

光

guāng

light;
glory

光：原先的“𦉳”字是由代表二十的“廿”与代表火焰的“火”字组合而成，意为二十团火焰。经过演变成为“𦉳”，意为手持火炬（火）的一个人（儿）。不论此字的形式如何，“光”意味着光明和荣耀。但这种光明和荣耀是不能持续很久的，正如谚语所说：“明亮的黎明并不总能代表晴朗的一天。”

The ancient form 𦉳 means twenty (廿) fires (火). The modern form 𦉳 portrays a man (儿) bearing a torch (火). Whatever the form, 光 means brightness and glory which, unfortunately, never lasts. Hence: "A bright dawn does not always make a fine day."

光彩	guāng cǎi	lustre; splendour; radiance; honourable; glorious
光辐射	guāng fú shè	ray radiation
光顾	guāng gù	patronize
光辉	guāng huī	radiance; brilliance

丨	丩	灬	止	𦉳	光														
1	2	3	4	5	6														

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 2017 issue

The Tung Jung Association of New Zealand Committee 2017—2018

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President's report.....

With the days now beginning to get warmer, we can now get about doing our business with more energy.

This year's winter yum cha lunch was attended by as many people as with previous years. Even though some members had passed away and we did miss them, there were others who came and enjoyed our hospitality. This year, the president of the Macau Zengcheng Association, Mr Wu Chiew Tim, was visiting Wellington, and attended the yum cha lunch. He has extended an invitation to the Association to visit Macau and call on him. Mr Wu's ancestral village is Nga Yiew and knows a number of ex Nga Yiew residents in New Zealand.

On the 27 June, I attended a celebration at the Chinese Embassy to celebrate the 20th Anniversary of Hong Kong's return to China. There was a mixed crowd of government officials, business people, armed forces and representatives of the local Chinese community. After some short speeches, all were invited to indulge in a sumptuous buffet hosted by the Chinese Ambassador Wang Lutong.

An invitation was received from the Chinese Embassy to celebrate the 90th anniversary of the founding of the Chinese People's Liberation Army at the Oceania Function Room at Te Papa, on 25 July. I attended the function in which over 300 people attended. Many of the Chinese army personnel at the Embassy were bedecked in full Chinese army regalia as well as New Zealand army, navy and police personnel who attended. There were speeches made by the dignitaries attending followed by a continuous film display of the Chinese Liberation Army history. A sumptuous buffet was offered to all attending and all had a very good time.

The Association, a member of the Wellington Chinese Garden Society, helped in the first fund-raising Chinese dinner at the Grand Century restaurant, which was a great success. A combined effort by Wellington's Chinese communities, we raised over \$ 9000. The Association's job was to help in the selling of raffle tickets.

As the new Chinese community in Wellington are gradually integrating with the old established community, I have been invited to various functions organised by the new community. By attending these functions, they are reciprocating by attending ours. The Chinese community in Wellington is not large, so it is a good sign to see the community working together.

The annual Chung Yeung festival will be held this year on 28 October as usual at Karori Cemetery. All are welcome to partake in this annual traditional festival.

At the Association's AGM, I was disappointed in the few numbers attending the AGM. If the Association intends to move forward so that the younger generation can learn the customs, traditions and history of our ancestors, the Association has to keep moving forward. With some resignations in our present committee and those remaining, myself included, are getting older, we need to recruit some younger members into the committee now. The future of the Association depends on the older generation to encourage the younger generation to take a more active interest in the Association so that it will still be here for their descendants. Please take this situation seriously as we have to take action now before it is too late.

This year, the Mid –Autumn Festival dinner will be on the 8th October and will be held at the Dragon's Restaurant. Bring the oldies and the young ones and make it a family occasion—according to Chinese tradition!

Gordon Wu
September 2017

Enjoy reading this newsletter in full colour by visiting our website

www.tungjung.org/newsletters

會長報告

現在天氣開始變暖和了，我們做事情變得更有激情了。今次冬季飲茶聚會來的人數跟上半年的聚會一樣多。儘管有些老會員已經過世了，但是我們真的很懷念他們。其他參加的會員也喜歡這次聚會。Mr Wu Chiew Tim 是澳門增城同鄉會會長，他的家鄉是增城雅瑤。他認識一些居住在紐西蘭的雅瑤同鄉。他今年來威靈頓旅遊探親並參加了我們這次聚會。他歡迎大家去澳門旅遊探親時，給他聯繫。

在六月 27 號，我參加了由中國駐紐西蘭大使館舉辦的慶祝香港回歸 20 周年慶典，這次慶典參加人員有：官員代表，商家代表，軍人代表和當地華人社團代表。當晚慶典以幾場短的演說開始，之後我們被邀請到由紐西蘭大使 Wang Lutong 組織的豪華自助餐宴會。

會館收到一封由中國大使館發出的邀請函，邀請函的內容是慶祝中國人民解放軍建軍 90 周年慶典，地點：Te Papa 的海洋會議廳，時間：7 月 25 號。，大概有 300 人參加這次慶典，我代表會館參加了，其中全體大使館的官兵們都穿上正規的中國軍裝參加，紐西蘭海軍和員警也穿上正式的服裝參加，我們先觀看了中國解放軍的歷史記錄片，然後參加了豪華自助餐，我們都過得很愉快。

威靈頓中國花園協會聯合其他華人同鄉協會在 Grand Century 餐廳舉辦今年第一次籌款中餐宴會，這次籌款很成功，一共籌到超過 9000 元，我們會館負責售賣抽獎券。

新的紐西蘭華人協會和舊的協會逐步頻發一起交流，我已經參加了由新的華人協會舉辦的各種各樣的活動，他們感謝我們的參與。這些華人協會並不大，但他們都在一起運行各自的協會。

今年的重陽節是 10 月 28 日，像往常一樣，在 Karori 墓園進行祭拜先人，歡迎大家一起參與家鄉的傳統節日。

協會的 AGM 會議已經召開了，但我很失望，因為參加的人數很少。我們經營協會的目的就是讓年青年的後代們知道家鄉的歷史，習慣和傳統並傳承下去。協會委員會的成員包括我都已經慢慢變老了，我們需要年輕的會員加入我們委員會。協會的未來需要老會員鼓勵那些對協會有興趣的年輕後代們加入，目的為了把我們的傳統傳承給後代子孫。請大家考慮一下現在會館嚴峻的狀況，馬上行動起來吧！

