

# 去

**qù**  
go;  
leave

去處 qù chù place to go;  
whereabouts  
去垢劑 qù gòu jì detergent  
去路 qù lù the way along which  
one is going; outlet  
去年 qù nián last year

去: 此字为象形字, 指代的是带有盖子“土”的空容器“匚”。“去”字含有离去之意, 指代的是移走容器的盖子和容器中的物品。“来”字意为到来, 象征着正在茁壮成长的小麦或大麦。同时, 也象征着人们对于上天所赐福的收获所怀有的一种感激之情。

去 is a pictograph of an empty vessel (匚) and its cover (土). The meaning “go” comes from the removal of the cover and contents of the vessel. 来, meaning “come”, is a pictograph of growing wheat or barley, gratefully acknowledged as having come from the heavens above.

一 十 土 去 去



新西蘭東增會館  
THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand  
www.tungjung.nz

Newsletter Summer 2021 issue

The Tung Jung Association of New Zealand Committee 2021—2022

President	Peter Moon	389 8819	Membership	Kevin Leong	5692525
Vice President	Kevin Leong	5692525	Property	Alex Chang	499 8032
Secretary	Danny Goddard	027 8110551	Newsletter	Gordon Wu Peter Moon	388 3560 389 8819
English	Virginia Ng	232 9971	Website	Gordon Wu Graham Chiu	388 3560 022 3970871
Treasurer	Robert Ting	478 6253	Public relations	Gordon Wu Kevin Zeng	388 3560 021 669628
Assistant treasurer	Andrina Chang	499 8032			
Social	Valerie Ting	565 4421			
	Peter Moon	389 8819			
	Kirsten Wong	027 3260684			

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

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

### Annual General Meeting

This will be my last report as your president before stepping down. I have served three terms and it's time for someone else to take the reins to move forward. However, I will still be on the committee as Social Convenor which I have held for the last 5 years.

Kevin Leong has been elected as my successor after serving on the committee for the last 3 years. His grandfather William Kwok Kee Yee was a President of the Association and was very influential during the early years.

Andrina Chang has the honour of being elected as our first woman Vice President and her involvement will be most valuable. She has been with the Association since 2018 and was part of the Social Committee.

### Chung Yeung, 2021

Due to the Delta Variant lockdown and the prospect of wet weather only a small crowd turned up at Karori Cemetery for the Chung Yeung festival. After paying homage to our ancestors the group gathered at the Dragon Restaurant for a Yum Cha lunch. It was great to catch up with everyone after a tough year.

### Senior Yum Cha lunch

Our popular Annual Christmas Senior Yum Cha will again be held at the Dragon Restaurant, Wednesday 8 December, 12.00pm. Cost \$25pp. If you wish to attend please contact Virginia Ng email: [ng\\_virginia@yahoo.co.uk](mailto:ng_virginia@yahoo.co.uk) or [Andrina Chang andrinachang@gmail.com](mailto:Andrina.Chang.andrinachang@gmail.com)

### Chinese New Year 2022

2022 is the Year of the Tiger and to celebrate this auspicious year, a dinner will be held at the Dragon's Restaurant, Tory Street, on Sunday 6 February, 2022. Cost: \$45.00 pp.

If you wish to attend and not miss out, contact: Peter Moon: [peteraumoon@yahoo.co.nz](mailto:peteraumoon@yahoo.co.nz) mobile: 021 0225 3097 or 04 3898819

### Building

It has been confirmed that our Tung Jung building in Torrens Terrace is an earthquake risk building and could impact on some of our events for the coming year? The committee is concerned with this situation and will await more detail information before deciding on a course of action.

### Pandemic

This is the norm now and we will have to learn to live with it, so keep safe, wear your masks and scan the QR Code wherever you go.

Another new book is being written about the Chinese women refugees and their families in the early nineteen forties, If your mother came out as a refugee, you will not want to miss this book. There are a limited quantity being printed and you are advised to pre-order your copy now to avoid disappointment. See the ad in the newsletter.

The online Cantonese class is going well with regulars coming online every week. This is a free community effort by the Association for those who want to improve their spoken Cantonese as well as for beginners. There is also a community online Mandarin class every Friday night for those who wish to learn basic Mandarin. Contact Gordon Wu on: [gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz) for further information.

If you have any elderly relatives in a retirement village or hospital who would like a visit from the Association, please contact Gordon Wu again, as the Association visits members who are invalid or sick in hospital with a small present to cheer them up during the Christmas period.

Finally, on behalf of the Association I wish all our members, friends and families a Very Merry Christmas and a Bright, Prosperous and Happy New Year!

Peter Moon

December 2021.

## ***Apologies.....***

In the last newsletter in the Presidents report, there was a typo error saying there was 200 people attending the mid-winter solstice dinner. This should have said 100 people. The Association apologises for the error.

# 會長報告

## 年度會議

這是我卸任前的最後一份會長報告了，我已經擔任 3 屆會館會長了，是時候讓其他人帶領會館繼續向前發展了。然後我會繼續作為活動組織人在會館委員會裡為大家服務，畢竟我有 5 年的這樣工作經驗。

Kevin Leong 被選中接任下一屆會館會長，他在會館委員會裡已經有 3 年的工作經驗。他的祖父 William Kwok Kee Yee 也曾擔任會館會長，他在當時的影響力也很大。

Andrina Chang 當選為首屆女副會館會長，我們感到很榮幸。自從 2018 年，她一直在會館委員會工作。

## 2021 年重陽節

由於德爾塔病毒流行和天氣濕滑的原因，只有小部分人參加了這次重陽節活動。我們祭拜完我們祖先之後，我們到龍餐廳中午聚餐。在這困難時期，我們能相聚也是非常美好。

## 老會員飲茶聚會

12 月 8 日 星期三 我們在龍餐廳舉辦老會員飲茶聚會，這也是比較受歡迎的活動。每位的費用是紐幣 25 元，如果你感興趣的話可以聯繫 Virginia Ng email: [ng\\_virginia@yahoo.co.uk](mailto:ng_virginia@yahoo.co.uk) or Andrina Chang [andrinachang@gmail.com](mailto:andrinachang@gmail.com) ；

## 2022年 中國新年

2022年是中國的虎年，為了慶祝這個吉祥年，我們在2022年2月6日星期天在龍餐廳舉辦聚餐慶祝活動，每位的費用是紐幣45. 如果你想參加，請聯繫Peter Moon: [peteraumoon@yahoo.co.nz](mailto:peteraumoon@yahoo.co.nz) mobile: 021 0225 3097 or 04 3898819

## 會館大樓

在 Torrens Terrace 的東增會館大樓已經被證實抗地震能力具有風險，並且會影響下一年我們活動的場地。委員會的會員們非常關注這件事情，他們會在處理這狀況之前，等待更多的關於樓宇細節資訊。

## 傳染病流行

新冠病毒防疫已經成為常態了，我們要學著要跟它一起生活。請記住做好個人防護，當你外出時帶口罩和亮QR碼。

一本新書關於1940年左右中國女難民的家庭生活正在被編寫，如果你母親當時有難民經歷，而且你也有興趣把故事記錄在書裡。請你準備好故事的文本，等待新聞簡訊的廣告。

線上廣東語課每週都開課，那是委員會免費為那些想提高自身廣東語的和初學者提供的課程。每週五晚上，委員會也免費開設了普通話基礎班。歡迎大家報讀，如果想得到詳細資訊，請聯繫 [gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz)。

如果你有年長的親戚住在老人院或者醫院，並且他們想我們委員會去探望的，請再次聯繫吳道揚。我們委員會幾位成員會帶著小禮物給他們並鼓勵他們。

最後我代表會館委員會，祝願各位親朋好友們，聖誕快樂，前程似錦，新年快樂。

歐偉權

2021年12月.

