

洗

xǐ
wash;
bathe

洗：此字将代表形旁的“氵”与代表声旁的“先”字组合而成，意为要想清洁或梳洗必须第一（先）需要水（氵）。那么什么东西最先应该被清洗呢？正如谚语所说：“净化的心灵，如同日常清洗碗碟一样重要。”

The radical is 氵 (water) and the phonetic 先 (first). This suggests that you must have water (氵) first (先) to wash or clean: 洗. And what needs to be cleansed first? According to the proverbial exhortation: "Cleanse your heart as you would cleanse a dish."

洗尘	xǐ chén	give a dinner of welcome (to a visitor from afar)
洗涤	xǐ dí	wash; cleanse
洗发剂	xǐ fà jì	shampoo
洗劫	xǐ jié	loot; sack
洗澡	xǐ zǎo	have a bath; bathe

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

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Newsletter Winter 2020 issue

The Tung Jung Association of New Zealand Committee 2019—2020

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

President's report.....

Hello fellow members, it certainly has been a Rat of a year. The Covid-19 pandemic has spread throughout the world is unprecedented . The elderly are at the most vulnerable and with the Level 4 lockdown isolation, it has caused a lot of uncertainty. Hopefully when we get to Level 2 we might get back to some normality but things will never be the same as we know it. So in the meantime keep safe, keep warm and busy!! Stay in your bubble.

Because of the Covid-19 our annual Ching Ming tradition in April was cancelled. This was rather disappointing as Gordon Wu and I had spent a lot of time water blasting and repainting the Tung Jung Memorial at Karori Cemetery to be ready for the festival. It now it looks spic and span.

Your committee trailed video- conferencing Ching Ming as the next best thing, which went down quite well.

The rest of our social events have been put on hold and subject to review depending on the government's Lockdown Levels.

The annual mid-winter yum cha lunch in June will be cancelled this year because of the Covid-19 restrictions. It is hoped that it may be resurrected later in the year but that depends on the Government lockdown regulations.

As the Association had made a contribution to the Wellington Community Trust to help China in the early stages of Covid-19, the Chinese Embassy has now offered the Association a limited supply of Medical face masks. As the supply is limited, preference will be given to the elderly members first. If you wish to have a mask please contact Peter Moon: peteraumoon@yahoo.co.nz or call 04 3898819 or 021 02253097.

Stan Chun, a well-known Tung Jung member in the Chinese community, has sadly passed away recently. The Tung Jung Association sends its condolences to the Chun family.

The Tung Jung Association website has been upgraded by Graham Chiu who has done a fantastic job. Check it out, you might find something interesting in it for you.

The Cantonese classes have not gone un-noticed with people far away as Australia, Auckland, and Wellington going online using Google Meet and Zoom. These online sessions are free of charge but participants should register with Gordon Wu first so a link can be emailed to you on that day.

The Association's Annual General Meeting, usually held in August, is at the moment held in abeyance, depending on the level of the Covid-19 crisis. An email will be sent out later to clarify the situation.

To all our valued members, a reminder for you to pay your membership fee for this year. Your membership fees and donations will go a long way to maintain our culture and traditional activities for future generations.

Peter Moon

President.

會長報告

夥伴們,你們好? 今年鼠年是特別的一年。新冠病毒史無前例地全球大流行。由於政府頒布4級隔離禁制令,容易被感染的老人們,都必須留在家中居家隔離。現在的情況仍然有很多不確定性,希望隔離禁制令能降低到2級,我們就有可能回歸原來的生活了。但是事情不一定像我所想那樣,所以大家在這段時間注意保暖和安全,都留在自己保護圈內。

由於新冠病毒,每年4月份的清明祭祀祖先的活動取消,這樣情況讓我和 Gordon Wu 都感到很失望,因為我和 Gordon Wu 為了這次活動,我們做了大量的工作,如清洗和重新油漆東增會館的先人紀念碑。它現在看起來很整潔。委員會會員們通過視頻會議進行祭拜活動,活動效果很好。餘下的活動都暫停了,是否能重啟活動就依靠政府頒布禁制令的級別了。

由於新冠病毒隔離禁制令,每年6月份年中飲茶活動取消,希望能快點重啟活動,但一切都是依靠政府頒布禁制令的級別。

在新冠病毒早期,由於我們協會聯合威靈頓社區給予中國真誠的說明。現在中國大使館向我們會館提供有限量的免費外科醫學防護口罩,因為口罩是限量的,所以優先提供給年老的會員。如果你希望得到口罩,請聯繫 Peter Moon: peteraumoon@yahoo.co.nz 或者致電 04 3898819 或者 021 02253097。

Stan Chun 是我們華人社區都比較熟悉的東增會館會員,但很遺憾他近來去世了。東增會館向他的家人給予深切的慰問。

Graham Chiu 為我們更新和升級了東增會館的網站,他為我們在網站里增加很多有趣的資訊,大家進去流覽一下,或者能找到你感興趣資訊。

粵語課程沒有暫停,我們用 Google Meet 和 Zoom 軟體進行網路授課,但很多居住在澳洲和奧克蘭的會員並不瞭解這網課的資訊。這個網路課程是免費的,但你想參加課程的話,請電子郵件聯繫 Gordon Wu 登記一下資料。

8月份會館的每年例會暫時暫停,是否能重啟會議就依靠政府頒布禁制令的級別。稍後,我們會給大家發電子郵件說明情況。

尊敬的會員們,提醒大家一下今年需要繳納會員費了。你的會員費和捐贈品,是會館能否傳承下去的能源,也是我們會館的一項傳統活動。行動起來吧!

會長

歐偉權

Annual General Meeting.....

The annual general meeting (AGM) of the Association is scheduled for Sunday 16th August 2020 at the Association's premises at 33 Torrens Terrace, Mt. Cook at 2.p.m. All are welcome to come and have a say on the Association's activities. If you think you can contribute something to the Association, come along and we will listen. At the present moment the situation is unclear as to whether the Association can actually hold a physical meeting in the Association's premises. If the situation changes, an email link will be sent to everyone on our database advising them, however the AGM will still go ahead but online through Google Meet.

Ching Ming.....

Ching Ming festival this year was faced with obstacles which we as an organisation could not avoid. With the nationwide lockdown, no congregation was allowed, so the committee decided to try to meet online! A general email was sent out to our database to anyone wishing to join us in observing Ching Ming to open their computers and click on a link in the email message. This link would then be connected to anyone else wishing to join.



The refurbished Tung Jung Association memorial at Karori Cemetery in time for Ching Ming.

Sunday 5 April, the day we traditionally hold Ching Ming at Karori Cemetery, was a bright sunny cloudless day with no wind. Perfect for a day's outing. However, as we could not go to the cemetery, we hooked up online. One of the committee had set up on their dining table, a shrine with food and incense sticks, and another email sent out earlier on with photos of the refurbished Tung Jung memorial to give it some atmosphere. As the online version could only show one screen at one time, another committee member lit some incense sticks and bowed three times in front of all online as though she was paying homage to our ancestors. After that we all had a good chat and though we could not partake the food that was shown on the screen earlier, we all did have food at our own homes which we ate!



Offerings to our ancestors at home

This was the first time the committee had trialled the online method of communicating and though it was a partial success, there is much to do to make it wider and smoother.

The new committee with their technological expertise will be trying to find other methods to communicate with our members and get them to participate in our events.

The difference between viruses and bacteria.....contd from page 6

In addition, vaccines can prevent such infections such as the flu, hepatitis A, hepatitis B, human papillomavirus (HPV), and others.

But the treatment of viral infections has proved more challenging, primarily because viruses are relatively tiny and reproduce inside cells. For some viral diseases, such as herpes simplex virus infections, HIV/AIDS, and influenza, antiviral medications have become available. But the use of antiviral medications has been associated with the development of drug-resistant microbes.