10 月 8 日，我們在 Dragon's Restaurant 舉行慶祝中秋節活動。帶上你的一家老小來參加，像中國傳統一樣一家人團團圓圓一起聚餐。

吳道揚

2017 年 9 月

流覽我們的網址可以彩色版的東增會館的季刊哦！

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

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

Mr. Wu Chiew Tim (Macau)	Tom and Linda Wong (Masterton)	Christine Wong Nam	James Luey
George and Marjorie Lowe (Auckland)	Darren and Eileen Chan	Phyllis Kwan	Jennifer Young
Evelyn Gee	Kevin Luey	Harry Wong	

Obituary.....

Doris Chung 陳美逢

西州村 Sai Joe village

12 October – 23 May 2017



The second of her parent's 18 children, Doris was born at her father's fruit shop Sing On Kee at 144 Lambton Quay. Her father, (Chun Yee Hop) had arrived in Wellington from his Jung Seng village of Sai Joe, in 1895, and Sing On Kee (New Peace Enterprise) had opened in 1896. She had an older sister, Mavis, who had been born the year before. Her mother (Wun Choy Lin) had arrived in Wellington from Guangzhou in August 1915, the second wife of Doris's father. There was a 26 year age difference between her parents. Her father was 42 and her mother was 16 when they married. Doris's father had a first wife (Lee Yim Yung), who he'd married in 1905 and had refused to accompany him to New Zealand, the land of potato-eating barbarians, in her opinion. As she had been unable to give Doris's father any children she recommended he get a second wife. The hope that Doris's mother would be able to give her new husband children succeeded beyond everyone's wildest expectations.

Although all the children were given Chinese names the parents called them by variations of the names the Chinese Anglican minister's wife Annie Wong had given them. Her parents called Doris 'Dor', while Mavis was 'May'. When Doris was five, she and Mavis were enrolled at Te Aro School on the Terrace. By that time the Sing On Kee shop had moved to the corner of Willis and Ghuznee Sts, next to St Peter's Anglican Church. It was a pretty short and easy walk for Doris and Mavis up the hill to school. Doris enjoyed school, it was fun and there were lots of other kids to play with. She began at the infants school on the Terrace and then moved to the old Willis St dental school (or murder house as it was known to all Wellington kids!) for the standards. Doris said there were no racial problems at school, everyone got along together. As always though, there were some kids who'd tease them on the way home, calling out 'hey you're Ching Chongs, or 'hey Ching Chongs where's your pigtails?' Doris and Mavis just ignored them.

After school Doris and Mavis had to help in the fruit shop which was the source of the family's income. from a very early age. Everyone in the family had to work in the shop, Mavis, Doris and the other 16 brothers and sisters in their turn. Doris had one special friend, a girl named Ida, the only daughter of Chung Tack Fong and his wife Gun Leng. Chung Tack Fong owned a Chinese herbal shop called Dick Lee on the corner of Jessie and Tory Streets. Doris, Ida and the other Chun girls would go together to the Chinese Anglican Church's children's group in Frederick St on Sundays and afterwards go round to Ida's place where Ida would get sixpence from her dad and they'd go and get fish and chips and eat them at the shop. Sometimes Ida and the Chun girls would pile onto the back of Doris's dad's truck while he was doing work for a fun free ride around Wellington. In 1922 the family took in a half Chinese girl named Irene Wong (later known as 'the English girl') at the request of her father. Doris's father said why not, already got so many, what's one more? Doris liked Irene, one more addition to the family was good and she soon regarded Irene as another sister. In 1928, Doris's parents decided it was time to take the whole family to China to give the children a good Chinese education.

The family by then was ten kids aged from one to 13 plus Irene. The family left New Zealand in February 1929 and was met in Hong Kong by her father's first wife who took them by train to Guangzhou. Doris was to spend the next six years in Guangzhou with the other sisters. Irene Wong, the 'English girl', was sent back to her home village of Bak Shek to live with her father's third wife. The girls were sent to a private school for the children of overseas Chinese, a traditional school and very strict. Here they learnt how to read and write Chinese as well as Chinese history, geography, mathematics, social studies and Chinese classics. Doris's friend Ida Chung was in Guangzhou as well, arriving with her parents in 1929, the same year as the Chuns, so the two girls were able to continue their friendship. Doris kept in touch with Ida, who never returned to New Zealand, until Ida's death in Foshan City in 2004, aged 92.

In 1934 Doris's dad told a village cousin who was returning to New Zealand to bring one of his girls back with him. The cousin decided to bring the eldest, which was Doris (Mavis had been called home in 1931 to help her parents with the shop and the babies). When she got back to Wellington her dad picked her up in the truck and took her back to the family shop which had moved to Coutts St in Kilbirnie and changed its name to Sang Lee. It was straight back to shop work for Doris. At first she didn't understand the customers because she'd lost her English, but she quickly picked it up again.

Obituary—Doris Chung.....contd

One day a couple of years later her mum took her to one side and said 'a certain Mr Chung Ying is interested in marrying you. He's a good match. He's from our part of the world and he owns a good business.' The business was Dick Lee, which he'd bought from his uncle Chung Tack Fong when the family had returned to China in 1929. Doris didn't want to get married. She was only 19 and wanted to enjoy the free life a bit longer but to make her mum happy she finally gave in. A reception as held at the Tung Jung Association building in Frederick Street.

Chun Ying rented a big house at 25 Jessie St for them to live in which was just down the road from the Dick Lee shop. It was here all her 10 children were born and brought up. The first thirty years of Doris's married life were spent in childcare and running the house. In 1967, with her youngest child was safely enrolled at school, Doris decided it was time to go back to work. She worked at Zenith's, her brother's plant and seed shop in Manners Street until 1980 when her husband became ill and she had to nurse him but he passed away the same year. When she was ready to go back to work, her position at Zenith's had been replaced but she found a job at Farmers for 10 years.