## Obituary .....

**Kwong Wah Kwok 郭吳廣華 雅瑤村 Nga Yiew village**

**13 November 1939—16 October 2021**

Kwong Wah is a second cousin to Gordon Wu, past president of the Tung Jung Association. Her great grandfather's brother 吳佐清, was one of the men that was lost on the Ventnor. Her mother was drowned when trying to escape from the Communists when she was very young at the age of nine years. After escaping from the Communists, she lived in Hong Kong for 18 years where she worked in a cotton textile factory. She had primary schooling in China and attended night classes in Hong Kong and when she came to New Zealand.



It was while she was working in Hong Kong that she was introduced to Jack Kwok, who was holidaying in Hong Kong, through a "matchmaker", and eventually married him.

She arrived in New Zealand in 1966 and settled in Levin, where Jack had a market garden. They worked there for many years until they decided to sell up and moved to Wellington, where they set up a cleaning business and finally worked in a plastic factory in Tawa.

After retiring, they moved to Newlands, Wellington and brought up their family there. Kwong loved watching Hong Kong TV dramas, listening to Chinese music, cooking and working in the garden where she grew Chinese vegetables and ornamental flowers.

Recently, she had a fall and broke her collarbone which caused her to be hospitalised but on recovery she was deemed to be unable to care for herself and was moved to a rest home because of her injury and frailty.

She was moved to the Cashmere Private Hospital in Johnsonville where she was cared and looked after by the staff for two years. She was visited daily by her husband Jack and the weekly family visits before succumbing to her illness.

Kwong was a very quiet woman who had endured the hardships of life as a young child before coming to New Zealand and because of that, was a great mother to her family.

She is survived by her husband Jack, daughter Jackie and sons Leslie, Harold and Raymond and their families and a sister in Auckland.

She had a private funeral with family and relatives attending at the Lychgate Chapel in Johnsonville on the 22nd October and was cremated later.

Gordon Wu still remembers meeting her father and brother in Hong Kong in the early 1960's.

Leslie Kwok



The Harvard School of Medicine did a study of why Jewish women like Chinese food so much. The study revealed that this is due to the fact that **Won Ton** spelled backward is **Not Now!**

A man called his mother in China, "Mom, how are you?" "Not too good," said the mother. "I've been very weak." The son said, "Why are you so weak?" She said, "Because I haven't eaten in 38 days." The son said, "That's terrible. Why haven't you eaten in 38 days?" The mother answered, "Because I didn't want my mouth to be filled with food should you ever call."

## Chung Yeung Festival.....

The Ching Yeung festival this year was celebrated by the Association on Sunday 16th October. Owing to the inclement weather at that time, the committee was uncertain as to holding the event at Karori Cemetery or in the Association's rooms.

As it turned out, the weather was fine that day and many members turned up to pay their respects to our ancestors. After performing the usual rituals and offering the ancestors some food, the weather started to cloud over with a hint of rain, we all decided to go to the Dragon's Restaurant where we had a yum cha lunch.

It was disappointing that owing to a spate of bad weather before that day, some members who would normally attend did not do so. To those who have ancestors buried in the old Tung Jung site behind the crematorium, you may be pleased to know that the committee had cleaned and waterblast5ed some graves earlier this year and the area looks more presentable.



## Jackie Chan.....

When Jackie Chan became an actor, he took on the stage name Chan Long (陳成龍), and his English name is Jackie. Thus his name in English is **Jackie Chan**

It was only many years later that Jackie changed his legal name to "Fang Shi-long" (房仕龍) after tracing his ancestral family. This was after his father informed him his true surname is "Fang." Jackie's father had the true name Fang Dao-long (房道龍).

Jackie Chan, is a Hong Kong actor, director, martial artist and stuntman known for his slapstick acrobatic fighting style, comic timing, and innovative stunts, which he typically performs himself. Chan has been acting since the 1960s, performing in more than 150 films. He is one of the most popular action film stars of all time. He is an operatically trained vocalist and is also a Cantopop and Mandopop star, having released a number of music albums and sung many of the theme songs for the films in which he has starred. He is also a globally known philanthropist and has been named as one of the top 10 most charitable celebrities by *Forbes* magazine. was perhaps the "most recognised film star in the world". In 2015, *Forbes* estimated his net worth to be \$350 million, and as of 2016, he was the second-highest-paid actor in the world.

Chan was born on 7 April 1954 in Hong Kong as Chan Kong-sang (Chinese: 陳港生; lit. 'born in Hong Kong') to Charles and Lee-Lee Chan, refugees from the Chinese Civil War. His parents were so poor they had to borrow money from friends to pay the doctor. His parents nicknamed him *Pao-pao* (Chinese: 炮炮; lit. 'Cannonball') because as an energetic child was always rolling around. His parents worked for the French ambassador in Hong Kong, and Chan spent his formative years within the grounds of the consul's residence in the Victoria Peak district.!

Chan attended the Nah-Hwa Primary School on Hong Kong Island, where he failed his first year, after which his parents withdrew him from the school. In 1960, his father emigrated to Canberra, Australia to work as the head cook for the American Embassy, and Chan was sent to the China Drama Academy, a Peking Opera School run by Master Yu Jim-yuen. Chan trained rigorously for the next decade, excelling in martial arts and acrobatics. He eventually became part of the Seven Little Fortunes, a performance group made up of the school's best students, gaining the stage name Yuen Lo (元樓) in homage to his master. Chan became close friends with fellow group members Sammo Hung and Yuen Biao, and the three of them later became known as the *Three Brothers* or *Three Dragons*. After entering the film industry, Chan along with Sammo Hung got the opportunity to train in hapkido under the grand master Jin Pal Kim, and Chan eventually attained a black belt.

Chan joined his parents in Canberra, Australia in 1976, where he briefly attended Dickson College and worked as a construction worker. A fellow builder named Jack took Chan under his wing, thus earning Chan the nickname of "Little Jack," later shortened to "Jackie", which has stuck with him ever since. In the late 1990s, Chan changed his Chinese name to Fang Shilong (房仕龍) Cantonese: Fong Si-lung), since his father's original surname was Fang. They are the descendants of Fang Xuanling, a chancellor of the Tang dynasty. (Jackie's father eventually worked as a chef in an embassy in Canberra, Australia, and passed away in 2008.)

