

<h1>怕</h1>	<p><b>pà</b> fear</p>	<p>怕：表示恐惧的这个字的形旁是“忄”即“心”字的变形。声旁是“白”字，由“白”和“心”组成的字就是“怕”。“白色的心”字面意思是害怕或缺乏勇气。有时由于一时害怕会使原本勇敢的人变得特别胆小，就像图中所示的那样。</p>	<p>The character for fear has, for radical, 忄, a variant of heart 心. The phonetic, sound component 白 (white) collaborates with the radical, 心 (heart) to instill the idea of fear into this character: 怕, which literally means: "white heart", i.e., fear or lack of courage. Sometimes a "white heart" can inspire the bold deeds of a "lion-heart" as our picture shows.</p>
<p>怕人 pà rén terrifying          怕生 pà shēng shy with strangers          怕死 pà sǐ fear death          怕羞 pà xiū bashful; shy          害怕 hài pà scared          怕事 pà shì afraid of getting into trouble</p>			



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**Newsletter Spring 2021 issue**

**The Tung Jung Association of New Zealand Committee 2020—2021**

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

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

### **Annual Winter Senior Yum Cha**

I can happily report that our Annual Winter Senior Yum Cha was huge success this year with over 200 people in attendance. The new brunch menu went down a treat and people were happily enjoying catching up with family and friends long after it was finished. Congratulations to the social committee for a job well done.

### **AGM**

Our AGM was scheduled for Sunday 22 August this year but was postponed due to the Delta Variant outbreak lockdown. However, it is expected most or all would have decided stand again on the committee for another term. We will advise members as to another date for the AGM.

### **Moon Festival**

This year will be held on Wednesday 26 September at the Dragon Restaurant. Tables are limited so please book with our social committee.

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Further details see advert in the newsletter.

### **Cheung Yeung**

This year will be held on Sunday 17 October at the Karori cemetery all members and friends are welcome to join. This year will be held on Sunday 17 October at the Karori Cemetery at 12 noon at the Tung Jung memorial.. All members and friends are welcome to attend. This is an opportunity to show the younger generation the age old traditions that our forebears practised so that it can be carried on for future generations.

### **Cantonese classes**

Gordon Wu has been running basic Cantonese classes online since covid-19 and has attracted many people far and wide. . If you are interested in improving your Cantonese dialogue, please register with Gordon, Email: [gor-don.wu@xtra.co.nz](mailto:gor-don.wu@xtra.co.nz)

### **Wellington on a Plate**

Gordon Wu and I attended Visa Wellington on a Plate Speakers Series which was held at Te PaPa. Esther Fung from Wellington Chinese Association spoke on the cookhouses during the early 20<sup>th</sup> century. It was a walk down memory lane with a few funny anecdotes along the way. However, with the influences of more recent Chinese immigrants brought more diversity to the way we dine today.

### **Lockdown**

It's disappointing that we are in lockdown again because of the Delta Variant outbreak and hope that we can get back to some normality sooner than later. In the meantime our social events could be postponed? So **Keep Calm, Keep Warm and** when you are out and about scan the **QR Code** and most importantly wear a **Face Mask**.

Peter Moon  
September 2021

# 會長報告

## 一年一度 冬季老會員飲茶活動

我很高興向大家報告，我們冬季老會員飲茶活動取得很成功，大概有 200 人參加活動，我們更新了午餐餐單，活動期間，大家與家人朋友相聚的很愉快，同時慶賀委員會舉辦活動完滿成功。

## 年度例會

我們的年度例會原定在今年 8 月 22 日，但由於德爾塔病毒爆發，全城禁閉，所以不得不把例會推遲。然而，估計大多數人或所有人都想決定再參加委員會會議。我們會安排另一時間開年度例會會議。

## 中秋節

9 月 26 日星期三在龍餐廳舉行慶中秋活動。席位是有限制，如果你感興趣，請聯繫我們委員會會員訂座。活動詳情將會在下期的新聞簡訊刊登。

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## 重陽節

今年會 10 月 17 號星期日中午 12 點在 Karori 墓地紀念東增會館先人的祭拜活動。歡迎所有會員及朋友參加。這事跟我們下一代感受我們傳統的好機會，讓他們把先輩的傳統傳承下去。

## 廣東話班

自從新冠病毒爆發以來，Gordon Wu 在網上開展線上廣東話班，同時也很多人參與這個線上課程。如果你想提高你的廣東話能力，請到 Gordon Wu 處登記。電子郵箱是

[gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz)

## 威靈頓 on a plate

Gordon Wu 和我參加了在 TePaPa 舉行的 Visa Wellington on a Plate Speakers Series 活動。來自威靈頓中國協會的 Esther Fung 在一個建於 20 世紀的水上廚房裡演講，與我們一起回憶有趣的奇聞。然而，在近來中國新移民影響下，我們就餐就有多元化的選擇。

## 禁閉

由於新冠德爾塔病毒的爆發，我們再一次禁閉，大家都感到很失望。我們都希望儘快能回到正常的生活。在這個期間，我們會館的活動是否延遲？暫時等待政府指令。當你外出時，保持冷靜，保持溫暖，進出店鋪掃 QR 碼和最重要是帶好口罩。

## 歐偉權

2021 年 9 月

## Winter solstice yum cha lunch.....

The Association had their annual mid-winter yum cha lunch at the Dragon's Restaurant again this year and once more it was very successful.

The yum cha lunch was originally organised for the elderly members who were unable to venture out at night due to various circumstances, but as the years went by and many had passed away the committee opened it up to anyone who wanted to come. So it was decided to change the name to Winter solstice yum cha lunch instead.

This year, over 110 happy attendees enjoyed the varied yum cha lunch and with many newcomers joining in. Every attendee received a chocolate gift and a lucky draw where one person from each table won a prize.

The Association thanked the restaurant for the delicious food they presented and everybody went home satisfied.



For more photos—click on <https://photos.app.goo.gl/>

## Obituary .....

**Charles Lum 林景泰 Lum King Tai**

**Lautoka, Fiji**

**24 September 1934—20 June 2021**

Charles was born in 1934 in Lautoka, Fiji, to Mary and Joseph Lum, and had 4 siblings - George, Henry, Pauline and younger brother Arthur.

He attended St Thomas's Catholic Primary School and Chinese school in Lautoka, then the Marist Brothers High School in Suva, Fiji.

According to his sister, he was a delightful and very cute boy, and the nuns loved him. He often liked to sit under the mango tree, perhaps wishing that one would drop for him - he did love his sweets! He had been known to eat a whole mallowpuff biscuit in one mouthful (back in the day when biscuits were a decent size!). So it seemed fitting that he perked up to enjoy a final supper of his favourite sugar-free jelly with some custard the night before he passed.

