dugu once approached Gao with the issue, he stated firmly that the Crown Prince should not be replaced. Therefore, Empress Dugu suggested that Emperor Wen remove Gao and he was accused of crimes, removed from his office and reduced to commoner rank.

Meanwhile, Yang Guang was continuing to provoke Empress Dugu, falsely stating that he feared that Yang Yong would eventually put him to death. Yang Guang further entered into an alliance with Yang Su, with whom Yang Yong had a poor relationship, and Empress Dugu also told Yang Su to encourage Emperor Wen to depose Yang Yong. Subsequently, Yang Guang engaged Yang Yong's associate, Ji Wei (姬威), to falsely accuse Yang Yong of plotting treason.

In 600, after an investigation conducted by Yang Su, in which he manufactured evidence against Yang Yong, Emperor Wen deposed the Crown Prince and put him under house arrest, replacing him with Yang Guang.

In fall 602, Empress Dugu died, and Emperor Wen was greatly saddened, although he was comforted by Wang Shao (王劼), who submitted a petition in which he tried to use prophecies to show that Empress Dugu was, in fact, a Bodhisattva.

Is Cantonese the second most spoken variety of Chinese after Mandarin?

Definitely not, Cantonese isn't that big in China (everything is bigger in China). Chinese Wikipedia cites a 2013 study:

官話: **84.78 千萬 (70.9%) — Mandarin: 847.8 million**

吳語: 7.72 千萬 (6.5%) — Wu (*Jiangnanese*): 77.2 million

閩語: 7.18 千萬 (6.0%) — Min (Fujianese includes Hainan, Hokkien, Teochew): 71.8 million

粵語: **6.22 千萬 (5.2%) — Yue (Cantonese): 62.2 million**

Others include Gan, Hakka, Hunanese, Guangxinese, Anhuinese.

Ching Ming Festival 清明節.....

Ching Ming 清明, means clear and bright, is the day for mourning the dead. It falls in early April every year. It corresponds with the onset of warmer weather, the start of spring ploughing, and of family outings.

Before we talk about Chingming, we must say something about another ancient event, Hanshi, which always comes one day before Chingming. Hanshi literally means cold food. It is said that in the seventh century BC during the Spring and Autumn Period, Duke Xiao was the monarch of the state of Jin. His eldest son, Shen Sheng should have inherited the throne on the death of his father. But Duke Xiao had other plans. He wanted the son of his favourite concubine, Li Ji, to succeed him as the ruler of Jin. Not exactly a loving father, Duke Xiao had Shen Sheng murdered and would have done the same to his second eldest son, Chong'er, But Chong'er got wind of this and fled.

For 19 years, Chong'er and his entourage of loyal officials and servants wandered homeless, no strangers to cold and hunger. One day, Chong'er was actually starving and close to death, one of his most faithful followers, Jie Zitui, cut a slice of muscle from his own leg and served it to his master, thereby saving his life. Finally in 636 BC, Chong'er managed to take the throne that was rightfully his and took the official title of Duke Wen of the state of Jin.

After becoming the ruler of the state, Chong'er decided to reward the officials who had stayed with him through his years of wandering. But he forgot about Jie Zitui who had sacrificed the flesh of his leg. Jie Zitui was heartbroken and went away. Later Chong'er remembered Jie Zitui's sacrifice and sent people to look for him. Eventually they found him. Chong'er went in person to apologize and ask him to return to the royal court. But Jie Zitui left them and went deep into the mountains, so no one could find him again. Someone advised Chong'er to set fire to the area in order to force Jie Zitui into the open, where he could be talked into returning to the comforts of life in the royal house. Chong'er took this advice and set fire to the mountain where Jie Zitui was believed to be hiding. The fires raged for three days and Jie Zitui was found leaning against a large tree, carrying his old mother on his back. Both Jie Zitui and his mother were dead.

Chong'er was deeply saddened by this tragedy. He ordered that a temple be built in memory of his most loyal follower. He also ordered that no fires were allowed on the anniversary of Jie Zitui's death. So people had to eat their cold food on that day, or the day of Hanshi. In addition, people began to visit Jie Zitui's tomb and pay their respects to his memory.

It was not until the Qing Dynasty about 300 years ago that the practice of Hanshi or eating cold food was replaced by that of Chingming, which had now become an important occasion for people to offer sacrifices to their ancestors.

In ancient China, Chingming was by no means the only time when sacrifices were made to ancestors. In fact such ceremonies were held very frequently, about every two weeks, in addition to other important holidays and festivals. The formalities of these ceremonies were in general very elaborate and expensive in terms of time and money.