He is also a globally known philanthropist and has been named as one of the top 10 most charitable celebrities by *Forbes* magazine. In 2004, Chan was perhaps the "most recognised film star in the world". In 2015, *Forbes* estimated his net worth to be \$350 million, and as of 2016, he was the second-highest-paid actor in the world.

In 1982, Chan married Joan Lin, 林鳳嬌, a Taiwanese actress in Los Angeles. Their son, singer and actor Jaycee Chan, was born that same year. Chan had an extra-marital affair with Hong Kong actress Elaine Ng Yi-Lei 吳綺莉 which produced a daughter by the name of Etta Ng Chok Lam, born on 18 January 1999. It turned into a scandal but Elaine stated she would take care of her daughter without Chan.

Chan speaks Cantonese, Mandarin, English, and American Sign Language and also speaks some German, Korean, Japanese, Spanish, and Thai



Joan Lin



Elaine Ng

## **Annual General Meeting .....**

This year's annual general meeting was finally held on Monday 1st November 2021 online. A quorum was achieved with participants from far afield as Auckland and Vancouver! The AGM was held at 7 pm followed by the usual monthly committee meeting at 7.30 pm. After the reports from the sub-committees for the past year, the election took place for the new executive committee. The incumbent president, Peter Moon was standing down and our long term assistant treasurer Robert Ting decided to retire from the committee. The Association therefore now have a new president and a new vice-president.

Kevin Leong 梁永基 is now the new president and Andrina Chang is the new vice-president. The rest of the committee remains the same as last year with past president Peter Moon heading the social committee. We congratulate Kevin and Andrina on their new positions and wish them every success in leading the Association to a new future.



Kevin Leong is a 4<sup>th</sup> generation Chinese New Zealander, born in Levin in 1946. His parents were Percy & Sadie Leong, both active members of the New Zealand and Wellington Chinese Associations. He is also a grandson of William Kwok – a long time president of the Tung Jung Association and the New Zealand Chinese Association. His grandfather F.K. Leong, was an early settler fruit shop in Lambton Quay. He is married to Winnie and they have three daughters and five grandchildren. He was educated at Mount Cook School, Rongotai College and Victoria University in Wellington.

He is retired now but was an IT professional for over forty years in New Zealand and overseas. His hobbies are music, sequence dancing and playing bowls.

He would like to move the Tung Jung direction to be more relevant to the younger generations coming through, alike many old established organizations our membership is declining and he would like to see members families encouraging their children to come forward and join the Tung Jung. We have a proud history in New Zealand and he would like to see it continue into the future.

Andrina Chang 林蕙娟 is the new vice-president since Kevin is now president. She is a retired midwife and librarian and is married to Alex Chang, a fellow committee member and retired pathologist and doctor. They have three children and two grandchildren. She has travelled extensively to many countries, including China, Hong Kong, Indonesia, Singapore, London and Canada. She was born in Oamaru where her parents had a fruit shop and therefore has the background knowledge of the lives of our ancestors. With her experience, we are sure that she can put the Association on a great footing in the future.



The rest of the committee remains the same with Danny Goddard as the English secretary, Kevin Zeng as the Chinese secretary and liaison officer, Virginia Ng as treasurer, and Peter Moon taking the role as head of the social committee with Andrina Chang, Valerie Ting, Kirsten Wong and Virginia Ng helping. Alex Chang keeps the property management and Gordon Wu maintains the newsletter and website with Graham Chiu and Peter Moon. We are still looking for other people to join the committee so if you are interested in the future of the Association, feel free to contact any of the committee. Only requirement is that you must be of Jungsen or Tung Quoon descent and be of good character..

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

The committee would like to thank the following for their generous contributions to the Association so that we may carry it on for future generations.....

Harry and Shirley Moon

Sam and Lenor Kwok

Jennifer Young

**Donations and subscriptions are necessary in order to keep the Association moving ahead. We look forward to hearing from you.**

# 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 8 December 2021

at 12.00 noon

Cost per person \$25.00

RSVP 3 December 2021 Peter Moon 3898819

# 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

2021 年十二月八日星期三

每位費用 \$25.00

# 新 西 蘭 東 增 會 館

## TUNG JUNG ASSOCIATION OF NZ INC



Year of the Tiger

### *Chinese New Year Dinner*

Dragon's Restaurant

Tory Street, Wellington

Sunday 6 February 2022

\$45 per person

Tickets available from committee members

Make up a table of 10




**Tung Jung Association of New Zealand ( Incorporated )**  
**Statement of Financial Performance**  
**For the Year Ended 31 March 2021**

**Tung Jung Association of New Zealand ( Incorporated )**  
**Statement of Financial Position**  
**As at 31 March 2021**

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
	<b>Income</b>		
277	Interest Received		326
316	Interest Received - JTH Chung Deposit account		204
86,760	Property Rental Income		90,690
24,573	Social Fund Raising Activities Income		10,970
454	Book revenue		110
3,710	Subscriptions and Donations		4,120
<b>116,090</b>	<b>Total Income</b>		<b>106,420</b>
	<b>Expenses</b>		
183	Volunteer and employee related costs	5	268
59,513	Provision of Goods and Services	5	54,866
4,458	Grants and donations	5	140
26,638	Other Expenses	5	14,467
90,792			69,741
<b>25,298</b>	<b>Net Income for Year</b>		<b>36,679</b>

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
	<b>Current Assets</b>		
34,940	Bank Account - ANZ		54,167
15,000	ANZ Term deposit	2	15,000
10,000	JTH Chung ANZ Term Deposit	2	10,000
59,940	<b>Total Cash and Cash equivalents</b>		<b>79,167</b>
7,122	Accounts Receivable		-
6,160	Prepayments and Other Debtors		6,699
73,222	<b>Total Current Assets</b>		<b>85,866</b>
	<b>Fixed Assets</b>	3	405,749
<b>418,921</b>	<b>TOTAL ASSETS</b>		<b>491,615</b>
	<b>Current Liabilities</b>		
391	Accounts Payable		-
36,707	Current portion of Term Loan	4	38,387
37,098	<b>Total Current Liabilities</b>		<b>38,387</b>
	<b>Non-Current Liabilities</b>		
112,111	Term Loan - secured	4	75,295
(36,707)	Less: Current portion due within 12 months		(38,387)
75,404	<b>Total Non Current Liabilities</b>		<b>36,908</b>
112,502	<b>TOTAL LIABILITIES</b>		<b>75,295</b>
<b>379,641</b>	<b>NET ASSETS</b>		<b>416,320</b>
	Represented by:		
	<b>MEMBERS EQUITY</b>		
354,343	Opening Balance		379,641
25,298	Net Income for Year		36,679
<b>379,641</b>	<b>TOTAL MEMBERS EQUITY</b>		<b>416,320</b>

 President

 Treasurer

19/7/2021 Dated

## ***Wishing to improve your Cantonese?***

The Association holds free Cantonese classes online three nights a week for those who wish to improve their dialogue. It doesn't matter whether you are a beginner or intermediate level speaker, the Association can accommodate you. We have speakers ranging from twenty plus years to over 90's! From Chinese New Zealanders to Kiwi New Zealanders as well as Mandarin speakers!

