

笔

bǐ
pen;
pencil

笔：一只手（扌）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（𦰩）。加上竹字头（𦰩）后就成了“𦰩”。后来把“𦰩”简化成“𦰩”加上一个“毛”字。虽然繁体的“𦰩”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 (扌) holding a stylus (丨), scratching lines (一) on a tablet (一), symbolises a writing stylus: 𦰩. Bamboo (𦰩) added to stylus (𦰩) produces "pen": 𦰩. Bamboo (𦰩) combined with hair 毛 also makes "pen": 笔. Although both the regular 𦰩 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	ノ	𦰩	𦰩	𦰩	𦰩	𦰩	𦰩	𦰩	笔										
1	2	3	4	5	6	7	8	9	10										



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

PO Box 9058, Wellington, New Zealand
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Newsletter Winter 2018 issue

The Tung Jung Association of New Zealand Committee 2017—2018

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

President's report.....

Easter was early this year and coincided with a lot of other events which led to a poor attendance at the Tung Jung Ching Ming observance at Karori Cemetery. Unfortunately, the president and other committee members were away in Auckland and could not attend. The president and other committee members had travelled to Auckland to participate in the unveiling of the memorial to the 499 Chinese men whose bodies were lost at sea off the coast of Hokianga when the ship transporting their remains sunk at sea there. The ceremony was cancelled due to unforeseen circumstances and will be re-announced at a later date.

The annual Easter Tournament organised by the New Zealand Chinese Association was held in Wellington this year (every four years) and the Association was asked to help in the canteen at the ASB arena in Kilbirnie where the tournament was held. Not being able to provide enough volunteers, we were fortunate that other volunteers turned up to help. It was a very hectic Saturday, heating dim sims, pork buns and serving hot congee to the hungry hordes who turned up!

On Sunday 15 April, the committee supported the Poon Fah Association Ching Ming dinner at the Grand Century Restaurant with a full table.

On ANZAC Day, 25th April, the Association had representation at the Wellington Chinese Association delegation in the public wreath laying ceremony at the cenotaph. It was good to see more young people paying their respect to those who gave their lives for us.

The president was invited by the Chinese Embassy to attend a welcome for the new Chinese ambassador M/s Wu Xi at Te Papa on 26th April.

Preparations are going ahead for the forthcoming tour to go to Zengcheng for the current lychee festival at the invitation of the Zengcheng Chinese Overseas Affairs Office towards the end of June this year. On a personal private trip to Zengcheng with family late last year, the president met with the Zengcheng Provincial Government officials who said that they would assist and sponsor a tour of our association if we could organise one and join in with other overseas Zengcheng people who are also coming back for the occasion. To this date, the Association is taking thirteen people to Guangzhou to sample the world famous Gualu lychee! By the time you read this report, it will be too late for you to join this tour but if you want to go back to visit your ancestral villages before it is too late and can find at least ten interested people to go with you, the Association can help you organise your trip.

As we all know in New Zealand, our ancestral villages are in a state of disrepair and crumbling because of lack of use, maintenance and dis-interest on the descendants part and with the rate of progress in China's development, these ancestral villages will become a thing of the past. If you and your family want to visit your ancestral village but do not have enough numbers, feel free to discuss with the president and we could help to make up the numbers.

Don't forget the mid-winter Yum Cha lunch at the Dragon's Restaurant on the 20 June. This has been quite popular for the older members who get the opportunity to meet their peers when otherwise they can't. All members and friends are welcome but must register as in the advertisement in this issue.

With the cold weather now coming, please keep warm and well and I will be thinking of you all when eating Zengcheng lychees at the end of the month!

Gordon Wu

Enjoy reading this newsletter in full colour by visiting our website

www.tungjung.org/newsletters

會長報告

由於今年復活節與很多其他活動是同一時間，導致了在 Karori 公墓舉行的東增會館清明祭拜活動，很少人參加。很遺憾地，會長和委員會會員們都去了奧克蘭，他們也沒有參加。他們到奧克蘭參加 Hokianga 海岸海難的悼念活動，這是一艘運載499具中國人的遺體的船，在 Hokianga 海岸沉沒。由於不明的情況，這次悼念活動被取消了，延後的時間將會稍後宣佈。

由紐西蘭中國華人組織的每 4 年一次的復活節錦標賽，今年在威靈頓舉行。我們會館人員也被安排到錦標賽場地的餐廳做志願者工作。我們自願者人數不夠，但是我們很幸運地是別的專案的志願者也來幫忙了。那是多麼忙的週六啊！我們為大夥們提供了熱熱的點心，豬肉包和粥。

4 月 15 日，周日，我們委員會會員參加了由 Poon Fah 協會組織的清明聚餐，當晚 Grand Century 餐廳是全場滿座的。

4 月 25 日是 ANZAC 日，我們會館代表威靈頓中國協會，向公眾紀念碑獻上花環。我看見很多年輕人都對犧牲的烈士們很尊重。

4 月 26 日，會長被邀請參加在 Te Papa 舉行新的中國駐紐西蘭大使 M/s Wuxi 上任的歡迎會。

由於現在正是增城荔枝節開始而到 6 月底就結束，我們受增城海外事務辦公室邀請，我們正準備將要去增城旅程。上年末，我跟我家人回了增城，我也與增城海外事務辦公室領導見面了，他說他們會援助和支援我們會館這次旅行。如果我們能組織一個團或者參加別的海外華人團，他也表示支援。這次會館一共 13 人會回廣州嘗嘗世界聞名的掛綠荔枝。當你讀到這個新聞簡訊時，如果你想參加這活動的話，已經太遲了。但如果你想回你的祖先的村子，就從來不會遲。請你找 10 個跟你相同興趣的人，我們會館會幫你安排旅程。

在紐西蘭眾所周知，我們的祖先的村都在中國，如果由於沒有使用，而失修，加上後輩們對它們不感興趣，以中國現在發展的速度，祖先的村落就很快成為過去的。如果你和你家人想回祖先的村落，但又不夠人數的話，跟我們會館會員討論吧，我們會為你解決問題。

不要忘記在 6 月 20 日龍餐廳舉行冬天中旬的飲茶聚會，那是很受老會員歡迎的，那是他們見到很多老朋友的大好機會。所有會員和朋友們都可以參加，但必須在這次新聞簡報的廣告中登記哦。

天氣變得越來越冷了，大家注意保暖。當在這個月尾我在增城吃荔枝時，我會想你們的。

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.....

