

# China Reconstructs

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• **77,000,000 Bikes in China**



• Prof. Zhou Peiyuan on  
China's Science Association  
• Buddhism in China



Daming Temple in Yangzhou, built between 457 and 465 A.D. where Monk Jian Zhen, famous Tang dynasty Buddhist emissary to Japan, was abbot. *Qi Yunzhi*

# China Reconstructs

中國建設

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## CONTENTS

China's "Bicycle Explosion" <i>Lu Lizhang</i>	2
<i>Our Postbag</i>	11
Gathering Point for China's Scientists — Interview with Professor Zhou Peiyuan	12
<i>Cartoons</i>	15
China's National Economy in 1979 (Chart)	16
The People's Commander-in-Chief — Memorial Exhibi- tion for Zhu De <i>Tai-Hang</i>	18
Three Visits to Beidaihe, Beauty Spot by the Sea <i>Fan Zhilong</i>	23
Blended Clay Porcelain <i>Hou Tingjun</i>	27
Tourists with a Difference	28
English Fighter in a Chinese Peasant War <i>Zhang Hai- peng</i>	30
Buddhism in China <i>Zhao Puchu</i>	33
The Monastery Island of Putuoshan <i>Wei Xiutang</i>	37
<i>Do You Know?</i> The Military Service System in China	43
<i>Medical News:</i> Occupational Diseases Surveyed; Battle Against Endemic Goiter; New Pharmacopoeia com- mittee	44
China's Building Materials Industry <i>Song Yangchu</i>	45
New Ideas for Home Building <i>Shan Yu</i>	49
Turning Desert into Fertile Fields <i>Chen Rinong</i>	50
The Lotus, a Very Chinese Flower <i>Chen Junyu</i>	54
Taiwan Literature Meets Mainland Readers <i>By Bing Hang and Cong Peixiang</i>	57
From Pairing to Marriage Among the Naxis <i>Wu Zelin</i>	59
Along the new Turpan-Korla Railway	62
Pigeon Fanciers in Shanghai <i>Ping Yuan</i>	64
Wrestling in Ancient China Recalled <i>Yi Shui</i>	68
Chinese History — XXII The Yuan Dynasty: 3 — Foreign Relations, Science and Culture <i>Jiao Jian</i>	69
Guan Sushuang — Artist of Beijing Opera <i>Bao Wenqing</i>	72
The Art of Seal Carving <i>Gu Xi</i>	77
<i>Language Corner:</i> Lesson 19: Going to the Theater	79
<b>FRONT COVER:</b> China's "Bicycle Explosion" <i>Huo Jianying</i>	

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## Articles of the Month

### 77 Million Bicycles

With the world's biggest population, China also has the greatest number of bikes. Why are the Chinese so fond of them? What about attendant traffic problems? How has China developed her bicycle industry? This piece tells you. Page 2



### Scientists' Own Organization

What the Chinese Association for Science and Technology is and does, told by its chairman, the eminent physicist Zhou Peiyuan. Page 12

### Most Famous Revolutionary Commander

Exhibition on the fighting life of Zhu De, commander-in-chief of the Chinese people's army in three fateful wars, later Chairman of the Standing Committee of the National People's Congress. Page 18



### Buddhism in China

Its two-thousand-year history and present activities, described by Zhao Puchu, head of the Chinese Buddhist Association. Page 33

# China's "Bicycle Explosion"

LU LIZHANG

**T**HERE are more cyclists in China than in most other countries. In 1979 they owned 77 million bicycles, almost all of domestic manufacture. In 1949, the year the people's republic was founded, only 15,000 bicycles, of poor quality, were produced in China. In 1979 China made over 10,090,000 bikes sturdy and well designed. Three famous brands the "Phoenix", "Everlasting" (Yongjiu) and "Flying Pigeon" are marketed in over 70 countries and regions abroad.

Virtually everyone seeing new China for the first time comments on the abundance of bikes—its most popular means of transport. In cities, rural areas, on coastal

**LU LIZHANG** is a staff reporter for **China Reconstructs**.

roads, in rugged border areas they are everywhere. Beijing has the greatest number of any city in the world—about three million. At rush hours some 500 bikes a minute stream across its major crossroads. A Japanese correspondent has named Beijing, "Bike City". A U.S. reporter calls the bicycle Beijing's "King of the Road".

In China's countryside and mountain areas bikes are even more important than in cities. Commune members ride them to work in distant fields. It is common to see a peasant pedaling away, his wife seated on the luggage carrier behind him tightly clutching a baby, a type of load strictly forbidden in cities. They are off on a family visit or to shop in the county town.

Bikes on rural roads also carry an incredible variety of objects including timbers up to two meters long, bales of cotton, live pigs, even plastic bags filled with water in which live fish sport about.

No matter how good or bad the local roads, the demand for bikes in China's vast countryside is insatiable. True, 41 percent of the country's yearly output is allocated there. But the supply is still short of the need.

## Different Views

Foreign observers have different views about the "King of the Road." Some think it is fine for China to increase its bikes rather than private cars—in their minds is the energy crisis and the dangers of pollution in developed coun-

Commune peasants of the Dai national minority, Yunnan province, cycle to the fields.

Xinhua



tries. Also, they argue, cycling is good exercise. But some may just think that the Chinese have to do with bikes because they are unable to produce enough cars — that it reflects China's relative poverty and backwardness.

In fact, bikes are not primarily used in China to save energy or to avoid pollution. China is a developing country, motor vehicles, compared to her vast population, are still few, and all are publicly owned. It is still a moot question whether individual car-ownership will be permitted as modernization proceeds. Some urban construction experts think public transport is always preferable to individual cars, judging by the problems the latter have brought in developed countries.

To get back to China, the development of her bicycle is a reflection of the general improvement of the life of her people. Early in this century when China began to import bikes, they were used only by aristocrats. In his reminiscences Pu Yi, the last emperor of the Qing dynasty, relates how he then amused himself by cycling. Right up to China's liberation in 1949, only the children of the rich could afford to ride bikes, and they were bought mainly from Great Britain, Germany or Japan. Even lower officials never dared to think of buying one, let alone a worker or peasant. Legs — Shank's pony — or shoulders were the only means of transport available to working people. In the people's republic bikes have become a daily necessity for workers and peasants. Like the sewing machine and the wrist watch, they are considered to be one of the signs of the better life of the working people.

In Beijing, two out of every five people now own a bike. At the Beijing Leather Products Factory, 1,100 of the 2,100 workers and staff members cycle every day to their work. In Liuminying, a suburban village of 162 households, with a total population of 804, there are 300 bikes. In all China, the people spend 1.5 billion yuan on the purchase of bikes each year.



Bicycles parked in Tian An Men Square. Zhang Jingde

Nowadays most of the bikes in China are domestically produced by factories equipped with up to date machinery — also Chinese-made.

#### Self-Reliance

How the country's bicycle manufacture has changed was told me by Zeng Xianwu, an engineer at the Ministry of Light Industry, a veteran of 25 years in this field. In 1949, he said, as soon as the people's government took over three run-down Kuomintang cycle factories in Shanghai, Tianjin and Shenyang, the work of rebuilding and re-equipping their workshops began. Through close cooperation between technicians and workers, the "Flying Pigeon", the first of the new models was turned out at the Tianjin Bicycle Factory in 1950. Then came the "Everlasting" brand of Shanghai and the "Baishan" brand of Shenyang.

Today these three factories, greatly enlarged, still play a key role in the nation's bicycle industry. They turn out over 38 percent of its total nationwide production for the last 30 years, and bike output has risen by an average 23.5 percent each year. The customer now has the choice of 50 types of cycles as compared with only one prior to liberation. They range widely in size, weight,

The bike as grandstand helps children watch street performance in a county town in Hebei province. Huo Jianying



speed, and wheel diameter. Some have reached top world levels in quality. Various types of special bikes are also made.

This all-sided development has been inseparable from technical innovations. The completion of the first automatic electroplating machine in 1958 marked a new stage. When I visited the Tianjin Bicycle Factory, Wang Qingcai, its vice director, showed me its automatic assembly lines for the high-frequency welding of steel pipes, electroplating and lacquer spraying — all designed and made in the plant itself. I also saw new technologies being used, including heat treatment and the automatic shaping of joints and tubes. Vice-director Wang said an ordinary bike has more than 1,000 parts and goes through over 1,000 processes. Also that some things still have to be done by hand, and further improvements need to be made as soon as possible to meet the growing demands of the people and ensure uniform high quality.

A new target of the industry is to meet the public demand for the latest-type bikes — small, light in weight, and of high quality — including the light and racing bikes of the "Everlasting" and "Phoenix" brands, made in Shanghai Bicycle Factory and Shanghai Bicycle Factory No. 3. New models are required to meet not only the foreign market but also those of home customers. Yang Hongfa, head of Shanghai Bicycle Research Institute, told me that for a time heavy bikes were the choice of most people in China's rural areas, where poor roads and heavy loads called for strong frames and wheels, and carriers capable of bearing 150 kilograms or more in weight. Today, since many rural people work in commune-run factories, and country roads have improved somewhat, there is also a rural demand for lighter and more attractively finished bikes.

Lu Cheng, chief of the bicycle sales section at the Ministry of Commerce said to me, "What I am concerned about now is not so much the variety of bikes but the quantity available, even though the national output in 1979 was 16

times that of 1956." In spite of the shortage, the government hasn't resorted to "rationing by price" (that is increasing the cost to customers). The ways it has preferred are: 1. To call on the factories to raise output, and 2. To issue purchase-permit tickets, based on the degree of need for a bicycle by prospective buyers. The number of such tickets issued differs from year to year and place to place. In Beijing in 1979, they were issued to offices, industrial enterprises and people's communes on the basis of one ticket for each 66.5 persons, each organization having its own system of allocation of tickets to individuals. Those people who need bikes badly, but can't get their tickets in time, often buy second-hand bikes in commission shops which are unrationed.

#### Difficult Traffic Problem

The increased number of bikes has brought traffic problems. It has not been possible for road construction to keep abreast of the proliferation of bikes, so impatient riders are apt to ignore traffic regulations. In Beijing last year, 60 to 70 percent of road accidents were recorded as having been caused by bikes, and 30 percent of the traffic fatalities were cyclists.

Cheng Yi, traffic control chief of the people's police in Beijing, together with his colleagues, has had discussions on the matter with many quarters, and worked out remedial measures: most new roads to be built and old roads to be extended will be park-like three-lane boulevards, with middle or main way reserved for motor vehicles, and side-lanes, each about seven meters wide, for bicycles. Spaces between lanes will be planted with trees, shrubs and flowers. On several existing main roads, space for bicycle traffic has been widened. In some places white and red markers are used to separate motorized from bicycle traffic. Cycling is forbidden at certain times in busy spots like the shopping center on Wang Fu Jing Street. Where two parallel roads run close together, one is reserved

for motorists and the other for cyclists.

In some streets cyclists have to observe what is called the "morning and evening tide" system. For example, where more people have to cycle eastwards in the morning than at other times, they are allowed to use part of the roadway usually reserved for cars going in that direction, and in the evening, when the main rush is to the west, they can use the motor lane in the other direction. Cyclists who violate traffic regulations are lectured by traffic police. Units where they work may be informed about their misdemeanor. In serious cases, offenders may be fined from 1 to 20 yuan.

Wall-slogans, posters and sound trucks are used to educate people to observe traffic rules. A comic cross talk, "Cycling in the evening", popularized by the noted performer Hou Baolin, satirises violators. A TV documentary film "Under the Red and Green Lights" teaches safe driving, and coordination of traffic control.

Special parking places for bicycles are set up in most busy streets. The charge is 2 fen for daytime parking and 6 fen night parking. The authorities of Beijing's West City district estimate that, on an average, about 213 bicycle parks look after 300,000 bikes each day in that area alone.

Factories and offices with a lot of bike riders have their own parking lots with care-taker assigned.

The Wai Wen (Foreign Language Press) Building where *China Reconstructs* is written and edited, has its own parking lot accommodating over 500 bikes.

Bicycle problems in Beijing are being solved, said traffic chief Cheng. "What's more, we are looking forward to the day when, with the Chinese people's livelihood improving further, everyone will have his or her own bike," he added with a smile. "But that will bring more problems which will stay with us until there is a really big leap in new road building." □



Automatic production line for electroplating in a Shanghai Bicycle Plant.

*Zhang Shudong and Zhou Youkang*



Traffic peak at a major crossroads in Beijing.



Mother and son.

Three generations.



Freight by bike near a rural county town.



Cycling as sport.

Zhang Shudong and Zhou Youkang



Solving a problem: Separating bike and motor lanes with special markers in Beijing.

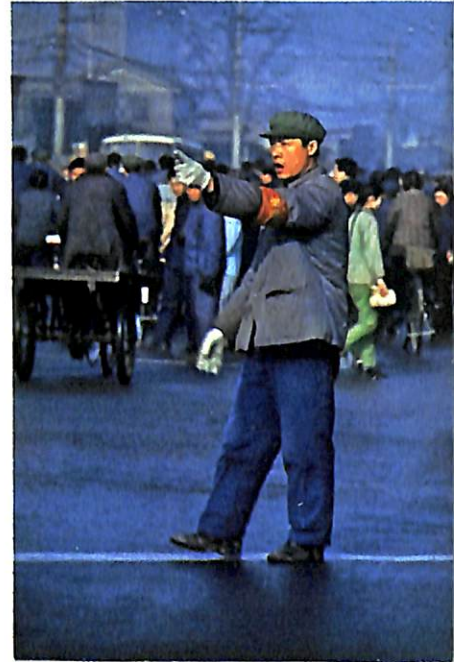




On a ferry, Haihe River, Tianjin.

*Photos by Huo Jianying*

Citizen traffic controllers supplement police in crowded areas and at rush hours.



On park-like boulevards, bicycles have their own domain.



A problem: Traffic confusion caused by bike riders who ignore the rules.

*Photos by Huo Jianying*





Pan Deming in 1930.

## Round the World on Foot and Bike

**I**N these days of China's "bike explosion", it is enlightening to recall how 50 years ago, in June 1930, a 22 year-old Chinese named Pan Deming left home for a round-the-world tour on foot and by bike. He cycled as far as India, then to Africa via the Middle East and Egypt. Crossing the Mediterranean by ship, he wheeled his way across the Balkan, Central Europe and on to Scandinavia. Thereafter he crossed the North Sea to tour Great Britain, and sailed across the Atlantic to pedal through the United States and part of Central America. He completed his world trip by traversing the Pacific Ocean, and returning to Asia via New Zealand and Australia. It was only seven years after he started that he hit Chinese territory again, in Yunnan province via Burma.

The surviving log-book of his journey contains rubber stamps and signatures con-

firming his visit to various countries. In it, too, are 210 pictures and 1,200 inscriptions by individuals and groups, including one by the renowned Bengali poet Rabindranath Tagore and another by Mahatma Gandhi of India.

During his round-the-world cycling trip, Pan Deming was received by national leaders such as President Kemal Ataturk of Turkey, Prime Minister Ramsay MacDonald of Britain and President Franklin D. Roosevelt of the U.S.A. □



He Yimin (first right), Wu Ganquan (second right), Jiang Hai (third right) and Rui Dehai (fifth right), members of the Beijing bicycle tour team, relax after cycling. *Huo Jianying*

## Secret of Promising Longevity

**V**ETERAN workers Wu Ganquan and Liang Yimin, both aged 83, 77 year-old He Yimin and 76 year-old Rui Dehai are probably the oldest sport cyclists in China. They are members of the Beijing Bicycle Tourist Team. Last spring some of our reporters took part in one of their runs.

It was a windy day, with the temperature only 5° C. All riders, old and young, completed the 10-kilometer exercise in half an hour. Team members assured us that, "Not only can cycling

take the place of walking for getting about, but as an exercise it stimulates blood circulation, relaxes muscles and joints, and helps prolong life."

"Cycling is also a good way to slim," declared forty-two year-old Guo Ning, a woman technician, who had reduced weight from 80 kilograms to 65 kg. by cycling. □

## Trick-cycling

**T**RICK-CYCLING is an indispensable item on the programs of over 200 Chinese acrobatic troupes. The most famous, the China Acrobatic Troupe, has 20 performers who specialize in it. They use 20 different types of bikes and give seven superb programs, including "The Peacock Spreads its Tail" performed by 14 acrobats mounted on one bike. The originator of this program, it is said, was a postman who gained great dexterity by cycling in his work.

A popular form of trick-cycling is the slow bicycle race. The contestant who reaches the finish line *last* is the winner. This is really an acrobatic balancing act, and not at all easy as you will find if you try. □

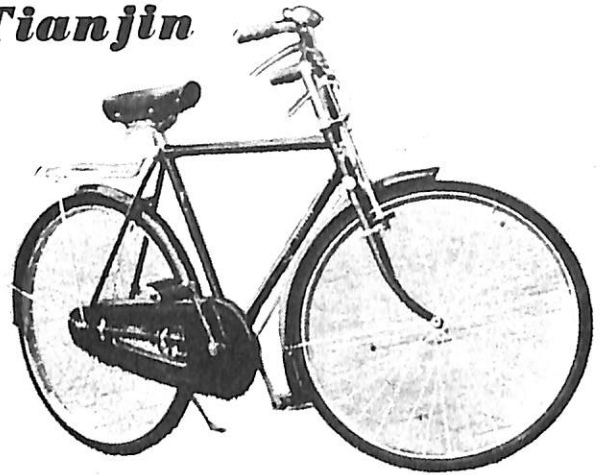


"Peacock's Tail," by 13 trick cyclists of the Beijing Acrobatic Troupe. *Zhang Jingde*



## *Bicycles from Tianjin*

Fine design  
Light, swift, stable  
Many types and sizes  
Good workmanship

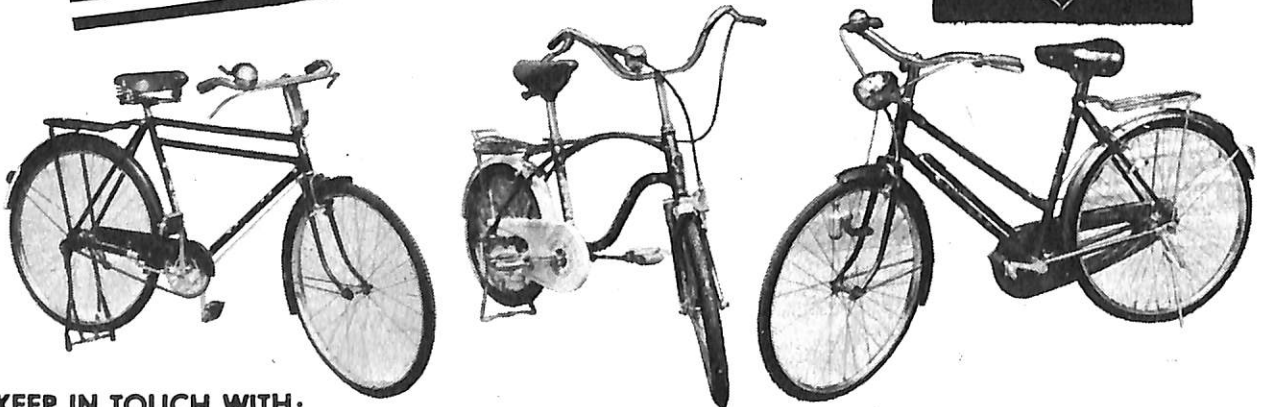


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## Looking Forward from Lake Placid

It was with great delight that we read the article entitled "Chinese Athletes at Winter Olympics" in your June issue, then already in the press, shown us in proof by your reporter. We read it beside the ice rink of Capital Gymnasium when we were giving our last lecture to the Chinese skaters and coaches. Tomorrow we will be packing and leaving for home. Our experience has been unforgettable.

Your article ended with the promise the U.S. Delegation made to the Chinese friends at Lake Placid to send coaches to China. Now we are here in the first group. So you see, it did not take much time.

During the Winter Olympic Games at Lake Placid in February we were privileged to develop a warm friendship with the delegates of the People's Republic of China and to observe and study the techniques and level so far attained by the Chinese team. It was evident from our first meeting that we were about to launch a program based on mutual concern for the further development of figure skating in China from grass roots level to international competition. Although we had been

thinking of such a program for a year, we were not certain what the upshot would be. Those conversations made it possible for us to do what we had originally wished, that is to visit the People's Republic of China, study the training methods and conditions of its skaters and offer our technical knowledge and experience to bring them forward to the level they so want to attain.

Expertly and meticulously, the Winter Sports Association of China programmed a seminar attended by some 125 skaters, coaches, judges and referees from all the skating provinces of China. From April 8, the day we arrived, we had a great sense of fulfilment at having a hand in the measurable daily improvement of what is certain to be the Chinese coming international figure skating team. No effort was spared in providing all the assistance and equipment we felt were necessary for our work here.

At present the standard of Chinese figure skating is at the lower end of the spectrum. However, with the great talent we found here and the present contact between officials, coaches and skaters we can predict that by the next Winter Olympics, there will be a marked improvement in the placement of China's international team. When this happens, we will be all the more

happy that we were able to assist the major efforts made in these past three weeks in Beijing.

Of prime importance for reaching these goals are:

1. A year round training facility
2. Equipment manufactured to the current standards
3. Machinery and material to maintain this equipment

Having seen something of the great progress which is taking place in all levels of the Chinese society, we are sure these requirements will be met.

We are taking back with us from Beijing the great friendship we have developed here. We will impart it along with all our experiences, to the figure skating community in the United States.

The friendship will be renewed when members of the United States Olympic Figure Skating Team visit Beijing for a series of exhibitions in November.

### Donald Laws

President of the Professional Skaters Guild of America

### Fritz Dietl

First Vice President of the Professional Skaters Guild of America

Beijing, China

## Reader and Editor

### A Letter Saved from Fire

**A**MONG a stack of reader's letters I was processing recently, one thicker than the rest caught my attention. Opening it, I found two letters enclosed, one dated Feb. 22, 1980 and another unopened air letter scorched along the edges, postmarked, "Dusseldorf, October 17, 1979" and carrying the inscription "1.5 marks refunded 7, Feb. 1980". Curious, I opened and read this one first.

It was a long letter from Rosemarie Beckmann, one of our readers in the Federal Republic of Germany. She told

us she was interested in our articles "Quanzhou—Town of Twin Pagodas", "Tibet—I Came over to the People" and "Yunnan's Yulong Mountains". . . . She enjoyed the pictures of bricks with relief designs printed in the April 1979 issue of *China Reconstructs* (German-language edition). She also hoped we would publish more articles on political figures, scientists, philosophers and so on in both ancient and modern China.

After I had read the letter the questions in my mind still remained:

Why was the letter scorched? And why had the postage been refunded? I soon found the answers in the letter of February 22, 1980. "The damaged letter enclosed here was posted last October", Beckmann wrote. "It came back to me with a notification that it had been in a plane belonging to the Swiss airways which crashed in Athens, and the mail was saved from the flames. The postage was returned to me by the post office of the German Federal Republic".

