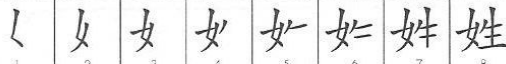


<h1 style="margin: 0;">姓</h1>	<p>xìng surname</p>	<p>姓: “姓” 这个字包括 “女” 字 和 “生” 字两部分, 字面意思为 “女性所生”。它表示在遥远的远古时代, 出生的孩子都要取母姓。所以姓名的 “姓” 由 “女” 与 “生” 组成。图中所示的是远古的一个以李为母姓的家族, 但我们已经忘却那微不足道的父姓了。</p> <p>The character 姓, comprising 女 (woman) and 生 (born), literally means: “born of woman”. It suggests that in some remote, forgotten era man, born of woman, got his name from the mother. Hence 姓: “surname”.</p>
<p>姓名 xìng míng surname and name 姓谱 xìng pǔ genealogical record; family register 姓氏 xìng shì surname 百姓 bǎi xìng common people 贵姓 guì xìng what is your surname?</p>		
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THE TUNG JUNG ASSOCIATION OF NZ INC.

PO Box 9058, Wellington, New Zealand

www.tungjung.org.nz

Newsletter Spring 2009 issue

The Tung Jung Association of New Zealand Committee 2008—2009					
President	Sam Kwok	4757798	Membership	Brian Gee	5662324
Vice Presidents	Willie Wong	3863099		Robert Ting	4786253
	Joe Chang	3889135	Property	Howard Chung	3881483
Secretaries-				Joe Chang	3889135
English	Leslie Kwok	021499221		Brian Gee	5662324
Chinese	Peter Wong	3885828	Newsletter	Gordon Wu	3883560
Treasurer	Robert Ting	4786253		Peter Moon	3898819
Assistant treasurer	Virginia Ng	2329971	Website	Gordon Wu	
Social	Elaine Chang	3889135		Leslie Kwok	
	Gordon Wu	3883560	Consultant	Peter Moon	
				Anne Chong	3884085

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

President's Report.....

The Feng Shiu master's prediction that the year of the OX will see an improvement in the financial market has come true. The NZX 50 index has risen some 30% since March. The improved sentiment in the business sector might prevent a self reinforcing cycle of higher layoffs, asset price declines, and more conservative consumer spender habits.

Since my last report the association lost two valuable members – Jim Ting a long serving committee member and Raymond Wong Tong a long time stalwart of the Association. We regret their passing and extend to members of their families the Association's sympathy.

During this period Gordon Wu and I attended the launch of Alison Wong's book "The Earth Turn Silver". Alison is the daughter of Doris Wong a member of Tung Jung Association. The book is set in the late 19th century to the 1920s – from Guangdong China to Wellington and Dunedin and the battlefields of the western front. A story of two families- Yung faces a new land that does not welcome the Chinese and Katherine struggles to raise her children and find her place in the world. In a climate of hostility towards the foreign newcomers, Katherine and Yung embark on a poignant and far reaching love affair....

On Friday 26 June, I and other Chinese Association's leaders attended a dinner party hosted by Ambassador Zhang Lemin. During the evening the ambassador thanked us for our support. Steven Young thank the ambassador for the kind invitation and emphasised the importance of working together to present a united voice on issues affecting our people.

This year mark the 60th anniversary of the founding of The Peoples' Republic of China and that a celebration parade will be held in Beijing. China Travel Services (NZ) Ltd has put together a package to enable those wanting to attend.

I also attended a function at the Embassy to celebrate the 82nd anniversary of the founding of The Peoples' Liberation Army.

Gordon Wu, Brian Gee and I attended a co-ordination meeting to confirm activities for the Wellington Culture Day to be held at Te Papa, the National Museum of NZ., on 26 September, 2009. As Tung Jung is a co-organiser of the event, we are expected to provide some people on the day. Please contact Gordon Wu if you can help. A dinner will be held in the evening at Grand Century Restaurant to celebrate China National Day.

By the time you receive this newsletter the association's AGM would have taken place and a new committee elected.

The Tung Jung Association Moon Festival Dinner will be held on 4 October, 2009 at Regal Restaurant. Tickets can be purchased from any committee members.

On a personal front, I have retired from full time employment, and I will be absent from position of President until December 2009, assuming that I am re-elected at the AGM. However the association is in good hands under the stewardship of Willie Wong and Joe Chang as vice presidents.

Sam Kwok – August 2009

會長報告

風水師早前預測, 牛年經濟將會有改善, 現已成真! 自今年三月起金融指數 NZX 50 已升回 30%. 商界已盡可能減小裁員, 推動消費, 固定產品格.

本協會最近失去兩位資深寶貴成員, 計有 Jim Ting 和 Ray Wong Tong, 他們過去長期服務及非常支助本會事務. 他們之去世, 我謹代表東增協會表示深切哀悼, 對他們之家人表示深切慰問.

Gordon Wu 和我出席 Alison Wong 書展 “The Earth Turns Silver”. Alison 是 Doris Wong 之女兒亦是本協會會員. 這本書內容、說及十九世紀到二十年代, 兩個家庭從廣東中國移民到威靈頓及丹依埠的故事, 他們面對西方前線戰場, 及面對不歡迎和有敵意的陌生地方, 他們苦養他們之子女. 一個淒美愛情的故事.

星期五, 六廿六日, 中國大使張利民邀請本地華僑協會等晚宴, 在晚宴期間多謝我們過去的支持, 華聯會 Steven Young 致答謝詞, 感謝大使設宴招待, 並強調大家要團結, 同一方向反映我們之需求.

今年是中國建國六十周年, 北京有盛大花車巡遊及慶祝典禮. 中旅社亦舉辦新西蘭往北京旅遊團, 歡迎各界人士參加.

本人亦出席大使館慶祝中國人民成立解放軍 82 周年典禮.

Gordon Wu, Brian Gee 和我出席本地協會們會議, 提及威靈頓中國文化日, 在 Te Papa 國家博物館舉行. 日期是九月廿六日, 本協會亦有份參與, 亦希望各位會員積極參與及協助. 晚上, 六十周年國慶, 晚宴設在富臨酒家舉行, 務請各位出席加, 請聯絡本會各委員或 Gordon Wu.

本協會周年大會將選出新一屆新辦事委員.

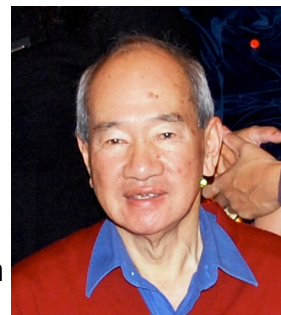
東增協會將舉行中秋晚宴, 日期是十月四日, 在豪苑酒家舉行. 請早向本會各委員購票.

在我個人工作方面, 我已放下全職, 退休! 如我能連任會長的話, 我將會務交給 Willie Wong 和 Joe Chang 處理, 直至十二月我返回新西蘭服職.

郭煥章

Tung Jung profile.....

Warren Wong, 黃和倫, mathematician - Shatou 沙頭村



As with many New Zealand born Chinese, Warren's humble beginnings came from a fruit shop.

His father was Wong King Soong 黃琮崧 from Shatou 沙頭村 who emigrated

to New Zealand around 1919 and his mother was Ng Tul Tay 吳桃娣 from Tiansum 田心村 born in Wellington but raised in China. They were known as George and Jessie Wong and ran one of the seven fruit shops owned by Jungsen people in Queen Street, Masterton.

Born in Masterton in 1934, Warren lived with his parents, two older sisters Helen and Elaine and two younger sisters Jocelyn and Marilyn at the back of their shop. The children were expected to help their parents when they were old enough. Weighing fruit and vegetables in pounds and ounces, calculating costs in pounds, shillings and pence, adding things up as he went along without pencil or paper was all good exercise and Warren on reflecting, wondered what customers thought being told by a child that they owed "two pounds, six shillings and threepence!"



The Great Depression was not long over and the Second World War was fought during much of Warren's childhood. As his parents did not waste anything, one of Warren's jobs was to carefully open the wooden lids from the boxes that the fruit came in without breaking them, to send them back to the growers for recycling. Even the nails were straightened and recycled.

Working in the shop was accepted as everyday life in those days and Warren appreciated the lessons it taught him in dealing with people and the sacrifices his parents gave to make life easier for their children.

His parents emphasized the importance of study and he and his sisters all went on to post secondary education. Warren's interest in science and mathematics was stimulated at Wairarapa College where he was dux in 1951. He obtained a University Junior Scholarship and decided to go to the University of Otago in Dunedin. There he learned a great deal, not only in the classroom, but also in being exposed to new ideas and new people in a university environment. At first he thought he would become a physicist, but then he realized that the part of physics he liked best was the mathematics in it. So he eventually earned a M.Sc. (1st cl. Hons.) in mathematics.

Wishing to pursue postgraduate study overseas, he was influenced by a young South African lecturer, Timothy O'Meara, who had come to Otago after getting a Princeton Ph.D. He told Warren to consider going to the United States instead of England, which was the most common destination of New Zealanders going abroad at that time. With a New Zealand University Postgraduate Scholarship and a Fulbright Travel Grant, Warren entered Harvard University in Cambridge, Massachusetts, in 1956.

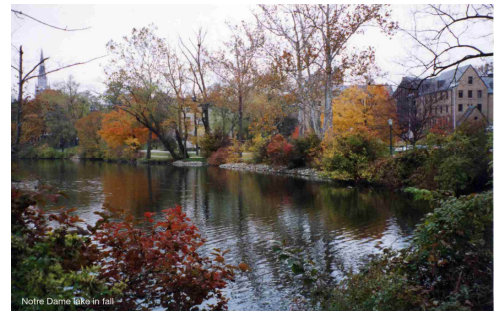
Being a graduate student at Harvard was an extraordinary experience for Warren. America is a huge country with astonishing breadth and variety, as Warren discovered in travelling around in the summers. He also met many students from other countries, and learned that mathematics was an enterprise that was international in scope. In doing the research that led to his being granted a Ph.D. in 1959, he had to study an article written by a Dutch mathematician, in Dutch!

