

走

zǒu

walk; run;
hasten;
depart

走：此字最初的篆体为“𧾷”。上半部分“夭”（或写作“土”），象征一个人。他低着头“夭”，快步向前“丿”。下半部分的“止”（或写作“止”）表示停。“夭”和“止”组成“走”。这个动作同样也解释为在快步行走时脚或脚趾弯曲“夭”（土）。这里画出了一群人物，从中可以看出，止（止）在此表示走、跑、逃等概念，唯独不当停讲。

In the original seal form: 𧾷 the upper part: 夭 (or 土) represents a man: 夭 bending his head: 丿 forward to walk rapidly. The lower part: 止 (or 止) means "to stop". This combination of bending and stopping indicates walking. The movement is also suggested by the bending: 夭 (土) of the toes or foot: in swift walking. Pictured here are a host of characters. 止 (止) walking, running, fleeing - all bending forward but not stopping.

走动	zǒu dòng	move around
走狗	zǒu gǒu	running dog; lackey
走廊	zǒu láng	corridor
走路	zǒu lù	walk
走私	zǒu sī	smuggling
走失	zǒu shī	be lost

一	十	土	丰	丰	走	走													
1	2	3	4	5	6	7													



新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand

Website : tungjung.nz

Newsletter Spring 2020 issue

The Tung Jung Association of New Zealand Committee 2019—2020

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Vice President	Kevin Leong	5692525	Property	Alex Chang	499 8032
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Please visit our website at tungjung.nz

President's report.....

Covid-19 pandemic:

Here we are in August and the year seemed to have gone very quickly.

We have managed to get over the lockdown period of the Covid-19 pandemic to Level 2 and back to some normality, However, Auckland has experienced an outbreak of the Coronavirus, which left the government no choice but to put Auckland back to level 3 and the rest of the country to level 2.

Therefore, it's very important that we are more vigilant than ever and wear a protection mask to help stop the virus from spreading.

AGM:

Our AGM was held on Sunday 16 August, 2020. Despite the fact we were in lockdown level 2, it was felt that it was prudent to hold our meeting using Google Meet. The previous committee were happy to stand another year. There were no contentious issues, but we do have very busy year ahead. See further details in our next newsletter.

Social Events:

Our social events for the rest of the year Moon Festival, Cheung Yeung and Christmas Senior Yum Cha will only go ahead subject to the government's lockdown level at the time of the event. Here's hoping!

Members Drive:

This has been a subject of concern for the committee for many years and I hope that 2021 we can finally make some positive progress moving forward. So if any of your children or grandchildren wish to discover their family roots, Chinese culture, traditions and the Cantonese dialect we are more than happy to help. Contact our historian **Gordon Wu, 04 -3883560 or 027 4875314.**

95th Anniversary Celebrations:

The Tung Jung Association will be celebrating this milestone event on Sunday 6 June, 2021. We hope all your family and friends will attend. Please mark this date in your diary for next year.

Association Facilities:

Your association is looking at how we can improve our facilities so that we can hold bigger and more events apart from our monthly meetings. Create a library; display some of our memorabilia and others. Hopefully, we can get some of these projects done in time before our 95th Anniversary?

Website:

Our website is going through an on-going improvement and is full of information about our history, upcoming social events past and present and much more. So check it out and see for yourself. tungjung.nz

Cantonese Classes:

This basic language class is run by our past president Gordon Wu, who is passionate about keeping our native Cantonese dialect alive in this ever- changing world. Since the Covid-19 pandemic lockdown he has run classes online using the Google Meet App which has proved helpful to those who signed in. This has enabled learners as faraway as Auckland and even Australia to join in.

The Association is also running basic Mandarin classes online on a Friday night. Anyone interested should contact **Graham Chiu, 022 3970871**

Peter Moon

President

Read this newsletter in colour on our website : tungjung.nz/newsletters

會長報告

新冠病毒大流行

一眨眼已經到 8 月份了，時間似乎過得很快。政府頒佈的新冠病毒隔離禁制令好不容易降到 1 級，我們的生活已經基本恢復正常，然而，奧克蘭再次爆發新冠病毒疫情，政府不得不把奧克蘭新冠病毒隔離禁制令再次升至 3 級，我國的其他城市都為 2 級。我們必須更加警惕，帶上口罩防止病毒傳染，以上兩點對於我們來說是非常重要的。

年度例會

2020 年 8 月 16 日星期天，我們召開了年度例會。雖然新冠病毒隔離禁制令為 1 級，但是我們還是用 Google Meet 來開視頻會議，在會議的過程很順利，沒有什麼問題爭論，詳細情況會在下一期新聞簡訊裏刊登。

社交活動

今年我們餘下的活動，有中秋節，重陽節和耶誕節飲茶等。什麼時間舉行這些活動，就依靠政府頒佈新冠病毒隔離禁制令的級別來決定。

會員招募

委員會作為主題已經被關注很多年了，我希望在 2021 年能有積極的推進，所有，如果你的兒女或者子孫想去發現他們家族的根，中國傳統文化習俗和家鄉廣東話的話，我們會很熱情幫助你，請你聯繫 **Gordon Wu, 04 -3883560 or 027 4875314.**

會館 95 周年慶典

東增會館將會在 2021 年 6 月 6 日星期天慶祝這個有意義的里程碑。我希望你能帶上全家人和朋友來參加慶典，請你把這個日期記在你的記事本上

俱樂部設施

你的會館正在想辦法去提高會館俱樂部的設施，計畫增加一個圖書館和陳列一些值得紀念的物品的展覽櫃。那樣我們每月能夠舉辦更大的活動和會議。希望以上的工程能在 95 周年慶典前完成。

網站

我們的網站更新升級了，網站裏面有很多資訊，都是關於我們的歷史，過去和現在的社交活動等等。請點擊進去觀看吧，tungjung.nz

廣東話課程

廣東話基礎班是由前會長 Gordon Wu 授課，儘管時代的變遷，他都很熱情去推廣家鄉廣東話。由於新冠病毒隔離禁制令，他堅持運用 Google Meet App 來為大家上網課。

會長

歐偉權

Ventnor report.....

At last, progress has been made on the Ventnor memorial, thanks to the perseverance of Kirsten Wong, one of our committee members, who had taken over when complications and objections suddenly arose. Kirsten has travelled to the Far North to meet Maori elders and the Far North District Council and other groups and after much negotiation, agreement has been reached to build the memorial at the Manea Tourist site in Opononi. Actual construction has commenced as shown in the photographs and the opening ceremony will coincide with the opening of the Manea Tourist site in April next year.



The Ventnor

The Tung Jung Association is involved in this project in that at the last port of call for the Ventnor at Wellington, 36 Jungsen bodies were loaded on board before the ship sailed for Hong Kong. Off the coast of Taranaki, the ship hit a rock and the Captain decided to head for Auckland for repairs but on the way there, the ship foundered off the Northland coast about 10 miles out at sea and sank. This area is now a protected historical site and is considered as the final resting place for all those bodies that was on board the Ventnor. Choie Sewhoy, the instigator of the shipment, was one of the bodies on board as he died just before the ship sailed from Dunedin, as well as the great grandfather of the writer.



