

# 妹

**mèi**  
younger  
sister

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

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

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

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



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 2018 issue

### The Tung Jung Association of New Zealand Committee 2018—2019

<b>President</b>	<b>Peter Moon</b>	<b>389 8819</b>	<b>Membership</b>	<b>Gordon Wu</b>	<b>388 3560</b>
<b>Immediate past pres</b>	<b>Gordon Wu</b>	<b>388 3560</b>			
<b>Vice Presidents</b>	<b>Peter Wong</b>	<b>388 5828</b>	<b>Property</b>	<b>Alex Chang</b>	<b>499 8032</b>
	<b>Eugenie McCabe</b>	<b>475 7707</b>			
<b>Secretaries-</b>			<b>Newsletter</b>	<b>Gordon Wu</b>	<b>388 3560</b>
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<b>Treasurer</b>	<b>Virginia Ng</b>	<b>232 9971</b>		<b>Peter Moon</b>	<b>389 8819</b>
<b>Assistant treasurer</b>	<b>Robert Ting</b>	<b>478 6253</b>	<b>Public relations</b>	<b>Gordon Wu</b>	<b>388 3560</b>
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	<b>Andrina Chang</b>	<b>499 8032</b>			
	<b>Valerie Ting</b>	<b>565 4421</b>			
	<b>Peter Moon</b>	<b>389 8819</b>			

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

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

I start my tenure as your new President with a big challenge ahead as the association struggles to survive in the 21<sup>st</sup> century. The present committee isn't getting any younger and with our 95<sup>th</sup> and centenary year fast approaching the question is where will we be in the future?

To all our members young and old, it's not what the Association can do for you, but what you can do for the Association. By serving on the committee, the community will go a long way to our survival and leave a legacy for the future generation. It's your turn now as did your father and your grandfather did many years ago. The reality is the future of the Association lies in your hands. If we are to preserve our heritage and traditions for our future generation it needs to happen now rather than later. Therefore, I look forward to talking to anyone who is up for the challenge.

On behalf of the Association I would like to take this opportunity to pay a tribute to our Past President Gordon Wu. The Tung Jung Association owes Gordon a great debt of gratitude for his involvement over the last 15 years of which he served 9 terms as president and held many other positions on the committee. His commitment to the association has no bounds and his leadership and experience has help make what the association is today.

We might not always agree with some of his decisions, but he always had the Association's best interest at heart. As president Gordon, became very well known amongst the Chinese community through our Association's support of other group's causes and events. Gordon won't be completely lost to the Association as we still need his experience and guidance in the committee until such times as we can find someone willing and able to take on some of his challenging roles.

The Tung Jung Association had the pleasure of hosting a community workshop on Sunday 23 September, as part of the Asian Aotearoa Arts Hui 2018. This was arranged by Gordon Wu through his network of other community groups. On Wednesday evening 3rd October, our Past President Gordon Wu, Vice President Eugenie McCabe and I attended the celebration of Republic of China (Taiwan) National Day Celebration) alongside business people, new Chinese community leaders, local Chinese associations and dignitaries. It was quite enlightening as it was my first experience of this annual event. Making new contacts during the evening will help my job as your president a lot easier.

The Moon Festival is one of our most popular traditional events on the Chinese calendar. The Association organized a Banquet Dinner on Sunday, 30 September at the Dragon's Restaurant to celebrate this special occasion. Attended by over 200 people, they all came away enjoying the experience of Cantonese cuisine and the entertainment provided by a member of the Association.

Our annual traditional Chung Yeung festival was held at the Karori Cemetery, Sunday 21 October. Fortuitously, the weather was fine and made the occasion more pleasant. Visiting, worshipping and tidying our ancestral graves can be very emotional and brings back many sad and fond memories. Though well attended as in other years, we would like to see more of the younger generation at these events so that the tradition can be carried down to their children and grandchildren.

Our senior Christmas Yum Cha will be held on Wednesday 12 December, 2018 at the Dragon Restaurant. This popular event grows in numbers each year and it's a great opportunity for our senior members to catch up with family and friends. Make up a table and join us in the Christmas festivities.

The Association's Chinese New Year Dinner will be held on Sunday, 10 February, 2019  
For further details, see the newsletter.

I wish all our members A Very Merry Christmas and Happy New Year! Enjoy the festive season with all your loved ones and look forward to what the Association has planned for 2019!

President

Peter Moon 區偉權

Dec 2018

**To see this newsletter in colour, please visit our website: [www.tungjung.org.nz/newsletters](http://www.tungjung.org.nz/newsletters)**

## 會長報告

我從就任會長一職以來，我就面臨一個很大的挑戰，那就是東增會館在 21 世紀如何傳承下去的問題。我們的委員會已不再年輕，而東增會館即將踏入95周年。問題就是我們的將來在哪裡？

致所有的年輕和老的會員們，不要總想著會館能為你們做什麼，而是你們能為會館做些什麼。委員會需要傳承下去和為我們後代留下遺產，現在該輪到你來履行你父親或者你祖父在過去在會館的職責。

現實就是，東增會館的未來都是握在大家的手裡。如果我們想為我們的後代去保護我們的傳統和遺產，請大家現在開始馬上行動。因此，我多盼望能和願意接受這個挑戰的人好好聊聊。

我代表東增會館衷心地感謝我們上一任會長 Gordon Wu，東增會館虧欠了他很多，他服務了東增會館 15 年，其中當了 9 任的會長，他說明委員會建立很多職位和職責。他無條件地為會館服務，在他的領導才能和他的經驗指導下，東增會館才有今天的模樣。

我們可能不同意他的某些決定，但在他心中始終把服務東增會館作為他的最大興趣愛好。通過與其他華人社團互動得知，由於吳會長的原因，東增會館在眾多的華人社團裡最有名的。我們委員會仍然需要他的經驗與指導，直到我們能找到一位有能力接受這個挑戰的人。

在 9 月 23 日，星期天，東增會館主辦了一場愉快的社團討論會。會館作為Asian Aotearoa Arts Hui 2018的成員，Gordon Wu通過網路去組織安排其他的社團工作。在10月3日，星期三的晚上，前任會長 Gordon Wu，副會長 Eugenie McCabe 和我參加了中國人民共和國國慶慶典。陪同我們一起參加的人有商人代表，新的華人社團代表，本地華人社團代表和許多重要人物。這是我第一次參加周年慶典，而對我來說是很有啟發意義。通過那晚的溝通與交流，使我以後的會長工作更輕鬆了。