James Luey	Helen Wong (Auckland)	Karen Wong	David Wong (Auckland)
Ivan Wong	Alison and Trevor Phua	Pam Dunn	E Lowe (Chch) B and D Wong
Ho and M Young			

Ching Ming Festival 清明節

The Ching Ming Festival coincided with the New Zealand Chinese Association Easter Tournament held in Wellington this year. Ching Ming usually falls on the 4th or 5th April very year but Easter has a flexible date.

The weather was sunny albeit a bit chilly and the usual core members turned up at Karori Cemetery to pay homage to their ancestors. It was a poor turnout but owing to the circumstances, it cannot be helped. The president and other committee were also away in Auckland so could not attend.

Those attending observed the usual procedures in paying homage to their ancestors and later joined them in a light lunch in the sun.

The traditional practice of Ching Ming is not observed by New Zealand born Chinese as it would normally involve a whole day and it is also a public holiday in China. In the past, the Association observed Ching Ming with a public dinner in a local restaurant but owing to lack of interest by its members the committee decided to dis-continue the practice. It is hoped that in later years when younger members are in the committee, the practice will be re-instated. In the meantime, those attending the Ching Ming Festival at Karori, are asked whether they like to join the committee in a dinner that night in a local restaurant.



Liver n' Cheese

There were these three guys at a cafe, drinking their coffee - an American guy, a black guy, and a Chinese guy. They see a really attractive waitress and comment on her good looks. Next thing you know they start making bets on who can get her to go out with them first.

The waitress overhears them, and she goes up to them and says, "Hey, I heard you talking about me. Well, I like an intelligent guy, so let's see who can make the best sentence using the words 'liver' and 'cheese'."

So the American guy goes, "That's easy. I love liver and I hate cheese."

The waitress shakes her head in disgust.

The black guy goes, "Well, I hate liver and I love cheese."

The waitress says, "That is so stupid. That's essentially the same thing!"

Then the Chinese guy steps up and puts his arm around the waitress' waist. "Liv—er alone, che—ese mine!"

Helene Wong ONZM for services to the arts and Chinese community.....

The Tung Jung Association congratulates Helene Wong, a member of the Association, in her recent award New Zealand Order of Merit (ONZM). The New Zealand Order of Merit is an order of chivalry in New Zealand's honours system. It was established by royal warrant on 30 May 1996 by Elizabeth II, Queen of New Zealand, "for those persons who in any field of endeavour, have rendered meritorious service to the Crown and nation or who have become distinguished by their eminence, talents, contributions or other merits", to recognise outstanding service to the Crown and people of New Zealand in a civil or military capacity.

Helene Wong is an author, actor, director, film critic, screenwriter and script consultant. She was the inaugural Development Consultant for the New Zealand Film Commission. She served on the New Zealand Film Commission Board and the New Zealand Writers Foundation Board, and chaired the Moving Image Centre Board. She has written and directed a number of television documentaries. She wrote and directed the television film 'Footprints of the Dragon', published the memoir 'Being Chinese: A New Zealander's Story', and created a series of artworks for the Auckland War Memorial Museum exhibition 'Being Chinese in Aotearoa'. She has served as a juror for the Asia-Pacific Film Festival and New Zealand Television Awards, and as a judge and convenor of the Media Peace Awards and the International Screen and Television Writers Festival over a course of 30 years.

Born in Taihape, Helene grew up in Lower Hutt. After graduating in Sociology from Victoria University of Wellington, she worked in the Public Service, becoming in 1978 social policy adviser to Prime Minister Sir Robert Muldoon, and the first woman to be appointed to his Advisory Group. Her career then took a different turn as she followed her love of theatre, working as an actor and director before moving into film and television in the mid-1980s. She was appointed as the first script development executive in the NZ Film Commission, then worked as a freelance script consultant on several short and feature-length projects, including *Illustrious Energy*, Leon Narbey's acclaimed feature film about Chinese goldminers in Otago. Helene then wrote and directed documentaries for television, notably *Footprints of the Dragon*, about Chinese in New Zealand, for the series *An Immigrant Nation*. It was among the ten top-rating documentaries of 1995. The following year, she became a film critic with the *New Zealand Listener*, a position she still holds.

Helene has taught classes in scriptwriting, film criticism, cultural identity and the media; judged numerous industry awards; served on the jury of the Asia-Pacific Film Festival in Auckland in 1996; and, from 2000 to 2006 was a member of the board of the NZ Film Commission. Helene Wong is now a full-time writer and occasional actor.

She has starred in many feature films, television programmes, theatre, short films, web series and commercials.



Helene with the Governor General H.E. Rt. Hon. Dame Patsy Reddy
GNZM, QSO



The New Zealand Order of Merit

Obituary.....

Henry Hing Wong—Wong Hing Tong 黃慶堂

Bak-shek village 白石村

9 September 1933 – 14 April 2018

The youngest son of Wong Ka She 黃嘉樹, of Bak Shek Village 白石村, a past president of the Tung Jung Association in 1929, Henry was the youngest of three siblings, the other two being James 黃展堂 and Kent 黃敬堂 Wong.

He lived a very private life at 141 Miramar Road, Miramar, Wellington. He attended both primary and secondary school but left at the age of 15.



He was a fruiterer in Wellington, working at W.Lowe & Co in Lambton Quay and then later on went to Berhampore. In later years he was employed by the New Zealand Railways working in the local suburban lines as a guard where he was well liked by work colleagues and passengers.