Aerial view of site



Group of Maori Elders and NZCA members at blessing



Beginning of foundations



Laying of foundations to support steps



First of concrete steps in position



All steps in position



Final version of memorial

Gordon Wu

Obituary.....

Ivan Kwok ONZM 白石村 **Bak-shek village**

23 November 1941 – 2 June 2020

Ivan Kwok was born in Wellington on the 23rd November, 1941. His grandfather was Kwok Moon Cheuck (Jock), the youngest of three brothers (Kwok Moon Wan and Kwok Moon King) who had immigrated from Bakshek, JungSeng to New Zealand in 1883. Moon Jock returned years later to bring his wife May Keet of SunTong and Colin (Ivan's father) back to New Zealand aboard the SS Manuka via Sydney to Wellington on 2 September 1924.



Ivan's parents were the late Colin Kee Fook Kwok and Wai Ho Wong (of Canton). He had two older sisters, Shirley who married the late Keith Yee Joy, Katherine (deceased) and two younger brothers, Raymond (deceased) and Thomas who lives in Australia. Ivan's parents and family operated a fruit and vegetable shop on Cuba Street and because of proximity were very close to the family of Mr William Kwok (Kwok Kee Yee). Ivan's family eventually moved from Cuba Street and bought a shop in Taihape. They became known as the Taihape Kwoks.

After completing secondary school in Taihape Ivan returned to Wellington and entered law school at Victoria University. After graduating with a Masters of Laws from Victoria University of Wellington in 1964, Ivan went into private practice for approximately 10 years with his own firm Clapham Kwok before joining Treasury as an in-house lawyer in 1975. He rose to the position of Treasury Solicitor which he held for 14 years. Following this his job title was Principal Advisor (or roving trouble-shooter it was said).

Ivan Kwok's life was remembered on Friday 12 June 2020 at Pipitea Marae, Wellington. He made an enormous impact on New Zealand particularly in the area of Crown-Māori relations and exemplified the very best in the public service. *'Ivan Kwok ONZM used to say there are two types of lawyers – those who find problems and those who solve them'*, according to Christopher Finlayson QC, *'Ivan was firmly in that latter camp'*.

At his tangi at Pipitea marae, tributes for Ivan flowed from key New Zealanders he had worked alongside in his 45 years at New Zealand Treasury. These included Sir Bill English, Hon. Grant Robertson, Mr Finlayson and Deputy Treasury Secretary Struan Little with tributes relayed from Sir Michael Cullen. Sir Michael was unable to attend but sent a message via his former private secretary Kirsten Hagan that he was a most effective public servant dedicated to the good of Aotearoa New Zealand. He played a pivotal role in the Crown- Māori relationship and was a true public servant who demonstrated kindness, humility and integrity in every transaction. Ivan was described as having a passion for Te Tiriti and the relationships that flowed from it and would sum up his own enormous contribution to the work of the Treasury as *"duty"*.

The Hon. Grant Robertson described Ivan as the finest public servant, who was fearless and warm. He said he was a key player in many recent notable settlements including the Central North Island settlement and was a quiet giant who had a huge hand in shaping Aotearoa New Zealand.

When lauded for his broad role as public policy official and *rangatira*, he would apparently say with good humour *"I'm just the lawyer"*. Ivan will be remembered as a calm and generous gentleman, wise mentor to many and described as a *taonga* (treasure) for the New Zealand Treasury.

Ivan was also a member of the Tung Jung Association to which he was a very generous contributor over the years. The Association as well as the wider community will miss him for his contributions for the community.

Ivan has no children and is survived by his sister Shirley, brother Thomas and their respective families.

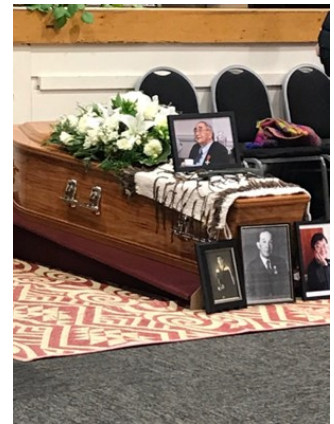
Ivan's service at the Pipitea Marae was conducted by the Venerable Archdeacon Don Rangī, assisted by Deacon Danny Karatea Goddard of the Tung Jung Association committee.

Danny Goddard 郭達良

Ivan Kwok's funeral.....

Pipitea Marae, Thorndon, Wellington Friday 12 June 2 pm.

Minister: Ven. Archdeacon Don Rangi assisted by Deacon Danny Karatea-Goddard R



Obituary.....

Jack Gee

Bak Shek village 白石村

Born 29 July 1927 died 11 July 2020

Jack Gee, brother of the late George Gee, past Mayor of Petone, has passed away on the 11 July 2020

The committee sends their deepest sympathies to his wife Jean and his family on this very sad time in their lives.

A young American's outlook on China.....

I am based in China. It has been a pleasant experience to live in China. However, cultural shocks do exist.

A quick list of cultural shocks in China:

- #1 Chinese people take shower in the night (not in the morning)
- #2 Drinking hot water: how come restaurants serve hot water in June, the freaking summer season?
- #3 People asking personal questions, like age, salary, house buying plans, etc.
- #4 Finding relationship at the workplace is way too common



Maori family looking for their Chinese roots.....

On Sunday 7 June, I was invited to see a pre-screening of a documentary scheduled to be screened on TV3 on Tuesday night at 7.30 pm. The programme, David Lomas Investigates, was about a Maori family who knew that they had a Chinese grandfather Ru Nam Yang, who was buried at Auckland but that was all they knew.

Perry Hakaraia and his two siblings contacted David Lomas last year and with the help of Janet Joe of Auckland, they found the village and home of the grandfather in a Poon Yue village as well as an unknown relative.

The pre-screening was held at Maorilands in Otaki at 11 am and we had to get up early in order to get there on time. I had asked Peter Moon to come with me and we met the extended Harakaia family. They welcomed us and after explaining their actions to find their ancestry and showing the documentary, a lunch was provided.

The video was produced excellently with great scenes of both New Zealand and the Poon Yue village and David Lomas did a great job in finding the village and relatives from virtually little information.

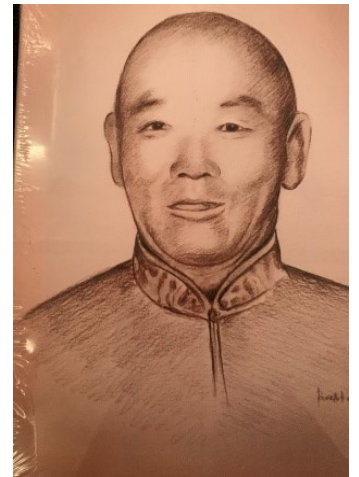
If you missed this documentary, you may be able to see it on TV3 On Demand. Ensure that you have a box of tissues available when watching it!



The Hakaraia family



Perry Hakaraia



Ru Nam Yang



Perry's
parents



Those at the
pre-viewing



Tung Jung profile.....

