

笔

bǐ

pen;
pencil

笔：一只手（手）中握笔（丨），在书板（一）上划下一横（一），这样构成的字就表示写字用的尖笔（聿）。加上竹字头（𦰩）后就成了“聿”。后来把“聿”简化成“𦰩”加上一个“毛”字。虽然繁体的“聿”与简体的“笔”不同，都可以用来写作笔。但俗语却说：“一笔同时写不出二个字。”

A hand (手) holding a stylus (丨), scratching lines (一) on a tablet (一), symbolises a writing stylus: 聿. Bamboo (𦰩) added to stylus (聿) produces "pen": 笔. Bamboo (𦰩) combined with hair 毛 also makes "pen": 笔. Although both the regular 聿 and simplified 笔 can be used to write "pen", the saying goes: "A pen cannot write two words at the same time."

笔记	bǐ jì	notes
笔迹	bǐ jì	writing
笔尖	bǐ jiān	pen nib
笔名	bǐ míng	pseudonym
笔墨	bǐ mò	pen and ink
笔误	bǐ wù	slip of the pen
笔战	bǐ zhàn	written polemics

ノ	ㄩ	𦰩	𦰩	𦰩	𦰩	𦰩	𦰩	𦰩	笔										
1	2	3	4	5	6	7	8	9	10										

東 增

新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

PO Box 9058, Wellington, New Zealand

www.tungjung.org.nz

Newsletter Winter 2017 issue

The Tung Jung Association of New Zealand Committee 2017—2018

President	Gordon Wu	388 3560	Membership	Kaye Wong	388 8060
Vice President	Peter Moon	389 8819			
Secretaries-			Property	Alex Chang	499 8032
English	Eugenie McCabe	475 7707		Sam Kwok	0278110551
Chinese	Kevin Zeng	021 669628	Newsletter	Gordon Wu	388 3560
Treasurer	Robert Ting	478 6253		Peter Moon	389 8819
Assistant treasurer	Virginia Ng	232 9971	Website	Gordon Wu	388 3560
Social	Peter Wong	388 5828		Peter Moon	389 8819
	Andrina Chang	499 8032	Public relations	Gordon Wu	388 3560
	Valerie Ting	565 4421			
	Peter Moon	389 8819			

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

President's report.....

By the time you read this letter, winter will be here, so settle in your favourite armchair and enjoy the articles that we have for you in this newsletter. Not much has happened within the Association these last three months, so we have put in some extra articles which I hope will pique your interest.

At Ching Ming , we had one of our biggest attendances for a long time (see article). It was great to see some of the younger generation coming on their own free will. Though our observance and ceremony is simplified and more adapted to our society, the significance and reverence to our ancestors was not lost to the young generation.

The Chinese Garden Society, in which the Tung Jung Association is a founding member, recently launched its fund raising appeal and with several generous donors to kick it off, the appeal ended the evening with over \$100,000 in its kitty. The evening was well patronised with several civic leaders and celebrities attending and all enjoyed the wine and exotic finger food that followed.

Plans are afoot to take a trip to the West Coast of New Zealand to follow the Chinese gold-trail. Not much has been written about the Chinese gold miners in the West Coast of the South Island, so this trip will be an interesting one. Those interested, please fill in the registration panel inside this newsletter. Next year, we hope to organise a trip to Tasmania to see the Chinese gold-trail there.

In April, the Chinese Embassy held a reception to mark the 90th anniversary of the New Zealander, Rewi Alley's first involvement with China (See article). This was attended by many government officials as well as local and established Chinese. A buffet dinner was later served with many local and northern Chinese cuisine dishes which were enjoyed by all attending.

In this issue, we have a story of an elderly member who wishes to return to his native village which he has not seen for many years and how his children rallied together to enable his wish be granted. We welcome anecdotes like this, as I am sure they reflect circumstances that many of us encounter. If you have a story you would like to share, please contact me in the first instant.

The annual general meeting (AGM) will be held on 20th August in the Tung Jung premises. As the years go by, our present committee is also getting older and reaching retirement age, myself included. We need more of the younger generation in the committee so that the legacy of our forefathers will be there for younger generations. As you read this and feel that it is time for you to do something for the Association, feel free to contact me . My number is on the front of this newsletter.

The Association is also involved in the Ventnor issue. There were approximately 30 Jungsen people whose remains lie on the ocean floor off the Hokianga coast or were washed ashore there when the ship sank. On Ching Ming next year (April 2018), an official opening ceremony (with Government officials attending) will be held to recognise a chapter of New Zealand Chinese history and the opening of the "Trail of the Ancestors" - a trail to mark where the ship foundered and where the bones were found and buried and where a memorial with the names of all on the ship are mentioned. If you are interested in this trip, please send me an email and as further details come to hand I will contact you. There are limited seats on the buses so please reply promptly.

I represented the Association at the recent ANZAC Day celebrations as part of the Wellington Chinese Association contingent (see article). If you know of any Tung Jung person who have served in either World Wars or served in the NZ Armed Forces, please let me know..

Look forward to hearing from some of you soon.

Gordon Wu June 2017

***Enjoy reading this newsletter in full colour by visiting our website
www.tungjung.org.nz/newsletters***

會長報告

當你閱讀這期季刊的時候，大概已經是冬天。你可以舒心的坐在凳子上，閱讀我們的文章。在過去那三個月會館沒有發生什麼大事情，我們這期季刊裡，增加了很多大家感興趣的文章，希望你們喜歡。

在清明節，我們舉行大型的活動，細節請看季刊裡的內容。我高興地看到很多年輕的會員也自己參加了這次活動。雖然我們的祭拜活動很簡單，但適合我們的社交習慣。這次活動對於年輕的會員很有意義，讓他們能銘記和尊重他們的祖先。

中國園社團是以東增會館為基礎而建立的，近來社團開展了籌款活動，而參加活動的人都是普通民眾，很多捐贈者慷慨大方，在那晚活動結束前，籌到超過 100000 元。最後一起用酒和食物來慶祝成功。

我們計畫去紐西蘭西岸，跟著中國人淘金的足跡徒步旅行。在過去，很少人寫關於中國的淘金者在南島西岸工作和生活的文章，所以這次活動將會比較有趣。如果你感興趣的話，在這期季刊的登記表裡登記。我們希望下年能實施這個計畫，讓大家看看中國淘金者的足跡。

在四月，中國大使館舉辦了慶祝中國人在紐西蘭 90 周年的招待會。這次活動是政府和華人社會團體參加，當晚有自助餐和中國東北菜為大家提供，我們過的很愉快。而 Rewi Alley 第一次參加華人的活動，詳細的內容請看這期季刊。

在這期我們有一則感人故事，故事的主人翁是我們的老會員，他很想回到家鄉村子裡看看，最終，他的兒孫們為他實現了這個願望。我們很欣賞這樣的後輩們，而我也肯定，我們會館了也不乏這種故事。如果你有故事要與我們分享的話，請跟我們聯繫。

會館的 AGM 會議將會在 8 月 20 號舉行，隨著時間的流逝，我們委員會會員包括我都老了，到了退休年齡。我們需要年輕的來加入會館，目的讓我們先輩的遺產一代代流傳下去。如果你讀到這裡，想加入我們會館的話，在空余時間撥打我的電話。我的電話號碼在這次期季刊的第一頁。

我們會館也捲入了 Ventnor 的事件的後續事情。當年那是有 30 名祖籍增城的華人跟著船沉沒躺在 Hokianga 海岸的海床裡。在下年清明節（2018 年 4 月），政府組織了一場公祭。這次活動，可以讓認識更多華人在紐西蘭的歷史。可以讓我們知道船沉沒的地方，船上的華人和華人帶的屍骨的詳細資訊。如果你對這次旅行感興趣的話，發封電郵給我，寫上你祖先的名字。由於車的座位有限制，請從速報名。

會館作為一名華人團體，參加了 ANZAC 慶典，詳細資訊看這次季刊。如果你知道哪位紐西蘭華人在打仗期間在紐西蘭服兵役的話，請于我聯繫。

希望收到你的來信

吳道揚

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

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

Anne and Jennie Wong

Ailsa Wong She

EK and RM Lowe

Alison and Trevor Phua

Robyn and Spencer Ting

Ching Ming 清明.....

