

王

wáng
king; ruler

王：三条横线（三）分别代表上天、人类与土地。由垂直的“丨”相连后便形成了代表在天地之间具有绝对权威的君王，即“王”。而早先作为象形字的“𠄎”代表一串只有君王才能佩戴的翡翠念珠。

Three horizontal planes (三) representing heaven, man and earth, connected by a vertical structure (丨), form the character for king: 王 - the one vested with power, between heaven and earth, to rule uprightly over man. Originally 𠄎 was a pictograph of a string of jade beads (𠄎) which only the royalty could afford. It eventually became the symbol for king.

国王	guó wáng	king
王朝	wáng cháo	imperial court; dynasty
王儲	wáng chǔ	crown prince
王法	wáng fǎ	the law
王宮	wáng gōng	(imperial) palace
王牌	wáng pái	trump card
王室	wáng shì	royal family

一 二 𠄎 王

1 2 3 4



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

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

Newsletter Winter 2021 issue

The Tung Jung Association of New Zealand Committee 2020—2021

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Vice President	Kevin Leong	569 2525	Property	Alex Chang	499 8032
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Please visit our website at <http://www.tungjung.nz>

President's report.....

Post Covid 19 Pandemic has brought back to some normality and people has accepted wearing masks for protection as the way of life.

It is a very important year for our Association as we have been busy preparing for our 95th Anniversary Dinner in June. We expect a large local crowd to attend as well as people from Auckland and Hawkes Bay and Australia. Further details of this event will be in our next newsletter.

It is rather disappointing that the attendances of our Cantonese classes online have been spasmodic. Despite this Gordon Wu is happy to carry on. If you wish to learn to speak Cantonese, please support this online service. It is fun and entertaining and you meet other Cantonese people in the same situation.

In April the Association held its annual traditional Ching Ming observance at the Tung Jung Memorial in Karori Cemetery. Despite some cloudy weather it was a good turnout. It was great to catch up with all those who attended to remember our ancestors.

A few of our committee members attended the unveiling of the Ventnor memorial at Opononi,, which has finally been completed. It was a very moving moment for all who attended, particularly, for Gordon Wu, who only recently discovered that his great grandfather's body was on the Ventnor.

Our AGM is coming up on Sunday 22 August, 2.00 pm and it's time for some of our members to consider serving on the committee. The current committee isn't getting any younger. It's not what the Association can do for you, but what you can do for the Association. Come along learn more about your Association and the committee.

Our popular Winter Senior Yum Cha will be held a bit later this year on Wednesday 21st July at the Dragon restaurant, Tory Street. If you wish to attend, please contact Virginia Ng. Tel: 2329971, Peter Moon: 3899819 or Andrina Chang 021 670 206.

When the Association bought the present building in 2003, it passed all the requirements needed for the expansion of the Association. However, over the past few years, all this has changed due to the new earthquake requirements required since the disastrous Christchurch earthquake. The cost of employing a structural engineer to survey the building for a seismic report was horrendous, so the Association applied to the Wellington City Council for relief funding to which has been granted. We can now proceed to get the survey done and take measures to make the building compliant.

Gordon Wu and I along with many other Wellington Chinese community organisations went to support the Wellington Chinese Garden Society's submission to the Wellington City Council. The submission was to the point and what the project means to the Chinese community at large. Hopefully we can get a favourable outcome?

Before this newsletter went to press, we have heard that this submission was successful and the Wellington City Council have voted to keep the LTP of the waterfront by 13 votes to 2. Hopefully, we will see the pilau (entrance) erected early next year.

Stop press: Congratulations to Gordon Wu on a very well deserved QSM Queen's Birthday Honours Award.

His tireless serve to the Chinese community and the Tung Jung Association in which he has held many positions on the committee.

Peter Moon
June 2021

會長報告

新冠病毒大流行，帶給了我們一些常態的做法。人們已經接受帶口罩作為一種生活方式來保護自己。

今年對於我們會館來說是重要的一年，我們正在準備 6 月份的慶祝會館 95 周年慶的晚宴。我們預期有很多來自各地區的會員參加，包括奧克蘭，Hawkes Bay 和澳洲等。詳細的細節將會在下期的新聞簡訊刊登。

儘管 Gordon Wu 很熱心地開展線上廣東話課程，但參加的人數很少，這是很令人失望的。

4 月 會館在 Tung Jung Memorial in Karori 墓地組織了傳統的清明祭拜活動，儘管是多雲天氣，參加的人數很多。我很高興能看到那些紀念先人的友人們。

一些委員會的會員參加了 Ventnor memorial 開幕儀式，而這個紀念館最終已經完成了。

對於參加者來說這是一個感動的時刻，特別對於 Gordon Wu 來說更具有意義，因為近來他知道他的祖父的遺體也在這個船上。

8 月 22 日星期天下午 2 點，舉行年度會員例會。這是會員們考慮服務委員會的時候了，畢竟我們委員會的會員都老了。不要想著委員會為你做些什麼，而是你能為委員會做些什麼。來瞭解一下你的會館和委員會吧。

我們受歡迎的年中飲茶聚會，今年比往年的時間推遲了，大概在 7 月 30 日星期三，在 Tory Street 的 Dragon restaurant 舉行，如果你感興趣的話，請聯繫 Virginia Ng. Tel: -232 9971, Peter Moon: - 04 3898819 or Andrina Chang 021 670 206.

當 2003 年我們購買現在這棟會館樓的時候，它是符合我們擴張面積及其他所有要求。但在過去那幾年裏，由於基督鎮地震這場災難，政府對樓房的抗震要求有了新的規定。我們聘請了樓房結構工程師去評估我們會館大樓的抗震能力，但評估出來結果是比較差，所以我們向市政廳申請援助資金去重修會館大樓，而這項資金已經通過申請了。我們現在大樓還在評估的程式中，工程師們正在想辦法去加固它的抗震能力。

我和 Gordon Wu 以及威靈頓其他華人組織向市正廳提交一份修建威靈頓中國公園的申請。在申請裏我們指出這公園對我們華人社區的重要意義，希望我們會得到一個好的回復。

歐偉權

二〇二一年六月

The Ventnor Memorial unveiling

It was a very memorable weekend spent in the area of the Hokianga Harbour in Northland on the 8th to the 12th April 2021 to unveil the large memorial dedicated to the 499 remains of the Chinese men whose bodies were lost at sea outside this harbour on the 12th October 1902 when the ship, *Ventnor*, sank, taking everything on board down to the bottom of the sea.

