

老

lǎo
old;
aged

| | | |
|----|-----------|--------------------------|
| 老板 | lǎo bǎn | boss; employer |
| 老成 | lǎo chéng | experienced; steady |
| 老将 | lǎo jiàng | veteran; old-timer |
| 老练 | lǎo liàn | seasoned; experienced |
| 老年 | lǎo nián | old age |
| 老实 | lǎo shi | honest; frank |

老: 在篆刻体中, 此字由代表毛发的“𠂇”与代表人字的“人”和与代表变换不定的“匕”字组合而成。当人上了年纪后, 原先的黑发就会逐渐由黑变灰或变白。“老”字是从原形为“𠂇”而演化为“老”。为了鼓励年轻人尊重老人, 有一句谚语强调说: “年轻时耻笑老人, 年老后就被别人耻笑。”

The seal character for “old” grew out of 𠂇 (hair), 人 (person) and 匕 (change). When the hair of man turns gray or white, its colour has changed, indicating old age: 𠂇, now arbitrarily shrunk to 老. To encourage respect for white hair, the old saying warns: “Laugh at the old, and age will laugh at you.”

| | | | | | |
|---|---|---|---|---|---|
| 一 | 十 | 土 | 𠂇 | 𠂇 | 老 |
| 1 | 2 | 3 | 4 | 5 | 6 |

東 增

新西蘭東增會館
THE TUNG JUNG ASSOCIATION OF NZ INC
PO Box 9058, Wellington, New Zealand
www.tungjung.org.nz
Newsletter Winter 2014 issue

The Tung Jung Association of New Zealand Committee 2013—2014

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

President's report

What a start to a new year! Just a couple of days after the last newsletter came out, we were hit with the news that our building in Torrens Terrace, Mount Cook, had a big fire on the early hours of Friday morning 7th March. Not being told until 10 am, we missed the excitement of the fire but also the consternation of the ramifications which may result from watching the building burn! For those of you who do not have email, though you have probably heard by now through the grapevine, the Tung Jung Association building had a fire in which the top floor was completely gutted and the lower two floors suffered water damage resulting from the fire.

The building was evacuated and until the building is repaired which may take six months, we cannot use the building until then. Fortunately, the Association had insurance to cover this incident. On that note, the Special General Meeting (SGM) we had planned for May was cancelled until further notice.

The proposed tour to Cairns in Northern Queensland has been cancelled for this year due to costs and bad timing for many. It will be revived next year as it will be good to meet other overseas Chinese organisations. The Cairns Chinese Association was willing to host us this year.

The president and his wife were invited to the Seyip Association's 65th Anniversary held at the Grand Century Restaurant on Sunday 13 April. Earlier that day, a formal lunch was held at the Seyip Association rooms at Ghuznee Street in Wellington and Willie Wong represented the Tung Jung Association and gave a short speech as the president was not available at that time. At the dinner that evening, the Association presented a mirror to the Seyip Association for their anniversary.

The Tung Jung Association as well as the other sister Associations, was asked by the organising committee of this year's Easter Tournament to help in the running of the canteen for the tournament participants. The tournament was held in the ASB Bank arena in Kilbirnie, an excellent venue as the facilities there were exceptional. The majority of the sports were held there except those requiring outdoor venues. The Association was asked to man the canteen on Monday, the last day of the tournament, and also helped to clean up afterwards.

A new book about the history of New Zealand fruit shops is being started by a group of New Zealand Chinese authors. The Tung Jung Association, because of our knowledge of the Wellington Chinese fruit shop scene, has been asked to interview the descendants of the fruit shops over the years and record their history. This project is expected to take about 3 years, so those of you who have been brought up in fruit shops can expect a call from someone during this period.

This year again, we are planning to have another winter Yum Cha lunch following the successful one last year. Details are within the newsletter. The daytime event will enable some older members to meet friends whom they haven't seen for some time because they do not like to venture out at night.

The Association's Annual General Meeting (AGM) will be held on 27th July at the Wellington Chinese Sports and Cultural Centre in Mount Albert Road in Newtown owing to the Association's building not being ready after the fire. All members and intending members are asked to attend to keep the Association going for future generations.

A memorial dinner was held for Jim Ting, a past committee member, on Saturday 17 May at the Grand Century Restaurant, by the Herbert Teagle Lodge of which he was a member before he passed away. The committee supported the occasion by having a table at the function.

會長報告

新的一年又開始了！在上期新聞簡報剛出版才幾天，我們都被在位於Torrens Terrace, Mount Cook 的會館大樓發生大火災的消息驚倒了。這場火災發生在3月7號星期五凌晨，但我們到當天早上10點才知道這則消息。我們不但錯過了一場刺激場面，而且帶了嚴重後果的大火災。整個樓頂都被燒了。對於那些沒有電子郵箱的會員們，你們可能通過傳聞都已經知道了會館大樓被燒的事實。這場大火東增會館大樓的所有東西都已經搬空，大概要用6個月時間才能修復。我們直到那時候才能使用會館大樓了。幸運的是會館的保險補償能支付所有修復的費用。關於5月舉行的SGM會議已經取消了，請注意下次SGM會議的時間。

由於費用的原因和火災的苦境，今年去昆士蘭北部的凱恩斯市觀光的提議已經被取消了。然而，能見見其他華人會館是很愉快的事，而且他們也很願意招待我們。那我們下年再計畫吧！

會長夫婦一同出席了Seyip會館的65周年紀念。這次周年紀念慶典于4月13日在Grand Century Restaurant舉行。在當天的早上，他們在Ghuznee 街的會館舉行正規的午餐。由於會長當時沒有時間，所以由William Wong代表東增會館在慶典上致詞，還有東增會館在晚會上送了一面鏡子給他們作為紀念。

東增會館和其他兄弟會館都被今年復活節錦標賽的組織委員會要求去為錦標賽的參賽者暫時提供一家小賣部。這次錦標賽在Kilbimie 的ASB Bank 競技場裡進行。它是一個設備非常優越的運動場。大多數室內體育賽事都在這裡舉行。我們會館被要求安排幾位男性自願者在星期一到小賣部服務和在錦標賽最後一天，去清潔場地。

