



新西蘭東增會館

Tung Jung Association of NZ
Incorporated 1926



A toast to Gordon Wu
10 Feb 1938—12 Feb 2024

The Tung Jung Association of NZ is the county association for all those with ancestral ties to the Tung Goon (東莞 Dung1 Gun1) and Jung Seng (增城 Zang1 Sing4) counties of Guangdong (廣東 Gwong2 Dung1).

Find us at <https://tungjung.nz>, or email: secretary@tungjung.com.

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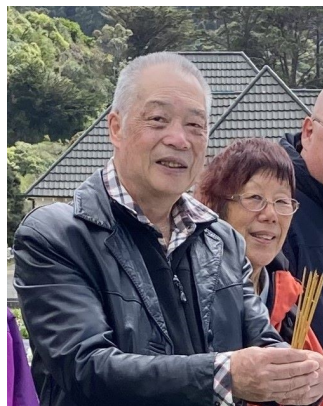
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Newsletter

Danny Karatea-Goddard

郭達良

Kirsten Wong 黃銀芳



It is with a sad heart that I acknowledge the passing of Gordon Wu. Gordon has been “the Tung Jung” for over 22 years and has carried the responsibility (and burden) of keeping the principles, ideals, history, Cantonese language and family tree knowledge alive and well. I was honoured to be asked by the family to speak at Gordon’s funeral on behalf of the Tung Jung. These words, and the words of family, friends and community members are included in this edition of the newsletter.

It is the first newsletter in several decades that has not been written and edited by Gordon.

As I write, Chinese New Year 2024 is around the corner and it is another reminder of how time flies. Not that long ago in 2019 I was elected President. Now I’m in my fifth and last year in the role. It is time for “new blood” to take the Tung Jung in a direction that will allow younger Chinese to redefine what and where they want to take the Tung Jung of the future.

I wish to thank all who have supported me over the last five years in my work to modernise the Tung Jung and increase its relevance. I guess you could say I have been the Covid President. Where we went from meeting monthly at 33 Torrens Terrace, we now have online meetings. These continue to meet our present day needs in terms of time and efficiency. So thank you for your support.

This year we have assisted a number of initiatives. One was supporting a new group of Tung Jung descendants to understand their relationship with Māori Chinese history. In February, the NZ Chinese Association organised a group of young people to visit the Hokianga and Waitangi. The Wu family and others went on a parallel trip, trailing the young people and representing Tung Jung at a ceremony at Manea Footprints of Kupe in Opononi (see further articles in this newsletter).

We are also looking forward to 2026, which will mark our 100th anniversary. In preparing materials for the event, we would be delighted if you have stories, images and memorabilia you can contribute. We know there is a lot of family history in drawers and shoe boxes that hold significant interest to us. Feel free to get in contact at secretary@tungjung.com.

In the meantime I wish you all a very happy Year of the Dragon, 恭喜發財 gung¹ hei² faat³ coi⁴ - **Kevin Leong, President**

Remembering Gordon Wu

by Kirsten Wong



It seems odd to be writing an obituary for Gordon when it was always his job to write them. There was a very good reason for this: he literally knew everyone, including their family histories, who was related to who, and what businesses each family had.

But few people knew the depth of Gordon's knowledge, or the fact that it extended into the broader history of Chinese Wellington. In our little group of history buffs we had an in-joke, "what Gordon doesn't know about Wellington, isn't worth knowing."

With Gordon's passing a world has been lost – not just of knowledge but of a certain old-fashioned way of doing things. Gordon was a people person. He valued community service and he valued relationships. Whatever he could do to help, he did.

This possibly began from a very young age. Gordon's father, Leslie Wu (Ng Yew Tong), was a prominent local leader. He was active in the Anglican Chinese Mission, the New Zealand Chinese Association, and the local branch of the Kuomintang. This was before

1949 when the Kuomintang was the Chinese Government.

Perhaps this rubbed off on Gordon, his eldest son. My mother June, who is a few years younger, remembers Gordon at Chinese school in the 1940s and 50s. "Gordon was always the leader," she says. "We just used to follow along. He sort of gathered people around him and took responsibility - it happened very naturally."

In those days, the community was exceptionally close. You can see most of the old local Jung Seng families represented in a 1948 photo of the Anglican Sunday School held in the old Tung Jung rooms in Frederick St (see page over).

The church was what brought many together and Gordon's

involvement lasted a lifetime. Even today Rev Yap of the Anglican Mission can point out things in the Glenmore St church that Gordon had a hand in building or fixing. Those who can remember the church's annual Chinese Bazaar also remember him as the roast pork auctioneer, his most public role.

In the 1980s Gordon was roped into the Wellington Chinese Association (WCA). In the 1930s, the WCA had been a pioneering advocacy group, but over the decades had slipped further and further into inactivity. It was the new generation of leaders – people like the late David Fung, the late Ken Chan, Steven Young, Gordon and his brother Harvey, Mark Ngan Kee and of course Esther Fung, who set about reviving the WCA for a new generation. Gordon sat on that committee until very recently. He told me, "I want to see 'what exactly' they are planning on doing". I'm not sure what he expected to find.

It was also in the late 80s and early 90s, that people like David Fung,



Sunday school group at the Tung Jung Association building in Frederick St, "Farewell to Miss Scott and Miss Wilson, 1948", Gordon is next to the lady on the right. The late Doris Chung wrote on the back of the photo the following: bottom left corner up, William Wong, Mark Mak, Allen Wong, Eddie Chung, Donald Wu, Ron Wong, Raymond Wong, Tony Ng, Pam Ng, Linda, Joslyn, (two Wu children—hard to read), Phyllis, Gordon Wu, Virginia Ng, Wilson, Jessica, Scott. Top right across and down: Mervyn (?) Wong, Kevin Leong, Beverley Wong, Howard Chung, Bill Leong, Rosalie Chung, Mark Ying (?), Jean Leong, Raymond Young (Buster), Don Leong. If you'd like to create a shared chart so others can help identify people, please let us know

Ken Chan and Gordon, began to lobby the Wellington City Council about building a Chinese garden in Wellington. When the city council granted the community a site, the Wellington Chinese Garden project became an incorporated society. Gordon was the Tung Jung representative.

Esther Fung, who took up the mantle for the garden alongside husband David, says, "Whatever the task - publicity, fundraising, lobbying - Gordon was fully supportive. In particular, his help with the Chinese New Year Market Day stand was invaluable." His support ranged from strongarming

people to donate prizes for the stall, to talking his van-owning friends into transporting the armfuls of long fresh bamboo that, year after year, were cut from someone's garden and transported to the TSB centre to decorate the stall. It was all hard work that Gordon never shirked.

But it was the Tung Jung that had a special place in Gordon's heart. Gordon was a family man to the core, and his family instincts extended to the wider Jung Seng and Tung Goon community.

In this, and in all his other community work, he was

supported by a true partner, Yvonne. Yvonne and Gordon were a team, and especially good at building the kinds of relationships that hold communities together.

When Tung Jung President Kevin Leong spoke at Gordon's funeral, he noted:

Gordon has been the driving force of the Tung Jung for the past 22 years, and there is not one part of it he hasn't shaped and improved in one way or the other.

To paraphrase Kevin, it was Gordon who set up this newsletter. It is now read

throughout the country as well as overseas.

His last newsletter was in November 2023 and he was still advocating for the issues he was passionate about: promoting community networks, educating people about Chinese culture, and teaching the Cantonese language.

Covid provided the opportunity for him to take his passion for Cantonese online. For the last few years he has been holding online classes for anyone who wants to learn or speak the language.