中秋節是中國重要的傳統節日，我們會館于 9 月 30 日，星期天在 the Dragon's Restaurant，組織了自助餐晚宴來慶祝這個特別的日子。一共有200人參加，他們都很享受那天的粵菜和會員們的表演。

于 10 月 21 日，星期天，我們去 Karori Cemetery 開展周年重陽祭拜活動。碰巧那天的天氣很好，活動開展的很愉快。通過整理和祭拜祖先的墳墓時，我們可以和思念懷緬我們的祖先。今年參加祭拜活動的人多了，我發現也有年輕新一代參加，所以我希望這項活動能傳承下去給大家的孩子和孫子。

于 2018 年 12 月 12 日，星期三，我們會館在 Dragons Restaurant 組織耶誕節資深會員飲茶活動。這是每年都比較受歡迎的活動，這是資深會員們與家人和朋友相聚好機會。請你馬上預定桌子參與我們的耶誕節活動吧。

于 2019 年 2 月 10 日 星期天 會館將會組織慶祝新年晚餐，如要詳情，請看本期的新聞簡訊。

我祝大家耶誕節和新年快樂，願你們能與愛你的人和你愛的人一起度過愉快的節日。同時期待著東增會館在2019年的活動計劃安排。

區偉權 2018 年 12 月

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

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

Harry Moon  
Harry Wong

Jennifer Young  
Albert Ng

Linda Wong (Masterton)  
Eugenie McCabe

K and G Luey  
Evelyn Gee

Phyllis Kwan

## ***Mid-autumn festival.....***

The Moon Festival is one of our most popular traditional events on the Chinese calendar. The Association organized a Banquet Dinner on Sunday, 30 September at the Dragon's Restaurant in Tory St, Te Aro, to celebrate this auspicious occasion. The restaurant was packed to the door with many saying they had a wonderful time. The social committee did their extra bit to create an atmosphere befitting for the occasion with a little bit of colour on the tables representing the full August moon in China. The chefs of the Dragon's Restaurant again excelled themselves by producing a sumptuous meal finishing with the traditional fresh mooncake. Again, entertainment was provided by one of our members M/ s Chen Liping, who is an exponent of Tai chi and martial arts. She had promised to do the demonstration for us before departing for Shanghai to compete in the International championship there which she has won a couple of times. We thank her for her kind gesture and wish her well in her endeavours. Having quality raffle prizes for our raffles seems to be a drawcard as we sold more tickets this year than in the past. I guess having a spare \$100 in your pocket wouldn't go amiss these days! In all, the evening went well with fun and frivolity as many tried to catch up with one another.



## ***Chung Yeung festival.....***

This year the annual Chung Yeung festival was held on Sunday 21 October. Typically, it was a bright and sunny day in the peaceful surroundings on the Tung Jung memorial at Karori Cemetery, where the committee and other members attended to pay their respects to their ancestors.

In the tranquil setting on a fine sunny day, it was time to reflect our memories of our ancestors and partake in a meal which was offered to them first and then relax in their company. Many later wandered off to look at other Chinese graves nearby. It was a very peaceful afternoon for those attending and though we didn't get together for dinner that evening for various reasons, we hope that next time we will.



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## ***Positions available.....***

The committee are looking for keen interested members who have an interest in computers to fill the following positions.

1. Editing and collating the Association's newsletter
2. Managing the Association's membership database.

## Obituary.....

**Diana (Po Kwan) Chan 陳寶坤**

**Har-gee village 下基村**

**1 December 1932 - 27 September 2018**

Diana was the youngest of four siblings, born to a wealthy family in Shanghai in 1932. Her mother's family was one of the founders of the Sincere Company Department Store which still exists today; including in Hong Kong.



As a child, Diana was very mischievous. Her family had several servants to look after them. They lived on the Bund within the former international settlement which ran along the western bank of the Whampoo River. The Communist uprising, after the Japanese invasion of China, took a toll on the family who lost their fortune. The war years left Diana with a life-long fear of the dark, so she liked to sleep with a light on.

Diana had an aptitude for learning and was educated at the Eliza Yates boarding School in Shanghai. She was an "A" student and was later offered a scholarship to the University of Texas, which she turned down as the family could not afford the fees at that time.

Diana's family subsequently moved to Hong Kong where they started a new life. Diana enjoyed her time in Hong Kong; where she and her brother enjoyed eating different western cuisines. Because a number of young men had expressed an interest in Diana, her mother enlisted the assistance of a nephew to chaperone her on her dates! In 1956, at the age of 24, Diana found a job as a secretary in Hong Kong. It was also that year that Young Chan was in Hong Kong and met Diana. They were married on the 15 October 1956 and moved back to New Zealand soon after. Two years later, daughter Deborah was born, followed by Roanna in 1964.

Moving to New Zealand was very daunting for Diana as she was coming to a new land and leaving her loving family (and friends) with no housekeeping/cooking skills or her family nearby. Diana would have known that it would be years before she saw her family again as travel was prohibitively expensive in those days.

Diana nevertheless settled down to her new found life and quickly adapted. She acquired a number of culinary skills: including to cook, bake and decorate cakes; and gained a reputation for her fabulous multi course meals. At one stage she was asked to teach cooking at Wellington High.

In the 1960s, Diana and Young bought a fruit shop in Newtown and when it was up and running well, Diana decided to look for a job elsewhere. She quickly found a job as a teller at the Post Office and, with a manager's support and encouragement, subsequently worked her way up to become a supervisor; a position she held until her retirement. Diana's faith in God - shared by her parents and siblings - deepened after her arrival in New Zealand. She read the bible in Chinese every night before going to bed until ill health prevented her doing so; and was an active contributing member of the Chinese Anglican Mission for many years. Diana's faith saw her through dark times; the early sudden death of her eldest daughter Deborah in 2013 and Diana's many health issues.

Diana enjoyed the company of her many friends and valued their friendship very much. Diana was a very kind and generous person and would often help others out.

Diana believed in the importance of her children getting a good education. They both became lawyers in their own field and owe their respective successes to the many sacrifices Diana in particular made so that they were afforded the opportunities to study. She willingly gave huge amounts of time to her daughters' families: babysitting, cooking, knitting, sewing.....

Diana also had a soft spot for animals and had many pets after coming to New Zealand: cats, budgies, guinea pigs and dogs. She was very interested in fashion from a young age so was always well dressed and made up until dementia got the better of her. During her lifetime, she and Young enjoyed many trips/cruises overseas together.