The complex origins of Chinese names demystifiedcontd. From page 12

吳 Putonghua: Wu Cantonese: Ng

Origins: two generations before the establishment of the Zhou dynasty, in 1045BC, the founding king's grandfather, the leader of the Zhou tribe, wanted to make his third son (the king's father) his heir. The first and second sons, knowing their father's intentions, made themselves scarce by leaving the tribe with their families and heading south. It would have been a very long trek from the home base of the Zhou tribe, located in present-day Shaanxi, to the lower reaches of the Yangtze River, and considering that the latter was then an undeveloped region peopled by barely civilised barbarians, it would suggest the exile was not entirely voluntary. When they reached their destination, the older brother became chief of the locals and when he died, the younger took over. Both brothers "went native" by tattooing themselves and cutting their hair. By the time the Zhou dynasty was founded, the Zhou king formally created the state of Wu, south of the Yangtze, and made his uncle's descendant the ruler. The people of Wu began to take Wu as their *shi* name.

Obituary.....

Stan Chun 陳洪鑑

Bak Shek village 百石村

2 June 1936 – 2 April 2020

Stan was the fourth youngest of 18 children born to Chun Yee Hop 陳宜合 1870-1948 and his second wife Wun Chu Lin (Mary Chun) 溫翠蓮 1896-1946. His mother died of cancer when he was ten years old and two years later, his father also died leaving the children without parents to guide them through life. Fortunately, the eldest sibling, Mavis 陳美嫦, then aged 32 and still single, put her own career on hold to care for the younger members of the family otherwise they might have been broken up and put into foster homes. As it was, she became "Mum" to the seven younger ones under 16 years of age and kept the family together.



Stan lived with all his siblings at 243 Riddiford Street, Newtown, a two storey wooden building with a shop underneath where his father opened a fruit shop. He went to Newtown School, South Wellington Intermediate and later attended Wellington Technical College, leaving school after the 6th form.

Around that time, Stan's older brother Bill 陳洪祐, had the opportunity to take over the business of Zenith Seed Company in Manners Street, owned by Ted Ting, whose daughter Marie, Bill later married. Bill divided the shop into a garden nursery on one side and a fruit shop on the other. When Stan left school he went straight to work at Zenith Fruit Company, which was being managed his older brother Arthur 陳洪恩. When Arthur left for Auckland, Stan took over as manager.

In the 1970s the rise of supermarkets meant tough times for fruit shops. Stan diversified and began adding all sorts of goods to the normal stock. He renamed the business Zenith Fruit and Eastern Fancy Goods, packing the shop with incense, woks, wicker baskets and all sorts of interesting novelties. Government land tax and the need for earthquake strengthening caught up with the business and in the 1980s the building was sold and a high-rise built in its place. Stan then spent many years with the Rawleigh's company as purchasing officer until he decided to retire.

In 1981, Stan married Wong Howe Wun 黃巧雲 and moved to the suburb of Newlands in Wellington where he spent the rest of his life. Here, they raised two boys, Lincoln and Clinton. There were two things that Stan enjoyed when he wasn't working. One was a penchant for photography which he started when brother Bill gave him an expensive camera. He was well known for his photographic work and was able to use his talents at Rawleigh's where he photographed all the products for marketing material. His other major interest was the martial arts. He studied under the guidance of Sifu Bill Young in kung fu. In later years Bill came to Wellington and alongside Stan and others, formed the Chinese Martial Arts Association. The organisation grew through the 70s and 80s, holding numerous classes, gradings and demonstrations. Stan was a senior member and very active in the club. It was also in the 1970s that Stan began to teach tai chi, as well as the philosophy that went with it. He continued to teach tai chi and weapons until his retirement in August 2017. Stan was renowned in Wellington by martial arts exponents for his technique and dedication to the form and philosophy.

Stan was also a prolific writer to the *Dominion Post* Letters to the Editor column. He would express his opinion on any topic that irked him and was a happy man when it got published. In the months before his illness, he began writing to the Letters to the Editor of the *New York Times* and was ecstatic to see it published not once but on several occasions!

Stan had been ill for several months and was well cared for by his wife Howe Wun at home before spending his final days at the Mary Potter Hospice. He died on 2 April 2020, aged 83.

Sadly, owing to the Covid-19 pandemic and the strict quarantine restrictions placed by the government, there was no service to celebrate his life. A memorial will be held at a later date.

Stan was buried at Makara Cemetery on 6 April at the Tung Jung Association plot.

He is survived by his wife Howe Wun, and his two sons, Lincoln and Clinton.

We all knew Stan as a very friendly person who always had a story to tell.



Kirsten Wong

The difference between viruses and bacteria.....

In this current universal crisis, this article will try to explain the difference between bacterial and viral infections. They have many things in common. Both types of infections are caused by microbes – bacteria and viruses, respectively – and spread by things such as: Coughing and sneezing.

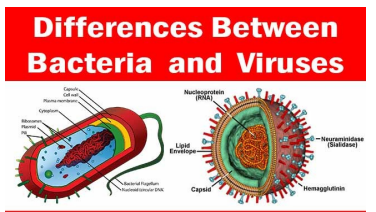
- Contact with infected people, especially through kissing and sex.
- Contact with contaminated surfaces, food, and water.
- Contact with infected creatures, including pets, livestock, and insects such as fleas and ticks.

Microbes can also cause:

- Acute infections, which are short-lived.
- Chronic infections, which can last for weeks, months, or a lifetime.
- Latent infections, which may not cause symptoms at first but can reactivate over a period of months and years.

Most importantly, bacterial and viral infections, can cause mild, moderate and severe diseases.

Throughout history, millions of people have died of diseases such as bubonic plague or the Black Death, which is caused by *Yersinia pestis* bacteria, and smallpox, which is caused by the variola virus. In recent times, viral infections have been responsible for two major pandemics: the 1918-1919 “Spanish flu” epidemic that killed 20-40 million people, and the ongoing HIV/AIDS epidemic that killed an estimated 1.5 million people worldwide in 2013 alone.



Bacterial and viral infections can cause similar symptoms such as coughing and sneezing, fever, inflammation, vomiting, diarrhea, fatigue and cramping - all of which are ways the immune system tries to rid the body of infectious organisms. But bacterial and viral infections are dissimilar in many other important respects, most of them due to the organisms' structural differences and the way they respond to medications.

Although bacteria and viruses are both too small to be seen without a microscope, they're as different as giraffes and goldfish.

Bacteria are relatively complex, single-celled creatures, many with a rigid wall, and a thin, rubbery membrane surrounding the fluid inside the cell. They can reproduce on their own. Fossilized records show that bacteria have existed for about 3.5 billion years, and bacteria can survive in different environments, including extreme heat and cold, radioactive waste, and the human body.

Most bacteria are harmless, and some actually help by digesting food, destroying disease-causing microbes, fighting cancer cells, and providing essential nutrients. Fewer than 1% of bacteria cause diseases in people.

Viruses are tinier: the largest of them are smaller than the smallest bacteria. All they have is a protein coat and a core of genetic material, either RNA or DNA. Unlike bacteria, viruses can't survive without a host. They can only reproduce by attaching themselves to cells. In most cases, they reprogram the cells to make new viruses until the cells burst and die. In other cases, they turn normal cells into malignant or cancerous cells.

Also unlike bacteria, most viruses do cause disease, and they're quite specific about the cells they attack. For example, certain viruses attack cells in the liver, respiratory system, or blood. In some cases, viruses target bacteria.

You should consult your doctor if you think you have a bacterial or viral infection. Exceptions include the common cold, which is usually not life-threatening.

In some cases, it's difficult to determine whether an illness is viral or bacterial because many ailments -- including pneumonia, meningitis, and diarrhea -- can be caused by either. But your doctor may be able to determine the cause by listening to your medical history and doing a physical exam.

If necessary, he or she also can order a blood or urine test to help confirm a diagnosis, or a "culture test" of tissue to identify bacteria or viruses. Occasionally, a biopsy of affected tissue may be required.

The discovery of antibiotics for bacterial infections is considered one of the most important breakthroughs in medical history.

Unfortunately, bacteria are very adaptable, and the overuse of antibiotics has made many of them resistant to antibiotics. This has created serious problems, especially in hospital settings.

Antibiotics are not effective against viruses, and many leading organizations now recommend against using antibiotics unless there is clear evidence of a bacterial infection.

