

明

míng

brilliant;
bright;
enlightened

明白	míng bái	understand; clear
明亮	míng liàng	shining; bright
明朗	míng lǎng	bright and clear
明年	míng nián	next year
明显	míng xiǎn	obvious
明智	míng zhì	wise

明: 人们把“日”和“月”结合在一起形成了表示光亮、灿烂或启迪的表意文字。人们称之为“明”。同时人们还将与欧洲黑暗时代同期的中国王朝称为“明朝”。今天, 科学技术已经发展到了令人眼花缭乱的太空时代, 但随着人类智慧的不断增长, 人类的未来却越来越黑暗。

Man combined the sun (日) and the moon (月) to produce an ideograph for bright, brilliant or enlightened. He called it: "ming" (明) and used it also for the brilliant Ming Dynasty of China which came in the wake of the Dark Ages of Europe. Today science and technology has ushered in the dazzling Space Age - with man very much enlightened and the future very much bedarkened.

1	丩	月	日	明	明	明	明												
1	2	3	4	5	6	7	8												

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 2011 issue

The Tung Jung Association of New Zealand Committee 2010—2011

President	Willie Wong	386 3099	Membership	Jocelyn Gee	04 2331746
Vice Presidents	Brian Gee	566 2324		Charles Lum	476 9582
Secretaries-	Joe Chang	388 9135	Property	Joe Chang	388 9135
English	Sam Kwok	027 8110551		Brian Gee	566 2324
Chinese	Peter Wong	388 5828	Newsletter	Gordon Wu	388 3560
Treasurer	Robert Ting	478 6253		Peter Moon	389 8819
Assistant treasurer	Virginia Ng	232 9971	Website	Gordon Wu	388 3560
Social	Elaine Chang	388 9135		Peter Moon	389 8819
	Jocelyn Gee	042331746	Consultant	Anne Chong	388 4085

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

President's report.....

Since my last report, the Association has been involved in the following events:

The annual Ching Ming celebration was documented this year by the Department of Ethnic Affairs for an exhibition to be shown to the public in November of this year. The dinner that followed in the evening at the Regal Restaurant was well attended as we had a full restaurant.

The bus trip to Woodhaven Gardens in Levin was attended by just over 50 people. My sincere thanks to Jocelyn Gee and Elaine Chang for their efforts in making the trip successful.

The Association is involved in the Wellington Chinese Community for Christchurch fund raiser and so far, a total of \$32,100 have been raised. The Association has contributed approximately \$1,400.00 from the Ching Ming dinner at the Regal and the Woodhaven Garden trip.

The apartments in our building are fully leased but as they age, money is required to spend on some refurbishment like replacing aging whiteware, curtains, repainting and other repairs due to damage by tenants. After the Christchurch earthquakes, insurance premiums are tipped to rise so these expected expenses will be a burden to the Association unless more donations and subscriptions (many are forgetting to pay their annual subscriptions) are received so that our mortgage repayments will not be jeopardised.

The future of the Association is dependent on its members. Our building value is close on \$900,000 and we have a mortgage of approximately \$360,000. Our donations and subscriptions are down by approximately \$3,000 from the last financial year. I therefore urge all Tung Jung members to think about the future of the Association by paying your subscriptions and encouraging the younger generation to take an interest in the Association as they will be our future leaders.

The trip to visit the Dunedin Chinese Garden is still in the pipeline for early next year.

The committee is looking for members to complement the existing committee. If you would like a say or help in the running of the Association, feel free to contact the President or come to our monthly meetings at the Association's rooms. Our next meeting is scheduled for Monday 6th June at 7.30pm.

Willie Wong
June 2011

自從上次報告以來,會館已經舉行了以下的活動:

第一, 每年一度的清明慶祝會已經被民族事務部門收錄下來了.清明節的展覽會在今年十一月公展.第二, 清明祭祖後在豪苑的聚餐也座無虛席.第三, Woodhaven Gardens 的巴士之旅有超過 50 人參加,我對 Jocelyn Gee 和 Elaine Chang 的付出,表示真摯的感謝.有他們的努力才能有這麼成功的旅程.第四,會館參與到惠靈頓的中國民間團體,為基督城地震籌款.到目前為止,已經籌到的總數是\$32,100. 而會館從清明聚餐和 Woodhaven Gardens 的巴士之旅的公款中,已經捐出大約\$1,400.00.

我們房子的套間已經完全被租出去了,但房子已老化了.租金需要被花費在房子的翻新裡.如替換老化的白色陶瓷,窗簾,重新粉刷和修復由於過去的租客做成的損壞.在基督城地震之後,保險的保額已經上升了,所以,這些預期的開支會成為會館的負擔,除非有更多的捐款和認購.(很多人都忘記支付他們的認購).收取款項,目的為了我們的貸款還款將不會遭遇危險.

會館的將來是依靠會員們.我們的房子的價值接近\$900,000,我們有大約\$360,000.的貸款.還有我們的捐款和認購,在上年財政中大約下降了\$3,000.因此我極力主張東增會館的全體會員們能積極認購和鼓勵年輕新一代來參與會館.因為他們是會館將來的領導.

下年上半年的 Dunedin Chinese Garden 之旅仍然在計畫中.

會館委員會正在尋找新的成員來補充委員會.如果你想給意見會館和說明會館運作.歡迎你聯繫會長或者參加每月會員的例會.我們下次的例會將在 6 月 6 日星期一晚上 7 點 30 分舉行.

黃蔭邦

2011 年 6 月

Tung Jung profile.....

Jeremy Chang 陳培安 — Tup Gong village 塔崗村

Banker—Royal Bank of Scotland , London

Jeremy was born in Dunedin, the son of Alex and Andrina (nee Lim) Chang. He is married to Joanna (nee Salmond) and has two daughters Pippa (11 years) and Amelia (8years).



Jeremy's grandfather Chang Min Yuen 陳明遠 (Tup-gong village 塔崗村) came to New Zealand in 1920 and had to contend with the infamous £100 Poll Tax and the English reading test. In Christchurch he worked in a general store and later he moved to Dunedin and started a fruit shop. In 1932 he returned to China and married Jeremy's grandmother Wong Yung Tay 黃容娣 (Bak-soi village 白水村) but because of the restrictive immigration policy he could not bring his new wife to New Zealand. In 1938 Guangdong province was invaded by the Japanese and grandmother fled to Hong Kong. In 1939 she was able to come to New Zealand when the Labour government allowed a number of refugees, married women and children to come for two years with the proviso that when the war ended they would be returned to China and this also applied to any children born in New Zealand. There was a hefty £500 bond and additionally a £200 deposit, which would be forfeited if regulations were broken. Jeremy's father Alexander Chang 陳志強 was born during this period along with three other siblings. Luckily, his grandmother and the children were not repatriated to China.

Like many Chinese families in the bleak years during the second war and the austere post war period Jeremy's father and siblings had to work hard helping in the shop, put up with racial discrimination and other impediments. Striving for a better life spurred him to study hard and after graduating from the Otago Medical School, he specialised in pathology. Jeremy's father was a consultant at Dunedin Hospital and taught at the Otago Medical School for many years. His mother Andrina 林蕙娟, a midwife and then librarian, was a grand-daughter of Young Wei Tim 楊會漆 (Peng-dei village 平地村) who with his second wife Ho Wun Too 何温桃 had nine children and Jocelyn, her mother, was the oldest. Andrina's father, Lum Chee 林池 (Seyip clan 四邑人) ran a laundry and a fruit shop in Oamaru and later had a market garden in Kakanui.

Jeremy is the middle child and has two sisters Bridget and Lucy. He attended Otago Boys High School and then went onto the University of Otago, gaining degrees in law and finance. Being in the "academic" class at high school Jeremy was required to study science subject such as maths, chemistry and physics. It was not his interest but it provided a good base to develop analytical skills which would be vital in his future career. Instead he developed a keen interest in law. During the Christmas holidays, he worked for a Dunedin law firm as a summer clerk. Whilst it was good experience, he found the pace slow and the firm had plans to make him a tax lawyer !