At the time of her death, Diana and Young were just short of their 62nd year of marriage. Their love for each other showed when Young was admitted into a rest home for dementia and Diana insisted that she wanted to be there also. Diana passed away on 27 September 2018 at the Woburn Presbyterian Rest Home in Lower Hutt, a week after suffering a stroke. Her funeral was held at Gee and Hickton Funeral Home in Lower Hutt, on 6 October, and was attended by numerous friends and relatives. A special memorial service was held on 8 November for the many rest home staff and residents who had not been able to attend her funeral.

Diana is survived by her husband Young, Deborah's husband and two children (Matthew and Jasmine), daughter Roanna and grand-daughter Diana (known as Grace).

The support of friends and family is much appreciated. Donations in lieu of flowers to two charities raised over \$1300 (Wellington Free Ambulance) and \$500 (Wellington Women's Refuge).

Adapted from eulogy by Roanna Chan



# SENIOR MEMBERS INVITATION

The Tung Jung Association of NZ Inc.

would like to invite

*The senior members*

to a Christmas lunch at the

Dragon's Restaurant,

25 Tory Street, Wellington.

on Wednesday 12 December 2018

at 12.00 noon

Cost per person \$18.00

RSVP 7 December 2018: Virginia Ng 232 9971

# 新西蘭東增會館

## 想要邀請

### 高齡會員

參加聖誕節午餐會

聚港軒酒樓

25 Tory Street, Wellington

時間：下午 12.00 點

2018 年十二月十二日星期三

每位費用 \$18.00

在 2018 年十二月七日之前請賜覆：

Virginia Ng

232 9971

# 新 西 蘭 東 增 會 館

## TUNG JUNG ASSOCIATION OF NZ INC.

### *Chinese New Year Dinner*

### Dragon's Restaurant

### 25 Tory Street, Wellington

### Sunday 10 February 2019

### at 6.30pm

### \$38 per person



## 猪 年

Tickets available from committee members

Make up a table of 10

## News from Sydney.....

How quickly time passes when you are busy and hard to believe another year fast coming to a close. A review of my diary reminds me of the range of events, projects and activities that I have been involved with since the September issue. The majority of these are related to the history of the Chinese in Australia.

In 2002, two community organisations interested in the history and heritage of the Chinese in Australia were formed: the Chinese Australian Historical Society (CAHS) and the Chinese Heritage Association of Australia (CHAA). I am a founding member and supporter of both these organisations and served as president on the CHAA committee for the first ten years and am now serving as president on the CAHS committee.

One of my objectives is to increase knowledge about Chinese Australian history beyond the members of these two organisations and working towards a Chinese Australian museum in Sydney. That has involved collaboration with other groups, attending and participating in conferences, being pro-active and recognising opportunities.

I was attracted to a talk at the University of Sydney by its title, *Chinese Immigrants in Australia* organised by the China Development Society (USYD CDS) and was pleasantly surprised to discover that the majority of the members of this group are students from China. When I discovered a number of them were interested in learning about the history of the Chinese in Australia, I agreed to take part in a video with Man-Yee Leanfore. The interview took place on 28 September and shortly after they produced a comprehensive piece in Chinese which will be widely circulated to their members and other outlets.

Another interesting assignment involved a radio program called *The Middle*, where China and Australia talk and listen to each other. Wanning Sun, a professor of Chinese media and cultural studies and Peter Fray, a professor of journalism practice at UTS, are embarking on a series of radio shows/pod and vod-casts to deliberately seek the Middle (path) about the Middle (Kingdom) with constructive, reflective and broad dialogue on a range of issues.

Each episode features two guests and for the inaugural episode I was paired with Dr Stephen FitzGerald, Australia's first ambassador to China. This first episode went to air on November 6 on 2SER 107.3FM. The Middle's 2SER page is <https://2ser.com/the-middle/> and the vodcast, with Chinese subtitles, is on Youtube <https://youtu.be/i32ovOQdI0I>

I attended three events related to Sydney's Rookwood Cemetery which was established in 1867: remembering the early Chinese gold miners, Chung Yeung, observed on the 9<sup>th</sup> day of the 9<sup>th</sup> month of the Chinese lunar calendar is a special day of ancestral worship, and an update by Rookwood Cemetery management on what is available for Chinese burials and cremations (costs have certainly risen).

The International Society for the Study of Chinese Overseas (ISSCO) 2018 Conference, *Chinese diasporas in the contemporary era of China's rise: Migration, settlement and transnational linkages*, which I attended was held at Melbourne University. The ISSCO 2019 Conference *Chinese Overseas and China: Through A Global Lens* will be held at Jinan University, Guangzhou, 8-11 November 2019.

While I was in Melbourne at the ISSCO Conference, I missed the inaugural Fong Lees Lane celebrations in Wellington NSW. Of special significance is that many of the early Chinese in this region are from Jung Seng (Zengcheng). The lane was named after the Fong Lee & Co store which opened in the 1870s and was then run by Melbourne-born William Suey Ling from 1896 until his death in 1936. Some of his descendants travelled from Sydney to take part in the celebrations. So successful was this festival that it will most likely become an annual event.

Pleased to catch up over lunch in The Tramsheds (former tram sheds in Glebe now converted into shops and restaurants) with New Zealand-born Jung Seng compatriots who now live in Sydney - Lucy Chang, Katherine Lowe, Christine Wong and Karen Wu.

Wishing one and all a Merry Christmas and a Happy New Year. Happy holidays and may you start the year refreshed, health and excited about what the Chinese Lunar Year of the Pig will bring.

Daphne Lowe Kelley

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





## Romans in China: the Lost Legions of Carrhae.....

The Romans in the first century BC were perhaps the most growing empire around. Though the civil wars of Caesar and Pompey, and Octavian and Marc Antony dominated the scene a lot more happened around them. In 53 BC a Roman army under Marcus Licinius Crassus, vanquisher of Spartacus and richest man in Rome, attempted to extend Roman power into Parthia, modern day Iran. He got as far as modern day Harran in southeast Turkey before he was met by a Parthian army under Surena.



Crassus was a little too cocky and pushed forward, thinking victory would be easy against these inferior barbarians. He was sadly mistaken as the Parthians were an efficient semi-professional army with the most elite horse archers the world had ever seen at the time. In a slaughter known as the battle of Carrhae the Romans lost nearly their entire army and Crassus was killed. The remaining 10,000 or so Roman legionaries were captured.

