

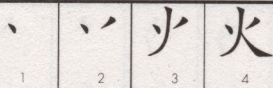
# 火

**huǒ**  
fire

火：两块石头磨擦就产生了象形文字“火”。这是一种摄人的自然力量，它给人们带来安逸的同时也带来了一定的灾难。燃烧的火光总是会照亮人们的生活。但火终究是易点而不易控制的，正如俗语所说的：“纸包不住火。”

火 is a pictograph of fire, produced by rubbing stones together. A terrifying force of nature, it brings both calamity and comfort to man. Like burning issues that often flare up in life, fire is easy to kindle, but difficult to handle, as the proverb warns: "You can't use paper to wrap up fire."

火柴	huǒ chái	match
火车	huǒ chē	train
火光	huǒ guāng	flame; blaze
火海	huǒ hǎi	sea of fire
火花	huǒ huā	sparks
火化	huǒ huà	cremate
火箭	huǒ jiàn	rocket



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 2022 issue

### The Tung Jung Association of New Zealand Committee 2022—2023

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

## President's report.....

Covid is still raging throughout the world and shows no signs of stopping, new mutations keep popping up just when you think the current one is under control, it's been two years now since the first outbreak and there seems no end in the immediate future. However, life goes on and everyone is doing their best to see it through with what normality we have left. Let's not forget the great job vaccinations have played in keeping us "safe" and we can be thankful that we are in New Zealand with a 98% vaccination rate, so continue to keep safe and it is still prudent to wear masks when you go out.

We are hearing that Shanghai has been locked down for over a month and now Beijing seems to be heading that way too, Shanghai has a population of 28 million and Beijing has a population of 22 million, 50 million people in lockdown boggles the mind, unfortunately the Chinese vaccination hasn't been as effective as the Pfizer vaccination we have in New Zealand, it's about 5% efficacy (vaccine effectiveness) for them.

On a brighter note, we held our annual "Ching Ming" at Karori Cemetery, it was a really nice sunny day. We would encourage our members and their families to attend these gatherings. Remembering those family members who have passed on is a Chinese tradition that we at the "Tung Jung" value and encourage, so next time you hear from our newsletter that it is on please make an effort to attend with your family, it's a nice tradition to pass on to younger generations.

It is with sadness that I have to report that our valued Treasurer, Virginia Ng has passed away. Virginia was an avid supporter of the Tung Jung and we will miss her organisational and financial reporting skills. She has been a member and on the committee for many years and we will miss her greatly. Our replacement is Lucinda Chiu, who has experience in corporate affairs. Lucinda is the daughter of Graham Chiu, a committee member.

Our Cantonese classes are still going strong and anyone wishing to further their Cantonese speaking skills should register their interest with Gordon Wu email: [gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz). The classes interact with you to practise your conversation skills with other like minded people. There is also a Mandarin speaking class for those wishing to hone their Mandarin skills. Contact Graham Chiu email: [compkarori@gmail.com](mailto:compkarori@gmail.com) for that.

Our mid-winter Yum cha lunch is back on the menu this year. See the advertisement in the newsletter. It is a good opportunity to meet your peers and friends if you haven't seen them for some time due to the Covid restrictions on gatherings. Please register with Peter Moon if you wish to attend. Peter's email is: [peteraumoon@yahoo.co.nz](mailto:peteraumoon@yahoo.co.nz)

The Tung Jung Association needs new members for the organisation to survive. We need to grow our membership (those aged 70 plus can join free), so if you have not joined, please do. We are, in particular, after younger generations so we can see continuity for future years. We have a web site [tungjung.nz](http://tungjung.nz) which will give you all the information you need to know about our organisation.

Stay safe, be happy, wear your masks,

Kevin Leong 梁永基

June 2022

## 會長報告

新冠病仍然全球肆虐大流行，好像沒有停止的跡象。當你認為現在的病毒已經得到遏制的時候，但新的基因變異病毒有突然出現。這種情況已經維持 2 兩年了。可是，在不久的將來都好像看不到盡頭。然而，生活繼續，我們每個人盡自己能力去過好生活。請不要忘記去打疫苗，這樣做可以保證我們的安全。我們應該感恩我們住在新西蘭，因為我們的疫苗注射率的百分之 98。為了繼續保證安全，請你外出時，記得帶口罩。

我們聽說上海已經封城一個月多了。現在北京似乎疫情也是比較緊張，上海有 28 百萬人口，北京有 22 百萬人口，50 百萬人口被困在控制區內。不幸的是，中國疫苗不夠我們新西蘭的疫苗有效。

我們已舉行年度的清明祭拜活動，那天的天氣晴朗，我們都鼓勵我們的會員和他們的家人一起參加這個聚會。緬懷祖先是中國的一種傳統，也是東增會館最值得的活動，所以，請下次記得留意我的季刊裏清明祭拜活動的消息，請帶上你的家人一起參加，這麼好的傳統應該傳承給我們下一代。

我有則傷心的消息告訴大家，我們敬愛的 Virginia Ng 已經去世了，她是我們東增會館的熱心支持者，我們會懷念她為會館組織活動和管理帳戶的能力。她是為東增會館委員會服務好多年，我們真心地懷念她。Lucinda 是我們委員會會員 Graham 的女兒，她將會代替她的職務，為我們東增會館服務。

我們廣東話課程現在越來越壯大了，如果你加強你廣東話會話能力，請聯繫 Gordon Wu，他電子郵箱地址； [gordon.wu@xtra.co.nz](mailto:gordon.wu@xtra.co.nz)。這個課程是大家用廣東話互相交流。同時，我們也有普通話口語班，如果你感興趣的話，請聯繫 Graham，他的電子郵箱：[compkarori@gmail.com](mailto:compkarori@gmail.com)。

我們中秋飲茶活動今年回歸了，請留意今期季刊的廣告。這是你和你好朋友相聚的好機會，畢竟我們由於新冠病毒的關係，大家都很久沒有聚會了。如果你感興趣，請聯繫 Peter Moon，他郵箱地址是 [peteraumoon@yahoo.co.nz](mailto:peteraumoon@yahoo.co.nz)。

東增會館需要新的會員加入，我們需要更多會員壯大我們會館。需要年輕的會員把我們傳統傳承一下，這是我們網址 [tungjung.nz](http://tungjung.nz)，你們可以進去瞭解更多我們東增會館。

保持健康 要快樂，記得帶口罩！

梁永基

## Obituary.....

### Priscilla Oy Har Young nee Ng 楊吳愛霞 雅瑤村 Ngar Yiew village

25 March 1928 – 25 February 2022

Priscilla was the only daughter of 吳堯緒 Ng Yew Sui, one of the original founders of the Tung Jung Association way back in 1926. She was born in 雅瑤村 Ngar Yiew village in 增城鎮 Jungsens county on the 25 March 1929, only daughter to Ng Yew Sui and Loo Shun Ping 盧順莘 and was the third child of four siblings.