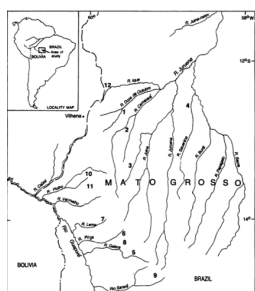
Ivan Lowe 黃國琪 Wong Kwok Kee

Wong Hing Lowe 黃慶劉 was born in Bak Shek 白石村 in 1881 and came to New Zealand in the 1890's where he and his wife opened a fruit shop in Napier where Ivan was born in 1922. Ivan's mother was the second wife of Hing Lowe, whose first wife, Daisy Kwan, well known in Otaki, could not have children and permitted her husband to take a second wife Ng Chan Soon 吳陳羨, so he could have children. She bore two sons and a daughter in New Zealand and a third son was born in Canton in 1934. When Ivan was born, for some reason, he was given his father's last name as his surname – Lowe. After 18 months, the family returned to Napier and eventually to Wellington where they lived in Tory Street. While in China, Ivan had a Chinese education and coming back to Wellington, had his secondary education at Wellington Technical College where he was awarded a bursary to study engineering at Victoria University and Canterbury University and in 1946 won two Post Graduate Scholarships to enable him to study overseas. He was the first Chinese student to win two Post Graduate Scholarships! He was admitted to Trinity College, Cambridge, where he was named Senior Scholar in Mathematics and was awarded a PhD in physics in 1952. Later that year, he came back to New Zealand and took up a lectureship in mathematics at Otago University and in 1953, he was awarded a Research Fellowship at the Imperial College of Science and Technology, University of London, which turned into a lectureship in Mathematics a year later.



When Ivan was a boy, he attended a Presbyterian Sunday School and whilst at the Imperial College in London, he received a call to serve his Christian beliefs and decided to take on missionary work with the Wycliffe Bible Translators in 1959 to translate the Bible to many of the minority groups around the world in their own language – particularly in third world countries.

Ivan then left mathematics and a promising career and travelled to Brazil where he spent the next 19 years with his time and efforts divided in three ways. First, there was the work amongst the Nambiquara people in the state of Mato Grosso in north west Brazil. In 1911, when the Nambiquara had their first contact with the white man, they were a strong and independent group of people said to number between 20,000 to 50,000. However, an epidemic of one of the white man's diseases, probably chickenpox or measles, which they had no natural resistance, wiped out about 98 percent of their population and left the remnants without any hope and any will to live. The language they spoke was said to be very difficult and in fact, no outsider had ever learned to speak it. The natives also could not speak any other language but their own so to convey the good word to them proved very daunting. So Ivan and an American colleague settled down in this Nambiquaran village of about 70 people to learn their language and to improve their lives by building a small airstrip to enable planes from the outside world to bring in supplies and other essentials as there was no road into the area at all. During this time, they tried to learn the language using phonetic script and became friendly with the natives, and eventually showed the native how to write their language and produced some basic reading books in their language. The second part of Ivan's time in Brazil was also carrying out his duties as a professor at the University of Brasilia and later in the National Museum of Rio de Janeiro, where he taught classes on language analysis to Brazilian students. The other third of his time was spent as a language consultant for his colleagues in bible translation in Brazil.



Area in Brazil where Ivan spent 21 years

In 1969, Ivan married an English girl, Margaret, a fellow missionary, who was born and raised in Dorking, Surrey, England, in a Presbyterian Church on the outskirts of Brasilia. From 1969 to 1978, they carried on their work in Brazil and were able to get about half of the New Testament translated into Nambiquaran. During that time, they had two daughters. Angelina born in Rio de Janeiro in 1971 and Evelyn in England in 1974. Both are now married and have university degrees in England.



Ivan and family taken in 1985

Ivan returned to England in 1978 because he had been made an International consultant by his organisation. Over the course of the next ten to twelve years, he directed linguistic workshops in many parts of the world. From 1993, he stayed in England where he helped and organised people on bible teaching around the world. He made trips to New Zealand to visit family and friends in 1997 and 2001. Ivan passed away in 20XX and Margaret in 2016. He is survived by his daughters Angelina and Evelyn and their families in England

Papers Past.....

THE CHINESE QUESTION.

TO THE EDITOR. Sir— Having read most of the letters* it your paper on the Chinese question, there are one or two points I am not quite clear about. For instance, why should there be such an outcry against a person of any colour or country for selling their goods at a low price these hard times? Everyone seems to have been particularly concerned lately for fear of these " necessities of life" being taxed and to making it harder for poor families to live ; and yet when John " is willing to forego the ordinary comforts of life to enable him to sell cheaper, he gives offence. Another objection to him is his being such an expert workman. " The quickness with which he will paint the side of a house and the low wage he is satisfied with." Can this be considered against him? As to their licentious habits, their not marrying, and herding together in such numbers, surely the law of our country must be very lax. Would it be just and right to make a harder law for the stranger than we are willing to be governed by ourselves? Why not have a law to forbid those dreadful places* of sin from having any corner in our country? In some towns even in New Zealand they are not allowed. And our sanitary laws must surely be open to improvement when so many men are allowed to live together in one room. I think a great many of these evils would be done away with, as well as relieve the Government of much anxiety about finances, if they put a tax on all unmarried men (say over 30 years of age) equivalent to what house-keeping would cost them. I merely throw out these suggestions as a matter that might very profitably engage some of the time and consideration of the new M.H.R.'s. It would be doing a benefit to society and just about settle the "Chinese Question." Thanking you for the space you have allowed me, I am, &c,

A SPINSTER

Evening Post 1 October 1887.

GROSS CRUELTY - CHINESE GARDENER FINED

Ah Lee, a market gardener at Miramar, was called before Mr. E. Page, S.M., at the Magistrate's Court yesterday, to answer a charge of having cruelly ill-treated a cow belonging to William Telford and Robert Bone, dairymen. Several witnesses were called by Mr. O. C. Mazengarb, who appeared on behalf of the Society for the Prevention of Cruelty to Animals, and, in brief, their stories were that the cow had apparently wandered through the dividing fence between Telford's place and the Chinaman's garden on Sunday, 1st September, and, quickly realising the quality of the cabbages and other vegetables, had dined right royally until one of the Chinamen set out to avenge the outrage by chasing the animal out of the, garden with a shovel.

Ah Lee admitted having struck the cow with a shovel, but denied that he had inflicted any serious injury, as it continued grazing lying down, after it had been driven through the fence. Up to a point the story coincided with the statements of the other witnesses, but Mounted Constable Wilson, Mr A. Milligan, veterinary surgeon, and Inspector Henry, of the Society for the Prevention of Cruelty to Animals, who examined the animal when it was discovered three days later, stated that one hind leg had been cut to the bone, just above the hock, and as a result, the beast was unable to move. For three days, therefore, it had been without food and water, and the poor brute was in such a state that it was necessary to destroy it.

The Magistrate characterised the case as a most serious one, and imposed the maximum penalty of £20, with costs amounting to £4 9s. Ah Lee was also ordered to pay Telford the sum of £18, the estimated value of the cow. In default of payment of the fine and costs, Ah Lee must go to gaol for a month. Mr. G. W. Hellish appeared for the defence, and Mr. A. M. Salek on behalf of Telford.

Papers Past

NOTICE.

