

# 兔

tù  
hare;  
rabbit

兔狍	tù sūn	steppe cat
兔脱	tù tuō	run away like a hare; escape; flee
兔子	tù zi	rabbit; hare
白兔	bái tù	white rabbit

兔：此字为象形字，意为竖起长耳蹲伏着的兔子。为了显示出兔子在逃生时的敏捷，人们还常用“狡兔三窟”及“兔子不吃窝边草”这两个谚语来形容它。

兔 is a pictograph of the squatting hare or rabbit, with its tall ears perked up. Noted for its shrewdness in the struggle for survival, the proverbial hare has three holes to its burrow - and it does not eat the grass around it.

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新 西 蘭 東 增 會

**東 增** THE TUNG JUNG ASSOCIATION OF NZ INC.  
 PO Box 9058, Wellington, New Zealand-  
[www.tungjung.org.nz](http://www.tungjung.org.nz)  
**Newsletter Autumn 2011 issue**

**The Tung Jung Association of New Zealand Committee 2010—2011**

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

## ***President's report.....***

Gung Hei Fat Choy 恭喜發財. Welcome to the Year of the Rabbit.

Since my last report, several events have taken place.

On December 8<sup>th</sup> 2010, the Senior members Christmas Yum Cha lunch was held at the Dragon's Restaurant and was attended by over 70 people. This was such a success that it seems like that it will now be an annual event.

On January 27<sup>th</sup>, Gordon Wu and I, together with our wives, attended the Chinese Embassy Spring Festival reception at the Embassy. There seemed to be a lot more people this year and the food was excellent and plentiful.

The Association celebrated the Year of the Rabbit with a dinner at the Dragon's Restaurant on Sunday February 6<sup>th</sup>. The restaurant was packed to capacity with over 220 people attending and they all had a good time. The majority agreed that the food was excellent and with the newly installed PA system the evening went well without any hitches. We had a lot of raffle prizes this year and I thank the donors for their generosity and to all those who attended and supported the Association.

The two vice presidents, Brian Gee and Joe Chang, and myself, attended a parliamentary reception at the Beehive, to celebrate the Chinese New Year which was organised by the Minister of Ethnic Affairs.

With a new roof on the Tung Jung Association building which was installed late last year, our maintenance problems will be reduced but we still have a fairly large mortgage to pay off.

As the Association is a non-profit organisation, we rely on member subscriptions and donations to run our operations. This includes mortgage repayments, maintenance and the newsletter which is an important tool to keep in touch with our members. The dinners that the Association holds are non profit making so your subscriptions and donations are very important to the running of the Association.

Many thanks to those who have paid their subscriptions and to those who have generously given donations.

A planned bus trip to Woodhaven Gardens in Levin is on March 4<sup>th</sup> to see and compare the modern way of market gardening with the old methods our forefathers used. A report of this will be in our next newsletter.

Ching Ming festival is on April 5<sup>th</sup> this year. The Association observes this traditional festival every year by going to the Tung Jung memorial at Karori Cemetery in Wellington, where we meet and pay homage to our ancestors and have a meal in their presence, if the weather is fine. All are invited to join us on Sunday 3<sup>rd</sup> April at 12 noon at Karori Cemetery, just about 100 metres from the main entrance. Please advise if you would like to attend - for catering purposes. There is also a dinner to celebrate the festival at the Regal Restaurant in Courtenay Place on the evening at 6.30pm. Please contact any committee member if you would like to attend. Details are in the newsletter.

To those of you who live outside Wellington, the committee really appreciates your continued support and hope that some day you will be able to join in with us at one of our dinners.

I fully appreciate the support of the committee and that together, we will continue to keep the legacy of our forefathers, going for future generations.

Willie Wong

March 2011

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## ***Thank you.....thank you.....thank you.....***

The Association would like the following members for their recent subscriptions and donations.....

Their contributions will enable the Association to keep moving forward for future generations.

Janet and Graham Hong

Darren and Eileen Chan

Jim and Kathleen Luey

Linda and Denis Young

William Wong (Dunedin)

Colin Lowe

Harry and Shirley Moon

***For the full colour version of this newsletter please go into the Tung Jung Association website and click on newsletters — [www.tungjung.org.nz](http://www.tungjung.org.nz)***

# 會長報告

恭喜發財！歡迎兔年的到來。

自從我上一次的報告以來，有數幾件事情已經發生了。

在 2010 年 12 月 8 號，哪是聖誕飲茶日，我們資深的會員在聚港軒餐廳舉行一次聚餐，超過 70 人參加這次活動，這活動很成功，而且這次活動似乎是一年一度的盛事。

在 1 月 27 號，我夫婦倆和吳道揚夫婦倆一起參加了由中國大使館舉辦的中國春節歡迎會，今年在大使館好像很多人參加和食物也很好和豐富。

在 2 月 6 日 星期天，我們會館為了慶祝兔年的到來，在聚港軒餐廳舉辦了聚餐，這餐廳容納了超過 220 人參加，他們在那天晚上都過得好愉快，大多數人都同意食物很好和最新安裝的 PA 系統在那晚運行得很好而且沒有任何的妨礙，今年我們有很多以抽獎出售的獎品，我要感謝慷慨的捐贈者們和所有一直支援和參與會館的人們。

兩位副會長 Brian Gee 跟 Joe Chang 和我一起參加在 Beehive，由國會組織的慶祝中國年的宴會，這個晚會由 Ethnic Affairs 總理組織的。

在上年安裝好的東增會館的新屋頂，我們主要的維護費用將會減少，但是我們仍然有相當多的抵押貸款要支付。

因為會館是非盈利的組織，我們依靠會員的認購和捐款去經營我們的會館，這包括抵押貸款的支付和重要的交流工具—新聞簡訊的費用，但會館舉行的宴會是非盈利的，所以你的認購和捐款對於會館的運作是相當的重要。

再次非常感覺那些慷慨解囊的認購者和那些大方慷慨的捐款者。

在 3 月 4 號，有個乘 BUS 去遊覽在 Levin 的 Woodhaven Gardens 的計畫，在那裡，我們可以看和對比一下現代市場耕種的方法和我們祖先用的舊方法，這個報告將會下期的新聞簡訊刊登。

今年的清明節是在 4 月 5 號。會館會員每年都去威靈頓 Karori 墓地的東增會館紀念碑慶祝這個傳統節日。在那裡，我們可以向我們的祖先表示敬意，同時可以用他們的禮數吃一頓。如果天氣好的話，所有會員會被邀請。時間和地點是 4 月 3 號星期天中午 12 點在離 Karori 墓地主要入口 100 米處。因為有用餐的打算，如果你想去的話，請你通知我們。在當天下午 6 點 30 分，我們會在 Courtenay Place 的豪苑一起聚餐，來慶祝清明節。如果你想參加，請你聯繫任何一位委員會會員。詳情會在新聞通訊裡刊登。對於不在威靈頓居住的會員，我們委員會真的很感激的你的繼續支援和希望將來有一天你能參加我們其中一個的聚餐。

我十分感激委員會的支援，我們將繼續保持祖先遺留下來的傳統，努力爭取下一代的支援。

黃陰邦

2011 年三月

## Tung Jung profile.....

### Alison Wong 黃錦蓮 Gwa Liang village 瓜嶺村

#### Writer and author

Alison was born in Hastings but raised in Napier, the third of four children born to the late Henry Wong 黃繼軒 and Doris Hing 吳瑞霞 of Nga Yiel village 雅瑤村 in 1960. Her maternal grandfather was Wong Sik Hum 黃錫堪 also known as Wong Kwok Min 黃國民, a patriot from New Zealand of Sun Yat- Sen's early Republic of China.