History was another passion and he was the “go to” man for Jung Seng family histories. He also supported the creation of other work, including *Fruits of our Labours*, on which he worked extensively.

It was his research skills, and perhaps a bit of ancestral luck, that led him to finding the names of the *Ventnor* dead. The *SS Ventnor* was the ship that sank in 1902 with the remains of 499 Chinese. Most were Poon Yu, but there were also a number of Jung Seng people who had been exhumed from Karori cemetery. With excellent timing, Gordon found the *Ventnor* exhumation lists at Archives New Zealand just in time for the names to be memorialised on the NZ Chinese Association’s *Ventnor* memorial, unveiled in 2020. In another twist of fate, he realized that one of the people exhumed from Karori cemetery was his own great grandfather.

In his later years, Gordon became an elder of the *Ventnor* group and was much celebrated in the north



A delighted Uncle Gordon at the Tung Jung open day, 14 July 2019

when, at one formal iwi occasion, Meng Foon introduced Gordon, in Māori, as being 100 years old. He was quite the centre of attention after that.

Kevin also recalls Gordon establishing the Tung Jung’s annual Christmas visits to our most senior members. They would always take with them a bag of Christmas goodies, often with Yvonne’s home baking.

As Kevin recalls, “I will never rid myself of the image of Gordon wearing a Father Xmas hat, and playing ‘jingle bells’ on a harmonica with extraordinary passion and feeling, and as always, giving of himself.”

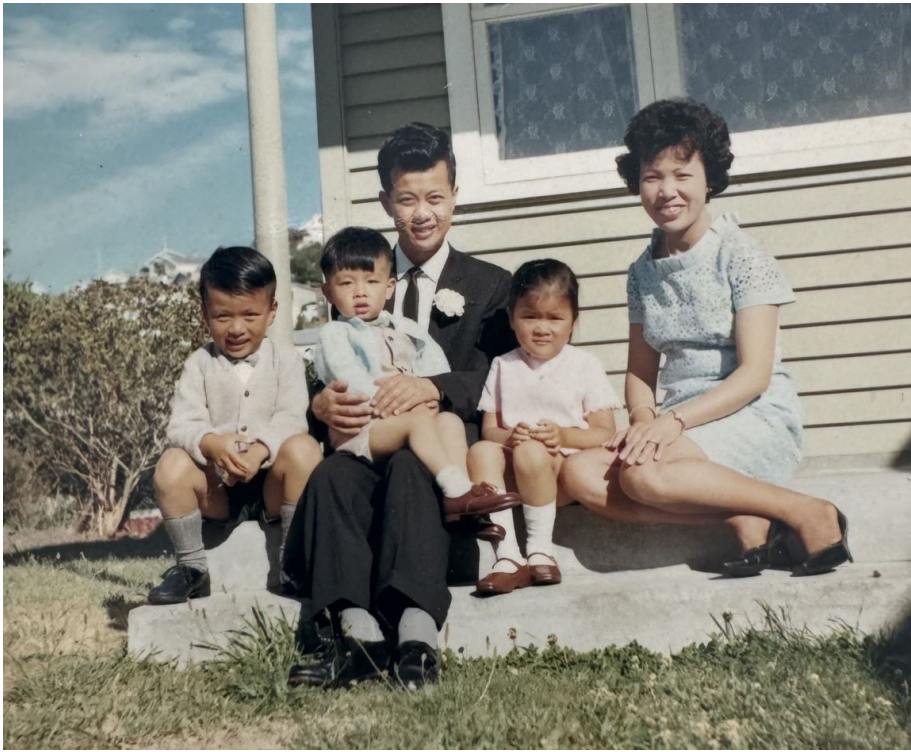
“What all this shows is that Gordon had a genuine interest in helping

people. Something in this dog-eat-dog world is now the exception rather than the norm,” he says.

There’s a saying that people don’t always remember what you did, but they always remember how you made them feel.

Gordon understood this. He took numerous people under his wing, including me. He comfortably assumed the role of supportive elder in our Chinese Māori group. And most importantly, he maintained the connections to our home villages, and the Overseas Chinese Affairs Office. All these are so important when people want to visit their villages.

Gordon, thank you for all that you have done. Rest well in the knowledge of a job well done.



Left to right, Danny, Gordon with Rodney on his lap, Karen and Yvonne.

Danny Wu remembers his father Gordon

Extracts from his eulogy, Old St Paul's, Saturday 17 February 2024.

Dad was born on the 10th of February 1938 in the home of the midwife in Haitaitai, Wellington. He was the second child of Leslie Yew Tong and Foonlin Wu, alongside his older sister Doris, and younger siblings Donald, Harvey, Gracie and Victor. The family's ancestral village is Nga Yiel 雅瑶 (Nga5 Jiu4).

Initially, Dad was raised in a little two-bedroom cottage in Abel Smith St that had no bathroom. They had to go to the family fruit and veggie shop Wong She & Co in Cuba St to use the bathroom.

Growing up, he wasn't into sports but developed his own photos, played the violin and sang in the choir at the Chinese Anglican Church. The family moved to a big house in Owen St, Newtown with a large section. Each of the siblings

was allocated a garden plot to look after and they all grew radishes to sell at the shop. Dad always had the best garden and made the most radish money.

Dad went to St Marks School and then Rongotai College before leaving at 16 to work in his father's fruit shop. In those days, his life at Wong She's was hard manual work. He hauled 90kg sacks of potatoes off the truck and into the shop. Veges were washed and trimmed by hand. This was in the days before refrigerated shelving.

Every Saturday he would pack the whole shop up and put everything into the cool store. The shop had to be washed and dried every weekend. He said he got good at auctions and driving the truck. I've only just realised he would have

had to back the truck to unload it and that's probably the reason for his dogged determination to back his car into every parking spot no matter how tight.

At age 18 he did his compulsory military training at Linton Military Camp in the Manawatu. He was drafted into the Medical Corp and while he didn't see any active duty he was quite proud that he was injured during training when he was thrown from a jeep and ended up with concussion.

Mum and dad originally met as pen pals and wrote to each other for four years before dad plucked up the courage to go to Hong Kong to see her. He learnt Chinese there for six months and brought mum back to get married in 1961. They have been married for 63 years.

Mum and Dad have run several businesses over the years. They owned the Strathmore Dairy in Wellington for 11 years until 1976. The dairy was the centre of the community in those days so dad knew his regular customers. He would take phone orders and do home deliveries for people who couldn't get out easily. We would all look forward to the trips to Moore Wilsons to stock up as we would get fish and chips afterwards. Dad remembers the Wahine disaster and how he was cleaned out of food to feed the rescuers and rescued.

The dairy was where we as kids honed our skills in scooping ice creams and making milkshakes. He always told us the secret to a good milkshake is to have ice cold milk.

After the dairy came two cafes over 14 years in Willis St: the Edelweiss in Perrett's Corner and the

Carriageway in Willbank Court. We always found it hilarious that dad was in the food industry when his culinary skills never extended past whipping cream, while his favourite food was instant noodles. He thought our cafe was the bees knees when he got a cappuccino machine in the early 80s before they became commonplace.

The cafes were hard work as they made a lot of the food themselves. Things like pies, cakes, salads and sandwiches, so there were long hours preparing, cooking and cleaning. These values of hard work and perseverance are what he instilled into us.

Dad then worked in real estate for more than 40 years using his knowledge of the eastern and southern suburbs. The people interaction was what he most enjoyed and the opportunity to help other people.

Mum and dad have lived in Westview Grove for 53 years. He had green fingers and loved his gardening, particularly growing

vegetables and fruits. Many of you will know he featured in the news for being able to grow a pineapple one summer in Miramar. His garden often resembled a market garden with different crops all year round. Dad also had a large collection of orchids and would proudly send us pictures of them in full bloom.