I was terribly saddened by the tragedy. But I also felt the strength of our readers' concern for our country and magazine, reaching us through all obstacles and perils. □

—Letters Editor Pan Guolan

# Gathering Point for China's Scientists

— Interview with the Chairman of the China Association for Science



Prof. Zhou Peiyuan.

**P**ROFESSOR Zhou Peiyuan, internationally known physicist and president of Beijing University, is the newly-elected

chairman of the Chinese Scientific and Technical Association, (in brief, the China Association for Science.) Below he talks with our reporter about this nation-wide voluntary body and its role in China's modernization. An important aspect is international scientific exchange. Professor Zhou himself, when interviewed, was preparing to leave for North America to attend the annual meetings of the U.S. National Academy of Sciences and the American Physical Society, and the International Conference for Theoretical and Applied Mechanics held in Canada.

**Q:** Could you give our readers a general idea of what the China Association for Science is?

**A:** First, about its structure and purpose. It is composed of specialized study and research

groups and associations national in scale. Besides scientists and technicians in each field, these groups include workers and peasants who have contributed to scientific or technological advance.

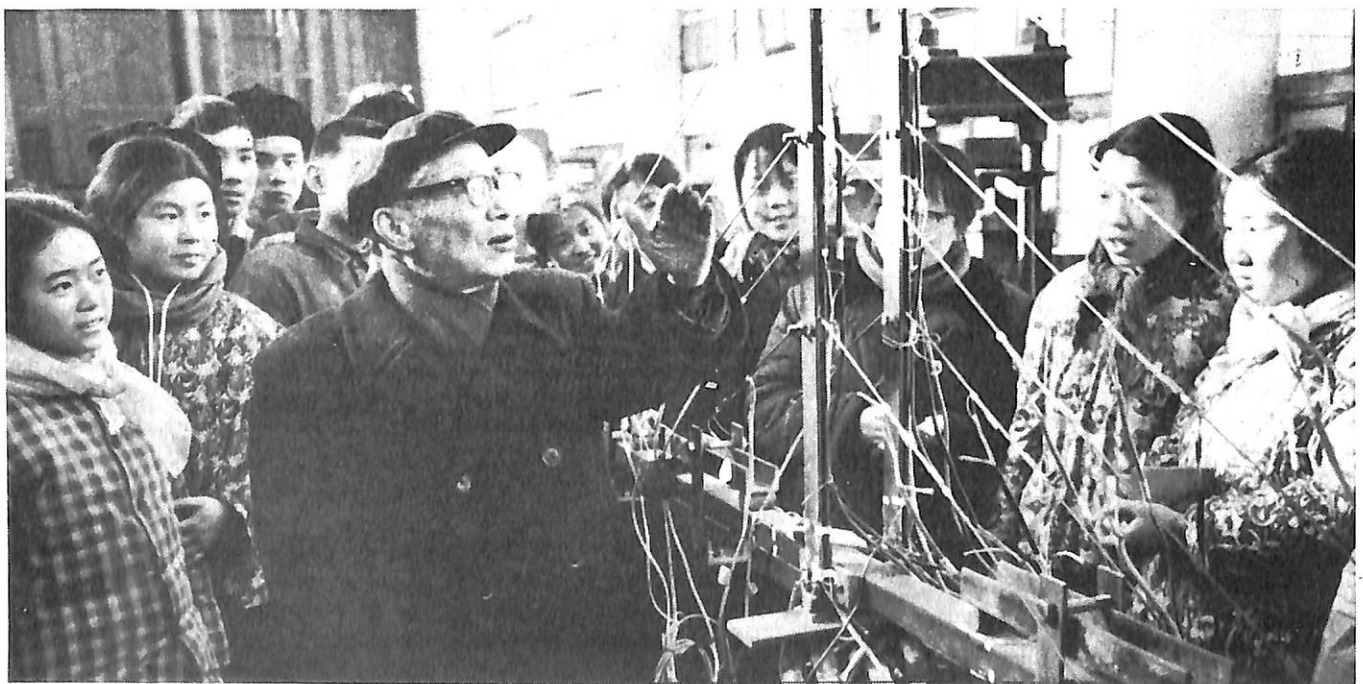
Altogether there are 95 such component national associations. Between them they publish 130 periodicals both academic and popular. Provinces, municipalities and autonomous regions also have their own local research groups and associations.

**Q:** What are the distinctions between the China Association for Science, and the State Commission of Science and Technology and the Chinese Academy of Sciences?

**A:** The state commission, as its name indicates, is the government organization in charge of scientific and technical work. The academy and its institutes are or-

Mao Yisheng, specialist in bridge building explains an experimental model to middle school students.

Xinhua



ganizations for specialized research. The association is a democratic mass organization formed and run by people working in the fields of science and technology.

**Q:** How is it financed?

**A:** Ours is a socialist country, and there is no such thing as fund-raising from corporations and individuals, the state appropriates some funds for us. It also makes personnel available to help our work.

**Q:** Does that mean that the association, too, is a state organization?

**A:** No. We scientists and technicians are its masters. We decide the work to be done by it and its affiliates. The officers of both are elected by democratic vote of the members. No one else has to ratify it.

**Q:** Could you describe the role of the association in China's modernization?

**A:** To rally the intellectual resources of the people for that purpose is our main task. Hu Yaobang, General Secretary of the Central Committee of the Chinese Communist Party, addressed our congress in March. He said that whether the four modernizations will be smoothly carried out will depend to a large degree on the use made of mankind's intellectual resources. Our association will certainly help towards this. Two years ago, when its organizations at all levels had just resumed activities after the suspension forced by the gang of four, its presidium laid down help to the four modernizations as the main tenet for its work.

The constitution adopted at our recent congress stated the chief ways to do this. They are: 1. To promote academic exchanges between scientists at home and abroad, 2. To develop scientific and technical activities among China's children and young people, 3. To make suggestions to the government on the solution of problems which emerge in economic, scientific and technical work, and thus act in an advisory capacity.

In 1979, more than 500 academic seminars were run by our associa-



Wang Tiemeng (standing right), deputy chief engineer of the Metallurgical Building Institute, tells the scientists attending the Second National Congress of the Chinese Scientists and Technical Association of the suggestions made for technical innovations for the Shanghai Baoshan Iron and Steel Complex. Liu Shaoshan

tion and its affiliated national bodies. Some units sent representatives to international academic meetings. Some invited foreign scientists to their own conferences.

**Q:** Is there a free airing of views?

**A:** Much more so than before. Take the field of genetics, for instance. Two schools have long existed in China—the Morganist and the Michurinist. There was little if any exchange of opinions between them. The Morgan school was a repeated target of criticism and its followers had no opportunity to answer. After the overthrow of the gang of four things changed. Geneticists of both schools worked out a joint research plan. In October 1978 they were able to set up a unified China Genetic Society. At its first conference, the 84-year-old Prof. Li Ruchi, a follower of the Morgan school, was elected chairman of its council. Everyone present was encouraged to speak out freely. Now there is a situation of "a hundred schools of thought contend" in an atmosphere of unity and mutual understanding.

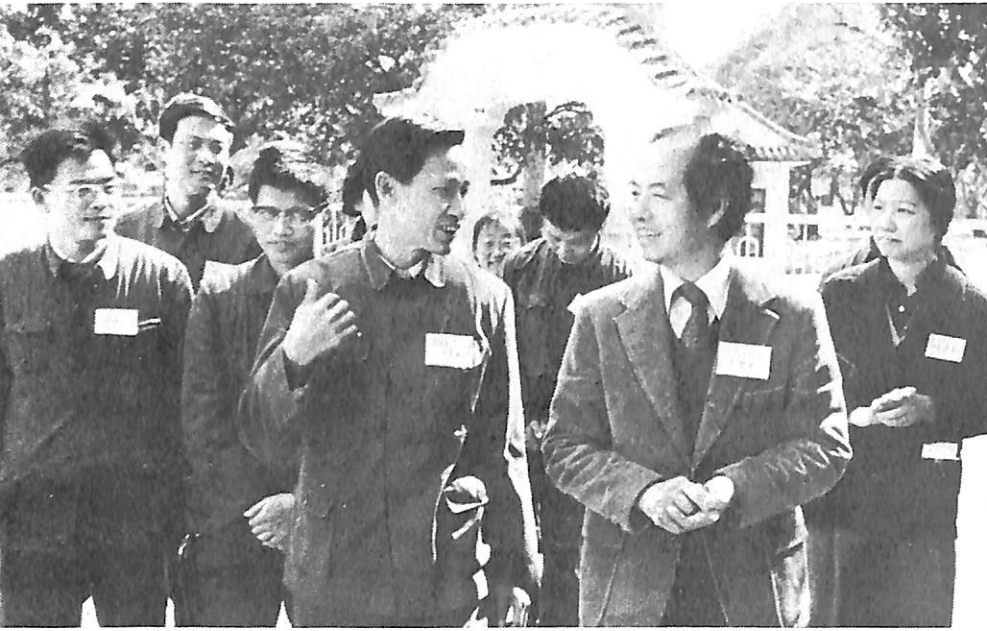
In the field of psychology, which had also fallen under a cloud, it was only after the gang of four had been overthrown that research again received government support. In 1978 the Psychology Society of China resumed its activities and began to publish a journal.

**Q:** How does the association perform its advisory role?

**A:** For many years, various fields of scientific work endured setbacks. The opinions of specialists were often deliberately ignored. You can imagine how we scientists and technologists were saddened by this. Yet we held steadfastly to our views on the importance of science in the creation of a socialist society. As soon as our association was restored, we made it a main part of our work to encourage members to put forward scientifically grounded suggestions.

In these matters, we give play to academic democracy, and encourage the voicing of contending opinions. Differences existed, for example, on the proposed diversion of the Changjiang River's surplus waters into the Huanghe River basin. Such a gigantic project would be arduous and costly. Some scientists argued that it was not feasible. Last year, a special academic discussion was held by the Hydraulic Association. The result was a recommendation that more careful studies be made by the departments concerned before initiating the project. Accordingly, the State Council decided to put off work on it until the opinions of all specialists could be considered.

The iron and steel city of Anshan had suffered from water



Prof. Tsung Dao Lee (left foreground), noted Chinese-American physicist with some Chinese graduate students during the symposium on particle physics theory sponsored by the Chinese Academy of Sciences in Guangzhou. *Yang Wumin*

ernization needs of this vast country. Our organization puts out periodicals like *Modernization*, *Knowledge Is Strength*, and *Popular Science Writings*. Many provinces, municipalities and autonomous regions have launched science and technical gazettes, related to local conditions. These last two years, our affiliated groups have organized symposia and lectures at which well-known scientists speak on modern scientific and technical developments to both cadres and masses. Some provincial Party secretaries have come personally to learn from them.

The Guangzhou municipal association recently sponsored a "Science Popularization Month" for youngsters. It called on each boy and girl to become familiar with the life of at least one scientist, to read at least one book on science, and to take part in the

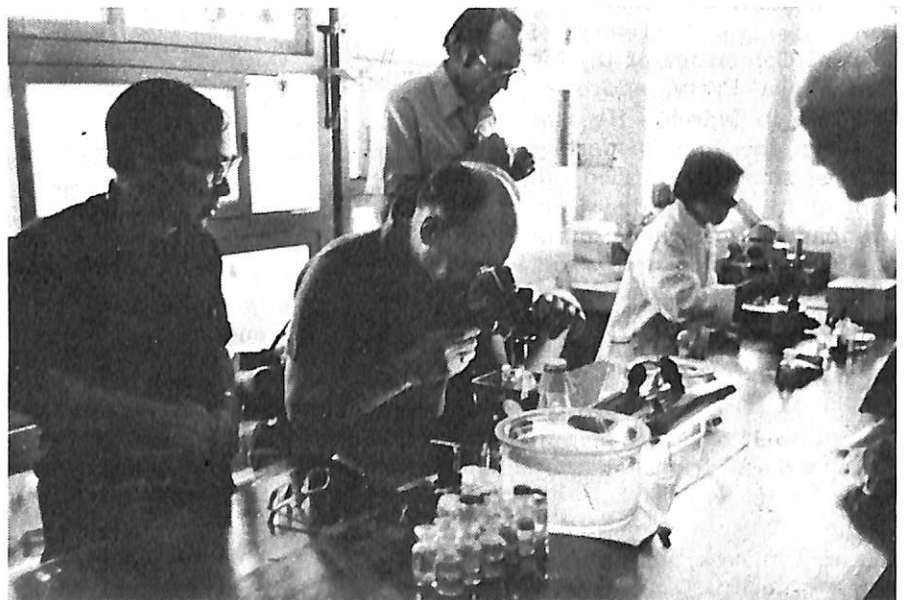
shortages for many years. The local scientific association organized a discussion among hydraulic, geological, construction and environmental groups on how to economize in the use of water, recycle waste water from industrial enterprises, reduce consumption of headwaters and open up new resources. Concrete recommendations were made to the government, and some were put into effect.

Specialists of the China Sericulture Association have made suggestions, given due attention by the government, on improving the quality of silk, the management of production, the planning and distribution of factories, the methods of silk reeling and other applications of scientific research.

**Q:** Is it true that at the Second National Congress of the Chinese Scientific and Technical Association an appeal was made for suggestions on points in the modernization drive?

**A:** Yes. Even during the congress itself the delegates, and other scientific and technical workers, made over 100 suggestions. For example, the organizations of ecologists, botanists, zoologists and geneticists proposed that biology courses in middle schools be re-

Professor Simpson (seated), Canadian microbiologist observing new species of algae bred at the Institute of Hydrobiology under the Chinese Academy of Sciences at Wuhan. *Hua Kai*



stored and strengthened, biology should be a subject in college entrance examinations and all former teachers of this field now doing other work return to it.

**Q:** Is the popularization of science getting much attention from the association?

**A:** Oh yes! But such work is still inadequate to meet the mod-

making of some product involving scientific knowledge, and have a scientific hobby. The Guangzhou municipal association arranges annual summer camps where the activities are based on various scientific principles, such as those of navigation.

The National Association of Popular Science Writers set up last

year is also doing much in this respect.

**Q:** How about the training of scientific and technical personnel?

**A:** The association, directly or through its affiliates, arranges training courses with outstanding scientists as instructors. To quote one example—in Tianjin 5,000 scientific and technical workers are studying at a part-time college with several branches without leaving their jobs. Some take specialized courses. Others study foreign languages geared to scientific and technical needs, still others attend after-work classes in the basic theories of the natural sciences. There are similar undertakings in Beijing. And many people are waiting for their turn at such training.

A symposium on genetics sponsored by Shanghai Municipality in 1978 was originally planned for an attendance of 300, but 500 people applied. Speakers enlarged their

audiences by travelling to different centers where they gave a total of 54 talks to 20,000 listeners, including one-third of the city's medical workers. There's a big demand for more sessions.

**Q:** Could you say something about the origins and history of the association?

**A:** National scientific bodies in China date from before the liberation, some from long before. For pharmacology and geography, they were set up even before the 1911 Revolution which overthrew the monarchy. Others appeared in the ensuing decade, and more in the 1920's and 30's. But in old China none could develop adequately.

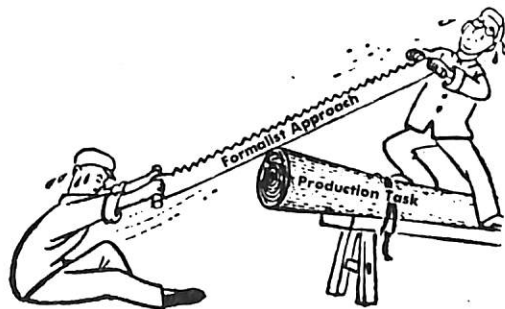
In June 1949, when the Chinese People's Liberation War was approaching victory, workers in science and technology in both old and new liberated areas held a joint conference to greet the imminent birth of our people's republic. Some organizations in

these fields sent delegates to the Chinese People's Political Consultative Conference at which our new state was founded. And in 1950, after a year's intense preparation, the Chinese Natural Science Association and Chinese Association for the Popularization of Science and Technology were set up.

In 1958, these two bodies met to amalgamate as the Scientific and Technical Association of the People's Republic of China. We count that meeting as the first congress of our association.

During the ten years of sabotage by Lin Biao and the gang of four in 1966-76, both national and local activities were stopped. Only after the gang's downfall, and in particular after the National Science Conference of 1978, was their work resumed and expanded. Thus the ground was prepared for our second national congress early this year. □

**Cartoons**



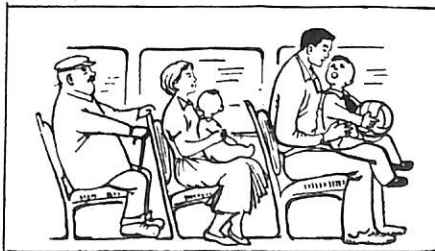
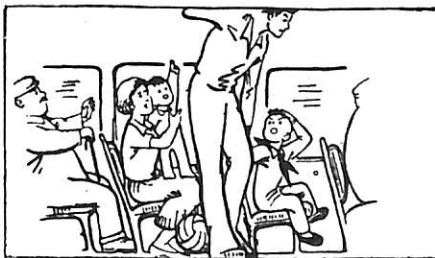
Labor Lost

Zhao Liang



How Some Writers "Create"

Xu Jin



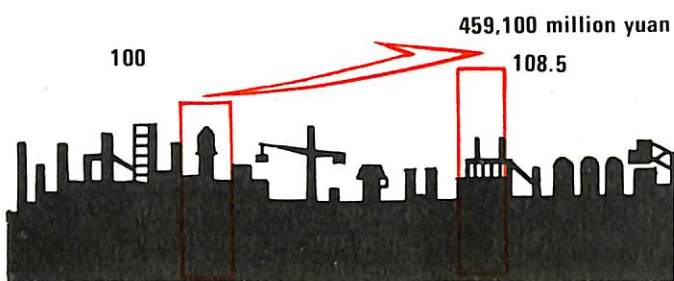
Bus Manners

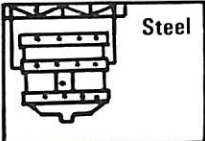

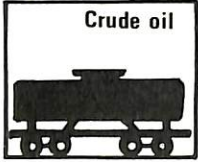
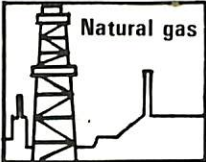
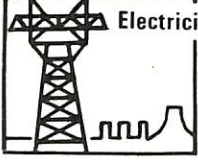
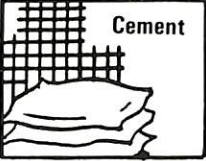
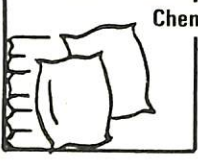
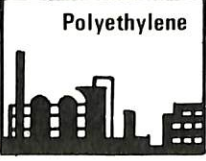
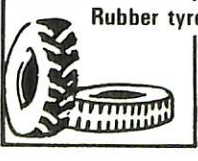
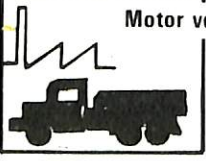


Chong Hua

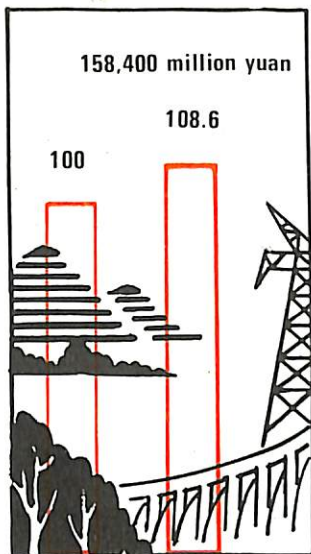


# China's National Economy in 1979

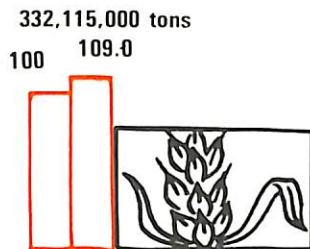
## Total industrial output



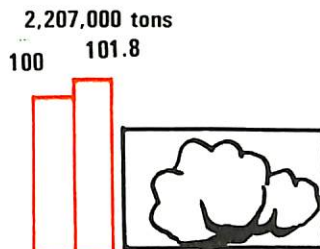
	1979 output	% increase over 1978	1979 output	% increase over 1978
 Steel			34.48 million tons	8.5
 Coal			635 million tons	2.8
 Crude oil	106.15 million tons	2	 Natural gas	14,510 million cubic metres
 Electricity	281,950 million kwh	9.9	 Cement	73.9 million tons
 Chemical fertilizer	11,654,000 tons	22.6	 Polyethylene	435,000 tons
 Rubber tyres, outer	11.69 million	24.9	 Motor vehicles	186,000
 Tractors	126,000	10.5	 Sugar	2.5 million tons



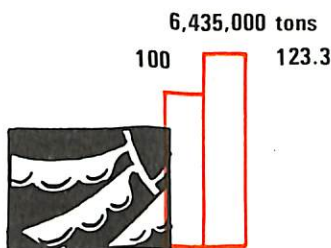
Total agricultural output



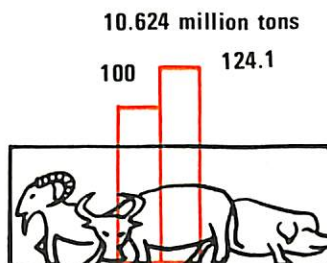
Grain



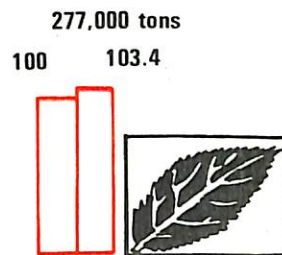
Cotton



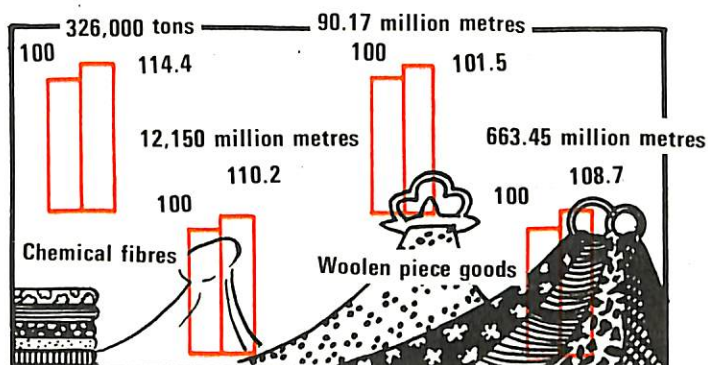
Oil-bearing crops



Pork, beef and mutton



Tea



Chemical fibres

Woolen piece goods



Cotton cloth

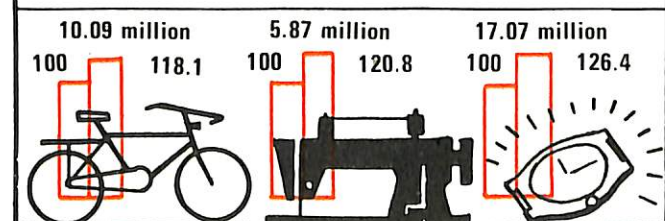
Silk textiles



Radio receivers

Television sets

Cameras

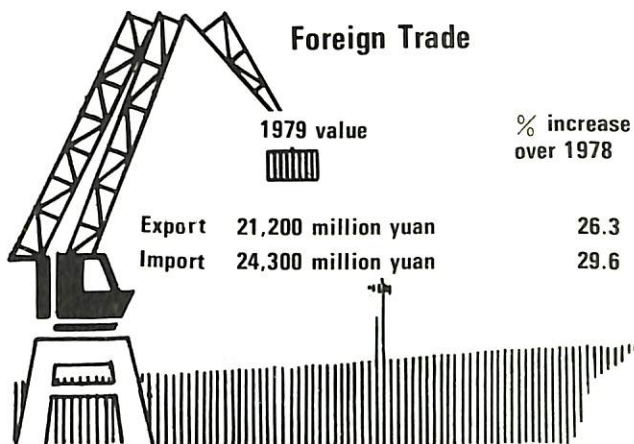


Bicycles

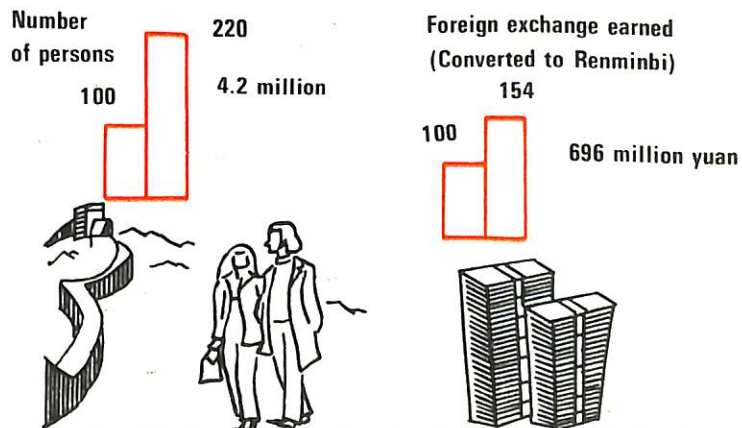
Sewing machines

Wrist watches

1978



Tourism: Foreigners, overseas Chinese and Chinese from Hongkong and Macao visiting relatives, sightseeing or on business



1979

Note: Figures for Taiwan province are not included in this table.



