

面

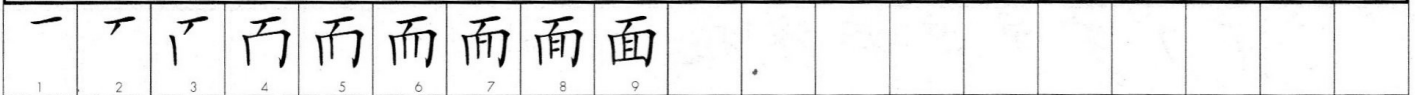
miàn

face

面对 miàn duì face; confront
 面对面 miàn duì miàn facing each other; face-to-face
 面粉 miàn fěn wheat flour; flour
 面积 miàn jī area
 面颊 miàn jiá cheek

面：形旁“口”指代的是人脸的轮廓，而“目”说明眼睛是人类身体中最突出的部分。在与他人打交道时，我们往往会注重人的外表而不是心灵。但无论何时，“我们都不应该当面一套，背后一套。”

This radical incorporates 口, an outline of the face, with 目 (head) featuring the eyes (目) as its most prominent part. Because a person is identified by his face, we know a man's face, not his mind. Nevertheless, "Be able to say in his face what you say behind his back."



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 2013 issue

The Tung Jung Association of New Zealand Committee 2013—2014

President	Gordon Wu	388 3560 027 4875314	Membership	Kirsten Wong	971 2626
Vice President	Peter Wong	388 5828	Property	Joe Chang Willie Wong Gordon Wu	388 9135 386 3099 388 3560
Secretaries- English Chinese	Sam Kwok Peter Wong	027 8110551 388 5828	Newsletter	Gordon Wu Peter Moon	388 3560 389 8819
Treasurer Assistant treasurer	Robert Ting Virginia Ng	478 6253 232 9971	Website	Gordon Wu Peter Moon	388 3560 389 8819
Social	Peter Wong Elaine Chang Willie Wong Valerie Ting	388 5828 388 9135 386 3099 565 4421	Public relations	Gordon Wu	388 3560

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

President's report.....

It was a sad week when the last (Spring issue) newsletter came out. On his last day of office, Brian Gee, our past president, without any warning to anyone, not even his family with whom he was dining with that night, passed away after a cardiac arrest. The committee was to meet that night to elect a new president and Brian had already told the committee earlier that he will not be seeking re-election as president.

Brian was a very gentle and charismatic president and got on well with all the committee. He was also diplomatic in his remarks when meetings got heated to avoid any acrimony amongst the committee members. He was well known in the wider community as was shown at his funeral at St. James Church in Lower Hutt as the church was packed to the doors. He will be sadly missed by the committee and particularly by Cynthia, his wife, who has supported him during his term as president.

I have taken the role as president again until such time as someone else can take over. The Association has now been in existence for eighty seven years, a long time for any organisation, but now times have changed and the Association will have to move with it or face extinction. The legacy that our grandfathers and fathers left for us will disappear unless we do something about it. Do not let complacency take over you by saying "you'll be right, you are doing a good job".

It is NOT alright. The present committee are nearly all in their 70's and we need younger members in to take over but that takes time. I am urging the older members to encourage their children to join the Association to give it new life. If you like to see your donations and subscriptions go to charity then you do not have to do anything. If you would like your children and grandchildren to learn the traditions, culture and language of your ancestors, then we all must act now. You must be involved before your children get involved. We need your help, just don't leave it to a few people. We would like to hear from you.

In the past two issues of the newsletter, we have noted several past members who have died. These members have contributed to the Association every year because they believe in the Association's work in passing on the traditions, culture and language to the Jungsen community that they came from. With these members gone, we will need other dedicated members to replace them. Is this you? Feel free to call me if you can help.

The present building of the Association at 33 Torrens Terrace was bought in 2003, just over 10 years ago. Since the Christchurch earthquake, insurance premiums have skyrocketed for apartment buildings and the Association with only the rent from the two flats in the building to pay off the mortgage is finding it a little difficult. The upper flat of 5 bedrooms has just been vacated, the tenant having been there for 10 years and now needs an upgrading and repainting. The committee has considered placing the property on the market after the refurbishment and finding a much smaller property for our needs. We will keep in touch with members as to what we will do.

With Christmas approaching, the Senior's Christmas yum cha lunch will be held at the Dragon's Restaurant in Tory Street on Wednesday 4 December at 12 noon. The Senior members really enjoy meeting each other as they seldom get out to our other functions.

The Christmas holidays is a time when most people leave town on holiday. The committee has decided to hold a picnic for those members and friends who have decided to stay at home, on New Years Day (January 1st) at Days Bay. Just bring your family and a packed lunch and come along and enjoy the company.

Chinese New Year falls on January 31st in 2014. The Association will be having a dinner to celebrate the New Year at the Grand Century Restaurant on Sunday 2 February 2014. Tickets are available from any committee member. Make a table and celebrate with family and friends.

One of our members, Carolyn King, has written a Chinese cookbook with favourite recipes from various people. The book has been selling well and if you would like a copy please see the ad in this newsletter.

The Association has managed to negotiate with the printer for a limited number of copies of *Zengcheng New Zealanders—a History for the 80th Anniversary of the Tung Jung Association Inc.* See ad for details. Tell your friends and family who missed out when it was first printed before it goes to the wider community.

Finally, may I wish you all a very happy festive season with your families and look forward to hear from you all in the New Year.

Gordon Wu
December 2013

會長報告

在上一期春天版的新聞報紙出版時，也就是上任會長在辦公室的最後一天，傳出了一則不幸的消息。Brian Gee，也就是我們的上任會長，沒有任何徵兆，在當晚突發性心臟停止，不幸去世了，在那晚他還和家人一起吃飯，而家人也沒有覺察到他有任何問題。在當天傍晚，委員們在選舉新任會長時，他已經表態不會參選連任。

Brian是一位具有人格魅力和和藹的會長，他跟每個委員會會員都相處得很好。大家都認為他善於交際和做事情很有辦法。當開會時他總是用激情和熱情的語氣去跟委員會會員說話，不會用譏諷和嚴厲的態度對待會員們。因為他人的際圈比較寬闊，所以他的葬禮決定在Lower Hutt的St. James Church舉行（就是那間在過去門都密封的教堂）。我們委員會會員們都非常懷念他，特別是一直支援他當會長的妻子Cynthia，更是非常難過。

我暫時接任會長，等到有適合的人選來替代我。東增會館已經有87年歷史，是一個較長的社會團體。但現在時代的變化，會館必須要有年輕人傳承下去，否則要面臨關閉。

面臨祖輩遺留給我們的會館將會消失了，我們需要保護它，但不能總是把任務壓在我們這少部分老人身上，總是覺得委員會把會館辦得很好，其實我們已經有點力不從心了。我們需要年輕的你加入，會館委員會會員們平均年齡都70歲了。我跟老會員們經常討論這個問題，我鼓勵他們叫他們的兒女加入會館，好讓會館有活力。如果你只是想捐款和交慈善會費，那麼你不需要參與會館管理。但如果你想讓你的子孫們學習祖先們的文化、傳統和語言，就馬上行動吧！請你馬上加入會館，然後鼓勵你的孩子也加入會館，我們需要你，因為這是大家的會館，不要把會館丟給少部分人來運作，我希望收到你的回應。

在過那兩份季刊裡，我們提到的那幾位已經去世的會員，這些會員都對會館貢獻了很多，因為他們相信會館的工作能傳承家鄉增城的傳統、文化和語言。但這些會員都去世了，我們需要忠誠的你加入會館來代替他們的空缺。是你嗎？如果你有興趣的話，歡迎打電話給我。

在33 Torrens Terrace的會館辦公樓，是在2003年買的，都已經10年了，由於基督鎮地震，套間的保險費用大幅上漲，會館辦公樓雖然出租了兩個單位，用租金來償還貸款，但現在發現這些租金已經不夠償還貸款了。辦公樓上層的5個房間的租客住在那裡已經十年了，他們要求修理和翻新後才繼續租用，現在已暫時空置。委員們考慮把辦公樓翻新後，投入房地產市場出售，如果能把它售出。我們就買個地方小的辦公樓。委員會所做的事情會與會員們保持聯絡，保證資訊公開。

在12月4日星期四的中午12點，在Dragon's Restaurant in Tory Street裡舉行聖誕資深會員飲茶聚會，資深會員們都很樂意去參加這個聚會，因為他們比較少出來參加大型的聚會。

在耶誕節假期，大部分的人都出去旅行，我們會館打算為留在家裡過節的會員和朋友們舉辦野餐活動。時間：2014年1月1日，地點：Days Bay，只需要帶上你的家人和午餐跟著我們來盡享快樂吧！

2014年1月31號是中國新年，會館會在2014年2月2號，星期天在the Grand Century Restaurant舉辦中國新年的聚餐活動，委員會的會員們都有票出售，帶上你的家人和朋友來參與吧！

我們其中的一名會員叫Carolyn King寫了一本中餐菜譜，菜式多樣。這本書也賣得很好。如果你想要的就留意季刊的廣告版。

會館已經和出版商商討限量出版「在紐西蘭的增城人」這本書，這本書講述了東增會館會員80年來見聞和歷史。告訴你的家人和朋友，這書是第一次限量出版，值得收藏。

最後，祝大家節日快樂，團團圓圓。同時也盼望收到大家的來信。

Gordon Wu 吳道揚

2013年12月。

News from Sydney.....

