

# 红

## hóng

red

红豆	hóng dòu	red beans; red seeds
红海	Hóng Hǎi	Red Sea
红利	hóng lì	bonus
红润	hóng rùn	rosy
红晕	hóng yùn	blush; flush
红运	hóng yùn	good luck

红：红色是一种欢乐吉祥的颜色，也是最取悦于中国人的颜色。因为红色不是丝（纟）的本色，只有经过加工漂染（工）之后，才能得到“红”色。但红色也并不总代表幸运，正如谚语所说：“自古红颜多薄命。”

Red is a happy, auspicious colour, most pleasing to the Chinese. Because it is not the natural colour of silk (纟), extra work (工) has to be put in to dye it red: 红. Red, however, is not always propitious, as in the saying: "Beautiful women are often unfortunate."

㇀ ㇁ ㇂ ㇃ ㇄ ㇅ ㇆

東  
增

新 西 蘭 東 增 會 館

THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand

www.tungjung.org.nz

Newsletter Autumn 2016 issue

### The Tung Jung Association of New Zealand Committee 2015—2016

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

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

## ***President's report.....***

Happy Chinese New Year to you all 恭喜發財, 新年快樂. Welcome to the Year of the Monkey.

The Association has started the New Year with a Chinese New Year dinner at the Grand Century Restaurant with over 250 people attending. It went off well with guests from other Chinese organisations attending and some of them sang some songs for all to enjoy.

Since our last newsletter in December, some committee members found time to visit some older members who are infirmed or in rest homes and each was presented with a small food parcel to enjoy. They were very happy to receive a visit from us as shown on their happy faces in the photographs elsewhere in this issue.

On January 1st, New Year's Day, we again organised a picnic at Williams Park at Days Bay. This year, the weather was exceptionally better than last year and 16 people turned up to enjoy the sun and relaxed atmosphere. Some even took the ferry from Seatoun to Days Bay using their Gold Card!

As Chinese New Year approached there has been a flurry of invitations from various organisations holding functions to celebrate the Chinese New Year. Among them were the Chinese Embassy, the Ethnic Community, the Wellington City Council, the Minister of Ethnic Affairs and other Chinese organisations.

The collection of stories for the proposed book about the History of the New Zealand Chinese Fruit Shops is drawing to a close. To those who have not been asked for a story, my apologies but if you wish to give me a story, it is not too late—just contact me and I will come to interview you to get your story.

A day trip to the Wairarapa has been organised for 8th March to visit some local attractions and a visit to a mushroom farm. If you wish to join us, please see the notice elsewhere in this issue.

Ching Ming is on 4th April and a trip to Hokianga, where the ship *Ventnor* sank in 1902, has been planned by the Ventnor group that week-end to pay respects for those who never made it. There were 11 Jungsen bodies on that fateful day and some of the committee will be going there to pay their respects. If you wish to attend, please contact me as soon as possible.

This year is the Association's ninetieth anniversary and a celebration is being planned for the weekend of 16th July. Details have not been finalised but notice will be given in the June newsletter. However, please make a note in your diaries to book that date!

You are receiving this issue by mail but to those who normally receive it by email will still receive the coloured copy..

Please keep sending in your stories and experiences so they can be shared by other members. Many members have expressed the interesting contents of the newsletters and have enjoyed reading them.

May you all have an interesting year ahead and we look forward to hear from you.

Gordon Wu  
March 2016

## ***Thank you.. thank you.... thank you.....謝謝你們....***

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

Anne and Jennie Wong

Jim Luey

Percy and Shirley Lee

Gordon and Yvonne Wu

# 會長報告

在中國猴年來臨之際，在此祝大家新年快樂，恭喜發財。

農曆新年，我們會館在 Grand Century 餐廳舉行了聚餐，其他同鄉會也參加了我們的聚餐，他們還為我們唱歌助興，因此，本次聚會有超過 250 人參加。

12 月新聞簡報以來，我們委員會的會員探訪了身體不適在家休養的老會員們。我們都給他們帶去一份零食作為禮物。他們都非常歡迎我們去探望。在這期新聞簡報裡會刊登他們滿臉笑容的照片。

在 1 月 1 日，我們再次組織了去海岸邊的 Williams 公園野餐，共有 16 人參加，有些朋友還用金卡把遊艇從 Seatoun 開到 Days Bay 來聚會，今年的天氣比上年好多了，非常舒服，我們一起享受陽光，氣氛十分休閒。

隨著中國新年的到來，我們收到了大量不同團體和組織慶祝農曆新年活動的邀請函，包括有中國大使館的、民族團體的、威靈頓市政府的和其他同鄉協會的。

我們收集早期中國人在紐西蘭開乾果店的故事，已經接近尾聲了。如果你想把你家的故事分享給我們，現在還不遲，聯繫我，我會安排時間去探望你和記錄你的故事。

我們決定在 3 月 8 號去 Wairarapa 遊玩一天，主要是參觀當地的景點和蘑菇農場。如果你想參加請留意本期的公告欄。

4 月 4 日是清明節，我們打算去一趟 Hokianga，那是 1902 年 ship Ventnor 沉沒的地方。在那週末，我們會跟著 Ventnor 團隊去拜祭那些在這次事故去世的增城人，大概有 11 人。有些會員已打算去那裡拜祭，如果你有興趣，請你儘快聯繫我。

今年是我們協會成立 90 周年，我們計畫在 7 月 16 號舉辦慶祝活動，請你把這個日期記在你的備忘錄上，詳細的活動計劃還沒有定好，請留意 6 月的新聞簡報。

我們將繼續以郵寄和電郵的方式寄出新聞簡報，其中電郵是彩色版，請注意查收。

請大家繼續把你的故事和經歷和其他會員一同分享，大家在新聞簡報讀到這麼有趣的故事都會很開心。

祝大家有個愉快的新年，同時期待你們的來信。

會長

吳道揚

2016 年 3 月

## ***Please help us to keep our database up to date..***

You all are receiving a hard copy of this newsletter this month as we want to up-date our database.