Dad was of a generation that didn't like to waste anything. He would recycle everything or fix it. There was a time when he went to Sydney to visit daughter Karen. In his bag were his wallpapering tools to help her redecorate. When he moved house 4 years ago he was pretty annoyed with us because we got rid of his scrap wood without asking him.

Dad didn't have a lot of opportunities to travel but loved his photography in his younger days. This soon moved to Super 8 films and then VHS video. He recorded and edited wedding videos for many people in Wellington, but gave this up when he realised the digital world

meant his equipment would be redundant. I can thank Apple for reviving his passion for taking photos.

Dad also fancied himself as a musician. He loved to play the violin, harmonica and piano accordion whenever he got the opportunity. The choirboy in him was also still there. He would sing along to songs mostly out of tune and rhythm, but he would sing. I couldn't believe it when he told me he sang solo at a family wedding recently.

What we remember most of dad was his generosity to people and the community. He was a people's person, always had time for people and always willing to help. In the 2021 Queens Birthday Honours dad was awarded a Queens Service Medal for services to the Chinese community. He was so chuffed when he rang me to say he was getting a gong. The family are so proud that his community contributions were recognised.

The service for Gordon was held at Old St Paul's. Around 450 people attended.

Join us for Ching Ming

On 7 April at noon, we'll be at the Tung Jung memorial at Karori cemetery to celebrate Ching Ming. This is a time for coming together, sharing, remembering old friends and paying respects to our ancestors.

The memorial is on the main road opposite the chapel. The 拜祭 baai3 zai3 or incense offering, will be followed by a shared yum cha picnic with the ancestors. Come with the family!!



Big shoes to fill . . .



Danny Karatea-Goddard, Gordon Wu and Kirsten Wong at the Ventnor memorial in Mitimiti, Hokianga 2021.

With Gordon's passing, Danny Karatea-Goddard and Kirsten Wong have stepped up to continue the Tung Jung newsletter. It's a daunting task . . .

Danny Karatea-Goddard

光宗耀祖, 尊重父母, 爱护兄弟姐妹. 我叫做郭達良, 你们好!

In 2010, I learned so much during my stay in Bak Shek (白石 Baak6 Sek6) and realised that our branch of the family have been gone for more than 100 years.

My grandfather, Kwok Kee Yee 郭期頤, was a 20th generation Kwok whose ancestors had come from the north. He had come to Aotearoa New Zealand with his father Kwok Moon Wan 郭門穩 on the 21st December 1901 and on the

3rd August 1905 he returned to Canton to marry my grandmother Chung Joon Foon. They returned to Aotearoa New Zealand on the 25th July 1909. In 1920 aunties Hilda and Sadie came to New Zealand, initially to Napier. Kwok Kee Yee returned to Hong Kong and Taiwan with Frank and two aunties in 1978, but was not able to return to the Bak Shek due to the political climate.

I am married to Maru (nee Karatea) and we have had six children and we have eight grandchildren.

My day job is Co Chief Executive of the Sisters of Compassion Group.

However I am an ordained Deacon in the Roman Catholic Church and these roles along with membership of a number of community groups keep me nicely occupied.

The weave of Chinese and Māori life brings colour to the tapestry of our whakapapa, our genealogical lines and narrative. On one side I am proudly Cantonese from a small village half way across the world, but I also have deep links to number of iwi tribes including Te Rarawa and Ngāpuhi where our common ancestors connected in a profound way through the interment of our SS Ventnor kōiwi bones in our tribal lands in the Hokianga.

There are many other examples of this as we remember the early gold-mining days, market gardens etc etc which resulted in what my family calls 'Being Chinese Plus' or 'Māori Plus'. Many of us carry these dual or multiple connections through the wonderful interactions of our ancestors.

Finally, I remember my gōnggong Kwok Kee Yee's words who travelled from across the other side of world to seek a new way of life and bring a new hope for his descendants. On a scroll in his home he captured the words:

'Honour your
ancestors, Respect your
parents, Love your
brothers and sisters'.

Like my village cousin Kirsten Wong, this sense of commitment to community, lifting others, the importance of intergenerational transfer of heritage and cultural identity runs deep in our DNA.

It is a privilege to assist with the Tung Jung Newsletter and I tip my hat to the late Gordon Wu for his fine example and legacy. Our love and respect for you are outward signs to remember and honour you.

Rest in peace Gordon, you were truly a remarkable man.

Kirsten Wong

你好. 我的名字是黃銀芳. 我的祖父母們是增城的白石村、西州村及新塘村人; 我是在威靈頓出生。

Kia ora e te whānau, Ko Kirsten Wong taku ingoa. No Bak6 Shek6, Guang2 Zhou1 ahau. Ingaree i whānau toku Mama i te Whanganui-a-Tara. I whānau ahau i te Whanganui-a-Tara

Hello all, I'm Kirsten Wong. Most of you will know me from the Chun family of Wellington. Older generations will remember the Chuns from our shops: Zenith Fruit and Easter Fancy Goods in Manners St, and Zenith Seeds in town and Lower Hutt.

My grandparents are Chun Yee Hop (陳宜合) from Bak Shek (白石 Baak6 Sek6) and Sai Jowl (西州 Sai1 Zau1). My grandfather came to Wellington in 1895, and in 1915 he brought out his second wife, Wun Chu Lin or Mary Chun (增城区) of Sun Tong (新塘 San1 Tong4) village. I'm also a Bak Shek Wong on my father's side. Contrary to this long introduction. I'm not that clever that I know how to speak three languages!

My only real language is English. I grew up in an English-speaking household, and because my

grandparents died when my mum was young, she also grew up speaking English.

Despite this setback, I managed to get a pretty Chinese upbringing with lots of family around. And this love of community has brought me to the point of co-editing this newsletter.

My working background is in comms and policy, but I've been involved in the community, mainly the New Zealand Chinese Association (NZCA), since the late 80s and early 90s. Today I am privileged to be able to work on the NZCA's heritage projects and am now heading a Chinese NZ history website project, with funding from the Poll-tax Trust, NZCA and Government.

Taking on the Tung Jung newsletter with Danny, I'm very aware of Uncle Gordon's legacy. The content might be different, but I hope we'll keep to the same things Uncle valued, and that's bringing our community together.

From this point, I hope you'll get to see more Tung Jung community material, with stories from around Aotearoa, and content about the culture that is particular to us as Jung Seng and Tung Goon New Zealanders. If you'd like to help please get in touch. Your input is more than welcome!

Hey everyone, keep us legal!

Legally, we need to keep a register of members and an updated contact list. Please send us **your email address** if we haven't already got it. It's easier to keep in contact if we have your email. Write to secretary@tungjung.com

Thanks!

You can also go to our website to donate or become a member for 2024/25: <https://tungjung.nz>

Welcome Year of the Wood Dragon

This year's Chinese New Year dinner was held at Dragons on 18th February. Thanks to all 170 or so people who enjoyed the celebrations with us.



Above: diner disappears into the jaws of a lion; Right: the ever popular Mr Eric Kong works his magic with the lion troupe. Photos Ken Chung

Very special thanks to the Chinese Anglican Mission Church lion troupe—wonderful to see the young ones performing!

And congratulations to Peter Moon of the Social Committee, and all his helpers. It's lots of detailed work organising the table seating, the menu place card designs, and the bountiful raffle prizes. We very much appreciate it.

An additional big thanks to Lucinda Chiu, our treasurer, for working out the tricky finances.