History was remade when Chinese historian, Wong Liu Sheung, spoke to local iwi regarding stories of Chinese remains found on the local beaches and discovered local history which had been forgotten over the years. This set in motion the idea of a memorial for those forgotten men who never reached their homeland. Over the ensuing years to 2021, she and Kirsten Wong battled with bureaucracy to finally get the memorial built. Today, it stands proudly on the edge of the carpark of the Manea Footsteps of Kupe Centre at Opononi for all who drive past to see.

The memorial is constructed of corten steel in the shape of a row of sails set in a concrete base. On the largest panel are inscribed the 499 Chinese names in English with other small panels in Chinese and Maori describing the memorial.

The weekend started on Friday 9th April outside the Greenlane Countdown, where three big buses, seating approximately 150 people, waited for all those going. The buses left at 8 am and arrived at Te Roroa headquarters in the Waipoua Forest, home of Tane Mahuta, the oldest kauri tree in New Zealand.

Those who travelled by car joined the buses here as the roads where we were travelling were private forestry roads. We got as far as the buses could go and walked about a couple of hundred metres to a clearing alongside Kawerua Beach. There the party had lunch and *bai san* and those able, walked to the rocks a hundred metres away where some bones were washed ashore 100 odd years ago.

After spending some time there, the buses took us to Pananawe marae, after having to reverse out the forestry road on which they came in as there was no room for them to turn around! We had dinner and powhiri at the marae.

Dusk was settling in as the buses went back to the Te Roroa headquarters for those who left their cars there to pick them up and then back to Opononi to our accommodation.

Saturday the 10th was the big day. The Hokianga Historical Society museum opened at 8 am specially for us as a group, though not all at once, and at 11 am we all met at the Manea Footprint's carpark. By this time, the weather poured as if shedding tears of joy in welcoming us (not windy) so the ceremony was moved indoors. Here, some 250 to 300 people gathered inside to a powhiri, where speeches by Maori elders and dignitaries as well as our Chinese leaders were made. At the conclusion of the speeches, it was still raining but the decision to carry on the Chinese version of the event was made and amid the rain, noise of firecrackers, smell of lit incense sticks, in front of a table on which were a roast pig, fruit and sweets and three wreaths. A white lion dance was performed in front of the memorial by an Auckland Chinese group. This white lion dance has never been performed before in New Zealand and after the dance, the performers laid the costume on the grass beside the memorial and poured kerosene all over it and set it alight! Apparently, this ritual is only for dignitaries and very special occasions that in burning the lion costume, it signifies protection in the afterlife. In the meantime, the wreaths were laid by Charlie Ding, representing the Poon Fah Association, Duncan Sew Hoy, representing the Sew Hoy family and Gordon Wu, representing the Tung Jung Association and the Wu/Ng family. Representatives of the Poon Fah Association from Wellington were on hand distributing lit incense sticks to those who wish to pay homage.



The Ventnor memorial.....contd

The whole ceremony lasted about two hours and as the rain eased, small groups were taken to experience the Manea Experience – a show depicting the arrival of Kupe on these shores with effects!

In the evening it was back into the community marquee where we had a session hosted by Meng Foon between Chinese and Maori – sharing who we are, our stories and connections. This ended about 9.30 pm and then back to our accommodation.

More bus travel on Sunday when the buses picked us up at Opononi and took us to Rawene where after a wait all three buses were loaded onto a ferry to take us across the harbour then onwards to Mitimiti. The buses took about an hour travelling along unsealed winding country roads and eventually made it to Mitimiti, where a warm welcome awaited us. There we had a powhiri, a beautiful lunch, walked up the hill to the red gateway where the urupa (cemetery) is, *bai san* on the beach and generally spent the rest of the afternoon in the peaceful tranquillity and sunshine. It was at the urupa by the red gate that the writer was introduced to a Maori elder who had ancestral links with the writer, unbeknown to him. As dusk was falling, it was back to the buses and back to our accommodation at Opononi. Those travelling by car chose to return to Auckland that night. Those remaining to travel by bus the next day enjoyed a meal at the local hotel which stayed open late for us.

On Monday morning, some of us were scheduled to go in a fishing boat to the spot out at sea where the Ventnor sunk but this was cancelled at the last moment because of rough conditions out there.

At 11 am. We all got onto our buses to travel back to Auckland via Kawakawa and Whangarei.

On the writer's bus, to ease the boredom, we discovered that some of us had hidden talents – singers, story tellers, jokesters and made great friends with people who met for the first time!

This trip was the writer's third and an emotional trip to the area and on discovering his ancestor was involved, it became a mission to encourage the younger generation to go there to pay their respects also.

The past you have found out, now the future awaits you.....

Gordon Wu

Correction.....

In the Autumn issue, the obituary notice of Alan Chun should have read born 6 April 1931 – not 1921. The Association apologises to the Chun family for the error.



Obituary.....

Barry Eng 吳汝斌

Nga Yiew village 雅瑤村

30 December 1952—3 April 2021

Barry was born in Vancouver, British Columbia, Canada, the youngest of three siblings, after his parents emigrated there from Hong Kong. The family moved to New Zealand in December 1960 and settled in Lower Hutt where Barry parents had relatives. The family lived all their lives in Lower Hutt.

Barry went to college in Lower Hutt and upon leaving, began a career in the finance/accounting field with a number of corporate firms in Lower Hutt. At the young age of 23, he was diagnosed with Crohn's disease, a debilitating disease of the digestive system which he endured until his death. He never let this stop him leading a fulfilled life and always challenged himself and others to make the most of life.

In his early teenage years till his early thirties, he was very much involved with the Wellington Anglican Chinese Mission Church, where he enjoyed social and sporting activities, especially badminton. He also taught Sunday School there and when he retired he enjoyed playing bowls.

Barry had a very strong Christian faith throughout his life and lived it with kindness, hope and a desire to help others who were less fortunate than himself. This gave him a very deep sense of satisfaction throughout his life.

After his retirement, his illness gradually worsened and had hospital treatment regularly but eventually he was admitted into the Bob Scott Retirement Home in Petone in the hospital wing where he passed away quietly on the 3rd April 2021. It was very sad that owing to Covid-19 restrictions all over the world, his older brother and his family in Canada were unable to come to New Zealand to see him.

Barry's funeral was held at the Cornwall Manor in Lower Hutt on Friday 9th April and was attended by many friends and relatives.

