

皮

pí
skin;
leather

皮：此字由代表手部动作的“又”，代表动物皮毛的“丿”及代表小刀的“刀”字组合而成。好名声就像一张上好的毛皮一样可以流芳百世。正如谚语所说：“人死留名，虎死留皮。”

Three components make up the character for skin: 又, the hand that flays; 丿, the animal skin; and 刀, the knife. The animal skin, being durable, may be compared to the reputation of a man, as in the saying: "Man dies and leaves a name; the tiger dies and leaves a skin."

皮袄	pí ǎo	fur-lined jacket
皮包	pí bāo	leather handbag
皮带	pí dài	leather belt
皮蛋	pí dàn	preserved egg
皮肤	pí fū	skin
皮箱	pí xiāng	leather suitcase
皮鞋	pí xié	leather shoes

一 丿 尸 皮 皮

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

PO Box 9058, Wellington, New Zealand
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Newsletter Summer 2020 issue

The Tung Jung Association of New Zealand Committee 2020—2021

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

President's report.....

The past three months have gone very quickly and now the whole country is back to Level 1 after the Auckland outbreak. However, we still have to be vigilant by wearing masks, using hand sanitizer or washing our hands with soap. We are back to some normality, but not as we know it as things will never be the same.

In October we had the privilege of Dr King Tong Ho a renowned photographer who spent some time at our Association rooms taking photos of our committee members, artefacts and documenting our history with some of our most senior members. The outcome of all this will be available to be viewed on the web at a later date. I'm sure you will find it very interesting reading and viewing some of his work.

In October on an overcast day our annual Cheung Yeung festival was attended by a crowd of up to twenty people at the Tung Jung Memorial. Despite the conditions we managed to get through the ceremony and finished with a hot cup of tea and some food before the weather got any worse. Thanks very much to all who attended.

Our Senior Yum Cha will be held on Wednesday 2 December, Dragon Restaurant. If you wish to attend, please contact Virginia Ng 04 2329971 or 021 2502677, Andrina Chang 021 670206 or Peter Moon 021 02253097. We look forward to see you all there.

A group of members will be heading up to Opononi in Northland next year in April to the unveiling of the Ventnor Memorial at the Manea Tourist Centre. The Ventnor Memorial is built on the boundary of the Centre site. As the memorial is built on the Centre site's boundary, the Centre is having their opening on the 9 December and representatives of the Chinese community have been invited to attend. Gordon Wu, being a descendant of one of the remains of the men on the Ventnor will attend.

2021 will be a very important year for the Association since its founding in 1926. We will be celebrating our 95th anniversary milestone on Sunday 6th June during the Queen's Birthday weekend allowing for members from all around New Zealand and overseas to attend. This will be held at the Grand Century Restaurant in Tory Street, Wellington. So pencil the date in your diary and book a table for your family to attend and it's a chance to catch up with old friends perhaps you haven't seen for a very long time.

Our community Cantonese classes are still running online with interest from all over New Zealand. If the Covid-19 restrictions are lifted or eased next year, we will restart the classes at the Association's room but still keep the online classes going at a revised time.

Next year is the year of the Chinese Zodiac Bull and the Association will be celebrating its Chinese New Year on Sunday 21st February at the Aries Restaurant, 1/7 Tennyson Street., Te Aro. The opulent surroundings and fantastic food is not to be missed. So make up a table and celebrate the biggest and important event on the Chinese calendar with family and friends. Please book with Peter Moon petermoon@yahoo.co.nz, 04 3898819

Finally, on behalf of the executive committee I wish to take the opportunity to wish all our members and friends Kung Hei Fat Choy, 恭喜發財,

A Happy Chinese New Year and may 2021 be brighter and more prosperous than Covid-19 year.

Peter Moon
December 2020

會長報告

時間過得飛快，一眨眼三個月就過去了，從奧克蘭新冠疫情爆發以來，現在我們整個國家新冠疫情降到一級了。然而，我們仍然自覺謹慎地帶上口罩，用消毒洗手液或者肥皂洗手。我們的生活基本恢復正常，但我們知道有些事情是回不到從前了。

在 10 月份，我們受到知名攝影師 **Dr King Tong Ho** 的優待。他為我們的委員會會員們，陳列的紀念品和老會員們的文章拍照。那天照所有照片作品將在會館網站上發佈，我肯定你對他的作品很感興趣。

在 10 月，大約 20 人參加了在東增會館墓地舉辦這次的重陽節祭祀活動，那天的天氣是陰天，幸好我們在天氣變壞之前完成了所有的祭祀活動。感謝大家的參與。

12 月 2 日，星期三，在龍餐廳，有個老會員飲茶活動。如果你想參加，請聯繫 **Virginia Ng 04 232997** 或者 **021 2502677**. **Andrina 陳 021 670206** 或者 **Peter Moon 021 02253097**. 我們期待你的來臨。

在 4 月，我們將會去 **Opononi** 北部的紀念 **Ventnor** 海難的旅遊中心。這個 **Ventnor** 紀念館被建於邊界的中心位置，這個中心將會在 12 月 9 日開放，邀請了華人社團的代表參加。吳道揚將代表 **Ventnor** 海難中遇難者的後代身份去參加活動。

2021 年對於會館來說將會是重要的一年，會館在 1926 年建立到現在已經 95 年了。我們將會在 6 月 6 日星期天，大概是女王生日的那個星期，舉行慶典來慶祝具有里程碑的 95 周年。屆時，我會將會在 **Grand Century** 餐廳舉行，將邀請所有新西蘭以及海外的會員們參加。請大家用鉛筆記住日期並預定桌子，這是一次敘舊的好機會。

我們會館的粵語班仍然對新西蘭所有華人進行網路授課。如果下一年，新冠疫情有所緩和，我們將會重啟在我們會館中心授課。但仍然有網路復習課。

下一年是中國的牛年，我們會館將會在 2 月 21 日星期天在 **Aries** 餐廳，舉行慶祝中國年的活動。這麼豪華的環境，美味的食物不容錯過哦！所以，請大家快點預定桌子，和親朋好友一同慶祝盛大而重要的中國年吧。請大家聯繫 **Peter Moon peteraumoon@yahoo.co.nz 04 3898819** 來預定桌子。

最後，我代表會館向大家問候，祝大家恭喜發財！新年快樂，祝願 2021 年更美好。

歐偉權

2020 年 12 月

Happy Chinese New Year.....

Learn useful Cantonese phrases in 5 minutes! Read aloud for best learning.....