There are no text-books, homework or exercises to contend with. Only your willingness and commitment to attend the online sessions. You will meet people from all over New Zealand and sometimes overseas with a desire to learn to speak Cantonese.

The Cantonese we are trying to teach is not the village dialect which some of us is used to but the Hong Kong/ Guangzhou dialect or city dialect which is more formal.

Conversation to express yourself is the prime objective. Reading and writing will follow automatically once you have learned to express yourself!

Lessons are held three times a week on Tuesdays, Wednesdays and Thursdays from 7.30 pm onwards for about an hour. Contact Gordon Wu on [gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz) if you are interested in joining and a link will sent to you. What can be more comfortable and convenient than learning a language in the comfort of your own home with a hot cup of tea or coffee in your hands!

## The Origin of the Cantonese dialect.....

The history of the Cantonese dialect started with proto-Cantonese which formed around ancient Guangzhou. The natives of the Pearl River delta were called Tanka people and originally spoke a Tai dialect which are linked with the Vietnamese and Thai dialect. They used to live inland before the pressure of the Han Chinese migration forced them towards the coastal areas. They adopted the Cantonese dialect and today live mostly in boats along the coastal region of Central Guangdong. The Han Chinese were originally from the Tibetan plateau who travelled down to the Yellow River plains in Northern China. The Nanling 南嶺 mountains separate the Yangtze River basin from both Guangdong and Guangxi. In 716 AD (Tang Dynasty), the Mei-Guan Pass 梅關, was built to provide a passage through the Nanling Mountains and this new route would be used to facilitate large scale migration of Han Chinese from the Yangtze River basin to Southern China via Jiangxi province. During this period, a large wave of Han Chinese migrated mostly from Shaanxi and some from Henan via the Mei-Guan land route. They stayed for many years in Zhuji Lane 珠機巷, a town near the Mei Pass in north-eastern Guangdong. Most of them eventually settled in the Pearl River delta around Guangzhou.



A Tanka girl



As a result of the opening of the Mei-Guan route, the population shifted from the old densely populated area around modern day Wuhan to the Pearl River basin in Guangdong from the end of the Tang Dynasty. After the dynasty collapsed, there were civil wars in Northern China (Huang Chao 黃巢之亂 and the Five Dynasties War 五代戰亂).



The dialect spoken by these migrants was based on Middle Chinese and called proton-Chinese. These migrants would become the predominant Han Chinese sub-group called Cantonese people. Cantonese literally means people of Canton City (Guangzhou).

This dialect gradually developed into the Guangfu 廣府 language with its prestige dialect as modern day Cantonese dialect 廣州話. Guangfu literally means the government seat of Guangdong.

This dialect gradually became the dialect of Guangdong and Guangxi and replaced the previous dialect which was the Guangxin 廣信 dialect.

Guangzhou, also known as Canton City became the cultural and linguistic centre for Cantonese people since the late 10th century but was replaced by Hong Kong in the 20th century.



The Han Chinese is the main ethnic group of China. This is divided into sub-groups of which the Yue group 粵語 is the group Cantonese speakers are from. This group extends to South East Asia, Hong Kong and Macau.

It is noted that the dialect in Seyip 四邑 sometimes called Taishanese 台山話 dialect is of a different group from the Yue dialect.

As an example, the Yue dialect for *to eat* is 食, but Taishan people use 吃. They both mean *to eat* in the Chinese language! Confusing?

## payment ***The Chinese Magic Mirror.....***

The Chinese magic mirror 透光鏡 is an ancient art that can be traced back to the Chinese Han dynasty (206 BC – 24 AD). The mirrors were made out of solid bronze. The front is a shiny polished surface and could be used as a mirror, while the back has a design cast in the bronze. When bright sunlight or other bright light reflects onto the mirror, the mirror seems to become transparent. If that light is reflected from the mirror towards a wall, the pattern on the back of the mirror is then projected onto the wall.<sup>[2]</sup>

In about 800 AD, during the Tang dynasty (618–907), a book entitled Record of Ancient Mirrors described the method of crafting solid bronze mirrors with decorations, written characters, or patterns on the reverse side that could cast these in a reflection on a nearby surface as light struck the front, polished side of the mirror; due to this seemingly transparent effect, they were called "light-penetration mirrors" by the Chinese. This Tang era book was lost over the centuries, but magic mirrors were described in the Dream Pool Essays by Shen Kuo (1031–1095), who owned three of them as a family heirloom. Perplexed as to how solid metal could be transparent, Shen guessed that some sort of quenching technique was used to produce tiny wrinkles on the face of the mirror too small to be observed by the eye. Although his explanation of different cooling rates was incorrect, he was right to suggest the surface contained minute variations which the naked eye could not detect; these mirrors also had no transparent quality at all, as discovered by William Bragg in 1932 (after an entire century of their confounding Western scientists).



Robert Temple describes their construction: "The basic mirror shape, with the design on the back, was cast flat, and the convexity of the surface produced afterwards by elaborate scraping and scratching. The surface was then polished to become shiny. The stresses set up by these processes caused the thinner parts of the surface to bulge outwards and become more convex than the thicker portions. Finally, a mercury amalgam was laid over the surface; this created further stresses and preferential buckling. The result was that imperfections of the mirror surface matched the patterns on the back, although they were too minute to be seen by the eye. But when the mirror reflected bright sunlight against a wall, with the resultant magnification of the whole image, the effect was to reproduce the patterns as if they were passing through the solid bronze by way of light beams.

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## ***Farewell Guangdong:***

### **Refugee Wives and Children Arrive in Aotearoa New Zealand 1939 – 1941**

Order here now! The book is in the printing process and to ensure that you get a copy you need to order now if you haven't already done so. Already there are orders for nearly 600 books and payment received for a third of the sales. Payment would be appreciated at the time of ordering the books Collection will be advised by email when it arrives. There may be a small postage charge when collected.

*Farewell Guangdong* is being printed in Guangzhou and expected to be delivered mid-February 2022. There will be a Book Launch in Auckland only, at the Auckland Chinese Community Centre, Mangere (for pick-up of books). Limited edition - will not be carrying surplus stocks. A valuable historical record with over 580 pages - beautiful stories and illustrations!!

Order now or you may miss out!!!The price of this limited edition is \$60 plus postage if required. Contact Gordon Wu 027 4875314 or email: [gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz)



## ***History of Guangzhou .....***

**Guangzhou, Canton or Kwangchow** 廣州市 city, capital of Guangdong 廣東省 province, southern China. Its city centre lies near the head of the Pearl River 珠江 Zhu Jiang Delta, more than 90 miles (145 km) inland from the South China Sea. Because of its position at the meeting point of inland rivers and the sea, it has long been one of China's main commercial and trading centres. It has served as a doorway for foreign influence since the 3rd century CE and was the first Chinese port to be regularly visited by European traders, who called it Canton. The city is a historic centre of learning. And as a centre of political activity for the Chinese Nationalist leader Sun Yat-sen 孫中先生 Sun

Zhongshan), it was one of the cradles of the Chinese Revolution of 1911–12. Old Guangzhou was a crowded city of narrow streets and winding alleys. A vigorous modernization program was carried out in the 1920s and '30s, during which wide streets were built, modern sewers introduced, arcades constructed for sidewalk shops, and numerous parks created. New dikes built along the Pearl allowed the city to expand southward to its present waterfront. Until the 1980s, the hills to the north restricted growth there, and the numerous waterways to the west also were a barrier; and Guangzhou's subsequent expansion was mainly into the low plains to the east. However, with the influx of people after that, the city began to grow rapidly in all directions—notably to the north and south—though the core districts have remained concentrated around the old city site close to the riverbanks.