At 17 years, Charles travelled to New Zealand to further his education at Otago Boys High School and Canterbury University studying engineering, where he stayed with the wonderful Goldstone family who became like a second family to him. He was able to do this because of the generosity of his sister Pauline who funded his trip from her work as a secretary

In 1959, he graduated as a civil engineer and moved to Wellington where he worked at the Ministry of Works and Wellington City Council until he retired. At the council, he worked in the roading department. He was involved in the development of Chews Lane in downtown Wellington. His son in law, Cullen, remembers being at the Lum family home in Morley Street and seeing a Journal on concrete. Just like concrete, it was dry and hard.

When he moved to Wellington, he also met the love of his life, Fon Wong She. They married in 1962 and had 4 daughters. The family were heavily involved with St Teresa's Parish Church in Karori, with all 4 girls attending St Teresa's primary school. Fortunately, Charles had a love for the arts, as he soon became a "ballet Dad" and also the family taxi driver ferrying the girls to their various activities. They had many years of happiness until Fon unexpectedly passed away in 1992.

After retirement, Charles volunteered with many organisations including the Tung Jung Association and Chinese Access Radio, and he also worked as an usher at the Michael Fowler Centre and had a second career as a TV and film actor. He has played many parts as a Chinese in New Zealand made films.

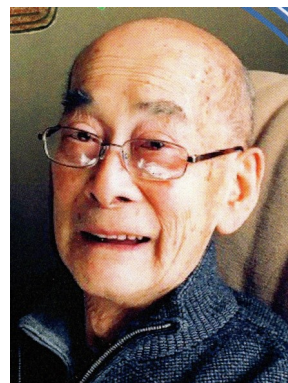
Charles was a devout Catholic, attending church every day when he was able. He also sang in the choir and was a eucharistic minister.

He was a quiet man with a deep compassion in his heart and deep love for his family. A humble gentleman and very supportive father to Juliette, Theresa, Rachel and Louise.

We all take comfort knowing that Charles will now be able to reunite and enjoy spending time with his beloved wife Fon.

Charles is survived by his 4 daughters and their respective families and his funeral was held at St. Teresa's Catholic Church in Karori on 26 June 2021 and is buried at Makara Cemetery.

Cullen Szeto—son in law



## Obituary .....

**Rita Chang 1939 – 31 July 2021 Sunggai village 薪街村** wife of the late Hong Chang passed away suddenly. In accordance to her wishes, a private service was held. She is survived by her three sons, Michael, Alister and Errol. Messages may be sent to the Chang Family C/- PO Box 30-127 Lower Hutt.

## Watermelon.....

China consumes the world 70%~80% watermelons with 20% population. Can eating watermelon in summer be seen as a unique modern Chinese culture?



in

This is a competition of eating water melon in Henan province:

This is a merchant selling watermelon to tourists



This is a Lamborghini owner eating watermelon at the sidewalk

Is eating watermelon a unique culture in China? I don't think so. We do consume a lot though, I used to see Koreans or Japanese were so exciting when they surprisingly found out that watermelons are so cheap in China.

Oh BTW, if you were black, when Chinese invite you to enjoy watermelon together, please don't feel offended. Chinese people have not a slightest idea of how watermelon can be racist in the US.

## **TWO CHINAMEN RESCUED FROM CAPTIVITY .....**

About the end of 1857 a vessel named the St. Paul left Hong Kong, bound for Sydney, with 327 Chinese emigrants. She encountered fair winds till entering Torres Straits, when the weather became very boisterous, and ultimately the vessel struck and soon after went to pieces on a reef off Kossil Island, the crew, Captain, and passengers landing with difficulty. They found the island to be a spot luxuriating in tropical plants and fruits—banana, coconut, and yams in profusion; the sea near the coast teemed with fish, and the land—apparently well supplied with pigs—promised that life had not been saved from the impending watery grave to be lost by starvation. On the third day of their captivity the captain and crew, consisting of ten men, determined to leave the island in one of the ship's boats (almost the only thing saved from the wreck), and endeavour to fall in with one of the beche-de-mer boats constantly in the Straits. Accordingly, the boat having been loaded with such provisions as the island afforded, and a little water, the party left on their perilous expedition. After buffeting with the winds for a long period, and suffering agonising privations, the party were rescued by a French schooner and carried to New Caledonia. On the fate of the St. Paul being reported, the French dispatched the war-steamer Styx to rescue the unfortunate emigrants; but on the vessel reaching the island, only one Chinaman could be found, and he told each a fearful tale; of suffering and of the treatment his countrymen had received at the hands of the savages, that the exasperated French sailors administered summary justice on the natives. The Chinaman reported that of the 317 emigrants left on the island, only himself—a mere lad, and two boys were left alive, the other boys, he said, had been bartered to some blacks, and carried away in a canoe. A search made by the vessel among the islands for the missing Chinamen proved fruitless, and it was therefore concluded that they "had served as a choice morsel at one of the feasts of the tribes"

.Last August, while the Blue Bell, commanded by Captain Edwards, was seeking beche-de-mer, he had occasion to call for water at the Pirow Island, one of the Louisiade group. No sooner did he let go his anchor than a number of native canoes came alongside, soliciting him to purchase fish, yams, etc. The largest canoe having disposed of its cargo, turned for the shore, but had not proceeded many yards before it was noticed by those on board the Blue Bell that something had gone wrong with the darkies in the canoe, which was abouted and returned to the schooner. The natives on coming on board appeared in a great state of excitement and by signs showed that they had lost something. Captain Edwards let them understand that he was willing they should search the vessel, and they soon succeeded in dragging from behind a cask a man who at first sight appeared to be one of their tribe, and it is probable would not have attracted the captain's notice had not he run forward and entreated his protection, by prostrating himself and jabbering in a language which sounded like bad Chinese. When compared with the natives, his features were discovered to be different, although his skin was quite as dark. Remembering the wreck of the ill-fated St. Paul, Captain Edwards thought it probable this might be one of the youths sold by the savages, and accordingly expressed to the natives his willingness to trade for their captive. A bargain was at last struck for two tomahawks, an empty trunk, and an old musket. The canoe then rapidly pulled for shore, returning, however, soon afterwards with another Chinaman, of whom Captain Edwards also became the purchaser. Before the Blue Bell left, the women and children came to the shore and expressed, by the most lively demonstrations, their grief at parting with their pet Chinamen. The Blue Bell left the rescued Chinamen at the settlement of Cape York, from whence they were taken by the Salamander to be conveyed to Sydney. The names of the unfortunate—or rather fortunate—men are Tarn Tam and Barque. Owing to their long captivity, they have become exceedingly stupid, and as they are almost entirely ignorant of the English language—only knowing a few words they have learned from the sailors—we had the greatest difficulty in gathering any account of their captivity. However, by means of a more enlightened Celestial, we were enabled to glean a few facts, which may be interesting.