Please fill in the form at the end of this issue with all details **including Chinese names with Chinese characters** where possible. This will help to identify you with someone else with a similar name.

Those with email addresses, please enter your email address so we can send you messages and items of interest by email which we cannot do by ordinary mail.

You can send the form back by email to: [tungjungassociation@gmail.com](mailto:tungjungassociation@gmail.com) or post to P.O. Box 9058, Wellington

Your contributions are always very welcomed.

## Seniors visit.....

Over the past few years, the committee has paid visits to those members who are infirmed or unable to leave their homes because of sickness or otherwise before Christmas. This year, two committee groups visited members in the Hutt Valley and Wellington. On Saturday 12 December 2015, one group visited the Hutt Valley and northern suburbs members and presented to each person a small parcel of Christmas goodies with some home-made Chinese cake. The other group visited the Wellington homes on Sunday 13 December 2015. These elderly members were very pleased to see us as they seldom get visitors apart from family and many wanted to chat and asked us to stay and have a cuppa with them which we politely declined as we were pushed for time to visit others. It was also sad to know that some of those whom we visited last year were not there anymore. The delight and smiles on the faces of those whom we visited was a reward for our efforts.



## News from Sydney.....

Kung Hei Fat Choy! Best wishes for the Year of the Monkey!

No sooner had Christmas and the New Year passed, then it was time to organise Chinese New Year events. The official launch of the City of Sydney's Chinese New Year Festival took place at Dawes Park, with the Opera House and the Bridge as backdrops, followed by a reception at the Star. I was pleased that the 2016 charity partner was neurologist Dr Charlie Teo's Cure Brain Foundation. This year my efforts were concentrated on Australasian Art & Stageworks, two City of Sydney Festival associated events: *Monkey Magic Tales* and *Chinese Opera - Monkey King and Princess Iron Fan*.

To tie in with the Year of the Monkey, we decided to feature one of the great Chinese classics, the 16<sup>th</sup> Century Ming Dynasty novel *Journey to the West*, by Wu Cheng'en. The work is commonly known in English as *Monkey* or *Monkey Magic*. It is the story of the monk Xuanzang (Tripitaka) and his three protectors and disciples, Sun Wukong (Monkey King), Sha Wujing (Sandy) and Zhu Bajie (Piggy), plus a dragon prince who acts as Xuanzang's steed, a white horse (Bai Long Ma), and their epic Buddhist pilgrimage journey from China to India.

*Monkey Magic Tales* was presented by Derek Quan, Trystan Go and yours truly. I gave an account of how *Journey to the West* came to be, while Trystan (an exciting 14 year old actor) talked about some of the media adaptations and presentations of this Chinese classic. Derek is a wushu kungfu exponent of many years standing as a performer, coach and athlete. He explained the martial arts aspects, as well as the physical training and requirements for Chinese Opera performers.

A week later was the big event at the Seymour Centre's Everest Theatre: a live performance of *Chinese Opera - Monkey King and Princess Iron Fan*. This show was divided into two parts, six excerpt performances followed by one of the stories, *Monkey King and Princess Iron Fan*. Keen Cantonese opera goers came to both Parts I and II while others could just book for Part II.



Kate Chan, myself and Mo Huamin

This was a large undertaking with overseas and local performers and musicians. The two leading guest artists, Mo Huamin and Kate Chan came from Hong Kong, the music director Mr Li Defu was from China, the three percussionists were from Hong Kong and we even had had two performers from New Zealand, Tso Kai Hing from Wellington and Betty Chin from Auckland. It is always a relief when it is over and going by the many congratulatory messages received, it was enjoyed by all, including at least two New Zealand Chinese, Katharine Lowe and Lucy Chang.

The next event Australasian Art & Stageworks will be contributing to is the third Laming Flat Chinese Festival in the country town of Young, on 19 March 2016.

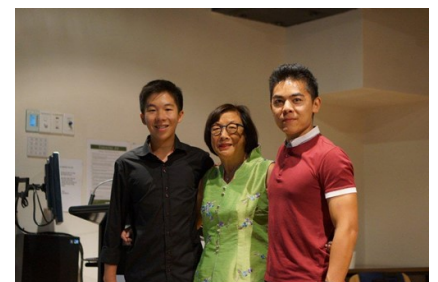
During the gold rush period in the mid 1800s there were a number of Chinese on the gold fields. Unfortunately, they were not welcome by many of the other miners and there were a number of ugly incidents, known as the Laming Flat Riots, when the Chinese were attacked and their camps and equipment destroyed.

However, before that, I'm off to Townsville in Queensland to attend the Chinese Heritage in North Australia Conference, *Northern Links: Transplantation or Transnationalism*, 27-28 February. The conference aims to explore themes of *settling vs sojourning* and *transplantation vs transnationalism* from the Chinese Diaspora of the 19<sup>th</sup> Century through to the settling of families and their contribution to towns, industry and community across the diverse northern landscapes of Australia.

Daphne Lowe Kelley  
[lowekelley@bigpond.com](mailto:lowekelley@bigpond.com)



Dr. Charlie Yeo and Simon Chan



Trystan Go, myself and Derek Quan



## An Important Journey in Chinese New Zealand History.

In October 1902, the SS *Ventnor* set a course to Hong Kong, carrying on board a shipment of coal, some dried fungus and at least 499 bone coffins of Chinese who had lived their lives in New Zealand and did not return to their villages. On the way, the ship hit some rocks off the Taranaki coast and was limping towards Auckland when it sank 10 miles off the Hokianga Harbour in deep deep water.