Yuexiu district is the commercial and financial centre of Guangzhou, as well as the site of provincial and municipal government offices. Included within it are the city's major hotels, department stores, and cinemas; traditional Chinese buildings are rarely found in this district, except in the hills to the north. Skyscrapers line the banks of the Pearl in the downtown area and ring Haizhu Square, a huge open space by the river. Yuexiu's original area, centred on the intersection of Guangzhou's two main thoroughfares—the north-south Jiefang Lu (Liberation Avenue) and the east-west Zhongshan Lu (Sun Yat-sen Avenue)—was enlarged with the addition in 2005 of the former Dongshan district to the east. The Peasant Movement Training Institute, which flourished in the mid-1920s under the leadership of Mao Zedong, is on Jiefang Lu just east of that intersection. Also located in the vicinity are the Huaisheng Mosque (built 627 CE), considered to be the oldest mosque in China; the Buddhist Temple of the Six Banyan Trees (Liurong Si), founded in the 5th century, and its nine-story Flower Pagoda (Huata); and, south of the intersection and west of Zhongshan Lu, the Gothic-style Roman Catholic cathedral of the Sacred Heart, built in the 1860s.

Yuexiu Park, in the northern part of the district, is one of the city's largest green spaces. Within the park are artificial lakes, a five-story red pagoda (built in 1380) that now houses the Guangzhou Municipal Museum, a flower exhibition hall, and sports and recreational facilities. Sun Yat-sen Memorial Hall (1931) is located immediately to its south. To the west of the park is the Guangzhou Foreign Trade Centre, which from the late 1950s to the early 21st century was the site of the China Import and Export Fair (also called the Guangzhou Trade Fair). The eastern (former Dongshan) portion of the district is home to two important sites—the Martyrs Memorial Park, dedicated to those killed in the uprising against the Nationalists (Kuomintang) in 1927, and a mausoleum for the 72 people killed during an unsuccessful revolt against the Qing dynasty in 1911. The area is also home to the Guangzhou Zoo.

The earliest inhabitants, of Tai or Shan origin, were assimilated by the Chinese (Han) long ago. There are, however, small groups of Manchu and Chinese Muslims (Hui) in the city. A notable demographic feature is the large number of "overseas Chinese" who emigrated to Southeast Asia, the United States, Europe, and other parts of the world. Since the 1980s many of them returned and resettled in and around Guangzhou.

The vitality of the Cantonese people is exemplified by their passion for food. Cantonese cuisine is world-renowned, and the city's hundreds of restaurants offer a seemingly endless variety of dishes. Many feature fresh ingredients, including locally caught seafood, that are quickly cooked, often by stir-frying. Congees (porridges made from rice or millet) and soups are often part of the meal. Some unusual local dishes include fried snake, cooked fish maw (swim bladder), fried shark's fin, and fried chicken feet.



Sun Yat-sen memorial hall

## History of Guangzhou ... contd

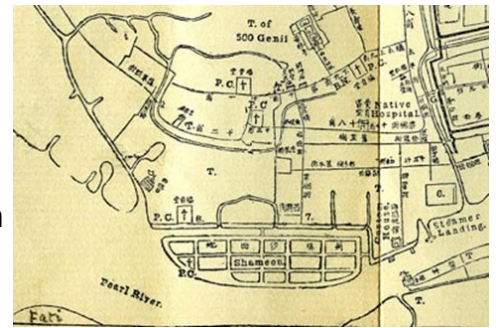
The earliest known inhabitants of the Guangzhou area were the Baiyue, a Tai, or Shan, people. During the Xi (Western) Zhou dynasty (1146–771 BCE), the local Baiyue people pledged allegiance to the feudal state of Chu to the northeast, giving rise to the name of Chuting for the area. Later, a walled town known as Nanwu Cheng, in the northern section of the present-day city, was built during the Spring and Autumn (Chunqiu) period (770–476 BCE). Between 339 and 329 BCE the town was rebuilt and expanded and was known as Wuyang Cheng (“City of Five Goats”)—named for the legend that gods riding five goats descended from heaven and saved the city from famine. Under the Qin dynasty (221–207 BCE), what was by then a small city (known as Panyu for the twin hills of Pan and Yu located in the area) was made the capital of Nanhai prefecture. Upon the fall of the Qin, Gen. Zhao Tuo (died 137 BCE) established an autonomous state known as Nanyue, which was annexed in 111 BCE by the Xi Han dynasty. For the next 300 years, Chinese assimilation of the Yue people proceeded, and the region was firmly integrated into the empire.

During the four centuries from the Three Kingdoms to the founding of the Tang dynasty in 618 CE, when North China was overrun by barbarian invaders, Guangzhou remained a part of the Chinese regimes. The city was first named Guangzhou in 226, when the Wu state of the Three Kingdoms (Sanguo) period set up a prefecture named Guangzhou there. During this period the city grew in wealth and population as an important trade port in southern China. Buddhist temples were erected, and a flourishing community was maintained by Arab and Hindu traders. Peace and prosperity were further augmented under the Tang (618–907). An auxiliary wall and settlement were built around the razed Yu Hill, but the city suffered much destruction during the civil strife at the end of the dynasty.

Under the [Song dynasty](#) (960–1279) the increase in Guangzhou’s population and the growth of [foreign trade](#) made it necessary to enlarge the city. A second auxiliary wall and settlement were constructed near the razed Pan Hill in the late 11th century. Under the Nan (Southern) Song (1127–1279), Chinese seafarers and traders sailed to [Southeast Asia](#), thus opening the way for Chinese emigration abroad in subsequent ages. Also at that time, the rising port city of [Quanzhou](#) (in present-day [Fujian](#) province) replaced Guangzhou as the biggest trade port in China in terms of volume of trade. In the late 13th century and throughout the 14th, many Chinese families from North China moved into the [Guangdong](#) region in the wake of the Mongol conquest. Although the city suffered much destruction from the conquest, it subsequently experienced a booming economy under the Yuan (Mongol) dynasty (1206–1368), as the Yuan rulers encouraged maritime trade and kept Chinese-Mongol relations under control.