Returning to New Zealand in 1960, he took a lectureship in mathematics at the University of Otago, signalling that he was now a professional mathematician. He taught courses at all levels in the university, and continued to do research in the area of group theory.

In the holidays Warren would go back to Masterton and help in the shop. There he met Nellie Gee 朱慕琪, whose parents owned one of the other fruit shops. Since she was several years younger than Warren, he had known her only as one of the children of the large Gee family, but now he saw her in a different light! They were married in 1962, and their first child, Carole, was born in Dunedin in 1963.

With nobody else in New Zealand doing research in group theory, Warren began to feel isolated, and decided to seek a position back in the United States. In 1964, with the advice of Timothy O'Meara, who was now back in the U.S., he took a professorship in the mathematics department at the University of Notre Dame, in South Bend, Indiana, and moved there to live.

Notre Dame was a very congenial place to work, and Warren enjoyed teaching students at all levels. Contact with other mathematicians in his field was exciting, and his research led to many articles in professional journals, as well as invitations to give talks at other universities. He had two terms as department chairman, and served in the department's executive committee for several years. Over the years he directed eleven students to their Ph.D. degrees.



Although South Bend is not a very exciting city, it is a good place to raise children. Warren and Nellie had two more daughters, Frances and Andrea. His research work led to opportunities to travel, such as a six-month long symposium in England and a two-month visit to China in 1983 to give a short course on his own research. Nellie acquired a notable reputation as a teacher of Chinese cooking, at the South Bend branch of Indiana University. All three of their children went to Notre Dame for their undergraduate work.



They stayed in Indiana for almost forty years, with trips back to New Zealand every few years to see family. By the time he retired in 2002, all of their daughters had left home, and were living on the west coast of the United States. In 2003 they sold their house in South Bend and moved to Foster City, in the San Francisco Bay area. Carole lives in Los Angeles, with her daughters Elena and Dara, her husband George having died in 2007 from a rare form of cancer. Frances, her husband Michael, and children Jessica, Joshua and Jonathan, live just 10 minutes' drive south of Warren. Andrea and her husband Paul and daughter Cecilia

live in Seattle. So Warren and Nellie see their children and grandchildren more often than they

would have if they had stayed in South Bend and living in California is yet another new experience for them.

Warren feels blessed to have been able to make a living doing something he loved to do. He found doing research very satisfying. Discovering new mathematics was exciting and fun. He also grew to like teaching more and more, as he looked for creative ways to help students learn. He frequently taught courses at an elementary level, and it was especially rewarding when students who had started the term believing that they were not good at mathematics found by the end of the term that they had actually could do something worthwhile in the subject.

Warren, now totally retired, does no teaching or research in mathematics, although he still subscribes to some professional journals and reads articles that catch his interest. His volunteer work includes teaching a safe driving course for people aged 50 or over. He and Nellie are active in church, and belong to an active interfaith dialogue group. Now that they live in the vicinity of San Francisco, friends visit them much more often than when they lived in Indiana, and they enjoy that very much. There is little time to be bored.

And of course their grandchildren keep them busy. Life is good for them.

Condensed from an article by Warren Wong

THANK YOU..... THANK YOU..... THANK YOU!!!

The following people have contributed generously at the funeral of the late Mr. Raymond Wong Tong to support the Tung Jung Association. The Association would like to thank them for their kind donations. As there were many anonymous cash donations, the Association would also like to thank them all, as they know who they are:

Mary Chong	Sandra Chang	B and G Young	RL and JA Ng
W and LLK Wong	Mollie Ngan Kee	Lynette Shum	Harry Moon
A and K Ah Chang	Mrs. Pat Troup	E. Chan	B and C Gee
G Lun	Mrs. Veda Willmer	P and F Wong	Eugenie McCabe
G and Y Wu	K Chiu	Jocelyn Choong	Burns Bing
RB and D Young	BLF and CM Sang	Peter Poy	J and E Chang
Yvonne Chew Lee	Mary Gee	MHG Young	Jack Ng
Sam Kwok	JKC and K Tse	Joan Wong	KK Wong
DL and L Young	Raymond Wong	A Poy	RJ and A Ting
Wellington Chinese Association		Bill and Ivy Wong	Keith Lowe

Northland discovery closes chapter in New Zealand's gold mining history



In a hauntingly beautiful area in Northland comes a story of two cultures and a discovery that will close a chapter in history. The story begins in 1902 when a ship left Otago carrying the bones of around 500 Chinese gold miners. They were being returned to their homeland, but tragically the ship sank just a day after leaving New Zealand.

Woven through the sands of the remote Hokianga Coast, the secret was kept for more than a hundred years before it was finally uncovered.

ered.

"It was like finding gold," says Ventnor Project founder Liu Shueng Wong. "You know you dig around and you dig around and then, wow, I've got some gold. This is so precious, because it is a precious story for the Chinese community."

For Dunedin's Duncan Sew Hoy, that precious find was the totally unexpected discovery of the bones of his great-grandfather at the opposite end of the country. Like so many other Chinese men, the gold rush brought Choie Sew Hoy to New Zealand, although he never intended to stay here in death. In Chinese custom its crucial a body is buried near family for a peaceful afterlife.

So in 1902 he organised for a ship, the Ventnor, to return the bodies of the Chinese gold miners back to their homeland. Choie Sew Hoy himself died before the ship could depart, so his body was added to the unusual onboard cargo.

But the Ventnor struck a reef and sank 10km off the Hokianga Heads.

For Maori living along the remote Hokianga coastline it must have been an eerie sight to see coffins floating into shore. They didn't know who the people were, where they had come from or where they were meant to be going. They pulled them ashore and in some cases buried them with their own ancestors. So tangata whenua and early Chinese settlers rest side-by-side.

Historians believe the Chinese community was too distressed to discuss the tragedy and suffered in silence, assuming the lonely spirits were lost at sea.

Now, because Liu Sheung Wong recently decided to embark on a documentary about the shipwreck, the local Te Rarawa, Nga Puhi and Te Roroa tribes began talking about it and revealed the stories they had grown up with.

"I always heard that there were Chinese people buried in different urupa and in the sand dunes and places like that," says Te Rarawa Paul White. "People got told by the old ones not to forget to look after the Chinese people that are buried over there."

The unexpected news sent shivers through both communities and emotions were reignited through a series of hui.

"The sad thing to me was that there had been no closure particularly for the Chinese community, but also for the various hapu communities around the place," Mr White says. "They didn't know what they had, what the kaupapa was, why bones were being transported in a ship."

An emotional experience will soon be shared with the wider Chinese community as memorial options are unveiled.

Possibilities include an official Chinese bai sang ceremony in Hokianga, a permanent memorial, or the bones would continue their journey to China.

The Ventnor also called in to Wellington and six Jungsens bodies were also loaded on board.

There is some comfort for the Chinese community already. While their ancestors endured hardship in life, they now know they also experienced an incredible act of respect in death - a respect that's intertwined two family trees, two cultures and an ongoing relationship founded on a tragic accident.

OBITUARY.....



Stanley James Ting

陳銳光

**17 March 1935—25
May 2009**

Jim, as we all know him, was born in Wellington, eldest son of Joseph and Molly Ting and grandson of Chin Moon Ting, the first president of the Tung Jung Association. After primary school, he attended Rongotai College where he was a school prefect and then went to Victoria University to study pure science and worked for Shell-BP Todd for two years but found it boring and turned to teaching in 1958. His school of choice was his old school, Rongotai College, where he taught mathematics, general science and chemistry. He was well liked as a teacher and later became deputy principal and acting principal. He left in 1995 when the college looked elsewhere for another principal.

In 1997, he joined the staff at Wellington College where he coached the college's first XV and taught there until 2004 when tired of commuting from Lower Hutt where he lived, took a teaching job at St. Bernard's College in Lower Hutt teaching the same subjects that he loved and coaching their first XV also.

Over the years, Jim was a Mason and senior grand mason of his lodge, a marriage celebrant, a Justice of the Peace and a staunch member of the Tung Jung Association. During the years with the Association, Jim was the MC at many of the Association's activities and was the MC on the night of the Association's 80th anniversary and combined book launch "Zengcheng New Zealanders—a History for the 80th Anniversary of the Tung Jung Association", a night that all will remember.

Jim's experience with the Masons and the world outside the Chinese environment was often called upon in the Association's decision making and his expertise was respected by all the committee. His passing has left a big hole in the committee that will be hard to fill.

Jim was diagnosed with cancer earlier this year and is survived by his second wife Valerie and her youngest daughter and his daughter Robyn and three sons Graeme, Malcolm and Anthony, from his first marriage to Esther Young.

Jim's funeral was held at Old St. Paul's in Wellington and was attended by over 500 people.

Condensed from Dominion Post 20 June 2009

OBITUARY.....



Raymond Wong Tong

黃凌銳

**6 March 1911—21 July
2009**

One of the oldest members of the Tung Jung Association, Uncle Ray as he was affectionately known, has passed away suddenly at the Irwell Rest Home in Island Bay on Tuesday 21 July 2009. Born in Wellington, Uncle Ray went back to China for some Chinese education at the age of 16. He later on joined the China Navigation where he was a radio telegrapher and travelled the China coast on their ships. During his time on the ships, he married Betty Chang in 1935 and brought her back to Wellington where they lived above the family business in Cuba Street until he saved enough to buy a house in Miramar. When his father retired and sold the family business, Uncle Ray and his family of two boys and two girls moved to Nelson in 1953 where he opened another fruit shop. He brought up his family there until 1966 when he decided to sell his business as his children had established lives of their own, went on a world tour with his wife for two years and returned to settle in Wellington again. He bought another house in Miramar and worked for a few years at Phillips Electrical in Lyall Bay until his retirement a few years later. He and his wife lived there until Aunt Betty passed away in 2006 and Uncle Ray was later moved to the Irwell Rest Home.