To the Inhabitants of Wellington and its vicinity.

SING HOP having purchased all the right, title, and interest in the Nursery Grounds situate in Adelaide Road from Ahock, Sing Hop is now prepared to supply all kinds of vegetables and fruit daily at the lowest market prices.

Apply to Sing Hop, at Tomakawke Gardens, Adelaide Road.

Papers Past 3 April 1875

Great Chinese Wall Doomed! Peking Seeks World Trade! Contd from page 11.....

Although the Denver papers dropped the story after a few days, the story did not die. Two weeks after the Denver headlines, John Lewis noticed that a large Eastern U.S. newspaper had picked up the story and included information not even in the original story. This newspaper included quotes from a Chinese [mandarin](#) confirming the story, with illustrations and comments about the tearing down of the wall. Eventually the story spread to newspapers all across the country and then into Europe. Although the story developed into different versions, the essence remained: Americans were going to China to tear down the Great Wall. Ten years later, the last surviving reporter of the hoax, Hal Wilshire, confessed the secret.

Wikipedia

AN ENCOUNTER WITH CHINAMEN

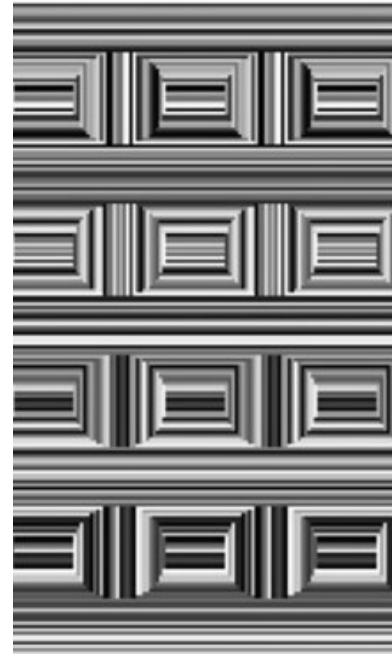
A EUROPEAN KILLED.

[UNITED PRESS ASSOCIATION.]

WELLINGTON, September 30.

A fight occurred at the Lower Hutt in the early hours this morning, between a number of young men, and three or four Chinamen, and resulted in the death of one European and severe injuries to one Chinaman. The particulars as far as are known at present are these:—About midnight some six or eight lads were returning along the road to their homes at the Lower Hutt, and when passing a Chinaman's house they met three or four Chinamen. In some way or other an altercation ensued, and shortly afterwards a man named Leeves, who is living near by heard cries of murder and help, and at once rushed out. He states that by the time he reached the road, the row was over, and the parties separated. He found a young man named Thomas James Smith on the road, and as he appeared faint and was bleeding profusely, he conveyed him with all haste to Dr Wilfred's residence at the Hutt, but the young fellow expired almost immediately on arrival. In the meantime the police had been telephoned for, and mounted troopers from Wellington and Petone were sent out, and effected the arrest of three Chinamen named Tom Hung, Young Bin, and Sam Koy. The last named was in a bad state, being terribly cut about the head. He was conveyed to the Wellington hospital, where he now lies in a precarious state. The other two were lodged in the lock-up. Smith was 22 years of age, and his parents are laboring people at the Hutt. An inquest will be held on the body to-morrow. Tom Hung and Young Bin appeared at the Police Court this morning before three Justices, charged with the wilful murder of Smith. They were represented by counsel, and remanded for a week.

Optical illusions.....



How many circles do you see hidden in this picture?



Do you see a young girl looking up or an old lady looking down?



1. Concentrate on the 4 dots in the centre of the picture for 40-50 seconds
2. Then take a look on a wall near you—any smooth single coloured surface.
3. You will see a circle of light developing
4. Start blinking your eyes a couple of times and you will see a figure emerging
5. What do you see? Moreover, who do you see?

Great Wall of China hoax

The **Great Wall of China hoax** was a faked newspaper story concocted on June 25, 1899 by four reporters in [Denver, Colorado](#) about bids by American businesses on a contract to demolish the [Great Wall of China](#) and construct a road in its place. The story was reprinted by a number of newspapers.

In 1939, an [urban legend](#) began when Denver songwriter Harry Lee Wilber claimed in a magazine article that the 1899 [hoax](#) had ignited the [Boxer Rebellion](#) of 1900. The radio commentators [Paul Harvey](#) and Dwight Sands perpetuated the legend. Variations have been incorporated into sermons about "the power of the tongue," a morality tale used by preachers^[who?] to highlight the consequences of lying.

In fact, however, there was never any such connection and Boxer activity intensified in response to the German invasion in [Shandong](#) during March 1899 – before the hoax was invented. No Chinese history reference relates the hoax to the Boxer Rebellion.

The cultural historian Carlos Rojas comments that the original hoax being perpetuated by a second hoax, a "metahoax," illustrates the ability of the Great Wall to "mean radically different things in different contexts."^[1]

The hoax was created at the height of imperialism during late 19th Century. In 1898, Britain obtained a [99-year lease](#) for the [New Territories](#), extending the Hong Kong colony that had been ceded in 1841. Britain also sent a fleet into the [Gulf of Chihli](#) and forced the Chinese to lease [Weihaiwei](#). Germany seized the Chinese port of [Kiaochow](#) and used it for a military base. The [French](#) leased [Kouang-Tchéou-Wan](#) from China. Also, in the [First Sino-Japanese War](#), Japan defeated China. [Xenophobia](#) in China was widespread.

The hoax began with four Denver newspaper reporters, Al Stevens, Jack Tournay, John Lewis, and Hal Wilshire, who represented the four Denver newspapers—the *Post*, the *Republican*, the *Times*, and the *Rocky Mountain News*. The four met by chance at [Denver Union Station](#) where each were waiting in hopes of spotting someone of prominence who could become a subject for a news story. Seeing no celebrities and frustrated with no story in sight and deadlines due, Stevens remarked, "I don't know what you guys are going to do, but I'm going to fake it. It won't hurt anybody, so what the Devil." The other three men agreed to concoct a story and walked on 17th Street toward the Oxford Hotel to discuss possible ideas.

Some stories, such as New York detectives tracking kidnappers of a rich heiress or the creation of a powerful company that would compete with the equally powerful [Colorado Fuel and Iron Company](#) were ruled out, as stories set in the United States were more likely to be checked and verified. The reporters then began running through countries such as Germany, Russia, and Japan until one of the reporters suggested China. John Lewis grew excited and exclaimed, "That's it, the Great Wall of China! Must be 50 years since that old pile's been in the news. Let's build our story around it. Let's do the Chinese a real favour. Let's tear the old pile down!"

The four reporters concocted a story in which the Chinese planned to demolish the Great Wall, constructing a road in its place, and were taking bids from American companies for the project. Chicago engineer Frank C. Lewis was bidding for the job. The story described a group of engineers in a Denver stopover on their way to China.

Although one of the reporters worried about the consequences of such an invented story, he was eventually overruled by the other reporters. Leaving the Oxford Bar, they went to the Windsor Hotel, signed four fictitious names to the register and told the desk clerk to say to anyone who asked that reporters had interviewed four men before they left for California.