Coming from a small city like Dunedin his knowledge for careers was limited to law, accounting or medicine. Fortunately the finance department at Otago University had a continual stream of visiting professors. The American ones in particular opened his eyes to the finance industry and the myriad of opportunities (and perhaps it was also watching the original *Wall Street* the movie), he was hooked. He loved finance so much that he finished top of his finance class.

After graduation, he joined the Westpac graduate programme and moved to Wellington. For a high flying corporate finance job the first part of the graduate programme required him to serve time at the Porirua branch initially! After 6 months, he finally moved on to Westpac's trading floor as part of the debt capital market team. The early part of his career followed an Olympic game pattern with 4 years stints in Wellington, Sydney and London. Towards the end of 1996, Westpac transferred Jeremy to Sydney to work in the newly established Global Funding unit which was responsible for funding the bank from the global capital markets. In Sydney, the family lived near the beach at Manly. It was a great lifestyle and Pippa was born in 1999. This was followed by a move to London at the start of 2001 where Jeremy was Offshore Treasurer for Westpac. In this role he looked after the offshore wholesale funding for Westpac.

Tung Jung profile.....contd.

In 2006 he moved to ABN Amro in Hong Kong and the family enjoyed their time there. Although they were very familiar with Hong Kong, as they frequently visit his parents who lived there for 10 years, living and working in a city provided a vastly different experience to being a tourist. They loved the buzz of the city and were frequently found at City Hall for Yum Cha in the weekends.

Jeremy thought that moving to Hong Kong was going in the right geographical direction towards New Zealand. As it turns out his boss had other ideas and given his success of turning around the Asian structured notes business he asked him to replicate the same in Europe.

Towards the end of 2006 the family was relocated back to London. Jeremy is currently based in London where he is Managing Director of Structured Products Trading for Royal Bank of Scotland. He still get a buzz from the trading floor and the adrenalin still flows when he closes a deal.

Given the fall out from the global financial crises and banker bashing, it's been interesting times working in the finance industry over the last few years. He comments that it can be a real conversation stopper when someone asks what you do and you tell them that you trade exotic derivatives and then to top it off you work for Royal Bank of Scotland..

The family lives in Central London. They enjoy the buzz of the city and are two blocks away from Royal China which Jeremy think has the best dim sum in London. The girls attend Queens College Prep. and Senior schools respectively. They are very English complete with accents having gone to English schools since they were born and even in Hong Kong, they were at international schools which adopted the English curriculum. Jeremy laughs that they know more about English history than New Zealand history.

Jeremy's daughters have kept up their interest in Chinese culture and were in 2008, founding members of the London Chinese Dance School which is the first professional and a non-profit making Chinese Dance School in the UK. As the school is adjacent to the Chinese Embassy they are regularly involved with Embassy events and ceremonies and hope to be part of the 2012 Olympics festivities.

Whilst in Hong Kong, his wife Joanna developed a passion for jewellery design. On their return to London she set up a jewellery design business and in December 2010 she opened a boutique called Kohatu and Petros in the central London suburb of Marylebone. The family are keen to return to New Zealand but with the opening of the boutique the time scale has now been pushed back.



Alex, Andrina, Pippa, Joanne, Amelia, Jeremy



Pippa



Amelia

Ancient Chinese Weddings.....

Marriage in ancient China was an elaborate affair that was handled by the parents of the bride and groom. Once the groom's parents found a suitable bride, they would send special gifts to the girl's parents as a way of making their wishes known. If interested, the girl's parents would then send a formal document which included the date and time of the girl's birth back to the boy's parents. This document would be placed upon an altar for three days and if everything remained calm and stable within the families, the plans would continue. The groom's parents would then summon a master of astrology to decide if the couple would be compatible. The same process would then continue with the bride's family. The families would only meet if the couple was deemed compatible by both sets of parents. The bride's family would now be presented with gifts from the groom's family as tokens of their commitment. The most popular gift item was tea. Shortly after this exchange, the bride's dowry was gathered and taken by procession to the groom's family home. The entire pre- marriage process would sometimes take an entire year.

Trip to Woodhaven Gardens.....

On 11th March, a Friday, a busload of members and friends visited Woodhaven Gardens, a market garden just south of Levin. The trip was planned by the Association to show how a modern market garden is run as compared with the methods used by our ancestors. The day was fine, temperatures warm and the bus load of 50 people took approximately 1 ½ hours to get there. The large bus had some difficulty in negotiating some of the narrow rural roads but thanks to the skill of the bus driver, we made it without incident.



John Clarke briefing the group

Our host, John Clarke, owner of Woodhaven Gardens, welcomed us on our arrival and explained to us his enterprise before showing us around his garden. So by following the leader, the group visited the packing sheds where we saw the modern methods of washing and packing spinach for the supermarkets and the age old methods of cleaning onions and spring onions. Modern supermarkets require the vegetables to be washed and packed as gone are the days when manual labour was the norm. Then it was out to the fields where we saw rows and rows of spring onions, celery, lettuces and cabbage all growing in the weed free fertile soil of Levin. All sowing of the young seedlings are done by labourers sitting on a special machine drawn by a tractor and as the tractor moves forward, the labourers just drop the seedlings into a hole made by the machine which covers the hole with soil after the seedling has been dropped in. No more back breaking work or sore backs anymore!!

After showing us around the garden, it was back to the bus which then took us to John's house, not far from his gardens, for a barbecue lunch. Set in a private reserve in lush surroundings, John had arranged a bountiful lunch for us all on his back patio. Two whole suckling pigs were roasted for us along with sausages, steak, chicken wings and fresh salad from his gardens, topped off with fresh watermelon (really sweet), rockmelon and home baked cake. In return for his hospitality, the Association presented John with a rimu fruit bowl, turned by Jack Gee and some bottles of wine.

When it was time to leave, we boarded the bus which took us back to the gardens where John gave us all, some of his produce to take home. A really delightful day was had by everyone and John's hospitality was really awesome!



John Clarke and Willie Wong



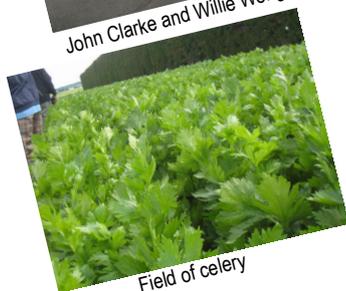
Washing spinach



Manual labour!



Fields of spring onions



Field of celery



Roast suckling pig



View from the house



Cabbages!



All enjoying themselves



Presentation to John

Ching Ming Festival.....

On Sunday 3rd April, the Association observed its traditional practice of the Ching Ming festival by congregating at the Tung Jung memorial at Karori Cemetery at 12 noon. The weather was cloudy and with a light wind and threatening dark clouds but with warm temperatures. There were many new faces and this year, the Ethnic Affairs Department in conjunction with the Museum of the Sea, had a camera crew there to film the Ching Ming observance for an exhibition to be held in November of how ethnic communities observe death and its connotations. Interviews were conducted on several members who were present for their views of the observance. After paying our respects to our ancestors, everybody gathered round to partake the food that was offered to the ancestors. That night, a dinner was held at the Regal restaurant in Courtenay Place, attended by 170 people and all had a good time. The Association had the usual lucky draws which is always an attraction to the diners and this year the raffle proceeds was donated to the Wellington Chinese Community Group for Christchurch Earthquake appeal who in turn would pass it to the Red Cross. The raffle proceeds amounted to \$620.00. The Tung Jung Association is taking an active interest in the Wellington Chinese Community Group for Christchurch Earthquake Appeal and some of the committee is in the Group's committee. The target for the Group is to raise \$150,000 for Christchurch.



Digging deep: grappling the water shortage in China

On 8 February 2011 the United Nations Food and Agriculture Organisation (FAO) issued a rare “special alert”, warning that an extreme drought threatened the wheat harvest in China, the world’s largest wheat grower.



A dried up reservoir

The FAO said that the drought affected more than a third of China’s 14 million ha of wheat and left 2.57 million people and 2.79 million livestock short of water. China’s grain situation is critical to the rest of the world – if they are forced to go out on the market to procure adequate supplies for their population, it could send huge shock waves through the world’s grain markets, Adding to the seriousness of the situation was speculation that food price increases had helped fuel unrest in the Middle East in early 2011 – as they did in 2008 when a rapid increase in the cost of staples, especially rice, had triggered food riots in parts of Asia and Africa.