Zhu De reading order of General Headquarters of the Chinese People's Liberation Army at the founding of the People's Republic of China, October 1, 1949.



The village where Zhu De was born in 1886.

# The People's Commander-in-Chief

## —Zhu De Memorial Exhibition

TAI HANG

**P**ROMINENT in the galaxy of heroes of the 20th-century Chinese revolution is the great proletarian revolutionary and military strategist Zhu De (1886-1976) who commanded, successively, the Chinese Red Army, the 8th Route Army in the Anti-Japanese War, and the Chinese People's Liberation Army.

Four years have passed since his death on July 6, 1976, but his memory among the Chinese people has not faded, and visitors have thronged to the exhibition devoted to his life and exploits ever since it opened last December. Spaciously displayed on the second floor of the Museum of the Chinese Revolution overlooking Tian An Men Square, it contains about a thousand objects and pictures

TAI HANG is a researcher on the staff of the Museum of the Chinese Revolution.

illustrating decades of struggle for China's independence, liberation and prosperity.

As an inscription at the start of the exhibition states, "He was both the commander-in-chief of the people's army and an ordinary soldier; both the Chairman of the National People's Congress and a servant of the people."

"Son of a Tenant Farmer" is the title of the first section dealing with his family and social background.

### Democratic Revolutionary

Zhu De was born on December 1, 1886, in a village in Sichuan province. His mother was a key influence in his early life. In an article entitled "My Mother" published in Yan'an in the April 5, 1944 issue of *Liberation Daily*, he recalled, "I should thank my mother for the knowledge of

production she taught me, for molding in me a revolutionary will and encouraging me to take the revolutionary road."

China in Zhu De's youth was a disaster-ridden land. It was his anger at the corruption of the Qing dynasty government and the sufferings caused by imperialist invasions that first sparked his fervent patriotism. Influenced by the ideas of Sun Yat-sen, China's great democratic revolutionary, he threw himself wholeheartedly into the democratic revolution of the time. Leaving home for Kunming in 1908, he entered the Yunnan Military Academy and soon after, in November 1909, joined the Tong Meng Hui, the secret revolutionary society led by Sun Yat-sen. Then he fought, as an officer, in Sun Yat-sen's 1911 Revolution which overthrew the Qing dynasty, in the 1916 war led by Cai E (Tsai O) against the attempt of the



1924. Zhu De (right) in Germany where he joined the Chinese Communist Party, with Sun Bingwen, a comrade who died a revolutionary martyr in 1927.

Republic to make himself the new feudal emperor, and in the 1917 war to protect the Constitution. During these years he was promoted from platoon leader to major, colonel and finally brigadier general. Photos taken during those wars are now shown publicly for the first time in the present exhibition. One sees him as he appeared on the field of battle for "sweeping away autocracy and restoring democratic rights." Also displayed is a copy of the newspaper *Yisheng* of May, 1916 reporting the combat successes of his detachment.

The ultimate failure of the 1911 Revolution plunged many of its faithful proponents into misery and confusion, among them Zhu De, then in his thirties. In an essay composed in honor of a monk in Kunming's Tanhua Monastery in the spring of 1922, he poured out his anxiety for the destiny of the nation, his resentment against current realities, his

loathing for the militarists and politicians of the old order and his yearning for a new life. "Toward the end of the Qing dynasty," he wrote, "internal conflicts coupled with foreign invasions plagued the country. Living in such an era, we would suffer the same fate that befell Vietnam (then a French colony) if we simply looked on with folded arms. I had no alternative other than to join the military in the hope of helping to save the situation. I had intended to retire as soon as tyranny was done away with and civil rights were restored. But contrary to my expectations, things went from bad to worse, making it impossible for me to forsake my obligations. Since then, a decade has passed in unceasing warfare." This essay was in fact a summary of Zhu De's first ten years of revolutionary activities. It was engraved on a stone tablet which to this day remains embedded in the wall of the Tanhua Monastery.

warlord Yuan Shikai who had maneuvered himself into the presidency of the new Chinese

Zhu De, Commander-in-Chief of the 8th Route Army, and Peng Dehuai, Assistant C-in-C., in southeast Shanxi during the early days of the Anti-Japanese War.



1942. Zhu De (second left) and Divisional Commander He Long (third left) eating with 8th Route fighters during the army's production campaign in Yan'an.



### Conversion to Communism

In 1922, Zhu De left the army and went to Berlin to seek a new revolutionary path. There, under the sponsorship of Zhou Enlai and Zhang Shenfu, he joined the Chinese Communist Party. When he later recalled that momentous act, he said, "I was elated for I had broken all connections with my past and begun a new life of revolution." The crimson Party membership card he carried in the Red Army period (1927-1937) catches the eyes of visitors to the exhibition. It bears in Zhu De's handwriting "November 1922", the time he joined the Party. A picture of him with Chinese students abroad, a copy in German of the *Communist Manifesto* which they studied together, his enrolment card for the political science faculty of Göttingen University and a students' year book were donated to the exhibition by his Chinese fellow students.

### Revolutionary Fighter and Strategist

The exhibition highlights Zhu De's outstanding contributions to China's revolutionary wars.

While in Germany, he applied himself to the study of military subjects so as to "serve the Party for the rest of my life in military affairs after I return to my country."

After 1927, Zhu De was one of the founders of the Chinese people's armed forces. Together with Zhou Enlai, He Long, Ye Ting and Liu Bocheng, he led the famous Nanchang Uprising on August 1, 1927, which gave rise to the forces led by the Communist Party. There is a Mauser pistol engraved with the legend "In Memory of the Nanchang Uprising. Used by Zhu De." After the abortive uprising, he and Chen Yi gathered the survivors, who numbered less than a thousand, fought their way out of enemy encirclement and finally reached the Jinggang Mountains. These troops later became one of the mainstays of the first Chinese

Workers' and Peasants' Red Army. On display is a letter written by the Party Central Committee to Zhu De and his men in November 1927, ordering them to join forces with Mao Zedong whose army was already active in the Jinggang Mountains in the Hunan-Jiangxi border region. Pictures of the slogans, "Welcome General Zhu De!" and "Celebrate the victorious joining of the two forces!" written by Red Armymen on walls evoke stirring scenes of the two forces meeting in May 1928. Their juncture which led to the birth of the Fourth Front Army of the Red Army marked a new starting point for the Chinese revolution.

The "Zhu-Mao Red Army", as it was called in those days, became known far and wide. Among the exhibits is a Fourth Red Army proclamation signed by "Zhu De.

the Jinggang Mountains. Mao Zedong and Zhu De used to drop in at his home to play chess in 1928. The chessboard carved on the table's worn surface is still visible.

### Red Army Commander-in-Chief

Zhu De was appointed Commander-in-Chief of the Red Army in 1930. Soon after he joined forces with Mao Zedong, they worked out together the guerrilla warfare tactics summarized as: when the enemy advances, we retreat; when the enemy rests, we harass; when the enemy tires, we attack; when the enemy retreats, we pursue. These tactics enabled the Red Army to smash repeated military encirclements by infinitely more numerous and better equipped Kuomintang forces, and at the same time grow



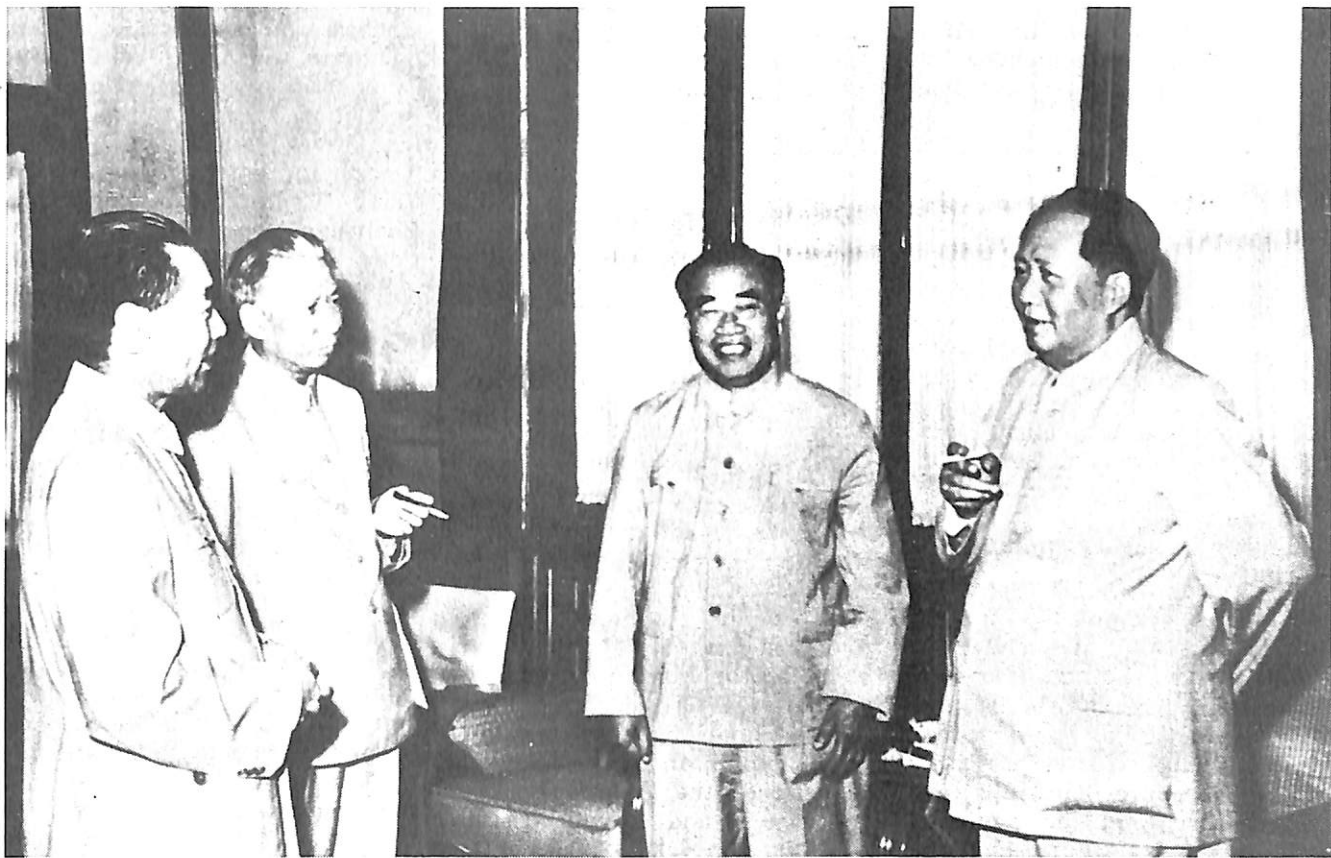
1948. Zhu De (left) with Chen Yi, Commander of the East China Field Army in the War of Liberation.

Army Commander; Mao Zedong, Party Representative."

A contemporary folk song, "Zhu De Carries Grain up the Mountains", and a local story "Zhu De's Shoulder Pole" show him in an entirely different light — as the ordinary soldier he always was at heart. Exhibited is a small table contributed by a peasant living in

in strength and expand its base areas centered around Ruijin in Jiangxi province. Combat orders and telegrams signed by Mao Zedong and Zhu De vividly record the brilliant leadership they gave to the revolutionary armies in those grimly difficult struggles.

In 1934 Zhu De, then Chairman of the Revolutionary Military



1957. Mao Zedong, Liu Shaoqi, Zhu De and Zhou Enlai, major leaders of the Party and government.

Commission made a report on the military situation at the Second Congress of the Chinese Soviet Government, in which he summarized the history of the Red Army and its strategy and tactics. His own manuscript of the report is also displayed.

We see how Zhu De and the Red Army he commanded beat off enemy encirclements, pursuit and interception during the famous Long March (1934-1936), and the hardships they suffered crossing snow-covered mountains and vast, trackless marshlands. He himself marched, fought and camped in the open among his men. Often he carried rifles and knapsacks for exhausted soldiers and gave his horse to those wounded. Shown are a dozen varieties of wild plants he and his men ate to keep from starving. Once, when a soldier became too ill to go any further, Zhu De gave him 20 silver dollars and told him to get treatment until he was well enough to

catch up with the army, which he did. The soldier, Luo Wei, carefully preserved one of these dollars for over 40 years, then donated it to the exhibition.

Zhu De's contribution to the struggle against Zhang Guotao, who attempted to split the Party and the Red Army during the Long March, is also illustrated. He, together with Liu Bochong, He Long and Ren Bishi, fearlessly faced intimidation and bribery by Zhang Guotao and persisted in marching northward to fight the Japanese invaders, a course Zhang opposed. Zhu De said to Zhang Guotao, "You can no more cut me off from Mao Zedong than you can cut a man in half." And, "I helped make that decision, I cannot go against it."

#### In the Anti-Japanese War

Much space is devoted to depicting Zhu De's life during the

Anti-Japanese War. Among the exhibits is his "Pledge" written on July 14, 1937 with his personal seal in red. It reads, "Today we swear to lead the whole Red Army to the front and, in conjunction with friendly forces (meaning all KMT forces willing to resist the invaders.—Ed.), to fight the Japanese invaders to the bitter end. It is our bounden duty to recover our lands, protect our nation and defend our country."

Soon, the fighting had spread to all areas behind Japanese lines. The Taihang Mountains in north China became the site of the headquarters of the 8th Route Army, as part of the Red Army was redesignated in 1937. One picture shows Zhu De, its Commander-in-Chief, Ren Bishi, Director of the General Political Department, Zuo Quan, Deputy Chief of the General Staff, Deng Xiaoping, Deputy Director of the General Political Department, crossing the Huanghe River on a

boat. Several photos show Zhu De with Peng Dehuai, Assistant Commander-in-Chief, marching with their men or talking with local peasants. Some of Zhu De's military works of this period were: *Battle Fields in the Liberated Areas, On Anti-Japanese Guerrilla Warfare, The 8th Route Army's Experience and Lessons in Fighting Japan in the Past Six Months and Carry on the Resistance War to the End*. They summarized China's experience of the people's war and added new content to Marxist theory on warfare.

### His Revolutionary Morality

In the exhibition are letters Zhu De wrote to his family and friends in Sichuan between 1937 and 1939. In one, he said, "Those who seek power or riches had better not come here. We only need people who are willing to sacrifice their lives and endure hardships for their country, and the more of those the better. All are equals in our army. I have shared weal and woe with my men for a dozen years, and I am most happy." In another he wrote, "No one should come unless he is willing and able to fight for the nation. To keep up the good traditions of the rev-

olutionary army I have never asked for a single cent of pay. Neither I nor the army authorities will play host to any idle visitors. That is a revolutionary necessity."

Testifying to the solicitude which he always showed for his soldiers is a letter he wrote, personally requesting that an artificial leg be made for a wounded man.

### In the People's Republic

Zhu De was 63 years old when the People's Republic of China was founded. The last part of the exhibition depicts his tireless work for the Party and important contributions to socialist revolution and construction.

A resolution adopted by the 22nd session of the Standing Committee of the First National People's Congress conferred on Zhu De the title of Marshal of the People's Republic of China and three decorations: the August 1st, Independence and Freedom, and Liberation medals of the first class. Each represents his contributions to one revolutionary war.

Zhu De maintained close links with the people. In the first two decades after liberation, he traveled through 27 provinces, muni-

cipalities and autonomous regions, going to factories, rural areas, army units, government organizations and schools to make first hand investigations. Displayed are reports and letters he wrote to the Party Central Committee and Chairman Mao giving his observations, conclusions and proposals.

Beginning from April 1959, Zhu De was elected Chairman of the standing committees of the Second, Third and Fourth National People's Congresses. He presided over the Fourth NPC in 1975 at which the blueprint for China's modernization program was drafted. Displayed is the official seal which Zhu De used to stamp documents, as well as the last group photo he took with the staff of the NPC Standing Committee. In 1976, during the difficult days after Premier Zhou Enlai's death, and when Chairman Mao too was seriously ill, he kept on working to the best of his ability, disregarding the attacks and slanders leveled at him by the gang of four. He maintained the integrity of a communist until his last breath.

All his life Zhu De lived simply. We can see on exhibit the cotton-padded mattress which he slept on for nearly 40 years. In his will, he asked his wife to donate all his savings — 20,000 yuan — to the Party. She did this, and a photostat of the receipt is shown.

Zhu De's life, in Mao Zedong's words, was one that "brought glory to the people." And his revolutionary career was described by Zhou Enlai as "a milestone in the 20th century Chinese revolution."

In the turmoil-filled years when Lin Biao and the gang of four rode high, Zhu De's name was besmirched and his personal history was distorted or falsified. Many valuable records of his revolutionary activities were seized and destroyed. But nothing could, or can, destroy the love and respect felt for him by the Chinese people. Now that history has been set aright again, he will forever live in their hearts as one who devoted his all to the liberation of the Chinese nation and was the people's faithful servant. □

1960. Pruning orchids in Chengdu, 1960, a hobby of Zhu De's later life.





## Three Visits to Beidaihe, Beauty Spot by the Sea

FAN ZHILONG

**F**IVE hours by train or one hour by plane from Beijing, the golden sands of Beidaihe stretch for 20 kilometers along the shores of Bohai Bay. Here heavily wooded hills and orchards of apple, peach and pear descend almost to the water's edge among fields dotted with brightly hued wild flowers, and the whole prospect is one of beauty and repose. This, along with the secluded gently-sloping beaches and cool sea breezes in the sun-drenched summer, makes Beidaihe an unforgettably fine resort—recognized as such since the beginning of this century. Vacationers and visitors stay in uniquely-styled villas and many large sanatoria, from most of which one has to walk down only a few minutes for a refreshing swim.

I have been to Beidaihe three times, and each time it has left an indelible and different impression on me.

My first visit was in the early 1940s when China was invaded,

**FAN ZHILONG** is a staff reporter for *China Reconstructs*.

miserable and in turmoil. I was then a middle school student. It was by chance that I stopped for a day there. I remember the many single-family villas in different national styles, none of them Chinese, their flamboyant gardens tended and guarded by servants. When they saw us, they drove us away. The luxury hotels and café were for the rich. Apart from those in domestic service I saw few ordinary people there, even in the streets or on the beach.

One scene is still fresh in my memory—a fat, flashily dressed man riding a donkey along the beach. The bells round the animal's neck jangled, while he used his whip to make it gallop faster. Behind him a small boy in rags half-ran, half-stumbled along, trying to keep up. He was the son of the donkey's owner who made a living by giving people rides along the beach. Now he was entertaining a "customer."

**T**HE second time I went to Beidaihe was in the early 1960s, a dozen years after the

founding of the new China. As a journalist I was there to visit its sanatoria and interview some of the people resting there. After an absence of 20 years Beidaihe struck me as even more beautiful than I had remembered. There were many new buildings where workers could recuperate from illness or spend their holidays. They had been put up by government organizations such as the ministries of metallurgy, coal, power, textile, education and culture. One miners' sanatorium included the old Beidaihe Hotel, the biggest one there before liberation. Formerly it had had three buildings. Now there were more than 20, with 600 beds. Every year, thousands of coal miners from different parts of the country vacationed there.

The day of my visit, I met Lao Qiao, who had been a "donkey boy" on the beach in the old days and was now a model coal miner. He had grown up in Beidaihe and then gone to work in the Kailuan pits. "In the past I raced against the donkey to support the family, but now I race against time to



build up the country," he laughed happily.

**I**N 1978 I went to Beidaihe for the third time—to collect material to write about the new tourist industry. During the ten years of political and economic disturbance in the 60s and 70s Beidaihe had been seriously damaged. But since the fall of the gang of four it had been restored and developed to meet the needs of rapidly expanding tourism, an adjunct of the four modernizations. The workers' sanatoria continued to operate. And hotels and villas owned by government organizations were being used to house tourists.

One thing that impressed me on this visit was that in addition to the industrial workers on vacation, there were middle and primary school teachers. I noticed some, middle-aged or old, enjoying themselves and singing happily like teen-agers on the beach. I also met some retired workers from Shanghai. The expansion of domestic tourist services by the China Travel Agency had given them an opportunity to visit this famous north China resort.