She had a carefree childhood, playing with other village girls and helping the family womenfolk with their daily chores while the menfolk were in New Zealand. The tranquility of village life was upset by the Japanese occupation and being forewarned, Priscilla, mother and grandmother fled to Hong Kong where Yew Sui had accommodation arranged for them in 1938. After about a year in Hong Kong, passage was arranged for them to Sydney and then to Wellington on the Wanganella, where they all arrived on the 24<sup>th</sup> October 1939 to be reunited with the rest of the family.

By this time, Yew Sui was running Wong She and Co. at 261 Cuba Street so Priscilla had to help her father in the shop without schooling. She was then 11 years old.. Fortunately, some of her village girlfriends also made it to Wellington around the same time so she was able to remain in association with them. She enjoyed the freedom in New Zealand and attended church services at the Wellington Anglican Chinese Mission Church under the leadership of Reverend Cheung Wing Ngok. She attended many church social functions and was also in the church choir.

At the age of 22 years she was introduced to William (Bill) Young 楊顯禮 from Pahiatua where he had a fruit shop and after a short courtship, they married on the 23<sup>rd</sup> September 1950 and settled in Pahiatua where they raised five children. After a few years Bill took over the menswear shop next door ran by his brother Jim and brother in law Peter, which was called Peter and James and closed the fruit shop. Priscilla then took over the job of alterations required by the customers as well as looking after the family,

In 1963, it was time for a change and Bill bought out a men's outfitters in Porirua City and renamed it Peter and James. Bill ran it with hired staff until the new family home in Tawa was ready to bring down the family. In Pahiatua, Priscilla brought up a family of five children – three girls and two boys. They were all educated in Pahiatua but in 1963, it was time for a change when Bill bought out a mens outfitters shop in Porirua City and re-named it Peter and James also with son Terry managing it. The family moved down to Tawa and settled there and over the ensuing years the children got married. Again, Priscilla took over the alteration requirements of the customers but was much busier than in Pahiatua and as the family grew up, second son Terry joined his father in the business.

Bill fell ill in 1999 and eventually passed away on the 3<sup>rd</sup> August 1999 and Priscilla, who had never been back to her native village, took the opportunity to revisit her roots in October that year, when one of her nephews, who was going there asked her if she would like to go with them. It was a meaningful trip for her as it was the only overseas trip she made except when she visited her son Stephen, an established radiologist, in Perth in 2003.

Priscilla continued to live in the family home until she was unable to look after herself and was moved to Cashmere Heights retirement home in Johnsonville where she stayed until her passing.

Her leisure time was centred mostly around her family like sewing, baking and gardening. She also attended the Wellington Anglican Chinese Mission Church Women's Guild and often helped in the Church's annual bazaars. In later years, she attended the Tawa Senior Citizen's Group and the local Anglican Church and a lady would come weekly and tutor her to improve her spoken language. She was a very quiet spoken woman and given the hard life and large family, she had an indomitable spirit.

Priscilla is survived by her five married children, Beverley, Stephen, Terrence, Glennis and Bernadine and all her grandchildren and great grandchildren.

Her funeral was held at the Lychgate Chapel in Johnsonville on the 2<sup>nd</sup> March 2022 and was attended by numerous relatives and close friends but owing to Covid-19 restrictions, a maximum of 100 people could only attend. Those who wish to view the funeral, can use the following link: <https://view.oneromestreaming.com/>. Priscilla was cremated and will be buried alongside her husband Bill at Makara Cemetery, Wellington.



## Obituary.....

**Virginia Ng 吳綺凌**

**Nga Yiew village 雅瑤村**

**12 April 1943 – 26 April 2022**

Virginia was the third child born to Gertrude and Sun Chor Ng 吳慎初 and a grandchild to Ng Yew Sui 吳堯緒 one of the founders of the Tung Jung Association. She was the middle of five siblings.



She was born and educated in Wellington and initially lived at Hopper Street with her parents and grandparents. In her primary years she attended St. Mark's Church School s and later Wellington East Girl's College, where she studied shorthand, typing and office procedures. Her parents bought a dairy at Seatoun in 1953 and she finished her primary schooling at Seatoun School. On leaving college, she had an office job and also did her father's accounts after work.

In 1961, the family moved to Tawa to help the eldest son Tony, in his fruit shop but still kept the dairy. It was in this period that Virginia left her job in order to help in both businesses until the dairy was sold. At this time, she played indoor basketball for the Eastern Chinese basketball team and was always available to help whenever there was any fund-raising.

It was during this time that friend Alison Wong asked her to go to Hong Kong with her and in 1971, she left New Zealand and enjoyed Hong Kong so much that she stayed there for thirty eight years. During that time, she only had two office jobs with international firms where her fluent English and Cantonese speaking skills were an advantage.

Over the years in Hong Kong, she never forgot her family and many letters were exchanged over this period.

Thirteen years ago she decided to return home and settled in Tawa near the family home. She decided to join the Tung Jung Association where her roots were and became involved in the committee. She was very active in the many events that the Association had and really put her energy into the many dinner functions. Over the past two or three years, she took over the job of treasurer when Robert Ting resigned from the committee having been assistant treasurer for a couple of years. The committee will miss her input over the years as she was very methodical in her work.

Virginia enjoyed watching the All Blacks play rugby and catching up with past friends whom she missed while she was away as well as enjoying time with her family.

Her funeral was held at St. Christopher's Anglican Church in Tawa on the 30<sup>th</sup> April 2022 and was attended by numerous friends and family. She is survived by her older sister Pamela and her younger brother Jeffrey and their families



## Obituary.....

Edmund Lowe 劉海順 塘美村 Tong-mei village

27 January 1941—5 February 2022

Edmund 'Eddie' Lowe was born in 1941 joining three older brothers, Gavin, Raymond and Desmond, while six more siblings, Sherman, Simon, Richmond, Joy, Pauline and Lee followed later. His mother Esther, landed in New Zealand with her parents from Havana, Cuba in the mid-1920s and his father Harry Lowe immigrated from Guangzhou, China in 1919



He attended St Joseph's Primary School, then went to Marist for secondary schooling in Invercargill. Outside school hours they all contributed to running Lowes Fruit Shop in both Invercargill and Bluff.

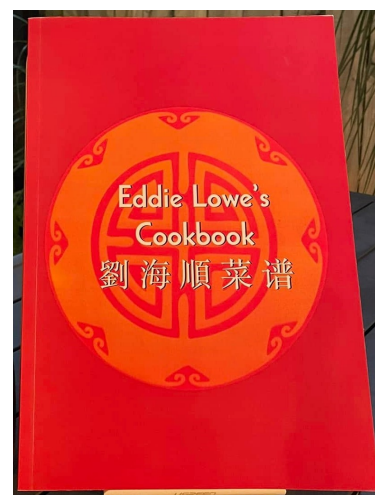
In the late 50s after his schooling, Eddie spent time in Auckland that he caught the "sport" bug, playing both basketball and soccer for the Auckland team at the Chinese Double 10th Sports Tournament. He established lifelong friendships during this time but unfortunately, this period of his life ended abruptly when his father passed away.

