

# 房

## fáng

room;  
house

房产	fáng chǎn	house property
房顶	fáng dǐng	roof
房基	fáng jī	foundations (of a building)
房间	fáng jiān	room
房客	fáng kè	tenant; lodger
房契	fáng qì	title deed

房：“房”字是由“户”（表示门）字和“方”（表示四方）字组成的。它指有门（户）的方方正正（方）的东西，即房子或房间。在观察过房子或屋子后，可得出这样一句俗语式的结论：“即使你拥有千间房，但晚上你躺下后也只占八尺。”

房 combines 户 (door) with 方 (square). It indicates something squarish (方) with a door (户), i.e., a house or a room. Viewing house and room squarely, one proverb draws the conclusion: “Even though your dwelling contains a thousand rooms, you can use but eight feet of space a night.”

丶	亠	宀	户	户	户	房	房												
1	2	3	4	5	6	7	8												

# 東 增

新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand

www.tungjung.org.nz

Newsletter Summer 2017 issue

### The Tung Jung Association of New Zealand Committee 2017—2018

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<b>English</b>	<b>Eugenie McCabe</b>	<b>475 7707</b>	<b>Newsletter</b>	<b>Gordon Wu</b>	<b>388 3560</b>
<b>Chinese</b>	<b>Kevin Zeng</b>	<b>021 669628</b>		<b>Peter Moon</b>	<b>389 8819</b>
<b>Treasurer</b>	<b>Robert Ting</b>	<b>478 6253</b>	<b>Website</b>	<b>Gordon Wu</b>	<b>388 3560</b>
<b>Assistant treasurer</b>	<b>Virginia Ng</b>	<b>232 9971</b>		<b>Peter Moon</b>	<b>389 8819</b>
<b>Social</b>	<b>Peter Wong</b>	<b>388 5828</b>	<b>Public relations</b>	<b>Gordon Wu</b>	<b>388 3560</b>
	<b>Andrina Chang</b>	<b>499 8032</b>			
	<b>Valerie Ting</b>	<b>565 4421</b>			
	<b>Peter Moon</b>	<b>389 8819</b>			

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

With Christmas just a couple of weeks away, this issue is the last newsletter for 2017. My apologies that it is a week later than usual but I have been to China and Hong Kong, taking my family back to see their ancestral village.

Since the last newsletter, many functions and events have happened which I had attended. On 16 September, a Multi-cultural Day dinner was held at the Grand Century Restaurant followed by the National Day celebration on the 22 September also at the Grand Century.

On the 24 September, a fund-raising concert was held at the Chinese Anglican Church Hall for the Wellington Chinese Garden Society and on the 26 September the Chinese Embassy celebrated the 68<sup>th</sup> anniversary of the People's Liberation Army at Te Papa.

Well known Chinese pipa player M/s Wu Man, performed at St. Mary's of the Angels Cathedral on the 28 September and the Aroha String Quartet played at St. Andrews Church on the 1<sup>st</sup> October.

The Taipei Economic and Cultural Office celebrated their national day on the 5 October with a function at the Wellington Club and on the 8 October, the Association celebrated the Mid-Autumn Festival with a dinner at the Dragon's Restaurant, with a full house.

On the 31 October, the annual Chinese film festival was held at the Gallery of the Wellington Public Library which showcased the advancement of the Chinese film industry.

The incumbent Chinese Ambassador, Mr. Wang Lutong, ended his four year tenure with a public farewell reception at the Amokura Gallery at Te Papa on the 8 November followed by a private dinner at the Grand Century Restaurant on the 10 November to which I was privileged to be invited.

Between the 19 November to the 1 December, I took my family back to Guangzhou to see their ancestral village of Yayao for the first time. I had not expected my grand-children to be interested in boring old derelict buildings, dirty streets and not being able to communicate with the locals but to my astonishment, they were very enthusiastic in wanting to know more of their background! I also took the opportunity to visit the village headquarters and with a local guide, Mr. Wu, who visited me in New Zealand, with his help, I found out information that may help those who are considering to seek their roots. To those who have not been back to their ancestral village, I recommend that you go back as soon as possible and seek out distant relations. This time back, I discovered a whole family related to me whom I didn't know existed and that they didn't know we existed either!

Since this newsletter is a week later than usual, we have made our annual senior's yum cha lunch a week later on the 13 December. To those who may not receive this notice in time, we are ringing past attendees personally to let them know. My apologies for the inconvenience to you all..

Our Chinese New Year celebration will be on the 18 February 2018 at the Grand Century Restaurant. Please make a note in your diary now for this event.

I would like to take this opportunity to wish you all, a very happy Christmas with your families and a healthy and prosperous New Year 2018.

Gordon Wu  
December 2017

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## 會長報告

兩周之後就是耶誕節了，而本期刊就是 2017 年度最後一期了。我很抱歉這次期刊比平常的期刊遲出版了一個星期，那是因為我和我家人一起回到中國和香港。我們回到我們祖先的村落並看了我們祖先的祖屋。

自從上期的期刊以來，我參加了很多大型的聚會和慶典，列舉如下：

9 月 16 日在 Grand Century Restaurant 舉行的各種文化美食會。9 月 22 日在 the Grand Century 舉行的國慶日慶典。

9 月 24 號，有由威靈頓中國花園協會在 the Chinese Anglican Church Hall 舉辦了籌款音樂會。9 月 26 日，由中國大使館在 Te Papa 舉行了中國人民解放軍建軍 68 周年慶典。

9 月 28 日，中國著名的管弦樂演奏家 M/s Wu Man 在 St. Mary's of the Angels Cathedral 表演。10 月 1 日在 St. Andrews 教堂裡有管弦四重奏表演。

10 月 5 日，臺灣經濟與文化辦公室在威靈頓俱樂部舉行慶祝他們國慶日慶典。10 月 8 日我們東增會館在 Dragon's Restaurant 舉行了慶祝中秋佳節慶祝活動，當時高朋滿座。

10 月 31 日中國年度電影節在威靈頓公共圖書館裡的展覽館舉行，它展示中國的電影業高速發展。

10 月 8 號駐紐西蘭現任中國大使 Mr. Wang Lutong，任期將到 4 年屆滿了。他在 Te Papa 的 Amokura 美術館舉行道別聚會。10 月 10 號，他在 Grand Century 餐廳也舉辦了一個私人聚會，我有幸被特邀參加這次聚會。