It appears that for a fortnight after the wreck they remained in undisturbed possession of that portion of the island which had been the scene of their misfortune. At the end of that time the blacks came down in overwhelming numbers, captured the celestials, and carried them to a barren island, which, although possessing a spring of clear water, had little or no vegetation. In this prison they were supported by the blacks, who supplied them liberally with fish, coconuts, sago, &c. Another tribe, from a neighboring island, disputing the possession of the captives, waged war on the captors, which lasted for over a week, when the aggressors were driven back and the Chinamen left to their fates. Peace having been declared. It was decided to celebrate the event with a monster feast, and for that purpose, a dozen of the plumpest captives were selected, taken to a neighboring island, speared and roasted. Tam Tarn seemed to take particular delight in dwelling on the hideous mode in which his countrymen were prepared for the table. The victims having been selected, they were driven in a mob and speared; the cooks then came forward and showed that they were skilled in all the secrets of their arts, by disjuncting the bodies in a marvellously short time.

## ***Two Chinamen rescued from captivity.....contd***

The entrails and brains were disregarded, and the head considered the greatest luxury, only fit to be eaten by the oldest warriors. The joints being prepared were deposited in stone oven, previously heated, and a trough formed at the bottom caught the fat, which was preserved in bamboo jars, and eaten with evident gusto as a relish to the yams. The feast being declared ready, the men set to in a manner which showed their appreciation of the good things provided, but the women, considered as inferior, were not allowed to partake of such an ambrosial feast, and sat in the background with glistening eyes and watering mouths, watching each morsel their lords raised to their lips. In this manner the wretched captives were drafted and eaten, till only three lads remained, whose bad condition had thus far saved them. These three were brought to the shambles, and were about to be killed, when the chief addressed his people, showing how thin the lads were, and proposing that they should act as his slaves till he had succeeded in putting more flesh on their bones. Although reluctant to be deprived of their promised treat, the subjects saw the truth of the chief's remark. The boys' lives were spared—only to become the drudges for the tribe, and to lead a life embittered by the knowledge that when they became robust they would be consigned to butchery. After leading this wretched existence for some time, a large price offered for two of the boys, induced the tribe to sell them, and they were accordingly carried away to a neighbouring island, leaving their fellow-captive with the original captors. Some short time after, they heard guns fired, and knew that Europeans must be in the neighbourhood, but as their masters concealed them in a thick scrub, they were not seen by the French, and it was not till long afterwards, when they had acquired the language that they learned that their former mate had been rescued; It is needless to dwell on the tortures suffered by these wretched men during the long years of their, captivity. Continually being sold, and resold—changed from tribe to tribe and from island to island among cannibals—it 's wonderful how their lives were preserved. The numerous spear-wounds which they carry prove that the treatment they received must have been very severe. Had they only been in the same condition while on the islands as they are now, they would long since have satisfied the:appetites of the "bloated aristocrats" of the' Louisiade Islands. With regard to New Guinea, they are unable to give any information, as they were only on the small islands. They describe the natives as being industrious and.clever. Each island is inhabited by a single tribe, and to prevent the population becoming too numerous, on the birth of each child, a consultation is held, and if the piccaninny does not show signs of becoming a strong adult, it is at once destroyed! Crops of yams etc., are planted each year, Sago grows abundantly, and is made largely by the natives, being ground to a powder between large stones. From the description, we should imagine the tribes resemble the Maoris very much. They live in well-constructed commodious huts, which are built in groups and form large villages. They wear no clothing, and occupy their time in fishing, collecting fruit, or hunting the wild pigs, which are very numerous. In answer to our question as to whether they made no resistance to being drafted off for slaughter, they informed us they had no sticks or weapons, and therefore could not protect themselves. No gold was then on the islands. They left Hong Kong with such exaggerated ideas of the auriferous nature of this country, and appear to be so well up in the mode of procuring it, that no sooner had Captain Edwards landed them at Somerset, than they obtained spades and commenced digging in the sand for the precious metal. The power that the "almighty dollar" gains over the minds of the celestials, was Illustrated by Barque on being brought on board the Blue Bell. No sooner did he understand that he was rescued than he became frantic to return to the island. Two of the sailors endeavored to hold him back, but as this only made him the more excited, Captain Edwards ordered him to be released, when he immediately took to the canoe, and pulled for the shore. Curiosity prompted those on board to watch his movements, when he was seen to stoop under a certain tree and commence scraping with his hands. Soon afterwards he returned triumphantly on board, and expressed his willingness to proceed, and in his hand were found three British sovereigns and two dollars, which he had buried when first landed on the island, and for which he was willing to risk his liberty.

Otago Daily Times 1/01/1866

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### ***Kathleen Hall — contd from page 13***

She again visited China in 1964 as a guest of the Chinese Peoples Association for Cultural Relations with Foreign Countries. In 1968, with a failing memory, she moved to a retirement home in Hamilton. She died on 3 April 1970 in Te Awamutu. Her funeral service in St Peter's Cathedral, Hamilton, was conducted by Canon Wi Huata.

Kathleen Hall's Chinese name was He Mingqing 何明清, meaning clear, bright, earnest. A small, gentle, but decisive woman of great faith, courage and integrity, her longstanding support of China and its people was significant in a period when many New Zealanders had little understanding of events there. In 1993 soil representing her ashes was carried to China by two nieces and placed in an impressive tomb that was built for her in the Martyr's Memorial Cemetery in Quyang, Hebei.



## Do America's poor live better compared to China's?

This report was written by an IT consultant who had his roots in a small village near Guangzhou and what he saw when he visited the village made him do something about the situation.

This is a kitchen in a village primary school just two and half hours driving from Guangzhou. There are 180 students in this school, most of their parents are out to find jobs far away from home. The children will see their parents once a year during Chinese New Year. They mostly stay with their old grand- parents. The teacher tells the children they will have spring and autumn leave, but spring and autumn leave is for the children going back to home to help their parents planting and harvesting in the field during the extremely busy spring and autumn season.

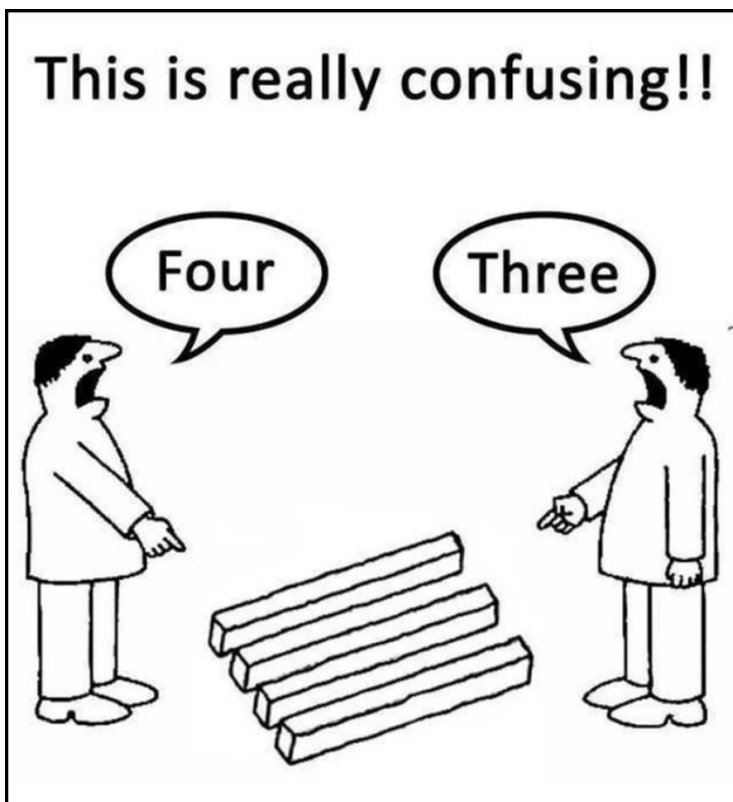


This photo is the school kitchen where up to 20 students have to cook for themselves as their homes are too far away and there is no public transport on the rugged country roads. The school desperately needs more books and modern teaching aids like computers so the pupils can learn some skills to survive in this world. The school has no playing fields or sport equipment and the reality is that their parents will not be able to support them if they do not have a basic education.