Three lifeboats of men survived, coming into the harbour across the tricky bar; 13 lives were lost including Captain Ferry, as well as some of the Chinese men who were tasked with the care of the coffins during the passage home. Some coffins floated up on shore, and were reburied at Kawarua. *A plaque is at Te Roroa Headquarters (inland) acknowledging our (Chinese) thanks to Maori for their care of our ancestors.*

Human bones, some in bags, some by themselves, washed up along the beach. Maori picked them up with the intention that they needed to go back to China, but before that could happen, the boat left them at Rawene believing that they might bring bad luck onto any crew of any boat. We are still wanting to find the area in Rawene cemetery where these bones were reinterred. Another plaque is at Mitimiti by the red gateway.

The trip on the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> April will visit all the sites for you to view them, burn some joss sticks for the ancestors regardless of whether they are your own village ancestors or not. Given we are over 100 years after the event, these souls are simply 'our' ancestors that need acknowledging. It is a great trip, and better with a group of Chinese. The Far North is so different from the rest of New Zealand.

Come on up.....

**NZCA CHING MING in the Far North -**

**1<sup>st</sup>, 2<sup>nd</sup> & 3<sup>rd</sup> April 2016**

Join in with a group of Chinese from all over New Zealand to visit the six sites and hear the story of the SS *Ventnor* making a unique piece of Chinese NZ history.

**Leaving Auckland, Friday 1<sup>st</sup> April at  
7.00am from Countdown car park,**

**Cnr Greenlane Rd and Great South Rd.**

Morning tea stop at Dargaville

Travel to Te Roroa Headquarters - walk through the Ventnor Grove, and give thanks to the ancestors in front of the plaque that was offered to TeRoroa.

Meal at Te Roroa café.

Visit Tane Mahuta (the oldest and most majestic kauri tree in Waipoua Forest)

Travel to Signal Station Road – where the SS *Ventnor* was last sighted

Travel to Old Wharf Road, where the scene in front of you will bring that very well known photograph alive. It's where the survivors beached their life boats.

Go to Hokianga Museum – view some Chinese artefacts. They also hold a record of the research on the project to date.

Travel to Opononi and accommodation at the Opononi Lighthouse Motel or the Opononi Hotel.

### **Saturday 2<sup>nd</sup> April**

Travel to Rawene Cemetery. We know there are bones buried there. Wander around and tell us where you think they might be.

Catch the 9.30 am ferry to Mitimiti, To the Urupa (cemetery) and the red gateway.

Nearby is the grave of artist Ralph Hotere and his Chinese brother-in-law.

Go to the beach for the Bai Jey ceremony and picnic on the beach where the ancestors bones were washed ashore.

### **End of Ventnor Trail Tour**

Return to Opononi – free evening (Maybe fishing or a cruise are possibilities.

### **Sunday 3<sup>rd</sup> April**

- Leave Opononi and leisurely drive back to Auckland stopping at Kawakawa and other scenic spots.

Arrive back in Auckland about 5 pm.

This is a brief itinerary. A more detailed one will be sent together with costs etc as soon as numbers are confirmed.

A **48 seater bus** has been booked and accommodation at the **Opononi Lighthouse Motel** has been **pre-booked**.

**Register your interest to book your seat by email to  
Connie Kum [cojay@xtra.co.nz](mailto:cojay@xtra.co.nz)**

**or Virginia Chong [vchong@ihug.co.nz](mailto:vchong@ihug.co.nz)**

*The 1<sup>st</sup> April is the Friday after the Easter weekend (and actual time of Ching Ming) and for those coming to Auckland for the NZCA Easter Tournament it means just extending your holiday for a few more days.*

*I hope that NZCA branches will take this opportunity and will get a group together from Branches outside of Auckland*



NEW ZEALAND CHINESE ASSOCIATION INC  
紐西蘭華聯總會

## MEDIA RELEASE

January 5 2016

The New Zealand Chinese Association (NZCA) announces the publication of its latest book – Alastair Kennedy's *Chinese ANZACs: Australians of Chinese Descent in the Defence Forces 1885-1919 - Second Edition revised to include New Zealand-born Chinese of the New Zealand Expeditionary Force 1914-1919*.

*Chinese ANZACs* highlights the commitment of early Australian and New Zealand Chinese in serving their respective countries and the British Empire. It comprises essays on military history, individual biographies, and is supplemented with many illustrations, photos, and artwork.

This beautiful hard cover edition includes a special chapter on over thirty New Zealand-born Chinese who enlisted with the New Zealand Expeditionary Force 1914-1919. Their stories have been compiled with assistance from the Auckland War Memorial Museum and Dunedin-based historian Dr James Ng.

This publication has been made possible with the support of the New Zealand Consul-General in Guangzhou, Rebecca Needham, and part-funding from the Ministry of Foreign Affairs and Trade's War Commemoration budget.

Alastair Kennedy's book will appeal to those interested in New Zealand Chinese history, the First World War, New Zealand military history, as well as the families of those mentioned in his research.

An official national launch of this book will take place at the Dominion Museum, Pukeahu National War Memorial Park in Wellington on March 8 2016 as part of First World War centenary commemorations. This will be followed by local book launches organized by NZCA's fourteen branches across New Zealand.

Please direct any enquiries about the national book launch to Mr Meng Foon, NZCA National President 0274 484084.

For any sales enquiries about this publication, please contact Dr James To, NZCA National Secretary [jamesto@es.co.nz](mailto:jamesto@es.co.nz).

PO Box 6008 Te Aro, Wellington, New Zealand [www.nzchinese.org.nz](http://www.nzchinese.org.nz)

## Cantonese proverbs.....



禾稈冚珍珠 [wóh gón kám jān jyū]  
(rice stalks covering pearls)

to pretend to be poor, to hide one's true wealth (e.g. residents of public housing estates who are too wealthy)



盲人食湯丸  
[màahng yàhn  
sihk tōng yún]  
(a blind man eats  
glutinous pudding)

know the score



冇掩雞籠 [móuh yím gāi lùhng]  
(doorless chicken coop)  
a place where you can come and go  
as you wish.