在 11 月 19 日到 12 月 1 日期間，我帶著我的家人回到廣州，我第一次帶他們去到我們祖先的村落 - 雅瑤。我並不期待我的孫子和孫女會對荒廢的舊房子，骯髒的街道感興趣，我想他們不懂和當地人交流。但出乎意料的是他們對這一切很感興趣，也很熱情地想瞭解更多他們的祖先東西。我高興我也有機會參觀了村委會。在當地嚮導吳先生的說明，我得到很多資訊資料，這些可能幫到那些想找回自己祖先資料的人。對於那些沒有回過祖先村落的你們，我推薦你們儘快回去並尋找一下你們的「根」。通過這次回去，我發現我們一家的關係更親密有愛了，之前這些感情我們是沒有發覺到的。

2018 年 2 月 18 日會館在 Grand Century 餐廳舉辦中國新年慶祝活動，請大家把日子記住備忘錄那裡。

2018 年新年來臨之際，我這裡祝福大家聖誕快樂，全家安康和新年快樂。

吳道揚

2017 年 12 月

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

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

Sam and Lenore Kwok

James Luey

Eileen Chan

Keith Lowe

## The missing link.....

For over seventy years, a framed family photo lay in a bedroom in Gwoon-fu village, Jung-sen, gathering dust. The family who lived in that house did not know who the family in the photo was but kept the photo stashed away in a corner of the room.

Several years ago, I began to write the history of our family with the discovery of a rice paper book hand-written in Chinese. On having it translated, I discovered it was my family history from the first generation. Spurred by this discovery, I then made many enquiries with relations and friends and found that my grandfather had two younger sisters whom no one in the family knew about. Further enquiries revealed that one had married a Chung 鍾 family from Bi-toa 被頭村 village and the other had married into the Lowe 劉 family from Gwoon-fu 官湖村 village in Jung-sen. In 2010, on a trip to China, I made a successful attempt to contact the descendants of these two women whom I call 麗和 and 葉媚 and have kept in touch with them over the ensuing years.

A weeks ago, I made another trip back to my ancestral village of Ngar Yiew 雅瑤村, taking my sons, their wives and grandchildren for their first visit. I had been in contact with the Lowe family via the great great-granddaughter who had lived in Hong Kong. On advising her that I wanted to meet her parents as I was returning to China, she informed me that they will be in Gwoon-fu when I get there. I duly made an appointment to meet them and was taken there by a friend. On meeting her in their home, I told her that I was related to her by the marriage of 葉媚 to her great great-grandfather and proceeded to show her some photos that I had brought along with me. One of the photos (pictured) was a studio taken one of my grandfather's family in 1945. On seeing this photograph, she gave a gasp of surprise and exclaimed that she had a similar photograph in her father's room upstairs. I told her to bring it down and certainly, she had a framed copy of the same photo, albeit dusty and grubby. She told me that the photo had been upstairs for many years and nobody in the house knew who the family was. After settling down from her surprise, we worked out our relationship.

Apparently 葉媚 was the second wife of her great great-grandfather and she was the great great-granddaughter of the first wife and therefore she was not related to us in any way Apparently, 葉媚 bore her great great-grandfather two children, a boy and a girl. She then got on her phone and spoke to someone. Five minutes later, a man and his wife arrived and after much discussion, told us he is the great-grandson of 葉媚 and therefore is related to us by marriage. I therefore discovered another family related to us, however distant, but having a common lineage.

On coming back to New Zealand, we worked out why the New Zealand side of the family had not heard about my grandfather's two sisters. My grandmother and mother all came out to New Zealand in 1937. All the grandchildren were born within the next 5 to 10 years and too young to discuss family ties. When the women in a Chinese family get married, they are then "forgotten" and not mentioned. The photo was taken in 1945 so my grandfather must have sent a copy to his sisters. Put away, it may have been forgotten over the years and when 葉媚 passed away, it was completely forgotten until the young great great-granddaughter began fossicking the bedroom and came across it.

It may have taken 77 years but the joy of meeting another set of relations, neither of whom knew of each other's existence, except by an unknown photograph, is pretty amazing! I have only met one couple but have yet to meet the rest!



Ng Yew Sui and family - 1945

## Obituary .....

**Frederick Wong 黃洪耀**

**Shatou village 沙頭村**

**12 October 1931— 17 August 2017**



Fred, as he was commonly known, was born in Shatou village 沙頭 in Jungsan 增城. His father, came to New Zealand in search of better opportunities and settled in Taihape, where he set up a fruit and vegetable business. At the age of seven, Fred's father was able to bring him and his mother as well as his uncle Alex to Taihape to work in the shop. Fred's parents had two other children born in New Zealand, Ernest and Margaret. Unfortunately, Alex passed away in 1989 and Ernest passed away in 1983.

As boys, Fred and Alex attended St Joseph's Primary School and later attended Taihape District High School. The boys worked in the family business before and after school and at the age of fifteen, Fred left school to work full time in the business as his father was getting old and the shop was the only source of income for the family. Fred had harboured a desire to be a mechanic.

In those days, produce came from Auckland on railway wagons and were often damaged on arrival so when Fred learnt to drive, he decided to source produce from the markets in Palmerston North, buying at auction and local growers and bringing them back to Taihape on his small truck.

Socializing was out of the question due to long working hours but he did have friends in other parts of New Zealand and would travel to 21st birthday parties around the North Island when an occasion arose. Fred was a very fit as he was a sportsman, playing local rugby, tennis and running as well as the physical side of running a fruit shop and tending their own vegetable gardens.

Fred met his wife Yvonne at a Double Ten Sports Tournament in Auckland when he represented Wairarapa in their relay team. They met each other but was not officially introduced until later on by a mutual friend when Fred passed through the town of Thames where Yvonne lived.. They got married in 1960 and Yvonne, having come from a small town fruit and vegetable shop, fitted in well at Taihape.

After his father's death in 1953, Fred and Alex took over the family business as they had promised to look after their siblings and Fred's mother but she passed away in 1966. In 1972, Fred and Yvonne bought Alex's share of the business and the partnership split up.