In 1990, Doris moved to Ranelagh Street, Karori, to be near her sisters and resigned from Farmers to retire. Having led a very busy life, retirement meant she took up Chinese brush painting and calligraphy, tai chi, gardening and attended the Chinese Anglican Church regularly. She became a dab hand at knitting woollen dolls, which she gave to people who were special to her. She became a mini celebrity appearing in newspapers several times as well as in several TV programmes, talking about being Chinese and a New Zealander.

Old age didn't slow her down much although she did complain about it, but she continued to be fit and alert practically to the end.

After a short illness she passed away at home as she had wanted. With Doris's passing we've lost one of the final links to the history of the old Chinese Wellington world.

Doris is survived by 8 of her 10 children and their respective families.

Her funeral was held at St. Theresa's Church, Karori, on 31 May 2017 which was packed with many friends and relatives attending. Doris is buried at Makara Cemetery at the Tung Jung Association section.

Adapted from eulogy by Nigel Murphy

Frank Chang Thackery contd.....

Frank though blind, was a good listener. He was a very tidy person and a snappy dresser. In his earlier years, he would be seen around town dressed as though he was going to an important function and was also very generous to those who knew him.

Frank's funeral service was held at the Wilson Funeral Home Chapel in Newtown on 5 August and was attended by numerous relatives and friends. Being single, he sadly has no survivors apart from his nieces and nephews.

Frank has asked to be cremated and join his brother Brian, who was buried at the age of 11 in 1939 at Karori Cemetery near Massey's Memorial.

Adapted from eulogy by Tony Thackery

Returned newsletters.....

Some newsletters from the Winter issue mailing were returned to the Association because the address labels had fallen off the newsletter. The Association does not know who have not received the Winter 2017 issue.

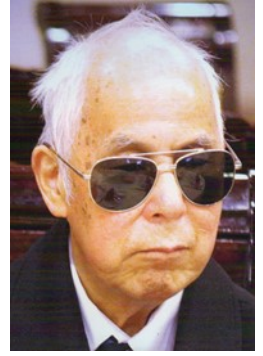
If you did not receive the Winter 2017 issue, please advise the Association accordingly and we will send you a replacement copy. The Association apologises for the inconvenience.

Obituary.....

Frank Chang Thackery 陳漢葉

Sungai village 新街村

8 April 1929 – 1 August 2017



Frank was the sixth child of ten born to Chan Pui Lam known as Charles Thackery Chan and his wife Lowe Dip Wah.

When he was born in Morrinsville on the 8th April 1929, his two eldest brothers and older sister had already left New Zealand with their grandfather and were living in China. His parents had moved from Bulls where the older children were born and settled in Morrinsville, so he lived with his other two older brothers and a sister was born in 1930 followed by a younger brother in 1933.

In the depression years, the family moved back to Sungai village in China in December 1933. The following year, another brother was born followed by another sister in 1937. Frank attended the Sungai village school and settled into village life.

The family were all together for only a brief period of time as things were going to change and the family would split up and never be together again.

In 1937 when Japan invaded China, Frank's father and the two oldest sons returned to New Zealand in the hope to provide better for the family. Frank's father and his two brothers would never see Frank's mother again. The family stayed in the village with relatives looking after their welfare. Frank was very close to his brother Brian, who was next up in age but in 1938, his father called for the two older brothers to return to New Zealand and Frank would not see Brian again as he died of tuberculosis in May 1939 and is buried at Karori Cemetery in Wellington. Frank's youngest sister also died that year in China. Frank and the family survived the Japanese occupation and when Japan surrendered in 1945, the plan was that the family would go back to New Zealand to join his father and brothers. In December 1947, Frank arrived in New Zealand with his older sister and his younger brother, only to find out that his father had died in a motor accident in April. Only his mother, younger sister and younger brother remained in China.

The family's surname is Chan 陳. Frank's father had a nickname of Thackery which means "newcomer".

It was intended to be a middle name but as it turned out Frank's four oldest siblings ended up with Thackery as a surname with the New Zealand authorities. It may have been corrected by Frank's grandfather when he arrived in Morrinsville as all the younger children got the surname Chan. When Frank arrived in New Zealand, he preferred to be Frank Thackery as were his four older siblings. In his older years, he used Chan more often,

When Frank arrived in New Zealand at the age of 19, he joined his older brothers, whom he hadn't seen since the age of 10, in Palmerston North and with no English skills, he was sent to Taradale to stay with another older brother who operated an 8 acre market garden. He stayed there for some time until the market garden was sold and then returned to Palmerston North, where he worked making furniture and worked in a fruit shop.

Frank was technically minded and didn't like working, so he later moved to Wellington where he spent the rest of his life. He sold radios for Columbia Records, made transformers, selling and fitting car radios for His Masters Voice, testing electric stove elements and worked for Autocrat. He was not interested in going into business for himself but preferred to work in the electronics field.

Frank had poor eyesight and in 1979 at the age of 51, a routine cataract operation made him blind. He spent much time with the Royal Foundation of the Blind and learnt new skills and learnt to become independent. He had many friends who supported him, among them his younger brother Holland, who died suddenly in 2004.

Some years ago, he moved into a council flat in Berhampore where he remained to the end.

He had tried his hand at marriage in later years but things didn't work out for him.

Continue page 5

News from Sydney.....

As the first week of September is NSW History Week, history is the focus of this article. The Chinese who came to Australia and New Zealand in the 1800s were predominantly from the counties of the Pearl River Delta. County or clan organisations were formed to assist their fellow compatriots settle into life in a new country. In New South Wales, the organisation for those from Dongguan is Goon Yee Tong and the Jung Seng (Zengcheng) organisation is called Luen Fook Tong. A permanent legacy for those from Dongguan and Jung Seng, is the building and clubrooms in Sydney's Chinatown built one hundred years ago.