After studying mathematics at Victoria University in Wellington, Alison was awarded a NZ-China Student Exchange Scholarship and spent 1983 to 1985 studying Mandarin at Xiamen University in China. She returned to Wellington and worked in IT. In 1994, she went to Shanghai and spent a year there and returned to Wellington in 1995 to study creative writing at Victoria University.

In 2001, she was awarded the Porirua Civic Award being a founder of Porirua's popular but now defunct Poetry Café and in 2002 she was the Robert Burns Fellow at the University of Otago.

Her poetry collection, *Cup*, was shortlisted for the Jessie Mackay Best First Book for Poetry at the 2007 Montana New Zealand Book Awards and her poetry was selected for Best New Zealand Poems 2006 and 2007.



Her first novel, *As the Earth Turns Silver*, was published in 2009 by Penguin NZ and Picador Australia and in 2010 by Picador UK and Asia and in French as *Les Amants Papillons* by Liana Levi. The novel is forthcoming in Spanish and Polish.

*As the Earth Turns Silver* won the 2009 Janet Frame Award for Fiction and the 2010 New Zealand Post Book Award for Fiction. It was shortlisted for the 2010 Australian Prime Minister's Literary Awards and the 2010 Nielsen Book data New Zealand Booksellers Choice Award. It is long-listed for the 2011 International IMPAC Dublin Award.

*As the Earth Turns Silver* was selected by both the NZ Listener and the Sunday Star-Times as one of the best books of 2009. It was one of the NZ-published fiction bestsellers for 2009 and has spent many weeks at No. 1 during 2010. It was recently voted by New Zealand readers as one of their all-time Whitcoulls Top 100 Books.



Alison was a finalist for the 2010 Wellingtonian of the Year Awards in the Arts category. After spending most of her adult life in the Wellington region, latterly in Titahi Bay, Alison now lives in Geelong, Victoria, Australia, with her son, Jackson Forbes, and husband, Kevin Yelverton (whose family has been close friends with the Wong's for three generations). They return to New Zealand regularly and plan to come back to live in Wellington.



Alison with son Jackson and mother Doris

## **Seniors Christmas Yumcha Lunch.....**

Wednesday 8<sup>th</sup> December was a day that the Senior members have been looking forward to – a chance to meet and get together once a year. This year the Association decided to shout the over 75's members a free lunch as they very seldom attend any of the other functions the Association holds during the year.

The Dragons Restaurant in Tory Street was filled with the noise and laughter of 70 people all trying to talk at the same time! A welcoming speech was given by the president Willie Wong and then a guest speaker M/s Liqin Mi from the Department of Statistics, gave a talk regarding the importance of filling in the census forms next year on March 8<sup>th</sup> for the New Zealand census.

The food was brought out and everybody tucked in and really enjoyed themselves. During the lunch, a lucky draw was held and one person from each table won a prize. Frank Wong from Miramar, whose hobby is painting and calligraphy donated one of his works to be given to a lucky member. This was won by Mrs. Y. H. Lowe.

This event is now in its third year and it seems like it will be an annual event judging by its popularity with the senior members.



## **Chinese New Year.....The Year of the Rabbit**

People born under the year of the Rabbit tend to be fortunately blessed, strong willed, hate disagreements, careful, unobtrusive, systematic and confident. The Rabbit is one of the most fortunate of all the Chinese star signs. With their live and let live attitude toward life they don't often get into trouble and seldom make enemies. Although they can often put themselves first due to their fondness for comfort, they are considerate, kind and thoughtful towards others. Rabbits are said to be elegant and kindly and the Rabbit is the symbol of long life. They are said to draw their life energy from the moon. Although being graceful, kind and sensitive and leading tranquil lives, they do have a tendency towards being removed, indifferent and somewhat temperamental. In business they do tend to be fortunate but this comes from being shrewd, crafty and hardnosed. On the whole the Rabbit likes an easy, good time and gives sensible solid advice, although they do shy away from commitments.

**The year of the Rabbit:** is in sharp contrast to the explosive year of the tiger. It is a year of placidity and respite where little will be set in stone; a carefree happy year that will be both temperate and relaxed.

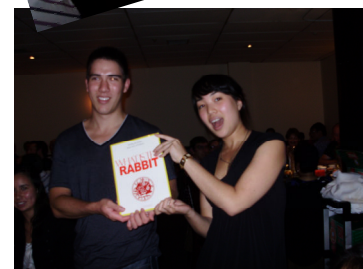
If you were born on or after the following dates of that year, you are a Rabbit: **Feb 3rd 2011**, Feb 16th 1999, Jan 29th 1987, Feb 11th 1975, Jan 26th 1963, Feb 6th 1951, Feb 19th 1939, Feb 2nd 1927, Feb 14th 1915, Jan 29th 1903;

To celebrate the Chinese New Year of the Rabbit, the Association held a dinner at the Dragon's Restaurant in Tory Street, Wellington, on Sunday 6<sup>th</sup> February attended by over 200 people.

As was expected, the restaurant was completely filled and many latecomers were turned away as the restaurant can only hold so many people. Among those who attended were some local dignitaries and overseas visitors who were awed by the conviviality and friendly atmosphere of the evening. The MC of the evening was Brian Gee, one of our vice presidents, and after the formal welcome speech by president Willie Wong, he got into the mood and conducted the raffle and the lucky draws which are always a feature in the Association's dinners. There were some excellent prizes for the raffle this year, among them being a large fruit hamper, barbecue sets, picnic sets plus others, totalling ten prizes in all.

The Association would like to thank all the donors of the prizes for their generosity and support.

The restaurant provided an excellent dinner meal which was well received by everyone and ended with some complimentary Chinese New Year cake (年糕) and cookies provided by the restaurant. In all, the evening was a great success and a good time was had by all.



