



tián
rice field;
grain field

田：人们从早到晚都在田间辛勤的劳作。他们坚信一句俗语：“农忙不离田，农闲不离家。”于是象形文字的“田”便是一块有犁沟和田埂的耕地（田）。通过滴撒汗水的辛勤劳作，农民收获了他劳动的果实。但同时，劳动的艰辛不仅将道道沟痕留在田野，也将道道皱纹留在农民的眉间。

From dawn to dusk man toiled in the field, taking to heart the proverbial saying: "Never leave your field in spring or your house in winter." The character he shaped for "field" was a pictograph of ploughed field with furrows and cross-paths: 田. By the sweat of his brow he reaped the fruits of his labour. But all that toil has left its mark of furrows and cross-paths, not only on the field, but also indelibly on his brow.

田地	tián dì	field ; plight
田鸡	tián jī	frog
田径	tián jìng	track and field
田野	tián yě	open country
田园	tián yuán	fields
耕田	gēng tián	plough

1 冂 月 田 田



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 2023 issue

The Tung Jung Association of New Zealand Committee 2023—2024

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Please visit our website at www.tungjung.nz

President's report.....

Winter has come and warmer blankets have replaced the lighter summer ones, so far it seems this year has been wetter than previous years, perhaps the predictions of climate change doom and gloom are correct.

Just a reminder that our AGM is coming up and we are looking for new committee members to join us. We have a good committee of both older and younger members and are looking to have a strong and vibrant group to carry us forward to our 100th anniversary in a few years' time. We meet once a month, usually online, and have 4 or 5 social occasions like Yum Chars, dinners, Ching Ming and Christmas visits to our older members in retirement villages. Please give it some thought.

We are getting more and more requests from younger generations about their family history which has been lost over succeeding generations. I would like ultimately like to have a record of every "Tung Jung" family so that a database could be established for future reference. Please let us know if you wish your family's history to be recorded or if you already have it and would like it recorded with us.

Covid is still circulating in the community and we seem to be ignoring it. I think having been locked down for the past few years we are hoping it will not rear its ugly head, however the latest statistics are still showing increasing numbers and I'm hearing more cases lately than before, for our elderly and younger members I strongly urge you to get the new Covid booster and also the current flu shot as well. In China their latest predictions are for 1 million per week will catch covid and 64 million in total will be infected, wow. The Association has stocks of face masks available for those who need some. Just call one of the committee members on the front page of this newsletter.

Ching Ming was held on Sunday 10th April 2022 at 12 noon at Tung Jung Memorial, Karori cemetery. Ching Ming is one of the two Chinese days when we honour our ancestors that have passed on. It is a tradition that the Tung Jung encourages all Tung Jung families to attend and it was good to see Robert Ting our ex treasurer down from Auckland there. A good mixture of members attended with the traditional customs and food presented.

There seems to be a distinction forming around the demographic of the Chinese community which seems to be grouping around original Chinese settlers' families, recent overseas Chinese immigrants and those that do not know who they are. I think discussions will be required to resolve not only "Tung Jung" membership going into the future, but equally there is another distinction which groups as Cantonese or Mandarin speaking. I have been to a number of occasions recently where the speaker could only speak Mandarin leaving 90% of the Cantonese speakers there mystified?

Stay safe,
Kevin Leong
June 2023

Email addresses.....

If you wish to receive this newsletter and other notices on time regularly please enter your email address where indicated on the last page of this newsletter. It is also in colour and you will enjoy it better. This will ensure that you will get the newsletter on time and lower our costs.. Thank you for your cooperation.

會長報告

冬天來了，溫暖的毯子取代了較輕的夏季毯子，到目前為止，今年似乎比前幾年更潮濕，也許對氣候變化的不樂觀，所以不樂觀的預測是正確的。

這只是提醒一下，我們的年度AGM會議即將到來，我們正在尋找新的委員會成員加入我們。我們有一個由年長和年輕成員組成的良好委員會，並希望有一個強大和充滿活力的團體，在未來的幾年內帶領我們前往100周年。我們的工作量只是每月見面一次，通常是在網上，有4到5個社交場合，比如飲茶、晚餐、明清和耶誕節拜訪退休村的老人。請大家仔細考慮一下加入我們。

我們收到了越來越多的來自年輕一代的要求，關於他們的家族歷史，但這些歷史由於沒有後代記錄，都已經丟失了。我最終希望瞭解更多“東增”家族的歷史，以便建立一個資料庫來記錄它們。如果你希望你的家族史被記錄，請告訴我們。

新冠狀病毒仍在社區中流行，而我們似乎忽視了它。我多希望它已經鎖定在過去幾年了，多希望它不會再露出醜陋的頭，然而最新的統計數據仍然顯示越來越多，我聽到最近比以前更多的病例，對於我們的老年人和年輕成員，我強烈建議你們儘量接種新冠疫苗和流感疫苗。在中國，他們的最新預測是每週將有100萬人感染新冠病毒，總共6400萬人被感染，哇。我們東增會館為需要口罩的人提供口罩。如果你需要的話，請撥打委員會成員電話就可以了。

清明節祭祀於2022年4月10日星期日中午12點在Karori 公墓東增紀念館舉行。清明節是中國紀念祖先的兩個日子中之一。這個傳統需要傳承。東增會館鼓勵所有的東增會館的會員家庭參加，很高興看到我們會館的前財務Robert Ting遠從奧克蘭到那裏參加傳統祭祀和提供食物。

今年一年一度的冬飲茶午餐將在7月12日星期三舉行，而不是6月，因為龍餐廳正在進行一些翻新，無法提供服務。詳情請參見本期新聞簡訊的廣告。

華人社區的人口似乎跟以往對比有了變化了，有一定的區別，不只是原始華人移民的家庭，最近的海外華人移民，我們都不認識和瞭解他們。我認為，未來不僅需要討論“東增”成員的問題，同樣還有另一個問題，比如說廣東話或普通話。我最近去過很多次，看到那些新移民只會說普通話，讓那裏90%的說廣東話的人都感到困惑。

保持安全

梁永基

二靈二三年六月

News from the past.....

The Chinese in New Zealand—notable decrease in their numbers

The Chinese enumerated at the Census is April 1896, numbered 3711, against 4444 in 1891, a decrease of 16.49%. Of the number in 1896, 3685 were males and 26 were females.. Of the males 88 were married. The occupations shown were 2162 goldminers, 636 market gardeners, 132 greengrocers, 124 shopkeepers, 59 labourers, 43 hotel servants, 25 fish hawkers, 30 laundrymen, 30 domestic servants, 29 lodging house-keepers, 27 cooks, 24 farm labourers, 19 eating house keepers, 40 grocers, 16 fishermen, 17 merchants and 8 drapers. Among others, there was a law clerk, 2 missionaries, 5 medical men, 1 dentist, 1 chemist, 1 interpreter, 2 bankers, 1 opium seller. Three of the Chinese were inmates of hospitals and 3 others of benevolent asylums. While 22 were lunatics, only 3 were prisoners in gaol.

Papers Past

Ching Ming festival.....