In 1861, the total number of Chinese in the three eastern Australian colonies was 38,258 (Victoria 24,732, NSW 12,988 and Queensland 538). By 1901 the total was down to 29,627 (Victoria 6,347, NSW 10,222 and Queensland 7,672). At the start of the WAP in 1901 38 per cent (2,431) of Victoria's Chinese population lived in Melbourne and 34 per cent (3,474) of NSW's Chinese population lived in Sydney.

The Immigration Restriction Act 1901, commonly known as the White Australian Policy, effectively shut the door to Chinese immigration. Based on a dictation test that could be given in virtually any European language, it was programmed to ensure that no Chinese person would pass. The only Chinese who entered after 1901 were some who ran businesses, plus some who were issued with student visas. Those who were already living in Australia and wanted to make visits back to China, references and Certificates of Exemption from the Dictation Test had to be obtained.

In the early years GYT and LFT operated from rented premises in Chinatown. A joint decision was made in 1916 to purchase land in Dixon Street, Haymarket, on which was built three adjacent 3-story buildings, 50, 52 and 54 Dixon Street. This was purchased and built with two trustees each from Dongguan and Jung Seng. Shortly after they were built in 1917, the trustees for #54 were changed when another Dongguan trustee replaced the Jung Seng trustees. This is still the current situation today with 50 and 52 owned by the joint association Loong Yee Tong and 54 owned outright by GYT.

The original combined cost of purchasing the land and erecting the buildings was around £7,000. Over the years, in addition to providing offices, a meeting place and in earlier times some accommodation, these buildings have had some interesting tenants, ranging from Salvation Army home, office of the Tung Wah Times, Chinese Chamber of Commerce meeting place, together with a range of businesses, offices, shops and restaurants. Despite periods of poor management, the capital appreciation from 1917 to 2017 is immense. Earlier this year 82-84 Dixon Street, with less area than 50-54, fetched \$19.9 million at auction. So what of the future? These buildings have no lifts and the aging members are finding three flights of stairs difficult to climb. Wise choices have to be made – should the site be redeveloped or sold and new premises purchased? Members need to be consulted, discussion must be open and transparent and decisions must not be made by a select few.

A very eminent Chinese American, Distinguished Professor Dr Frank Wu was recently in Australia at the invitation of the Asian Australian Lawyers Association and the Women's Lawyers Association. I was pleased to meet him at a lunch for community leaders at Parliament House. In addition to his legal and academic positions, he is also the chair of the Committee of 100, a leadership organisation of Chinese Americans.

If you are in Melbourne, visit the Immigration Museum to see *From Robe to Chinese Fortunes*, exhibition open until 4 March 2018.



Daphne Lowe Kelley
lowekelley@bigpond.com

Mid-winter yum cha lunch.....

This year's mid-winter yum cha lunch attracted over 60 people, some of whom have been before as well as some newcomers. The purpose of the mid-winter lunch was to enable those who don't venture out at night or who need assistance to come to town to come to meet others in the same situation. The lunch is open to all who like to come but it was sad not to see those who had come in previous years as they had passed away. The lunch was held at the Dragon's Restaurant in Tory Street and all attending enjoyed the food and the atmosphere of the occasion.



Mr Wu from Macau with Susan Chong



Dynasties of China.....

The Ming Dynasty 明朝 1368—1644

The Ming dynasty was the ruling dynasty of China – then known as the Empire of the Great Ming – for 276 years (1368–1644) following the collapse of the Mongol-led Yuan dynasty. The Ming, described by some as "one of the greatest eras of orderly government and social stability in human history," was the last imperial dynasty in China ruled by ethnic Han Chinese. Although the primary capital of Beijing fell in 1644 to a rebellion led by Li Zicheng (who established the Shun dynasty, soon replaced by the Manchu-led Qing dynasty), regimes loyal to the Ming throne – collectively called the Southern Ming – survived until 1683.



The Hongwu Emperor (ruled 1368–98) attempted to create a society of self-sufficient rural communities ordered in a rigid, immobile system that would guarantee and support a permanent class of soldiers for his dynasty: the empire's standing army exceeded one million troops and the navy's dockyards in Nanjing were the largest in the world. He also took great care breaking the power of the court eunuchs and unrelated magnates, enfeoffing his many sons throughout China and attempting to guide these princes through the Huang Ming Zu Xun, a set of published dynastic instructions. This failed spectacularly when his teenage successor, the Jianwen Emperor, attempted to curtail his uncles' power, prompting the Jingnan Campaign, an uprising that placed the Prince of Yan upon the throne as the Yongle Emperor in 1402. The Yongle Emperor established Yan as a secondary capital and renamed it Beijing, constructed the Forbidden City, and restored the Grand Canal and the primacy of the imperial examinations in official appointments. He rewarded his eunuch supporters and employed them as a counterweight against the Confucian scholar-bureaucrats. One, Zheng He, led seven enormous voyages of exploration into the Indian Ocean as far as Arabia and the eastern coasts of Africa.

By the 16th century, however, the expansion of European trade – albeit restricted to islands near Guangzhou like Macau – spread the Columbian Exchange of crops, plants, and animals into China, introducing chili peppers to Sichuan cuisine and highly productive corn and potatoes, which diminished famines and spurred population growth. The growth of Portuguese, Spanish, and Dutch trade created new demand for Chinese products and produced a massive influx of Japanese and American silver. This abundance of specie remonetized the Ming economy, whose paper money had suffered repeated hyperinflation and was no longer trusted. While traditional Confucians opposed such a prominent role for commerce and the newly rich it created, the heterodoxy introduced by Wang Yangming permitted a more accommodating attitude. Zhang Juzheng's initially successful reforms proved devastating when a slowdown in agriculture produced by the Little Ice Age joined changes in Japanese and Spanish policy that quickly cut off the supply of silver now necessary for farmers to be able to pay their taxes. Combined with crop failure, floods, and epidemic, the dynasty collapsed before the rebel leader Li Zicheng, who was defeated by the Manchu-led Eight Banner armies who founded the Qing dynasty.