Under the [Ming dynasty](#) (1368–1644) the city underwent considerable rebuilding and expansion. In 1380 the old town and the two auxiliary districts were combined into one large walled city. In 1565 an outer wall was added on the south to incorporate the new commercial districts on the north bank of the Pearl. Meanwhile, the pattern of foreign trade changed as the supremacy of the Arabs ended with the coming of the Europeans. The Portuguese sent their first embassy to Guangzhou in the early 1500s, followed by the Dutch and the British in the 17th century.

Guangzhou next came under the rule of the Qing (Manchu) dynasty (1644–1911/12). Recognizing the importance of the city, in 1746 the government made it the capital of the Viceroyalty of Guangdong and Guangxi. The British East India Company established a “factory” (foreign traders’ residences and business offices) in Guangzhou in 1685, and annual trading operations began in 1699. Throughout the 18th century, French, Dutch, American, and other foreign nationals also established trade relations with the city; what became known as the “13 factories” (*shisan hang* or *shisan yiguan*) were located on the waterfront.



Part of a pre revolution map of Canton drawn by the Rev Daniel Vrooman of the American Board of Commissioners for Foreign Missions (ABCFM) in 1860. Our tour takes us to Fatei (Fati) at lower left, onto Shameen Island in lower centre, the Steamer landing on the Pearl River at right, and then to the Temple of the 500 Genii in upper centre. These areas were outside the old City walls, being shown by the dark lines drawn in the upper right hand corner



To be continued in next issue.....

## China prepares to test thorium-fuelled nuclear reactor .....

Scientists are excited about an experimental nuclear reactor using thorium as fuel, which is about to begin tests in China. Although this radioactive element has been trialled in reactors before, experts say that China is the first to have a shot at commercializing the technology.

The reactor is unusual in that it has molten salts circulating inside it instead of water. It has the potential to produce nuclear energy that is relatively safe and cheap, while also generating a much smaller amount of very long-lived radioactive waste than conventional reactors.

Construction of the experimental thorium reactor in Wuwei, on the outskirts of the Gobi Desert, was due to be completed by the end of August — with trial runs scheduled for November, according to the government of Gansu province.

Thorium is a weakly radioactive, silvery metal found naturally in rocks, and currently has little industrial use. It is a waste product of the growing rare-earth mining industry in China, and is therefore an attractive alternative to imported uranium, say researchers.

“Thorium is much more plentiful than uranium and so it would be a very useful technology to have in 50 or 100 years’ time,” when uranium reserves start to run low, says Lyndon Edwards, a nuclear engineer at the Australian Nuclear Science and Technology Organisation in Sydney. But the technology will take many decades to realize, so we need to start now, he adds.

China launched its molten-salt reactor programme in 2011, investing some 3 billion yuan (US\$500 million), according to Ritsuo Yoshioka, former president of the International Thorium Molten-Salt Forum in Oiso, Japan, who has worked closely with Chinese researchers.

Operated by the Shanghai Institute of Applied Physics (SINAP), the Wuwei reactor is designed to produce just 2 megawatts of thermal energy, which is only enough to power up to 1,000 homes. But if the experiments are a success, China hopes to build a 373-megawatt reactor by 2030, which could power hundreds of thousands of homes.

These reactors are among the “perfect technologies” for helping China to achieve its goal of zero carbon emissions by around 2050, says energy modeller Jiang Kejun at the Energy Research Institute of the National Development and Reform Commission in Beijing.

The naturally occurring isotope thorium-232 cannot undergo fission, but when irradiated in a reactor, it absorbs neutrons to form uranium-233, which is a fissile material that generates heat.

Thorium has been tested as a fuel in other types of nuclear reactor in countries including the United States, Germany and the United Kingdom, and is part of a nuclear programme in India. But it has so far not proved cost effective because it is more expensive to extract than uranium and, unlike some naturally occurring isotopes of uranium, needs to be converted into a fissile material.

Some researchers support thorium as a fuel because they say its waste products have less chance of being weaponized than do those of uranium, but others have argued that risks still exist.

When China switches on its experimental reactor, it will be the first molten-salt reactor operating since 1969, when US researchers at the Oak Ridge National Laboratory in Tennessee shut theirs down. And it will be the first molten-salt reactor to be fuelled by thorium.

Researchers who have collaborated with SINAP say the Chinese design copies that of Oak Ridge, but improves on it by calling on decades of innovation in manufacturing, materials and instrumentation. Researchers in China directly involved with the reactor did not respond to requests for confirmation of the reactor’s design and when exactly tests will begin.

Compared with light-water reactors in conventional nuclear power stations, molten-salt reactors operate at significantly higher temperatures, which means they could generate electricity much more efficiently, says Charles Forsberg, a nuclear engineer at Massachusetts Institute of Technology in Cambridge.

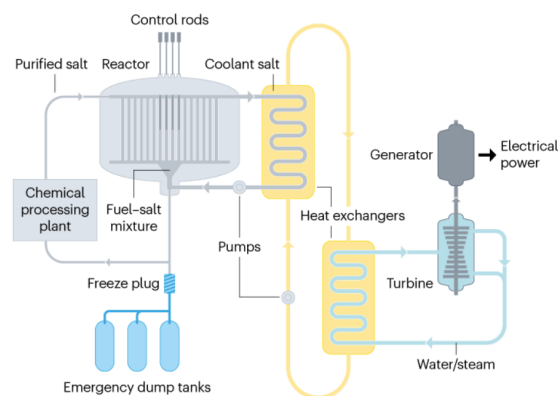
China’s reactor will use fluoride-based salts, which melt into a colourless, transparent liquid when heated to about 450 °C. The salt acts as a coolant to transport heat from the reactor core. In addition, rather

than solid fuel rods, molten-salt reactors also use the liquid salt as a substrate for the fuel, such as thorium, to be directly dissolved into the core. Molten-salt reactors are considered to be relatively safe because the fuel is already dissolved in liquid and they operate at lower pressures than do conventional nuclear reactors, which reduces the risk of explosive meltdowns.

Yoshioka says many countries are working on molten-salt reactors — to generate cheaper electricity from uranium or to use waste plutonium from light-water reactors as fuel — but China alone is attempting to use thorium fuel.



Thorium pellets



## Did you know? – Playing cards.....

Playing cards were invented in Ancient China. They were found in China as early as the 9th Century during the Tang Dynasty (618–907). The first reference to the card game in world history dates no later than the 9th Century, when the *Collection of Miscellanea at Duyang*, written by Tang Dynasty writer Su E, described Princess Tongchang (daughter of Emperor Yizong of Tang) playing the "leaf game" in 868 with members of the Wei clan (the family of the princess' husband). The Song Dynasty (960–1279) scholar Ouyang Xiu (1007–1072) asserted that playing cards and card games existed at least since the mid-Tang Dynasty and associated their invention with the simultaneous development of using sheets or pages instead of paper rolls as a writing medium. The first known book on cards called *Yezi Gexi* was allegedly written by a Tang-era woman, and was commented on by Chinese writers of subsequent dynasties.

During the Ming Dynasty (1368-1644), characters from popular novels such as the *Water Margin* were widely featured on the faces of playing cards. By the 11th century playing cards could be found throughout the Asian continent.