Since the beginning of the 20th century, vaccines have been developed. Vaccines have drastically reduced the number of new cases of viral diseases such as polio, measles, and chickenpox.

BACTERIA	BOTH	VIRUS
Strep throat Tuberculosis Whooping cough UTI	Bronchitis Ear infection Sinus infection	Common cold Flu Sore throat
Antibiotics? YES	Antibiotics? MAYBE	Antibiotics? NO

Anti-racial Chinese in Wellington

From 1890 till 1893 the issue of the Chinese in New Zealand subsided with three exceptions.

One was the murder of a young man in the Hutt on 28 September 1890 by a 'Chinaman'. The incident occurred after five youths, having repeatedly over a period of time, been throwing stones on Chinese gardeners' huts, got caught by several of the gardeners who lay in wait for them. The fight that ensued left one of the youths dead and nearly resulted in a general assault on the local Chinese by neighbours. The possible revenge situation was averted by another neighbour carrying a gun, and the next day two of the three Chinese men were charged with wilful murder, and a third awaited a similar charge after his discharge from hospital. An inquest was held four days later, where it was revealed that the dead boy had died from excessive bleeding from knife wounds; that one of the Chinese gardeners had also been seriously wounded and that the youths in question had previously thrown stones once before on the same night (NZT, 3 October 1890). It was also stated that the three gardeners in question leased land and operated a garden together. While the whole affair looked potentially capable of stirring up massive trouble, which was obvious to the Chinese community who attended the initial court proceedings in great numbers (NZT, 2 October 1890), little eventuated. On the same day as the inquest there was in fact a sober letter to the New Zealand Times which summarized the incident.

People may refuse to do business with them [the Chinese], they may criticise them, they may urge the prohibition of the immigration of their countrymen among us. But those who are here must be treated as men lawfully abiding in the country, and entitled to the privilege of freedom from molestation We trust that public feeling will not, in view of the admissions made in the witness box, become excited. (NZT, 3 October 1890)

The letter went on to insist that justice be handed out equally to both the Chinese and the youths, arguing that the latter had been responsible for the whole situation in the first place (NZT, 3 October, 1890).

In the midst of anti-Chinese feelings, the reason evident in the above letter prevailed. The youths were prosecuted by the police for stone-throwing and molesting, and the Chinese were sent before the Supreme Court. In December their case came up, and after the Chief Justice had heard the case he instructed the Grand Jury that the indictment of murder could be changed to manslaughter (Press, 2 December 1890). The result was the discharge of one gardener and a reduced charge of manslaughter for the other two men, who were to be arraigned at a later date. There was no discussion of the incident in Parliament, and there seems to have been little if any public reaction against the Chinese, contrary to the picture portrayed by Ballance in the following year.

Papers Past

Cantonese classes.....

In the middle of last year, after advertising for registrations from members and friends wanting to learn Cantonese, it was found to be too expensive for most people. This is of course understandable as it was to be taught in a professional capacity with experienced teachers and a mid-city venue. However, many did want to learn but the cost was prohibitive so the Association decided to offer free Cantonese classes at the Tung Jung Association rooms taught by a committee member. This started well when classes started in August and ended in November for the year with a re-start in February 2020. However, as we all know, the Covid-19 pandemic affected all of us so we came up with the idea of having on-line classes. The classes are held every **Tuesday and Thursday evening from 7.30 pm** for about an hour. An email is sent out to everyone in the morning with a link to connect to the class at 7.30 pm that day. This has proved to be quite good and it is fun to be able to talk to others and have a good laugh in these troublesome times. So come and join us by clicking on the link and follow the simple instructions that follow. Anyone can join us. The dialogue is basic and you are encouraged to talk to other participants to improve your Cantonese. Why not give it a go! Since we have started these online classes, we have had participants from Auckland, Palmerston North, Pukekohe, and as far away as Bendigo and Brisbane! It is fun talking to people you are not familiar with in Cantonese and learning about their way of life! A video of that evening's class is emailed to those participants the next day so they can pick up their errors and correct them. The link is emailed to the Tung Jung members and other people wanting to learn Cantonese on the morning of the lesson which is on Tuesday and Thursday nights at 7.30 pm. A new link is required for each session. If you or a friend is interested please contact Gordon Wu on 027 4875314 or email: gordon.wu@xtra.co.nz. As we need your email to send the links for you to connect. There is a class for beginners who have no skill in basic dialogue on a **Wednesday at 7.30 pm**. also. Those wanting to join, please register with Gordon with their email address to send the links to.

Sonny Sales – a true Hong Kong patriot, 1920-2020

Who is Sonny Sales you may ask. Never heard of him? Well, he wasn't Chinese in ethnicity but was born in 1920 on Shamian, the Anglo-French concession island in Canton (Guangzhou). His real name was Arnaldo de Oliveira Sales, popularly known as Sonny, who recently died aged 100, was a prominent, and intermittently polarising, figure in Hong Kong's wider community life for more than 60 years.

He was a Local Portuguese community leader was educated at La Salle College in Kowloon, and – like many among Hong Kong's Portuguese community – spent the

Pacific war years as a refugee in neutral Macau. He later married Edith Nolasco da Silva, an heiress and a member of one of Macau's wealthiest Macanese families; they had no children, and she died in 2006.



Sales was an example of a type once widely found among Macanese – and Filipino – cultures; the *mestizo-branco* (“mixed-white”) who rose to social prominence and community influence in race-conscious colonial or semi-colonial societies. In both of these groups, those who oriented towards their Western side – and could pass for white, as Sales did – tended to reach higher positions of power and influence than those of *mestizo-Asiatico* (“mixed-Asian”) appearance.

Sporting interests – field hockey, in particular – were a lifelong passion. For decades, he chaired the Victoria Recreation Club– Hong Kong's oldest sporting club, established in 1849. Its magnificent Sai Kung venue exists because of him. Sales' iron-fisted determination ensured that Hong Kong competed as a separate inter-national Olympic entity from the rest of China.

Only two possible courses of action existed around Sonny Sales: his way – or his way. A tendency to rub people up the wrong way extended all the way to the governor of Hong Kong;

He was the co-founder of the Hong Kong Olympic Committee, which gave local athletes the chance to compete under their own flag

He was also a former Commonwealth Games Federation president, presiding over Hong Kong's last Commonwealth Games in 1994. Being one of the founders of the federation, Mr Sales devoted more than half a century as Honorary Secretary General, Chairman, President and Honorary Life President respectively to provide insights in different stages of sports development in Hong Kong and internationally. Other major sports facilities such as Queen Elizabeth Stadium, Coliseum, Wan Chai Sports Ground were related to him.

A brave man, he personally enabled the release of Hong Kong team members taken hostage by Palestinians at the 1972 Munich Olympics.

He did this through Cantonese fluency – a skill he tended to keep quiet – by telling them to slip away. His spoken Portuguese had a pronounced British accent; politically, he remained a lifelong admirer of Portugal's fascist dictator António Salazar



Ronnie Wong Man-chiu, president of Hong Kong Amateur Swimming Association and honorary secretary general of the SF&OC, is a former Olympic swimmer who was with Sales during the Munich crisis.

Hong Kong Olympic official Ronnie Wong Man-chiu said he would never forget the day A de O Sales defied police orders to help bring two Hong Kong coaches to safety during tragic events of the Munich massacre at the 1972 Games.

During the 1972 Munich Olympic Games incident, he asked the Black September terrorists to free Hong Kong athletes who stayed on the floor above the Israeli athletes. It was realized that two elderly coaches were left behind when the Hong Kong team left and it was left to Sales to negotiate with the terrorists to bring them down. He did that with just moments to spare before the deadline when eleven Israeli athletes were shot dead.

One of his biggest international roles was as president of the Commonwealth Games Federation, presiding over Hong Kong's last Commonwealth Games in Victoria, Canada in 1994 before the handover to Chinese sovereignty.

He retired in 2000 and lived a quiet life with his wife until she died in 2006.

Sales died recently and he and his wife had no children and it is likely that the SF&OC will take responsibility for his funeral. He was 100 years old.