In January 2011, a price index of 55 export food commodities tracked by the FAO reached its highest level since the index began in 1990. The main factors affecting prices were said to be weather patterns, increased demand, reduced yields and the displacement of food commodities by biofuel crops.

The day of the FAO alert, Xinhua, China’s official news agency, announced that the country’s grain belt faced its worst drought in 60 years. It said the water shortage was severe in Anhui, Hebei, Henan, Jiangsu, Shandong and Shanxi provinces which had seen almost no rain since October 2010. The provinces – all in China’s northeast – accounted for some 80 per cent of the country’s wheat production. China Dialogue, an environmental NGO, reported in October 2010 that per capita drinking water resources in the Chinese capital have sunk to 4 percent of the global average.

“Minimal rainfall or snow this winter has crippled China’s major agricultural regions, leaving many of them parched,” said Xinhua, adding that crop production had fallen sharply as a result.

China had some 55 million tonnes of stockpiled wheat (the equivalent of half the annual harvest), but the authorities were sufficiently concerned by the drought to set aside 6.7 billion yuan (US\$1 billion) in emergency aid to dig wells, divert water, improve irrigation and compensate struggling farmers.

By early March it was clear that the huge intervention, along with timely rain and snow in late February, had saved much of the country’s wheat crop, which was emerging from its winter dormancy. However, the abnormally dry winter – in some parts of China the driest for more than a century – underscored a deeper issue: the on-going depletion of the country’s water reserves by rapid industrialisation and increase in the standard of living. Hundreds of cities are consequently facing water shortages, including the capital, Beijing, which has a deficit of 200-300 million cubic metres and which is tapping underground water to meet its needs. As a result of such measures, the water table in the arid northern plain – home to some 200 million people and to fast-growing megacities such as Beijing and Tianjin – has fallen to between 11 and 24 metres below sea level over the past decade. The World Bank has warned that such practices are unsustainable and that without urgent changes in water use, tens of millions of Chinese will become environmental refugees.

In 2010, CNN reported that China’s feverish dam-building activities (the country has some 87,000 dams) to secure water supply were stressing countries downriver, including Bangladesh, Burma, Laos, Cambodia, Thailand and Vietnam. Those other countries also lack the money or political ability to build dams as quickly as China has. Chinese officials routinely build infrastructure and relocate residents despite opposition. By far the largest scale response by the Chinese Government to the chronic water shortage is the South-to-North Water Diversion Project, a massive engineering scheme to channel water from the Yangtze River through a network of pipes, tunnels and canals to the dry north of the country via three routes: eastern, middle and western. The eastern route, started in 2002 will allow water from the Yangtze River to flow beneath the Yellow River via a tunnel by 2050. The time taken from conception to finish will have taken 100 years! The central section, due to open in 2014, will deliver water 1400 kilometres to Beijing and other northern cities. The water diversion project has displaced over 340,000 rural people to date and will be the biggest relocation of people since the three dams project. The amount of water it will deliver will buy China time to change and, hopefully, become more efficient but it won’t be enough to solve the country’s water woes. China’s thirst is just too great, and unless it alters its ways, millions might find one day that their water could run dry.

In a latest report, the Yangtze River has been closed to shipping because of low water levels, in the worst drought in 50 years. Cargo ships were stranded and 400,000 people are without drinking water. Water levels have fallen as low as 3 metres in the main thoroughfare of the 6200 kilometre river that stretches from Tibet to Shanghai. The Yangtze basin is home to a third of China’s population and 40% of the country’s economic growth. The river was 49 metres narrower in key sections than last year.

Famous Overseas Chinese from Gualing village 瓜嶺村….

Gualing village 瓜嶺村, also known as Guazhou village 瓜洲村 was built in the Ming Dynasty (c. 1460) is the hometown of many prominent overseas Chinese. The inhabitants are of peasant stock but over the years, many had made their way overseas to better themselves. As early as 1856, many went to the Americas, Australia and New Zealand (known as Gum Sarn 金山 or gold mountain) in search of gold so that they can better their lives, but in fact, they worked harder than ever, many paid a poll tax to enter a country and had to borrow the money to pay that. About 50% of the male population from the village went overseas and many never came back. Few made their fortune in the gold fields but the majority, when luck ran out turned to other ventures. A proliferation of fruit and vegetable shops, laundries, market gardens, barber shops and restaurants suddenly sprang up throughout the countries where the Chinese settled. Used to hard labour, the Chinese prospered and many would send money back to the village to improve the standard of living. Schools were built and roads were improved from the overseas donations.

Some noted overseas Chinese from Gualing village are:

Wang Meizhong 黃美中 (1834-1873) who was a government official in the Xianfeng years made a considerable contribution to education and public works in the village. He went looking for gold in Australia in 1856 at the age of 22. It is said that he found a giant gold nugget which he sent home. With his new found fortune, he purchased land south of the village, dug fish ponds, planned a new village and built Plum House, the Octagon and other buildings in the village. He entrusted his son, Wong Gun Wing 黃衮榮 to implement the building of the Wong ancestral hall in 1885 and also donated the granite to build the paved road outside the village.

Huang Guomin 黃國民 (1874-1935) whose original name was Wong Sik Hum 黃錫堪 lived in New Zealand from childhood and because of his western culture, he became a KMT party member. Out of respect for Sun Yat-sen, he joined the national revolutionary cause and changed his name to 黃國民. In 1912, he supported his brother Wong Sik She 黃錫樹 in establishing the first Chinese private Zengcheng “Guazhou Primary School”. In 1914, he became a Minister of the Chinese Kuomintang Party in Wellington and under orders from President Sun Yat-sen that year, he found 427 people to donate large sums of money to support the “Taoyuan struggle 討袁鬥爭”. In July 1922, again under orders of Sun Yat-sen, he returned to China as the Expeditionary Quartermaster of the Tenth Army headquarters. In the same year, he was also appointed Zengcheng County Magistrate and the KMT Zengcheng Party Minister. During his tenure, he fought against the gentry, bandits, maintained public order, improved agricultural production, education and other portfolios. After the death of Sun Yat-sen in 1925, the Nationalist government declined and Huang Goumin returned to New Zealand and lost interest in Chinese politics. He died in Wellington in 1935, aged 62.

Huang Tianhui 黃田惠 (1882-1961) borrowed money to pay the Poll Tax to come to New Zealand. He ran a market garden at first but later joined the gold rush with others. At the age of 28, he returned to Guangzhou to open an agricultural warehouse specialising in exporting. He was also involved in the building of the famous Gualing watch towers, irrigation, education autonomy and contributed to the relief of distress of the village. He was a philanthropist and stressed the importance of education for the children. When disaster struck the village one year, he supervised the shipment of rice from Guangzhou to the village for the villagers and often in the case of hardship for some families, he would cover the children’s education costs. He was dedicated to his village and in those days when bandits were rife, would organise the villagers to keep watch day and night from the watch towers he built and supplied guns and ammunition for them.

Wong Hanqiang 黃漢強 Edmon Wong (b. 1929) came to New Zealand in 1940. He was the first Chinese in New Zealand to gain a PhD degree in Organic chemistry and pursued a career with the then DSIR. He later undertook post-

Famous Overseas Chinese from Gualing village 瓜嶺村... contd...

doctoral work at UCLA in Los Angeles and Germany as recipient of prestigious international awards. He is recognised internationally for his research in the *flavonoid* products in plants or what is known today as *natural antioxidants* in foods. In 1972, he set up a laboratory to isolate and identify the chemical component given off by the smell of mutton to which the Cantonese dislike. In 1977, he spent some time in Boston as a guest Research Associate at the US Army Research and Development Laboratories where he continued to isolate the other components relating to the odour of sheep meat but was only partly successful before returning to New Zealand. On returning to New Zealand, he had problems with the administrative authorities regarding his work so retired early and devoted his time to Chinese history and literature.