Uncle Ray was fluent in Mandarin as well as Cantonese and also played the violin in his younger days at Chinese functions. He was involved with the Chinese Anglican Church in Wellington and also the Tung Jung Association of which his father Wong Tong Faat was an original founder and president in 1927. He loved to play mahjong with his retired friends and there were many mahjong parties during his retirement.

He is survived by his children, Ron, Beverley, Mervyn and Fiona, 8 grandchildren and 14 great grandchildren.

His funeral was held at the Wellington Chinese Anglican Church in Glenmore Street on Wednesday 29 July 2009 and was attended by many friends and relatives from overseas and throughout New Zealand.

Uncle Ray's biography may be read in the Tung Jung Association's autumn newsletter.

Mid Autumn festival (Moon Festival).....

The Mid-Autumn Festival, also known as the Moon Festival, or in Chinese, Zhongqiu Jie: 中秋節, is a popular harvest festival celebrated by Chinese people dating back over 3,000 years to moon worship in the Shang Dynasty. It was first called Zhongqiu Jie (literally "Mid-Autumn Festival") in the Zhou Dynasty. It is also sometimes referred to as the Lantern Festival or Mooncake Festival.

The Mid-Autumn Festival is held on the 15th day of the eighth month in the Chinese calendar, which is usually around mid or late September in the Gregorian calendar. It is a date that parallels the autumn and spring Equinoxes of the solar calendar, when the moon is supposedly at its fullest and roundest. The traditional food of this festival is the mooncake 月餅, of which there are many different varieties.

The Mid-Autumn Festival is one of the two most important holidays in the Chinese calendar, the other being the Chinese New Year, and is a legal holiday in several countries. Farmers celebrate the end of the summer harvesting season on this date. Traditionally, on this day, Chinese family members and friends will gather to admire the bright mid-autumn harvest moon, and eat moon cakes and pomeloes together. Accompanying the celebration, there are additional cultural or regional customs, such as:

- Eating mooncakes 月餅 outside under the moon
- Putting pomelo rinds on one's head
- Carrying brightly lit lanterns, lighting lanterns on towers, floating sky lanterns
- Burning incense in reverence to deities including Chang'er 嫦娥;
- Planting Mid-Autumn trees
- Collecting dandelion leaves and distributing them evenly among family members



There are many legends in Chinese mythology regarding the Moon festival.

Here are a couple of versions:

Version 1: A long, long time ago, a terrible drought plagued the earth. Ten suns burned fiercely in the sky like smoldering volcanoes. The trees and grass were scorched. The land was cracked and parched, and rivers were dried. Many people died of hunger and thirst.

The Emperor of Heaven sent Hou Yi 后羿 down to the earth to help. When Hou Yi arrived, he took out his red bow and white arrows and shot down nine suns one after another. The weather immediately turned cooler. Heavy rains filled the rivers with fresh water and the grass and trees turned green. Life was restored and humanity was saved.

One day, a charming young woman Chang'er 嫦娥 made her way home from a stream, holding a bamboo container. A young man came forward, asking for a drink. When she saw the red bow and white arrows hanging round his belt, Chang'er realized that he was their saviour, Hou Yi. Inviting him to drink, Chang'er plucked a beautiful flower and gave it to him as a token of respect. Hou Yi, in turn, selected a beautiful silver fox fur as his gift for her. This meeting kindled the spark of their love. And soon after that, they got married.



A mortal's life is limited, of course. So in order to enjoy his happy life with Chang'er forever, Hou Yi decided to look for an elixir of life. He went to the Kunlun Mountains where the Western Queen Mother lived.

Out of respect for the good deeds he had done, the Western Queen Mother rewarded Hou Yi with the elixir, a fine powder made from kernels of fruit which grew on the tree of eternity. At the same time, she told him that if he and his wife shared the elixir, they would both enjoy eternal life; but if only one of them took it, that one would ascend to Heaven and become immortal.

Hou Yi returned home and told his wife all that had happened and they decided to drink the elixir together on the 15th day of the eighth lunar month when the moon was full and bright.

A wicked and merciless man named Feng Meng overheard their plan. He wished Hou Yi an early death so that he could drink the elixir himself and become immortal. His opportunity finally arrived. One day, when the full moon is rising, Hou Yi was on his way home from hunting. Feng Meng killed him. The murderer then ran to Hou Yi's home and forced Chang'er to give him the elixir. Without hesitating, Chang'er picked up the elixir and drank it all.

Overcome with grief, Chang'er rushed to her dead husband's side, weeping bitterly. Soon the elixir began to have its effect and Chang'er felt herself being lifted towards Heaven.

Chang'er decided to live on the moon because it was the nearest to the earth. There she lived a simple and contented life. Even though she was in Heaven, her heart remained in the world of mortals. Never did she forget the deep love she had for Hou Yi and the love she felt for the people who had shared their sadness and happiness

Version 2: Houyi 后羿 was an immortal, while Chang'er was a beautiful young girl, working in the Jade Emperor's (Emperor of Heaven) 玉帝 Palace as the attendant to the Queen Mother of the West (wife of the Jade Emperor), just before her marriage. One day, Houyi aroused the jealousy of the other immortals, who then slandered him before the Jade Emperor. Houyi and his wife, Chang'er, were subsequently banished from heaven, and forced to live by hunting on earth. He became a famous archer.

Now at this time, there were 10 suns, in the form of Three-legged birds, residing in a mulberry tree in the eastern sea; each day one of the sun birds would have to travel around the world on a carriage, driven by Xihe (diety) the 'mother' of the suns. One day, all 10 of the suns circled together, causing the earth to burn. Emperor Yao, the Emperor of China, commanded Houyi to shoot down all but one of the suns. Upon the completion of his task, the Emperor rewarded Houyi with a pill that granted eternal life, and advised him: "Make no haste to swallow this pill; first prepare yourself with prayer and fasting for a year". Houyi took the pill home and hid it under a rafter, while he began healing his spirit. While Houyi was healing his spirit, Houyi was summoned again by the emperor. Chang'er, noticing a white beam of light beckoning from the rafters discovered the pill, which she swallowed. Immediately, she found that she could fly. At that moment, Houyi returned home, and, realizing what had happened, began to reprimand her. Chang'er flew out the window into the sky.

With a bow in hand, Houyi sped after her, and the pursuit continued halfway across the heavens. Finally, Houyi had to return to the Earth because of the force of the wind. Chang'er reached the moon, and breathless, she coughed. Part of the pill fell out from her mouth. Now, the hare was already on the moon, and Chang'er commanded the animal to make another pill from it, so that she could return to earth to her husband.



As of today, the hare is still pounding herbs, trying to make the pill. As for Houvi, he built himself a palace in the sun as "Yang" (the male principle), with Chang'er as "Yin" (the female principle). Once a year, on the 15th day of the full moon, Houvi visits his wife. That is why, that night, the moon is full and beautiful.

This description appears in written form in two Western Han dynasty (206 BCE-24 CE) collections; Shan Hai Jing the Classic of the Mountains and Seas and Huainanzi, a philosophical classic.

Shops selling mooncakes, before the festival, often display pictures of Chang'er floating to the moon.

The Tung Jung Association will be celebrating this auspicious event in the Chinese calendar on Sunday the 4th October 2009 with a dinner at the Regal Restaurant in Courtenay Place.



東 新 西 蘭 東 增 會 館
增 THE TUNG JUNG ASSOCIATION OF NZ INC

MID AUTUMN FESTIVAL DINNER



REGAL RESTAURANT
Courtenay Place

Sunday 4 October 2009

6.30 pm

\$32 per person
In tables of 10

Raffles

Lucky draws

BYO

Tickets available from committee members or Tel. Elaine Chang
04 3889135 or Gordon Wu 027 4875314

Chung Yeung Festival 重陽節

The Double Ninth Festival 重九, 重陽節; Chung Yeung Festival is observed on the ninth day of the ninth month in the Chinese calendar is a traditional Chinese holiday mentioned in writing since before the East Han period (thus before AD25).

According to I Ching, nine is the Yang number; the ninth day of the ninth lunar month (or double nine) has too much yang (a traditional Chinese spiritual concept) and is thus a potentially dangerous date.

Hence, the day is also called “Double Yang Festival” (重陽節). To protect against the danger, it is customary to climb a high mountain, drink chrysanthemum, wine, and wear the zhuyu (茱萸) plant. (Both chrysanthemum and zhuyu are considered to have cleansing qualities and are used on other occasions to air out houses and cure illnesses). On this holiday, some Chinese also visit the graves of their ancestors to pay their respects.

It is said that in ancient China, probably in the Han dynasty, on September 9th, the Emperor and his attendants would wear the zhuyu plant, eat rice cakes and drink chrysanthemum wine to dispel ominous stuff and pray for longevity, but afterwards, the empress of Han Gao Zu (the Emperor) killed his lover Mrs. Qi cruelly and consequently, Qi's attendant, a girl was dismissed out of the palace and married a civilian, so the custom in the palace was in circulation.

In 1966, Taiwan rededicated the holiday as “Senior Citizens Day”. Underscoring one custom as it is observed in China, where the festival is also an opportunity to care for and appreciate the elderly.

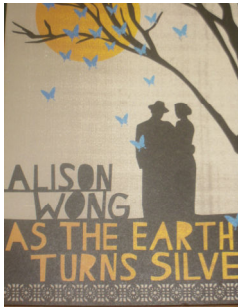
Double Ninth may have originated as a day to drive away danger, but like the Chinese New Year, over time it became a day of celebration. In contemporary times it is an occasion for hiking and chrysanthemum appreciation. Stores sell rice cakes (糕 gao, a homophone for height 高) inserted with mini colourful flags to represent zhuyu. Most people drink chrysanthemum tea, while a few strict traditionalists drink home-made chrysanthemum wine. Children in school learn poems about chrysanthemums and many localities host a chrysanthemum exhibitions. Mountain climbing races are also popular, winners get to wear a wreath made of zhuyu.