His life was one of many personal tragedies and unhappiness. He was rejected by his mother, was married and loved 3 wives two of whom died of cancer. His first wife was a local girl Shirley, who died of cancer. He then migrated to Levin where he had a thriving Fish & Chip shop and saved enough to buy his own house. He spent time after he sold the business and became a nurse aid at the Levin psychopedic hospital. Henry then married a Hong Kong girl who divorced him after about five months of marriage. His third wife Sharon came from Malaysia who died suddenly after diagnosis of cancer around 2002. At this time, Henry was working for New Zealand Railways and Sharon, being an enterprising woman, would make cakes from home for Henry to sell to his workmates. Not having had any children from any of these marriages, Henry went to Hong Kong for over a year to adopt a baby daughter who later on as an adult rejected him and has changed her first name and surname. He eventually succumbed to Alzheimer's passing away at The Village in the Park, Rintoul Street, Newtown, Wellington. He was very interested in music and had a collection of CD's, DVD's and LP's, many of which he had played over again and again and would know them all off by heart.

After being committed into a home, he converted to Christianity in January 2016 before witnesses, and regularly read his bible. His spirit is now with the Heavenly Father ABBA and iEsou Christou 耶穌基督 our Saviour 救星 and Redeemer. He passed away quietly at the Village in the Park, Wellington on 14th April 2018.

Henry led a quiet life and his funeral service was just as quiet, attended by family members, with those of his late wife Sharon from Australia, who requested that her ashes be buried with Henry, and some close friends from New Zealand Railways at the Cockburn Street Chapel, in Kilbirnie, Wellington, on 20th April 2018.

He is survived by his adopted daughter Leonie (now known as Lee SHARENDON), sister in law Elsie 陳鳳和 and nephew Lawrence 黃思賢 and their respective families.

Lawrence Wong

News from Sydney

May has been an exceptionally busy month organising and attending a number of events. These included providing information and introductions for a New York Times journalist, being part of a working committee producing a series of short films on Chinatown, attending and organising forums on the effect of the proposed Foreign Influence Transparency Scheme Bill on the Chinese Australian community, a talk by Moya Dodd on her role in Women's football, a Gala Night in Commemoration of the 200th Anniversary of Chinese Migration to Australia, a book launch and the unveiling of a plaque in memory of William Lee, the first Chinese Australian barrister in New South Wales.

The first record of a Chinese person to settle in Australia was Mak Sai Ying aka John Shying in 1818. Much has been written on his life and activities in the Parramatta area of western Sydney. A number of events and projects have arisen to celebrate these 200 years of Chinese settlement in Australia.

After spending some time with journalist Isabelle Kwai, it was a real surprise to see her story and photos published in the International Section of the May 8 edition of the *New York Times*. On line, the story ran with the caption *200 Years On, Chinese-Australians are Still Proving they Belong* while the caption in the printed edition was *Two Centuries of Suspicion: Chinese Australians again having to defend their place Down Under*. The article was largely based on the Leanfore family from Dongguan (Chan is their actual Chinese surname).

A lot of planning goes into making documentaries, even a series of short ones as the working group for Sandra Pires from Why Documentaries discovered in her *Haymarket Films - Yesterday Stories* series. Haymarket is where Sydney's main Chinatown is located and we have now chosen the topics, subject matter and interviewees, script still needs to be finalised before any filming takes place.

Shortly after attending the Lowy Institute's *Australia, China and the fallout from the foreign influence debate*, the Chinese Community Council of Australia held a forum at the NSW Parliament House, hosted by Jenny Leong MP, titled *Chinese Australians: Complexities and Challenges*. The main aim of this forum was to discuss how the unrelenting political and media spotlight regarding 'Chinese influence' places the Chinese Australian community in a difficult situation.



With speakers, moderator Geraldine Doogue and politicians (Jenny Leong MP in red dress)



Moya Dodd and myself

The Chinese Australian Historical Society's talk by Moya Dodd, *Moya Dodd: My Passion, My Story* starts with her maternal grandparents who were Chinese market gardeners, to her nurse mother and fireman father's stories to her life in South Australia and passion for soccer. This led to her being one of Australia's foremost women soccer players and later as one of the first women to serve on the FIFA Board. A lawyer by profession she is a strong advocate for promoting women's football internationally and managed to get FIFA to change their ban to allow women with hijabs to play.

A Gala Night to commemorate the 200th anniversary of Chinese migration to Australia was recently held to a packed audience in the Sydney Town Hall. The organising committee were mainly new Chinese from the PRC but descendants of the early Cantonese Chinese were present including the descendants of Mak Sai Ying and Mei Quong Tart.

Dr Michael Williams book *Returning Home with Glory: Chinese Villagers around the Pacific, 1849 to 1949* was recently launched at Parliament House. The Chinese villagers studied and referred to were from Zhongshan County.

Phillip Lee Chun, from Zhongshan County, came to Australia in 1874 and with several partners established Kwong War Chong & Company in Campbell Street and then moved to 84 Dixon Street in 1910. Kwong War Chong was a classic example of an overseas Chinese general store and trading company. It closed in 1987 and 82 and 84 Dixon Street were sold for \$19.8m last year. One of Phillip Lee Chun's sons, William Jansing Lee became the first Chinese Australian to be admitted to the NSW Bar. A plaque to commemorate the 80th anniversary of his admittance was unveiled in Selbourne Chambers where he practised.



Plaque celebrating William Lee's 80th anniversary of his admittance to the Bar

Looking forward to spending some time with the NZ group travelling to Jung Seng (Zengcheng) at the end of June.

Daphne Lowe Kelley

lowekelley@bigpond.com

World Tai-chi day

The last Saturday in the month of April is designated as "World Tai-chi Day" when People around the world gather together at 10am to practice their Taichi and Quigong.

This year this tradition was held at the Karori Recreation Centre, organised by the masters from the various Tai-chi groups in and around the Wellington area.

The various leaders led the routines which the public participated in and also gave demonstrations.

Among them was Tung Jung member Chen Lipeng, who has performed at some of our functions. She led Eight Section Brocade Qi Qong and demonstrated the Mulan Single Fan which was beautifully presented.