The Association held its annual Ching Ming festival at Karori Cemetery by the Tung Jung memorial on Sunday 2 April at 12 noon. It turned out to be a beautiful day with the sun shining and not a breath of wind! About 15 members attended as well as a couple of American tourists who were interested in our proceedings. The tourist was a young Jewish rabbi and his wife on holiday and we welcomed them to join us. They were very interested in our culture and customs and joined us in having lunch with our ancestors. After having paid our respects to our ancestors, they gathered round the memorial and partook in a yum cha lunch with our ancestors and since it was a beautiful day, we all just gathered around afterwards and chatted . It was noted that the memorial will need some maintenance again in the near future.



More photos on <https://photos.app.goo.gl/s1M99Y7nBLbrhr5Y6>

Annual General Meeting.....

Notice is hereby given that the Annual General Meeting (AGM) of the Association will be held at the Association's rooms at 33 Torrens Terrace, Mount Cook, on Sunday 13th August 2023 at 2 pm. All members are welcome to attend..

Please encourage the younger generation to participate in the activities of the Association in order for the Association to move forward. The executive committee is currently short of three or four members due to retirement and deaths. If you would like to see the Association move forward with fresh ideas, then the committee needs you to help. There is carparking next door for those wishing to attend. Your attendance will be very much appreciated..

Obituary.....

Doris Lowe nee Lee Gum Fung 李金鳳 久裕村 Go-yi village
8 February 1941 – 30 December 2022

Doris (Dolly 多梨) Lowe passed away at home on 30th December 2022 at age 81.

She was born to Lee Yun Jong (Go Yi village) and Lai Lay Shee on the 8th February 1941 in Mangere Bridge, Auckland and is the sister of Gum Poy, Gam Poy, Yeng and Mark Lee..

Dolly spent the majority of her life in Mangere Bridge and was a well known figure in the community. She attended Mangere Bridge school and Epsom Girls Grammar and then worked in her parent's market garden until she married Sherman Lowe (village Tong Mei) in 1964.

Sherman and Dolly went into business with her brother Poy growing hothouse tomatoes and had a fruit shop in Wallace Road in Mangere. After this was sold, Sherman and Dolly went into the hardware business (Hammer Hardware) initially in Panmure and then later in Mangere Bridge.

Dolly was president of the Mangere Bridge Local Business Association for many years and was instrumental in making and looking after the hanging baskets that hung above the business street fronts.

She was an active member of the Auckland Chinese Community Centre particularly enjoying playing badminton and mah-jong.

Dolly was a good cook and her recipes for cinnamon oysters, crème caramel, gow gees, and dim sims have been shared to many. She loved catering for big family dinners. "The more, the merrier" was her motto.

Her funeral was on the 4 January 2023 at the Mangere Lawn Cemetery, Auckland and was attended by numerous friends and relatives

Dolly is survived by her children Joanne, Andrew and Stephen and six grandchildren.

Joanne Dong



Cantonese classes

Since the Association started having Cantonese classes online because of Covid-19 restrictions eighteen months ago, we have been having regular attendees every week.

The purpose of these classes is to revivethe long forgotten Cantonese that your parents taught you when little but haven't been used later on in life.

Many people have registered with good intentions but with busy lifestyles today many have fallen by the wayside.

The online classes make it easy for everybody to access the classes but if one cannot make it one day, there is always another day. It is imperative that you should attend regularly in order to get practice otherwise you forget.

Classes are held every Tuesday, Wednesday and Thursday nights at 7.30 pm for about an hour. Anybody can join in.

The link is: <https://meet.jit.si/TungJungChineseLanguageClass>.

Obituary.....

Shue Lowe Fung (Margaret) 邵劉鳳, 上邵村 Sheung-shel village

9 June 1924 — 9 March 2023

Shue Lowe Fung was born in Guangdong China. She was the oldest of four girls of Shao Shu Gum and Liao Soo Lian. She had three younger sisters, Elizabeth, Dorothy and Helen.

She endured a very hard life in her younger days, due to her father being here in New Zealand, leaving his wife to looking after his elderly parents and 4 daughters. Margaret and her second sister had to do some very physical work, such as working in the paddy fields planting rice, harvesting fruit and vegetables and collecting firewood to sell to support the family.

She lived through the Second World War, followed by China's Civil War between the Nationalist and Communist Parties, and the Communist great reforms after the defeat of Chiang Kai Shek.

She met her husband in Hong Kong, in a bomb shelter during war, and were married after the war ended when they met again back in their villages. Her husband Lowe Chung Moon was from Tong Mei village (塘美村).. His family was black listed as a 'Land Lord', due to the fact that they owned properties and land, and these were all confiscated. The family was lucky to get out to Hong Kong and from there her husband came to New Zealand.

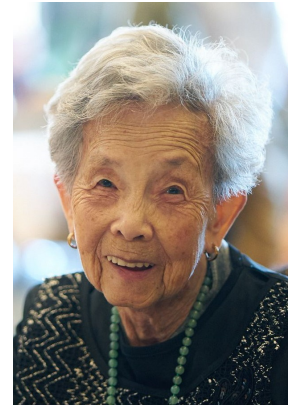
The Tung Jung Association helped Chung Moon to stay in NZ longer by employing him as their Chinese Secretary, and Chinese language school teacher, and later helped him to get residency in New Zealand.. Following that the family was able to be reunited in NZ.

The family moved to Auckland and opened a fruit shop in New Lynn. Margaret helped run the shop, and they later bought a second fruit shop at Devonport. She would catch the bus to the city and then the ferry to Devonport from where they lived.

When the big supermarkets opened, this took business from the smaller operators, so they sold both shops and opened a restaurant 'Meido' in Pitt Street, Auckland.. All the family worked there – Margaret worked very hard, late into the night, making sure the ingredients used were fresh. The business thrived and they were able to retire in 1986. She had a big circle of friends, who met up with her for tea, mah Jong, and Chinese movies. They went on overseas trips as a group to Japan, Taiwan, China, Singapore, United States etc. Sadly her husband passed away due to illness, and didn't quite make it to celebrate their 60th wedding anniversary. She lived happily and in good health at the Bupa Retirement Village, close to her daughters , so they could visit her regularly.

Her funeral was held on the 18 March 2023, at All Saints Chapel, Purewa Cemetery, Meadowbank and was interred at Waikumete Cemetery Henderson. She is survived by her five daughters, Janet, Doreen, Anne, Kathleen and Marie, her only son Kevin, and 12 grandchildren and 10 great grandchildren.

Janet Hong



Rewi Alley 路易·艾黎, ...

Rewi Alley QSO_MM (known in China as 路易·艾黎, Lùyì Àilí, born on 2 December 1897 and died on 27 December 1987) was a New Zealand-born writer and political activist. He dedicated 60 years of his life in China and was a key figure in the establishment of Chinese Industrial Cooperatives and technical training schools, including the Peili Vocational Institute (Bailie Vocational Institute or the Beijing Bailie University). He was a prolific writer about 20th century China, and especially the communist revolution. He also translated numerous Chinese poems.



