

妹

mèi
younger
sister

妹: 声旁“未”是一棵尚未长成但已枝繁叶茂的树, 表示“没”的意思。加上“女”字旁, 就成了表示妹妹的“妹”字。这就是表示还没(未)成年的女子, 即“妹”字。

未, the phonetic, is a tree in full leaf and branch, but not fully mature and means: "not ". With the addition of the radical for girl (女), the character for "younger sister" is formed. Hence 妹: a girl (女) who has not yet (未) reached maturity.

妹夫	mèi fu	younger sister's husband
妹妹	mèi mèi	younger sister
表妹	biǎo mèi	younger female cousin

1	2	3	4	5	6	7	8												
丿	㇇	女	女	女	女	女	妹												

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 Spring 2014 issue

The Tung Jung Association of New Zealand Committee 2014—2015

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

Well, winter is almost over now and with warmer weather and longer days coming, we look forward to having a more promising year for the Association..

It is pleasing to see that some members have gotten over their reticence to share their experiences. Over the past few newsletters, we have published articles from members who were willing to share their experiences. If you would like to share your experiences but unable to put it in writing, feel free to call me and I will record your experience for you.

We had a large number of attendees to our mid-winter yum cha lunch this year. This was an opportunity for those members who seldom venture out at night to go out to enjoy themselves and meet others. We had the event at the Dragon's Restaurant again as they have treated us well every time. This year, to our surprise, when they saw us having a lucky draw, they offered a \$50 voucher to a surprised member who had the number which the owner had drawn.

The Association has been asked to be involved in the Ventnor Project. This project is to lobby the Government to recognise the site where the ship "Ventnor" foundered near Hokianga to be declared a protected site, as there were an unknown number of Chinese bodies buried there when the ship sunk when taking the bodies back to China for re-burial. On board were a number of Jungsen men whose bodies were disinterred from Karori Cemetery to be taken back to their villages for re-burial as according to Chinese custom. I am happy to advise that the site has now been declared a protected site by the Archaeological Society and it is now an offence to remove any artefacts from the area. The Association's involvement in this project has been enlightening as to the finding of the names of those that were on board the Ventnor. The organisers have been searching for this information for six years!

As mentioned in the previous newsletter, the Association is also involved in the collection of information and stories of fruit shops in the Wellington and Lower Hutt areas for a new book on the history of Chinese fruit shops in New Zealand. The demise of the Chinese fruit shops being superseded by the coming of the supermarkets. Those of you who have been in the fruit shop business in the past, can expect a call or visit from us within the year. We need your stories and photos for the new book!

Restoration of our building have now begun as the insurers have now received tenders from the builders. Work should take about three months, all going well, and while the building is not usable, our regular meetings have been held in the committee members homes. As the Association's premises was not be ready for the AGM, it was held at the Wellington Chinese Sports and Cultural Centre at Newtown, who kindly offered to let us use their rooms for the day due to our plight. We thank them for their generosity.

The Mid Autumn Festival dinner is being held at the Dragon's Restaurant again this year. Get your family and friends together and book a table by contacting any committee member. This is one dinner you do not want to miss as the restaurant is usually booked out.

This year, the Chung Yeung festival is on October 2. **The Tung Jung Association will be observing it in the traditional way by going to Karori Cemetery and paying our respects at the Tung Jung memorial on Sunday 5 October at 12 noon.** All friends and members are welcome to attend. In the evening, for those who would like to join the committee, we will go to a local restaurant for dinner.

Following the AGM held on the 27 July , it was decided that the present committee be re-elected with the additions of Kaye Wong and Alex and Andrina Chang. I welcome them into the committee which will give us a much needed boost. Unfortunately, two of our dedicated committee members, Joe and Elaine Chang will be out of action for some time as Joe has just had a major operation and needs Elaine to look after him to recover. We wish Joe a speedy recovery. I have ben re-elected as president for another term and some minor changes in other committee positions. Kirsten Wong has had to resign from the committee for personal reasons but her place has been taken over by Kaye Wong.

Look forward to seeing you all at the Mid-Autumn Festival!!

Gordon Wu September 2014

會長報告

冬天已經基本過去了，和沐的春風將要來了。我期待著會館會有更好的發展。

我很高興一些會員能與我們分享他們的經驗和經歷。在過去的新聞簡訊中，我們已經刊登了很多分享經歷的文章，感謝他們的付出。如果你想與我們分享你的故事，但不願意動筆寫的朋友，你可以聯繫我，告訴你的經驗和經歷，我會為你代筆。

今年有很多會員參加中午的中秋飲茶聚會，這是給那些很少外出和不喜歡晚上外出的會員的一個好機會。我們這次聚會也在 Dragon' s Restaurant 舉行，因為他們每次都為我們提供比較好的服務。每年都有抽獎活動，但今年比較特別，Dragon' s Restaurant 會提供給那些抽不中獎的會員們，每人一張50紐幣的代金券。

會館已經被邀請參加 Ventnor Project。這個計畫是關於遊說政府把在 Hokianga 附近沉沒的船（Ventnor）的現場，成為公認被保護的現場。因為那艘船載了很多不明身份的中國人的骨灰，這些骨灰都是運回中國重葬。其中也有很多從 Karori 墓地起出來的增城人的骨灰。因為中國傳統的原因，他們都要被帶回他們各自的家鄉重新安葬。然而，我很高興，這個現場已經被考古學界定為受保護現場了。但從現場挪動任何文物，都是對死者的冒犯。我們會館的任務是協助查明在 Ventnor 船上的還沒有確認的中國人骨灰的身份。組織方已經花了六年搜查這些資料。

在先前的新聞簡訊中已經提到，會館要搜集關於在威靈頓和 Lower Hutt 地區的中國人糖果店的資料和故事。因為會館要寫一本關於中國人在紐西蘭開糖果店的歷史的書。中國傳統糖果店漸漸地被超級市場替代。如果你或者你家族在過去經營過中式糖果店的，請你在今年內聯繫我或者我們去訪問你。為了這本書，我們需要你的故事和圖片。

我們會館大樓已經開始重建，保險公司已經收到建築公司的投標。一切順利的話，大概3個月的時間能完成重建。會館大樓不能使用期間，我們的例會將在委員會的會員家中舉行。會館沒有提前準備好AGM會議，所以會議在新市區的文化體育中心舉行，感謝他們慷慨友善地為我們提供場所，為我們解決了困難。

今年的中秋晚宴也在 Dragon' s Restaurant 舉行。歡迎你和你的家人、朋友一同參加。需要訂一桌的話，請聯繫任何一個委員會會員。這是個你不容錯過的晚宴哦！票很快就會被訂完。

今年的重陽節是在10月2日，東增會館會採取傳統的方法去 Karori 墳場懷緬祖先，時間定于10月5日中午12點。所有朋友和會員都歡迎參加。如果你想加入東增會館委員會，請在晚上留下來和我們共度晚餐。

根據7月27號召開的AGM會議決定，重選了現任委員會成員，最終，委員會會員增加了Kaye Wong , Alex 和 Andrina Chang。我很歡迎他們的加入，他們的加入給了我們不少力量。不幸的是我們的兩位委員會會員 Joe 和 Elaine Chang 要退出委員會一段時間。因為 Joe 要做大手術，Elaine Chang 需要照顧他。我們都希望 Joe 儘快康復。我被選為下一屆的會長，而委員會的主要職位也改變了，Kirsten 因為個人原因辭去委員會會員，由 Kaye Wong 代替她的位置。

期待能在中秋晚宴上見到你。

會長

吳道揚

Mid-winter yum cha lunch.....

