

够

gòu
enough

够：“句”是由代表勾子的“勹”和“口”字（具有诱惑之意）组合而成。“多”意为很多、许多。所以，“够”字含有足够、充分之意。但并非事事如此，正如谚语所说：“百年创业，毁于一旦。”

句 is to hook (勹) with the mouth (口) to entice; 多 means much many. 够 therefore signifies to entice many, i.e., enough. But enough is not always enough, according to the proverb: "To complete a thing a hundred years is not sufficient, to destroy it, a day is more than enough."

够本	gòu běn	break even
够朋友	gòu péng you	be a friend
		indeed
够受的	gòu shòu de	quite an ordeal
够意思	gòu yì si	really something;
		terrific; generous;
		really kind

丿	勹	勹	勹	勹	勹	勹	勹	够	够	够										
1	2	3	4	5	6	7	8	9	10	11										

東
增

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

PO Box 9058, Wellington, New Zealand
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Newsletter Spring 2012 issue

The Tung Jung Association of New Zealand Committee 2012—2013

President	Brian Gee	566 2324	Membership	Kirsten Wong	971 2626
Vice President	Gordon Wu	388 3560	Property	Joe Chang	388 9135
Immediate past president	Willie Wong	386 3099	Newsletter	Brian Gee	566 2324
Secretaries-	Sam Kwok	027 8110551	Website	Gordon Wu	388 3560
English	Peter Wong	388 5828	Consultant	Gordon Wu	389 8819
Chinese	Robert Ting	478 6253	Public relations	Peter Moon	389 8819
Treasurer	Virginia Ng	232 9971			
Assistant treasurer	Elaine Chang	388 9135		Anne Chong	388 4805
Social	Willie Wong	386 3099		Gordon Wu	388 3560
	Valerie Ting	565 4421			

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

President's report.....

As this is my last report as the current president of the Tung Jung Association, I would like to extend my sincere thanks to the current committee for their commitment during my two years of office. I am looking forward to help the new president when he takes over the reins.

The Association is now approaching its 87th year, being the oldest incorporated Chinese Association in New Zealand. Though the present committee consists mainly of New Zealand born and educated members, we still observe the long valued traditions of our ancestors.

The main festivals we celebrate each year with the greater community are Chinese New Year, Ching Ming, Mid Autumn Festival and Chung Yeung. This year we also organised a trip to Woodhaven Gardens, a modern day market garden using the latest techniques and equipment to compare what our ancestors went through in their early days. A three day trip to Dunedin to see the Dunedin Chinese Garden and the Chinese gold miners shanty town at Lawrence which was hosted by James Ng and was enjoyed by all who went.

To break the monotony of winter, a mid year yum cha lunch was organised and about 70 people attended mainly older members who do not go out much at night. It was gratifying to see the elders all enjoying themselves and the event will probably be incorporated into the Association's calendar.

A trip to Bendigo, near Melbourne in South Australia to visit the Chinese gold miners diggings, is being planned some time in the New Year. Anyone interested in going can register their name to Gordon Wu or Peter Moon and we will send you the particulars when they are finalised.

This year's subscriptions and donations were down on the previous year but we managed to pay off \$21,871 on our mortgage. However, we still have a long way to go as you can see on the Association's balance sheet elsewhere in this newsletter. Michael Chan our auditor, has been doing the Association's auditing free of charge for the past few years and I would like to offer my sincere thanks to him for a job well done.

I like to thank Brian Gee our vice president, who has been standing in for me when my wife and I were overseas and offer him my help should he want to take a holiday.

Special thanks to our treasurer Robert Ting, for giving detailed reports on the Association's financial status at every meeting and managing the accounts in a very orderly manner.

The Association's newsletters would not be the same without Gordon Wu and I thank him for his dedication in producing it and printing the tickets for our functions and for assisting Joe Chang who does a great job in managing the building.

Last but not least, my thanks go to Elaine Chang for her great skill in the organising of all our functions and to Sam Kwok our secretary for his excellent secretarial work.

My thanks also go to all members who have supported the Association during the two years of my office as president and I urge you all to carry on your support for the new president.

Willie Wong
August 2012

Thank you.....thank you.....thank you...!!

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

Lambert and Dulcie Gee	David and Bev Wong	Philip and Virginia Chong	Liping Chen
Stephen and Zinnia Lau	Anne and Jeannie Wong	Phyllis Kwan	Carolyn King
Graeme and Helen Wong	Hing and Nancy Wong	Watson Kitt	Phillip Lowe

會長報告

我是東增會館現任的會長,這就是我最後的一份會長報告.我想非常衷心地感謝現任的委員會,感謝他們這兩年裡的奉獻.我盼望你們能說明下一屆接任的會長.

會館的歷史到現在正步入87年了,它被紐西蘭政府認同的最早的華人機構.儘管現在管理會館的都是土生的紐西蘭人,我們仍然遵守我們祖先留下來的受重視的傳統習慣.

我們每年都慶祝一些重要的節日.例如,中國年,清明節,中秋節和重陽節.今年我們組織參觀了 Woodhaven Gardens,看到了現代的農場.他們用最新的技術和設備.我們把新的與祖先過去的種植方法比較了一翻.我們也組織三天的團去Dunedin 參觀 the Dunedin 中國農場和以前中國淘金工人在 Lawrence 住過的簡陋小屋.這次活動由James Ng 策劃組織的,我們都玩得好愉快.

為了打破單調無味的冬天,我們組織了年中的中午飲茶聚會,大概有70人參加.他們大部分是晚上不出門的老會員.他們過得好愉快,我們也覺得好欣慰.這項活動將會納入到會館的日曆裡.

我們打算在新年組織大家去澳大利亞南部墨爾本的 Bendigo 去參觀以前中國金礦工人的礦區.如果有興趣參加的話,到Gordon Wu 或 Peter Moon 處報名.如果計畫確定下來,他們會把詳細的細節電郵給你.

在今年的前段日子,我們的認購和捐贈也比較少,但是我們償還了\$21,871的貸款.然而,我們走的路仍然很長,大家可以看看在新聞簡訊裡的資金平衡表.我要衷心感謝主編 Michael Chan,他在這過去幾年裡,免費為會館審計資金.他的工作很出色和認真.

我想感謝我們的發言會長Brian Gee,他為我完成任務,當我夫婦在海外的時候.在他度假時也積極說明我.特別感謝我們的出納員Robert Ting,他能在每個會議給出會館的經濟狀況的報告和用舊的方式管理帳目.

新聞簡訊不能沒有Gordon Wu,我感謝他對簡訊的發展,作出的奉獻,感謝他為我們的活動印刷票,感謝他說明Joe Chang管理我們會館的房子.他們工作都很出色.最重要的是,特別感謝Elaine Chang,她很有能力去組織所有活動.特別感謝我們的秘書Sam Kwok,他的秘書工作很傑出.

在我在任這兩年裡,我感謝所有會員的支援,我乞求大家能支援新的會長.

黃蔭邦

Willie Wong

2012年8月

New committee.....