Huang Jiquan 黃積全 Mervyn Wong (b. 1940) was born in Wellington and after obtaining a PhD in physics from Harvard University in 1968, has stayed in the USA ever since. He has been involved in teaching and research at the Universities and research institutes of Harvard, Hamburg, Princeton, Beijing and Berkeley.

Huang Zhongze 黃宗岳 Paul Wong, graduated top of the School of Engineering with BE (Hons) in Mechanical Engineering in 1972 at Canterbury University and obtained a PhD in Robotics Engineering. His PhD research has been cited in international journals for the next two decades. He is the owner of Applied Robotics, a successful Australian company, which provides robotic technology to overseas companies in Europe, Australasia and the USA as well as numerous commissions for the Australian Government.

Huang Jinlian 黃錦蓮 Alison Wong (b 1960), is a poet and writer. Her poetry was first published in 2006 and in July 2009, her first novel, *The Earth Turns Silver* was launched and established herself as a promising novelist in New Zealand.

Huang Lida 黃李達 Stan Wong is a retired electrical engineer and a former Director of National Power in New Zealand.

Compiled from Lychees Hometown magazine and Gwa Leng Wongs in NZ.

“Happy” – the new buzzword in China.....

China has ordered its officials to go out and “make people happy” in an attempt to combat simmering discontent caused by a widening rich-poor divide, choking pollution, rising inflation and endemic corruption.

Officials are now to be judged on their ability to “make people happy”, said Prime Minister Wen Jiabao. An official’s performance and achievements should be evaluated by whether the public are happy or not, dissatisfied or not but not by how many high rise buildings and projects he had been involved in.

A government official from a northern province said that it’s all about making people happy these days. “Happy, happy, happy, that’s the only word that counts these days”.

China’s autocratic leadership has moved to stamp out any Middle East style protests, arresting more than 100 dissidents, stepping up online censorship and harassing foreign media. Apparently, the call for greater happiness is the key theme for China’s next 5 year development plan. Reports that *happiness* has become a new buzzword for bureaucrats, replacing *harmony*.

The desire to promote happiness reflects fears among China’s leaders that too many people have been left unhappy by three decades of headlong economic growth.

Adapted Dominion Post/Daily Telegraph UK

Storage tip for garlic and ginger.....

Try wrapping garlic and ginger in aluminium foil to lock in the moisture and keep in the refrigerator. This method will increase the life of the garlic and ginger and prevents drying out.

May 12 2008.....3 years later

On this fateful day, the 12th May 2008, at 14:28 local time, the earth shook for close for 2 minutes in Sichuan province.

Somewhere between **87,150** (69,227 dead and 17,923 missing) and **87,587** (69,195 dead and 18,392 missing) were killed, with **374,643** injured (a number exceeding the injured in Haiti) and somewhere between 4.8 million and 11 million people were made homeless.

Along with the landslides, quake lakes were formed. There were thirty four lakes formed due to earthquake debris blocking and damming rivers. Entire villages had to be evacuated because of the possible flooding of downstream homes.

Many aftershocks were also recorded with many casualties and

damage from this 7.9 - 8.0 on the Richter scale earthquake of 19km depth. It reached a maximum intensity of XI (MMI). The area of the intensity was 3,144 square kilometres. On an amazing scale, a 936km by 596km ellipse was of damaging intensities (VI and above).

US\$146.5 billion (CNY1 trillion) was arranged to be spent over the 3 years from 2008-2011. Direct economic losses were calculated to be **CNY845.1 billion (\$125.6 billion US)**, the total loss being 91.3% from Sichuan, 5.8% from Gansu and 2.9% Shaanxi. Brought forward to 2011 dollars, on the CATDAT list of damaging earthquakes this is the 3rd highest economic loss from an earthquake after the 2011 Japan earthquake and tsunami, and the 1923 Great Kanto earthquake.

China and the rest of the world gave generously, and as of April 30, 2009, contributions to the total to 76.712 billion yuan (\$11.4 billion US) were raised.

Students (**19065 killed**) were a heavy victim group in this earthquake with over 7,000 school buildings in Sichuan Province collapsing. Millions of livestock and a significant amount of crops were also destroyed. Estimates of up to 12.5 million animals (including 1 million pigs were killed).

Since 2008, much reconstruction has occurred for the almost 2.5 million households that needed rebuilt homes and housing. Estimates vary, however all that can be said is that much money has been pumped into the region, and that reconstruction is nearing completion.

The Sichuan earthquake has had a number of profound effects on Chinese society. Tens of thousands of volunteers have flocked to the area to help with the relief effort in an unprecedented wave of civic spirit, while the local media have - at times - given an unusually frank portrayal of the destruction and suffering.



Re-construction of Wenchuan

Yet one of the more striking developments has been the massive donations from China's new class of wealthy which were once treated with the utmost suspicion by the population.

Within a week of the earthquake, a group which compiles lists of the wealthiest people in China, estimated that the top 100 richest people in the country had already donated CNY120m collectively. Of the wealthy entrepreneurs from mainland China, the biggest single donation of CNY7.9m had come from Zhang Jindong, head of the Suning electronics retail chain. Meanwhile, Huang Guangyu of Gome, another electrical goods company, had donated CNY7.1m. Since then, even

more big donations have been announced publicly some reaching the CNY100 mark.

Earthquake-Report, hopes that readers remember those lost in this quake, on this, the third anniversary, and also to remember the risk of earthquakes to all people in this world. Much has happened since the Sichuan earthquake and we in New Zealand know only too well how fickle nature can be.

WHY WOMEN IN CHINA DO NOT GET BREAST CANCER

Prof. Jane Plant, PhD, CBE, a noted scientist in England, tells her story with the fight against her life threatening breast cancer.

I am a scientist and I had no alternative but to die or to try to find a cure for myself for this cruel illness that affects one in 12 women in the UK. I had suffered the loss of one breast, and undergone radiotherapy I was now receiving painful chemotherapy, and had been seen by some of the country's most eminent specialists. But, deep down, I felt certain I was facing death. I had a loving husband, a beautiful home and two young children to care for. I desperately wanted to live.



Anyone who has come into contact with breast cancer will know that certain risk factors - such as increasing age, early onset of womanhood, late onset of menopause and a family history of breast cancer - are completely out of our control. But there are many risk factors, which we can control easily. These "controllable" risk factors readily translate into simple changes that we can all make. My message is that even advanced breast cancer can be overcome because I have done it.

*My husband Peter, who was also a scientist, arrived back from working in China had brought with him cards and letters, as well as some amazing herbal suppositories from colleagues as a cure for breast cancer. I remember saying that if this was the treatment for breast cancer in China, then it was little wonder that Chinese women avoided getting the disease. Those words echoed in my mind. **Why didn't Chinese women in China get breast cancer?***

The disease was virtually non-existent throughout the whole country. Only one in 10,000 women in China will die from it, compared to that terrible figure of one in 12 in Britain and the even grimmer average of one in 10 across most Western countries. As a scientist, it seemed obvious to me that some lifestyle factor not related to pollution, genetics, urbanization or the environment is seriously increasing the Western woman's chance of contracting breast cancer. Scientific research showed that when Chinese or Japanese people move to the West, within one or two generations their rates of breast cancer approach those of their host community.

*The Chinese describe all Western food, including everything from ice cream and chocolate bars to spaghetti and feta cheese, as "Hong Kong food", because of its availability in the former British colony and its scarcity, in the past, in mainland China. So it made perfect sense to me that whatever was causing my breast cancer **and the shockingly high incidence in this country generally, it was almost certainly something to do with our better-off, middle-class, Western lifestyle. There is an important point for men here, too. I have observed in my research that much of the data about prostate cancer leads to similar conclusions.** The number of men contracting prostate cancer in rural China is negligible, only 0.5 men in every 100,000. My husband and I decided to utilize our joint scientific backgrounds and approach the problem logically. Then one day, we both had the same answer - **"The Chinese don't eat dairy produce!"***

Suddenly I recalled how many Chinese people were physically unable to tolerate milk, how the Chinese people I had worked with had always said that milk was only for babies, and how one of my close friends, who is of Chinese origin, always politely turned down the cheese course at dinner parties.