**B**EIDAIHE has recently set up a travel agency of its own. It has already entertained guests from Britain, the United States, Japan, France, West Germany, Sweden, Thailand, Hongkong and Macao. I met the Chinese-Ameri-

can professor, Zhao Haosheng, who is greatly concerned about China's tourism and made many good suggestions for the improvement of its services.

**I**N Beidaihe people can enjoy the 40-minute climb to the top of the Lianfeng Hill. Although not very high, it is extremely steep and made interesting by many winding paths and bridges. From Wanghai (seaview) Pavilion at the highest point one gets a bird's-eye view of the blue waters, sailing boats, hills, green trees and people on the beaches.

The beauty of Beidaihe has attracted many people. Foreign imperialists, and Chinese bureaucrat officials, warlords and comprador bourgeois began to build there for their own enjoyment 80 years ago. By 1938 it had 596 privately-owned villas. From liberation to the early 60s the people's government renovated old buildings, and erected some 3,000 new ones, to accommodate many thousands of industrial and office workers.

**L**OTUS Park, in a glade of trees at the foot of the Lianfeng Hill, is a popular haunt. Strange granite rocks formed by wind erosion, some resembling animals speaking to each other, are known as the "speaking rocks," and attract much interest. There are some rare trees like the Yew Podocarpus and a variety of pine with a very short trunk. A four-cornered tem-

ple pavilion with glazed roof built in the early 16th century houses an ancient bell which gives an exceptionally sonorous tone when struck.

**I**N the middle section of the beach a big piece of stone looks like a tiger crouching in the sea. When the tide is out, the "tiger" is completely exposed. People like to climb on these "Tiger Rocks" to take photographs.

At the eastern end of the beach is a high cliff lapped by the sea. Beside it stands a lone crag known variously as "Pigeon Nest" or "Eagle Rock." A pavilion on the cliff's edge is frequented by many people who go there at dawn to watch the sunrise. It is a magnificent spectacle to watch the sky above the horizon first turn purple, then rose-red, and then scarlet, as the sea also changes from black to deep green. As the sun rises slowly from the horizon, throwing its rays over the water, the crimson east becomes golden and then bright.

**B**EIDAIHE has 24 famous scenic spots and nearby there are others, some made famous by history.

Shanhaiguan Pass, the beginning of the Great Wall, 30 kilometers up the coast, is one of them. Driving there from Beidaihe one passes the busy and rapidly modernizing port of Qinhuangdao, important in domestic and foreign trade, including the export of China's coal and oil.

The history of Shanhaiguan, a place no visitor should miss, dates back to the 11th century B.C., in the Shang dynasty, when it was part of the state of Guzhu. In the period of the Three Kingdoms (220-280) it was a prefecture under the famous ruler Cao Cao. In the early Ming dynasty (1368-1644) walls were built to keep out invaders from the north. It was at this time it was named Shanhaiguan Pass. Lying between the Yanshan Mountains to the north and the Bohai Bay to the south, it is of great strategic importance and one of the military points that strategists have always struggled to control. Long before the building

The "Searching-for-the-Husband Rock" in Shanhaiguan recalls a 2,000-year-old legend. *Zhou Youma*



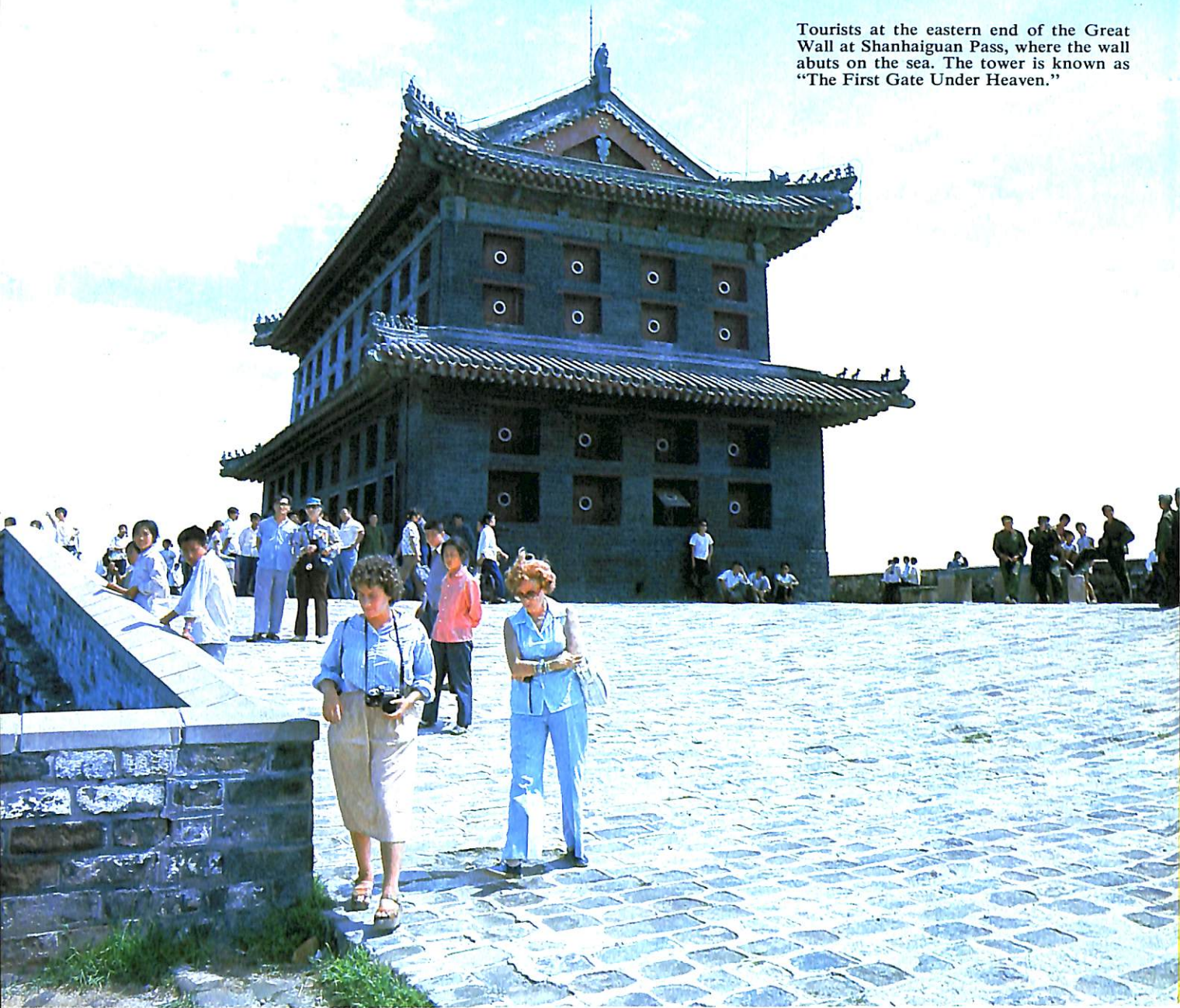


Vacationer, or mermaid?

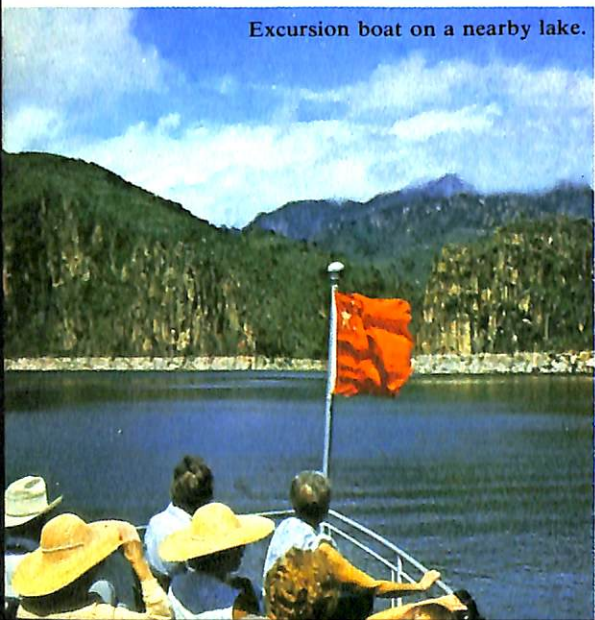
Pigeon's Nest Rock (also known as Eagle Rock) a famous scenic spot in Beidaihe.



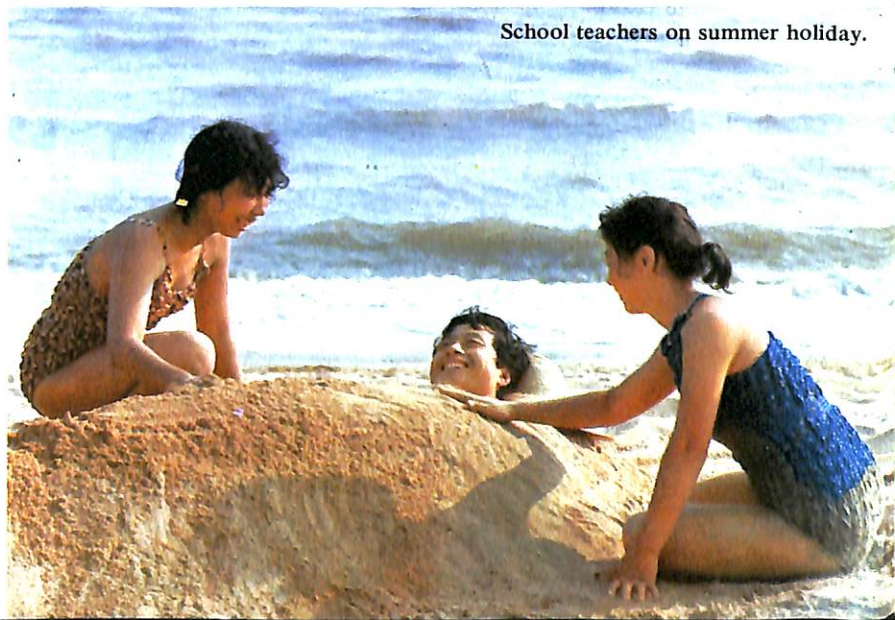
Tourists at the eastern end of the Great Wall at Shanhaiguan Pass, where the wall abuts on the sea. The tower is known as "The First Gate Under Heaven."



Excursion boat on a nearby lake.



School teachers on summer holiday.



of the railway; it was a key communications hub. Looking afar from the Shanhaiguan Pass one can see through the mist the sites of ancient battles. About 5 kilometers west of the pass is a place named Simasai. In the 1640s, Li Zicheng, the leader of a big peasant uprising and his troops fought several bloody battles here against the Qing troops from the north. Now Simasai has been turned into a big reservoir.

Six kilometers east of Shanhaiguan is the Jiangnü Temple. This temple was built in memory of a peasant woman named Meng Jiangnü, about whom there is a famous legend. Meng Jiangnü had come from central China to look for her husband who had been seized just after their marriage by the first emperor of the Qin dynasty (221-206 B.C.) to work on the building of the Great Wall. Unable to find him, she was so grieved that she wept for three days and nights. The gods were moved and made the wall split open, revealing the body of her husband buried inside. The grief-stricken Meng Jiangnü embraced the body and jumped with it into the sea. Not far from the temple built to her memory there is a rock called "Searching for the Husband Rock." Legend has it that Meng Jiangnü often stood there gazing at the wall in her search for her husband. The site of the rock from which she jumped into the sea is called Jiangnü's grave. □

#### Corrections

1. On p. 22 of our April 1980 issue, in line 9 of the last para. of "Reminiscences of Premier Zhou by a Retired Pilot," 1977 should read 1976.
2. In the article "Wang Guangmei and Her Children" in our June 1980 issue, the last six lines of the 2nd para. in col. 2 on p. 4 should read "... Party and state power. They felt wronged when their father was unjustly accused. They were still bewildered when the whole family became involved in the 'repudiation.'"
3. The date of the caption on p. 12, June 1980 issue should be 1945.

## Blended Clay Porcelain

HOU TINGJUN

**T**HE ancient art, lost for nearly 1,000 years, of blending clays so that the design is embodied in the porcelain article like a colored pattern into woven cloth, has been revived in its original home, Dangyangyu, Xiuwu county, Henan province.

The art evolved by the workers at the Dangyangyu pottery during the Northern Song period (A.D. 960-1127) achieved wide renown for its unique feature of integrated pattern.

A stone tablet in the Kiln God Temple, built in 1105, announces that Dangyangyu "has favorable conditions for making porcelain. More than a hundred families are engaged in this handicraft and over 10,000 people depend on it for their livelihood." Cheng Yun, an official in charge of dyke works at Jiangnan, wrote the following poem in praise of its porcelain.

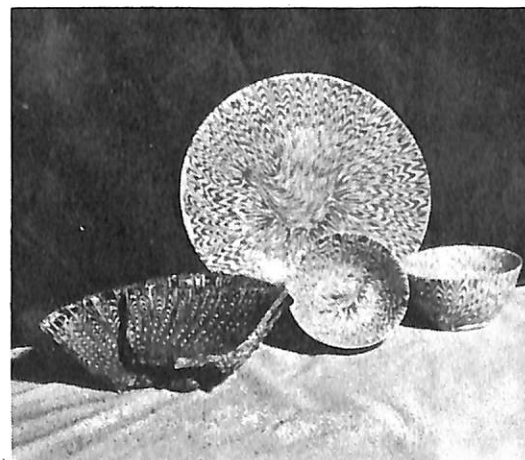
*The ware shines with wondrous luster,  
Its red is like bronze and its white like jade;  
The old artisans in the bamboo groves are true masters  
Whose superb skill is difficult to surpass.*

The first two lines testify to the beauty of their creation and the last two the high quality of their craftsmanship.

Unfortunately, incessant wars towards the end of the Northern Song dynasty disrupted production and when the old artisans died, there were no trained successors to continue their art. The only other written records about this ware are in the British Museum in

London and in a book entitled *Oriental Art* published in 1948. Very few pieces of this were remained intact, and they are regarded as great treasures.

After the founding of new China in 1949, the people's government decided to try and revive the art. The provincial authorities protected the old pottery as a cultural relic and allocated funds for its repair and development. Some shards were unearthed nearby and specialists investigated and studied the locality and its old techniques with the result that in 1957 a new pottery and porcelain works was built at Dangyangyu. While turning out articles for daily use, its workers thought out ways and means to reproduce the integrated design porcelain. After some years of trial, they discovered the proper proportions of the different ingredients of the clay, the way to create the embodied design, and the correct methods of shaping and firing. As a result, this long-lost art is reborn and this exquisite porcelain is once again available for the adornment of homes. □



**HOU TINGJUN** is a staff member in the Publicity Department of Xiuwu county, Henan province.



Frank Reese of the telecommunications group (center) demonstrates electronic digital programmed exchanger.



Paul V. DeLuca (second left) comments on the integrated circuit plates made by Qinghua University.

Robert K. Taylor explains and demonstrates the technique of joining ends of electronic parts.



Edward F. Tuck selects rubbings in an art studio.



# Difference

ONE variety of tour to China is the special occupational type. Two such groups in the spring of 1980 were made up, respectively, of noted U.S. telecommunications experts and ophthalmologists. As tourists, during their four days in Beijing, they not only took in the sights but passed on their experience to Chinese colleagues.

The telecommunications group visited Qinghua University and met people in their own field there. Then they went on to other cities — Nanjing, Shanghai and Hangzhou.

The ophthalmologists spent a day in Tongren Hospital, specializing in eye diseases, saw inpatients and lectured. Later they visited Shanghai in the south and Changchun and Shenyang in northeast China.

**Professor Ira A. Abrahamson examines an eye patient at Tongren Hospital.**



**Ophthalmologist Arthur S. Grove and wife climb the Great Wall after a snowfall.**

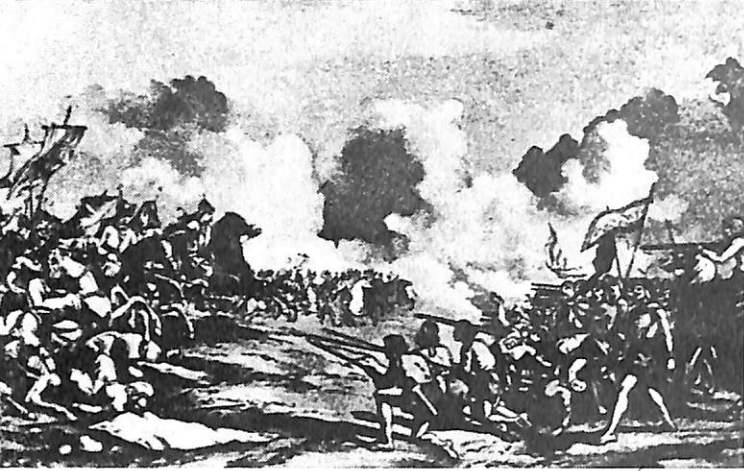
At a dinner for the U.S. ophthalmologists, vice-manager Yue Daiheng of the International Travel Service serves delegation leader Everett Raymond Veirs with instant-boiled mutton (Mongolian hotpot).



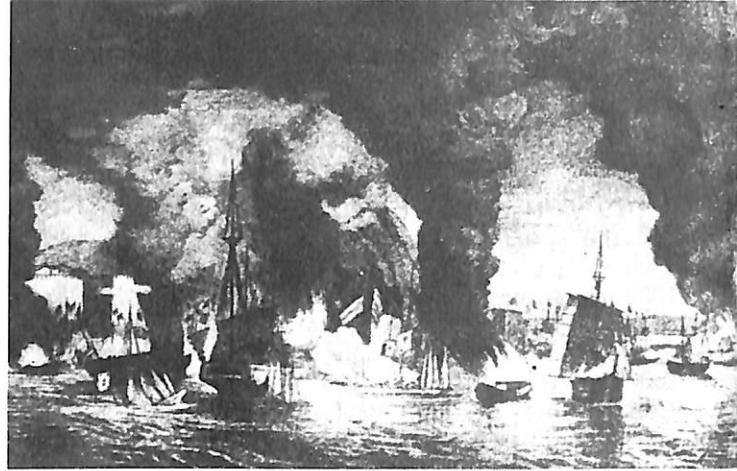
**The American Ophthalmologists Delegation pose for pictures in classical Chinese opera costumes at the Summer Palace in Beijing.**

*Photos by Zhang Shuicheng and Zhang Jingde*





Taiping peasant forces repel an assault by Qing cavalry.  
From Lindley's book



Qing dynasty war vessels attacking Tianjing (Nanjing), the Taiping capital.  
From Lindley's book

# An English Fighter in a Chinese Peasant War

A.F. Lindley in the Taiping Revolution

ZHANG HAIPENG

IN the 1850s, a great peasant uprising known as the Taiping Revolution broke out in China. Its armies first occupied the vast areas of the lower and middle reaches of the Changjiang (Yangtze River), then set up a central government in Nanjing, which they re-named Tianjing (the Heavenly capital). With a population of nearly 100 million under its control, it posed a strong challenge to the Qing dynasty, then reigning over China from Beijing. This uprising, which raged for some 15 years, shook China and the world. By 1860, a number of foreigners had been inspired by it and joined the Taiping ranks to fight for the revolutionary cause of the Chinese people which they, too, saw as that of justice and progress. Coming from western countries and from India, they were called "foreign brothers" by the Taipings. Outstanding among them was the Englishman Augustus Frederick Lindley who later wrote a famous book on the movement. Born on February 3, 1840 in London, he died of an illness in that city on March 29, 1873, at the early age of 33. But in his short life he

proved himself a fighter for justice not only for the Chinese people but for those of Ethiopia and South Africa.

## From Sympathizer to Fighter

In the summer of 1859, when England and France were launching the second Opium War against China, a fleet of British warships came to Hongkong. Arriving in the same year was the 19-year-old Lindley. He had been apprenticed on the *Colonist* and later on the *Cleadon* of Sunderland from May 1853 to October 1857, then became a Second Mate. Because the motive of the opium war was to legalize Britain's trade in this noxious drug in China, Lindley became dissatisfied with the policies of the British government headed by Lord Palmerston. Before and after his arrival in China, he had heard many denunciations of the Taipings. But when he saw the corruption of the Qing dynasty army, he was eager to find out more about those who had risen against it. So early in 1860 he resigned from the British navy and shipped as a mate on a merchant vessel engaged in the silk trade. In areas around Shanghai which were under the control of the Taipings, he had

many opportunities to learn about them at first hand.

From what he saw, Lindley concluded that the Chinese people were for the Taipings. After a meeting with Li Xiucheng, the "Loyal Prince" who was the highest Taiping leader in Suzhou, Lindley recorded his favorable impressions. His admiration for the revolutionaries grew, and in the autumn of 1860 he took the crucial personal decision to join the Taiping Army. Accepted, he soon became an honorary officer on Li Xiucheng's staff.

## In the Taiping Ranks

Toward the end of 1860, as told in his book, Lindley, together with his Portuguese fiancée Marie, a British friend he called "L.", and a Greek friend B. Philip, joined the Taiping Army at Tianjing (Nanjing)—the capital of the Taiping Kingdom. Soon after, under Li Xiucheng's high command, he led an artillery unit upriver. This force defeated the Qing troops in the area of Boyang Lake and captured Hukou county. Lindley's unit was given many battle honors.

Then he returned to Tianjing. He taught gunnery to the Taiping soldiers and drilled them in both

ZHANG HAIPENG is an assistant research fellow of the Institute of Modern History of the Chinese Academy of Social Sciences.

Chinese and Western formations. He also traveled to Shanghai, Zhenjiang and other places to buy munitions and grain. On these trips, he spread among other foreigners the truth about the Taipings, urged Western merchants to trade with them. His recommendations to some influential foreigners enabled them to visit the Taiping capital.

Between the end of 1861 and the middle of 1862, Lindley, again under Li Xiucheng, participated in battles to capture Hangzhou and recapture Jiading. The units he served with besieged Songjiang — the headquarters of the mercenary "Ever Victorious Army" organized to serve the corrupt dynasty by the American Frederick Townsend Ward, and dealt a heavy blow to the British and French allied forces and the Anhui provincial troops of the Qing dynasty official Li Hongzhang.

Later, when Tianjing was in peril Lindley's troops returned to help defend the capital. There he fell ill and was bed-ridden for months. But his thoughts were always on the battlefields.

In October 1863, the "Ever Victorious Army", now led by the British interventionist officer Charles George Gordon laid siege, jointly with Qing dynasty troops, to the city of Suzhou. Equipped with steam gunboats, a new weapon at the time, they fiercely attacked the Taipings. When the military situation became serious, Lindley was given a special letter by Li Xiucheng which was a passport to go anywhere in the Taiping-controlled areas. On a special mission to Shanghai, taking the enemy by surprise, he took charge of the capture of the armed steamer *Firefly* from the "Ever Victorious Army". Re-named the *Taiping*, this vessel later played an important role in the defense of Wuxi by the Taipings.