He was born in the small town of Springfield, in inland Canterbury, New Zealand. In 1916, He joined the New Zealand Army and was sent to serve in France, where he won the Military Medal. There, he met workers in the Chinese Labour Corps who had been sent to work for the Allied armies. During the war, he was injured and caught in no man's land. He was rescued and taken back to safety. After the war, Alley tried sheep farming in New Zealand but was unsuccessful because of dropping wool prices at that time.

In 1927, he decided to go to China and landed at Shanghai where he got a job as a fire officer and a municipal factory inspector. The latter took him to places where he witnessed child labour and appalling work conditions. He also travelled extensively as a relief worker, working with Chinese who experienced poverty and hardship due to famine and floods.

In 1938, Alley was involved in the formation of the Association of Chinese Industrial Cooperatives (INDUSCO). These collectives became known by the slogan that Alley came up with: 'Gung Ho/Work Together'. The collectives were a response to the economic and industrial decimation caused by the Japanese invasion of 1937. The collectives were bi-partisan 'small-scale self-supporting cooperatives which created employment for workers, while continuing to support resistance against the Japanese'. In 1941, one friend reported on this work, writing that: 'Rewi Alley is unique because he has achieved greatness in a country where few foreigners ever managed to create an authentic ripple.'



Teaching at Shandan School

Another initiative dear to Rewi Alley was education and the school he helped run, which was arranged on industrial cooperative principles. The school eventually moved, in 1944, to Shandan, in Gansu province. Known as the Shandan Bailie School, its guiding principle was 'create and analyse'. The idea behind it was to prepare young Chinese for the Gung Ho co-operatives.



The Gung Ho logo

He was able to remain in China after the Communist Party assumed control of the country in 1945 – somewhat unusual for a foreigner. In 1953, he moved to Beijing, but his sphere of influence and activity was increasingly international, as he travelled around the world on behalf of peace organisations.

However, in the context of the Cold War, Alley's association with a Communist-ruled country generated ambivalence amongst some New Zealanders. This became more entrenched due to his stance on peace and his public opposition to the Korean War.

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

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



Rewi Alley with Chinese friends and family, 1983 [Alexander Turnbull Library]

In his autobiography, published in the year of his death, Alley summed up his personal feelings about his long-life connection to China: *Little as I knew when I arrived from New Zealand, I had come to learn something of the greatness of the Chinese civilization and of its potential for the future. I realised China was a crucible where a new kind of people was being forged....It was my privilege to have close contact with the working folk, to live with them and join in their struggle.*

Continued on page 11.....

Obituary.....

Patsy Leong nee Bing · 陳梁

新街村Sungai village

7 May 1929—4 May 2023

Patsy was born in Auckland, fifth of seven children, daughter of Chan Bing Tai and Ng Ping Soon. The family returned to Guangzhou when Patsy was six and she started school there. Upon returning to NZ, the family established a fruit shop in Blenheim and she remembered that when she was older, working often until midnight and unloading 80lb wooden boxes of bananas from the truck. Like many others, she had to leave school at 15 to work full time in the shop..



.She married Tom Leong in the Wellington Chinese Anglican Church where the presiding Minister was Reverend Timothy Mak. Tom's work as an electrical engineer, necessitated moves to Paraparaumu (where Patsy worked in the telephone exchange), Haywards, Porirua, Kilbirnie, Palmerston North (where Donna was born), Mangakino (where Debra was born), and Masterton in 1962. Here, Patsy was involved in raising funds for school galas and Rotary. She also helped Meals on Wheels, the hospital library, and participated in badminton, yoga, keep fit and even learnt typing.

She had been renowned for her baking prowess since very young, and it was no surprise that a well known cafe in Masterton employed her. Before their retirement to Auckland, she ran the Masterton Polytechnic cafe and concurrently helped niece in law Cynthia Gee with their Muffins Cafe venture.

Upon moving to be close to family in Auckland, they built a house in Pakuranga and happily enjoyed watching their grandchildren growing up whilst resuming badminton (retiring at 70), gardening, jigsaws, yum cha, mah jong, and going to Sky City casino. In their early 80s they decided to experience apartment living in the middle of the city! However, after Tom had a health scare, they lived in a retirement village until Tom passed in 2019. Patsy went to live with her daughter Donna and her husband Denis, remaining there happily until she died peacefully three days before her 94th birthday.

Contributed by her family and extended members.

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

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

Alison Phua

Jeannie Wong

D and B Wong

G. Young

Angela Ho

Evelyn Gee

Zengcheng people—增城人 ……

The hardships and dedication of overseas Chinese from Zengcheng District are both a history of blood and tears and a history of struggle. Zengcheng people once accounted for 33% of the Chinese in New Zealand.

Zengcheng District of Guangzhou City is the famous hometown of overseas Chinese. There are about 400,000 overseas Chinese, compatriots from Hong Kong, Macao, and Taiwan. Overseas Chinese are distributed in 32 countries including Malaysia, New Zealand, the United States, Cuba, Australia, Indonesia, Singapore, Vietnam, Canada, Thailand, and the Philippines. Among them, there are 60,000 people in Malaysia and New Zealand, of which 30,000 is in New Zealand.

Zengcheng people go overseas to make a living, and they always want to serve their hometown. When they accumulate a little money, they send it back to their hometown to build schools, bridges, and ancestral halls.

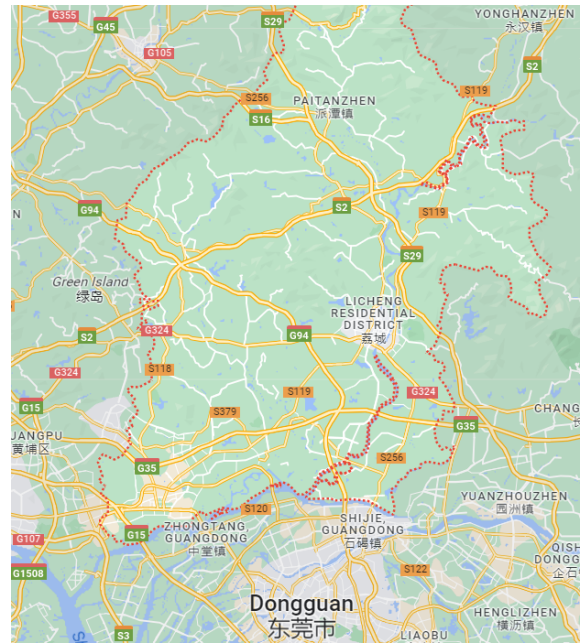
The richest man in Malaysia in the late 1800's donated huge sums of money to help his homeland in times of adversity. In later years, Hong Kong compatriots took the lead in crossing the Shenzhen River, and returned to their hometowns to donate money and materials to build countless schools and hospitals.

The Chinese from Gwa-liang in New Zealand raised funds to build the Ngyuan Building in Gwa-liang village.

A history of blood and tears is also a history of struggle. After the Opium War, Zengcheng people began to make a living in New Zealand on a large scale, writing a history of struggle with blood and tears. The Zengcheng people who came to New Zealand in the early days were basically engaged in gold mining. They worked intensively in the muddy water all day in the barren mountains and the death rate was extremely high. In addition to disease and hunger, they are also excluded and humiliated by white people.