As I write this the 44th Australian Parliament has just begun in Canberra. Australia has a new Prime Minister Tony Abbott and a Coalition (Liberal and National Parties) government. No Chinese Australians in this Coalition government but a Palmer United Party candidate, Dio Wang, almost became a Western Australia Senator. The Labor Party, now in opposition, has a new leader in Bill Shorten and former Prime Minister Kevin Rudd has resigned from Parliament.

A fascinating outcome of the September 7 election was the emergence of a new party, the Palmer United Party (PUP) formed by billionaire businessman Clive Palmer. The PUP has been successful in getting Clive Palmer elected to the Sunshine Coast seat of Fairfax and two others to the Senate, Glen Lazarus, a former NRL Brisbane Broncos player for Queensland and Jacqui Lambie in Tasmania. Dio Wang, a Palmer mining company executive, was elected in Western Australia, but then lost the seat on a recount. The recount turned into a fiasco as the Australian Electoral Commission lost 1375 ballot papers.

In regard to the Acknowledgement Project, I was really pleased that Michelle Rowland MP (Member for Greenway) and Chris Hayes MP (Member for Fowler), who delivered supportive speeches in the last week of the 43rd Parliament for this Project were both re-elected and Michelle is now the Shadow Minister for Citizenship and Multiculturalism. With the change of government, approaches will now be made to the more conservative Abbott Government to seek their support.

Former New Zealand Prime Minister Helen Clark and now Administrator of the United Nations Development Programme, was in town recently to deliver a Sydney Ideas Distinguished Lecture: *Sustaining the rise of the south: Where to from here?* I was pleased to be able to personally thank her for being the first national leader to apologise to the Chinese for discriminatory policies enacted against the early Chinese.

Recent events included the Australian screenings of Kenda Gee's Canadian-Chinese documentary *Lost Years* and a special screening of William Yang's *Blood Links*. The latter is an adaptation of one of William's iconic slideshow performance pieces to the screen. *Blood Links* is the story of the Chinese Diaspora, how Chinese migrants put down roots in foreign soil, and how over the generations, through intermarriage, blood is mixed, yet the intricate bonds of family tie people together.



I caught up with the Hon. Linda Burney MP, Hon. Sophie Cotsis MLC, and other politicians at the 10 November meeting of the Asian Australian Alliance, where I provided an update on the Acknowledgement Project. The two main speakers at this event were the Hon. Tony Burke, Shadow Minister for Finance, who spoke on the importance of recognising and maintaining the benefits of multiculturalism and Dr Tim Soutphommasane, Australia's Race Discrimination Commissioner. Tim, who is a Laotian Chinese Australian, spoke on the proposed changes by the new government to sections of the Anti Discrimination Act.

I am looking forward to the Chinese Heritage Association of Australia's November event - Helene Bartleson's talk on *Uncovering the Chinese Heritage of Australia's Christmas Island*. Helene is Christmas Island's heritage adviser and the curator of the Christmas Island Chinese Culture and Heritage Museum. Little was known about the Chinese contribution to Christmas Island until a major project has resulted in the establishment of this museum and the digitising of heritage records.

As a member of the City of Sydney's Chinese New Year Festival Advisory Committee, an extensive program of events and activities has been planned from 24 January to 9 February 2014 for the Year of the Horse. Highlights include the Twilight Parade on 2 February and the Dragon Boat races at Darling Harbour on 8-9 February.

With all good wishes for Christmas, the New Year and the holiday season.

Daphne Lowe Kelley
lowekelley@bigpond.com

China National Day celebrations.....

The Tung Jung Association along with other Chinese organisations in Wellington, had the China National Day celebrations at the Grand Century Restaurant on Sunday 22nd September to coincide with the availability of the Chinese Ambassador Mr. Xu as he is leaving New Zealand at the end of his term of office early in October. The China National Day is officially 1st October. Unfortunately, the Ambassador was called away to the Cook Islands and was not able to attend. However, two representatives from the Embassy attended instead.



The China National Day celebration was originally suggested to the four main Chinese organisations in Wellington, the Wellington Chinese Association, the Tung Jung Association, the Poon Fah Association and the Seyip Association some years ago by the Chinese Embassy to act as hosts for the event. In the past few years, due to the influx of new immigrants, other Chinese organisations have sprung up and the four main organisations decided to incorporate them into the group so that there would be one large function to celebrate National Day instead of several small ones which would cause a problem for the Ambassador to attend.

The following organisations were then involved in this year's celebration: the Wellington Chinese Association, the Tung Jung Association, the Poon Fah Association, the Seyip Association, the NZ China Friendship Society, the Chinese Senior Community and the Wellington New Chinese Friendship Association. Each organisation would do their best in selling tickets to the event and take a rotating turn in the organisation of the event.

This year's event was attended by many people who enjoyed the dishes put out by the chefs of the Grand Century Restaurant and the restaurant was booked out.

Locals lust after found ebony worth millions

Debate over right of discovery regarding valuable resources were sparked after farmer Liang Cai, of Jiangxi Province's Xiushui county dug up a 80-ton piece of rare ebony along a river estimated to be worth hundreds of millions of yuan. Citing China's somewhat vague ownership laws regarding unearthed materials of value, the Xiushui government has seized the ebony and left Liang with only promises of compensation .

Ebony is a dense black wood, most commonly yielded by several species in the genus *Diospyros*. Ebony is dense enough to sink in water. It is finely-textured and has a very smooth finish when polished, making it valuable as an ornamental wood much valued in China.



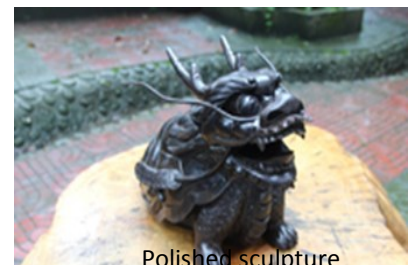
In June this year, Liang Cai found a 20 cm branch of the wood sticking out on the bank of a river bed. He determined that there must be a trunk under the bank, but needed expertise and help to dig it out. In September, he unearthed the tree but the local forestry department claimed the wood as the property of the state and transferred it to a holding facility by floating it down the river citing all unearthed items are the property of the state but will pay compensation to the finder. Liang paid over 90,000 yuan (NZ\$18,000) of his own money in hiring help and machinery to unearth the log which is 24 metres long and 1.5 metres in diameter and weighed over 80 tons. Its value was estimated to be over 100,000,000 yuan (NZ\$20,000,000). Liang is still waiting to hear from the government.



Slab of ebony



Polished carving



Polished sculpture

Zengcheng New Zealanders.....A History for the 80th Anniversary of the Tung Jung Association of NZ Inc.

Owing to numerous enquiries over the past few years, the Association is pleased to advise that they have negotiated with the printers for a limited number of reprints of this popular book. Please advise your relations and friends who have missed out when it was first published, that it is now available on a first come first served basis.

The price is \$48.00 per copy inclusive of postage and packing within New Zealand.

It will make a delightful Christmas present for family and friends.

Overseas people please email: gordon.wu@xtra.co.nz for a quote on posting depending on the number of copies.

Please fill in the form below with your cheque made to Tung Jung Association of NZ Inc. for the required amount and send to:

The Secretary
Tung Jung Association of NZ Inc.
P O Box 9058
Wellington 6011
New Zealand



Please print clearly

I would like to order copies of **Zengcheng New Zealanders - A History for the 80th Anniversary of the Tung Jung Association of NZ Inc.** at \$48.00 per copy.