食人隻車  
[sihk yàhn jek gēui]  
(to have eaten  
someone's cart)

to exploit or  
expropriate the  
belongings of others



籠裏雞作反 [lùhng léuih gāi jok fāan]  
(inside the coop the chickens are fighting)  
dissent within an organisation, an internal rift,  
factional fighting



上面蒸鬆糕，下面賣涼粉 [séuhng mihn jīng sūng gōuz, hah mihn maaih lèuhng fán]  
(steaming sponge cake on top, selling cool powder below)\*  
cool powder = glass jelly in English

a person who wears a lot on top but little below



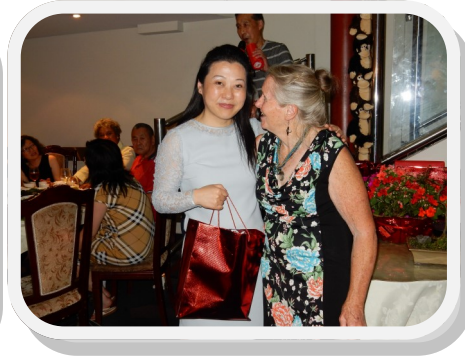
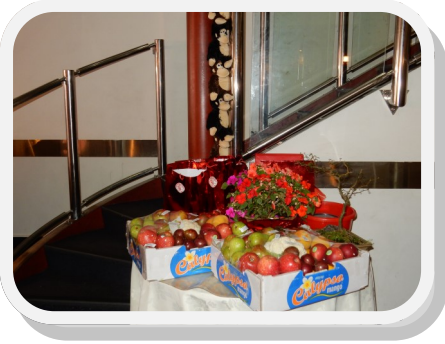
十個茶壺九個蓋 [sahp go chàh wú gáu go goi]  
(ten tea pots and nine lids)  
demand out numbers supply; not enough

**Try and use these expressions whenever you speak Cantonese.**



## Chinese New Year.....

The Association celebrated the Chinese New Year with a dinner at the Grand Century Restaurant in Tory Street on Sunday 14th February. It was a warm summer evening with no wind and the restaurant was filled with over 250 diners who all had an enjoyable time. The committee worked hard this year and with many prizes being contributed to the raffle, an exciting and expectant evening was anticipated. The chefs of the Grand Century again cooked a delicious dinner and a couple of singers from another Chinese organisation entertained the attendees. The Poon Fah Association again performed their lion dance to herald in the New Year. Judging from the happy faces in the photographs, it seems that all enjoyed the evening.



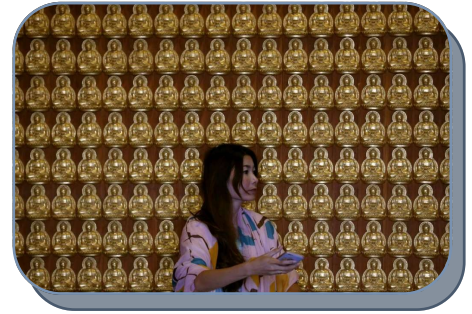
# Chinese New Year celebrations around the world.....



Trafalgar Square, London



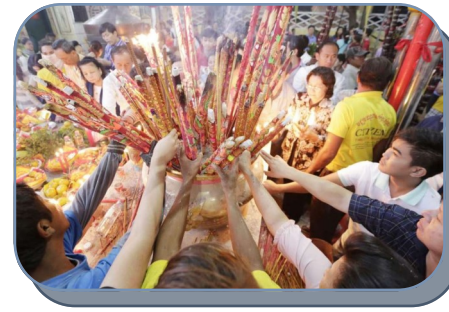
Manila, Philippines



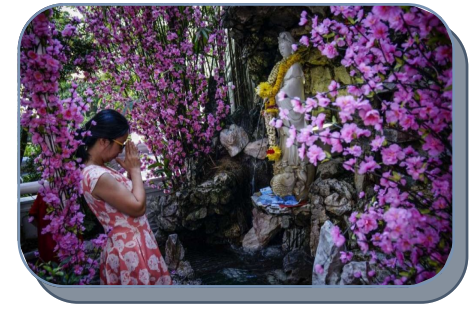
Bangkok, Thailand



Bogor, Indonesia



Kandal, Cambodia



Kuala Lumpur, Malaysia



Chinatown, New York



Chinatown, New York



Paris, France



Kolkata, India



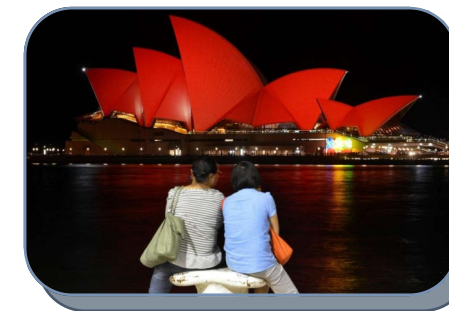
Trafalgar Square, London



Bangkok, Thailand



Chinatown, Panama City



Sydney, Australia



Chinatown, Yokohama, Japan

## Lantern Festival in Auckland.....

The Lantern Festival falls 15 days after the Chinese New Year and the Auckland Domain became a colourful animated scene as more than 800 lanterns lit up the area.

Each one was handcrafted and then transported to New Zealand from overseas and all had a story to tell.

Asia New Zealand Foundation director, Jennifer King, commissioned the hand made lanterns every year from the "brilliant craftsmen" in China. She has helped to organise the festival for the past 16 years.