Very early on, they set up a fellowship mutual aid organization to bury those folks who died in foreign lands or send their ashes back to Tung Wah Hospital in Hong Kong by passenger ship, and then transfer them to Xintang Baoshantang (Xintang Hospital Predecessor) let relatives claim it, so that their souls can return to their hometown.

In order to survive and help each other, they set up fellowship halls one after another around the world. In New Zealand we call it Tung Jung Association 東增會館. There is a Zengcheng Association in Sydney, Australia, also.



(Group photo of the establishment of Hong Kong Zengcheng Association)

Wonders of the past

At first glance, it may appear to be a simple Buddha statue. However, there is much more to this sculpture than meets the eye.

The Meander Medical Centre in the Dutch town of Amersfoort has plenty of experience treating senior citizens, but none nearly as old as the 1,000-year-old patient who came through its doors in early September 2014 for tests and a checkup.

Researchers brought a millennium-old statue of the Buddha, which had been on loan to the Drents Museum in the Netherlands, to the state-of-the-art hospital in the hopes that modern medical technology could shed light on an ancient mystery. For hidden inside the gold-painted figure was a secret—the mummy of a Buddhist monk in a lotus position. Shown outside of China for the first time last year, the statue had been the centerpiece of a recently completed exhibition at the Drents Museum that featured 60 human and animal mummies from around the world.



To learn more about what the hospital called its “oldest patient ever,” the Chinese statue was delicately placed on a gurney for doctors to perform an examination under the supervision of Buddhist art and culture expert Erik Bruijn, a guest curator at the World Museum in Rotterdam. Radiologist Ben Heggelman slid the ancient artifact slowly into a high-tech imaging machine for a full-body CT scan and sampled bone material for DNA testing. Gastroenterologist Reinoud Vermeijden used a specially designed endoscope to extract samples from the mummy’s chest and abdominal cavities.

Now it is known that the tests have revealed a surprise—the monk’s organs had been removed and replaced with scraps of paper printed with ancient Chinese characters and other rotted material that still has not yet been identified. How the organs had been taken from the mummy remains a mystery.

The body inside the statue is thought to be that of Buddhist master Liuquan, a member of the Chinese Meditation School who died around A.D. 1100. How did Liuquan’s body end up inside an ancient Chinese statue? One possibility explored by the Drents Museum is the gruesome process of self-mummification in which monks hoped to transform themselves into revered “living Buddhas.”

The body inside the statue is thought to be that of Buddhist master Liuquan, a member of the Chinese Meditation School who died around A.D. 1100. How did Liuquan’s body end up inside an ancient Chinese statue? One possibility explored by the Drents Museum is the gruesome process of self-mummification in which monks hoped to transform themselves into revered “living Buddhas.”

The practice of self-mummification among Buddhist monks was most common in Japan but occurred elsewhere in Asia, including in China. As described in Ken Jeremiah’s book “Living Buddhas,” monks interested in self-mummification spent upwards of a decade following a special diet that gradually starved their bodies and enhanced their chances of preservation. Monks eschewed any food made from rice, wheat and soybeans and instead ate nuts, berries, tree bark and pine needles in slowly diminishing quantities to reduce body fat and moisture, which can cause corpses to decay. They also ate herbs, cycad nuts and sesame seeds to inhibit bacterial growth. They drank a poisonous tree sap that was used to make lacquer so that the toxicity would repel insects and pervade the body as an embalming fluid.

After years of adhering to the strict diet and nearing starvation, a monk was then buried alive in an underground chamber. Breathing through a bamboo tube, the monk sat in a lotus position and chanted sutra in the darkness. Each day he rang a bell inside the tomb to signal that he remained alive. When the peals finally ended, the air tube was removed and the tomb sealed. After three years, followers opened the tomb. Had the body mummified, it was taken to a nearby temple to be venerated. If the body did not mummify, an exorcism was performed and the monk reburied. To some practicing Buddhists, mummified monks are not dead but in a deep meditative state known as “*tukdam*.” Odds were low that the self-mummification process would work, but in rare cases it did. Just this January, a mummified monk in a lotus position, believed to be around 200 years old, was discovered wrapped in cattle skin in a house in a remote province of Mongolia. Continued on page 18

The most uncomfortable workplace in the World

In **Shiniuzhai National Geological Park** in Hunan Province, there is a small grocery store where climbers can get water and snacks. This store is not located at the beginning of a hiking route, nor at the top of the mountain.

The grocery store hangs 120 meters above the ground on a steep mountain face.

For reasons of space and certainly also because of the manageable rush of customers, there is only one employee in the store at a time. In the morning, before the shift begins, the employee also has to replenish the stock of goods.

To do this, he has to climb up the wall himself, carrying water bottles and rations of food. And, of course, the not quite spacious box does not include a toilet. Those who do have to go urgently have no choice but to make another climb to the floor.

The store was completed in March 2018 and customers can pay for the snacks either by cash or via the mobile payment platform WeChat Pay.

The Shiniuzhai National Geological Park is one of the most popular tourists in China with climbing trails, waterfalls, cable car rides and historical sites. The stunning mountains in the park stand at a height of 523 metres.

The convenience store is not the only impressive construction that calls the park “home”. There is also the long glass-bottomed suspension bridge which is aptly named “Haohan Qiao” meaning “Brave Men’s Bridge” in English.

Believe it or not, the prices in this store are standard prices as everywhere else!



Rewi Alley.... Contd from page 9

There is a Rewi Alley Chinese School in Christchurch where the teachers teach in Chinese all subjects taught in New Zealand’s main schools.

A photographic exhibition of Rewi Alley’s life in China was on display at the Wharewaka Function Centre, Taranaki Street wharf, Wellington, on the 21st April 2023 and was attended by the Chinese Ambassador Mr. Wang Xialong and many dignitaries.

Rewi Alley's work with the ordinary Chinese out in the countryside was well thought of in China because he encouraged the idea of working together for the good of the people. He helped develop ties between New Zealand and China and became one of the best known and best loved foreigners in China.



Wellington Anglican Chinese Mission Church Hall (ACM).....

Many of us would remember the old Anglican Church Hall in Frederick Street, Te Aro, Wellington. It was a central place in Wellington where the local Chinese would congregate. Frederick Street is located next to Haining Street which was commonly known as “Chinatown” and therefore the area was populated by the Chinese in the early years.



It was a place frequented by the Chinese community for many things. Primarily, it was a church where people go to worship. In later years, it was also a school room where young Chinese would go to learn Cantonese. It was a meeting room where Chinese committees would meet and discuss their problems and it was a place where the Chinese community would socialise.

Many of the Tung Jung Association ancestors were involved in the ACM and helped in its progress to where it is today.

The Historic Places Act has now placed the ACM building as an historic building, category 2. It is currently vacant.

It was because of its architectural, cultural, social, traditional and historical aspects that it was placed as a heritage site.