The Parthians had a standard practice of employing captured soldiers as border guards. By transferring the 10,000 legionaries to the eastern borders they prevented any realistic chance of escape for the Romans who likely would have simply accepted their new lot in life. Records show of the soldiers vanished for about 17 years when the battle of Zhizhi was fought as a Chinese army under Chen Tang assaulted a border town known today as Taraz, located in Kazakhstan near the border of Kyrgyzstan. Chinese historians note that the defenders held their shields in a "fish scale" pattern. The fight for the town was intense but the Chinese prevailed. The Chinese, under the Han Dynasty at this point, were near the height of their power; this battle represented their greatest Westward expansion and their victory was achieved in part because many of the locals defected to the Chinese out of fear.

The Chinese were so impressed by these foreign warriors that they put them into another border town, this time guarding the border between China and Tibet as Tibetan raids were not uncommon around this time. Anywhere from 100 to 1,000 or more soldiers established themselves in this town that was known by the Chinese as Liqian/Li-Jien, which is pronounced as "legion". These men were known to use tools such as tree trunk counterweight construction devices, and to reinforce the area into a square fort, a common site in the Mediterranean but quite rare in Asia.

It seems these Romans lived peacefully in Liqian, and 2,000 years later we have DNA evidence that over 50% of the villagers in modern day Liqian have Caucasian ancestry including green and blue eyes, increased average height and other distinguishing characteristics such as distinctly Roman noses. The people in the small village are aware of and proud of their ancestry, celebrating the Romans and showing a fond interest in bulls, a heavily worshiped animal of Roman legions.

A great many modern historians absolutely dismiss the story of the legionaries in China as more of a fairy-tale than truth, though some prominent historians still argue that this sequence of events is quite possible and even the most probable of theories. Just because it is a hard to believe a tale, it does not at all make it untrue. In every reference from the Asian sources the foreigners appear to be none other than the 10,000 legionaries captured at Carrhae. The only gap in knowledge is that the Romans transferred from Parthian control to Mongol control as the Mongols held the town at the battle of Zhizhi. It seems that either the Romans were captured and transported again, or more likely that they were sold as mercenaries.

Their "fish scale" formation at the battle is almost certainly the well-known Testudo formation, and the professional practice points to seasoned soldiers. These Romans would have had just each other for company through these many years so it's understandable to think they had outstanding discipline and kept up their training, which would lead to them having such an impressive showing at Zhizhi that the Chinese used them to guard their own territory.



The modern descendants of the Romans are decent evidence of the Roman's presence but two other theories are possible. The town of Liqian was near the multicultural Silk Road, therefore the Caucasian DNA could be from travelers along the road. The other possibility is that the soldiers at the battle and settlers of the Chinese town were actually descendants of Alexander the Great's army, though this seems even more unlikely as the events are multiple generations removed from Alexander's campaigns and the army at Zhizhi was clearly fighting in a professional and western way.

The only remaining evidence needed to authenticate the story would be Roman coins or other artifacts at Liqian. If the story is true, it is an amazing story of tragic loss followed by strict adherence to professional soldiery. By the time they settled in Liqian these soldiers would be in their forties and fifties and looking forward to retirement. Based off of the DNA of their descendants it does seem like they weren't subject to many Tibetan raids, or perhaps they were put to the test again and finally held their own ground.

## The compass.....

Of all the great inventions of the world, China has been credited with four of them – the compass, gunpowder, paper and printing. This article will briefly describe of how the compass came about.....

The compass is called *zhi nan zhen* 指南針 in Chinese, literally meaning a needle pointing south (South is the primary direction in China, just as North is in the western world). It is a device used to determine geographic direction and usually consists of a magnetic needle mounted or suspended and free to pivot until aligned with the Earth's magnetic field with a dial. In Chinese classics, there was mentioned another device for indicating direction *zhi nan che* 指南車 (vehicle pointing south), and legends has it saying it was invented by Huangdi (the Yellow Emperor), the earliest ruler of the Chinese nation. Another record states that a scientist Ma Jun of the Three Kingdom period restored this earlier invention but little details were written. Researchers believe the vehicle was equipped with complicated gears and clutches, making it possible for the hand of the wooden figure on the vehicle pointed south whenever the vehicle moved.

The earliest primitive magnetic compass *si nan* was probably invented during the Warring States Period and in several Chinese classics of that period the use of *si nan* was recorded. The device consisted of a spoon cut out of lodestone and a bronze plate, the surface of both being smooth enough for the spoon to turn easily on the plate on which 24 directions were marked. To use the device, the spoon was placed in the centre of the plate and turned slightly. Due to magnetism, the spoon would move around until the handle pointed south.



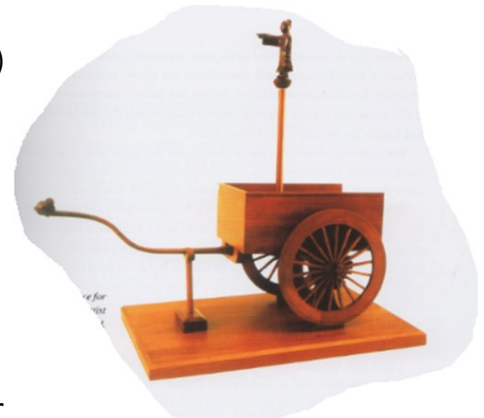
Magnetised needle in bowl of water

However, lodestone was not easy to obtain and the spoon and plate was too heavy to carry around so later inventors artificially magnetised iron needles or iron pieces and developed the magnetic compass that we know of today.



Magnetised needle suspended on a thread

Chinese scientist Shen Kuo (1031 – 1095) of the Northern Song Dynasty writes about that geomancers (a person who studies divination from handfuls of dust and rocks) pursue their art by rubbing a lodestone against a steel needle, thus causing the needle to point south. Such a needle can then be floated in a bowl of water or put on the edge of a nail or bowl or suspended from a thread. However, the needle never points exactly to true south as we now know. The knowledge of the principles of magnetism that Shen Kuo had shown was almost certain that it had been studied by the Chinese before Shen Kuo's time.



Zhi nan che (model)

China was the first country in the world to use the compass in navigation and its spread to the West had a tremendous impact on world civilisation. In the 12<sup>th</sup> century, the Northern Song government sent a large fleet to Korea and records showed that the Dipper (stars) was used to determine direction, when it was overcast, the compass was used. It was also used on the historic voyages of the admiral Zheng He on his voyages around the world in the Ming Dynasty.

The first mention of the compass in Europe was in a French poem in 1190 but its application to navigation was mentioned much later. Today, thanks to Chinese inventiveness, the world is a much smaller and accessible place to live in.