#### True in Defeat as in Victory

By the year 1863, the position of the Taipings had deteriorated further. In June, Lindley and his friends were sent to defend a stronghold across the Changjiang from Tianjing. He bravely led a

Taiping unit in battle against the Qing troops, but, being greatly outnumbered by the enemy, it was dislodged. Lindley was wounded and fell unconscious. His wife Marie and his friend "L.", he wrote later, died in the battle.

On December 8, 1863, three days after Suzhou fell to the enemy, Li Xiucheng ordered Lindley to go to Shanghai and Ningpo to procure warships for the Taipings. Early in 1864, he went once more to Shanghai, but before long his presence and activities were discovered by a dynastic spy. His friend White was arrested and imprisoned by the British consular court. Lindley's own health was undermined by years of hard campaigning so he returned to England for medical treatment.

While the Taipings soon met defeat, Lindley continued to uphold their cause as historically invincible. He predicted that the Chinese people would never cease to struggle against oppression and would again rise in arms.

To fulfill his promise to the Taiping fighters to make the truth about them known, he wrote in February 1866 *Ti-Ping Tien-Kwoh — the History of the Ti-ping Revolution* — a historically valuable two-volume account. On August 7, 1866, to draw attention to his data, he wrote a letter which referred to the gravity of the issues in the Palmerston government's intervention against the Taiping revolutionaries and pointed out. "As there is every prospect that the Tartar (Qing) dynasty will soon be overthrown in China, it will be most important that the nature of the Chinese revolutionists who succeed to the throne should be properly understood." It was not till 45 years later that the Chinese people overthrew the Qing dynasty and Lindley's prediction came true. As for understanding of the nature of China's revolution and revolutionists, it is still the key to understanding China.

On September 14, 1872, Lindley married Helen Amy Butler. To stress his unchanging stand, he put the title "late Colonel Taiping Forces" under his signature on the marriage certificate.

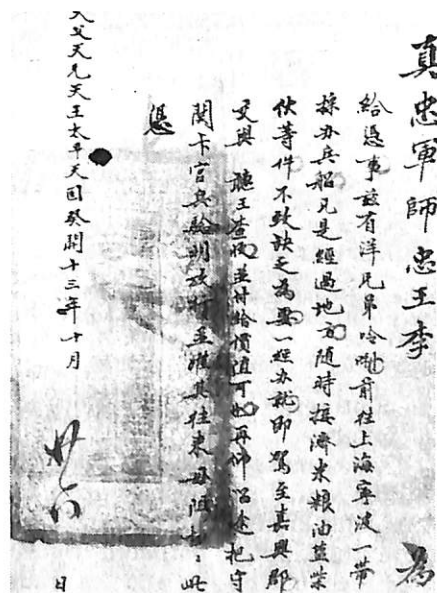
#### Upholder of Justice and Truth

When the Taipings were being viciously attacked in British organs of opinion, Lindley and Lieutenant-Colonel W. H. Sykes, a member of the House of Commons, courageously defended them. Lindley hit back at the misrepresentations and slanders by citing his own experience as well as articles and reports written by others, including missionaries and foreign government officials who had visited the Taipings. He was able to quote the British government's own earlier words to refute some of the false charges. With facts and figures he pointed out that it was the Qing troops, the Anglo-French invading forces and the "Ever Victorious Army" who were the arsonists and



Li Xiucheng, the "Loyal Prince".  
From Lindley's book

Passport issued to Lindley by Li Xiucheng in 1863.





John Stuart Mill  
19.9  
18 August 1866

Dear Sir,  
I have the honor to acknowledge the receipt of your work on the subject of the Chinese Revolution in China and to call your attention to the fact that it will be the nature and circumstances of the last act of intervention undertaken by the late Imperial Government - a subject that has been discussed in the most interesting and important manner in the history of the administration.

As there is every prospect that the Far East will soon be partitioned in China when it will be most important that the nature of the Chinese Revolution which has succeeded to the throne should be properly understood, and as the great magnitude of our relations - both social, commercial and political - with that vast and gradually developing Empire cannot be too well appreciated by the British Parliament, I trust that the subject may be considered of sufficient interest and importance to justify this communication.

I have the honor to remain,  
Yours faithfully,  
Augustus Frederick Lindley

Letter written by Lindley in 1866 to call attention to his book.



The section of the Kensal green cemetery in London where Lindley lies buried.  
C. A. Curwen

slaughterers in China, not the Taipings.

One accusation was that the Taipings had encroached upon the interests of British trade. To refute it, Lindley gathered figures and facts on the silk and tea trade,

including a letter written by F. W. Bruce, then British charge d'affaires in China, to the British Foreign Secretary, Lord John Russell, to show that it was only in Taiping territory that Sino-British trade in silk and tea had flourished.

Reactionaries in China and abroad were overjoyed when the Taiping Revolution was defeated. But Lindley, a true friend, continued to defend their name. Today his testimony is still useful in studying the history of the Taiping Heavenly Kingdom.

Not only did Lindley support the just cause of the Chinese people, he was also concerned with that of other colonially oppressed nations. After a journey to East Africa in 1868, he wrote two books to condemn British intervention in Ethiopia. After the last voyage of his life to South Africa, he published in 1873 *Adamantia, the Truth about the South African Diamond Mines*, in which he showed his deep sympathy with the "plundered territory".

### High-minded Patriot

As an Englishman, Lindley loved his own country:

Britain was then the strongest and most advanced capitalist nation. But worldwide intervention and aggression by the British bourgeoisie and its political and military representatives to get colonial superprofits from undeveloped regions was considered shameful by Lindley, as by many fair-minded Britons. He knew that commerce was an important factor to the prosperity and civilization of every nation, and especially to Britain. "But," he wrote, "there is something greater and more noble than commerce — that is, honour." The Opium War forced on China he considered the "blackest page in English history."

Concerning the British government's role in the armed suppression of the Taipings, Lindley pointed out sharply, "As opium has in every case been the primary cause of each war with China, and as it was universally known that the success of the Ti-pings would have utterly abolished the trade, it is by no means unfair or unrea-

sonable to ascribe a great proportion of the hostility the revolutionists have experienced (from those bound by every other motive to be their warmest friends) to the same cause. It is indisputable that nearly all who became acquainted with the Ti-pings during the early part of their career, and even many who did not, entertained for them the most friendly feelings; but no sooner was it thoroughly understood that they were determined not to submit to the introduction of opium, when, in spite of their Christianity, & c., a strong party arose against them."

After citing many facts to expose the pretence of neutrality by the British government, Lindley delivered his own judgment, "I denounce the policy pursued against the Ti-pings as being not only egregiously stupid and suicidal in theory and practice, but absolutely iniquitous in every result." He also pointed out, "None who love their country can behold its foreign policy with satisfaction, or hope for its future. . . . Well for us or our descendants will it be if by changing our policy and pursuing one of righteousness and non-aggression, England is preserved from destruction amid the regular and successive crash of falling nations."

After 120 years, the world has changed greatly. China's revolutionary cause has been crowned with success. This now enables Sino-British relations to grow on sound new foundations of equality and mutual benefit. All the more do we cherish the memory of Augustus Frederick Lindley, a true friend of the Chinese people and a brave Taiping fighter, as well as of those other foreigners who sympathized with the Taiping Revolution and supported their just cause.

\* \* \*

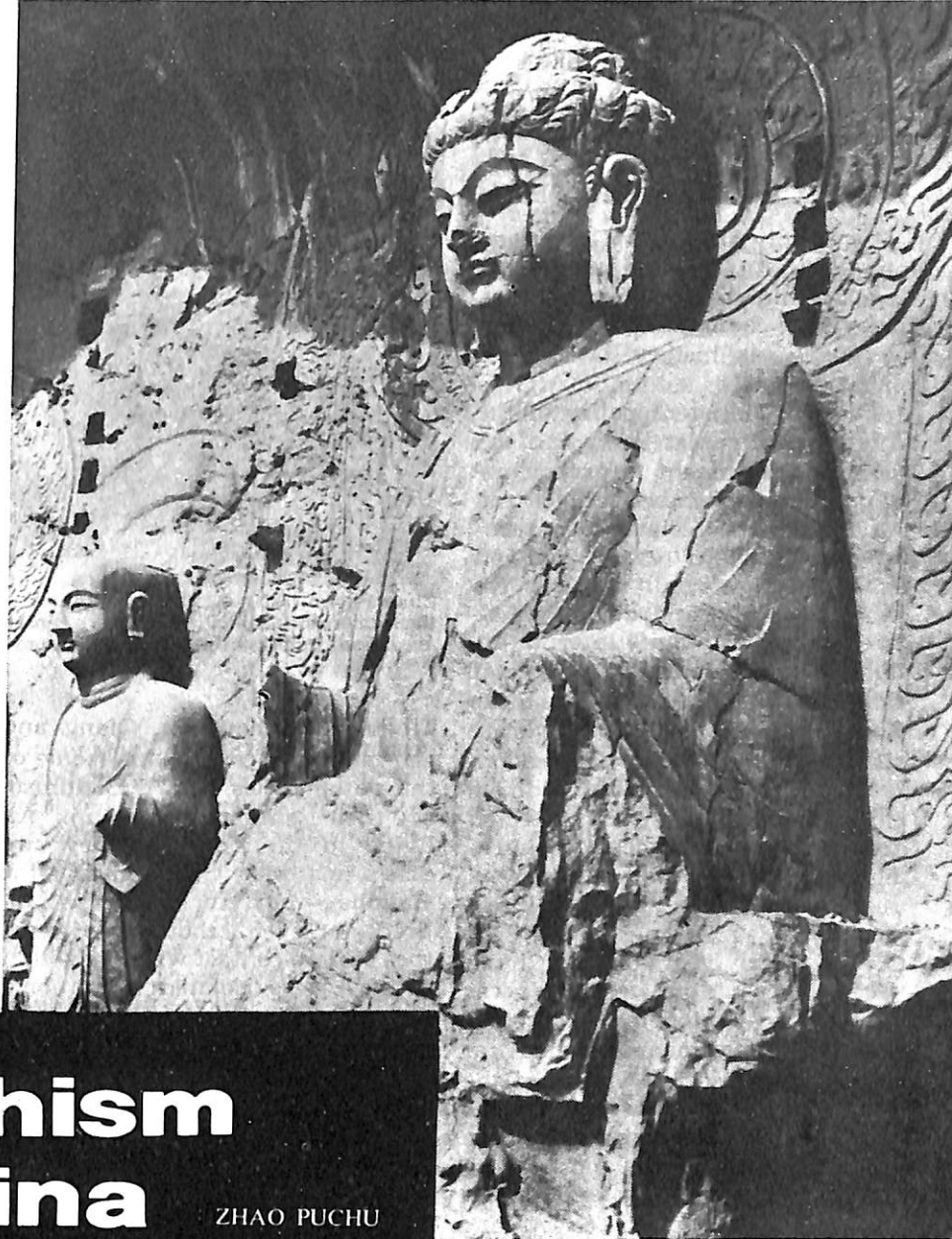
Our thanks go to Dr. C. A. Curwen, long-time British scholar on the history of the Taipings, for generous assistance with material he had for years amassed on Lindley's activities before, during and after the latter's years in China. □

— Editor

**B**UDDHISM, one of China's major religions, has existed for nearly 2,000 years in our country, and many noted monks like Fa Xian and Xuan Zang\* spread its teachings. People's China has preserved numerous sacred spots, ancient monasteries and Buddhist relics as part of the precious national heritage.

Numerous works by Buddhist monks have enriched Chinese culture and promoted exchanges with the culture of other countries. Buddhist concepts have influenced China's society over many years. And as times have changed the religion itself has undergone a long process of evolution.

Introduced into China from India around the first century in the Han dynasty, Buddhism flourished here during the sixth to ninth centuries during the Sui and Tang dynasties and many new sects came into being. When Buddhism entered a period of decline in China, and the number of monks decreased, Buddhist scholarship too came to a standstill. During the period



# Buddhism in China

ZHAO PUCHU

Giant rock-carved Buddhist statues on the site of Fengxian Monastery, Longmen grottoes, Henan province.

from the mid-19th century up to China's liberation in 1949, the country was subjected to much bullying by imperialist intruders, and Buddhism, like China's old culture, suffered countless assaults and humiliations. Outwardly, this religion appeared to be thriving, but internally it became extremely corrupt and degenerate, and a pri-

**ZHAO PUCHU** is the Acting President of the Association of Chinese Buddhists, a member to the Standing Committee of the Chinese People's Political Consultative Conference and Vice Chairman of the China-Japan Friendship Association.

vileged strata ruled over the monasteries with the result that many unhealthy phenomena surfaced. The Tibetan monasteries became one of the three big serf-owners, and in the big cities modern capitalism used religion to suit its purposes. Buddhist friends overseas became indignant about these practices which stemmed from China's semi-colonial and semi-feudal society and are counter to the teachings of Buddha. Inside China, many who had devoted their energies to the reform of Buddhist life then lost hope. I can verify

\* Fa Xian (c. A.D. 337-422) a Chinese monk and traveler. In the year 399 he set off by land from Changan (modern Xi'an) for India to study Buddhism and returned in 412. In the 15 years he was away he obtained many Sanskrit sutras which he subsequently translated into Chinese. His experiences on the trip are described in his book entitled "Record of Buddhistic Kingdoms." Xuan Zang (602-664), a Chinese monk of the Tang dynasty, was a scholar of Buddhism who traveled extensively. In 629 he went to India to study Buddhism, returning home after 17 years. He devoted his remaining years to the translation of 17 sets of sutras contained in 1,335 volumes. He wrote the famous book, "Records of Western Travels."

this by my own personal experience.

### Buddhist Reform in New China

It was only after new China was founded that it became possible to cleanse Chinese Buddhism. Since that time changes greater than ever before in history have taken place.

It is the consistent policy of the Chinese Communist Party and the people's government to protect religion. This means: Every citizen has freedom to believe or not believe in religion; every religion has equal rights; all religions co-exist peacefully and do not interfere with each other's internal affairs. The department in charge of religious affairs set up by the State Council is responsible for ensuring that the policy of religious freedom is implemented, and that Buddhists (like other believers) are protected from any interference in their religious life. They also enjoy a respected social and political position.

In the early years of new China, Buddhism in our country was inevitably affected by the various political movements aimed at transforming society. Most of the monasteries in the countryside were big landholders, and when the landlords were deprived of their land during the land reform movement the monasteries' land was also divided among the peasants. The city monasteries lost their source of wealth, just as the capitalists did when their extra house property was subjected to confiscation during democratic reform. Abolition of reactionary secret societies also got rid of many bad elements among the monks. The number of monks and nuns was reduced, and religious activities likewise declined. Faithful followers of Buddha, however, saw these changes as an opportunity to purify their communities and stimulate reforms in the practice of their religion. It was under such circumstances that the Association of Chinese Buddhists was founded in May 1953.

Buddhist believers are to be found among the Han, Mongolian,



Zhao Puchu (left), Acting President of the Association of Chinese Buddhists, meets the venerable Abbot Morimoto (center) of Toshodai Temple in Nara and other Japanese Buddhists at Beijing airport. Wu Chuping

Tibetan, Manchu, Tu, Qiang and Dai nationalities of China (some of the nationalities regard Buddhism as their national religion). All living in the same country are disciples of Sakyamuni—the Buddha—but for scores, hundreds and even a thousand of years they had no contact with each other—they were isolated by national oppression, hatred and suspicion. In new China we are now able to chant our scriptures together, attend the same service and discuss our cause in different languages. We have a unified national Buddhist organization. It is the unification of the country that has made it possible to bring together all the Buddhist followers of its different nationalities, sects and orders. In this new situation the Chinese Buddhist circle has reached agreement on the principle of the Association of Chinese Buddhists. That principle is, "cleanse impurities, regain the truth, show compassion for all creatures, brighten the land and serve the living."

In old China, many people became monks or nuns as a way of making a living. Some carried out manual labor in the monasteries and some earned fees for conducting services for the dead or saying prayers seeking happiness for living worshippers. Only a few really enlightened believers with high ideals were bent on the pur-

suits of academic research. That is why, now that the life of the people is more secure as a result of liberation, there are fewer people seeking ordination for selfish aims. Only those who have true faith become monks and the decrease in the number of monks and monasteries does not mean a decline of Buddhism in China.

### Concern for Buddhist Culture

During the early period of the founding of the Association of Chinese Buddhists, from 1953 to the mid-60s it functioned uneventfully, and acted as a bridge through which the government kept in touch with Buddhist affairs and opinions and its policy was conveyed to the Buddhist believers. The association paid special attention to the development of Buddhist culture. It set up a library with 70,000 books, directed the Chinese Academy of Buddhism from which more than 200 monks and novices graduated to teach and preach Buddhism in those years. It also carried out the work of investigating and recovering the treasures from Fangshan, a suburb of Beijing and made rubbings of the *Complete Collection of Buddhist Scriptures*, which was carved on 15,000 stone slabs over a period of one thousand years. The association had a Chinese language monthly magazine, *Modern Bud-*



Japanese Buddhists from Nara pay homage to the statue of Jian Zhen, eminent Buddhist missionary to Japan in the year 754, at Daming Monastery in his home town of Yangzhou.

Li Zhenting

*dhism* with English summaries for Chinese and foreign research workers. It assisted the government in the surveying, collection and safeguarding of Buddhist cultural relics such as the famous grottoes at Dunhuang, Yungang and Longmen, the exploration and repair of Bingling Monastery and Maijishan grottoes in Gansu, the Thousand-Buddha grottoes at thirteen sites in the Xinjiang Uygur Autonomous Region. During this period the work of translation and woodblock printing of Buddhist scriptures also made big advances, and the Jinling Sutra Carving House resumed its function after 20 years of disruption.

The Buddha-Tooth Pagoda in the Western Hills outside Beijing, originally erected in 1071, was reduced to ruins in 1900 by the armed forces of invasion of eight foreign powers in that year. In the 1960s a majestic 13-story pagoda was built on the site, and thus fulfilled the long-cherished wish of many Buddhist devotees. Its Buddha tooth relics, Buddhist cultural objects, sutras and statues, contributed by Han, Mongolian, Tibetan and Dai people, are treated as venerable objects of worship. In 1955 and in 1961 at the request of the governments of Burma and Ceylon Chinese Buddhists donated a number of tooth relics for worshippers in their respective countries.

In ancient times international contact between Buddhist followers played an important part in the promotion of cultural and economic exchange and friendship of China and other Asian countries. Later, despite improved means of communication, man-made obstacles had blocked these endeavors for hundreds of years. After the founding of new China international contacts were reestablished and in the 60s became very frequent. During that period we Chinese Buddhists took part in the observances in Nepal and India, of the 2,500th anniversary of Sakyamuni's death. We sponsored the memorial ceremonies for the 1,300th death anniversary of the great Chinese monk Xuan Zang which were attended by Buddhists from a number of Asian countries. Also we received foreign delegations and individual Buddhists and sent our representatives on international missions.

### Years of Scourge

In the years of the cultural revolution from 1966 to 1976 a great deal of harm was done to China, economically and culturally, and the Buddhist communities were not spared. Many ancient monasteries were sacked in varying degrees, including those on Mt. Wutai, Shanxi province, Mt. E'mei, Sichuan province and

some big ones in Beijing, Nanjing, Shanghai, Guangzhou, Xi'an and Kunming. The groves on these holy sites were cut down and burned, and learned scholars of Buddhism were persecuted. In Shanghai irreparable damage was done by one of the followers of the gang of four when he declared to a foreign Buddhist delegation that China had wiped out Buddhism, and that monasteries were merely museums.

Buddhism was not wiped out in China, and even during the days when the gang of four was at its apex of power, many monasteries and cultural relics were under special protection by State Council orders and with the support of the masses. Buddha-tooth relics from Western Hills Pagoda and Yonghe Palace, Beijing, were carefully preserved. Guangji Monastery, the seat of the Association of Chinese Buddhists, suffered little damage, and that was quickly repaired after the downfall of the gang. The famous Lhasa Jokhang Lamasery, Lingyin Monastery in Hangzhou, Xuanzhong Monastery and the upper and lower Huayan Monasteries in Shanxi province were safeguarded by the local people. Grottoes containing cultural relics, stone-carved sutras in the Fangshan caves and the 150,000 carved blocks of Buddhist scriptures in Jinling Scripture Carving House in Nanjing remain intact.

During the difficult years we never stopped carrying out our Buddhist duties as far as possible — with some good results. We were able to submit detailed reports to government departments on the damage done to monastery properties and cultural relics, and with their assistance and that of the masses we tried as far as possible to protect and preserve these places. During this period we were able to renovate Guoqing Monastery and the Pagoda of the Master of Wisdom on Mt. Tiantai in Zhejiang province, and Baima (White Horse) Monastery in Loyang.

### Things Settle Down

Since the downfall of the gang of four in October 1976 a new era,



Master Chang Hao (middle), Master Yuan Che and lay Buddhist Hu Jiou study rubbings from sutras carved in stone in Beijing's Fangshan caves. *Wu Chuping*

brimming with hope, has begun in China. Religious circles, including the Buddhist, have regained the social and political positions they enjoyed from the 50s to mid-60s. Deputies from religious organizations have been elected at all levels to the people's congresses and political consultative conferences. The Constitution adopted by the Fifth National People's Congress in 1978 guarantees freedom of religious belief. Unlawful actions against religious policy have been repudiated. The government pays careful attention to opinions expressed by religious organizations and personages. During discussions on the Draft of the Criminal Law, the representatives of religious circles suggested that an article be added whereby deliberate violation of the freedom of religious belief, disturbance of normal religious activities and churches, monasteries and other holy sites of such activities be a punishable offense. The Commission of Legal Affairs adopted this suggestion. One provision of the Criminal Law stipulates: "Government personnel who unlawfully infringe the freedom of belief in religion and the habits of minority nationalities, and do so to a serious degree, shall be sentenced to imprisonment or detention for not more than two years." By these measures freedom of religious belief, stipulated in the

Constitution, is specifically guaranteed.

One executive office of the Chinese People's Political Consultative Conference, to which 16 members are from various religious organizations, constitutes the department of religion. This body meets frequently to exchange opinions and discuss problems, and thus helps the government to implement the policy of freedom of religious belief. It promotes international contact by inviting guests from foreign religious bodies to visit China.

Substantial improvement has been made during the last three years or so. Monks who were forced to leave monasteries have now rejoined them, a number of young people have been ordained, normal religious activities are carried out and the number of worshippers is gradually increasing.

Famous sites that were ravaged are now being restored. They include Tiantong Monastery and King Ayu Monastery in Zhejiang province, Xiangji Monastery and Shandao Pagoda in Xi'an, Qixia Monastery in Nanjing and Fayuan Monastery in Beijing. The work of restoration of Beijing's Fayuan Monastery, built during the Tang dynasty and one of the oldest Buddhist monasteries, is already finished. We are planning to establish a museum within it

for the preservation of scriptures and cultural relics. It will serve as the center for academic research by the Association of Chinese Buddhists, and will house Buddhist relics and objects from various national communities of our country. Rare editions of ancient Buddhist classics and collections of written relics will be reprinted. We shall also reinstitute the Chinese Academy of Buddhism and republish the magazine, *Modern Buddhism*.