He returned to Invercargill to assist in running the family business and eventually he opened the first Chinese restaurant "The Willow" in Invercargill with his wife Rose and his mother Esther who helped with the cooking. Later opening a fine dining restaurant called "China City".

His love of basketball continued to develop in Invercargill where he joined the Cub's Basketball Club with Johnny Noble as coach. He also continued participating in the Double 10th tournament initiating a Southland team. His passion for basketball dominated his free time outside his obligations to the family business for the next two decades. He played basketball well, was a fair but firm referee both locally and nationally, but he excelled at coaching after having attended various coaching clinics from revered overseas mentors such as Stu Inman.

He went on to coach Southland Women's teams who all were a credit to their region and in 1973 coached the Men's Southland junior basketball team. The skill of this team along with Eddie's knowledge of coaching provided a winning formula with the team winning the national tournament in North Shore, Auckland.

Besides running a restaurant and coaching basketball, Eddie was also writing a cookbook based on the recipes he used in his up-market restaurant. It is called Eddie Lowe's Cookbook which was published upon his retirement assisted by his daughters.



Recently in ill health, Eddie died at Dunstan Hospital on February 5, aged 81.

Eddie's life was celebrated at The Holy Family Catholic Church in Wanaka on the 10th February 2022, with Bishop Colin Campbell presiding. This was followed by a gathering at the family home.

He is survived by his wife Rose, daughters, Kim, Kiri, Lee-Ana plus his five grandchildren.

Lee Lowe and Southland Times

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

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

Evelyn Gee

D. and B. Wong

Alison and Trevor Phua

H. Wong

Philip and Virginia Chong

Graeme Wong

Jennie Wong

Olivia Folu

## Obituary.....

Amy Ting nee Lowe 陳劉樹芳

官湖村 Gwoon-fu village

23 June 1941 — 29 April 2022

Amy was born in Gisborne, the second daughter to Lowe Young Goon 劉容端 and Lit Ping Hoy 列平開. One of six siblings, the others being Keith, Sue, Dolly, Eddie and Marie. She attended Gisborne Girls High School and had to leave just before the age of fifteen because her mother was ill and had to work in the dairy which her parents owned on the market garden land in 1956. When her mother got better, Amy worked at various Chinese businesses around Gisborne until 1962 when she came to Wellington to help brother Keith at his plant shop in Lambton Quay and her sister Sue's restaurant in Vivian Street.



In 1963, she met Robert Ting at the annual Wellington Chinese Anglican Mission Church's New Year day picnic at Maidstone Park in Upper Hutt and the couple were married in 1964 and settled in Newlands, Wellington where they lived up to now.

Amy worked as a seamstress at a handkerchief factory in Vivian Street before bringing up her family of a son and two daughters, in the family home. During this time she served firstly on the Plunket committee and then on the Bellevue School PTA. When the children were of school age, she attended adult education at Newlands College where she obtained a sixth form certificate for her efforts.

After the children left school she worked as an accounts clerk at Tharcold and Jarden Morgan then finally a long term job at Newlands College before retiring when her first grandchild was born.

Amy played basketball and table tennis in her younger days and represented Gisborne many times in the annual Double Ten sports tournaments. In this period, she had made a lot of friends who have kept in touch with her over the years. She was also involved with the Wellington Chinese Sports and Cultural Centre and one would always find her in the kitchen during their fundraising activities. Her husband Robert is also involved in the Tung Jung Association and she would also be helping there for their functions.

Over the years, she was a member of the Johnsonville Lionesses Club and was a current member of the Newlands Friendship Club (formerly Newlands Probus Club). Until recently she also volunteered to assist the Meals on Wheels organisation.

On her retirement, Amy joined in the Chinese community tai chi classes and looked after her grandchildren. Amy and Robert have travelled extensively around the world visiting their family whilst they were living overseas. For many years they went to Melbourne to follow the Australian Open tennis.

Amy had been in ill health for around six months and finally succumbed and passed away on the 29 April 2022.

A private funeral for Amy was held at the Lychgate Funeral Home in Johnsonville on the 4 May. She is survived by her husband Robert, son Steven and daughters Lisa and Andrea, Son-in-law Anthony and grandchildren Jessica, Ruby and Zoe.



Gordon Wu

## Filial Piety 孝...

In Confucian, Chinese Buddhist and Taoist ethics, filial piety 孝, is a virtue of respect for one's parents, elders, and ancestors. Filial piety is central to Confucian role ethics.

In more general terms, filial piety means to be good to one's parents; to take care of one's parents; to engage in good conduct, not just towards parents but also outside the home so as to bring a good name to one's parents and ancestors; to show love, respect, and support; to display courtesy; to ensure male heirs; to uphold fraternity among brothers; to wisely advise one's parents, including dissuading them from moral unrighteousness; to display sorrow for their sickness and death; and to bury them and carry out sacrifices after their death. Filial piety is considered a key virtue in Chinese and other East Asian cultures, and it is the main subject of many stories and films.

Filial piety is an awareness of repaying the burden borne by one's parents. As such, filial piety is done to reciprocate the care one's parents have given. However, it is also practiced because of an obligation towards one's ancestors. Confucian ethics does not regard filial piety as a choice, but rather as an unconditional obligation of the child.<sup>[18]</sup> The relationship between parents and children is the most fundamental of the five cardinal relationships 五倫 described by Confucius in his role ethics, and filial piety, together with fraternal love, underlies this system.

According to the traditional texts, filial piety consists of physical care, love, service, respect, and obedience. Children should attempt not to bring disgrace upon their parents

Today, social scientists have done much research about filial piety and related concepts. It is a highly influential factor in studies about Asian families and intergenerational studies, as well as studies on socialization patterns. Filial piety has been defined by several scholars as the recognition by children of the aid and care their parents have given them, and the respect returned by those children.

Filial piety is defined by behaviours such as daily maintenance, respect and sickness care offered to the elderly.

In 21st-century Chinese societies, filial piety expectations and practice have decreased. One cause for this is the rise of the nuclear family without much co-residence with parents. Families are becoming smaller because of family planning and housing shortages. Other causes of decrease in practice are individualism, the loss of status of elderly, emigration of young people to cities and the independence of young people and women. To amplify this trend, the number of elderly people has increased quickly.

The relationship between husband and wife came to be more emphasized, and the extended family less and less. Kinship ties between the husband and wife's families have become more bi-lateral and equal. The way respect to elders is expressed is also changing. Communication with elders tends to become more reciprocal and less one-way, and kindness and courtesy is replacing obedience and subservience

In some societies with large Chinese communities, legislation has been introduced to establish or uphold filial piety. In the 2000s, Singapore introduced a law that makes it an offense to refuse to support one's elderly parents; Taiwan has taken similar punitive measures. Hong Kong, on the other hand, has attempted to influence its population by providing incentives for fulfilling their obligations. For example, certain tax allowances are given to citizens that are willing to live with their elderly parents.

Some scholars have argued that medieval China's reliance on governance by filial piety formed a society that was better able to prevent crime and other misconduct than societies that did so only through legal means.