The new committee for the ensuing year after the Annual General Meeting is:

President—Brian Gee

Social—Willie Wong, Elaine Chang, Valerie Ting

Vice president—Gordon Wu

Property—Joe Chang, Gordon Wu

Immediate past president - Willie Wong

Communication—Gordon Wu, Peter Moon

English secretary—Sam Kwok

Membership—Kirsten Wong

Chinese secretary—Peter Wong

Public relations—Gordon Wu

Treasurer—Robert Ting

Assistant treasurer—Virginia Ng

News from Sydney.....

I have just returned to Sydney from Melbourne as the conference convener for the Chinese Community Council of Australia's 2nd National Conference, *Moving On! Building the Chinese Australian Voice*, held at Victoria University, 18-19 August 2012.

Sixteen months ago in April 2011, in Sydney, CCCA held its inaugural national conference *Finding the Chinese Australian voice*. We were honoured to have the highest-profile Chinese-Australian, Senator the Hon Penny Wong, Minister for Finance and Deregulation, fly in to officially open that conference and were especially pleased and invigorated by what she had to say. Kai Luey from Auckland, was one of our speakers last year but we could not get anyone from New Zealand this time. Might I say that unlike Chinese New Zealanders, for Chinese Australians to have two national conferences in two years is a quite a feat. The Chinese and a number of Chinese Australian organisations are well known for their large banquet events but prior to last year's conference, there had been no more than six national get togethers or conferences in the previous 25 years.

The conference programme had some great speakers and in the session titled *Chinese Faces in the Australian Public Arena*, included Dr John Yu AC, former chief executive of the Children's Hospital and the 1996 Australian of the Year; Hong Lim MP, the Member for Clayton in the Victoria Parliament since 1996; and the Lord Mayor of Darwin Katrina Fong Lim. Her late father Alec Fong Lim AM was the first Chinese-Australian Lord Mayor, serving as the Lord Mayor of Darwin from 1984 to 1990.

A notable speaker from overseas was Professor Chan Kwok-bun, First Chair Professor of Sociology, Hong Kong Baptist University; Adjunct Professor of Sociology University of Macao, Founder and Chairman, Chan Institute of Social Studies Hong Kong who spoke on and launched a new book by him and Dr Lucille Lok-Sun Ngan, *The Chinese Face in Australia: Multigenerational Ethnicity among Australian-born Chinese* (NY:Springer 2012).

A resolution was passed at last year's conference for the CCCA National Executive to look into the Lambing Flat riots and discriminatory policies against the early Chinese with a view to asking the Australian government for an apology, together with acknowledgement of the contributions of Chinese Australians. Dr Ouyang Yu, poet, critic, translator, editor and novelist, and winner of NSW Premier's Literary Award 2011, made an impassioned plea in *Poll Tax Apology: A Demand*.

On the Sydney scene, we have been refurbishing the Look Fook Tong (Jung Sing/Zengcheng) clubhouse at 52 Dixon Street and have installed new flooring. As there are now some computer literate committee members, we have finally acquired a computer. Quotes are also being obtained by the joint society Loong Yee Tong to do repairs to 50 and 52 Dixon Street. These buildings which belong to the joint society were built in 1917 and are heritage-listed.

At the end of September both Luen Fook Tong and Goon Yee Tong (Dongguan) will celebrate the Mid-Autumn Moon Festival (8th month 15th day of lunar year) with food and moon cakes. This will be followed by Chung Yeung at the Rookwood Cemetery on Sunday 28 October 2012. Each group organises its own celebration for its members by purchasing roast pigs and food for offerings to the ancestors and for members and their families.

Do remember, if any of you have family members who are now permanently living in New South Wales, they are most welcome to apply for membership.

Best wishes to all.
Daphne Lowe
President, Luen Fook Tong Inc
Chair, Loong Yee Tong Society Inc.
P O Box K1230
Haymarket NSW 1240
Australia



: CCCA National Conference in Melbourne (from left) Dr Stanley Chiang (President CCCA Victoria), Hong Lim MP (Chair, CCCA (Vic) Advisory Committee), Senator the Hon. Kate Lundy (Minister for Multicultural Affairs), Hon. Bruce Atkinson MLC (President Victoria Legislative Council); Dr Anthony Pun AOM (CCCA National President), Mr John So (former Lord Mayor of Melbourne).

Mid-Autumn Festival (Moon Festival) 中秋節.....

The Mid-autumn Festival dates back over 3,000 years, to moon worshipping in the Shang Dynasty. Ancient Chinese emperors worshiped the moon in the autumn, as they believed that the practice would bring them another harvest year. The word "mid-autumn" first appeared in the Zhou Dynasty. During that time, worshipping the moon on the 15th night of the eighth month had spread to high officials and rich families. The practice entailed placing a large table in the middle of the yard under the moon, and they put offerings such as fruits and snacks on the table. However, it was not until the early Tang Dynasty that the day was officially celebrated as a traditional festival. It then became an established festival during the Song Dynasty

The tradition of eating moon cakes began in Yuan Dynasty. At the end of Yuan Dynasty (1271–1368, a dynasty ruled by the Mongols), the Han people's army

wanted to overthrow the rule of the Mongols, so they planned an uprising, but they had no way to inform every Han who wanted to join them of the time of the uprising without being discovered by the Mongols. One day, the military counsellor of the Han people's army, Liu Bowen, thought out a stratagem related to moon cakes. Liu Bowen asked his soldiers to spread the rumour that there would be a serious disease in winter and eating moon cakes was the only way to cure the disease, then he asked soldiers to write "uprising, at the night of Mid-Autumn Festival" on papers and put them into moon cakes then sell them to common Han people. When the night of the Mid-Autumn Festival came a huge uprising broke out. From then on, people eat moon cakes every Mid-Autumn Festival to commemorate the uprising.



Customs of Ethnic Minorities on Mid-Autumn Festival...

Dai Ethnic People of Yunnan On the evening of the Mid-Autumn Festival, moon worship is popular. Based on the Dai legend, the moon was once Yan Jian, the third son of the Emperor of Heaven. Yan Jian was a heroic and strong youth who led the Dai people to beat enemies and won Dai folks over. After his unfortunate death, he became the moon and rose into the sky giving off the soft moonlight, giving light to the Dai people in the dark. Every Mid-Autumn Festival, in order to hunt for festival game, men go up onto the hills and shoot fire finches and pheasants with powder shotguns early in the morning. Young women are busy going to lakes and ponds catching fish, and preparing for festival dinners. Grannies are busy pounding glutinous rice and cooking food of various sizes. They put a circular glutinous rice pie on each corner of the table and imbed a stick of unlit joss stick in each pie. Once the moon comes up over the mountain forest, they will light the joss sticks and all family members will start to "worship the moon". Then they'll fire powder shotguns to the sky to honour Yan Jian, the hero. Finally, all family members will happily sit at the little square table, tasting food, talking, laughing and enjoying the moon.

Zhuang Ethnic People of Guangxi on the evening of the Mid-Autumn Festival, the village head and end people will set up an altar, placing the sacred offerings and incense, and erect a branch or bamboo pole, about one foot high, symbolizing Sheshu (referred to a proper tree planted in a proper place), which is also used as a ladder for the Moon Goddess to descend to the world and go back to heaven. Here is preserved the details of the ancient lunar myth. The overall activity is divided into four stages: 1) inviting the Moon Goddess to descend to the world, which requires one or two women to be the spokespeople of the Moon Goddess; 2) antiphonal singing between the goddess and people; 3) divination and fortune-telling by the Moon Goddess; and 4) a mantra of farewell to the goddess sung by singers, sending the Moon Goddess back to heaven.