一本新書關於紐西蘭華人在紐西蘭經營乾果店的歷史，已經被一部分紐西蘭華人開始著手寫這段歷史。東增會館由於比較熟悉威靈頓乾果店的後代的資料，所以被邀請整年去逐個逐個地探訪經營乾果店的後代們，並且記下他們的故事。這件事情期望用3年時間來完成。如果你過去是在乾果店裡長大的，請在這期間給我們打電話。謝謝！

今年我們會館再一次組織冬天中午飲茶活動，我們上年很成功組織了這個活動。這次活動具體細節安排會在新聞簡訊裡刊登。活動在中午舉行的原因是為了方便那些不喜歡晚上外出的老會員們能與大家交流。

由於我們會館火災後還沒有修建完成，所以AGM會議擬定7月27日在Newtown Mount Albert Road的中國體育文化館舉行。所有會員和想成為會員的你們，歡迎你們參加會議並一起商討會館的未來。

于5月17日在Grand Century餐廳舉行懷緬Jim Ting的聚餐會。Jim Ting生前是我們會館和Herbert Teagle Lodge的會員。委員會在這次懷念會也被預留了一桌。

Tung Jung committee.....

In our quest for new members into the Tung Jung Association committee, we welcome Kevin Zeng 曾凱文 into the committee. Kevin's ancestry is from Dongguan as his grandfather and father was born in Qingxi Town in Dongguan City. They are Hakka people.

Kevin came to New Zealand in 1991 from Gansu province in China, where he was a technician at Cold and Arid Regions Environmental and Engineering Research Institute, Chinese Academy of Sciences. Not being able to further his career in New Zealand, he established the Wellington Chinese newspaper Home Voice 鄉音 in 1998. Today, Home Voice is the biggest Chinese newspaper in the Wellington region. It covers the lower North Island, which includes Wellington, Palmerston North, Rotorua, Whanganui, New Plymouth, Napier, Hastings and Levin.

Kevin is also deputy chair of the Wellington Chinese Community Groups Trust, a group set up recently to bring Chinese entertainment to Wellington, deputy chair of the Wellington Association for Promoting Peaceful Reunification of China and Director of the Wellington Home Voice newspaper.

Kevin's linguistic and other attributes will be of advantage to the Association. In the past, there have been members from the Dongguan county but in latter years, members are mainly from Zengcheng (Jungsen).

We welcome Kevin to the committee as a start to increasing our committee's resources.

Chongqing bus passengers pay fare with play money

Bunches of play money have been found stuffed in fare boxes on Chongqing city buses recently, as some passengers are using notes that read "Children's Bank of China" to pay for bus fare, said a driver surnamed He at the Chongqing No.1 Auto Bus Company.

The bills, which come in denominations of 0.5 to 10 yuan, are used as teaching aids for young students, according to the owner of a stationery store on Yanghe Middle Road.

Despite the words "for teacher's use" being clearly printed on the bottom-left corner, the bills could easily pass for currency at a quick glance.

Another employee at the bus company surnamed He said it's difficult for drivers to watch the road and the fare box at the same time.

"Some take a chance because the driver is too busy to check," said He. "Some even put in a fake 10 yuan and wait to collect nine real singles from other passengers."

The company collects around 140 yuan in unusable currency each day, 15 percent of which is fake or play money. Similar notes appeared two weeks earlier on city buses in Changchun, Jilin Province.

Chongqing Morning Post

Family throws mom, 85, in trash

An 85-year-old woman surnamed Zhao clutched judge Chen Wei's hand tightly after arriving "home" - a storeroom with broken windows - in fear that once he left, she would be turned away again.

She recently arrived at her son's home after a court in Xuzhou, Jiangsu Province convinced family members to take her in after she was found living in a nearby garbage dump, media reported on Wednesday.

Judge Chen found on Monday that she was abandoned by family soon after her second son, who was also her caretaker, died in a car accident last year.

Despite a court placing Zhao in the custody of her third son and daughter-in-law, she remained homeless for more than a year.

Zhao eventually filed a lawsuit against her two sons and daughter-in-law.

Judge Chen had taken Zhao's third son, surnamed Jin, to the dump in hopes he could shock him into caring for his mother, said the report.

After lengthy negotiations, Jin agreed to his mother living in a storeroom at his home.

Yangtze Evening Post

Ching Ming Festival 清明節

On Sunday 6 April, a group of the committee and some members gathered at the Tung Jung memorial at Karori Cemetery at 12 noon to pay our respects to our Tung Jung ancestors. It was a dreary day with overcast skies and a very slight drizzle which kept coming and going. Fortunately, the temperature was mild with little or no wind and those attending were able to pay homage to our ancestors without worrying about the weather.

While the group was going about their business, we noticed other Chinese families also paying homage to their loved ones in various parts of the cemetery but we noticed that many were new immigrants.....so what has happened to the old established Chinese community?

In this modern age where many of the younger generation have professional jobs or are involved with business that they cannot afford a few hours in the year to remember their parents and/or grandparents who nurtured and guided them to where they are today? Are they too immersed in the material things of life that they forget those who gave them the inspiration to be who they are today?

For centuries, the Chinese family have been a closely knit relationship where the younger members tend and care for the older members until they are gone. In this modern age, many seem to have forgotten the older generation by the numbers attending the traditional festivals of Ching Ming and Chung Yeung. These festivals were well attended by our forefathers when they came to New Zealand, in memory of their ancestors that they left behind.

The Tung Jung Association in past years would usually have a public dinner to celebrate the Ching Ming and Chung Yeung Festivals after going to the cemetery to pay respects to the ancestors. In latter years, the significance of these festivals have dwindle as was the attendance to the cemetery so the Association committee decided not to hold a public dinner but to have an informal dinner for those at the cemetery wishing to attend.

I ask the older members to instruct the younger generation the significance of these two festivals so that future generations will still remember their ancestors



It was pointed out that the weather on Ching Ming is usually wet or drizzly as was recorded by a Chinese poem whose author is unknown.....

清明時節雨紛紛

The ceaseless drizzle on Ching Ming drips all day,

路上行人欲斷魂

So broken-hearted fares the traveller on the way.