In 1990, Fred and Yvonne bought the Big K supermarket and re-named it Cash'n Save, operating as a 4-Square discounter by younger son Darrin in which Fred supported it by supplying all the produce from Wong Jang Ltd. In October 1999, Darrin moved to a new business in Palmerston North. In December 2002, Cash'n Save and Wong Jang Ltd closed down and Fred and Yvonne with son Conrad, opened the Taihape New World supermarket.

Fred was a member of the Rhododendron Society and a life member of the Puketi Trust. He also held a Masters Grade in small bore rifle shooting. He shot for the Utiku Rifle Club and represented Wanganui in provincial competitions.

In 2010, due to ill health, Fred was forced to retire and relocated to Palmerston North to be near specialists and there Yvonne cared for him and were able to get part time care givers support. Fred later moved to the Summerset Care Centre, when Yvonne was no longer to care for him due to her own problem with cancer, and resided there until his death.

Fred and Yvonne have two sons and a daughter, eight grandchildren and two great grandchildren.

His funeral service was held at The Lychway Chapel in Palmerston North on the 25 August 2017 and was attended by many friends and relatives from all over New Zealand.

Fred is buried at the Kelvin Grove Lawn Cemetery, Palmerston North.

Adapted from eulogy by Conrad Wong

## Moon Festival 中秋節 .....

Our annual Chinese Moon Festival was once again held at the Dragon's Restaurant, Tory Street Wellington on Sunday 8<sup>th</sup> October. It was a resounding success due to the social committee's hard work in making the occasion a little different from previous years. The table theme of yellow embellishment to represent the full moon, added to the occasion and received many favourable comments.

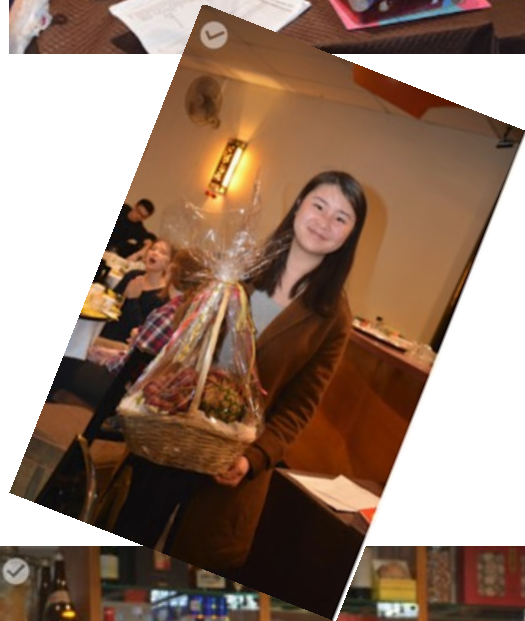
It was attended by over 220 people, with a sumptuous menu fitting for the occasion and ending up with the tradition of eating those lovely Moon Cakes that everyone enjoyed.

Later in the evening we were entertained by one of Wellington's very popular Chinese singer, Haibo Li, singing the song, *The Moon Represents My Heart*, which was popularized all over Asia by the late Teresa Teng and was befitting the occasion.

To end the evening we had our usual raffle draw and with over \$500 worth of prizes at stake, the tickets were in great demand. There were many fabulous prizes to be won, with \$100 cash being the top prize.

A job well done by the committee—until next year.

Peter Moon



## Chung Yeung Festival.....

The annual Chung Yeung Festival, which was held on Sunday 29 October at the Tung Jung memorial at Karori Cemetery, attracted some new comers and was well attended as compared with past years. The weather was excellent with sunny blue skies, no wind and warm temperatures. In observing our normal rites, we actually had no problems with lighting the incense sticks first time as in the past, several attempts would be made to light them because of the wind!

After our observance, food was laid out for the ancestors to partake and then all gathered around the memorial to join in eating with our ancestors. In the evening, those wishing to attend, went to a local restaurant and had a dinner there. It was encouraging to see some younger members of the community joining in our traditions and I hope that in the future that this is a good sign.



## News from Sydney.....

Another year fast coming to a close and as I try to recollect what has taken up my time in the last three months issues such as marriage equality, the citizenship status of an increasing number of Federal politicians and the focus by politicians and the media on 'Chinese influence' immediately come to mind. While on the organisations front, I was actively involved with the Chinese Australian Historical Society (CAHS), Australasian Art and Stageworks (AASI) and the NSW Police Multicultural Council (PMAC). I also participated in conferences and meetings of China Matters, Australia China Relations Institute, the Dragons Tail Conference and the farewell conference for Professor Andrew Jakubowicz.

After a postal survey which cost \$120 million and much debate, both Houses of Parliament finally passed the same-sex marriage bill which now becomes law. A number of MPs and Senators were caught out with dual citizenship over acquiring citizenship by descent to another country (mainly Britain and New Zealand), and not removing this before nomination. This has led to a number of referrals to the High Court the need for by-elections.

Regrettably, the unrelenting political and media spotlight regarding 'Chinese influence' and foreign donations to politicians places the Chinese Australian community in a difficult situation. Once again, it gives rise to generalisations and xenophobia.

I was so pleased to see a strong New Zealand contingent at the Dragon Tails conference at the Golden Dragon Museum in Bendigo, Victoria. Theme of this 5<sup>th</sup> Dragon Tails conference was *Hopes, Dreams and Realities*. The second session *Families and Screening Dreams*, chaired by yours truly, had an all New Zealand panel with Kai Luey on *The Poll Tax in New Zealand* and Peter Chin and William McKee on *The Journey to Lan Yuan* documentary. Liu Shueng Wong presented on *The SS Ventnor incident: ships, bones and Maori-Chinese connections* while Phoebe Li spoke on *Whose reminiscence? And whose voices? The making of a photographic history of the Chinese in New Zealand*. In addition to these New Zealand speakers, was great to catch up with so many other NZ friends.

While in Victoria, I also went to see the *From Robe to Chinese Fortunes* exhibition at the Melbourne Immigration Museum (open to 21 March 2018) as well as going to Ararat to visit the Gum San Chinese Heritage Centre. Ararat owes its beginnings to the Chinese: as a result of the anti-Chinese legislation enacted against the Chinese by the colonial Victorian government in 1855, Chinese wanting to go to the Victorian goldfields disembarked in South Australian ports and then walked all the way to Victoria. In May 1857, 700 Chinese who were trekking overland from Robe in SA stopped by a spring to replenish their water supplies; by chance they discovered the Canton Lead, reputed to be the world's richest shallow alluvial goldfield. This gold field was mined up to 1912 and in its heyday Ararat had a population of 50,000 of whom about 9,000 were Chinese. Ararat's population today is about 9,000.