The Tung Jung Association in keeping with the ancient traditions will be observing the usual custom of “grave sweeping”. The members will go to Karori Cemetery and congregate at the Tung Jung memorial at 2pm on Sunday 25th October and pay homage to their ancestors. They will take food to offer to the ancestors and then partake in the food themselves. In past years, the Association usually hold a dinner to celebrate the occasion but owing to the number of different functions being held at that time

of the year and the possibility of the lack of patronage, it was decided to hold a casual dinner for those who wish to participate. All are welcome to join us at Karori Cemetery on the Sunday and for dinner afterwards.



Book review.....



Alison Wong's book launch 6th July 2009 at the Unity Book shop, Willis Street, Wellington.

Alison, daughter of Henry and Doris Wong from Gwa Liang 瓜嶺村, born in Hawkes Bay but lives in Wellington, has written her first novel "As The Earth Turns Silver".

The story, based from the late nineteenth century to the 1920's, from Kwangtung to Wellington and Dunedin is about life as those of us who are in their 60's, 70's and 80's have experienced.. It is also about a poignant love affair between a young Chinese man and a Kiwi girl.

The book has had very good reviews and has been acclaimed internationally and is being printed in Australia and England.

Alison is well known for her poetry also.

The launch was attended by many in literary circles as well as many members of the Chinese community. She was introduced by Fiona Kidman, one of New Zealand's well known authors.

Alison's much awaited first novel establishes her as a startling new voice in New Zealand fiction.

The Tung Jung Association is proud that one of its members has made her mark in the challenging world of literature.

Published by Penguin Books, it is available in all bookshops at a retail price of \$37.00



Signing her book



Reading excerpts from the book

Beijing makes \$228m from 2008 Olympics

China made an operating profit of over 1 billion yuan (NZ\$228.6 million) from the 2008 Summer Olympics, the National Audit Office has said.

Most Olympic host cities make money from running the Games - Athens in 2004 reported an initial operating profit of NZ\$242.5 million but the bills for building stadiums and other infrastructure can take many years to pay off.

The state audit office said the profit was more than double the most recent estimate of 410 million yuan. Operating revenues totalled 20.5 billion yuan, mainly from broadcasting rights, sponsorship, merchandise and tickets.

Expenses were 19.3 billion yuan, including 5 billion yuan for broadcasting, accommodation, transport and medical services; the opening and closing ceremonies cost 831 million yuan.

The audit office said the Beijing Organising Committee for the Olympic Games (BOCOG) had kept good control of revenues and expenditure "with no major irregular problems."

Arriving at a final price tag for the Games would involve calculating the cost of closing thousands of factories to ensure clean air during the Games, offset by the value of the international publicity the Olympics generated.

-Reuters

Recipe.....

Doughnut with Red Bean Paste



Ingredients

Egg White 5 eggs
Red Bean Paste 150 g
Plain Flour 40 g
Corn flour 40 g
White Sugar some

gao li dou sha (Mandarin)

Method

- 1) Divide red bean paste into small balls (size as lotus seed)
- 2) Mix plain flour and corn flour, sift
- 3) Whisk egg white until it becomes fluffy
- 4) Add 1/5 of the mix flour, keep stirring
- 5) Repeat to add mix flour, stir to form porridge
- 6) Dip the red bean paste ball into egg porridge one by one
- 7) Heat wok with oil in medium heat, deep fry the red bean paste ball until golden brown
- 8) Drain and sprinkle with sugar. Serve

What is the Chinese dish" Buddha jumps the Wall"?

"Buddha Jumps Over the Wall, fo tiao qiang, or sometimes called Consummation of Happiness and Longevity is a variety of shark fin soup in Cantonese and Fujian cuisine. Since its creation during the Qing Dynasty (1644 – 1912), the dish has been regarded as a Chinese delicacy known for its rich taste, usage of various high-quality ingredients and special manner of cooking. The dish's name literally means "a Buddhist monk jumps over the wall", alluding to the dishes' ability to entice the vegetarian monks from their temples to partake in the meat-based dish. It is high in protein and calcium."

"It is said to have as many as twenty to thirty different ingredients, this exceptional Chinese delight is arrived at. Some of these ingredients being chicken, Jinhua ham, pig's trotters, quail eggs, shark fin, scallops, abalone, fish maw, sea cucumber, conpoy, ginseng, mushrooms, taro, bamboo shoots and many seasonings. The effort that goes into preparing this remarkable stew is noteworthy. The soup is prepared by cooking all ingredients on a low flame in chicken broth and Shaoxing wine and may require two days to be cooked .

You must be Chinese if.....

You store food in bowls or pots covered with plastic wrap
You feel awkward when someone tells you to leave your shoes on when visiting their house
You always have instant noodles in your house
You have something covering your kitchen table to keep it clean
You can't go for more than 5 days without rice
You have Chinese sausages in your fridge
You drink soup from Chinese spoons not Western spoons
You have at least one relative within an hour's drive
You always have a bag of rice in your pantry
Your parents enjoy comparing you with their friends' children
Your parents say "Don't forget your heritage"
You keep bargaining even when the price is rock bottom
You have received little red envelopes around February
You have piles of shoes around your front and back doors
Your relatives' houses sometimes smell of mothballs, incense or both
You have to call all your parents' friends "Auntie or Uncle"
Your parents have never kissed you
Your parents have never kissed each other (at least not in your presence)
Your family owns a tennis racquet, golf clubs or both
When visiting, you always have to bring a gift
You will forward this to all your Chinese friends
You always have fresh garlic and ginger in your kitchen
You have a drawer full of ball point pens, most of which won't write
Your folks never speak under 10 decibels at family gatherings
You are told you all look alike
You always drink tea after a meal
And many, many other things.....!

The Supply Guy.....

An Italian, an Irishman and a Chinese were hired at a construction site. The foreman points out a huge pile of sand and says to the Italian "You're in charge of sweeping" and to the Irishman "You're in charge of shovelling" and to the Chinese "You're in charge of supplies". As he had to leave for a while, he expected them to make a dent in the pile of sand.

When the foreman returned a couple of hours later, the pile of sand was untouched. He asks the Italian "Why didn't you sweep any of it?" The Italian replied "I didn't have a broom. You said the Chinese was in charge of supplies but he disappeared and I couldn't find him".

When the foreman asks the Irishman why he didn't shovel, the Irishman replied "I couldn't find a shovel. You left the Chinese in charge of supplies and he disappeared."

The foreman is really upset and storms towards the pile of sand looking for the Chinese. Just then, the Chinese springs out from behind the pile of sand and yells "SUPPLIES!!"

Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Performance
For the Year Ended 31 March 2009

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
Income			
828	80th Anniversary & Book Revenue		561
4,480	Cantonese Class Grants	4	3,700
648	Interest Received		200
60,218	Rent		61,226
4,000	Lotteries Commission Grant		-
3,224	Social Activities		7,842
3,695	Special Donations		7,390
2,455	Subscriptions and Donations		3,454
79,548	Total Income		84,373
Expenses			
564	80th Anniversary & Book Costs		736
25	Bank Fees		-
4,751	Building Maintenance		6,138
2,500	Cantonese Language Class Costs		3,480
18,373	Depreciation		18,373
610	Electricity		652
35,368	Interest Paid	5	35,603
-	Legal Fees		
4,669	Property Managers Fees		5,426
1,408	Programmed Painting Costs		2,928
2,913	Property Insurance		3,087
525	Web Site Design Costs		260
3,552	Rates		3,653
1,417	Social Activities		4,457
1,640	Stationery and Postage		1,917
-	Speech & Cultural Day Trophy		135
123	Tung Jung Golf Cup		-
80	Wreaths and Donations		585
78,518	Total Expenses		87,430
1,030	Net Income / (Deficit) for Year		(3,057)

Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Position
As at 31 March 2009

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
	Current Assets		
6,720	Bank Account - ANZ		10,193
5,242	Bank Account - NBNZ		2,552
-	Call Account - ANZ	2	4,071
290	Accounts Receivable		289
<u>4,325</u>	Prepayments and Other Debtors		<u>2,820</u>
16,577	Total Current Assets		19,925
634,028	Fixed Assets	3	615,655
<u>650,605</u>	TOTAL ASSETS		<u>635,580</u>
	Current Liabilities		
-	Accounts Payable		-
1,524	Income in Advance	5	827
<u>4,359</u>	Term Liabilities due within 12 months	6	<u>4,359</u>
5,883	Total Current Liabilities		5,186
	Non-Current Liabilities		
403,992	Term Loan - secured	6	392,721
<u>(4,359)</u>	Less Term Liabilities due within 12 months		<u>(4,359)</u>
<u>399,633</u>	Total Non Current Liabilities		<u>388,362</u>
405,516	TOTAL LIABILITIES		393,548
<u>245,089</u>	NET ASSETS		<u>242,032</u>
	Represented by		
	EQUITY		
244,059	Opening Balance		245,089
<u>1,030</u>	Net Income / (Deficit) for Year		<u>(3,057)</u>
<u>245,089</u>	Closing Balance		<u>242,032</u>

(signed) Sam Kwok
.....**President**

(signed) Robert Ting
.....**Treasurer**

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

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THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

33 Torrens Terrace, Wellington, N.Z. PO Box 9058, Wellington, N.Z.
www.tungjung.org.nz

Membership form to 31 March 2010

Keep the Tung Jung Family alive and vibrant. Your subscriptions are essential to the Association so we can keep the roots of our families healthy and growing for the following generations.

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

Tick appropriate box:

Family
\$30

Partners
\$20

Single
\$15

Seniors over 70
Free (honorary membership)

(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.

Please ignore this reminder if have already paid your subscription.