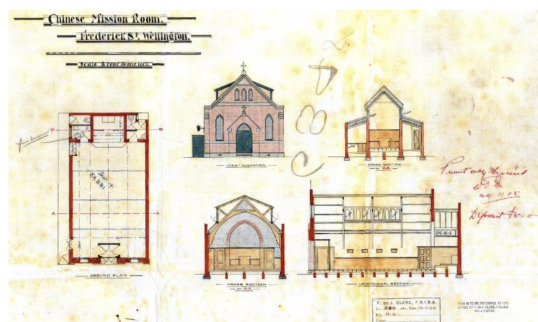
The Chinese Mission Hall (Former), located on the northern side of Frederick Street in Te Whanganui-a-Tara / Wellington's central suburb of Te Aro, was designed by nationally significant architect Frederick de Jersey Clere (1856—1952) and completed in 1906.



The human presence in Te Whanganui-a-Tara /Wellington is said to begin with the explorer Kupe. The land which was to become the site of the Chinese Mission Hall (Former) has particular significance to Ngāti Mutunga iwi as it is in the wider environs of Te Aro Pā which was built in 1824. This pā straddled both sides of present-day Taranaki Street and gave its name to the area. The Chinese Mission Hall (Former) has historical significance as it is one of the last remaining buildings of Wellington's former Chinatown.

In the 1880s many Chinese goldminers left the depleted goldfields of the South Island. Some settled in Wellington's Haining Street and Frederick Street, the heart of an area which became known as 'Tong Yan Gai'. The Anglican Chinese Mission Hall opened in 1906 to cater for the needs of this community.

It was designed to function as both a church and community hall, a place where members of the Chinese community could attend services, learn the gospel, improve their English literacy through the study of Christian religious texts and celebrate Anglican spiritual traditions. The modest brick building was designed in a relatively plain Gothic Revival architectural style. Today (2023) the hall has a high level of authenticity as there is a significant amount of original fabric. The Chinese Mission Hall (Former) was purchased by the Murdoch family in 1956. They leased it first as a photography studio and then as a sound studio. From 2009 until 2012 it was home to the Frederick Street Sound and Light Exploration Society and between 2013 to 2017 it was a 'Menzshed'. Due to concerns about its vulnerability to earthquakes it currently (2023) sits vacant as the area around it is developed.



List Entry Legal Description: Pt Section 231 Town of Wellington (RT WN141/92), Wellington Land District

In the centre with two flags down is Gordon Wu's father Leslie Wu taken in the 1920's. The semaphore flags spell "China".



Some of the top ten cuisines in Ancient China.....

In the Zhou Dynasty, there were two very famous chefs Yiyin and Yiya, whose dishes were quite spectacular that the only way to describe them was to put them into poetry.

The poetry describes the following dishes of the Zhou Dynasty:

Bamboo shoots, cattails, stone fungus mixed with beef (the seasoning is fatty dog broth).
The rice comes from Chumiao Mountain (the top rice producing area of the time).

Peony sauce mixed with bear's paw, Roast tenderloin, Sashimi with shiso. (Currently, shiso and sashimi are still a type of Japanese cuisine. This delicacy from ancient China can be eaten in Japan.) Vegetable salad, Orchid wine and Pheasant and Leopard fetus (very precious tonic, the practice may be chowder, soup and the like)

Before the invention of vinegar for seasoning, there was a famous and precious sauce in the Zhou Dynasty of China, which was ant egg sauce. Because this sauce contains a small amount of formic acid, it can be seasoned.

Bear paws are also considered a prized delicacy. According to rumors, bear paws need to be cured for two years before they can be used. Because the nutrients contained in bear's paw are "huge" (in rumours) and such "delicious" to harm the human body, when cooking meat, bear's paw is usually added as an auxiliary material to meat-based main dishes.

A Burning Tail Banquet is set up when scholars are admitted to the imperial examination to become officials.

When an official is promoted, the emperor's banquet is also given.

The first type still exists in China, and it has been transformed into a banquet for entering a higher school in modern China.

It is important to note that Burning Tail Banquets are usually known for their extravagance rather than their delicacy. However, because it is a banquet for the emperor, its ingredients and methods are top-notch. There are many dishes so here are a few for description. Anyone who understands ancient Chinese can read it for themselves.

Egg fried rice (Egg fried rice is best known as Yangzhou fried rice. The tastiest egg fried rice you can get in Yangzhou, modern China.)

Brahman Noodles (The Tang Dynasty had more exchanges with foreign countries, and Indian culture was introduced to China. However, the ingredients are not described).

Ravioli, Grilled shrimp, Fish and lamb sauce, Chicken, with shallots and vinegar-
Similar to poached chicken in modern China, Chicken, milk steamed, Seasoned Pork Knuckle, Rabbit broth, Frog, Veal, a platter of lamb, pork, beef, bear and venison, some fish dishes, some garnish meat dishes, Egg Meatball Soup. Desserts include Crystal cake, Butter (or milk) shortbread, Red Crisp apples.

In the Tang Dynasty, bear and venison were absolute luxury meats, and only high-ranking officials and emperors could afford them. It can also be seen from this recipe that the soups and desserts of the Tang Dynasty are already similar to the tastes of modern Chinese food, but at that time it required a lot of manpower to make these delicacies.

In the Southern Song Dynasty, Song Gaozong (Zhao Gou) invited Wang Di to eat the imperial meal as follows. Since it was the emperor who invited the ministers to dinner, this banquet was more extravagant than the usual imperial meal.



Sashimi with shiso



Ant eggs



Egg fried rice



Egg meatball soup

Top cuisines in Ancient China.....contd

First up is dessert. In Chinese banquets, desserts are used as a way to pass the time at the beginning of the banquet. At this time, the main dishes are not ready, and the guests usually eat desserts and chat to pass the time. Then, sliced bacon will be served with dessert. Modern Chinese banquets often use sausages because they are cheaper and easier to buy and prepare.

And then, the main course starts to arrive. The main course is served with wine. The guests usually chat while drinking and eating. Some entrees are described here (Most of these foods are pig stomachs, fish, shrimp and crabs, fried pig stomach, turtle soup. (Turtle soup is still considered a (conceptual) luxury in modern China. Although now in China, turtles are relatively cheap. But in the unwritten rules, entertaining guests with turtle soup can often show that they value the guests) Clam sashimi, Lotus duck. Duck remains the popular meat in southern China, especially in Nanjing. Later, with Emperor Yongle moving the capital, the duck came to Beijing and became Peking Duck.

Shark's fin was among the top ingredients of the Ming people. Its cooking methods are similar to modern ones. Since shark fin is tasteless, it is usually cooked with a strong broth such as chicken stock. For example, the famous soup in Guangdong, modern China, shark fin fish maw chicken soup. For the sake of protecting sharks, it is recommended to use Chinese vermicelli instead of shark fins when making at home. Longkou Chinese Vermicelli is made from mung beans. In 1916, Longkou Port shipped this Chinese vermicelli to Hong Kong and Southeast Asia, so it is relatively famous in Chinese circles. People in the Ming Dynasty also liked to eat sea cucumbers. Sea cucumbers have been farmed on a large scale in modern China, but the price is still relatively expensive.

Shark fins and sea cucumbers are still considered luxury foods in modern China. Similar to turtle soup, using them at banquets will emphasize the importance of guests.

Bird's nest was to become a luxury delicacy. Bird's nest is still regarded as a luxury food in modern China, similar to turtle soup. Bird's nest is the saliva used by swifts or swiftlets to build nests.