## ***Hong Kong-Zhuhai-Macao bridge gets off to good start .....***

The Hong Kong-Zhuhai-Macao Bridge has got off to a good start, serving about 1.79 million passengers in the first month of smooth and orderly operation, the Ministry of Transport said on Thursday.

As of midnight on Tuesday, the bridge's daily passenger volume reached 64,000, with the highest hitting 103,000 on Nov 18.

"The figures exceed our expectations," said Yiu Si-wing, who represents the tourism sector in the legislature of the Hong Kong Special Administrative Region. He added that the bridge's first month of operation had a positive impact on the city's tourism industry.

Yet, he admitted that the immediate benefits are not as significant as he had thought they would be.

He mentioned that perhaps 20 per cent of the passengers who used the boundary-crossing bridge were there just to "worship the bridge". They had no intention of entering Hong Kong.

Moreover, Yiu said, for those who did enter Hong Kong via the bridge, the majority were on one-day tours, bypassing hotels and tourist spots or resorts.

Passenger vehicles represented up to 97.6 per cent of the total traffic on the bridge, according to the ministry. Shuttle buses accounted for 45 per cent of the total vehicle traffic, with private cars making up another 30.5 per cent. Cargo accounted for 2.4 per cent.

Rush hours were from 10 am to noon and 5 pm to 7 pm, the data showed.

"We saw no traffic congestion on the bridge at all," said Teddy Chung Wai-tong, vice-chairman of the Hong Kong Macau Cross Border Association. But he said that passenger congestion did occur on weekends as people gathered to wait for shuttle buses.

Shuttles on the bridge carry passengers to the three border checkpoints in Hong Kong; Macao; and Zhuhai, Guangdong province, while cross-border coaches can send passengers to downtown areas in the three places. Chung hoped the Hong Kong government would increase quotas for the cross-border coaches to ease the burden of the shuttle buses.

He cited his own company, One Bus Hong Kong Macau, as an example. The company provides cross-border coach service between Hong Kong and Macao.

"We can only serve a maximum of 5,000 passengers a day because of the quota restrictions. But the daily volume of passengers traveling between Hong Kong and Macao may climb to 30,000 on weekends," he said.

But to Yiu, the quota increase doesn't seem urgent.

"Since the bridge has only been open to traffic for a month, it would be better to consider and review the quota policies after further observations have been made over a longer period."

The bridge officially opened on Oct 23. Its 55-kilometre-long complex of bridge structures, tunnels and island crossings connect the east and west sides of the Pearl River Delta in South China.



## ***Ancient Peking Opera finds new fans in New York .....***

It was a cold evening on Friday at Buffalo, the second largest city in the U.S. state of New York as the temperature dropped down to 36°F (2°C) after a day's heavy wet snow.

Yet it was as in a warm Spring in the Slee Hall at the State University of New York at Buffalo (UB) as about two hundred audience applauded and shouted "Bravo!" time and again during the incredible show of the "Amazing Chinese Opera," featuring the U.S. and Chinese artists from the Confucius Institute of Chinese Opera (CICO) at Binghamton University (BU).

The event, sponsored by the UB Confucius Institute, was the closing event of the university's International Education Week, an annual initiative to celebrate and promote international education and exchange.

Founded in 2009, the BU's CICO is the first such place in the U.S. to offer Chinese Opera lessons through cooperation with the National Academy of Chinese Theatre Arts in Beijing, while supplying tools and support for teaching Chinese language and culture.

Barbara Krajewski, 60, a UB biological technician, was among the audience who watched the Peking Opera the first time and were wowed by the delicate makeup, exquisite costumes and headwear, tumbling and acrobatic movements of the opera performers including He Zichen, Xu qiushi, Ting Wang, Qi Zhang and Carrie Feyerabend, also assistant to the CICO director.

"I have quite a few Chinese friends that I've worked with and they've introduced me to some kinds Chinese cultural events. In fact one took me to Beijing during a vacation, so I'm just very fascinated and interested in the Chinese culture," Krajewski told Xinhua.

"It was fabulous. It's wonderful. The colours, the costuming, the choreographing... it's all wonderful," said Pam Burns, 66, a nearby resident, "(It's) our first experience and won't be the last."

"It was cool. I like it. It's very abstract. There's a lot of symbolism and I thought it was a very bright, like lots of dance fighters," said Joe Sinicki, who said himself a Chinese Opera fan.

Sinicki said he liked the most the excerpt from the Money Tree, presented by Xu qiushi and Qi Zhang. The Peking Opera classic describes a love story between a fairy, Zhang Sijie and an ordinary person, Cui Wenrui. The Jade Emperor in Heaven sent Heavenly Generals down to the earth to punish her, but Zhang Sijie fights with them bravely. He also was impressed by the "Green Ripples in the Milky Way" performed by Yuming Zhang on Guzheng, which describes the scenes of the famous folktale "The Cowherd and the Weaving Maid." When the Cowherd and the Weaving Girl meet across the Milky Way, the green ripples sing of their everlasting love.

"Yeah, the cool instrument, I like it. I think just she did really good. I like the way she played with the strings. It needs a lot of circular motion on the strings and so just up and down. There goes more fluid than like guitar," Sinicki said.

Another performance that attracted the audience was a Chinese bamboo flute piece Flying Partridges, one of the best-known flute pieces in China. The solo piece describes the desolate scenes after the demise of the Yue kingdom dating back over 2,000 years ago, as a flock of partridges flying across the sky and evokes in people a sense of longing for freedom.

"The bamboo flute actually imitates the cries of different birds and you can hear as if the birds flying overhead into the faraway distance," said Chen Yuxiao, performer of bamboo flute music.

"I hope the vivid melody could make the American audience get a r touch of the Chinese ancient culture through music, an art form that goes beyond nation boundaries," she said.

"It expanded my knowledge of it in the music. I love the music. I was not familiar with the flute at all... But you recognize the sound of the string, which is a hard type of instrument. But I loved the music. It was very relaxing," said Burns. Like many others, Sinicki was extremely amazed by Feyerabend's performance of an excerpt from another Peking Opera classic The Heavenly Maid Scatters Blossoms,

"She did pretty good. If I didn't see her, I think she was maybe a Chinese girl," he said.

Feyerabend, who has studied Peking Opera in Beijing, also served the Master of the Ceremony for the event in English and perfect Mandarin.