<h1 style="margin: 0;">姓</h1>	<p>xìng surname</p>	<p>姓: “姓” 这个字包括 “女” 字 和 “生” 字两部分, 字面意思为 “女性所生”。它表示在遥远的远古时代, 出生的孩子都要取母姓。所以姓名的 “姓” 由 “女” 与 “生” 组成。图中所示的是远古的一个以李为母姓的家族, 但我们已经忘却那微不足道的父姓了。</p> <p>The character 姓, comprising 女 (woman) and 生 (born), literally means: “born of woman”. It suggests that in some remote, forgotten era man, born of woman, got his name from the mother. Hence 姓: “surname”.</p>
<p>姓名 xìng míng surname and name 姓谱 xìng pǔ genealogical record; family register 姓氏 xìng shì surname 百姓 bǎi xìng common people 贵姓 guì xìng what is your surname?</p>		
<div style="display: flex; align-items: center;"> <div style="display: flex; gap: 5px;"> 12345678 </div> <div style="display: flex; gap: 5px;"> 丿㇏女女如如姓姓 </div> </div>		

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THE TUNG JUNG ASSOCIATION OF NZ INC.

PO Box 9058, Wellington, New Zealand

www.tungjung.org.nz

Newsletter Spring 2009 issue

The Tung Jung Association of New Zealand Committee 2008—2009					
President	Sam Kwok	4757798	Membership	Brian Gee	5662324
Vice Presidents	Willie Wong	3863099		Robert Ting	4786253
	Joe Chang	3889135	Property	Howard Chung	3881483
Secretaries-				Joe Chang	3889135
English	Leslie Kwok	021499221		Brian Gee	5662324
Chinese	Peter Wong	3885828	Newsletter	Gordon Wu	3883560
Treasurer	Robert Ting	4786253		Peter Moon	3898819
Assistant treasurer	Virginia Ng	2329971	Website	Gordon Wu	
Social	Elaine Chang	3889135		Leslie Kwok	
	Gordon Wu	3883560	Consultant	Peter Moon	
				Anne Chong	3884085

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

President's Report.....

The Feng Shiu master's prediction that the year of the OX will see an improvement in the financial market has come true. The NZX 50 index has risen some 30% since March. The improved sentiment in the business sector might prevent a self reinforcing cycle of higher layoffs, asset price declines, and more conservative consumer spender habits.

Since my last report the association lost two valuable members – Jim Ting a long serving committee member and Raymond Wong Tong a long time stalwart of the Association. We regret their passing and extend to members of their families the Association's sympathy.

During this period Gordon Wu and I attended the launch of Alison Wong's book "The Earth Turn Silver". Alison is the daughter of Doris Wong a member of Tung Jung Association. The book is set in the late 19th century to the 1920s – from Guangdong China to Wellington and Dunedin and the battlefields of the western front. A story of two families- Yung faces a new land that does not welcome the Chinese and Katherine struggles to raise her children and find her place in the world. In a climate of hostility towards the foreign newcomers, Katherine and Yung embark on a poignant and far reaching love affair....

On Friday 26 June, I and other Chinese Association's leaders attended a dinner party hosted by Ambassador Zhang Lemin. During the evening the ambassador thanked us for our support. Steven Young thank the ambassador for the kind invitation and emphasised the importance of working together to present a united voice on issues affecting our people.

This year mark the 60th anniversary of the founding of The Peoples' Republic of China and that a celebration parade will be held in Beijing. China Travel Services (NZ) Ltd has put together a package to enable those wanting to attend.

I also attended a function at the Embassy to celebrate the 82nd anniversary of the founding of The Peoples' Liberation Army.

Gordon Wu, Brian Gee and I attended a co-ordination meeting to confirm activities for the Wellington Culture Day to be held at Te Papa, the National Museum of NZ., on 26 September, 2009. As Tung Jung is a co-organiser of the event, we are expected to provide some people on the day. Please contact Gordon Wu if you can help. A dinner will be held in the evening at Grand Century Restaurant to celebrate China National Day.

By the time you receive this newsletter the association's AGM would have taken place and a new committee elected.

The Tung Jung Association Moon Festival Dinner will be held on 4 October, 2009 at Regal Restaurant. Tickets can be purchased from any committee members.

On a personal front, I have retired from full time employment, and I will be absent from position of President until December 2009, assuming that I am re-elected at the AGM. However the association is in good hands under the stewardship of Willie Wong and Joe Chang as vice presidents.

Sam Kwok – August 2009

會長報告

風水師早前預測, 牛年經濟將會有改善, 現已成真! 自今年三月起金融指數 NZX 50 已升回 30%. 商界已盡可能減小裁員, 推動消費, 固定產品格.

本協會最近失去兩位資深寶貴成員, 計有 Jim Ting 和 Ray Wong Tong, 他們過去長期服務及非常支助本會事務. 他們之去世, 我謹代表東增協會表示深切哀悼, 對他們之家人表示深切慰問.

Gordon Wu 和我出席 Alison Wong 書展 “The Earth Turns Silver”. Alison 是 Doris Wong 之女兒亦是本協會會員. 這本書內容、說及十九世紀到二十年代, 兩個家庭從廣東中國移民到威靈頓及丹依埠的故事, 他們面對西方前線戰場, 及面對不歡迎和有敵意的陌生地方, 他們苦養他們之子女. 一個淒美愛情的故事.

星期五, 六廿六日, 中國大使張利民邀請本地華僑協會等晚宴, 在晚宴期間多謝我們過去的支持, 華聯會 Steven Young 致答謝詞, 感謝大使設宴招待, 並強調大家要團結, 同一方向反映我們之需求.

今年是中國建國六十周年, 北京有盛大花車巡遊及慶祝典禮. 中旅社亦舉辦新西蘭往北京旅遊團, 歡迎各界人士參加.

本人亦出席大使館慶祝中國人民成立解放軍 82 周年典禮.

Gordon Wu, Brian Gee 和我出席本地協會們會議, 提及威靈頓中國文化日, 在 Te Papa 國家博物館舉行. 日期是九月廿六日, 本協會亦有份參與, 亦希望各位會員積極參與及協助. 晚上, 六十周年國慶, 晚宴設在富臨酒家舉行, 務請各位出席加, 請聯絡本會各委員或 Gordon Wu.

本協會周年大會將選出新一屆新辦事委員.

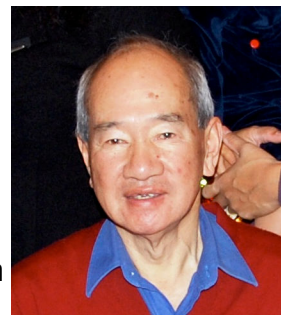
東增協會將舉行中秋晚宴, 日期是十月四日, 在豪苑酒家舉行. 請早向本會各委員購票.

在我個人工作方面, 我已放下全職, 退休! 如我能連任會長的話, 我將會務交給 Willie Wong 和 Joe Chang 處理, 直至十二月我返回新西蘭服職.

郭煥章

Tung Jung profile.....

Warren Wong, 黃和倫, mathematician - Shatou 沙頭村



As with many New Zealand born Chinese, Warren's humble beginnings came from a fruit shop.

His father was Wong King Soong 黃琮崧 from Shatou 沙頭村 who emigrated to New Zealand around 1919 and his mother was Ng Tul Tay 吳桃娣 from Tiansum 田心村 born in Wellington but raised in China. They were known as George and Jessie Wong and ran one of the seven fruit shops owned by Jungsen people in Queen Street, Masterton.

Born in Masterton in 1934, Warren lived with his parents, two older sisters Helen and Elaine and two younger sisters Jocelyn and Marilyn at the back of their shop. The children were expected to help their parents when they were old enough. Weighing fruit and vegetables in pounds and ounces, calculating costs in pounds, shillings and pence, adding things up as he went along without pencil or paper was all good exercise and Warren on reflecting, wondered what customers thought being told by a child that they owed "two pounds, six shillings and threepence!"



The Great Depression was not long over and the Second World War was fought during much of Warren's childhood. As his parents did not waste anything, one of Warren's jobs was to carefully open the wooden lids from the boxes that the fruit came in without breaking them, to send them back to the growers for recycling. Even the nails were straightened and recycled.

Working in the shop was accepted as everyday life in those days and Warren appreciated the lessons it taught him in dealing with people and the sacrifices his parents gave to make life easier for their children.

His parents emphasized the importance of study and he and his sisters all went on to post secondary education. Warren's interest in science and mathematics was stimulated at Wairarapa College where he was dux in 1951. He obtained a University Junior Scholarship and decided to go to the University of Otago in Dunedin. There he learned a great deal, not only in the classroom, but also in being exposed to new ideas and new people in a university environment. At first he thought he would become a physicist, but then he realized that the part of physics he liked best was the mathematics in it. So he eventually earned a M.Sc. (1st cl. Hons.) in mathematics.

Wishing to pursue postgraduate study overseas, he was influenced by a young South African lecturer, Timothy O'Meara, who had come to Otago after getting a Princeton Ph.D. He told Warren to consider going to the United States instead of England, which was the most common destination of New Zealanders going abroad at that time. With a New Zealand University Postgraduate Scholarship and a Fulbright Travel Grant, Warren entered Harvard University in Cambridge, Massachusetts, in 1956.

Being a graduate student at Harvard was an extraordinary experience for Warren. America is a huge country with astonishing breadth and variety, as Warren discovered in travelling around in the summers. He also met many students from other countries, and learned that mathematics was an enterprise that was international in scope. In doing the research that led to his being granted a Ph.D. in 1959, he had to study an article written by a Dutch mathematician, in Dutch!

Returning to New Zealand in 1960, he took a lectureship in mathematics at the University of Otago, signalling that he was now a professional mathematician. He taught courses at all levels in the university, and continued to do research in the area of group theory.