The Mongol-led Yuan dynasty (1271–1368) ruled before the establishment of the Ming dynasty. Explanations for the demise of the Yuan include institutionalized ethnic discrimination against Han Chinese that stirred resentment and rebellion, over taxation of areas hard-hit by inflation, and massive flooding of the Yellow River as a result of the abandonment of irrigation projects.^[7] Consequently, agriculture and the economy were in shambles, and rebellion broke out among the hundreds of thousands of peasants called upon to work on repairing the dykes of the Yellow River. A number of Han Chinese groups revolted, including the Red Turbans in 1351. The Red Turbans were affiliated with the White Lotus, a Buddhist secret society. Zhu Yuanzhang was a penniless peasant and Buddhist monk who joined the Red Turbans in 1352; he soon gained a reputation after marrying the foster daughter of a rebel commander. In 1356, Zhu's rebel force captured the city of Nanjing, which he would later establish as the capital of the Ming dynasty.

With the Yuan dynasty crumbling, competing rebel groups began fighting for control of the country and thus the right to establish a new dynasty. In 1363, Zhu Yuanzhang eliminated his archrival and leader of the rebel Han faction, Chen Youliang, in the Battle of Lake Poyang, arguably the largest naval battle in history. Known for its ambitious use of fire ships, Zhu's force of 200,000 Ming sailors were able to defeat a Han rebel force over triple their size, claimed to be 650,000-strong. The victory destroyed the last opposing rebel faction, leaving Zhu Yuanzhang in uncontested control of the bountiful Yangtze River Valley and cementing his power in the south.

Dynasties of China.....contd

After the dynastic head of the Red Turbans suspiciously died in 1367 while a guest of Zhu, there was no one left who was remotely capable of contesting his march to the throne, and he made his imperial ambitions known by sending an army toward the Yuan capital **Dadu** (present-day **Beijing**) in 1368. The last Yuan emperor fled north to the upper capital **Shangdu**, and Zhu declared the founding of the Ming dynasty after razing the Yuan palaces in Dadu to the ground; the city was renamed Beijing in the same year. Zhu Yuanzhang took Hongwu, or "Vastly Martial", as his **era name**.



Emperor Hongwu

Hongwu made an immediate effort to rebuild state infrastructure. He built a 48 km long **wall around Nanjing**, as well as new palaces and government halls. In 1380 Hongwu had the Chancellor **Hu Weiyong** executed upon suspicion of a conspiracy plot to overthrow him; after that Hongwu abolished the **Chancellery** and assumed this role as chief executive and emperor, a precedent mostly followed throughout the Ming period. With a growing suspicion of his ministers and subjects, a network of **secret police** drawn from his own palace guard called the Jinyiwei saw some 100,000 people executed in a series of purges.

The Hongwu emperor issued many edicts forbidding Mongol practices and proclaiming his intention to purify China of barbarian influence. However, he also sought to use the Yuan legacy to legitimize his authority in China and other areas ruled by the Yuan. He adopted many Yuan military practices, recruited Mongol soldiers, and continued to request Korean concubines and eunuchs.

The Great Wall of China: Although the **rammed earth** walls of the ancient **Warring States** were combined into a unified wall under the **Qin** and **Han** dynasties, the vast majority of the brick and stone Great Wall seen today is a product of the Ming dynasty.



The Hongwu Emperor specified his grandson Zhu Yunwen as his successor, and he assumed the throne as the Jianwen Emperor (1398–1402) after Hongwu's death in 1398. The most powerful of Hongwu's sons, Zhu Di, then the militarily mighty disagreed with this, and soon a political showdown erupted between him and his nephew Jianwen. ^[42] After Jianwen arrested many of Zhu Di's associates, Zhu Di plotted a rebellion that sparked a three-year civil war. Under the pretext of rescuing the young Jianwen from corrupting officials, Zhu Di personally led forces in the revolt; the palace in Nanjing was burned to the ground, along with Jianwen himself, his wife, mother, and courtiers. Zhu Di assumed the throne as the Yongle Emperor (1402–1424); his reign is universally viewed by scholars as a "second founding" of the Ming dynasty since he reversed many of his father's policies .

Yongle demoted Nanjing to a secondary capital and in 1403 announced the new capital of China was to be at his power base in Beijing. Construction of a new city there lasted from 1407 to 1420, employing hundreds of thousands of workers daily. At the centre was the political node of the Imperial City, and at the centre of this was the Forbidden City, the palatial residence of the emperor and his family. By 1553, the Outer City was added to the south, which brought the overall size of Beijing to 4 by 4½ miles.

Beginning in 1405, the Yongle Emperor entrusted his favored eunuch commander Zheng He (1371–1433) as the admiral for a gigantic new fleet of ships designated for international tributary missions. The Chinese had sent diplomatic missions over land since the Han dynasty (202 BCE – 220 CE) and engaged in private overseas trade, but these missions were unprecedented in grandeur and scale. To service seven different tributary voyages, the Nanjing shipyards constructed two thousand vessels from 1403 to 1419, including treasure ships measuring 112 m (370 ft) to 134 m (440 ft) in length and 45 m (150 ft) to 54 m (180 ft) in width..

Yongle also used woodblock printing to spread Chinese culture, and **used the military** (especially **cavalry**) to expand China's borders. This included the **brief occupation of Vietnam**, from the initial invasion in 1406 until the Ming withdrawal in 1427 as a result of protracted **guerrilla warfare** led by the subsequent founder of the Vietnamese **Lê dynasty**.

Dynasties of China.....contd

During the last years of the Wanli era and those of his two successors, an economic crisis developed that was centered on a sudden widespread lack of the empire's chief medium of exchange - silver. People began hoarding precious silver as there was progressively less of it, forcing the ratio of the value of copper to silver into a steep decline. In the 1630s a string of one thousand **copper coins** equalled an ounce of silver; by 1640 that sum could fetch half an ounce; and, by 1643 only one-third of an ounce. For peasants this meant economic disaster, since they paid taxes in silver while conducting local trade and crop sales in copper.