## **Dr. Paul says.....**

Dr. Paul has been away for a few months but has now returned and here is his latest article:



### **Try Do It Yourself health watching.**

As individuals we are in a special position for do - it - yourself health watching, As any changes going on are happening to you personally, you can notice the changes and at what rate they are happening. We all have a base level to start from, depending on our age and our state of health. We are familiar with what is happening as we age, and we also know what health problems we already have. The idea of self health watching is to add a level observation to what we already have, so it is possible to try to pick up any problems that are developing. Start by noticing basic things—whether your energy level is going down, whether you have lost weight, whether your skin colour has changed. Do you have any change in colour, size or firmness in skin spots or lumps Then look for symptoms that relate to how your body has been working. Note whether your bowel habit is different—going more often or less, and what colour the stools are. Check your bladder function—are you going more often, is it hurting, and is the urine colour different from usual. Are you coughing, starting to wheeze, having phlegm or is breathing in uncomfortable. Notice if there is any chest tightness on exertion or night breathlessness. Lumps showing up in the sides of the neck, armpits or groins are due to inguinal gland enlargement—the cause of these have to be looked for. Females are advised to look for lumps in their breasts. Note if headache comes on and whether there is dizziness or balance is affected. At the back of your mind remember there are conditions that come on silently with little or no warning. Such conditions are High Blood Pressure, slow onset Diabetes, Thyroid ,liver and other glandular conditions. Despite this, the reality is that it is not possible to spot everything, however Do It Yourself watching, will help you decide whether and when you need to go for a medical health check. This gives you and your doctor a chance to try and prove whether two minds working together are better than one.

Dr. Paul is a retired general practitioner and is not in a position to answer any queries regarding this article. If you have any doubts from reading this article, please see your own doctor immediately.

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## **Bamboo Culture .....**

Bamboo is one of the four favourite plants along with Chinese plum, orchid and chrysanthemum, the so-called Four Men of Honour by the Chinese. The characters of the four plants are highly admired by the Chinese people so they want to be just like the four plants. In turn, the plants have possessed some human nature. This is an example of the harmony between nature and human being.

You can find bamboo just about everywhere in China as long as it can be grown. Gardens are usually good places to see bamboo, such as the famous Purple Bamboo Garden in Beijing and Guyi Garden in Shanghai. The Bamboo Sea Scenic Area in Sichuan Province has become a popular destination, which consists of 28 peaks fully covered with bamboo, thanks to the movie 'Crouching Tiger Hidden Dragon.'

Bamboo culture is deeply rooted in the daily life of the Chinese. Bamboo chopsticks are still the most common tableware in China. Dizi (Chinese flute) is made of bamboo. People are still using paintbrush made from bamboo today. It is quite common to see lucky bamboo and wenzhu (asparagus fern) in Chinese homes. Bamboo Culture Festival has become popular in recent years. There are many such festivals held in different places across China each year. To take part in a bamboo culture festival is probably the best opportunity to learn the bamboo culture. During a bamboo culture festival, there are usually exhibitions of bamboo carvings, poems and paintings. Bamboo painting is an important part of Chinese traditional painting. You can also see all kinds of bamboos, listen to them as well as feel their spirit with your heart to bring you peace and harmony.



## Chinese Family meals .....

Here in New Zealand, because of the popularity of Chinese restaurants, we have some idea (to a greater or lesser degree authentic) of the sorts of food to be found in China, and many people have mastered (to a greater or lesser degree) the use of chopsticks. The experience of eating at even the least westernised Chinese restaurant scarcely resembles the experience of sharing an everyday family meal in China. Eating at a restaurant, both in New Zealand and in China, has more in common with attending a banquet, which involves deliberate reversals and amplifications of everyday Chinese customs and habits.

Though customs and the kinds of food eaten vary according to region, it is most common for Chinese families to gather for three meals a day. In some areas and at some times of the year, labourers may have only two full meals a day, but when possible, they supplement these with up to three smaller ones, often taken at tea houses. There is not, in general, the strong association we have in the West between the type of food and the time of day it should be served (say, eggs for breakfast, a sandwich for lunch, pot roast for dinner). The sorts of dishes served at the two or three main meals are pretty much the same. The goal in planning, however, is to provide a number of dishes at each meal, so that, rather than experiencing difference by comparison between one meal and the next, each meal includes, in itself, a satisfying array of elements.

The centre of the Chinese meal is **fan**, or grain. So much so, that the meal itself is called **hsia fan**, "a period of grain." In the South and among urban families in other areas, the **fan** may be rice or rice products, but rice is expensive, as is the wheat eaten in the North in the form of cooked whole grains, noodles, or bread. Depending on the region, then, less prosperous families might make their meals of millet, sorghum, or corn. The meats and vegetables we think of as the focus of the meal are known as **ts'ai**, which means something like "side dishes" -- one could almost go so far as to call them condiments for the **fan**.

### Settings and Etiquette

An individual place setting for an everyday meal includes a bowl of **fan**, a pair of chopsticks, a flat-bottomed soup spoon, and a saucer. Instead of a napkin, a hot towel is often provided at the end of the meal for the diner to wipe his hands and mouth. The meat and vegetable dishes are laid out all at once in the centre of the table, and the diners eat directly from the communal plates using their chopsticks. Soup is also eaten from the common bowl. Rather than for serving oneself a separate portion, the saucer is used for bones and shells or as a place to rest a bite taken from a communal plate when it is too large to eat all at once. It is perfectly acceptable to reach across



the table to take a morsel from a far-away dish. To facilitate access to all the dishes, Chinese dining tables are more likely to be square or round, rather than elongated like their western counterparts.

Eating begins in order of seniority, with each diner taking the cue to start from his or her immediate superior. Children are taught to eat equally from each **ts'ai** dish in turn, never betraying a preference for a particular item by eating more of it, never seeming to pause to choose a specific bite from the plate. In order to cool the soup a bit and to better diffuse the flavour in the mouth, soup is eaten by sipping from the spoon while breathing in. This method, of course, produces the slurping noise that is taboo in the West. To eat **fan**, a diner raises the bowl to her lips and pushes the grains into her mouth with chopsticks. This is the easiest way to eat it and shows proper enjoyment -- eating **fan** from a bowl left sitting on the table suggests dissatisfaction with the food. The diner must finish all the **fan**. To leave even a grain is considered bad manners, a lack of respect for the labour required to produce it.

### Accompaniments

Neither beverages nor dessert are commonly served with a meal. People drink tea nearly all day, but at meals soup is usually the only liquid provided. At special events there may be wine or liquor, but the water that westerners drink with their meals is never present. Sweet foods are usually reserved for special events, where they are served between courses, or for small meals at tea houses.



## We need your help.....

The Association have been trying for some time to compile a database of the original members as shown in our website portrait gallery. The photos in the portrait gallery are not a complete picture of the original members as many have been lost over the years. If you know of a member whose photo is not in the portrait gallery but should be, please let us know with their particulars and a photo, if possible, and we will place it on the website.

If you know or recognise any of the people in these photos or their descendants, please ask them to fill in the form in the website with the Chinese name in Chinese characters (THIS IS IMPORTANT AS THE ROMANISATION OF THEIR NAMES DOES NOT IDENTIFY THEM) and send it back by post to Gordon Wu, c/- Tung Jung Association— P.O. Box 9058, Wellington, or if your computer has Chinese files email : gordon.wu@xtra.co.nz

Your help will be most appreciated.

