

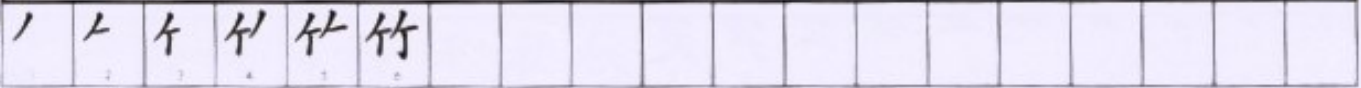
竹

zhú
bamboo

竹竿	zhú gān	bamboo pole
竹林	zhú lín	bamboo grove
竹笋	zhú sǔn	bamboo shoot
竹子	zhú zi	bamboo
山竹	shān zhú	mangosteen
竹叶青	zhú yè qīng	bamboo-leaf-green liqueur

竹：“竹”最初在象形文字中由两片竹叶组成“𥝱”。与不成器的人不同，竹子总是长得高大挺拔而成为有用的栋梁之材。俗话说：“不打不成器。”图中所示的就是怎样“从下面入手”来使人成材的。

Originally written: 𥝱, the character for bamboo is a pictograph of two whorls of bamboo leaves. Unlike a wayward man, the bamboo grows straight and up-right into a useful and decorative plant. 'The bamboo stick makes a good child,' so says the proverb. Our picture demonstrates how starting right from the bottom.



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

PO Box 9058, Wellington, New Zealand
www.tungjung.nz

Newsletter Spring 2023 issue

The Tung Jung Association of New Zealand Committee 2023—2024

President	Kevin Leong	04 569 2525	Membership	Kevin Leong	04 569 2525
Vice President			Property	Ray Chung	021 338811
Secretary	Kirsten Wong	027 3260684	Newsletter	Gordon Wu	027 4875314
English	Kevin Zeng	021 669628	Website	Peter Moon	389 8819
Chinese			Public relations	Gordon Wu	027 4875314
Treasurer	Lucinda Chiu	021 2520891		Graham Chiu	02041034348
Social	Peter Moon	389 8819		Gordon Wu	027 4875314
	Valerie Ting	027 4955331		Kevin Zeng	021 669628
	Kirsten Wong	027 3260684			

Please visit our website at www.tungjung.nz

President's report.....

The Government has finally officially stated Covid is over, I guess we should be pleased but the prolonged shutdowns all over the world has caused businesses to fail, staff laid off and business turnover markedly reduced. We have been in Covid's grip for 3 years now and most countries, including ours, will take a few years to recover just to get back to where they were before Covid started. General food and goods have become dearer and inflation on just about everything seems to be increasing daily, for those on fixed incomes it is getting very tough. Since Covid we have been holding our monthly Tung Jung meetings online, which has allowed us to stay connected and run the organisation without having to meet physically at our premises.

Our building at 33 Torrens Tce. has been given the "green light" by the Wellington City Council and is now designated not an earthquake risk, we are currently in the process of raising the standard to the newer building codes, again many thanks to our members who put in a lot of time and energy to get this result.

Winter has definitely arrived with some of the coldest days recorded this year, the heating cost has gone up, as it does. This is the peak influenza time so make sure you have had your flu shots and "rug up" with warm winter wool-lies. We have been quite lucky this year as the onslaught of winter has come quite late.

The new Incorporation act has a number of new requirements that require us to review and update our constitution. We are currently discussing and evaluating how best to do this and what we need to change.

Our membership is static, but we have a number of younger members on our committee, and I would like to see more younger members joining us, so please encourage your family to become involved, it does require your encouragement and support if we are to continue as an organisation well past our 100th anniversary in a few years' time. There is a saying "You are what you are, because of where you have come from". The original Tung Jung founders would want us to keep our traditions, culture and language especially since some of the multi-generational younger members now no longer have an elder to teach them.

This year seems to be flying by at an incredible rate, so I do hope you are tucked up nice and warm and soon we can look forward to better weather and the higher temperatures of a new season.

Stay safe,

Kevin Leong

September 2023

Email addresses.....

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

會長的報告

政府終於正式宣佈新冠肺炎疫情已經結束，我想我們應該感到高興，但世界各地的長期關閉已經導致企業倒閉、裁員和企業營業額顯著減少。我們已經控制新冠病毒3年，包括我們國家在內的大多數國家將需要幾年時間才能恢復，才能回到新冠病毒爆發前的狀態。一般的食品 and 商品已經變得更加昂貴，而幾乎所有商品的通貨膨脹似乎每天都在增加，對於那些有固定收入的人來說，這正變得非常困難。自新冠肺炎疫情以來，我們每月都線上上舉行東增會館會議，這讓我們可以保持聯繫，不需要線上下會面。

我們在托倫斯街33號的大樓。通過惠靈頓市議會的“綠燈”，現在認定不具有地震風險，我們目前正在提高標準的新建築規範，再次感謝我們的成員投入大量的時間和精力得到這個結果。

冬天已經到來了，今年有記錄以來最冷的日子，取暖費用也上漲了。這是流感的高峰期，所以請確保你是否注射了流感疫苗，用溫暖的羊毛“鋪地毯”。我們今年過得很幸運，因為冬天的衝擊來得很遲了。

新的組織有一些新的要求，要求我們審查和更新我們的規章體制。我們目前正在討論和評估如何最好地做到這一點，以及我們需要改變哪些改變。

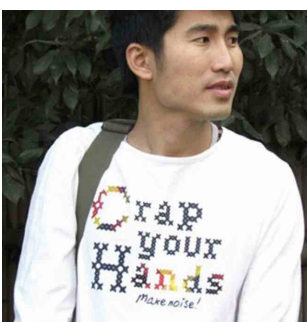
我們的會員是靜態的，但我們有一些年輕的委員會會員，我希望看到更多的年輕成員加入我們，所以請鼓勵你的家庭參與，會館需要你的鼓勵和支持。只有這樣我們就能傳承有100歷史的會館。有句諺語說：“你就是你，因為你來自哪里。”最初的東增會館創始人希望我們保留我們的傳統、文化和語言，特別是最近幾代人的年輕成員，現在自己家裏不再有長者來教他們。

今年似乎以難以置信的速度飛過，很快就有更好的天氣和更高的氣溫等著我們。保持安全，

梁永基

2023年9月

Some examples of Chinglish (Chinese-English).....



Obituary.....

John Wah Kum 吳和章 Tien Sum village 田心村

27 April 1942—5 July 2023

John, the second eldest of seven sibling was born in Onehunga, Auckland to Ng Wah Kum and Wong Yue Dang. He attended Te Papapa Primary, Manukau Intermediate, and finally Auckland Grammar. He also attended Reverend Chan's Chinese school for a few years.