The infamous photo in 1972 showing officials negotiating with the Black September Movement at the Munich Olympics

Adapted from South China Morning Post

Poll Tax petition by the Chinese

The Chinese petition was signed by 207 residents and presented by eight Chinese merchants in Wellington, led by Mr. Sung Kwong-lee, a prominent Chinese merchant of the time.

The text included the points raised in the 1888 petition but in addition, took issue with all the other complaints that had been levelled at the Chinese. Its text is outlined in the following seventeen points:

1. In accordance with the Sino-British (the Tianjin Treaty signed in 1858 - the author) the Chinese may enter any British colony to or engage in commercial activities.
2. The majority of the Chinese (in New Zealand) are gold miners, some are fruiterers or storekeepers.
3. The Chinese like the Europeans, need bread, meat, and groceries, their attire too is similar to the Europeans. To say the contrary is incorrect.
4. The Chinese have no immoral affairs with (the white) women folk. The contrary is incorrect. This can be borne out by the record of any magistrate's court.
5. It is nothing less than unjust, when no other immigrants except the Chinese pay a poll tax. The petitioners deem it very unjust and unreasonable to impose a higher poll tax than what it is now. (The poll tax was increased to in 1896 - the author).
6. The Chinese are just as kind as other people. Any Chinese who cannot fend for themselves because of old age are helped financially by other Chinese to return to China.
7. The petitioners like other residents, pay taxes and rents. What's more, they pay them off at once.
8. The petitioners do not compete with workers in the lower brackets, nor vie with others in the fields of boot manufacturing and shed building.
9. Before the arrival of the Chinese, fruit and vegetables were scarce commodities to many New Zealand workers and poorer people. Sometimes they had to pay a high price for them. After the Chinese took over the trade, fruit and vegetables have never been short in supply and are selling at more competitive prices.
10. The petitioners buy provisions and clothing from local producers, factories and importers.
11. The petitioners are law abiding citizens, realistic, frugal and hard working.
12. The criticism of the Chinese abodes as being dirty is unjust, because they are bound by health regulations as much as the others. If the Chinese breach the regulations they are subject to fine. It is unreasonable to evict Chinese residents when the inspectors are not performing their duty.
13. The Chinese prospected mines relinquished by the European miners thus drawing benefits from the waste.
14. The Chinese do not recognise the above accusations laid against them. Upon investigating, the government will find that these allegations are concocted on selfishness.
15. The Chinese do not compete for positions in government institutions nor managerial posts in shops. Neither do they add to the burden of unemployment nor seek relief from charitable boards.
16. It is the hope of the petitioners that the local residents who are Christians treat the Chinese in Christian kindness and forgiveness, just as they themselves hope for when going abroad.
17. Owing to the decreasing population of the Chinese and to the reasons stated above the petitioners are of the opinion that the poll tax be reduced instead of being increased.

(Shen I. Yao, 1970:108-109, translated from the Chinese)

Mid year yum cha lunch.....

Owing to the present Covid-19 crisis and regulations, the Association regrets that the popular mid year yum cha lunch in June will be cancelled. Depending on the current situation, it may be resurrected on a later date to be confirmed. The committee sends its apologies and hope that the crisis will end soon and things will go back to normal.

The complex origins of Chinese names demystified

With more than 4,700 Chinese family names in use today, we wonder how we got our Chinese surnames (clans).

“What is your name?” ought to be a straight-forward question but, for many Chinese, it is often accompanied by self-conscious explanations, repeated corrections and, finally, resigned capitulation (“Just call me John!”). Even in Hong Kong, where Han Chinese form the over-whelming majority, many non-Chinese residents find Chinese names “difficult” – although, in fairness, the fault is not entirely theirs.

The modern naming convention is actually quite simple: the family name is placed in front of the given name. For example, the name of the chief executive of Hong Kong, “Leung Chun-ying”, written as “梁振英” in Chinese, is standard, with the family name “Leung” (梁) placed in front of the given name, “Chun-ying” (振英).

All would be well if all romanised Chinese names followed this format, but that is not the case. Romanised family names are placed in all manner of positions. They may be rendered in the form of a Western “last name” because the person has taken on or been given a non-Chinese, usually Western, name in addition to his Chinese one, e.g. Peter Wong; or he may choose to go by his initials, which usually involves placing his surname last, e.g. C.Y. Leung. In the case of the hybridised Western-Chinese name John Tsang Chun-wah, the surname is the second word (“Tsang”). It becomes even more confusing in the case of married women taking on their husband’s family name in addition to their own, e.g. Carrie Lam Cheng Yuet-ngor, where “Lam” is her husband’s surname and “Cheng” is her maiden name. While one’s family name can be placed in front, at the back or somewhere in between in romanised form, in Chinese it always precedes the given name. Hence, while the chief executive can either be “Leung Chun-ying” or “C.Y. Leung” in English-language press reports, in Chinese he will always be “梁振英”, never “振英梁”.

The very first Chinese family names, however, might have originated in a matrilineal society. Many of these earliest clan names, known as *xing*, contain the ideograph for “woman” (女), such as Ji (姬), Ying (嬴), Yao (姚), Jiang (姜) and so on, which are probably representative of an era between 5,000 and 6,000 years ago, when people knew who their mother was but would have been less sure of their father’s identity. The word *xing* (姓) is made up of two ideographs that read “born of a woman”, and a person’s *xing* name placed them within a kinship group that forbade marriage between its members.

The appearance of another kinship indicator, the *shi* (氏), was first recorded in the Zhou dynasty (1046–256BC), by which time Chinese society had become firmly patrilineal and social organisation much more complex. The *shi* name was essentially a subset of the *xing* name, and individuals might have taken one because they desired greater differentiation among themselves. For example, imagine a noble family with Ji as their *xing* name and who had been conferred a few castles and the surrounding lands by their king. Their domain was, say, the state of Zheng. In time, the descendants of this noble family would have taken on the name “Zheng” as their *shi* name to differentiate themselves from other Ji families, elsewhere. So, a member from this family with the given name, say, Boya, would have been identified thus: “Boya, with the *xing* Ji and the *shi* Zheng”, followed by a string of aliases such as style names, courtesy names and the like. Over generations, the descendants of this Boya might have dropped or even forgotten their *xing* name (Ji) and begun using their *shi* name (Zheng) exclusively. Some descendants might also have changed their *shi* names to reflect new circumstances, such as migration or acquisition of a prominent title by one of their own.

Fortunately, when the first emperor of the Qin dynasty unified China into a centralised empire in 221BC, his administration standardised many aspects of everyday life, including names. The *xing* and *shi* names, which by then had become interchangeable in practical terms, were formally merged into the single concept of the family name.

By the Western and Eastern Han dynasties (206BC-AD220), which followed the Qin, the naming convention had become stable, with almost every individual sporting a well-established family name followed by a given name, a style that remains the norm. Nevertheless, throughout the imperial period, many people, especially members of the elite, took on or were referred to by aliases in addition to their name, but this practice was dropped in the early 20th century.

Today, there are more than 4,700 Chinese family names in use – not including variants – and, according to a 2007 census by the Ministry of Public Security, the most common in the mainland is Wang (王), of whom there are a whopping 93 million. The next most common family names are: Li (李), Zhang (張), Liu (劉), Chen (陳), Yang (楊), Huang (黃), Zhao (趙), Zhou (周) and Wu (吳). Even if the Chinese family names in Taiwan, Hong Kong, Macau and the rest of the world are included, the top 10 surnames remain unchanged. About 40 per cent of the world’s Chinese answer to one of these names.

The complex origins of Chinese names demystifiedcontd from page 10

Family names and the kinship ties they embody, have a special place in the Chinese psyche. In many immigrant Chinese communities there exist mutual-help associations whose main membership criterion is the possession of a specific family name, regardless of where one's home province or village was in China. Although less so these days, people with the same family name articulate a connection with each other by saying their ancestors belonged to "the same family 500 years ago". Indeed, centuries of meticulous record-keeping has enabled people to trace their forebears back many generations, and the study of these genealogies and other historical texts by scholars has given us the origins and histories of most Chinese family names.