Duck tongue also appears as a traditional noble dish. Because the duck's tongue is very small, it takes a lot of ducks to make a dish using the duck tongue. If you don't want to use expensive ingredients, the most common way to prepare noble dishes is to "waste", that is, only a small part of the animal is used for cooking.

Abalone, sea cucumber, fish lip, yak skin glue, Pleurotus eryngii, tendon, mushroom, cuttlefish, scallops, quail eggs, etc. are usually used together, to make a soup with Fujian wine added for flavour.



Shark fin fish maw chicken soup



Chinese vermicelli



Bird's nest

WD-40 contd from page 18.....

34. Keeps pigeons off the balcony (they hate the smell).
35. Removes all traces of duct tape.
36. Folks even spray it on their arms, hands, and knees to relieve arthritis pain.
37. Florida 's favourite use is: 'cleans and removes love bugs from grills and bumpers.'
38. The favourite use in the state of New York , it protects the Statue of Liberty from the elements.
39. WD-40 attracts fish. Spray a little on live bait or lures and you will be catching the big one in no time. Also, it's lot cheaper than the chemical attractants that are made for just that purpose. Keep in mind though, using some chemical laced baits or lures for fishing are not allowed in some states.
40. Use it for fire ant bites. It takes the sting away immediately and stops the itch.
41. It is great for removing crayon from walls. Spray it on the marks and wipe with a clean rag.
42. Also, if you've discovered that your teenage daughter has washed and dried a tube of lipstick with a load of laun dry, saturate the lipstick spots with WD-40 and rewash. Presto! The lipstick is gone!
43. . If you spray it inside a wet distributor cap, it will displace the moisture, allowing the engine to start.

This article is NOT an advertisement for WD-40 but is intended as a guide for everyday use. A similar product on the market is CRC.

Hanfu : 漢服; ……

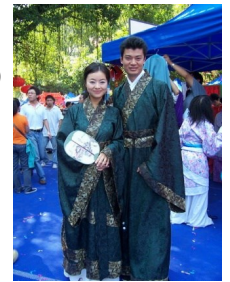
Hànfú) are the traditional styles of clothing worn by the Han Chinese. Traditionally, *hanfu* consists of a *paofu* robe, or a *ru* jacket worn as the upper garment with a *qun* skirt commonly worn as the lower garment. In addition to clothing, hanfu also includes several forms of accessories as headwear, footwear, belts, jewellery, *yupei* and handheld fans.¹

Nowadays, it has experienced a fashion revival among the young Han Chinese. *Hanfu* comprises all traditional clothing classifications of the Han Chinese with a recorded history of more than three millennia. Clothing made of silk was initially used for decorative and ceremonial purposes. The cultivation of silk, however, ushered the development of weaving, and by the time of the Han dynasty, brocade, damask, satin, and gauze had been developed.

From ancient times, the *ru* upper garments of *hanfu* were typically worn wrapped over the front, in a style known as *jiaoling youren*; the left side covering the right side and extend to the wearer's right waist. Initially, the style was used because of the habit of the right-handed wearer to wrap the right side first.

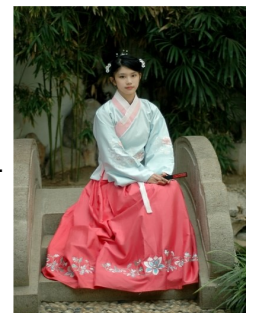
Many factors have contributed to the fashion of ancient China: beliefs, religions, wars, and the emperor's personal liking. Some elements of Hanfu have also been influenced by neighbouring cultural clothing, especially by the nomadic peoples to the north, and Central Asian cultures to the west by way of the Silk Road.

The rudiments of *hanfu* was developed in this period; the combination of upper and lower garments, called *yichang*, was usually worn with a *bixi*. The *jiaoling youren yi* a style of upper garment, started to be worn during this period. In winter, padded jackets were worn. The *ku* or *jingyi*, which were knee-high trousers tied onto the calves but left the thighs exposed, were worn under the *chang*. During this period, this clothing style was unisex. Only rich people wore silk; poor people continued to wear loose shirts and *ku* made of hemp or ramie.^[31] An example of a Shang dynasty attire can be seen on an anthropomorphic jade figurine excavated from the Tomb of Fu Hao in Anyang, which shows a person wearing a long narrow-sleeved *yi* with a wide band covering around waist, and a skirt underneath. This *yichang* attire appears to have been designed for the aristocratic class.



The *modern hanfu* can combine both the characteristics of the ancient hanfu (e.g. it follows the traditional two-dimensions cut instead of three-dimension cut) and the aesthetics standards and technologies of modern society in terms of style, clothing colour, clothing construction, and materials. The *modern hanfu* is also not restricted by the use of colours and decoration design regulations; e.g. the *modern hanfu* allows the use of dragons and the colour yellow which had been forbidden in the ancient dynasties. Some people even mix-match various hanfu clothing from different dynasties.

The *modern hanfu* also changes to a style that can be worn daily, and these styles combined with western clothing or even clothing from other cultures. For example, the recent emergence of Christmas-theme *hanfu* trend (which occurred especially for Christmas season) on social media and online shops combines *hanfu* with Christmas elements and Christmas colour hues. Another trend is the incorporation of (western-style) lace elements to the hanfu; however, those designs are not considered as *authentic hanfu* but are considered being clothing with Han elements (or hanyuansu). Some *modern hanfu* design is influenced by the kawaii culture and is a targeted choice for young women who seek a cute appearance; some of these kawaii-style *modern hanfu* also uses knee-length skirt.



What country is culturally closest to China?

Most countries have Han Chinese, so in a sense, most countries are culturally close to China.

However, if what you mean is which *nation* is culturally closer to China, then that's an easier answer. **Nation** is identified as "a large aggregate of people united by common descent, history, culture, or language, inhabiting a particular country or territory." So in a sense, nation means groups of people with common cultures.

So that will leave Han Chinese, Yamato Japanese, Koreans, and Kinh Vietnamese. Namely, Mainland China/Taiwan/foreign Chinese, Japan/foreign Japanese, North/South Korea/foreign Koreans, Vietnam/foreign Vietnamese. Unsurprisingly, they're the only ones with Chinese-derived names in English: Chin(ese) 秦, Japan(ese) 日本, Korea(n) 高麗, Vietnam(ese) 越南. In short, they're collectively called the **Sinosphere**, or nations within Chinese cultural sphere of influence.

Singapore is not included here, simply because Singapore is a highly Westernized country that aims to have blends of multiple cultures, so while Han Chinese is the largest population, that doesn't mean Singapore is culturally Chinese. In fact, it's a very big mixture between British, Chinese, Indian, and Malay cultures.

Also we are talking about traditional cultures, not modern culture, because in modern culture, everyone is culturally similar since globalization connects everyone. Majority of humans in this Earth now wears modern clothing, namely a shirt and pants/skirt. So everyone looks the same and culturally similar as well.