Enclosed please find my cheque for \$..... being full payment for the book/s inclusive of p&p

Name.....

Address.....

Suburb.....

City.....Postal code.....

Email.....

Contact phone number.....

Signature.....Date.....

I am a current Tung Jung member: yes no please tick.

New Chinese Ambassador.....

On Sunday 13 October 2013, Gordon Wu was invited to Wellington Airport to attend a welcoming party for the new Chinese Ambassador, Mr. Wang Lu Tong, his wife Mme Yang Peng Bo and son. Told to arrive at 1.30 pm, Gordon arrived early and was told later that the new Ambassador won't arrive until 2 pm. Local Chinese and representatives from other Chinese organisations all met in the Sunderland conference room with New Zealand and China flags at the ready. There was also a large red banner with Chinese characters to welcome the new Ambassador. At around 2.15 pm representatives of the Chinese Embassy arrived and briefed the welcoming party. It wasn't until 3 pm that the new Ambassador turned up with his charming wife and son. After a brief welcoming speech by the organiser and an equally brief reply from the Ambassador, we left the airport to return home.



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 4 December 2013

at 12.00 noon

Cost per person \$15.00

RSVP by 29 November 2013 to:

Peter Wong: phone 3885828

Elaine Chang : phone 3889135

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

2013 年十二月四日星期三

每位費用 \$15.00

在 2013年十一月二十九日之前請 賜 覆：

Peter Wong: 電話 3885828

Elaine Chang 電話 3889135

新西蘭東增會館

TUNG JUNG ASSOCIATION OF NZ INC.

CHINESE NEW YEAR DINNER

Grand Century Restaurant

84 Tory Street, Wellington

Sunday 2 February 2014

at 6.30 pm

\$35 per person



Tickets available from committee members — Bring family and friends and make a table of 10.

Looking after your teeth.....

This is the first article in a three article series by retired dentist Dr. Phillip Lowe. Phillip's parents come from Shak-ha 石下 village in Jungsan 增城 and is one of three siblings who are all dentists in Auckland

In NZ the state looks after all dental needs for persons under 18 years of age for free. This is for all dental treatment except "Orthodontic Problems". Orthodontics means any crowding of the teeth, any extractions associated with the crowding problem, and other Orthodontic treatment. Many parents have suffered the cost of Orthodontic appliances, brackets, wires, [braces] and associated treatment. May I emphasise that there are differing theories and treatment options when straightening teeth. I suggest if you are not happy with a quote or treatment plan, seek a second opinion. Unfortunately in small towns or centres there may not be many options available. Asking friends and relatives is a good way of inquiring what treatment options and costs are around. However you must realise that no two problems are identical.



School dental therapists will see children from birth, but usually from about 2 years of age till the end of primary school education. At secondary school, pupils may sometimes continue at a primary school clinic or transfer to a contracting Health Department private dentist. Some secondary schools allow mobile dental caravans to visit, but the call is yours who you want to see. If the dental problem is beyond the dental therapist's scope and training, they will refer you to a contacting private dentist. Not all private dentists contract to the Health Department and so you have an option to pay the dentist's private fees or find a contracting dentist. You can ring the School Dental Service in your area to find out who and where contracting dentists are located.

After 18 years of age all dental treatment is by private arrangement between the dentist and patient. If you have a low income, hold a "Community Services Card" or have a serious medical problem you may be entitled to Income Support [WINZ] financial help or treatment at the dental department at a public hospital. You should ask private dentists about this. The hospital may not be free but the charges are much lower than private dentists.

If you have a dental accident and your teeth are damaged, go and see a dentist as soon as possible. They should be able to tell you what the treatment options are and if you need to pay any surcharge. If the treatment is beyond their scope or expertise they may refer you to a dental specialist.. On the subject of accidents, if your child has a fall or accident and the front teeth are dislodged [avulsed] and knocked out this is what I suggest you do.

1. Find the teeth quickly and gently wash in fresh water holding tooth or teeth by the crown. [i.e. the part of the tooth that you would normally see].

2. If you know the position the tooth came from gently place it back into the tooth socket quickly and seek a dentists help. This is urgent and most dentists will normally see you immediately. In the cities there are after hours dental surgeries or call your dentist at home.

3. In the mean time, after washing the teeth you should place the teeth in an handkerchief or tissue and put them in the cheek pouch of the patient. [inside the mouth].

Otherwise place teeth in a container of milk and urgently seek dental help. This and future treatment has an Accident Compensation Corporation [ACC] component and may or may not cost you a surcharge. Ask the dentist that treats the patient.



Remember regular dental examinations and treatment is the best way to prevent major dental disasters later. I will shortly write a second article about Oral Hygiene and give suggestion to help you keep your natural teeth and dentures longer and hopefully save you dental costs in the future.

Dr. Phillip Lowe graduated in dentistry from the University of Otago in 1971. He completed a Post Graduate Diploma in Restorative Dentistry in 1988. He has worked in hospital dental departments and private practice for over 40 years in Wellington and Auckland. He has now retired because of ill health and has published articles in New Zealand Dental Association journals on Chinese dentistry, The Chinese Dental workforce in New Zealand, and general dentistry.

A Research Essay by a New Zealander.....

Did New Zealand have a Chinatown, or did exclusionary measures such as the poll tax preclude such a development? Discuss with reference to the nature of the Chinese community and Chinese identities in New Zealand before 1948. This was the question put before Kathryn Street, a student at Victoria University, Wellington, who came to the Tung Jung Association for help. This is her essay on the subject:

“The Lost Chinaman”: Perseverance and Survival in Early 20th Century New Zealand

On the day of King George V's coronation at Westminster Abbey, a Chinese storekeeper and his nephew went hunting pigeons in the snow-covered forests of the Central North Island. Forty year old Chan Yin and twenty-two year old Tommy Chan worked in Ohakune, running a store and minding a billiards saloon. Chan senior had moved to the small timber and railway settlement in 1909, soon after the main trunk rail line was completed with a silver spike-driving ceremony by Prime Minister Joseph Ward just a few kilometres to the north. Contemporary newspaper reports portray a harsh and dangerous landscape in which to go hunting in late June 1911. It was a dense forest of tree ferns, rimu, matai and kahikatea; the ground was “extremely boggy”; the weather was “intensely cold”; and the nearby volcano, Ngauruhoe, was “going strong”, sending up clouds of smoke. Nevertheless, Chan and his nephew bagged a haul of native kereru before they inadvertently became separated. While Tommy Chan eventually made his way out, his uncle endured a night in the freezing snow. The story of Chan's ordeal in the bush is remarkable not only for his survival and eventual rescue, but also for how the small Ohakune community responded.

...the Chinaman went shooting when the ground was white with frost;
And somehow got separated, and that poor old Chan was lost;
So the bushmen got their rifles, and they put their oilskins on
And invited everyone they met to come and look for John.
...the Benbows and Bill Tucker knowing every leaf and bough,
Utilized both mind and muscle to locate the missing Chow.
And the public speculated that 'twould be one of those three
Who'd return before the sun went down with the popular Chinese.



Chan Check Yin, 1900

James Hyndes' 128-line poem about Chan Yin may be part embellished folktale, part historically reliable account. It was written less than a month after Chan's ordeal and its level of detail indicates Hyndes was either an eyewitness to some events or learned of them from someone who was a participant. Little is known about Hyndes himself apart from the indelible traces that made their way into newspaper reports and official archives. He and his wife Jessie lost a newborn son, Nathaniel, at home in Mangatera in 1907; while working as a tally clerk at Owhango in 1918 James was called up in the ballot as an army reservist in the closing months of the Great War; he led their only daughter Grace down the aisle for her wedding at the Utiku Presbyterian Church in late 1927; and just prior to his death in 1944 he lived in Horopito and Te Haroto, where he had been a sawmiller. There is also an undocumented suggestion he may have been a stringer, or occasional correspondent, for local newspapers. Hyndes was born in Lismore just west of Melbourne, yet on his death, his wife was required to sign an affidavit declaring he had never been an “alien enemy” and “was at his birth and throughout his life a subject of Great Britain only and not a subject of any foreign state”. The declaration as part of the probate process was a requirement of wartime legislation designed to prevent any property being used to help the enemy's war effort. While it may seem extraordinary that a grieving widow should be required to complete such a formal statutory declaration within days of her husband's death, it is an indication of the degree to which identity and the status of ‘belonging’ was bound up with birth, citizenship and nationality in early twentieth century New Zealand. The poem appears to be all that is left of Hyndes' diary in official archives. It recounts a story of a storekeeper who was a popular and valued member of the Ohakune community, which at that time had about eleven Chinese residents in a total population of more than 700. Twenty-thousand kilometres away in London, Joseph Ward and leaders of the other ‘white’ Dominions had just wrapped up their four-yearly Imperial Conference on the eve of the Coronation. Much discussion at the conference had centred on how to exclude Chinese migrants at national borders and deny rights of citizenship to those who had already arrived. Was Chan Yin's apparent integration into the frontier-like settlement of Ohakune a rare moment of exceptionalism, particular to person, time and place, or an everyday example of the local circumstances of Chinese migrants transcending national and even international events?