In an effort to reduce this expense, Emperor Xuanzong of the Tang Dynasty declared in 732 AD that respects would be formally paid at the tombs of ancestors only on the day of Chingming. This is the custom that continues to date.

People will visit their ancestors' graves. They will tidy up, remove weeds and sweep away leaves. This is why Chingming is also known as the Grave Sweeping Day. Beijing's subway is particularly crowded around Chingming as people flock to Babaoshan, Beijing's most famous cemetery and crematorium, to pay respects to their departed loved ones.

Chingming is not just a day of remembrance, it is also a day to celebrate the coming of spring, often by going out for a picnic. With the coming of spring, nature wakes up, dressing the world in green. All is new, clean and fresh.

The welcome transition from winter to spring represented by Chingming was an inspiration for many Tang Dynasty poems. The following one by Han Hong is an example.:

All over the capital catkins flew wantonly,
A scene of the spring so significant,
On Cold Food the east wind wilfully,
Made the imperial willows slant;
Now as the dusk approached quietly,
Within the Han palace candles glowed,
Towards the five mansions of nobility,
The silvery smoke of the tapers flowed.

An engraving depicting Jie Zitui offering the flesh of his leg to the Emperor



Ching ming has also been a favorite subject for painting. Zhang Zeduan of the Song Dynasty produced one of China's most famous works of art :“Chingming Shanghetuor Life Along the River at Chingming”. This silk scroll is now exhibited at the Imperial Palace Museum, or the Forbidden City, in Beijing. Almost five and a half metres long and a quarter of a metre wide, it is bursting with life: Riverside roads full of traffic, fairs in farmer's fields, lively village, noisy city streets crowded with all kinds of people, officials, merchants, soldiers, scholars, porters, men and women, young and old.

Ching Mingcontd

There are about 550 people in the painting, as well as scores of different animals, carriages and sedans, bridges and boats. It is a vivid record of the festivities and hustle and bustle of the special time of Ching ming.

Springtime, especially in North China, is the windy season, just right for flying kites. It is not surprising that kite flying is very popular during the Chingming season. The history of the kite in China is very interesting. It is said that the kite was invented by the famous legendary carpenter Lu Ban over 2,000 years ago.

The earliest Chinese kites were made of wood and called Mu Yuan 木鷹. Mu means wood and Yuan means sparrow hawk, a type of bird. So MuYuan means wooden sparrow hawk. The invention of paper did not escape the attention of kite makers and soon the kite was called Zhi Yuan 紙鷹. Zhi means paper, so Zhi Yuan means paper sparrow hawk. Kites were not just used for fun. They were also used for military purposes. There are historical records describing enormous kites, some large enough to lift a man high in the air to observe enemy movements.

About 1,500 years ago, Emperor Wudi was surrounded in Nanjing by the rebel troops. He used a kite to send out an SOS for outside help. During the Tang Dynasty, people began to attach thin bamboo strips to kites. When the kite was high in the air, the wind would make these strips vibrate, producing a low-pitched twanging noise, very like that of the Zheng 笙, a Chinese stringed instrument. Thereafter, another popular Chinese name for kite was Feng Zheng 風箏, which means "wind Zheng".

In the Qing Dynasty, people would fly their kites as high as possible, then let go of the string. Off went the kite, taking with it bad luck and illness. Conversely, to pick up a kite lost or released by someone else could bring bad luck.

Some enthusiasts enjoy flying kites at night. They hang small coloured lanterns on the string with candles burning inside. With dozens of kites up together, arc lines of flickering multi-coloured lights decorate the night sky.

The annual Weifang Kite Festival held every April in East China's Shandong Province has become a major event, attracting thousands of tourists and kite flying competitors all over the world.



The 5 metre long scroll painting depicting Ching Ming in ancient China. This painting is considered to be a priceless relic.

Seven foods for Ching Ming Festival

1. Green rice ball 青團

Qingtuan, or green rice balls, are widely consumed in China's Jiangnan area - the region south of the Yangtze River - around Ching Ming Festival. The seasonal delicacies are usually made from glutinous rice mixed with pounded mugwort - an edible wild herb thought to prevent toxic insect bites.



2. Sanzi 饊子

In both northern and southern China, it is an age-old tradition to eat *sanzi*, or fried dough twists, on Tomb-Sweeping Day. However, the *sanzi* in North and South China are different from each other in terms of size and material. Northern people prefer larger ones made from wheat, while people in the South enjoy smaller ones made from rice.