English	Chinese	English	Chinese
That's not right!	Sum ting wong!	I thought you were on a diet	Wai yu mun ching
This is a towaway zone	Nao pah king	I'm staying out of sight	Lei ying lo
See me ASAP	Kum hee nao	That's great	Su pah
Stupid person	Dum mee	He's cleaning the car	Wa shing kah
It's dark in here	Hu hak ah!	Our meeting is next week	Wai yu kum nao
Your body odour is offensive	Yu stin kee pu	I slipped and fell	Ai baan mai ni
Are you hiding a fugitive?	Hu yu hi ding?	You need to lose weight	Chin tu faat
Did you go on holiday?	Wai yu sun tan	Get out of here	Yu go nao

Apologies.....

The Committee sincerely apologises to the Tung Jung members and friends for the cancellation of the Mid Autumn Festival as advertised in the Spring issue of the newsletter due to Covid-19 restrictions. It was probably the first time that the Association has had to cancel a festive occasion. We will make up for that when the Association celebrates the Chinese New Year on February 14th 2021.

Tung Jung committee members

At the Annual General Meeting of the Association held in August, the incumbent committee was re-elected into office.

They are Peter Moon (president), Kevin Leong (vice president), Danny Goddard (English secretary), Peter Wong (Chinese secretary), Virginia Ng (treasurer), Robert Ting (assistant treasurer), Gordon Wu, Alex Chang, Andrina Chang, Valerie Ting, Kirsten Wong, Graham Chiu and Kevin Zeng (committee members). The Association thanks them in keeping the Association going during the Covid-19 crisis. Please continue to give them every support to keep the Association moving for another year.

Cantonese — Mandarin classes

Whether you are a beginner or someone wishing to improve on their speaking skills, we have a class for you. The Association regularly runs Cantonese and Mandarin classes every week for those wishing to improve or learn. The classes are run online and you learn from the comfort of your own home. The classes are free and the scripts are sent to you by email. Learn Cantonese and Mandarin the fun and easy way and meet others in the same situation! Classes are held every Wednesday for beginners and Thursdays for more advanced speakers for Cantonese and Fridays for Mandarin. Time is 7.30 pm for one hour.

Register with Gordon Wu—gordon.wu@xtra.co.nz or
Graham Chiu—compkarori@gmail.com

Christmas Craze in China

I once embarrassed myself by asking one of my American friends to join me to the Christmas carol service in a local church when I was in China. "Sorry," she said, "I'd love to, but I don't celebrate Christmas. I am a Jew."

Although I knew this was a traditional Christianity Festival, but still I found myself shocked after she turned down my seemingly inappropriate invitation. You see, Christmas is so widely celebrated in China and many other Asian countries that are of no Christianity or Catholic origins, which makes it occur to me more like a Western cultural phenomenon rather than something related to religion.

And if you are lucky enough to go to Beijing or Shanghai, or Tokyo, or Seoul in this time of the year, you will discover that there's no less Christmas than any European or American cities. Although according to a well-known newspaper, less than 20% of people who celebrating Christmas in China know the story of Jesus Christ.

It doesn't matter. Plastic trees are decorated with blinking lights standing in front of restaurants and shopping malls; Santa smiles from the display windows of almost stores; Christmas banners are hanging around everywhere; shops offer special sales and people are so busy doing some last-minute gift shopping. Christmas, as well as other western festivals like Thanks-giving Day and Valentine's Day, enjoyed great popularity among younger generation Chinese. Grown up under the influence of western culture, young Chinese think it is fashionable and they love the concept of gift-giving.

And soon enough, businessmen saw the profitable potential of it, but the fact that religious is still a rather sensitive topic here, they weaken the religious aspect of Christmas and try to make it more commercialized.

But like many other things happened in China, we pick it up fast, it turns out however, slightly different from what it used to be. In China, Christmas is more like a social event than a family reunion. Young people will go out with friends from school or work to parties or karaoke bars; couples usually go to romantic restaurants paying twice the price but with food half the quality; small-scale fire-works and entertainment shows occur in every university.

Yes, we call these Christmas in China and we are no doubt enjoying it!



Chung Yeung Festival 重陽節

On Sunday 25 October, the Association celebrated the annual Chinese festival of Chung Yeung 重陽節 at Karori Cemetery, Wellington.

It also happened to be Labour Day weekend and traditionally, known for its inclement weather. The day started off with rain and wind and was about to be called off when the sky started to clear and by 12 noon, the weather was suitable for everyone to congregate at the Tung Jung memorial at Karori Cemetery to pay their respects to their ancestors.

A group of twenty hardy souls braved the elements and performed our usual rites in paying homage to our forbears. Fresh flowers and incense were offered and a light lunch was spread on top of the memorial for the ancestors to partake. The group then joined in and ate with the ancestors and chatted together. The ancestors must have enjoyed our company, as as we finished our meal and paid our respects, the weather changed again but not before we had finished packing up. It was great to see some younger members attending and the numbers increasing each year.



The Terracotta soldier's broken thumb.....

The theft of an artefact that was part of an ancient royal mausoleum is causing international uproar.

On December 21, 2017 Delaware resident Michael Rohana donned a green sweater and a Phillies hat to attend a pre-Christmas party at the Franklin Institute in Philadelphia, Pennsylvania.

Around 9:15 that evening, surveillance footage allegedly shows Rohana and some friends sneaking into a closed exhibition. The exhibit, on-loan from China since September 30, 2017, contains 10 of the famous terracotta warriors, along with coins, gold pieces, jade, and weapons from the excavation site. Shortly after entering the exhibit, Rohana's friends left, leaving the 24-year-old alone with the frozen warriors.

In the security video footage reviewed later, Rohana views the exhibit using the glow from his smartphone flashlight. He appears to embrace one of the soldiers—called Cavalryman—and take a selfie with it. Then, Rohana puts his hand into the left hand of the figure. He allegedly breaks something off and stashes the terra-cotta memento in his pocket. Thumb in tow, he leaves the scene.

Museum staff didn't realize the statue was missing an appendage until January 8, and they traced the alleged vandalism back to Rohana who had left his fingerprints all over the exhibit, five days later. Authorities quickly showed up at his house, where he lives with his parents, and Rohana reportedly admitted that he had kept the disembodied thumb in a desk drawer in his bedroom.

On January 13, Rohana was arrested and charged with theft and concealment of a major artwork, as well as interstate transportation of stolen goods. After surrendering his passport, he was released on bail on February 16.

The Shaanxi Cultural Heritage Promotion Centre, who loaned the statues out to the Franklin Institute, "strongly condemned" the museum for being "careless." The centre also said it was going to send two experts to assess the damage and repair the statue with the recovered thumb. There would be a claim for compensation, it added.

Since the statues were discovered more than 40 years ago, the centre has organized more than 260 overseas exhibits but this is the first time a situation of this gravity has come to light. "We call on the American people to severely punish the person who committed this destruction and theft of mankind's cultural heritage," an official told the Communist Party-affiliated Beijing Youth Daily.

The Franklin Institute said in a statement that its external security contractor did not follow standard closing protocol the night of the party and the museum has reviewed its security measures and procedures to prevent future situations like this.