The origins can be classified under several categories, the biggest of which is geographical location. Family names in this category came about when a group of people adopted the name of their place of settlement as their kinship indicator. The next two categories involve eminent forefathers: these names were either extracted from ancestors' names and posthumous titles, or indicate their rank and official position. There are also family names that denote the occupations of craftsmen and artisans. In some cases, rulers conferred their own, royal surnames on their subjects and non-Han peoples as a favour or reward.

The above categories encompass the majority of Chinese family names, but they are by no means exhaustive or mutually exclusive. Given the sheer size and population of the Chinese nation over several millennia, the same family name might have originated with different people at different places and times, as demonstrated in the stories that follow.

The brief accounts are abridged versions of the complex origins of the most common names, and many of the stories are just that. Written in historical texts but not independently verifiable, some of the alleged ancestors might not have even existed. Read them as one would legends or conjectures.

The default romanisation for the names follows the Hanyu Pinyin system, and the most common Cantonese romanised forms found in Hong Kong are also given. Note that ethnic Chinese outside the Greater China region, such as those in Singapore, Malaysia and North America, have their own romanised names. For example, Huang (黃) can be Wong, Ng, Ung, Wee, Ooi, Oei, Hwang, Hoang and so on.

王 Putonghua: Wang, **Cantonese:** Wong, not to be confused with the other Wong (黃) Wang means "king" and royal connections are very much in evidence in the stories of the surname's origins. Prince Jin, the oldest son of King Ling of the Zhou dynasty (died 545BC), was demoted to a commoner for being critical when advising his father. Given their royal antecedents, the former prince's descendants were referred to as "the king's family" (*wang jia*) and "Wang" became their *shi* name. Other descendants of the royal family of the 800-year-long Zhou dynasty took on the kingly Wang as their family names at various times. Also, due to intermarriage, or the desire to assimilate or form alliances with the Chinese empire, non-Han peoples, such as the Xiongnu, Koreans, Khitans, Mongols and Manchus, gave themselves the surname Wang at various times in history.

李 Putonghua: Li **Cantonese:** Li, Lee

Origins: during the reign of the legendary King Yao, the minister of justice (*da li*, "大理") was an individual called Gao Yao. His descendants inherited the position and took Li (理) as their *shi* name. During the late Shang dynasty, one of Gao's descendants, Li Zheng, angered the king, who had him executed. During their flight from the capital, Li's wife and their infant son ate the fruit of a plum tree when they had run out of food. When they were finally safe from danger, Li's wife changed her son's name from "理" to the identical sounding "李" ("plum") in gratitude for the life-giving sustenance of the plum tree, but, more importantly, to hide him from the king's wrath. This was how the family name Li came into being. One of the reasons Li became such a common name was because, during the Tang dynasty (618-907), emperors had the propensity to confer the imperial surname Li on many of their subjects as reward for services rendered to the throne. This largesse extended to foreigners such as Arabs, Persians, Jews and Koreans who settled in China.

張 Putonghua: Zhang **Cantonese:** Cheung

Origins: this name can be traced all the way back to the Yellow Emperor, the mythical founder of the Chinese nation. Inspired by his observations of the stars in the night sky, Hui, a grandson of the Yellow Emperor, invented the bow, which greatly facilitated hunting. His grandfather put him in charge of manufacturing bows and arrows, and gave him the title bow master (*gong zhang*, 弓長). Hui's descendants combined the two characters of the title to form their *shi* name, Zhang (張). Another major branch of the Zhang family name originated much later, during the Zhou dynasty. The descendants of Xie Zhang (解張), a senior official in the state of Jin, took the second character of their ancestor's name and made it their family name.

Continued on page 12

The complex origins of Chinese names demystifiedcontd.

劉 Putonghua: Liu **Cantonese:** Lau, Low, Lowe

Origins: here be dragons. During the latter years of the Xia dynasty (circa 2070BC-1600BC), Liulei (劉累), a descendant of the legendary King Yao, was the official in charge of the king's dragons. When one of them died under his care, Liulei fled with his family and settled in present-day Henan. His descendants adopted the *shi* name Liu, from the first character of Liulei's name. It remains uncertain if these "dragons" were Yangtze alligators, giant lizards or snakes. Another story regarding the family name is more prosaic. In 592BC, King Ding of the Zhou dynasty conferred the state of Liu on his younger brother, and its residents took Liu as their family name. Much later, during the Western and Eastern Han dynasties (206BC-AD220), the Chinese empire kept peace with the nomadic peoples at its northern and western borders with alliances secured by marriage. Chinese princesses were given in marriage to the rulers of the nomads, many of whom adopted the surname Liu, the family name of their royal in-laws. Many Lius today are the descendants of these intermarriages.

陳 Putonghua: Chen **Cantonese:** Chan, Chun, Chin, Chang

Origins: when the Western Zhou dynasty was established, in 1046BC, the founding King Wu managed to locate a descendant of the legendary Emperor Shun, who had ruled the Chinese nation some 1,000 years before. This individual, named Man, who might or might not have been the descendant of a king who might or might not have actually existed, was made the ruler of the state of Chen, which covered present-day eastern Henan and parts of Anhui. To cement the legitimacy of his new dynasty, King Wu married his oldest daughter to Man, who was tasked with making regular offerings to his virtuous ancestor, King Shun. Man became Chen Man after adopting the name of his state as his *shi* name. After his death, Chen Man was conferred the title Duke Hu (胡公). Chen Man is acknowledged as the progenitor of not one but two family names: Chen (陳), after the name of his state, and Hu (胡), from his posthumous title.

楊 Putonghua: Yang **Cantonese:** Yeung, Young

Origins: King Kang, the third king of the Western Zhou dynasty, who reigned from 1020BC to 996BC, made a cousin, Zhu, the marquess of a small region called Yang, located in present-day southwestern Shanxi. In 514BC, the state of Yang, which had changed hands a couple of times, was conquered by the powerful state of Jin. The descendants of its rulers and its residents adopted the name of their vanquished state as their *shi* name.

黃 Putonghua: Huang **Cantonese:** Wong, not to be confused with the other Wong (王)

Origins: the name can be traced back to the state of Huang, which was founded during the Shang dynasty. The tiny state, located in present-day Henan, acknowledged the legitimacy of the Western Zhou dynasty when the latter replaced the Shang dynasty in 1046BC. As a reward, the Zhou king conferred the ruler of Huang with the minor rank of viscount. Huang was one of the two tiny states that fought against the rise of their giant neighbour, the state of Chu. Its resistance came to nought when it was unceremoniously annexed by Chu in 648BC. In remembrance of their former home, Huang's residents took its name as their *shi* name.

趙 Putonghua: Zhao **Cantonese:** Chiu

Origins: the progenitor of the Zhaos was an individual called Zaofu, who was famed for his skills in training horses and steering chariots. He was the personal charioteer of King Mu, of the Western Zhou dynasty, who reigned from 976BC to 922BC, and often accompanied the merry monarch on his hunting expeditions and travels. It is said that once, they went so far west they reached the Kunlun Mountains, where they met the Queen Mother of the West, whom historians have posited was a female ruler of a tribe or state rather than the Taoist deity of the same name. For his services to the king, Zaofu was given the domain Zhaocheng (趙城), after which he adopted Zhao as his *shi* name. Zaofu's seventh-generation descendant went into the service of the state of Jin and, in time, the Zhao family divided Jin with two other families and founded the state of Zhao, whose territory occupied parts of present-day Hebei, Shanxi and Shaanxi.

周 Putonghua: Zhou **Cantonese:** Chau, Cho, Joe

Origins: although the Zhou dynasty lasted almost 800 years, its rulers were kings in name only for most of the dynasty's existence. The royal domain was surrounded by powerful states, which were nominally subordinate to the king, and by the time the state of Qin put the dynasty out of its misery, in 256BC, the hapless Zhou king was the lord of only a tiny parcel of land in central China. As with many family names, members of the former Zhou royalty and the citizens of Zhou took the place name as their *shi* name.

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The Peace Ark.....

In the past, an American hospital ship, the *USNS Mercy*, has been sent to Asia to take part in disaster relief operations. China hopes its new ship will be seen as comparable to the *USNS Mercy*, says Carl Thayer, a professor of politics at The University of New South Wales in Australia.