The reporters swore they would stick to this story as fact as long as any of the others were still alive. The next day, all four major Denver newspapers, the *Times*, *Post*, *Republican*, and *Rocky Mountain News* featured the fabricated tale on their front pages. In the *Times*, as well as the other three papers, this was a typical headline:

Continued on page 9.....



Lima News 1899

Instant noodles.....

Momofuku Ando 安藤 百福 (March 5, 1910 – January 5, 2007) was a Taiwanese-Japanese inventor and businessman who founded Nissin Food Products Co., Ltd.. He is known as the inventor of instant noodles and the creator of the brands Top Ramen and Cup Noodles. Ando was born *Wu Bai-Fu* 吳百福 in 1910 into a wealthy family in *Kagi-chō* (Japanese: 嘉義廳, modern-day Chiayi County), Japanese Formosa (Taiwan), and raised by his grandparents within the city walls of *Tainan-chō* (臺南廳, Tainan). Following the deaths of his parents, his grandparents owned a small textiles store, which inspired him, at the age of 22, to start his own textiles company, using 190,000 yen, in *Eiraku-chō* (永樂町), Daitōtei, Taihoku (Taipei). In 1933, Ando travelled to Osaka, where he established a clothing company while studying economics at Ritsumeikan University

After World War II, Taiwan was handed over to the Republic of China (1912–1949), and Ando had to choose between becoming a citizen of Taiwan (ROC) or remaining a Japanese subject. Ando chose the former in order to keep his ancestral properties in Taiwan (since all Japanese nationals had to forfeit their properties in Taiwan). However, Ando remained in Japan.

Ando was convicted of tax evasion in 1948 and served two years in jail. In his biography, Ando said he had provided scholarships for students, which at the time was a form of tax evasion. After he lost his company due to a chain-reaction bankruptcy, Ando founded what was to become Nissin in Ikeda, Osaka, Japan, starting off as a small family-run company producing salt.

With Japan still suffering from a shortage of food in the post-war era, the Ministry of Health tried to encourage people to eat bread made from wheat flour that was supplied by the United States. Ando wondered why bread was recommended instead of noodles, which were more familiar to the Japanese. The Ministry's response was that noodle companies were too small and unstable to satisfy supply needs, so Ando decided to develop the production of noodles by himself. The experience convinced him that "Peace will come to the world when the people have enough to eat.

On August 25, 1958, at the age of 48, and after months of trial and error experimentation to perfect his flash-frying method, Ando marketed the first package of precooked instant noodles. The original chicken flavor is called *Chikin Ramen*. It was originally considered a luxury item with its price of ¥35 (¥608/US\$5.69 in 2019 terms),^[3] around six times that of traditional udon and soba noodles at the time. As of 2016, Chicken Ramen is still sold in Japan and now retails for around ¥120 (US\$1.12), or approximately one-third the price of the cheapest bowl of noodles in a Japanese restaurant. According to *The Financial Times*, Ando's invention of Cup Noodles in 1971, at the age of 61, helped spark the popularity of instant noodles overseas. He had observed that Americans ate noodles by breaking the noodles in half, putting them into a paper cup, and pouring hot water over the noodles. They also ate them with a fork instead of chopsticks. Ando was inspired, and felt that a [Styrofoam](#) cup—with a narrower bottom than the top—would be the ideal vessel for holding noodles and keeping them warm. Eating the noodles would then be as easy as opening the lid, adding hot water and waiting. This simplicity, efficiency and low price of Cup Noodles went on to transform Nissin's fortunes

Ando began the sales of his most famous product, *Cup Noodle Kappu Nūdorū*, on September 18, 1971, with the idea of providing a waterproof polystyrene container. As prices dropped, instant [ramen](#) soon became a booming business. Worldwide demand reached 98 billion servings in 2009.

In 1972, the Asama-Sansō incident occurred in Nagano Prefecture, Japan. Widespread coverage of the event, which included repeated images of the prefectural Riot Police Unit eating the noodles on national television, have been conjectured as boosting awareness of the brand.

In 1964, seeking a way to promote the instant noodle industry, Ando founded the Instant Food Industry Association, which set guidelines for fair competition and product quality, introducing several industry standards such as the inclusion of production dates on packaging and the "fill to" line. He was also the chairman of the International Ramen Manufacturers' Association.

Ando was repeatedly honoured with medals by the Japanese government and the emperor—including [The Order of the Rising Sun, Gold and Silver Star](#), Second Class—in 2002, which is the second-most prestigious Japanese decoration for Japanese civilians.

Ando died of [heart failure](#) on January 5, 2007, at a hospital in [Ikeda, Osaka Prefecture](#), at the age of 96.



新 西 蘭 東 增 會 館

中秋節

Tung Jung Association of NZ

Invites you to our

Mid Autumn Festival Dinner

at the

Dragon's Restaurant

25 Tory Street on Sunday 4 October 2020
at 6.30 pm.

\$40 per person make a table of 10

Tickets available from all committee members



Chung Yeung Festival 重陽節

The Association will observe the traditional Chung Yeung festival on Sunday 25th October 2020 by congregating at the Tung Jung Association memorial at Karori Cemetery at 12 noon. All members and friends are welcome to attend. There we will pay homage to our ancestors and partake in a light meal with them in the tranquillity of the cemetery. Those attending who would like to join the committee in an evening meal, are welcome to do so.



A typical graveyard in Hong Kong. Note the presence of many Jungsen names



A typical family pays their respects to their ancestors

Chung Yeung is also known as the Double Ninth as it occurs every year on the ninth day of the ninth month of the Lunar Year which is why the date varies every year on the western calendar.

So, what do people do during Chung Yeung (or Chongyang in Mandarin)? Many in Hong Kong remember the dead by visiting graves and columbaria, in the same way as they do on Ching Ming in spring, but there are other aspects of the festival that modern-day Chinese seem to have forgotten or abandoned. Copious references in historical texts and poems mention, in particular, people drinking chrysanthemum-infused liquor and carrying twigs or leaves of the dogwood plant, supposedly to fend off certain diseases, as they go hiking in the hills on the ninth day of the ninth month in the traditional Chinese calendar. According to lore, this custom came from a legend whereby a man called Huan Jing from the Ru Nan province who consulted a divine deity called Fei Changfang about an epidemic that regularly breaks out along the banks of River Ru, killing many people. As advised by Fei Changfang, Huan Jing took all his fellow villagers, both young and old, with him to a nearby mountain on the ninth day of the ninth lunar month. He then returned to the village with the green dragon sword presented to him by Fei Changfang and killed the demon spreading the epidemic