Other leaders and performers included were another Tung Jung member Terry Young - Chen Style Tai Chi Quan, John Young – 24 Form Yang Style, Ray Poy – Tai Chi Kung Fan, Victor Zhang – 42 competition form

A visiting master from China, Xing Qi Lin and his student Fen Yun Dai performed a gracefully choreographed Taichi Dance – it was the highlight of the day.

This was followed by a light lunch and cup of tea and a chance for all to chat together.

The Tai Chi style that Lipeng uses are Chen style, Yang style and Qigong.

Chen Style - The Chen family-style is the oldest and parent form of the five traditional family styles of Tai chi. Chen-style is characterized by Silk reeling, alternating fast/slow motion and bursts of power.

Yang style - Its many variations is the most popular and widely practiced style in the world today and the second in terms of seniority among the primary five family styles of T'ai Chi.

Qigong - Qigong can be defined as "life force cultivation" or energy technique. Shibashi (translated: 18 Forms) is a modern qigong based on elements of Yang style Tai Chi.

She also knows all variations of Tai-chi like fan, sword and normal tai-chi.

Fan - Fan is the most popular tai-chi fan form ever practiced in China.

Sword – Tai-chi sword is known as "Taijijian" and is literally called tai-chi sword. It is a straight two-edged sword used in the training of the Chinese martial art Taijiquan.

Lipeng teaches at Victoria University Chinese School and at Samuel Marsden Collegiate School. She also teaches at the Irish Club Hall, 10 Fifeshire Ave in Te Aro. Whether you are a beginner or wish to improve your skills in tai-chi, you are most welcome to attend her classes at one of the above venues. Contact Amy Ting :478 6253.

Amy Ting



Finding our way back to Bak –sui

Over the past two to three years, when researchers looking for information for the new book about the lives of the Chinese fruiterers in New Zealand, new stories have risen as to hitherto unknown relatives or businesses run by families..

One such business in Tauranga, ran by a Bak-sui 白水 man Wong Mong 黃滿, also known as Walter Ching Mong, way back in 1922, known as the Strand Fruit Depot caused a sensation when researchers approached his descendants about the business.

Granddaughter, Alice Kan writes;

It was a serendipitous moment when Helen contacted me about our Grandfather Walter Wong Mong. She was checking on information that indicated he had a fruit shop not only in Waitara and Palmerston North but also in Tauranga. This was a total surprise to the family as we never knew that.

Like many families our mother (Walter's youngest daughter) was born in China when our Grandfather made infrequent trips back to Bak Sui – she only knew her father as an old man and had no recollection of him when he was young. So when Helen sent us a photo of him in his Tauranga days and an advertisement for his fruitshop in the Bay of Plenty Times our mother was thrilled.

While we have been back to our Father's village once in 2006 we have never been back to our Mothers' and yet she was the one born in China and had some memory of growing up there whereas Dad was born in New Zealand. Amazingly Helen was going to Bak Sui in October 2016 and offered to take photos of our Grandfather and also our mother and her older brother who had emigrated with her to NZ in 1942. What a gift that was – Helen managed to find someone who knew one of our relatives (who Mum was not aware of all these years). This was no small feat and strikes at the commitment and kindness that Helen showed in using some of her precious time in the village to hunt down someone who might know Walter Wong Mong and his family. She came back with a phone number, photos and a message to get in touch. That Christmas our Mother rang that number and she couldn't believe there was a cousin (not born when she was in China) still living in Bak Sui and who was aware of our family and the family home – the place where Mum grew up. This cousin had been brought up with stories of the family in New Zealand and that one day they would come back.

As it was Christmas there were many of us gathered in Palmerston North and as we talked we thought – why not go to Bak Sui and see the village while Mum was still alive – she is 85! So last year in November, 15 of us made it to Bak Sui - 5 grandchildren of Walter Wong Mong and their husbands/ wives, 4 great grandchildren and their partners/ husband and our Aunt and cousin travelling with us from our Father's side of the family.

The welcome we received from our cousin when we arrived at Bak Sui cannot be described – our cousin just said - "I knew you would come back" and the hugs and tears (not usual for Chinese) was a testament to the depth of feeling we all had. While Mum did not travel with us she had a list of things to check – is the well still there? what about the lychee trees?; is the house still standing? what about the lake?

Needless to say the well is not there, the house is falling down and we did not see the lychee trees but we did see the lake. It was the family connections made however, that are very precious to us all. For our cousins Dennis and Lester Wong the challenge now is to claim our Grandfather's house – and it seems our cousin was just waiting for family to return so that they could work on this together – so the process has begun.

I can say that it has been life changing seeing where our mother, uncle and grandparents lived prior to 1942. To understand a little better what their lives must have been like and the monumental change it must have been to come to New Zealand as children not knowing the language or culture. I also feel for our Grandmother whose first reaction when she got to Waitara was - "take me back to Bak Sui" – life was so strange for her and it was so very different to life back home. We are told she was persuaded to stay for the sake of the two children. Our grandfather now had a young family to care for in New Zealand when he should have been retiring and having lost everything during the war had to start out all over again – so they moved from Waitara to Palmerston North where both our Mum and our Uncle Albert had their families.

Our family is all the stronger for making the trip together, sharing the excitement and the memories and most of all the knowledge that we have been truly welcomed home.

So to the researchers of the 'Fruitshop Book' The Fruits of our Labours, we are eternally grateful for your work and how you have connected us and I am sure many other Chinese families through your research and your love and care for the Chinese living here in New Zealand.

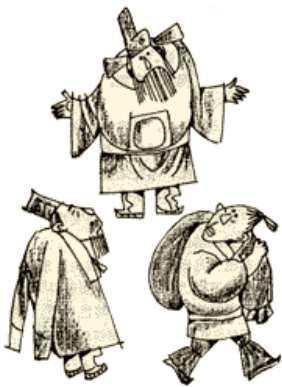


Wong Mong

Finding our way back to Bak –suicontd



Chinese judgement.....



When Duan Guangqing served as a county magistrate, he was known for his honest, upright nature. One day while passing a grain shop, he saw a crowd of people who seemed to be quarrelling about something. Upon inquiry he learned that a country fellow had trampled a chicken to death and the boss of the grain shop had asked for nine hundred coins in compensation.