After finishing school, his weekends would see him mall dressed up with his friends and go to the movies, shows and do what young men did in those days. He and his friends called themselves the Orient Pack and as a group, they would go everywhere like races, weddings, parties sporting events and socials.

John got his first car in 1960's, an Austin A90, and would drive farther afield as far as Rotorua and Mt. Maunganui. He loved his sports and took part in the Double Ten Tournaments organised by the New Zealand Chinese Association representing Auckland.

He also loved cooking, wining & dining, and playing Mah Jong. Another passion was playing the guitar, and he took part in regular jam sessions with others and became known as the Swing Kings. He was also a keen photographer (he always had his camera with him where ever he went) and liked surfing the internet.

John's steadfast service to the Chinese community began when he became Club Captain of the Auckland Chinese Sports Club in 1965. He was also on the Organising Committee for the China Ball which raised funds for various mainstream charities, and he helped set up and organised the Auckland Chinese Club in Hobson Street.

On 4 January 1969, John married Connie Gin in a unique double wedding with his younger brother, James Kum to Gloria Wong, and John and Connie were an insurmountable team thereafter. They did their big OE for 8 months to Hong Kong & Taiwan in 1970 but since then continued to travel extensively to Australia, China, Japan, and Europe.

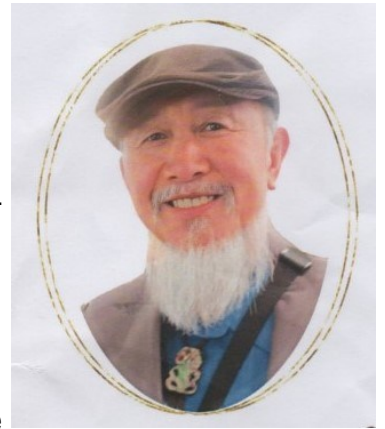
John had an interesting and varied working life – air conditioning apprenticeship, meat works, panel beating, anodising and zinc plating – before working in fruit businesses for many years including operating two fruit shops of his own – one in Howick and the other in Takapuna. He also had a bean sprout business with Connie, and then a courier run before retiring to full-time community service.

John had been a real tower of strength for Auckland Chinese Community Centre with his DIY skills and “thinking outside of the square”, John became Chairman of the Building Sub Committee and then had primary responsibility for the extensions to our Mangere premises in 2016 & 2017 and the subsequent purchase of two investment properties. He was also the main leader during the setting up on the Friday prior to, and operational controller on the Saturday of the ACCC annual Chinese New Year & Market Day held at the Auckland Showgrounds since 2002.

His exceptional services to ACCC were recognised by the posthumous award this year of Life Membership.

John passed away peacefully on the morning of 5 July and will be sadly missed by his soulmate and wife Connie, his six children Juanita, Melanie, Selena, Quentin, Matthew, and Daniel, and six grandchildren Lukaz, Reina, Amy, Benjamin, Salvador, and Theodore. His funeral service was held at the Auckland Chinese Community Centre Hall at Taylor's Road in Mangere and was attended by over 500 relatives and friends Pastor David Yan, a close friend of John's officiated. The service was also livestreamed so that many friends and relatives outside Auckland could watch the funeral.

The Auckland Chinese Community Centre has lost a very staunch supporter and helper and it will be hard to replace him.



Lee Kum and Kai Luey

Annual General Meeting (AGM)

The Annual General Meeting this year was held in our rooms at 33 Torrens Terrace, Mt. Cook, Wellington, on Sunday 13th August at 2 pm.. The meeting was screened live on the internet which enabled members as far away as Canada and Auckland to join us. A quorum was attained and the meeting proceeded smoothly.

The main points of discussion were:

1. Redrafting the Constitution to meet today's requirements and situations
2. Reporting on the ongoing problems with the WCC to remove the earthquake prone rating put on the building earlier this year and to obtain a Certificate of Compliance for the building.

The present committee was re-elected with the officers to be elected at the next monthly meeting in September.

The meeting ended at 3.30 pm with afternoon tea in the rooms.

**Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Performance
For the Year Ended 31 March 2023**

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
Income			
193	Interest Received		1,089
89	Interest Received - JTH Chung account		263
91,520	Property Rental income		91,685
13,616	Social Fund Raising Activities Income		20,092
-	Book revenue		45
4,415	Subscriptions and Donations		845
4,608	Property Insurance Claim Refund		-
22,425	Property Engineering Report Refund		-
136,866	Total Income		114,019
Expenses			
99	Volunteer and employee related costs	5	340
72,697	Provision of Goods and Services	5	63,026
230	Grants and donations	5	1,329
27,274	Other Expenses	5	24,868
100,300	Total Expenses		89,564
36,566	Net Surplus for Year		24,455

The attached Notes form part of and are to be read in conjunction with these financial statements

**Tung Jung Association of New Zealand (Incorporated)
Statement of Cash Flows
For the Year Ended 31 March 2023**

<u>Last Year</u>		<u>This Year</u>
Cash Flows from Operating Activities		
Cash was received from:		
282	Interest Received	1,352
91,520	Property Rental income	91,685
4,415	Subscriptions and Donations	845
13,616	Social Fund Raising Activities Income	20,137
27,033	Property Insurance and Engineering Report Refunds	-
136,866		114,019
Cash was applied to:		
(86,608)	Payments to suppliers	(71,348)
50,258	Net Cash Flows from Operating Activities	42,671
Cash Flows from Investing and Financing Activities		
Cash was applied to:		
(38,458)	Term loan principal repayments	(36,837)
(38,458)	Net Cash Flows from Investing and Financing Activities	(36,837)
11,800	Net Increase/(Decrease) in Cash	5,833
79,167	Opening Cash balance	90,967
90,967	Closing Cash Balance	96,800
Represented by:		
65,967	Bank Account - ANZ	71,800
25,000	Term Deposit - ANZ and JTH Chung	25,000
90,967	Closing Cash Balance	96,800

The attached Notes form part of and are to be read in conjunction with these financial statements

Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Position
As at 31 March 2023

Last Year		Note	This Year
	Current Assets		
65,967	Bank Account - ANZ Bank		71,800
15,000	ANZ Term deposit	2	15,000
10,000	JTH Chung ANZ Term deposit	2	10,000
90,967	Total Cash and Cash equivalents		96,800
6,428	Prepayments		-
97,395	Total Current Assets		96,800
405,749	Fixed Assets	3	380,541
503,144	TOTAL ASSETS		477,342
	Current Liabilities		
159	Accounts Payable		
36,837	ANZ Term Loan	4	-
36,996	Total Current Liabilities		-
	Non-Current Liabilities		
36,837	ANZ Term Loan - secured	4	-
(36,837)	Less Non Current Liabilities due within 12 months		-
-	Total Non Current Liabilities		-
36,996	TOTAL LIABILITIES		-
466,148	NET ASSETS		477,342
	Represented by:		
	MEMBERS EQUITY		
416,321	Opening Balance		452,887
36,566	Net Surplus for Year		24,455
452,887	TOTAL MEMBERS EQUITY		477,342

Kevin F Leong
.....President

L Shu
.....Treasurer

...1/8/2023..... Dated

The attached Notes form part of and are to be read in conjunction with these financial statements

Simplified or Traditional Chinese

Many simplified Chinese characters no longer resembles the “figures” they originally convey when Chinese was created.