Milk, I discovered, is one of the most common causes of food allergies. Over 70% of the world's population are unable to digest the milk sugar, lactose, which has led nutritionists to believe that this is the normal condition for adults, not some sort of deficiency. Perhaps nature is trying to tell us that we are eating the wrong food.

Before I had breast cancer for the first time, I had eaten a lot of dairy produce, such as skimmed milk, low-fat cheese and yoghurt. I had used it as my main source of protein and I also ate cheap but lean minced beef.

In order to cope with the chemotherapy I received for my fifth case of cancer, I had been eating organic yoghurt as a way of helping my digestive tract to recover and repopulate my gut with 'good' bacteria.

Recently, I discovered that way back in 1989 yoghurt had been implicated in ovarian cancer. Dr Daniel Cramer of Harvard University studied hundreds of women with ovarian cancer, and had them record in detail what they normally ate. Following Peter's and my insight into the Chinese diet, I decided to give up not just yoghurt but all dairy produce immediately. Cheese, butter, milk and yoghurt and anything else that contained dairy produce - it went down the sink or in the rubbish. I therefore became an avid reader of the small print on food labels.

Up to this point, I had been steadfastly measuring the progress of my fifth cancerous lump with callipers and plotting the results, my own precise observations told me the bitter truth.

My first chemotherapy sessions had produced no effect - the lump was still the same size. Then I eliminated dairy products. Within days, the lump started to shrink.

About two weeks after my second chemotherapy session and one week after giving up dairy produce, the lump in my neck started to itch. Then it began to soften and to reduce in size. The line on the graph, which had shown no change, was now pointing downwards as the tumour got smaller and smaller.

WHY WOMEN IN CHINA DO NOT GET BREAST CANCERcontd

Very significantly, I noted that instead of declining exponentially (a graceful curve) as cancer is meant to do, the tumour's decrease in size was plotted on a straight line heading off the bottom of the graph, indicating a cure, not suppression (or remission) of the tumour.

One Saturday afternoon after about six weeks of excluding all dairy produce from my diet, I practised an hour of meditation then felt for what was left of the lump. I couldn't find it. Yet I was very experienced at detecting cancerous lumps - I had discovered all five cancers on my own. I went downstairs and asked my husband to feel my neck. He could not find any trace of the lump either. The following Thursday, my cancer specialist, examined me thoroughly, especially my neck where the tumour had been. He was initially bemused and then delighted as he said, "I cannot find it." None of my doctors, it appeared, had expected someone with my type and stage of cancer (which had clearly spread to the lymph system) to survive, let alone be so hale and hearty.

My specialist was as overjoyed as I was. When I first discussed my ideas with him he was understandably sceptical. But I understand that he now uses maps showing cancer mortality in China in his lectures, and recommends a non-dairy diet to his cancer patients.

I now believe that the link between dairy produce and breast cancer is similar to the link between smoking and lung cancer.

I believe that identifying the link between breast cancer and dairy produce, and then developing a diet specifically targeted at maintaining the health of my breast and hormone system, cured me.

It was difficult for me, as it may be for you, to accept that a substance as 'natural' as milk might have such ominous health implications but I am a living proof that it works and have written a book about my revolutionary diet plan.

Extracted from Your Life in Your Hands, by Professor Jane Plant

Ten year haunted house finally debunked.....

A 5 storey "haunted" building in the Guangxi province of China has scared most of its owners away. Anyone who ever lived in the house, heard horribly spooky sounds coming from somewhere in the house. In ten years, the house has been sold to four different owners, and soon after each moved in, they moved out because of strange noises coming from within. The building is actually very nice and used to be valued at about \$34,000, but with the haunting no one wanted to buy it until two brothers paid \$6,500 and bought it.

The small town Chan brothers did not believe in haunted houses and could not pass on the great price for such a large building.

Each night, the brothers would hold their breath and try to find where in the house the noise was coming from.

After numerous nights of searching, they figured out the noise sounded like something flapping in the water and it came from the bathroom pipe on the first floor.

The decided to break the pipe open and immediately found what was haunting the house.

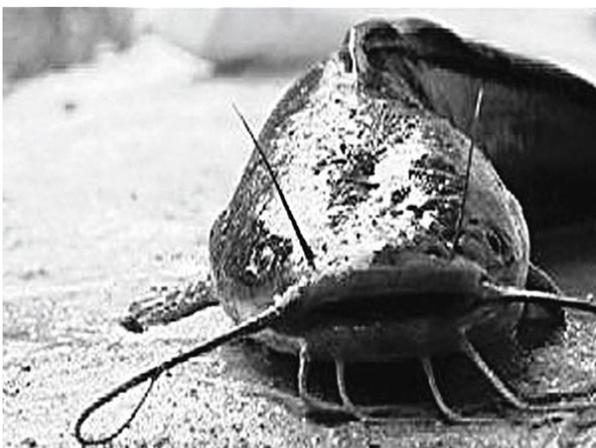
About 10 catfish were found swimming in the sewer. Two were about 10 pounds and the rest were about 5 pounds each.

So it turns out the haunting was nothing more than some catfish in the sewer system, but... how did they get their in the first place?

In 1995, the first owner of the house was a catfish lover.

One day, he bought a bucket full of cat fish for dinner and left them in the bathroom waiting to be gutted. Apparently, two of them escaped through the toilet bowl and made a happy family of 10 living in the sewage pond.

Now that the ghost is gone, the price tag of the house soon rocketed to over \$133,000. Not too bad for a little myth busting...



A catfish

Christchurch earthquake.....a first hand report

This report comes from Bruce King, related to a Tung Jung member, and a survivor in the Christchurch earthquake on February 22nd.

This is my account of what happened, I just came up to the 3rd floor of the Press Building for a few minutes, then as the earthquake began I knew immediately it was going to be very violent- I felt the sudden shudder then the walls swayed furiously and the ceiling give way as the concrete roof collapsed exposing the sky. I was thinking this was surreal, and within these split seconds my instinct was to seek safety of the closest door frame- this was in the Avenues office and staff cafeteria. I was trying to head there when a falling Avenues door frame fell suddenly blocking my back, then a second adjacent door fell simultaneously crushing my right foot and crashing through some of the floor boards, these doors actually saved me as it formed as an "A" frame providing a shield from this enormous pile of roof rubble. Within this area I heard voices from some of my work colleagues, this was just the start of this horrendous ordeal.

I was completely trapped when the roof and debris collapsed on me, and the rest of my body was pinned under the doors, wall, concrete rubble and live wires all exposed, my upper torso had about a one cm to move and my arms had limited movement, but I was able to use my cellphone and call emergency 111 and sent numerous text messages for help to my wife, daughter and son. This was to no avail as the Vodafone network overloaded. In this extremely unusual situation, I had some excruciating pain in my foot – so I applied a tourniquet with my belt below my knee and had very limited mobility. I yelled out "help" continuously and within 10 to 20 minutes George, the building custodian heard me. Later on with the arrival of 2 fire rescuers and several construction men, they pulled me out with their bare hands within an hour.

When I finally got free of the all this rubble, I was assisted to exit the 3rd floor of this 100 year plus building except this was now the new "roof" of the building as the roof had "pancaked" onto this floor and I could see at the Cathedral spire had totally collapsed and I realised this was not any "normal" earthquake that we had experienced on numerous occasions. I was then subsequently treated by two doctors - both Urologists escaping from the nearby conference, I was lifted on to a construction utility vehicle to an open triage centre at Latimer Square, very close to the burning CTV building. The time was 3:10pm now when I was treated for my cuts, bruising and my injured ankle, I was then put into the triage tent for a short time and then placed on stretcher to one of the fleet of ambulances to the Bealey Ave 24 hour surgery, in fact this surgery was now in the open car park !