Our ancestors must have looked after us this year as on Sunday 9 April, the Association celebrated Ching Ming at Karori Cemetery on a beautiful autumn day which was like a summer day – no wind, the sun was shining down and we had a large number attending. It was also great to see some younger members attending as well as some guests who wanted to observe some of the Association’s traditions and activities.

This year, we unveiled a small granite plaque installed at the base of the plinth on which was etched in English the words “In Memory of our Ancestors – The Tung Jung Association of NZ Inc. Ching Ming 5 April 1965”.

The idea of the plaque was that an out of town member who had attended Ching Ming last year and commented that in later years many younger people will not be able to read the Chinese characters on the main plinth. This was passed down to the committee and it was decided that with the interest earned from a bequest, a small granite plaque be installed in English on the road side of the memorial. This was completed in time for unveiling at Ching Ming this year.

Observance to our ancestors was completed in the normal way and food was laid out on top of the memorial for them to partake. After a while, those attending joined in with our ancestors to eat the food provided and sat in the sun chatting and catching up. Being such a peaceful day, many lingered to enjoy the languid atmosphere. In the evening, we joined the Poon Fah Association in celebrating Ching Ming by having a dinner at the Grand Century Restaurant.



The new addition to the Tung Jung memorial



Anzac Day 2017.....

Since last year, the Chinese community have been represented in the ANZAC day ceremony held at the Wellington Cenotaph. It is a morning service honouring the New Zealand and Australian soldiers who died fighting in the First and Second World Wars. Not many know of the Chinese soldiers who fought for New Zealand in the First World War. Early last year, the New Zealand Chinese Association published a book "Chinese ANZACS" in which was detailed the names of the Chinese servicemen who served New Zealand in the First World War. Many died and the Wellington branch of the New Zealand Chinese Association deemed it fitting that these brave men be remembered by the Chinese community. A group of about twenty Chinese community members gathered at the Cenotaph to witness the ceremony where Wellington Chinese Association president, Steven Young and Tung Jung Association president, Gordon Wu, proudly laid the wreath in front of several hundreds of war veterans and the general public, many proudly wearing their war decorations or their ancestor's war decorations. The weather could not be better that day – no wind, sun shining brightly with blue skies and the band playing, the solemn ceremony, which lasted about an hour, ended with another remembrance for those who gave their lives for their country.



Auckland Chinese Community Centre

The Auckland Chinese Community Centre (ACCC) formally opened the extension to its Mangere Hall on 11 March. Ethnic Communities Parliamentary Private Secretary Dr Jian Yang MP spoke on behalf of the Minister, Hon Judith Collins. He said the hall was a focus for the Chinese community but also an important amenity for Auckland. He said the Chinese community had raised \$1.5 million to upgrade and extend the building, much of it donated by its members.

The project included extending the building, updating the kitchen and upgrading toilet facilities and adding a new lounge. The hall is used for sport, dancing and dance lessons and lifesaving courses run by St John's Ambulance Association. The building was originally built in 1975 on land bought from one of the ACCC's members who had a market garden there.



DIA's Lottery Community funding has contributed \$180,000 to the project. The hall is at 99 Taylor Road, Mangere.

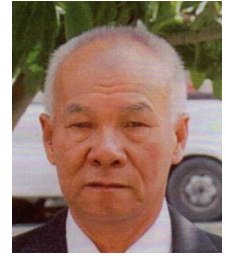
Obituary.....

Wee Koe Chang (Willy) 陳匯錄

Sungai village 新街村

12 August 1939—6 May 2017

When Wee Koe's father was a young man, he married and left his young wife to come to NZ. He sent money home on occasion and made a trip back to China. Life was hard in China and there was not always enough money to feed the family. Without his father being around, this left Wee Koe to step up and provide for his sister and mother from a young age. As a result he left school early and at the worst of times he had to beg for food for his family. Wee Koe worked as a labourer in China, digging ditches and laying pipes for sewage or storm water. It was very courageous for a young man with little education to pick up his life and move to a new country where you cannot speak, read or write the language.



Willy came to NZ in 1962. He escaped from China by sneaking into Hong Kong. He lived and worked as a labourer in construction in Hong Kong for about a year before his father was able to arrange for him to come to NZ for a better life. Willy's father knew our mother's uncle and they first met at the uncle's home. After dating for three long years – mum's uncle finally said to him "are you going to marry my niece or not" and they finally got engaged!

Dad purchased a house with his father and after he got married, he and Mum lived there with his father for a number of years. Dad worked in the clothing textiles industry when he first arrived and worked his way up to being a supervisor. He worked hard and long hours at multiple jobs to provide for his family. He also sent money home to his mother when he could. As a result we hardly ever saw him when we were young, only seeing him mainly in the weekends. During the week we were all in bed before he finished work. Sometimes when he worked multiple weekends in a row Mum would take us to see him at his work. Although he did not spend much time with us, he was always generous when we needed money for any school outings or activities.

After many years of working and saving, with only one income earner and having four children, they finally had enough for a deposit to purchase their own home. They purchased a house in Newtown in 1977 and have lived there since. In the late 1970s Willy started working full time at the Yangtze restaurant as a chef until the 1990's. He then worked for the Taishan Restaurant on The Terrace and then at the Fortuna Restaurant in Petone before he retired.

Dad loved cooking good Chinese cuisine and entertaining friends at home when we were younger. At other times after a small gathering of friends, he would stay up and have a session of mah-jong or some other gambling game.

He also liked to keep in touch with family and friends in China but it was not until the early 1980's that he and Mum saved enough for their first trip back to China. In 1988 – 89, the whole family went together with a group of friends to the villages' where our parents lived and we met our relations for the first time. We brought clothes to give to our relations there, but it was so cold that we took some of the clothes back to wear ourselves! Dad also enjoyed catching up with friends and family from their villages who had immigrated to NZ. There were many holidays where we as a family made a road trip up to Auckland and Rotorua or down south to Christchurch to visit family and friends. Beforehand Dad would spend a day making Chinese cakes to pass out when we went to visit them.

He went through a period where he was fishing regularly either with a friend or on his own. He would often come back with lots of different fish. Part of the reason why he enjoyed fishing so much was it gave him an opportunity to smoke without us nagging about his smoking. He tried giving up smoking several times but without success. He also enjoyed an occasional flutter at the local TAB, but knew when to stop.