Technically speaking Chinese is originally a form of “hieroglyphs”. Traditional Chinese that’s used in Taiwan and Singapore (and Hong Kong) still largely resembles many of the original “figures”.

And many people have little idea the real difference between Simplified and Traditional. The strokes difference is NOT the main thing that many Intellectuals argues as the damage of Chinese culture/language. It’s the fact that simplified Chinese started using the same character to denotes what used to be denoted by different characters.

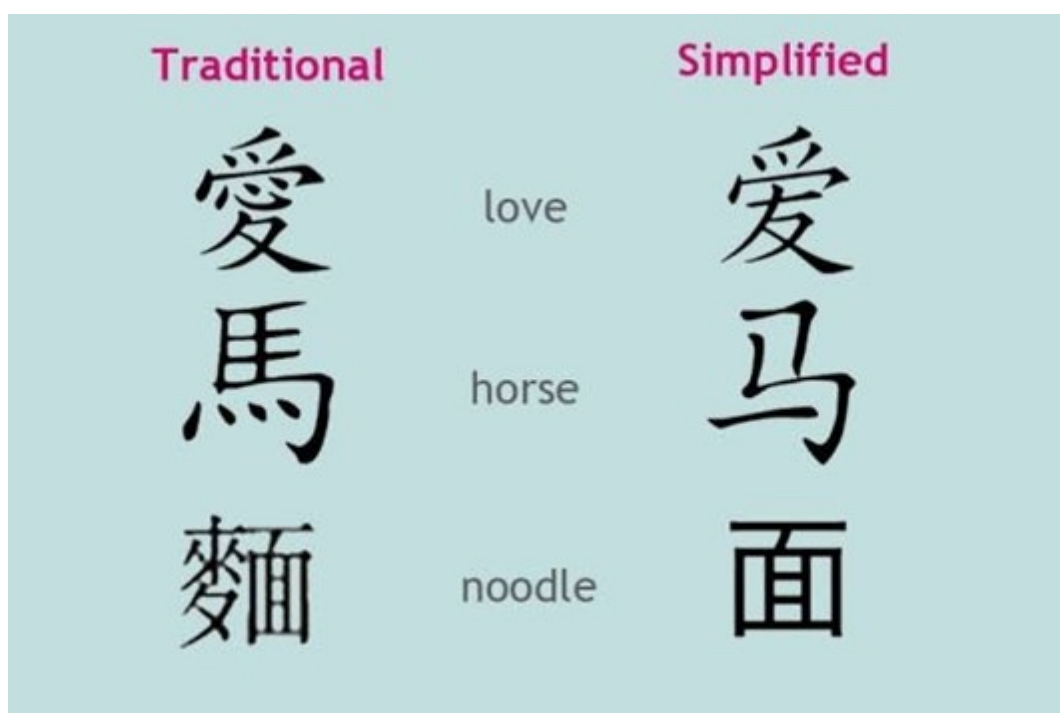
For the simplest example “后” (hòu) in Traditional Chinese this character means Queen abd is used exclusively to describe anything related to Queen. “後” (hòu) in traditional Chinese is means “back” or “later”. 皇后 (Royal Queen) 以後 (Later) 背後 (behind) is how Traditional Chinese write it. With Simplified Chinese the 2 different (hòu) are all written with the same “后” because how much simpler and quicker to write 后 (hòu) then 後 (hòu) or 厚 (hòu) or 逅 (hòu) and so on, over time people started using "后" to mean even more other different (hòu)s especially the less educated.

Get it?

If you look at the character (后) and use some imagination, the “block” is like a head the top part is like a headdress or a tiara with long hair dragging down... see it? like a Queen with her tiara on, and this is why this character should only be used for QUEEN and not used for LATER or BACK like many of the Simplified Chinese users are doing now just because they all read the same. And why some of the Chinese intellectuals argue simplified Chinese could damage the culture and the language and many of them never left CHINA their whole entire life.

This is just the simplest example, there are hundreds of examples like this where Simplified Chinese gutting the language and killed many character and used the WRONG character instead just because they all sounded the same so they pick the one with the least strokes.

Simplified Chinese is developed to allow more people in places with no schools and people that never got educated (very common in China back in the days most people were farmers) to learn the language faster and it’s absolutely BRILLIANT for that. But it also does nothing to help “preserving” the Chinese language, it simply “streamlines” the language by gutting many meaningful aspects to the language for the ease of learning.



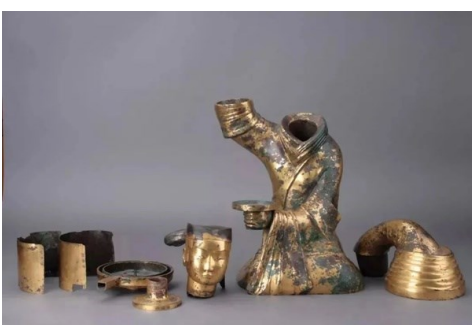
Amazing innovations in ancient China

This lamp from China's Han Dynasty has a history of over two thousand years. It's very popular due to its unique and advanced environmental concept.



This lamp was unearthed in Hebei province in 1968. Its name "Changxin Palace Lamp" is gained from the inscription "Chang Xin Shang Yu" (meaning "Chang Xin Palace Lighting") carved on its body.

During the Han Dynasty, bronze lamps were often in the form of animals. The Changxin Palace Lamp is the only known human-shaped bronze lamp from the Han Dynasty. The lamp's overall design depicts a palace maid kneeling while holding a lamp in her left hand. Her right arm is raised high, and the wide sleeves naturally cascade down, ingeniously forming the top part of the lamp.



The lamp can be divided into six parts: the head, body, sleeves, curved screen panel, lamp dish, and lamp stand. Each part can be easily disassembled and reassembled, making it convenient to move the palace lamp and clean the lamp ash.

Astonishingly, it can adjust the direction and brightness of the light, similar to the desk lamps we use today. The lampshade consists of

two curved screen panels that can be closed into a circular shape and fit into the slot of the lamp dish. One of the screen panels can be opened or closed horizontally to adjust the direction and brightness of the light.