In the holidays Warren would go back to Masterton and help in the shop. There he met Nellie Gee 朱慕琪, whose parents owned one of the other fruit shops. Since she was several years younger than Warren, he had known her only as one of the children of the large Gee family, but now he saw her in a different light! They were married in 1962, and their first child, Carole, was born in Dunedin in 1963.

With nobody else in New Zealand doing research in group theory, Warren began to feel isolated, and decided to seek a position back in the United States. In 1964, with the advice of Timothy O'Meara, who was now back in the U.S., he took a professorship in the mathematics department at the University of Notre Dame, in South Bend, Indiana, and moved there to live.

Notre Dame was a very congenial place to work, and Warren enjoyed teaching students at all levels. Contact with other mathematicians in his field was exciting, and his research led to many articles in professional journals, as well as invitations to give talks at other universities. He had two terms as department chairman, and served in the department's executive committee for several years. Over the years he directed eleven students to their Ph.D. degrees.



Although South Bend is not a very exciting city, it is a good place to raise children. Warren and Nellie had two more daughters, Frances and Andrea. His research work led to opportunities to travel, such as a six-month long symposium in England and a two-month visit to China in 1983 to give a short course on his own research. Nellie acquired a notable reputation as a teacher of Chinese cooking, at the South Bend branch of Indiana University. All three of their children went to Notre Dame for their undergraduate work.



They stayed in Indiana for almost forty years, with trips back to New Zealand every few years to see family. By the time he retired in 2002, all of their daughters had left home, and were living on the west coast of the United States. In 2003 they sold their house in South Bend and moved to Foster City, in the San Francisco Bay area. Carole lives in Los Angeles, with her daughters Elena and Dara, her husband George having died in 2007 from a rare form of cancer. Frances, her husband Michael, and children Jessica, Joshua and Jonathan, live just 10 minutes' drive south of Warren. Andrea and her husband Paul and daughter Cecilia

live in Seattle. So Warren and Nellie see their children and grandchildren more often than they

would have if they had stayed in South Bend and living in California is yet another new experience for them.

Warren feels blessed to have been able to make a living doing something he loved to do. He found doing research very satisfying. Discovering new mathematics was exciting and fun. He also grew to like teaching more and more, as he looked for creative ways to help students learn. He frequently taught courses at an elementary level, and it was especially rewarding when students who had started the term believing that they were not good at mathematics found by the end of the term that they had actually could do something worthwhile in the subject.

Warren, now totally retired, does no teaching or research in mathematics, although he still subscribes to some professional journals and reads articles that catch his interest. His volunteer work includes teaching a safe driving course for people aged 50 or over. He and Nellie are active in church, and belong to an active interfaith dialogue group. Now that they live in the vicinity of San Francisco, friends visit them much more often than when they lived in Indiana, and they enjoy that very much. There is little time to be bored.

And of course their grandchildren keep them busy. Life is good for them.

Condensed from an article by Warren Wong

THANK YOU..... THANK YOU..... THANK YOU!!!

The following people have contributed generously at the funeral of the late Mr. Raymond Wong Tong to support the Tung Jung Association. The Association would like to thank them for their kind donations. As there were many anonymous cash donations, the Association would also like to thank them all, as they know who they are:

Mary Chong	Sandra Chang	B and G Young	RL and JA Ng
W and LLK Wong	Mollie Ngan Kee	Lynette Shum	Harry Moon
A and K Ah Chang	Mrs. Pat Troup	E. Chan	B and C Gee
G Lun	Mrs. Veda Willmer	P and F Wong	Eugenie McCabe
G and Y Wu	K Chiu	Jocelyn Choong	Burns Bing
RB and D Young	BLF and CM Sang	Peter Poy	J and E Chang
Yvonne Chew Lee	Mary Gee	MHG Young	Jack Ng
Sam Kwok	JKC and K Tse	Joan Wong	KK Wong
DL and L Young	Raymond Wong	A Poy	RJ and A Ting
Wellington Chinese Association		Bill and Ivy Wong	Keith Lowe

Northland discovery closes chapter in New Zealand's gold mining history



In a hauntingly beautiful area in Northland comes a story of two cultures and a discovery that will close a chapter in history. The story begins in 1902 when a ship left Otago carrying the bones of around 500 Chinese gold miners. They were being returned to their homeland, but tragically the ship sank just a day after leaving New Zealand.

Woven through the sands of the remote Hokianga Coast, the secret was kept for more than a hundred years before it was finally uncovered.

ered.

"It was like finding gold," says Ventnor Project founder Liu Shueng Wong. "You know you dig around and you dig around and then, wow, I've got some gold. This is so precious, because it is a precious story for the Chinese community."

For Dunedin's Duncan Sew Hoy, that precious find was the totally unexpected discovery of the bones of his great-grandfather at the opposite end of the country. Like so many other Chinese men, the gold rush brought Choie Sew Hoy to New Zealand, although he never intended to stay here in death. In Chinese custom its crucial a body is buried near family for a peaceful afterlife.

So in 1902 he organised for a ship, the Ventnor, to return the bodies of the Chinese gold miners back to their homeland. Choie Sew Hoy himself died before the ship could depart, so his body was added to the unusual onboard cargo.

But the Ventnor struck a reef and sank 10km off the Hokianga Heads.

For Maori living along the remote Hokianga coastline it must have been an eerie sight to see coffins floating into shore. They didn't know who the people were, where they had come from or where they were meant to be going. They pulled them ashore and in some cases buried them with their own ancestors. So tangata whenua and early Chinese settlers rest side-by-side.

Historians believe the Chinese community was too distressed to discuss the tragedy and suffered in silence, assuming the lonely spirits were lost at sea.

Now, because Liu Sheung Wong recently decided to embark on a documentary about the shipwreck, the local Te Rarawa, Nga Puhi and Te Roroa tribes began talking about it and revealed the stories they had grown up with.

"I always heard that there were Chinese people buried in different urupa and in the sand dunes and places like that," says Te Rarawa Paul White. "People got told by the old ones not to forget to look after the Chinese people that are buried over there."

The unexpected news sent shivers through both communities and emotions were reignited through a series of hui.

"The sad thing to me was that there had been no closure particularly for the Chinese community, but also for the various hapu communities around the place," Mr White says. "They didn't know what they had, what the kaupapa was, why bones were being transported in a ship."

An emotional experience will soon be shared with the wider Chinese community as memorial options are unveiled.

Possibilities include an official Chinese bai sang ceremony in Hokianga, a permanent memorial, or the bones would continue their journey to China.

The Ventnor also called in to Wellington and six Jungsens bodies were also loaded on board.

There is some comfort for the Chinese community already. While their ancestors endured hardship in life, they now know they also experienced an incredible act of respect in death - a respect that's intertwined two family trees, two cultures and an ongoing relationship founded on a tragic accident.

OBITUARY.....



Stanley James Ting

陳銳光

**17 March 1935—25
May 2009**

Jim, as we all know him, was born in Wellington, eldest son of Joseph and Molly Ting and grandson of Chin Moon Ting, the first president of the Tung Jung Association. After primary school, he attended Rongotai College where he was a school prefect and then went to Victoria University to study pure science and worked for Shell-BP Todd for two years but found it boring and turned to teaching in 1958. His school of choice was his old school, Rongotai College, where he taught mathematics, general science and chemistry. He was well liked as a teacher and later became deputy principal and acting principal. He left in 1995 when the college looked elsewhere for another principal.

In 1997, he joined the staff at Wellington College where he coached the college's first XV and taught there until 2004 when tired of commuting from Lower Hutt where he lived, took a teaching job at St. Bernard's College in Lower Hutt teaching the same subjects that he loved and coaching their first XV also.

Over the years, Jim was a Mason and senior grand mason of his lodge, a marriage celebrant, a Justice of the Peace and a staunch member of the Tung Jung Association. During the years with the Association, Jim was the MC at many of the Association's activities and was the MC on the night of the Association's 80th anniversary and combined book launch "Zengcheng New Zealanders—a History for the 80th Anniversary of the Tung Jung Association", a night that all will remember.

Jim's experience with the Masons and the world outside the Chinese environment was often called upon in the Association's decision making and his expertise was respected by all the committee. His passing has left a big hole in the committee that will be hard to fill.

Jim was diagnosed with cancer earlier this year and is survived by his second wife Valerie and her youngest daughter and his daughter Robyn and three sons Graeme, Malcolm and Anthony, from his first marriage to Esther Young.

Jim's funeral was held at Old St. Paul's in Wellington and was attended by over 500 people.

Condensed from Dominion Post 20 June 2009

OBITUARY.....



Raymond Wong Tong

黃凌銳

**6 March 1911—21 July
2009**

One of the oldest members of the Tung Jung Association, Uncle Ray as he was affectionately known, has passed away suddenly at the Irwell Rest Home in Island Bay on Tuesday 21 July 2009. Born in Wellington, Uncle Ray went back to China for some Chinese education at the age of 16. He later on joined the China Navigation where he was a radio telegrapher and travelled the China coast on their ships. During his time on the ships, he married Betty Chang in 1935 and brought her back to Wellington where they lived above the family business in Cuba Street until he saved enough to buy a house in Miramar. When his father retired and sold the family business, Uncle Ray and his family of two boys and two girls moved to Nelson in 1953 where he opened another fruit shop. He brought up his family there until 1966 when he decided to sell his business as his children had established lives of their own, went on a world tour with his wife for two years and returned to settle in Wellington again. He bought another house in Miramar and worked for a few years at Phillips Electrical in Lyall Bay until his retirement a few years later. He and his wife lived there until Aunt Betty passed away in 2006 and Uncle Ray was later moved to the Irwell Rest Home.

Uncle Ray was fluent in Mandarin as well as Cantonese and also played the violin in his younger days at Chinese functions. He was involved with the Chinese Anglican Church in Wellington and also the Tung Jung Association of which his father Wong Tong Faat was an original founder and president in 1927. He loved to play mahjong with his retired friends and there were many mahjong parties during his retirement.