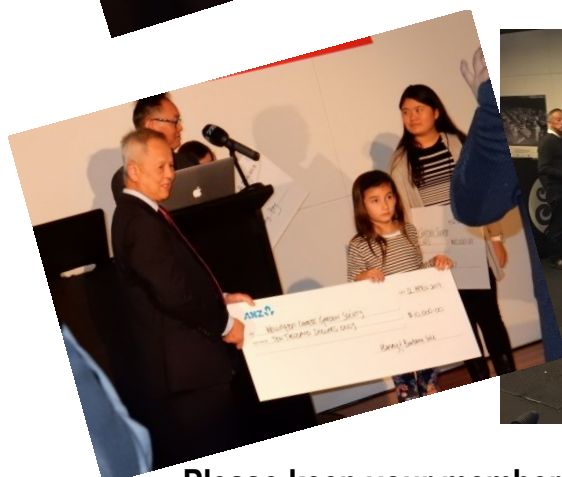
One of his hopes was seeing his children married and providing him with grandchildren. Today, he is blessed with five grandchildren whom he spoiled as he did not have the time to do that to his own children. Willy was a man who believed in working hard, having family traditions and values. Life, family and friends are to be enjoyed. His funeral was held at the Cockburn Street Chapel in Kilbirnie on 15 May and was attended by family and friends.

Willy is survived by his wife Sau Wah, sons Danny, Warren, daughters Melissa, Davina and their respective families.

Melissa Chang

Wellington Chinese Garden Society... 惠靈頓園林協會

The Wellington Chinese Garden Society, in which the Tung Jung Association is a founding member, launched its fund raising appeal on Wednesday 12 April at the Te Wharewaka o Poneke function hall, 2 Taranaki Street, Wellington. The Wellington Chinese Garden Society has the task of raising \$1,000,000 as the Chinese community's share of the \$6,500,000 project, the rest from sister city relationships in China with Xiamen and Beijing and the Wellington City Council. The project has been twenty years in the making and now is about to come to fruition but support from the Chinese community is vital for it to proceed. It is generally felt that the Chinese have helped to build Wellington to what it is today but have nothing to show for their input. The Chinese Garden, to be called *The Garden of Beneficence* 惠園, will be a legacy not only for the Chinese community and their descendants but also for the general public to enjoy. If you would like to donate or make pledge to the Wellington Chinese Garden, please contact the Secretary, Wellington Chinese Garden Society, P.O. Box 17077, Karori, Wellington 6147, or email efung@paradise.net.nz. Many important dignitaries were invited to the function, among them the Mayor of Wellington Justin Lester and counsellor, Mr. Qu Guangzhou from the Chinese Embassy. After the formal speeches, the large gathering were entertained by a group of young children singing a song from *The Sound of Music* and finishing by displaying cards with the message – *We love the Chinese Garden, Please support us*. High quality finger food was passed around by the caterers after some high ranking pledges were shown to those attending.



Please keep your membership current by filling in and sending back the form on the last page of this newsletter.

News from Sydney.....

A very significant event took place in May 2017, a re-enactment of the Chinese walk from Robe in South Australia to the Victorian goldfields. In 1857, nearly 15,000 Chinese disembarked in the small South Australian township of Robe and walked more than 400 kilometres from there to the Victorian goldfield at Ballarat and beyond. One hundred and sixty years later in 2017, to commemorate this epic walk, some wonderful people are walking over 500 kilometres from Robe to Melbourne. I was there to see them off on May 6 and 19 days later be there for their arrival in Melbourne on the steps of the Victorian Parliament House.



The discovery of gold in New South Wales in 1851 sparked a major gold rush for half a century. Gold fever spread from New South Wales to Victoria, New Zealand, Queensland, the Northern Territory, Tasmania and Western Australia. South Australia was the only Australian colony not to experience a major rush. Men from all over the world, including the Chinese, flocked to these goldfields and to the Chinese, Australia and New Zealand was known as the 'New Gold Mountain.'



However, as animosity between the Europeans and Chinese grew, anti-Chinese legislation was enacted to restrict their numbers. The government of colonial Victoria was the first to enact such legislation in 1855 by restricting the number of Chinese a ship could carry and placing a head tax of £10 on Chinese arriving at Victorian ports. In order to avoid this head tax, which was roughly equivalent to the fare from China to Australia, the boats sailed to South Australia and the Chinese then walked hundreds of kilometres to the Victorian goldfields.



Robe is a small historic town on the Limestone Coast of South Australia about 320 kilometres from Adelaide. Today it has a population of about 2,000 but this swells to over 20,000 in the summer months. To set the scene, the population of Robe decorated the town and organised a wonderful Chinese Festival with lion dances, dragon boat races, entertainment, food and drink stalls and a parade with local children and adults taking part.

The re-enactment of the *Walk from Robe* is part of a larger Chinese Community Council of Australia (Victoria Chapter) project which also includes an exhibition *Chinese Fortunes, A Bilingual Exhibition* at the Museum of Australian Democracy at Eureka (MADE) Ballarat (Jan 28- June 25) and later at the Immigration Museum in Melbourne, as well as a conference *Beyond the New Gold Mountain* on Saturday June 24 at the RMIT University Melbourne.



The conference keynote speaker is Associate Professor Selia Jin Hua Tan, Guangdong Qiaoxiang Research Centre, Wuyi University, China. This will be followed by five sessions, each with a panel of speakers from academia and the community:

- Session 1 The New Gold Mountain: 19th Century Colonial Australia
- Session 2 Federation and the Immigration Restriction Act 1901
- Session 3 Beyond the White Australia Policy
- Session 4 Chinese Australians: Contributions and status
- Session 5 Looking Ahead: Action and Challenges

The Conference fee is \$50 or \$30 for students/concession. As conference program convenor CCCAV have agreed to my suggestion to waive the conference fee for interstate and overseas attendees. If overseas attendees, provide me with your name(s), address, phone number and email address I will ensure you are registered.

Daphne Lowe Kelley
lowekelley@bigpond.com
0417 655 233

The Dynasties of China...contd.

The Yuan Dynasty 元朝 (1271—1368)

By the mid-thirteenth century, the Mongols had subjugated north China, Korea, and the Muslim kingdoms of Central Asia and had twice penetrated Europe. With the resources of his vast empire, Kublai Khan (忽必烈 1215-94), a grandson of Genghis Khan (成吉思汗 1167?-1227) and the supreme leader of all Mongol tribes, began his drive against the Southern Song. Even before the extinction of the Song dynasty, Kublai Khan had established the first alien dynasty to rule all China--the Yuan (1271-1368).

Although the Mongols sought to govern China through traditional institutions, using Chinese (Han) bureaucrats, they were not up to the task. The Han were discriminated against socially and politically. All important central and regional posts were monopolized by Mongols, who also preferred employing non-Chinese from other parts of the Mongol domain--Central Asia, the Middle East, and even Europe--in those positions for which no Mongol could be found. Chinese were more often employed in non-Chinese regions of the empire.