During the Han Dynasty, animal fat was commonly used as fuel for lighting lamps. Although it served the purpose of illumination, the burning of animal fat resulted in significant smoke and dust, often leading to polluted indoor air, hazy smoke, and a pungent odor, thereby polluting the indoor environment.



The lamp connects the sleeves of the "palace maid" to the body, forming a smoke exhaust passage.

Once the candle is lit, the smoke and ash generated are propelled by the thermal force and enter the lamp body through the sleeves, where they are stored until they reach the bottom of the "palace maid's" body. At the same time, a water tray is placed in the base of the palace lamp to purify the waste smoke, effectively minimizing air pollution and achieving the goal

of containing the dirty smoke and maintaining clean air.

The design of the Changxin Palace Lamp reflects the care and concern that the Chinese people had for the environment 2,000 years ago.





The Many Dialects of China

The vast majority of people, if asked what language is spoken in China, would say: *That's a no-brainer: Chinese, of course!* Some might know enough to differentiate between Mandarin Chinese and Cantonese. But the truth is far more complex than that. Mandarin Chinese alone is the most widely spoken native language in the world: nearly a billion within China alone and 1.2 billion worldwide—a few hundred million people more than the next most widespread languages, Spanish and English. This is yet another aspect of China and Chinese society that is easy to see as a monolith, but doing so would allow this number to obscure the many complexities and subtleties of the real story. In fact, **Mandarin itself is only a dialect**—albeit a widespread one—of the overarching language group of “Chinese,” which itself comes from the Sino-Tibetan family of languages. Mandarin Chinese is known as 普通话 (Pǔtōnghuà), the “common speech,” and it has only been the official language of China since the 1930s, when the country established it as the standard dialect and began pushing to make this a reality nationwide..

Linguists have split Chinese into somewhere between seven and ten main language groups—the largest being Mandarin (also known as Northern), Wu, Min, and Yue—and each group also has a number of sub-dialects. For instance, Wu includes the dialects of Shanghai, Suzhou, and Hangzhou, which are, to an extent, mutually intelligible, but also includes a number of other dialects that are not really mutually intelligible with these three.

It is also important to understand that the concept of a “dialect” is sometimes slightly different from what an English speaker might expect. For instance, in English, our concept of a dialect is more similar to our concept of accents: that is, much more based on the pronunciation differences between American English, British English, Australian English, Irish English, and a few others, as well as some occasional sub-dialects within those groups (ex: the Cork Irish accent). However, unless the accent is particularly thick, most English have little to no trouble conversing.

Not so in Chinese. The most prominent example is probably Cantonese and Mandarin, which are both considered Chinese but are completely unintelligible to each other. It is also worth noting that accents also arise *within* dialects, due to regional differences in the sphere of a dialect's use.

Many Shanghainese words sound sort of like Mandarin words, but any Mandarin speaker with no knowledge of Shanghainese or another Wu dialect will freely admit that they have no idea what someone is saying in Shanghainese. For example: 你好 (Nǐ hǎo, “hello”) is said almost like “nong ha(o)”; 不好意思 (Bù hǎoyìsi, “sorry”) sounds something like “ve hei yisi.” In addition, 上海话 (Shànghǎi huà, Shanghainese) is pronounced “sang hei wu.” If you say them out loud, or even just compare the sounds, you can see a certain similarity, but they seem similar in the way that the Romance languages seem similar.

The “standard” Chinese language can be seen as something of a construct imposed on the Chinese people, whose respective “dialects” are myriad, with hundreds of local languages that are often not at all mutually understandable. So while schools and government affairs are run in Mandarin, the language that a local grows up speaking is not at all necessarily Mandarin. It is also not uncommon in China to encounter situations where a group of people converse with one another in different dialects. Each can understand the other, but they are unable to speak the other's dialect. For example, a storeowner who only speaks Cantonese has no problem doing business with a customer that only speaks Mandarin, but will reply either in Cantonese or through gestures; and vice-versa.

The Many Dialects of Chinacontd

Personally, this has led to some interesting experiences in terms of my speaking Chinese, particularly in southern China where Mandarin is less prominent. In Guangdong province in the very south of China, Cantonese announcements are read before Mandarin, and there were massive protests when the government in Beijing wanted to enforce Mandarin-only television programming. Hong Kong and Macau, immediately adjacent to Guangdong, also speak Cantonese, and are some of the few places in China that are not bound by the law regarding Mandarin. Travelling in Hong Kong, I was shocked to find that I was able to communicate in Mandarin more easily with the Hong Kongese than with someone in Shanghai—until I realized that it was a second language for both of us, which must have meant a simpler shared vocabulary and set of grammar structures.

Many Chinese dialects are at least as different from each other as the Romance languages are, which should classify them as separate languages. However, for now they are almost universally described as dialects, and since most of them are spoken locally and not taught, there is no real way to teach it but aurally, or through immersion.

Finally, a practical point: Understanding the differences between dialects will also prepare you for your next trip to China. Don't be alarmed if you find yourself in a province of China where you don't understand anything, even if you have studied Mandarin. For those interested in the Chinese language, the diversity and beauty of dialects should be a motive for you to immerse yourself in not just Mandarin, but in local dialects and regional life as well. Exposure is essential to discovering the many nuances of local culture and life.



Cantonese Quotes about Friendship



<p>當全世界都離棄你嘅時候，會走埋 嚟嘅先至係真正嘅朋友。</p> <p>dong1 cyun4 sai3 gaai3 dou1 lei4 hei3 nei5 ge3 si4 hau6, wui5 zau2 maai4 lei4 ge3 sin1 zi3 hai6 zan1 zing3 ge3 pang4 jau5.</p>	<p>A real friend is one who walks in when the rest of the world walks out.</p> 
<p>友誼係孕育出來嘅， 唔係做出嚟嘅。</p> <p>jau5 ji4 hai6 jan6 juk6 ceot1 lei4 ge3, m4 hai6 zou6 ceot1 lei4 ge3.</p>	<p>Friends are born, not made.</p> 
<p>人生最大嘅禮物係友誼， 而我已經收到喇。</p> <p>jan4 sang1 zeoi3 daai6 ge3 lai5 mat6 hai6 jau5 ji4, ji4 ngo5 ji5 ging1 sau1 dou2 laa3.</p>	<p>The greatest gift of life is friendship, and I have received it.</p> 
<p>真正嘅朋友俾自由你做自己。</p> <p>zan1 zing3 ge3 pang4 jau5 bei2 zi6 jau4 nei5 zou6 zi6 gei2.</p>	<p>A friend is someone who gives you total freedom to be yourself.</p>
<p>友誼係一齊共患難嘅時候先睇到， 而唔係吃喝玩樂嘅時候。</p> <p>jau5 ji4 hai6 jat1 cai4 gung6 waan6 naan6 ge3 si4 hau4 sin1 tai2 dou2, ji4 m4 hai6 hek6 hot6 wun6 lok6 ge3 si4 hau6.</p>	<p>Friends show their love in times of trouble, not in happiness.</p>

Which country is culturally close to China.....contd from last issue

All the Sinospheric cultures have a history of the Three Teachings, or Buddhism, Taoism, and Confucianism. Buddhism is present in all 4 cultures and is deeply embedded in ancient and modern times. Taoism has faded, but its influence is present in every nation's values and native religions, namely Chinese Taoism (duh), Japanese Shintoism, Korean Muism, and Vietnamese Dao Mau. Confucianism, while not a religion, is a cultural practice and teaching that is present in all 4 nations.