He is survived by his children, Ron, Beverley, Mervyn and Fiona, 8 grandchildren and 14 great grandchildren.

His funeral was held at the Wellington Chinese Anglican Church in Glenmore Street on Wednesday 29 July 2009 and was attended by many friends and relatives from overseas and throughout New Zealand.

Uncle Ray's biography may be read in the Tung Jung Association's autumn newsletter.

Mid Autumn festival (Moon Festival).....

The Mid-Autumn Festival, also known as the Moon Festival, or in Chinese, Zhongqiu Jie: 中秋節, is a popular harvest festival celebrated by Chinese people dating back over 3,000 years to moon worship in the Shang Dynasty. It was first called Zhongqiu Jie (literally "Mid-Autumn Festival") in the Zhou Dynasty. It is also sometimes referred to as the Lantern Festival or Mooncake Festival.

The Mid-Autumn Festival is held on the 15th day of the eighth month in the Chinese calendar, which is usually around mid or late September in the Gregorian calendar. It is a date that parallels the autumn and spring Equinoxes of the solar calendar, when the moon is supposedly at its fullest and roundest. The traditional food of this festival is the mooncake 月餅, of which there are many different varieties.

The Mid-Autumn Festival is one of the two most important holidays in the Chinese calendar, the other being the Chinese New Year, and is a legal holiday in several countries. Farmers celebrate the end of the summer harvesting season on this date. Traditionally, on this day, Chinese family members and friends will gather to admire the bright mid-autumn harvest moon, and eat moon cakes and pomeloes together. Accompanying the celebration, there are additional cultural or regional customs, such as:

- Eating mooncakes 月餅 outside under the moon
- Putting pomelo rinds on one's head
- Carrying brightly lit lanterns, lighting lanterns on towers, floating sky lanterns
- Burning incense in reverence to deities including Chang'er 嫦娥;
- Planting Mid-Autumn trees
- Collecting dandelion leaves and distributing them evenly among family members



There are many legends in Chinese mythology regarding the Moon festival.

Here are a couple of versions:

Version 1: A long, long time ago, a terrible drought plagued the earth. Ten suns burned fiercely in the sky like smoldering volcanoes. The trees and grass were scorched. The land was cracked and parched, and rivers were dried. Many people died of hunger and thirst.

The Emperor of Heaven sent Hou Yi 后羿 down to the earth to help. When Hou Yi arrived, he took out his red bow and white arrows and shot down nine suns one after another. The weather immediately turned cooler. Heavy rains filled the rivers with fresh water and the grass and trees turned green. Life was restored and humanity was saved.

One day, a charming young woman Chang'er 嫦娥 made her way home from a stream, holding a bamboo container. A young man came forward, asking for a drink. When she saw the red bow and white arrows hanging round his belt, Chang'er realized that he was their saviour, Hou Yi. Inviting him to drink, Chang'er plucked a beautiful flower and gave it to him as a token of respect. Hou Yi, in turn, selected a beautiful silver fox fur as his gift for her. This meeting kindled the spark of their love. And soon after that, they got married.



A mortal's life is limited, of course. So in order to enjoy his happy life with Chang'er forever, Hou Yi decided to look for an elixir of life. He went to the Kunlun Mountains where the Western Queen Mother lived.

Out of respect for the good deeds he had done, the Western Queen Mother rewarded Hou Yi with the elixir, a fine powder made from kernels of fruit which grew on the tree of eternity. At the same time, she told him that if he and his wife shared the elixir, they would both enjoy eternal life; but if only one of them took it, that one would ascend to Heaven and become immortal.

Hou Yi returned home and told his wife all that had happened and they decided to drink the elixir together on the 15th day of the eighth lunar month when the moon was full and bright.

A wicked and merciless man named Feng Meng overheard their plan. He wished Hou Yi an early death so that he could drink the elixir himself and become immortal. His opportunity finally arrived. One day, when the full moon is rising, Hou Yi was on his way home from hunting. Feng Meng killed him. The murderer then ran to Hou Yi's home and forced Chang'er to give him the elixir. Without hesitating, Chang'er picked up the elixir and drank it all.

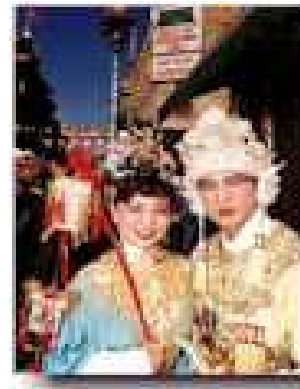
Overcome with grief, Chang'er rushed to her dead husband's side, weeping bitterly. Soon the elixir began to have its effect and Chang'er felt herself being lifted towards Heaven.

Chang'er decided to live on the moon because it was the nearest to the earth. There she lived a simple and contented life. Even though she was in Heaven, her heart remained in the world of mortals. Never did she forget the deep love she had for Hou Yi and the love she felt for the people who had shared their sadness and happiness

Version 2: Houyi 后羿 was an immortal, while Chang'er was a beautiful young girl, working in the Jade Emperor's (Emperor of Heaven) 玉帝 Palace as the attendant to the Queen Mother of the West (wife of the Jade Emperor), just before her marriage. One day, Houyi aroused the jealousy of the other immortals, who then slandered him before the Jade Emperor. Houyi and his wife, Chang'er, were subsequently banished from heaven, and forced to live by hunting on earth. He became a famous archer.

Now at this time, there were 10 suns, in the form of Three-legged birds, residing in a mulberry tree in the eastern sea; each day one of the sun birds would have to travel around the world on a carriage, driven by Xihe (diety) the 'mother' of the suns. One day, all 10 of the suns circled together, causing the earth to burn. Emperor Yao, the Emperor of China, commanded Houyi to shoot down all but one of the suns. Upon the completion of his task, the Emperor rewarded Houyi with a pill that granted eternal life, and advised him: "Make no haste to swallow this pill; first prepare yourself with prayer and fasting for a year". Houyi took the pill home and hid it under a rafter, while he began healing his spirit. While Houyi was healing his spirit, Houyi was summoned again by the emperor. Chang'er, noticing a white beam of light beckoning from the rafters discovered the pill, which she swallowed. Immediately, she found that she could fly. At that moment, Houyi returned home, and, realizing what had happened, began to reprimand her. Chang'er flew out the window into the sky.

With a bow in hand, Houyi sped after her, and the pursuit continued halfway across the heavens. Finally, Houyi had to return to the Earth because of the force of the wind. Chang'er reached the moon, and breathless, she coughed. Part of the pill fell out from her mouth. Now, the hare was already on the moon, and Chang'er commanded the animal to make another pill from it, so that she could return to earth to her husband.



As of today, the hare is still pounding herbs, trying to make the pill. As for Houvi, he built himself a palace in the sun as "Yang" (the male principle), with Chang'er as "Yin" (the female principle). Once a year, on the 15th day of the full moon, Houvi visits his wife. That is why, that night, the moon is full and beautiful.

This description appears in written form in two Western Han dynasty (206 BCE-24 CE) collections; Shan Hai Jing the Classic of the Mountains and Seas and Huainanzi, a philosophical classic.

Shops selling mooncakes, before the festival, often display pictures of Chang'er floating to the moon.

The Tung Jung Association will be celebrating this auspicious event in the Chinese calendar on Sunday the 4th October 2009 with a dinner at the Regal Restaurant in Courtenay Place.



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THE TUNG JUNG ASSOCIATION OF NZ INC

MID AUTUMN FESTIVAL DINNER



REGAL RESTAURANT

Courtenay Place

Sunday 4 October 2009

6.30 pm

\$32 per person

In tables of 10

Raffles

Lucky draws

BYO

Tickets available from committee members or Tel. Elaine Chang

04 3889135 or Gordon Wu 027 4875314

Chung Yeung Festival 重陽節

The Double Ninth Festival 重九, 重陽節; Chung Yeung Festival is observed on the ninth day of the ninth month in the Chinese calendar is a traditional Chinese holiday mentioned in writing since before the East Han period (thus before AD25).

According to I Ching, nine is the Yang number; the ninth day of the ninth lunar month (or double nine) has too much yang (a traditional Chinese spiritual concept) and is thus a potentially dangerous date.

Hence, the day is also called “Double Yang Festival” (重陽節). To protect against the danger, it is customary to climb a high mountain, drink chrysanthemum, wine, and wear the zhuyu (茱萸) plant. (Both chrysanthemum and zhuyu are considered to have cleansing qualities and are used on other occasions to air out houses and cure illnesses). On this holiday, some Chinese also visit the graves of their ancestors to pay their respects.

It is said that in ancient China, probably in the Han dynasty, on September 9th, the Emperor and his attendants would wear the zhuyu plant, eat rice cakes and drink chrysanthemum wine to dispel ominous stuff and pray for longevity, but afterwards, the empress of Han Gao Zu (the Emperor) killed his lover Mrs. Qi cruelly and consequently, Qi's attendant, a girl was dismissed out of the palace and married a civilian, so the custom in the palace was in circulation.

In 1966, Taiwan rededicated the holiday as “Senior Citizens Day”. Underscoring one custom as it is observed in China, where the festival is also an opportunity to care for and appreciate the elderly.

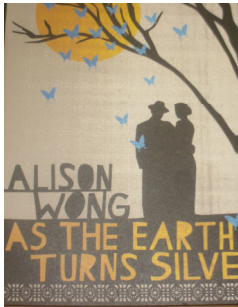
Double Ninth may have originated as a day to drive away danger, but like the Chinese New Year, over time it became a day of celebration. In contemporary times it is an occasion for hiking and chrysanthemum appreciation. Stores sell rice cakes (糕 gao, a homophone for height 高) inserted with mini colourful flags to represent zhuyu. Most people drink chrysanthemum tea, while a few strict traditionalists drink home-made chrysanthemum wine. Children in school learn poems about chrysanthemums and many localities host a chrysanthemum exhibitions. Mountain climbing races are also popular, winners get to wear a wreath made of zhuyu.