"As a musician and as someone who appreciates different culture and different religion, the Buddhist piece was just amazing to me," said Lori Burns, 53, another nearby resident. "The limited amount of knowledge that I know and to be able to see that, those kinds of details, the hand movements and the position of the body is very important to me. So that was awesome."

*Continue to page 13*



## ***Ancient Peking Opera finds new fans in NY .....contd***

Jenna Lenz, an employee of international student services in the office of international education UB, viewed the show as a window to have a glimpse at the Chinese culture.

"It's obviously very unique to be able to come and see this. It's a really interesting experience obviously to see something that's so very different, especially from anything in Buffalo obviously," Lenz said.

"For me, this is my first time seeing Chinese opera. So it was a great way to learn a little bit," she said. "The performers are clearly very, very talented and it's good to see something so unique and just really entertaining too. But it's a view of an obviously very different culture than what we're used to, so it's a very interesting way to celebrate difference and to see obviously different traditional dance and then instruments and singing. So even for people who aren't necessarily familiar with everything."

The Burns also took the opportunity to let her children, who learned a little bit of Chinese and Chinese culture while they went to school in the state of Kentucky, to learn about the programmes at the UB Confucius Institute.

"We saw it on the Facebook. When we moved here and we saw that this was happening. We wanted to get involved in. We're really excited actually. Our youngest is a dancer and she particularly liked the ribbons and that sort of things. So she said that was pretty cool. So we were hoping that maybe the Confucius institute here will give her an opportunity to learn more, which is a great way for American young people exposure to different cultures. So this is really exciting," Burns said.

The opera show was just one of the six programmes celebrating Chinese culture contributed by the UB Confucius Institute to the week-long celebrations from Nov. 12-16, said the institute's director Zhiqiang Liu.

In 2018, nearly 5,000 students throughout the Buffalo area studied Chinese language in programmes supported by the institute.

China.org.cn

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## ***A Christmas Story Live!' Changed That Racist Chinese Restaurant Scene***

The creators of *A Christmas Story Live!*, Fox's just-aired live musical version of the 1983 film *A Christmas Story*, had a couple of key tasks at hand. One, they had to avoid stepping all over a holiday film that is loved by many, and two, they had to update that awful, racist Chinese restaurant scene.

For the unfamiliar, the scene in question features the Parker family taking in a Christmas Day meal at a place called Chop Suey Palace, after their own homemade meal falls apart. A few Asian-American servers sing "Deck the Halls" in over-exaggerated accents, pronouncing the refrain as "fa ra ra ra ra." Mrs. Parker shrieks in horror when a whole roasted duck (which looks delicious, by the way) arrives at the table, and Mr. Parker explains that the problem is, "it's smiling at me."

Instead of replicating this scene verbatim, director Scott Ellis, producer Marc Platt, and writers Robert Cary and Jonathan Tolins updated it so the servers sing the song flawlessly, without any trace of the bad stereotype. The waiters were played by members of the Filharmonic, a Los Angeles-based capella group. When Chris Diamantopoulos, the actor playing Mr. Parker, declares he "wasn't expecting that," Ken Jeong, playing the restaurant owner, coldly asks, "What were you expecting?"

"We wanted to do something that realistically felt like it took place in the 1940s, but also asked, what if this was a progressive town?" Jeong tells *Vulture*. "So, it wasn't about transplanting a 2017 Asian-American into the 1940s; it was about creating a new world in which this could all actually happen."

*A Christmas Story Live!* has received mostly negative reviews from critics, and it didn't draw many viewers, but kudos to the cast and crew for taking an ignorant, racist joke and turning it into a joke about ignorant racists.

See the original version of the restaurant scene by clicking on this link or copy on to your browser.....

<https://www.youtube.com/watch?v=xTq20prt0K8>



The Filharmonic Five

## ***The Chinese Town That Turns Your Old Christmas Tree Lights Into Slippers .....***

A single strand of burnt-out Christmas lights weighs almost nothing in the hand. But a bale of burnt-out Christmas tree lights the size of a love seat? That weighs around 2200 pounds, according to Raymond Li, the general manager of Yong Chang Processing, a scrap metal processor in the southern Chinese town of Shijiao. He would know: on a recent Saturday morning I stood between him and three such bales, or 6600 pounds of Christmas tree lights that Americans had tossed into recycling bins, dropped off at the Salvation Army, or sold to a roving junk man. He had bought that 6600 pounds for my benefit, to show me how his company's Christmas tree light recycling system works.

The huge volume was nothing unusual for Shijiao, the world capitol for recycling the old, unwanted Christmas tree lights that Americans throw away every year. Yong Chang recycles around 2.2 million pounds and Li estimates that Shijiao, located about an hour's drive from Guangzhou, is home to at least nine other factories that import and process similar volumes. Combined, the factories here process in excess of 20 million pounds annually.

Shijiao, like most of China's 20 years ago in part because of environmental standards. Even two around town would see clouds of burning wire (not the fastest -- though by no means copper from plastic and rubber. opened on the road to globaliza-



recycling zones, began to thrive its cheap labour and low envi-years ago, visitors to the fields of black smoke churning off gi-just Christmas tree wire), the the cleanest -- way to extract But something interesting hap-tion: China's manufacturers,

hungry for cheap raw materials, developed an appetite for the recovered insulation that wraps around insulated copper wire, and devised a way to make into a range of products including, Li tells me, slipper soles.

Getting from Christmas tree lights to slipper soles, isn't simple. It requires a bit of innovation and tinkering. Yong Chang's system, for example, took a full year to perfect (one of Li's relatives, a college-educated engineer who now runs their business operations, designed it). The secret, in many ways, is simplicity. Workers untangle the lights and toss them into small shredders, where they are chopped into millimetre-sized fragments and mixed with water into a sticky mud-like substance. Next, they're shovelled onto a large, downward-angled, vibrating table, covered in a thin sheen of flowing water.

As the table shakes, the heavier flecks of copper (from the wire) and brass (from the light bulb sockets) flow in one direction, and the lighter plastic and glass (from the insulation and bulbs) flows in another. It's the same concept that miners use when panning for gold, and the results of this updated, age-old technology can be found at the far end of the water tables: baskets of roughly 95% pure copper and brass alongside baskets of insulation and glass. The contaminated water, meanwhile, flows into a recovery system, where it's re-circulated, over and over, through the recycling system.