He is survived by his older brother Edgar and his family who lives in Canada, and his sister Gloria.

Gloria Eng



新西蘭東增會館

The Tung Jung Association

invites you to a

winter yum cha lunch

The Dragon's Restaurant

25 Tory Street

On Wednesday 21 July 2021 at 12 noon

**Contact - Virginia Ng 232 9971 mob. 021 2502677 Email: ng-virginia@yahoo.co.uk
before 21 July 2021**

Cost—\$20 per person

Annual General Meeting (AGM).....

The Tung Jung Association will hold their Annual General Meeting on Sunday 22nd August 2021 at the Association's rooms at 33 Torrens Terrace, Mount Cook, Wellington at 2 pm. All members and friends are welcome to attend. If you are of Tung Jung ancestry and would like to join the committee and have a say in the Association's affairs, please register your name with the Secretary, Danny Goddard before the 15th August 2021. As you all know, the Association has celebrated its 95th anniversary in June and we are looking forward to celebrate the 100th anniversary in 2026. To do this, we are looking for a new vibrant, younger committee who can lead the Association pass its 100 years. The present committee, some who have been in it since 2000 are due for retirement but will need new members to replace them in order to do so. This is your association and your heritage, please help us to keep it going for the younger generation.

Senior Net

Today, in this modern world it will soon be a cashless society and senior citizens will find it hard to keep up with it. Even now, many shops are not accepting cash—you have to pay with a plastic card which you can lose easily! Today, many people buy goods online—they use the computer to select what they want to buy at a particular website, and it gets delivered to your door in a few days and you pay for the goods by putting the amount charged from your bank account to the seller's bank account without going anywhere. Yes, you have to know how to use the computer and know what to do. The Tung Jung Association realises it is a problem for senior people and is trying to help,

If you are not conversant in using the computer, iPad, mobile phone or laptop, join SeniorNet. It is an organisation formed to help senior citizens in this fast changing world.

The Association is trying to organise Chinese speaking tutors to help senior Chinese citizens. If you wish to join, please register your interest by filling in the form below.

I wish to register for SeniorNet tuition to be organised by the Tung Jung Association.

Name Phone

Address

Email (if any)

Do you own (please tick) computer, laptop, iPad, mobile phone

Level of capability (please tick) beginner,,,,,,,,,,,,, intermediate.....knowledgeable

Do you speak (please tick) Mandarin, CantoneseEnglish

This is registration only but there will be a charge for tuition.

There will be more details when there are sufficient numbers interested.

Reply to: Peter Moon, PO Box 9058, Wellington, email: peteraumoon@yahoo.co.nz

Still available.....

Copies of the following books are still available:

Fruits of Our Labours (soft cover) volumes 1 and 2\$50.00 plus p&p

Fruits of Our Labours (hard cover) volumes 1 and 2\$120.00 plus p&p - makes an ideal present

Starchwork by Experts (Chinese laundries in NZ)\$50.00 plus p&p

Contact Gordon Wu : gordon.wu@xtra.co.nz

RETIRING IN STYLE 退休的风格。

After attaining 75 years of age, I realised that maintaining our much-loved 30 year old home on the Western Hills of Lower Hutt had become increasingly onerous and thus began a tour of inspection of retirement villages from Newtown to Waikanae. The sales-people eagerly showed us shiny brochures of smiling retirees sitting in newly furnished lounges of villa's set in superbly manicured grounds, some with bowling greens and swimming pools. They pressed us hard, emphasising how suited and happy we would be in such an idyllic environment. We resisted their sales pitch for ten years - always on the brink of signing, thinking 'better to retain our independence and carry on a little longer with hired help. Fate however intervened when Shirley suffered a stroke of sufficient severity for our children to insist we move to the security of a retirement village. With my age at 87 and Shirley 83 we capitulated with great reluctance.

At that time companies such as Ryman, Summerset and Metlifecare were ramping as a tsunami of post-war baby-boomers hit NZ's retirement villages and rest homes, forcing up prices by the month. We rejected most offerings, being too far from Lower Hutt or the environment or ambience not to our liking, until newly built Bob Scott Retirement Village in Petone offered us a late cancellation. A spacious, sunny 2 bedroom corner apartment on the ground floor, complete with underground garage for \$635,000. Shirley liked the new décor with ample sunlight and its modern layout. It was the best available. A five month settlement date gave us ample time to sell our house and surplus furniture we sold for a pittance or donated to the Salvation Army. On moving day, our beaming manager welcomed us saying "This will be your home for the rest of your life", words we found unnerving, but after a few months of in-house living we saw our new home in a better light.

The spacious living/dining/kitchen area, with doors to an outer deck suited us fine and the bedrooms small but adequate, the second one being used as a study. A large combined bathroom of shower, toilet and laundry, although practical did not completely satisfy Shirley who lamented the absence of her favoured outdoors clothesline. (With limited storage space most of our knick knacks were sold, given away or dumped). Fortunately we only needed to buy two new items, a TV sideboard and 6 dining room chairs to blend into the new surroundings.

I did initially fear institutional living, having previously boarded in hostels I expected a plethora of petty regulations, but fortunately there were few, apart from the main doors being locked after 9pm, necessitating using a key-code, and Shirley chafed about being unable to air her washing on the covered deck. Environmentally, we greatly missed the Tui and Kereru native birds that fluttered by our old home to be replaced by goods and passenger trains whose shuddering rumble is not muted by double glazed windows - no wonder we both have insomnia problems. Initially, we dreaded moving to a community of old people and being marooned amid a sea of greying hair, bent bodies and walking frames and felt relieved to find our fellow independent living companions mostly alert and active.