借問酒家何處有

When asked where could be found a tavern bower,

牧童遙指杏花村

A shepherd points to yonder village amidst the apricot flower.

Gordon Wu

Obituary.....

Betty Wong, nee Luey 呂景嫦 Bak Shek Village 白石村

4 January 1940 — 13 April 2014

On Sunday 13 April 2014, suddenly and unexpectedly outside her home in Miramar, Wellington, Betty, youngest daughter of 呂有湖 and youngest sister of Tung Jung Association stalwart

James Luey 呂景祥, collapsed and passed away in hospital. Betty was born in Westport in the South Island and the family later moved to Wellington. She was very active in the Chinese community in those days, and excelled in netball, despite her size. She married David Wong from Wellington and they moved to Miramar and then to Upper Hutt. After some time, they bought a farm in the Wairarapa where they brought up their children Darryl and Robyn. After the children left home, Betty and David decided to move back to Miramar and bought a house last year.

Betty's funeral was held at The Pines in Houghton Bay in Wellington on Good Friday, 18 April and was attended by a large number of friends and relatives.

She is survived by her husband David, son Darryl and daughter Robyn and their families.



Readers Digest 2014

Papers Past

CHINESE SHOPS IN WELLINGTON CONDEMNED AS INSANITARY. CHINESE SLEEPING ON CASES OF FRUIT. WELLINGTON, April 26.

Dr Martin, Health Officer, has reported most severely on the insanitary condition of the Chinese shops in the Thorndon part of the city. He states he found fruit and vegetables stored in the sleeping department. In fact, in one room he found some of the Chinamen had made their bed on cases of fruit. Generally speaking, he finds the sanitary condition of the city much better than it was a short while back. So far about 1000 rats have been paid for by the City Corporation.

Wanganui Chronicle 27 April 1900

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

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

Barry and Anita Williams

Beverley Kwok (Queensland)

David and Bev Wong

James Luey

Jack and Marcia Chan

Frank and Mary Wong

Tung Jung Association building fire.....

On 7 March 2014 at around 1.15 in the morning, a fire broke out in the top flat of the Tung Jung Association building at 33 Torrens Terrace, in downtown Wellington. The president wasn't notified until 10.30 am that day. By that time, tenants, fire brigade and police had all gone and the president was met by Joe Chang and the property manager Len Nightingale of Nightingale Properties Ltd, who has managed the flats for the Association for many years.

The president was met with the smell of a smokehouse as he toured the building. Wading through water logged floors filled with debris in the top flat, the president was devastated to see the extent the fire had caused. Half of the fairly new roof was gone and blue sky was seen as he looked up among the charred rafters and scattered batts insulation, smoked stained walls, water dripping down from the ceiling from the ruptured header tank on the roof, charred furniture and melted laptops.

Going onto the lower level, the scene was not too bad, damage was caused mainly by water coming down from the top flat and soaking all the carpet and the smell of smoke pervaded the whole building.

In the Tung Jung clubrooms, the smell of smoke was obvious and the only damage done was water seeping down from above. We are fortunate that many items of historical value were intact apart from a few cartons of papers that were sitting on the floor that got soaked.

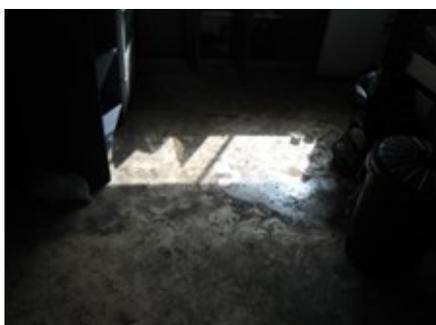
The insurance company told us that we were covered for any loss of rent and the assessors inspected the building and put into operation, measures to protect the building from the weather and organised the drying out of the lower two floors, which was expected to take about a week.

The cause of the fire was established when the tenants in the top flat were found and one of them confessed he had left a candle burning and went out for the night. They were not insured. The property manager was left to find alternate accommodation for the tenants.

It was fortunate that there was no loss of life or injury to anybody but the building will not be habitable until all repairs have been done.

As a result of the fire, the Special General Meeting (SGM) planned to be held in the Association rooms at 33 Torrens Terrace, Mount Cook, Wellington on Sunday 4 May 2014 is now cancelled until further notice.

The Insurers have told us that the process may take up to six months for the building to be re-instated to its original condition.



NZCA Easter Tournament.....

The annual New Zealand Chinese Association (NZCA) Easter Tournament was held in Wellington this year. The host city NZCA branch, the Wellington Chinese Association, is responsible for the organisation of the tournament in Wellington. It was expected to bring about 2000 young Chinese to Wellington as participants and spectators.

This year, the organisers have asked the Tung Jung Association as well as our sister associations to help in the running of the tournament. Our job was to run the canteen for a day so that the younger generation can participate in the sports.

The president attended the opening ceremony on Friday morning which was attended by nearly all the participants from other centres.



The main venue of the tournament was the ASB Sports Arena in Kilbirnie, a recently built complex on reclaimed land near Wellington Airport. It is a vast arena housing many indoor sports courts like basketball and volleyball. There is ample space for spectators and players alike and good catering facilities.

The Tung Jung Association's job was to heat, serve and collect the cash for the food in the canteen. The Wellington City Council, who administers the arena, would not allow any cooking whatsoever but would allow reheating of food, so all the canteen could sell was steamed dim sims and pork buns which were made weeks beforehand and frozen. Some fried rice other delectables were made beforehand at the Wellington Chinese Sports and Cultural Centre and brought in large sealed pots to be served at the canteen at lunchtime.

The Tung Jung Association was rostered to work on the Monday, the last day. On that day, we didn't have to cook any fried rice or other delectables – only heat dim sims, congee and some pork buns which was soon sold out. The work was easy in a social-like atmosphere and by 1.30 pm, we sold out of everything except some dim sims. The team stayed behind to help them clean up the canteen and we were gone by 2.30 pm.

We also sold some "Zengcheng New Zealanders....." books which we had on display by the cashier.

A very good effort from the Tung Jung committee and from the friends who helped us.