Scene from the Song Dynasty *Illustrations of the Classic of Filial Piety* (detail), depicting a son kneeling before his parents



A statue showing a child bathing her mother's feet

## **The Chinese.....**

This Chinese-Australian professor has a funny but true explanation about the Chinese people. Why do Chinese people work so hard to succeed in life?

Chinese people don't go about bombing, terrorizing others and causing religious hatred. We live peacefully with everyone on Earth.

Here is the plain truth.

#1. There are over 1 billion of us on this earth. We are like photostat copies of each other. You get rid of one, 5 magically appears (like ballot boxes). Yes, it is scary, especially for us. We acknowledge that we are replaceable, thus we are not particularly 'special'. If you think you are smart, there are a few thousand more people smarter than you. If you think you are strong, there are a few thousand people stronger than you.

#2. We have been crawling all over this earth for far more centuries than most civilizations. Our DNA is designed for survival. We are like cockroaches. Put us anywhere on earth and we will make a colony and thrive. We survive on anything around us and make the best of it. Some keep migrating but others will stay and multiply.

#3. NOBODY cares if we succeed as individuals or not. But our families take pride in knowing we have succeeded. Yes, some will fail. We take nothing for granted. We don't expect privileges to fall on our laps. No one owes us anything.

#4. We know we have nothing to lose if we try to succeed. Thus, we have no fear trying. That is why Chinese are addicted to gambling. We thrive on taking risks. All or nothing.

#5. From young we are taught to count every cent. What we take for granted like money management, I have found out recently, is not something other cultures practice at home with their children. It surprised me. But truth is not all societies or cultures teach their young this set of skills because it is rude to them. Yes, most of us can count because we are forced to and the logic of money is pounded into us from the beginning of time (when mama tells us how much she has spent on our milk and diapers)

#6. We acknowledge life cycles. We accept that wealth in a family stays for three generations (urban myth?). Thus, every 4th generation will have to work from scratch. I.e. first generation earns the money from scratch, second generation spends the money on education, third generation gets spoiled and wastes all the inheritance. Then we are back to square one. Some families hang on to their wealth a little longer than most.

#7. It is our culture to push our next generation to do better than the last. Be smarter. Be stronger. Be faster. Be more righteous. Be more pious. Be more innovative. Be more creative. Be richer. Be everything that you can be in this lifetime.

#8. Our society judges us by our achievements... and we have no choice but to do something worthwhile because Chinese New Year comes around every year and Chinese relatives have no qualms about asking you straight in your face - how much are you making? When was your last promotion? How big is your office? What car do you drive? Where do you stay? You have boyfriend? You have girlfriend? When are you getting married? When are you having children? When is the next child? When you getting a boy? Got maid yet? Does your company send you overseas? etc etc etc. It NEVER ENDS... so, we can't stop chasing the illusive train - we are damned to a materialistic society. If you are not Chinese, consider yourself lucky!

#9. We have been taught from young that if you have two hands, two feet, two eyes, and a mouth, what are you doing with it? "People with no hands can do better than you !"

#10. Ironically, the Chinese also believe in giving back to save their wretched materialistic souls. Balance is needed. The more their children succeed in life, the more our parents will give back to society as gratitude for the good fortune bestowed on their children. Yes. That is true. And that is why our society progresses forward in all conditions.

Nobody pities us.



## ***In Blind Faith.....***

Cadence Chung, granddaughter of the late Howard Chung, an ex committee member of the Tung Jung Association has requested help from the Association to promote her musical *In Blind Faith*, which is about New Zealand Chinese history. The Tung Jung Association is proud to support a member of the Association in achieving her dreams. Here is her story.....

*In August 2021, in my last year of high school, I put on my original musical In Blind Faith at Wellington High School. This year, my team and I are putting it on again with a new cast at BATS Theatre. The story now follows a young woman out to make her fortune, and the strange characters she meets on the way, who teach her various ideologies. We are so pleased to have received funding from the Tung Jung Association. We really appreciate being supported by such a prestigious, long-standing Association, and we wouldn't have been able to start work on this show without such generous support.*



Cadence Chung

*I've been interested in New Zealand history for a long time, and ever since discovering the plethora of Chinese New Zealander history, I knew that I had to create something that told the often ignored stories in this country's culture. In Blind Faith is set in the Otago goldfields, and I felt that Asian representation would be crucial in this show. At this point, we have finished casting and our talented cast members are just beginning to start work on their parts. We have a diverse cast, with Asian women at the forefront of the show. Our main 7 parts are being played by Cassandra Wang, Tara Given, Shervonne Grierson, Karmeehan Senthilnathan, Zoe Crane, Issy Pearson, and Zoe Crane. I'm so excited to start working with everyone.*



Kassandra Wang

*Our co-director, Lewis Thomson, says, "It's great having all of our cast now on board, and I can't wait to start working with them all. With all the amazing and talented people involved, I feel the show is definitely in very good hands!" Our other co-director, Hazel Perigo-Blackburn, says "Things are definitely starting to move forwards which is very exciting. I cannot wait to see all the cast together and make some magic!"*

*The show will be put on at BATS Theatre from the 23rd-27th of August. Tickets aren't on sale yet, but you can follow 'In Blind Faith' on Facebook, or @inblindfaithmusical on Instagram for updates. Our website is: [inblindfaithmusical.wordpress.com](http://inblindfaithmusical.wordpress.com), where we will also be posting updates about the show.*

Cadence Chung



The cast

## ***The Chinese .....contd***

We accept that. No one owes us anything. We know that.

There are too many of us for charity to reach all of us. We acknowledge that. But that does not stop us from making a better life. This lifetime.

Opportunity is as we make of it. So, pardon us if we feel obliged to make a better place for ourselves in this country we call home.

It is in our DNA to progress forward for a more comfortable life.

But if history were to be our teacher, look around this globe.

Every country has a Chinatown (seriously) but how many government/countries are 'taken' over by the Chinese people.

Don't be afraid of us overwhelming your majority, we are not looking to conquer.

If we have moved away from China and Chinese governed countries, we are NOT looking for another country to administer.

Our representatives are only there to look after our collective welfare. They are duty bound.

We prefer to blend in and enjoy the fruits of our labours.

We enjoy the company of like minded people of all races.

After all, we are only passing through a small period in the history of time... so, use our skills and we can all progress forward together.

*Chan-Lui Lee, Ph.D.*

*Honorary Life Member & Past President, AFS*

*Melbourne,*

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## ***Beacon Tower Legend .....***

On the Great Wall of China, around every 3-5 km (2-3 miles), you can see a beacon tower. It was a device used for military alarm. When there was a danger of invasion, the fire would be lightened on the tower to send alarming messages. In Chinese history, there is a widely known story related to the beacon tower. It is about a king tricking his marquesses with beacon fires.

King You, the last king of the Western Zhou Dynasty (1046 BC - 771 BC), was a foolish and self-indulgent ruler so addicted to beautiful ladies. He seldom handled the national affairs, but only asked his marquesses to search for top beauties in the whole state for him. Once someone persuaded him to care more about the affairs of the state, but was dismissed by the fatuous king. A marquess called Bao Xiang proposed the same and was sent to the jail.