China, Japan, Korea and Vietnam. These 4 nations have a history of Chinese influence in their languages. They all have at least 50–60% Chinese-derived loanwords, usually for complex terms. The most common names for individuals in these nations are Chinese loanwords, and only Japanese have a lot of native Japanese names (but mostly still written in Kanji). An example for Chinese loanwords is the word for student (I will be using Cantonese and Mandarin for comparison, since Mandarin evolves very far from Middle Chinese of Tang dynasty, when majority of these loanwords were loaned to other countries).

Mandarin: 学生 xuéshēng

Cantonese: 學生 hok6 saang1

Korean: 學生 (학생) hagsaeng

Vietnamese: 學生 học sinh

Japanese: 学生 (がくせい) gakusei

Another example is the term "world."

Mandarin: 世界 shìjiè

Cantonese: 世界 sai3 gaai3

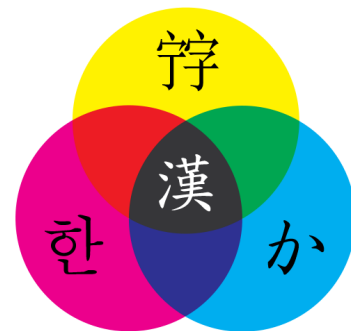
Korean: 世界 (세계) segye

Vietnamese: 世界 thế giới

Japanese: 世界 (せかい) sekai

All these 4 nations also used Chinese characters as their official writing systems (Chinese Hanzi, Vietnamese Han Tu, Korean Hanja, Japanese Kanji).

The Sinosphere's architectural designs and elements are all derived from Chinese architecture. Japan borrowed from Tang China, Korea borrowed from Tang to Ming China, Vietnamese borrowed from Tang to Qing China. However, the most visible cultures are probably cultural borrowings from the last dynasties, so Japan would be Tang-influence, Korea would be Ming-influence, and Vietnam would be Ming-Qing influence. Top left—China, top right—Japan, bottom left—Korea, Bottom right—Vietnam.



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The Dragon's Restaurant

25 Tory Street, Wellington

On Wednesday 12 July 2023 at 12 noon

Contact - Peter Moon 389 8119 mob. 021 02253097

Email: peteraumoon@yahoo.co.nz

before 3 July 2023

Cost—\$25 per person - make up a table of 10

What country is culturally closest to China? Contd from page 16



Gardens



Woodwork on buildings

China was like the America of ancient East Asia. Everyone wanted to follow their fashion. Therefore, they all adopted Hanfu (漢服). However, as times passed, although the Chinese influence was still there, they all evolved into something distinct. Japan has Wafuku (和服), Korea has Hanbok (韓服), and Vietnam has Viet Phuc (越服). Each dynasty differed, however, but the final attires that are now used to represent each nation is distinct and is very beautiful.

To be continued in next newsletter.....



Can you eat too much ginger?

Ginger is a well-known spice and herb used for centuries to treat various ailments. While it is generally safe to eat in moderation, consuming too much ginger can have adverse side effects. This article discusses the potential risks and benefits of consuming ginger and how much is safe to eat. Ginger root comes from the *Zingiber officinale* plant, and it has been used in Chinese and Indian medicine for thousands of years

People typically use fresh or dried ginger in cooking or herbal tea, and some take ginger supplements for their possible health benefits.

Ginger may help relieve vomiting and aid digestion. Antioxidants and other nutrients in ginger root may help prevent or treat arthritis, inflammation, and various types of infection. Ginger may also reduce the risk of diabetes, cancer, and other health problems. It can also lower cholesterol levels and improve circulation. Several studies have investigated ginger's effects on the gasses that form in the intestinal tract during digestion. This research indicates that enzymes in ginger can help break up and expel this gas, providing relief from any discomfort.

In addition, the research shows that ginger may help increase movement through the digestive tract, suggesting that it may relieve or prevent constipation.

Ginger does not provide protein or other nutrients, but it is an excellent source of antioxidants.

What happens if you eat too much ginger?

Ginger has natural healing properties and can both stimulate digestion and strengthen the immune system. Nevertheless, caution is advised with the dosage: The daily dose should not exceed two to a maximum of four grams.

If you belong to the following groups, you should only consume the tuber in moderation, or better not at all:

- People who suffer from heartburn
- People who are about to have an operation
- Women who suffer from menstrual cramps
- During pregnancy

Eating too much ginger can lead to digestive side effects such as heartburn, nausea, and gas. It can also cause mouth and throat irritation. High doses of ginger can also cause mild side effects such as headache and a feeling of warmth or mild burning in the mouth. In rare cases, ginger can cause allergic reactions in some people, such as skin rashes or difficulty breathing.

Before adding more ginger to the diet or taking a ginger supplement, consult a healthcare professional. Some supplements can interact with medications or cause other health complications.

Ginger is a safe home remedy that is unlikely to cause serious side effects. It has been used in traditional medicine for thousands of years, often in conjunction with other things, such as honey or garlic. Ginger can be consumed in many ways—in cooking, sweets, soft drinks, tea, in baking but remember moderation is the key!



Wonders of the past.....contd from page 10

The mummy of Liuquan, believed to be the only one ever found inside a Buddha statue, is currently on display as part of a temporary exhibition at Hungary's National Museum of Natural History in Budapest and will next travel in May 2015 to a museum in Luxembourg.

Christopher Klein

Chinese history

Cheng Benhua 成本華 became famous for this photograph taken on the day of her death, when she faced her executor with a smile.

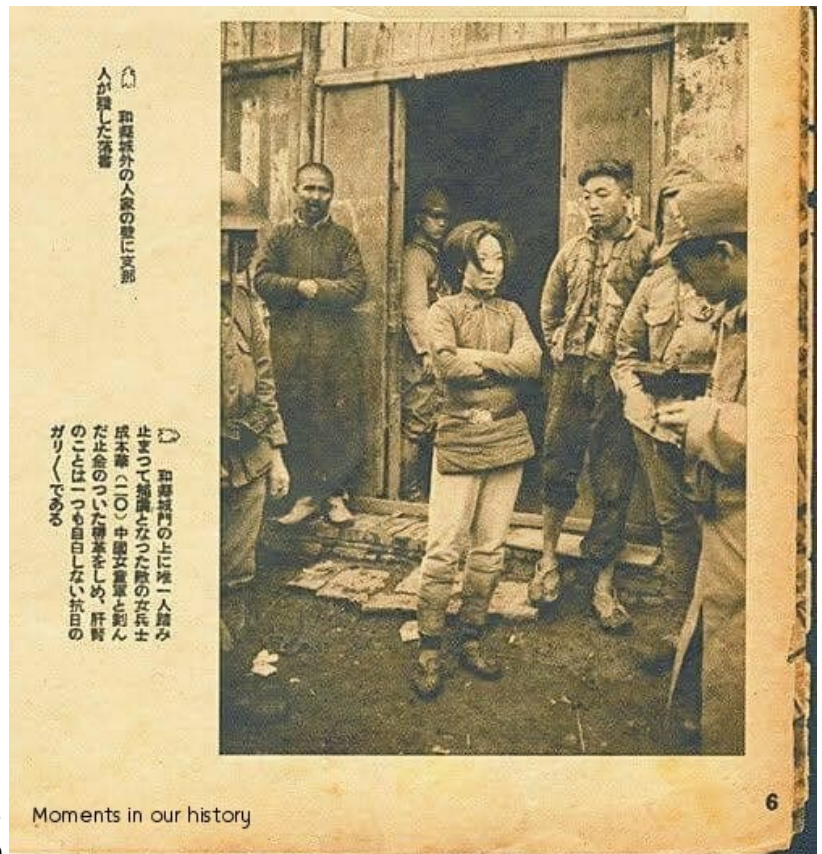
Cheng Benhua was born in Gaoxiang village, Hexian county, Anhui Province, China to farmer Cheng Chihe in 1914. Her mother's surname was Liang. She was the third child among a total of four siblings by the same parents, and another younger brother by a different mother. When she was in middle school, she received some survival and leadership training with the 1194th Regiment of the Scouts of China. She actively participated in anti-Japanese resistance activities during WW2. In late 1937, she was engaged to fellow resistance fighter Liu Zhiyi. In early 1938, Liu was killed in action with Japanese troops. In April 1938, she was captured in combat by a unit under the command of Koichi Yamashita with 13th Regiment of Japanese 6th Division. In captivity, she was tortured by interrogators and was raped by several guards. Several days later, when the Japanese received orders to move to another position, Cheng and her fellow resistance fighters were executed by bayonet.