Our website address is [www.tungjung.org.nz](http://www.tungjung.org.nz)

## Jade Culture .....

Jade 玉 (Yu in Chinese pinyin) was defined as beautiful stones by Xu Zhen (about 58 -147AD) in Shuo Wen Jie Zi, the first Chinese dictionary. Jade is generally classified into soft jade (nephrite) and hard jade (jadeite). Since China only had the soft jade until jadeite was imported from Burma during the Qing dynasty (1271-1368), jade traditionally refers to the soft jade so it is also called traditional jade. Jadeite is called Feicui in Chinese. Feicui is now more popular and valuable than the soft jade in China.



True imperial jadeite of fine green colour.

The history of jade is as long as the Chinese civilization. Archaeologists have found jade objects from the early Neolithic period (about 5000 BC), represented by the Hemudu culture in Zhejiang Province, and from the middle and late Neolithic period, represented by the Hongshan culture along the Lao River, the Longshan culture along the Yellow River, and the Liangzhu culture in the Tai Lake region. Jade has been ever more popular till today.

The Chinese love jade because of not only its beauty, but also more importantly its culture, meaning and humanity, as Confucius (551 BC - 479 BC) said there are 11 De (virtue) in jade. The following is the translation (don't know the translator):

*'The wise have likened jade to virtue. For them, its polish and brilliancy represent the whole of purity; its perfect compactness and extreme hardness represent the sureness of intelligence; its angles, which do not cut, although they seem sharp, represent justice; the pure and prolonged sound, which it gives forth when one strikes it, represents music. Its colour represents loyalty; its interior flaws, always showing themselves through the transparency, call to mind sincerity; its iridescent brightness represents heaven; its admirable substance, born of mountain and of water, represents the earth. Used alone without ornamentation it represents chastity. The price that the entire world attaches to it represents the truth. To support these comparisons, the Book of Verse says: "When I think of a wise man, his merits appear to be like jade."'*

Thus jade is really special in Chinese culture, also as the Chinese saying goes "Gold has a value; jade is invaluable." Because jade stands for beauty, grace and purity, it has been used in many Chinese idioms or phrases to denote beautiful things or people, such as Yu Jie Bing Qing (pure and noble), Ting Ting Yu Li (fair, slim and graceful) and Yu Nv 玉女 (beautiful girl). The Chinese character Yu 玉 is often used in Chinese names.



## Megacity .....

China is planning to create the world's biggest "mega city" by merging nine cities to create a metropolis twice the size of Wales with a population of 42 million.

Planners in south China have laid out an ambitious plan to merge the nine cities that lie around the Pearl River Delta. The scheme will create a 16,000-square mile urban area that is 26 times larger geographically than Greater London. The new mega-city will cover a large part of China's manufacturing heartland, stretching from Guangzhou to Shenzhen and including Foshan, Dongguan, Zhongshan, Zhuhai, Jiangmen, Huizhou and Zhaoqing. Together, they account for nearly a tenth of the Chinese economy.

A mega-city is usually defined as a metropolitan area with more than 10 million people. The world's largest mega-city is currently Greater Tokyo, with some 34.2 million inhabitants. Guangzhou, thought to be home to almost 25 million people, ranks second, with Seoul third at 24.5 million.

During the next six years, around 150 major infrastructure projects will mesh the transport, energy, water and telecommunications networks of the nine Chinese cities together, at a cost of some two trillion yuan (US\$310 billion). An express rail line will also connect the hub with nearby Hong Kong.

"The idea is that when the cities are integrated, the residents can travel around freely and use the health care and other facilities in the different areas," said Ma Xiangming, the chief planner at the Guangdong Rural and Urban Planning Institute and a senior consultant on the project.

However, he said no name had been chosen for the area. "It will not be like Greater London or Greater Tokyo because there is no one city at the heart of this megalopolis," he said. "We cannot just name it after one of the existing cities.

"It will help spread industry and jobs more evenly across the region and public services will be distributed more fairly." Mr Ma said that residents would be able to use universal rail cards.

Twenty-nine rail lines, totalling 3,100 miles, will be added, cutting rail journeys around the urban area to a maximum of one hour between different city centres. According to planners, phone bills could also fall by 85 per cent and hospitals and schools will be improved.

"Residents will be able to choose where to get their services and will use the internet to find out which hospital, for example, is less busy," said Mr Ma.

Pollution, a key problem in the Pearl River Delta because of its industrialisation, will also be addressed with a united policy, and the price of petrol and electricity could also be unified.

It is hoped that the southern conglomeration will wrestle back a competitive advantage from the growing urban areas around Beijing and Shanghai.

By the end of the decade, China plans to move ever greater numbers into its cities, creating some city zones with 50 million to 100 million people and "small" city clusters of 10 million to 25 million.

In the north, the area around Beijing and Tianjin is being ringed with a network of high-speed railways that will create a super-urban area known as the Bohai Economic Rim. Its population could be as high as 260 million.

A new train link between Beijing and Tianjing allows the 75-mile journey to be completed in less than half an hour, providing an axis around which to create a network of feeder cities.

As the process gathers pace, China's total investment in urban infrastructure over the next five years is expected to hit \$928 billion, according to an estimate by the British Chambers of Commerce, with an additional \$406 billion spent on high speed rail and \$94 billion on urban transport.



## ***The Man Behind Guangzhou's Sex Culture Festival .....***

When Zhang Feng 張楓 wrote his first book in 1997, his wife locked the draft in a drawer out of fear that it would bring public shame on her husband.

The book, *The ABCs of Sexual Relationships*, delved into sex, a taboo subject in China. It took Zhang more than eight months to convince his wife the book was part of his duty as director of the Guangdong Provincial Commission of Population and Family Planning. "Talking about sex is my job," Zhang, 58, told *China Daily* during the recent three-day Guangzhou Sex Culture Festival.



Zhang Feng

Zhang became an overnight celebrity in 2003 when he launched the annual festival.

Zhang dubbed the event the "Under the Covers Project", saying the government should pay as much attention to the issue as it did toward the then-on going nationwide "Vegetable Basket Project", which addressed the public's need for food.

"Sex is like food. It functions at the very root of human society," said the soldier-turned government official, citing his decades-long experience in family planning.

In the following years, Zhang, the country's first high-ranking official to openly discuss the once-taboo topic, kept making a splash in the media and the public for his campaigns on sex.

He has launched a number of programmes on safe sex, birth control, healthy pregnancy and maintaining a happy sex life between husband and wife.

He even expanded the topic to include a number of social issues, such as the sexual needs of migrant workers and the relationship between government corruption and sexual scandals.

As if that's not enough, he discusses these topics in the first person, using a cartoon image featuring his trademark big nose.

Zhang is now more widely known as fengge (Brother Feng), the nickname he adopted in his books, rather than his official title.