On Wednesday 18 June, on a very mild winter's day, the Association held a yum cha lunch at the Dragon's Restaurant in Tory Street, Wellington. This is the third year that the Association has held this event as it started as something to do during the quiet winter months and also an opportunity for those members who do not like venturing out at night to meet others.

A special menu was prepared for us by the chefs of the Dragon's restaurant and there was ample food for all who attended with some left over! Over 80 people attended, many in the older age group, which was an opportunity for them to get out and meet others and a good time was had by all.

A lucky draw was organised by Elaine Chang and one person from each table won a prize. To our astonishment, I would like to thank the Dragon's Restaurant, who spontaneously announced when we had our lucky draw that the person who had the lucky number on a certain table that he drew, would win \$50.00, courtesy of the restaurant. Thank you Frank of the Dragon's Restaurant, your generosity is much appreciated.



Some very happy older members enjoying themselves



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

Ailsa and Ray Wong She

Darren and Eileen Chan

Jennifer Young

Keith and Linda Lowe

Albert Ng

Sharon Ng

Peter and Gertie Young (Otaki)

Yeung Chan

Willie Wong

George Lun

Papers Past

The Chinese monopoly of the retail fruit business in Wellington would appear to be disappearing, according to what Mr A. L. Hunt, manager of the Farmers' Distributing Company, told a meeting of shareholders during his recent visit to Nelson (says the local Evening Mail). For years this monopoly was so powerful that it was almost impossible for a European to stand against it. Apparently the Wellington people have rebelled to a great extent against the Chinese monopoly, and now bestow their custom on Europeans, for Mr Hunt stated that out of 52 fruiterers and greengrocers forming the Wellington Retail Fruiterers* and Greengrocers' Association, only 11 were Chinese.

Otago Witness, Issue 2703, 3 January 1906, Page 9 - Papers Past

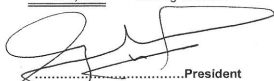
Tung Jung Association of NZ (Incorporated)

Annual Financial Statements

For the Year ended 31 March 2014

Tung Jung Association of New Zealand (Incorporated) Statement of Financial Position As at 31 March 2014

Last Year	Note	This Year
Current Assets		
26,080		21,705
103		104
5,000		5,000
10,000	2	10,000
-	2	1,970
3,759		4,744
44,942		43,523
Fixed Assets		
542,699	3	525,036
587,641		568,559
Current Liabilities		
-		
24,572		
24,572	5	25,166
24,572		25,166
Non-Current Liabilities		
316,088		291,388
(24,572)		(25,166)
291,516		266,222
316,088		291,388
271,553		277,171
NET ASSETS		
Represented by		
EQUITY		
258,177		271,553
13,376		5,618
271,553		277,171
Closing Balance		


.....President


.....Treasurer

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

In this respect alone:

- I have not obtained all the information and explanations that I have required;
- I was unable to determine whether proper accounting records have been kept.

In my opinion except for adjustments that might have been found to be necessary had I been able to obtain sufficient evidence concerning income from social activities, donations and subscriptions, the financial statements:

- comply with generally accepted accounting practice; and
- fairly reflect the financial position of the Association as at 31 March 2014.


Michael Chan
Chartered Accountant

4 July 2014

Tung Jung Association of New Zealand (Incorporated) Statement of Financial Performance For the Year Ended 31 March 2014

Last Year	Note	This Year
Income		
391		394
418		417
68,200		61,080
20,775		18,308
-		1,566
3,315		2,715
93,099		84,480
Expenses		
-		1,615
3,412		4,769
18,568		330
688		18,628
19,242	5	683
51		17,375
6,809		51
6,036		7,544
4,285		5,400
18,454		4,401
1,902		16,089
276		1,554
-		276
-		147
79,723		78,862
13,376		5,618
Net Income for Year		

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

2 ANZ Deposit Accounts

ANZ Term Deposit account from general funds due 3 November 2014 @3.85% p.a. interest \$ 5,000.00
ANZ Term Deposit account from JTH Chung Estate due 3 November 2014 @3.85% p.a. interest \$ 10,000.00
Interest payable quarterly

3 Fixed Assets

	2014		
	Cost	Accum Deprec'n	NBV
Land	216,297	-	216,297
Building	398,185	126,427	271,758
Building Improvements			
Top Floor	17,734	11,915	5,819
Middle Floor	72,930	46,752	26,178
Basement	7,125	3,916	3,209
Entranceway	1,097	568	529
New Refrigerator	780	439	341
New Stove (purchased Dec 2013)	965	60	905
	715,113	190,077	525,036
2013			
	Cost	Accum Deprec'n	NBV
Land	216,297	-	216,297
Building	398,185	114,481	283,704
Building Improvements			
Top Floor	17,734	10,762	6,972
Middle Floor	72,930	42,012	30,918
Basement	7,125	3,453	3,672
Entranceway	1,097	497	600
New Refrigerator	780	244	536
	714,148	171,449	542,699

The Government valuation of the property was \$900,000 as per the latest rates demand.
(last year valuation \$900,000)

4 Taxation

The Association is a registered charity with the Charities Commission and is exempt from income tax.

5 Term Loans - Secured

The Association has two term loans with ANZ Bank
The status of these loans as at 31 March 2014 is as follows:

Loan # 92	\$196,825 repayable over 13 years 5 months on a principal and interest basis from 12 September 2010 Current monthly repayments \$1,795.07 per month increasing to \$1,795.07 from 12 May 2014 Current interest rate 5.99% increasing to 6.24% from 12 May 2014 Secured by way of registered first mortgage over the property at 33 Torrens Terrace Principal due within 12 months \$9,528
Loan # 93	\$94,562 repayable over 5 years 4 months on a principal and interest basis from 12 September 2010 Current monthly repayments \$1,757.19 per month increasing to \$1,758.12 from 12 May 2014 Current interest rate 5.99% increasing to 6.24% from 12 May 2014 Secured by way of registered first mortgage over the property at 33 Torrens Terrace Principal due within 12 months \$15,638

Alison Wong to join Shanghai International Writing Programme

Award-winning novelist and poet and Tung Jung Association member, Alison Wong, has been selected to take part in an inaugural writers' exchange with China this year.

She will be the first New Zealand writer to join the prestigious Shanghai International Writers' Programme in September and October, run by the Shanghai Writers' Association. About eight writers from all over the world are selected for the opportunity each year. They get free travel, accommodation in Shanghai, time to write and absorb the culture of the largest city in China. With more than 14 million people, the city is renowned for its historical landmarks but has also been a showcase of China's economic boom over recent years.

Alison is an established author who has received many awards for her work, including the 2010 NZ Post Book Award for Fiction for her novel *As the Earth Turns Silver*. She currently lives in Australia, although her writing is centred on New Zealand and she plans to return.

A third-generation Chinese New Zealander, she will work on a family memoir while she is in Shanghai and hopes to be able to visit her ancestral villages of Nga Yiew 雅瑶 and Gwa Liang 瓜嶺 in Guangdong for the first time before the residency begins.

Alison said New Zealand literature is relatively young and emerging, and multicultural New Zealand literature is even more so. She had spent time in China in the 1980s and 1990s which deeply influenced her writing, but she had never had the chance to meet Chinese writers.

"This is such an exciting opportunity to forge literary connections, to go on a personal and literary adventure which cannot but influence my writing and, I hope, contribute to wider conversation and understanding."

The residency is part of a writers' exchange arranged between the Shanghai Writers' Association, the NZ China Friendship Society, the Michael King Writers' Centre and the Shanghai People's Association for Friendship with Foreign Countries. The exchange is the first of its type between China and New Zealand and follows on from the inaugural Rewi Alley Fellowship last year when a young Chinese writer, Huo Yan from Beijing, held a two-month residency at the Michael King Writers' Centre in Devonport, Auckland. Next year, a writer from Shanghai will have a two-month residency at the centre.