A national meeting of Buddhist representatives will soon be held to elect the leading committees of Chinese Buddhists, and the Buddhist communities at provincial, municipal and autonomous region levels are planning increased activities.

More contacts have been established with foreign Buddhist organizations and we have received Buddhist monks and scholars from Japan, Sri Lanka, Thailand, Burma, Nepal, Bangladesh, Singapore and countries from Europe and North America. We sent out our delegations too. Last August and September Chinese Buddhists joined a Chinese delegation of followers of several faiths which attended the third world peace congress of religion in New York.

Traditionally, Chinese and Japanese Buddhists have maintained close ties, which have become still closer since the normalization of relations between these two countries in recent years. In April and May this year the statue of the renowned Chinese monk Jian Zhen came on loan to China in a significant symbolic gesture. Monk Jian Zhen and his disciples, who lived during the Tang dynasty, crossed the seas to Japan in the year 754, a very perilous voyage in those days, to propagate the teachings of Buddha and the culture of China. The statue is the seated one from the Toshodai Temple in the ancient Japanese city of Nara, sculptured when the master was alive. The statue and Japanese Buddhists who escorted it were warmly received first in Yangzhou and then in Beijing. □

# The Monastery Island of Putuoshan

WEI XIUTANG

**P**UTUOSHAN is one of many small islands off coastal Zhejiang province in southeast China, where the famous Zhoushan fishing grounds are. It is actually a little mountain 12.5 square kilometers rising 300 meters out of the sea. Legend has it that this was the island where the Bodhisattva Avalokitesvara, known in China as Guanyin, the Bodhisattva of Compassion had attained enlightenment, which is why the island is the center of her cult.

It is also claimed that in 916 a Japanese monk on his way home with an image of the Bodhisattva was forced to shelter on the island from a storm. He was so enchanted by the beauty of the haven that he decided to stay, and together with the islanders, they built a monastery to house the sacred image. This is why the monastery is also known as the "Unwilling to Leave" monastery. Over the centuries, some 100 Buddhist monasteries and shrines were erected on the island and Putuoshan became a centre of Buddhist worship. Among the better known

monasteries are the Puji, the Fayu and the Huiji. At the same time the island became a popular summer resort.

## The Huiji Monastery on Fodingshan Peak

This year on the legendary birthday of the Bodhisattva on April 3, I joined the stream of pilgrims and tourists to the sacred island. Most of the pilgrims were elderly women from the villages and fishing hamlets on neighboring islands and the coast nearby. Several pilgrims climbing to the monastery with me were in their seventies and eighties, but they climbed the slope with determined steps.

"Blessed be Buddha, I do not feel tired," replied an old lady, when I asked if she did not feel it too strenuous.

It is all of two and a half kilometers from the wharf to the huge archway not far from the monastery. The gateway forms a fitting entrance into this world of Buddhism. The two stone slabs bearing the peremptory inscriptions "Civilian Officials Must Descend from Their Sedans" and "Military Officials

Must Dismount" that once flanked the gateway are gone. In the old days, even imperial envoys did not ride up to the monastery, they had to walk.

A little way behind the archway stands the imposing Duobao Pagoda, five stories tall and with Buddha images on all four sides. It was built in 1334. Further up is the Xianren Cave, or Immortals' Cave, where immortals once distilled "the elixir of life", so it was claimed.

There is no sign of celestial alchemy today, unless it is the continuous dripping of water from the cave roof into the pool inside. The water is clear and sweet and what more can anyone ask after a long uphill climb? Visitors can drink all they want, for the pool has never been known to run dry.

According to local histories, the Buddhist community on Putuoshan had received large gifts in money, lands, buildings and favors from rulers and other wealthy patrons. Manifestations of imperial patronage can still be seen in the magnificent halls and buildings, well laid out grounds and inscriptions.

**WEI XIUTANG** is a staff reporter for China Reconstructs.

Women Praying.



Xie Jun Hall of the Jade Buddha, Fayu Monastery.

Xie Jun



Besides the attractive Buddhist monasteries and shrines, the island has a number of fantastically-shaped rocks and other natural geographical features. On many of these weird-shaped rocks numerous images of the Buddha were carved, and poems and inscriptions by emperors, scholars and artists, too. Unfortunately, most of these works of art were destroyed during the ten disturbing years after 1966.

There is a score of tourist attractions on the island still, all of them connected with the Buddhist faith. On the western side of the island are two stones called "Tortoises Listening to the Bodhisattva". These are two large rocks, very like sculptured tortoises. One is crouching, the other has its head out high in the air. Local legend claims that centuries ago these two tortoises had crept out of the sea one night to hear the Bodhisattva preaching. Dawn found them still listening, unable now to return to the sea. So they were turned into stone.

A steep flight of steps, 1,014 of them, leads up to a flat open space where the Ming-dynasty Huiji Monastery stands amidst ancient trees, flowering shrubs and green bamboo groves. The monastery's glazed tiles flash green, gold, blue and red in the sun. It is a picturesque spot, but most of my pilgrim companions appeared not to notice. Their eyes were set on other things. Once they reached

the top of the peak they hastened into the big hall to burn incense and to pray.

### The Fayu Monastery

The second largest monastery on Putuoshan is the Fayu, on the southern slope of the island. The monastery is a superb piece of architecture, built on several levels to fit into the terrain. The Daxiong Hall sparkled in tidy well-kept splendor, having just been renovated. The domed Dayuan Hall has a unique beamless arched roof and nine dragons of sculptured wood coiling under the dome inside. The building had once stood in Nanjing, but in 1689 the Qing dynasty emperor Kangxi had ordered it taken down and rebuilt on this island.

To the southwest of the Fayu Monastery is the Yangzhi Nunnery, where there is a copy of the inscribed stone stele to the Bodhisattva Guanyin. The original done by the famous Tang-dynasty painter Yan Liben (618-907) has been lost but this copy made in 1608 is considered an excellent reproduction and is greatly treasured by Buddhists in China and abroad.

Although many of the precious cultural relics that had once been part of the attractions of the island were destroyed during the decade between 1966 and 1976, the government and local people did manage to save most of the treasures.

Among them are the various images of the Guanyin, in jade and in crystal, and gifts of Buddha statues from Tibet and from India, Burma and Japan, as well as various gifts emperors had bestowed on the island. Of particular interest is a copy of some Buddhist scriptures in Sanskrit written on some 100 thin bamboo leaves and a five-storied miniature pagoda of pearls. These are at present housed in the Zhoushan Cultural Relics Museum, but they will be restored to Putuoshan very soon I was told.

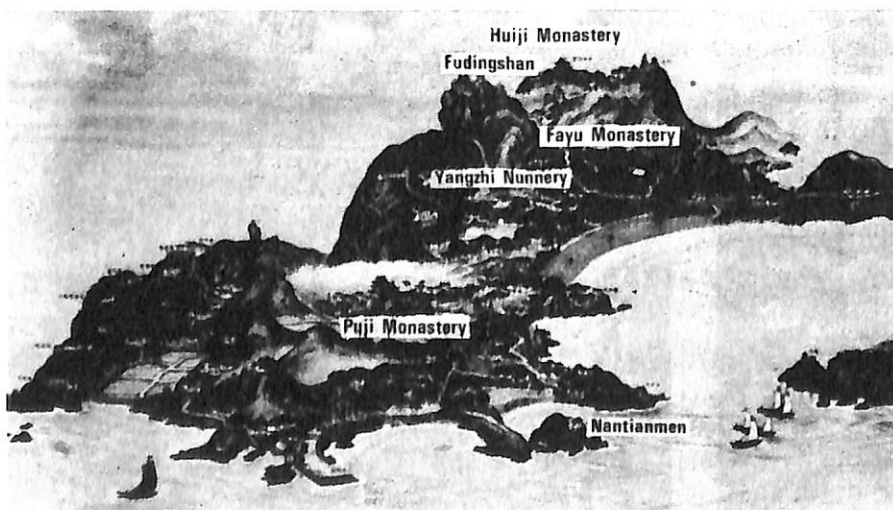
### The Puji Monastery

The Puji Monastery is the largest and oldest on the island. Building began in 1080 and it was successively enlarged into seven halls during the Yuan, Ming and Qing dynasties. Among its many attractions are an enormous iron bell weighing 3,500 kilograms and a two-meter-high three-legged bronze censer with two loop handles. On the grounds about the monastery are ancient camphor trees, a stone bridge and a tall pagoda, each component fitting into a harmonious whole.

The annual festival celebrating the birthday of the Bodhisattva Guanyin began at seven on the evening of the 19th day of the second month in the old calendar. Several dozen monks and nuns and disciples flanked the statue inside the Dayuan Hall. Pilgrims and the curious lined both sides before the statue. The celebration started off to the sound of ancient percussion instruments, the striking of wooden fish, stone chimes and drum. The ceremony went on until well after midnight. I was told that more than 8,000 people had come that day to the island to watch or to take part in the festival.

### Chief Abbot Miaoshan

Chief abbot Miaoshan is 72 years of age and the President of the Buddhist Association of Putuoshan set up only last year. He is also a member of the Political Consultative Conference of Zhejiang province. The tall, lean abbot is





Pilgrims on their way to the Huiji Temple on top of Mt. Putuo.

In front of the statue of Guanyin (Avalokitesvara).





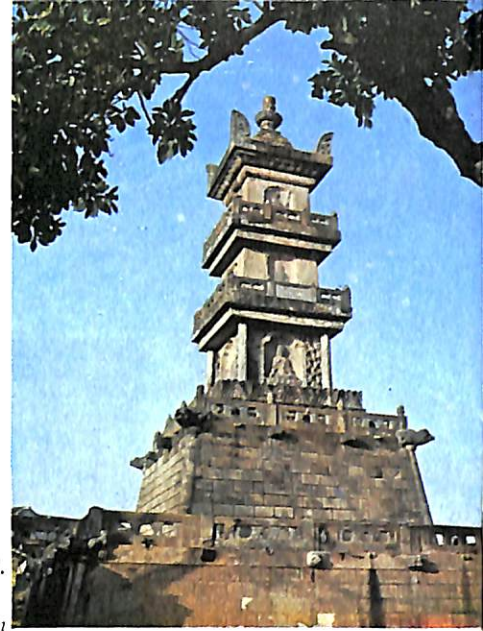


Service of expiation of the sins of the dead.

Worshippers place incense in a censer.



Nantianmen, a promontory at the foot of Mt. Putuo.



Duobao Tower built in 1334.

Dayuantong Hall, Puji Temple.

*Photos by Xie Jun*



a kindly and learned man, well versed in the history of the island. He said that he became a monk in 1932 and had come to the island in 1944 from the Gaowen Monastery in Yangzhou, Jiangsu province.

At one time, Putuoshan had about 4,000 monks and nuns, he said. But after nationwide Liberation in 1949 the number fell year by year as there was less demand for the services of the monks. The number fell to a record low of 29 in the late 60s and has only risen to about 100 in the last couple of years, when Buddhist services were resumed. He mentioned in particular the three young monks from Fujian province who had just joined the community. Recitations were held twice a day, in the mornings and evenings. The rest of the time was spent in meditation and looking after the monastery and grounds and growing vegetables for their own use.

"How do you live? And how do you pay for the upkeep of the buildings and so on?"

The chief abbot said that worshippers and others gave alms and other gifts for various services the monks rendered, such as recitations at funerals and prayers for the well-being of the living.

"Life for us is stable and secure," said the chief abbot. He said that each person in the monasteries received 20 to 50 yuan a month. But it varied from month to month. The government provided the foodgrain and edible oil and the vegetables they ate were generally grown by the monks and nuns themselves.

Since 1949, the chief abbot said, the people's government has paid for three major renovations on the buildings. Only last year, the government had paid for repairs to 13,000 square meters of shrines and monasteries. The venerable monk said that plans were afoot to provide the monks and nuns with better conditions for the study of scriptures and for meditating.

"We are also seeing to it that the elderly and infirm monks and nuns are taken good care of," said the chief abbot of Putuoshan Island. □

## DO YOU KNOW?

# The Military Service System in China

**T**HE armed forces of the people's republic consist of the People's Liberation Army and the militia. Their fundamental task is to safeguard the socialist revolution and socialist construction, defend the sovereignty, territorial integrity and security of the state, and guard against subversion and aggression by external enemies.

The People's Liberation Army grew out of the Chinese Workers' and Peasants' Red Army founded on August 1, 1927. During the War of Resistance Against Japan which broke out in 1937 the Red Army was redesignated as the Eighth Route Army and the New Fourth Army of the National Revolutionary Army. In 1946, these two armed forces led by the Communist Party were reorganized into today's Chinese People's Liberation Army (PLA). This is an army of the people, one which defends their interests, and to be admitted to its ranks is considered an honor. Article 58 of the constitution of the people's republic declares that it is the glorious duty of every citizen to perform military service.

There are two types of military service — active and reserve.

The Military Service Law stipulates that all citizens who reach the age of 18, irrespective of nationality, race, occupation, social origin, religious belief and education, have the obligation to serve in the army. The only exceptions are those who have been deprived of their political rights by law.

An annual call-up and demobilization system is practiced in China. Young people who conform to the foregoing requirements undergo a physical check-up and screening. If passed by their local recruiting office they are inducted. Veterans who have completed their terms are discharged from active service and become reservists until the age of 40. □

Most of the new recruits are males, but a varying number of young women are taken on every year for specialized work.

The period of active service varies with the arms: three years for the ground and public security forces; four years for the air force and coast guard; and five years for the navy. These terms may be shortened or extended according to the needs of the army and the state of health and personal wish of the draftee. Some key technical personnel are kept on after the end of their term of service, in which case their status is changed to that of volunteer. The maximum period of service for a volunteer is 15 years.

An officer whose age exceeds the limit allowable for his rank is transferred to reserve duty or honorably discharged. Company commanders, for instance, are retired from active service at the age of 30 and released from the reserve at 45.

Draftees get monthly allowances. Officers on active service and voluntary servicemen draw salaries.

Servicemen's families receive special benefits from government.

Servicemen killed in action or who die in line of duty are conferred the honorable title of martyr. Their families are given pensions and looked after by the government.

Apart from the regular army there are militia organizations in factories, mines, government departments, schools and the people's communes. Members of the militia are recruited from men between the ages of 16 and 40 and women between 16 and 35. They continue to work at their normal jobs and receive military training in their off hours. If the need arises they may be called upon to help the PLA maintain public order, and in times of war they perform auxiliary tasks for the regular army. □

### Occupational Diseases Surveyed

A nationwide survey of occupational diseases begun last year will be entering its final stages in the next few months. This is the first of its kind to be conducted under unified planning and on such a scale since the founding of new China in 1949. It will provide detailed information on the harm done by silicon dust, lead, benzene and mercury to workers' health and create conditions for eliminating health risks caused by ordinary dust by 1986.

Before the actual work began last year, plans were drawn up by each locality in China and leading bodies and special offices set up to carry them out. The survey was done under a program which unified the range of investigation, methods of testing, scope of physical check-ups, criteria observed in medical diagnosis and compilation of statistical reports. Efforts were made not to omit a single person or a single vocation. Shandong, Hunan and Shanxi provinces and

Tianjin are in the lead with above 90 percent of their staff and workers examined for occupational diseases. Those affected are being given treatment or transferred to other jobs. Most of the other areas have basically completed their investigations on occupational hazards and obtained a clear picture of the number of persons employed in, and the distribution of, jobs involving major poisonous substances and a good foundation has been laid for future work.

### Battle Against Endemic Goiter

MAJOR gains are reported in the fight against endemic goiter in northwestern Shaanxi—the principal locale of the disease in China. Since 1975, 780,000 sufferers have been cured there, and 74 out of 88 high-incidence counties have eliminated the disease or brought it under control.

Efforts to prevent and treat the affliction began in this province after China's liberation in 1949. And in 1975 the provincial authorities and public health department reviewed past experience, reinforced leadership, revised plans and overhauled the anti-disease setup in a drive to stamp out this

pernicious affliction within the next few years.

As consumption of iodine-enriched salt is known to prevent and, in light cases, cure endemic goiter, 95 iodine-enriched salt processing factories have been built in the province in recent years, basically satisfying the needs of disease-affected areas. Access to the salt has been made more convenient and sales volumes greatly increased by the setting up of a three-level sales network embracing counties, communes and brigades.

Drug treatment in form of potassium iodide injections is being

pushed in a big way with the participation of tens of thousands of rural medical personnel.

Where drugs prove ineffective, surgery is employed. In early operations, death from asphyxiation sometimes occurred due to softening of the patient's windpipe. This problem has now been overcome by trachea suspension, a technique developed by medical personnel of the No. 4 Army Medical Institute. By February this year, the 100-some surgical teams sent to the affected areas had operated on 29,500 patients, and obtained much data for further research.

### New Pharmacopoeia Committee

THE newly-established committee on China's pharmacopoeia held its first enlarged plenary meeting at the end of last year. Set up in April 1979 by the Ministry of Health and consisting of 112 medical and pharmaceutical specialists, this committee formulates standards for drugs and medicinal preparations in China. Participants at the meeting stressed the need for setting standards that ensure the production of safe, effective and low-priced medicines with modern techniques. The pharmacopoeia medicine standardization should be made more scientific and given greater legal force, so as to raise the quality of medicines and speed up the

modernization of medical and pharmaceutical work.

Three editions of the pharmacopoeia have been published since the founding of the new China. The first and second editions were issued and came into force in 1953 and 1963 respectively. The meeting decided to enforce the standards prescribed by the third edition of China's pharmacopoeia (1977 edition) starting this year, stipulating at the same time that the present edition should be revised before 1985 to keep up with the needs of health work. All the old national and local standards are to be reviewed. In future standards should be set for all new

types of medicines, and work is to be done on the perfection of a complete three-level standard system, comprised of the standards set by the pharmacopoeia, the Ministry of Health and by provinces, municipalities and autonomous regions.

It was stressed that the pharmacopoeia should record all new medicines produced and tested over a period of clinical use. Scientific methods are to be used to determine the quality standards for Chinese herbal medicines, and standards for basic medical substances should be on a par with or higher than those prescribed in the pharmacopoeias of other countries. □

# China's Building Materials Industry

SONG YANGCHU

**T**O GIVE each person in China one extra square meter of floorspace would require several hundred million tons of building materials. And to build all those factories, mines, power plants, harbors, water conservancy projects, schools and research facilities and public buildings in the march towards modernization would need astronomical quantities of various building materials of improved quality. The building-materials industry is confident that it can meet this demand and, in

the process, substantially develop the industry.

## A Precursory Industry

Extremely high levels were attained in Chinese building and construction in the past. In the Western Zhou dynasty some 2,700 years ago people were already making tiles with clay and brick was being used in the Warring States period (475-221 B.C.). To this day bricks and tiles are still materials customarily used in building and construction. These not only provided accommodation and places of work for the people, they went into the building of many magnificent edifices which are a part of the splendid culture of ancient China. There

are still many brickwork structures standing. There is the Great Wall striding 6,700 kilometers across seven northern provinces. There is the Forbidden City, now the Palace Museum, in Beijing, where 24 emperors had resided. Ancient tombs, temples and monasteries of brick draw admiring tourists and students of Chinese architecture.

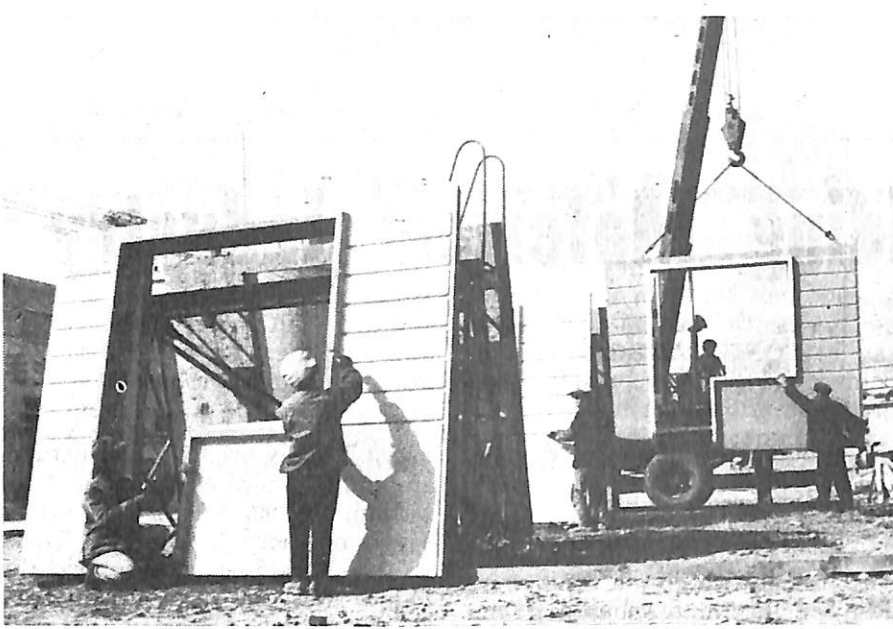
But like the other industries, the development of the building-materials industry and building technology of old China were retarded. Very little attention was paid to the industry until after the country's liberation, when great efforts were made to put it on a solid footing to produce the materials needed for reconstruction and the developing national economy. Today, there are 130 big and

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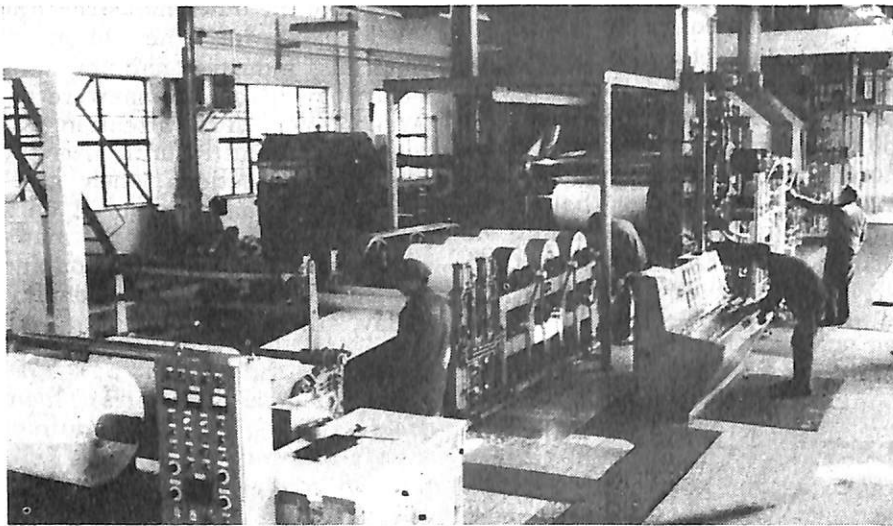
SONG YANGCHU is Vice-Minister of the State Capital Construction Commission and concurrently Minister of Building Materials Industry.