3. Thin pancakes 薄餅

Thin pancakes are a popular food for people in Xiamen in Southeast China's Fujian province on Tomb-Sweeping Day. To make it tastier, they usually add dried seaweed, omelet, veggies and chili sauce to the pancakes.



4. Spring onion and omelet 大葱和蛋餅

In Qingdao in East China's Shandong province, people eat spring onion and omelet on the day. They believe the special combination helps improve eyesight and makes eyes brighter. In ancient times, pupils often sent eggs to their teachers to show respect on the day.



5. Steamed rice with leaf mustard 芥菜飯

In many places in Southeast China's Fujian province, people thought eating steamed rice with leaf mustard on Tomb-Sweeping Day could help prevent scabies and other skin diseases for the whole year.



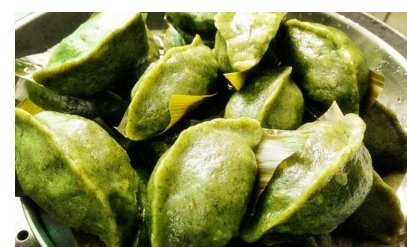
6. Zitui bun 子推饊

This steamed bun is named after Jie Zitui, a famous hermit of the Spring and Autumn Period (770-476 BC). People in Shanxi province have a tradition of eating the bun on Tomb-Sweeping Day. Colorful dough animals and flowers are frequent decorations, while eggs and jujubes are added inside to increase sweetness.



7. Ai ban 艾粄

To Hakka people in China, *ai ban*, or dumplings made from wormwood (herb) and rice, are a festival must-eat made by blending wormwood paste and glutinous rice powder together. They also feature peanuts and black-eyed beans for a more diversified flavour. After steaming the dumplings for 15-20 minutes, the food is ready to serve.



The Luo Shu 洛書 square

In recreational mathematics, a square array of numbers, usually positive integers, is called a magic square if the sums of the numbers in each row, each column, and both main diagonals are the same.

The Chinese were very fond of counting in tens, long before decimalization came along, there were even ten days in a week, ten hours in a day for a long time. So the numbers 1-9 form a fundamental counting. For many purposes numbers greater than 10 can be associated with a number 1-9 using a simple procedure, add up the digits of the number and repeat until it is a single digit, for example 1476 is $1+4+7+6=18$ then 18 is $1+8=9$ so 9 is the 'fundamental' number for 1476.

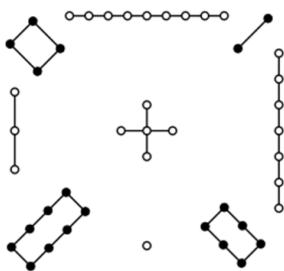
Thousands of years ago in China, the Lo River flooded, inundating the local population. The people were desperate, and frantically made offerings and sacrifices to the river god, asking him to return the water to its banks.

Suddenly a turtle surfaced on the river. The people saw that there was a pattern on its shell, a grid of nine squares. Each square had dots adding up to numbers. No matter which way the dots were added across the rows either diagonally, vertically, or horizontally, the sum was 15. The diagram was called the "Lo Shu," or "Lo River Writing."

The turtle gave the people the pattern on its back as a map or grid of the natural flow of chi and the elements, and this square with its numbers became a foundational tool in Feng Shui 風水 and Taoist traditions. The square is also carried as an amulet or placed in homes and offices as a protective charm.



Lo Shu Square or the Nine Halls Diagram 九宮圖; is the unique normal magic square of order three (every normal magic square of order three is obtained from the Lo Shu by rotation or reflection). The Lo Shu is part of the legacy of ancient Chinese mathematical and divinatory (cf. the I Ching 易經) traditions, and is an important emblem in Feng Shui (風水), the art of geomancy concerned with the placement of objects in relation to the flow of qi (氣) "natural energy".



4	9	2
3	5	7
8	1	6

Find Missing Elements in the Home: Look at the Lo Shu and imagine that the black, one square is laid over your front door. Then imagine the grid stretching to overlay the rest of the structure — since few of us live in perfectly square homes, there will likely be empty areas. It's important to imagine the grid stretching to the very back wall of the structure as well. The grid may also be overlayed on an individual room, with the entrance doorway at the black number one square

The original Lo Shu square and its modern equivalent

Don't worry about actual compass directions — in the Lo Shu square, the north is always on or near the main entrance. If the larger structure has missing elements, those can be emphasized by placing the appropriate remedies within individual rooms in the house. For instance, if there is no "structure" in the far left back four corners, purple amethyst or flowers may be placed in those sectors of an individual room. In addition, "empty" or "missing" spaces may be remedied by planting a garden or placing a water feature in the area.