The retirement conference for UTS Professor Andrew Jakubowicz, *Stranger in a Strange Land: the social observer as analyst and critic* was a fitting event which allowed so many of his colleagues, students and friends pay tribute to and celebrate his career after more than 40 years of teaching and researching race relations, cultural diversity, disability and media. Andrew was not an academic trapped in an ivory tower but was active in the community and on both traditional and social media.

I was hoping to have a quieter year and reduce my community activities. After five years as a member of the NSW Police Multicultural Council, I did not seek another term but am still involved with a number of organisations and planning of events for the Chinese New Year of the Dog have already begun.

Merry Christmas and best wishes for a happy, healthy and peaceful 2018.

Daphne Lowe Kelley

[lowekelley@bigpond.com](mailto:lowekelley@bigpond.com)





## Dynasties of China ...contd

### The Qing Dynasty 清朝 1644 – 1912

The Qing dynasty, officially the Great Qing also called the Qing Empire by itself or the Manchu dynasty by foreigners, was the last imperial **dynasty** of **China**, was established in 1636 and ruling China from 1644 to 1912. It was preceded by the **Ming dynasty** and succeeded by the **Republic of China**. The Qing multi-cultural empire lasted almost three centuries and formed the territorial base for the modern Chinese state.

The dynasty was founded by the **Jurchen Aisin Gioro** clan in **Manchuria**. In the late sixteenth century, **Nurhaci**, originally a Ming vassal, began organizing "**Banners**", military-social units that included Jurchen, Han Chinese, and Mongol elements. Nurhaci formed the Jurchen clans into a unified entity, which he re-named as the **Manchus**. By 1636, his son **Hong Taiji** began driving Ming forces out of Liaodong and declared a new dynasty, the Qing. In 1644, peasant rebels led by **Li Zicheng** conquered the Ming capital, Beijing. Rather than serve them, Ming general **Wu Sangui** made an alliance with the Manchus and opened the **Shanhaï Pass** to the Banner Armies led by the regent Prince **Dorgon**, who **defeated the rebels** and seized the capital.



Imperial seal



Flag 1889 - 1912



Qing Empire 1885

The early rulers maintained their Manchu ways, and while their title was Emperor, they used **khan** to the Mongols and they were patrons of **Tibetan Buddhism**. They governed using Confucian styles and institutions of bureaucratic government and retained the **imperial examinations** to recruit Han Chinese to work under or in parallel with Manchus. The population rose to some 400 million, but taxes and government revenues were fixed at a low rate, virtually guaranteeing eventual fiscal crisis. Corruption set in, rebels tested government legitimacy, and ruling elites failed to change their mindsets in the face of changes in the world system. Following the **Opium War**, European powers imposed **unequal treaties**, **free trade**, **extraterritoriality** and **treaty ports** under foreign control.

The **Taiping Rebellion** (1850–64) and the **Dungan Revolt** (1862–77) in Central Asia led to the deaths of some 20 million people, most of them due to famines caused by war. In spite of these disasters, in the **Tongzhi Restoration** of the 1860s, Han Chinese elites rallied to the defense of the Confucian order and the Qing rulers. The initial gains in the **Self-Strengthening Movement** were destroyed in the **First Sino-Japanese War** of 1895, in which the Qing lost its influence over Korea and the possession of Taiwan. **New Armies** were organized, but the ambitious **Hundred Days' Reform** of 1898 was turned back by **Empress Dowager Cixi**, a conservative leader. When the Scramble for Concessions by foreign powers triggered the violently anti-foreign **Yihetuan** ("Boxers"), the **foreign powers** invaded China, Cixi declared war on them, leading to defeat and the flight of the Imperial Court to Xi'an. After agreeing to sign the **Boxer Protocol** the government then initiated unprecedented **fiscal and administrative reforms**, including elections, a new legal code, and abolition of the examination system. **Sun Yat-sen** and other revolutionaries competed with reformist monarchists such as **Kang Youwei** and **Liang Qichao** to transform the Qing empire into a modern nation. After the deaths of Cixi and the **Guangxu Emperor** in 1908, the hardline Manchu court alienated reformers and local elites alike by obstructing social reform. The **Wuchang Uprising** on October 11, 1911, led to the **Xinhai Revolution**. General **Yuan Shikain** negotiated the abdication of **Puyi**, the last emperor, on February 12, 1912. The empire was briefly **restored** on July 1 of 1917, before it was once again overthrown 11 days later.

There were too few ethnic Manchus to conquer China, so they gained strength by defeating and absorbing Mongols. More importantly, they added Han Chinese to the Eight Banners.<sup>[17]</sup> The Manchus had to create an entire "Jiu Han jun" (Old Han Army) due to the massive number of Han Chinese soldiers who were absorbed into the Eight Banners by both capture and defection. Ming artillery was responsible for many victories against the Manchus, so the Manchus established an artillery corps made out of Han Chinese soldiers in 1641, and the swelling of Han Chinese numbers in the Eight Banners led in 1642 to all Eight Han Banners being created.<sup>[18]</sup> Armies of defected Ming Han Chinese conquered southern China for the Qing.<sup>[19]</sup>

Han defectors played a massive role in the Qing conquest of China. Han Chinese Generals who defected to the Manchu were often given women from the Imperial Aisin Gioro family in marriage while the ordinary soldiers who defected were often given non-royal Manchu women as wives.<sup>[20][21]</sup> Jurchen (Manchu) women married Han Chinese defectors in Liaodong.<sup>[22]</sup> Manchu Aisin Gioro princesses were also married to Han Chinese official's sons. Han Chinese Banner-

## Dynasties of China.....contd

Han defectors played a massive role in the Qing conquest of China. Han Chinese Generals who defected to the Manchu were often given women from the Imperial Aisin Gioro family in marriage while the ordinary soldiers who defected were often given non-royal Manchu women as wives.<sup>[20][21]</sup> Jurchen (Manchu) women married Han Chinese defectors in Liaodong.<sup>[22]</sup> Manchu Aisin Gioro princesses were also married to Han Chinese official's sons. Han Chinese Banner-men were responsible for the successful Qing conquest of China, as they made up the majority of governors in the early Qing, and they governed and administered China after the conquest, stabilizing Qing rule. The Qing used defected Han Chinese troops to fight as the vanguard during the entire conquest of China.