Here they said initially I will probably need surgery to repair ligament damage to my ankle. I am very lucky to be alive, considering one person has died close to where I was found and some of my other work colleagues had suffered much more traumatic injuries. I have now have been to see my doctor, had X-rays to my ankle and miraculously it has shown no broken bones , but a better than even chance that I have broken ribs. I asked that a message be conveyed to my wife, Glenys, who was at the nearby hospital. So at this time after 4 pm my family realised I was finally found alive as mobile phone networks were still down. I was over at the Hospital where an orthopaedic surgeon examined me. My house is OK, except for a few more cracks etc, and we had lost of power for about 7 to 8 hours but had running water. This was absolutely terrifying, so much worse than the Sept 4 earthquake, as it was so very violent and the duration was so short. We now had many after shocks everyday - almost normal for us! My personal stuff is still in the Press building, and it's unknown if any of the staff can ever retrieve our gear at this stage. My car which was parked on the street near the Avon River was covered to the underside up to around 20 cm of this grey liquefaction material as a result from the earthquake. Five days later, I had a phone call from the Avenues editor who was concerned with my demise and if I had got out. Yes ,this is my miracle story but there are many individuals that have suffered much more. Words cannot explain as well as the photo from my phone's camera !!



The "A" frame that protected Bruce



The damaged Press building

Comment.....by Paul Wah

We NZ Chinese are accustomed to dubious stereotypes. Richard Seddon labelled us as "the yellow peril" whose lack of moral standards endangered NZ society. More recently Winston Peters spread the word that the Chinese hordes in cahoots with greedy immigration consultants were exploiting regulations loopholes; flooding into the country, taking Kiwi jobs, rorting our social welfare systems and acting as a Trojan horse for Asian gangs (Triads) with their connection to drug smuggling and vice rings. Just as 'Winston speak' begins to fade then controversy arises over Amy Chua's book "Tiger Mothers." Chua says that Chinese mothers are "superior". They give their kids no quarter. They lock them in, force them to practise and study for hours on end. They explode with rage if there aren't straight A's, with no time for notions like "self esteem" or "sleepover"; they storm and nag, humiliate and berate, and very often it works.

When I arrived to teach at Shanghai University of International Studies, I took with me a number of misconceptions. That Chinese students are obedient, do not ask questions, learn by rote, are inherently superior in maths and have little leisure time. I soon discovered that these are generalisations and that students are much the same everywhere. What defines attitudes towards study is often extreme competition in an overpopulated society where opportunities are few and survival of the fittest the ethos for centuries.

Since I can remember, Europeans have been paranoid about Chinese intellectual superiority in the classroom. Just look at the end of year prize winners at School break up ceremonies, the University Scholarship pass lists, University graduands, and the elite medical schools heavily loaded with numbers of Asian students. Recently the elite 7A class at Auckland Grammar had 90% Asian (mostly Chinese) students. Whilst there is little that we Chinese can do to dilute perceptions of Chinese superiority, we as a community should take care not to be seduced into believing such myths. The performance of our students is due to socio-economic factors and cultural influences, since leading anthropologists have long disavowed that there is an inherent intellectually superior race. I venture to say that in NZ, the matrons of wealthy white suburbs such as Remuera, Kelburn and Fendalton are just as 'Tiger Mum' as any Chinese mother of a similar status. These women seek out the best schools, supervise homework, pay for private tutoring, crow over academic success and mount unrelenting pressure to ensure that their children will have a competitive advantage in gaining entry into the best universities and consequently a place in the 'blue chip professions'

As a mature and hopefully wise ethnic group, our parents need to understand that their primary goal is to nurture their offspring to live happy, well integrated and successful lives along side their Kiwi compatriots. They can adopt the best aspects of western culture and still retain that which is relevant to their own. I do not consider myself as an academic although I have two degrees. My son was Dux at his big secondary school yet he is well adjusted and untainted by intellectual superiority. Chinese children need space to grow, to play team sports, socialise, cope with freedom, experience the art and culture of other races and not be bound by an iron band of conformity. It is commonly called being a well rounded individual.

Paul Wah

China drops death penalty in 'symbolic' move

China dropped the death penalty for more than a dozen nonviolent crimes and banned capital punishment for offenders over the age of 75 in a move seen as symbolic but unlikely to significantly reduce executions. China executes more people every year than any other country, and critics say too many crimes are punishable by death. The official Xinhua News Agency said it was the first time the communist government has reduced the number of crimes that are subject to the death penalty since 1979, when the Criminal Law took effect, but an expert said the move was unlikely to significantly reduce the number of people executed annually in China, since people convicted of those crimes in the past were rarely been given the maximum penalty. Thirteen economic, nonviolent offences will be removed from the list of 68 crimes punishable by the death penalty. The 13 crimes include forging and selling invoices to avoid taxes, and smuggling cultural relics and precious metals such as gold out of the country. However, the changes would not bring down the number of people executed because it targets crimes that have rarely, if ever, had capital punishment applied to them. Capital punishment can still be used to punish other economic crimes such as corruption. There still is a very strong sense that corrupt officials must die, among the Chinese population at large, The revulsion for that offence is so strong that there would be a potential political cost to eliminating the death penalty for corruption. Legal authorities have sought to stamp out abuses of the death penalty, particularly by demanding that all death sentences be reviewed by the nation's supreme court. They have called also for the penalty to be imposed only in the most extreme cases, although the punishment has wide public support in China. The changes reduced the number of crimes punishable by death by nearly one-fifth and said the government would consider further revisions in the future.

REJIGGING THE CHINESE MALE

As an older Chinese I am delighted at the Box Office success of Roseanne Liang's film "My Wedding" the theme being her machinations over her marriage to a European against the wishes of her Hong Kong parents. My age group have long accepted that our young people are intermarrying more, an inevitable consequence of greater intermingling at school, university, the work place and in sports teams. But that's for the younger generation. We oldies believe that there are distinctive aspects of Chinese culture that depend upon finding mates of our own kind. Our cuisine, family cohesion, disciplined attitude to work, study and respect for the law, are all nurtured within the framework of a traditional family with two Chinese parents. During my youth community disapproval ensured that there were few mixed race marriages.

Sadly it seems, times are changing for the more mature women. If our esteemed ancestor Confucius could have read the "Women Seeking Men" columns in the Auckland Herald recently, he would have turned in his grave. Of about 50 advertisements there were 9 from Chinese women specifically seeking European partners. A typical example was " *Attractive Chinese lady, 42, slim, fun loving and honest with nice qualities, seeking Kiwi, Euro gentleman who is handsome and intelligent, aged 45-55 for long term relationship*". All of the 9 women were in 40-55 age range, presumably divorced, widowed and some having previous Chinese husbands or partners. Significantly, there were no Chinese men seeking European women in "Men Seeking women" columns. The fact that not one Chinese woman advertiser asked to meet a Chinese male is a matter of concern or even great shame amongst we Chinese blokes.

Within this middle age partner stakes game, compared against Europeans, the Chinese male should be a clear winner. According to national statistics, he is likely to be wealthier, of higher status in employment, better educated, less prone to violence or drunkenness more faithful and of course steeped in those Confucian values of thrift and family values that Chinese women traditionally value. Set against these strengths are his less admirable characteristics of a love of gambling, a pre-occupation with money, possessions and an authoritarian attitude to his wife and children. Assuming that there are as many foot-loose unattached middle aged men as there are women, it cannot be that a man shortage is the motivation for our women openly advertising for Kiwi blokes. If the superior material aspects of marriage that a Chinese male has to offer do not appeal, then what are the characteristics of the Kiwi male that our women prefer.

If men are from Venus and women from Mars, it's the elements of communication, romance, adventure and humour that bring joy and fulfilment to European women's lives. Seemingly Chinese women are following their Kiwi counterparts and wanting more than stability and financial security from their mates. Unquestionably Chinese blokes of all ages are too often dull, lack spontaneity or a sense of fun, conducting courtship as a business negotiation rather than an exercise in romance and delight. In Auckland there are numerous Chinese clubs and it is time that these groups took action to re-educate the men and give them opportunities to meet other unattached Chinese women. They can arrange dances, weekend cultural trips and holidays, skiing, dining and other activities, emphasising enjoyment and intermingling. Left to themselves, I fear the unattached Chinese male will do what he has always done and retire to the TAB or Sky City or meet with his cronies for an occasional meal at a Chinese restaurant and look on while the Kiwi bloke steals his women from under his nose.

The writer of this article shall remain anonymous but opinions from members of up to 200 words are invited and shall be published at the editor's discretion. Names will be published unless there is a nom de plume. Send your comments to P.O. Box 9058, Wellington or email: gordon.wu@xtra.co.nz

Thank you.....thank you.....thank you!!