Chinese brothels in Wellington - Papers Past

In the city of Wellington for some years past the Chinese element in various forms has been very prominent. Almost all the fruit shops are run by Chinamen. The yellow agony have practically monopolised the laundry business. In Manners and Cuba streets every other shop window bears a Mongolian trade name, and even the grocery businesses are being pressed by the competition of the almond eyed invaders. One might tolerate a limited number of industrious Chinamen in a civilised community earning a honest livelihood as market gardeners, fruiterers, and laundry men, but the melancholy fact is that in the wake of these aliens follow evils which are almost unspeakable and which tend to poison the moral atmosphere of our cities. A week or so ago the police made a descent on a Chinese brothel, kept by a notorious Chinese criminal in a slum known as Haining Street, where three girls, the eldest of whom is just past the age of 17, were found consorting with some of the most degraded specimens of Chinese depravity, and yesterday the keeper of the house, a filthy opium debauched Tartar-like creature, who calls himself George Howe, with the three unfortunates, appeared before two Justices of the Peace, Messrs Gill and Hornblow, in answer to several informations. The hearing took place in the jury room, a comparatively small apartment, which was crowded with detectives, policemen, and others, while an unsavoury audience composed of odoriferous Chinamen and brutal looking roughs blocked the passage outside. During a temporary pause in the proceedings, whilst the counsel for the defence was being hunted up, the girls stood in the room. They chatted and laughed, leered at the Chinamen in the passage, and conducted themselves with defiant levity. Mr Inspector Pender said the three girls, Maggie Corbett, Louisa Steele, and Bella Steele, were charged With Vagrancy. The man kept a house of ill fame at which most disgusting scenes continually occurred. He was charged with being a rogue and a vagabond, the occupier of a house frequented by persons who have no lawful visible means of support, and with being an idle "disorderly person. Detective Broberg was then called, and he related a shocking story of vice. He went to a house on the morning of the 16th, which was occupied by two Chinamen. He knocked loudly at the door and heard a movement inside, but the door not being opened, he opened a front window and saw a Chinaman whose clothes were disordered rush, out of a bedroom where he found two girls, Maggie Steele and Mary Corbett; who admitted having slept there the previous night. On the following Sunday night he watched two Chinamen enter the house and on entering saw the accused in a compromising position with one of the girls. Sitting by the fire was another Chinaman with the youngest girl on his knee and her arm round his neck. In another bedroom he found the girl Corbett with a Chinaman in a situation which admitted of no doubt as to the nature of their relations. On the Monday night the witness accompanied Detective Neill to the house, where they found the girl Corbett with Howe and another Chinaman. They afterwards arrested Howe and Corbett in another house. Other Women of bad character in Haining Street had complained of the state of things. The house was not a gaming den, opium den, or cookshop. It was only used for immoral purposes, Howe had also associated with bad characters. (Several previous convictions were here put in.) The girls had no proper means of support. They were notorious prostitutes. Constable Hammond corroborated the evidence of Detective Broberg. The prisoner came from the West Coast with a woman named Louisa Howe, bringing the little girl Steele with them. He had seen Louisa Steele and Maggie Corbett soliciting men in the street. The girl Steele was rescued from a Chinese den 18 months ago. John Turner, a hairdresser living in Haining Street, said he had seen the girls and Chinamen going in and out of the house at all hours.

Chief Detective Campbell had known Howe for 12 or 13 years. He was convicted in 1890 of keeping a house of ill-fame. In 1891 he was arrested for the same Offence in Maori Row, and again he was imprisoned for stealing a watch and chain. He had been a keeper of immoral houses for 8 or 9 years, living on the proceeds of shame. His own countrymen had complained of his vicious conduct.

The prisoner, having been sworn on the New Testament, described himself as a carpenter. Maggie Corbett had been paid 8/- a week for looking after his child by the woman Howe. 'Mitter Turner, he tell 'em lie; he no likee Chinaman.' Inspector Pender said the case was the worst that had come to his knowledge for many years past. The house was a down right Chinese den. It was kept for immoral purposes by Chinamen, where these unfortunate girls were entrapped. It was time Haining Street was cleared of these abominations.

The Bench said Howe had been convicted on four previous charges, and sentenced him to twelve months' imprisonment with hard labour.

The three girls were then charged with vagrancy. '

Detective Broberg swore that the girl, Louisa Steele had consorted with a convicted thief named Keene. He had seen her associating with hoodlums, and had seen Corbett under compromising circumstances with a Chinaman. He described how the girls Louisa and Bella Steele had lived with thieves and criminals. He thought the girl Bella might be reformed, but the other two were past redemption. The uncle of the Steele girls gave a melancholy sketch of their career.

Continued to page 15

Chinese brothels in Wellington....contd from page 14

They had been left orphans at an early age and thrown on their own resources. Louisa had sunk lower after a charge of larceny, he described his efforts to rescue his nieces from a life of shame. Louisa was utterly incorrigible, but Bella might be reclaimed.

The Bench ordered a conviction against the girl Bella, and ordered her to come up for sentence when called upon, and committed her to the care of a Salvation 'lass' who was present.

'Go, for God's sake!' exclaimed her sister Louisa, as the other clung to her for a moment. All the time Maggie Corbett stood up with an evil smile on her dissipated and hardened, countenance.

Louisa Steele, aged 17, being called by her counsel, swore she had been in service, though at present she had no home of her own.

Maggie Corbett, aged 17, said she had earned her living as a general servant. She had received 8/- a week for looking after Howe's child, aged five. She admitted having been arrested for drunkenness, but had been drugged with cigar ash. She had never been immoral with Chinamen. When Detective Broberg found her she was only sitting on the bed talking to a Chinaman. When she went to the house on the Sunday night it was to get her hat. Michael Mulgrave, labourer, said he was willing to take Louisa Steele into his service. Unfortunately, however, the cross-examination elicited the awkward fact that a man who had been sentenced to three years for larceny was arrested in Mulgrave's house. Asked whether he had proper control over his wife, he said, 'Can I tie her up i with a rope when I go out?' The Bench sentenced the two girls to three months' imprisonment, but said representations would be made to the Governor with a view to removing them to an Industrial Home.

'Stop crying, you fool!' remarked Corbett, as Louisa struggled with the police against being removed, until she was lifted up and carried bodily out by a stalwart policeman. I may add that when the Industrial School was mentioned, the girl Corbett called out, 'We'd rather take the three months in gaol.'

Auckland Star 25 March 1899\

Prebiotics and probiotics.....

What's going on in your gut could be the key to improving and maintaining your health but those seeking a quick fix may be out of luck.

Probiotics are live bacteria and yeasts that are good for you, especially your digestive system. We usually think of these as germs that cause diseases. But your body is full of bacteria, both good and bad. **Probiotics** are often called "good" or "helpful" bacteria because they help keep your gut healthy. Some probiotic foods are yogurt, sauerkraut, miso soup, kimchi, and others.

Prebiotic fibre is a *non-digestible part of foods* like bananas, onions and garlic, Jerusalem artichoke, the skin of apples, chicory root, beans, and many others. Prebiotic fibre goes through the small intestine undigested and is fermented when it reaches the large colon.