This is only one small village and there are thousands of these villages all over China, accounting for millions of uneducated children. This report was done in 2015.

Two years later, the writer went back to the school with some volunteers and parents and donated computers, made a basketball court, books, toys, cooking utensils and other paraphernalia to make the lives of the children happier. The volunteers painted the classroom walls and with the help of the writer's computer company, a special classroom was erected for them. When they had finished, they saw the happy smiling beaming faces of the children looking at their new facilities. This effort has given hope for the children to have a better future than their parents.

Over the past few years, two doctors who were born in this village have donated heavily and returned to help the villagers. There is a future for the children in this poor village when others help them..



**Thank you... thank you ... thank you.....**

**謝謝你們.....**

The committee wishes to thank the following for their generous contributions to the Association so that it may move forward for future generations....

Debbie Sewhoy	Ivan Wong
Donald Wu	Chris Bing
Bernard/Carolyn Sang	Janet Lowe
Harry Wong	Loretta Young
Christine Wong Nam	Pam Dunn
Ailsa Wong She	

# 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 26 September 2021

at 6.30 pm.

\$45 per person ..... make a table of 10

Tickets available from all committee members



中秋節

## ***China Officially Backs A CryptoCurrency .....***

It's finally happened. A major worldwide government has just bestowed a huge vote of confidence and legitimacy onto the world of cryptocurrencies. China, in an unprecedented move, just announced that they are officially adopting a certain cryptocurrency as China's official coin!

The government of China just informed that they have chosen a preferred firm for the purchase and marketing of their new coin - YuanPay Group. The sales of China's coin officially started July 19 of 2021 and currently these coins can be bought only from YuanPay Group.

In fact, China deputy minister of finances, Liu Kun, informed that their new official coin stating price is just CNY 0.12!

That's right, the coin is incredibly inexpensive in comparison to most other coins out there. Bitcoin, for example, trades at CNY 65,366.84 at the time of this writing and Ethereum trades at around CNY 1,362.76.

We were able to get Sir Richards Branson's thoughts on China's new coin and this is what he had to say:

Sir Richard Branson stated: "Every time a major corporation announces even a small partnership with an individual cryptocurrency, that coin's value skyrockets. I can't wait to see what is going to happen when a government officially adopts a crypto. When the name of China's coin is released, many people will become millionaires practically overnight."

A few of us at Forbes were curious enough to buy a couple coins just to see how everything looks and what the reading fees are like.

Forbes Financial news July 2021

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## ***Summer Tip.....***

With the warm weather coming, so will the ants. If you have ants invading your home, here is a cheap and easy way to get rid of them. In a spray bottle, just mix a 25% salt solution and spray directly on ants. They will disappear instantly! Just clean up!

## ***A new way out for farming Hong Kong-produced hairy crabs .....***

Hong Kong people discard more than 3,000 metric tons of food waste every day. The Hong Kong government announced the "Hong Kong Resource Recycling Blueprint 2035" earlier on, aiming to recover half of the food waste in Hong Kong by the 2030s. However, Hong Kong's fisheries and agriculture are declining. Even if the amount of food waste recovered increases, the way out is still limited. There are private food waste factories cooperating with local fish ponds. Through the local breeding of high-margin and high-yield Hong Kong-produced hairy crabs, half of the food waste from the food waste factories can be used to make feed and find new ways for food waste recycling.

Food waste is the most discarded by Hong Kong people. According to the latest statistics from the Environmental Protection Department, in 2019, Hong Kong people discarded about 3,353 metric tons of food waste every day, accounting for one-third of the amount of municipal solid waste in landfills. Among them, the per capita disposal volume of household food waste is 0.3 kg per day, while the per capita disposal volume of industrial and commercial food waste is 0.14 kg per day, but the recovery rate of food waste is only about 3.7%.

Green Environmental Food Waste Recycling Co., Ltd. is a privately-owned food waste factory that has been in operation for more than 10 years. The daily food waste processing capacity of the factory is 20 metric tons, which can produce two tons of feed. However, the local farms are limited and may not be able to absorb all the feed. They only ship to the mainland, but the price of the feed sold is not high. The food waste factory has been in a state of loss for the past 10 years.



Only in recent years has the loss situation improved. In addition to the opening of the government's first food waste center, the Siu Ho Wan Organic Resource Center, which can assist in processing part of the food waste, the processing cost has dropped. Through cooperative transformation, high-yield and economical hairy crabs are cultivated in fish ponds, and the food waste factory is responsible for providing fish food for hairy crabs, which accounts for half of the overall feed sales, to find a way to recover food waste.

Chen Shili, the founder of the "Ecological Fish, Shrimp and Crab" Technology Co., Ltd., which promoted the cooperation between the food waste factory and the fish pond, said that there is no market for food waste products. Even if the food waste can be made into fertilizer, fish food and pig feed, the demand for fertilizer in Hong Kong is very low, relatively high demand for fish food and pig feed, but due to cost issues, it is very difficult to persuade fish farms and pig farms to use food waste feed. Hairy crabs are more cost-effective and can afford higher-cost finished food waste products. Because hairy crabs need to be converted from vegetarian food to a large amount of protein in the latter three months of their growth stage, it is formed by the crab cream. A hairy crab eats 5 grams of fish food a day, and 30% of it is made from high-protein food waste. If food waste products continue to be supplied to hairy crab farms, it will become valuable and marketable.

In view of this, Chen Shili has assisted a group of fishery experts, fish pond owners, restaurant owners, and private food waste factories to form an "Alliance" since March this year to provide a "one-stop" for food waste recovery, processing and hairy crab breeding service. The food waste factory will import cod from foreign countries, together with the food waste collected in the market, and dry it to produce fish food with rich protein content to supply the farm. He believes that food waste can have more outlets, and revealed that he hopes to activate more fish ponds and cultivate more seafood with higher margins in the next step, hoping to receive more food waste products, and achieve a win-win situation.