The Tung Jung Association in keeping with the ancient traditions will be observing the usual custom of “grave sweeping”. The members will go to Karori Cemetery and congregate at the Tung Jung memorial at 2pm on Sunday 25th October and pay homage to their ancestors. They will take food to offer to the ancestors and then partake in the food themselves. In past years, the Association usually hold a dinner to celebrate the occasion but owing to the number of different functions being held at that time

of the year and the possibility of the lack of patronage, it was decided to hold a casual dinner for those who wish to participate. All are welcome to join us at Karori Cemetery on the Sunday and for dinner afterwards.



Book review.....



Alison Wong's book launch 6th July 2009 at the Unity Book shop, Willis Street, Wellington.

Alison, daughter of Henry and Doris Wong from Gwa Liang 瓜嶺村, born in Hawkes Bay but lives in Wellington, has written her first novel "As The Earth Turns Silver".

The story, based from the late nineteenth century to the 1920's, from Kwangtung to Wellington and Dunedin is about life as those of us who are in their 60's, 70's and 80's have experienced.. It is also about a poignant love affair between a young Chinese man and a Kiwi girl.

The book has had very good reviews and has been acclaimed internationally and is being printed in Australia and England.

Alison is well known for her poetry also.

The launch was attended by many in literary circles as well as many members of the Chinese community. She was introduced by Fiona Kidman, one of New Zealand's well known authors.

Alison's much awaited first novel establishes her as a startling new voice in New Zealand fiction.

The Tung Jung Association is proud that one of its members has made her mark in the challenging world of literature.

Published by Penguin Books, it is available in all bookshops at a retail price of \$37.00



Signing her book



Reading excerpts from the book

Beijing makes \$228m from 2008 Olympics

China made an operating profit of over 1 billion yuan (NZ\$228.6 million) from the 2008 Summer Olympics, the National Audit Office has said.

Most Olympic host cities make money from running the Games - Athens in 2004 reported an initial operating profit of NZ\$242.5 million but the bills for building stadiums and other infrastructure can take many years to pay off.

The state audit office said the profit was more than double the most recent estimate of 410 million yuan. Operating revenues totalled 20.5 billion yuan, mainly from broadcasting rights, sponsorship, merchandise and tickets.

Expenses were 19.3 billion yuan, including 5 billion yuan for broadcasting, accommodation, transport and medical services; the opening and closing ceremonies cost 831 million yuan.

The audit office said the Beijing Organising Committee for the Olympic Games (BOCOG) had kept good control of revenues and expenditure "with no major irregular problems."

Arriving at a final price tag for the Games would involve calculating the cost of closing thousands of factories to ensure clean air during the Games, offset by the value of the international publicity the Olympics generated.

-Reuters

Recipe.....

Doughnut with Red Bean Paste



Ingredients

Egg White 5 eggs
Red Bean Paste 150 g
Plain Flour 40 g
Corn flour 40 g
White Sugar some

gao li dou sha (Mandarin)

Method

- 1) Divide red bean paste into small balls (size as lotus seed)
- 2) Mix plain flour and corn flour, sift
- 3) Whisk egg white until it becomes fluffy
- 4) Add 1/5 of the mix flour, keep stirring
- 5) Repeat to add mix flour, stir to form porridge
- 6) Dip the red bean paste ball into egg porridge one by one
- 7) Heat wok with oil in medium heat, deep fry the red bean paste ball until golden brown
- 8) Drain and sprinkle with sugar. Serve

What is the Chinese dish" Buddha jumps the Wall"?

"Buddha Jumps Over the Wall, fo tiao qiang, or sometimes called Consummation of Happiness and Longevity is a variety of shark fin soup in Cantonese and Fujian cuisine. Since its creation during the Qing Dynasty (1644 – 1912), the dish has been regarded as a Chinese delicacy known for its rich taste, usage of various high-quality ingredients and special manner of cooking. The dish's name literally means "a Buddhist monk jumps over the wall", alluding to the dishes' ability to entice the vegetarian monks from their temples to partake in the meat-based dish. It is high in protein and calcium."

"It is said to have as many as twenty to thirty different ingredients, this exceptional Chinese delight is arrived at. Some of these ingredients being chicken, Jinhua ham, pig's trotters, quail eggs, shark fin, scallops, abalone, fish maw, sea cucumber, conpoy, ginseng, mushrooms, taro, bamboo shoots and many seasonings. The effort that goes into preparing this remarkable stew is noteworthy. The soup is prepared by cooking all ingredients on a low flame in chicken broth and Shaoxing wine and may require two days to be cooked .

You must be Chinese if.....

You store food in bowls or pots covered with plastic wrap
You feel awkward when someone tells you to leave your shoes on when visiting their house
You always have instant noodles in your house
You have something covering your kitchen table to keep it clean
You can't go for more than 5 days without rice
You have Chinese sausages in your fridge
You drink soup from Chinese spoons not Western spoons
You have at least one relative within an hour's drive
You always have a bag of rice in your pantry
Your parents enjoy comparing you with their friends' children
Your parents say "Don't forget your heritage"
You keep bargaining even when the price is rock bottom
You have received little red envelopes around February
You have piles of shoes around your front and back doors
Your relatives' houses sometimes smell of mothballs, incense or both
You have to call all your parents' friends "Auntie or Uncle"
Your parents have never kissed you
Your parents have never kissed each other (at least not in your presence)
Your family owns a tennis racquet, golf clubs or both
When visiting, you always have to bring a gift
You will forward this to all your Chinese friends
You always have fresh garlic and ginger in your kitchen
You have a drawer full of ball point pens, most of which won't write
Your folks never speak under 10 decibels at family gatherings
You are told you all look alike
You always drink tea after a meal
And many, many other things.....!

The Supply Guy.....

An Italian, an Irishman and a Chinese were hired at a construction site. The foreman points out a huge pile of sand and says to the Italian "You're in charge of sweeping" and to the Irishman "You're in charge of shovelling" and to the Chinese "You're in charge of supplies". As he had to leave for a while, he expected them to make a dent in the pile of sand.

When the foreman returned a couple of hours later, the pile of sand was untouched. He asks the Italian "Why didn't you sweep any of it?" The Italian replied "I didn't have a broom. You said the Chinese was in charge of supplies but he disappeared and I couldn't find him".

When the foreman asks the Irishman why he didn't shovel, the Irishman replied "I couldn't find a shovel. You left the Chinese in charge of supplies and he disappeared."

The foreman is really upset and storms towards the pile of sand looking for the Chinese. Just then, the Chinese springs out from behind the pile of sand and yells "SUPPLIES!!"

Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Performance
For the Year Ended 31 March 2009

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
Income			
828	80th Anniversary & Book Revenue		561
4,480	Cantonese Class Grants	4	3,700
648	Interest Received		200
60,218	Rent		61,226
4,000	Lotteries Commission Grant		-
3,224	Social Activities		7,842
3,695	Special Donations		7,390
2,455	Subscriptions and Donations		3,454
79,548	Total Income		84,373
Expenses			
564	80th Anniversary & Book Costs		736
25	Bank Fees		-
4,751	Building Maintenance		6,138
2,500	Cantonese Language Class Costs		3,480
18,373	Depreciation		18,373
610	Electricity		652
35,368	Interest Paid	5	35,603
-	Legal Fees		
4,669	Property Managers Fees		5,426
1,408	Programmed Painting Costs		2,928
2,913	Property Insurance		3,087
525	Web Site Design Costs		260
3,552	Rates		3,653
1,417	Social Activities		4,457
1,640	Stationery and Postage		1,917
-	Speech & Cultural Day Trophy		135
123	Tung Jung Golf Cup		-
80	Wreaths and Donations		585
78,518	Total Expenses		87,430
1,030	Net Income / (Deficit) for Year		(3,057)

Tung Jung Association of New Zealand (Incorporated)
Statement of Financial Position
As at 31 March 2009

<u>Last Year</u>		<u>Note</u>	<u>This Year</u>
	Current Assets		
6,720	Bank Account - ANZ		10,193
5,242	Bank Account - NBNZ		2,552
-	Call Account - ANZ	2	4,071
290	Accounts Receivable		289
<u>4,325</u>	Prepayments and Other Debtors		<u>2,820</u>
16,577	Total Current Assets		19,925
634,028	Fixed Assets	3	615,655
<u>650,605</u>	TOTAL ASSETS		<u>635,580</u>
	Current Liabilities		
-	Accounts Payable		-
1,524	Income in Advance	5	827
<u>4,359</u>	Term Liabilities due within 12 months	6	<u>4,359</u>
5,883	Total Current Liabilities		5,186
	Non-Current Liabilities		
403,992	Term Loan - secured	6	392,721
<u>(4,359)</u>	Less Term Liabilities due within 12 months		<u>(4,359)</u>
<u>399,633</u>	Total Non Current Liabilities		<u>388,362</u>
405,516	TOTAL LIABILITIES		393,548
<u>245,089</u>	NET ASSETS		<u>242,032</u>
	Represented by		
	EQUITY		
244,059	Opening Balance		245,089
<u>1,030</u>	Net Income / (Deficit) for Year		<u>(3,057)</u>
<u>245,089</u>	Closing Balance		<u>242,032</u>

(signed) Sam Kwok
.....**President**

(signed) Robert Ting
.....**Treasurer**

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

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新 西 蘭 東 增 會 館
THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

33 Torrens Terrace, Wellington, N.Z. PO Box 9058, Wellington, N.Z.
www.tungjung.org.nz

Membership form to 31 March 2010

Keep the Tung Jung Family alive and vibrant. Your subscriptions are essential to the Association so we can keep the roots of our families healthy and growing for the following generations.

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

Tick appropriate box:

Family
\$30

Partners
\$20

Single
\$15

Seniors over 70
Free (honorary membership)

(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.

Please ignore this reminder if have already paid your subscription.