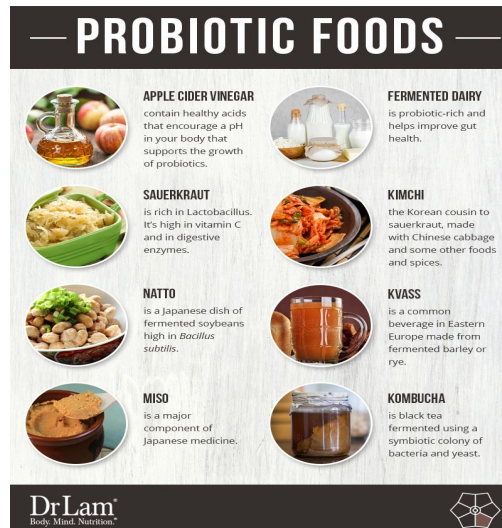
In recent years, the gut microbiome – the trillions of bacteria, viruses and fungi living inside the intestinal tract – has been linked to a raft of diseases and conditions **including obesity, allergies, diabetes and inflammatory bowel disease.**

Off the back of that has come a surge of health products claiming to improve your gut health but, according to leading Australian gastroenterologist Professor Emad El-Omar, consumers need to take all claims with a pinch of salt.

The use of prebiotics and probiotics is a valid concept but what's commercially available is nonsense because it's not been tested in clinical trials and quite often we need those clinical trials before we can change our practice."

Unlike medications, probiotics and other dietary supplements do not need to be approved by Medsafe; the country's medicines regulatory organisation. That means companies which market and sell the products in New Zealand can do so with only "claims" supporting their safety and effectiveness, rather than evidence from clinical trials.

A helpful metaphor to understand the difference between a prebiotic and a probiotic may be a garden. You can add seeds—the probiotic bacteria—while the prebiotic fibre is the water and fertilizer that helps the seeds to grow and flourish.



Chinese Publications in NZ

The 19th century was the era of the Chinese goldseekers in Otago and on the West Coast. They were rural male Cantonese who first came over from Victoria, Australia, and later direct from China. Initially, in 1865, they were responding to invitations to rework the Otago goldfields; from there they spilled over to the West Coast. Their numbers reached a peak of over 5,000 between 1874-81. Despite their peasant background they were intrepid and determined adventurers. Sojourners by choice, their competitiveness, different racial origin and culture generated opposition. Their aim was to save about 100 pounds to take home to China; their strategy to adapt only as much as necessary until they left.

They survived by their cooperative groupings of kinsfolk, clan and counties of origin.

The next wave, who came from the late 1880s, also established themselves throughout New Zealand in small businesses, capable of supporting families. From the turn of the century this led to the growing wish, despite the 'white New Zealand' policy, to bring their families here out of danger.

Although generally illiterate, they valued learning and even printed paper itself. **Alexander Don** described, for instance, how his Chinese teacher collected scraps of lettered paper to be burned later with ceremony. However, taking into account their illiteracy, their relatively small, scattered number and their temporary outlook here, it is not surprising that the Chinese print culture in 19th-century New Zealand was limited. They wrote no books and founded no newspapers. What local print culture existed was mostly hand-executed and little has survived. In fact, what is known about Chinese life in New Zealand in those days derives largely from the writings and photography of Don, who was Presbyterian missionary to them from 1879 to 1913. Don's papers are chiefly to be found in **Dunedin**, in the Hocken and Knox College libraries, and in private hands. Other important collections include those of G.H. McNeur (Hocken Library), and of **James Ng**. Their only commercial printing in this country was by means of lithography. The one example that has survived (in the Otago Settlers Museum) is the lithographed minutes of the meeting of the Cheong Shing Tong (Poon Fah Association), held after the sinking of S.S. *Ventnor* in 1902, which resulted in the loss of 499 exhumed bodies being returned to China.

Of handwritten Chinese, rather more survives. However, it should be understood that unless otherwise stated, the examples given in the course of this brief survey represent a small selection from a more comprehensive documentation compiled by **James Ng**. James Shum, a miner, wrote autobiographical accounts for both Don and G.H. McNeur. Fragments remain among Don's writings, and are reproduced in **Jean McNeur's** thesis 'The Chinese in New Zealand' (1930). The papers of **Benjamin Wong Tape** OBE, JP, were deposited in the Hocken Library, **Dunedin**, by his son in 1969.

Correspondence in Chinese must have been plentiful enough. The *Statistics of New Zealand* (1866) record a total of 534 letters from Hong Kong in the Otago mail. The texts of a few family letters have survived and been printed: for example, Don printed translations of four family letters, including one from the leper Kong Lye to his mother. A boxful of envelopes, some containing letters regarding the Cheong Shing Tong's first exhumation (completed in 1884) was found in a shed in Sew Hoy's store, **Dunedin**, in 1992. The envelopes had fascinating chop imprints, in various artistic forms enclosing the name. In his diary Don has described other Chinese letters; he also collected 'queer addresses' from mail sent to him by the Post Office to decipher. Legal or quasi-legal documents had their mixture of English and Chinese. Among these were petitions, such as that addressed in 1878 to the Otago Provincial Council concerning goldfield Warden R. Beetham's alleged unfairness. The petition was written in English, but the subscription list of names was in Chinese. Notices, official and business, are another class of document. Don translated notices in Chinese, including rules of the anti-opium Cherishing Virtue Union. A bilingual official notice on the Mines Act of 1877 is referred to in the *Dunstan Times* of 27 January 1882. Reward posters were printed in 1880 in both English and Chinese for information leading to the arrest of the murderer of Mrs Mary Young (a European)—copies are in the Naseby Museum and National Archives, Wellington.

Pakapoo lottery tickets are plentiful in Otago museums, as are Chinese coins, but appear to have been printed in China—illustrated in *Windows on a Chinese Past* (vol.1 1993).

Handwritten and stamped calling cards in red were presented at the time of the Chinese New Year. None of the cards seem to have survived, and the New Year custom of leaving visiting cards has ceased in New Zealand.

The Chinese goldseekers attached red paper inscriptions bearing felicitous phrases and poetical couplets on walls, doors, shrines, meat safes, and in any auspicious place in a house. They may be seen in Don's photographs. Again, none have survived. Gambling dens had white paper inscriptions.

Wood provided a common alternative writing surface to paper, in the shape of wooden signs, commemorative plaques and presentation pairs of vertical boards bearing poetical couplets, often with the donors' names carved in smaller characters. For example, living memory recalls the walls of the Poon Fah Association's Lawrence Joss House hung with flags and wooden plaques. Don similarly described the Round Hill Joss House interior in the *New Zealand Presbyterian*, 1 August 1890. John Ah Tong carved for the Queenstown Anglican Church in 1874, and the presence of other Chinese carvers in the goldfields is confirmed by Don and in census records. Probable examples of their work include two large yellow on red and two small yellow on black vertical Chinese boards, each pair bearing poetical couplets from the Poon Fah Association's Lawrence Joss House, and now in the Otago Settlers Museum; also the Chinese Church sign, originally hung outside the Dunedin Chinese Mission Church in Walker, now Carroll Street, 1897, and since transferred to the outside of the Dunedin Chinese Presbyterian Church in Howe St.

The Chinese goldseekers also used cloth banners with embroidered or stitched-on characters, ordered from China. One such work is the long horizontal banner in Hanover St Baptist Church in Dunedin, presented by its Chinese class at the turn of the century.

The only known 'Chinese' newspaper produced in New Zealand last century was Don's weekly *Kam lei Tong I Po*. Kam lei Tong was the rented premises in which Don preached at Riverton, and 'I Po' means newspaper. The first issue appeared on 12 May 1883; it seems to have been a handwritten sheet which he pasted up on the Round Hill Mission Church. Don must have had the help of his Chinese teacher. The latest mention of it is in October 1883, when Chinese condemned its information on the Sino-French War as contrary to their own, derived from overseas newspapers and letters, which they also pasted up (*New Zealand Presbyterian*, 1 September 1883).