A major concern for Chinese entering a retirement village is fear of losing their traditional way of life, to be submerged in an alien community of Western old-folks. Shirley and I, after a lifetime of integrated community living had no such problems- being self-confessed Gwei Sing's (banana's) with a strong language and culture background from having lived and worked in China and visited our respective family villages several times. Among 400 residents at Bob Scott I had expected to find a representative sample of New Zealanders- rich and poor, Polynesians, Asians and Europeans, each adding a distinctive multicultural flavour to the village. Instead we saw mostly elderly white men and women. A glance at the 2018 census sets out New Zealand's ethnic composition as 74% European, 15% Maori, 7% Pacific Peoples, 6% Chinese and 5% Indian- accordingly Bob Scott should have 296 Europeans, 60 Maori, 28 Pacifica, 24 Chinese and 20 Indians. My count of the Chinese at the village yielded three singles, one mixed-race married woman and ourselves- a total of 6- representing 19 less than expected. Anecdotal evidence suggests that other retirement villages have a similar low proportion of Chinese. Of the other races- in addition I identified only 1 Maori and no Pacifica or Indians. The reason for this imbalance I believe stems from our Confucian ethic of family responsibility and respect for elders that discourages acceptance of retirement villages. In China multi-generational families living under the same roof is a long accepted practice. By contrast, many European families have succumbed to changing times and rejected the Bible edict of "honour thy mother and father" in favour of an "every man (or woman) for himself and devil take the hindmost" philosophy. Maori and Pasifika families traditionally accept the duty of caring for their elders, but being poorer often cannot afford the high entry fees and Indian families being the most cohesive of all immigrant races unsurprisingly have no elderly at Bob Scott. We can expect in future that prosperity and intermarriage will cause our children to integrate more into main-stream NZ society with its different values - they will likely lose the traditional commitment to care personally for aged parents. Painful though it may be, our community must accept that retirement village living for our elderly is acceptable and inevitable.

RETIRING IN STYLE 退休的風格 Contd

People thinking of moving into a retirement village, should understand they are undertaking a 3 stage journey. Our first stage was to buy an independent living apartment with basement car park for \$635,000. A 4% per annum loss of capital for 5 years is charged on capital, plus a fixed levy of \$19/day for services such as rates, insurance and property maintenance – TV, Broadband and phone costs are additional. When we finally leave our apartment, \$488,000 of our purchase price will be refunded to our estate. If second stage assisted living is needed later, we transfer to a studio apartment where for around \$560 per week all meals, laundry and housekeeping are provided - should we need stage 3 rest-home or hospital care, then costs rise considerably, depending on the services required. I have a stroke victim friend who is charged between \$7-10,000 per month. The financial burden of accessing future rest-home care should be considered with the help of a financial advisor in view of a government asset limitation of \$236,000 before a subsidy is paid.

In our apartment we do not feel marooned in an alien world - we can preserve as much of our Chinese way of life as we wish - on the walls we have several Hong Kong and Chinese pictures and paintings along with a wooden “God of Wealth” hanging and a Long Life brass medallion. The food available in the dining room and café is distinctively Western but Shirley prepares a variety of Chinese and European meals in our own apartment. Of recreation there is Mah-Jong and Tai- Qi classes available albeit with a Western flavour. Other optional leisure activities such as book-club, choir, table-tennis, bowls and visits are available in company with other residents. With a community ethic of courtesy and harmony our acceptance by other residents has been seamless, and I can over a year report only one harmless incident where an old lady congratulated me on my “excellent English.” The staff are mainly young and middle-aged European women who are well trained and usually helpful within what are reasonable village rules. Thankfully, our friends and family visit regularly- and through regular use of our car we exit the village almost daily. So far we have not become dependent on village activities for social life although we regularly attend the weekly Happy Hour sessions as a way of making new friends. I did observe the plight of an older Chinese widow resident with poor English who seemed lonely and out of place in Bob Scott- she seemed to lack family support and has recently passed on. The lesson appears to be that for Chinese to live happily in these Anglo-centric retirement villages, a degree of previous integration into the NZ community is desirable plus a reasonable command of the English language. To those Chinese considering a retirement village for themselves or their parents, my advice is first, consider the financial implications and then weigh whether you can live easily in a largely European community. Shirley and I like many of you have a lifetime of such experiences and have no difficulty in adapting here - our main difficulties are coping with the creeping effects of old-age and its attendant health problems. So after passing the age limit of 70, go ahead – do this sooner rather than later in order to enjoy the facilities and companionship on offer. At worst you are being robbed blind by the RV company via their fees and at best you will have company, no property maintenance worries, a new apartment or villa, reduced expenses and security for as long as your health holds up.

But a word of warning - “Being Chinese is not cheap”. The retirement village salespeople make this sales-pitch. “Sell your house and with the money buy a new car and entry into our village. With low expenses you can live comfortably on National Superannuation.” However we Chinese have many traditional family financial obligations not necessarily incurred by other races - namely birthdays, weddings, funerals, donations, Christmas, Chinese New Year and other expensive red packets for the grandchildren. Likely you will need extra resources to meet this need.

Good luck. 祝你好運。

Paul Wah. 吳偉超。

Paul Wah is a retired secondary school headmaster and has written a couple of books relating to his Chinese ancestry. He has travelled back to China several times and his ancestral village is Tien-sum 田心 in Jungsan 增城.

Obituary.....The Association would like to acknowledge the deaths of two members whose families wish to maintain their privacy...

Dolly Sue nee Lowe, Gwun-fu village, 16 October 1942—16 April 2021. Survived by husband Eric Sue, children Jackie, Penny, Robert and their families.

David Glenn Luey—21 September 1965—23 April 2021. Mother Freda Luey (nee Ting), father late Dr. William Luey. Much loved father, son, friend and colleague. Survived by mother Freda and daughter Katelyn. Great grandson of Chin Moon Ting, first president of the Tung Jung Association.

95th Anniversary celebrations.....

On Sunday 6th June, the Association celebrated its 95th anniversary at the Grand Century Restaurant in Tory Street with a special dinner. The restaurant was packed with 240 people attending with members coming from afar as Auckland and Sydney! It was a very joyous occasion, especially for three older members who were asked to cut the birthday cake. As seen in the accompanying photographs, they were Mrs. Ruby Wong Nam from Lower Hutt, Keith Lowe from Wellington and Mrs. Lowe from Auckland. All are nonagerians!

The evening began with a baby lion dance performed by the Chinese Anglican Church which won great applause for its baby antics, then followed by speeches from the heads of the county associations. The Chinese ambassador who couldn't attend because of protocol, sent a video presentation spoken by Mr. Wang Genhua offering the Association its best wishes for the 95th anniversary. Entertainment was provided by Haibo Li and Grace Chen from the Oriental Cultural and Performing Arts Group who sang an English song and a Chinese duet which received a spontaneous applause. After dinner, the cutting of the birthday cake was performed by three nonagerians, Mrs Ruby Wong Nam, Keith Lowe and Mrs. Lowe from Auckland.. The Association gave away two \$100 vouchers to the winners of a lucky draw.

The restaurant was decorated to give a festive atmosphere and each guest received a calendar with past photos of the Association printed inside. In all, everybody enjoyed the evening saying they will be back for the 100th anniversary!