In order to save his father, Bao Xiang's son offered King You a very beautiful young lady named Bao Si, gaining the king's great satisfaction. He was attracted by Bao Si and stayed with her all day long. However, the beautiful lady never smiled after she was brought to the palace. No matter how hard the king entertained her, she never gave a single smile, which made King You quite frustrated.

Knowing what was troubling the king, a minister named Guo Shifu came up with an idea. He suggested the king, "The beacon towers built before on Mt. Lishan to send alarm messages no longer have any use in such a peaceful age. However, you can use this to gather marquesses in a very short time. Only if you lighten the alarming fire of the beacon towers, they will hurry to save you. Afterwards, you can just tell them that it is a joke and dismiss them then. Bao Si must be entertained by the reactions of the marquesses." King You thought it reasonable and adopted the "great" idea.



## A LOST FORTUNE

By Paul Wah

My father Leslie's life seemed destined to be difficult from the time he was born in 1910. As a child he lived with his parents and grandfather in the upstairs living quarters of the Chinese general store his family operated in Tory St, Wellington. These were anti-Chinese times, the manifestations of which were to impact badly on Leslie when a young student at Mt. Cook Primary School. While playing football, older boys would trip him or shoulder him aside, or on the playground deliver malicious taunts of "Ching Chong Chinaman." Leslie would have loved to retaliate against the culprits, mainly poor working-class boys from the slums of Te Aro, but being small in stature he dared not fight his tormentors. Instead he seethed with anger over the relentless bullying and vowed that one day he would take his revenge by becoming wealthy and rising above them.

Not being studious, Leslie disliked school, preferring to fish by himself at his favourite venue, Queen's Wharf. On days spent sitting on a concrete bollard waiting for a fish to bite he would often see a big multi-funnelled ocean liner, with the famous name of Shaw Savill or Blue Star painted boldly on its hull, berth to discharge its passengers. Leslie watched in awe as wealthy stylishly dressed Europeans disembarked down the gangways, accompanied by their servants and indulged children, to board waiting taxis or chauffeured black limousines. Nobody took much notice of Leslie until one day a man sitting inside his expensive car threw him a shilling, saying disdainfully, "Hey China boy, if you land a fish your family will eat well tonight." Leslie, who lived in Spartan conditions, felt no gratitude for the shilling, only shame and resentment that this privileged white man had condescended to him by offering him charity. He mused, 'If I was rich, they would not treat me this way.'

Leslie's life changed at age eleven, when his grandfather returned to the family estate in Tian Sum village in Southern China. This he deemed an opportune time to take Leslie with him for a Chinese education and to re-acquaint himself with his family roots. In the village without the comforts of running water, flush toilets, electricity and a gas stove, Leslie found life hard. Also in Chinese village schools, teachers taught via grinding rote-learning methods in the ancient Confucian tradition, completely different from Mt. Cook School's methods. To complete Leslie's misery, village elders seeing him at play constantly reminded him, "In Tian Sum, every able-bodied man and woman must keep busy since there is always work to be done." Leslie hated the poverty and joylessness of life in China and begged his grandfather to return him to New Zealand where he could begin working towards making a fortune.

The flowering of the peach blossoms signalled to villagers that spring had arrived – time for fit citizens to emerge from winter hibernation to plant the season's first crop of rice. Before work began, Leslie's grandfather withdrew him from school to fit him out with a loose shirt, wide sun hat a pair of shorts, and rope sandals. The next day at daybreak Leslie followed other villagers to the flooded rice paddies where a deeply bronzed farmer under a wide straw hat handed over a bundle of rice seedlings. He then led Leslie into shin-deep water, with the instruction, "Scrape a hole in the stinking mud to bed in the plant. Make sure you tamp the soil firmly around the base." To Leslie, this work was sheer agony. The stench of stagnant water laced with human fertiliser made him retch and soon slime became trapped in his sandals, which he discarded, preferring to work in bare feet.

His back ached from persistent bending and straightening, but seeing the other villagers, including women, working without complaint, he carried on, until suddenly one of the older men broke out in a familiar rice-planting folk song and soon all the workers enthusiastically joined in, encouraging Leslie to sing along with the few words he knew. A newly energised Leslie soldiered on until by midmorning the sub-tropical sun scorched down on his back, causing him to remove his shirt to cool down. A fellow worker instantly delivered him a sharp rebuke, "Put on your shirt at once. You are not accustomed to our hot sun and your back will soon be burnt to a cinder." Feeling discomfort from a dry mouth and burnt lips, Leslie burned with resentment over having his life reduced to the level of a farm labourer. He consoled himself by thinking of his former good times in Wellington and how in future he might make enough money to match the life-style of the rich Europeans disembarking at Queen's Wharf. Over and over he repeated the refrain, "One day I too will be rich, own a fine house and car without having to work in such degrading conditions," until it became etched into his brain.

Ten years drifted by and Leslie grew more disillusioned by the day. What was intended to be a rich cultural and family experience in his motherland had become a drudgery of endless chores within a poor community he could not identify with. The circuit-breaker to his problems came in 1931 after his marriage to a New Zealand-born expatriate Chinese girl from a neighbouring village. She soon became pregnant and his grandfather decided that Leslie's future prospects were best served if he and his wife returned with him to New Zealand, where they would jointly run a fruit shop in Feilding.

After several years of modest trading, Leslie decided to strike out on his own and bought a small fruit and vegetable shop in the South Taranaki town of Waverley. Success however remained elusive, profits were small, and he soon lost interest in the venture, leaving most of the work to his wife and family. This failed business experience convinced him

## ***Lost Fortune.....contd***

that the fortune he sought could not be achieved by selling fruit and vegetables in a country town.

Max Hughes, the fast-talking and persuasive town bookmaker, befriended Leslie while introducing him to horse-racing and betting. An impressionable Leslie on hearing Max talk about big winnings at the tote, soon succumbed to temptation and attended most race meetings around the Wellington province. Before a race he never missed an opportunity to watch the magnificent horses parade in the bird-cage, looking carefully for those that were strong in haunch and legs, straining to line up at the starting gates.

His first unsuccessful attempts at betting racked up losses of more than £60 that threatened to bankrupt him with the loss of his business. He therefore reluctantly stopped betting until Max commented to him, "You are not betting any more. What is wrong?"

"Over six months I have lost £60 and will be bankrupted if I lose any more," Leslie replied.

"Tell me how you place your bets" enquired Max.

"I study the form of horses and look over any preferred horses at the bird-cage before making a final decision on where I place a bet. I punt on most races," Leslie answered.

"That method is wasteful. You must be more selective over the meetings you attend and above all devise a betting system that you can afford. Most successful punters I know operate like that," advised Max.