The Cavalryman statue is roughly 2,000 years old and was originally worth an estimated \$4.5 million. It is part of a larger find of Emperor Qin's Tomb, a terra-cotta tribute to China's first emperor. Today, the UNESCO site is often referred to as one of China's most important archaeological finds. Chinese labourers came across strange terra-cotta fragments in 1974 when they were digging a well for an orchard outside the city of Xi'an. They then notified authorities, who returned to the site with government archaeologists. Over more than 40 years of excavation, they turned up part of a mausoleum for the country's first emperor—Qin Shi Huang Di, or First Emperor of Qin.

Pit 1 was last excavated in 1985, but abruptly stopped after a worker stole a terra-cotta warrior's head. The perpetrator was subsequently executed.

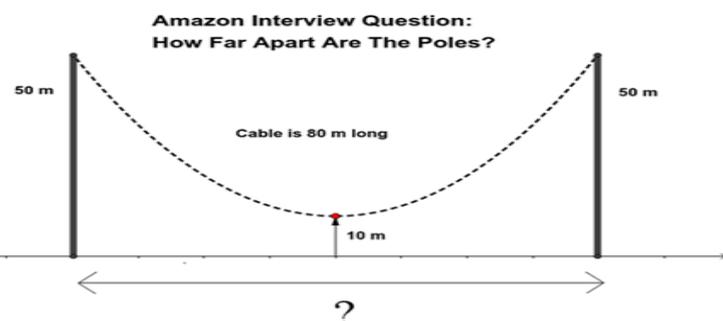
National Geographic



Brain-teaser.....

This problem was given to future employees at Jeff Bezos's company, Amazon, - bright people with degrees in math, physics, chemistry, engineering and so on.

(what is the length between the two poles if the hanging cable is 80m long, poles are 50m tall and the distance between the hanging cable and the ground is 10m?)



The Yangzhou massacre.....揚州十日

The **Yangzhou massacre** in May, 1645 in **Yangzhou, China**, refers to the mass killings of innocent civilians in Yangzhou by **Manchu** and defected northern Chinese soldiers, commanded by the Manchu general **Dodo**.

Yangzhou was occupied by Shi Kefa, a 44-year-old general with fanatical loyalty to the Ming dynasty. The Manchus tried to win Shi Kefa over in a number of ways, sending numerous letters in the name of Dorgon, but actually drafted by turncoats. Shi Kefa had famously berated the Emperor of Grand Radiance on military matters, using language that would have led to the reprimand or imprisonment of a less valuable soldier. Shi Kefa was warned at all costs to avoid a situation in which there were two emperors fighting to rule the country but it was too late and the Manchu army began the assault on Yangzhou.



The massacre is described in a contemporary account, *A Record of Ten Days in Yangzhou*, by **Wang Xiuchu**. Due to the title of the account, the events are often referred to as a ten-day massacre, but the diary shows that the slaughter was over by the sixth day, when burial of bodies commenced.^[1] According to Wang, the number of victims exceeded 800,000, that number is now disproven and considered by modern historians and researchers to be an extreme exaggeration.^{[2][3][4][5]} The major defending commanders of Ming, such as **Shi Kefa**, were also executed by Qing forces after they refused to submit to Qing authority.



As etching on the massacre of Yangzhou

The alleged reasons for the massacre were:

To punish the residents because of resistance efforts led by the Ming official Shi Kefa.

To warn the rest of the population in Jiangnan of the consequences of participating in military activities and resisting the Qing invaders.

Wang Xiuchu's account has appeared in a number of English translations, including by Backhouse and Bland,^[6] Lucien Mao,^[7] and Lynn A. Struve. Following are excerpts from the account in the translation by Struve.^[8]

Several dozen people were herded like sheep or goats. Any who lagged were flogged or killed outright. The women were bound together at the necks with a heavy rope—strung one to another like pearls. Stumbling with each step, they were covered with mud. Babies lay everywhere on the ground. The organs of those trampled like turf under horses' hooves or people's feet were smeared in the dirt, and the crying of those still alive filled the whole outdoors. Every gutter or pond we passed was stacked with corpses, pillow-ing each others arms and legs. Their blood had flowed into the water, and the combination of green and red was producing a spectrum of colours. The canals, too, had been filled to level with dead bodies.

Then fires started everywhere, and the thatched houses...caught fire and were soon engulfed in flames...Those who had hidden themselves beneath the houses were forced to rush out from the heat of the fire, and as soon as they came out, in nine cases out of ten, they were put to death on the spot. On the other hand, those who had stayed in the houses—were burned to death within the closely shuttered doors and no one could tell how many had died from the pile of charred bones that remained afterwards.



Prince Dodo

In the aftermath Shi Kefa ordered his men to kill him, but his lieutenant could not bring himself to strike the death blow. With the town now in Manchu hands, Shi Kefa was brought to [Manchu Prince] Dodo. The prince advised him that his loyalty had impressed his Manchu enemies.

'You have made a gallant defence,' he said. 'Now that you have done all that duty could dictate, I would be glad to give you a high post.'

Shi Kefa, however, refused to abandon his beloved Dynasty of Brightness [= Ming].

'I ask of you no favour except death,' he replied. Over several days, the Manchus made repeated attempts to persuade Shi Kefa to join them, but he was adamant that the only thing he wanted was to die with his dynasty. On the third day, an exasperated Prince Dodo granted Shi Kefa his wish, and beheaded him personally.

Obituary.....

Gary Chan 陳國輝

Sungai village 新街村

1 October 1941—6 November 2020

Gary was born and raised in Sungai village in Jungsan 增城 and his father passed away when he was twelve years old. The family was very poor so he and his mother had to tend the fields where they grew rice and vegetables. When he was 17, he and his mother moved to Hong Kong where he worked and attended school to study English.



In 1968, his mother and brother Tony moved to Hong Kong and the whole family was able to be together. His mother was hard working and had intelligence. She quickly got a job in Hong Kong as a house servant and was able to introduce Gary to be a cashier at a Chinese Restaurant called the Rose. Working at this restaurant, enabled Gary the opportunity to follow the chefs and learnt to cook. This helped start Gary's hospitality career.

A year or so later Gary met some people from New Zealand who came back to visit their family, which included my Janice. They dated, got married in Hong Kong and then travelled to New Zealand to begin their lives together. They first lived in Auckland but then moved to Wellington where they opened their first restaurant in lower Cuba Street called the Yeung Shing 羊城. Yeung Shing was the name of the restaurant that Gary first worked at in Guangzhou. Previously, people would always used to say "eat at Yeung Shing". It means Yeung Shing can provide really good food.

Yeung Shing was a huge part of Gary and Janice's life. During this time they both worked hard and raised 3 very talented children, Kevin and Trevor and Allison. They are all professionals and Gary and Janice were very proud of them.