More photos on: <https://photos.google.com/share/AF1QipPokqRjGTa8F3GBHtHkN1A1tHcbjzy3jkC5jv4D6QyXx4BdPiIXgpM1QgmiqchHUA?>

China turning to sea burials

In China, a country of over 1.4 billion people, life is an unending struggle for resources — money, property, even spouses - and it doesn't get easier in death.

Prices for graves are skyrocketing, driven by decades of unbridled development and scarce city land. The government's answer to this conundrum: sea burials.

Officials across China are selling hard the option of a watery grave by offering hefty financial incentives and planting stories in state media — with only marginal success. Many local governments, however, have saved their strongest pitches for this week, timing them to the Qingming Festival, when families nationwide take a day off to sweep their ancestors' graves.

In the southern metropolis of Guangzhou, officials [recently announced a \\$160 bonus](#) for families that scatter ashes at sea. In Shanghai, officials upped their offer in the past year from \$65 to a more persuasive \$320. Topping them all, however, are the coastal cities of Shaoxing and Wenzhou, which are offering \$800 and \$1,290, respectively, for sea burials.

To sweeten the deal, the government often provides transportation, including all-expense-paid boat trips.

The official eagerness is fueled by bureaucratic fears of chaos and anger once the country runs out of graves — a certainty in coming years, according to recent studies.

To cut down on space, cremation already is required by law in cities, but land shortages have increasingly [sparked risky investments](#) for even the small graves in which those ashes are usually interred.

The cheapest spots in some of Beijing's more desirable cemeteries sell for more than \$16,000, and Chinese media reports have cited luxury tombs sold for as much as \$129,000. With virtually unlimited demand, many come with hefty maintenance fees after an initial 20-year lease and guarantee eviction if they go unpaid.

And the problem will only get worse as China's elderly population increases. In 2011, [over 10 million people died in China](#). A government report issued last week predicts the number will reach 20 million annually by 2025.

Most provinces will run out of burial room in the next 10 years, according to the study by the Ministry of Civil Affairs. A few provinces — such as Shanxi, Shandong and Guangdong — have fewer than five years.

Beijing's leaders recently told state media that they are planning to shrink grave sizes this year — from the current limit of one square meter per person — to stretch their reserves.

Amid these dire straits, local officials began floating the sea burial idea in the past few years. The [government-funded](#) version of it — offered by most bigger cities — can resemble a half-day cruise.

On the morning of the burials, dozens of families take a shuttle bus en masse to a dock, ashes in tow. Out at sea, an organizer holds a service, then leads relatives in mixing the remains with flowers. At an appointed spot, the ashes are cast overboard.

Critics worry that tradition and the meaning of ancestor-honoring rites are being tossed out amid the government initiatives.

"Han Chinese have been burying their dead for thousands of years," noted Zhou Xiaozheng, a sociologist at Renmin University in Beijing.

"It's not wrong to subsidize sea burials. . . but saving land shouldn't be the deciding factor for how someone chooses to be buried. China's land belongs to all Chinese. Why shouldn't they get one square meter to lay down in when they die?"

It's not the first time the government has tried to regulate its citizens after death. After the communists took control in 1949, millions of graves were plowed over in the following years and remade into farmland. Funerals were considered superstitious vestiges of feudalism, coffins wasted wood and graves wasted farmland.

Cremation — long shunned — was promoted as practical, even patriotic. Even Communist Party leader Mao Zedong had declared his wish to be cremated (in vain it turns out, as successors embalmed his body for permanent display in Tiananmen Square).

Although laws have made cremation almost universal in cities, the government's sea burial initiatives have not had the same success. Since Guangzhou announced its \$160 subsidy this year, fewer than 20 people have registered. In Shanghai — one of the earliest to employ sea burials, in the 1990s — the practice has barely made a dent. In 2010, sea burials numbered in the low thousands while grave burials totalled 53,311.

Speaking to local media this week, Lu Chunling, the chief of Shanghai's mortuary service division, tried to strike an optimistic tone. There's a chance, he said, that if the city is careful with its remaining grave space, it will run out in 15 years rather than in 10.



Washington Post

The Great Pyramids of China

China has a large number of pyramids, possibly over a 100. Most of them are located in a 70-mile area around the city of Xi'an. This has mostly been unknown by the outside world, even by a large number of Chinese people because these so-called Chinese pyramids are actually trapezoidal burial mounds of ancient Chinese emperors and their shapes far different from the pyramids in Egypt.

American traders Fred Meyer Schroder and Oscar Mamen discovered the ancient Chinese pyramids in Xi'an in 1912 when they were traveling in China. A Taoist priest they met en route told them there were 7 pyramids in Chang'an (approximate present-day Xi'an, one of the birthplaces of Chinese civilization) .



Schroder wrote in his diary that they did find a group of pyramids in Xi'an towering between farmlands and villages, and some in the forest. The pyramids were 300 to 400 meters in height. The largest pyramid they found was about 500 meters tall including the footing, nearly twice that size in length as the Great Pyramid of Egypt.

The pyramids looked like ordinary hills in distance, but they were huge flat-topped building with four slanted sides when you getting closer. The three pyramids Schroder found at the northernmost end were the largest, and the others were arranged from north to south until the smallest one at the southern end. The total distance was about 10 kilometers, and there were also some small pyramids in the forest.

The ancient Chinese pyramids group Schroder found is actually part of China's Western Han Dynasty Mausoleums complex along the Wei River. Nine of the fourteen emperors of the Western Han Dynasty (202 BC - 8 AD) were buried here, as well as the queens and other members of royal families.

This place is called Wulingyuan (五陵原) because five Western Han emperors' tombs were here, including Changling Mausoleum of Emperor Gaozu, Anling Mausoleum of Emperor Hui, Yangling Mausoleum of Emperor Jing, Maoling Mausoleum of Emperor Wu and Pingling Mausoleum of Emperor Zhao.



Wulingyuan is not located in present-day Xian City, but in the north of present Xianyang City with an area of about 500 square kilometres. Xianyang City is a prefecture-level city in the central part of Shaanxi Province of China, about 30 kilometres northwest of the provincial capital city of Xi'an.

Starting from Xingping City in the west, Gaoling County in the east, Jingyang County in the north, and the north bank of the Weihe River in the South, Wulingyuan is approximately 40 kilometres long from east to west, and the widest part of Wulingyuan from north to south is about 13.5 kilometres.