Tung Jung Association proposed trip to Cairns.....

This trip has been cancelled this year because of inopportune timing and cost. It is hoped to revive it next year with a revised cost. The Chinese community in Cairns were very keen to host us and this cancellation must have been a disappointment to them.

Members and friends who would like to go to Cairns, please register your interest along with a suitable time of the year to go. All interested parties will be kept informed as to progress. Please fill in the form below and send it back to:

Tung Jung Association, P.O. Box 9058, Wellington. 6011 or email: gordon.wu@xtra.co.nz.

| Name | Telephone no. | Email address | Time suitable (month) |
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The 56 ethnic tribes of China.....continued from last issue

15, Elunchun 鄂伦春族 (è lún chūn zú)

As one of the ethnic groups with small populations in China, throughout history, Elunchun people have been living deep in the dense forests in the Basin of Heilongjiang River. Generation after generation, they make a living by hunting around. Such a distinctive life style and production has given rise to a unique conventional festival, namely, Gulunmuta Festival.

In the dialect of Elunchun Ethnicity (the language is still unwritten, but the people can read and write Chinese), Gulunmuta means offering sacrifices to the God of Fire. Gulunmuta Festival evolves from the ceremony of worshipping the God of Fire. Throughout history, every household of Elunchun people will make a bonfire in front of their own houses, burn incenses, and kneel down, praying for security bestowed by the God of Fire. Besides, before meals, they also pour wine and throw meat into the fire, both of which are intended as sacrifices. A folk custom held in every spring. Then households will ride horses to the destination fixed in advance, carrying along with good wine, meat and tents. There will be abundant activities. In the daytime, like horse races, archery, shooting, wrestling, as well as artistic activities including singing, dancing, story-telling, playing chess, and playing wooden cards. At night, there will be a big bonfire around which shamans will dance in a trance, as a way to worship deities and ancestors.



16、Henzen or Hoche 赫哲族 (hè zhé zú)

With a population of 4,640, the Hezhen ethnic minority is one of the smallest minorities of China. From generation to generation, they lived in the reaches of Amur River (Heilongjiang River), Songhua River, and Ussuri River (Wusuli River) and appropriately named themselves 'Hezhen', meaning people of the eastern lower reaches. They believe in Shamanism, believing all have spirits and worship as many gods are there as varieties of animals and plants. They live on fishing and hunting, travel by snow dog sleds, and wear clothes of fish and deer skin, since fish skin is light, soft, and water-proof and non-abrasive. The Wurigong Festival began in 1985 and has been held once every two years since. Held during the fifth or sixth lunar month, the Hezhen celebrate by playing traditional sports, feasting on traditional foods, and throughout the festival singing the folklore which praises the history of their tribe. Spring Festival is also an important time and the Hezhen people enjoy fish feasts, dumplings and wines. Each meal should be freshly prepared and the leftovers are frozen until after this festival period has ended.



17、Monba 门巴族 (mén bā zú)

The Monba is an ethnic minority with a long history in southern Tibet. There is no written language, instead Tibetan is used. They believe in Lamaism and some still follow traditional religions. The Monba people live mainly on agriculture with some hunting, collecting and stock raising. From the first day to the fifteenth of the first month is the period of celebration for the New Year. They enjoy singing and dancing. Love songs, toasting songs, and operas are very impressive. Other Monba customs include: all buildings face east, for they think it auspicious to let the sunshine into their door; there are many forms of burial - water, fire, land and even celestial burials. After hunting, hunters will give a part of their catch to anyone they meet for hunters believe sharing can bring them good luck next time.



18 Bai 白族 (bái zú)

The main distribution of the Bai people is in the Dali Bai Autonomous County of Yunnan Province, together with Lijiang, Kunming, Yuanjiang, Guizhou and so on. The Bai people are masters of artistic creativity including architecture, sculpture, painting, music, and other craft techniques such as lacquer work. The Bai people favour white clothes and decorations. White in Chinese is pronounced 'Bai', so maybe this is where their name derives from. Women in Dali traditionally wear a white coat trimmed with a black or purple collar, blue loose trousers; embroider shoes, silver bracelets and ear rings. Although the Bai people believe in Buddhism, they also respectively worship their village god ('Benzhu'), Nature god, the Prince of the Nanzhao regime, or even a hero of folklore.



The 56 Ethnic tribes of China contd....

The grandest festival of the Bai people is the March Fair, which includes performances of traditional sports and dance, as well as the trade of merchandise from different regions. Another important festival is the Torch Festival, held on the 25th day of the sixth lunar month to wish both health and a good harvest. On that evening, the countryside will be decorated with banners with auspicious words written upon them. Villagers will then light torches in front of their gates, then walk around the fields while holding yet more torches in order to catch pests.

19, Bonan 保安族 (bǎo ān zú)

The Bonan are the eighth smallest of China's 55 official minorities. After decades of intermarriage with other peoples such as the Hui, Han, and Tu, a distinct people group formed who came to call themselves Bonan, which means "I protect you." This name refers to their long history as the soldiers and protectors of the people in the area. The Bonan are renowned for their famous Bonan knife. It is a skilfully made knife with engraved oxhorn handles. Profits from sales of the knife, along with farming and logging, are the main sources of income. The majority of Bonan are Sunni Muslims and eat only beef and mutton. Pork and other animal and bird meat except chicken are forbidden. They do not drink or smoke.



20, Buyi 布依族 (bù yī zú)

Since the Stone Age the Buyi ethnic minority have inhabited what is now Guizhou Province. They believe in many gods. There is a God for each Mountain; River, Lake or Pond; for each old and unusual tree, for megalith, caves, paddy field, and for when it rains or thunders, there are various gods. Wood carving, brocade and embroidery are the Bouyei people's fortes. Deft people design their craftworks with splendid patterns and named them as 'lamb brocade', 'fish brocade' and 'butterfly brocade'. They are versatile musicians and are able to play well so many of their traditional instruments such as the Atabal, Gong, and Suona horn. The Bouyei begin to be busy preparing for the Spring festival in the last lunar month, brewing wine, cooking glutinous rice cake and blood curd, and sewing new clothes. The third day of the third lunar month it is the time when the Bouyei offer a sacrifice to the gods of land and mountain. On the eighth day of the fourth lunar month is the Ox-God Festival so as to relax their cattle and feed them on cake. On the sixth day of the sixth lunar month, people worship the Gods of the field, land and mountains; and on the 14th day of the seventh month they honour the dead.