Gary always worked hard and often thought of others. During their time at Yeung Shing, Gary and Janice were able to help out a lot of uncles and aunties including his brother Tony. They were able to come over from Hong Kong and China to Wellington, work at Yeung Shing and gain their permanent residency. They later built up their own businesses and were grateful and remembered Gary because of this.

After selling Yeung Shing, Gary and Janice opened a new café in the Johnsonville Mall called the "New City" Here they stayed for about 5 years before selling it and had a break for about one year before opening a new canteen at Turners an Growers produce markets at Grenada. They worked there for a few years ,then retired.

In 2005, Janice fell ill and died in August that year. It was a sad time for the young family as it was Janice who had the drive to run the businesses and family together.

It was also sad that Gary's two sons, Kevin and Trevor, who are in Australia, were unable to attend their father's funeral owing to Covid-19 restrictions but they were able to send their thoughts and thanks to everyone by way of a video presentation played on a screen at the funeral home.

The funeral was held at the Lychgate Chapel in Willis Street, Wellington, on the 16 November 2020 and was attended by numerous friends and relatives who came from all over New Zealand. The service was conducted by Jacky Chan, nephew of Gary.

Gary is survived by his two sons, Kevin and Trevor and daughter, Allison and their respective families.

Isabella Chan

I AM CHINESE

I am one of the approximately 70 million Chinese living outside China, most of us are not even born in China and yet we are caught between trying to be good citizens of our adopted country and the realization that non-Chinese will always see us as Chinese whenever we conduct ourselves not in line with their accepted set of behaviour and agree with their thinking and values. It is a conditional acceptance.

Before I went to England for my studies, I never felt like a Chinese in Singapore. I felt that I am a Singaporean, as I was born there. I don't even feel much attachment to the land that my father came from. It was only in England that I realized that people sees me as Chinese. I began to explore my ancestral roots and became very proud of my culture and history of the Chinese Civilization.

However, it is sad to read about the history of overseas Chinese, so many were discriminated, killed, bullied, just because they have Chinese roots. To me, God made the human race and there should be only one race, regardless of the colour of our skin. Our blood are all red and souls that God loves equally.

Let us join in prayer that the non-Chinese will be able to accept those of Chinese roots as just a member of the human race. Let us pray that one day, racial discrimination will be a thing of the past.

My thoughts on migration and dilemma of the Chinese diaspora

Malaysian Chinese are children of migrants who were escaping from abject poverty and a crumbling social order arising from feudalism and colonialism.

We were a colonised, displaced and uprooted people; our way of life, culture, religion and language disrupted and in some cases supplanted by the colonialists.

Although the colonialists have left us, the legacies linger on. They are still in control of our minds, believes and financial systems through their media and world financial institutions. It would take generations for to break free and to heal. The Chinese diaspora have suffered oppressions, discriminations and outright massacres in many countries.

The Kiwis and Aussies white occupier -colonialists have a history of oppressing Chinese who were initially brought to NZ and Australia to work in the gold mines. When the Whites saw the skills and diligence of the Chinese, they feared that the Chinese will overtake them financially and numerically. To sabotage and pre-empt the hardworking Chinese, the political masters of the whites introduced special poll taxes and restrictions on migration and on the Chinese. In recent years, due to the rising power of China, the ruling class of Australia & NZ have resurrected the "yellow peril" bogey to consolidate their power.

The Yankee treatment of the Chinese in America was even worse. From the 1860s, Chinese labour was imported on a massive scale to build the 3,077km long American transcontinental railway line. On completion of the railway in 1869, Chinese communities had sprung up along the corridor of the western railway line. James Bradley, the author of "China Mirage" said that a more accurate portrayal of the American West countryside scene of that time would be John Wayne in his movies, going to Chinese hardware stores to buy guns and bullets, then stayed at Chinese operated motels and had meals in Chinese restaurants.

The American Congress then introduced the Page Act in 1875, which banned Chinese women from emigrating from China to the United States. This was followed by the Chinese Exclusion Act in 1882, prohibiting Chinese migration to American soil. The hatred whipped up by American politicians and media prior to and in the aftermath of the Act resulted in White Americans persecuting, beating, torturing, murdering, and driving Chinese out of America.

In 1949, Chairman Mao defeated America's lackey and proxy, Chiang Kai-Shek during China's great Civil War. In the 1950s, Field Marshall Lin Biao fought Gen MacArthur and brought his ambition to colonize the Korean Peninsular to a halt. During the Korean war 1950-53, hostilities against the Chinese in particular were heightened by Senator Joseph McCarthy. The era of McCarthyism involved witch hunts and malicious accusations against prominent Chinese American scientists and engineers. That led to the detention and imprisonment of a top Chinese rocket scientist, Qian Xuesen. Qian was detained when he wanted to return to China and he was under house arrest imprisoned for 5 years from 1950 to 1955.

Chinese Premier Zhou Enlai managed to secure the freedom and return to China of Qian in exchange for 11 American Prisoner of War, who were captured by the Chinese during the Korean war.

I am Chinese.....contd

On his return to China, Qian led China in developing the nuclear bombs, missiles and sending satellite into space (in Chinese, they are popularly referred to as 两弹一星 ” 指的是原子弹、氢弹和人造卫星).
The fate of Overseas Chinese in some Asian countries were no better :

The Philippines, Year 1603, 1639, 1662 – on each occasion, tens of thousands Chinese were massacred by the Spanish and their Filipino allies for fear they were plotting rebellion against the colonialist.

India, year 1962 – during and in the aftermath of Sino-Indo border clash, 7,500 Chinese were forced to leave India and at least 10,000 Chinese who have settled in India for generations were detained, persecuted and properties confiscated. https://en.wikipedia.org/wiki/Sino-Indian_War

Indonesia, year 1740 - thousands of ethnic Chinese were killed by Dutch colonialists and natives due to economic rivalry..

Indonesia, year 1965 - in a coup de tat instigated and backed by the CIA, 500,000 to one million ethnic Chinese were murdered by Suharto's henchmen. Chinese schools closed and properties confiscated.

Indonesia 1998 - thousands of ethnic Chinese killed and properties looted and burned by Indonesian natives and soldiers instigated by Suharto last gasp effort to stay in power.

Malaysia 1969 – thousands of ethnic Chinese killed in anti-Chinese riots master mind by the young turks in the Malay political party, UMNO who seized power and the rights to the country's coffer. In the aftermath of the rioting, institutionalised discriminatory policies against non Malays were enacted into law.

Vietnam circa 1975, up to a million ethnic Chinese were harassed, persecuted and forced to flee South Vietnam in rickety boats to neighbouring countries.

Mexico, Peru Latin America – Chinese faced varying degrees of discriminations and persecutions.

In my opinion, no matter where we are, it's important to be in touch with our cultural roots, language and values.