The Ming Tombs

Famines became common in northern China in the early 17th century because of unusually dry and cold weather that shortened the growing season – effects of a larger ecological event now known as the **Little Ice Age**. Famine, alongside tax increases, widespread military desertions, a declining relief system, and natural disasters such as flooding and inability of the government to properly manage irrigation and flood-control projects caused widespread loss of life and normal civility. The central government, starved of resources, could do very little to mitigate the effects of these calamities. Making matters worse, a widespread epidemic spread across China from Zhejiang to Henan, killing an unknown but large number of people. The deadliest earthquake of all time, the **Shaanxi earthquake of 1556**, occurred during the **Jiajing Emperor's** reign, killing approximately 830,000 people.



The Forbidden City

A peasant soldier named Li Zicheng mutinied with his fellow soldiers in western Shaanxi in the early 1630s after the Ming government failed to ship much-needed supplies there. Li's centre of power was in Hubei with extended influence over Shaanxi and Henan.

In 1640, masses of Chinese peasants who were starving, unable to pay their taxes, and no longer in fear of the frequently defeated Chinese army, began to form into huge bands of rebels. The Chinese military, caught between fruitless efforts to defeat the Manchu raiders from the north and huge peasant revolts in the provinces, essentially fell apart. Unpaid and unfed, the army was defeated by Li Zicheng – now self-styled as the Prince of Shun – and deserted the capital without much of a fight. On 26 May 1644, Beijing fell to a rebel army led by Li Zicheng when the city gates were opened by rebel allies from within. During the turmoil, the last Ming emperor hanged himself on a tree in the imperial garden outside the Forbidden City.



Coins introduced by the Ming

Seizing opportunity, Wu Sangui, a Ming border general, approached Beijing after the army sent by Li was destroyed at **Shanhaiguan**, and weighing his options, sided with the Manchu Prince Dorgon and entered Beijing and proclaimed the young **Shunzhi Emperor**, ruler of China. Li Zicheng, after forced to flee to the northern border of Jiangxi province, died there in 1645.



The famous style created by the Ming

Despite the loss of Beijing and the death of the emperor, the Ming were not yet totally destroyed. Nanjing, Fujian, Guangdong, Shanxi, and Yunnan were all strongholds of Ming resistance. However, there were several pretenders for the Ming throne, and their forces were divided. These scattered Ming remnants in southern China after 1644 were collectively designated by 19th-century historians as the Southern Ming. Each bastion of resistance was individually defeated by the Qing until 1662, when the last southern Ming Emperor died, the Yongli Emperor, Zhu Youlang. In 1725 the Qing **Yongzheng Emperor** bestowed the hereditary title of Marquis on a descendant of the **Ming dynasty Imperial family**, Zhu Zhilian (朱之璉), who received a salary from the Qing government and whose duty was to perform rituals at the **Ming tombs**

Behind the Scenes of China's Over-the-Top Wedding Shoots

As China modernizes and sees a rising middle class, weddings have become big business, and a way for couples to show off both their wealth and their personality.

A few years ago, photographer Guillaume Herbaut was in Shanghai to report on its “love market,” a park where parents gather to play matchmaker for their single children. On the way, he dropped by a company called “The Only Studio.” Inside, he found a marriage-themed Disneyland sprinkled with more than 20 dramatic sets, ranging from snowy castles to Greek islands. Makeup artists, costume designers, and photographers guided engaged couples from scene to scene, shooting their fantasy faux weddings. In high season, he learned, 80 couples may filter through the studio each day to get their portraits taken in full regalia by the 60 in-house photographers.

In the past century, marriage has changed dramatically in China. Traditionally, marriages were arranged by matchmakers and parents—the bride and groom were not even required to consent. As China’s last imperial dynasty wound to a close in the early 1900s, photography was introduced to weddings. But like many aspects of the ceremony, the pictures were valued for the image projected to the outside world and passed down to future generations.

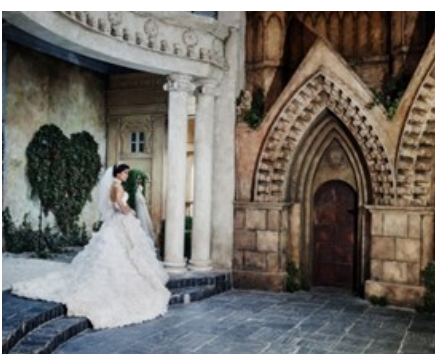
The photo studio trend likely originated in Taiwan as a way to sell dresses and then migrated to China in the 1980s. The industry is now thought to be worth billions. Customers Herbaut encountered at the Only Studio were shelling out between \$400 to \$18,000 per session.

Chinese trends are also getting retrospective. In imperial times couples would wear official robes to their weddings. Now, companies have started offering traditional-style wedding packages complete with these old-fashioned outfits. Many people are starting to question why we mainly have Western wedding dresses, but seldom traditional Chinese robes, and thus are trying to go back to their traditional roots

The backdrop to these trends has been the fact that China’s marriage rates have been falling due to a dramatic gender imbalance—a surplus of men attributed to the One Child policy. China’s women are more educated than ever, and the birth rate has slowed. These changing demographics are loosening old taboos. For instance, it has slowly become acceptable for women to marry a divorced or widowed man, even one who earns less than her.



Some of the various settings available



Old Xintang 新塘之前

This is the former Zengcheng Xintang Town People's Government main entrance



Shangshu House archway



新塘中学门前：尚书府牌坊



Founded in September 1958 is the Xintang kindergarten

In 1979, Xin Tang was separated from the commune to set up a new town government, where it was the seat of the town government (peace road)

Zengcheng County People's Hospital Xintang Branch



Xintang traditional dragon boat festival (Wu Peilin photography)



Integrated business Xintang manager (referred to as the joint management) location



Xintang crown Tian toy factory



Xintang Weishan Park



New Town, Zhu Chang three martial arts sports sixty - four New Year pictures. (Photo from Wu Peilin)



Annual General Meeting (AGM).....

The Association's annual general meeting was held on Sunday 20th August at the Association's premises. It was a concern to the committee that the numbers attending was small and that with some committee members retiring, the issue will have to be addressed as soon as possible. Apart from those retiring, the present committee will stand for another year and hopefully with some new members. Election of officers will be conducted at the next committee meeting which is due to meet after this issue goes to print.