21, Daur 达斡尔族 (dá wò ěr zú)

the Daur people mainly live in Inner Mongolia, Heilongjiang and Xinjiang together with the Han or other ethnic groups. The Daur people are mainly engaged in agriculture, along with stockbreeding and hunting. They believe in shamanism, while a few are followers of Lamaism.

The biggest festival of the year is the Anie Festival, the local Spring Festival. In May of the Gregorian calendar, pigs and oxen are sacrificed to the gods to ensure prosperity for the coming year. The Daur also have the Mid-autumn Festival just like the Hans. The Daur are good dancers and singers. In addition, wrestling, horse racing, archery, and field hockey are their favourite sports. The Daur region is even called "the Birthplace of Field Hockey".



22, De'ang 德昂族 (dé áng zú)

With a population of 17,935, the De'ang ethnic minority lives exclusively in Yunnan Province and primarily in Luxi and Zhenkang Counties. They have no traditional written language, so some people use the written Chinese language. They are Buddhists but also worship the original gods, such as Dragon King, God of Mountain, God of Land, etc. The De'ang people also treat the Water-splashing, Door-opening and Door-closing Festivals as ceremonial days which are related to Buddhism. From the fifteenth day of the ninth month according to the Dai calendar, to the fifteenth day of the last month, the 'Buddha' will not go out and walk in temples. Disciples will supply them with food, flowers, and money. Only after the Door opening Festival will they return to their regular way of life. They are also quite adept at Wushu, a form of martial art.



To be continued

Dentistry as a career

This is the last of my three articles on Dentistry. I hope you have obtained some information in my previous articles. This article will cover a wide range of subjects all related to Dentistry and career opportunities. Unfortunately it will not be possible to cover every aspect in detail. For further information I suggest you “Google” or ask someone in the Dental Profession for guidance and help.

Dentists

To become a dentist in New Zealand, the University of Otago Dental School [Dental School] is the only place to qualify after a minimum of five years full-time study. In your first year at the University of Otago you must study the “Health Sciences” first year course together with students wanting to become doctors. This is a very competitive course and you must obtain high marks to obtain entry .You must also sit the” UMAT” examination [Undergraduate Medical and Health Science Test], and undergo a “Structured Interview”. I am not going to discuss that examination and interview here except to say get advice from Dental School or the University of Otago and read the Otago University Calendar. This year over 700 students applied for the 60 places available in 2nd year classes at Dental School. Once you have completed the Bachelor of Dental Surgery [B.D.S.] degree you are able to practise Dentistry in New Zealand on registering with the Dental Council of New Zealand. After about 5 years as a dentist you may apply to do post –graduate studies at Dental School or at an overseas university of your choice,. There are a number of disciplines you can study to become a Dental Specialist. I will list these briefly .Orthodontics {The straightening of Crooked or crowded teeth, Endodontics [root fillings], Periodontics [the treatment and health of the supporting structures of the teeth and the placement of dental implants], Prosthodontics [a higher level of dental treatment relating to the replacement of missing teeth], Paediatric Dentistry [the dental treatment of children’s teeth], Public Health Dentistry [Dentistry of the public’s dental health and it is largely an administrative role] , Oral Maxillofacial Surgery [Removal of teeth [especially wisdom teeth], treatment of fractured jaws, surgery of growths and lesions around the oral environment, and the placement of dental implants], Oral Medicine [treatment of oral diseases and growths around the oral environment], Oral Pathology[Diagnosing oral diseases and their causes] , Forensic Dentistry [Dentistry related to “Legal” matters, e.g identification of the dead, using dental means from bite marks and other dental disciplines’ to help solve legal or criminal matters not always relating to deceased persons], and other dental specialities especially relating to Dental Research in subjects like Biochemistry, Anthropology, Dental Anatomy, Nutrition, Oral maxillofacial Pain and Bruxism, and Temporomandibular Joint Dysfunctions.

Dental Technicians

This is a 3 year full time course at Dental School. On graduation these people work in their own or someone else’s dental laboratory, making crowns and bridges from dentists impressions. Implant superstructures, fabricating full and partial denture on dentist’s instructions, do denture repairs, make mouth guards, pour dental models and trim them, make special trays, dental splints, orthodontic appliances and any other appliances a dentist may want made.

If these dental technicians wish to become clinical dental technicians , they need to do a “Postgraduate Diploma in Clinical Dental Technology” at Dental School. This is a one year full time or two years part-time course. This enables them to consult directly with the public making full and partial dentures. Competition in this field is difficult as dentists are able to do these treatments and less and less people require these services, as people retain their natural teeth longer.

Dental Therapists and Hygienists

You can study as a Dental Therapist and Hygienist at the Dental School or The Auckland University of Technology {North Shore Auckland}. The courses are similar at both institutions and is a 3 year full time course .The degree you receive on graduation is a” Bachelor of Oral Health” .On graduation you may work in school dental clinics, hospital dental departments ,private practice under the guidance of a registered dentist or dental specialist, armed forces dental

Dentistry as a career.....contd

department, dental trade companies, or in the Health Department as non-clinical staff. You can dentally treat patients under 18 years of age under Health Department regulations and do dental hygiene treatment on patients of all ages.

Dental Receptionists and Dental Assistants

There is no formal qualification to do any of these tasks. Anybody can apply and try to obtain these positions. Over the last 40 years I employed many untrained people into these positions and trained them in house and on the job. I took great pleasure in the transitions of the many staff I employed from China and Hong Kong who started knowing little about Dentistry and became valued members of the dental profession.. Good English language skills help, but are not absolutely essential, .especially for dental assistants. Many dental surgeries are now computerised and so computer skills are an added bonus. There is a one year course conducted by the New Zealand Dental Association on line. You must be employed by a dental practice to enrol, and you do the dental modules on line, together with your employer supervising various tasks. You do have to go to some formal lectures after hours and do a CPR course during the year. There is an examination at the end of the year and on successful completion you are awarded the NZ Dental Association Dental Assisting Certificate and badge.