Mongolian Ethnic People "chase the moon". On the evening of the Mid-Autumn Festival, Mongolians enjoy playing the game of "chasing the moon". People will mount their horses, galloping on the grasslands under the silver-white moonlight. They gallop towards the west, with the moon rising in the east and setting in the west. Tenacious Mongolian riders will not stop "chasing the moon" until the moon sets in the west.

Tibetan People "look for the moon". The custom for Tibetan people in some areas of Tibet to celebrate the Mid-Autumn Festival is called "looking for the moon". On that night, young men, women and children search for the moon's reflection in ponds, following the reflection of the moon in the water along the river, and then go home for reunions and moon cakes.

Continued.....



Mid-Autumn Festival (Moon Festival) contd....

Miao People enjoy "teasing in the moon (naoyue)". On the evening of the Mid-Autumn Festival, the Miao people will stream along the narrow paths in the silk-like moonlight, playing the melodious lusheng (a wind instrument with multiple bamboo pipes) and dancing Miao dances with songs. Young men, during the activity of "teasing in the moon", will look for their lovers, express their affections and then marry forever, just as the moon marries with the clear water.

A'xi people, a branch of the Yi ethnic group, "dance in the moon". "Dancing in the moon" is the traditional custom of A'xi people at Mid-Autumn Festival. On the evening of the Mid-Autumn Festival, people from every village will gather on the open ground of the mountain village. Girls in veils dance, as do the guys carrying the big sanxians (three-stringed Chinese instruments) on their shoulders. However, more intriguing still is the antiphonal singing as young men and women express their loving feelings to each other.

Gaoshan People of Taiwan "admire the full moon". Gaoshan people live in the mountainous regions of Taiwan Province. At Mid-Autumn Festival, with the bright moon riding high in the sky and the radiance lighting up the earth, they, dressed in national costumes, sit around together, singing and dancing, drinking and admiring the full moon, sharing the happiness of a family union.

Dong People in Hunan Province "stealing moon vegetables" is popular. According to a legend, on the evening of the Mid-Autumn Festival, fairies from the Moon Palace would descend to the world and spread nectar over the mortal world. The nectar from fairies is selfless. Therefore, people in that evening might share the fruit and vegetables with nectar together. Dong people named this custom "stealing moon vegetables". On the evening of the Mid-Autumn Festival, Dong girls with umbrellas will choose garden lands of their own lovers to pick melons and vegetables and it would not be considered as "stealing". "Hey! Your melons and vegetables have been taken by me. You please go to my home to have oil-tea!" they also intentionally yell. First, they place red string as if they are fairies from the Moon Palace. If they pick a twin vegetable or fruit, it signifies that they will have happy affections. So, cow peas growing in pairs have become the picking targets. Sisters-in-law also go to others' garden lands to "steal moon vegetables" this night. However, they wish to pick the fattest melon or a handful of fresh green soybeans, because this symbolizes stout and strong children (*maodou*, green soybean in Chinese, sounds similar to a word for 'children' in Chinese). Guys also have the custom of "stealing moon vegetables" because they wish fairies from the Moon Palace to grant them happiness as well. However, they can only cook them up to eat in the wild rather than bring them home. "Stealing moon vegetables" gives the Dong village unbounded joy and a magical touch on the evening of the Mid-Autumn Festival.

Hakka people's customs, such as eating moon cakes and admiring the full moon, are almost identical to those in other places of China. Hakka call it "Eighth Month Festival" or "Mid Eighth Month".

When the full moon rises on Mid-Autumn Festival night, Hakka people will place moon cakes, peanuts and pomelos to prepare for the activity of "moonlight piety" in courtyards, pavilions or grain drying areas in front of houses facing the moon. After the worship of the moon, the whole family will admire the full moon and eat outside. There is something special about eating things. Parents tend to want everybody to eat those offerings used to worship Luna (the Moon Goddess) first. Chinese sacrificial culture has such a tradition that liberalists often still share the offerings and eat after the gods, so that they end up part of the whole sacrificial ceremony. The shared food, has received Luna's blessings and has performed the traditional sacrificial culture. Meixian people's belief is that anyone who ate those offerings would be "better-behaved, more blissful and propitious".

In Meizhou, except for moon cakes, the traditional Mid-Autumn food with universal significance, the pomelo is an essential festival food, including golden pomelo (Shatian pomelo), honey pomelo or Shuijing pomelo. Eating pomelos has some beliefs attached to it. For example, cutting the pomelo is called sha you (killing the pomelo) which has a meaning of exorcism. It is also said that peeling the pomelo skin off is 'ghost skin peeling' which signifies the attempt to get rid of ghosts and disasters.

Moon cakes in Hakka regions, apart from common moon cakes, have "five-kernel moon cakes" and a kind of round cake made with glutinous rice flour and sugar, compressed into different size. Though the social economy progresses, Hakka people are always passing down their traditional catering culture, as well as developing folk culture.



Foot binding in China.....

Foot binding 纏足; literally "bound feet" or Chinese 縛腳 pǎi-kha was the custom of binding the feet of young girls painfully tight to prevent further growth. The practice likely originated among court dancers in the early Song dynasty, but spread to upper class families and eventually became common among all classes. In the poorer families of Canton in the late 19th century, for example, it was usual to bind the feet of the eldest daughter, who was intended to be brought up as a lady. Her large-footed sisters would grow up to be bond-servants or domestic slaves, and, when old enough, the concubines of rich men or the wives of laboring men. The tiny narrow feet were considered beautiful and to make a woman's movements more feminine and dainty. Although reformers challenged the practice, it was not until the early 20th century that foot binding began dying out, partly from changing social conditions and partly as a result of anti-foot binding campaigns. Foot-binding resulted in lifelong disabilities for most of its subjects, and some elderly Chinese women still survive today with disabilities related to their bound feet. By the 19th century, some 40–50% of Chinese women had bound feet; for upper class women, the figure was almost 100%. It is estimated that more than one billion Chinese women had their feet bound from the late 10th century to the mid-20th. Bound feet was a mark of beauty that became a pre-requisite for finding a husband, as well as an avenue for poorer women to marry into money. Women, their families, and their husbands took great pride in tiny feet, with the ideal length, called the "Golden Lotus", being about 7 cm (3 inches) long. This pride was reflected in the elegantly embroidered silk slippers and wrappings girls and women wore to cover their feet. Walking on bound feet necessitated bending the knees slightly and swaying to maintain proper movement and balance, a dainty walk that was also considered sexually enticing to men. At the turn of the 20th century, well-born women such as Kwan Siew-Wah (known in the West as [Brigitte Kwan](#)), a pioneering feminist, advocated for the end of foot-binding.

Bound feet were once considered intensely erotic in Chinese culture, and a woman with perfect lotus feet was likely to make a more prestigious marriage. Qing Dynasty sex manuals listed 48 different ways of playing with women's bound feet. Some men preferred never to see a woman's bound feet, so they were always concealed within tiny "lotus shoes" and wrappings. Feng Xun is recorded as stating, "If you remove the shoes and bindings, the aesthetic feeling will be destroyed forever"—an indication that men understood that the symbolic erotic fantasy of bound feet did not correspond to its unpleasant physical reality, which was therefore to be kept hidden.