Top to bottom: Kevin and Winnie Leong, Peter Moon and Valerie Ting, and Rev Henry "Rock Star" Yap. Photos Ken Chung



心想事成

Sam1 soeng2 si6 sing4

"Whatever the heart desires will happen"

The Ventnor: passing on strength to a new generation

By Kirsten Wong



Debbie Sew Hoy talks to the Pāruru group at Arai Te Uru reserve, overlooking the Hokianga Heads. Photo: Chris Bing

Over the recent Waitangi weekend, a group of young Chinese New Zealanders made a very special journey to the Hokianga.

Under the umbrella of the New Zealand Chinese Association (NZCA) Auckland, the trip brought together over 40 people under the age of 35. The journey was called Pāruru – a place of shelter - after the carved pou gifted to the NZCA by iwi leaders of the north. The pou was gifted as a physical symbol of the special place that Chinese have in the Hokianga through the history of the *SS Ventnor*.

Most of you will know the story of the Ventnor. This was the ship that sank in 1902 with the remains of 499 Chinese men on board. The iwi of the north, including Te Rarawa and Te Roroa, gathered those remains and buried them according to their custom. Today, we – the Chinese descendants - have made close relationships with our Māori

counterparts, the descendants of those who buried the the Ventnor remains and still care for them.

Jung Seng people have a special part in this history. Although most of those on board were Poon Yu, there were a number of Jung Seng men who were exhumed from Karori cemetery and placed on the Ventnor deck.

When the modern “rediscovery” of the Ventnor burials became known in 2007, it was Wong Liu Shueng, (Sha Tou, 沙頭 Saa1 Tau4, Jung Seng), who made that first vital connection. She then involved me, and the two of us did that early work to establish relationships with iwi and with our Chinese communities.

Today, the Tung Jung Association is an official stakeholder in this kaupapa, along with the Poon Fah Association, and the two known descendant families - the Sew Hoys and the Ng/Wus.

The New Zealand Chinese Association leads the project on behalf of all the Chinese stakeholders.

Since 2007, the work around the Ventnor history has vastly expanded. The trip this year was our fifth large trip involving around 100 people. We also have a major memorial in Opononi, and two others in the Waipoua forest and at Mitimiti.

As importantly, our work advocating for the Ventnor history has seen it become a part of New Zealand’s national story. It has featured in national and international media, in Ministry of Education school resources, and our projects have been supported by Government agencies such as Heritage

New Zealand, Te Papa and the Ministry of Ethnic Communities.

We've made huge steps developing relationships and making this history visible to all New Zealanders. But now we're ready to tackle the next big step: "How do we engage the next generation?" This is especially important because the "living history" aspect is what makes the Ventnor story so powerful, alongside the ancestral and intergenerational values at the heart of both Chinese and Māori culture.

The question is especially dear to Richard Leung (Seyip and Sihui 四會), who is the President of NZCA Auckland and former National President, and Debbie Sew Hoy (Poon Yu, Fah Yuen, Jung Seng and Zhongshan). Debbie is a Chinese Poll-tax Heritage Trust trustee and a Ventnor descendant on her father's side. Through her mother, Jenny Ching, she is Jung Seng from Har Peng Dei, 下平地, Haa6 ping4 dei6.

Both Richard and Debbie have been active for most of their lives in the NZCA Easter Sports Tournament—2024 is the 74th tournament. They're also key organisers in the NZCA's Youth Leadership Camp and Leadership Development Conference (LDC).

Being so involved with young people, and with a background in the Ventnor through their NZCA work and Sew Hoy descendant connections, Debbie and Richard were itching to take the younger generation to the Hokianga. The idea was that they learn about the Ventnor kaupapa, and solidify their understanding of what it



Bobby Shen (Woo Sek 汚石 Wu1 Sek6, Jung Seng), speaking in te reo Māori on behalf of the Pāruru group at Te Roroa, 3 February 2024. Bobby speaks fluent Cantonese and is also a Puketāpapa Local Board Member at the Auckland City Council.

Photo Chris Bing

means to be a Chinese New Zealander. They also wanted our young people to start building relationships with their Māori peers.

For Debbie, it's about the young people not losing their identity.

When I was young, we were a minority and we tried to assimilate but we stuck out. Now with my kid's generation, we are a minority within 'Chinese' and rather than sticking out we risk being invisible.

Identity and a sense of belonging is key. Debbie says, "It's like I always say, at Easter [Sports Tournament], you can take your kids there and you know they're going to be safe. Someone will always be looking out for them, or will buy them a bowl of jook or something. It's that kind of community spirit. It's about making connections – we don't

want to lose that feeling of family, of being a part of a tribe."

That family feeling is now extending beyond the poll-tax early settler community to new waves of migrants who are also Chinese, but with different New Zealand histories. Rather than diminishing the sense of identity and belonging, the spirit of inclusion enhances it, encouraging young people to want to know more because they see their Chineseness as something to be really valued.

The other factor in working with young people is empowerment. As Debbie states, "We need to empower the next generation to explore their identity, and they need to do it in their way. Then we support them with the tools and context they need to do that. [But] these types of things don't happen overnight, you have to be there for the long haul."

In the case of Pāruru, the trip was largely organised by a group drawn from the NZCA's Leadership Development Conference.

This week-long live-in event for under 35s enables people to explore what it means to be a Chinese New Zealander with a group of peers. At the end, there was a group that wanted to explore more.

Having heard about the Ventnor history at the conference, many wanted to visit Hokianga for themselves. Then Meng Foon offered to take them to this year's Waitangi celebrations, and lead

them on to Te Tii marae. It was a winning combination.

Able led by an under-35-year-old team, and supported by a group of NZCA aunties and uncles (Debbie was the "head aunty"), the four-day trip was a runaway success.

A month on, the group messenger chat is still active – with side chats for people wanting to practice their Te Reo and their Cantonese.

Hear from two Jung Seng descendants of the Ng/Wu family who went north over Waitangi weekend.

Scott Yee was part of Pāruru, while Gabby Wu was part of the Ng/Wu family group who went on a parallel trip. Both groups combined for joint events at different marae over the weekend.

Thanks to Murray Wu for organising these accounts



Kia ora all, my name is Scott Yee and I am part of the Wu clan - a direct descendant of Ng Jor Ching, a person whose remains were part of the now sunken SS Ventnor.

I attended the trip up north with Pāruru, separately to the Ng/Wu clan, looking to strengthen my relationship with Māori and my own cultural identity.

Over the course of four days, I was able to learn how the Ventnor connects Chinese culture to Māori culture and how this relationship deepens my identity as a Chinese New Zealander.

As a New Zealander, I had limited understanding on what customary

practices are. But by having the privilege to learn about tikanga Māori (customary practices), the events of the Ventnor, and the importance of kaitiakitanga (guardianship), I realised how similar Māori and Chinese customary practices are.

This realisation, coupled with physically being in the same environment as my ancestors, significantly connected my understanding of both my Chinese culture, and New Zealand culture, strengthening my feelings of personal cultural identity.

What particularly stood out to me was my experience at Te Tii Marae [the iconic marae on the Waitangi Treaty Grounds]. The mātua [elders] were able to discuss and unpack their perspective on the Chinese and Māori relationship.

They particularly underlined taonga and how both cultures possess this mutual valuation of things.

What I found the most compelling was how this shared customary practice of taonga translates to a strong sense of aroha, which deeply connects the two cultures.

The Chinese New Zealander identity is unique and complex, but by being able to go on this trip and learn about the story of the Ventnor and how it connects the two cultures, I was able to take away a more rooted understanding on who I am and my history, unravelling what it means to be a Chinese New Zealander

Gabby Wu | 吳恩慈: If there's anything that bonds NZers of any minority ethnicity it's the age-old thinly veiled question: "Where are you really from?"