Other Dental Positions

There are positions available in the dental supply and equipment industry, Health Department, dental representatives and various other dental related industries. I do not intend to detail these as they are specialised and not plentiful.

Dr. Phillip Lowe B.D.S. Dip. Clin. Dent. [Otago] is a retired dental practitioner.

March 2014

MID-WINTER YUM CHA LUNCH

The Tung Jung Association would like to invite members and friends to a Yum Cha lunch.

Where: Dragon's Restaurant, 25 Tory Street

When: Wednesday 18 June 2014 at 12.00pm

Cost : \$15.00 per person

If you would like to come and meet old friends, please register your name to Elaine Chang phone 3889135 by 14th June.

Get your friends together and make a table of 10.

Senior members 80 years and over, please register your names to Virginia Ng, phone 2329971 evenings.

Jim Ting Memorial Dinner.....

A fund raising memorial dinner was held at the Grand Century Restaurant on Saturday 17 May by the Herbert Teagle Lodge No. 300 of which Jim Ting, a past Tung Jung committee member, was a Junior Grand Warden.

The Lodge has organised the dinner in recognition of the work Jim did for Freemasonry in New Zealand

Jim, a valued member in the committee of the Tung Jung Association till he passed away in May 2009, became a Freemason in 1978 when he joined Herbert Teagle Lodge No. 300.

He was the Worshipful Master in 1988/89.

In 1992, he was appointed a Grand Steward to the Grand Lodge of New Zealand and in November 2008, he was appointed to the office of Senior Grand Warden, the sixth highest office in Freemasonry in New Zealand.

Freemasonry promotes unity and tolerance amongst all men regardless of race and religion.

The principles and practices of Freemasonry are compatible with all religions that teach respect for the deity and tolerance towards all men.

They come together in Lodge confident that they all have a common shared foundation. This is the basis of Freemasonry.

Although there are very few Chinese Freemasons in New Zealand,

there was one occasion when Jim brought them all together in a meeting and all the officers being Chinese for that meeting. Profits from the dinner was to go to the Titahi Bay Lifesaving Club.

The dinner was attended by members of the Herbert Teagle Lodge No. 300 and members of the Ting family and the Tung Jung Association committee.



Valerie Ting standing beside a poster of Jim Ting

College students take exam in flooded classroom

Students of Beijing Normal University, Zhuhai campus (BNUZ) sit an exam in a flooded classroom in Guangdong Province on May 11. The flood was a result of the heavy rains that continue to drench southern China. According to the report, BNUZ students deal with classroom flooding during the rainy season and no one was informed of classes being cancelled.

Source:Globaltimes.cn Published: 2014-5-13



ANNUAL GENERAL MEETING (AGM)

**The Association's Annual General Meeting will be held at the
Wellington Chinese Sports and Cultural Centre at Mount Albert
Road, Newtown,**

On Sunday 27th July at 2 pm.

Please come along and give us your support for future generations.

The Giant Pandas 大熊貓

The **panda** (*Ailuropoda melanoleuca*, lit. "black and white cat-foot"), also known as the **giant panda** to distinguish it from the unrelated **red panda**, is a **bear** native to south central **China**. It is easily recognized by the large, distinctive black patches around its eyes, over the ears, and across its round body. Though it belongs to the order **Carnivora**, the panda's diet is over 99% **bamboo**. Pandas in the wild will occasionally eat other grasses, wild tubers, or even meat in the form of birds, rodents or carrion. In captivity, they may receive honey, eggs, fish, yams, **shrub leaves**, oranges, or bananas along with specially prepared food.



The giant panda lives in a few mountain ranges in central China, mainly in Sichuan province, but also in the **Shaanxi** and **Gansu** provinces. As a result of farming, deforestation and other developments, the panda has been driven out of the lowland areas where it once lived.

The panda is a conservation reliant endangered species. A 2007 report shows 239 pandas living in captivity inside China and another 27 outside the country. Wild population estimates vary; one estimate shows that there are about 1,590 individuals living in the wild, while a 2006 study via DNA analysis estimated that this figure could be as high as 2,000 to 3,000. Some reports also show that the number of pandas in the wild is on the rise. However, the **IUCN** does not believe there is enough certainty yet to reclassify the species from Endangered to Vulnerable.



While the **dragon** has often served as China's national emblem, internationally the panda appears at least as commonly. As such, it is becoming widely used within China in international contexts, for example the five **Fuwa** mascots of the Beijing Olympics.

The giant panda typically lives around 20 years in the wild and up to 30 years in captivity. The oldest captive, a female named Ming Ming, had a recorded age of 34 years.



In the wild, the giant panda is a terrestrial animal and primarily spends its life roaming and feeding in the bamboo forests of the Qinling Mountains and in the hilly Sichuan Province.¹ Giant pandas are generally solitary, and each adult has a defined territory, and a female is not tolerant of other females in her range. Pandas communicate through vocalization and scent marking such as clawing trees or spraying urine. They are able to climb and take shelter in hollow trees or rock crevices, but do not establish permanent dens. For this reason, pandas do not hibernate, which is similar to other subtropical mammals, and will instead move to elevations with warmer temperatures. Pandas rely primarily on spatial memory rather than visual memory.

Social encounters occur primarily during the brief breeding season in which pandas in proximity to one another will gather. After mating, the male leaves the female alone to raise the cub. Though the panda is often assumed to be docile, it has been known to attack humans, presumably out of irritation rather than aggression.

The giant panda is among the world's most adored and protected rare animals, and is one of the few in the world whose natural inhabitant status was able to gain a UNESCO World Heritage Site designation. The Sichuan Giant Panda Sanctuaries, located at Wolong in the southwest Sichuan province and covering seven natural reserves, were inscribed onto the World Heritage List in 2006.