Ancient Chinese "money cards" have four "suits": coins (or cash), strings of coins (which may have been misinterpreted as sticks from crude drawings), myriads (of coins or of strings), and tens of myriads (where a myriad is 10,000). These were represented by ideograms, with numerals of 2–9 in the first three suits and numerals 1–9 in the "tens of myriads". Wilkinson suggests that the first cards may have been actual paper currency which were both the tools of gaming and the stakes being played for, as in trading card games. The designs on modern Mahjong tiles likely evolved from those earliest playing cards. However, it may be that the first deck of cards ever printed was a Chinese domino deck, in whose cards we can see all the 21 combinations of a pair of dice. In *Kuei-t'ien-lu*, a Chinese text redacted in the 11th Century, we find that dominoes cards were printed during the Tang Dynasty, contemporary to the first printed books. The Chinese word *pái* (牌) is used to describe both paper cards and gaming tiles.

Playing cards may have been invented during the Tang dynasty around the 9th century AD as a result of the usage of woodblock printing technology. The earliest known text containing a possible reference to card games is a 9th-century text known as the *Collection of Miscellanea at Duyang*, written by Tang dynasty writer Su E. It describes Princess Tongchang, daughter of Emperor Yizong of Tang, playing the "leaf game" in 868 with members of the Wei clan, the family of the princess's husband. The first known book on the "leaf" game was called the *Yezi Gexi* and allegedly written by a Tang woman. It received commentary by writers of subsequent dynasties.

The Song dynasty (960–1279) scholar Ouyang Xiu (1007–1072) asserts that the "leaf" game existed at least since the mid-Tang dynasty and associated its invention with the development of printed sheets as a writing medium. However, Ouyang also claims that the "leaves" were pages of a book used in a board game played with dice, and that the rules of the game were lost by 1067.

Other games revolving around alcoholic drinking involved using playing cards of a sort from the Tang dynasty onward. However, these cards did not contain suits or numbers. Instead, they were printed with instructions or forfeits for whomever drew them.

The earliest dated instance of a game involving cards occurred on 17 July 1294 when "Yan Sengzhu and Zheng Pig-Dog were caught playing cards [zhi pai] and that wood blocks for printing them had been impounded, together with nine of the actual cards."

William Henry Wilkinson suggests that the first cards may have been actual paper currency which doubled as both the tools of gaming and the stakes being played for,<sup>[19]</sup> similar to trading card games. Using paper money was inconvenient and risky so they were substituted by play money known as "money cards". One of the earliest games in which we know the rules is *madio*, a trick-taking game, which dates to the Ming Dynasty (1368–1644). 15th-century scholar Lu Rong described it as being played with 38 "money cards" divided into four suits: 9 in coins, 9 in strings of coins (which may have been misinterpreted as sticks from crude drawings), 9 in myriads (of coins or of strings), and 11 in tens of myriads (a myriad is 10,000). The two latter suits had *Water Margin* characters instead of pips on them<sup>[27]</sup> with Chinese to mark their rank and suit. The suit of coins is in reverse order with 9 of coins being the lowest going up to 1 of coins as the high card.



A woodcut printed Chinese playing card c. 1400 AD measuring 9.5 X 3.5 cms.

## ***Richest village in China.....***

Located in Jiangsu Province and administered under Wu-xi's Jiangyin City, Huaxi Village was once a miracle of economic prosperity. And no history of Huaxi Village would be complete without mentioning the late secretary of the Huaxi Village Communist Party Committee Wu Renbao. In the 1960s, Wu Renbao led local villagers in industrial development; following China's reform and opening up, Huaxi Village seized the opportunity to develop its iron and steel industry, achieving rapid growth.

According to the local authorities, all the villagers (but not the much more numerous migrant workers) have a wealth of at least €100,000. This is a substantial amount by Chinese standards. The village has a multi-sector industry company that is listed on the stock exchange, has bought airplanes and plans to buy ships. The villagers are shareholders and are paid one-fifth of the company's annual profits. In 2011 the company's turnover is expected to grow by about €6.5 billion.

In addition to 2,000 villagers, there are in the area about 20,344 migrant workers and 28,240 nearby villagers.

Wu Renbao 吳仁寶 the former secretary of Huaxi Village Communist Party Committee, developed a plan to turn what used to be a poor rural locality into a modern rich community. Wu Renbao was an investor in raw materials such as aluminium. His son, Wu Xi'en, is the current village chief.

Critics have accused the Wu family of a nepotistic leadership, pointing out how many important positions are filled by members of the Wu family.<sup>[1]</sup> In a study conducted by Zhou Yi in 2004, it was found that over 90% of the village's total wealth is controlled solely by the four sons of Wu Renbao<sup>[2]</sup> It has also been widely reported that residents of this village cannot leave, or risk losing all of their assets. In addition, migrant workers are not considered actual residents of the village, and thus do not have access to any benefits.<sup>[3]</sup>

In February of 2021, media outlets began reporting on the possible decline of the village, with some stating that the Huaxi Group had lost between 390 million RMB (60,441,000 USD) to 435 million RMB (67,381,500 USD)<sup>[4]</sup> which resulted in the dividends system shrinking from 30% of company profits to just 0.5%. It was also reported that the village has gone into 6 billion USD in debt.<sup>[5]</sup>

While this seems to be the end of the story, for Huaxi Village — “where everyone lives in a villa and drives a luxury car” — to be thrust back in the spotlight with unsavoury news after a period of quiet does make one lament: what is happening to the “number one village in the world”?

By the early 21st century, there were over 100 companies under the Huaxi Group, including iron and steel, non-ferrous metals, tobacco, and real estate. By 2004, the per capita annual salary of Huaxi villagers had reached 122,600 RMB (S\$25,200), nearly 42 times the per capita income of farmers in the country and 13 times the per capita salary of urban residents at the time.

Amid a worsening debt crisis in Huaxi Village, outsiders are increasingly casting doubt on how the village is run. After Wu Renbao passed away in 2013, his son Wu Xie'en took over as Huaxi Village party secretary and Huaxi Group CEO. Other members of the Wu family also hold important positions in the village, inviting criticism that Huaxi Village has now become “a feudalistic world ruled by a single family”.

Huaxi Village created its old success story during an extraordinary period of development in China. However, to the thousands of villages waiting to be revitalised, how Huaxi Village reinvents itself, overcomes its credit crisis, and finds a sustainable development path after going through the growing pains of transformation, will surely be a more valuable point of reference

<https://www.youtube.com/watch?v=0ftrQQ1tOc>

<https://www.youtube.com/watch?v=2xKB4B4Zhak> .





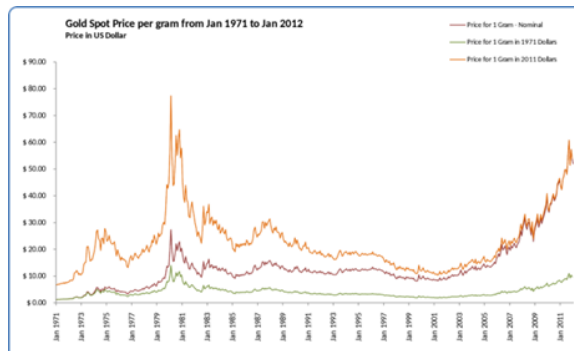
## Why is gold precious?.....