NZ China Friendship Society President Dave Bromwich said he was delighted with the selection. "It is exciting that the first recipient is a New Zealand-born Chinese woman whose remarkable first novel examines cross-cultural tensions in earlier New Zealand society." Michael King Writers' Centre Chair Catriona Ferguson said the exchange with Shanghai was an important new opportunity for New Zealand writers in a vibrant part of the world. "We are pleased to have been able to develop this partnership for the benefit of New Zealand writers."

Content sourced from scoop.co.nz



"NO SAVEE." CHINESE AND THE SHOPS AND OFFICES ACT....

DEPARTMENT TAKES ACTION.- On the information of Ernest Le Cren, Inspector of Factories, the following Chinese storekeepers— Hop Fook Chong, Joe Kee Bros., J. Kwong Lee and Co., Sing On Tie Bros., Sing Keo and Co., Yung Lee and Co., Wah Kee Bros., J. Wong Wah, Wong Tong, Wong Shee and Co., Sing On Tie and Co., Yee Chong Wing and Co., and Wong Young Chong and Co., were each charged in the Magistrate's Court, before Mr. W. G. Riddell, S.M., today, with having employed a shop assistant after 9 o'clock on a Saturday evening in the month of December. Mr Le Crou stated that there was a wholesale defiance of the law on the part of many of the Chinese in the city and the Department had at last been compelled to evoke the aid of the law. Inspectors had made repeated calls at their shops, and had treated them with every courtesy in explaining the law but their usual reply was "**no savee.**" Mr- Brandon who appeared for each accused and entered pleas of guilty, said that the law was not really understood by the Chinese, but their Consul had now undertaken, to have it thoroughly explained to them. He asked that only nominal penalties be imposed. Sing On Tie and Co., Yee Chong Wing and Co., and Wong Young Chong and Co. having each previously been convicted for a similar offence, were- fined 40 shillings. with costs 7 shillings. Each of the remaining defendants was fined 20 shillings with costs 7 shillings..

Evening Post, Volume LXXXII, Issue 144, 15 December 1911, Page 7

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

23, Dongxiang 东乡族 (dōng xiāng zú)

The Dongxiang are one of China's official minority groups. They were called Mongolian Huihui prior to 1949, when their name was changed to the Dongxiang (East District) people. The Dongxiang speak a Mongolian language. Only 12% of the Dongxiang are literate in Chinese. The Dongxiang are primarily employed as farmers. Their main crops are potatoes, barley, millet, wheat, and corn. They are also renowned across China for producing traditional rugs. Not long after the Dongxiang first arrived in China, they were converted to Islam. Some Dongxiang have said in the rare instances that they do marry with other people, it is only with Hui and Han, but not Tibetans. Like other Muslims in China, the Dongxiang served extensively in the Chinese military. It was said that they and the Salars were given to "eating rations", a reference to military service



24 Dong 侗族 (dòng zú)

The Dong are thought to be the modern-day descendants of the ancient Liáo (僚) people who occupied much of southern China. They are famed for their native-bred *Kam Sweet Rice* 香禾糯, carpentry skills, and unique architecture, in particular a form of covered bridge known as the "wind and rain bridge" 风雨桥. The Dong people live mostly in eastern Guizhou, western Hunan, and northern Guangxi in China. The Dong or Kam People are internationally renowned for their polyphonic choir singing called *Kgal Laox* in their own language 侗族大歌. Dong society was also traditionally matriarchal, as can be evidenced by the cult of the female goddess Sa Sui. Before the advent of the Han Chinese, the Dong had no surnames, instead distinguishing each other by their fathers' names.



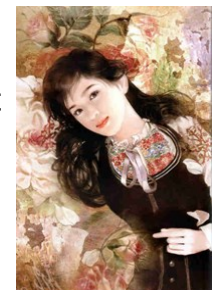
25, Dulong 独龙族 (dú lóng zú)

The Dulong also known as *Drung* or *Derung* people are found in the Nujiang Autonomous Prefecture of Yunnan province, in the Dulong valley. The typical dress of the women consists of a dress made of fabric lined with colours black and white. Formerly, the women used to tattoo their faces when they reached the age of twelve or thirteen. The tattoos of some women resembled masculine moustaches. Although some Dulong have converted to Christianity, the vast majority continue to believe in their animist native religion. During the celebrations of the Dulong New Year, which is celebrated in the month of December of the lunar calendar, diverse animal sacrifices are celebrated to make an offering to the sky.



26, Russ 俄罗斯族 (é luó sī zú)

The Russ ethnic minority descends from Russian immigrants to China during the 18th century. Most live in Ili, Tacheng, Altay and Urumqi in the Xinjiang Uygur Autonomous Region whilst a few live in the Heilongjiang and Inner Mongolian Autonomous Region. They speak and write Russian, but most also use Chinese. They believed in Orthodox teaching with fewer people believing in Christianity, but in the recent years, they are more and more tended to hold no religious thoughts. Their festivals are relative to these religions, such as Christmas Day and Easter Day. Their diet is similar to that of traditional Russian people. They are open minded and pay attention to etiquette. They greet each other with kisses or handshakes, similar to other Westerners, or alternatively with bowing similar to most of Chinese people.



27, Hani 哈尼族 (hā ní zú)

Hani People in China largely spread across the counties on the western bank of the lower reaches of the Honghe River, southwest Yunnan Province. Nearly all Hani People worship the nature, ghosts and spirits and ancestors and follow the belief that everything in the world has a soul. The Hani are a hospitable and warm-hearted people. Hani is known for their unique vocal polyphonic singing. Eight-part polyphony was discovered here in the 1990s. They play traditional musical instruments, end-blown flute *labi* (俄比), and three-stringed plucked lute *lahe*.



The 56 Ethnic tribes of China contd....

28, Kazak 哈萨克族 (hā sà kè zú)

The Kazak ethnic minority is mainly in Ili Kazak Autonomous Prefecture, Mori and Barkol Autonomous Counties in Xinjiang, as well as in Qinghai and Gansu Provinces. The Kazak language is written based on Arabian letters, but many people can use Chinese, Uigur and Mongolian. Only a few of them have settled down and are working in agriculture with most living a nomadic life as the alternation of seasons. This also affects all facets of their way of life. They love music so much that nearly every one is good at singing and dancing. Meat and milk are their staple foods every day. They enjoy the meat and milk of sheep, goats, oxen and camels. Milk tea is necessary for their daily life. The Kazaks are Muslims.



29, Jino 基诺族 (jī nuò zú)

The Jino (also spelled Jinuo) ethnic minority lives mainly in Yunnan Province. They speak the Jino language, a Tibetan-Burman branch of the Sino-Tibetan phylum. They have no written characters. Their religion is animism, thinking everything has a soul. They eat rice and corn. Jinos like brewing and drinking wine, which they feel help cure rheumatism and arthritis. They like to chew betel nuts. For a long time dyed-black teeth were thought to be beautiful and a protection from moths. Both men and women go barefoot, and have thick bamboo or wooden sticks plugged into the holes in their earlobes. Those with the largest holes in their earlobes are considered the most beautiful. They also have a unique custom of tooth painting with the soot from pear tree branches. Jino people are all adept at singing and dancing.



30, Gin 京族 (jīng zú)

The Gin who live in south-western China, immigrated from Vietnam hundreds of years ago. They are mainly fishermen and live off the sea. They speak Vietnamese, mixed with Cantonese dialect, and some Mandarin. Many Gin are believers of Buddhism or Taoism, with a few followers of Catholicism. They also celebrate the Lunar New Year, the Pure Brightness Festival, the Dragon Boat Festival and the Mid-Autumn Festival like the Han. Fish sauce is a favourite condiment of the Gin people for cooking, and a cake prepared with glutinous rice mixed with sesame is a great delicacy for them.