The Taoist-Confucian-Buddhist values of filial piety, integrity, modesty should always be cultivated and retained. Always be guided by the Confucius dictum : 修身, 齐家, 治国, 平天下 (Cultivate self, establish family, govern the country well before spread peace to the world).

Also integrate into the society of the country we live in. Cultivate friendship with native people and contribution to the community and country. Those who are capable and have the resources should participate in the development of the country by taking up public office.

At times there are conflict of interests and loyalty between one's country of residence and our ancestors' land. In this respect, we have to look the matter from the position based on principles. As an example, when the western governments are ganging up to demonise, smear and spread lies about China, it's our duty and role to correct the misrepresentations.

Currently, we can see clearly the main contradiction in the world is the struggle of China against Imperialist USA.

Chinese legitimate right to develop their country, bring peace and prosperity to themselves and the World should be supported by all the peace loving people in the world.

Last but not least, remember wherever you are, residing in any country, if your skin is yellow, you will forever be a Chinese no matter of your nationality you hold.

Written by a Malaysian born Chinese.....

SENIOR MEMBERS

INVITATION

The Tung Jung Association of NZ Inc.

would like to invite

The senior members

to a Christmas lunch at the

Dragon's Restaurant,

25 Tory Street, Wellington.

on Wednesday 2 December 2020

at 12.00 noon

Cost per person \$20.00

RSVP 26 November 2020 Virginia Ng 232 9971

新西蘭東增會館

想要邀請

高齡會員

參加聖誕節午餐會

聚港軒酒樓

25 Tory Street, Wellington

時間：下午 12.00 點

2020 年十二月二日星期三

每位費用 \$20.00

在 2020 年十一月二十日之前請賜覆：

Virginia Ng

232 9971

新 西 蘭 東 增 會 館

TUNG JUNG ASSOCIATION OF NZ INC.

Chinese New Year Dinner



Aries Restaurant

Tennyson Street, Wellington

Sunday 21 February 2021

\$40 per person

Tickets available from committee members

Make up a table of 10

Chinese Publications in New Zealandcontd from Spring issue

What also particularly marks this period is the total focus on mainland Chinese politics. At this time the community mostly comprised urban-dwelling males (3,374 at its peak in 1926) who, marginalised and beset by racism, dreamed of returning to their families in China with enough money to secure a comfortable living. To this end, politics in the troubled homeland was at the forefront of community concerns with political groups in New Zealand echoing those in China itself.

From 1900 to 1915, five Chinese New Zealand political organisations were set up. One was the Chinese Association founded in 1909 by the official Chinese consul to New Zealand to undermine the anti-government activities of the other community organisations. During this time it was common for political factions in China to court overseas Chinese communities for the funds they could generate. The Chinese Association's annual report published in 1911 became this century's first publication in Chinese. Printed in China, it contained the Association's aims, activities and names of founding members. Its purpose was to gain support for the Chinese government.

How successful it was is academic as the government was overthrown that same year by the republican revolution. China quickly fell into a long period of civil disorder with the new government in Beijing and the rival Nationalists in Guangdong vying for control of the country. The community here mirrored these rivalries, with active organisations representing both sides.

The Nationalist Koumintang (KMT) enjoyed less New Zealand support but was more sophisticated in its activities. In 1915 it recruited a full-time branch organiser and in 1921 the KMT newspaper, the *Man Sing Times*, became New Zealand's first Chinese-language newspaper. Published in Wellington every ten days, the paper advocated support for the KMT cause in China. It was handwritten and cyclostyled with a separately printed full-colour cover. Lack of funds caused its demise after only one year. The Auckland KMT branch also tried its hand at publishing in 1930, issuing the *Min Hok Times* of which only one issue is known to have been published.

The community's political differences were set aside at the outbreak of the Sino-Japanese war in 1937 with all flocking to the common cause. The same year a new New Zealand Chinese Association (NZCA) started its Wellington-based *New Zealand Chinese Weekly News*. It contained war news and reports of NZCA war effort activities. It also exercised social control on the community. During the war years the NZCA instituted a compulsory percentage of income levy on all able-bodied male workers. Money from the levy went to the Chinese Relief Fund and lists of defaulters were printed in the paper. Advertising revenue also went to the Chinese Relief Fund. A similar paper, the *Q Sing Times*, was set up in 1938 by the NZCA Auckland branch. Like the *Man Sing Times*, both NZCA papers were handwritten and cyclo-styled, produced by full-time professional journalists and continued to the end of the war in 1946.

The postwar period brought dramatic changes to New Zealand's Chinese community. Discrimination eased and in 1947 Fraser's Labour Government allowed the wives and families of long-time residents to join them in New Zealand. Many had been separated for 20 years or more. In addition, the dream of returning to China to live was marred by the Chinese Communist revolution in 1949. For better or worse New Zealand was now considered home. These changes, and those wrought by the needs of the next two generations of local-born Chinese, were again reflected in the community's print culture from 1949 to 1987.

The early part of this period was marked by a number of ephemeral publications usually serving very specific purposes. County groups (welfare and support groups set up by migrants from particular geographic areas in rural Guangdong) had been active since the 1920s. After the war, however, they began publishing their aims, constitutions and histories (Poon Yu and Seyip Associations, 1945, 1947). For the first time the NZCA published the proceedings of its AGM (1947), possibly to assert its continued post-war relevance.

Chinese publications in NZ.....contd

Other community issues were also reflected in print. Now that it was no longer possible to send young people back to China for their education, Chinese language and culture maintenance became a priority. Schools were set up to teach language and culture to locally-born children. One, the Wellington Chinese Free School, founded in 1957, published its own magazine in 1958 with material written by parents, teachers and students.

The political situation overseas, however, continued to haunt the community. Communists on the mainland and the Nationalists in Taiwan vied for overseas Chinese support. Rivalry was most intense in the decade following the 1949 Communist victory. Pro-Nationalist groups, supported by the majority in the community, issued publications such as the *New Zealand Chinese Monthly Special* of 1950 and the *Kui Pao/Chinese News Weekly* of 1951 which actively supported the Taiwan position. The mainland Communist cause was championed by the New Zealand Chinese Cultural Society which published a monthly newsletter as well as several one-off publications such as a 1958 May Day special. The Cultural Society's one-off papers were unusual in that, unlike other cyclostyled publications of the period, these publications were typed on a Chinese typewriter and printed by photolithography.

As Chinese came to identify as New Zealanders, overseas issues gradually receded. One publication that spanned this entire transition period (from 1949-1972) was the *New Zealand Chinese Growers' Monthly Journal*. Published by the Dominion Federation of New Zealand Chinese Commercial Growers (originally set up at the request of Fraser's Labour Government to ensure New Zealand could maintain its supply of produce to American Forces in the Pacific), the journal also had a full-time editor who used a Chinese offset printing press which cost the Federation £4,000. Although supposedly restricting itself to agricultural topics, it soon became the de facto voice of the community, focusing for the first time on local issues and stories. This was especially so after 1960 when the government, as part of its general assimilation policy, insisted all foreign news be dropped from the journal. The issue dated 30 June 1960 carries an account of the forceful ministerial letter which suggested the journal drop its overseas news.