For men, the primary erotic effect was a function of the lotus gait, the tiny steps and swaying walk of a woman whose feet had been bound. Women with such deformed feet avoided placing weight on the front of the foot and tended to walk predominantly on their heels. As a result, women who underwent foot-binding walked in a careful, cautious, and unsteady manner. The fact that the bound foot was concealed from men's eyes was sexually appealing. On the other hand, an uncovered foot would also give off a foul odour, as various [saprobic](#) micro-organisms would colonize the unwashable folds.

Another attribute of a woman with bound feet was the limitations of her mobility, and therefore, her inability to take part in politics, social life and the world. Bound feet rendered women dependent on their families, particularly their men, and became an alluring symbol of chastity and male ownership, since a woman was largely restricted to her home and could not venture far without an escort or the help of watchful servants. Barbaric?.....I don't think so. I believe it's culturally relative.



A shoe for bound feet. The ideal length or a bound foot was seven centimetres



Scheme of an x-ray comparison between an unbound and bound foot



A comparison between a woman with normal feet (left) and a woman with bound feet in 1902

Ancient Chinese coins 中華古錢幣.....

Coins from ancient China date back to the founding of the Chinese Empire. These coins were continually circulated in China until 1911. Most ancient coins are identified by a hole in the middle. These holed coins, also known as Chinese cash coins, are very cheap. In fact, 99% of these coins are priced at less than USD 10. The *Zhou Dynasty* (1066 – 256 BC) became the pioneer of Chinese coinage when they started using spade and knife coins. Chinese spade money was based on a weeding tool while daggers and swords were the basis of Chinese knife coins.



Round coins, or Chinese cash, also made its way into circulation in this period with knife and spade coins. Cash coins cast in areas where knife money was used have square holes and were denominated in huai. Those minted in spade money areas have round holes and carried the jin and liang values. As standard circular coins were developed following the unification of China by Qin Shi Huang, the most common formation was the round-shaped copper coin with a square or circular hole in the centre, the prototypical cash. The hole enabled the coins to be strung together to create higher denominations, as was frequently done due to the coin's low value. The number of coins in a string of cash (*yīguàncián* 一貫錢) varied over time and place but was nominally 1000. A string of 1000 cash was supposed to be equal in value to one tael of pure silver. A string of cash was divided into ten sections of 100 cash each. Local custom allowed the person who put the string together to take a cash or a few from each hundred for his effort (one, two, three or even four in some places). Thus an ounce of silver could exchange for 970 in one city and 990 in the next. In some places in the North of China short of currency the custom counted one cash as two and fewer than 500 cash would be exchanged for an ounce of silver. A string of cash weighed over ten pounds and was generally carried over the shoulder. Paper money equivalents known as *flying cash* sometimes showed pictures of the appropriate number of cash coins strung together.



The earliest standard denominations of cash coins were theoretically based on the weight of the coin and were as follows: 100 grains of millet = 1 *zhū* (銖), 24 *zhū* = 1 tael (*liǎng* 兩).

Why the square hole? Over the early years as better methods were employed to produce better uniform coins, the coins were cast in a tree mould and the coins were broken off the stem. A long square rod was threaded through the square hole in the coin so that the coin could be rounded and polished to make it smooth.

Each Emperor or dynasty produced their own coins and these can be identified by the characters on one side of the coin.

The shape of the round Chinese coins with small square hole in the centre remains unchanged for over the next 15 different dynasties spanning more than 2,000 years! The last of such coins was the Ming Guo Tong Bao issued under the Chinese Republican period in 1918.



So you have some ancient Chinese coins. One of the most frequently asked, yet seldom answered, questions about Chinese coins is “How much are my Chinese coins worth?”

Rampant counterfeiting of collectible coins, the thousands of coin types circulated in ancient and modern China and the lack of a comprehensive record of Chinese coins are among the reasons why appraising Chinese coins is difficult.

A Chinese coin appraisal typically undergoes three steps: Identification, Evaluation and Pricing. Identification is the categorizing of the coin by its physical appearance (legends, mint marks, etc.), dating the coin and attributing it to a place, dynasty or state. Evaluation is the process of checking the condition of the coin. Pricing refers to the step wherein a probable market price is set on the coin. Before you proceed with the actual appraisal, it is essential that you understand the three factors that shapes the value of Chinese coins – Condition, Rarity and Demand. Condition refers to the actual state of the coin. It is defined by the coin's grade, lustre, amount of wear, make and overall appeal. Rarity is a measure of how many samples are in existence for a certain type of coin. Demand is the gauge of how sought after a coin is. Therefore, go and see a numismatist!

Chung Yeung Festival 重陽節.....

This year Chung Yeung is on October 23. Held on the 9th day of the 9th lunar month, Chung Yeung Festival is also called Double Ninth Festival. In Chinese, nine is regarded as the number of Yang (which means masculine as opposed to Yin which is feminine). The ninth day of the ninth month is the day that has two Yang numbers, and 重 in Chinese means double which is how the name Chung Yeung was created. It is a day for people to eat Chung Yeung cake, drink chrysanthemum wine, climb mountains, and pay homage to chrysanthemums.

Just as other Chinese festivals have their own unique story, so does the Chung Yeung Festival. It is said that, during the Eastern Han Dynasty (25 – 220AD), a devil inhabited the Nu River which caused disease in the neighbouring people. The parents of a young man, named Huan Ching died because of the devil's magic. In order to rid the people of the devil, Huan Ching went through extraordinary lengths to find an immortal to teach him swordsmanship in order to expel the devil.

On the eighth day of the ninth lunar month, the immortal told Huan Ching that on next day, the devil would appear and he was to go back to get rid of the devil and the disease. Taking a bag of dogwood and some chrysanthemum wine, Huan Ching returned to his hometown. In the morning of the ninth day of the ninth lunar month, Huan Ching led all the villagers who were each holding a piece of dogwood leaf and a cup of chrysanthemum wine to the nearest mountain. At noon, when the devil came out from the Nu River, the devil suddenly stopped because of the fragrance emitted from the dogwood and the chrysanthemum wine. At that moment Huan Ching used the sword to battle the devil for a few rounds and won.

Since then the custom of climbing mountains, drinking chrysanthemum wine and holding onto dogwood on the ninth day of the ninth month have become popular.

During the Chung Yeung Festival, Chung Yeung cake and chrysanthemum wine is the traditional cuisine. Climbing mountains and admiring beautiful chrysanthemums are interesting events that add to the festival creating a joyous atmosphere.

Chung Yeung Cake is a kind of steamed cake having two layers with nuts and jujube sandwiched between them. Since cake 糕 in Chinese is pronounced 高 'gao' meaning high, people consider climbing a high mountain to be the same as eating Chung Yeung cake. Also personal progress is thought to be made in the following days after eating the cake, for 'high' means that one makes improvements moving to a higher level.

Drinking Chrysanthemum wine is an indispensable part of Chung Yeung Festival. Chrysanthemums are regarded as a kind of flower having the function of an antitoxin and can drive the evil away. People often think that by drinking chrysanthemum wine, all kinds of diseases and disasters can be cured and prevented.