With his frustrated gambling instinct resurrected by Max, Leslie went away and, over several months of intensive thinking and consulting with other punters, devised a new system. He would only attend prestigious race meetings such as Trentham and Awapuni where better horses raced for larger stakes, resulting in higher dividends at the tote. At each meeting he would bet on only two race instead of his previous seven. After several weeks of studying form guides he would choose three preferred horses in each race and make a £1 win and place bet on each entrant – meaning that for a £4 total bet on three horses, he had ten chances of collecting a dividend. Should he have a bad day and have no wins from six horses, his total loss for two races would be only £24 but the chances were that some minor place-winnings would minimize his losses.

Eager to try his new system, a determined Leslie returned to the race-tracks and over several meetings his luck changed when several winners realised him a considerable profit of £60—equivalent to two months' earnings from the shop. That night Leslie gleefully counted his winnings in crisp £5 notes and became totally re-committed to horse-racing, "At last I have found my pathway to riches," he thought. But as the weeks passed, he realised that although this cautious betting system had saved him from ruin, any dividends would be too small to make him a fortune. He would need to bet larger sums and take more risks.

At Awapuni, one of his favourite courses, a keen-eyed horse trainer, Norman, noted that Leslie took a particular interest in his horses. Over a year Leslie struck up a warm friendship with Norman, who revelled in the esteem showered on him by Leslie, who regarded him as a master trainer. The occasional profitable tip on likely winners passed to him by Norman only reinforced his obsession with betting on horses. One day Norman beckoned to Leslie saying, "See this new horse Golden Dawn which the boss has bought from the sales. He is a champion in the making. Look at those shoulders, the long neck and legs, the eyes and flaring nostrils. At training, he loves to race the other horses. Today is his first race."

"Should I back him?" asked Leslie.

"No, this is not the right time. The boss thinks he will make him a fortune, not in winnings, but at the tote. We will race him for a while and make sure he doesn't win much, but when the time is right he will be entered in a big race and make us a killing from big odds at the tote. When that time arrives I'll drop you a hint," offered Norman.

A year passed until spring of 1946 when Leslie travelled to Awapuni for the Gold Cup race. Before the first race he found Norman at the bird cage, gently giving Golden Dawn a pre-race rub-down. "Good to see you, Les," he said with a wink and a huge smile on his face. "Today's the big day. The boss and I think that we've held Golden Dawn back long enough. The tote is paying £70 for a win so we will let him go for the Gold Cup."

"I shall bet £5 each way on him," replied Leslie.

"We can do better than that. Golden Dawn is entered into the Awapuni Gold Cup, the first leg of the double and in the second leg, the Manawatu Stakes, there are two interesting horses we have been watching – they are both at long odds. If we strike the double with Golden Dawn and another outsider, we can make it big. The horses are "Gay Mary" and "Sunrise." Take your pick!"

An excited Leslie dashed off to the tote and paid £10 for an open doubles bet, with Golden Dawn as the first leg but leave choosing the second leg horse until shortly before the race. With his doubles choices at extremely long odds, a possible return of 150 to one would generate a windfall of around £20,000 - a fortune! In a mood of great expectation, Leslie bought several tipster sheets, studying these for indications of recent form from Gay Mary and Sunrise.

## Lost fortune.....contd

Both horses had no wins, but over the last three races each had finished in the top ten. Sunrise had consistently finished in mid-field, whereas Gay Mary had shown no form apart from a fourth at his last race. 'So Sunrise it will be,' he decided.

At 1.40pm Leslie positioned himself in the grandstand to watch the glamour race, the Awapuni Gold Cup, run over a mile and a half. Full of anticipation he fixed his binoculars upon the start gates until the race caller shrieked "They're off!" and all 24 horses bounded away with the favourites galloping comfortably among the pack. Leslie fixed his eyes on Golden Dawn, towards the rear but to his consternation, Golden Dawn remained towards the rear. An alarmed Leslie shouted above the crowd, "Come on Golden Dawn – go get em." Sure enough as though Golden Dawn's jockey had heard Leslie's plea, he drew his whip and after two firm flicks on the rump, the horse lengthened his stride and threaded his way through the pack. At two hundred yards from the finish and sitting third, the jockey administered a further light flick to Golden Dawn, who surged ahead to win by a neck.

The punters in the stand stood shocked and mute that an outsider should win such a prestigious race at huge odds. A deliriously happy Leslie retired to the cafeteria to ponder his next bet- unfortunately he could not find Norman to help pick the next leg. 'I will choose Sunrise, for his form is more consistent,' he decided, until a further strategy came to mind. 'I shall wait by the tote board and see how the money is being invested on each horse. If there is a rush of money placed on Sunrise this could reduce his dividend, and better to choose Gay Mary. But nothing unusual happened, so at twenty minutes before the race Leslie made his way through the dense crowd towards the tote window.

Suddenly a stocky thick-set man thrust himself out of the throng and deliberately crashed into Leslie, knocking him to the ground. "I'm so sorry, it was an accident—I needed to get to the tote before it closed," said the man with feigned sincerity as he helped a shocked but unhurt Leslie to his feet.

Leslie was not surprised by this incident for at race meetings European men often deliberately brushed against him in queues, believing that Chinese were lucky gamblers and this was the way to share some of that good fortune.

The effusive stranger would not let Leslie depart, insisting on brushing down his slightly soiled suit, while continuing to offer profuse apologies for his clumsiness. With tote closing time near, Leslie forcibly extricated himself from the stranger and dashed to the tote, only to find queues at each window. He lined up at the shortest but with only two punters ahead of him a bell rang and the window-slide slammed shut. A frantic Leslie waving his open doubles ticket banged on the window to no avail. Time was up, and no more bets could be placed. A distraught Leslie returned to the grandstand to watch the second leg, comforting himself with the hope that if Sunrise did not win he would have saved himself the loss of £10. As fate would have it, Sunrise ran strongly in the Manawatu Stakes, emerging from the pack on the straight to win comfortably at long odds to pay a dividend in excess of £80. The dividend for the Golden Dawn/Sunrise double was a staggering £2180 and would have netted Leslie a fortune of £22,000.

Leslie returned home – a broken man whose dreams of riches had been shattered. So near yet so far! This loss blighted his life and that of his family, for he could not forget the cruel blow that fate had delivered him but his gambling obsession remained. Time after time he bet unsuccessfully on outsider doubles, hoping that "A big win is just around the corner" - yet it never happened, for his friend Norman died from tuberculosis soon after. Leslie's unlucky life ended prematurely at 58 years when he developed a very painful bowel cancer. On his deathbed his last words were, "If I had been at the tote window five minutes earlier, that fortune would have been mine."

*Paul Wah is a Tung Jung Association member and a former secondary school principal. He has written previously two books about his past.*

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## Puzzling????

You have \$50 to spend.	50	
You spend \$20 at one shop so that leaves a balance of \$30	20	30
You spend \$15 at another shop leaving a balance of \$15	15	15
At another shop you spend \$9 leaving a balance of \$6	9	6
Finally you spend the \$6 leaving nothing left	6	0
	50	51

Wait a minute .....where did the extra dollar come from????