After capturing Beijing, instead of sacking the city as the rebels had done, the Prince Regent Dorgon insisted, over the protests of other Manchu princes, on making it the dynastic capital and reappointing most Ming officials. Choosing Beijing as the capital had not been a straightforward decision, since no major Chinese dynasty had directly taken over its immediate predecessor's capital. Keeping the Ming capital and bureaucracy intact helped quickly stabilize the regime and sped up the conquest of the rest of the country. Dorgon drastically reduced the influence of the eunuchs, a major force in the Ming bureaucracy, and directed Manchu women not to [bind their feet](#) in the Chinese style. The controversial July 1645 edict (the "haircutting order") forced adult Han Chinese men to shave the front of their heads and comb the remaining hair into the [queue](#) hairstyle which was worn by Manchu men, on pain of death.<sup>[42]</sup> The popular description of the order was: "To keep the hair, you lose the head; To keep your head, you cut the hair."<sup>[41]</sup> To the Manchus, this policy was a test of loyalty and an aid in distinguishing friend from foe. For the Han Chinese, however, it was a humiliating reminder of Qing authority that challenged traditional Confucian values. The *Classic of Filial Piety* (*Xiaojing*) held that "a person's body and hair, being gifts from one's parents, are not to be damaged." Under the Ming dynasty, adult men did not cut their hair but instead wore it in the form of a top-knot.<sup>[43]</sup>

The order triggered strong resistance to Qing rule in [Jiangnan](#)<sup>[44]</sup> and massive killing of Han Chinese. It was Han Chinese defectors who carried out massacres against people refusing to wear the queue. Li Chengdong, a Han Chinese general who had served the Ming but surrendered to the Qing,<sup>[45]</sup> ordered his Han troops to carry out three separate massacres in the city of Jiading within a month, resulting in tens of thousands of deaths. At the end of the third massacre, there was hardly a living person left in this city.<sup>[46]</sup> [Jiangyin](#) also held out against about 10,000 Han Chinese Qing troops for 83 days. When the city wall was finally breached on 9 October 1645, the Han Chinese Qing army led by the Han Chinese Ming defector Liu Liangzuo (劉良佐), who had been ordered to "fill the city with corpses before you sheathe your swords," massacred the entire population, killing between 74,000 and 100,000 people.<sup>[47]</sup> The queue was the only aspect of Manchu culture which the Qing forced on the common Han population. The Qing required people serving as officials to wear Manchu clothing, but allowed non-official Han civilians to continue wearing Hanfu (Han clothing).

There were many battles among different factions, mainly using Han Banner-men in the fights resulting in hundreds of thousands deaths. It wasn't until the end of the 17th century, China was at its greatest height of confidence and political control since the Ming dynasty.

The reigns of the [Yongzheng Emperor](#) (r. 1723–1735) and his son, the [Qianlong Emperor](#) (r. 1735–1796), marked the height of Qing power.



Emperor Kangxi - the Most Famous Qing Dynasty Emperor



Empress Dowager Cixi.



The last Qing Emperor—Puyi

## ***The Ventnor Project.....***

By now, many of us know of the ill fated ship Ventnor, carrying the remains of 499 Chinese men to be reburied in their native villages in China which sunk off the coast of Hokianga Harbour, west of Auckland. A project has been set up to erect a memorial to these long lost souls in memory of them as their remains were not recoverable.

Under the supervision of Liu Sheung Wong, a Tung Jung member, all obstacles have been resolved to allow the building of the memorial to go ahead. It should be remembered that of the 499 remains on board the ship, approximately 36 of them were Jung-sen people. The others were all Poon Yue people.

On the 8th April 2018, a special ceremony at Rawene Cemetery, where the memorial will be built, and coincide with the opening of the Wandering with the Ancestors trail will be held. It will be a three day event but those wishing just to attend the opening ceremony can do so by taking their own transport. Buses are provided to those who wish to cover the three days and leave from Auckland, with overnight stays at Opononi hotels and motels.

Those wishing to go should contact Virginia Chong, email :[virginia.chong29@gmail.com](mailto:virginia.chong29@gmail.com) or call 021982726 to register their intentions. The cost and other details will be announced at a later date.



# 新 西 蘭 東 增 會 館

## TUNG JUNG ASSOCIATION OF NZ INC.

### *Chinese New Year Dinner*

**Grand Century Restaurant**

**84 Tory Street, Wellington**

**Sunday 18 February 2018**

**at 6.30pm**

**\$35 per person**



**Tickets available from committee members**

**Make up a table of 10**

## Giant rice—two metres high.....

In the small county town of Xiangfeng in Changsha, the Chinese Academy of Sciences Institute of Subtropical Agriculture, have successfully planted 100 acres of a giant rice in an experimental field. The rice, straight spine grew to a height of over 40 centimetres above the man standing in the photo.

Yuan Longping, 袁隆平 the father of the tall hybrid rice said that he had this dream of walking down a paddy field of giant rice and now he has accomplished it, it is beautiful..

The first batch of harvested giant rice yielded over one ton per mu (Chinese land measurement 666.5 square metres = one mu).

Yuan Longping, sometimes called the "The Father of Hybrid Rice" by the Chinese media., a Chinese agriculturalist, was *born* in Qianyang, Hunan province in 1930. Professor Yuan graduated from Southwest Agriculture College in 1953 and has since devoted himself to agricultural education and research.

Since the 1970's, he has concentrated his efforts to develop a rice strain able to be grown in a wide variety of climates and of yield able to support the many impoverished nations of the world..His *bio*-technology feat has laid a solid foundation for China to feed its growing population.and possibly the rest of the world.

The field trials in Changsha have yield a better quality giant rice which is 50% larger than conventional rice and can increase by 15% to 20% per acre.. Since the rice grows tall, an eco system is developed in the fields where aquatic products and other plants can thrive on a harmonious ecosystem.

Frogs feed on the parasites on the growing rice. The excrements of fish and frogs provide perfect fertiliser. The life cycle of the aquatic products coincide with the growing rice so they can be managed together and reduce labour.