Buddhist depictions in China (top left), Korea (top right), Japan (bottom left and bottom right)



Traditional arts were all influenced in some way by Chinese arts.



Each nation has their own versions of mooncakes for the Mid-Autumn Festival that was a tradition for centuries.



Speaking of Mid-Autumn Festival, each nation celebrated Lunar New Year for centuries (although Japan abolished it for a Western calendar, they still celebrate Lunar calendar holidays). Therefore, they all have the Chinese 12 Zodiacs, but with a few twists. Because they followed the calendar, they also had East Asian age reckoning, although that concept is slowly fading away



Each nation also had their version of female entertainers that sold entertainment for a living (including selling your own bodies sometimes). They were Chinese Huakui (top left), Vietnamese Dao Nuong (top right), Japanese Geisha (bottom left), and Korean Gisaeng (bottom right).



Each nation's traditional calligraphy were all derived from Chinese calligraphy.

The Sinosphere also had centuries-long tradition of chopstick use, following Chinese customs.



Which country is culturally close to China...contd from page 11



Politically, they were all a form of monarchy (although they all had feudalistic governments at one point, especially Japan) that followed the Chinese model. The picture below illustrates the royal and imperial fashions of royal and imperial concubines and wives of Emperors and Kings of the last non-Westernized periods.

Also, coincidentally, all 4 nations had a history of civil war between 3 divisions. The picture below illustrates the images of the victors, with 3 divisions' names in black, and the victors' names in white. These civil wars were called Three Kingdoms Period of China (top left), Tay Son Rebellion of Vietnam (top right), Three Kingdoms Period of Korea (bottom left), and Sengoku Period of Japan (bottom right).



魏
蜀
吳
晉



신라
백제
고구려
신라



Nguyễn
Tây Sơn
Trịnh
Nguyễn



上杉
毛利
武田
徳川

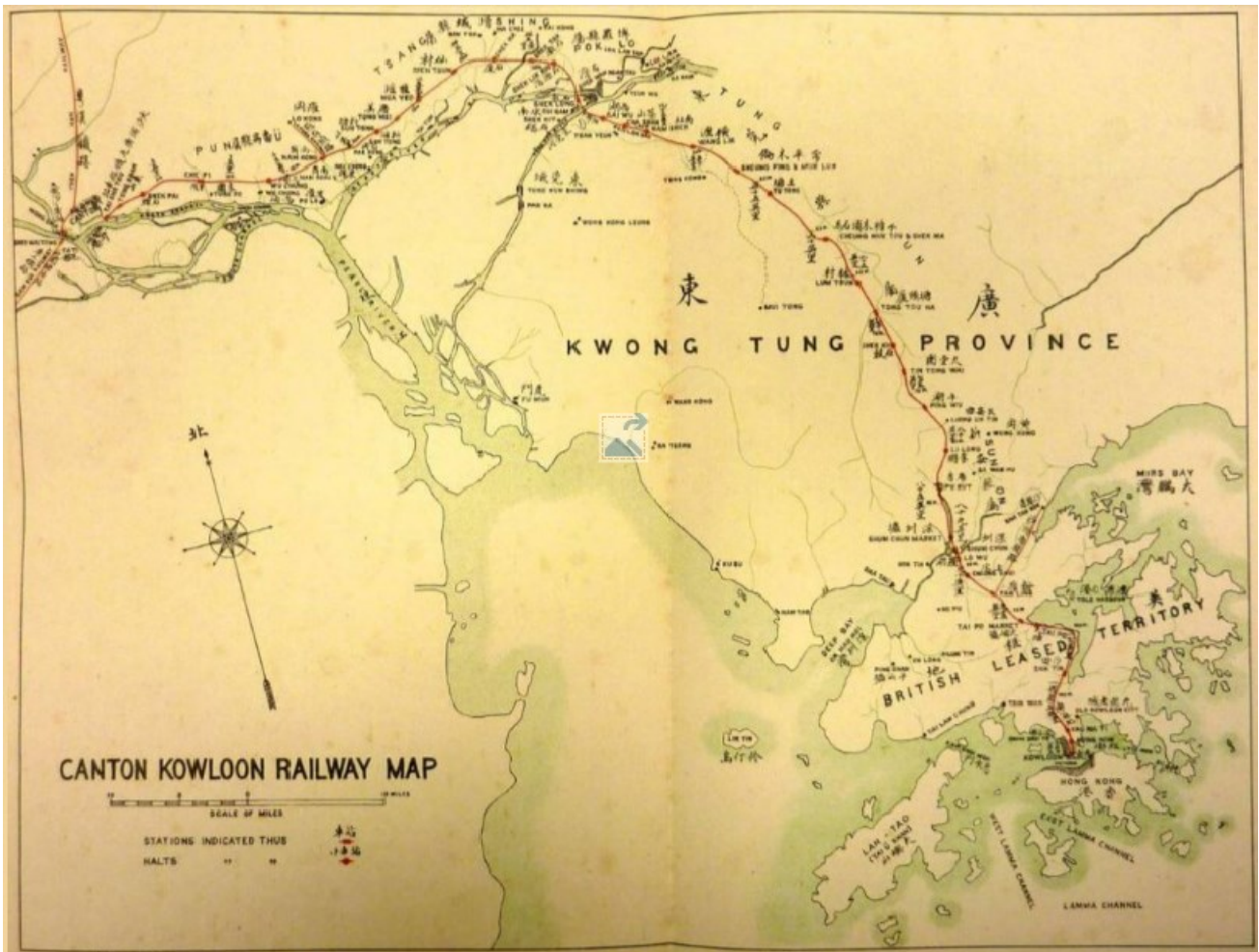


They also had centuries-long tradition of tea cultures, all derived from China.