I always had trouble answering this. I am the sixth generation in my whānau to live and work in Aotearoa. I look Chinese but I'm so inherently Kiwi. So when I finally answer people what they really want to hear, that I'm from China, I feel like I'm lying.

My family had a story passed down of an ancestor who died at sea. Rather ironic, since sea sickness runs in my genes. It turns out that wasn't quite true—he was already dead when the ship sank.

Over 100 years ago my ancestor and predecessors' remains sank off the coast of Hokianga, as did their

wairua [spirits]. The ship was headed to China to unite the remains with their families. As the remains washed ashore the iwi, Te Roroa and Te Rarawa, buried them with their own customs and waited for somebody to claim them.

In 2017 my family (with much credit to my late Great Uncle Gordon) finally made the [ancestral] connection and reached out.

Coming back to Mitimiti and Opononi after our initial trip three years ago was a poignant experience reminding me of the country I come from. Thanks to

the respect and care of the local iwi, 499 Chinese wairua can finally be remembered and respected in their traditional manner by their families still here in New Zealand.

My family's heritage is complicated. It takes a whole book and an entire family tree to explain. It's a melting pot of Chinese traditions with New Zealand culture. I was performing a Chinese 拜神 (baai3 san4) on top of a Māori urupā (cemetery) overlooking the dramatic waves of Mitimiti beach. The next time somebody asks "Where are you really from?" I'll say "How much time do you have?"

The Tung Jung is proud to support . . .

The organisation of the Pāruru event

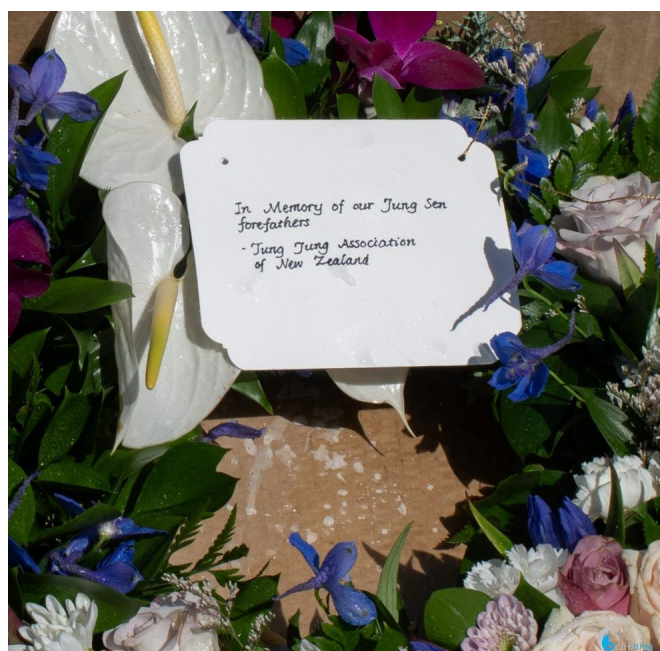
The Pāruru trip was a landmark for introducing the Ventnor work and responsibilities to the next generation. We are hugely proud of the work of the organising committee: Nicole Chin (Committee chair), Lincoln Dam, Erica Blundell, Nathan Blundell, Ruth Lin, Nicholas Ngan and Calvin Fraser.

To help support costs, the Tung Jung Committee contributed \$1,500.

The Ng/Wu family, representing Tung Jung in the Hokianga

In appreciation of the large number of Ng/Wu descendants who represented Tung Jung in the Hokianga this year, the Association made a small contribution to the group.

Very thoughtfully, the family applied this money towards a wreath on behalf of Tung Jung. This was placed at the Ventnor memorial after the Pāruru ceremony at Manea Footprints of Kupe on Sunday 4 February 2024.



Cadence Chung and the development of her new play "Hector"

As far as we know, this will be the first play to draw specifically on Jung Seng New Zealand history. We have pledged \$1,000 to help Cadence and her friends put the show on at Bats Theatre.

Meet our members: Martin Kwok

By Danny Karatea-Goddard



Gabby O'Connor and Martin Kwok at the Emmy Awards in 2022

Martin Kwok is a second-generation New Zealander whose grandparents were William Kee Yee Kwok and Joon Foon Kwok of Bak Shek village 白石村 Baak6 sek6, and Sun Tong 新塘镇, San1 tong4 , Jung Seng, 增城区.

He is the youngest son of Dr Frank Kwok and Nannette Kwok (nee Wallace), his older brother being Warren. He is also the youngest cousin of his generation of the Wellington-based Kwok family.

We asked him to tell us a bit about himself . . .

I live in Miramar, Wellington, with my wife Gabby and our children Ruby and Theo. As the youngest of 36 cousins, the fact I'm closing in on 50 is possibly more distressing to my 35 older Kwok cousins than me!

[Regarding the village connections] we're lucky to have a member of the family here in Wellington who grew up in Bak Shek village. She was raised in the house my MāMa and YéYe lived in before migrating to NZ.

What's your occupation?

I'm a Supervising Sound Editor and Dialogue Supervisor mainly working in film and television post production. I've been fortunate to see the growth of the Wellington and NZ Film Industry since my first job as an assistant

sound editor on the *Lord of the Rings* trilogy in the early 2000s. I've been lucky to work alongside some great people who are hardworking and talented by nature, but also very nurturing and collaborative.

And what's your connection to the Tung Jung Assoc?

Family history past and present, in that my YéYe, William Kee Yee Kwok 郭富期 was a founding member and long time president of the Tung Jung Association. A lot of my uncles and aunties were involved over the years, and today my cousins Kevin Leong and Danny Goddard are both involved as President and club history/ finance committee member respectively.

Tell us about your family

The Kwok family has had roots in Aotearoa from the late 1800s onwards. Three Kwok brothers made the intrepid trip to the South Pacific and found lives and made families here in NZ. One of them was my great grandfather.

In the early 1900s he went back to China, before returning to New Zealand with my grandfather. This far flung land on the other side of the world appealed to both of them. Whilst my YéYe did go back to China, where he married my MāMa and had children, he was drawn back to NZ about ten years after his initial visit.

Eventually, through hard work and thick skin he saved up enough to ensure his wife and two daughters could enter NZ with its Poll Tax to account for.

Originally settling in Napier, William And Joon Foon Kwok got busy living, working and raising a large family of hard-working first generation Chinese Kiwis. My father, Frank Kwok was born eighth of ten siblings. He was however the only boy which put a lot of responsibility on his shoulders, which I think he always managed to deal with well.

The other side to that story was that with nine sisters and nine brother in laws, there was an incredible strength in their collective bond, and so the family values they all shared and instilled became intergenerational within the 36 cousins which I'm a part of.

As I mentioned, I'm the youngest of that 2nd generation of Kwok cousins. The 3rd generation are all well established and many have strong community affiliations just as our past elders had done in days gone by.

Nowadays we have 4th generation New Zealand-born Kwok cousins who are helping to put runs on the board faster than we're losing our remaining aunts and uncles, so that's really nice, as we've lost a lot of our pillars. Truth is... it's me and my cousins' time to become the elders, if not the elderly!

Can anyone in your family speak Cantonese or Mandarin?

Sadly no. When I was young my family lived in Hong Kong for a number of years, although Cantonese was not spoken at home.

My mother Nanette was Pākehā, and we did all pick up some basics to get us around and eat, but I'm sad to say that's all dropped off language wise for me. My father spoke Cantonese and enjoyed studying Mandarin. And I wish I had that gift and interest in languages he had.

Have you been back to the village?