It is predicted that the rice output alone could bring in an economic gain of 300,000 yuan per hectare with the accompanying aquatic products generating around 750,000 yuan per hectare.

Changsha 长沙 is the capital of Hunan province and is surrounded by major rivers. The overflowing of the rivers help irrigate the green enormous rice paddies.

Yuan Longping was elected an academician to the Chinese Academy of Engineering in 1995.



## ***The scholar-turned-celebrity determined to save Cantonese from a slow death .....***

Benjamin Au Yeung Wai-hoo quit his job as a senior lecturer at a top Hong Kong university to enter show business as a stand-up comedian. After a long career in academia studying the culture and language, he says his brave move is part of a mission to 'revitalise and uplift' Cantonese. He is seen standing at the entrance to Hong Kong's Victoria Park holding up a red banner that says "Cantonese won't die".



Such showmanship is now a common activity for Au Yeung, better known as Ben Sir, a former senior lecturer at the Chinese University of Hong Kong's Department of Chinese Language and Literature. Earlier this year he left the university he had taught at for 13 years in favour of an unlikely career move into the world of entertainment. He shot to fame last year when he appeared on a local television programme to teach Cantonese swear words. The show, according to him, has since been viewed more than two million times online. It sparked a realisation inside him that his mission to revitalise the indigenous culture of Hong Kong, Guangdong province and other parts of southern China could better be pursued with star power rather than in the classroom. He wanted to reach a wider audience with his message that local culture needed to be nurtured in light of the growing presence of Mandarin, China's national language, and its associated culture from the north. The success of the television show, he says, also made him realise how much he loved performing.

"I am already in my 50s," he says. "But I think it's still worth taking risks and having fun." Now, as he prepares for his second stand-up comedy show in January next year, which is also mainly about Cantonese swear words, some might say it is a risky business proposition trying to cash in on what many say is a declining dialect.

A census report last year showed 88.9 per cent of Hong Kong's seven million residents usually spoke Cantonese at home – a decrease from the 90.9 per cent recorded in 2006. More people were speaking English and Mandarin.

Au Yeung believes Cantonese will be pushed out if no one stands up for the dialect. "I think it's time for us to reflect on what we can do to help Cantonese thrive," he says. "We should treat Cantonese like our parents – no matter if they are healthy or sick, we need to respect and look out for them."

### **Some expats in Hong Kong find learning Cantonese very hard and prefer learning Mandarin. What do you want to say to them?**

I think there is no contradiction between the two languages. You can learn Mandarin first, and then Cantonese. Some people prefer learning Mandarin because they are working for the mainland Chinese market. But if you live in Hong Kong and target the local market, then it's necessary to learn our language and culture. Let's say you are a doctor whose mother tongue is English. Some Hongkongers may not know how to express themselves in English, especially when they are sick. Unless you only take care of English-speaking patients, you would need to learn Cantonese to communicate.

I won't arrogantly say that Cantonese is best. But it is worth studying why Mandarin has four tones while Cantonese has nine. It is always interesting and fun to learn something that you find hard. I think we can let these people learn Mandarin first, and then Cantonese, so that they will be pleasantly surprised to find how special Cantonese is.

## The scholar-turned-celebrity determined to save Cantonese from a slow death

..... contd

**Some schools in Hong Kong teach students English or Mandarin rather than Cantonese. Do you think Cantonese is valued in our education system?**

It seems there's no place for Cantonese in our education system. Educators may think that way because everyone here can already speak it. Our Cantonese oral exam carries very little weight. Lots of people learning the language say the system of romanisation for Cantonese words is very important, but not many native speakers know about it. The education sector, meanwhile, has come up with lots of excuses for not putting Cantonese into the school syllabus.

But instead of waiting for a change in our education system, why don't we tackle this problem through our culture? We can highlight the advantages of Cantonese in different areas. For example, we can produce more Hong Kong films, write more Cantonese songs and do more stand-up comedy in and about Cantonese. These will not only entertain people but also enrich their knowledge of the dialect. When we strengthen the role of Cantonese in our popular culture, educators will naturally change the system.



### Is Cantonese dying?

It's dying and diminishing when we look at the statistics. A census report last year showed 88.9 per cent of our population usually spoke Cantonese at home. In 2011, the percentage was 89.5, and it was 90.8 in 2006. Economically speaking, more and more people are shifting their business focus to mainland China, which means knowing Mandarin is a must for them. But that also means fewer people are using Cantonese. People may have noticed that even some primary pupils in Hong Kong are using Mandarin for daily conversation. If this phenomenon continues, Cantonese will be pushed out.



Let's look at Guangzhou and Shenzhen [where people historically spoke Cantonese]. Nowadays, you need to speak mostly Mandarin when you are at the bank or in a taxi. Lots of migrant workers have moved to these cities from elsewhere in China where they have their own dialects. Luckily, Hong Kong is still safeguarding the importance of Cantonese.

I think it's time for us to reflect on what we can do to help Cantonese thrive. If you think Cantonese is not dying yet, then you should think about how to keep it going before it dies. We should treat Cantonese like our parents – no matter whether our parents are healthy or sick, we need to respect and look out for them. Actually, I don't really like to talk about conserving the language because that implies it is dying. I prefer saying that we are revitalising it and making it thrive.

Watch the videos of Ben Sir on Cantonese.....

<http://www.scmp.com/news/hong-kong/community/article/2123518/meet-scholar-turned-celebrity-ben-sir-out-save-cantonese>

South China Morning Post

## Incredible adoption reunion.....

A second daughter born under China's one-child policy meant her distraught parents had to give her up. "Let us meet again on the Broken Bridge in 10 or 20 years," read the note they left with the baby who would grow up as Kati Pohler with her adoptive family in the United States. Thanks to a lucky encounter, eventually they did .

Twenty-two years ago, a heavily pregnant Qian Fenxiang hid herself and her three-year-old daughter on a houseboat on a secluded Suzhou canal, 120km away from her home in Hangzhou, and waited.

Six weeks later, she gave birth on the boat to a second daughter, a child who should have been aborted under China's draconian one-child policy, introduced in 1979 as a means to reduce poverty.