As in other periods of alien dynastic rule of China, a rich cultural diversity developed during the Yuan dynasty. The major cultural achievements were the development of drama and the novel and the increased use of the written vernacular. The Mongols' extensive West Asian and European contacts produced a fair amount of cultural exchange. Western musical instruments were introduced to enrich the Chinese performing arts. From this period dates the conversion to Islam, by Muslims of Central Asia, of growing numbers of Chinese in the northwest and southwest. Nestorianism and Roman Catholicism also enjoyed a period of toleration. Lamaism (Tibetan Buddhism) flourished, although native Taoism endured Mongol persecutions. Confucian governmental practices and examinations based on the Classics, which had fallen into disuse in north China during the period of disunity, were reinstated by the Mongols in the hope of maintaining order over Han society. Advances were realized in the fields of travel literature, cartography and geography, and scientific education. Certain key Chinese innovations, such as printing techniques, porcelain production, playing cards, and medical literature, were introduced in Europe, while the production of thin glass and cloisonne became popular in China. The first records of travel by Westerners date from this time. The most famous traveller of the period was the Venetian Marco Polo, whose account of his

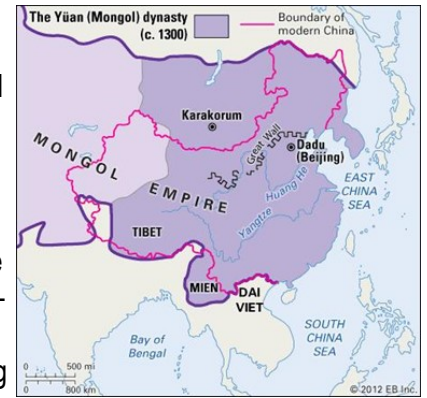


Marco Polo

trip to "Cambaluc," the Great Khan's capital (now Beijing), and of life there astounded the people of Europe. The Mongols undertook extensive public works. Road and water communications were reorganized and improved. To provide against possible famines, granaries were ordered built throughout the empire. The city of Beijing was rebuilt with new palace grounds that included artificial lakes, hills and mountains, and parks. During the Yuan period, Beijing became the terminus of the Grand Canal, which was completely renovated. These commercially oriented improvements encouraged overland as well as maritime commerce throughout Asia and facilitated the first direct Chinese contacts with Europe. Chinese and Mongol travellers to the West were able to provide assistance in such areas as hydraulic engineering, while bringing back to the Middle Kingdom new scientific discoveries and architectural innovations. Contacts with the West also brought the introduction to China of a major new food crop--sorghum--along with other foreign food products and methods of preparation.

Over the Tang and Song dynasties, art had been encouraged by the state. During the Yuan, however, artists--especially those native Chinese who steadfastly refused to serve their conquerors--had to seek inspiration within themselves and their traditions. Those painters sought in their art a return to what they viewed as more ideal times, especially the Tang and Bei (Northern) Song periods. Artists thus firmly fixed the ideal of "literati painting" (*wenrenhua*), which valued erudition and personal expression above elegant surface or mere representation. In addition to a renewed emphasis on traditional craft arts (silver, lacquer, and other materials), there were important developments in ceramics. Various earlier traditions were continued, but there was also interest in producing new shapes, decoration, and glazes.

Of special merit was the first appearance of blue-and-white ware--consisting of white porcelain with blue underglaze--which was to become so popular in later periods and among Western collectors.



Ghenkis Khan



Dynasties of China contd.....

In the year 1273, Kublai Khan issued paper banknotes called *chao* (鈔). This was a big innovation in the banking and monetary system. Paper money had some advantages over metal coins and also allowed for better court control.

Paper currency had been issued and used during the Song Dynasty era, but the Yuan Empire was the first dynasty in the world to use paper currency as the predominant circulating medium. The advantage of paper money was that a large sum of coins was more difficult to carry and use.

For a while paper currency helped increase the empire's trade with the rest of the world, and increased the empires overall wealth.

The Chinese resented Mongol proscription against the Chinese holding important offices, but the empire held together well until the third emperor named Kulug Khan came to power. His reign lasted only a few years from 1307–1311, but the empire had a severe debt and inflation problem and discontent grew.

During his reign, the value of the paper currency was devalued about 80 percent. This procedure enriched the court and the Mongols relative to the rest of the population, but impoverished the population in general, especially the rich Chinese merchants and officials.

Since the Mongol rulers could print as much paper currency as they wanted, they printed too much and the value of the money kept dropping. The costly wars and great defeats were financed largely with paper money, and to reinforce their monetary control, they outlawed the use of gold and silver currency. The dynastic monetary behaviour, estrangement from the Western Mongolians, luxurious living and mismanagement of the empire came to a head in the last decades. The last fifty years of the empire was a time of mounting debt, currency re-valuation, rebellions and natural disasters. In 1368, a Buddhist monk named Zhu Yuanzhang led the rebels to overthrow the Yuan and established the Ming Dynasty.



Kublai Khan



Printing plate and paper banknote of Yuan Dynasty

Going home to Shatou ...continued from page 12

Day two was even more action-packed than the first. Our new-found family gave us a tour of their homes. Exactly where we visited after leaving Tongmei was a little unclear due to the lack of Chinese language (even with an interpreter) because there were so many people at any one time and so many homes to visit. We also visited the cemetery around which two high rise towers were being built. We broke up the day with a family lunch at a local restaurant. It was a demanding pace for my father but he wasn't daunted. On our next day a small contingent of family appeared at our hotel and we spent some unplanned time with them, doing a little shopping and having lunch. Unlike the other days we didn't have an interpreter but we managed by pointing and gesturing; and using translation apps on our phones! On the final day we did some sight-seeing in the city but the trip was very much about visiting my father's ancestral village. Although it was a short, (six days in all) it was a pretty special one for each of us, in so many ways. Highlights for me were meeting family I was unaware I had until this year and experiencing the place they live in which is part traditional village and part modern, industrial China.

A return trip is now on my bucket-list.

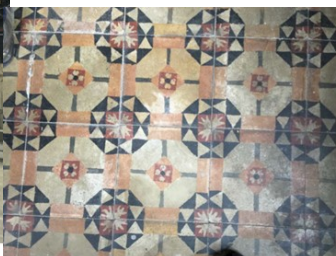
Marietta Wong lives in Hobart, Tasmania. She and her brother grew up in Palmerston North during the 1960's where their father had a fruit shop.



Navigating the village streets (Ryan Huang our interpreter with Percy)
Village lane in Shatou



Marietta, Percy and Leo



Tile on the interior floor of the house (one last)
Aged old tile pattern on floor of ancestral home



Man-made lake created at the end of the laneway to the house
View of village pond

'Chinaman' term just not cricket

Cricket has a problem. Not a major problem, perhaps even what social media types like to call a first-world problem. But a problem nevertheless.

Cricket has many quirky and whimsical terms, the origins of which even many tragics of the game would struggle to explain. Fielding positions like silly mid-off, third man, fine leg and cow corner (in an unofficial capacity) are but a few

They are part of the rich fabric of the sport, and may they live on for as long as cricket is played. With the exception of one - the "chinaman".

It's not a term that is commonly heard in cricket, but one that will get a lot of air play this week after spinner Kuldeep Yadav's dream start to his test career for India.

Why? Because he is what is known in the game as a "chinaman" bowler - a left-arm spinner who turns the ball back into the right-handed batsman.