## Is Japanese Ramen actually Chinese lamian?

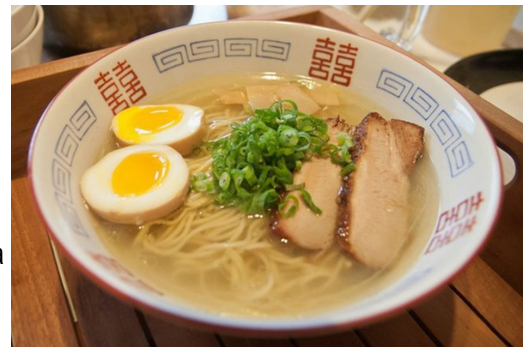
To set the record straight here because a lot of people seem to be under the impression that ramen is simply a Japanese version of lamian. Anybody who is fairly knowledgeable about Chinese cuisine would recognize this is complete nonsense. Ramen was **never** a derivative of lamian — all it did was take its name.

You may have also heard the story of ramen arriving in Japan during the Ming Dynasty because a neo-Confucian scholar named Zhu Zhiyu was seeking refuge in Japan from the Manchus in China. Zhu Zhiyu served as an advisor to Tokugawa Mitsukuni and then he started cooking ramen for Tokugawa Mitsukuni for some reason — making Mitsukuni the first Japanese person to ever eat ramen. This story is pure baloney and I don't know where it comes from but it's oft-repeated and can be found in countless Japanese books about ramen.

The most famous lamian dish is the Lanzhou lamian. It consists of hand-pulled noodles in a beef stock with pieces of beef, white radishes, coriander, scallions, and chili oil:



The shio (salt flavoured) ramen is the most famous type of ramen. It consists of thin yellow-coloured noodles in a chicken stock. Typical toppings include pieces of pork, a half-boiled soy sauce egg, fermented bamboo shoots, and scallions. A lot of people are puzzled by the idea of the lamian supposedly evolving into the ramen because the two are so different. Of course it seems confusing if the ramen is not actually based on lamian in the first place. The ramen is quite clearly an adaptation of a variety noodle soups that can be found in Guangdong and Jiangsu. Ramen traces its origins back to Yokohama Chinatown during the late 19th century. Yokohama Chinatown has always had a majority of its population coming from Guangzhou with its second largest group of Chinese immigrants coming from Shanghai (which was still a part



of Jiangsu province back when the ramen was first invented so there's a lot of overlap here). Guangdong and Jiangsu are both located in southern China whereas lamian is a distinctively northern Chinese noodle that was hardly ever eaten in the south prior to the modern era. Another clue is that Chinese restaurants in Japan sell far more southern Chinese fare than northern. Dishes such as fried rice, siu mai, and xiao long bao are not native to the north. The major exception is the jiaozi (gyoza) which is far more common in northern China and likewise it was introduced to Japan after Japanese incursions into northern China rather than it being introduced to Japan by Chinese immigrants. The noodles used in ramen are called "chukamen" in Japanese (which means "Chinese noodles") but they derive from a lye water noodle from Guangdong known as "youmian" (which means "thin noodles"). Youmian remind me of egg noodles — just without the egg. Chukamen were traditionally cut with knives but nowadays they are often cut with pasta makers or mass-produced by noodle-making machines. Lamian are by definition hand-pulled noodles so you do not cut them with a knife and you can *not* automate the process of lamian making. You *must* make them by hand because this hand-pulling process is integral to generating the chemical structure of lamian. A lot of home cooks make the Beijing-style lamian because the Lanzhou-style takes a decade of noodle-pulling practise to get right. Ramen noodles are easy to make and traditionally cut with a knife:



The process behind making lamian is vastly different and far more complex:



## **Kathleen Hall 何明清 He Mingqing.....**

Kathleen Anne Baird Hall was born in Napier on 4 October 1896, the fifth child in a family of seven. Her father, Thomas Hall, was the district land registrar in Napier; her mother, Helen Baird Hall (née Macky), was a teacher before her marriage. Kathleen attended the primary department of Napier Girls' High School until 1909, when the family moved to Auckland and she attended the Ladies' College, Remuera.

On leaving school she was expected to stay home and help her mother. However, after her elder sister returned home, she took the opportunity to train as a nurse at Auckland Hospital; she was registered in 1921 and soon promoted to sister. While working she met Crichton McDouall, an Anglican priest and missionary, who was on furlough in New Zealand from his work in north China with the Society for the Propagation of the Gospel in Foreign Parts. Kathleen had been involved in church and Bible class activities for some time and, wanting to serve God, she volunteered for work in the mission field. Before leaving she trained in midwifery at St Helens Hospital, Christchurch.

Kathleen arrived in China in early 1923 and spent two years studying Chinese language, history and culture in Peking (Beijing), before working in mission hospitals in Datong, Hejian and Anguo. In 1933, seeing the need to extend medical services to the country areas, she applied to the bishop for permission to set up a cottage hospital in Songjiazhuang, a small village in western Hebei. Before going on furlough in 1934 she heard that her request had been granted. She was in New Zealand on her second leave in 12 years from March 1934 until January 1935. After returning to China in April, she recruited two Chinese nurses and began working in Songjiazhuang, living simply and using her salary for the needs of the villagers.

By 1938 the area lay in the no-man's land between the Japanese-occupied lowland and the mountain headquarters of the Eighth Route Army. Hall made trips to Peking to collect supplies for the hospital and was asked by the medical adviser to the Eighth Route Army, Norman Bethune, a Canadian doctor, if she would also bring back medical supplies for the army. Although she was opposed to war, Hall decided that the saving of lives was God's will. Fully committed to this dangerous course of action, she not only organised mule trains of medical supplies and saw them through Japanese check points, but also attended to wounded soldiers and partisans and recruited nurses for the army, bringing them up the rough terrain to the mountains.

In 1939 the Japanese carried out a punitive raid on Songjiazhuang, destroying the mission and hospital. Hall travelled to Peking to re-equip the hospital and found the Japanese had demanded she be expelled from China. Rather than compromise the safety of others, she went to Hong Kong. With the help of Madame Sun Yat-sen (Soong Ch'ing-ling), she re-entered China through Vietnam with the Chinese Red Cross. Hall joined a medical unit attached to the Eighth Route Army at Guiyang and travelled north under conditions of great hardship and deprivation to Chongqing, and then on to Luoyang. Eventually she collapsed from the effects of exhaustion and beriberi; after recuperating she returned to New Zealand in 1941.

Kathleen Hall had arranged to return to north China via Burma, but her mother became ill and she stayed to look after her. While living in Auckland she took in six pupils from Epsom Girls' Grammar School as boarders. She spoke on China whenever she had the opportunity and worked for the missions, for the China Aid Council and for CORSO. After the war she moved with her mother to a cottage on her brother-in-law's farm near Raglan. When her mother died in 1948 she made plans to return to China, but by then it was difficult to get a visa. In 1950 she travelled to Hong Kong, and while waiting for permission to enter China helped Neil Fraser of the Mission to Lepers set up the mission in Hong Kong. When it was established and the door to China remained closed, she returned to New Zealand in May 1951. Soon after, she went to work for the Maori mission of the Waikato diocese with the missionary Wi Huata, spending time in Te Kuiti and Waitara.