There are more, like traditional styles of sitting (Japanese and Koreans sat on the floor like Chinese during Han to Tang dynasties, Vietnamese sat on raised platforms like Chinese in all dynasties, and while Chinese did all of those, they preferred tables and chairs in the late periods), Tang-style poetry, burning of incense, medicines, food preparation practices, usages of Four Symbols, Four Benevolent Animals, and Four Gentlemen in art, centuries-long lion dances derived from China, music and dance influences from China, Chinese influences in traditional martial arts, how the last eras of all 4 nations were Neo-Confucians, how all 4 cultures had their versions of the Cinderella fairy tale, the 5 Elements, how the Four Beauties and Four Classic Novels of China influences ancient and modern Sino-sphere cultures, weapon styles influenced by Chinese styles, wine variants, cuisines (specifically rice and certain noodles), traditional court operas, traditional masks, usages of mandarin squares for government officials in ancient times (for Japan, it was only in Ryukyu).

The Canton— Hong Kong railway map 1939—1942

This is the route that our forebears took (walked) to Hong Kong to escape the Japanese invaders



Canton City is seen on the far left. Nga Yiew is near at the top of the route. Hong Kong is at the bottom

Many of you would have stories of the hardships that your forebears endured when they made the trip to freedom. If you would like to share your stories with others, please contact Gordon Wu at gordon.wu@xtra.co.nz or call 027 4875314

Liangzhu culturecontd from page 18

One of the major mysteries right now is this:

“What on earth were they fighting to require city walls of that size?” Because the Liang-zhu walls were on par with something you’d see in great civilizations in 5th century BC instead 30th century BC.

The popular opinion right now is, well, the the Chinese ancestor were very very into human sacrifice. Specifically, prior to Zhou dynasty’s religious reforms in around 1000BC, the Chinese used to perform human sacrifice to such a scale that made Aztecs look like pacifists. This is mostly owing to the fact that there were a lot more people in East Asia back then than central Americas during Aztec’s time,



So it is a high possibility that the ancient Chinese, when they war with each other, the loser would have an excellent chance of ending up on a sacrificial altar rather than being enslaved. So they are really afraid of losing.

新 西 蘭 東 增 會 館

Tung Jung Association of NZ

Invites you to our

Mid Autumn Festival Dinner

at the

Dragon's Restaurant

25 Tory Street on Sunday 1 October 2023

at 6.30 pm.

\$50 per person make a table of 10

Tickets available from all committee members



中秋節

As one of the most important traditional Chinese festivals, the Mid-Autumn Festival falls on the 15th day of the eighth lunar month, September 29 this year.

It takes its name from the fact that it is always celebrated in the middle of the autumn season. The day is also known as the Moon Festival, as at that time of the year the moon is at its roundest and brightest.

This day is also considered a harvest festival since fruit, vegetables and grain have been harvested by this time.

It is an evening celebration where families gather together to light lanterns, eat moon cakes and appreciate the round moon. The full moon is a symbol for family reunion, which is why that day is also known as the Festival of Reunion.

The Mid-Autumn Festival celebrations date back more than 2,000 years. The word "Mid-Autumn" first appeared in the famous ancient book Zhou Li (The Zhou Rituals, a book telling the rituals in the Zhou Dynasty). However, it was not until the early Tang Dynasty (618-907) that the day was officially celebrated as a traditional festival. It became an established festival during the Song Dynasty (960-1279), and has become as popular as the Spring Festival since the Ming and Qing dynasties (1368-1911). Celebrations have continued ever since and more customs for marking this occasion have been formed.

In feudal times, Chinese emperors prayed to Heaven for a prosperous year. They chose the morning of the 15th day of the second lunar month to worship the sun and the night of the 15th day of the eighth lunar month to hold a ceremony in praise of the moon. In the Xicheng district of Beijing is the Yuetan Park, which originally was the Temple of Moon, and every year the emperor would go there to offer a sacrifice to the moon.

The Chinese government listed the festival as intangible cultural heritage in 2006. It was made a public holiday in 2008.

Chung Yeung festival.....

The annual Chung Yeung festival falls on 23 October this year and the Tung Jung Association will be celebrating it on Sunday 22 October at Karori Cemetery by the Tung Jung Memorial at 12 noon.

Thousands of years ago, people would bury their loved ones on the hillsides near their villages so that their spirits can look down upon them and protect them, as well not using valuable arable land to grow their crops.

Legend has it that the traditions of hiking and drinking chrysanthemum wine on this day began with the Han dynasty man Fei Changfang and his disciple Huan Jing. One year, Fei advised Huan to bring chrysanthemum wine and food and climb a mountain with his family on the ninth day of the ninth month. Huan followed his master's instructions, and when he returned home he found that his livestock had all suddenly died; if he had not climbed the mountain as instructed, the same would have happened to him and his family.

An alternative origin story involves intrigue in the imperial court of Emperor Gaozu of Han. As part of Empress Lü's jealous plot against Consort Qi, the latter's maid was forced out of the Imperial Palace. The maid, surnamed Jia (賈), told the common people that in the palace it was customary to wear dogwood and drink chrysanthemum wine on the ninth day of the ninth month, and these customs spread more widely

The ninth day of the ninth month in the lunar calendar is a variable date on the western calendar. It was also a day for Chinese people to avoid bad luck and to pay respect and honour towards one's ancestors.



Another legend has it that a monster in the Ruhe River brought illness to people in the Eastern Han Dynasty. Wherever it went, people died from the disease it brought, and people back then were ravaged by this plague that claimed the lives of a young man's parents, and he, named Huan Jing, almost lost his life as a result of the epidemic. Having recuperated, he said goodbye to his beloved wife and fellow countrymen and set out to learn magic so that he could rid them of this monster. He visited many places and masters and was eventually told of an ancient hill in the east, home to a Taoist immortal with supernatural power. Heedless of the dangers and difficulties he embarked on this long journey and, guided by the sacred crane, reached the hill and finally found the Taoist immortal. Touched by his undaunted spirit, the immortal took him as his disciple, taught him the art of swordplay, and gave him a sword for exorcising devils. Huan practiced the art of swordplay wholeheartedly until he achieved perfect mastery. One day, the immortal asked Huan to come to him, saying, "Tomorrow is the ninth day of the ninth lunar month. The monster will be back to harm the people. You have already mastered the art of swordplay. Now it's time for you to save the people from the monster's ravages." The immortal gave Huan a bag of zhuyu (a kind of plant) leaves and a bottle of chrysanthemum wine, enlightened him on the ways of exorcism, and told him to ride a sacred crane home.