It is possible that the men in this photo assisted in the search for Chan Yin

On the day of Chan Yin's hunting trip, Joseph Ward travelled in the Coronation procession through London in a horse-drawn open-topped carriage shared with General Louis Botha of South Africa. Settlers in Ohakune who had access to a newspaper such as the *Chronicle* from nearby Wanganui may have read of a glittering Imperial occasion. It reported that sixty-thousand troops in dress uniform lined the streets and viewing stands in the Mall were thronged by New Zealanders and Australians who made the Maori and Aboriginal cries of 'ake ake' and 'cooey' as their Prime Ministers passed by. Reserved for special mention were the Indian troops and princes, "their breasts and turbans ablaze with jewels." While Ward no doubt enjoyed participating in the grand Imperial event, he probably did not consider himself as part of the spectacle of the cultural 'other' of the Empire that was observed by Londoners. Indeed some New Zealanders in London believed they were a type of "super-Britisher" who had an elevated status in the metropolis and were let down only by the reality of New Zealand's "plain" military uniforms and its mere handful of soldiers in the Coronation procession. Ward himself was now technically part of the British gentry, one step below the peerage but a cut above knights, after receiving a baronetcy in the Coronation honours while in London. The title was not universally seen as an honour for the country, with one Auckland newspaper's correspondent posing the question "Is 'the Brighter Britain of the South' going to be run by Court flunkeys or by common men and the sons of common men who made it?" Arguably, Chan Yin and James Hyndes were just the sort of men who fitted this prescription, apart from one major impediment. Chan had been granted a limited form of citizenship when he was naturalised in 1905, which required him to take an oath of allegiance as a British subject. Yet in 1908 naturalisation of Chinese ceased, which denied them the ability to vote or stand for Parliament or local authorities; buy land; get a job in the public service; serve on a jury; be admitted as a barrister and solicitor of the Supreme Court; or easily bring in other members of their family. All Chinese, including those like Chan Yin who were naturalised British subjects, were also explicitly denied the social security entitlements of an old age pension or widow's benefit; under opium prohibition laws, their homes could be entered by Police without a search warrant; and Chinese in the shearing industry were prohibited by law from being housed in the same quarters as other workers.



THE CHOW MUST GO.
 "The last Chinaman must go," declared General Botha. "The Ministry will uproot this canker and restore healthy conditions."
New Zealand: Oh, what a lovely tick! Come over here!



At the bottom centre, Ward thunders on "the yellow peril".

The restrictions on Chinese migration and citizenship made in 1907 and 1908, which involved an English language test as well as an end to naturalisation, were the latest in a long line of anti-Chinese measures driven from the very top of New Zealand society. Governor George Grey, Premier Richard Seddon, Chief Justice Sir Robert Stout and the Labour Minister William Pember Reeves all actively sought to prevent Chinese migrants from entering New Zealand and to deny rights to those already here. Seddon was prevented only through the constitutional checks and balances of the Legislative Council and the Colonial Office from passing even more sweeping legislation, which banned all "Asiatics", including Chinese and Japanese migrants, from entering New Zealand. His inability to gain the Royal Assent for his legislation saw him resort to his fall back position of an increased poll-tax. In 1896 it was increased to £100 per person, a ten-fold increase from the £10 tax set in 1881.

Certainly the £100 tax would have been prohibitive for many would-be migrants. But the extent of its effectiveness is open to question. The Chinese population was declining anyway as Otago goldfields became exhausted towards the end of the nineteenth century, and by the 1890s more Chinese lived in Wellington than in Dunedin. Population statistics sourced from the New Zealand Official Year-books indicate the decline in the Chinese population began when the tax was set at its lowest level, £10.

Syndicates of New Zealand-based Chinese also helped fund the tax and the cost of the ship's passage for some migrating Chinese, who undertook a form of bonded labour to pay back the debt after arriving. New Zealand government officials even appeared a little perplexed at the trends they witnessed, as this 1899 Year-book entry indicates:

During the period 1881–96 the poll-tax was £10 per head, and this seemed sufficient for the purpose of preventing a large influx of the Chinese, except for the circumstance that, during the years 1894 and 1895, the arrivals shown by the Customs returns are found to have been some-what greater than the departures

Yet fifteen years after the poll-tax was raised to £100, the Prime Minister Sir Joseph Ward was still exercised by the need for further immigration controls. At the 1911 Imperial Conference he told fellow leaders that “why we object to allowing a large number of Asiatics into our country is because, in the first place, we believe them to be entirely unfitted for the duties of our citizenship.” In this regard Ward and Louis Botha were fellow-travellers in more than the sense of a Coronation procession. During the South African War New Zealanders had fought with the British against the Boers led by Botha, but his campaign against Chinese labour in the Transvaal mines struck a chord with Richard Seddon. Once Botha became Transvaal Premier in 1907, he forcibly repatriated thousands of Chinese workers. Ward and Botha sat around the conference table with the leaders of Australia, Canada, Newfoundland and Great Britain. Ironically, of all these nations, it was only the British government, in the metropolis of Empire, which did not engage in “polemics against Chinese immigration”. This paradox has been ascribed, in New Zealand’s case at least, to the “colonial nationalism” of those who aspired to be better Britons and it could arguably be extended to the other ‘white’ Dominions as well. It perhaps offers some explanation as to why a 1911 Festival of Empire sports tournament at Crystal Palace, a forerunner to the Commonwealth Games, attracted competitors from only the same Dominions invited to the Imperial Conference who literally boxed and wrestled each other for supremacy

*..through pungas, logs and bushes, they hurried to the place
And found him almost frozen with a smile upon his face
..Then Peddar put him on his back, and started with his load,
And Chan Yin sat him like a bird, from there out to the road.
They took the wet and muddy clothes all off the frozen man,
And took their own clothes off their backs and put them onto Chan;
And I'm proud that I'm living in a district where we can
Find someone who'll take off their clothes to warm their fellow man*

While the Imperial sports contest in London was a one-off arranged for the King’s coronation, the male population of Ohakune tested their own physical prowess in the sawmills, forests, railways and market gardens of the district every day. Ohakune was a relatively new settlement and had only been established as a railway workers camp in the mid-1890s, once the King Country had been opened to non-Maori, thus enabling the construction of the main trunk line. There were an estimated 30 sawmills within an eight-mile radius of Ohakune in the first couple of decades of the twentieth century, and the largest mill, operated by the Gamman brothers, produced approximately 30,000 feet of timber a day at its peak. Tommy Chan found his way out of the bush by following a makeshift rail line used by Gamman and Co. to transport logs and once he raised the alarm, the Gamman mill whistle was sounded and a search party of Gamman workers was formed.

Jock Phillips has written of the “archetypal experience” of colonial masculinism in New Zealand, where the nature of a man’s work determined the nature of his character and class-blind mateship flourished in a predominantly male environment. A writer who visited Ohakune in 1909 was clearly spellbound by the muscular potential of place and people, writing in a rather florid tone that it was “a place of men...virile, unconventional and full of promise as the yolk of a fertile egg.” A small series of photographic records exists of the Gamman Mill and its workers in 1910, raising the intriguing possibility that some of the unidentified men in the photos were involved in the search for Chan. But the photos also reveal the presence of women and small children in the Gamman workplace, in the timber yards, on a log-hauling locomotive, and even up a tree in the process of being felled. While these were frontier men, they were not all single transient males but some were the societal ideal of the settled family man, under the refining influence of a female. Chinese sojourners were associated with the “destabilising force(s)” posed by unattached single men, “Pakeha swagmen and Maori itinerants” who were dangerous for society. Yet Chan Yin, in addition to being a naturalised British subject, also had a Chinese wife. According to newspaper reports, she offered a reward when he went missing in the bush, yet his rescuers refused to accept it.