In 1945, an U.S. Air Corps pilot named James Gaussman claimed to have seen a gigantic white jewel-topped pyramid while flying between India and China during World War II. But his statement was kept a closely guarded secret of the US Military for 45 years before it became public knowledge.

The commonly known first photo of a Chinese pyramid was taken by Colonel Maurice Sheahan in 1947, Far Eastern director for Trans World Airlines while flying over the Qin Ling Mountain Range about 40 miles Southwest of Sian (Xi'an). It represents perhaps the earliest photo record of these pyramid shaped structures in and the plains around this ancient political centre were found to be dotted with them.

The Great pyramids of China.....contd

Christ Maier believed that this particular Chinese pyramid mound in the photo is the Maoling Mausoleum (茂陵) of Emperor Wu of Western Han Dynasty in Wulingyuan of Xianyang City mentioned above.

Emperor Wu of Han (汉武帝, 157 - 87 BC) is regarded as one of the greatest emperors in Chinese history due to his leadership and achievements. The well-known Silk Road was developed at his reign after he sent Zhang Qian to the Western Regions to connect China with those countries there.

The largest in scale of all royal tombs of Western Han Dynasty with over 400 proven burial pits is the Maoling Mausoleum.

Its construction took the longest time of all Western Han Dynasty Imperial tombs, which started on the second year Emperor Wu ascended the throne and lasted for 53 years.

Cost the most among all royal Western Han tombs, which is said to be one third of annually total national taxes of the time. It is the only one with well-preserved large Western Han stone carvings.

The oldest and largest pyramid in China is regarded as the Mausoleum of the First Qin Emperor (Qin Shi Huang). Qin Shi Huang began construction on his mausoleum in 246 BC shortly after he ascended to the throne at age of 13 and it was still being expanded for 36 years after his death.

Archaeologists concluded that Qin Shi Huang tomb pyramid with 9 layers of earth above ground had an original height of 115 metres, and shrunk to 76 metres due to weathering process. Its vast inverted pyramid underground palace of the same size as the one above ground is the core of the entire architecture. The pyramid itself has never been excavated by now due to limited scientific excavation and protection technologies.

The pyramid tomb of Qin Shi Huang is guarded by the famous life-size Terracotta Army, the Eighth Wonder of the World to protect Qin Shi Huang in the afterlife.

First Emperor of Qin (Qin Shi Huang 秦始皇, 259 - 210 BC) was the founder of the Qin Dynasty (221 - 206 BC) and unified the ancient China for the first time. The construction of the Great Wall of China, one of the greatest miracles in the world was begun during his reign.

The other mounds are imperial burial sites from later eras, mainly the Western and Eastern Han Dynasty (A.A. 24-221). Best estimates are that the newly "discovered" pyramid is at least 2000 years old. Few of the pyramids have ever been explored by western tourists.



The Great White Pyramid believed to be twice the size of the Great Pyramid of Egypt

Do Southern and Northern Chinese look so totally different?....

Southern Chinese and Northern Chinese look *somewhat* different from each other. Northerners tend to have smaller, narrower eyes, stockier and taller physique, very pale skin, whereas Southerners tend to have bigger, rounder eyes, slightly more tanned skin, and generally of smaller build.

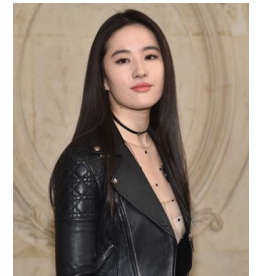
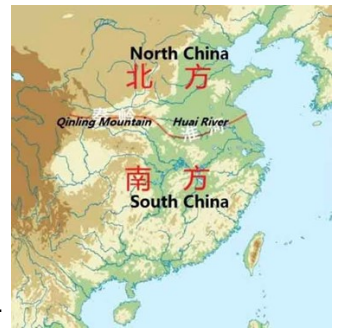
This is due to effects of diet and of climate - northerners live in frigid climate whereas the southerners in tropical and subtropical regions of China. The northerners share a lot of DNA with the other Northern Asians such as the Mongols, Manchus and Koreans, whereas the Southerners with the various tribes of southeast Asia.

The differences are diminishing nowadays due intermarriage and the great mobility of people within China. You oftentimes can't tell the difference just by the appearance.

Now, although there are external distinguishing features, they **don't look so totally different**. So totally different is how you would describe if you were comparing a Norwegian to an Australian Aborigine.

(Don't foreigners always say this about the Chinese? : They all look the same !

Here are some other differences between Southern and Northern Chinese.



Gillian Chung (southern) Liu Yifei (northern)

Food

Southern Chinese

南方人吃饭 When Southern Chinese eat 'Vitality' is the main focus
讲究的是精致

摆盘一定要“留白”
这样才能营造出一种艺术感

Dishes will never fill up the whole plate
Creating an aesthetic sense

Northern Chinese

When Northern Chinese eat
而北方人吃饭
要的就是够饱、够气派
Fullness is the main focus

When inviting guests to have a meal, their mantra is
他们请客吃饭的宗旨是：

“你们尽管吃，撑不死你们算我输”
“Eat all you can! If I can't fill you, I lose the game”

Using garlic and spring onion:

南方人把葱蒜当调味料
一般都是切成葱末和蒜末
配合菜肴食用

Southerners treat them as condiments
Usually making them into paste
To eat along with other dishes

而北方人
都是拿着大葱和大蒜
蘸酱直接吃

But as for Northerners
They take the entire garlic and spring onion
And enjoy it with sauce

buying groceries:

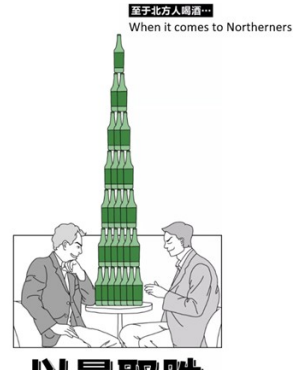
南方人买菜
是按“顿”买的

When Southerners buy groceries
They buy it in separate pieces

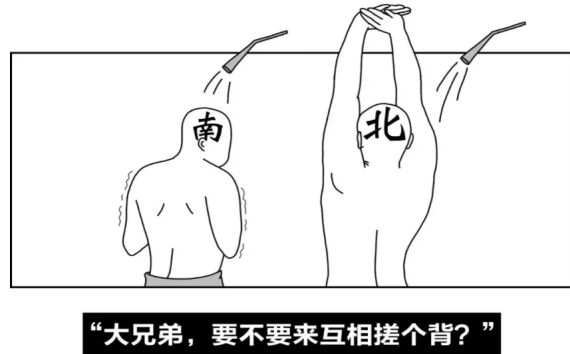
而北方人买菜
一般都是按“吨”买

Do Southern and Northern Chinese look so totally different?... contd

drinking:



public showers:



giving directions:



dialects:



Cantonese cuisine.....