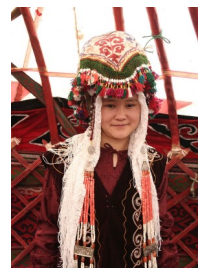
31, Jingpo 景颇族 (jǐng pō zú)

The Jingpo largely inhabit the Kachin Hills in northern Burma's Kachin State and neighbouring areas of China. They are known for their fierce independence, disciplined fighting skills, complex clan interrelations, embrace of Christianity, craftsmanship, herbal healing and jungle survival skills. Nowadays, most Jingpo people are Christians. There are also a handful of Animists and Buddhists. Agriculture is the way of life for the Jingpo people with rice and corn being the primary crops. The friendly Jingpo people are known for being good dancers and good singers as well as good musicians.



32, Kyrgyz 柯尔克孜族 (kē ěr kè zī zú)

They are found mainly in the south-western part of the Xinjiang. Because of the processes of migration, conquest, intermarriage, and assimilation, many of the Kyrgyz peoples who now inhabit Central and Southwest Asia are of mixed origins. Kyrgyz are predominantly Muslims but some believe in Tibetan Buddhism. They make a living doing animal husbandry together with agriculture and livestock product processing. Their most significant festival is the Norooz Festival. They celebrate it at the beginning of the first month according to the Kyrgyz calendar which is similar to the Spring Festival of the Han people.



33, Lahu 拉祜族 (lā hù zú)

The Lahu live primarily in Yunnan. Many are Buddhists but some are Christian. The majority of Lahus are employed in agriculture of rice, corn, tea, tobacco, and hemp, or in industrial forestry. They are fond of spicy food. They are good at singing and dancing. The main festivals of the Lahu people include the Lahukuo Festival, Torch Festival, New Rice Festival, Duane Festival and others.



To be continued in next issue of newsletter.....

Cantonese proverbs.....



放飛機 [fong fēi gēi]

(to release aeroplane)

to break a promise, to break a commitment; to fail to turn up for a date



飛象過河 [fēi jeuhng gwo hòh]

(fly an elephant across the river)

1. to break a rule

2. to reach across the table for food (a reference to the rules of Chinese chess)



過橋抽板 [gwo kíuh chāu báan]

(to pull up the plank after crossing the bridge)

to betray one's friends once the crisis is over,

to abandon one's friends once one is safe



佛都有火 [faht dōu yáuh fó]

(even the Buddha gets inflamed)

to a degree that is intolerable,

"that's the limit!".



老貓燒鬚

[lòuh māau sīu sōu]

(old cat burns its whiskers)

an expert who makes
a careless mistake in
their own expertise.



開籠雀[hōi lùhng jéuk]

(bird in an open cage)

someone who chatters all the time

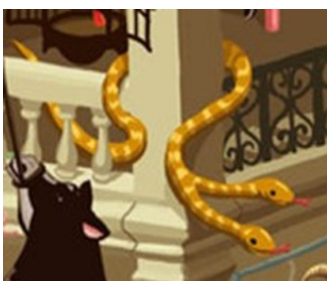


豬嚙會上樹

[jyū ná wúih séuhng syuh]

(female pigs can climb tree)

When pigs fly



兩頭蛇 [lèuhng tàuh sèh]

(two headed snake)

1 someone who works for
both sides in a deal

2. a servant of two masters



煲電話粥

[bōu dihn wá jūk]

(to boil telephone congee)

to talk for hours on the phone.

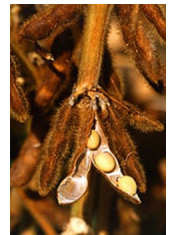
These are Cantonese pronunciations — try speaking them.....

Soy sauce

Soy sauce (also called **soya sauce**) is a **condiment** made from a **fermented** paste of boiled **soybeans**, roasted **grain**, **brine**, and *Aspergillus oryzae* or *Aspergillus sojae* moulds. After fermentation, the paste is pressed, producing a liquid, which is the soy sauce, and a solid by product, which is often used as animal feed. Soy sauce is a traditional ingredient in East and Southeast **Asian cuisines**. Today, it is used in **Western cuisine** and prepared foods. Soy sauce originated in China sometime between the 3rd and 5th century from an older meat-based fermented sauce named *jiang* (醬). In the 19th century, Europeans were unable to make soy sauce because they did not understand the function of *Aspergillus oryzae*, the fungus used in its brewing. The 19th century orientalist Samuel Wells Williams wrote that in China, the best soy sauce is "made by boiling beans soft, adding an equal quantity of wheat or barley, and leaving the mass to ferment; a portion of salt and three times as much water are afterwards put in, and the whole compound left for two or three months when the liquid is pressed and strained".



Traditional soy sauces are made by mixing soybeans and grain with mould cultures such as *Aspergillus oryzae* and other related microorganisms and yeasts.). Historically, the mixture was fermented naturally in large urns and under the sun, which was believed to contribute extra flavours. Chinese soy sauces, *jiangyou*/*jeong yau* (醬油) or *chiyou*/*siyau* (豉油), is primarily made from soybeans, with relatively low amounts of other grains. Chinese soy sauce can be roughly split into two classes which can be brewed or blended .



Soy beans

Brewed—Soy sauce that have been brewed directly from a fermentation process using wheat, soybeans, salt, and water without additional additives.

Light or fresh soy sauce (生抽 *saang chau* or 醬清 *jeong tsing*): is a thin (low viscosity), opaque, lighter brown soy sauce, brewed by first culturing steamed wheat and soybeans with *Aspergillus*, and then letting the mixture ferment in brine. It is the main soy sauce used for seasoning, since it is saltier, has less noticeable colour, and also adds a distinct flavour.

Tau chau (頭抽): The light soy sauce made from the first pressing of the soybeans, which can be loosely translated as first soy sauce or referred to as premium light soy sauce. It is sold at a premium because, like extra virgin olive oil, the flavour of the first pressing is considered superior. Due to its delicate flavour it is used primarily for seasoning light dishes and for dipping.

Seong wong (雙璜): A light soy sauce that is double-fermented by using the light soy sauce from another batch to take the place of brine for a second brewing. This adds further complexity to the flavour of the light soy sauce. Due to its complex flavour this soy sauce is used primarily for dipping

Yaam yau (蔭油): A darker soy sauce brewed primarily in Taiwan by culturing only steamed soybeans with *Aspergillus* and mixing the cultured soybeans with coarse rock salt before undergoing prolonged dry fermentation. The flavour of this soy sauce is complex and rich and is used for dipping or in **red cooking**. For the former use, it can be thickened with starch to make a thick soy sauce.

Blended—Additives with sweet or umami (savoury) tastes are sometimes added to a finished brewed soy sauce to modify its taste and texture.

Dark and old soy sauce (老抽 *lou chau*), a darker and slightly thicker soy sauce made from light soy sauce. This soy sauce is made through prolonged aging and may contain added caramel colour and/or molasses to give it its distinctive appearance. This variety is mainly used during cooking, since its flavour develops during heating. It has a richer, slightly sweeter, and less salty flavour than light soy sauce. Dark soy sauce is partly used to add colour and flavour to a dish after cooking, but, as stated above, is more often used during the cooking process, rather than after.

Mushroom dark soy (草菇老抽 *tsou gu lou chau*): In the finishing and aging process of making dark soy sauce, the broth of *Volvariella volvacea* mixed into the soy sauce and is then exposed to the sun to make this type of dark soy. The added broth gives this soy sauce a richer flavour than plain dark soy sauce.