## ***Stories from Chinese history.....***

Dugu Qieluo or Dugu Jialuo 獨孤伽羅; 544<sup>l</sup> – September 10, 602 formally Empress Wenxian (文獻皇后), was an empress of the Chinese Sui dynasty. She was the wife of Emperor Wen, who, on account of his love and respect for her, as well as an oath they made while they were young, did not have any concubines for at least most of their marriage, an extreme rarity among Chinese emperors. She also bore him all his 10 children. She was exceedingly powerful and influential during her husband's reign and very effective in managing the government. She was heavily involved in his decision to divert the order of succession from their oldest son Yang Yong to the second son Yang Guang (later Emperor Yang).

In ancient Chinese history, a man could have a wife and many concubines as he wished as long as he could afford it. Thus, polygamy was rife among the rich and famous. Most women followed the system in a patriarchal society except for Queen Dugu Jialuo who opposed it. And was a very famous Queen in Chinese history being very smart and influential in politics.

Dugu Qieluo was born in 544, as the seventh daughter of the Western Wei general Dugu Xin, who was of Xianbei ethnicity (or Xianbeinized Xiongnu). Her mother, Lady Cui (崔氏), was Han Chinese.

In 557, shortly after Western Wei was succeeded by Northern Zhou, Dugu Xin, who was impressed with Yang Jian, the son of his subordinate general Yang Zhong (楊忠), arranged the marriage between him and Dugu Qieluo. She was 13, and he was 16.

Shortly thereafter, Dugu Xin became implicated in a plot organized by the general Zhao Gui (趙貴) against the regent Yuwen Hu, and Yuwen Hu forced him to commit suicide.

Yang Jian and Lady Dugu loved each other dearly, and it was when they were both young that he swore an oath that he would never let another woman have his children. They ended up having five sons and five daughters.

In 568, after Yang Zhong's death, Yang Jian inherited the title of Duke of Sui, and Lady Dugu thereafter presumably carried the title of Duchess of Sui.

Duchess Dugu was one of the most honoured women at the Northern Zhou court, as her sister was the wife of Emperor Ming, and her daughter, Yang Lihua, was the wife of Emperor Xuan. Despite her honoured status, however, she was said to be humble. On one occasion, when the erratic Emperor Xuan was angry with Empress Yang and ordered her to commit suicide, Duchess Dugu found out and went into the palace, earnestly begging Emperor Xuan's forgiveness. Emperor Xuan relented and spared Empress Yang.

In 580, Emperor Xuan, who had by then passed the throne to his young son Emperor Jing (by his concubine Zhu Manyue) and become retired emperor, but who was retaining imperial powers, died suddenly. Yang Jian seized power as regent. It was at that time when Duchess Dugu sent Yang Jian a message that stated, "This is like riding a wild beast. You will not be able to come off of it. You need to fight hard to stay on." After Yang Jian defeated the general Yuchi Jiong, who rose against him after he took power, he had Emperor Jing yield the throne to him in 581, ending Northern Zhou and establishing Sui Dynasty as its Emperor Wen. He named Duchess Dugu Empress and their oldest son, Yang Yong, Crown Prince, while granting their other children, including Northern Zhou's Empress Yang, royal titles.

Empress Dugu was said to be studious, and she and Emperor Wen often conferred with each other the important matters of state. Emperor Wen favored and respected her, and they became known as "the Two Holy Ones" by the officials, because she was interfering in the governing.

It was not infrequent that when he hosted imperial meetings she would accompany him almost all the way into the meeting hall and she often asked eunuchs to listen in on the meeting. When she believed that he made the wrong decisions, she would advise him to change. She would also usually wait near the meeting hall for the meeting to be done and then return with him to the palace.

As she lost her parents early in her life, she was particularly touched when she saw officials with both parents, and she would pay due respect to the officials' parents when she saw them.

## Stories from Chinese history.....contd

When officials suggested that, in accordance with rules set in Zhou Dynasty, that the officials' marriages must be approved by the Empress, she declined, believing that it was inappropriate for her to overly interfere in political matters.

She also lived frugally, and once, when Emperor Wen needed medicine for diarrhea that required ground pepper—then an exceedingly expensive spice that was more expensive than gold and which ladies of the court used for cosmetic purposes—he sought the ground pepper from her and found that she did not use it, on account of its overly expensive cost. Also once, when he wanted to reward the wife of his official Liu Song (劉嵩) with a gold-decorated dress, she also had none to give.

When her cousin, Cui Changren (崔長仁), committed crimes that called for the death penalty, Emperor Wen was initially considering pardoning on Empress Dugu account, but she stated that she could not, based on familial relations, break the laws, and Cui was executed.

She respected the official Gao Jiong, as his father, Gao Bin (高賓), served on her father's staff and was a trusted advisor for him.

She had, however, a poor relationship with her sister-in-law, the wife of Emperor Wen's brother, Yang Zan (楊瓚), the Prince of Teng—Northern Zhou's Princess Shenyang (daughter of Yuwen Tai, the father of the first three Northern Zhou emperors)—and Princess Shenyang used witchcraft to curse her. When Emperor Wen ordered Yang Zan to divorce Princess Shenyang, Yang Zan refused, and when Yang Zan died in 591, it was commonly believed that Emperor Wen poisoned Yang Zan.

In 595, the luxurious summer vacation palace, Renshou Palace (仁壽宮, in modern Baoji, Shaanxi), was completed by the general Yang Su. When the frugal Emperor Wen saw how luxurious the palace was, he was unhappy and angrily stated, "Yang Su expanded the efforts of the people to construct this palace. The people will despise me." Soon thereafter, however, when Empress Dugu arrived at the palace as well, she advised Emperor Wen to comfort Yang Su, and when he subsequently summoned Yang Su to the palace, she stated, "You know that this old couple had little to enjoy, so you decorated this palace in this way. Is it not that in doing so, you are being both faithful and filial?" She gave him a large award of money and silk.

In 598, Empress Dugu and her younger brother, Dugu Tuo (獨孤陀), born of different mothers, were embroiled in a mysterious scandal. It was said that Dugu Tuo, whose wife was a sister of Yang Su's, had a female servant named Xu Ani (徐阿尼), who worshipped cat spirits and was capable to have those spirits kill people for her. At this time, both Empress Dugu and Yang Su's wife, Lady Zheng, was seriously ill, and it was suspected that they were afflicted by cat spirits. Emperor Wen suspected Dugu Tuo and had the official Gao Jiong investigate and Gao reported that it was indeed Dugu Tuo who instigated the matter. Emperor Wen ordered Dugu Tuo and Lady Yang to commit suicide, but Empress Dugu went on a three-day hunger strike to try to save them, stating, "If Tuo had harmed the people, I would not dare to say anything, but his crime was on my account, and therefore I dare to beg you to spare his life." Dugu Tuo's younger brother, Dugu Zheng (獨孤整), also pleaded earnestly, and Emperor Wen spared them, reducing Dugu Tuo to commoner rank and forcing Lady Yang to become a Buddhist nun.