Hall never married; she retired to Auckland in 1956. From there she was involved in setting up branches of the New Zealand China Society around the country. In 1959 she was a delegate with the New Zealand Peace Council to the Australian and New Zealand Congress for International Co-operation and Disarmament in Melbourne. About that year she had a cottage built in Weymouth. In March 1960 she finally met Rewi Alley, who was home on a visit from his work in China. Her wish to return to China was granted later in the year when she was invited to take part in the national day celebrations in Beijing.

Continued on page 8



*Kathleen Hall's statue at Songjiazhuang*

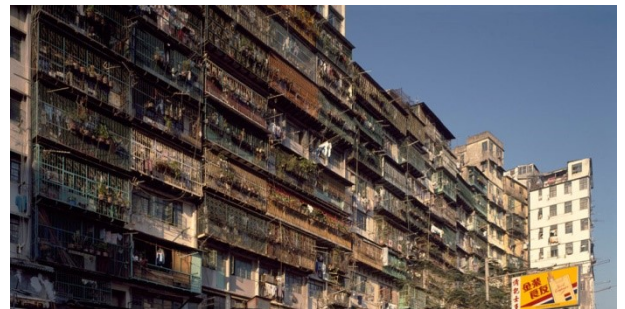
## Kowloon Walled City.....

The Kowloon Walled City was an ungoverned and densely populated *de jure* Chinese enclave within the boundaries of Kowloon City, British Hong Kong. Originally a Chinese military fort, the walled city became an enclave after the New Territories were leased to the United Kingdom by China in 1898. Its population increased dramatically following the Japanese occupation of Hong Kong during World War II. By 1990, the walled city contained 50,000 residents<sup>[1]</sup> within its 2.6-hectare (6.4-acre) borders. From the 1950s to the 1970s, it was controlled by local triads and had high rates of prostitution, gambling, and drug abuse.

In January 1987, the Hong Kong government announced plans to demolish the walled city. After an arduous eviction process, and the transfer of *de jure* sovereignty of the enclave from China to Britain, demolition began in March 1993 and was completed in April 1994. Kowloon Walled City Park opened in December 1995 and occupies the area of the former walled city. Some historical artefacts from the walled city, including its yamen the administrative office or residence of a local bureaucrat or mandarin in imperial China. building and remnants of its southern gate, have been preserved there.

The history of the walled city can be traced back to the Song Dynasty (960–1279), when an outpost was set up to manage the trade of salt. Little took place for hundreds of years afterward, although 30 guards were stationed there in 1668.<sup>[2]</sup> A small coastal fort was established around 1810 after Chinese forces abandoned Tung Lung Fort.<sup>[3]</sup> In 1842, during Qing Emperor Daoguang's reign, Hong Kong Island was ceded to Britain by the Treaty of Nanjing. As a result, the Qing authorities felt it necessary to improve the fort in order to rule the area and check further British influence. The improvements, including the formidable defensive wall, were completed in 1847. The walled city was captured by rebels during the Taiping Rebellion in 1854 before being retaken a few weeks later.<sup>[2][4]</sup> The present walled city's "Dapeng Association House" forms the remnants of what was previously Lai Enjue's garrison.

Beginning in the 1950s, triad groups such as the 14K and Sun Yee On gained a stranglehold on the walled city's numerous brothels, gaming parlours, and opium dens. The walled city had become such a haven for criminals that police would venture into it only in large groups.<sup>[12]</sup> It was not until 1973 and 1974, when a series of more than 3,500 police raids resulted in over 2,500 arrests and over 1,800 kilograms (4,000 lb) of seized drugs, that the triads' power began to wane. With public support, particularly from younger residents, the continued raids gradually eroded drug use and violent crime. In 1983, the district police commander declared the walled city's crime rate to be under control. The city was demolished in 1994 and is now a public park.



Well, the first thing to stress is that we should use the past-tense. The Walled City has not been “a thing” since about 1993.<sup>[1]</sup> That said, when it did exist, by all accounts it was a surreal socio-cultural\* phenomenon.



For about 40 years it was this weird dystopian sub-city within/on the boundaries of Hong Kong, controlled by syndicates of triads and a haven for drugs, prostitution and God knows what else. Other than the crime lords there was no sense of functioning governance at all. At its peak it had a population of around 50,000. It was pretty much the perfect setting for some bizarre movie - except that it was real. But it was never a separate legal entity or in any sense a legally recognised unit. It was essentially lawless and ungoverned. Hongkongers now seem to have a slightly romanticised version of it, but living there did not require (or confer) any kind of immigration status. Although legally it came within Hong Kong's borders after the expansion into the New Territories (it's existence dates back to the 1890s, although it was much less densely populated before waves of Chinese immigration in the 60s and 70s), my sense is that culturally it has always been seen as part of 'Hong Kong' rather than the mainland.

Now of course it bears no resemblance to what it used to look like. When I lived in Hong Kong I was just down the road from the old site. Now it is a very pleasant park after the slums were forcibly torn down in the early 90s.

*\*No, I don't know if that is a real word or not. Maybe?*

## ***Kowloon Walled City.....contd.***

Even today, more than 20 years after the Walled City was demolished, the myth that the police never entered the Walled City persists. Many people, it seems, are drawn to the idea of a community that exists totally beyond the reach of the law. Imagination takes over and a romanticised vision quickly evolves that is difficult to dispel. A story that evokes a shiver of excitement or disbelief, however outlandish, will always outdo mundane reality.

This is certainly true of the Walled City, even though the reality could hardly be more different. The police were, in fact, patrolling in the City from the beginning, and while it is true that there was a considerable amount of illegal activity there during the 1950s, after that time the City was little different to many other parts of working class Hong Kong. Here below are the recollections of a police officer with several years experience of patrolling the City. He spoke to us in 1990, without authorisation, and asked that we not identify him, so the accompanying photographs are of other police patrols met by chance in the City.

The City has never been that much different from other areas, though. In some ways it's actually quieter and less sophisticated. One special feature about the place is that roof-tops on the buildings are connected to one another, so you can just 'fly' here and there! The unusual conditions mean that there are few car thefts of course, but there are more burglaries and robberies. We are aware of the black spots for crime and patrol them more often. The incidence of theft is high; the most troublesome time to be on shift is between 3pm and 11. There are regularly three or four reports of theft during that shift.

You could say that some Triad groups had their origins inside the Walled City – groups like the Sun Yee On and 14K. It's true also that some policemen were on the take, but since the setting up of the ICAC [Independent Commission Against Corruption] that's pretty much stopped. The City had fabulous pieces of what we call 'fat pork' and, in the past, the police did things very differently. They had their own groups and factions that were responsible for the area. There might still be a little of it going on. I can't tell for sure.

### **FIRE SERVICES**

Normal action is taken regarding offences discovered as a result of fire, and legislation regarding the storage of dangerous goods is enforced. The Department takes all the normal measures to put fires out but does not carry out preventative measures. The most significant change since the 1960 recommendations has been the development of the Walled City from a fairly typical squatter area to one containing a considerable number of multi-storey buildings. Most of these are of sub-standard construction and lack any form of fire protection. The lack of access roads makes it impossible to get fire appliances close to many of the buildings.