Uncomfortable at how often and insensitively the term was being used after Kuldeep's efforts, this correspondent challenged cricket to get rid of the racially offensive term. It met a mixed response on Twitter, which fell broadly into three categories:

- support from those who can see its racist overtones;
- curiosity from those wanting to learn;
- and streams of abuse from those outraged that I was upset by something they deemed innocuous.

It wasn't long before the accusations of double standards due to my failure to condemn other cricket terms like short leg (it supposedly upsets amputees), flipper (dolphins), swinger (monogamous married men) and yorker (apparently Yorkshire is up in arms about it) - began to arrive.

I'll put my hand up and say I have used the term "going Irish" to denote reverse swing, but no longer do after receiving a complaint a few years back. And I'll happily say Je suis desole if there is justifiable cause to shelve the "French cut".

Others told me to concentrate my energy towards worthier causes like ending world poverty and stopping ISIS, though I am humble enough to accept I do not have the expertise to solve those issues.

There were also calls for Chinaman to be seen as a term of endearment due to the difficulty of the delivery, except its origin in cricket came not out of respect but disbelief that an Englishman could lose his wicket to a Chinese.

The term joined the cricket vernacular after a test between England and West Indies at Old Trafford in 1933, when Ellis "Puss" Achong, a left-arm finger-spinner (orthodox) and the first test cricketer of Chinese ancestry, dismissed English batsman Walter Robins with wrist-spin.

According to legend, as Robins walked back to the pavilion, he said, "Fancy being done by a bloody Chinaman". It has stuck ever since.

The term Chinaman has historically been used in a contemptuous manner to describe the Chinese, whereas its equivalents - Englishman, Frenchman, Dutchman - have not. Hands up those who would dare call their Chinese colleague a "ching chong Chinaman"?

Similarly, it's why an Australian can be called an Aussie, but a Pakistani cannot be referred to as a "Paki" or an Aboriginal as an I think you catch the drift.

It's worth noting there are some of Chinese descent who do not find it objectionable. Fine, but that does not mean others should not, either.

The term is not used in a disparaging manner in the context of cricket, but that alone is not justification for its continued use. It's just as well Robins did not bemoan being dismissed by a "chink".

A simple solution would be for the craft to be known as left-arm wrist-spin, in recognition of it being bowled with the left arm and the wrists being used to generate the spin.

Or how about re-naming the delivery the Achong, in honour, rather than dishonour, of the bowler who has not been given due credit in cricket folklore?

Now to find a path to world peace.

Andrew Wu is a cricket writer for Fairfax Media. He was born in Australia and is proud of his Chinese heritage



Left-arm wrist spinner Kuldeep Yadav, from India not China, took 4-68 on test debut against Australia.

Going home to Shatou 沙頭, my father's ancestral village

Percy Wong, who has lived in Palmerston North most of his life has always dreamed of going back to his roots in Shatou. He had married outside the Chinese community and had three children, Marietta, Leo and Helena, who has since passed away. Marietta lives in Hobart, Leo in Christchurch and Helena had lived in Melbourne. This is Marietta's story on how they took her father back to Shatou and also their first experience in China.

My father, Percy (Wooi Jui) Wong, is 88 and has spent most of his life in New Zealand, marrying and raising a family outside the Chinese community. Although a Kiwi, he dreamed of returning home to his village. My father left his parents and sister in 1939, when still a young boy, and had never been back. He had come from China to live a better life in New Zealand with his older half-brother in Masterton. His parents and sister have now passed and there has been no connection to his village or descendants. Initially, my brother, Leo and I were unsure how our father's dream could be realised. He didn't know the name of his village and couldn't pin-point it on a map. After the initial discovery that he'd come from Shatou, for me, the next break-through was gleaning an idea where the village was through reading Helene Wong's book 'Being Chinese'. It was quite a 'eureka' moment finding that her father was also from Shatou and reading the account of her trip there during the 1980's. The description of her experience of Shatou included details of the village that my father had mentioned many times to me (the dunny over the village lake). Her book also includes diagrams of the villages in context and I was finally able to see the village on Google maps once I knew where it actually was! Even so, without the help of others, the trip could have still been elusive. When I was in NZ at Christmas time and passing through Wellington, Gordon Wu went to great lengths to catch up. I'm grateful for Gordon's counsel about what to expect when arriving in China and meeting family for the first time - it gave me the chance to order some red envelopes on eBay and is the reason I've written this piece for the newsletter! Janet Joe, who had previously organised study tours to the villages, took us under her wing. As a travel agent she was able to make the necessary practical arrangements - including booking a driver and interpreter, which was essential for travellers like us, who don't speak any Chinese. We were Kiwis! (Well, in my instance - a 'new' Australian having lived here for more than 25 years).

We had no expectations of connecting with any long-lost family and it was an unexpected bonus when Percy's nephew Stan Wong (ex Pahiatua) gave us a couple of weeks before departure, a letter written from family in China. Stan and Janet were key to making family connections - they telephoned ahead for us. Finally, the trip came to fruition in February this year. My brother lives in the South Island and my father in the North Island. I flew from Australia to meet them in Auckland and we flew off together to Guangzhou on a direct flight by South East China Air. On arrival, we rested up at an airport hotel, then took a taxi out to a hotel closer to the village. We discovered immediately that although China is open for business, Chinese language skills are an advantage!

The next day, with a driver and interpreter, we visited my father's village. We began by navigating our way down the narrow lanes of Shatou to Stan's family home. My father had lived in the house for a short time as a boy and he could remember it being built. Word got out that we were about and a crowd of cousins from nearby villages materialised. It was a moment I will never forget: finding the house and being greeted by family. It was very emotional. After a little milling around, permission was also gained to go inside the house. My father was joyful in his re-discovery of house, leaving his 'wheelie walker' downstairs and dashing up the two flights of stairs while giving us all a blow-by-blow account of who slept where! The house was probably built in the 1930's and was in very good order. Like other village houses, it shared a boundary with its neighbours and there was no garden. The laneway out front was narrow and a bit dark as the houses were close, letting only a slither of sunshine through. For me, the roof top balcony with views of the terracotta tiled roofs across the expanse of the village was a highlight. This scene was everything I imagined a Chinese village might be like. Our plan for the next day was to visit my father's brother-in-law (Woon Kwun Lau) who was living with his youngest son in nearby Tongmei 塘美村. My father's sister (Shao Heng) passed away in 2013 and is survived by her husband, six children and too many grandchildren to tally up. We met all six of her children (my new-found cousins!) and a number of their children and grandchildren.



Marietta Wong and Gordon Wu in Wellington



Stan Wong's family home in Shatou



Percy (seated) with his six nephews and nieces. They are pictured at the remains of Percy's sister's now derelict first marital home in Tongmei.

Percy Wong and kinsfolk

Continued on page 10

Rewi Alley 路易艾黎 QSO, MM (2 December 1897 – 27 December 1987)

This year marks the 90th anniversary of Rewi Alley's involvement with China. He was a New Zealand-born writer, educator, political activist, revolutionary, social reformer and potter.

Rewi was born in the small town of Springfield in inland Canterbury in 1897. He was named after Rewi Maniapoto, a Māori chief famous for his resistance to the British military during the New Zealand Wars of the 1860s. He attended primary school at Amberley, then Wharenui School in Christchurch, where his father was appointed headmaster in 1905; and finally Christchurch Boys' High School. His mother, Clara, was a leader of the New Zealand women's suffrage movement.