The Association would like to thank the following members for their recent subscriptions and donations. Their contributions will enable the Association to keep moving forward for future generations.....

Stan and Yun Tai Wong (Pahiatua) Victor and Josephine Wu Jocelyn Gee Percy and Shirley Lee
Christine Wong Nam Keith and Linda Lowe David and Pauline Young Terry Young and family
Priscilla Young Harvey Wu

Dragon Boat Festival 端午節.....



The poet Qu Yuan

According to the Chinese traditional calendar, *Duanwu* 端午節, known in English as the Dragon Boat Festival, takes place on the fifth day of the fifth lunar month of each year.

This year, it is officially celebrated on June 6, 2011.

Legend has it that the festival commemorates the life and especially the death of Qu Yuan (c. 340-278 B.C.), the first great poet in Chinese history. He lived during the Warring States period (a time when China was divided into several warring kingdoms) and was a high-ranking official in the state of Chu. At that time his homeland was under siege by another powerful state called Qin. The King of Chu did not recognize Qu Yuan's correct stand or appreciate his suggestions for saving their country. What is more, treacherous officials slandered him, and at last he was sent into exile. On the fifth day of the fifth lunar month, when he heard news that the capital of Chu had fallen into enemy hands, he threw himself into the Miluo River (in present-day Hunan province) and drowned. What is the connection between Qu Yuan and dragon boats? The people loved Qu Yuan, a great patriot. When villagers heard he had thrown himself into the river, they rushed in their boats to try to save him, and to scare away any fish who might want to eat him, pounded drums and threw rice into the river, therefore the fish could eat the rice rather than the hero

poet - but they were too late. Dragon boat races

commemorate their rescue attempt. Along the riverbanks hundreds of people, both locals and tourists, wait for the races to begin. The boats themselves are long and narrow, with a colourful dragon's head high up on the bow. Each one holds at least fourteen people, all dressed in gorgeous ancient costumes. The man standing at the front of the boat with a small flag in his hand is the captain; the one standing at the back is the drummer, who beats a big drum to mark the rhythm for the oarsmen to follow. With the bang of the starting gun the dragon boats rush forward like flying arrows, amid the loud banging of drums and shouts from the onlookers. It's an unforgettable scene.



As legend has it, boat races and ceremonial sacrifices of rice were performed each year to symbolize the valiant attempts to rescue Qu Yuan. Today, rice dumplings or *zongzi* (*joong*) 粽 are eaten to symbolize the rice offerings on behalf of Qu Yuan.

Superstitions associated with the Dragon Boat Festival include protection against plagues and illnesses caused by moist, warm weather and so *xiangbao* (fragrant pouches of herbs) are traditionally tied around the necks of children during the festival. Among adults, successful warding off of summer illness begins with imbibing a healthy dose of *hsiung huang*, a special rice wine.

A recipe for *zongzi* or *joong* 粽 is on the recipe page.



Wrapped zongzi (*joong*)

Chinese Manners

Chinese consider gifts as an important part of life to show courtesy. It is appropriate to give gifts on occasions such as festivals, birthdays, weddings, or visiting a patient. If you are invited to a family party, small gifts like wine, tea, cigarettes, or sweets are welcomed. Also fruit, pastries, and flowers are a safe choice. As to other things, you should pay a little attention to the cultural differences. Contrary to Westerners, odd numbers are thought to be unfortunate. So wedding gifts and birthday gifts for the aged are always sent in pairs for the old saying goes that blessings come in pairs. Though four is an even number, it reads like death in Chinese thus is avoided. So is pear for being a homophone of separation and a gift of a clock sounds like attending other's funeral so it is a taboo, too. As connected with death and sorrow, black and white are also the last in the choice. Gift giving is unsuitable in public except for some souvenirs. Your good intentions or gratitude should be given priority to but not the value of the gifts. Otherwise the receiver may mistake it for a bribe.

Chinese used to cup one hand in the other before the chest as a salute. This tradition has a history of more than 2000 years and nowadays it is seldom used except in the Spring Festival. The shaking of hands is more popular and appropriate on some formal occasions. Bowing, as to convey respect to the higher level, is often used by the lower like subordinates, students, and attendants. Nowadays, Chinese youngsters tend to simply nod as a greeting. To some extent this evolution reflects the ever-increasing pace of modern life.

The Forgotten people of China..... the Moso people

Deep in the heart of Yunnan where it borders with Sichuan is a tranquil valley with a picturesque lake called *Lake Lugu*, where time had stopped until about ten years ago. Here lives an ethnic minority tribe called *Moso or Mosuo*. Of the 56 ethnic minorities in China today, 52 are found in the provinces of Yunnan and Sichuan. Among these are the *Naxi* but more particularly the *Moso or Mosuo* who differ slightly from the *Naxi*. The *Moso* society is an unusual society which differs completely from the rest of China and probably the whole world. It is a matrilineal society where the womenfolk rule. Their homeland is called "*The last land of Women on Earth*".

On the high plateau between Yunnan and Sichuan, bordered by mountainous ranges and remote from the western world, lies Lake Lugu. The land surrounding this huge lake, fed from the melting snow of the mountains is home to some 300,000 Moso people.

The Moso people are a *matrilineal* society but not a *matriarchal* society in its true sense. A female, usually a woman of the eldest generation dominates the family. She is in charge of everything in everyday life – food production, clothing, daily tasks, etc. and leads family worshipping to the Gods. Generations are counted on the maternal side only by the blood lineage of female generations so the family heritage is only available for female members. There are no marriage vows and there is no word for "father" in their language.

There is a form of marriage called "*azhu*", which means "*friend or mate*" and sometimes known as "*walking marriages*". The relationship between a couple does not involve a wedding, but any young man outside the family bloodline can have a "date" as long as the family approves and after exchanging traditional tokens and gifts and the couple are happy, they can "live" together at night in the woman's room but the man must leave and return to his mother's house before day-break. When "dating", the man knocks on the door of the woman's room and if admitted, leaves his shoes outside to indicate that he is inside and requests privacy. The man is free to break his relationship at any time as is the woman, if he or she finds another partner and neither person has any qualms over it. A man or woman can have several partners over any period of time. If children are born in any relationship, the children are brought up by the woman's family and the woman's uncles, if any, brings up the child as the women folk do all the menial and other chores around the family home which is handed down from generation to generation. Similarly, the man's family will bring up any children his sisters may have and shoulder the responsibility of his sister's children's education. A couple may get on well together for many years but the man still has to leave before daybreak every day! When a relationship is broken up, either by the woman refusing to open the door to the man or the man decides to see another woman, there are no ill feelings or grudges and disputes seldom occur. Infidelity is an unknown word in this society as everything is done openly!

When a child reaches 13 years old, a skirt wearing ceremony for girls or a pants wearing for boys is held. This marks the time when the child can begin dating and the girl will have her own room in the family home. The ceremony for girls is very grand and is attended by all family members in the presence of a lama – a priest of their religion. The girl is stripped naked of all her childhood clothing by her mother and then is dressed into beautiful colourful long skirt and blouse. The lama pays homage to the ancestors and hangs a wool necklace around the girl's neck. This necklace is later placed on a wooden pole to remind the girl that she is still tied to family and to live a long life and to remember her ancestors who reared livestock. The boy's ceremony is different from the girl's. The boy's uncle from his mother's side leads the ceremony and the boy holds a knife and coins in his hand meaning that he will sufficient food and clothing. After he has changed into pants symbolising adulthood, relative give him presents and pay respects to his ancestors. All ceremonies are performed in the presence of a lama.

The *Moso* believe in their thousand year old religion called *Dongba*. It is a record of almost every major event in their history covering rearing livestock, geography, history, medical issues, food, habits, religion, local customs, births and deaths. The *Dongba* language is pictorial, where each character or picture represents an event that had occurred. Only the lamas, who are literate and knowledgeable and translate the meaning of the *Dongba* and therefore are considered as important people to the *Moso* culture.