*But he said he was determined their kindness to repay,
He'd give a banquet to his friends the following Saturday.
...and some seventy or eighty responded to his call,
And the tables creaked with good things as we stepped inside the hall.
There were many nationalities, well represented there,
...And you talk about a supper; well, I'll tell you what was there;
There were sandwiches and cigarettes, and currant buns and beer,
Queen cakes, sponge and pound cakes, and lollies too; oh dear!
You should have seen the sausage rolls, I fancy I still can,
And the bottles of Scotch Whiskey for to drink the health of Chan.*

The warmth and esteem with which Chan was held, on the evidence of the Hyndes poem at least, was deceptive. As news of the social occasion filtered out from Ohakune, *Truth* newspaper in Wellington made a scathing commentary.

Now and again... instances are given of the lack of a national spirit. The other day "Truth" recorded the painful fact that a Chinaman at Stratford headed the list of Hospital Saturday subscribers, and now it is learned that at East Ohakune the other evening about eighty white trash turned up at a complimentary social given by a Chow storekeeper.... it might not have mattered had the rescue never been effected.

If, as Jock Phillips suggests, 'mateship' could transcend class in a frontier world, then perhaps race too could prove no barrier to the Chinese, Europeans and Maori 'mates' of Ohakune who integrated their lives and cultures. In 1911 everyone was an alien in the brand new settlement of Ohakune, except King Country and Whanganui Maori. In more well-established locations, such as Greymouth on the West Coast, the Mayor sought a law change to give councils the power to confine Chinese residents to separate districts. Yet when journalist Warwick Roger visited Ohakune in 1971 and told people he was writing a story about the Chinese contribution to the town, he was "implored to 'make it a good one'".

Despite its isolation, or perhaps even because of it, Ohakune existed as a type of multi-cultural space. The railroad, mills and market gardens attracted a mix of labourers of various backgrounds, where hard work in rugged conditions was prized. In *Truth* newspaper's urban base of Wellington, it may have been easier for Chinese communities to feel more isolated, if they tended to congregate in a few places for mutual support and because of language or communication difficulties. Lynette Shum and Kitty Chang have undertaken separate oral history projects relating to Chinese migrants in the first half of the twentieth century. Shum has focussed on the area around Haining St and Frederick St in Wellington, widely described as a Chinatown. Chang spoke to people from the Tung Jung district in Guangdong Province who had been born in China and arrived in New Zealand before 1940. Shum's analysis of the insiders' and outsiders' views of Haining St finds some commonalities, in that the reputation of the area was frequently sensationalised, with the reality being somewhat tamer and residents instead describing a sense of community. When the gambling dens were raided by Police, there were frequently many Europeans caught up in the arrests; and the most notorious crime was committed by a European, Lionel Terry, with an elderly Chinese man as his victim in 1905. Chang notes a certain stoicism amongst her subjects, who had little interest in raking over negative experiences of the past and instead refused to see themselves as victims.



Women and young children were part of the busy masculine workplace and frontier town.

Wellington's Tung Jung Association was founded in 1926 by family clans from Guangdong province who migrated to New Zealand. The Association is compiling a database of Chinese businesses in the Wellington CBD during the early part of the twentieth century and its historian, Gordon Wu, estimates there were approximately 120 premises scattered throughout the city, most of them away from the Haining St Chinatown. "In Cuba St alone there must have been about ten fruit shops the length of the street in the 1940s – it was like what Lambton Quay is now, the main shopping street." Wu is reluctant to describe Haining St as a "real" Chinatown comparable to that in San Francisco which contains thriving Chinese businesses. He instead prefers to see it as a place where Chinese people congregated because of limited English skills. A descendant of Chan Yin's nephew Tommy Chan has similar views. Christine Chan-Hyams believes it was "natural for refugees to congregate together for mutual support" in Haining St. A Parliamentary hearing into complaints about opium smoking and gambling in the area heard contradictory Police evidence which suggested the drug problem in Haining St was "very exaggerated" and that most of the demand for 'pakapoo' gambling came from Europeans.

Europeans also integrated themselves into the Chinese communities, or were allowed to integrate themselves, in other ways. Two Chinese language newspapers operated in Wellington before World War II, and mainstream European businesses such as James Smiths Department Store, a steam ship company and several tailors advertised their services in its pages. Local Chinese also marked out their cultural distinctiveness and sense of separateness with a plea for a Chinese Consul to be appointed in order to represent their interests to the New Zealand Government.

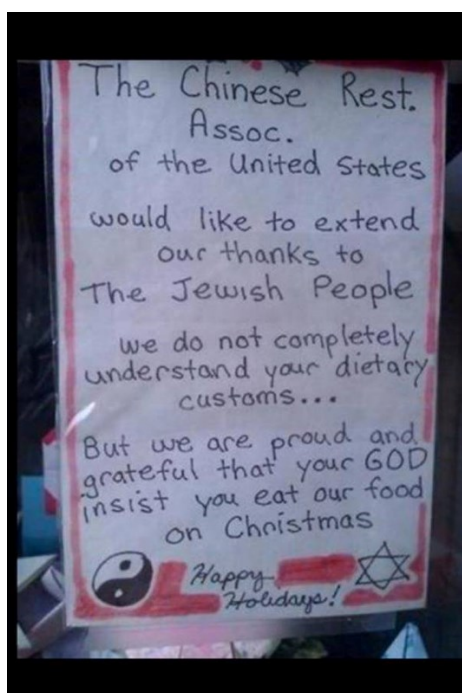
Throughout the early twentieth century, Chinese peoples' identity, their right to 'place', their status and their participation as nation-builders was challenged. Yet so too was the British subject James Hyndes, who was born in Australia, lived in New Zealand and even when dead, had to have a statutory declaration made as to his alien status. The Maori academic Sir Peter Buck was denied American citizenship when his Maori/Polynesian ancestry saw him categorised as an "oriental" other in Hawaii. In some senses, Ohakune was not as isolating for its Chinese residents as a Chinese enclave in a larger urban centre, where 'Chinamen' could become lost in plain sight. There were both physical Chinatowns and imagined or constructed Chinatowns. Chinatown was partly a place, and partly a powerful idea, representing where and how Chinese people chose to live, and where they were placed by some non-Chinese. Chan Yin was rarely held back by local, national or international borders and travelled easily between worlds. He died in a main hub of Asia, Hong Kong, when it was under Japanese control in 1943.

*But each one had a good time, and as we strolled away
We all felt we would like to find old Chan Yin every day.
I've tried to do this into verse; I've done the best I can,
And wind up now with
GOOD LUCK TO CHAN YIN THE CHINAMAN.*

Kathryn Street June 2013

References and acknowledgements have been omitted in this article

Anyone wishing to contact the writer regarding the essay or its subject matter, please email : kath.street@gmail.com



Sign in a Chinese restaurant in USA on Christmas Day

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

The Association would like to thank the following members for their generous contributions to enable the Association to move forward for future generations.....

Harry and Shirley Moon	Albert and Tina Ng	Arthur Young
Young and Diana Chan	Watson Kitt	Moya Ng
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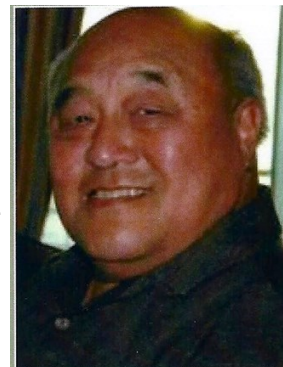
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Obituaries.....

Brian Gee 呂建成 Bak Shek village 白石村
1 November 1941—3 September 2013



It was a very big shock to the Tung Jung community when the news came out that the incumbent president, Brian Gee, had collapsed from a cardiac arrest while dining with his family.

Brian was the only son of the late George Gee, a past Mayor of Petone and like his father, was very diplomatic in his comments to the Tung Jung committee when chairing the meetings. The Association will feel the loss and the commitment that he put in during his term as president.

He was born in Lower Hutt in 1941 and was educated at Petone Central School and Hutt Valley High School. Upon completion of his education, Brian moved into the family business in Petone and in 1980 took over the business full time when his parents, George and Dorothy Gee retired.

Together with his wife Cynthia, Brian grew Gee's Fruit Market into one of the largest independent fruit retailers in Wellington until retirement in 2000. Business was one of Brian's passions and his initial retirement was short-lived. The many years of long hours and hard work meant that not working did not sit well with Brian, and so he decided to take on a fish and chip shop business in Petone.