### **URBAN SERVICES**

The USD provides daily collection and removal of refuse and of nightsoil, maintenance of public latrines, removal of the dead, pest control, daily chlorination of the wells, investigation of infectious diseases. No food premises are licensed and no health legislation enforced. Residents are generally co-operative but the area nonetheless remains a potential focus of diseases whilst it lacks proper paved surfaces, drainage, piped water supply, ventilation and open space.



### **EDUCATION**

The Education Department neither registers nor inspects regularly schools located within the Walled City, but it is prepared to act in any case where a blatant disregard for the safety of schoolchildren is brought to light. Sufficient primary school places exist in the immediate vicinity of Kowloon Walled City for children living within and without the Walled City.

### **HEALTH**

The Medical & Health Department do not take action against the unregistered doctors or dentists who operate within the Walled City and are of the opinion that these should continue to be tolerated except in blatant cases involving risk to life.

## ***Village officials suspected of plundering money .....***

Several citizens in Maoming City, Guangdong Province 茂名市, 廣東省, recently reported that a total of hundreds of lychee trees were cut off and sold, and the soil was also transported to a brick factory for sale. The village committee claimed to start the geological disaster control project and ordered tree cutting and dredging, but was unable to provide relevant documents; the town government ordered the construction to stop after receiving the response.

Mainland media reported on Friday that A Yue, a villager in Taolan Village, Shatian Township, Gaozhou City, under the management of Maoming City, discovered that more than 100 lychee trees planted in the back mountain of his home were missing for no reason. "The lychee trees were called by the village committee leaders. Cut it off and sell it," and learned that other villagers had the same experience, so I went to the village committee to inquire. The other party stated that the local area will carry out a debris flow control project, and the relevant project is a provincial-level geological disaster relief project.



Villagers refer to trees for selling mud brick factory

The affected villagers stated that they had not received a notice before cutting the trees and asked the village committee cadres to provide relevant documents, but the other party stated that they had not. In addition, the villagers discovered that a mud truck was digging away the soil from the mountain and suspected that it was transported to the brick factory to burn red bricks.



In response to media enquiries, the village director Chen Feng said that the project involved 4 villagers and only two of them were notified before the start of construction. The remaining two households were not notified because they were estimated to be too far away from the construction site. As for the soil cleared by the construction, he explained that the soil could not be piled up nearby, so the construction unit would find a place to send it away.

The reporter then checked a 3-year implementation plan for the prevention and control of geological disasters in Gaozhou City in the Shatian Township Government. The content showed that Kumianling in Taolan Village was a hidden danger point of geological disasters and needed to be rectified within a time limit. Su Hu, a member of the Shatian Township Party Committee, said that the superiors allocated a certain amount of project funds for the project, but not for planting and land compensation.

The official said that the construction party without compensation is willing to negotiate

According to reports, the town government has requested to stop work after receiving reports from citizens. The construction unit stated that the soil produced by the project will not be sold, but will be used for the rehabilitation project after the renovation. Regarding Ayue's claim that the village leaders did not respond with compensation, the construction unit stated that they had counted the number of damaged litchi trees by the villagers and negotiated with the villagers on the loss. Comprehensive report of our newspaper.

Oriental Daily HK



## Foot-binding.....

Foot-binding, or the crushing of women's feet into tiny nubs, became a tradition in China starting in the early Song Dynasty in the first half of the 1000s. This began when an accomplished dancing concubine in the emperor's court became a famous beauty, and she had the tiniest feet imaginable.

Suddenly there was a fashionable rage to replicate this dancing concubine's tiny feet. This craze was combined with new Song Dynasty Confucian philosophies that stated that women should be further subjugated to men, especially to fathers and husbands. So a barbaric practice took root—to crush the feet of aristocratic and elite girls from the ages of 3 to 5 through successive, slow binding of their feet, thus rendering them unable to walk. This practice gave these girls in their teenage years feet so tiny that they could fit into minuscule “lotus shoes” (there are pictures below of “lotus shoes”). Being able to wear “lotus shoes” made these girls highly desirable to wealthy and well-connected suitors from the best families in the marriage market.

This vile tradition was practiced exclusively with elite and aristocratic girls for centuries, partly because only very rich men and families could afford wives who were unable to walk and who could only move about in litters and palanquins carried by servants. However, foot-binding started to trickle on down to the lower classes by the late Ming Dynasty in the first half of the 1600s, due to greater demand for marriageable “proper women” from the well-off men of a fast-growing Chinese middle class. “Proper women” by this time were seen as having bound feet. The tradition continued to spread from there. By the middle of the 19th century, it was estimated that 40% to 50% of all Chinese women had bound feet, with 100% of upper-class women having suffered this agonizing torture.

You have to remember that China from the 1000s onward had 1/4 to 1/3 of the world's population at any given time. Even if 5% of Chinese women had had their feet crushed from the Song Dynasty in 1000s to the late Ming Dynasty in the early 1600s, that would've meant that roughly 50 million women had suffered this torture for an unbroken stretch of 600 years. By 1850 China's population had reached 420 million people, with 210 million of those people being women. So if 40% to 50% of all Chinese women in the 19th century had bound feet, that meant that fully 84 million to 105 million people had been tortured in the most painful way imaginable in the 19th century.

**84 million people represented slightly less than 4 times the total population of the U.S. in 1850! That many people had been tortured and crippled, at the very least, by this barbarous tradition in ancient China!**

Once it took deep root in the population, foot-binding was very hard to get rid of. The Qing Dynasty was comprised of a ruling non-Chinese Manchu family, and this family showed disdain for some native Chinese customs, including foot-binding. Thus most Qing emperors were proud to marry royal Manchu women who could walk, run and ride horses (though some Qing emperors did keep Chinese concubines with bound feet). One major Qing monarch, the Kangxi Emperor, found foot-binding so distasteful that he tried to stamp out the practice among his Chinese subjects in the late 1600s and early 1700s. But when he died, his imperial successor ignored the prohibition and it came back with a vengeance.

Foot-binding decreased in popularity very quickly once the European powers broke down China's borders and established themselves in the major ports, like Shanghai and Hong Kong, in the late 1800s. Western notions of “the modern woman” radically clashed against the traditional Confucian ideal of the perfect Chinese woman as submissive, home-bound and unable to walk. The wealthy, elite Chinese families who yearned to be future-oriented and “modern” thus started to reject foot-binding wholesale starting in the mid-1800s. It helped that European authorities and Christian missionaries throughout China also decried the practice as barbaric. Foot-binding was a definite sign of the backwardness of Chinese culture, and it shamed influential and powerful Chinese people into abandoning the tradition.

This sudden intense cultural disdain for foot-binding among the Chinese manifested itself in government programs to stamp out the practice after the Qing Dynasty was overthrown in 1912. These were quite successful, as the number of girls with bound feet radically shrank in about 20 years. Despite these efforts, there were still holdouts among traditionalists who persisted in binding the feet of their girls. These holdouts were violently and ruthlessly suppressed when Mao and the Communists came to power in 1949, thus completely extirpating foot-binding in all of China.