Duan Guangqing asked, "Why does a chicken cost nine hundred coins?"

The fellow from the country answered, "The boss said the chicken, which was of fine quality, would weigh nine jin after a few months, The current price for a chicken is one hundred coins per jin, so he asked me to pay nine hundred coins for the loss."

Hearing this, Duan Guangqing asked the boss, "Is that true?"

The boss of the grain shop nodded. "Yes, that's the way I calculated it."

Then Duan Guangqing brought the case to a conclusion. "It seems that nine hundred coins is not too much. You just pay him that much. If you don't have enough, I'll make it up."

The onlookers all complained behind his back that the judgment was unfair. The countryman dared not protest and had to pawn some of his clothes for six hundred coins. With these and three hundred coins volunteered by Duan Guangqing, the man paid the boss for the chicken.

Seeing the money, the boss was full of glee. He took the coins and was about to go when Duan Guangqing said hurriedly, "Wait a moment; listen to me, please. There is a saying 'dou grain, jin chicken'. That is to say, to gain one jin of weight the chick will eat one dou of grain. Now that the chick has died, the nine dou of grain have been saved, haven't they? It is only fair for you to give the nine dou of grain to the countryman."

Hearing this, the boss was agape and tongue-tied. He could do nothing but give nine dou of grain to the countryman.

The countryman went away happily with the grain. All the people praised Duan Guangqing unanimously for his fair judgment and uprightness.

My experience from visiting China

In late November 2017, Gordon Wu had the opportunity to take his entire family back to China to see their ancestral roots. This is his granddaughter's account of visiting the villages of Yayao 雅瑤 in Zengcheng county 增城 and Sha Kong 社崗 in Upper Poon Yue 番禺 county.:



Before visiting my families' villages in China I did not know what to expect. I was never really that interested in visiting the villages before but I was excited to see where my relatives grew up. Before we went I had the perception that the villages would be quite run down.



Once we arrived to the villages right outside of Guangzhou I felt connected on an emotional level to them. My Father's family house, which my Great Grand Father lived in was very run down and had not been maintained over the years which made the whole interior decay.

Seeing the rubble inside the house made me think about how different it would have been to grow up here than in New Zealand. It was also interesting to meet distant



relatives who know about the village and live in China, and hear about their lives, living in such a different country.

While on the other hand my Mother's family village was maintained more which meant that you could see the built interiors of the houses and what areas were made for what.



Seeing where my family came from changed the way I thought of my identity in the world.

I am definitely more curious about my heritage now and how my family came across the world to New Zealand. Visiting the villages made me more grateful to have such a rich



background and that people can still tell us stories about the houses and the memories that live there.

Eloise Wu

Justin's China experience

Justin Wu is Eloise's brother and he also wrote about his experience on visiting his ancestral villages.

In November 2017, our family went to Guangzhou to visit our heritage village. This would be the first time for myself, parents and sister. Yeah Yeah always mentioned we had a place in China but we had never seen it before. After an hour drive from Guangzhou city to the village, we turn into a side street with a riverbank on one side. Ahead of us was an old tree and a bridge across to the village. It felt surreal that my ancestors once walked and lived here. The village was cleaner than I expected, but it was still a drastic change from New Zealand. Walking through the street there were some elders sitting outside their houses. Having grown up in a western environment it was different then back home. When we arrived at the house we went inside and looked through the rooms, taking in everything. The place had not been inhabited for a long time with roots and plants growing all over. Afterwards we went down the road to the ancestral hall. Making our prayers to our ancestors and further taking in the surroundings, I felt very fortunate for what I have today and the opportunities that have become available to me. It was an incredible and memorable experience that was shared with my YeahYeah and family to visit together after all these years.

Justin Wu



Founding father of worlds largest commodity market contd....

The strategy was not conceived from the vacuum, but a result from what he saw and learned in his trips to Shenzhen, Zhuhai and Shanghai, all of which were pioneering cities that spearheaded China's reform and opening up.

"After visiting those cities, I found that there is always a market first, then there is a city," he said.

That was where the strategy came from.

Then he immersed himself in the works of Marxism, the guiding theory of the Communist Party of China, to search for doctrines to endorse his idea.

"I didn't claim to understand everything about Marxism," Xie, a farmer's son with only an elementary school education, acknowledged. "But I was convinced that the strategy won't go against it."

His development strategy proved to be right and put Yiwu on the path to prosperity with its small commodities economy ever since.

'Party officials must serve the people'

Despite his humble beginning, Xie had a flair for leadership. He held himself accountable, made bold decisions and was prepared to take risks.

Founding father of world's largest small commodities market

In 1982, a new official in a poor rural county in China, Xie Gaohua, was moved by a local woman's struggles and gave her permission to sell shoelaces. The legend goes that this sparked the region's reform and opening up efforts in earnest, eventually turning it into the world's largest wholesale market of small commodities.

The county is Yiwu, in Zhejiang province, home to the world's renowned Yiwu small commodities market. The county official, Xie Gaohua, is now 87 years old, but he remembers the encounter clear as if it was yesterday. Sitting in his home, Xie recounted this fabled story and other circumstances that led to Yiwu's remarkable transformation.

From rags to riches

Xie was transferred from Quzhou, another town in Zhejiang province, to become the secretary of the Yiwu Party Committee in April 1982.

"Quzhou was poor then, but Yiwu was much poorer," Xie said. "People were starving and tried hard to survive. I had to do something."

But instead of giving orders and making comments straight away, as many did, Xie began by listening to local people and studying his new surroundings.

He found that a bartering business, exchanging brown sugar for chicken feathers -- a tradition that dates back to the Qing Dynasty a century ago -- still thrived in the area. The tradition had evolved into a booming hawking business, the main way for many local people to make a living.

In this, Xie discovered the hidden vigour of Yiwu's economy.

However, working as a hawker was forbidden after the founding of the People's Republic of China, as it was deemed as a "capitalist activity," the antithesis of the creed of the Communist Party.

Therefore, although the Chinese leadership proclaimed the beginning of the country's economic reform and opening up in 1978, few dared to support these activities in practice.