Tung Jung Association of New Zealand (Incorporated)

Statement of Financial Position

As at 31 March 2017

Last Year	This Year
Current Assets	
30,603 Bank Account – ANZ	26,934
105 Bank Account - NBNZ	105
5,000 ANZ Term deposit 2	5,000
<u>10,000</u> JTH Chung Deposit Account 2	<u>10,000</u>
45,708 Total Cash and Cash equivalents	42,039
Accounts Receivable	6,672
<u>3,197</u> Prepayments and Other Debtors	<u>3,375</u>
48,905 Total Current Assets	52,086
<u>488,997</u> Fixed Assets	<u>471,153</u>
<u>537,902</u> TOTAL ASSETS	<u>523,239</u>
Current Liabilities	
1,232 Accounts Payable	
<u>29,089</u> Non Current Liabilities due within 12 months	<u>30,663</u>
30,321 Total Current Liabilities	30,663
Non-Current Liabilities	
239,389 Term Loan - secured	210,167
<u>(29,089)</u> Less Non Current Liabilities due within 12 months	<u>(30,663)</u>
<u>210,300</u> Total Non Current Liabilities	<u>179,504</u>
240,621 TOTAL LIABILITIES	210,167
<u>297,281</u> NET ASSETS	<u>313,072</u> Rep-
resented by	
EQUITY	
288,603 Opening Balance	297,282
<u>8,678</u> Net Income for Year	<u>15,790</u>
<u>297,281</u> Closing Balance	<u>313,072</u>

..... President

..... Treasurer

Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Performance
For the Year Ended 31 March 2017

Last Year		This Year	
Income			
556	Insurance contents settlement		
360	Interest Received	205	
425	Interest Received - JTH Chung Deposit account	352	
68,400	Rent	74,795	
19,157	Social Activities	15,135	-
	Book revenue	585	
2,718	Subscriptions and Donations	2,725	-
<u> </u>	90 Anniversary Dinner receipts	<u>8,960</u>	
91,616	Total Income		102,757
Expenses			
-	Book Printing	1,526	-
	90th Anniversary costs	12,735	
4,041	Building Maintenance	3,394	
332	Committee expenses		
19,228	Depreciation	18,719	
555	Electricity	620	
15,690	Interest Paid	12,607	
51	Legal Fees	51	-
	Memorial Plaque	917	
196	Property Advertising	100	
8,988	Property Insurance	7,427	
6,179	Property Managers Fees	6,888	
4,745	Rates	4,795	
17,885	Social Activities	15,487	
1,960	Stationery, Newsletter and Postage	1,358	
2,812	Valuation Fees		
276	Web Site Design Costs	276	-
<u> </u>	Wreaths and Donations	<u>67</u>	
82,938	Total Expenses		86,967
<u>8,678</u>	Net Income for Year		<u>15,790</u>

Too funny not to share

The business deal.....

A Chinese guy goes into a Jewish-owned establishment to buy black bras, size 38. The Jewish store keeper, known for his skills as a businessman, says that black bras are rare and that he is finding it very difficult to buy them from his suppliers. Therefore he has to charge \$50.00 for them.

The Chinese guy buys 25 pairs.

He returns a few days later and this time orders 50.

The Jewish owner tells him that they have become even harder to get and charges him \$60.00 each.

The Chinese guy returns a month later and buys the store's remaining stock of 50 and this time for \$75.00 each.

The Jewish owner is somewhat puzzled by the large demand for black size 38 bras and asks the Chinese guy, "...please tell me - What do you do with all these black bras?"

The Chinese guy answers: "I cut them in half and sell them as skull caps to Jewish men for \$200.00 each."

Business is Business!



Great Wall being repaired with simple tools and bricks of old

At one of the most treacherous and least restored stretches of China's Great Wall, a line of pack mules halts upon emerging from the gloom of a dense forest draped in mist and dew. Laden with 150 kilograms of bricks each, the seven animals finally get moving in response to the coaxing and swearing of their masters, eager to gain altitude before the sun climbs high in the sky.

For more than a decade, mules have been crucial in the effort to restore Jiankou, a serpentine 20km section of the wall about 70km north of central Beijing that is notorious for its ridges and perilous slopes.

The path is too steep and the mountains are too high, so the bricks can only be transported by mules. Where they can, workers are using the original bricks that have broken off the wall over the centuries. When they find none, they use new bricks made to exacting specifications.

The workers have to stick to the original format, the original material and the original craftsmanship, so that the historical and cultural values are better preserved. However, a government clampdown on pollution has forced the closure of almost all brickmaking factories in Beijing and nearby provinces so if the bricks run out, a request to central government to re-open some brick works will be made. The restoration began in 2005 and is now in its third phase, but is making slow progress because the uneven terrain allows the use only of basic tools such as chisels, hammers, pickaxes and shovels.

The authorities' meticulous approach follows widespread outrage last year sparked by botched restoration efforts on some stretches of the wall. In the past, the walls were restored so that they would be visited as tourist hot spots, which contrasts with today's objective of repairing and preserving them for future generations

Just 10 per cent of the wall built during the Ming dynasty has been repaired,

Reuters



The Jiankou work is making slow progress because of the rough terrain along the 20km section being restored.



Mules have to be used to carry the bricks up the steep mountain paths to the work site.

中秋節



新西蘭東增會館

Tung Jung Association of NZ

Invites you to our

Mid Autumn Festival Dinner

at the

Dragon's Restaurant

25 Tory Street on Sunday 8 October 2017
at 6.30 pm.

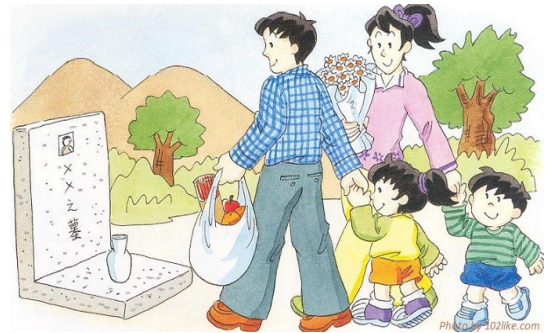
\$35 per person make a table of 10

Tickets available from all committee members

Chung Yeung Festival 重陽節...