In 1992, Chinese author Fang Jun was a student in Japan, and WW2 veteran Isamu Kobayashi was among the members of his host family. Kobayashi had fought together with Yamashita during the war, and the two worked with Fang in with his academic project as an attempt to address their guilt for crimes that they had committed in China. Among the materials Yamashita shared with Fang was a photograph that Yamashita had obtained decades prior, and the subject was Cheng, moments before she was to be executed. Yamashita noted that her demeanor on her day of execution had made a deep impression in him, and in order to not forget her name, he had written "Cheng Benhua, age 24" in the back of the photograph. In 2005, a widely-distributed Shandong Province publication printed this photograph. In 2009, an editor of a Hexiang-based magazine found Cheng Benhua's sister-in-law, 92-year-old Xu Renzhen, who had married one of Cheng's younger brothers; Xu confirmed the identity of the photographed subject as Cheng Benhua. On 25 Dec 2012, the oldest living member of the Cheng household, Cheng Naifu, carried a framed copy of the photograph from Yamashita into the Cheng family ancestral worshiping hall to symbolize a proper burial for Cheng Benhua.

The photo was taken by a Japanese correspondent before she was bayoneted to death at the age of 24.

In China she became an icon. The city of Nanjing has a 5-metre high statue of Cheng, the warrior who smiled at death, as a symbol of the indomitable spirit.



Moments in our history

What is WD-40?

WD-40 stands for Water Displacement, WD-40 Multi-Use Product is a unique, special blend of lubricants. The product's formulation also contains anti-corrosion agents and ingredients for penetration, water displacement and soil removal.

The WD stands for water displacement and its discovery took 40 attempts before being successful. Here are some of the many instances can be used.....

1. Protects silver from tarnishing.
2. Removes road tar and grime from cars.
3. Cleans and lubricates guitar strings.
4. Gives floor that 'just-waxed' sheen without making them slippery.
5. Keeps the flies off of Cows, Horses, and other Farm Critters, as well. (Ya gotta love this one!!!)
6. Restores and cleans chalkboards.
7. Removes lipstick stains.
8. Loosens stubborn zippers.
9. Untangles jewelry chains.
10. Removes stains from stainless steel sinks.
11. Removes dirt and grime from the barbecue grill.
12. Keeps ceramic/terracotta garden pots from oxidizing.
13. Removes tomato stains from clothing.
14. Keeps glass shower doors free of water spots.
15. Camouflages scratches in ceramic and marble floors.
16. Keeps scissors working smoothly.
17. Lubricates noisy door hinges on both home and vehicles doors.
18. It removes that nasty tar and scuff marks from the kitchen flooring. It doesn't seem to harm the finish and you won't have to scrub nearly as hard to get them off. Just remember to open some windows if you have a lot of marks.
19. Remove those nasty bug guts that will eat away the finish on your car if not removed quickly!
20. Gives a children's playground gym slide a shine for a super fast slide.
21. Lubricates gearshift and mower deck lever for ease of handling on riding mowers.
22. Rids kids rocking chair and swings of squeaky noises.
23. Lubricates tracks in sticking home windows and makes them easier to open.
24. Spraying an umbrella stem makes it easier to open and close.
25. Restores and cleans padded leather dashboards in vehicles, as well as vinyl bumpers.
26. Restores and cleans roof racks on vehicles.
27. Lubricates and stops squeaks in electric fans.
28. Lubricates wheel sprockets on tricycles, wagons, and bicycles for easy handling.
29. Lubricates fan belts on washers and dryers and keeps them running smoothly.
30. Keeps rust from forming on saws and saw blades, and other tools.
31. Removes grease splatters from stove-tops.
32. Keeps bathroom mirror from fogging.
33. Lubricates prosthetic limbs.
34. Keeps pigeons off the balcony (they hate the smell).



Continued on page 14

Is eggplant good for your health?

Eggplants, also known as aubergines, are not inherently bad for your gut. In fact, they can be a healthy and nutritious addition to a balanced diet. However, some people may experience digestive issues when consuming eggplants due to a few reasons:

1. **Solanine content:** Eggplants contain a naturally occurring chemical called solanine, which belongs to a group of compounds called glycoalkaloids. Solanine can cause digestive issues in some people, especially in those with sensitive digestive systems or those who are allergic to nightshade plants.
2. **High fibre content:** Eggplants are high in fibre, which can be difficult for some people to digest. Fibre can cause bloating, gas, and discomfort in those who are not used to consuming high-fibre foods.
3. **Pesticides:** Eggplants are often treated with pesticides to protect against pests and diseases. Consuming eggplants that have been exposed to pesticides can potentially harm the gut microbiome and cause digestive issues.
4. **Overall,** while eggplants are generally considered healthy and safe for most people, they may cause digestive issues in some individuals. If you experience digestive discomfort after consuming eggplants, you may want to consider limiting your intake or speaking with a healthcare professional to rule out any underlying conditions.



Asian fried eggplant

A tasty Asian inspired lactose/dairy free, gluten free and vegan eggplant dish, that is sure to impress your friends. Serve as an entree or main.

Ingredients

- 3 tbs olive oil
- 1 spanish onion, chopped
- 1 clove garlic, crushed
- 1 red chilli, finely chopped (optional)
- 8 baby or Lebanese eggplants, sliced (or 4 medium)
- 2 tbs reduced salt soy sauce
- 1 tbs brown sugar
- 1 tsp salt
- 1 lemon, juice only
- ¼ cup mint leaves, torn

Method

Heat ½ tbs oil in a frypan over medium heat. Add onion, garlic and chilli. Remove and keep warm.

Increase heat to high, add remaining oil. Cook eggplant in batches for 2-3 minutes each side, or until golden brown and crispy. Remove from heat.

Mix soy sauce, sugar, salt, lemon juice and mint together. Place eggplant on a plate, top with onion mixture and drizzle with sauce garnish with mint leaves.



Mint leaves to garnish



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THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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