Over the years, the relationship between Emperor Wen and Empress Dugu was still largely loving. However, on one occasion, when Emperor Wen happened to see the beautiful granddaughter of Yuchi Jiong, who had been forced into slave labour after her grandfather's death, he had sexual relations with her. When Empress Dugu found out, she had Lady Yuchi killed. In anger, Emperor Wen rode away from the palace on a horse and refused to return. Gao Jiong and Yang Su had to track him down and urge him to return to the palace, with Gao stating, "Your Imperial Majesty, how can you abandon the empire on account of a woman?" When Emperor Wen did return to the palace after midnight, Empress Dugu was still waiting for him, and she wept and begged him for forgiveness. Gao and Yang Su subsequently hosted a banquet for them, and their differences went away.



## Red bean tapioca pearl cake 紅豆西米糕(西米盞)

This easy to make cake is a welcome addition to the usual cakes  
Cantonese recipes

200 gms tapioca pearls

45 gms sugar

1/8<sup>th</sup> teaspoon salt

3 tablespoon vegetable oil

Canned red bean paste (available from Chinese grocery stores)



Soak tapioca pearl in cold water for 2 hours

Drain water and let sit for ½ hour

Transfer tapioca pearl into mixing bowl

Add sugar and salt and mix well

Add vegetable oil and mix well

Oil egg tart moulds or use patty pans inserted into moulds

Fill moulds/patty pans ½ full with tapioca mixture leaving hollow in middle

Place 10 gms of mashed red bean paste into hollow

Fill rest of mould with tapioca pearls and pat firmly down

Steam on high heat for 15 minutes or until tapioca pearl becomes transparent

Remove from heat and cool for 10 minutes

If in moulds, remove with a knife and place upside down on serving plate upside down or place patty pans onto serving plate

Garnish to your desire to improve appearance.

: <https://youtu.be/DjYDn31ppRs>

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**The Tung Jung Association**

*invites you to a*

***winter yum cha lunch***

**The Dragon's Restaurant**

**25 Tory Street**

**On Wednesday 8 June 2022 at 12 noon**

**Contact - Peter Moon 389 8119 mob. 021 02253097**

**Email: [peteraumoon@yahoo.co.nz](mailto:peteraumoon@yahoo.co.nz)**

**before 3 June 2022**

**Cost—\$25 per person**



## Intimidating Warning Signs .....

Due to the large population and not enough police officers, the people in China have developed a unique culture of intimidating warning signs:



**Road sign:** "Please drive safely, there is no hospital nearby"



**Office building:** "No parking at the gate, violations will be deflated (tires)"

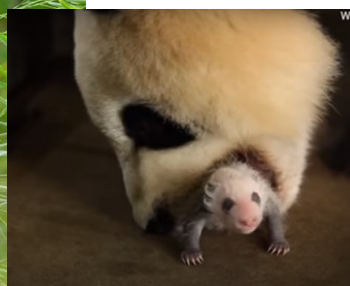


**Construction site:** "My dear workers: When you're out working, pay attention to safety, if you have an accident, some other dude will sleep with your wife, beat your kids, and spend your death pensions! Work safely, for your own sake."



**Neighborhood watch:** "Attention all thieves! Once captured, you will be beaten all the way from the front-alley to the back-alley. This alley is 786 meters long."

## The Panda who didn't know she had twins ...continued from page 18.



## **Why do the Chinese love grandparents? .....**

This question is weird because it's similar to asking why do people love their parents/siblings. Grandparents are our family members, so why would old age make them special?

There's indeed deep cultural root of respecting old people in China, and this can date back to ancient times. 家有一老，如有一宝。 That means having old people in a family is like having a treasure. Their experience and knowledge of life is priceless. This attitude applies to all old people, not just family members. They are respected, valued, and revered, and where old age is not a punishment, it is a great blessing.



Besides, life style has influence on family ties too. In China many old people live with their children and grand children. Grandparents usually take care of their grand children at home when young people go to work. They love us and it's just natural to love them back.

Last but not least, old people are living history. To know and respect history is very important. For my generation, our grandparents experienced many difficult times and contributed a lot for our country. We won't forget their difficulty and glory. They deserve love and respect from the society.



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## **The Panda who didn't know she had twins.....**

When a mother panda gives birth to twins at the Chengdu Research Base of Giant Panda Breeding, the team uses a little sleight of hand to keep both cubs alive.

Shortly after birth, keepers remove one of the cubs, tricking the mother into thinking she only has one baby. The twins are then switched up to 10 times a day to maintain the single baby panda illusion. One of the cubs is with the mother almost all the time while the other is kept in an incubator and fed on formula milk.

Half of all panda births result in twins, however, it is very rare for both cubs to survive as giant pandas almost always abandon a cub if they give birth to more than one. The reason is that they don't have sufficient milk or energy to care for two so focus their attentions on the strongest cub. Rearing a cub is difficult for pandas as they subsist on bamboo, which has a low nutritional value and mothers need to balance their own survival with that of the cub.

The process of coaxing the panda to give up her young requires great patience from the keepers. They use a bowl of honey water to placate the mother, while they attempt to remove the child. Not wishing to distress the panda, this negotiation has to be repeated until the panda trusts the keeper enough to let them handle her cub.

This method opens up the possibility of a 100% survival rate in captive panda cubs. It's a problem that the Chengdu Research Base has been tackling for decades. Prior to 1990, the survival rate among twins was only 30%.

Giant pandas are as popular as they are at risk. Listed as a vulnerable species by the IUCN (International Union for Conservation of Nature) assessment published in 2016, it estimated the worldwide population of pandas is approximately 2,060. While this is an increase on previous years, it could all be under threat. Predicted environmental damage over the next 80 years from climate change is estimated to destroy more than 35% of the panda's bamboo habitats.

<https://www.youtube.com/watch?v=dfHTFXfswA>

<https://www.bbcearth.com/news/the-panda-who-didnt-know-she-had-twins>

Continued on page 17

## Some bizarre things seen only in China.....



These apples are produced by putting stickers on them before they mature fully



A four door car for two people:



Funny taxis:



Electric pleasure boats:



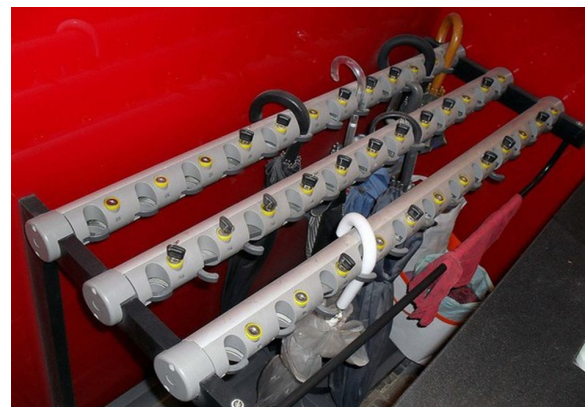
A cabin trike



Cat cafe - where you can go and watch cats over a cappuccino:



One order of fresh fish? Coming up!



Lockable umbrella stands!



# 新 西 蘭 東 增 會 館

## THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

### Membership to 31 March 2023

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Family name 家姓名 ..... Husband/wife/partner 丈夫/妻子/朋友 .....

Family senior (over 70) 長輩 .....

Family 家人 ..... age..... Family 家人..... age.....

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