This year, the Chung Yeung Festival will be observed on Sunday 29th October 2017 at 12 noon at Karori Cemetery by the Tung Jung memorial. This is a good opportunity to bring the younger generation to observe the traditions that their ancestors practised for many generations.

The festival is an extension of Ching Ming, held on 4 April yearly, when families go to their ancestors' gravesites to clean and tidy them up. A light lunch will be taken in the company of our ancestors. Please advise whether you will be coming for catering purposes. The committee usually go to a local Chinese restaurant that evening to celebrate and all are welcome to join us on a shared basis.



Household tips.....

Soothe Your Feet

Dissolve 3 tablespoons of baking soda in a tub of warm water and soak feet. Gently scrub.

Clean the Microwave

Baking soda on a clean damp sponge cleans gently inside and outside the microwave and never leaves a harsh chemical smell. Rinse well with water.

Clean the Oven

Sprinkle baking soda onto the bottom of the oven. Spray with water to dampen the baking soda. Let sit overnight. In the morning, scrub, scoop the baking soda and grime out with a sponge, or vacuum, and rinse.

Clean Floors

Remove dirt and grime (without unwanted scratch marks) from no wax and tile floors using 1/2 cup baking soda in a bucket of warm water—mop and rinse clean for a sparkling floor. For scuff marks, use baking soda on a clean damp sponge, then rinse.

Remove Oil and Grease Stains

Use baking soda to clean up light-duty oil and grease spills on your garage floor or in your driveway. Sprinkle baking soda on the spot and scrub with a wet brush.

Obituary.....

Hong Ah Chang 陳漢強

Sungai village 新街村

25 August 1934 — 19 January 2017

Hong was born in China. He was the oldest son of the late Albert Ah Chang and Ng Yee Kun and had three siblings, Moya, Allen and Esme, all of whom have since passed away. Allen being an ex-president of the Tung Jung Association.

Educated at Nelson College where he learned accounting and played hockey, Hong's ambition was to be a navigator with the New Zealand Air Force. However, his parents, who settled in New Zealand to escape the invading Japanese, thought this was too dangerous. He also had the opportunity to work for The Treasury in Nelson.



Ultimately, Hong chose to work for his parents in their fruit and vegetable shop in Motueka. For much of his working life he was Albert's right-hand man. It was a busy and demanding life with the shop opening 6 days a week including late night Fridays. But, like his parents, Hong had a great work ethic and the shop was very successful. It was the only fruit and vegetable shop in Motueka and also supplied the wider Nelson region from Takaka to Upper Moutere.

As a successful young man, Hong married Rita and they had three sons – Michael, Alister and Errol. Despite his responsibilities at the shop (where Rita also worked), he still managed to take his family on regular trips to Kaiteriteri beach, Takaka and Nelson, and holidays to Blenheim, Christchurch, Wellington, Taupo and Auckland.

When the shop wound down, the family moved to Lower Hutt. Albert and Ng Yee Kun also moved to Lower Hutt shortly after. Hong found employment as a cost accountant at Griffins. Rita found a position as a production worker at Unilever. A highlight for Hong during this time was a trip to Hong Kong and China with Rita.

Hong retired early due to his health, but it was a long goodbye during which he tried to live a normal life and put on a brave face.

As well as being devoted to his family, Hong was particularly interested in world news (especially anything to do with China), and Toyota cars.

Hong's funeral as held at Cornwall Manor in Lower Hutt and was attended by numerous relatives and friends.

He is survived by his wife Rita, and sons Michael, Alister and Errol, who deeply mourn the loss of a husband, father and gentleman - kind and loving, modest and humble.

Alister Chang

Oriental Cultural And Performing Arts Group (OCAPAG)

The Oriental Cultural And Performing Arts Group Incorporated (OCAPAG) is a non-profit organisation, aiming to encourage all age groups and ethnic backgrounds, in Wellington and Hutt Valley regions to take part in Oriental Cultural And Performing Arts Practice.

OCAPAG has won many awards, gold medals and championships through NZ, and organises and participates in at least 30 events each year. OCAPAG runs nearly 20 different classes in Wellington each week. Such as children's dance classes, singing classes, adult dance classes, adult singing classes, children's band, and children's kungfu classes. We are looking to open a new adult Chinese style of Line Dancing classes every Friday morning, 10am-11am in Wellington City, everyone is welcome to join in! For a copy of the classes available and a timetable for classes, please contact:

Haibo Li 021 389 008

Linda Sun: 021 0296 6946



Latest Typhoon pictures of damage in Macau.....

Many of you will have read or heard about the horrific typhoon which has caused widespread and devastating damage to many parts of Guangdong province and Macau. The following pictures sent by Mr. Wu of the Zengcheng Association in Macau shows the extent of damage caused by the typhoon. Mr. Wu visited New Zealand some months ago. In a couple of photos, he is shown distributing free bottles of drinking water to those who need it. The red sign on the window says "courtesy of the Zengcheng Association of Macau. Mr. Wu also praised the Chinese army in coming to the assistance of the Chinese in Macau swiftly as shown in the photographs.





新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

33 Torrens Terrace, Wellington, N.Z. PO Box 9058, Wellington, N.Z.

www.tungjung.org.nz

Membership to 31 March 2018

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

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

Family senior (over 70) 長輩

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

Family 家人 age..... Family 家人 age.....

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

Address 地址 *.....

Phone 電話*.....Fax 傳真.....

Email address*.....

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

Please send Membership fees to: **The Tung Jung Association of New Zealand Incorporated**
P.O. Box 9058, Wellington
 or by internet to account: **010505 0178453 00** with your name as reference

Tick appropriate box

Family \$30	Partners \$20	Single \$15	Seniors over 70 Free (honorary membership)
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:(if different from above address)

Senior's address.....

Phone number.....

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Donations: membership and donations are tax deductible.

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

Signature Date.....

Please ignore this reminder if you have already paid your membership