Xu Lida, her husband, had cut the cord with a pair of scissors he had sterilised with boiling water and, for a do-it-yourself delivery, all seemed to be going well – until the placenta wouldn't drop. It was a dangerous complication, but hospital care was out of the question. Fortunately for the couple, there was a small clinic near where they were moored, and a doctor who agreed to help without alerting the authorities.

Five days later, the then 24-year-old Xu got up at dawn and took the baby to a covered vegetable market in Suzhou. There, he left the girl with a note written in brush and ink: "Our daughter, Jingzhi, was born at 10am on the 24th day of the seventh month of the lunar calendar, 1995. We have been forced by poverty and affairs of the world to abandon her. Oh, pity the hearts of fathers and mothers far and near! Thank you for saving our little daughter and taking her into your care. If the heavens have feelings, if we are brought together by fate, then let us meet again on the Broken Bridge in Hangzhou on the morning of the Qixi Festival in 10 or 20 years from now."

Dubbed Chinese Valentine's Day, the Qixi Festival falls on the seventh day of the seventh month of the lunar calendar and marks the day when the mythical cowherd and his lover, the weaving maiden, are allowed to see each other on a bridge formed by magpies in flight.

The Broken Bridge – which is not actually broken – is no less evocative. The short span between the shore of Hangzhou's West Lake and the scenic Bai Causeway was mentioned in an eighth-century Tang dynasty poem. In the traditional story White Snake, it is here that the White Lady and her lover, Xu Xian, first meet.

It wasn't exactly 10 or 20 years later, but on the eve of the Qixi Festival this year, Qian and Xu finally laid eyes on Jingzhi – their healthy, intelligent college student daughter who is known as Catherine Su Pohler by her American adoptive parents.

That first sighting was the stuff of reality television. Indeed, a television crew was on hand at the Broken Bridge to capture the scene as Qian and Xu ran to Kati, as she is called by everyone who knows her. The story of how they were reunited is the subject of a BBC documentary that will air this week.

Three months after the meeting, however, it is unclear whether this story of improbable coincidences will have a fairy-tale ending.

"We still feel so much guilt. If we hadn't abandoned her, she wouldn't have to suffer so," says an emotional Qian, when Post Magazine visits the couple at their home in Hangzhou. She is using the Mandarin term *chiku*, to describe Kati's life in America. It literally means "eating bitterness".

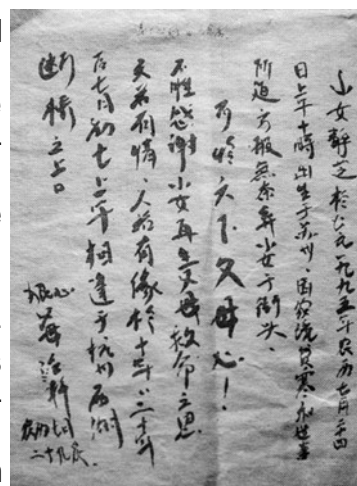
Baby Jingzhi and the note were delivered to Suzhou city's children's welfare institute. Around the same time, Ken and Ruth Pohler of Hudsonville, Michigan, decided to adopt.

"We didn't really think it mattered which country we adopted from but we have a brother-in-law who is Chinese and Ruth's sister adopted from China, too, which was neat," says Ken, from the house where Kati grew up, about 30km from Lake Michigan. He and his wife are evangelical Christians with two boys of their own, but they wanted a third child.

In the summer of 1996, 10 American couples were taken by Bethany Christian Services, one of the biggest international adoption agencies for Americans, to the Suzhou orphanage. There, they picked up their new daughters – they were all daughters because of the traditional Chinese preference for sons. As they boarded the tour bus with Jingzhi, the Pohlers showed a translator the note that had come from the baby's birth parents. "She was so moved by it, she was in tears while she read it out to us. It was such a heartfelt message," Ken says. But the couple had no intention of telling Kati about it until she was at least 18, and only then if she showed interest in finding out about her past life.



Xu and Qian on their wedding day circa 1991



Copy of letter Xu left with daughter

## ***Incredible adoption reunion....contd***

Kati was brought up as most of the other children were in the town of about 7,000 people. Close-knit Hudsonville is predominantly Caucasian, as is Calvin College, the liberal arts university affiliated with the Christian Reformed Church where Ken is a campus safety supervisor and where Kati is now studying public health and music. The family albums are filled with photographs of young Kati winning sports tournaments, practising the violin and piano, traveling across America on family and school trips, and generally looking healthy and outdoorsy, wearing a smile that shows off her perfect American teeth.



Qian and Xu grew up in Baoying county, near Yangzhou in Jiangsu province – birthplace of the world's most famous rice dish. Xu, wiry, weather-beaten, with an irrepressible good humour, was born in 1971. He finished junior high school and moved in 1987 to Hangzhou, a five-hour drive away. He was joining millions of others who turned their backs on their ancestors' farms to seek better-paid work in China's fast-growing cities.

The only work the 16-year-old could find was collecting household scraps. But he worked hard and saved enough money to return home a few years later and marry Qian, a fellow villager. The two set up home in a rented room in one of many rudimentary cottages on the outskirts of Hangzhou housing migrant workers. They were so far removed from public services that when Qian went into labour with Xiaochen, Xu had to put her in the back of a delivery tricycle and pedal for miles to the hospital.

They soon learned just how brutal the regime could be. The one-child policy led to more than 300 million abortions, many of which were forced, an unknown number of female infanticides, a terrifyingly efficient spying system and the heavy fines and extortion that served as punishment for those who exceeded their quota.

The decision to give up Jingzhi had nothing to do with the fact that she was a girl, her birth parents say. In fact, they wouldn't have known her gender when they decided that, given the horror stories they had heard, they wouldn't be able to keep the baby. By then, Qian was five or six months pregnant and it was too late for an abortion.

The couple now own a business selling second-hand white goods as well as a comfortable, two-bedroom flat. But theirs is still a hard life. Xiaochen has a full-time job but her parents still start work every day at 7am and never take a day off, except over Lunar New Year. They have never even been to Yangzhou, let alone outside Jiangsu province.

Qian runs the shop – a sectioned-off area in a vast, open-air electrical appliances wholesale market that is bitterly cold in the winter. She waits for business as she shuffles between rows of washing machines, flat-screen televisions and refrigerators her husband has acquired and upcycled. It all came as a bit of a shock for the humble couple to find themselves on national television in 2005. Kati turned 10 in 2005, and Qian and Xu went to the Broken Bridge on the Qixi Festival, as planned.