Apart from the *Growers' Journal*, activity during the 1960s and 1970s was limited to small-scale newsletters mostly written in English, by then the main language of Chinese New Zealanders. Amongst them were church newsletters like the bilingual Wellington-based *Chinese Anglican* (196?-), community newsletters like *Auckland Chinese Hall* (1961-) and sporting publications like the *Wellington Chinese Sports and Cultural Centre Newsletter* (1974-).

A real revolution in print culture came in 1987 when, in line with economic internationalism, the Labour Government opened the door to a fresh wave of Chinese immigrants. Between 1987 and 1996, when public outcry forced the door shut again, the Chinese population rose from 19,506 to around 82,000. The majority of the new migrants, who settled mostly in Auckland, were urbanised, sophisticated Taiwanese and Hong Kong Chinese. Within three years of their arrival three Auckland Chinese language papers were being published. By 1996 there were eight other Auckland papers. Included in these are the *Sing Tao Daily*, (formerly *Weekly*, 1989-), a subsidiary of Hong Kong-based media empire Sing Tao Holdings, and *New Zealand Chinese Weekly* (1994-), initiated by the *New Zealand Herald* but sold in March 1997. Such big-business involvement demonstrates the economic power the new migrants are seen to have. At present all but one paper (*Hwa Hsia*, the magazine of Taiwanese immigrants) are being published by Hong Kong new migrants. Published weekly, the papers are typeset using standard Chinese computer software and contain local and overseas news along with useful information on New Zealand customs and processes. The papers vary in quality but the majority tend to be lightweight in content and carry a large amount of advertising.

More specialist publications include the annual *Chinese Handbook* and *Chinese-English Business Directory* (both begun 1992), providing goods and services information, *New Zealand Chinese Magazine* (1992-), containing stories on Hong Kong pop and movie culture, and the *New Zealand Federation of Chinese Medical Science Journal* (1995-), catering to the growing number of traditional Chinese medical practitioners.

Chinese publications in NZ....contd

The *Christchurch Chinese Monthly News* (1993-) and the *Dunedin Asian Monthly News* (1996-) are the only new migrant magazines not based in **Auckland**. A small number of publications aimed at new migrants have been produced by the host community, including publications on crime prevention and Customs and arrival procedures. Most, if not all, were produced at the request of the migrants themselves.

Of course, the new wave of migrants did more than cause a revolution in print culture. Public outcry over Asian immigration and a rise in anti-Asian feeling in the wider community forced a response from the English-language publications of the established Chinese community. Although small in number, publications like the *Wellington Chinese Association Newsletter* (1989-), began seriously addressing issues of racism and identity. In 1994 a publication aimed at the wider community was initiated. *Chinese Voice* (1994-), a six-weekly supplement in Wellington's community paper *City Voice*, carries news, entertainment and commentary aimed at improving the wider community's understanding of Chinese New Zealanders.

The commentary related above shows how each generation of Chinese New Zealanders has used the printed word to fulfil its needs and articulate its aspirations. Supplied free to a tiny readership, the publications maintained a precarious existence. Their very existence, however, particularly in the early period, shows how passionately the community felt about the issues its publications addressed. Primarily, all arose out of a need to convey vital information and, with several exceptions in the modern period, they were not meant to provide leisure or entertainment. The utilitarian nature of Chinese New Zealand print culture, even today, may be seen as a reflection of the struggle the community has undergone to survive in this country.

Further research and access

Research into Chinese New Zealand print culture in the 20th century is still in its infancy. Charles Sedgwick made passing reference to several publications in his 1982 PhD thesis on the social history of the Chinese community, and an article on the *Man Sing Times* by Manying Ip was published in the 10 May 1990 issue of *Sing Tao Weekly*. A thesis on the subject is currently being researched by an MA student at Victoria University. Besides this, little or nothing has been written. A major difficulty for researchers in this field is that few of the original publications survive in public institutions. Even the Chinese language newspapers currently published in **Auckland** and **Christchurch** are not being comprehensively collected. Many of the older publications are incomplete or only known through references. Much of the material from the 1950s mentioned in this essay only came to light in the collection of material donated to the Alexander Turnbull Library in 1996 by Chan Lai-hung. Included in the collection is an almost complete set of the *New Zealand Chinese Weekly News*, which ran from 1937 to 1946. Prior to this only one issue was publicly available. While other institutions have small holdings of Chinese New Zealand publications, the major source of 20th century Chinese New Zealand publications is the Alexander Turnbull Library, which holds complete and almost complete runs of every serial publication mentioned in this essay as well as monographs and supporting manuscript material. It is hoped that further research into this area will be undertaken in the near future.

Nigel Murphy, James Ng
Victoria University Press 1997

This was the type of kitchen your grandmother or great grandmother would have cooked in way back in the early 1900's. Can you recognise any of the utensils there and what they were used for?



The 'Black Brick Kilns Scandal'

In the spring and summer of 2007, bands of aggrieved parents roamed the Chinese countryside looking for their missing children, whom they learned had been kidnapped and sold as slaves to illegal kilns. Thanks to the involvement of Chinese media and civil society, the so-called 'black brick kilns incident' became one of the most remarkable stories of popular mobilisation and resistance in contemporary China. Now that thirteen years have passed, are there any lessons that we can draw from this moment in history?

Day after day for over ten years, one solitary blogger has been keeping track of the time that has passed since 28 March 2007, when fifteen-year-old Yuan Xueyu disappeared from a construction site in the centre of Zhengzhou, Henan province. Every morning, this blogger—who in his 'ordinary' life is a prominent media personality in China—posts exactly the same message: *'Today it is day 'X' in the search of Yuan Xueyu. Public Security Bureau of Zhengzhou, could you please tell us what progress has been made in his case?'*

The missing workers in the incident of the black brick kilns in Shanxi province remain missing. Netizens have donated four thousand yuan as a reward for any relevant clue. The Public Security Bureau of Zhengzhou opened the case related to Yuan Xueyu's disappearance back in 2007. Yuan Xueyu had arrived in Zhengzhou a couple of weeks before his disappearance to be an apprentice to a fellow villager—a worker specialising in setting up window frames. Like many of his childhood friends, he had been unable to resist the call of the big city, which resounded particularly strong in his remote rural village, and against the wishes of his father had dropped out of middle school. When he heard that his son was nowhere to be found, Yuan Cheng did not waste any time. He immediately went to Zhengzhou and took up a job in the same construction site. He posted leaflets with the photo of his son everywhere, but the only result was that strangers started to call him pretending to know the boy. Saying that his son had been in an accident, they asked him to wire some money and then disappeared. It was only after encountering other parents whose children had disappeared in similar circumstances, that Yuan Cheng finally found some hope. Listening to their stories, he realised that there was a good chance that his son had been kidnapped and sold into slavery in a brick kiln somewhere in the countryside. The prospects were still dim, but at least now he had an idea where to look.