Throughout the world, the best known type of Chinese cooking is Cantonese cuisine sometimes known as Yue cuisine 粵菜. Canton, now Guangdong, was the coastal province of China where in the olden days, Canton, the main city was the port where all overseas shipping landed and traded. From there, Cantonese cuisine spread all over the world and Cantonese restaurants are firmly established in all the major cities of the world. Cantonese dishes taste mild, fresh and natural. The most famous include White Cut Chicken, Cantonese Roasted Goose, Roasted Suckling Pig and Char siu.

Cantonese cuisine has a long history and its origin can be traced back to 2,000 years ago in early Han Dynasty. Chefs at that time have been already good at cooking different materials by particular cooking methods. After the capital was moved from north to the south in Southern Song Dynasty (1127 - 1279 AD), many skillful chefs gathered in Guangzhou, contributing to the development of Cantonese cuisine and Cantonese cooking skills became mature and forms some of its own characteristics. In Ming Dynasty (1368 - 1644 AD) and Qing Dynasty (1644 - 1911 AD), Cantonese cuisine had become systematic and Guangzhou was full of tea houses, hotels, restaurants and snack shops. In early 19 century, a number of Guangdong people went to North America, they ran many Cantonese cuisine restaurants and gradually Cantonese food became the most popular Chinese food around the world. Now, it is also the most popular Chinese cuisine overseas.

Cantonese chefs are very cautious about seasonings. The seasonings are to bring out or highlight the original taste of the ingredient, not to make it. Less spicy ingredients such as peppers, chili, ginger and garlic are used. With the seasonal changes, dishes in summer and autumn are light, in winter and spring are a little bit heavier. The rich seasonings are mild and mellow which contain aniseed, coriander leaves, rice vinegar, oyster sauce, plum sauce, hoisin sauce, honey and sugar.

Cooking techniques like stir-frying, boiling, steaming, baking, braising, sautéing, shallow frying, deep frying and roasting are preferred by Cantonese chefs. Most of them can preserve the natural and original flavour of food materials. Cantonese chefs are especially good at controlling heat of fire and dish decorating and dishes they cooked are not only tasty but appealing in both appearance and smell.

An emphasis on preserving the natural flavour of the food is the hallmark of Guangzhou cuisine. A Guangzhou chef would consider it a culinary sin of the highest order to produce a dish that was overcooked or too heavily seasoned.

The basic cooking techniques include roasting, stir-frying, sautéing, deep-frying, braising, stewing, and steaming. At home, steaming and stir-frying are the primary cooking techniques. Roasting and deep frying are less used at home but are common in Guangdong cuisine; the former is generally used for preparing main courses and the latter for snacks and Dim Sum. Braising and stewing is slightly different, in that braising requires the food to be cooked quickly in oil first, after which it is slowly stewed.

Yum cha is a tradition originated in Guangdong as “morning tea” houses where one can meet and discuss business over a cup of tea. This quickly evolved with “snacks” being offered to what is being offered today.



Broiled chicken 白切雞



Roast goose 燒鵝



Roast suckling pig



Char siu



Who was Marco Polo?.....

In Chinese history, the name Marco Polo has been mentioned when the Mongols invaded China and is considered as a famed westerner to have entered into Kublai Khan's court. But who was he and did he really entered China?

Marco Polo was a Venetian explorer known for the book *The Travels of Marco Polo*, which describes his voyage to and experiences in Asia. Polo travelled extensively with his father and uncle, journeying from Europe to Asia from 1271 to 1295 and remaining in China for 17 of those years. Around 1292, he left China, acting as escort along the way to a Mongol princess who was being sent to Persia to marry a



Polo was born in 1254, in Venice, Italy. Polo's mother died when he was young, Polo's childhood was spent parentless, and he was raised by an extended family. his father and uncle, Niccolo and Maffeo Polo successful jewel merchants, were in Asia for much of Polo's youth. Their journeys brought them into present-day China, where they joined a diplomatic mission to the court of Kublai Khan, the Mongol leader whose grandfather, Genghis Khan, had conquered Northeast Asia. In 1271, Polo set out with his father and uncle, Niccolo and Maffeo Polo, for Asia, where they would remain until 1295. The Polos' journey took place on land, and they were forced to cut through challenging and sometimes harsh territory. This territory would later be known as the Silk Road. As they made their way through the Middle East, Polo absorbed its sights and smells. His account of the Orient, especially, provided the western world with its first clear picture of the East's geography and ethnic customs. Finally, after four years of travel, the Polos reached China and Kublai Khan, who was staying at his summer palace known as Xanadu, a grand marble architectural wonder that dazzled young Polo. The Polos had originally planned to be gone for only a few years. However, they were away from Venice for more than 23 years. Debate has swirled among historians as to whether Polo ever really made it to China. There is no evidence outside his famous book that he travelled so far east. Yet his knowledge of the culture and its customs are hard to dismiss. His later account told of Khan's extensive communication system, which served as the foundation for his rule. Polo's book, in fact, devotes five pages to the elaborate structure, describing how the empire's information highway efficiently and economically covered millions of square miles. Khan's acceptance of the Polos offered the foreigners unparalleled access to his empire. Niccolo and Maffeo were granted important positions in the leader's Court. Polo, too, impressed Khan, who thought highly of the young man's abilities as a merchant. Polo's immersion into the Chinese culture resulted in him mastering four languages.

As the years wore on, Polo was promoted for his work. He served as governor of a Chinese city. Later, Khan appointed him as an official of the Privy Council. At one point, he was the tax inspector in the city of Yanzhou.

From his travels, Polo amassed not only great knowledge about the Mongol empire but incredible wonder. He marveled at the empire's use of paper money, an idea that had failed to reach Europe, and was in awe of its economy and scale of production. Polo's later stories showed him to be an early anthropologist and ethnographer. His reporting offers little about himself or his own thoughts, but instead gives the reader a dispassionate reporting about a culture he had clearly grown fond of.

Finally, after 17 years in Khan's court, the Polos decided it was time to return to Venice.