Cantonese Proverbs



有錢使得鬼推磨[yáuh chín sái dāk gwái tēui mòh]

(if you have money, you can make a ghost push a millstone)

everything is possible with money; money makes the world go round



鬼拍後尾枕[gwái paak háuh méih jám]

(a ghost slaps the back of one's head)

to let out a secret unknowingly



呃鬼食豆腐[ngāak gwái sihk dauh fuh]

(cheating the ghost to eat bean curd)

1. to lure someone into a trap, to trick someone

2. used to express scepticism or disbelief, "you're kidding me!"



扮鬼扮馬[baahn gwái baahn máah]

(to masquerade as a ghost and as a horse)

to play a role to deceive somebody, to play a part to trick someone



鬼畫符[gwái waahk fùh]

(a ghost draws a talisman)

illegible scribble, poor handwriting

Oh.....my gosh !.....

"Oh.....my gosh!" I spluttered as I looked at the portrait the man in front of me was holding for me to see. I was so dumbfounded that I was speechless for a moment as tears welled in my eyes. The portrait that the man was holding was of my grandfather Ng Yew Sui 吳堯緒 taken around the late 1920's when the Association was formed.

I received an email on the Saturday night 17 May just before I was going out to dinner. This was the email:

Dear Sir,

Today whilst browsing on the Internet I came upon the website of the Tung Jung Society, from where I obtained your email Address.

For some 10-15 years now I have had in my possession, a very old framed black and white portrait of a Chinese gentleman - while I am no expert in the fashion of the period, the manner of attire appears to be consistent with the 1920's - looking at some of the other portraits in your online gallery, the gentleman is very similarly in appearance and attire as the gentleman in portrait number 174196 - I believe the portrait may very well be one of the lost Tung Jung portraits, and may well have come from the old Society building in Frederick Street, Wellington.

The portrait is by NZ Photography Co, 64 Cuba St, and bears three Chinese characters, which I cannot decipher unfortunately. I would like very much for someone from your society to appraise the photograph, and, if confirmed, to return it back to the society for your archives, as I feel strongly that the gentleman should be back in the company of his peers, so to speak.

Yours Sincerely

*Gary Scott
0299203495*

I rang the number immediately and made arrangements to meet him the next day. I checked on the Tung Jung website as to whose name would be on that number and though I did not recognise the name, I thought it would be very difficult to find the descendant of the person to return the portrait to.

The next day, I went to the address in Roseneath I was given and met Gary Scott, who works for Vodafone in the IT field. He showed me the portrait and when I saw it, I was speechless and tears welled in my eyes as it was a portrait of my grandfather which has been missing from the Tung Jung archives for many years – its existence was unknown.

Gary Scott, as mentioned in his email, has had the portrait hanging on his wall for about 15 years. He is a collector of old things and when he was asked by a friend to clean out a flat in Kensington Street, Wellington, about 15 years ago, he found the old oak framed portrait and decided to keep it. The other day while watching a Youtube programme about Lost Treasures, his conscience got him and he decided to see if he could find the owner or descendants of the portrait hanging on his wall. On browsing the internet, he came across the Tung Jung website and found the portrait gallery and thought that the portrait he had, looked like the person on portrait number 174196 and therefore contacted me as my name is on the website.

Gary, in his younger days had been to a party at the old Tung Jung premises in Frederick Street which had been tenanted out but apparently, all the furniture and other memorabilia was still there. The tenant who was hosting the party had expressly asked his guests not to touch anything in the building as they did not belong to him, so Gary had some idea as to what was in the building. How the portrait got to Kensington Street is speculation but the fact is that it is still in good condition and it has been returned.

It is known that when the portrait gallery was inserted into the Tung Jung website, a number of portraits were missing. Some were given back to the descendants of the portrait if known, but it has never been ascertained as to how many portraits there were.

My thanks go to Gary Scott for his kindness in returning the portrait of my grandfather to the Association. It now closes a chapter in the family history.

Gordon Wu



Gordon Wu receiving the portrait from Gary Scott



Ng Yew Sui circa 1925

News from Sydney

In the past three months there has been a number and variety of activities and events in the Chinese Australian community and even more on the wider Australian scene. Tony Abbott's Coalition Government has just hit Australians with a first budget that targets everything from health, education, families and my favourite public broadcasting stations ABC and SBS. Are there any honest politicians who don't say one thing before an election and then do the opposite once they are voted in?

I was pleased to attend the *Northern Links: Chinese Networks and Nation Conference* in Cairns. It has been some time since I was last in Northern Queensland back in my tourism days, so great to learn more about Chinese Australians up north. Made a number of contacts including an ex New Zealander, Mary Low who is involved with the Cairns & District Chinese Association.

Celestial City- Sydney's Chinese Story, a major exhibition about the Chinese in Sydney, opened at the end of March and will continue until October in the Museum of Sydney. Unlike Melbourne, Sydney does not have a dedicated Chinese Museum, so opportunities like this are valuable in presenting some of the history, activities, achievements and difficulties of life in Sydney especially for the early Chinese. Pleased to report that the inaugural *Lambing Flat Chinese Festival* in Young was a resounding success and the Festival date for next year has already been set for 21 March. I was really pleased to meet 82 year old Max Quay, a local resident, whose family have been in Young and the surrounding district since the 1850s.



Caught up with Carolyn King, author of *Pors Pors Cookbook*, who was visiting family in Sydney. This coincided with a visit by my brother Jeffery and sister in law Janet and as Carolyn and Janet were both originally from Dunedin, there was much to talk about. Carolyn left me a few copies of her book which I hope will be of interest to some Chinese Australians.

Twelve years have now passed since New Zealand's Prime Minister Helen Clark apologised for the poll tax enacted against the early Chinese and since then Canada and the United States have followed with apologies or statements of regret for anti-Chinese legislation enacted in their countries. Some of you know that I have been working on trying to get the Australian government to do likewise.

Why this has not happened in Australia is the subject of my presentation on Saturday 31 May 2014 at the NZ Chinese Association's *Diverse Bananas, Global Dragons International Conference* in Auckland. I am looking forward to the conference, catching up with friends and family and also making some new contacts. Another speaker from Sydney is Dr Kathie Blunt – her presentation is titled *Wedding Portraits: Portrait of a Nation*.