Huan arrived at his hometown on the morning of the ninth day of the ninth lunar month, summoned all the villagers to a nearby hill and gave each of them a zhuyu leaf and a cup of chrysanthemum wine as the immortal had told him. At noon, with loud roars, the monster rose from Ruhe River, but stopped suddenly at the foot of the hill when it smelled the fragrance of the zhuyu leaves and wine. Its face paled as Huan came down from the hill with his sword to exorcise it. After several rounds of fighting, he finally stabbed and killed the monster. Thereafter, the tradition of climbing to a higher place on the ninth day of the ninth lunar month to eliminate the plague was passed down from generation to generation. To celebrate Chung Yeung, people go hiking or climbing hills and eat Chung Yeung cake, wear zhuyu leaves, drink chrysanthemum wine and visit the elderly as well as cleaning their ancestor's graves. Chung Yeung cake was originally a nine layered cake shaped like a tower and made of rice flour and sugar with a variety of fillings. The Chinese word for cake is 糕 pronounced gao is a homonym of the character for high 高 also pronounced gao. Nowadays, the nine layer is now a two-layer flat cake with different fillings.



Please encourage the younger generation to participate in these activities so that they can pass it on to future generations. Please contact Peter Moon if you are coming for catering purposes.

China's Mysterious Egg-Laying Mountain

A rural and small Chinese village has been in the media spotlight because of a mysterious cliff face that is said to lay 'eggs'. The so-called 'egg-laying cliff', situated in south-east China, regularly produces large round rocks as heavy as 660 pounds, according to the locals. It's said that the 'stone eggs' would drop from the cliff once every three decades or so. Scientists are yet to give an official explanation to the phenomenon.



The unusual mountain is located in the Guizhou Province in the Gulu Zhai village, where the minority Shui People have lived for about 1,000 years.

The 'egg-laying cliff', or 'chan dan ya' in Chinese, is an area measuring 20 metres long (66 feet) and six metres wide (20 feet) on an unnamed mountain in the village.

'Stone eggs' would reportedly grow from the cliff face and eventually drop to the ground.

Every so often, about once every 30 years, the 6-meter (19 foot 8 inch) high cliff appears to "shed" an egg and it falls to the floor. The eggs are no more than 20 to 40 centimetres (8 to 16 inches) in diameter. According to the locals, there are other smaller "stone eggs" nearby. The largest of the stones have even been found to weigh over 600 pounds (272 kg)!

The cliff is made of a common type of calcareous rock that was formed about 500 million years ago in the Cambrian period. The eggs, on the other hand, are concretions made of tougher, heavier sediment deposits. This means that the cliff face tends to erode away quicker than the eggs during prolonged rainfall or sudden landslides. The roundness of the "eggs" is likely due to running water, however it isn't clear how or why so many became embedded in the rocks.

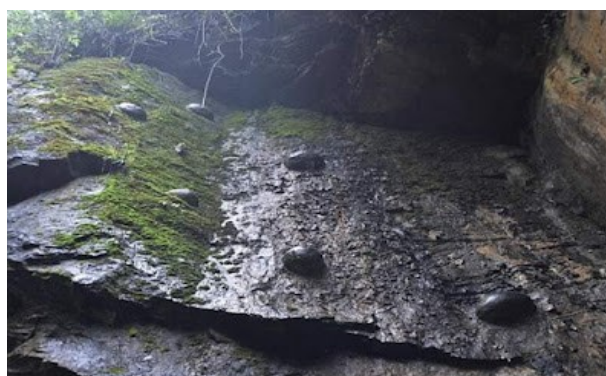
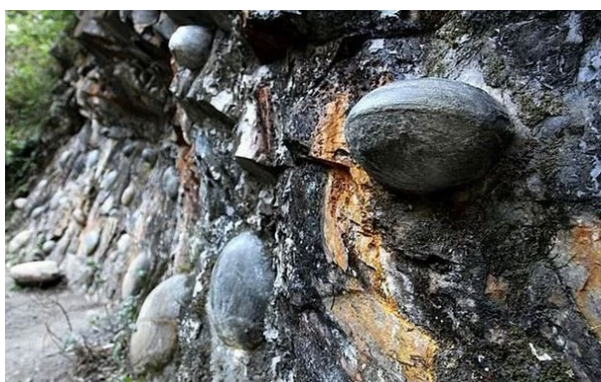


Over the years, geologists in China have provided some possible explanations to the cause of the phenomenon. However, no official ones have been announced.

The 'stone eggs' were lumps formed by calcium carbonate molecules in the deep sea around 500 million years ago during the Cambrian Period,

In a book, called 'Scary Phenomena', it is said the deep sea turned into high mountains over time, and these lumps became lodged in the mountains and because mudstone, which forms the mountains, weathers more quickly than the lumps, it appears that the cliff is giving birth to the 'eggs'.

Another opinion was said the lumps were made with silicon dioxide and a sphere has the smallest superficial area compared to other shapes with the same volume. As such, it would take the least effort for the molecules to form a sphere than the other shapes. Running water could also be a factor why the lumps are round as similar phenomena had been observed in Beidaihe, north China, and Xinjiang, north-west China.



Best roast pork in the world 燒肉.....!

Word-of-mouth is extremely powerful advertising and for Bib Gourmand restaurant **Wong Mei Kee**, word has it that chef-owner Wong Peng Hui, who is 65 years old, has been dishing out the best *siew yoke* (roasted pork) in Kuala Lumpur, if not, the whole Malaysia, for over thirty years now. He has been dubbed the Maestro Roast Master for good reason.

Located at the heart of Kuala Lumpur, where parking is notoriously difficult, especially during lunch hours and yet, as MICHELIN inspectors rightly say it, "this stall attracts foodies in droves for *char siew*, roast chicken, and the coveted *siew yuk*." This corner coffee shop with an unassuming storefront does not have any social media platforms, website, or partnerships with food delivery brands because it does not need to. The food speaks for itself.

Opened only for three hours over the lunch period, queues would begin to form outside the shop by 11 in the morning and continue to two in the afternoon every day. Every order of *siew yuk* is still hand-prepared and masterfully selected by him before serving to customers.

Wong can simply tell the difference between meat grades by looking at skin colour and texture. "The best roast pork has a well-balanced fat-to-meat ratio, with the right amount of succulent bites and crispy skin," he says. Wong Mei Kee's roasted pork is like biting into well-marbled meat. "It melts in your mouth," he says, motioning over his throat.

Wong Mei Kee's *siew yoke*, while appearing simple, is the result of decades of experimenting, trial and error, and learning. "This recipe was entirely developed in-house, not passed down or learned from any chefs or masters. We've thrown away a lot of roasted meat over the years. Due to the temperature sensitivity, there were times when the skin was charred black beyond recognition," he explains. The secret lies in the house-blended five-spice salt mix and roasting method.

Roasting meat is a time-consuming and labour-intensive process. Sixteen slabs of pork are fired over their five enormous charcoal ovens for the next two hours. Wong and his grandson would handpick the charcoals and place them in the ovens, expertly waltzing between the five varying temperature ranges to move the meats around. "Constant attention and care are required to ensure the *siew yoke* is perfectly roasted. It is arduous labour," Wong shares candidly. The restaurant's *char siew*, marinated with Wong's own recipe, is also roasted in a charcoal oven, as evidenced by its smokiness.