Retirement proper followed a few years later and Brian enjoyed watching sport, travelling and socialising with friends and family. His five grandchildren gave him great joy and he kept himself busy doing DIY jobs and helping out where he could. He was a highly respected member of the community and was the sitting president of the Tung Jung Association at the time of his death.

His funeral was held at St. James Anglican Church in Lower Hutt on Monday 9 September 2013 and the church was packed to the doors by those attending, which included old customers, relatives and many members of the Tung Jung community.

Brian is survived by his wife Cynthia, his children Nicola, Warren and Melanie, his sister Priscilla and their families.

Warren Gee

The mother of all Tiger Mothers.....

A woman from the north-eastern city of Shenyang in China, had worked out how to prevent her only daughter from being spoilt and needy. It was reported that her husband is relatively wealthy and her daughter had enjoyed what she saw as too comfortable a childhood. Worrying that this life of luxury would lead to arrogance and dependency on the parents, she told her daughter Cheng Cheng at the age of ten, a wholly concocted and tragic lie that she was not her real mother as she had died a long time ago and she had adopted her, and was only providing for her education until she graduated and after that she was on her own.

The immediate effect this had on her daughter was predictable – bewilderment and agony came over the daughter who rejected this version of events. The mother, seized by fierce parental ambition, was able to convince her daughter that what she had told her was genuine. The daughter accepted her mother's explanation and moved on with her life that would make her independent and hard working.

The daughter, now armed with new resilience and motivation, later went to a boarding school and after that won scholarships to Dalian Jiaotong University. After graduation, she secured a job at a software company in Shanghai and later found a husband.

It was at this point with her daughter now 23, that the mother now decided that the time was right to tell her daughter the truth. She told her daughter that she fabricated the lie to encourage her to drop off her bad habits and study hard to get a good job.

The mother acknowledged that not everyone would agree with her methods but maintained that if her daughter been exposed to the mundane truth of her background, she would not have the motivation and prospects that she has now.

The harsh strategy, which demanded that a twisted lie had to be kept secret for 13 years was designed to implant feelings of confusion, shock and anguish, where previously the daughter had 'soft' emotions such as familial warmth and confidence.

In today's world, would you do what this mother did? What about the emotional scars in her daughter's mind and heart when she was told the truth?

Adapted from The Times

Obituaries

Mollie Ngan Kee (nee Kwok) 白石村 Bak Shek village
19 October 1925 — 22 July 2013



Mollie was the fifth child of 10 children born to William Kee Yee Kwok and Joon Foon Kwok. William Kwok was the longest serving president of the Tung Jung Association.

The Kwok family were fruit and vegetable providers in Wellington and family stories have it that because she was taller than her little brother Frank, who was the only son, Mollie took the role of "boy" in the fruit shop, and was her dad's "go to" person to wash the carrots, change the light bulbs, replace fuses.

Showing the leadership and organisational skills that were to become hallmarks of her life, at age 18 she was instrumental in setting up Wellington's first Chinese youth club, the Chinese Progress Club, and the first Double 10 Sports Tournament. The latter grew into the NZ Chinese Association's flagship Easter Sports Tournament.

Mollie's brother, Frank Kwok, boarded in Dunedin with William (Bill) Ngan Kee, as both studied medicine at Otago University and that's how Mollie was introduced to Bill. Mollie and Bill married in 1954, and soon after their arrival in Lower Hutt, they moved to Stokes Valley where Bill became a pillar of the community as a doctor. Just as Bill threw himself into being a family doctor, Mollie was hugely energetic in the community. She was a driving force in Save the Children Fund, for which she was vice-president and collections co-ordinator for 10 years, a patron of Stokes Valley and Taita Plunkets, a member of the Hutt Valley Community Arts Council, a member for six years of the Taita College board of governors and an enthusiastic contributor to the founding of the Stokes Valley swimming pool. People told her she should run for the city council - so she did.

She was on the council for two terms from 1977, and was the highest polling candidate the second time she stood. She became deputy mayor in Mayor (Sir) John Kennedy-Good's administration. She was instrumental in setting up the Stokes Valley Community House in 1978 and a member of the Wellington Hospital Board from 1983 to 1986, Mollie was a regional and district chairwoman of the Hutt Regional Community Mental Health Services, and helped establish Hillview in Lower Hutt to promote community mental health and provide a sanctuary for those needing help.

Mollie was a marriage celebrant for 12 years, and loved being part of those happy occasions.

Her hard work as foundation member and eventually vice-president of the Hutt Ethnic Council was recognised with a life membership in 2010. She became active on the JP's Hutt Valley executive council and on the phone organising people to come to events, and contribute to fundraising raffles.

When her husband Bill died in 2009, she kept up community and family activities

A Lloyd Morgan Lions Award and Rotary Paul Harris Fellowship (1998), Lower Hutt Civic Award (1999) and appointment as Companion of the Queen's Order (QSO, 2001) show how much her community service was valued.

New Zealand's first female Chinese Justice of the Peace, city councillor, deputy mayor and marriage celebrant has been described as "passionately family orientated" and she would have agreed that her role in nurturing the family she leaves behind was her greatest achievement.

Mollie lived her life to the full right till the end; attending meetings and going to tai chi and exercise classes in her last week.

Her funeral was held at the St. James Anglican Church in Lower Hutt and the church was packed with family and friends.

She is survived by her four children Susan Mark, Vicki and Tim and their families of 14 grandchildren and one great-grandchild.

Hutt News.....

Nanette Kwok nee Wallis

16 March 1934 —17 September 2013

Nanette was born in Martinborough but spent her childhood on the Kapiti Coast in Wellington and was known in the Chinese community as someone who was more “Chinese than the Chinese”.

She first met her husband Frank Kwok, who was then a surgeon, at Wellington Hospital, where she was a nursing sister and Frank, attracted by her beauty and elegance and her understanding of Chinese culture fell in love with her. At a time when inter-racial marriage was frowned upon, she waited until the time was ready for them to marry and in May 1966 at the Wellington Cathedral, she married Frank, by then a respected eye, ear, nose and throat surgeon. For the rest of her life, she continued to meet family expectations and commitments on both sides of the family.

She studied Chinese painting and Cantonese in Hong Kong when Frank was there updating the colony's ear nose and throat services and also visited the Kwok ancestral village of Bak Shek in Zengcheng near Guangzhou. Typical of Chinese families, she worked alongside with her husband as a nurse receptionist in his private practice.

Nanette studied Ikebana at night classes in 1968 and went on to become an exponent of the art form, a teacher and a figure of NZ Ikebana International. She has participated in exhibitions in Japan, Hong Kong and Australia.

She was the past president of the Wellington Chapter of Ikebana and was invested as a member of the Japanese Emperor's prestigious Order of the Rising Sun in 2010 for her Ikebana work promoting Japanese culture.

In her hunt for flowers and foliage, she was motivated by an Ikebana philosophy going back 13 centuries to China and endeavouring to follow this philosophy, she did indeed become “more Chinese than the Chinese”.

A member of the extended family was joking with her, saying that they were bananas – yellow on the outside and white on the inside, but told Nanette that she was an egg – white on the outside and yellow on the inside. Then she quietly corrected the statement by adding... “I am not yellow” she said “and I am not white....I am Chinese!”

These precious words, so perfectly articulated, were at one, the focus of her life's work and the ultimate compliment to the entire Kwok family. A woman who instilled good family values within her own, and displayed a great sense of modesty for such an accomplished, hard working and cultivated lady.

Her funeral was held at the Wellington Cathedral in Molesworth Street, Wellington on Monday 23 September 2013, and was attended a large number of relatives and friends.

She is survived by her husband Frank and sons Warren and Martin and their families.

Adapted from information by Frank Kwok



Evelyn Eng Lau Dai Kuan 吳劉棣群

3 August 1919 – 29 August 2013

Shak-ha village 石下村

Evelyn was born in Victoria, Vancouver Island, Canada, the third of four children, to Lowe Gung Hu a tailor and Wong Yien Gung from Gwa Liang village. At the age of ten, the whole family went back to China for twenty years where she had her schooling and later married her husband Ng Yoong Gee 吳濃枝 from Ngar Yiew village 雅瑤村 where her eldest son Edgar was born. They returned to Canada via Hong Kong in 1951 just after the Chinese Government closed off their borders for emigration overseas and later Barry & Gloria were born in Vancouver. The family emigrated to New Zealand in 1960 and settled in Lower Hutt to be near their relatives Ng Ting Wing 吳田穩 and Ng Wai Wing 吳懷穩 of Petone. They opened a fruit shop in Lower Hutt in High Street until her husband died in 1975 and then retired. She was admitted to hospital after a fall at home and later died there.