To be sure, it's possible to shred wire in the United States. But unlike China, where there are plenty of manufacturers eager to buy large volumes of rubber and plastic insulation, the United States lacks such industrial demand, forcing U.S. recyclers to either landfill insulation or sell it to power plants as fuel. But the lack of a U.S. market for chopped plastic and mixed chopped copper and brass creates a counter-intuitive (for American environmentalists, at least) result: not only do Chinese recyclers recover more material from Christmas tree lights than Americans, they make more money, too. After all, they can sell the insulation, not pay for its interment.

Randy Goodman, an American scrap metal industry veteran, and the Vice-president of Non-ferrous Metals at Freedom Metals, a Louisville, Kentucky, scrap metal processor that buys and sells Christmas tree wire, put it in stark terms. "If Americans put Christmas tree wire in their choppers, it's either by accident," he told me over the phone. "Or they're delusional." As Goodman explained it, the U.S. not only lacks domestic markets for the insulation, it also lacks markets for the mixed brass and copper "chops" peculiar to Christmas tree lights. In Shijiao, however, there are several refineries within driving distance. Alas, due to environmental issues, the last of the U.S. refineries specializing in wire closed down a decade ago, leaving U.S. wire choppers with almost nowhere to send the same material -- except to China and India. "It all depends on what people are making," Goodman said. "And right now, in the U.S., they really aren't making much with that kind of mix. So Christmas wire goes to China."

## Christmas in China .....

Christmas is one of the grandest religious festivals and a widely-spread holiday celebrated by millions of people around the world, especially in western countries. In the olden days, Christmas in Mainland China was not as popular as in the western world, for there are a few Christians in China. However, with the frequent communication with the West, more and more Chinese, especially the younger generations, have started to celebrate the festival. In recent years it has become more popular in the non-Christian world, including Hong Kong, Macau, Malaysia, Singapore and other areas in Asia. In China, it is more of a commercial enterprise rather than a religious one



Shopping malls are highly decorated

Meaning Christ's Mass, it is celebrated generally on December 25 to commemorate the birth of Jesus Christ. Actually there is no record showing the precise date of Jesus' birth. People just set the date of December 25 about 2,000 years ago, so there is a long tradition to hold a series of special activities around the day. On Christmas Eve (December 24), most of the Catholic churches and some Protestant churches hold services and there are activities such as going caroling. Other festivities are held on December 25 and 26. Some Orthodox churches hold celebrations on January 7.

Christmas is not a public holiday in Mainland China so people can't enjoy a day off, but there are still some traditional festivities. On Christmas Eve some Chinese people may go to church with Christians to see what the religious activities are like. Customs like trimming and lighting the Christmas tree, sending cards and gifts, and holding parties are widely popular in major cities in China. The prosperous commercial streets and shopping malls are well decorated and the festival music can be heard wherever you go. The most popular Christmas songs in China include 'Jingle Bells', 'We Wish You a Merry Christmas' and 'Silent Night'. Many international companies and Chinese companies doing business with foreigners hold some activities and give Christmas presents to their employees, especially companies from western countries.



Fun activity during the holiday period

More Chinese youth celebrate Christmas in a different way and as a carnival time. They would rather go to some more exciting places with their families, friends or lovers. City centres, tourist areas, downtown streets, etc are beautifully decorated and crowded with people. Young people also go to parties held in hotels, restaurants, bars or KTVs, where the charges are usually higher than on normal days. Since so many people go out on the night of December 24, it may be a problem to catch a taxi, a city bus or other public transport. Be prepared and be careful of the crowds!

Another custom that is different from the western world and maybe the only thing Chinese people can do in a less exciting way on Christmas Eve is eating apples, for 'apple' has the same pronunciation as 'peace' in Chinese. People believe they will have peace in the coming year by eating an apple.

The celebrations in China do not last as long as to New Year's Day, but it is still a big stimulation to the economy. Around Christmas Day, most department stores, super markets and on-line shops give discounts and small gifts to their customers. Retail sales grow dramatically and all overstock of the year is put on sale. The shopping upsurge lasts from December to the New Year, and even to the eve of the Chinese New Year (Spring Festival), which usually falls in January or February.



Christmas in Hong Kong

In Taiwan Christmas is not a public holiday either, but the Taiwanese still celebrate, as do the mainland Chinese. Hong Kong and Macau used to be colonies of western countries, so they are more influenced by western culture and people there enjoy Christmas holidays. Hong Kong residents have December 25 and 26 off. Many shopping centres are decorated from the middle of November. On December 24, the stock market only runs in the morning, and some establishments ring out ahead of time. At night, many local youth come out to appreciate the dazzling lights or join the various parties. Macau residents enjoy official holidays on December 24 and 25.

Continued on page 17

## Shenzhen 深圳 – from rural village to the world's largest megalopolis ....

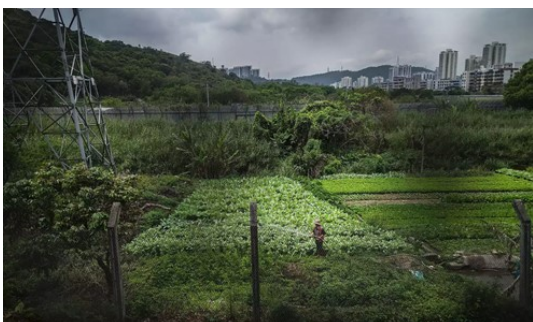
Shenzhen in 1974, was an unremarkable Chinese settlement that 'smelled of countryside'. Since then it has witnessed a city rising up at a bewildering rate – with little regard for the families caught in its path. Back then, there was pretty much a main road with just a few lanes running off it dotted with simple restaurants and a handful of shops. From there, unpaved alleys soon merged with the surrounding open countryside – an unimaginable landscape from today's suffocating vantage point. Today, Shenzhen is a city of around 12 million people and merely one element of the Pearl River Delta, the world's largest continuously urbanised area with a population of more than 60 million people – not including all the undocumented migrants, nor the inhabitants of its two "special administrative regions", Hong Kong (7.5 million) and Macao (580,000). In Shenzhen today, cars and motorbikes clog the roads while skyscrapers tower over the city's small commercial area, one of many such neighbourhoods in a congested and hyperactive urban environment. Many of its inhabitants today do not know what the city looked like in the 70's. They were too young or haven't been born then. Since May 1980, when the country's reformist leader Deng Xiaoping launched one of the boldest economic experiments ever attempted, kick-starting the plan to turn China from a conventional communist economy into the global powerhouse it is today, people have been arriving here from every corner of China and the young faces all around speak in a multitude of Chinese accents and dialects, revealing the melting pot that Shenzhen has become. Shenzhen, with fewer than 30,000 inhabitants scattered in a number of small village clusters, made history as China's first "special economic zone", where foreign direct investments and private enterprises were allowed. The impact was immediate, and profound.