Liangzhu culture

The Liangzhu culture or Liangzhu civilization (3300–2300 BC) was the last Neolithic jade culture in the Yangtze River Delta of China. The culture was highly stratified, as jade, silk, ivory and lacquer artifacts were found exclusively in elite burials, while pottery was more commonly found in the burial plots of poorer individuals. This division of class indicates that the Liangzhu period was an early state, symbolized by the clear distinction drawn between social classes in funeral structures. A pan-regional urban centre had emerged at the Liangzhu city-site and elite groups from this site presided over the local centers. The Liangzhu culture was extremely influential and its sphere of influence reached as far north as Shanxi and as far south as Guangdong. The primary Liangzhu site was perhaps among the oldest Neolithic sites in East Asia that would be considered a state society. The type site at Liangzhu was discovered in Yuhang County, Zhejiang and initially excavated by Shi Xingeng in 1936. On 6 July 2019, Liangzhu was inscribed as a UNESCO World Heritage Site. The Liangzhu culture flourished around 2500 BC, but disappeared from the Taihu Lake area after around 2300 BC. Almost no traces of the culture were found from the following years in this area. Recent research has shown that rising waters interrupted the development of human settlements several times in this area. This led researchers to conclude the demise of the Liangzhu culture was brought about by extreme environmental changes such as floods, as the cultural layers are usually interrupted by muddy or marshy and sandy–gravelly layers with buried paleo trees. An alternative scenario proposes that extremely heavy monsoon rains during this period resulted in massive flooding which destroyed dams and the culture's settlements. This theory was backed by a study in 2021, suggesting that a decades-long period of high precipitation (between 4345 ± 32 years and 4324 ± 30 years B.P.), probably caused by increased frequency of El Niño–Southern Oscillation conditions, coincided with the disappearance of the culture. The researchers stated that "massive rainfall in the entire middle-lower reaches of the Yangtze River Valley might have induced fluvial flooding and/or overbank marine flooding transported by the Yangtze River plume and thus impeded human habitation and rice farming. Massive flooding and inundation due to poor drainage in the low-lying land may have forced the Liangzhu people to abandon their capital city and dwellings in the Taihu Plain, ultimately leading to the collapse of the entire Liangzhu civilization. This may have all occurred during, or in the century leading up to the global drought that is credited with bringing down most of the first generation of human civilizations, including those in the Indus valley and Old Kingdom Egypt. The Chinese culture was a full-fledged feudal level civilization complete with culture custom and technology in all fields by the time the Oracle Bones were found. They picked perishable material for record is a shame and made the later archeological work harder, but even very basic and simple logic should be able to tell you that fully developed civilization doesn't just pop out of thin air and the previous archeologists are certainly capable of simple logic.



It turned out the ancient Chinese has been building things on par or even bigger than the great pyramids, but instead of tombs, these things are in the form of fortified city walls, water dams, etc. Certainly less mysterious than the pyramids since it doesn't involve the dead, but actually a lot more challenging engineering-wise.

One of the major mysteries right now is this:

“What on earth were they fighting to require city walls of that size”? Because the Liangzhu walls were on par with something you'd see in great civilizations in 5th century BC instead 30th century BC.

The popular opinion right now is, well, the the Chinese ancestor were very very into human sacrifice. Specifically, prior to Zhou dynasty's religious reforms in around 1000BC, the Chinese used to perform human sacrifice to such a scale that made Aztecs look like pacifists. This is mostly owing to the fact that there were a lot more people in East Asia back then than central Americas during Aztec's time

This concerns you.....

The Tung Jung Association of New Zealand Incorporated has been operating as a society since 1926 and the names of members have been handed down over time. Many have passed away and some have changed addresses without notifying the Association. To date, the Association has over 400 names registered in our database. The Association considers all people of Tung Jung ancestry (descended from the counties of Tung Gwoon and Jungsen),

The New Zealand government has introduced a new Act for Incorporated societies where we have to re-register all members as paid up members.

To all of you, we ask that you re-register your membership by filling in the form at the back of this newsletter as accurately as possible and write N/A or unknown here applicable. This will help us to complete our database also.

Seniors—over 70 years must still re-register but do not have to pay a subscription fee.

Please send back the completed form with details of your subscriptions or donations by **31st October 2023**, either by email to: **gordon.wu@xtra.co.nz** or post to **Tung Jung Association, PO Box 9058, Wellington 6011**.

The Association has been trying hard over the past twenty years to maintain this heritage from our ancestors. In this modern world, there are many distractions that prevent our keeping our heritage. We need your help to keep this Association going for your children and grandchildren. Register your name so the Association can keep in contact with you.

The Association publishes a quarterly newsletter regularly about the Association's activities and its members, throughout New Zealand. This is our way of keeping in touch with all of you. It is also a method for members to share each other's experiences over the years. The newsletter also has many articles of interest about life in China.

Since we published this newsletter some twenty years ago, we have many members looking forward to receiving their copy, whether online or in the mail. Of course, all this costs money and with increasing costs, we need your email address so to reduce our costs. To those of you who have been receiving the newsletter but have not paid their subscriptions, I encourage you to do so in view of the new Act to enable you to continue receiving the newsletter.

In three years time, the Association will be holding its Centenary celebrations. A celebration which your ancestor helped to build.. A celebration of young and old throughout New Zealand getting together to celebrate the efforts of our forefathers in keeping the Tung Jung family alive. If you haven't re-registered, we cannot send you an invitation .to attend the celebrations



Greta invited the Chinese to give up using chopsticks to save trees! The Chinese have called on her and her friends to go back to school, where they will learn that chopsticks are made from bamboo, Bamboo is grass! The Chinese invited Greta and her friends not to wipe their butt with toilet paper, because it's made from trees! "



新 西 蘭 東 增 會 館

THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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

Membership to 31 March 2024

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

Family name 家姓名Husband/wife/partner 丈夫/妻子/朋友

Family senior (over 70) 長輩

Family 家人 age..... Family 家人.....age.....

Family 家人 age..... Family 家人 age.....

Village ancestry: Paternal 男鄉下 Village ancestry: maternal 女鄉下.....

Address 地址

Phone 電話.....Fax 傳真.....

Email address.....

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

or by internet to account: 01-0505-0178453-00 with your name as reference

Tick appropriate box:

Family \$30	Partners \$20	Single \$15	Seniors over 70 Free membership
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(if different from above address)

Senior's address.....

Phone number.....

Email address.....

Donations: membership and donations are tax deductible.

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

Every one will have to re-register again by filling in this form—thank you!