Other overseas Chinese newspapers and magazines circulated in New Zealand in the 1880s and 1890s, including the daily *China Mail*; the weekly *Chinese Australian Herald*; the monthlies *Review of the Times*, *Missionary Review*; and the *Chinese Illustrated News*, the *Chinese Globe Magazine*—these two printed in Shanghai; the dailies *Kwang Pao* and the *Wa Tz Yat Pao*. These titles are mentioned in contemporary issues of the *Christian Outlook* and the *New Zealand Presbyterian*, and in Don's diaries. Copies of some of the above magazines are among that part of the Chinese library of the Dunedin Chinese Presbyterian Church which was deposited c.1984 in the Hocken Library.

Surviving books in Chinese, printed in China, from the period include two almanacs in the Graham Sinclair collection. The Sinclair farm was next to the Adams Flat Chinese Camp. A book on acupuncture was found in Sue Him's orchard shed in Alexandra (now in the Alexandra Museum). The literate used to read to the illiterate, and their books were read 'till they fall to pieces'. Novels read at Round Hill, according to Don, included: *Koo sz king lam* (Ancient matter—a forest of gems); and 'Vast, vast is the mist on the ocean, while the concubine is buried in sadness'. Classics at Round Hill and elsewhere, according to Don included the *Saam tsz king* (Three character classic), Saam Kwok, Lit Kwok, History of the feudal states, and Mencius with commentary. The Chinese pharmacopoeia was used at Round Hill, according to the same source.

In 1881 Walter Paterson was distributing the New Testament in Wanli or conventional Chinese script or in English, matched line for line by colloquial Cantonese, transcribed into roman script by Paterson and a Dunedin Chinese named Mattai. No doubt such copies were more for the use of Europeans reading to the Cantonese goldseekers. No copies are known to have survived, though Don noted the wide distribution of these bibles. Paterson also published bilingual religious tracts, two of which are preserved in Knox College Library.

Don himself printed three bilingual booklets of hymns (Knox College Library). His most important legacy, however, was his handwritten notebook 'Roll of the Chinese in New Zealand 1883-1913'. It records in Chinese and English the 3628 Chinese Don met from 1896-1913 and, in English only, some others he knew from 1883. Because Don entered names and villages of origin in Chinese, and brief individual histories in English, most of those named can be identified. For example, Ng confirmed from the Roll much of the movements of the Ngs from Taishan county in this period. The notebook is reproduced in Ng, *Windows on a Chinese Past* (vol.4 1993).

New Zealand has probably the finest cache of photographs on the Chinese goldseekers and their origins, thanks to Don, whose hobby was photography. Some are bilingually labelled. His collection was dispersed, but is now largely reassembled in the Hocken and Knox College libraries, Dunedin.

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Gravestones may also be included as print culture. Chinese examples were usually inscribed in Chinese, bearing the name, county and village of origin, and the time and date of death. The earlier gravestones dated the year by the emperor's reign. Sometimes the name and date of death were added in roman script. The Chinese also used wooden grave markers, but none remain, and many gravestones have been vandalised or illegally removed. The last Chinese to die on the goldfields were probably buried in paupers' unmarked graves, but many others are unaccounted for. The Dunedin Genealogical Society has drawn and recorded in a booklet the Chinese gravestones in the Southern Cemetery, **Dunedin**. Mrs B. Hayes has photographed the Cromwell Chinese graves (private collection), and Len Smith likewise those at Naseby (Hocken Library).

All the Otago museums have items relating to their local Chinese, including items bearing print or script. The West Coast museums are poor by comparison. The most comprehensive collection of Chinese goldseekers' memorabilia is that built by Graham Sinclair. The bulk of this collection, which includes musical instruments, mining rights documents, photographs, two almanacs, newspaper articles, all to do with the Adams Flat goldfield, has been donated to the Museum of New Zealand, Wellington.

The 20th century

Over the last 100 years the Chinese in New Zealand have undergone a remarkable change in fortune. Starting the century as a besieged underclass, Chinese are now ending the century as a group of diverse and healthy communities. Their story, and the aspirations of successive generations of Chinese New Zealanders, can be traced through the surprisingly active print culture maintained throughout this century.

Historically, 20th century Chinese New Zealand print culture can be divided into three periods, 1900-49, 1949-87 and post-1987.

Given the hardship faced by Chinese in that first period, it is remarkable anything was published at all. A small and transient community, labour-intensive occupations, and the need to support families back in China were all obstacles to the time-consuming and expensive process of publishing. The other obstacle was the physical difficulty of printing Chinese characters. A characteristic of pre-1949 publications was that they were almost all hand-written and cyclo-styled.

Continuing in next issue—Summer 2020

Recipe.....

Baked custard mooncakes

Custard filling:

25 gm butter soften to room temperature	40 mls cream
60 gm caster sugar	60 mls coconut milk
3 egg yolks roughly beaten	20 gm flour
1 tablespoon condensed milk	15 gm custard powder
10 gm tapioca flour or potato starch	

Mix all ingredients into heatproof container and steam over median heat for 25 minutes stirring every 5 minutes. Set aside to cool.
While custard still warm knead until smooth then wrap in cling wrap and chill in fridge for half hour. Mixture can be kept in fridge for a week before baking.

Pastry:

100 gm butter softened at room temperature	1 egg roughly beaten
30 gm shortening	220 gms flour
90 gm icing sugar	35 gms custard powder
1/4 teaspoon baking powder	

Using an electric mixer, cream butter and sugar until light and fluffy. While beating, add beaten egg gradually until well combined.

Sift flour, custard powder and baking powder into the mixture and mix until well incorporated. Using hand, combine to form a dough. Wrap dough with cling wrap and rest in fridge for at least one hour.

Divide the custard filling into 20 gm size and pastry into 30 gms size
Shape each into balls Set aside

Using palm of hand lightly floured, flatten pastry dough into flat round circle. Place a custard ball in middle of flattened circle. Enclose filling by wrapping pastry around it and roll into smooth balls.

Place each ball into lightly floured mooncake mould and press gently until edges of mould are filled. Press out onto baking paper on baking tray.

Preheat oven to 175oC or 160oC fan forced. Brush with a thin layer of egg wash and bake for 25 minutes. Allow to cool on tray for 10 minutes then remove to wire rack to cool completely.

Allow mooncakes to rest at room temperature before serving. Freshly baked cakes are cookie like but will develop into moist and tender pastry after a few days.

Tips

Mooncakes can be kept at room temperature for 3 days or in fridge for 2 to 3 weeks.

To obtain a crispy crust before eating, mooncakes can be re-baked in oven at 160oC for 5 to 6 minutes

When making the mooncake, care must be taken that the pastry is not too thin otherwise a cookie like crust will not be achieved.

Egg wash - 1 egg yolk mixed with 1 teaspoon milk lightly beaten. Brush onto top of cake before baking.





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THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

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