Every year, the new lanterns travel by road from the inland city of Ziqing to a port in Chongqing. Then they travel by barge all the way down the Yangtze River to Shanghai where they are barged to New Zealand.

King, who had lived in Shanghai in the 80's, reckons that the Auckland Lantern Festival is a great way for New Zealanders to see traditional Chinese culture.

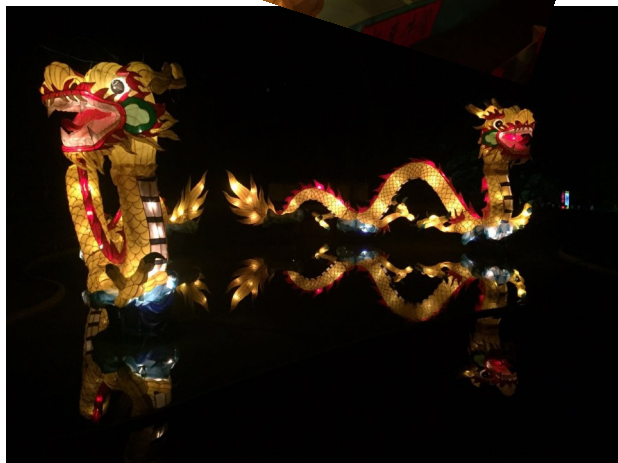


Part of the festival experience for visitors are the local and international performers that feature every year, which for many of them would be their first time to New Zealand and they really get excited about it.

The Lantern Festival was held in the Auckland Domain this year where there is more room for the exhibits, some



of which are bigger than a person.



# The Dynasties of China.....

## Three Kingdoms 三國

The **Three Kingdoms** (AD220–280), a tripartite division between the states of **Wei** (魏), **Shu** (蜀), and **Wu** (吳),<sup>1</sup> followed the loss of the *de facto* power of the **Han dynasty** in China. To further distinguish the three states from other historical Chinese states of the same name, historians have added a relevant character: Wei is also known as **Cao Wei** (曹魏), Shu is also known as **Shu Han** (蜀漢), and Wu is also known as **Dong** (or **Eastern**) **Wu** (東吳).

The Three Kingdoms period is one of the bloodiest in Chinese history. It has been considered the second deadliest period of warfare behind World War II.

Technology advanced significantly during this period. Inventions include - the wheelbarrow, the repeating crossbow, a hydraulic-powered, mechanical puppet theatre, square-pallet chain pumps for irrigation of gardens, the south-pointing chariot, a non-magnetic directional compass operated by differential gears.

Although relatively short, this historical period has been greatly romanticized in the cultures of China. Chinese historians have different views about the starting point of the Three Kingdoms period during the final years of the Han dynasty.

A rebellion against the government that was called the Yellow Turban Rebellion, attracted followers and soon numbered several hundred thousand and received support from many parts of China caused the demise of the Han Dynasty. With all these wars and natural disasters that follow, the population of China was greatly reduced.

Internal bickering within the Three States caused their downfall and the grandson of Sima Yi of the Wei State, overthrew the Wei emperor and proclaimed his own dynasty of Jin in 264. This affected the other two states and marked the end of the era of the Three Kingdoms.

**Jin Dynasty 晉朝** was a dynasty in Chinese history, lasting between the years 265 and 420 AD. There are two main divisions in the history of the dynasty, the first being **Western Jin** (西晉, 265–316) and the second **Eastern Jin** (東晉, 317–420). In 265, Sima Yan forced Emperor Cao Huan of Wei to abdicate the throne to him, ending Wei and founding the Jin. Sima Yan was enthroned as Emperor Wu of Jin. The Western Jin dynasty (西晉, 265–316) was founded by Emperor Wu, better known as Sima Yan. Although it provided a brief period of unity after conquering Eastern Wu in 280, the Jin suffered a devastating civil war, War of the Eight Princes, after which they could not contain the revolt of nomadic tribes known as the Wu Hu. The remnants of the Jin court fled to the east and re-established the government at Jiankang, near modern-day Nanjing, under a member of the royal family named the Prince of Langye. The prince was proclaimed the Emperor Yuan of the Eastern Jin dynasty (東晉, 317–420). The Jin dynasty 晉 (265-420) was a ruling house founded by Sima Yan 司馬炎 (Emperor Wu 晉武帝, r. 265-289). The Jin were the successor dynasty of the **Wei dynasty** 曹魏 (220-265) in China's north, and conquered the last of the **Three Kingdoms** 三國 (220-280), the **empire of Wu** 吳 (222-280), in southern China. The territory of the Jin empire covered the whole of China proper and in the beginning extended even to the **Western Territories** 西域 (modern Xinjiang).

The Jin period is divided into two parts, the Western Jin *Xijin* 西晉 (265-316) and the Eastern Jin period *Dongjin* 東晉 (317-420). During the Western Jin, the imperial capital was Luoyang 洛陽 (modern Luoyang, Henan). The weak central government could not control the activities of the many non-Chinese tribes that had in the last century settled down in northern China. Exploited by the local gentry and landowners, communities of foreign peoples like the **Xiongnu** 匈奴, **Xianbei** 鮮卑 or Tanguts (Di 氐) rose in rebellion, and their leaders founded their own states that are known as the **Sixteen Kingdoms of the Five Barbarian Peoples** 五胡十六國 (300~430). At the same time, northern China was



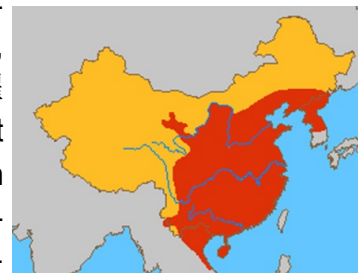
## ***The Dynasties of China.....contd***

brought into turmoil by internecine struggles among the many princes of the Jin dynasty. The rebellion of the Eight Princes brought turmoil to the whole of northern China, and when the capital Luoyang was conquered by the Xiongnu chieftain Liu Yao 劉曜 (r. 318-329), a ruler of the "barbarian" Former Zhao dynasty 前趙 (304-329), the court fled to the southwest. Emperor Yuan 晉元帝 (r. 317-322) founded a new capital in Jiankang 建康 (modern Nanjing 南京, Jiangsu). The northern aristocracy had to arrange their with the powerful local magnates of the lower Yangtse area, and the dynastic family Sima was never able to gain a foothold in southern China. The Eastern Jin dynasty was therefore only the precursor of a series of dynasties that would eventually reign over southern China, the so-called Southern Dynasties 南朝. Among the members of the Jin period aristocracy many famous writers and poets were to be found. Buddhism and Daoism flourished as popular religions and gradually won also followers among the aristocracy.