She is survived by her son Edgar and his family, her daughter Gloria and younger son Barry.

Her funeral was held on Saturday 7 September 2013 at Gee and Hickton Funeral chapel in Lower Hutt and was attended by many relatives and friends.

Adapted from information by Barry Eng

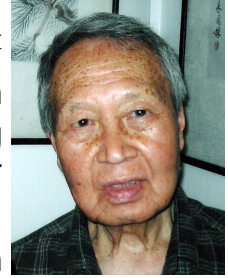


Peter Tak Poy Young 楊德培

Ping Dei village 平地村

28 April 1923 – 19 August 2013

Peter was the only son of 5 children born to Young Yu Qun 楊汝群 and Ng Shun Kui 吳順葵 from Ping Dei village 平地村. Before Peter was born, his father left the village to find work in New Zealand but returned every four years to visit the family. At the age of 16, he fled to Hong Kong with his mother and sister to escape the Japanese invasion of China. In 1939, his mother died and was buried in Hong Kong.



After his mother's death, his father brought him to New Zealand in 1940, where father and son set up a greengrocery business in Cuba Street and Peter also attended St. Mark's Church School, where many Chinese children attended in those days. Six years later, Peter's father sold the business to make one of his regular visits to China to see his daughters but by then, the Communist regime had taken power and though Peter's father had entered China, he was not allowed to leave to come back to New Zealand and was forced to do "Home guard duty" – to patrol his village street every night in all weather. He died three years later at the age of 73 and was buried in Canton City in 1951.

In 1943, the Chinese Progress Club was formed and Peter, being the best Chinese speaking member, was actively involved in it. Here he met Winnie Kwok, fourth daughter of Kwok Kee Yee, then president of the Tung Jung Association and married her on 18 May 1949. He later took over the Kwok's greengrocery business until 1961 when he was asked to join the T&G Assurance Company and built a successful insurance clientele over 20 years.

In 1983, on one of their frequent visits to China to visit his sisters, Peter saw a business opportunity and on his return to New Zealand, set up Petwin Export Ltd to export NZ seafood to Hong Kong and China. This successful venture was sold in 2000 so that he and Winnie could retire comfortably.

In 1975, Peter and his sisters decided to exhume the bones of their parents from Hong Kong and Canton to rebury them in their ancestral village of Ping Dei. Here, the sisters could tend the graves and pay homage to them.

In 2006, 30 years later, all of Peter's sisters have passed away and Peter felt concerned about no-one was there to tend the graves and rumours about the grave sites were threatened for economic progress, so Peter made the decision to bring his parents bones back to New Zealand. With the help of his cousin Nelson Young and after much bureaucratic formalities to overcome, which took over two weeks, Peter brought his parents' ashes, sealed in traditional unglazed urns back to Wellington where he buried them in the Rose Garden at Karori Cemetery.

Throughout their lives, Peter and Winnie were deeply involved in the general community. They both held certificates in Western Floral Art and were deeply involved in the Wellington Operatic Society for 46 years and were made Life Members. They also organised the Chinese children's float in the annual James Smith Christmas Parade for 10 years.

Peter was in the committee of the Tung Jung Association from 1970 to 1992 and held the positions of Vice President, secretary and social and sports convenor. At the 50th anniversary in 1976 at the Overseas Terminal in Wellington, he was the MC and in charge of the function. He also served on the committee of the Wellington and NZ Chinese Associations for about 10 years.

During retirement, Peter and Winnie lived in Island Bay until 2006 when they moved to the Rita Angus Retirement Village in Kilbirnie. When Winnie was moved to the Village at the Park in Newtown, Peter stayed at the Rita Angus until 2011, when he joined Winnie at the Village at the Park. Peter and Winnie were married for over 60 years but sadly had no children.

Peter's funeral was held at the Cockburn St. Chapel in Kilbirnie, which was a private family service and was cremated and will be buried in the Rose Garden at Karori Cemetery.

Dulcie Gee - Bak Shek village 白石村

Dulcie, wife of Lambert Gee and sister of the late Jim Wong, both of whom were Tung Jung committee members, passed away in early October. Her funeral was held at the Wilson Funeral Home Chapel in Adelaide Road, Newtown on Monday 7 October, and was attended by many friends and relatives. She is survived by her husband Lambert, daughters Evelyn and Lois and son Martin and 5 grandchildren.



Papers Past.....

PAKAPOO

The seven Chinese and one European who were remanded from last week on charges in connection with paka-poo gambling in Haining and Taranaki streets appeared before Mr. F. V. Frazer, S.M., at the Magistrate's Court again this morning.

Constable Thompson stated that he went to 141, Taranaki Street, on 1st March and marked a ticket, paying sixpence for the privilege. On the following day he again visited the house, to see what his luck had been and, on comparing his marked ticket with the "bank" ticket, found that it had been bad. On 3rd March he bought still another ticket, but drew no dividends, and his final purchases were made on 28th March, the night of the raid. "Did you ever win anything at pakapoo?" asked Mr. O'Leary. "I did," replied the witness—"£3." "Is that all?"—"No, I won £102 10s once."

"Did you have any difficulty in getting the money?!"—"Not in the least." Sergeant McLean, giving evidence as to the raid at 141, Taranaki Street, said that when an entry was made into the room and the warrant was read, one of the Europeans seated round the table became highly indignant. "You have not given us a chance to see whether we have won anything or not," he protested.

Joseph- Nevil Bell, one of the Europeans prosecuted last week for having been found on the premises of 141, Taranaki Street, was rather loth to give evidence.

"Perhaps he does not want to risk not getting another ticket," suggested Mr. O'Leary. Bell said that he had not purchased the ticket at 141, Taranaki Street, but at an address which he could not remember, and had called at the raided house to collect his dividends, for he had been told that he had marked a "five and a seven." However, in the excitement the lucky tickets disappeared, and with them his dividends.

Mr. Yue H. Jackson, secretary to the Chinese Consulate, made an interesting statement as to what the markings on the pakapoo tickets signified. The eighty Chinese characters on the ticket, he said, were taken from the first eighty characters of the book called "The Thousand Characters." The meaning of the characters had no relation to the game whatever, but the signs were used exactly as figures might be used by Europeans. The book of the 1000 characters is written in rhythmical sentences of four characters each. The object of the book is to bring to the notice of the student, as a preliminary exercise, the different idiograms used in the Chinese writings. The following is a translation of the ticket, sentence by sentence: "Heaven and earth were black and yellow respectively when the universe was in a chaotic state. The sun and moon decline after reaching the meridian. The stars are scattered over the sky. The winter comes and summer goes. In autumn we reap the harvest; in winter we store it. To make up the deficiency in the lunar year, we devise the inter-calary month. Look and Lui (six high and six low tones in Chinese ancient music) harmonise in their relations. When the clouds gather thickly, they cause rain. When the dew freezes comes frost. Gold is obtained at Li Sui. Jade is found at Kwun Kong. Precious swords are named Gui Hoot (meaning sharpness). Pearls are called 'night illuminations. Among the fruits, plums and greengages are precious. Among the vegetables, the mustard plant and ginger are valuable. The seas are salt; the rivers are fresh. Creatures with scales live in the water. Animals with wings soar in the air. For Dai, the Emperor, called his premier 'dragon.' Yan Wong (the third Emperor after the creation) distinguished his officials by the names of 'birds.'" Across the centre of the ticket are printed the words, "Paid according to original," but, added Mr. Jackson, "their meaning is not clear." Senior-Sergeant Crean detailed the drawing of the "bank" by means of slips, each bearing a single character, being placed in bowls and being again drawn therefrom by a lot system. The drawing of the "bank" was then made known to all agents throughout the town, and witness believed everything was fairly and squarely conducted. A copy of the bank "draw" was kept by all agents and could be inspected by anyone holding a ticket. At the conclusion of the evidence for the prosecution, the occupiers of the four houses, Low Tong (141, Taranaki Street), Young Joe, Wong Lee Hung, and Low Long (50, 48, and 46, Haining Street) each pleaded guilty. They were convicted and discharged on the charges of having sold pak-a-poo tickets to Constable O. G. Thompson, and on the charges of being the occupiers of common gaming-houses were convicted and given the choice between paying fines of £40 or going to gaol for three months. After some little hesitation they decided to become temporary guests of His Majesty the King.