It is said that by ascending to a high mountain, diseases could be prevented. Many widely-known poems were created by poets in the Tang Dynasty (618 - 907) describing the scene and feeling of mountain climbing. Now, family relatives or good friends gather to climb mountains to enjoy the beautiful scenery and share happiness of the holiday with each other.

As chrysanthemums blossom during the Chung Yeung Festival, it is a pleasure to admire the various chrysanthemums in parks. Grand chrysanthemum exhibitions are held in big parks that attract numerous visitors. The custom as to wearing dogwood - a kind of plant that can dispel disaster in people's values – was popular in the old days. Women and children like to wear a fragrant pouch with dogwood sewed in. However, this custom is currently out of favour.

As nine 九 is pronounced 'jiu' meaning long in Chinese, so people endow the word jiu with the meaning of longevity with a person's life. In the year of 1989, Chung Yeung Festival was designated as Senior's Day - a day to respect the elderly and to let them enjoy themselves. Many companies organize groups where retired people can go out to climb mountains or on other outings. Members of a family also accompany their elders to have a relaxing day in a natural setting while wishing health and happiness upon them.

Owing to the number of activities being promoted at this time of year, The Tung Jung Association will not be having a public dinner as in previous years but will still observe the traditional rites of Chung Yeung as practised by our forefathers. All are welcomed to the Tung Jung Memorial at Karori Cemetery on Sunday 21 October at 12 noon to join the committee in paying our respects to our ancestors and then partaking in the food there. We look forward to seeing you.



Climbing mountains, a custom of Chung Yeung

Mid winter get together.....

To while away the winter blues, the committee decided to organise a yum cha lunch at the Dragon's Restaurant on Wednesday 20th June to coincide with the shortest day of the year. The day turned out to be sunny, calm with warm temperatures for a winter's day and some 70 members and friends turned up to enjoy the company. As usual, the restaurant provided a sumptuous lunch which was enjoyed by all there. Elaine Chang did a good job of organising the event and there was also a lucky draw which was eagerly waited upon. A lot of the older members look forward to these yum cha lunches as they seldom have the opportunity to get out and meet friends. It looks like the Association will have to make it a yearly event!

New Zealand Chinese history in new books

Two new books, *Sons of the Soil* and *Success through Adversity*, trace the story of generations of Chinese market gardeners, the history of the sector and the federation of growers which developed to represent them.

Authors Lily Lee, Ruth Lam and Nigel Murphy joined guests at an event on 21 July hosted by the Dominion Federation of New Zealand Chinese Commercial Growers (DFNZCCG) at the Chinese Community Centre in Mangere.

Auckland Mayor Len Brown officially launched the books and acknowledged the contribution of Chinese commercial growers to New Zealand over several decades. More than 500 people, including members of DFNZCCG and their relatives, representatives of the Chinese community and other stakeholders, attended the launch.

"The books have illustrated an absorbing tale of Chinese growers who supplied the people of New Zealand with healthy, fresh vegetables for over a century. A special tribute should be paid to our foundation committee members for their generosity in time and voluntary contributions," said Mr K J Young, Honorary President of DFNZCCG.

Sons of the Soil: Chinese Market Gardeners in New Zealand, covers each major region where communities of Chinese market gardeners were located. In the growers' own words, the book presents their stories, experiences and thoughts on life as a grower.

Success through Adversity: A History of the Dominion Federation of New Zealand Chinese Commercial Growers relates the history of the Federation including its formation, its relationship with other growers' organisations, the challenges it faced and its achievements from the 1930s to the present.

The DFNZCCG was established on 15 January 1943 at the request of the New Zealand government to support New Zealand's wartime commitment to supply vegetables to the allied forces in the Pacific. It has been the national representative body of Chinese market gardeners in New Zealand for almost 70 years and has looked after the interests of its community, often in the face of hardship and adversity. The Federation is the only national Chinese growers' organisation in the world.

Ethnic Affairs

Police crack down on phones while driving.....

Guangzhou's traffic police began to rigorously impose the ban on drivers using mobile phones, smoking and sounding their horn as of June 10. Offenders can face verbal warnings, point-deductions or fines.

Banning using mobile phones while driving has become a controversial issue. According to the existing law, offenders will be fined RMB 100 and deducted two points. But this time police are also banning the use of hands free devices like Bluetooth headsets. Offenders will immediately get fined and points will be deducted. Before, they would only receive verbal warnings after being corrected.

Officer Zhang from Tianhe Traffic Police said if police find a vehicle moving obviously slowly without any others ahead of it, or if the driver looks like he is using a mobile phone, that means driving safety has been affected and the driver should be fined even if using a hands free device. Sending messages and Weibo while driving are strictly prohibited too.

In the operation on June 10, two drivers were penalized in 30 minutes. The police said such operations would become routine.



Obituary.....

George Gee Leong Ng 吳志良 - Nga Yiel village 雅瑤村

29 December 1929 – 15 July 2012

George was the youngest of four children born to Ng Yew Sui 吳堯緒 and Loo Shun Ping 盧順平 in Nga Yiel 雅瑤 village in Jungseng 增城 county near Canton City or Guangzhou 廣州 as it is called now, on the 29 December 1929. Ng Yew Sui was a foundation member of the Tung Jung Association in 1926.

He arrived in New Zealand at the age of 7 or 8 years old in the company of other young Chinese men from the same village district in 增城 as his father was already in Wellington and stayed with him until he purchased the fruit and vegetable

business and property known as Wong She and Company in upper Cuba Street, when George was given a room upstairs in the old wooden building and here he lived until his parents bought a house in Newtown and he moved there.

George attended St. Mark's Church School, then progressed to the Wellington Technical College and from there went to Canterbury University where he studied civil engineering. He decided on his last year there after his father died that engineering was not for him and returned to Wellington to help in the family business with his older brothers. After a while in the family business, the brothers all decided to go their own way as the respective families were getting too big for the business to sustain them.

George opted to start his own business and opened another fruit and vegetable shop on the corner of Willis and Dixon Street where he flourished until the building was demolished many years later, to make way for a new building. He had his uncle helping him there until he met Shirley Chun through his interest in the Chinese sporting activities in 1955.

After George bought his business and met Shirley, they eventually got married and over the years, raised three girls, Denise, Sharon and Gillian. When the girls got married and left home, George and Shirley carried on with the business until the demolition order came.

He was interested in many fields of sport and played competitive basketball in his younger days. He played tennis till his late sixties and early seventies and would sit up late in the night following the international tennis or cricket tournaments on the TV. Classical music and the ballet were another interest and in his spare time, he would listen to recordings at home with the volume on loud. After leaving the business but still serving his loyal customers, George would sit down every morning over a cup of tea, I should say 5 cups of tea, as George loved drinking tea, and wouldn't move until he finished his daily crossword fix!

George had a boyish charm and was always warm and friendly to everyone he met and this was evident that when he decided to call it quits from the fruit and vegetable business, some of his customers were aghast and wanted George to continue serving them. So George, not wanting to disappoint them continued serving them until the past few months.

His funeral was held at Old St Pauls in Wellington on 20th July 2012 and was attended by many friends and relatives.