Building and construction work in Beijing.





Silicate wallboards from industrial waste.



Plastic wall-coverings workshop, Beijing.

Photos by Xinhua

medium-sized plants turning out building materials, 40 pre-1949 plants have been expanded, and dozens of new plants are under construction. Several modern cement plants have been imported and advanced technologies are being introduced from abroad. There are more than 45,000 building-materials plants of all sizes in China employing a total of 3.5 million workers. Of these, 5,000 are state owned and employ 1.4 million workers.

Output of building materials has risen every year since liberation. Last year 70 million tons of cement were produced, which increased 100 times over that in 1949, and 23

million standard crates of glass, or two dozen times the 1949 figure. Production of bricks last year was upwards of 120 billion, a dozen times more than in 1949. Many new materials were introduced, such as glass fibre, building plastics, asbestos cement products and artificial stone. Thanks to scientific research the industry is also producing many more varieties of each type of building material. For example, the original six types of cement products have risen to more than 60. These include special cements for oil wells and dams, high-strength quick-setting cements, expanding cement and colored cements. Besides

producing more building glass of different thicknesses there are now fibre glass, endothermic glass and a host of decorative glasses.

Over the last thirty years the country has been building on an unprecedented scale. In addition to 3,000 major construction projects, hundreds and thousands of factories, schools and department stores and a tremendous amount of residential floorspace have been built. Urban residential floorspace added in the last thirty years alone comes to 530 million square meters. All these could not have been built without a rapidly developing building-materials industry.

### Enterprises of All Sizes

The policy has been for the state to invest in building the big enterprises while encouraging the local governments and people's communes to put up smaller enterprises according to their financial and material resources and manpower. The latter are orientated to meeting local construction demands. The result is that every province, municipality and autonomous region, as well as most counties, communes and brigades now have their enterprises manufacturing building materials. These are not very large, but they are very numerous. Of the 45,000 factories turning out building materials, 40,400 are run by communes or their brigades. These produce 70 percent of all the bricks and 90 percent of the lime, sand and stone the country use. Two thirds the cement are produced by local authorities.

Such commune enterprises answer to a great extent local demands for building materials and also earn money for the rural collectives and boost peasant incomes. An illustration of this is Huixian county, southeast of the Taihang Mountains in Henan province. This mountainous county before 1949 reaped only 750 kilograms of grain per hectare from its limited arable land. The people lived better after liberation when they got their land to produce more, but their incomes were still very meager. Then in 1967 the people there began setting up small plants

to make cement and other building materials, using the limestone abundantly available. Some 39 such plants have been put up and the materials they produced went mostly into building large water conservancy works. Within a decade they completed 35 reservoirs and 905 retention ponds and sank 5,300 powered pump wells, besides putting up 144 irrigation pumping stations. This helped to make their 1979 grain output two and half times larger than that in 1965. The per-hectare grain yield for the county in 1979 was 5,250 kilograms. The cement and other building-materials plants are earning some five million yuan each year for the communes of Huixian.

### Upgrading Management and Equipment

As the demand for more building materials grows, we are building better equipped plants, but we are, for the moment, concentrating on upgrading the existing plants and their management. This is in line with the state policy of national economic adjustment. At present, only the relatively few big plants are using technically advanced methods and equipment. The more numerous smaller plants are still using relatively backward methods and equipment and their productivity can be much improved. This makes their gradual technical transformation and re-

equipment our immediate major task.

### Tailored to Localities

The country covers a vast territory inhabited by a huge population comprising of 56 nationalities, so it is evident that a great diversity of geographical environments and economic and cultural demands have to be taken into account. This we do, as we exploit local resources to the full to push ahead with developing our building-materials industry. Maximum use of local resources has been a major factor in getting the rapid results we have obtained. It is the old saying of "making best use of whatever we have on hand." In northwest China, where it is mostly loessland, the people use the loess to make bricks and tiles. This gives them plenty of relatively cheap building materials and at the same time helps create more level fields for crops. It is killing two birds with one stone. Elsewhere, cement plants have sprung up in the mountainous regions where there is plenty of limestone and the tremendous quantities of earth excavated in building irrigation and drainage projects are being used for making bricks. Jiangsu province's Qidong county at the estuary of the Changjiang River is one of the major cotton-growing counties in China, but before liberation only 5 percent of the houses there were of brick and

tile. The rest were thatched huts. Then in 1957 the people began using the earth removed in the course of digging canals and ditches to make bricks. Within seven years all the old rural dwellings in Qidong were replaced by brick and tile houses.

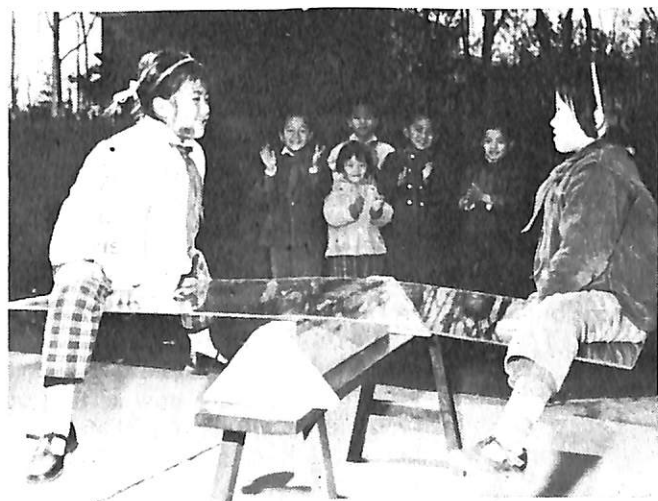
### Wastes

Another source of raw materials for the industry is the solid wastes from industry. Slag, cinder and other waste from factories, coal-mines, smelting plants and coal-fired thermal power plants are being converted into building blocks, bricks, ceramicite, aerated concrete, hollow and solid concrete blocks and a large assortment of other building materials. An estimated 300 million tons of slag are produced each year in China and only a tenth of it is converted and used in construction. More must be used and the benefits accruing are twofold: lower-cost building materials and less pollution.

### New Materials

Clay building materials have been employed for a very long time in China for walls and other structural members. But using small building units such as the brick and tile is costly and time-consuming and cannot meet the large-scale construction demands of this country today. Neither can it keep abreast of the rising demand for better housing for the

High-strength glass, 5 mm. thick.



Ceramic flush cisterns of the Beijing Ceramic Plant.

Photos by Xinhua



people. So in the early sixties we began to research and develop new materials for walls and roofs. Actual experiments with new lightweight materials began in 1975. We drew on foreign experience and adapted it to our conditions. We began producing reinforced prefabricated concrete beams, plates, columns and pillars, asbestos cement plates, wire cement plates and aerated concrete plates for walls, mineral wool felt and heat and sound insulation plates, patterned and colored plastic wallpapers and glass fibre wall coverings. We also studied and used glass fibre bituminous felt, waterproof paper and sealing compounds for interior and exterior walls. In addition, we began to prefabricate parts and components, such as windows, finishing hardware, water, electrical and heating systems, and toilet components. Their advantage was that they could be factory produced and the

dwelling put up with them proved less costly, more practical and are aesthetically pleasing. The whole structure was 50 to 70 percent lighter than a similar building of brick or concrete and took less time and labor to put up. A few production lines have been installed today and about 270,000 square meters of pilot dwellings have been erected. Last year, work was started on building China's largest building components plant in Beijing. Construction of some smaller plants are also underway. Their combined annual capacity when completed will produce material for 6 million square meters. More of these plants will be erected on the basis of our experience in operating these. A building materials corporation has been set up recently to turn out complete prefabricated dwellings of various sizes and shapes for the home market and eventually for export. □

## New Materials for

**A**N experimental home-building project on the outskirts of Beijing has aroused much favorable comment. Financed and designed by the Ministry of Building Materials Industry it substitutes factory-made compressed panels for the traditional bricks and tiles, with great savings in construction time, weight and expense. Located near the beautiful Purple Bamboo Park, it consists of two four-story structures, one built to accommodate eight families, another a hostel of 43 rooms, and two others of one story for single family homes. All are attractive in style and color. The use of new materials, as in these structures, may help towards solving the housing problem in Beijing and other cities.

When Vice-Premier Deng Xiaoping recently visited them he was very much impressed. He sent out an appeal for more light building-materials enterprises to be set up as quickly as possible.

During the last 5 years there have been big developments in China's output of frame and panel building materials, based on advanced foreign technology and better use of the country's natural resources. More than 200,000 square meters of dwellings constructed on this basis are now in use in the cities of Beijing and Tianjin, the provinces of Jiangsu, Hebei, Hubei, Heilongjiang and Liaoning, and a number of minority autonomous regions. At Suzhou in Jiangsu more than 2,000 dwellings were constructed of these new building materials last year. On the outskirts of Beijing, the Yuyuantan and Evergreen rural people's communes, both with solid financial accumulations, are now setting out to build dwellings for their members and hotels for tourists from these materials.

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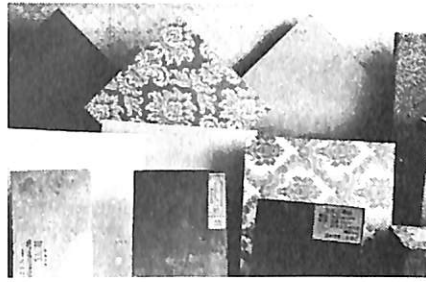
# Home Building

SHAN YU

## Comfortable and Attractive

Construction design has improved with use of the new materials, blending interior comfort with a pleasing exterior. The sliding aluminum-frame windows are large and well sealed. They add beauty to the interior of the rooms and admit adequate sunlight. In the 3- or 4-room apartments, a big sheet of plate glass divides the sitting room and vestibule, reflecting light into obscure corners. The inside walls and ceilings are of gypsum board covered with glass fibre cloth or light green, light blue or cream plastic paper. Floors are surfaced with patterned plastic in a variety of colors—dark blue, light green and orange red, or enlivened by colored nylon scatter rugs. The whole effect is one of brightness and cleanliness harmonized in different tones.

The exterior walls are of a compound board, which has cement surface on the outside, a gypsum surface on the inside and sound, heat and cold insulating layer of glass wool felt or mineral wool felt between. The house is thus warm in winter and cool in summer.



Movable Walls

The outer walls of buildings of this material no longer carry the weight of the roof, as in brick buildings. Their function is just to shelter the residents and articles inside, and divide the living space for providing greater comfort.

Light in weight and not cumbersome to handle, the inside dividing walls can be easily moved to adjust the size of rooms. The thinner walls also add to the actual living space, an overall 10 percent increase compared to a brick building of the same external dimensions. Later, when the city becomes green through the planting of trees and flowering plants, the board compound exterior wall is likely to be replaced by insulating glass so that the residents can have full access to nature.

## Help the Urgency

All the four pioneer buildings in Beijing differ in constructional details. The "frame-styled" type is sustained by one hollow reinforced concrete column. The "box-styled" type is constructed on site with prefabricated rooms. The

two single-story houses are composed of prefabricated building materials.

A "box" house can be readily disassembled and moved.

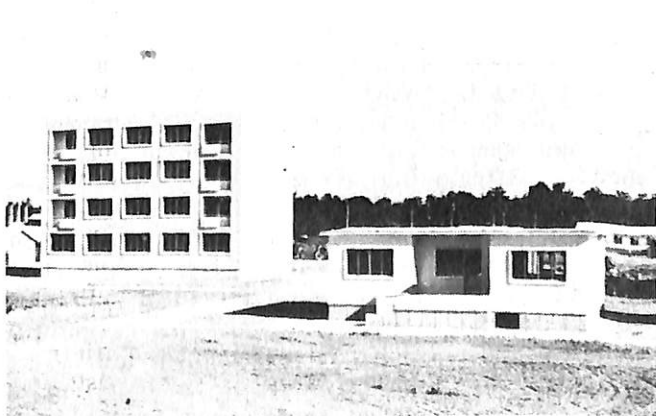
Prospective residents can easily transport and assemble a single-story dwelling of this type. If a dwelling is needed urgently the component parts can be rapidly assembled with the aid of a blueprint and a few friends.

## A Revolution in Building

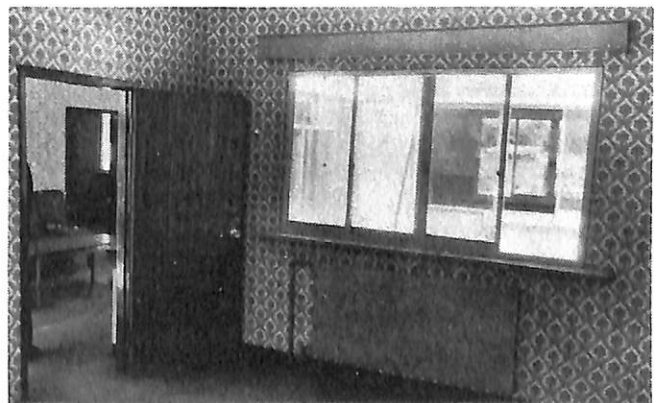
The frame-and-panel dwellings made from the new materials are a revolutionary departure from the brick and tile construction methods used in China for thousands of years. All parts of such buildings are factory produced, and in their construction the labor intensity is much less, working efficiency is double and construction time is halved as compared to the old types. Moreover the frame-panel buildings, light and firmly integrated, withstand earthquake tremors of up to 8 degrees on either scale, so they are particularly advantageous in China where earthquakes are frequent. Their weight (about 400 kg. for each square meter of floor space) is one third of that of the usual brick building.

Large and small plants producing such light building materials are to be set up in next year or two in each of China's provinces, municipalities and autonomous regions, with a total output sufficient to build 6 million square meters of dwelling per year. □

Frame-panel building.



Interior.



Photos by Xinhua



# Turning Desert into Fertile Fields

CHEN RINONG

**M**ANY travelers have described mirages — crystal-like lakes bordered by green villages that suddenly appear in a vast sea of sand. We crossed a big sand dune and climbed to the top of a sand ridge in the southeastern Tenger Desert (which in the Mongolian language means “as wide as the sky”) and a belt of green foliage lay before our eyes. Seeing the astonishment on my face, Xiao Zhang, our guide, smiled and told me, “It’s not a mirage, it’s truly an oasis!”

As we came nearer, I saw it was a village surrounded by a windbelt of a double row of poplar trees. Its streets were neatly lined with one-storey houses, in front of which grew more poplar trees and red and yellow flowers. Jiang Xuewen, the Party branch secre-

tary of the brigade to which the village belongs, received us. He was a vigorous-looking man in his early thirties, wearing homespun clothes. His steady gaze indicated sincerity and an iron will.

He told us that their Heilin brigade, Zhongwei county, in western Ningxia, lies between the Tenger Desert to the north and the Huanghe River to the south. He added that for as long as he could remember, he had felt threatened by sand. Not long after he was born, a sandstorm had completely engulfed his village and his parents had been forced to flee for shelter. After liberation in 1949, his father — by then getting on in years — had brought his family back “home,” but found it was still an empty stretch of yellow sand. So the family had to settle down in a nearby village. Before long, Jiang Xuewen’s father had died, without

realizing his ambition to return to his native home.

In 1970, young Jiang Xuewen was elected leader of his production brigade. Determined to change the face of his hometown, he led his brigade members in conquering the desert. By the spring of 1974 they had built a channel, and used it to divert the water from a canal south of their village. They leveled sand dunes, which they then made into usable land by turning up the rich soil which lay one meter below the surface, thus burying and anchoring the sand beneath it. Using this method, they created 53 hectares of cultivable land. On the windward side they built shelter-belts of trees and shrubs. By the spring of 1976 they had constructed a new village south of their newly reclaimed land. When the brigade’s 43 families had all moved there, they proceeded to

**CHEN RINONG is a staff reporter for China Reconstructs.**

transform the site of their old village into 5.3 hectares of irrigated fields. From 1977 to 1979 they reaped three successive bumper harvests.

Zhongwei county, with a population of 230,000 people and 23,000 hectares of cultivated land, has been constantly menaced by fierce northwesterly storms which shift the sand southwards a distance of about ten meters per year. According to historical records, the desert had crossed the ancient Great Wall 200 years before liberation, swallowing up 2,600 hectares of farm land and many villages, up to 25 km. to the south of the wall.

After liberation, the Party organized individual peasants into an army against the desert, and with collective strength and ingenuity they built shelter belts along a stretch of 80 km. of land. A small village named Leijia-shawo, situated in the county, had scarcely any vegetation due to lack of water. The peasants had tried many times to grow trees, but every time their saplings were smothered by the sand. In 1965 they trial-planted a batch of narrow-leaved oleasters, out of which one survived. This gave them hope. The following year they planted 300 of these trees and also apricot seedlings, carrying water from great distances. Straw windshields were made to protect the saplings. Now, after ten years of

effort, they have 67 hectares of sturdy green shelter belts.

The wind blows without mercy for more than six months of the year in Zongwei county, which has an average annual rainfall of only 187.4 mm. Evaporation in this area is 20 times higher than the rainfall figure. Lack of water has always been the main difficulty in creating forests, although the Huanghe River runs through the southern part of the county. In the 1960s, Zhongwei concentrated its labor power and took three years to build a canal 35 km. in length. Each commune built one or more of the branch channels and electric pumping stations, totalling 39 in all, needed to divert the water and irrigate their fields.

Once the problem of water was solved, afforestation speeded up. The county now has 5,400 hectares of wind-breaks, forming a 60-km.-long shelter belt. In addition, 1,500 km. of trees have been planted along both sides of the roads and around farm fields. Those planted in front of and behind the peasants' houses number 11 million—an average of 300 trees planted by each family. Altogether, the county has reclaimed 2,000 hectares of desert land and has transformed it into farms, forest farms and orchards.

As a result, Zhongwei county has become one of north China's ten most advanced counties in the planting and maintenance of



A 35-km.-long trunk canal on the northern edge of the desert.

Zhang Yidong

forests. Sand-shifting has been basically checked there and agriculture has developed apace. By 1979, with a harvest of 80,000 tons, the county had doubled the grain production figure of pre-liberation days. It had also established 23 forest farms, 88 seedling nurseries and a forest-protection network employing 500 people. It has a forest research and maintenance unit and a state-run forest farm.

The forest farm was built in the teeth of the drought as protection against the northwesterly wind.

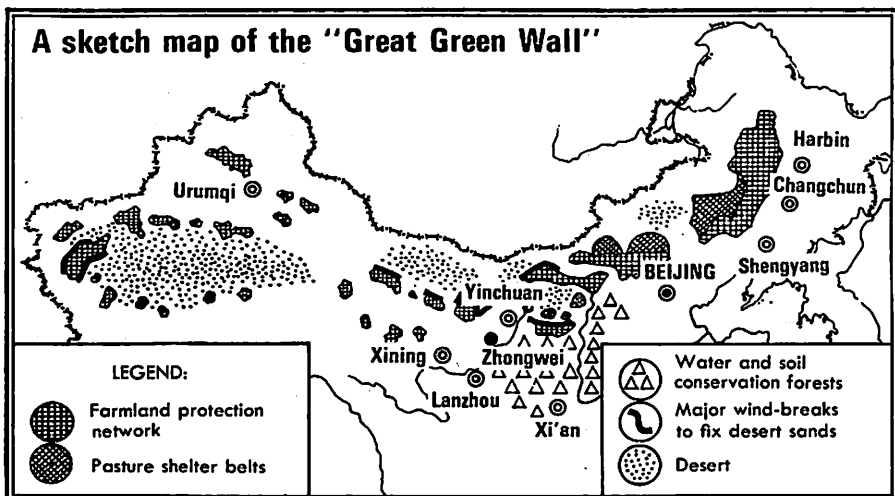
Shelter belts protect arable land in the Tenger Desert area.  
Tang Yuqin



Members of forest-protection team in Fengzhuang brigade, Zhongwei county.  
Xinhua



# A Green Great Wall



**T**HE urgent project of building 7,000-km.-long shelter belts in north China along the ancient Great Wall is now under way. When completed, it will change the outlook of one fifth of China's land. Begun in 1979, the project covers 324 counties in 11 provinces and autonomous regions from Liaoning westward to Xinjiang, including an area of 260 million hectares of land, with a population of 44 million people. Many places in this area flourished in ancient times, but gradually became deserted due to serious soil erosion, the shifting of deserts southward and the wanton destruction of forests by reactionary rulers. Some famous historical cities on the old Silk Road in this area were obliterated by sand. Today, 6.6 million hectares of farm land and an equal amount of grazing pastures on this stretch of land are threatened by wind and sand.

In 1979, determined to radically change this situation, the people's government decided to build this grand shelter belt which will result in doubling north China's present forest area, and changing the climate in this part of the country. The project is one of unified planning, making use of the existing wind-breaks planted over the past 30 years and carefully taking local conditions into account. The first stage lasts seven years, begin-

ning from 1979. Within this period, 5.3 million hectares of forest will be planted, including shelter belts and forests for industrial timber. When the plan is fulfilled, the immediate result will be a drop in windspeed of between 30 and 50 percent. Forest areas in agricultural and pastoral districts will be raised from 4 to 10 percent. In the districts where soil erosion has been serious, forest areas will be increased from between 5 and 18 percent. About 6.6 million hectares of land and 3.4 million hectares of pastureland will be, in the main, protected. More forests will provide the rural areas with more fodder, firewood and fertilizer.

Approximately 8,000 people took part in the survey and designing of the scheme. Of them, 2,100 are forest scientists and technicians.

Last year, they made detailed plans for the afforestation of 300 counties and trained a large number of technical personnel by running study classes. They collected 2,500 tons of tree seeds, built 90 seedling nurseries and 60 seed multiplication farms, and nursed saplings which will be transplanted onto 100,000 hectares of land. All this, plus what is already available in the original forest farms of the area, will basically provide enough trees this year for the afforestation of north China. □

On our way to the farm, on the banks of a canal we saw tall poplar trees growing on both sides of the roads. There were irrigation channels, orchards and seedling nurseries everywhere. Yuan Wei, a 56-year-old veteran technician at the forest farm who is a native of the county, gave us a briefing. He gave us a grim picture of the site as it used to be — just a stretch of yellow sand. In 1960, he and 100-odd young

people arrived here. They erected tents and thatched huts as their living quarters and in that same year reclaimed six hectares of land, some of which they turned into nurseries fertilized with the droppings of sheep which they carried from a distance of 50 km. away on the backs of camels. In 1960 they planted all their fields with the narrow-leaved oleaster.