Thick soy sauce (醬油膏 *jeong yau gou*), is a dark soy sauce that has been thickened with starch and sugar and occasionally flavoured with certain spices and MSG. This sauce is often used as a dipping sauce or finishing sauce and poured on food as a flavourful addition, however due to its sweetness and caramelized flavours from

Soy sauce....contd.

its production process the sauce is also used in red cooking.

Tamari – This Japanese soy sauce is made with only soybeans and no wheat or other grains. Tamari has a very clean flavour and is favoured by those who require a wheat or gluten free diet.

Low Sodium Soy Sauce – Salt is an important component in the production of soy sauce because it acts as an antimicrobial agent. Most low sodium soy sauces are made using the acid-hydrolysed vegetable protein method, which does not utilize bacterial and fungal cultures and therefore requires less salt.



Carcinogens

Soy sauce may contain ethyl carbamate, a Group 2A carcinogen which is also present in wines. In 2001 the United Kingdom Food Standards Agency found in testing various soy sauces manufactured in mainland China, Taiwan, Hong Kong, and Thailand (made from hydrolyzed soy protein, rather than being naturally fermented) that 22% of tested samples, contained a chemical carcinogen named 3-MCPD (3-monochloropropane-1,3-diol) at levels considerably higher than those deemed safe by the EU. About two-thirds of these samples also contained a second carcinogenic chemical named 1,3-DCP (1,3-dichloropropane-2-ol) which experts advise should not be present at any levels in food. Both chemicals have the potential to cause cancer and the Agency recommended that the affected products be withdrawn from shelves and avoided. 3-MCPD and 1,3-DCP. The same carcinogens were found in soy sauces manufactured in Vietnam, causing a food scare in 2007.

In Canada, the Canadian Cancer Society writes, "Health Canada has concluded that there is no health risk to Canadians from use of available soy and oyster sauces. As continuous lifetime exposure to high levels of 3-MCPD could pose a health risk, Health Canada has established 1.0 part per million (ppm) as a guideline for importers of these sauces, in order to reduce Canadians' long-term exposure to this chemical. This is considered to be a very safe level."

Soy Sauce Nutrition Soy sauce is notorious for containing high amounts of sodium, but it is also rich in antioxidants, isoflavones, protein, and even a small amount of fibre. One tablespoon of soy sauce contains roughly 11 calories, 2 grams of protein, 1 gram of carbohydrates, and 1006 mg of sodium. The nutritional content will vary depending on the variety of soy sauce and the ingredients used to make it.

Papers Past

Y.P.S.C.E.
MISSIONARY Rally, at -St. John's Church, TO-NIGHT, 7.30. - Chairman, R. J. Murray. Speakers, Rev. Samuel Chapman (of Melbourne), Mr. W. H. George, Miss Kirk, Mr. R. S. Gray, and Mr. Thomas Chang Luke. The following Chinese merchants have promised to attend and sing Native Songs, and play Instrumental Pieces - Messrs. Shing Kee, W. Hong Kew, Yee Chong Wing, Sun Kwong Lee, Wang She, and others. Organ kindly lent by Hoffmann Bros., Willis-street.
H. W. KERSLÉY, Hon. Secretary.
Click to Enlarge (496x341)

Yee Chong Wing was the old name for the Te Aro Seed Co. Ltd. shop on the corner of Tory Street and Courtenay Place. Yee Chong Wing was originally in Manners Street.

WANTED Known—Yee Chong Wing and Co., Importers of Chinese Merchandise, 174, Cuba-street, having Removed to 58, Courtenay-place, open up new premises To-morrow (Saturday). Special Offer for Silks—Tussore, 34in wide, 1s 6d, 2s, 2s 6d, and 3s per yard, usual price 2s, 2s 6d, 3s, and 3s 6d; Pure White, 21in wide, 1s 6d per yard, or 21s per piece, usual price 1s 9d yard, or 27s piece. Other Coloured Silk also reduced. Grand display Chinese Silk Embroidery. Note New Address— Corner COURTENAY-PLACE and TORY-STREET.
Click to Enlarge (532x392)

FURTHER ROBBERIES.

The shop of Messrs. Halley and Ewing, door and sash manufacturers, in Courtenay Place, was broken into last night, and a quantity of carpenters tools of the value of 3 taken. An entry was effected through the adjoining premises of Stewart & Co., and the thief forced a window open. The shop of a Chinaman named Yee Chong Wing, a grocer and fruiterer, at the corner of Herbert and Manners streets, was entered by three men last night. At about 11 o'clock the front door was broken open, but as the Chinaman (who slept in the back) was awakened and disturbed them, the intruders decamped. Evening Post, Volume L, Issue 53, 30 August 1895, Page 2

Apologies.....In the last issue of this newsletter, it was stated that the author of the *Dentistry as a Career* article was retired. This is not so, as Dr. Phillip Lowe is still practising in Auckland. Our apologies to him for the error.

ANZAC Day in Gallipoli.....Jack Chan

Marcia and I attended the ANZAC commemorative service at Gallipoli this year. I would like to share our experience to others through the Tung Jung Newsletter. In writing about ANZAC it is important to relate some historic background leading to the event, to remind us of the essence of the war.

BRIEF HISTORY OF ISTANBUL, TURKEY

Istanbul, known as Constantinople back in history, has been a prominent name for a long period from the late BC years to the 20th century AD. Prehistoric humans were established to have existed there 6700 BC. Evidence of civilised humans of Bronze Age existed 5500 – 3500 BC. This unique city cradles over two continents, Asia in the east and Europe in the west.

ROMAN PERIOD

Around 700 BC, the city of Constantinople was populated by the Greeks. It was the largest city in Europe from around 100 BC to 400 AD when it became the capital of Eastern Roman Byzantine Empire known as Constantine. The Empire's territory covered Eastern Europe, Asia Minor, and part of Africa. It was known then as the "Greek World". Constantine was converted to Christianity in the 3rd century AD. In the 5th century, due to political and religious squabbles the empire was split in two, the Roman Empire in the west, and the Byzantine Empire in the east.

BYZANTINE EMPIRE

The Roman Empire subsequently declined, while the Byzantine, predominately Greek in culture, became strong, expanding its boundaries westwards to Poland, Bulgaria, the Venetian, Israel, Palestine, and to Spain. The empire with Constantinople as capital was also known as the Latin Empire. Later, through a period of multiple turmoils from 7th to 12th century AD Byzantine disintegrated itself and ceased to become a major nation of note.

OTTOMAN EMPIRE

Then arose the Turks from Asia. Turks have been in Constantinople for a long time. In the 13th century they took over Byzantine through the establishment of the Ottoman Empire, also known as the Turkey Empire. It was founded by Osman Gazi. The Turks were cousins of the Mongols from west of China and Gazi was in similar era as Genghis Khan. The Chinese Great Wall was erected specifically to keep them out.

The height of Ottoman Empire power was in 16th – 17th centuries when ruled by Suleiman the Great with Constantinople as capital. Its territories extended from western Asia and south of Russia, to south-eastern Europe, north of Africa and the Mediterranean basin. Then, while the Empire was established by the Turks, they gradually became a minority within the empire towards the 18th 19th centuries when the empire started its decline and waned as a major world power. I personally feel the Ottomans tenure was an interesting era of Constantinople, or Istanbul, as it ran into my own time of history.

BRIEF CHRONOLOGY OF THE OTTOMAN EMPIRE

1299—founded under reign of Osman Gazi

1453—Mehmed "The Conqueror" captured Constantinople, took over the Byzantine Empire of the Romans to expand the Ottoman Empire

1683—Ottoman Empire was defeated by Persia

1919—Ottoman Empire was wiped from Europe (ANZAC time)

1923—Ottoman ceased to exist as an empire when Turkey was declared a Republic.