Find Missing Elements by Birth Date: By laying the numbers of someone's day, month, and year of birth over the corresponding magic square numbers, one can see which elements are missing — those squares with no corresponding numbers in the birth date indicate elemental imbalances. Just drop out any zeros — there is no corresponding Lo Shu sector for zero.

These elements can be emphasized by using corresponding colors in home decor, clothing, and jewelry choices. If, for instance, there are no fours in the birth date, the four square in the Lo Shu will be under-emphasized. Remedies would include wearing purple or placing purple objects in the far left corner (if looking from the front door) of the home, office, and individual rooms. Since the element is Wood, keeping a healthy plant in that area will also help bring the lo shu into balance.

***A musical legacy***by Kirsten Wong and Cadence Chung

When Doris Chung passed away in 2017, a few months short of her 100th birthday, her whole family gathered to farewell their deeply loved Mama. It was a large gathering. Doris was the second eldest of the Chun family's 18 children, and she herself had 10 of her own. Towards the end she was losing count of her grandchildren and great grandchildren.

But it was only one of her descendants who got the use of the family piano that was in her Kauri home. That great grandchild was the now 18-year-old Cadence (Howard Chung's granddaughter), who is about to start her first year studying classical piano at Victoria University. "My playing has got so much better with having Mama's piano to practice on," says Cadence. It's also been useful for Cadence's latest creative venture – developing a musical that she wrote in the summer of 2021.



Cadence Chung

The musical *In Blind Faith* got its first airing at Wellington High School in September. The student-led production went so well that the team is now looking at reworking the show, getting professional theatre guidance and taking it to a broader audience. She and her team of former classmates are currently fundraising to get their new project underway.

The reworked script, which includes a set of 14 original songs – all written by Cadence, is set in the Otago goldfields and explores the different life choices that people make. For Cadence, part of her inspiration was her own background and study of Chinese New Zealand history.

"A lot of [the inspiration] did come from me researching my own family history and stuff like that. Definitely, the family is quite rigorous in keeping all their records and stuff, there's even a website – it's really crazy. Chinese New Zealanders know how to keep track of things!

"I was reading about my great grandmother [Doris], and then her mother [Wun Chu Lin / Mary Chun] who's got a page on Te Ara. Really, it wasn't that long ago, and what [those early women] went through was quite significant in the experience of early Chinese New Zealanders."

Cadence says she didn't know much about that history when she was younger. But her class did a unit on Chinese New Zealanders when she was 15. One of the class activities was to go down to Haining St where Joe Kum Yung was murdered in 1905. The experience made a real impression. "There was so much Chinese New Zealand history that I had no idea about," she said.

The original production of *In Blind Faith* featured Cian Ye, a Singaporean New Zealander, in the lead role. It was a casting decision that added a lot to the show.

"For the coming production," says Cadence, "we definitely want to cast an Asian New Zealander as one of the key characters, and we've edited the script a bit to really bring that out because I think the discrimination on the goldfields adds a whole other layer."

Reflections on identity and difference feature throughout Cadence's other creative work. As well as writing musicals, Cadence is also a rising star in the world of poetry. Her work has been published in national forums like "[NZ Poetry Shelf](#)" and *Out Here*, an anthology of takatāpui and LGBTQIA+ writers published by Auckland University Press and edited by another Chinese Wellingtonian, Chris Tse.

Her first chapbook of poetry *Anomalia* is set to be released this month.

"*Anomalia* talks about anomalies and being an anomaly in lots of different senses. There's definitely a bit of a critique about diversity and what it's like to be diverse in several ways. And about the [arts] sector which is slowly accommodating more people but definitely has a long way to go," she says.



If you would like to support Cadence's new production, you can visit their website: inblindfaithmusical.wordpress.com. Auditions will be held in April 2022 and the casting call can also be found on the website.

To find out more about Cadence's writing check out her website cadencechungpoet.wordpress.com. Cadence Chung's chapbook "*Anomalia*" will be published by [We Are Babies press](#) in late March/early April.

What does "畫龍點睛" mean in Chinese?

畫龍點睛 is a Chinese idiom that translates literally as "dotting the eyeball when painting a dragon." It's used to describe adding that finishing touch that brings a work of art to life or adding a word or two to clinch the point.