"I'm glad that people have come to take the issue of sex seriously and treat it with knowledge," Zhang said, referring to the more than 300,000 visitors who showed up on the first day of this year's sex culture festival.

Zhang remembered when the festival was launched in 2003.

"It caused such an uproar among the public," he said.

"Now people take it as a routine happening. That's good."

A Guangzhou native, Zhang joined the army in Yunnan province after graduating from high school.

In the 1980s, he had the chance to choose between being a leader in an enterprise in Yunnan province or going back to Guangzhou to work in the local commission of population and family planning.

Despite a lack of relevant experience, Zhang chose the latter.

"Because my moving back to Guangzhou was very important to my family at the time," Zhang recalled.

"Moreover, I thought as long as I did my best, I could always excel in any field."

He has been true to his belief.

In the first few years, Zhang devoted all his spare time to the study of sexology.

He collected and read any book on sexology he could find from across the country.

In 1990, when such books were still hard to find on the mainland, Zhang even travelled to Hong Kong and bought a few of them, which led to a fight with Customs officers.

"They said they had to confiscate the books because they were pornographic. I told them that I'd bought the books for work, but they didn't believe me," Zhang said with a joking smile.

## ***The Man Behind Guangzhou's Sex Culture Festival .....continued***

"They asked, 'Why would an adult man like you care about women's stuff?'"

Zhang said this was not the first time he had encountered such mockery about his job.

"I didn't blame them for their ignorance," he said.

"I blamed myself for not being able to correct their misconceptions about sex."

Zhang said he became determined to take sex off the list of taboos soon after he joined the local commission of family planning, as he was shocked by the rampant sexual illiteracy among the public at that time.

He said he heard of a new couple in a small village in Guangdong province who killed each other on their wedding night because the husband doubted the wife's virginity.

"From events like that, I've come to understand sex plays an important role in many issues like the stability of marriage, families and social events," Zhang said.

"To give you an example, 95 per cent of officials' corruption scandals involve sex."

Zhang said he believes the more people talk about sex, the more rational people become about the issue.

"I've never considered it wrong for me to talk about sex. I once even handed two condoms to two deputy governors to remind them of the importance of the work of population and family planning, especially in a province like Guangdong, which has the country's biggest migrant population," Zhang said.

Zhang also lectures at universities. Due to his sense of humour, he has earned a reputation among college students. But Zhang's eloquence still fails him at times.

Last November, when a series of 10 books were published featuring his cartoon image talking about sex, a local newspaper wrote a story with a headline that read: "Official teaches you how to make love."

"My mom, who is now in her 80s, was very angry when she read the story," Zhang recalled with a laugh. "It was not easy for me to finally calm her down."

Source—China Daily

## ***Yin and Yang.....***

In Chinese culture, Yin and Yang represent the two opposite principles in nature. Yin characterizes the feminine or negative nature of things and yang stands for the masculine or positive side. Yin and yang are in pairs, such as the moon and the sun, female and male, dark and bright, cold and hot, passive and active, etc. But yin and yang are not static or just two separated things. The nature of yin yang lies in interchange and interplay of the two components. The alternation of day and night is such an example.

The concept of yin yang has a long history. There are many written records about yin yang, which can be dated back to the Yin Dynasty (about 1400 - 1100 BC) and the Western Zhou Dynasty (1100 - 771 BC). Yin yang is the basis of Zhouyi (Book of Changes), the jing part of which was written during the Western Zhou. Yin yang became popular during the Spring and Autumn Period (770 - 476 BC) and the Warring States (475 - 221 BC).

The principles of yin yang are an important part of Huangdi Neijing (Yellow Emperor's Classic of Medicine), the earliest Chinese medical book, written about 2,000 years ago. They are still important in traditional Chinese medicine and fengshui today.

Here is a summary of the characteristics of yin yang. Yin and yang are opposite in nature, but they are part of nature, they rely on each other, and they can't exist without each other. The balance of yin and yang is important. If yin is stronger, yang will be weaker, and vice versa. Yin and yang can interchange under certain conditions so they are usually not yin and yang alone. In other words, yin can contain certain part of yang and yang can have some component of yin. It is believed that yin yang exists in everything.

# Checking out the “Garden of Enlightenment Garden” Dunedin's authentic Chinese Garden

by Jocelyn Gee

In preparation for a group tour, from Wellington, to visit Dunedin's authentic and traditional scholars' Chinese Garden - Lan Yuan, I recently, 'Grabbed a seat' and flew to this elegant university city and checked out the Chinese garden and three of the main movers and founding members of the trust.

I admit that, although I am an enthusiastic gardener and love flowers, I was luke warm on a Chinese garden being 'dumped' out of its natural environment onto foreign soil, but when one is met by a tsunami of passion, energy and total commitment from the team of the Dunedin Chinese Garden Trust, it is very hard to remain a cynic!

I met with Peter Chin, former mayor of Dunedin, former Chairman of the Dunedin Chinese Gardens Trust; Adrian Thein, the project manager, now Secretary of the Trust; and Malcolm Wong who was secretary but now taken over the reins as Chairman of the trust: all founding members. “Committed hard drivers' would describe them better than just members! The stories, anecdotes and facts that tumbled out during our conversations were fascinating and obviously still fresh after 15 years from conception, fund raising, planning and build. Their pride in their achievement glows with intensity.

To my question - 'why a Chinese Garden would resonate, not only with Chinese, but with the whole of the Otago population?'

Peter Chin states in the preface of “Lan Yuan: The Garden of Enlightenment” ed. James Beattie

*“For me, as a New Zealander of Chinese ethnicity with roots that go back one hundred years in this country, it represents a visible and living memorial to all those Chinese who have been a part of the region's history since the 1860's” ..... “that it introduces you to a part of our history that will, as a result of the Garden's construction be a reminder of the 'Chinese Connection.’”*

A Chinese Garden in Dunedin makes sense in terms history: the high concentration of Chinese migrants that mined, and settled in the Otago region in the 19<sup>th</sup> century.

The strategy to drive the project was to raise the initial funds from local Chinese. Malcolm Wong says that \$400,000 was raised. From this seed the final cost was \$7million raised from national and local government, and companies. Adrian Thein has made an evaluation of the cost - if built today - \$24 million.

Other interesting trivia - “Concrete poured on site – 560 cubic metres equivalent to 560.000 litres of ice cream; 970 tonnes of Lake Taihu Rock [female] from China equal to 9,700 baby elephants; 380,000 roof tiles = if placed end to end would stretch from Dunedin to Christchurch.” [Otago Assoc.Ltd]

The Garden is correctly 'authentic' in that not only was it designed by the Architecture departments at Jiaotong University, Shanghai and the Shanghai Museum, the materials were brought over in 100s of containers. Forty six Chinese landscape craftsman came from Shanghai to Dunedin and stayed a month to put it together. The story is all about negotiations, cooperation with the people of Shanghai in all aspects: interpretation, plans, materials, costs, exceptions for admitting the Chinese workers on site and how to maintain it for the future, each member has many stories to tell.