'Five Hus and Sixteen States' refers to the sixteen regimes set up by five ethnic minorities in the northern area of China. This period started in the late Western Jin Dynasty (265 - 316) and ended when the Northern Wei Dynasty (386 - 535) unified the entire nation.

The last Jin Dynasty emperor was Emperor Gong (386–421). He was given the throne when his brother was assassinated by the regent Liu Yu. He then abdicated to Liu Yu in 420.

So Liu Yu became the first emperor of the Liu Song Southern Dynasty in the Southern and Northern Dynasties Period (420–589).



---

## ***Ching Ming 清明節.....***

The Ching Ming festival falls on Monday 4th April this year and the Association will be observing it on **Sunday 3rd April at the Tung Jung memorial at Karori Cemetery at 12 noon**. All members and friends are invited to attend. There, we will pay homage to our ancestors and partake a light lunch in their presence. In the evening, anyone wishing to join the committee for dinner at a local Chinese restaurant are welcome. This is a good opportunity for the younger generation to learn about the customs of this age old tradition.. Please advise if you can attend for catering purposes.

Some of us are going to Hokianga to observe Ching Ming for those whose remains are on the sea bed off the coast. The Ventnor Group have organised the trip north which includes transport and accommodation. If you wish to attend, please contact Connie Kum , email: [cojay@xtra.co.nz](mailto:cojay@xtra.co.nz) immediately

## ***Wairarapa day trip.....***

A day trip to the Wairarapa has been organised for Tuesday 8th March 2016. A hired bus will leave the Wellington Railway Station at Platform 9 at 8 am and return to Wellington at approximately 5.30 pm.

A guided visit to a full scale version of Stonehenge at Carterton which will take approximately 90 minutes, then lunch at the Gladstone Inn. After lunch, a visit to Parkvale mushroom farm to see how mushrooms are grown then time permitting, a visit to Greytown to look around the town.

Total cost of trip includes admission fees and lunch is \$65 per person

If you wish to join us please contact Peter Moon on 3898819 or Virginia Ng on 2329971 immediately.

## ***Being Chinese !!!!!***

### ***A good read, what a wonderful philosophy.....***

The author/writer of the article is a Chinese-Australian professor. He has a humorous but enlightening explanation about being Chinese.

Why do Chinese people work so hard to succeed in life? Chinese people do not go about bombing, terrorizing others and causing religious hatred. We live peacefully with everyone on Earth.

Here is the plain truth about being Chinese.

#1. There are over 1 billion of us on Earth. We are like photostat copies of each other. You get rid of one and five magically appear (like ballot boxes). Yes, it is scary, especially for us. We acknowledge that we are replaceable, thus we do not feel that we are particularly 'special'. [Chinese believe that] if you think you are smart, there are thousands more people smarter than you. If you think you are strong, there are thousands more people stronger than you.

#2. We have been crawling all over the 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 !"

## ***Being Chinese.....contd***

#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 any 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 the globe.

Every country has a Chinatown (seriously) but how many governments or countries have been 'taken over' by the Chinese people? 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 labor. 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.

Being Chinese

by Chan-Lui Lee, Ph.D.

Honorary Life Member & Past President, AFS-Melbourne, Australia

---

## ***Tung Jung Association 90th Anniversary.....***

The Tung Jung Association will be celebrating its 90th anniversary this year. Final details have yet to be confirmed but the proposed date is 16th July subject to the availability of a suitable venue. This will be confirmed in the June newsletter. Please pencil in this date in your diaries now.

## ***Tai Chi classes .....***

For those who wish to pursue the art of tai chi taught by a registered black belt teacher Chen Liping, she has classes every **Thursday morning at the Tung Jung Association rooms at 33 Torrens Terrace, Mount Cook, Wellington, between the hours of 10 am to 12 noon. The classes are free.**

Though originally conceived as a martial art, it is also typically practiced for a variety of other personal reasons. Tai chi is an excellent way for older people to stay mobile and supple.

Today, t'ai chi ch'uan has spread worldwide. Most modern styles of t'ai chi ch'uan trace their development to at least one of the five traditional schools: Chen, Yang, Wu, Wu (Hao), and Sun. All of the former, in turn, trace their historical origins to Chen Village.



# Times Bridges (Zengcheng): The Rising Star Under the New Planning

"Southward Expansion, Northward Optimization, Eastward Advancement and Westward Connection" has been the core strategic principles of Guangzhou's urbanization. According to the urban planning in Guangzhou, Zengcheng Xintang will be developed into the new transportation hub in eastern Guangzhou, which will occupy an area seven times larger than that of the Guangzhou East Railway Station. The hub will integrate the national railway, intercity rail and urban metro lines and will accommodate a 260-meter high urban complex, which will be the first transportation-hub-based complex. Located at the favourable site in Zengcheng near the hub, Times Bridges (Zengcheng) will benefit from the development of this area and ensure a highly accessible life for the residents.