Then came the fateful encounter in May 1982, between Xie and a street vendor named Feng Aiqian.

"She met me outside the government building to complain after her goods were confiscated by local authorities again," Xie said. "I couldn't understand the Yiwu dialect, so our conversation was difficult and sounded like a quarrel, drawing many onlookers."

Not wanting to make a scene, Xie invited Feng to his office.

"Our talk softened after she offered me a cigarette," Xie recalled, looking fondly at the cigarette between his fingers — he still carried the habit. "She said she was doing business on the street to make money to support her poor family."

After more than one hour's conversation, Xie assured her that she would be allowed to peddle goods on the street.

The talk prompted him to travel to nearby Wenzhou, the first city in China to set up private enterprises, to do research.

"The more I learned, the more I thought building a free market conformed to the guiding principles given by the central government. It was not the capitalist practices that many feared."

Four months later, in September 1982, Yiwu announced that it would set up the Huqingmeng Market, at the time merely a collection of sheds and stalls. The market, however, would eventually grow into today's Yiwu small commodities market.

To develop the market, Xie put forward a guideline of "four allows" — allow farmers to do business, allow long-haul transport trade, allow the opening-up of the urban and rural market, and allow multi-channel competitions.

The bold move caused resentment among people working at State-owned businesses which took a beating from the free market competition.

"I visited a store department and heard some complaints, I told them the system was faulted and we should 'break the big pot.' (a slang referring to the egalitarian practice common in Chinese society in the early 1980s)

"To get rich through labour is respectable," Xie asserted. The sentence became a catchphrase in the ensuing years.

This was the first time in China that a local government officially recognized the legality of a free market for farmers and vendors.

Legitimizing the small-commodities market was no easy task, because ideological shackles still gripped people's minds. Those in the authority were afraid to make bold moves, despite the directives from the third plenary session of the 11th Central Committee of the Communist Party of China that was held four years before, which launched various measures of reform and opening up.

Xie's vision and boldness was a precious rarity that led the way.

In October 1984, he proposed a city development strategy called "prosper through trade and commerce," aiming to develop trade as Yiwu's pillar industry and foster a market.



Continue to page 12 and page 17

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 20 June 2018 at 12 noon

\$18 per person

Contact - Virginia Ng 232 9971 mob. 021 2502677

Email: ng-virginia@yahoo.co.uk

before 10 June 2018

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 Inc will be held at the Association's premises at 33 Torrens Terrace, Mt. Cook, Wellington on Sunday 19 August 2018 at 2 pm.

All members and intending members are invited to attend and have a say in the running of the Association for future generations.

Please contact the secretary Eugenie McCabe, 475 7707, mobile 021 2033918 if you are attending for catering purposes.

The current committee would like to see some more of the younger generation participating in the roles and activities of the Association for future generations.

We look forward to seeing you all at the AGM!



Solution to
Chinese
crossword on
page 17

Traditional medicine.....

The theories of yin-yang and wu xing

Ying-yang and wu xing (five elements) are familiar to all Chinese. However, there are just a few people in China who can truly understand these complicated theories.

Originally they were two independent theories. The theory of yin-yang was the most significant concept that reflected the philosophic thinking of the academics in ancient China. In medicine, the yin-yang theory was adopted earlier than the wu xing. During the Qin Dynasty, there was no record of wu xing but the theory of yin-yang was practised to explain the cause of diseases and the activity of the human body thus it is possible for traditional Chinese medicine (TCM) to develop from ancient times to modern times. It is also the reason that it will never be replaced by Western medicine.



Yin-yang symbol

Philosophers in ancient China believed that the universe was made of yin and yang and its constant movements was responsible for the world's existence. Yin (shadow) was the place opposed to sunshine and yang (sun) was the place facing the sunshine. Thus people used these concepts to analyse various things. Those that were static, internal, descending, cold and gray were yin, while those that were dynamic, external, rising, warm and bright was yang. They had nothing to do with their nature as being good or bad. The balance between yin and yang was thought as being the ideal state.

Originally the theory of yin-yang was simply used to analyse the climatic changes in the four seasons and was composed of two parts yin and yang. Yin-yang was further divided into shao yang (mild yang), tai yang (extreme yang), shao yin (mild yin) and tai yin (extreme yin) which actually signifies the properties of the four seasons. Before the Qin Dynasty, specialists of yin-yang used this theory to analyse human society and advised the Emperors to govern their kingdoms by following the natural changes of the seasons. This was later adopted by doctors and farmers with such concepts as planting in spring, flourishing in summer, harvesting in autumn and storing in winter.

Therefore, yin and yang represent the law of the universe, the principle of everything, the cause of changes, the origin of growth and decline and the source of life. Therefore, diseases must be treated according to yin and yang.

The theory of wu xing (five elements) is not so important as that of yin-yang. It is just used to classify different things into five specific categories. In the chart below, it pertains to wood and related to blue in colour and sourness in taste. So a bluish complexion indicates that the disease is located in the liver and can be treated by herbs of sour taste. Such a way of thinking is helpful for diagnosing and treating diseases but it should not be absolute.

Extraordinary Fu-Organs and Transporting and Transforming Fu-Organs

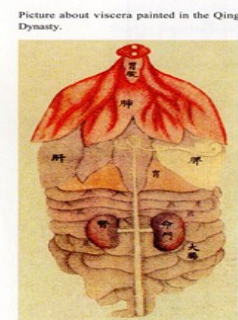
Classification	Number	Organs	Analogy	Functions
extraordinary fu-organs	6	brain, marrow, bones, vessels, gallbladder and uterus	earth	storing without discharge
transporting and transforming fu-organs	5	stomach, large intestine, small intestine, <i>san jiao</i> (Triple Energizer) and bladder	heaven	discharge without storing

The Five Zang-Organs and the Six Fu-Organs

Classification	Number	Organs	Analogy	Functions
five zang-organs	5	heart, liver, spleen, lung and kidney	earth	storing without discharge
six fu-organs	6	stomach, large intestine, small intestine, <i>san jiao</i> (Triple Energizer), bladder and gallbladder	heaven	discharge without storing

Traditional medicine contd.....