Several times in my youth. The last time was in my twenties, shortly after the 1997 handover in Hong Kong. It's been a long time now, and I look forward to taking my wife and our two kids to see the village one day. I've seen more recent photos and it looks a long way from the village I recall as a child in the 1980s. That said, it would be brilliant to share that experience with my own family, something we all want to do one day.



William Kee Yee Kwok 郭富期

Your education?

Primary school was in Hong Kong, growing up under the "English Schools Foundation"... last decades of colonial rule as it turned out! Secondary school and university here in Wellington. After varsity, I took a deeper interest in sound and music work, and decided to study sound engineering in Sydney. That lead me to post production sound work in film, which has been an education ever since.

Your greatest achievement?

I'm supposed to say my family, right? Which would be the best and truest answer in the overall scheme of things! I feel like I've been fortunate to work with really good people on great projects and that has grown into a series of working relationships I'm proud of and have achieved a lot with.

A couple of years back this lead to me winning an Emmy Award as one of the supervising sound editors on Peter Jackson's *The Beatles Get Back* documentary series. That was more than memorable and certainly something my family and friends regard as a great achievement. I was inducted into the Academy of Motion Pictures Arts and Sciences (the Oscars Academy) last year too, which mum and dad would be proud of.

Your work?

My work is mainly within feature films where the soundtrack is made up of various components. Sound



Martin, Theo, Ruby and Gabby

effects, music, foley, sound design and the dialogue, ADR and Crowd components. As a specialist within the dialogue side of the sound track I concentrate predominantly on the narrative and storytelling. My job is to ensure all the location sound (recorded during film production) is cleaned up and edited to help tell the story clearly and succinctly.

I work closely with the producers and directors to establish what other parts of the narrative needs help. This often involves bringing the actors back in to a studio environment to re-record lines or help us with new story points that have been developed in post production.

After the sound editorial process we go into full size cinemas with dedicated mixing consoles to do the Final Mix. This is where all the different sound departments and music are brought together and we sculpt the soundtrack to ensure the directors vision is met. The thing I like most about my work is all tied to the team work and collective energy we generate together. My wife is an artist and I am in awe that she often stands on her own two feet and puts her art out into the

world. I think it's brave she has such a strong, singular vision.

In contrast, I'm drawn to the synergy of team work which is why film suits me well. It's the idea that we're all on a journey together and through dedication, collaboration and a lot of hard work we can arrive at a place that is greater than the talents of all the individuals involved.

Last year I worked for a director by the name of Denis Villeneuve on his highly anticipated *Dune Part Two* project. His collaborative nature, incredible vision and deeply kind and thoughtful personality was an absolute joy to be around and it set the tone for a great final mix. When the process is a good one, the creative outcomes can be great.

Your favourite food?

"Asian food" would be my get out of jail card here. It covers off a lot more than just Chinese food, which would otherwise be top of the pile if I really had to whittle it down.

Your favourite Yum Cha dish?

Hard question. It might be Lo Bak Go... which I often use as a Litmus test for other dishes. If the Lo Bak Go is good.. a lot of the other dishes are good too I find.

Your Hobbies?

I've been involved with radio shows, DJ'ing and vinyl record collecting since my teens, and I'm still involved with all of those things. Music has always been a passion of mine, predominantly as a listener, collector and DJ. The one down side is the size, weight and space for housing a record collection that's been growing steadily for over three decades.

Favourite Saying?

"Good sherpa lead the way always."

Are you interested in a mahjong afternoon?

Or maybe you're keen on Chinese chess, or just a day trip out of town? Let us know if you're interested so we can start planning activities.

Register your interest with Lucinda, treasurer@tungjung.nz



Meet our members: Lucinda Chiu

By Danny Karatea-Goddard



Lucinda is currently the Treasurer of the Tung Jung Association of New Zealand. Her and her family's commitment to our community is not a new thing. It continues today through her and her father Graham, who currently serves on the Tung Jung Executive.

For her day job, Lucinda is a Project coordinator in a government agen-

cy, making good use of her Information Systems degree from Victoria University. She says what she most enjoys the team collaboration to deliver meaningful work.

We asked Lucinda, what's your Tung Jung connection?

My paternal grandmother was a Tung Jung member, and so is my father. My father's cousins were on the committee of the Auckland Tung Jung Association. I'm not

sure if my maternal great-grandfather, Lowe Gum-Leong 趙錦良 was a Tung Jung member as he lived in Auckland.

[Reaching further back] . . . Some of our ancestors arrived in NZ in 1870. My Grandma is Edna Chiu (nee Lowe), she was the first Chinese New Zealand born woman to obtain a university degree, a BA in philosophy from Auckland University in 1946. She also taught me how to play piano to grade 5.

Edna Chiu was the oldest daughter of Lowe Gum-Leong, from Sek Har village (石下 Sek6 Haa6) or Shixia in pinyin. Lowe Gum-Leong, a fruit-er in Auckland, was the New Zealand Kuomintang representative. He attended the National Congress of the KMT (possibly in Nanjing). And he was also a leader of the Auckland branch of the NZCA.

Lowe Gum-Leong, third from the right next to Chiang Kai-Shek in the front at China's 1945 National Conference. Lowe was one of the Australasian Kuomintang delegates.



My father's grandfather was Chiu Kwok-Chun 趙國俊 and he was the first pastor to the combined Anglican and Baptist Chinese missions. He was also a signatory to the incorporation of the NZCA in 1935. He acted as secretary general for many years, and was a prominent Kuomintang leader. (Many on the NZCA were also Kuomintang members.) My family actually has a number of letters to him from Sun Yat-Sen regarding their struggle to reunify China. He paid the Poll Tax. My father Graham is a medical specialist.

Can anyone in your family speak Cantonese or Mandarin?

I grew up with my late mother speaking Cantonese to me. My father, who was self taught in Mandarin, also spoke to me in Mandarin when I was a pre-schooler. I studied Chinese at University amongst other things. My step-mother is a native Mandarin speaker so I get to practise with her and my friends. I try to speak Cantonese to my mum's relatives.

[I haven't been] to the village yet but I have been back to visit my mother's family in Guangzhou.

What are you really proud of?

[Being the] Tung Jung Association of New Zealand treasurer and the progression within Toastmasters leadership to becoming a Division Director in Wellington.

What's your favourite food?

Braised pork belly and dumplings!

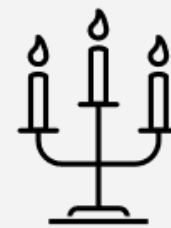
Your hobbies?

Boardgames, home-brew kombucha, mahjong .

Note: Lucinda is wondering if anyone is keen on having a mahjong session or other activity, see p18.

In memory

We pay our respects to all of members who have passed away over these last few months.



Bill Farr—who for many decades ran the much loved bookshop on The Parade in Island Bay. Our deepest sympathies to the family.

Gordon Wu—our dearly loved and respected elder. Our sincere sympathies to the whole Wu/Ng clan.

If you would like to contribute a message or an obituary in memory of your loved one, please let us know at secretary@tungjung.nz

We would also like to note the sad passing of others in our wider Chinese NZ family:

Dr James Ng—Our most noted Chinese New Zealand historian published the four-volume set of *Windows on a Chinese Past* between 1993-1999. His work paved the way for the modern interest in Chinese NZ history.

Te Aoreere Awi Riddell—the noted educationalist and long-time principal of Te Aute College, well-known in Māoridom, was also the husband of Lily Lee. As her husband he was a huge support during the writing of the market garden book, *Sons of the Soil* written by Lily and Ruth Lam, and during the writing of Lily's most recent book, *Farewell Guangdong*. He also served as the NZ Chinese Association kaumātua during *SS Ventnor* trips to the Hokianga.