The *USNS Mercy* is based in San Diego, California. It sometimes carries military members from other countries during some humanitarian operations, Thayer told VOA. The *Peace Ark* may be getting ready to do the same, he said.

"It can serve like the U.S. ship for being included in a task force or responding to a natural disaster," Thayer said. "It doesn't have to be China only. It could be a coalition of states, so China is now up in the big leagues."

China's hospital ship will join other Chinese military equipment in the area to protect the "reach of sovereignty" over the South China Sea. All claimants value the sea for its fisheries, energy resources and shipping activity. China and Vietnam have clashed in the waterway several times since the 1970s. In more recent years, the Philippines has grown increasingly uneasy about Chinese activity in the Spratly island group. The Philippines also claims 10 small islands in the group.

The 10-member Association of Southeast Asian Nations is now pushing for a set of rules to prevent clashes in the sea. China will be using the *Peace Ark* to seek to improve its image with other claimants, this could be a way to start this.

The 178-meter-long ship is designed to carry out rescue operations and provide humanitarian and medical aid. Workers first began production on the "Peace Ark" in 2008. Naval forces of China's People's Liberation Army will operate the ship.

Experts say the ship might be used to rescue boats that face problems in the disputed South China Sea. Those experts say China may use the ship to try to balance actions in the South China Sea seen as aggressive by other claimants.

In January 2018, the *Peace Ark* arrived at a naval port in Zhoushan, in east China's Zhejiang Province, successfully concluding a 205-day voyage on Mission Harmony-2018. Covering a distance of 31,800 nautical miles (around 51,177 kilometers), *Peace Ark* conducted goodwill visits and provided medical services to the local people when it made port calls to countries such as Papua New Guinea, Vanuatu, Fiji, Tonga, Venezuela and Ecuador.

The Chinese naval ship made port calls to Venezuela, the Commonwealth of Dominica, Antigua and Barbuda and the Dominican Republic for the first time.

The crew of the ship was commended for their good deeds by the Navy in December.

During their mission, medical personnel aboard the ship conducted 288 surgical operations and provided treatment and medical check services to tens of thousands of people.

Activities such as medical rescue drills, academic and cultural exchanges and deck receptions were also held during the mission.

The *Peace Ark*, independently designed by China, is the world's first 10,000-ton level professional hospital ship. Prior to "Peace Ark," most hospital ships around the world were converted from other types of ships.

While providing humanitarian medical service worldwide, the *Peace Ark* also plays an active role in disaster relief and emergency medical support.

In November 2013, Super Typhoon Haiyan hit the Philippines. After 77 hours' travel, the ship arrived in the affected area and started humanitarian medical assistance immediately. Medical staff treated 2,208 patients in total, including 113 inpatients, and conducted 44 operations.

Since it was commissioned in 2008, the *Peace Ark* has travelled across three oceans and six continents, offering free medical service to 230,000 civilians across 43 countries and regions.

"In providing humanitarian support worldwide, the *Peace Ark* works and collaborates with people across the globe,"



Moose Jaw tunnels reveal dark tales of Canada's past

THIS ARTICLE WAS PUBLISHED MORE THAN 10 YEARS AGO. SOME INFORMATION IN IT MAY NO LONGER BE CURRENT

One of the strangest stories in 20th-century Canadian history is coming to light thanks to excavations under the streets of Moose Jaw.

For more than 75 years, city officials denied rumours of a network of tunnels located under this sleepy city, once one of the wildest frontier towns in the Canadian West.

Now part of the network has been restored and is open to tourists. Promoted as The Tunnels of Little Chicago, the underground maze has become the city's most popular tourist attraction, with more than 100,000 visitors to date. Local researchers have interviewed many of the city's senior citizens to get at the long-hidden truth.

Work on the tunnels began in about 1908 after several Chinese railway workers were savagely beaten at the CPR railyards by whites who believed the Chinese were taking their jobs.

This was the time when Western Canada was gripped by hysteria about the "yellow peril," and Ottawa imposed its infamous head tax on Chinese would-be immigrants.

Terrified and unable to pay the head tax, the Chinese workers literally went underground, digging secret tunnels where they could hide until the situation improved.

Evidence suggests the tunnels were used for many years. The railway workers managed to bring women to live with them and even raised children in rat-infested darkness.

Access to the tunnels was gained from the basements of buildings owned by legal Chinese immigrants. The underground residents would do work for above-ground laundries and restaurants and would obtain food and other supplies in payment. Because the tunnels were built adjacent to heated basements, they were liveable in winter.

The tunnels acquired a whole new purpose in the 1920s, when the United States and much of Canada embarked on Prohibition. The city's remote location also made it a good place to escape U.S. police. Moose Jaw became something of a gangsters' resort, with regular visitors from the Chicago mob. It didn't hurt that the entire local police force, was in cahoots with the bootleggers. The tunnels were used for gambling, prostitution and warehousing illegal booze. One tunnel went right under the CPR station and opened into a shed in the rail yards. It was possible to load and unload rail cars without any risk of being seen by unfriendly eyes.

When an imminent raid by the Saskatchewan Liquor Commission, who did not share the police chief's tolerant attitudes a boy would rush to a hidden door under the Exchange Cafe, give a secret knock, run down a tunnel to a second door, and knock again. There he would be admitted to a room full of gamblers and warn them..

Some say the bootleggers strong-armed the Chinese to take over the tunnels, some say the Chinese and bootleggers worked together.

There are anecdotes about Al Capone himself. Moose Jaw resident Nancy Gray has written that her late father Bill Beamish, a barber, was called to the tunnels several times to cut Capone's hair.

The messenger boys got 20 cents for every errand. The gangsters didn't allow them to touch booze but taught them how to play poker.

"The best teachers I had in this world were those men that weren't supposed to be any good." some boys would say. As recently as the 1970s local officials denied the existence of the tunnels, but the denials became difficult to maintain when part of Main Street collapsed, leaving an unsuspecting motorist planted in a deep hole.

The Tunnels of Moose Jaw opened its doors on June 15th, 2000, with the Chicago Connection tour. On July 15th, 2000 the Passage to Fortune tour was unveiled. Since opening, the attraction is more than ten times larger than the original, and has entertained more than three times the number of guests per year.



The Longmen Grottoes 龍門石窟

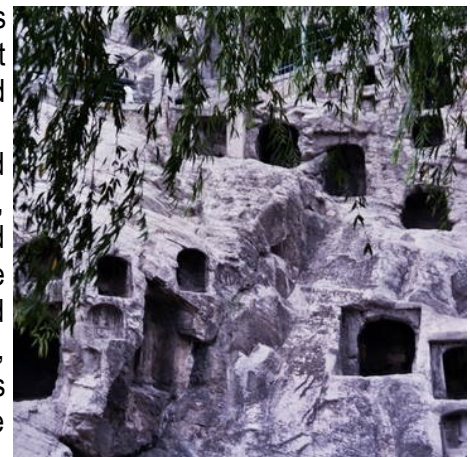
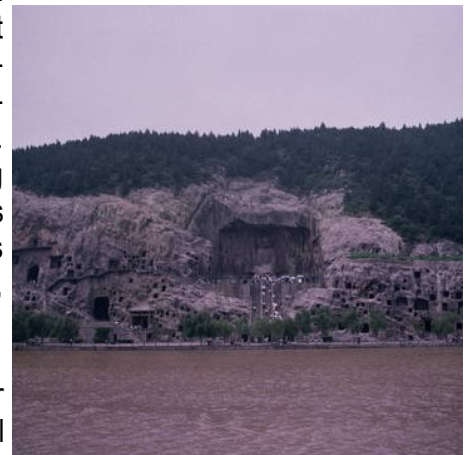
The Longmen Grottoes, located on both sides of the Yi River 伊河 to the south of the ancient capital of Luoyang, Henan province, comprise more than 2,300 caves and niches carved into the steep limestone cliffs over a 1km long stretch. These contain almost 110,000 Buddhist stone statues, more than 60 stupas (a round domed building) and 2,800 inscriptions carved on steles (an upright slab like a gravestone).