In 1916, with the New Zealand Army, he was sent to serve in France where he won the Military Medal. While there he met some Chinese men who had been sent to work for the Allied armies. He was injured and caught in no man's land but was rescued. After the war, Alley tried farming in New Zealand. In 1927, he decided to go to China. He moved to Shanghai with thoughts of joining the Shanghai Municipal Police, but instead he became a fireman. During this period he gradually became aware of the poverty in the Chinese community and the racism in the Western communities. He joined a political study group.

A famine in 1929 made him aware of the plight of China's peasants. Using his holidays and taking time off work, Alley toured rural China helping with relief efforts. He adopted a 14-year-old Chinese boy, Duan Si Mou, whom he named Alan, in 1929. Alley became Chief Factory Inspector for the Shanghai Municipal Council in 1932. By this time he was a secret member of the Communist Party of China and was involved in anti-criminal activities on behalf of the party. He adopted another Chinese son, Li Xue, whom he called Mike, in 1932. After the outbreak of war with Japan in 1937, Alley set up the Chinese Industrial Cooperatives. He also set up schools, calling them Bailie Schools after his American friend Joseph Bailie. In 1945, he became headmaster of the Shandan Bailie School following the death of his friend, George Hogg. In 1949 Alley was urged to remain and work in China. He wrote many books, some of which have historical interest. Although imprisoned and "struggled with" during the Cultural Revolution, Alley remained committed to communism and bore no grudges.

He travelled around China, helping the peasants during the hard times with the latest technology and improved their education. He came up with a slogan “工合 Gung ho, work together” which later came into the New Zealand language meaning “get the job done”.

Unlike most of the friends of the Communist Party of China who remained in Beijing, Alley had little trouble travelling around the world, usually lecturing on the need for nuclear disarmament. The New Zealand government did not strip Alley of his passport and remained proud of his ties to important Party leaders. In the 1950s he is reported to have been offered a knighthood but turned the honour down. He supported the Communist North Vietnam during the Vietnam War. He was made a Companion of the Queen's Service Order for community service in the 1985 New Year Honours. At the ceremony, New Zealand's Prime Minister, David Lange, made a moving and dramatic speech, turned to Alley at its conclusion and said with sincerity, “New Zealand has had many great sons, but you, Sir, are our greatest son.”

Alley translated numerous Chinese poems and wrote a number of original works. Alley described his writing as follows: “It became my way of contributing. There was so much going on in China. I felt I had to help people understand. I am not a writer. I am certainly not much of a poet. But it was my work. You know, sometimes it would take me hours to get one page finished.”

Towards the end of his long life, both the Chinese and New Zealand governments recognised Alley's contributions to their respective countries.

In 1982, he became an honorary Chinese citizen. A few years later, he was made Companion of the Queen's Service Order for Community Service (QSO) by the New Zealand Government (a ceremony was held at the New Zealand Embassy in Beijing in 1985).

An extensive memorial to Rewi Alley has been erected at Springfield, Canterbury, New Zealand. It contains a large stone carving and a number of panels giving details of his life.

<https://www.nzonscreen.com/title/gung-ho---rewi-alley-of-china-1979>



Chinatowns of the world.....

New York Chinatown

New York Chinatown is almost 140 years old. It is the largest Chinatown in the US with a growing population of over 150,000. It is the heart today of thriving and prosperous satellite Chinatowns in the boroughs of Brooklyn and Queens. It is a port of entry for a healthy flow of emigration and increasing tourism from mainland China, Taiwan, and the Chinese diaspora from Southeast Asia and the Caribbean. The original 200 sojourners from South China who carved out a small enclave in New York's infamous Five Point district, would have been surprised at the dynamic growth of the Chinatown that they knew. Today's New York Chinatown has 23,000 housing units, 600 restaurants, humming garment factories, and 20 banks with total assets of US\$3.6 billion. The original Chinese immigrants, who clung together in ghettos to escape mob violence, objects that they were of the 1882 Chinese Exclusion Act [the only piece of legislation which targeted a particular ethnic group]. The Chinese were self-reliant and set up their own 'government' composed of an umbrella group of benevolent family associations, tongs, and businesses which provided protection, work, social services, and financial help.

New York Chinatown had the outward appearance of an urban slum; it was a bachelor society for the Exclusion Act forbade bringing brides from China [yet this was circumvented], and a more or less self-contained society with fierce attachment to Imperial China. Its tenement buildings took on the features of a Bowery flop house, with rooms divided up into anthill like compartments for 25 men, with minimal health conditions. Chinatown had its tong wars, its opium dens, its fan tan or gambling houses, its bawdy houses, its temples, clouded in the smoke of joss sticks; Chinatown was synonymous with cheap labour, inexpensive restaurants, hand laundries, herbalists, fish and meat markets, green groceries, and schools. The indemnity that China had to pay the US for the Boxer Rebellion went into an education fund for Chinese to study in American universities and so to the working classes of New York Chinatown came a stratum of educated Chinese, as well as children born here who went to New York public schools. Despite all obstacles the sojourners remained in New York as a source of cheap labour and in every neighbourhood sprang up hand laundries and a Chinese restaurant catering to American tastes .

Chinese Americans displayed great loyalty and courage fighting for Uncle Sam during the war. 1949 sent a shiver of the Cold War in New York Chinatown; it tested family loyalties split along the fault line of sympathy for the China of Mao Tze Tung or the China of Chiang Kai Shek on Taiwan. Under the Johnson administration, a change in the law of immigration quota opened the floodgates of opportunity in the US not only to the Chinese but to unwanted Europeans, Latin Americans, and Africans. From 1968 onwards, New York Chinatown's population grew geometrically, and its boundaries stretched to the breaking point. In consequent, Chinese settled in new Chinatowns in Brooklyn and Queens, or more prosperous families emigrated to the suburbs. The original New York Chinatown, now sprawling and prosperous, and undergoing gentrification, remains a magnet of attraction to American born and immigrant Chinese. It offers an ambiance of familiarity and for new arrivals services to navigate the whys and wherefores of New York.

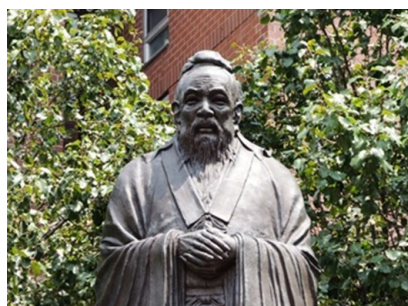
No matter where Chinese live in New York, New York Chinatown is a Mecca. Here food and language that certain feeling evoke a shared history and values. Sadly, owing to DVDs, Chinese picture houses are no more; Chinese opera companies perform uptown at Lincoln Centre; Canto pop singers from Hong Kong throne in Atlantic City casinos. New York Chinatown has two bi lingual schools where non-Chinese are on the waiting list because Chinese are models for good study habits and achievement.



Guan Gong temple



Wong Tai Sin temple



Confucius statue

WINTER YUM CHA LUNCH

The Tung Jung Association invites you to a winter yum cha lunch at

The Dragon's Restaurant

25 Tory Street

On Wednesday 14 June 2017 at 12 noon

\$18 per person

Contact - Peter Wong 388 5828

Virginia Ng 232 9971

before 10 June 2017

Bring your friends and make a table of 10!