Viscera or zang –organs and fu –organs is a collective term for internal organs in TCM. They include three separate categories, five zang-organs (heart, liver, spleen, lung and kidney), six fu-organs (stomach, small intestine, bladder, gallbladder and san jiao (triple energizer) and extraordinary fu-organs (brain, marrow, bones, blood vessels, gallbladder and uterus). Because of lack of knowledge in ancient times of physiology and pathology, relationship between organs were made on intuitive observation.



Picture about viscera painted in the Qing Dynasty.

The gall bladder is included in both the six fu-organs and the extraordinary fu-organs. The following chart will explain why:

Extraordinary Fu-Organs and Transporting and Transforming Fu-Organs

Classification	Number	Organs	Analogy	Functions
extraordinary fu-organs	6	brain, marrow, bones, vessels, gallbladder and uterus	earth	storing without discharge
transporting and transforming fu-organs	5	stomach, large intestine, small intestine, <i>san jiao</i> (Triple Energizer) and bladder	heaven	discharge without storing

The Five Zang-Organs and the Six Fu-Organs

Classification	Number	Organs	Analogy	Functions
five zang-organs	5	heart, liver, spleen, lung and kidney	earth	storing without discharge
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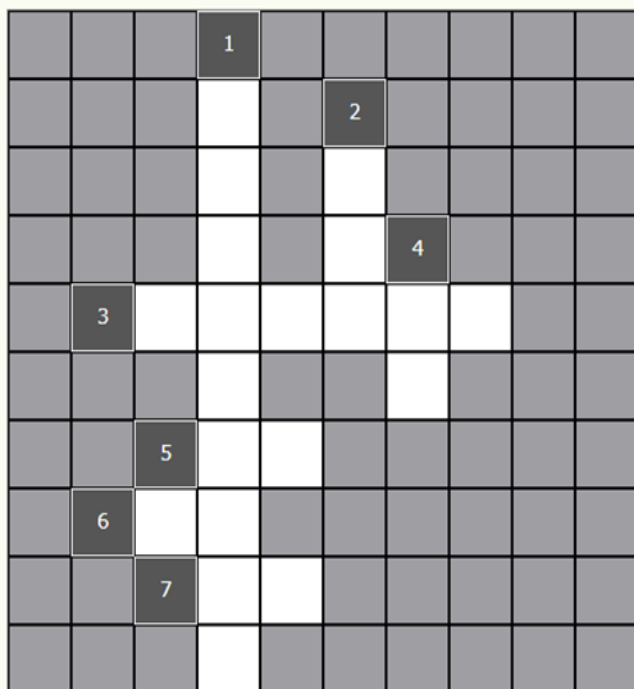
Later on, doctors combined the two groups into one system as shown in the following table.

Modern Ideas about the Theory of Zang-Organs and Fu-Organs

Classification	Organs	Functions
five zang-organs	heart, liver, spleen, lung and kidney	storing without discharge
six fu-organs	stomach, large intestine, small intestine, <i>san jiao</i> (Triple Energizer), bladder and gallbladder	discharge without storing
extraordinary fu-organs	brain, marrow, bone, vessels, gallbladder and uterus	storing without discharge

Chinese crossword puzzles.....

Many of us born in New Zealand can do a simple crossword puzzle in English. Some of us NZ born Chinese know how to write and understand Cantonese in varying degrees. Here is a simple method to learn and write Chinese using the Simplified method. Each white square represents one Chinese character and a line makes up a sentence. The clues are in English but you have to write the answer in Chinese.



Across

3. A question asking where the person you are speaking to works
5. Stores that sell books
6. A place where meals can be bought and eaten
7. An institution where formal elementary education is given and received

Down

1. A statement saying that she likes studying in the library
2. To have a chat
4. A person who does a job, e.g. in a car factory, etc.

The method of using this crossword form is quite straight forward, and will be clear if you have ever done an English crossword. Here are just a few tips for readers on how to use the form most effectively.

- There are two types of boxes in crosswords, black and white. You only need to fill in each white box with a character or Pinyin equivalent. The black boxes can be ignored.
- Read the English clues and find the words or phrases that you are certain about before searching for other words.
- Complete the longest word or phrase as soon as possible, as more clues and links will result.
- Be brave and imaginative; guess possible words using the shared characters you have already filled in.
- Try to make use of any associations to complete the gaps that you have left, or have discussion with friends.
- Some different solutions may be found, for sentences in particular, as far as the alternatives do not affect other words.
- Some words can be used for more than once in different occasions.

Founding father of worlds largest commodity market contd....

He said, "Party officials must serve the people and should not go against the aspiration of the people."

He tried to shy away from public praise that he was the founding father of the Yiwu market, and instead attributed the success of the market to the spirit of Yiwu — pioneering, inclusive, hardworking and entrepreneurial.

Xie is not a Yiwu local, but he said he considered Yiwu as his second hometown.

Although Xie held his post in Yiwu for less than three years and left it over three decades ago, Yiwu's business people still feel indebted to him.

Every year since 2015, representatives from Yiwu's business community would drive Xie for 150 kilometers from his hometown in Quzhou to Yiwu to attend the China Yiwu International Commodities Fair.

He said he plans to attend the expo again this November.



Xie Gaohua,

Drones' mission to fight poverty.....

When you think about delivery by drones, you probably envision a sleek flying machine whooshing over a leafy neighbourhood before gently descending and dropping off its cargo in front of a futuristic house.

Tech-avid cities, however, are only part of the story about how transport drones can change people's lives.

A case in point is a promise made by Liu Qiangdong 刘强东 also known as Richard Liu, the founder and CEO of JD.com, also known as Jingdong and formerly called 360buy 京东商城, is a Chinese e-commerce company headquartered in Beijing. a leading e-retail platform in China, to Pingshitou, a village in Hebei province looking for way out of poverty.