"We got there early, and we carried a big sign with our daughter's name and words similar to those we used in the original note. We felt like running up to every girl we saw on the bridge," Xu says. "It was awful."

Nobody met them, and they left just before 4pm, hungry, thirsty and drained by disappointment.

The Pohlers, meanwhile, had asked a friend of a friend to visit the bridge that day.

"We remembered the 10th-year promise in the note," Ken says. "We prayed about it and talked to a friend who often travelled to China for business. He said he could ask a friend called Annie Wu to try and find the birth parents on the bridge. We didn't want to involve Kati in something as vague as this. But it was important to us that the birth parents knew their daughter was adopted by a family who love her very much and provide her with a good home."

Wu arrived at the bridge just after 4pm, missing Qian and Xu by minutes. Having checked there were no distressed parents to be seen, she was getting ready to leave when she noticed a television crew filming on the bridge. She asked if they could check their footage to see if anyone who looked like Kati's birth parents had been there. By sheer luck, Xu had been caught on camera, holding up his sign showing the name Jingzhi clearly.



This is where documentary maker Chang Changfu enters the picture.

"I had made a film about international adoptees from China before and a friend told me about this couple who went to the Broken Bridge to find their daughter," the Chinese-American says. "It's an irresistible story."



## ***Incredible adoption reunion.....contd***

Chang met Qian and Xu and decided to try to track down the American parents using the little evidence he had: the typed letter from the Pohlers mentioned that Kati had been adopted in Suzhou, that she had rheumatoid arthritis at a young age and that they lived in Michigan.

The internet gods must have been smiling on him, for he chanced upon an online message board on which American parents who had adopted from Suzhou's only orphanage shared their experiences. One message was from a Ken Pohler, who mentioned his daughter had a knee problem as a youngster. Chang found a photograph of Pohler online that matched the image of the man in one of the pictures Qian and Xu had been given.

Last year, when Kati was 21, she asked my mother to tell her about her past again, and she was told that they actually knew who her biological parents are. Kati knew immediately that she wanted to meet them, but she was also terrified by the prospect, and it took time for her to get over the anger she felt towards her adoptive parents. She felt betrayed for having been kept in the dark.

She got in touch with Chang after telling the Pohlers of her intentions, and agreed to become the subject of a documentary about her search for her birth parents. The filmmaker had the heart-warming climax already planned: Qixi Festival 2017; Kati surprising her birth parents on the Broken Bridge. Kati and Chang would meet a few days earlier in Suzhou, to film in the vegetable market where she was abandoned. , Wu – back in the picture after Kati decided to visit China – had tipped off the birth parents. Qian and Xu took themselves to Suzhou to find Kati, only to be told that, for the sake of dramatic effect, the first meeting had to take place on the Broken Bridge. When they



finally met on the bridge, Qian broke down and sobbed uncontrollably as the many years of yearning cracked open her battle-hardened shell. This was her daughter's homecoming. Kati stayed in her birth parents' flat for two days and shared a room with her sister, who speaks only limited English. Kati was bemused too by the typical Chinese admonition that she received. "The first thing they said was, 'You are skinny, you've got to eat more.' If I didn't eat they would feed me. I guess they were just super-excited and missed looking after me for all these years," she says. The couple took her back to their hometown, and there, Kati met Xu's ailing mother. She hasn't spoken since she had a stroke several years ago but she let her lost granddaughter hold her hand. Kati's grandmother had been there on the houseboat all those years ago to help with the delivery.

"I want some sort of relationship. I want to see them again. But the big question is, what are they to me? I don't even know what to call them," she says.

Before her trip, the Asian side of her was purely physical. "Now, it's deeper than that. It's good that I am more in touch with where I came from, but it is also confusing. I am a product of where I grew up and that is not Asian in any sense of the word," she says.

For Qian and Xu, seeing Kati doing well was a huge relief and helped to ease the remorse they have been carrying for more than 20 years. But the reunion has also left them hungering for more – and it seems unlikely they will get what they want.

"We were disappointed that she wouldn't call us mama and baba. We asked her to, but she said they didn't do that in America, that they called their parents by their first names. Is that right?" Xu asks.

"We couldn't communicate meaningfully since we don't speak English and she doesn't speak Mandarin, but we could tell she's a really nice girl. But now that we have met her, we miss her even more than before," Qian says.

"I guess we can only tell ourselves she is like a daughter who has been married off."



Qian, Kati, Xu and Xiaochen on the Broken Bridge. Photo / SCMP

This article originally appeared on the [South China Morning Post](#) and is reproduced with permission.

## ***Xintang dyeing and finishing plants remediation row .....***

76 new polluted enterprises in Xintang and the surrounding areas were supervised by the Fourth Central Green Inspectorate and were required to complete 76 polluting enterprises to stop polluting their sewage before the Spring Festival in 2018 . Since the remediation of these polluting enterprises, Xintang Town has strictly implemented its territorial management responsibilities, implemented the enterprises' efforts to stop the sewage discharge, and guided enterprises in the park to find a way out while actively promoting the transformation and development of the enterprises.

On Sept. 13, these polluting enterprises in and around Xintang had signed an undertaking of production stoppage by themselves. By September 10, the first batch of six companies had stopped their sewage..

In order to stop the polluting enterprises from discharging sewage before the Spring Festival of 2018, Xintang Town has done a lot of work by holding weekly working meetings to analyse the existing problems and study and solve the problems.

Construction of environmental protection industrial park features, pollutants (such as VOC, etc.), 24-hour automatic air monitoring sites, real-time publicity monitoring results, were accepted by the polluting enterprises.

At the same time, in-depth community around the area to carry out environmental advocacy advisory services, held a meeting by representatives of owners several times, the formation of volunteer environmental protection team to participate in environmental management oversight, access to the owner's understanding and support;

To carry out the education of the enterprises around Xintang, take the leading group to do household surveys, visit workers, promote WeChat, etc., and publicize the labour and social security laws and regulations to the workers.



Photos of plant machinery banned for use by local authorities until enterprises have cleaned up and complied to local environmental laws.





*The committee wishes all members and friends , a very joyous Christmas with their families and a healthy and bright prosperous New Year*



# 新西蘭東增會館

## THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

www.tungjung.org.nz

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