Their decision was not one that pleased Khan, who'd grown to depend on the men. In the end, he acquiesced to their request with one condition: They escort a Mongol princess to Persia, where she was to marry a Persian prince. Traveling by sea, the Polos left with a caravan of several hundred passengers and sailors. The journey proved harrowing, and many perished as a result of storms and disease. By the time the group reached Persia's Port of Hormuz, just 18 people, including the princess and the Polos, were still alive. Later, in Turkey, Genoese officials appropriated three-quarters of the family's wealth. After two years of travel, the Polos reached Venice. They'd been gone for more than two decades, and their return to their native land undoubtedly had its difficulties. Their faces looked unfamiliar to their family and they struggled to speak their native tongue. Polo's stories about his travels in Asia were published as a book called *The Description of the World*, later known as *The Travels of Marco Polo*.



Purported home of Marco Polo in Venice

Who was Marco Polo?.....contd

Just a few years after returning to Venice from China, Polo commanded a ship in a war against the rival city of Genoa. He was eventually captured and sentenced to a Genoese prison, where he met a fellow prisoner and writer named Rustichello. As the two men became friends, Polo told Rustichello about his time in Asia, what he'd seen, where he'd travelled and what he'd accomplished.

With the help of notes taken during his adventures, Marco Polo reverently described Kublai Khan and his palaces, along with paper money, coal, postal service, eyeglasses and other innovations that had not yet appeared in Europe. He also told partially erroneous self-aggrandizing tales about warfare, commerce, geography, court intrigues and the sexual practices of the people who lived under Mongol rule.

The book made Polo a celebrity. It was printed in French, Italian and Latin, becoming the most popular read in Europe. But few readers allowed themselves to believe Polo's tale. They took it to be fiction, the construct of a man with a wild imagination. The work eventually earned another title: *Il Milione* ("The Million Lies"). Polo, however, stood behind his book, and it influenced later adventurers and merchants.

After his release from prison in 1299, Polo returned to Venice, where he married, raised three daughters and, for some 25 years, carried on the family business. Polo died at his home in Venice on January 8, 1324. As he lay dying, friends and fans of his book paid him visits, urging him to admit that his book was fiction. Polo wouldn't relent. "I have not told half of what I saw," he said.

In the centuries since his death, Polo has received the recognition that failed to come his way during his lifetime. So much of what he claimed to have seen has been verified by researchers, academics and other explorers

Asian sources never mentioned him. This lack of hard evidence has caused a small number of skeptics to question whether Marco Polo actually made it to China. They back up their case by pointing to certain inaccuracies in "The Travels," as well as his failure to report such practices as chopstick use and foot binding. Nonetheless, most scholars are convinced by the detailed nature of Marco Polo's account, which, they say, overwhelmingly checks out against available archaeological, historical and geographical records.

Video - <https://vimeo.com/260365883>



Statue of Marco Polo in Hangzhou



Mural depicting Marco Polo meeting with Kublai Khan

Some of China's unsolved mysteriescontd

Qin tomb

Qin Shi Huang's terracotta army has been excavated, but his copper-clad tomb remains unopened. Treasures may include a scalemodel of China with "rivers of mercury"

Reincarnation

At age 3, Hainan's Tang Jiangshan began recalling memories of a man killed in the Cultural Revolution, and could accurately identify the relatives and even speak the dialect of his past "self"

Submerged City

Ancient Shicheng may (ironically) be the best preserved city in China, having been submerged during construction of a dam in 1959— though the lake is said to be haunted

Time Travel

How did a ringsized Swiss watch, its face frozen at 10:06, end up in a just-opened 400year old Ming tomb in 2008?

Spoiler: It was a classic Photoshop hoax

Underground Tunnels

A vast warren of bombproof tunnels under Beijing, built during the Cold War, is believed to extend far into the Western Hills and include boulevards wide enough to accommodate tanks

Some of China's unsolved mysteries

Aliens

On October 11, 2018, strange lights over northern China provoked alien invasion fears, although experts theorized missile or "high-altitude aircraft" trails

Baigong

Centuries-old iron pipes discovered in 2002 on Mount Baigong, Qinghai province, suggest highly advanced engineering know-how with their formation, symmetry, and composition

Cryptograms

Seven gold bars issued to a "General Wang" in Shanghai, 1933, are inscribed with an unsolved cryptogram in Chinese and Roman characters that may grant access to a mysterious bank deposit worth 300 million USD

Destruction of Xixia

In 1227, the Mongols committed one of history's first genocides against northwestern China's Xixia Empire, leaving historians almost no information on its people and its nearundecipherable script

Elixir of Life

In 210 BCE, Qin officials sent by the emperor to look for an immortality drug disappeared at sea; legends state they colonized Japan, where the indigenous Jomon Culture ended in the same century

Forbidden City

The ancient palace, site of so much intrigue and cruelty, is supposedly bristling with concubines, ghosts—and giant rat monsters spotted in the 1950s

Gansu's Romans

Caucasian features seen in the residents of Liquan, Gansu, have prompted speculations of descent from a Roman legion captured in battle between the Han and the Xiongnu in 36 BCE

History

The Sanxingdui relics, remnants of a vanished 5,000-year-old Sichuan kingdom, could offer an alternative to the "Yellow River" origin theory of Chinese civilization

Ice Age

The end of the Ming dynasty was precipitated by 30 years of famines, freak snowstorms, and other disasters, possibly due to a worldwide "Little Ice Age"

Jade Seal

Created by China's first emperor, the Heirloom Seal of the Realm symbolized an emperor's right to rule and incited bloody battles, but vanished after the Mongol invasion

Kanas Monster

A 15-meter-long creature has been reportedly spotted in Xinjiang's Lake Kanas, swimming below the surface and sometimes causing unexplained waves

Longyou Caves

No one knows how these artificial Qin-era caverns in Zhejiang province were hollowed out in such precise and uniform patterns, even to the nearest millimetre

Mirage

A viral 2011 video of a "floating city" above Huangshan, Anhui, was said to be a hoax, secret government project, and alternate universe—or, to scientists, a fata morgana mirage

Nameless Lake

Peking University's scenic spot is rumored to be the site of mass suicides by persecuted intellectuals at the height of the Cultural Revolution

Outer Space

Yang Liwei is one of several Chinese astronauts who has heard unexplained knocking sounds on the side of his ship while in space

Peking Man

Fossils of the famous Homo erectus, discovered in 1923 near Beijing, vanished during their evacuation to New York during the war against Japan





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