As an incredulous convert to this garden I can only urge a visit to experience this significant cultural heritage for all NZ Chinese - to marvel at the story behind the conception and build, to share Peter Chin's satisfaction of a garden so suited to its site and feel the quiet beauty of the symbolism and spirit it represents.



Adrian Thein and the Garden of Enlightenment

**Stop press.....**As this edition goes to press, the Association has learned that Ken Young of Lower Hutt, one of its older members, has passed away. Ken was married to Betty, a daughter of the longest standing president of the Association, Kwok Kee Yee. 郭期頤. The Association extends to his family their condolences and heartfelt sympathies.

## **Meeting some of the “Drivers” of the Dunedin Chinese Garden .....**

by Jocelyn Gee

### **Peter Chin: Former Mayor of Dunedin and Chairman of Dunedin Garden Trust**

While, the NZ Chinese community have greatly admired and claimed Peter Chin as one of their own, he says that ethnicity was not relevant in his election as Mayor of Dunedin: after all, his predecessor was of Indian descent. Rather, he sees his commitment to community as the prime factor for his election. The six year period as Mayor of Dunedin was preceded by 9 years as a Councillor and years of community involvement. In recognition for his services to local and community affairs, he was awarded Companion of the New Zealand Order of Merit in 2003.

Peter's grandfather, Chin Bing Kwong, came out of Tai Shan - Sui Poi village in 1906, brought out his son Chin Moon Ock in 1920 and they owned laundry businesses. He in turn brought out his wife in 1940. In 1941 Peter was born, the only son, but the eldest of 6 siblings. Peter and his siblings helped, as tradition dictated, in the family fish and chip shop from 1949. This did not deter him from joining extra activities at Otago Boys' High school and Otago University where he developed, and has a continuing interest in singing and the Thespians and the beginnings of community involvement.

Despite Peter's father being approached by families with a view of a match for marriage, he states he found his own wife, Noleen. Noleen had come out from Bak Shek village with her family when 16 years old. Their children: Janice Orr – a lawyer, have 3 children, and live in Hong Kong. Anthony, an IT Analyst, have 2 children, lives in London, Denis, an architect, married to Bronwyn [nee Sue] have 3 children, lives in Wellington, and Nigel, a lawyer, is engaged and lives in Singapore.

Peter believes he was the first Chinese lawyer in New Zealand, being admitted to the Bar in 1964 – he remains a consultant for Webb Farry Law firm. In his recent retirement he has withdrawn from many of his community commitments.

New Zealand Chinese can rightly be impressed with the Chinese Garden, due in large part to Peter Chin and although he has passed the role of The Chinese Garden Trust Chairman to Malcolm Wong, my feeling is that he will, after getting over the relief of relinquishing the early starts and responsibilities of a city, continue to be involved in his city and community.



Jocelyn Gee with Peter Chin

Malcolm Wong

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### **Chinese Use Fire as Medicinal Treatment .....**

Oddly enough, setting a man on fire isn't necessarily a bad thing, On the contrary, it's actually considered curative.

This strange medical procedure, fire treatment is apparently very popular during the winter months, in Chinese traditional hospitals. People believe this will keep them safe from illnesses like the flu and common cold.

A piece of cloth is sprinkled with a flammable substance, probably alcohol, then set on fire and put-out with another cloth. It isn't painful at all, and according to a video found on Youtube, fire treatment is also a great way to lose weight.

## Meeting some of the “Drivers” of the Dunedin Chinese Garden .... continued

### Malcolm Wong: Chairman of the Dunedin Garden Trust

It is not surprising that Malcolm Wong will reel off with greatest ease, numbers and dollars connected with the building of the Chinese garden. He is after all, a Chartered Accountant in his firm, Cook North and Wong Ltd. He was part of the Chinese garden management team from its inception, 15 years ago, first as secretary, treasurer and now Trust Chairman. The passion and involvement is still intense as he tells of the planning, building and now the on-going maintenance of the garden.

*“What we are endeavouring to do is work with the Dunedin City Council to promote the Garden to the City and the World and to educate people (both locally and nationally) in the Chinese culture, especially the involvement the Chinese have had and continue to have in the development of this region. We also see the importance of the Garden in maintaining and developing our sister city relationship with Shanghai”.*

Malcolm is also the Chairman of the Dunedin Shanghai Association Incorporated.

Malcolm’s grandfather, Wong Git Way, sailed out on the SS Moeraki, arriving in New Zealand on the 18th February 1920 and paid the Poll Tax. In 1936, his father, Frank Bor Wong, left their village of Shatou to join his father. Malcolm was born in Dunedin, went to Otago Boys’ High, then to Otago University.

He and his wife Nicola have two lovely girls 6½ and 2 years old.

### Adrian Thein: Chairman Otago—Southland Chinese Association

Adrian and his wife wanted to home-school their two children economically and live comfortably and to do this, they found they could in Dunedin. Eight years ago, they left their families in Auckland and moved down south. Adrian is a Malaysian born Chinese whose extended family migrated to Malaysia many generations ago, so his parents speak a number of Chinese dialects.

However, the move was quite fortuitous as he was assigned by his firm Octa Associates Lid. as the project manager to the Chinese Garden. This has embedded him and his family very firmly into the Chinese community. He is the current chairman of the Otago—Southland Chinese Association.



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THE TUNG JUNG ASSOCIATION OF NZ INC  
CHING MING FESTIVAL DINNER  
REGAL RESTAURANT

Courtenay Place

Sunday 3 March 2011 - 6.30pm

\$35 per person

Lucky draws

Raffles

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Tickets available from committee members

## What do YOU think?.....

The following article was published recently in the Sydney Morning Herald.

### **A mother's great expectations that unleashed a furore**

*If YOU want your child to be a mathematics and musical prodigy there should be no playdates, sleepovers, computer games or public compliments, warns the controversial Chinese-American author Amy Chua.*

*Just hours of music practice and rote learning so that your child is always two years ahead of their classmates in mathematics.*

*In "Battle Hymn of the Tiger Mother", her provocative memoir published in Australia on February 1, the Yale law professor tells how she raised her two American daughters with her Jewish husband, also a Yale professor, the disciplined **"Chinese way"**.*

*By the time her eldest daughter Sophia was 3, she was already learning the piano, reading Sartre, doing simple set theory and could write 100 Chinese characters.*

*At the age of 14 Sophia performed solo at Carnegie Hall, and the youngest daughter, Lulu, auditioned for the highly competitive Juilliard School pre-college program on violin.*

*But Chua's parenting included throwing her four-year-old's home-made birthday card back at her for not being good enough, and threatening to donate her doll house piece by piece to the Salvation Army if she did not practice her scales. She says she called her eldest daughter "garbage" on occasions, locked her youngest out in the snow and threatened to burn their soft toys if they did not do their music practice. Even on holidays, Chua forced her children to practice their musical instruments.*