Times Bridges (Zengcheng): The New Eastern City Centre

According to Guangzhou's Eastward Advancement strategy, Zengcheng is located at the core area of the development plan. Thanks to the abundant natural resources that cannot easily be found anywhere else, Zengcheng has been appointed by the municipal government to be developed as the center of the nature-friendly city, a livable new area in the eastern part of Guangzhou. By then, a vertical transportation system including seven expressways, four metro lines and three High-speed Railway routes will be ready to serve the local residents.

The Chuangye Station of Metro Line 23 is right next to Times Bridges (Zengcheng). It only takes seven minutes by walk to arrive at the metro station, and within 30 minutes, you will be in Tianhe CBD in Guangzhou by the metro. Bus stops will also be set up in front of the project. The bus routes will be discussed by the Guangzhou Municipal Commission of Transportation.



Rail Transportation System in Zengcheng District

Therefore, after Zengcheng is integrated into Guangzhou as a district, the transportation system surrounding Times Bridges (Zengcheng) will be upgraded:

- 10-minute drive to all the entrance of the major expressways;
- 30-minute metro to the city centers of Guangzhou and Dongguan for shopping and entertainment;
- 60-minute drive to Foshan, Guangzhou Baiyun International Airport, Guangzhou South Railway Station, Huizhou City and other cities on the east bank of the Pearl River Delta region;
- 90-minute drive to Shenzhen, Zhuhai, Zhongshan and other major cities in the PRD region for all types of important occasions such as weddings and banquets.

## 29-Billion Guangzhou Higher Education Mega Centre

The construction of the Guangzhou Higher Education Mega Centre will officially start from the end of 2015 with an estimated investment reaching 29 billion yuan. The Mega Centre will cover an area around 20 km<sup>2</sup> and another 10 km<sup>2</sup> for extension. There will be thirteen vocational schools settled in the first phase of the program with over 200,000 students and teachers moving into the area.



·Planning Map of the Area



## Zengcheng: Home to Three Million People

According to the planning, Zengcheng will be developed towards an area creating happiness and suitable for living and working. Luo Siyuan, District Mayor of Zengcheng District, said that the target of the area was to achieve "moderate-scale population and orderly urban development".

Zengcheng covers an area of 1616.47 km<sup>2</sup>, one fifth of that of Guangzhou. By 2020, the city will have a registered population of 2.35 million and 3 million in the long run.

## Property Price Hike in Xintang

On 10<sup>th</sup> October, Poly won the bid for the plot in the Jiuru Village on the Yongning Street of Zengcheng at a price of 440 million yuan. The plot is connected to the Yongning Avenue on the north and right next to Times Bridges (Zengcheng). According to the requirements for leasing, the development on the plot should include the facilities such as the kindergarten, wet market, cultural activity centre, post office, elderly nursing home, park lot, etc. It can be seen that the supporting facilities for the community will be fully developed to meet the needs of education and commercial activities of the local residents.



Times Bridges (Zengcheng) sits in the same area, which means that the future homeowners will also benefit from the supporting facilities. Besides, the schools, hospitals, parks, banks, commercial clusters and other facilities in the Yongning Avenue area will also provide a convenient life to the homeowners of Times Bridges (Zengcheng).



The Zengcheng Central Hospital, the Grade 3 Level A hospital on the south, will be open to the public next year. It will become one of the two Grade 3 Level A hospitals in Zengcheng District. To the west, there will be Sheraton Hotel, convention and exhibition center and commercial streets. The convention and exhibition centre will become the second largest facility after the one in Pazhou. The Sheraton Hotel will soon open its door to visitors. To the north of the project, the Xiangshan Forest Park will be developed as a national 4A tourist resort in Zengcheng. The dwellers in Times Bridges (Zengcheng), which is close enough to the park, will be bathed in the natural negative ion environment with the best view in front of their doorway.

Times Bridges (Zengcheng) is now promoting its fully-decorated apartments with two to four bedrooms and an area ranging from 68 to 113 m<sup>2</sup>. A deposit of 20,000 yuan ensures you a 5% off on the total price of the property.



Sample apartment at Time Bridges in Zengcheng

## **PAPERS PAST - ALLEGED MURDER .....**

### **VICTIM A CHINESE FRUITERER - SENSATION IN ADELAIDE ROAD.**

What appears to have been a brutal and premeditated murder was perpetrated at No. 100, Adelaide Road, Newtown, a few doors from the Tramway Hotel, some time last night, the victim being a Chinese fruiterer named Wong Way Ching, forty-nine years of age. About 1.50 o'clock this morning, Constable Wilson, while on his beat, was passing the small shop kept by Wong when he noticed a light in a room at the back, and looking through a space between the curtains and the wall, saw the soles of a man's boots, the wearer of which was evidently lying on his back on the floor.

The constable tried the front door, but found it was locked, and at once went down the right-of-way between the premises and the bakery next door. The high gate which gave admittance to the back door was closed, and after opening it the constable knocked two or three times on the door, which was about six inches ajar. There was no response, and passing through a small room at the rear he found the body of Wong Way Ching lying on the floor of the kitchen with the head battered, the clothing covered in blood, and a pool of blood underneath the head. He at once communicated with Detective-Sergeant J. J. Cassells, at his house in Pipitea Street, and the detective-sergeant, in company with Dr. Henry, visited the premises. They were followed by Sergeant Trehey, of the Mount Cook Station.