Perry Hakaraia—Part of the Chinese Māori group which used to meet at the Tung Jung rooms pre-Covid. Perry and his sisters Nancy and Destine, became part of the wider family and adopted Gordon Wu and Esther Fung as elders. Perry also served as part of the transport and set-up team for the 2021 *SS Ventnor* trip, providing much-needed support.



Rest in peace

Introducing Jung Seng county

By Nigel Murphy

The Tung Jung Association of NZ represents the descendants of people who came from Tung Goon (东莞 Dung1 Gun2) and Jung Seng (增城 Zang1 Sing4) counties in Guangdong.

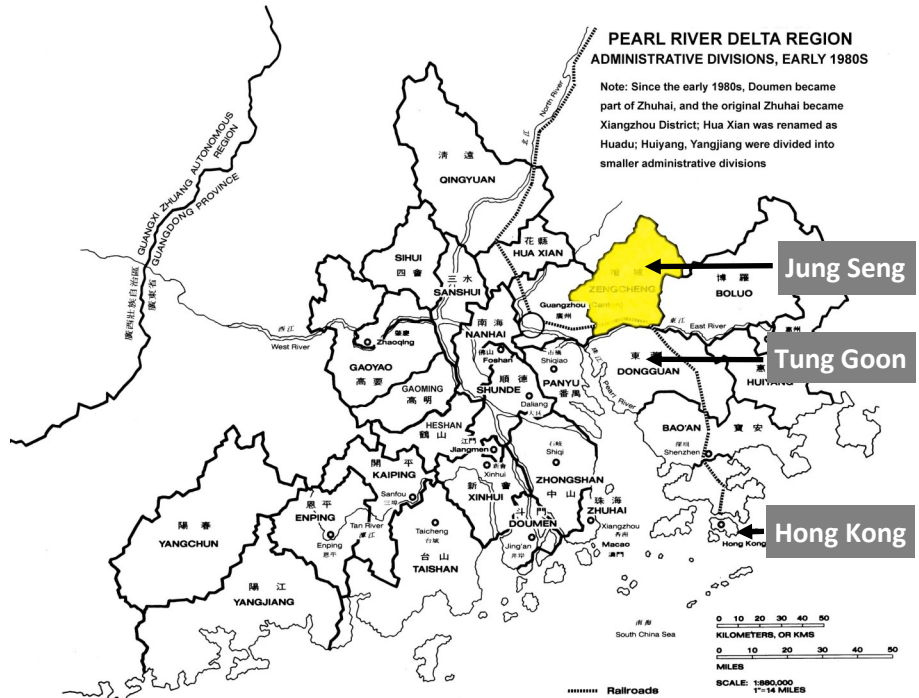
Our association is named for the first two characters of each county – the Tung Jung. However, the people from Jung Seng are by far the majority in New Zealand.

Tung Goon and Jung Seng are sited opposite each other on the banks of the East River. Jung Seng is on the northern bank and lies 45 kilometres east of Guangzhou.

It's quite small, around the size of the South Waikato District, but it has a long history. Its name means "added city", because it was created as an addition to Guangzhou in 201CE during the early Han dynasty. Today, it is an industrial superstar and produces nearly one-third of the world's jeans, as well as cars and motorbikes.

Although home to 1.41 million people, most (650,000) live in the southwestern subdistrict of Sun Tong (新塘, San1 Tong4), which is about the size of Napier. Most residents are migrant workers from Sichuan. Many live in homes rented from the original residents who've moved to the city, or who long ago moved to places like Aotearoa NZ.

In fact, most Jung Seng NZers also come from the Sun Tong district.



There is a cluster of around 30 ancestral villages but the 10 main ones are:

- Bak Shek 白石 Baak6 Sek6
- Sun Gai 新街 San1 Gaa1
- Gwa Leng 瓜嶺 Gwaa1 Leng5
- Nga Yiel 雅瑶 Ngaa5 Jiu4
- Tong Mei 塘美 Tong4 Mei5
- Ping Dee 下平地 Haa6 Ping4 Dei6
- Ha Gee 下基 Haa6 Gei1
- Sar Tou 沙頭 Saa1 Tau4
- Sar Chuen 沙頭 Saa1 Cyun1
- Teen Sum 田心 Tin4 Sam1
- Sun Tong 新塘, San1 Tong4

About Jung Seng

The county has a diverse geography. In the centre and the north, the land is mountainous. The spec-

tacularly beautiful scenery, hot springs and waterfalls attract tourists from all over China.

In the south, where Sun Tong is, the land is flat, fertile and irrigated by the East River, which also supplies most of Hong Kong's water.

Tropical and sub-tropical crops thrive, including bananas, grain, rice, peanuts, flowers, vegetables and garden fruit. Villagers also raise fish, pigs, ducks and chickens for sale. Jung Seng is well-known for the large artificial ponds in the middle of its villages which have traditionally been used to raise fish to be sold on the open market.

Because of the great climate and growing conditions, Jung Seng has long been a wealthy county, with

a vibrant economy based on cash crops and supplying Guangzhou and other areas.

The county's most famous export is the lychee, and the crop has been commercially cultivated there for more than 2,000 years. The crop was mentioned in the "Guangzhou Chronicles" written in the Jin Dynasty (266-420). In the Song Dynasty (960-1279) records show Jung Seng cultivating more than 100 varieties of lychee. Today, there are fewer cultivated varieties, but there are lychee trees in almost all villages.

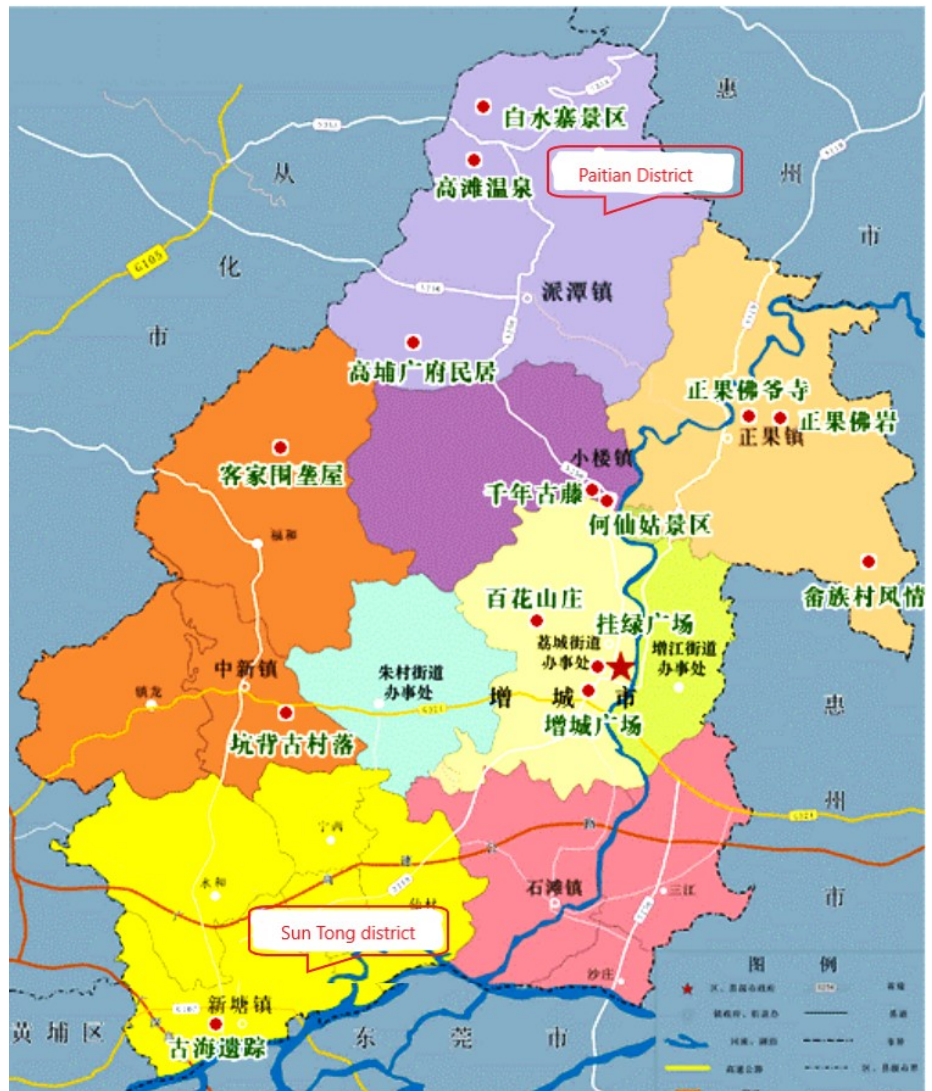
Another factor in Jung Seng's economic prosperity is the East River and its multiple tributaries. In the past this enabled easy transport of goods to Guangzhou and all around the district. Transport was enhanced in 1910 when the Kowloon – Guangzhou railway opened. The route passed right through the centre of the Sun Tong district. Almost all our ancestral villages are clustered around the railway line.