Annual General Meeting.....

Notice is hereby given that the Annual General Meeting of the Tung Jung Association will be held in the Tung Jung Association premises at 33 Torrens Terrace, Mount Cook, on Sunday 20th August 2017 at 2 pm.

All members and intending members, whose origins are from the counties of Zengcheng 增城 and

Dongguan 東莞 in Guangdong province are welcomed to have a say in the running of the Association.

Mother Refuses To Give Up On Disabled Son

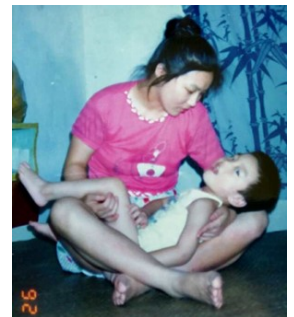
When Zou Hongyan, a woman living in central China, gave birth to her son in 1988, she couldn't possibly foresee the tragedies and trials that lay ahead of them. Due to birth complications in which her son, Ding Ding, was nearly suffocated to death, he developed cerebral palsy because the lack of oxygen resulted in trauma to the brain. At the time, the idea of raising a child with severe disabilities was daunting and often looked down upon in the culture; such children were and still are considered burdens, and Zou's doctors and even her husband encouraged her to give up Ding so as not to complicate their lives.

"Let's not have this child. He will be a burden to us all our lives," her husband said, according to Zou.

Zou, as many mothers would, absolutely refused to give up Ding, and this resulted in her swift divorce from her husband. With a child that needed extreme rehabilitation and no partner to help with an income, Zou took three jobs in order to support herself and her son. Her jobs included full-time positions at a local college and part-time jobs selling insurance and protocol training.

Despite facing adversity, Zou remained devoted to her son, who had limited control over motor functions and was deemed to have "low intelligence." Her fight to give him a normal childhood and encourage him to work as hard as possible to prove everyone wrong was often difficult at best, as Zou and Ding encountered people who constantly doubted them and expected the worst from Ding.

"I didn't want him to feel ashamed about this physical problems," she said. "Because he had inferior abilities in many areas, I was quite strict on him to work hard to catch up where he had difficulties."



Continued page 19

Traditional Chinese medicine goes global

Once eyed with suspicion for not being scientific enough, Traditional Chinese Medicine (TCM) might just be about to take over the world.

As part of a new health drive, Chinese authorities are stepping up research into TCM and are encouraging scientists to look for the next cure.

The game changer for TCM was undoubtedly the discovery of artemisinin, an active compound found in sweet wormwood, (*qinghao*), *Artemisia annua*, which landed a Chinese scientist a Nobel Prize last year, and is now widely used in anti-malarial drugs throughout the world.

Tu Youyou 屠呦呦, now 86, the Chinese researcher who discovered artemisinin, won the Nobel Prize in Physiology or Medicine in 2015. She was the first Chinese national to win a Nobel Prize in science, and the award significantly raised public and academic interest in TCM. Sweet wormwood as a herb, had been used as a malaria treatment for centuries in China, and Tu was able to discover exactly why it is effective. She managed to isolate the extract in the herb for it to be manufactured in commercial quantities to kill the parasite that causes malaria, thus effecting saving millions of lives.



Five other Chinese-born scientists have won science Nobel prizes in the past, but they had all either obtained foreign citizenship or had not officially obtained People's Republic of China citizenship at the time. The TCM industry is now valued at more than 786 billion yuan (\$ 121 billion), almost 30 times larger than 20 years ago, making up one-third of the total medicine industry in China. Chinese researchers publish 3,000 scientific papers every year, which deepens research into the different herbs, substances, and working mechanics of TCM. As the authorities try to modernize TCM and push it onto the world stage, it will play a bigger role and could impact the lives of millions of people

A German Nobel Prize winner in Physiology or Medicine, believes that TCM can be useful in treating certain types of cancer, but said doctors have to first carefully identify specific substances within the herbs prior to treatment.

TCM has had its fair share of problems over the years. As it is based on a holistic and non-quantitative approach, it has faced challenges in stating the precise composition of certain drugs, maintaining stable effects and demonstrating clearly how it works. A type of herb that grows in western China may work differently from that in the east. Quality control is a major challenge. TCM needs to enhance its precision and converge with Western medicine

"Bringing together Western medicine and Traditional Chinese Medicine - that is, the leveraging of our collective expertise, rather than seeing the two approaches as being in competition - is where the potential for enormous impact lies," said Bernhard Schwartlander, China representative of the World Health Organization.

"Chinese traditional medicine has come a long way, and probably the day will soon come where there will be no Traditional Chinese Medicine and there will be no Western medicine," said Aaron Ciechanover, an Israeli biologist who won a Nobel Prize in Chemistry.

An international standard for TCM will legitimize the use of the medicine all over the world.



Pharmacists in a hospital in China, selecting traditional Chinese medicinal herbs

China is improving its own national standards. A new national survey of TCM herbs will be carried out across the country soon. TCM researchers have also stepped up their studies of ancient recipes and promoting intellectual property rights.

It would be quite optimistic that Traditional Chinese Medicine will play a more significant role in other parts of the world in the future.

Victoria apologises to Chinese community for racist policies during gold rush era .

Victoria's Premier has apologised to the state's Chinese community for the racism and unjust policies their ancestors endured during Australia's gold rush era.

Premier Daniel Andrews issued the apology to a crowd of Chinese community leaders today, including several descendants of the first wave of Chinese miners to come to the state 160 years ago.

"It is never too late to say sorry," Mr Andrews said.

"To every Chinese Victorian ... on behalf of the Victorian Parliament, of behalf of the Victorian Government, I express our deepest sorrow and I say to you we are profoundly sorry."

The apology came after a group of walkers re-enacted the journey starting in Robe, South Australia, and arriving in Melbourne on Thursday after a 20-day trek.

One of the walk's organisers, Charles Zhang, said the Chinese gold rush migrants had shown great perseverance and determination in making the journey on foot. Mr Zhang, who lives in Ballarat, said it was important to honour the contribution early Chinese settlers had made to Australia.

Clarinda MP Hong Lim said the apology meant Chinese people in Australia could start to make peace with a racist episode in Victoria's history. Mr Lim said he had been discussing the form the apology would take with the Premier for about two years.

In the 1850s, Chinese migrants were charged 10 pounds each when they disembarked in Victoria.

Adrian Hem is a descendent of one of the Chinese migrants from the era and said that at the time it was a huge sum.

"That would be many years' wages in those days and those who did pay the tax were often left facing massive debts. They were very much like slaves. They had to work off the amount of money they were loaned to come to Australia," he said.

To avoid the tax, many miners disembarked in Robe in South Australia, then marched hundreds of kilometres through the wilderness to the Victorian goldfields.

Some died of starvation or exhaustion and those who made it endured racism and segregation.

To mark the 160th anniversary of those cross country journeys, a group of Chinese-Australians, including several descendants of original Chinese migrants, walked from Robe to Melbourne to meet the Premier at the Victorian Parliament.

Those who took part in the so-called "great walk" were greeted by local Chinese community members, lion dancers and drummers.

The Premier met them inside Parliament House and praised the tenacity of Chinese migrants, despite adversity and racist policies.