Luoyang was the capital during the late Northern Wei Dynasty and early Tang Dynasty, and the most intensive period of carving dates from the end of the 5th century to the mid-8th century.

The grottoes and niches of Longmen contain the largest and most impressive collection of Chinese art of the late Northern Wei and Tang Dynasties (316-907). These works, entirely devoted to the Buddhist religion, represent the high point of Chinese stone carving. The earliest caves to be carved in the late 5th and early 6th centuries in the West Hill cliffs, all containing large Buddha figures, contains 140 inscription recording treatments for various diseases and illnesses. Work on the sculpture in this cave continued over a 150 year period, illustrating changes in artistic style. The sculptural styles discovered in the Buddhist caves of the Tang Dynasty in the 7th and 8th centuries, particularly the giant sculptures are the most fully representative examples of the Royal Cave Temples' art, which has been imitated by artists from various regions.

The construction of the Longmen Caves started in 493 AD, when Emperor Xiaowen of the Northern Wei Dynasty (386–534) shifted his capital from Datong to Luoyang. Buddhism in China reached its peak for the first time. It took over 400 years to build. The largest Buddha statue is 17.14 meters (56.23 feet) tall and the smallest Buddha is only 2 centimetres (0.7 inches) tall. It contains over 100,000 Buddhist images and statues and has 2,300 grottoes and niches as well as 2,500 inscribed stone tablets.

In the continuous evolution of Longmen Grottoes, the aesthetic elements and features of the Chinese cave temples' art, including the layout, material, function, traditional technique and location, and the intrinsic link between the layout and the various elements have been preserved and passed on. Great efforts have been made to maintain the historical appearance of the caves and preserve and pass on the original Buddhist culture and its spiritual and aesthetic functions, while always adhering to the principle of "Retaining the historic condition". It is one of China's State Priority Protected Sites and the Longmen Grottoes have received protection at national level.



The Longmen Grottoes have been placed under the Worlds Heritage List by UNESCO.

Past member's profile.....

Over the years, the history of the original members of the Tung Jung Association appears to have been lost or not recorded by family members. We have many past members' photos in our website under members' portraits. Some descendants of these past members have given the Association some details of their ancestors but not enough to put a story together. The Association have been trying for some years to amass some information on these old members for their database, but have had little progress. In six years' time, the Association celebrates its 100 anniversary, and is in the process of getting the old records translated to be put into a book for the anniversary. It would be great if we can print stories of these old timers. They are the backbone of our Association and they have endured many hardships in order to make a living in a strange land. Here is a story about a member who has been forgotten over the years.....

Kaan Yow On (ca 1873-1961) 簡有安 from Sha-tou village 沙頭村, also known as Joseph, arrived in New Zealand as a young man in 1894 and settled in Dunedin at Sawyer's Bay. He probably came with his adopted nephew Kan Wing Kai and village cousin Kan Yu Tin as they all are recorded in the Tung Jung photo gallery. Whether they were actually in Wellington is unknown but they must have contributed to the Association a large amount to have a large portrait taken of each of them. To have a large portrait taken, a member had to donate 100 pounds and their portrait was then mounted in a wooden frame and hung on the walls of the meeting room. This was a considerable amount of money in those days and the money gathered was used to build a clubroom for the newly formed Association in 1926. He is number 174188 in the Tung Jung Association portrait gallery.



Kaan Yow On's two relatives later went back to China and never returned but he stayed and opened a fruit shop in Sawyer's Bay. At the age of 46, he went back to Canton to marry a young girl Kwan Yi Tai 關意弟, then age 23, on the 29 June 1923 in Mr. F.L Law's house, (who later came to New Zealand as a missionary in Dunedin,) by George McNeur, a minister in the New Zealand Presbyterian Mission.

Kwan Yi Tai 關意弟 arrived in New Zealand alone and landed in Wellington on 16 February 1926 on the Maunganui, presumably from Sydney and Kaan Yow On had to catch the ferry from Christchurch to meet her and take her down to Dunedin. Kwan Yi Tai had to pay the 100 pounds poll tax to enter New Zealand as recorded in the Poll Tax archives.

Once in New Zealand, the couple lived in Musselburgh, then moved to Sawyer's Bay, Dunedin, where they had a market garden, and later moved to Port Chalmers and then to George Street, Dunedin, where they opened a business called Hop Lee and changed the name to Kaans later. They produced a family of 5 boys and three girls. Of all the boys, only one married a Chinese, the others married outside their ethnic origins or passed away, which may be the reason that not much is known about the family.

However, one son, John, carried on the family business and expanded its interests and today is one of Dunedin's top catering businesses.

Kaan Yow On was proactive in the Chinese and local community in Dunedin and was naturalised in 29 November 1899. He became a Christian and was baptised in April 1900.

Kaan Yow On died on the 6 April 1961 and his wife Yi Tai died on 26 August 1963. They are both buried at Andersons Bay Cemetery in Dunedin.

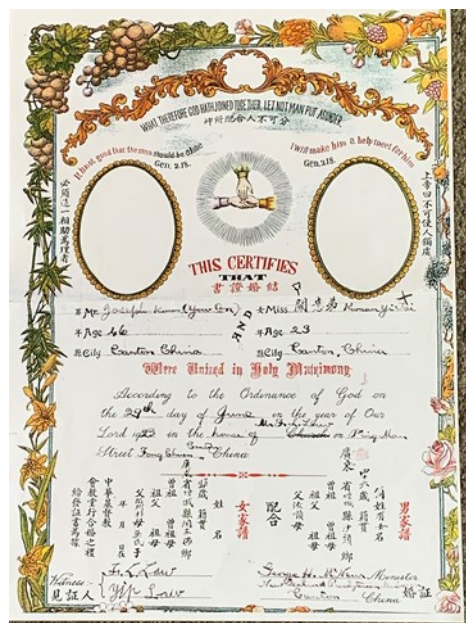
If there are any readers who can connect with this family, please contact the Association.

The clan name of Kaan 簡 is not to be confused with the clan name Kwan 關.

Both are Jungsens 增城 clan names.

The Kaan's 簡 are from Sha-tou 沙頭村, and the Kwan's 關 are from Jurng-bi 章陂村.

Coral Kaan – daughter in law.



The marriage certificate of Kaan Yow On and Kwan Yi Tai

Growing mushrooms at home.....

Mushrooms are an amazing food but do we eat enough of them? They are a high source of protein and fibre, contains vitamins B and D, is an antioxidant - selenium, which supports the immune system, regulates our glucose levels and therefore lowers cholesterol, has no fat, fights breast and prostate cancer and possible anti-aging!

With winter coming and outdoor activities are curtailed, you may like to try growing your own mushrooms at home. It is clean, takes little space and quick growing. Daunting? Never tried it before? Don't be!

First of all, go to your local nursery, Bunnings or Mitre 10 and purchase an oyster mushroom kitset as shown in the photograph. This costs around \$40.00. This kitset is for growing oyster mushrooms, as it is the easiest and quickest producer. After some experience, you may want to try other varieties. Inside the box are instructions and a plastic bag of straw. On the instructions is also a number to call to get your fresh spawn (seed). There is also another number that you must quote to get the spawn sent to you, as well as giving your name and address. Please say this clearly on the phone as it is an automated answer.



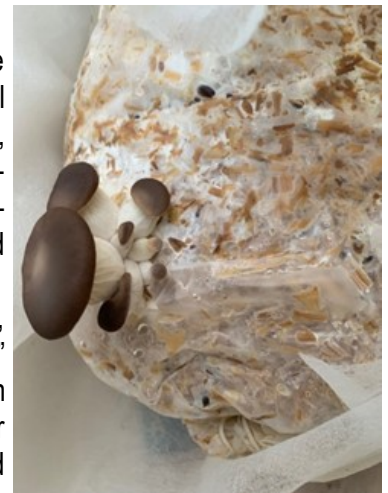
Before the spawn arrives (takes about three days), follow the directions in the box. If you haven't completed the instructions when the spawn arrives, put the spawn in your refrigerator until you are ready. Tie a knot at the bottom of the plastic bag and fill it with a mixture of straw and spawn, tamping it down as you fill it. Tie a knot at the top of the plastic bag and hang it in a dark warm place for about a week. Using a pencil or ballpoint pen, punch some holes around the bag spacing them about 100 mms apart. The mushrooms will come out of these holes so don't block them in any way.