1955—Ottoman Empire was officially disbanded after 650 years.

STORY OF ANZAC

For Australia, New Zealand and Turkey, ANZAC bears a special significance among these nations. ANZAC, "Australia and NZ Army Corps" was a joint military unit in the British Empire forces in WW1 when they were at war with Turkey, the Ottoman Empire.

In 1914 the Ottomans sided with Germany. Britain decided to weaken Germany by taking out its Ottoman partner. The strategy was to attack Istanbul with its powerful navy going up the Dardanelles. The Dardanelles was a narrow stretch of water linking from north to south the Black and the Aegean Seas, while Gallipoli was a long thin peninsular south of Istanbul with the Dardanelles on its east side and Aegean Sea on its west. The ANZAC was designated to attack from the western beaches and up the hills of Gallipoli to attack the rear of Turkish forces, whose job on the eastern shores was to stop the British navy's advance to Istanbul up the Dardanelles. Other British Empire ground forces would also attack them from the bottom of the peninsula.

The ANZAC attack began on April 25 1915. That battle, hard fought over 8 months in the Gallipoli difficult terrain, had resulted in heavy casualties to both sides. The Turks casualty was much higher than that of the ANZAC but the battle



ANZAC Day in Gallipoli.....contd

was considered a huge victory to the Turks in defence, which was masterminded by General Mustafa Kemal. The ANZAC's campaign failed and withdrew in December when Kemal successfully defended against both British Empire's land and naval assaults.

Among the many battles fought in WW1 the 8-month battle of Gallipoli stood out as unique one of gallantry and sacrifice from both sides. Subsequent analyses of WW1 placed it a huge blunder by the British strategists in staging the Gallipoli campaign, despite having Winston Churchill as first lord of Admiralty, and despite ultimately winning the war in 1919. The British allies defeated Germany and along with that, Turkey, as well.

Years after, Australia, NZ and Turkey, leaving sentiments of war aside, have formed an ironic bond of friendship through their mutual respect and admiration of each other's bravery and sacrifices in that event. These nations, also along with Britain and some other allied countries, started to commemorate the battle by way of dawn military parades and services at their respective war memorials on April 25 annually, naming it ANZAC Day. Australia and NZ declared that day a public holiday. Turkey has named the battlefield, the beach on Gallipoli peninsular, ANZAC Cove.

ANZAC has become a heritage of these three countries. The commemorative service ensures that the heritage be kept alive. Attending the dawn service at ANZAC Cove is considered a memorable and emotional event for the countrymen of these nations. They would attend it armed with the appropriate spirit and sentiments of ANZAC. ANZAC Cove is an isolated beach.

We arrived at 1 am and noted that the venue was already over half full, all waiting at decent vantage areas for the event to begin. Despite the cold, everyone was in good humour. No jostling or shuffling and we were courteously looked after and earmarked with privileged elderly transports to the cemeteries after the service.

Next year will be the ANZAC centenary. A full capacity of 12 thousand people is expected at ANZAC Cove to which entry had to be balloted for attendance.

The following video, loaded on YouTube with help from Anita Williams, albeit amateurishly compiled from random snaps, shows extracts of our experience.

<http://youtu.be/XC1-xZcJMnM> (copy this onto your browser to view)

FOOT NOTE

Mustafa Kemal Ataturk, the hero of Gallipoli, proved that he was not only a military master mind but also a great political and social reformer. He founded Turkey into a republic and became its 1st President. He also made ground breaking social changes, including making it compulsory for everyone to have a surname. He himself was awarded by the people the surname Ataturk, meaning the father of modern Turkey. He died in 1938.

Jack Chan E&OE June 2014

Obituary.....

Betty Luey (nee Chan) 呂陳秀賢

Hargee village 下基村

27 July 1932 – 27 June 2014

Betty Luey nee Chan was born in Raetihi, the sixth child to Tommy Chan and Ng She Chan. She had 5 brothers and 3 sisters, all being brought up in a typical market garden family where life was hard on the children. She met Arthur Luey in Auckland and married him in 1961 and then moved to Lower Hutt, where they spent their married life.



She was an avid reader and very talented in handcrafts like knitting, crocheting, tatting and cross-stitch and loved music and dancing. She was also a great cook and forever baking for the family.

In 2005 she had a stroke and in 2006 a heart attack and in 2007, her husband Arthur passed away leaving her heart-broken. She then moved into the Woburn Presbyterian Home where she was a very popular resident and always got involved in all their activities. She doted on all her grandchildren with much love.

Her funeral service was held at the Cornwall Manor, Lower Hutt, on the 2 July 2014 and was attended by many friends and relatives.

She is survived by her children, Tracy, Adrienne and Malcolm and their families.

Tracy Szeto

Obituary.....

Willie Young 楊凱福 Pindi village 平地村

28 October 1931 - 18 June 2014

After a short illness, Willie Young 楊凱福 passed away at the Mary Potter Hospice on the 18 June 2014.

Willie was the 8th child and youngest son in the family of 9 siblings born to the late Young Low On 楊劉安 and Sien Wuo Ching 單和清. His siblings are Elsie, late Nelson, late Harry, Daphne, late Daisy, Peter, Arthur and the late Lucy. His first marriage was to Jane Wong from Hong Kong around 1965 and then later married Fung Siem Chow from China in 1981.

As a toddler, Willie left New Zealand for China with his mother and siblings. Willie was around 7 years old during World War II when the Japanese invaded China. Willie and his family ran from village to village to find a safe zone, with a sack over their shoulders, it was literally like being in one of the war movies.

Willie returned to New Zealand when he was 16 years old. He attended St Marks School in Wellington to learn English, however he spent most of the time helping his brother Nelson at his fruit and vegetable shop in Kilbirnie. He was a very strong and hardworking man.

He later opened a Chinese restaurant, The Tibet 太白 in Victoria Street, which was one of the first Chinese restaurants in Wellington.

From 1973 Willie started work at the Royal NZ Air force base (RNZAF) in Shelly Bay, Miramar, as a kitchen hand. He was quickly promoted to Chef where he remained for 23 years until the air force base closed down. Willie had many fond memories of the air force base where he cooked up European and Chinese food for hundreds of people daily.

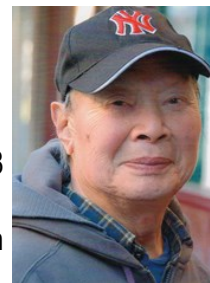
Willie was a committee member of the Tung Jung Association from 1997 to 2003. His father Young Low On 楊劉安 was a founding member of the Tung Jung Association. Willie was a very active member during those years. He loved cooking, watching movies ranging from Old Westerns to Chinese Opera, listening to country music and Chinese opera music and keeping pet birds and gold fish.

Willie is survived by his loving wife Fung Siem 鳳嬋 and three caring children: eldest son Leslie (married to Summy), daughter Helen, and youngest son Gordon (married to Sophie).

His funeral was held at the Cockburn Street Chapel in Kilbirnie on the 25 June 2014 and was attended by many relatives and friends. He is buried at the Tung Jung plots at Makara Cemetery in Wellington.

We all remember Willie as a kind hearted, caring, generous and loving natured person who led a beautiful and colourful life.