"It was a very shameful act," he said. "But with such a dedicated focus on hard work, family, on giving back, I don't think anyone has made a bigger contribution to the modern multiculturalism that we cherish and value so very much. Our multiculturalism and our diversity is what sets us apart. It makes us stronger, it makes us safer."

Some shed tears after the apology was given, but for those who re-enacted the walk, an apology was not essential. For them, it is more important that history does not repeat itself.

"It gives us a great sense of pride, in what our forebears did," Adrian Hem said.

"History is a great teacher. The present teaches us what a great country we have and the future will show, hopefully, that we can all live together in harmony."



A drawing from 1854 shows Chinese miners walking to the goldfields carrying their bundles of belongings.



The first Chinese in New Zealand.....

We all know that the Chinese came to New Zealand in the gold rush days, but who was the first Chinese to come to New Zealand?

Appo Hocton 黃鶴庭 was born in Wie Jie village 围街村 in Zhongshan 中山 county, Guangdong, China, the younger son of Wong Fook Ting and his wife, Pae See (Bao Tse). His date of birth is recorded as 18 August 1817. It is not known where the name Appo comes from but it is believed, according to Chinese customs, to be the name given to him at birth and Hocton 鶴庭, the name he was given when he married.



Life would have been very harsh in China in those days with internal strife, famine and droughts and his parents may have pushed him out to make a living as they probably could not sustain themselves. At the age of nine, he managed to get a job as a cabin boy on an English ship, probably from Macau or Hong Kong. He would have travelled and visited numerous ports around the world on different English ships and probably learnt to speak English along the way.

In May 1842, now a ship's steward, Appo was on the 400 ton barque *Thomas Harrison* heading for New Zealand. After a very rough voyage, the ship arrived in Nelson on the 25 October 1842. The ship's surgeon, Dr. Thomas Renwick, set up a medical practice in Nelson and became a prominent citizen.

When the *Thomas Harrison* left Nelson on 10 November, a number of its crew were missing, including Appo, all of whom had jumped ship. Appo was caught and charged with desertion and was sentenced to 30 days in prison. No records found of what Appo did when released from prison until April 1843 when Dr Renwick employed him as a housekeeper, which ended when the doctor got married in 1846.

By 1849, Appo, living alone, worked as a carter, builder, road worker and contract worker. He was successful in his work and accumulated enough money to buy property but was prevented from doing so as he was a alien. He applied for naturalisation in 1852 and was duly naturalised in 1853 – he could now buy property.

He bought several properties in Nelson and over several years built seven houses on them. He lived in one and in 1856, married Jennifer Rowling, his neighbour's widow, whose husband died in 1854. Jennifer had a son born in 1849 whose physical likeness suggested that Appo was his natural father.

When Appo married Jennifer, he named him William Rowling Hocton. Jennifer died of tuberculosis in 1865 at the age of 50 and six months later, Appo remarried a 38 year old spinster Ellen Snook. The marriage was a loving relationship and a son, Appo Louis, was born in 1866. Another son Albert Lina was born in 1868 followed by a daughter, Eirena (Rene) in 1870.

Appo kept in contact with his family in China, judging from some letters found from his aging mother, who asked him to return home to show some respect to his parents. Appo was involved in exporting fungus, Jew's ear *Auricularia polytricha*, and scrap iron to China which was used for smelting as China began modernising.

In 1865, gold was discovered in the Nelson area and hordes of Chinese descended into the Collingwood goldfields. This caused anti-Chinese feeling with an attempt to stop Chinese arriving. It is not known whether Appo, then a naturalised and respected citizen, was drawn into these repercussions or whether he was accepted as one of the community.



*Ellen Hocton, nee Snook, October 1876.
The Nelson Provincial Museum, Brown Collection: 13044.*

The first Chinese in New Zealand contd.....

Appo sold most of his property in Nelson and moved to Dovedale where he bought a large block of land which he cleared and ran cattle and sheep. He later became one of the first in the area to grow hops and also tried to grow tea. Tragedy struck the family in 1879, when Albert Ah Lina was accidentally shot dead by his older brother Louis while shooting rabbits. In 1882, Appo owned 485 acres of land in Waimea County valued at 1100 pounds and town land in Nelson valued at 1190 pounds.

In 1887, the Hocton's adopted Olive Clara Schroeder, as a one year old girl. Her mother had died and her father was unable to care for her. At that time, Appo was at retirement age and was regarded as a pioneer of Nelson and Dovedale.

As the years passed and Appo's children married and had families of their own, Appo enjoyed their company and would teach them some Chinese customs.

Ellen died of a stroke in 1916 aged 89. She also suffered from dementia. After her death, Appo moved in with his son Louis. His eldest son, William, died in 1919, aged 69.

Despite his advancing years, Appo remained in excellent health and at the age of 96 would be seen walking into town to buy his groceries and often seen working in his garden and playing his violin.

After a two week illness on the 26th September 1920, Appo died in his armchair at Louis's home. His age was recorded as 103 years but was disputed as from his own admissions, it would seem that he was 98 years old.

His death certificate records he is buried at Dovedale Cemetery but adding to the mysteries of Appo's life, his descendants believe him to be buried behind the family home at Dovedale as no headstone was ever erected for Appo and Ellen at Dovedale Cemetery.

Some of the houses Appo erected in Nelson and Dovedale are still standing

The Hocton name died with Louis William Hocton having three daughters.

Appo Hocton – from servant to land owner at a time when the Chinese were treated as menial servants.

Condensed from – Appo Hocton by Karen Stade

Mother refuses to give up disabled son.....contd

Whether it was teaching Ding how to walk through rehabilitation, teaching him how to use chopsticks because they are central to the Chinese way of life, or playing intelligence games or exercises with him, Zou was always working just as hard as Ding was.

Her hard work paid off when he was accepted and graduated from Peking University's school of engineering in 2011.

He then enrolled for a second degree program at the college's international law school and, after studying and working for two years, was accepted to Harvard Law School in 2016 at the age of 29.

"I never dared to dream of applying to Harvard. It was my mother who never stopped encouraging me to give it a try. Whenever I had any doubts, she would guide me forward," Ding told Xinhua, a Chinese news agency.

Though Ding knew it would be difficult to live so far away from his mother, both mom and son were exalted at the news of his acceptance and Ding began school at the prestigious Ivy League school in the fall. The school offered to pay for 75 percent of his tuition, which is steep and well over \$60,000, but his mother agreed to pay for the difference since Ding is still financially dependent on her.

Ding calls his mother his "spiritual mentor" after she spent so many years physically and mentally helping him develop into the man he is today. Zou says the two have a "close friendship," which is so endearing because of the formality often experienced between parents and children. Friendship and mentorship are just one of the many out-

comes of this dedicated mother's love, whose son will surely continue to do amazing things in spite of his disabilities.





新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

www.tungjung.org.nz

Membership to 31 March 2018

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 enter in all details including Chinese characters to complete our database**

Please send Membership fees to: **The Tung Jung Association of New Zealand Incorporated**
P.O. Box 9058, Wellington
 or by internet to account: **010505 0178453 00** with your name as reference

Tick appropriate box

Family \$30	Partners \$20	Single \$15	Seniors over 70 Free (honorary membership)
------------------------------	--------------------------------	------------------------------	---

:(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.

Signature Date.....

Please ignore this reminder if you have already paid your membership