The company was founded by Liu Qiangdong in July 1998, and its B2C platform went online in 2004. It started as an online magneto-optical store, but soon diversified, selling electronics, mobile phones, computers and similar items. The company changed its domain name to 360buy.com in June 2007 and then to JD.com in 2013. The latter purchase is understood to have cost \$5,000,000.1

Since 2015, JD has been helping the county that includes Pingshitou fight poverty, mostly by boosting local sources of income such as tea, porcelain and mushrooms. The villagers of Pingshitou were so impressed by what Liu's company had done that they asked him to be their honorary village chief, a request Liu, born in a poor village himself, readily accepted.

The villagers knew they had made the right choice when Liu announced during his inauguration speech that he would make them ten times richer by the end of 2022 (the average annual income of Pingshitou was 3,200 yuan, about US\$500, in 2016). The rousing promise was backed by more than Liu's personal commitment to eliminating poverty, as the cutting-edge drone technology developed by JD was exploring its potential away from urban areas.

The hilly terrain of Pingshitou means taking walnuts, the village's major produce, to outside markets is arduous. This puts real life limitations on the villagers' ability to make money, which is where JD's drone fleet comes in.

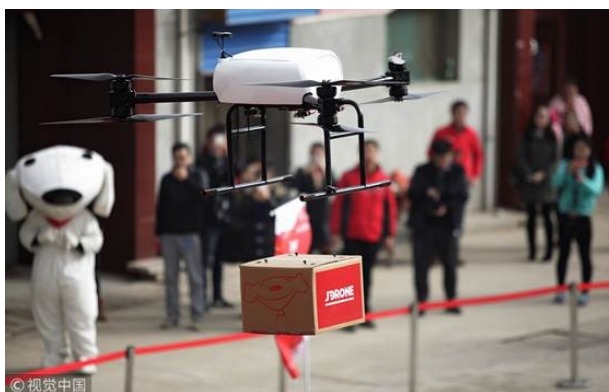
One of the earliest proponents of drone deliveries in China, JD set up its drone research department, JDX, in May 2016 and conducted its first drone delivery service in the same year. About one and a half years later, the most advanced JD drones were able to serve a radius of 240 km, with a top speed of 100 km/h, according to Liu.

JD took its first step in turning the rapid progress of its drone research into tangible benefits for people living in Pingshitou by conducting their first drone transport test in the village on March 16 this year. As the drone was being put through its paces, excited villagers took out their phones to capture a glimpse into the future, some wondering if drones could bring fertilizer to the village.

For JD VT1, a logistics drone unveiled in August last year that's capable of carrying packages as heavy as 200 kilograms, that should not be much of a challenge. Drones with even higher weight limits are also in the pipeline.

JD has launched regular drone service in nearly 30 villages in the provinces of Shaanxi and Jiangsu to facilitate the transport of produce since 2016, eager in their pursuit to fight poverty with drones. In December 2017, Liu announced that JD planned to build 185 drone airports across Sichuan province, weaving a network of transport that can send produce from deep in the mountains to anywhere in the country within 20 hours.

While much technology seems to be employed in specs one-upmanship, producing increasingly pricey gadgets that people only recently began to find it hard to live without, JD's poverty-fighting drones are a bracing reminder that in their unglamorous missions to far-flung areas where most people are yet to see an iPhone, technology can make a difference that matters.



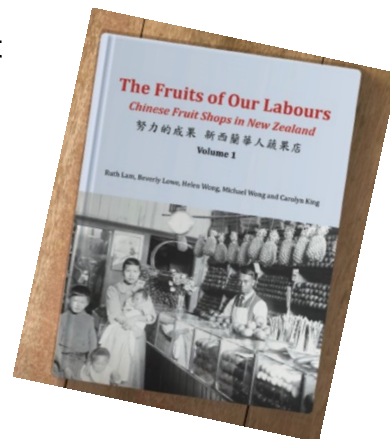
Books still available.....

The following books are still available to purchase from the Association:

The Fruits of our Labours—a history of the Chinese fruit shops in New Zealand.....

Many, if not all of us are linked to the Chinese fruit shop syndrome. Our grand-parents and parents, our uncles and aunties, all have supported their families by running a fruit and vegetable business. Who can forget all the menial chores that we, as children, had to do to help our parents. This book, written by five people, all authors in their own right, is a collection of stories from the owners of most of the fruit shops or greengrocers in New Zealand. With the advent of the supermarket, the family fruit shop had no chance to compete in terms of buying power and turnover and ultimately its demise from society.

The book comes in two volumes and sold as a set. There is a soft cover version and a hard cover version. The soft cover version is available at \$90 per set. The hard cover version, again in two volumes is \$120 per set. There is a limited print on this version. Don't miss out on this book. It is history and is also entertaining! Beautifully printed with ample photos interspersed throughout the book, it is a must for your library as well as for future generations. Delivery in Wellington at no cost otherwise \$11 p&p from Auckland.



A Thin Slice of Heaven.....

A second book written by Paul Wah, recounts the adventures of Paul's great grandfather when he went back to China in the early 1900's for his son's "schooling". A beautifully written true story with mystique, adventure, history, culture and traditions. A compelling story that many New Zealand born Chinese can relate to, Should be a great seller.

The book sells for \$39.00 plus \$4.00 postage per copy



NZ Chinese in Historical Images.....

This 180 page book full of original high quality photos of Chinese New Zealanders of bygone days are reproduced in this glossy paper printed book. Written by Phoebe LI, a Chinese historian based in Auckland, she has had a photographic exhibition based from the photos in her book in Beijing, where it received acclamation and recently, a similar exhibition was held in the Auckland library for several weeks.

Today, the Tung Jung Association has been offered a special deal to sell the book at only \$50 plus postage of \$6.50. The normal retail price for the book is \$60 per book.

Buy now while stocks last as this book will not be reprinted.



To order, please fill in the coupon below and send it to Tung Jung Association of NZ Inc. P.O. Box 9058, Wellington or email : tungjungassociation@gmail.com

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A Thin Slice of Heaven \$39.00 plus postage \$4.00

NZ Chinese in Historical Images \$50.00 plus postage \$6.50



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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 2019

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

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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 *.....

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