Helen Young July 2014

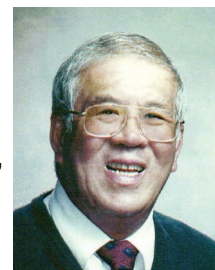


Anthony (Tony) Ng 吳永恒

Ngar Yiew village 雅瑤村

5 October 1941—6 August 2014

Tony, grandson of Ng Yew Sui, one of the founding members of the Tung Jung Association, and son of Sun Chor and Gertie Ng, was born in Wellington and educated at St. Mark's Church School, Wellington, and then to Rongotai College. On leaving school, Tony went into the fruit and vegetable business, first with his Uncle George in Willis Street and then in the late 1950's set up his own business in Tawa with his wife Anna and his parents. He participated in many local activities and was an active member of the Tawa Lions Club for many years. When the business was sold, he moved on to other interests and joined the New World Supermarket in Courtenay Place as produce manager and remained in this position until his retirement in 2006. His family had moved to Auckland so he and Anna moved there to be closer to their grandchildren. Unfortunately, in 2007, Anna passed away and Tony continued his retirement there catching up with friends and returning to Wellington frequently to see his siblings and friends. His funeral was held at The Chapel of Love and Remembrance in Mangere on 12 August and was attended by many relatives and friends. He is survived by his son Christopher and his wife Lindsay and their two boys, Campbell and Justin and his daughter Carolyn and his sisters and brother, Pam, Virginia, Cynthia and Jeffrey and their families.



Virginia Ng

新 西 蘭 東 增 會 館

THE TUNG JUNG ASSOCIATION OF NZ INC.

中 **MID AUTUMN FESTIVAL**

秋
節



Dragon's Restaurant

25 Tory Street

Sunday 7 September 2014

6.30 pm

\$35 per person

Lucky draws

Raffles

In tables of 10

Tickets available from committee members

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

Chung Yeung Festival 重陽節

The Chung Yeung festival is always in the busiest time of the year in the social calendar and over the past years, we have found that not many people are interested in this festival because of other commitments. In order to keep our traditions, the Association still observe the festival albeit low key. **The Association will observe Chung Yeung by assembling at the Tung Jung memorial at Karori Cemetery on Sunday 5 October at 12 noon**, to pay our respects to our ancestors.

All are invited to attend but please let us know if you are coming for catering purposes as we partake a lunch there with our ancestors. Those wishing to join us that evening for dinner at a local restaurant, please let us know so we can accommodate you. If you have not observed this tradition before, now is the time to attend this humbling experience in the fellowship of friends. We look forward to seeing you there.



Tung Jung Association building reconstruction progress.....

Work on the reconstruction of the Tung Jung Association building has finally started with completion date approximately towards the end of October. All loss of rents and costs are covered by the Association's insurance company.

Mid-Autumn Festival Food

Mooncake is the most popular and important food eaten during the Mid-autumn Festival. Various types of mooncakes are placed in the most prominent places in stores and markets as the festival approaches. Mooncakes are traditionally Chinese pastries which consist of a thin tender skin enveloping a sweet, dense filling. Mooncakes were used to be made at home, but very few people make them at home nowadays. The traditional fillings include lotus seed paste, sweet bean paste and egg yolk, however, mooncakes with modern flavours such as ice cream mooncakes and chocolate mooncakes have appeared in recent years. Even Starbucks have gotten into the act with a coffee coloured coffee flavoured mooncake!



Pumpkin—The tradition of eating pumpkin during the festival is followed by people living south of the Yangtze River.

Poor families chose to eat pumpkin during the Mid-Autumn Festival in ancient times, as they couldn't afford mooncakes. The tradition has been passed down, and eating pumpkin on the Mid-Autumn Festival night is believed to bring people good health.

An interesting legend goes that a very poor family, a couple with their daughter, lived at the foot of South Mountain. The old couples were seriously sick for lack of food and clothes. The daughter found a oval-shaped melon one day when she was working in the fields on the South Mountain. She brought the melon home and cooked to serve to her dying parents. Surprisingly, her sick parents recovered after eating the melon. Because the melon was picked from the South Mountain, so it was named 'south melon' 南瓜(the Chinese name for pumpkin).



River snails—Traditionally, river snails are an indispensable food for the Mid-Autumn Festival dinner for people in Guangzhou. River snails are usually cooked with medicinal herbs to dispel their unpleasant odour. Eating river snails during the Mid-Autumn Festival is believed to help brighten the eyes.



Taro—Eating taro during the Mid-Autumn Festival is believed to dispel bad luck and bring good luck and wealth. The tradition began during the Qing Dynasty (1644–1911).



Wine fermented with osmanthus flowers—Drinking wine fermented with osmanthus flowers has a long history in China. Chinese people began to drink such wine over 2,000 years ago. This wine may be preferred because the Mid-Autumn Festival is when the osmanthus flowers are in full bloom. Drinking the wine signifies family reunions and a happy life.



Duck—People in East China's Fujian Province have the tradition to cook duck with a kind of taro widely planted in the area during the Mid-Autumn Festival.

Osmanthus flowers and duck (salted and baked duck) is a must-eat food for people in East China's Jiangsu Province. This is the most famous dish of Nanjing, and has a history of over 2,500 years. The dish features crisp skin, tender meat and fat, but it is not greasy.

In West China's Sichuan Province, people enjoy smoked baked duck. The prepared duck is put in a special oven and baked with smoke from flaming straw. The duck is cooked when it turns brown, and is then cooked with brine to add more flavour.



Mid-Autumn festival customs in Guangzhou—Each family makes lanterns with bamboo strips as the Mid-Autumn Festival approaches. The lanterns are made into various shapes, with representations of animals, fruit and insects. Candles are lit inside the lanterns at night and smaller lanterns are strung to the main lantern. The strings of lanterns are then tied to a bamboo pole, which is fixed in front of the door or hung in trees. This practice is believed to bring good luck to the family. The height of the lanterns is said to determine the level of luck the family will enjoy: The higher the lanterns, the luckier the family will be.



Mid-Autumn festival foodcontd.

The eating of river snails and worshipping the moon In the areas of Chaozhou and Shantou in Guangdong Province, women and children worship the moon on Mid-Autumn Festival nights. As the night falls, they burn joss sticks in front of a table with offerings of fresh fruits on. Good wishes are whispered to the moon when worshipping in hope that the moon would bring them good luck.

In olden days, women in Dongguan believed that the moon was a matchmaker. Families with young men or women who had not found their beloved would burn incense under the moon and beg the moon to bring them their love. Tradition has it that women might become pregnant if they quietly bathed in the moonlight on the night of the Mid-Autumn Festival. In some areas, on the moonlit night of the Mid-Autumn Festival, some women, who were married for a long time but were infertile, went out of their houses and bathed in the moonlight all the while wishing to have lovely babies. People called this "moon bathing"



News from Sydney...

When you read this, I will be on board the *Emerald Princess*, enjoying a *Baltic Heritage* cruise, with a group of Auckland Chinese and some family members. In years gone by, I use to do a lot of travel but this will be my first real holiday in years and I am looking forward to a break from all manner of community issues that occupy a lot of my time. The day before I flew out, was really pleased to spend some time with Gordon and Yvonne Wu who were over in Sydney to see their daughter Karen.

There will be a number of activities and projects to catch up on after my return, including two debates on the Chinese community. The debate topics are: *that Chinese Australians should maintain their culture and heritage in Australia* and *that the gap between new and old Chinese Australians is too wide to bridge* – should be an interesting and thought-provoking evening. These will be held on the evening of 18 September at the Sydney Mechanics School of Arts.



Meeting Gordon and Yvonne Wu with fellow New Zealanders Tim and Sue Chan and members of Luen Fook Tong in Sydney

In the last newsletter, mention was made of the campaign against Attorney-General George Brandis' attempt to repeal Section 18C of the Racial Discrimination Act, which basically protects a person from insulting, humiliating, offending or intimidating another person on the basis of their race or ethnicity. Over 5,000 submissions were sent to the Attorney-General from community groups and individuals, the majority by far, opposing the proposed changes.