Yuen Cheng holds photo of missing son

In the spring and summer of 2007—in what came to be known as the 'black brick kilns incident' (*heizhuanyao shijian*)—these bands of aggrieved parents roaming the Chinese countryside looking for their missing children made for one of the most remarkable stories of popular mobilisation and resistance in contemporary China. It was a saga of unendurable pain and unprecedented camaraderie—of friendship as well as betrayal. It was a story that deserved to be told and it quickly piqued my interest and sparked my imagination. I wrote both my first book and one of my earliest media reports on the incident. Instead of focusing on the dark side of slavery and exploitation, I decided to emphasise on the positive side of the mobilisation of Chinese civil society in support of these aggrieved parents. It was indeed an amazing display of solidarity, something that remains awe-inspiring even today.

The chain of events that led to the explosion of interest in the kilns scandal began on March 2007 with Yang Aizhi, a mother whose sixteen-year old son had recently gone missing in Zhengzhou. After covering the city with posters, Yang was contacted by another parent who told her that his two sons had just escaped from slavery in a kiln in Shanxi province. Convinced that her son had to be in a similar place, Yang immediately went to the area. There, she visited no less than one hundred kilns, finding many young slaves, some of them still wearing school uniforms. After going back to Henan, she got in touch with five other parents in the same situation through the missing people announcements published on the pages of a local newspaper. Together, they established what the Chinese media later termed the 'League of the Search for Children' (*xunzi lianmeng*). In just a couple of months they rescued more than forty children from slavery. Realising that their task far outweighed their strength, they decided to seek help from the media. As it turned out, their stories were so difficult to believe that only one journalist, Fu Zhenzhong of the City Channel (*dushi pindao*), a local TV station in Henan, accepted to follow them in their search. He made the right choice. When, on the evening of 19 May 2007, the footage of young boys wearing rags and doing heavy works in kilns in Shanxi that Fu had shot with a hidden camera was aired on television, there was an uproar. As Fu later recalled, 'in the three days after the airing of the feature about the kilns, about one thousand parents came to the TV station looking for help.' On that day, mothers and fathers that until that moment had not known where to look for their children discovered the existence of the kilns and realised that they were not alone in their plight. It was then that these parents started organising themselves in small teams to scour the Shanxi countryside.

The Black Brick Kiln scandal.....contd

Then, on 6 June, the aunt of a child recently rescued by the League expressed her gratitude in a tearful post on a local web portal in Henan province. This post, which was shared by more than three hundred thousand people all over the country, finally managed to attract the attention of the national media. From that moment on, 'black brick kilns' became a term of common use throughout China. For the whole summer of 2007, the coverage of the scandal on the Chinese media was impressive, with journalists and media outlets competing with each other to describe the reality of the kilns in the smallest detail. Even the Party struggled to keep up with this avalanche of information. It came out that the slaves in the kilns were not only teenagers who had been deceived with the illusion of a well-paid job or abducted with violence, but also adults with mental problems and children, a docile workforce that never raised any demands. Among the lesser-known survivor stories was that of Hao Dingpo, a fifteen-year old boy who had spent two and a half years in the kilns after being kidnapped from Zhengzhou in March 2005. According to his mother, whom I interviewed back in May 2008, when he finally managed to escape in the summer of 2007, he had waist-long hair and a number on his wrist. According to his testimony, names were never used in the kiln, only numbers. They had a daily production quota of ten thousands bricks and, if they were not able to fulfill it, they were savagely beaten.



Migrant workers in Zhengzhou

When a fugitive was caught attempting to escape, he was beaten to death by the guards and the body was left in the open to rot as a warning to others. Hao Dingpo claimed to have seen six people dying this way, but there was no way to verify his claim as he was never able to indicate the exact location of the kiln. The conditions in the kilns had a dramatic impact not only on the body of the slaves, but also on their mental well-being. When I met Zhang Shanlin in May 2008, one year after the police had rescued his son from a kiln, he was worried because the boy, who once had been lively and cheerful, had lost any interest in anything, including in his dream of becoming a chef. The teenager refused to leave his house and avoided any human contact. He not only felt ashamed about what had happened to him, but he also kept dreaming about his life in the kiln and woke up screaming almost every night. The media were relentless in eviscerating the local dynamics behind the existence of the kilns. It was evident that the regime of the kilns could exist only because many people benefitted from it. A Nanfang Zhoumo report quoted a former slave as saying: '[The life in the kiln] was like the food chain in the animal realm... This chain had six rings: the owner of the kiln > the *baogongtou* [i.e. a subcontractor in charge of all matters related to the workers] > the guards > the older workers > the new workers > the retards.' While the owner was always a local person, the *baogongtou* generally came from somewhere else—usually the place where he found his victims. The relationship between the black kilns and the local communities was also very important. Although many accounts described the geographical seclusion of these places, local people were well aware of these realities. The reason they accepted them is that the economy of the kilns had its advantages for the local community, since they stimulated local development and created new opportunities to get rich. Support from the local community was also one of the reasons why escaping from the kilns was so hard. Since local workers were too expensive and almost impossible to exploit due to the protection coming from their familial networks, slaves were inevitably 'outsiders' (*waidiren*).

Some-times local people themselves contributed by supplying the kilns with the workforce they needed. This is what happened to Shen Hai-jun, a thirty-eight-year-old man from Jiangsu province, who ended up as a slave in a kiln while looking for his mother, a sixty-year-old widow who had been sold as a wife to an old bachelor in Shanxi by a relative. Shen told the journalists that, once he had arrived in the village where his mother had been sold, he had asked an old lady for directions. Under the pretence of helping him find a well-paid job, she sold him to the local kiln owner. The higher echelons of the Party state did not fare any better in the media. Reports not only highlighted that the middle-level bureaucracy in Shanxi province was fully aware of the existence of the kilns, but that some officials were even complicit in perpetuating slavery. One of the most unbelievable stories of all was that of Zhu Guanghui, a young boy from Henan. Rescued by the police from a kiln on 27 April 2007, he was immediately sold back to another kiln by a local labour inspector, who even deducted an 'intermediation fee' (*zhongjiefei*) of three hundred yuan from the back salary of the boy. Zhu was rescued again during another police operation at the end of May. In the following days, a local TV station managed to record a confrontation between him and the labour inspector who had sold him. Nobody could have imagined that on that same afternoon the labour inspector would deceive the boy once again, selling him to yet another kiln. Finally, on 18 June 2007, Zhu Guanghui was rescued for a third time and managed to get back home safely