Let's Break down This Chinese Idiom: 畫 (Huà) draw 龍 (Lóng) dragon 點 (Diǎn) point, dot, spot 睛 (Jīng) eyeball (It's often paired with "眼 (yǎn) eyes," hence "眼睛 (yǎnjīng) eyes.")

The idiom "畫龍點睛 draw the eyes on the dragon" comes from this legend. It is now commonly used to describe using a word or a sentence at a critical point to point out the deeper meaning when you are writing or talking, which makes the content more vivid and powerful. This technique is also known as the "點睛之筆 the finishing touch."

The legend goes:

傳說古時候有個畫家叫張僧繇，

There is a legend that says in ancient times there was an artist named Zhang Sengyou,

他畫龍畫得特別好。

He was good at painting dragons.

有一次，他在安樂寺的牆壁上畫了四條巨龍，

On one occasion, he painted four giant dragons on the walls of the An Le Temple.

那龍畫得像真的一樣，

The dragons he painted looked real.

只是它們都沒有眼睛。

The only thing was, they didn't have eyes.

人們問他：「為什麼不把眼睛畫出來。」

People asked Zhang Sengyou, "Why don't you draw the eyes?"

他說：「眼睛可不能畫呀！一畫了，龍就會飛走的！」

He said, "The eyes can't be painted! Once painted, the dragon will fly away!"

大家聽了，誰也不信，都認為他在說謊。

When everyone heard it, no one believed him, and they thought he was lying.

後來，人們一再請求，

Later, people kept on asking it of him,

張僧繇只好答應把龍的眼睛畫出來。

So Zhang Sengyou had to agree to draw the dragons' eyes.

奇怪的事情果然發生了，

Then, something really strange happened,

他剛剛畫出第二條龍的眼睛，

When he had just drawn the eyes of the second dragon,

突然颳起了大風，天空開始打雷閃電。

Suddenly there was a strong wind and it began to thunder and lightning.

兩條巨龍轉動著眼睛后衝天而起，騰空而去。

The two giant dragons' eyes turned and they rose into the sky, flying away.

圍觀的人，個個驚訝極了，對張僧繇更佩服了。

All onlookers were astonished and admired Zhang Sengyou.



The character for 'dragon' has always been interesting since it's not a real creature but holds a lot of significance. This is apparent from the many phrases you can find "龍" in. You can learn about the etymology and background information of the "龍 (lóng) dragon" for further understanding.

Australian Chinese views on the Chinese.....

This Chinese-Australian professor has a funny but true explanation about the Chinese people. Why do Chinese people work so hard to succeed in life?

Chinese people don't go about bombing, terrorizing others and causing religious hatred. We live peacefully with everyone on Earth.

Here is the plain truth.

#1. There are over 1 billion of us on this earth. We are like photostat copies of each other. You get rid of one, 5 magically appears (like ballot boxes). Yes, it is scary, especially for us. We acknowledge that we are replaceable, thus we are not particularly 'special'. If you think you are smart, there are a few thousand more people smarter than you. If you think you are strong, there are a few thousand people stronger than you.

#2. We have been crawling all over this earth for far more centuries than most civilizations. Our DNA is designed for survival. We are like cockroaches. Put us anywhere on earth and we will make a colony and thrive. We survive on anything around us and make the best of it. Some keep migrating but others will stay and multiply.

#3. NOBODY cares if we succeed as individuals or not. But our families take pride in knowing we have succeeded. Yes, some will fail. We take nothing for granted. We don't expect privileges to fall on our laps. No one owes us anything.

#4. We know we have nothing to lose if we try to succeed. Thus, we have no fear trying. That is why Chinese are addicted to gambling. We thrive on taking risks. All or nothing.

#5. From young we are taught to count every cent. What we take for granted like money management, I have found out recently, is not something other cultures practice at home with their children. It surprised me. But truth is not all societies or cultures teach their young this set of skills because it is rude to them. Yes, most of us can count because we are forced to and the logic of money is pounded into us from the beginning of time (when mama tells us how much she has spent on our milk and diapers)

#6. We acknowledge life cycles. We accept that wealth in a family stays for three generations (urban myth?). Thus, every 4th generation will have to work from scratch. I.e. first generation earns the money from scratch, second generation spends the money on education, third generation gets spoiled and wastes all the inheritance. Then we are back to square one. Some families hang on to their wealth a little longer than most.