How it wins in the *Periodic Table Elimination Game* which sounds like the least fun game ever but surprisingly turned out to be 15–20% more than the average amount of fun.

But like seriously? There doesn't seem to be anything inherently valuable about gold. It's used in jewelry, electronics, olympic medals, and maybe a few other things, but is that really why gold is considered precious?

Investors invest in gold because they believe it will retain its value in the future. Unlike other commodities like oil, cotton, or oranges, gold does not actually get consumed. It can change shape and be used in a number of ways, but its chemical composition always stays the same. Check out this chart for the price of gold for a 40 year span:

The increase in gold prices during 1980 was a result of multiple factors — most notably, the Soviet intervention in Afghanistan, the Iranian Revolution (+hostage crisis), and inflation fears. In times of economic uncertainty like those, and even COVID-19 for that matter, people often turn towards gold for wealth preservation. It is considered a 'safe haven' when you're fearful that your equity or cash might lose its value (The subsequent fall in the gold prices was in part due to interest rate hikes by the Fed and Silver Thursday).



Gold was fancied universally — civilizations who had never interacted with each other somehow both valued the same thing. For example, the Incas and the Spanish Conquistadors were from different continents, did not have a language in common, had completely different customs, yet somehow both were hell bent on getting this yellowish metal.

Gold is often seen as a symbol of purity and beauty. Other than being a colored metal, it has a few useful properties — it doesn't corrode, doesn't get oxidized, can conduct electricity, and is malleable which means you can pound, hammer, melt, and shape it in almost any way you like. The last point is specially important because most of the early usages of gold was to make jewellery and idols of worship

Gold became a medium of exchange and later coins.. So after eliminating from the Periodic table of elements all gases and liquids, alkaline and alkaline-earth metals, radioactive elements, rare-earth metals, poisonous/toxic elements and rare elements, we are left with silver and gold and that's what one of the earliest recorded medium of exchange, the *shekel*, was made of. This coin was made out of electrum, a naturally occurring alloy of gold and silver. Silver tarnishes. Gold does not rust, tarnish, or form an oxide film on its surface when it comes into contact with air — the first coin made of pure gold would look almost the same now as it did when it was first made.

We could guess at why Gold was popular and valuable and in earlier times but why does it continue to be so? It's not too rare but it's definitely quite rare — nearly all the gold on Earth was formed in supernova nucleosynthesis and came to Earth via meteorites around 200 million years after Earth's birth. If all the gold ever produced in the world was collected and packed, it would fill just over three Olympic-size swimming pools. But that can't be it — Platinum is rarer than gold, yet it's cheaper.

The most important understanding is that, as with the case with any currency, **gold is valuable because we, as a society, believe that it is valuable.** Societies have always placed value on gold, thus perpetuating its worth. The metal is common enough to create coins and jewellery amongst other things, but scarce enough so that not everyone can produce it.

Gold is non-reactive, non-toxic, doesn't rust, and provides sustainable store of value. But the reason that gold provides that value is because we, as a society, decide that it does.

The Aztec word for gold is '*teocuitatl*', which translates to '*excrement of the gods*'



## Tangzhong 湯種 method of baking.....

Ever wondered when you go to yum cha as to how they make those yummy soft buns? Well no more! You can make them yourself without any kneading!

Tangzhong is simply the act of cooking a portion of the raw flour in a recipe with a liquid. You heat the mixture over the stove in a saucepan to approximately 150°F (65°C), at which point the starches in the flour will gelatinize. During starch gelatinization, the liquid is absorbed into the starch which swells as the mixture becomes more viscous and gel-like. This gelatinization is similar to how the exterior of a bagel gelatinizes during boiling. When you do this, the process irreversibly turns the mixture into a sticky starch-paste that's then added to the dough during mixing. This upfront cooking is a small step at the beginning that results in a bread that's more tender and fluffy without the need for, or a reduced quantity of, other enrichments such as butter, oil, or eggs.

A quick roundup of the benefits to using pre-cooked flour, and for such a small amount of work upfront, the return is quite dramatic.

- Adds tenderness and an open interior without the use of eggs, butter, or sugar
- The dough can have lower hydration but still achieve a soft texture
- The dough will feel stronger and more cohesive when mixing and handling, even at higher hydration
- Prolongs the shelf life of the bread

Because you can make tangzhong with water as the liquid, it's a great vegan alternative in baking

### Tangzhong .....

- Ingredients: 1/4 Cup Flour (30 g)
- 3/4 Cup Water (150 g)



Whisk the measured flour and water together in a heatproof dish. Make sure that there are no lumps. Transfer to stove top and heat at medium heat stirring continuously.

Once the mixture is heated to 149°F or 65°C (the spoon starts leaving trails reaching the bottom of the pan as you stir) turn the heat off.

Transfer to a dry bowl and cover tightly with a plastic wrap or a tight lid. Cool to room temperature.

Up to 10% by weight of the flour in the original recipe can be used to make tangzhong.

Do not over cook – the mix loses its elasticity and does not retain moisture when overcooked.

1 : 5 ratio of flour to liquid is used to make tangzhong.

### Bread.....

580 gms (4 cups) bread flour                      60 gms (1/4 cup) sugar

12 gms (2 teaspoon) salt                      10 gms dry yeast

50 gms unsalted butter (soft)                      1 egg

Tangzhong mixture                      Milk for brushing bread

Mix dry ingredients in mixer bowl on low speed.

Add tangzhong, egg and milk. Beat at low speed

Add unsalted butter then beat at high speed until dough comes off side of bowl

Place dough in another large bowl and cover with plastic wrap. Leave for 1 hour until double in size

Remove from bowl and divide in 1/2. Divide each half into 6 equal parts. Fold each part a couple of times then roll into ball

Roll out with rolling pin each ball and fold 3 to 4 times then place into baking pan

Cover for 30 minutes with plastic wrap

Brush milk on top of dough

Bake in oven at 180°C for 25 minutes until brown

Watch videos before starting..... ..[https://www.youtube.com/watch?v=75YTPeQ\\_pHQ](https://www.youtube.com/watch?v=75YTPeQ_pHQ)

<https://www.youtube.com/watch?v=8Uki-W1IBTg>

<https://www.youtube.com/watch?v=gRUUS-OqjTU>





*The Tung Jung Association  
and Committee wishes all  
members and friends a very  
joyous Christmas and a bright  
and healthy 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.

### Membership to 31 March 2022

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

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

Family senior (over 70) 長輩 .....

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

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

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

Address 地址 .....

Phone 電話..... Fax 傳真.....

Email address.....

Please send Membership fees to: **The Tung Jung Association of New Zealand Incorporated**  
**P.O. Box 9058, Wellington**

or by internet to account: 01-0505-0178453-00 with your name as reference

Tick appropriate box:

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

Senior's address.....

Phone number.....

Email address.....

Donations: membership and donations are tax deductible.

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

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