The Black Brick Kiln scandal.....contd

Chinese media reported that the police in Shilin county, Yunnan province, had rescued about twenty slaves from a local kiln. One of the slaves, a man from Chongqing, described to the journalists the brutality of his guards who, in order to make him work seventeen hours a day, beat him with steel bars and leather belts. Similarly, in December 2010, a story of human trafficking of individuals with disabilities based in Qu county, Sichuan province, was widely reported in the Chinese media. In that case, everything was happening with the open connivance of the local authorities, under the cover of a public shelter for disabled people. In another remarkable story, in September 2011 Cui Songwang, a reporter for a Zhengzhou television station, hung around a train station posing as a disabled man for two days, until he was kidnapped and sold to a kiln manager for five hundred yuan. Cui said he was forced to work for three hours, beaten and deprived of water before he managed to escape and report the case to police. More recent media reports tell the story of slaves who managed to escape from the kilns, such as forty-three-year old Xu Shuhe, who was a slave in black brick kilns in Guangzhou for twenty-four years; thirty-three-year old Fan Debao, who spent eleven years in slavery; and thirty-five-year old Qi Zhaojun, who was deprived of his liberty for twenty-one years in a number of kilns in Shanxi province. Yuan Xueyu is still missing, another victim of what Børge Bakken has called China's 'uncivil society'. His father Yuan Cheng is still looking for him and in his search has, thus far, been able to save more than one hundred children.

In all this, is there any lesson that can be drawn from what happened over ten years ago? Looking at the latest developments in Xi Jinping's China—the taming of the critical voices in traditional and new media, the arrests and disappearances of those who speak for the weak and disenfranchised, the systematic intimidation of those who challenge the message of 'harmony' espoused by the Chinese Communist Party—one cannot but wonder whether a display of solidarity like the one that took place during that hot summer of ten years ago would still be possible today. However, the solitary blogger's daily post is a reminder that not everything is lost, that not everybody has forgotten. In the end, as they say, no matter how hard you try, paper cannot wrap up embers.

Ivan Franceschini

Ivan Franceschini is a Marie Curie Fellow at Ca' Foscari University of Venice and at the Australian Centre on China in the World. He is working on a project on Chinese labour in a global perspective.

Why was China never conquered by the British?

Great Britain never conquered China in the same way as India for a number of reasons.

1. Unlike India, which was made up of squabbling rajadoms, China was a unified empire which could have mobilized a large army against any invasion force. A favorite tactic of the British was to play on pre-existing internal divisions, from Ireland to the North American tribes to India. This would not have worked with China, and the British didn't see an invasion as worth it if there were easier pickings elsewhere.

Partly because of this, China was for a long time considered too strong militarily to invade anyway. However, the Opium Wars dispelled this notion.

2. China's main value to the British was as a market and a source of goods. The main goal of the British Empire in most of its actions was not to gain territory, although there were exceptions, like Australia. Its main goal as a capitalist behemoth was to secure supplies and markets for its industry. China was the market for opium and other goods as well as the supply for goods like silk and porcelain, which was in high demand in the emerging British middle class. Not only was an invasion unnecessary from this standpoint, but it would have disrupted the market forces.

3. There were other empires besides Britain which were interested in China by the 19th century. China was situated exactly between British, Russian, and (by 1900) Japanese interests. Additionally, the French were involved in Indochina (southeast Asia) as well. While Britain, Russia, and Japan could establish "spheres of influence" within China (which mostly meant control of trade), any full-scale invasion by Britain would have been seen as upsetting the balance of power, and Britain would soon find itself at war with Russia, Japan, and possibly France as well as fighting Chinese forces, which although badly equipped, would have had a numbers and home-territory advantage.

There are other reasons as well, but these three illustrate why an invasion of China was impractical at best for the British Empire, and in fact could have seriously damaged them. And again, the primary purpose of the British Empire was not territory, but profit. After the Second Opium War, why did the British not move beyond Hong Kong? They could have easily demanded more from China, but didn't. They received Hong Kong as a territory, and exclusive trading rights in Guangzhou and Shanghai. Hong Kong was practical as a force to keep an eye on potential Chinese unrest against them, as a haven for British tradesmen, and as a naval base in the region, but not really valuable as Chinese territory per se.

Michael Pothoven - Studied History & Pre-Law at University of South Florida

Recipe.....

Lychee Seasoning for Christmas turkey.....

- ▶ 425gm can lychees
- ▶ 500 gms pork and veal mince
- ▶ 125 ml shredded coconut
- ▶ 200 ml breadcrumbs
- ▶ Grated rind of lime
- ▶ 30 ml lime juice
- ▶ 1 lightly beaten egg
- ▶ 5 ml chopped fresh mint
- ▶ 40 ml chopped fresh parsley



- ▶ Drain lychees, reserving syrup for sauce
- ▶ Chop lychees finely
- ▶ Combine lychees, mince, coconut breadcrumbs, lime rind, lime juice, egg mint and parsley in a large bowl and mix thoroughly
- ▶ Seasoning is enough to stuff a 3 kg turkey
- ▶ For bigger size turkeys, adjust amounts accordingly.

Lychee sauce.....

- ▶ Lychee syrup from above recipe
- ▶ 500 ml cold water
- ▶ 1 large crumbled chicken cube stock or 1 teaspoon chicken stock powder
- ▶ 60 ml dry sherry
- ▶ 60 ml cornflour
- ▶ 30 ml chopped parsley
- ▶ Extra 60 ml cold water
- ▶ Combine lychee syrup, water, chicken stock and sherry in a saucepan
- ▶ Boil for 5 minutes
- ▶ Add cornflour blended with extra water and stir into sauce
- ▶ Continue stirring over medium heat until sauce boils and thickens
- ▶ Add parsley, stir through sauce and serve in a jug.

Lychee Turkey Stir Fry - for your left-over turkey.....

Ingredients—serves 4

- ▶ 400g turkey, diced—1 tablespoon mushroom sauce—2 thin slices ginger—1 tablespoon ginger Chinese wine
- ▶ Combine the above ingredients to make a marinade and stand for about 20 minutes

- 1 tablespoon oil
- 1 tablespoon crushed garlic

Heat up wok on high heat. Add oil and garlic. Add turkey when garlic starts to brown; fry until medium rare.
Add ginger Chinese wine.
Add lychee, capsicum, mushroom sauce and soy sauce. Stir fry for 30 seconds.
Cover and simmer for 3-5 minutes then add pepper to taste.
Serve with cooked noodles or rice
Coriander and spring onions to garnish.



*The Tung Jung Association
Wishes all its members and friends
A very joyous Christmas
and a
Bright and Prosperous New Year*



新 西 蘭 東 增 會 館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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