Frederick Williams explained his presence at one of the raided houses by saying that he had gone there 'on the chance of being able to buy some wire netting, for he had been informed that the owner had a small stock on hand. He had never been there before. Evidence was 'given that at the time the Chinese* occupier came to Williams's rescue and explained, "He my flen, he come every night show me the picture book." Constable Anderson also stated that he saw Williams with tickets in his hand. A fine of £3 and costs was imposed.

Young Kee said that he had gone to 141, Taranaki Street, to ask a friend to go to the pictures; Low: Ting explained that he had made the house a port of call on the way from Auckland, to the South Island and Wee Chong had called to arrange for storage of rice. Their explanations were accepted and the informations dismissed.

Evening Post 3 April 1919

Tomb of Empress Wu's secretary discovered

The tomb of Shangguan Wan'er 上官婉兒 (664–710), an influential female politician and poet during the regime of Empress Wu Zetian (690-705), was found in Xianyang, Shaanxi Province, according to the provincial cultural relics bureau on September 9 2013 near the Xi'an Xianyang International Airport, Xianyang, in Shaanxi Province. The tomb was found by Shaanxi Provincial Institute of Archaeology. It was badly damaged, and only a few burial accessories were found. Though badly damaged, archaeologists have concluded that the tomb was built for Shangguan Wan'er, but have yet to locate her remains, posing the question: **"Where is the body?"**

Experts say the destruction of the Shangguan tomb may have been sanctioned by an emperor as punishment for a crime committed by her family years later. Another theory points to Wen Tao, a warlord during the Five Dynasties Period (907-960), who is known to have looted a large number of imperial tombs built during the Tang Dynasty (618-907). However, some speculate that perhaps Shangguan was never buried there, or her body was removed by Tang Dynasty Emperor Xuanzong, who maybe a great admirer of her talents.



Shangguan Wan'er 上官婉兒 (664–710) is widely recognized as one of the most talented women in Chinese history. A poet, writer and politician of the Tang Dynasty (618-907), Shangguan Wan'er was also an imperial concubine to Emperor Zhongzong.

Shangguan's grandfather and father were both important officials, yet both were killed because of her grandfather's opposition to Wu Zetian's power grab. Shangguan herself was demoted to slave along with her mother, but later at the age of thirteen years, she won the Empress' appreciation for her talents in poetry and was offered a job as a secretary for the Empress

As Wu Zetian's secretary, she was in charge of drafting imperial edicts, and her writing style was said to be exceedingly beautiful. On one occasion, she was supposed to be put to death after disobeying Wu Zetian's order; Wu Zetian, caring for her because of her talent, spared her, but tattooed her face. Thereafter, Wu Zetian usually consulted with her on the officials' petitions and important affairs of state. .

In 705, a coup removed Wu Zetian and returned her son, Emperor Zhongzong to the throne. At that time, Shangguan Wan'er became an imperial consort, as a concubine of Emperor Zhongzong, carrying the rank of *Jieyu* (婕妤), the 14th rank for an imperial consort.

In 708, Emperor Zhongzong established an imperial academy, Late in the year, he promoted Shangguan to the rank of *Zhaorong*, the sixth rank among imperial consorts. In addition to writing poems in her own name, she was also said to have written poems in the names of Emperor Zhongzong, and other members of his family. The poems were said to be beautiful and often recited by people who heard them.

In fall 710, Emperor Zhongzong died suddenly—a death that traditional historians assert to be a poisoning by members of his family who wanted to assert power. A coup was formed by these members and others in the family were killed to avoid opposition. Shangguan, by then a Consort, presenting to them the original will of Emperor Zhongzong that she had drafted, seeking to be spared. The coup leaders refused to spare her, however, and she was dragged out and beheaded.

After the coup, Emperor Xuanzong ordered that Consort Shangguan's works be collected into a 20-volume collection, and he had the chancellor Zhang Yue write the preface to the collection.

The identity of the tomb's occupant was determined from an epitaph discovered in the tomb, which was inscribed "Epitaph of the late imperial consort (Zhaorong) Madam Shangguan of the Great Tang dynasty" (大唐故昭容上官氏銘) on its lid.

There has been a TV series made on Shangguan's life and several books have been written about her.

Global Times—China

New Year's Day Picnic

The Tung Jung Association invites you to a family picnic (weather permitting) at Days Bay Park on New Years Day , 1 January 2014 between 10 am to 3 pm.

Bring a packed lunch and your family and friends for a family outing.

Please contact Valerie Ting, phone 5654421 or mobile 027 4955331 to register your interest.

We look forward to hear from you.....

What China Loves About Christmas, and Doesn't.....

Christianity's most important holiday is a big event in China, but state regulation of religion and a suspicion of all things Western can sometimes get in the way. And, yes, it's too commercialized.

It's that time of the year again. Santa smiles from the glass doors of hair salons and pharmacies; "Joy to the World" plays in busy shopping malls; plastic trees laced with blinking lights stand in front of restaurants and bars, their dark green softened by the ruby glow of lanterns hanging under the eaves. And written on banners on university campuses and flashing in neon in business districts are the characters, "圣诞快乐!". (simplified Chinese). The world's most widely celebrated religious holiday is in full swing here, in the centre of China.

Christmas is young in China -- it did not enter mainstream society until well into the 1990s -- and is embraced mainly by the younger generation. According to a well-regarded Chinese business magazine, 70 percent of the people celebrating it here are below age 38. First introduced to the country by western missionaries, it found popularity in 1920s and 30s among converted Christians and in elite circles. Peasants feasted with their priests inside farmhouses; businessmen toasted over candles with foreign trade partners. In 1949, after the Communist Party took power, all things Western were labelled "mental poison" and Christmas gradually became a concept so foreign that people took little interest in it. The liberal spirit of the reform and opening era in the 1980s reinvigorated western culture in China, and the quickly marketised economy in the 1990s seized onto the holiday's profitable potential.

Chinese and Westerners might both indulge in shopping sprees around Christmas time, but how they think about the holiday is quite different. Christmas in the West represents an occasion to spend time with cherished ones, for families to exchange presents and friends to visit each other. In China, however, it is a social event not for one's private life but for the public domain.

The intimate western traditions such as building gingerbread houses, hanging up stockings, or gathering as a family to open presents on Christmas morning have no equivalent in China. On Christmas eve, most young people will get together with maybe a dozen friends to watch the latest big release at the movie theatre or belt out at a few songs at a karaoke bar. In many Chinese cities, Christmas kicks off what is often the most festive time of the year -- in a couple of weeks, when migrant workers jump onto homebound trains for Chinese New Year, these cities are left with little more than empty streets and closed stores. In China, Christmas is just like Valentine's Day or other western holidays that is celebrated.

There is one thing that China's Christmas and western countries have in common: both are widely lamented as over-commercialized. While some in western countries fight to resurface the holiday's spiritual significance, Christmas-bashers in China warn against allowing Western culture to contaminate Chinese civilization. Shortly before Christmas in 2006, ten post-doctoral students from Peking University, Tsinghua University, and other elite colleges penned an open letter asking Chinese people to boycott Christmas and resist the invasion of "western soft power." They warned, "[Christmas celebrators in China] are doing what western missionaries dreamed to do but didn't succeed in doing 100 years ago." The letter added, "Chinese people need to treat Christmas cautiously, and support the dominance of our own culture."



A man dressed as Santa Claus walks past two security guards in downtown Shanghai

Helen Gao writes: *In the summer of 2007, I taught English in rural Fujian, a coastal province in southern China. One student had taken a few weeks off to work in a factory in Fuzhou, the capital of the province and a large export hub. When he returned to school, on a scorching mid-summer day, he dropped something into my palm, explaining it was a product of his factory that he had sneaked out to bring to me as a present. It was a large piece of gummy candy wrapped in plastic, wet from his sweaty palm, the shape of a white-bearded man in red robes.*

"I brought more with me, but ate all of them on the train. It was too yummy." He smiled apologetically. "It was meant to be sent to America, for a holiday they call -- they call --" He struggled for the name.

"Sheng Dan Jie," I said. "Christmas."

"Right," he repeated shyly, scratching his head. "Sheng Dan Jie."

Helen Gao is a freelance writer based in Beijing



*The Committee extends to all members
and friends*

Their very best wishes

*For a very Merry Christmas and a
Bright and Prosperous New Year*



新西蘭東增會館

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