*Once her eldest daughter ended up in the basement of a Hawaiian hotel with an electric keyboard. away from a snorkelling class, which was "too distracting."*

*"Western parents worry a lot about their children's self-esteem," Chua writes. "But as a parent, one of the worst things you can do for your child's self-esteem is to let them give up."*

*In the US, where the book was published this month, it ignited a fierce debate. Some blogs and newspapers said some of her behaviour was tantamount to child abuse. When The Wall Street Journal published an extract. It elicited more than 7000 comments.*

*Chua's first born "tiger cub", Sophia, now 18 and on her way to an elite Ivy League college, leapt to her mother's defence in the New York Post, saying her mother's strict parenting style "made her more independent".*

*Chua said she meant to write a book about how Chinese parents were better at raising children, but ended up being humbled by her 13-year-old daughter's rebellion, which included cutting her hair and refusing to play the violin. After a public tantrum in which she smashed a glass in anger at her mother, her youngest daughter Lulu now plays tennis instead of the violin, a choice she made for herself.*

*"The Chinese parenting approach is weakest when it comes to failure," Chua says.*

*Chua, 48, the American-born daughter of Chinese immigrants, also had a strict upbringing, in liberal Berkeley, California, where her father was a university professor. In Chinese tradition, she says, the child is considered an extension of the self.*

*Unlike her "Western friends" who got "to have a glass of wine and go to yoga class", Chua said, she chose to "stay at home and scream and have my kids hate me".*

*"Western parents are concerned about their children's psyches; Chinese parents aren't. They assume strength, not fragility," she says in the book.*

*Local child experts such as Vera Auerbach, a psychologist in Hurstville who works with a number of high-achieving Asian students in her practice, said Chua's approach to parenting was emotionally abusive.*

*"To threaten to burn your children's stuffed toys - as she does - if they don't do their music practice is emotional ly damaging.*

*"I see many 17-year-olds wanting to kill themselves because they feel their parents just care about how they do in the HSC. I understand it's good to have high expectations of your children, but in the end the child ends up suicidal and kills themselves that is not a good outcome."*

*Sydney Morning Herald 21/1/11*



Amy Chua

When the book was published in America, there was a lot of controversial comments in the media and threats on her life. Would YOU have done what she did if you wanted your children to succeed in this world? Read the book and see what she had to go through to achieve her aim.



## **Recipe.....**

### **Congee (Jook)—rice broth or porridge..... 粥**

Jook is a very forgiving dish. It doesn't matter if you are a great cook or a rookie. It is a wonderful Chinese food. Have it sweet or savoury, thick or thin, luxurious or simple. It is up to you.

It has a long history of use as dietary therapy. Some of the oldest Chinese imperial records have mentions of it as being a premier health food.

Its healing power is already in the Chinese collective memory. When we are sick, the Chinese eat congee. Period.

Rice porridge used to be for the poor. It was served in times of drought and famine when food are hard to come by.

Legend has it that during the rule of Emperor Yong Zheng of the Qing dynasty, a famine broke out. He ordered his officials to make congee and distribute to the starving people. Corrupt officials would skimp on the rice and distribute very watery versions. When the Emperor heard about this, he set a standard that the porridge must be so thick that when a pair of chopsticks was inserted, it stays upright. Any officials who fail this standard was beheaded.

Congee was also served during funerals because it is simple and plain, and suits times of grief and mourning.

Now, it has become a popular breakfast food for Southern Chinese and midnight snacks for Singaporeans.

Whether it is plain rice porridge with fried dough (*you tiao* 油条) or a huge bowl of Cantonese jook with fresh seafood. It doesn't matter. We just like to start our day off with a nice hot bowl for breakfast.

There are just so many ways to eat it.

It is common to cook some plain rice porridge and whipped a few small dishes to go with it.

#### **What's so good about it?**

Many Chinese mothers would make congee and add all kinds of wonderful and nourishing ingredients for their babies, young children, and family members who are sick or are elderly.

#### **Great Baby Food**

In Singapore, congee is one of the first semi-solid food babies eat after milk. Add ingredients like mashed carrots, white fish, finely chopped green leafy vegetables to increase the flavour and increase the nutritious value.

However, try not to feed your baby plain congee. They can tell that you are trying to wing it.

Use bone stocks to prepare your congee to add additional calcium and iron to your baby's diet. This is especially important if your baby starts to develop lactose intolerance.

#### **Recuperating Food**

People who are ill or are recovering from an illness usually have poor appetite. Taking nourishing congee should help to improve appetite and provide much needed nutrients.

#### **Anti-Diarrhoea Food**

If you have diarrhoea and vomiting, you should try taking some plain rice porridge. It will hold down better, eases the diarrhoea and replenish lost fluids. I will always make some nice hot rice porridge when I have diarrhoea. Try brown rice congee. They seem especially good for diarrhoea.

#### **Gluten free food**

Rice porridge and other rice dishes are good alternative food for celiacs, people who are allergic to gluten.

Yield: 6 servings

- 1 cup long grain rice
- 3 qt Stock [chicken stock or beef stock or just water]
- 1 sl Ginger root, minced
- 1 Piece dried mandarin peel, soaked to soften and minced
- Salt to taste
- Garnish with chopped spring onion or chopped coriander



Combine rice, stock, and mandarin peel in a large soup pot and bring to a boil. Lower heat and simmer, uncovered, for approximately 1-1 1/2 hours or until the rice is thoroughly broken up. Stir occasionally to prevent soup from sticking and add boiling water if necessary. When done, soup should be thick and creamy. Add salt to taste and garnish with any or all of the suggested garnishes. Variations—Just before serving, add cooked chicken, pork, ham, beef, fish slices or with rice add diced Chinese mushrooms, soaked to soften or dried shrimp. Mmmmmmmmm.....!

## **Chinese Banquet Etiquette .....**



It is fair to say that the number one pastime in China is eating. Your Chinese host will not expect you to know everything about proper banquet behaviour, but he will greatly appreciate it when you are displaying some knowledge of the subject, because it shows that you have respect for Chinese culture, etiquette and traditions.

Banquets are usually held in restaurants in private rooms that have been reserved for the purpose. All members of your group should arrive together and on time. You will be met at the door and escorted to the banquet room, where the hosts are likely to have assembled. Traditionally, and as in all situations, the head of your group should enter the room first. Do not be surprised if your hosts greet you with a loud round of applause. The proper response is to applaud back.

Seating arrangements, which are based on seniority, are stricter than in the West. Guests should never assume that they may sit where they please and should wait for hosts to guide them to their places. Traditionally, the Chinese regard the right side as the superior and the left side as the inferior. Therefore on formal occasions, including meetings and banquets, the host invariably arranges for the main guests to sit on his right side.