Good news is that with such strong opposition to the proposed repeal of Section 18C, including government members who were prepared to cross the floor, the Prime Minister Tony Abbott was virtually forced to announce that the government has withdrawn the proposed legislation.

Had a stimulating and enjoyable time at the NZ Chinese Association's *Diverse Bananas, Global Dragons International Conference* in Auckland. Such a good job from Kai Luey, Virginia Chong and their team. Was also pleased to catch up with Virginia who was recently in Sydney visiting relatives.

Will be moon cake time again on my return as the Chinese community celebrates the Mid-Autumn or Moon Festival which falls on the 15th day of the 8th lunar month.

This year it falls on the 8th September and there will be lots of fun and activities organised around that time.

Daphne Lowe Kelley
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The History of Goldfish 金魚

Goldfish, a freshwater fish, were originally developed from domesticated Prussian carp *Carassius gibelio* in China over 1,000 years ago, when they were bred for colour for display in ornamental ponds and water gardens. A relatively small member of the carp family (which also includes the **koi carp** and the **crucian carp**), the goldfish is a domesticated version of a less-colourful carp (*Carassius auratus*) native to **east Asia**. Several distinct **breeds** have since been developed. Goldfish breeds vary greatly in size, body shape, fin configuration and coloration (various combinations of white, yellow, orange, red, brown, and black are known).



Starting in **ancient China**, various species of **carp** (collectively known as **Asian carps**) have been **domesticated** and reared as **food fish** for thousands of years. Some of these normally gray or silver species have a tendency to produce red, orange or yellow colour **mutations**; this was first recorded in the **Jin Dynasty (265–420)**

During the **Tang Dynasty (618–907)**, it was popular to raise carp in ornamental ponds and **water gardens**. A natural genetic mutation produced gold (actually yellowish orange) rather than silver coloration. People began to breed the gold variety instead of the silver variety, keeping them in ponds or other bodies of water. On special occasions at which guests were expected they would be moved to a much smaller container for display.

By the **Song Dynasty (960–1279)**, the domestication of goldfish was firmly established. In 1162, the **empress** of the **Song Dynasty** ordered the construction of a pond to collect the red and gold variety. By this time, people outside the imperial family were forbidden to keep goldfish of the gold (yellow) variety, **yellow being the imperial colour**. This is probably the reason why there are more orange goldfish than yellow goldfish, even though the latter are genetically easier to breed.

During the **Ming Dynasty (1368–1644)**, goldfish also began to be raised indoors, which led to the selection for mutations that would not be able to survive in ponds. The occurrence of other colours (apart from red and gold) was first recorded in 1276. The first occurrence of fancy-tailed goldfish was recorded in the **Ming Dynasty**. In 1603, goldfish were introduced to **Japan**. In 1611, goldfish were introduced to **Portugal** and from there to other parts of **Europe**.

During the 1620s, goldfish were highly regarded in southern Europe because of their metallic scales, and symbolized good luck and fortune. It became tradition for married men to give their wives a goldfish on their one-year anniversary, as a symbol for the prosperous years to come. This tradition quickly died, as goldfish became more available, losing their status. Goldfish were first introduced to **North America** around 1850 and quickly became popular in the **United States**.

Selective breeding over centuries has produced several colour variations, some of them far removed from the "golden" colour of the originally domesticated fish. There are also different body shapes, **fin** and **eye** configurations. Some extreme versions of the goldfish live only in **aquariums**—they are much less hardy than varieties closer to the "wild" original. However, some variations are hardier, such as the Shubunkin. Currently, there are about 300 breeds recognized in China. The vast majority of goldfish breeds today originated from China. Some of the main varieties are: Chinese tradition classifies goldfish into four main types. These classifications are not commonly used in the West.

Ce (may also be called "grass")—Goldfish without fancy anatomical features. These include the common goldfish, comet goldfish and Shubunkin.

Wen—Goldfish have a fancy tail, e.g., Fantails and Veiltails ("Wen" is also the name of the characteristic head growth on such strains as Oranda and Lionhead)

Dragon Eye—Goldfish have extended eyes, e.g., **Black Moor**, **Bubble Eye**, and **Telescope Eye**

Egg—Goldfish have no dorsal fin, and usually have an 'egg-shaped' body, e.g., **Lionhead** (note that a Bubble Eye without a dorsal fin belongs to this group)



Blackmoor



Bubble Eye



Fantail



Shubunkin



Veiltail

The History of Goldfish 金魚 Contd.

The goldfish is classified as a **cold water fish**, and can live in unheated **aquaria** at a temperature comfortable for humans. However, rapid changes in temperature (for example in an office building in winter when the heat is turned off at night) can kill them, especially if the tank is small. Care must also be taken when adding water, as the new water may be of a different temperature. Temperatures under about 10 °C (50 °F) are dangerous to fancy varieties, though commons and comets can survive slightly lower temperatures. Extremely high temperatures (over 30 °C (86 °F) can also harm goldfish. However, higher temperatures may help fight **protozoan** infestations by accelerating the **parasite's** life-cycle—thus eliminating it more quickly. The optimum temperature for goldfish is between 20 °C (68 °F) and 22 °C (72 °F).



Celestial Eye

Like all fish, goldfish do not like to be petted. In fact, touching a goldfish can endanger its health, because it can cause the protective slime coat to be damaged or removed, exposing the fish's skin to infection from bacteria or water-borne parasites. However, goldfish respond to people by surfacing at feeding time, and can be trained or acclimated to taking pellets or flakes from human fingers. The reputation of goldfish dying quickly is often due to poor care. The lifespan of goldfish in captivity can extend beyond 10 years.

If left in the dark for a period of time, goldfish gradually change colour until they are almost gray. Goldfish produce pigment in response to light, in a similar manner to how human skin becomes **tanned** in the sun. Fish have cells called **chromatophores** that produce pigments which reflect light, and give the fish coloration. The colour of a goldfish is determined by which pigments are in the cells, how many pigment molecules there are, and whether the pigment is grouped inside the cell or is spaced throughout the cytoplasm.

Because goldfish eat live plants, their presence in a **planted aquarium** can be problematic. Only a few aquarium plant species for example *Cryptocoryne* and *Anubias*, can survive around goldfish, but they require special attention so that they are not uprooted. Plastic plants are often more durable, but the branches can irritate or harm a fish that touches one.

Goldfish-specific food has less protein and more **carbohydrate** than conventional fish food. It is sold in two consistencies—flakes that float, and pellets that sink. Enthusiasts may supplement this diet with shelled **peas** (with outer skins removed), **blanched green leafy vegetables**, and **bloodworms**. Young goldfish benefit from the addition of **brine shrimp** to their diet. As with all animals, goldfish preferences vary.

Some think that goldfish actually carry good luck along with them. True or not, the Chinese strongly believe in this myth. Often times, when you go into a Chinese restaurant, you will see an aquarium with goldfish. It's believed to deliver prosperity on the business inside the restaurant. What an amazing fish!

Now that you have read this article, you probably want to have goldfish in your home also.

Sichuan earthquake fund raising dinner.....

A fund raising dinner at the Grand Century Restaurant to raise funds to help victims of the recent Sichuan earthquake was organised by the New Zealand Charitable Association. At the invitation of Judy Tai, owner of the Grand Century Restaurant, four members of the Tung Jung Association were invited to attend the dinner at her cost. The dinner was well attended and a wide range of items were auctioned to raise funds. The auction was well organised and the bidding was spirited and a total of \$6800 was raised that night. The committee thank Judy Tai for her generosity and a very enjoyable evening was had by all.



4 committee members attended the dinner



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THE TUNG JUNG ASSOCIATION OF NZ INC

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