The doctor examined the body and found a cut extending from the right ear to the eye, a wound above the right eye, and another one at the top of the forehead above the left eye. The blows had evidently been inflicted by a weighty blunt instrument, and, in the doctor's opinion, the injury above the right eye alone would have been sufficient to cause death. In the shop adjoining the kitchen there were signs that a struggle had taken place, although it would appear that the first blow must have been violent enough to render the unfortunate victim almost unconscious. The wall and fittings behind the counter close to the window were spattered with blood, and a temporary shelf standing on a kerosene tin was lying on the floor as if a heavy weight had toppled it from its position. Lying on the counter was a formidable-looking lump of bar iron, 18 inches long, 1 1/2 inches wide, and 3/8 inch thick. The end of it, where it had been used on the murdered man's head, was smothered in blood. Seemingly robbery was the motive of the murder. A bell till underneath the counter was locked, but after some trouble Detective-Sergeant Cassells succeeded in opening it. He found three of the scoops were empty, in another there was a shilling, while in another there were eight halfpennies. Under the top row of scoops was another containing 14s, which had apparently not been noticed. In one of the empty scoops there were clear indications that blood-stained fingers had gathered up the money. There were also other bloodstains on the till, which indicated that it must have been open when the attack took place. There appears to be reason to believe that whoever committed the murder went into the shop and tendered a coin with the object of getting the Chinese to open his till, and while the victim was leaning over extracting the change he was subjected to a heavy blow dealt on the side of his head with the piece of iron. He then evidently hastily closed the door, between the frame of which and the door itself a piece of matting was found to be caught. After robbing the till his next act was apparently to carry the body into the kitchen and then to make a hurried exit over a back fence through an adjoining backyard, thence into a right-of-way leading on to the street. • Detective-Sergeant Cassells, who knew the victim well, describes him as quiet and harmless. He states that he has ascertained the shop was closed about 8 o'clock. A little after 9 p.m. he himself passed the premises, and noticed that the door, which was usually open at that time, was shut. The Mount Cook police and Detective Sergeant Cassells are making the most searching enquiries into the affair. It appears that the victim was not in a habit of leaving much money in the till, and the proceeds of the robbery would probably be less than a pound's worth of silver.

Evening Post February 1915

### **Self-Accused Harvey Discharged.**

#### **No Evidence of Guilt.**

At the Magistrate's Court, Wellington, on Friday, 19th inst., a good crowd assembled to see **Charles Harvey**, 'alias William **Harvey**, alias William Howard, who stood charged with the alleged murder of Wong Way Ching, In Adelaide Road, on September 12 last. Percy Jackson appeared for the self accused," and was deprived of an excellent chance of airing his legal elocution. Inspector Hendrey, on behalf of the Police Department, said: Your Worship, I wish to apply to withdraw the case. The accused was arrested on his own confession, and I am convinced that no Jury in the world would dream of returning a true bill on the evidence. The police have made searching Inquiry, and there is not a tittle of evidence to support the charge. In less than five minutes, from the opening of the case, the erstwhile accused stepped lightly out of the box and was again a free man. The probability is that when **Harvey's** jaw is again loosened with liquor - he will be less inclined to braggadocio and his will be the gain. Meanwhile, a man who murdered a Chinaman in Adelaide Road on the 12th of September last will be taking a very important moral from the **Harvey** incident.

NZ Truth 27 March 1915

## ***Families cash in on bride shortage .....***

To secure the permission of his beloved's parents to marry, the young man parted with NZ\$1.3 million. In return, they topped his "bride price" by offering a NZ\$2.16m dowry and a private jet at the wedding in Fujian province, China.

The extravagance of China's newly wealthy families attracts huge interest in a nation riven with inequality, and the rising burden of bride prices has left many rural households deep in debt.

A reverse dowry has long been demanded to support girls' parents after they have spent significant sums raising their daughters, who commonly go to live with their husband's family.

As China's economy has boomed and the number of potential brides has fallen because of the one-child policy and farmers' preference for boys, the bride price paid by suitors has soared.

In Xincai, a poor county in central Henan province, the

asking price has almost doubled in the past five years to more than NZ\$21,000, which most families must borrow.

"If your daughter gets married without a bride price or with a price smaller than others, people might suspect something is wrong with your daughter and you will feel disgraced," Mrs Yang, a Xincai resident, told the Global Times.



The importance of "face" contributes to the cost, as does the flaunting of wealth at weddings.

The demand for a high bride price on top of a city apartment or rural house, plus a car, which most bridegrooms must also supply, can test relationships to the limit.

After Liang Ting, from Fujian's Quanzhou city, got pregnant, her mother demanded that the boyfriend pay a bride price of NZ\$35,000.

The boyfriend's father travelled from Shaanxi province to negotiate, as his family could afford only half that. Liang's mother lowered the price to NZ\$26,000, and the boyfriend wrote an IOU for NZ\$8700 with a promise to pay within three years.

In Gansu province, matchmakers have pushed up their fees by between 5 and 10 per cent of the bride price, as in some villages the ratio of men to women has reached 4:1 – a legacy of family planning and the fact that women who go to cities to work find husbands there as well.

Some Gansu officials hope that morality classes will convince villagers not to demand high bride prices. Last month Jinyang county issued etiquette rules capping bride prices at NZ\$13,000.

While China's marriage law bans "using marriage to demand money", bride prices may be excluded, and some parents will return cash to the couple, said Li Hongxiang, a marital law expert. "In the social context of rapid economic development, people have changed their mind set and expect to get rich quick," he said.



# 新西蘭東增會館

## THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

33 Torrens Terrace, Wellington, N.Z. PO Box 9058, Wellington, N.Z.  
www.tungjung.org.nz

### Membership to 31 March 2016

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

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

Family senior (over 70) 長輩 .....

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

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

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

Address 地址 .....

Phone 電話.....Fax 傳真.....

Email address.....

**Please enter in all details including Chinese characters to complete our database**

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

**or by internet to account: 010505 0178453 00 with your name as reference**

Tick appropriate box:

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

( if different from above address)

Senior's address.....

Phone number.....

Email address.....

Donations: membership and donations are tax deductible.

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

Signature ..... Date.....

**Please ignore this reminder if you have already paid your membership**