It is the host's responsibility to serve the guests, and at very formal banquets people do not begin to eat until the principal host served a portion to the principal guest. Or, the host may simply raise his chopsticks and announce that eating has begun. After this point, one may serve oneself any food in any amount, although it is rude to dig around in a dish in search of choice portions. Remember to go slow on eating. Don't fill yourself up when five courses are left to go. To stop eating in the middle of a banquet is rude, and your host may incorrectly think that something has been done to offend you.

Drinking takes an important place in Chinese banquets. Toasting is mandatory, and the drinking of spirits commences only after the host has made a toast at the beginning of the meal. It is likely that he will stand and hold his glass out with both hands while saying a few words. When he says the words *gan bei*, which means bottoms up (literally empty glass), all present should drain their glasses. After this initial toast, drinking and toasting are open to all. Subsequent toasts can be made from person to person or to the group as a whole. No words are needed to make a toast, and it is not necessary to drain your glass, although to do so is more respectful. Remember that hard liquor should never be drunk alone. If you are thirsty, you can sip beer or a soft drink individually, but if you prefer to drink hard liquor, be sure to catch the eye of someone at your table, smile and raise your glass, and drink in unison. Beer or soft drinks can also be used for toasting. Also, it is impolite to fill your own glass without first filling glasses of all others. This applies to all drinks and not just to alcohol. If your glass becomes empty and your host is observant, it is likely that he will fill it for you immediately. When filling another's glass, it is polite to fill it as full as you can without having the liquid spill over the rim. This symbolizes full respect and friendship.

It is a matter of courtesy for the host to try to get his guests drunk. If you do not intend to drink alcohol, make it known at the very beginning of the meal to prevent embarrassment. Even then, the host may good-naturedly try to push you into drinking. One way to eliminate this pressure is to tell your host that you are allergic to alcohol. In the course of drinking at banquets, it is not unusual for some Chinese to become quite drunk, although vomiting or falling down in public entails loss of face. After a few rounds of heavy drinking, you may notice your hosts excusing themselves to the bathroom, from whence they often return a bit lighter and reborn for more toasting!

When the last dish is finished, the banquet has officially ended. There is little ceremony involved with its conclusion. The host may ask if you have eaten your fill, which you undoubtedly will have done. Then the principal host will rise, signalling that the banquet has ended. Generally, the principal host will bid good evening to everyone at the door and stay behind to settle the bill with the restaurateur. Other hosts usually accompany guests to their vehicles and remain outside waving until the cars have left the premises.

After you have been entertained by your Chinese host, it is proper to return the favour unless time or other constraints make it impossible. A good time to have a return banquet is on the eve of your departure from China or at the conclusion of your business.

## **Chinese Restaurants Serve Paper-Made Dishes .....**

Eating paper has so far been considered an eating disorder. For some reason, some people just can't help themselves and gobble whole sheets of paper, every day. It can be hazardous to their health, but above all it's a weird habit that you can't share with everyone. Luckily, eating paper doesn't have to be weird anymore, thanks to edible paper. A factory in China's Nantou City has been making this revolutionary material from fibres found in vegetables and fruit, and the local restaurants quickly adopted it as an ingredient. Now, tourists and locals alike are crazy about the food cooked mainly from the edible paper.

## **Chinese silk and the Silk Road .....**

It is well known that silk is discovered in China as one of the best materials for clothing - it has a look and feeling of richness that no other materials can match. However, very few people know when or where or how it is discovered. Actually, it could date back to the 30th Century BC when Huang Di (Yellow Emperor) came into power. There are many legends about the discovery of silk; some of them are both romantic and mysterious.

Legend has it that once there lived a father with his daughter, they had a magic horse, which could not only fly in the sky but also understand human language. One day, the father went out on business and did not come back for quite some time. The daughter made him a promise: If the horse could find her father, she would marry him. Finally her father came back with the horse, but he was shocked at his daughter's promise.

Unwilling to let his daughter marry a horse, he killed the innocent horse and then a miracle happened! The horse's skin carried the girl and flew away. They flew and flew, until at last, they stopped on a tree, and the moment the girl touched the tree, she turned into a silkworm. Everyday, she would spit long and thin silks. The silks just represented her feelings of missing him.

Another less romantic but more convincing explanation is that some ancient Chinese women found this wonderful silk by chance. When they were picking fruit from the trees, they found a special kind of fruit, white but too hard to eat, so they boiled the fruit in hot water but they still could hardly eat it. At last, they lost their patience and began to beat them with big sticks. In this way, silks and silkworms were discovered as the white hard fruit was a cocoon!

The business of raising silkworms and unwinding cocoons is now known as silk culture or sericulture. It takes an average of 25-28 days for a silkworm, which is no bigger than an ant, to grow old enough to spin a cocoon. Women farmers pick up the cocoons one by one to piles of straw, which the silkworm will attach itself to, with its legs to the outside and begin to spin.

The next step of unwinding the cocoons, is done by reeling girls. The cocoons are heated to kill the pupae, this must be done at the right time, otherwise, the pupae will turn into moths, and moths will make a hole in the cocoons, which will be useless for reeling. To unwind the cocoons, they are first put in a basin filled with hot water, find the loose end of the cocoon, and then twist and attach them to a small wheel, thus the cocoons will be unwound. Two workers then measure them into a certain length and twist them. This is called raw silk, which is then dyed and woven into cloth.

An interesting fact is that one cocoon can produce about 1,000 metres of long silk, while 111 cocoons are needed for a man's tie, and 630 cocoons are needed for a woman's blouse.

The Chinese have developed new ways of using silk to make clothes since its discovery. At that time, China's technology was developing fast and silk clothing soon became popular so Emperor Wu Di of the western Han Dynasty decided to develop trade with other countries.

Building a road to trade with the west became a priority. After nearly 60 years of war, the world famous ancient Silk Road was built with many losses of life and treasures. It started from Chang'an (now Xi'an), across Middle Asia, South Asia and West Asia. Many countries of Asia and Europe were thus connected.

From then on, Chinese silk, along with many other Chinese inventions, were passed on to Europe. Romans, especially women, were crazy for Chinese silk. Before that, Romans used to make clothes with linen cloth, animal skin and wool fabric. Now they all turned to silk. It was a symbol of wealth and high social status for them to wear silk clothes.

One day, an Indian monk came to visit the Roman Emperor. This monk had been living in China for several years and knew the method of raising silkworms. The Emperor promised riches to the monk if he could get some silk worms to him. The monk hid several cocoons in his cane and took it to Rome. Thus, the technology of raising silkworms spread out.

Thousands of years have passed since China first discovered silkworms. Nowadays, silk, in some sense, is still some kind of luxury. Some countries are trying some new ways to make silk artificially. Hopefully, they can be successful, but whatever the result, nobody should forget that silk was, still is, and will always be a priceless treasure.



The Silk Road from Chang'an (Xi'an) to the west

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THE TUNG JUNG ASSOCIATION OF NZ INC

Established 1926

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