More recently, Sun Tong district was made into a huge commune in 1958 and was only disbanded in 1979. In 2014, Jung Seng county was incorporated into Guangzhou City. However, the county has very much retained its 2,000-year-old history and identity.

The Hakka and race relations

Jung Seng is unusual as more than half its people are Hakka. The Hakka are a Han people who have created a culture so distinct that they are deemed to be a separate ethnic group.

Most Hakka moved to Jung Seng in the 1600s-1700 from places like Jiangxi and western Fujian, as well as from eastern Guangdong. Many



settled in the northern hill regions such as Paitan. According to official statistics, the Hakka population in Paitan was as high as 73% in 2005. Well-preserved Hakka walled villages (tulou) are popular tourist attractions.

Unlike other areas in the Pearl River Delta, race relations between Cantonese and Hakka in Jung Seng were very good, and intermarriage was reasonably common. Elsewhere, relations deteriorated to the point of armed conflict.

The Poonti-Hakka Wars (Poonti being the local Cantonese) was the lowest point. Between 1855 and 1867 these wars resulted in more than a million dead, with many more displaced. Fighting

was fiercest in Toishan County (of the Seyip counties). Government troops subdued the fighting with appalling ferocity.

However, because Jung Seng had good race relations, the county escaped these devastating wars. Perhaps because of this, others see Jung Seng people as very open minded and friendly.

As well as Cantonese and Hakka, there are 38 other ethnic groups in Jung Seng. The Cantonese and Hakka account for 98.67%, and the ethnic groups 1.32%. The largest ethnic group is the She (previously known as the Yao), who are indigenous, and part of the 100 tribes of Yue. In reality, most Cantonese are probably a mix of Yue and Han ethnicities.

I am proud (love) to speak Cantonese

我♥廣東話

By Danny Karatea-Goddard

Have a go at Cantonese! It just got easier with the introduction of Jyutping, the Cantonese romanisation created by the Linguistic Society of Hong Kong in 1993.

Jyutping romanisation is really useful for beginners because all the tones are numbered. Give it a go.

- 1 is a high tone
- 2 starts low and goes high
- 3 is a mid tone
- 4 starts low and goes down
- 5 starts low and rises a little bit
- 6 is a mid low tone

Hello	nei5 hou2 你好 <i>Formal for both speech and writing</i>
How are you?	nei5 hou2 maa3 你好嗎? <i>Formal, for both speech and writing</i>
Very well	hou2 hou2 好好
Quite well	gei2 hou2 幾好
Not bad	m4 co3 唔錯

Good morning zou2 san4 早晨
formal, for both speech and writing

早 means “early” and 晨 means “dawn”, but together, 早晨 means “good morning.” We use this phrase excessively in the morning. Whether it’s greeting the security guard, the cab driver, waiters and waitresses, coworkers, classmates, or even a random stranger on the street, you cannot go wrong with 早晨. The ordinary reply to 早晨 is repeating 早晨.

Good afternoon ng5 on1 午安
formal, for both speech and writing

午安 is equivalent to “good afternoon” in English, with 午 suggesting “noon” and 安 suggesting “good.” However, we seldom use 午安 in daily conversations nowadays, not even in formal settings. It can still be seen in writing, but to greet someone in the afternoon, we

recommend using the non time-sensitive greetings introduced above instead, such as 你好 and 哈囉.

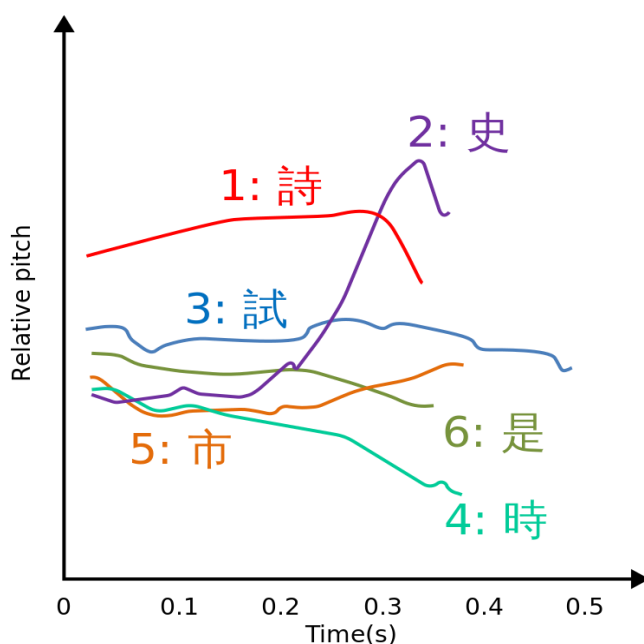
Good evening maan5 on1 晚安
formal, for both speech and writing

晚 is “evening” and 晚安 is the Cantonese expression for “good evening.” Similar to 午安, we rarely use 晚安 to greet someone in daily conversations, yet you can still see 晚安 in writing. On top of using it at the start of a conversation, 晚安 can be put in at the end as a way to say goodbye.

In daily conversations, we suggest using the universal greetings such as 你好 and 哈囉 instead of 晚安.

Good night zou2 tau2 早啱
informal, for speech

早啱 is the informal way to say “good night” in Cantonese, where 早 means “early” and 啱 means “rest.” Even though both 早啱 and 晚安 are related to evening, they cannot be used interchangeably. We should only say 早啱 when we plan to sleep soon—it’s like “good night, sleep tight” in English. The common way of replying to 早啱 is repeating the phrase “早啱.”



**To all NZCA Easter Sports participants,
family, friends and support crew—
wishing everyone an
awesome tournament!**

Good luck, have fun and safe travels.

And well done to all the Wellington organisers



Tung Jung Association of NZ Inc, P.O. Box 9058 Wellington, N.Z
新西蘭東增會

Tung Jung Association of NZ, incorporated 1926

Hey there Tung Jung family and friends!

Apologies in advance. We're struggling with our mailing lists without Uncle Gordon's knowledge. We're very sorry if your newsletter is addressed incorrectly.

If we don't have your **email address can you please let us know** so we've got an updated contact list? Also please let us know if you would prefer to get your newsletter by email. Email: **secretary@tungjung.nz**

You can also go to our website, <https://tungjung.nz>, and fill out a membership form.



Thank you for your continued support

PS sign up for the Tung Jung newsletter—it's free!