#7. It is our culture to push our next generation to do better than the last. Be smarter. Be stronger. Be faster. Be more righteous. Be more pious. Be more innovative. Be more creative. Be richer. Be everything that you can be in this lifetime.

#8. Our society judges us by our achievements... and we have no choice but to do something worthwhile because Chinese New Year comes around every year and Chinese relatives have no qualms about asking you straight in your face - how much are you making? When was your last promotion? How big is your office? What car do you drive? Where do you stay? You have boyfriend? You have girlfriend? When are you getting married? When are you having children? When is the next child? When you getting a boy? Got maid yet? Does your company send you overseas? etc etc etc. It NEVER ENDS... so, we can't stop chasing the illusive train - we are damned to a materialistic society. If you are not Chinese, consider yourself lucky!

#9. We have been taught from young that if you have two hands, two feet, two eyes, and a mouth, what are you doing with it? "People with no hands can do better than you !"

#10. Ironically, the Chinese also believe in giving back to save their wretched materialistic souls. Balance is needed. The more their children succeed in life, the more our parents will give back to society as gratitude for the good fortune bestowed on their children. Yes. That is true. And that is why our society progresses forward in all conditions.

Nobody pities us. We accept that. No one owes us anything. We know that. There are too many of us for charity to reach all of us. We acknowledge that. But that does not stop us from making a better life. This lifetime.

Opportunity is as we make of it. So, pardon us if we feel obliged to make a better place for ourselves in this country we call home. It is in our DNA to progress forward for a more comfortable life.

But if history were to be our teacher, look around this globe. Every country has a Chinatown (seriously) but how many government/countries are 'taken' over by the Chinese people.

Continued on page 19

An African's view of the Chinese.....

I have been in China for the last three years and this is my last year here, my experience of living in China changed me a lot. Here are some off the top of my head:

The Importance of leadership

During my time in China, I had the Chance to be a first Class witness of how the Chinese Leaders (Governors) cared about their people. I have been at Universities and in the Enterprise world and in both the leaders treated their collaborators as their brothers. They cared genuinely about them and did their best to make them happy. I then realized how important leadership is .

Eating on time

Chinese are very strict when it comes to eating, at the beginning I found it annoying when my friends asked me (吃饭了没), they would always ask me if I had breakfast, and at lunchtime and dinnertime we would go and have our meals together religiously every day at the same time(11 am and 6 pm).

Before I came to China I was someone who would eat randomly when I was hungry, and Chinese people taught me how to feed myself in a healthier way.

Do more talk less

Where I come from people tend to talk lots of shit but do nothing. Lol, I was also like that also. After having some interactions with my Chinese friends I noticed that they tend to be very discrete about their projects, they would let no one know what they were working on and focused instead on bringing results (pragmatic). Let your results speak for you.

No one can help you but you

I learned from Chinese people the sense of standing for myself. Never complain, no one can influence your success but you, no one owes you anything.

Start from scratch and climb your way up (Fake it until you make it)

I am in the Software engineering industry and I learned from Chinese that the quickest way to build something is to start from scratch, copy what others are doing (do not reinvent the wheel) and finally personalize the product.

People around the world tend to associate Chinese with only copying stuff but not innovating. If it was that easy everyone would have done it (intellectual property is important though)

Family above everything

Where I come from, Chinese are portrayed to be selfish, materialistic, without any sensitivity, so I used to believe that elders in China have no care from their children and that they were left by themselves because their own children were busy working, It was an eye opening experience to realize that most of my Chinese Friends lived with their parents and took care of them, and walking around I would see a typical Chinese family with one kid on a stroller pushed by his grandpa and followed by the grandma and the parents; The family sense of Chinese is very strong.

中华文化博大精深 haha!

Ousmane Bocoum,- helping Chinese find gold in Africa

Australian Chinese views on the Chinesecontd from page 18

Don't be afraid of us overwhelming your majority, we are not looking to conquer.

If we have moved away from China and Chinese governed countries, we are NOT looking for another country to administer.

Our representatives are only there to look after our collective welfare. They are duty bound.

We prefer to blend in and enjoy the fruits of our labours.

We enjoy the company of like minded people of all races.

After all, we are only passing through a small period in the history of time... so, use our skills and we can all progress forward together.

Chan-Lui Lee, Ph.D.

Honorary Life Member & Past President, AFS
Melbourne,



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.

Membership to 31 March 2022

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 電子郵件.....

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

or by internet to account: 01-0505-0178453-00 with your name as reference

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.

Please ignore this reminder if you have already paid your membership