During the cultural revolution of China, when the authorities discovered the *Moso*, they tried to convert the people to relinquish their religion and follow the mainstream but after ten years, when circumstances changed, the *Moso* reverted back to their old habits. Today, in this modern world, civilisation and the trappings of the western has invaded the serenity and beauty of this "*Shangrila*" and the Chinese government has taken advantage of the uniqueness of the vast territory and customs of the *Moso* to call it a tourist attraction. Hordes of *Han* Chinese and foreigners have trekked up to Lake Lugu to see the attractions and the Moso people are now much richer but have lost their uniqueness and tranquillity in this modern world and are subject to the hazards of tourism and commercialism.

Tai Chi 太極.....Keep yourself fit and well

For those of you who want to keep healthy and well, tai chi is the method made for you! In the comfort of your own home, you can keep healthy and fit by doing a few simple exercises a day

Terry Young, 楊德榮, a member of the Association, has been training in martial arts as a teenager. First with Sifu Bill Young (no relation...) at the Chinese Martial Arts Association in Wellington, then at university and beyond that he studied the Yangs' Style Tai Chi. In 1989 Terry was introduced to Master Wu Zhi-zeng 吳仕增 (Master Peter WU) in Melbourne (who had just recently arrived from Shantou, China). Master Wu is one of the most skilled disciples of Grand Master Hong Jun sheng (Chen Taijiquan) and Grand Master Lui Jixun (Hao Taijiquan). He established in Melbourne the 'Chen Style Taijiquan Academy' 陳式太極拳學院.....www.peterwutaichi.com

Terry is a senior student of Master Wu and trains with him on a regular basis in Melbourne. Although Terry has been training with Master WU for over 20 years, there still is a vast amount of knowledge and skills that Master Wu has yet to teach him.

Terry has also been active teaching tai chi in Wellington for many years. He has taught to a wide range of people from Corporate Short Courses, Community Education, Arthritis Groups, Schools, Clubs and privately. The programmes he has taught has ranged from simple health exercise courses, Competition Forms and technical Taijiquan topics.

Terry would like to offer those interested, the opportunity to learn and train in **Traditional Chen Style Taijiquan**.

Taijiquan will be taught as a whole system (as taught by Master Wu in Melbourne). By learning Form, Theory and the importance of martial appreciation, the full benefits of Chen Style Taijiquan will gradually be realised.

Class will be on Monday nights at the Tung Jung Association rooms at 33 Torrens Terrace, Mt. Cook, between 7 to 9pm. starting from 13 June 2011.

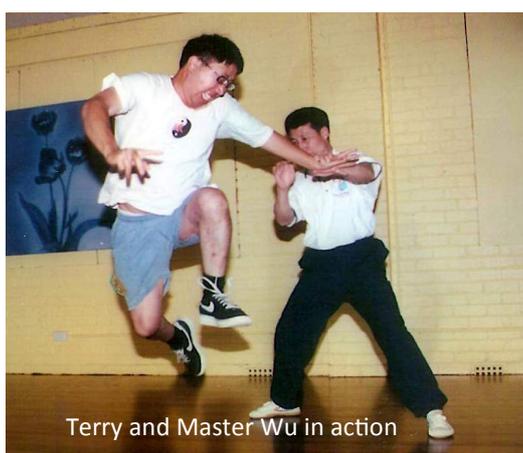
You are most welcome to come and observe on any Monday that the class is being held if you are not sure if it is right for you. Please come before 7.15pm to avoid interruption of the class.

Class size may be restricted because of limited space.

Fees: Casual - \$8 per session (2 hours)

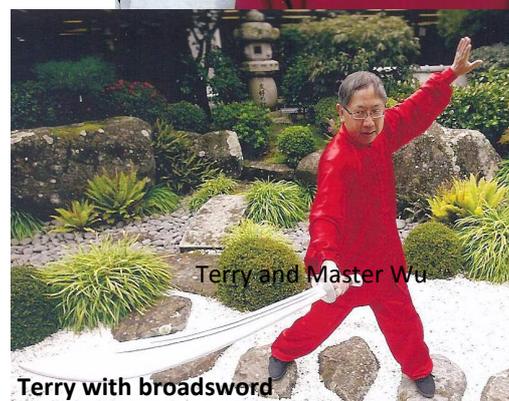
Pre-Paid fees and Tung Jung Members and family - \$5 per person per session

Enquiries to: Terry Young Phone 027 2489577 or email: tytaichi@gmail.com



Terry and Master Wu in action

**COME ALONG AND GIVE
IT A GO FOR YOUR OWN
WELL BEING**



Terry with broadsword

TUNG JUNG ASSOCIATION ANNUAL GENERAL MEETING

The annual general meeting of the Association will be held on Sunday 21st August 2011 at 33 Torrens Terrace, Mount Cook, at 2pm. The Association is needing new committee members to replace those who have retired or passed away. The committee is concerned about the Association's future and your attendance at the AGM will help to determine the course it will take. This is your chance to have your say in the running of the Association and its future. The Committee looks forward in seeing you there.

Recipe.....

Zongzi (joong) 粽子, Cantonese recipe

INGREDIENTS

- 2 ½ lbs of glutinous rice
- 1 lb mung beans (shelled green beans)
- 5 lap cheung (Chinese sausage) links
- 1 lb pork belly
- 1 package of dried bamboo leaves (80)
- Makes about 20.
- 1 lb equals 2.2 kilos.

The night before:

Cut the pork belly into half-inch-thick slices. Salt it.

Soak the rice and mung beans— separately — for a couple of hours — in water. After you drain the water, put half a teaspoon of salt in each and mix.

To prepare the bamboo leaves: Boil enough water to cover all the leaves. Add one tbsp baking soda. Turn off the heat. Add bamboo leaves. Soak for an hour. Rinse with clear water and soak in clear water overnight.

The next day:

Wash each leaf with a vegetable brush, length-wise on both sides. You'll need three to four leaves per *joong*. Make a few extra in case of breakage or mistakes.

Cut the *lap cheung* (Chinese sausage) in half lengthwise then half again width wise.

Take one bamboo leaf. Fold it in half width-wise so that the smooth part faces in. Then, lengthwise, fold about a quarter of the leaf up, to the seam, so that it creates a cone. Take another leaf and fold it around the first, with the bottom edge of the second touching the top leaf's middle seam.

If you have Chinese soup spoons, use them to measure the ingredients. (Otherwise use a tablespoon.) Put a heaping spoonful of rice in the leaf, packing from the fold out. Add a heaping spoonful of mung beans. Add one piece of pork belly in the middle, one piece of *lap cheung* on top. Cover with another heaping spoonful of mung beans then another heaping spoonful of rice on top.

Take a third leaf; wrap it around the second, with the bottom edge of the leaf running along the seam of the second. Pat down the ingredients and hold the cone firm while folding the third leaf lengthwise and closing it on the same side that the first leaf's edges are folded up. Grasp the *joong* from the bottom, keeping both edges closed. Fold the top edge of the leaves down on the same side as the other closures. Smooth the leaves out. Hold it firmly, but don't squeeze it too hard; it will break the leaves and make everything fall out.

Hold the end of the string with your teeth. Wind the other end around the *joong* width-wise maybe 10 times, so that you have sealed the whole length of the *joong*. Criss-cross the ends of the string as if you're tying a package. Then wind the string twice around the *joong* length-wise. Make a double-knot. (see picture).

To Cook:

Put all the *joong* in a huge pot of water so that even the ones on top are covered with water. Bring to boil. Turn to medium-low heat to keep a slow boil. Cover the pot and cook for 2 ½ hours, checking occasionally to make sure the *joong* are still submerged in water. Halfway through, carefully stir up the *joong* so that the ones on top swap places with the ones on the bottom. When done, you can eat immediately—for breakfast or lunch! They're also microwave reheatable.



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THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

www.tungjung.org.nz

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

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Please send Membership fees to: **The Tung Jung Association of New Zealand Incorporated**
P.O. Box 9058, Wellington

Tick appropriate box:

Family \$30	Partners \$20	Single \$15	Seniors over 70 Free (honorary membership)
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Donations: membership and donations are tax deductible.

I wish to donate \$..... to maintain the activities of the Tung Jung Association.

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