I have been supporting the campaign against Attorney-General George Brandis' attempt to repeal Section 18C of the Racial Discrimination Act, which basically protects a person from insulting, humiliating, offending or intimidating another person on the basis of their race. George Brandis' announced support of bigots sounds like shades of the White Australia policy.

The Chinese Pantry

An ancient tradition that spans the millennia, Chinese cuisine is defined by carefully balanced flavours and time-tested techniques that call for maximal preparation before minimal cooking.

The following are a list of ingredients every Chinese cook must have in their pantry.....

Soy sauce: An incredibly versatile ingredient in Chinese cooking, soy sauce is used to flavour sauces, stews, marinades and meat, fish and vegetable dishes. Chinese soy sauce is generally saltier and not as sweet as Japanese.

Plum sauce: A traditional sauce for duck and pork recipes, plum sauce is a thick, sweet-and-sour sauce. It is made with plums, apricots and seasonings and sometimes goes by the name "duck sauce."

Black bean sauce: A sauce made from fermented soybeans, ginger and orange peel.

Hoisin sauce: Sweet and spicy, hoisin sauce is primarily a table condiment made with soybeans (or wheat), garlic, chilli pepper, and other spices. It is almost jam-like in consistency and is frequently used to flavour meat, poultry and seafood dishes.

The following dishes can be made using any of the above ingredients:



Stir-Fry Pork with Ginger

Sesame Oil Chicken Wings

Plum and Ginger Chicken

Grilled Chicken with Ginger and Black Bean Sauce

Chinese Pork Tenderloin

Peanut oil: A flavourful oil with a high smoking point excellent for stir-frying. Chinese peanut oil has a pronounced peanut flavour often missing in American versions.

Sesame oil: Dark and flavourful, sesame oil accentuates many Chinese dishes and is meant to be used sparingly. Store sesame oil in a cool, dry place.

Rice wine: Somewhat sweet and low in alcohol, rice wine is made from fermenting steamed glutinous rice.

Chinese red and black vinegars: If you cannot find these vinegars, try substituting balsamic vinegar.

The following dishes can be made using any of the above ingredients



Egg Roll Wrappers

Chinese Pork Tenderloin

Pork Dumplings

Chilli paste: An important ingredient in Chinese cooking, chili paste is made from fermented fava beans, red chillies, flour, and garlic.

Five-spice powder: A pungent mix of Szechuan peppercorns, cinnamon, cloves, fennel seed, and star anise, five-spice powder is used extensively in Chinese cooking. It is not always limited to just five ingredients, however.

Sesame seeds: Mild and nut-like, sesame seeds are used to add texture and flavour to a variety of Chinese dishes. Their flavour intensifies when toasted.

Ginger: Spicy, pungent, peppery and somewhat sweet, fresh ginger adds big flavour to Chinese dishes, whether grated, ground, slivered or minced. The following dishes can be made using any of the above ingredients



Chinese Roast Pork

Ma Po Tofu

Amber's Sesame Chicken Chinese Spareribs

Asian Fire Meat

The Chinese pantry contd.....

Pork: The most important meat in Chinese cooking, pork is highly versatile, found in everything from dumplings to soups, stir-fries to spare ribs.

Tofu: A versatile ingredient, tofu is enjoyed in stir-fries, soups, casseroles, salads, sauces, and sandwiches. It is high in protein and an excellent meat substitute. Tofu is made by pressing curdled soy milk in a process similar to cheese making. Smooth and creamy, the firmness of tofu varies. Tofu is perishable and should be refrigerated and eaten within a week of purchase.

The following dishes can be made using any of the above ingredients:



Sweet and Sour Pork

Hot and Sour Soup with Tofu

Chinese Steamed White Fish Fillet with Tofu (Cantonese Style)

Rice: One of the most important ingredients in Chinese cuisine, particularly in the south, rice is indigenous to China and has been cultivated there for thousands of years. Many kinds of rice are used in Chinese cooking of various sizes, shapes, and colours.

Wonton or spring roll wrappers: Look for these paper-thin sheets pre-packaged in many supermarkets.

The following dishes can be made using any of the above ingredients:



Egg Rolls

Chinese Chicken Fried Rice II

Chinese Chicken Rice Salad

Pork Dumplings

Pot Stickers Traditional

Other important ingredients used in Chinese cooking are:

Straw mushrooms: Grown on straw, these tiny mushrooms are earthy and musty. They are usually available in New Zealand in cans, though they can be found fresh in some specialty stores.

Bean sprouts: The sprouts that spring forth from mung beans are the most popular in Chinese cooking, adding a crisp, earthy element to many dishes. They are quite perishable and should be stored refrigerated in a plastic bag or covered in water in the refrigerator. Best eaten raw, bean sprouts also do well in stir-fries after very brief cooking.

Shallots: Part of the onion family, shallots look more like garlic. Milder than an onion, shallots are used like onions in Chinese cooking. Dry shallots will keep in a cool, dry place for about a month.

Bok choy: Actually a very small cabbage, bok choy's leaves are tender and mild; its stalk is crunchy. Bok choy is used in soups, salads, stir-fries, and cooked vegetables. Use the Shanghai variety.

Spring onions: Also called scallions, spring onions are important and indispensable in Chinese cooking.

Red chillies: The Portuguese brought chilli peppers to China following the age of exploration to the Americas. Today, they are an indispensable ingredient in spicy Szechuan cuisine.

Garlic: A member of the lily family (along with leeks, chives, onions and shallots), garlic is the strongest-flavoured, most assertive member of the group. Look for firm dry heads of garlic. Store them whole and unbroken in a cool, dry, dark location. They'll stay for about two months. To peel garlic, place the clove under the flat side of a chef's knife and gently press down with the ball of your hand, lightly crushing the clove. The skin will split, allowing you to pull it off the clove more easily.

Coriander or Cilantro: A member of the parsley family (also known as Chinese parsley), coriander has a distinctive green, waxy flavour. Coriander is the usual name for the leaf of the plant otherwise identified as cilantro, and from which coriander seed is obtained.



新西蘭東增會館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

www.tungjung.org.nz

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Keep the Tung Jung Family alive and vibrant. Your subscriptions are essential to the Association

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