He is survived by his wife Shirley, daughters Denise, Sharon, Gillian and their respective families.



Rickshaw driver cycles across the world from China for London Olympics 2012...

It's a tale of Olympian proportions: A man, a rickshaw, and a slow journey from a Chinese village to London through 16 countries.

Chinese farmer Chen Guanming claimed that his two-year odyssey to the London games took him from Thailand's floods to Tibet to snowed-in Turkey to Britain started in 2010.

The 57-year-old, who said he had never travelled outside China before this trip, said he wanted to support the athletes and "spread the Olympic spirit." He was also hoping for a last-minute ticket to attend the opening ceremony.

"I came to support and cheer all the people from all over the world who are participating in the sports," said Chen, who sports a silvery white beard and a small ponytail. "I'm volunteering, I'm not looking for a reward."

When China won its Olympic bid in 2001, Chen cycled from his village in eastern China's Jiangsu province through 1,764 cities to Beijing. He cleaned litter from the streets near the Olympic Park, reports the BBC.

Organizers awarded him a seat at the closing ceremony for his efforts. From within the stadium, he witnessed London Mayor Boris Johnson accept the Olympic flag in 2008. The profound moment inspired Chen's unbelievable trek to the British capital.

His three-wheeled rickshaw, loaded with his possessions, is plastered with pictures of him posing in front of international landmarks such as the Eiffel Tower in Paris and the Petronas Twin Towers in Kuala Lumpur, Malaysia.



Chen said he became inspired to come to London at the end of the Beijing Olympics in 2008, when British media invited him to the next games. He didn't have a ticket, but he promised them he would get there.

According to Chen, his journey began in April 2010 in his village in eastern China's Jiangsu province, where he farms rice and other crops. Over the next two years, he said he covered 16 countries including Vietnam, Thailand, Pakistan, Afghanistan, Iran, Turkey and Italy.



His worst experiences, he said, were travelling during Thailand's floods and being trapped in freezing temperatures in the snow in Turkey. He arrived in Britain by ferry from France on July 6, he said.

Chen said he started arranging his visas beginning in 2009 and was helped financially by friends and kind people — especially Chinese communities — wherever he went.

His account cannot be independently verified and it is not clear how he managed to traverse so many countries' borders. A BBC interview with him, however, showed tourist visa stamps in his passport from countries including Pakistan, Thailand and Iran. A YouTube video posted in May shows him in Rome, surrounded by curious passersby.

John Beeston, a British insurance broker who spoke some Mandarin, said he found Chen looking lost on London's bustling streets on July 9.

"We are trying desperately to get him into the opening ceremony because his story has to go around the world," he said.

But Chen is proud of his epic journey even if he does not get into Olympic Stadium.

"I came. I did it. I'm very happy to have come to beautiful London," he said.

His journey doesn't end with the British capital. In a month or two, he said he plans to take a ship to the U.S. and Canada, and he also wants to go to Brazil.

"I want to go to the Rio Games too," he said.

Papers past.....

Opium smoking

Raid in Haining Street, Wellington

Early yesterday morning a party of police, consisting of Sergeant G. S. Norris, and Constables G. A. Morley, R. P. Thomas, and E. B. McCallum, raided premises in Haining Street and arrested a number of Chinese who were in the house which was fitted up as an opium den. In the Magistrate's Court Ah. Wong, fruiterer, aged 40, pleaded guilty to being the occupier of the premises and permitting them to be used for the purpose of smoking opium,, and Ng Kum Tong, cook, 38, Manam Wong. fruiterer, 48, Ah Hong, fruiterer, 40, Chan Long, laundryman, 41,, Jim Yim, fruiterer, 39, Ah Sing, laundryman, 45, Sue Fong, gardener, 36, Sue Gee, gardener, 65, Ah Sui gardener, 47, and Wong Kee, cook, 49, pleaded guilty to being found on the premises. Mr. J. L. Stout, S.M., fined Ah Wong £50. and all the other men were fined £.25 each. The police found it very difficult to enter the premises, said Sub-Inspector L. R. Capp, who prosecuted. The back door was covered with a sheet of steel and; securely barred on the inside. One constable-secured a ladder and tried to enter a window, which was also covered with sheet steel, but as he was doing so, a Chinese opened the back door and the police entered. Six slush lamps were found in the main room, and in another room upstairs six pipes were found, some still warm. The police also found opium of the kind known as seconds and thirds, a pair of scales for weighing out the drug and other instruments. On the stove was a pot containing opium seconds being prepared for smoking. The house was fitted up for opium-smoking and upstairs benches and head-rests were in position. There were no beds, such as would ordinarily have been used for sleeping, in the house.

Evening Post 19 September 1940 page 8

CHINESE LOSSES. Local Community Anxious For Relatives. PROPERTY ALREADY GONE.

"The fall of Canton and its destruction by fire has meant heavy loss to the Chinese community in Auckland most of whom had homes and property in the city." said Mr. Stanley Chan secretary of the Chinese Association this morning. The evacuation of the city was ordered several weeks ago. and most of the Cantonese in Auckland, who comprise nearly the whole of the Chinese community, do not know yet when their families are or even if they are safe. Mr. Chan said that his home was blown to pieces before the fire when the Japanese were bombarding the city but his family were safe in a village about 30 miles away. He does not know whether they are still in the province or have taken refuge in Hong Kong, and like the rest of his compatriots in New Zealand, is anxiously waiting for news by mail. Although they are perturbed about the danger to their own relatives, the Chinese have no fear regarding the outcome of the war. according to Mr. Chan They have the utmost confidence in their leader General Chiang Kai-shek and the people will fight the invasion to the finish. The loss of Canton and other coastal towns was expected, he said, for they could not retaliate against the long range naval artillery of the invader. Inland. however, the defenders had proved that they could hold their own as in Jehol and other parts of North China.

Chinese Confident. The Chinese were united, full of courage and confidence in themselves and their leader, and could not be beaten on their own ground inland, said Mr Chan. .He and his fellow countrymen in Auckland had no fear that they would lose the war which they were fighting in the interest of the whole World against Japan's imperial ambitions. There could be no talk of peace, he said. until China was free from the invader. Before the war began the Chinese were willing to listen to peace proposals but now would fight to the last man. The Auckland Chinese were regularly sending money for the assistance of the defending armies, each man contributing a portion of his weekly income.

Auckland Star, 27 October 1938, Page 9

CSR wins high speed train bid for Guangzhou—Hong Kong railway....

A subsidiary of China South Locomotive and Rolling Stock Corporation Limited (CSR), China's leading train manufacturer, announced Wednesday that it has won a bid to provide carriages for an inter-city high-speed railway that connects Hong Kong and south China's Guangdong Province.

The company, CSR Sifang, said it will supply 50 25-T-class train carriages for the Guangzhou-Kowloon Through Train railway, which handles an average of 3 million passenger trips each year between the provincial capital of Guangzhou and Hong Kong.

The order consists of 40 cushioned-seat carriages, five combined cushioned-seat and luggage carriages and five dining cars, according to the company.

All of the carriages will be completed and delivered to the client by mid-September this year and will be put into operation in October 2012.