Below are pictures of the hideous effects of foot-binding:



## A race of white people in China?

In the north-western province of Gansu in China, - there was a county established during the Western Han dynasty and located in the south of modern Yongchang County, Jinchang, called Liqian 驪靛 (力靛). The county was renamed Liqian (力靛) during the Northern Wei dynasty and disestablished during the Sui dynasty, becoming part of Fanhe County 番和縣. There is a myth that some of the modern-day residents of Zhelaizhai (者來寨) (now Liqian village), in Jiaojiazhuang township are descendants of a group of Roman soldiers that were never accounted for after being captured in the Battle of Carrhae. However, eminent Chinese authorities, modern genetic studies, and archaeologists have debunked this theory.



During the 20th century, theory speculated that some of the people of Liqian may be descended from Roman legionaries taken prisoner at the Battle of Carrhae. These prisoners, were resettled by the victorious Parthians (Persians) on their eastern border and may have fought as mercenaries at the Battle of Zhizhi, between the Chinese and the Xiongnu in 36 BC. Chinese chroniclers mention the use of a "fish-scale formation" of soldiers, which referred to the testudo formation – a Roman phalanx surrounded by shields on all sides.



To date, no artefacts which might confirm a Roman presence, such as coins or weaponry, have been discovered in Zhelaizhai. People with normatively Caucasoid traits and/or who spoke Indo-European languages lived in areas that are now part of Gansu and Xinjiang centuries before the Romans, including the Yuezhi, Wusun, Basmyls, Tocharians, and some prehistoric Siberian populations. A subsequent DNA study found that "paternal genetic variation" did not support "a Roman mercenary origin" and that the modern population of Liqian was consistent genetically with being a "subgroup of the Chinese majority Han."



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## Member's insight in working in a rest home.....

Here is some insight from my experience working as an interactive musician in rest homes.

It's important to connect with the residents in some way so you are not "background sound"

I move around showing pictures or items to do with the musical theme for the session.

Themes are often related to the time of year such as Queen's Birthday and Royalty, Anzac / Lest We Forget, St Patrick's Day and Irish music, Christmas and Family.

I ask questions, tell stories, comment on the music and include facts about the composer / singer to engage the group.

I may use an image to help people listen to the music eg picture a spinning top going round and round, or think of a stormy day when the waves crash over the road at high tide like last week!

I include a familiar song which the residents can join in such as Po kare kare ana

Try singing Do Re Me Fa So

Po (do) kare (so so) kare (fa fa) ana (me so)

Anonymous

## Classic Cantonese Mooncake Recipe 雙黃

### 白蓮蓉月餅 ...

#### INGREDIENTS FOR THE WRAPPER

250 gm or 2 cups + 3 tbsp of cake flour  
135 gm or 6.5 tbsp of inverted syrup or liquid honey  
50 gm or 3 tbsp +2 tsp of vegetable oil  
3 gm or 1/2 tsp of salt  
13 gm or 2.5 tsp of Lye Water

#### INGREDIENTS FOR THE FILLING

155 gm or 5.5 oz of dried lotus seeds, soak them one day in advance  
0.5 kg or more water depends on what cookware you are using  
80 gm or 2.8 oz of vegetable oil  
130 gm or 4.6 oz of sugar  
3 gm or 1/2 tsp of salt  
2 tbsp of cornstarch +2 tbsp of water  
24 pieces of salted egg yolk

**OTHERS** 1 fresh egg yolk + 1 tbsp of water A spray bottle A brush



#### Instructions

**In** a big mixing bowl, combine the following ingredients: 135 grams of invert syrup, 50 grams of vegetable oil, 13 grams of lay water, and 1/2 tsp of salt. Give them a really good stir. Then add 250 grams of cake flour.

**Use** a rubber spatula and mix everything until it becomes a soft, playable, and nonstick dough. This will take 3-5 minutes.

**Wrap** the dough with a plastic film. Let it sit at room temperature for 3 hours.

**Soak** 155 gm of dried lotus seed 1 day ahead. Drain it and check the seeds to remove the green sprout in the centre, which is extremely bitter.

**Add** the lotus seeds and 500 gm of water into an instant pot. Set it at porridge mold and time it for 30 minutes. You can also use a regular pot to simmer them but it will take hours until the seeds to get soft. Once it is done, the seeds should be very soft and creamy.

**Blend** the lotus seed into a puree. Pour the puree into a non-stick frying pan. Add 80gm of vegetable oil in 3 batches. **Stir** until the oil is absorbed.

**Mix** 2 tbsp of cornstarch with 2 tbsp of water. Add it to the puree in 3 batches.

**Add** 130gm of sugar and 1/2 tsp of salt. Stir over low heat for 20-30 minutes until it turns into a paste.

**Transfer** the lotus paste into a bowl. Let it cool and divide it into 12 even pieces (Each one should be about 42-43gm)

**Bake** 24 pieces of salted egg yolk in a 300° F oven for 6 minutes. Set it aside.

**The** wrapper dough is rested for 3 hours. Divide it into 12 even pieces (each one should be 35gm).

**Now**, we have everything ready, let's wrap the mooncake.

**Take** 1 portion of the lotus seed paste. Flatten it in your hand. Put 2 pieces of the salted egg yolk in the middle. Carefully wrap them.

**Next**, take 1 portion of the wrapper dough. Flatten it in your hand as well. Don't use a rolling pin because it will stick to it. Once the wrapper is about 4-5 inches in diameter, place the filling in the middle and wrap it carefully. Roll it into a smooth ball.

**Lightly** cover the ball with some cake flour. Carefully put it into the mooncake mould. Press it down until you feel that you can not go any lower. Stay there for 15 seconds to establish the shape. Then release it.

**Preheat** your oven to 335° F. Spray some water onto the mooncake before you put it in the oven. Let it bake for 8 minutes.

**While** waiting, quickly mix 1 egg yolk with 1 tbsp of water. Take the mooncakes out of the oven. Brush the egg yolk mixture onto the surface.

**Stick** it back into the oven. The same temperature, bake for another 8 minutes. Take it out again. Then brush the second layer of egg yolk.

**Put** it back into the oven for another 6-10 minutes. Every oven is different. You should stay next to the oven and keep an eye on it. The filling is already cooked so you just go by the colour. Takes about 7 minutes.

**Put** the mooncakes in a sealed container at room temperature and wait for at least 2 days. During this time, the skin will become soft, moist, and shiny. The lye water will change the colour, make it darker, and much prettier. The aroma will become stronger and smells better.



# 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.

### Membership to 31 March 2022

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 send Membership fees to: **The Tung Jung Association of New Zealand Incorporated**  
**P.O. Box 9058, Wellington**  
 or by internet to account: 01-0505-0178453-00 with your name as reference

Tick appropriate box:

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

Senior's address.....

Phone number.....

Email address.....

Donations: membership and donations are tax deductible.

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

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