After about a week or so, you will see the white threads of mycelium creeping along the straw and when the bag is almost fully covered with the mycelium, tiny pinheads will form in some of these holes which will eventually grow into large oyster mushrooms. When the pinheads are seen, allow some light but not sunlight, to the bag and occasionally spray the developing mushrooms with a fine mist spray of water. The mushrooms are ready for picking when the large outer rim starts to curl slightly. You should get about three to four "flushes" of mushrooms before it slows down.

If you think that the straw is "spent" but you can still see the white mycelium in the bag, get a shallow cardboard carton and line it with a plastic sheet that has been "sterilised" with isopropyl alcohol or hydrogen peroxide and get some fresh coffee grounds from your local coffee outlet and mix it with your spent straw and place it in the box. Cover for a week or so and then you will have a fresh crop of mushrooms! I have tried it and had another four big flushes! You can keep doing that with after each spent growth to ensure that you have continuous supply of oyster mushrooms! If you have too many mushrooms, more than you can use, they can be dried and re-constituted by soaking in cold water for a while.

Oyster mushrooms come in a wide range of colours—grey, yellow, blue and pink!

If you have gained confidence and want to experiment further, go to the internet and look for information in growing mushrooms.



There is a wealth of information there and as a home grower, you will find it easy! I know, I have tried it!



Recipe.....

Pan fried pumpkin rice cakes 南瓜煎軟糕

Ingredient: .80 gms pumpkin

1 tablespoon sugar

1 teaspoon vegetable oil

2 tablespoon ordinary rice flour

90 gms glutinous rice flour

Filling: 80 gms red bean paste



Skin and remove pumpkin seeds and cut into thick slices. Steam for 10 minutes until softened. Drain and mash into puree.

Add sugar, oil, rice flour and half of the glutinous rice flour while pumpkin is still hot. Mix all the ingredients then fold in the remaining glutinous rice flour and knead until a clear dough is formed. Set aside.

Roll the red bean paste and cut into 8 portions. Knead into balls.

Roll the dough and cut into 8 portions. Place a red bean ball into each and shape dough over ball and gently press flat

Heat a pan with 3 tablespoons oil and pan fry-rice cake with a lid over the pan for one minute on medium heat.

Turn rice cake over and fry for another one minute with lid on pan. Remove the lid and continue to pan-fry for another one or two minutes until golden brown. When ready, remove cakes onto paper towel to absorb residue oil and serve hot.

Tip: Placing lid on pan ensures filling is heated. Taking the lid off later will ensure that the outside is crisp
Red bean paste can be bought in a Chinese grocer shop or home made.

How to make red bean paste 紅豆沙—use adzuki or red kidney beans

Soak 150 gms beans overnight in cold water

Place beans in a saucepan and cover with 2 cups water; bring to a boil and cook for 5 minutes. Drain and discard water.

Place drained beans in a clean saucepan and cover with 2 to 3 cups water. Bring to a boil, reduce heat to low, cover the saucepan, and simmer, adding more water as needed, until beans are soft and can be crushed between your fingers, 1 1/2 to 2 hours. Drain beans and discard water. Add 1/2 cup sugar or more if you like it

sweeter, 1/4 teaspoon salt, 30 gms of vegetable oil, 10 gms glutinous rice flour and 2 tablespoons water and stir mixture together in a saucepan or wok over medium-high heat. Cook, **stirring constantly**, until sugar melts and beans form a loose, shiny paste, about 10 minutes. Immediately transfer the paste to a container to cool. Store, covered, in the refrigerator. This mixture will give you a dense paste as all the skins from the beans are included. If consistency is too thick for your liking, add more water to suit. If you like a very smooth paste, place the beans in a blender to break it down then put it in a sieve to remove the skins, pressing it with a large spoon before cooking in saucepan/wok.

If the mixture looks too crumbly when cooking, add more vegetable oil as required to make smooth consistency.

This red bean paste can be prepared in advance and stored in a container in the refrigerator for up to one week.



Newtown Boy: A captivating trip into the past

Review by Nigel Murphy

Back in 2004 Stan Chun was asked to give a public talk about growing up Chinese in Wellington. He didn't think people would be that interested and was shocked to arrive at the National Library auditorium to a crowd of several hundred.

It was a turning point. Spurred on, Stan started writing down what he remembered of his early years, producing dozens of stories. Earlier this year, the family decided to put some of his best stories into book form. The result is the just released *Newtown Boy: A young Chinese life in 1940s-50s Wellington*.

Stan Chun was born in 1936 to Chinese parents from Canton, China. He was the 15th of 18 children - all of whom were born in New Zealand. Stan grew up the son of a fruit shop owner in working-class Newtown. His neighbours, schoolmates, and the adults who ran the businesses in Newtown's shopping area of Riddiford Street were from a range of ethnicities including European, Indian, Italian, Greek, Māori and others.

To Stan, being Chinese seemed to be nothing unusual or special, everyone in Newtown was equal in the hard struggle to make a living. Neighbours included former Governor-General Paul Reeves, and the Mad Butcher Sir Peter Leitch, who lived around the corner from the Chuns.

The focus of Stan's life was his family, his parents and THE SHOP, which was the source of the family's livelihood. The shop was everything, and every member of the family was expected to work in it, from the little five-year-old sister to the 29-year-old eldest sister, and everyone in between. Even the cat was expected to do something. There were no free-loaders in the Chun family. Holidays were unknown and playing after school like your European classmates was an incomprehensible mystery.

Work completely dominated Stan's life as it did his brothers and sisters (who were happy to marry as soon as possible so they could escape the slavery of the family business!) School ended in the fifth form, or even earlier. What lay ahead post-school was "fruit shop" into the far, distant and unknowable future.

But the stories in this collection about Stan's life growing up in 1940s-50s Newtown are anything but miserable. Instead, the stories are entertaining, funny, inspirational and life-affirming. Despite the hard work and hard times, reading the stories you can feel the energy, the lust for life and experiences and the great optimistic hope for the future that many young working-class kids had in those days.

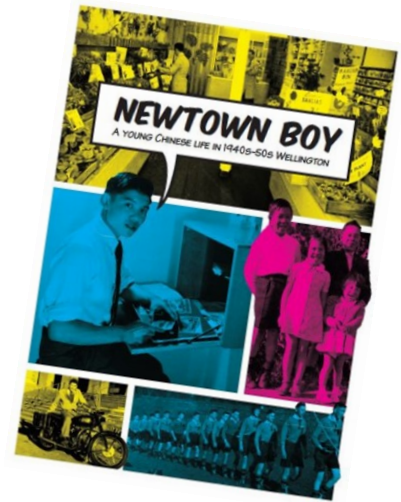
Of course, being Chinese brought its problems and challenges, but Stan never felt ashamed of his ethnicity. Quite the opposite, like many Chinese New Zealanders of his generation, as he grew older, he became increasingly involved with and proud of his Chinese heritage. This was helped by Stan's involvement in the martial arts. Driven to kung fu after being racially harassed – nail-biting events that are thrillingly described in the book - the martial arts became Stan's way to express his identity and pride.

Throughout the book, his sense of being a New Zealander of Chinese descent is discussed in a wonderfully down-to-earth way, as you'd expect from a Newtown boy. This a great read, beautifully written, very entertaining, and in places very moving. The story of the efforts his mother made to acknowledge his birthday with a hidden treat of jelly, gives a good insight into the life and finances of a working-class Chinese family in 1940s Wellington. If you're at all curious about the past, and what it was like for families back in those days, then this is the book for you! Highly recommended.

Preview an excerpt from the book at www.newtownboy.com

Newtown Boy: A young Chinese life in 1940s-50s Wellington is published by Chun Family Publishing. Cost is \$29.95 plus \$5.50 NZ postage. Email chunfamilypublishing@gmail.com or order from www.newtownboy.com.

See Stan's obituary in this issue. He wrote the stories himself over the past few years. *Editor*





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