Fujian Tulou housing

Fujian Tulou 福建土樓 is a type of Chinese rural dwellings of the **Hakka** and **Minnan** (**Fulao**) people in the mountainous areas in south eastern **Fujian** province, China. They were mostly built between the 12th and the 20th centuries. A tulou is usually a large, enclosed and fortified earth building, most commonly rectangular or circular in configuration, with very thick load-bearing rammed earth walls between three and five stories high and housing up to 80 families. Smaller interior buildings are often enclosed by these huge peripheral walls which can contain halls, storehouses, wells and living areas, the whole structure resembling a small fortified city.

The fortified outer structures are formed by compacting earth, mixed with stone, bamboo, wood and other readily available materials, to form walls up to 6 feet (1.8 m) thick. Branches, strips of wood and bamboo chips are often laid in the wall as additional reinforcement. The result is a well-lit, well-ventilated, windproof and earthquake-proof building that is warm in winter and cool in summer. Tulous usually have only one main gate, guarded by 4–5-inch-thick (100–130 mm) wooden doors reinforced with an outer shell of iron plate. The top level of these earth buildings has gun holes for defensive purposes.

The foundation of a tulou building was built with paved stones on top of compacted earth ground, in two to three tiers. There is a circular drain around the top tier foundation to prevent rainwater from damaging the tulou wall.

The walls were built inclined toward the centre, such that the natural force of gravity pushes the wall together.

The bottom two storeys of tulou are solid with no window nor gun hole, windows are open only from the third to fifth storeys, because rooms at the bottom storey served as family storage rooms and the upper storeys were living quarters.

The rooftops were covered with baked clay tiles, arranged radially. An insertion technique was used at regular intervals to compensate for larger circumference at the outside.

The eaves usually extend about two metres, protecting the earth wall from damage by rainwater pouring from the eaves.

The wooden frame supporting the rooftop had no *dougong* elements common in traditional Chinese building.

Unlike other housing types around the world with architecture reflecting social hierarchy, Fujian Tulou exhibits its unique characteristic as a model of community housing for equals. All rooms were built the same size with the same grade of material, same exterior decoration, same style of windows and doors, and there was no "penthouse" for "higher echelons"; a small family owned a vertical set from ground floor to "penthouse" floor, while a larger family would own two or three vertical sets.

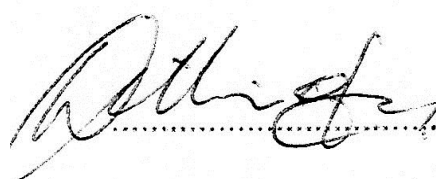
All branches of a family clan shared a single roof, symbolizing unity and protection under a clan; all the family houses face the central ancestral hall, symbolizing worship of ancestry and solidarity of the clan. When a clan grew, the housing expanded radially by adding another outer concentric ring, or by building another tulou close by, in a cluster. Thus, a clan stayed together.


Nowadays newer housing with modern facilities is popping up in rural China. Many residents have bought more modern houses and moved out, or live in a larger town or city for better jobs. However they keep their ancestral tulou apartment homes under padlock, only returning home during festival for family reunion. The tulous were made a World Heritage site by Unesco in 2008.



Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Position
As at 31 March 2012

Last Year		Note	This Year
	Current Assets		
16,946	ANZ - Bank Account		18,631
96	NBNZ - Bank Account		102
5,000	ANZ - Short Term Deposit	2	5,000
10,000	ANZ - Short Term Deposit - JTH Chung	2	10,000
-	Accounts Receivable		-
1,535	Prepayments and Other Debtors		2,099
33,577	Total Current Assets		35,832
578,909	Fixed Assets	3	561,267
612,486	TOTAL ASSETS		597,099
	Current Liabilities		
-	Accounts Payable		-
280	Christchurch Earthquake Appeal Income		1,586
	Christchurch Earthquake Appeal Payment		(1,586)
20,276	Term Liabilities due within 12 months	5	23,226
20,556	Total Current Liabilities		23,226
	Non-Current Liabilities		
360,793	Term Loan - secured	5	338,922
(20,276)	Less Term Liabilities due within 12 months		(23,226)
340,517	Total Non Current Liabilities		315,696
361,073	TOTAL LIABILITIES		338,922
251,413	NET ASSETS		258,177
	Represented by		
	EQUITY		
246,202	Opening Balance		251,413
5,211	Net Income for Year Ended 31 March 2012		6,764
251,413	Closing Balance		258,177

.....President

.....Treasurer

The attached Notes form part of and are to be read in conjunction with these financial statements

**Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Performance
For the Year Ended 31 March 2012**

<u>Last Year</u>	<u>Note</u>	<u>This Year</u>
Income		
407	Interest Received	409
-	Interest Received - JTH Chung Deposit account	500
66,250	Rent	62,905
40	80th Anniversary Book revenue	-
7,575	Social Activities	14,385
14,547	Special Donations	2,565
2,005	Subscriptions and Donations	635
90,824	Total Income	81,399
Expenses		
-	Bank Fees	5
3,846	Building Maintenance	3,878
780	Dehumidifier	-
18,373	Depreciation	18,422
845	Dishwasher Replacement	-
-	Donation - Zach Young	450
555	Electricity	558
22,316	Interest Paid	20,204
50	Legal Fees	135
3,095	Programmed Painting Costs	1,636
3,344	Property Insurance	4,179
5,993	Property Managers Fees	5,583
3,996	Rates	4,182
14,579	Roof repairs	-
5,458	Social Activities	12,802
1,935	Stationery, Newsletter and Postage	2,095
448	Web Site Design Costs	276
-	Wreaths and Donations	230
85,613	Total Expenses	74,635
5,211	Net Income for Year Ended 31 March 2012	6,764

The attached Notes form part of and are to be read in conjunction with these financial statements




THE TUNG JUNG ASSOCIATION OF NZ INC.

MID AUTUMN FESTIVAL



Grand Century Restaurant

84 Tory Street

Sunday 30 September 2012

6.30 pm

\$35 per person

In tables of 10

Lucky draws

Raffles

Tickets available from committee members

Bring family and friends and make a table.....

Wellington Chinese Community Groups Trust* Pacific Culture and Arts Centre

present a concert to celebrate the 40th Anniversary of the Establishment of Diplomatic Relations between New Zealand and China and the 63rd Anniversary of the Founding of the People's Republic of China

Dream of the Peach Garden

by the

Performing Arts Troupe of the Returned Overseas Chinese Federation of Hunan Province

Supported by the CSC Choir and WNCF Dancers of Wellington

In the presence of honoured guests

Embassy of the People's Republic of China

The Soundings Theatre, Te Papa

2.00pm, Sunday 9 September 2012

Admission: \$15 Tickets from Well-Care Chinese Medical Clinic 231A Left Bank, Cuba Mall, Home Voice Chinese Newspaper 169 Riddiford Street, Newtown, and Wellington Chinese Association Steven Young 021 932352

*Wellington Chinese Association, Tung Jung Association, Seyip Association, China & New Zealand Business Council, Wellington New Chinese Friendship Association and Chinese Senior Community Inc, Wellington Association for the Peaceful Reunification of China Inc (Originator)

What is cuju 蹴鞠 ?

Ju was a kind of ball made of leather outside and stuffed tightly with feather inside. Cuju means "kick the ball with foot". It was a popular sport played by ancient Chinese during the Ching Ming Festival. Legend has it that the Yellow Emperor was the initiator of cuju, who invented it to train his soldiers.