Forty years ago, the road between Shenzhen and Hong Kong consisted of fields and small military outposts patrolling the border. Seeing a little watchtower atop a hill, meant you were nearly on the Hong Kong side. At the border you could buy anything but it was illegal to take renminbi [the Chinese currency] abroad. Today, crowds of people push their way towards the immigration controls, many pulling trolleys stuffed with goods purchased in Hong Kong to be resold at a profit in mainland China – mostly milk formula and other baby products, for parents mistrustful of local Chinese products.

From the 1980s onwards, things happened at unthinkable speed. , from one year to the next, there were cranes everywhere. The whole place was a construction site. The industrial area in the west of Shenzhen started putting up office buildings and factories very fast, even if there was nobody occupying them yet. Throughout the 80's there was nothing to do besides work: just construction sites, factories and dorms where they kept squeezing more people in as the factories became active. Nothing else about the city was planned: just one more factory, one more dorm, and a wall all around. In no time at all, the rural villages that once dotted the landscape had simply disappeared. It was a process dictated by Beijing, but carried out to the letter by the local authorities. Initially, the government put up factories and office signs right on the fields. Once developed, some would be run by the government, and some by local investors who decided who would get the lease for the land and the factories. A few made their villagers quite wealthy: they got a lot of compensation money, and started to go around all dressed up in fancy labels, but in most villages the peasants just got kicked out, and the local officials pocketed all the cash.

Of Shenzhen's current 11 million residents, only a quarter hold urban identity cards according to China's *hukou* system (a form of residency permit which divides the population into urban and rural). The other nine million are migrants – although nobody can keep track of the additional undocumented workers who reside here illegally, working in the factories or looking for opportunities in the booming service industry. They are part of a "floating population" that moves around from season to season, getting temporary jobs for as long as they are available, with no rights or access to services



A farmer waters his crops in what little rural land remains



Agricultural workers tend to their fields



## **China news.....**

### **Ancient tombs found in Fujian province**

Two tombs dating back to the Han Dynasty have been found in Pucheng County in east China's Fuzhou Province, local authorities said Thursday.

An archaeological team from Xiamen University and experts from Pucheng county museum began an excavation on Longtoushan ruins in Pucheng County in late August.

Two tombs from the Western Han Dynasty (202 BC to AD 8) were discovered, with pottery, iron and copper tools unearthed from the tombs, according to Fu Lin, an archaeologist from Xiamen University.

One tomb is well preserved, while another one was partially damaged, Fu said.

Experts believe the discovery will contribute greatly to the study of the political and scientific development of the Han Dynasty.

### **China plans first undersea tunnel for high-speed trains**

China will build its first undersea tunnel for high-speed trains, connecting two cities in eastern province of Zhejiang, according to local authorities.

The train project, connecting the city of Ningbo with the island city of Zhoushan in east Zhejiang, is 70.92 km in total length, with an undersea tunnel section of 16.2 km, according to the construction plan.

Trains are designed to run at 250 km per hour, cutting the trip between the two cities from 1.5 hours to less than 30 minutes.

China's high-speed rail has reached 25,000 kilometres in length, accounting for more than 60 per cent of the world's total. Zhejiang was among the earliest provinces in the country to build high-speed rail.

### ***Tung Jung Association activity calendar for 2019***

The Tung Jung Association has had a very busy, but successful year with its social activities. With Christmas not far away our social committee has been busy planning for next year already.

**2019 is the year of the auspicious Pig and we will be celebrating this very important Chinese traditional event at the Dragon's Restaurant, 25Tory Street, on Sunday 10 February at 6.30 pm. Cost \$38 per person.**

You are all more than welcome to join us. Tickets are available from Peter Wong or any committee member.

Calendar of Social Events for 2019

§ Mid-Year Senior Yum Cha, Wednesday 19 June 2019

§ Mid-Autumn Moon Festival, Sunday 15 September 2019

§ Christmas Senior Yun Cha, Wednesday, 11 December 2019

On behalf of the Tung Jung Association I would like to take this opportunity to wish the Wellington Chinese Association and all the other Chinese organisations, A Very Merry Christmas and A Happy New Year.

Peter Moon—president

### **Christmas in China.....contd**

The small number of Christians in China call Christmas Sheng Dan Jieh, which means Holy Birth Festival. They decorate their homes with evergreens, posters, and bright paper chains. The family puts up a Christmas tree, called "tree of light," and decorates it with beautiful lanterns, flowers, and red paper chains that symbolize happiness. They cut out red pagodas to paste on the windows, and they light their houses with paper lanterns, too.

Many Chinese enjoy the fun and colour that Christmas brings to the drab winter season. Big cities like Beijing, Shanghai, and Hong Kong are gaily decorated at Christmas.

In China Santa Claus is called Dun Che Lao Ren 蹲車老人 or 聖誕老人

## **Fried Bread Sticks - 自製油炸鬼**

### **Ingredients:**

中筋麵粉	250 gms plain flour
蛋	1 egg
鹽	4 gms salt
泡打粉	3 gms baking powder
梳打粉	2 gms baking soda
油	10 gms oil
水	130 mls cold water



Mix flour, baking powder and baking soda together thoroughly in a large bowl

Add 1 egg and oil

Add salt to water and mix thoroughly then add to flour mixture gradually stirring constantly

Knead mixture until a firm pliable dough is achieved

Cover bowl with gladwrap and let dough rest for a minimum of 2 hours or preferably overnight.

Place dough on floured surface and roll dough with rolling pin into an elongated shape with straight sides until 1 cm thick. The wider the dough, the longer the doughstick.

Cut width of dough into strips about 2 cms wide placing each alternate strip on top of each other

Score a cut on top of each combined strip to form a groove

Pour oil into deep-fryer and heat to medium heat

Place strips of dough into oil and fry until golden brown.

Serve while hot.

Makes 8 breadsticks.

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## **Rare brown giant panda shows up in China.....**



A giant panda, whose fur is brown in the usually black parts due to mutation, walks in the Foping Giant Panda Breeding Base in Hanzhong city, Shaanxi Province. Experts believe that the brown pandas may have been exposed to toxicants in their bamboo diet, causing their black furs to turn brown. [Photo: VCG]



*The committee wishes  
to extend to all  
members and friends a  
very joyous Christmas and  
a bright and 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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Village ancestry: Paternal 男鄉下 ..... Village ancestry: maternal 女鄉下.....

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