Started from the Warring States Period, ju was made of leather outside and stuffed with feather inside, which made it light and elastic.

During the Han Dynasty (206 B.C. -220 A.D.), cuju was not only the recreational activity of the general public, but also an important means of military training. The activity was direct competition of two teams, having special play ground with two goals and fixed number of players. During the match, the players ran and strived to control the ball like fighting against the enemy in the battle, displaying its strong antagonism. And there was a referee specially set to guarantee the fairness of the game. It was the first prime time of cuju.

Centuries before football appeared in Europe, the Chinese had already been practicing kicking balls with their feet to score points in organized matches known as Cuju. In Chinese, cu means "kicking the ball with feet" and ju, "a stuffed ball made of hide."

Cuju became popular during the Warring States Period (476-221BC). Back then, Cuju was used to train military cavaliers due to the fierce nature of the sport.

During the Western Han Dynasty (206 BC-24 AD) the game of Cuju was played on fields enclosed by walls and supervised by judges following prescribed rules. Unlike modern football matches, there were 12 goals, six on each end of the field. There were 12 players on each side, six guarding each goal and the other six kicking and passing the ball on the field. The ball was made of soft hide and stuffed with hair.

The sport was improved during the Tang Dynasty (618-907). First of all, the feather-stuffed ball was replaced by an air-filled ball with a two-layered hull. Also, two different types of goal posts emerged: One was made by setting up posts with a net between them and the other consisted of just one goal post in the middle of the field. The level of female Cuju teams also improved. Records indicate that once a 17-year-old girl beat a team of army soldiers.

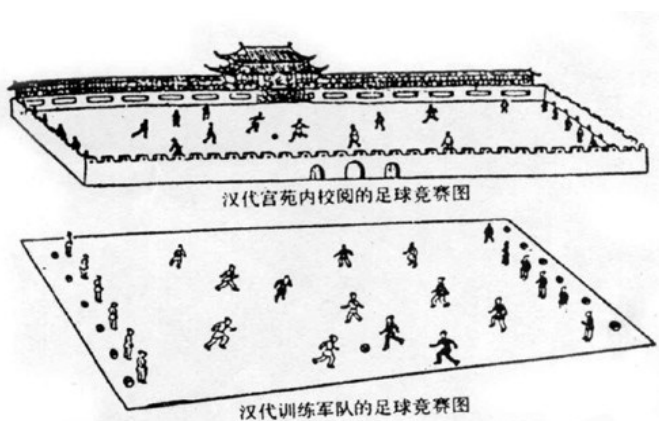
Cuju flourished during the Song Dynasty (960-1279) due to social and economic development, extending its popularity to every class in society -- from the emperor to ordinary civilians. At that time, professional Cuju players were quite popular, and the sport began to take on a commercial edge. Professional Cuju players fell into two groups: One was trained by and performed for the royal court (unearthed copper mirrors and brush pots from the Song often depict professional performances) and the other consisted of civilians who made a living as Cuju players

In the Song Dynasty Cuju organizations were set up in large cities called *Qi Yun She* or *Yuan She* -- now known as the earliest professional Cuju club -- whose members were either Cuju lovers or professional performers. Non-professional players had to formally appoint a professional as his or her teacher and pay a fee before becoming a member. This process ensured an income for the professionals.

Unlike Cuju of the Tang Dynasty, only one goal post was set up in the middle of the field during the Song.

But Chinese traditional ideas encouraged calm, peace, and tolerance, so ancient sports in China were different from their more exciting and competitive versions in the west. The game gradually declined in popularity in the mid-Qing Dynasty.

On July 15th, 2004, Mr. Blatter, Chairman of FIFA officially declared to the world "the world football was originated in China" in the Third China International Football Expo, and the world football originated from Cuju game in Linzi District, Zibo, Shandong Province of China.



'A Bite of China' whets Shenzhen's appetites

"A BITE of China", a food documentary broadcast in an oddly positioned late-night slot on China Central Television, has recently whet appetites across China's social media sphere and many local delicacies have swept the country.

Although Shenzhen does not have its own distinct cuisine, as a city of migrants, it has cuisines from just about every region of China.

One of the best-known restaurants in the city is Shunde Double-layer Milk Shop. It has several branch stores in Futian and Luohu districts, offering double-layer milk of various flavours.

Other traditional snacks in Shunde, Guangdong Province, including fried milk, steamed Chencun Village rice noodles and fish skin dumplings, are all recommended.



Traditional Cantonese noodle shops are everywhere in Guangzhou, but are rare in Shenzhen.

However, there is one tiny fast-food restaurant in Nanshan District whose business is thriving. Located next to Rainbow Department Store in Nanxin area, the small restaurant, which is called Haohaowei Noodle Restaurant, may have the best small pork wonton in the city.

Traditional Cantonese-style wonton is hard to find nowadays as it has been replaced by big wonton full of meat or shrimp. The restaurant is frequented by many young Cantonese who come to seek a taste of their childhood.

Besides wonton, it also offers traditional Cantonese alkaline-water noodles, stewed beef and beef haslet. The restaurant is very cheap with dishes costing an average of 10 RMB (1.57 USD).

If you want to try noodles from northwest China where noodles have a stronger taste, Qishan Minced Noodles, a small fast-food chain, is one of the best places to go. It offers noodles of various kinds in various tastes, from noodles as thin as hair to noodles as wide as a bowl.

Cooking tip.....

Cooking Wine - When Chinese cookbooks call for wine, they normally refer to 黃酒 'yellow wine' (Shaoxing wine, is the best known but not the only one). Recipes often rightly suggest dry sherry as a reasonable substitute. However, in Taiwanese cookery, 'yellow wine' is seldom used. Instead a locally produced clear wine is favoured, the result of Japanese influence. It has a lighter or more neutral taste and smell than 'yellow wine'. So if you want to recreate the taste of Taiwan, you need to get your hands on a bottle of 米酒 (mi jiu), rice wine. Outside of Taiwan, you can try asking at Asian groceries for Taiwan-style rice wine. The only real substitute for Taiwan cooking wine is sake (mirin, the Japanese cooking wine is too sweet)

J..e...w.....s.....

Sid and Al are Jews and were sitting in a Chinese restaurant in Shanghai.

"Sid," asked Al, "Are there any Jews in Shanghai?"

"I don't know," Sid replied. "Why don't we ask the waiter?"

When the waiter came by, Al asked him. "Are there any Chinese Jews?"

"I don't know sir, let me ask," the waiter replied, and he went into the kitchen. He returned in a few minutes and said, "No, sir. No Chinese Jews."

"Are you sure?" Al asked. "I will check again, sir," the waiter replied and went back to the kitchen. While he was away, Sid said to Al, "I cannot believe there are no Jews in Shanghai. Our people are scattered all over the world."

When the waiter returned, he said, "Sir, no Chinese Jews."

"Are you really sure?" Al asked again. "I cannot believe there are no Chinese Jews in Shanghai".

"Sir, I asked everyone," the waiter replied exasperated.

"We have orange Jews, tomato Jews, apple Jews and grape Jews but no one ever heard of Chinese Jews! If you want, we have Chinese tea!

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THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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