At present, the farm consists of 1,400 hectares of forest land which

forms a shelter belt of about 25 km. in length and 1.5 km. in width. It is the county's main windbreak and protects 3,000 hectares of land. The present task of the farm is to introduce and cultivate fine species of trees resistant to both drought and wind. The 30 hectares of seedling nurseries are divided into several districts, depending on the different kinds of seedlings growing in them. One nursery plot at-

tracted us with its beautiful pink flowers sending forth a delicate fragrance. At first I thought it was a purely ornamental flower, but Yuan Wei told us it was called *Hedysarum mongolicum*, a variety of sweet vetch. About one meter tall, it has small sparse leaves and long thin branches. Its long capillaries enable the plant to absorb more moisture. A layer of velvet-like hair on the bark protects it from strong sunlight. By the time it is four years old, this shrub can develop a root four meters in length, and the part growing above the surface of the ground is capable of lowering wind velocity by half, so it is treasured as a "trump card" by these forest-makers.

This shrub originally grew wild and was first cultivated by the workers of this forest farm, who are now preparing to provide seedlings of it to help afforest the county's 6,000 hectares of arable land. I saw sand willow, narrow-leaved oleaster, yellow willow and

seven varieties of poplar growing in the farm's nurseries. They had been selected from 40-odd tree species the farm had introduced to the area, which proved to be able to cope with local conditions, having strong powers of resistance against drought and alkalis. Among the arbor trees, the simon poplar is

the first choice here. It grows stubbornly, even if being slowly buried by sand. Every year the farm is able to provide the state with 80,000 assorted tree seedlings.

Last year, Zhongwei county created 440 hectares of forests. It is at present engaged in a new plan to build more shelter belts. □

## First Map of China's Deserts

CHINA published her first desert map recently — "Map of the Deserts of the People's Republic of China." Drawn on a scale of four million to one, it shows the location and topography of her 128 million hectares of deserts and pinpoints the movement of sand dunes. The Taklamakan Desert, for instance, in the Xinjiang Uygur Autonomous Region in the far northwest is indicated as shifting at a rate of 10 to 15 meters per year.

The cartographers are assistant researcher Zhong Decai and engineer Li Jinhua of the Institute of Desertology under the Chinese Academy of Sciences. They have been doing desert surveys and research for some 20 years. Their work is of considerable importance to farming, industry, scientific research and teaching.

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# The Lotus, a Very Chinese Flower

CHEN JUNYU

Lotus Pond

Xu Linlu



ONE of the longest-cultivated and most loved flowers in China is the lotus. A water plant native to China it holds an age-old position in her tradition.

Known to science by the Latin name *Nelumbo nucifera* Gaertn and belonging to the *Nymphaeaceae* family, in China the lotus is referred to by a variety of

CHEN JUNYU is professor of the Department of Landscape Gardening at Beijing Institute of Forestry.

names. The character *he*, for instance, is both the ancient appellation and a general designation; *lian* is used more often in connection with its seeds—or nuts, to be botanically more precise; while *ou* refers specifically to its root, or rhizome.

The lotus is generally believed to have originated in the Asian tropics. The discovery of lotus seeds in a 7,000-year-old neolithic site—that of the Hemudu culture found in Yaoxian county, Zhejiang province in the summer of 1973—shows that they were valued in China very early.

THOSE who have seen the film *Red Guards of Lake Honghu* about Marshal He Long and his guerrilla fighters in Hubei and Hunan provinces in the 1930s, will remember the magnificent spectacle of mile upon mile of lotus-covered lake. Lotus ponds grace town and countryside in many parts of China. There is hardly a garden or park in major central and north China cities that does not have a lotus pond set off by an exquisite gallery or pavilion or two, whose red pillars provide a charming color interplay with the pinks and whites of the lotus blossoms.

Chinese literature is filled with references to the lotus. The earliest are to be found in the *Book of Songs*, China's earliest collection of poetry and songs dating from the early Zhou dynasty (11th century to 256 B.C.). Other famous works on the lotus are the "Picking Lotus" poems written by the Tang dynasty (618-907 A.D.) poet Wang Changling and "Eulogy to the Lotus" by the Song dynasty scholar Zhou Dunyi (1017-1073). Zhou Dunyi, in words that have since become proverbial, describes the lotus as a "noble flower" that "emerges unsoiled from the mire," thus personifying it and ascribing to it lofty human qualities. Subsequent painters and writers produced a host of works on the subject of the lotus.

The lotus image is an important part of both Buddhist and Taoist art and its name was chosen for

the *Bailian*, or White Lotus sect—a religious order popular during the Song and Yuan dynasties. The lotus is also found in floral paintings and in decoration on artifacts, and then there is the Lotus Dance. A type of folk ballad singing several hundred years old derives its name, *Lianhualao*, from the lotus. Lanterns in the shape of the flower are floated on the water as part of the festivities and there are "lotus pedestal" candleholders. The character *lian* appears in many girls' names, as for instance that of Dai Ailian, the noted modern dancer. These are but a few indications of the scope and importance of the lotus in Chinese life.

On the utilitarian side, the lotus is an economically valuable plant. Its various parts are useful in many ways. The roots are eaten raw or cooked. They also provide lotus root starch, an easily-digested food for children and invalids, prepared by simply mixing it with boiling water and sugar to make a light pudding. The root joints, leaves, leaf stems, stamens and pistils, and seed pods are ingredients in Chinese traditional medicine, as are the seed embryos, well known as a tranquilizer and used to strengthen heart action and reduce blood pressure. The seed itself is both a tonic medicine and a gourmet food used in the making of choice pastries, desserts and soups. Representative species of the *ouliau*, or lotus grown for its roots, are the *Liuyuebao* and *Zhou'ou* of Wuhan. Among the best seed-producing varieties are the *Xianglian* and *Dasajin* of Changsha in Hunan province.

The prevalence of lotus in the orient and China in particular has much to do with the long summers and high temperatures in this region. Lotus buds develop and flower best in temperatures between 23 and 30 degrees centigrade. Since the cool European summers make lotus cultivation difficult on that continent, to achieve the effect created by lotus most garden parks cultivate the

(Continued on p. 58)



Lotus along the banks of West Lake, Hangzhou.

*Zhang Shuicheng and Wu Guanglie*

Green Double Palace



Pink Double Palace





County Lotus



Rose-tipped Snow



Red Thousand Petals



# Taiwan Literature Meets Mainland Readers

By BING HANG and CONG PEIXIANG

**T**WO new books *Selected Short Stories from Taiwan* and *Selections of Taiwan Prose* by writers in the island province were published early this year by the Beijing People's Literature Publishing House. This is the first time such collections have come out on the mainland since 1949. A volume of *Selected Poems and Songs from Taiwan* will follow soon.

The earliest story by a Taiwan writer to be printed in Beijing was "Unfading Social Butterfly," by Bai Xianyong, who now lives in the United States. Included in July 1979 in the literary quarterly magazine *Contemporary*, put out by the People's Literature Publishing House, it impressed readers deeply. It voices the constant longing of the many people in Taiwan who left the mainland in 1949 for the families and friends they left behind. Reading it, one feels transported to the old Shanghai. The characters keep recalling the past of their youth, which has vanished like a cloud. Only one image remains clear in their minds, that of Yin Xueyan, the woman for whom the story is titled.

Since this piece was so appreciated, *Contemporary* published two more in subsequent issues, "Underdog" by Yang Qingchu, who still lives in Taiwan, and "San San, Where Are You?" by Nie Hualing, who has moved to America. They too were much liked. So in the spring of this year, *Selected Short Stories from Taiwan* was published. Readers' letters praised the anthology as timely and in accord with the sentiments of the Chinese people.

This anthology, consisting of 22 stories by 16 writers, reflects the changes that have taken place in Taiwan over the past 50 years, and

**BING HANG and CONG PEIXIANG** are editors for People's Literature Publishing House.

The Taiwan writer Yu Lihua with mainland colleagues in Beijing, 1979.

Wang Hongrun



## *Selected Short Stories from Taiwan*

tells us much about local conditions and customs.

Wu Zhuoliu's "Our Master's Mother" deals with the time when Taiwan was a Japanese colony (between 1895 and 1945). Through the character of an old woman, and her hatred for a fawner on Japanese imperialism, the writer expresses his patriotism. "Newsboy" by Yang Kui describes the life of a poor youth who goes to Japan, where he witnesses the poverty of the peasants and experiences the friendship that exists between the oppressed peoples in Japan and China. Other works by older writers published in the anthology are Zhong Lihe's "Poor Husband and Wife" and Lin Hengdao's "Society of Sisters".

Feng Huiyue's "Inn" and Fang Fang's "Sergeant Tao Duoquan" both written in the seventies, deal with the theme of reunion with the motherland. The former is about a young man from the main-

land whose thoughts go back to his family and home town as a result of a tragic love affair. The main character in the latter is a soldier originally from Henan province. Using a truck tire for buoyancy, he swims across the Taiwan Strait to return home.

Like the works of Bai Xianyong, Yu Lihua's "My Sister's Heart" is in the category of contemporary literature. Most such writers depict upper-class people, or intellectuals trying to make a living.

Writers who concentrate on the life of the working people, and who are themselves mainly natives of Taiwan, are also represented in the anthology. "General" by Chen Yingzhen, "Xiao Lin Comes to Taipei" by Wang Zhenhe, "Underdog", "Superior" and "Promotion" by Yang Qingchu, "The 2000 Yuan Award" by Wang Tuo, "Cai Feng's Dream" by Zheng Xinyi and "Wuli Jinfeng's Sunday" by Xi Song are

all of this type. Peasants and fishermen are the main characters in "An Oxcart for a Dowry" by Wang Zhenhe, "Explosion" by

Wang Tuo, "Grandpa Qingfan" and "A Gong" by Huang Chunming and "Daniunan Village" by Song Zelai.

## Selections of Taiwan Prose

The second anthology consists of 32 articles by 23 writers, selected from books and magazines published in Taiwan. They deal with many aspects of life.

Some describe the island's beautiful scenery. Among them are "Climbing the Xiugu Mountains," "Looking for Autumn," "Spring in the Yangming Mountains" and "Visit Hengchun". Wu Jiaqing, the author of "Looking for Autumn" and "Visit to Wulai" has traveled widely and writes his impressions in a unique and beautiful style. These travel pieces also illuminate some of Taiwan's history and that of the mainland.

Love for the motherland is the keynote of "I am a Chinese" by the woman writer Zhao Shumin. The heroine is a Chinese teacher who visits many countries abroad on the proceeds of a book she has written. Abroad, she experiences friendliness from some people, which warms her heart, misunder-

standing from others which she patiently tries to clear up, and ridicule and disrespect from still others, to which she responds with proud disdain. Her concern is to uphold the dignity of her nation.

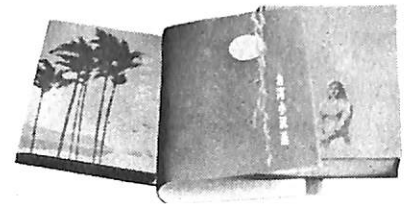
"The moon in one's birthplace is brighter," and "Family letters are priceless," are famous lines of poetry written many centuries ago by the Tang dynasty poet Du Fu. Though Taiwan is separated from us only by a narrow strait, the authorities there do not allow people to receive even family letters from the mainland. Nonetheless the yearning for reunion grows stronger. This can be seen from such writings as "Nostalgia," by Lin Wenhuan, "Cherishing Mother's Memory," and "Ling Long Watches the Autumn Moon," by Da Huang and "Poetic Concept, Artistic Concept and State of Mind," by Ke Feng. In "Cherishing Mother's Memory," the author says, "No matter how old

I grow, I am still my mother's son." Such are the sentiments in Taiwan, and on the mainland as well.

Writings of both the older and younger generations are represented. Among the former are "Buffalo" and "A Woman of Only 85," by Yang Kui, and "Drought" by Zhong Lihe. Among the latter are "A Wisp of Incense" by Yang Qingchu and "Explorer" by Yang Sujuan.

*Selections of Taiwan Prose* carries on the fine traditions of this medium in Chinese literature — indirect expression of emotion, beauty and freshness in descriptions of scenes, and lively narration of complex plots. Quotations from classical poems, folk songs and legends impart rich national color to these writings.

Both anthologies have been so well received that the third volume of poems and songs from Taiwan is eagerly awaited. □



(Continued from p. 54)

water lily, or *Nymphaea L.*, another genus of the same family with flowers and leaves that float on the water instead of rising above it.

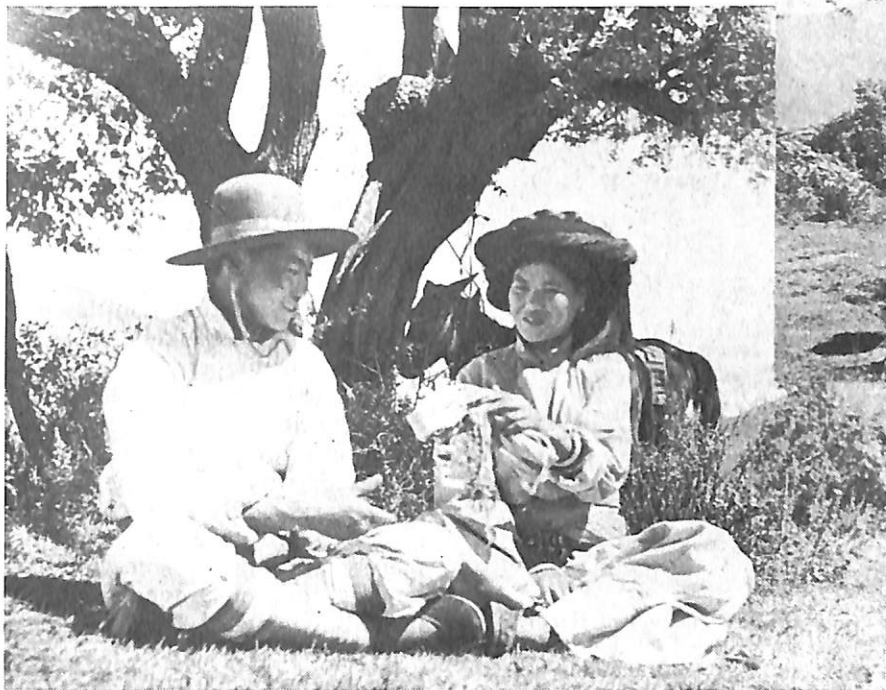
**M**ANY varieties of lotus are cultivated for their blossoms. Twenty-five grown for decorative purposes, were listed in the *Manual of Flowers (Qun Fang Pu)* compiled by Wang Xiangjin in the Ming dynasty (1368-1644). Today's known species in China number over 30, with perhaps several more scattered among the populace. Commonly seen in and around Beijing and Tianjin are the Big Lavender (*Dazilian*), a large-blossomed single-flower variety, a pale red-lavender in color when it

first blossoms and later pink; and the Single Pink White (*Fenchuan-tai*), a variety with large single flowers that progress in color from a pinkish lavender to pale pink.

Wuhan grows the East Lake Red (*Donghuhonglian*) with large single flowers that are first a bright rose color, then pink and the Double Corolla Pink (*Chong-tailian*), a seedless type that has pistils petalized into small green petals and medium-large semi-double flowers that change from deep to light pink. In Hangzhou one finds the Large Purple Margin (*Dasajin*), a lotus with large white semidouble flowers, the outer petals of which have a broad purple-rose edge and the central petals green borders and rose-red

spots. Another type in Hangzhou is the Thousand Red Petal (*Qianhongye*) with large pink semi-double flowers.

There are also many mutations, especially among the poly-flower varieties. One of these, the Thousand Petal (*Qianbanlian*), a seedless variety, has over two thousand petals to each flower. The stamens and pistils have become entirely petalized. The outer petals of this flower are induplicated, or rolled inwards, while the inner ones form one or more central convolutions. Some varieties have as many as five or six of these convolutions. The twin convolution variety, which has become a symbol for perfect love, is much prized by lotus-lovers in China. □



Exchanging gifts with a prospective "Azhu" partner.



A boy and girl riding back from a religious ceremony show interest in establishing an "Azhu" partnership.

## From Pairing to Marriage

### —The Changing Marriage System of the Naxi Minority in Yongning

WU ZELIN

Naxi men seek "Azhu" partners from among women twisting hemp fiber outside their village.



CHINA is a multi-national country, one of whose minorities is the Naxi. It consists of 230,000 people who live in Lijiang, Weixi, Ninglang and other counties in northwestern Yunnan province. An additional 20,000 Naxi people live in Xichang prefecture in neighboring Sichuan province. Long before the liberation of 1949, the people of Lijiang and Weixi had entered the stage of feudal society in which patriarchal monogamy was practiced. The Yongning basin group in Ninglang county, however, developed more slowly, due to their secluded geographical position. Many features of the ancient matrilineal family system were still apparent up to 1956, the year of democratic reform. Pairing and promiscuity were giving way to monogamy. After liberation, and particularly after 1956, this transformation was accelerated.

#### Pairing System

In accordance with Naxi minority custom, when boys and girls reach puberty, a public coming-of-age ceremony is held. From then on, social intercourse is permitted between the sexes, similar to "getting the key of the door" (i.e. the right to vote, choose one's spouse, inherit, etc.) in western society, where dating is encouraged and open. The young

WU ZELIN is a professor at the Central Institute of Nationalities and a researcher at the Nationalities Research Institute of the Chinese Academy of Social Sciences.



A picnic held after sacrifices to Ganmu, the Naxi people's goddess of fertility and love.

Either party is free to break the Azhu relationship. A succession of partners is not unusual. In the 1956 survey it was found that the 462 adults belonging to twelve villages had contracted 2,750 Azhu marriages — an average of six per person. Of the six, two had been stable and the other four short-lived.

Courtship is usually initiated by the male. He is likely to be the first to indicate an interest in an Azhu partnership. If the girl is similarly attracted, the couple will exchange gifts such as scarves, sashes or rings. In some areas, a third party is asked to convey the gifts to the future Azhu. Other men merely appropriate something belonging to their intended partner in public, and if the girl smiles in return, it is a sign of her agreement to the Azhu arrangement. It is not necessary, however, to exchange gifts if both sides look upon the partnership as likely to be of short duration.

Generally speaking, the relationship between Azhus is one of simply staying together. The boy and girl have no economic responsibilities towards each other. The man has no duties to perform for the girl's family, nor does the girl enjoy any rights. However, as they grow older, more settled and responsible, and especially when they have become parents, the man is allowed to come more frequently to the girl's home and often takes on regular household or field work for her family.

Naxi people are free to meet at dances and country fairs or even on the roadside. If a young man takes a fancy to a girl, or falls in love with her, he goes to her house taking gifts. If the gifts are accepted, he may stay the night. It is a form of trial marriage. The two concerned address each other as "Azhu" which means "friend" or "lover," and this pairing is known as an "Azhu marriage."

The peculiar feature of this form of marriage is that each partner continues to live at home, under the same roof as before, still belonging to separate families. The boy comes to the girl's house in the evening, stays the night, and returns to his mother's home early the following morning. If he has no brothers, the girl can come to his house instead and spend the night there. If the two families live too far apart, the boy can stay for several days at the girl's home, but he cannot remain there indefinitely. He must return to his mother's home, and reside there, though he is free to visit the girl from time to time and cohabit with her. A survey carried out during the period of democratic reform in 1956, covering six townships, showed that of 1,749 men and women over the age of 18, 1,635 lived as married couples. Of these, 78.6 percent had contracted

Azhu-type marriages. Every morning one can see a stream of young to middle-aged males returning to their maternal homes.

Azhu marriage carries no restrictions of age, status or wealth. But offspring of the same matrilineal line are taboo. The men select girls for their beauty, their ability in the performance of family household duties, and for mutual sexual attraction. The girls, on the other hand, choose their Azhu partner for good character and general ability. The union may be temporary or permanent. In the case of the former, it could last for one year, several months or perhaps only one or two nights.

A matrilineal household at dinner around the hearth in their home.

Photos by Zhan Chengxu



Eventually, he may move into the girl's home altogether, if she accepts him. If the man has no sisters, the girl can move to his house and join his family. If both sides have large families, the young couple can move out and form a new family unit of their own. No ceremony is necessary for any of these actions, and the boy and girl are not considered to be husband and wife.

A permanent Azhu partnership leads to monogamy, but the Azhu relationship, in a certain sense, is the basis of various systems of marriage. It gives rise to polygamy, where the man is entitled to several female Azhus at the same time. It also gives rise to polyandry, where the woman is not reproved for having several male Azhus.

### Matrilineal Family

Matrilineal families constitute the majority of Naxi nationality households in Yongning. The survey of 1956 showed that 93.3 percent of 388 families in six townships were either matrilineal or a mixture of matrilineal and patrilineal members.

In a matrilineal family, property is inherited and passed down by the female members. If a family has no girl, it will adopt one. Only in rare cases is a male heir acceptable. Females always reside in their mothers' houses and their children take their mothers' surnames, and several generations share the same roof. The children address their mothers' sisters as "mother," and are well looked after by them. The older ones are taken care of by their uncles. There is no such term as "father" in a matrilineal family and no intimate feeling of kinship between father and child.

The head of the matrilineal family is usually the eldest or the most capable woman in the family. She plans farm work and family expenditure, entertains guests, maintains and manages property and household assets, goods and cash, and distributes food. Even in the rare cases where the man is the head of the family, a sister or niece will be invited to act as manager of the household.

The matrilineal family head claims no special privileges. She works with the other family members and discusses matters of importance with them. She can never be arbitrary. The land, animals, farm tools, house and furniture are common property. They belong to all. Only a few items of clothing or articles for daily use can be considered personal belongings. The layout of the house also reflects matrilineal characteristics. Each family has two buildings, one for living quarters and the other for domestic animals. A rich family might live in a two-story house with a courtyard. The main hall is the center of family activities. A hearth is to be found there and a stone altar, used for ancestor worship. The floor around the hearth is made of wood and the elderly women and the children sleep there. And on the same floor the cooking is done, meals are taken, family matters are discussed, guests are entertained and sacrifices are offered to gods and ancestors.

Family members seat themselves in a certain order. The women on the right and the men on the left of the hearth. To be seated on the right is the greater honor. In front of the hearth two wooden pillars support the roof. The one on the right is known as the female pillar and the one on the left the male pillar. The puberty ceremonies are held here. On one side of the hall there is a room in which the old men of the family live. On the other side there is a mill. Behind the hall there is a storehouse. Every woman member of the family has a room of her own in which she can receive her Azhu partner or partners. These rooms are about 10 square meters in size, containing a fireplace and a bed. The young men of the family have no rooms of their own. If they do not sleep in their Azhus' houses, they stay in the old men's room at home.

The women enjoy high prestige not only at home, but also in society. Elderly women are often invited to serve as judges in settling disputes. And up to the

time of liberation, the village head had often been a woman.

In Yongning, a group of families bound by blood ties and social contacts is known as a "Siri," meaning "of the same root." One "Siri" has a common grandmother, surname, and burial plot. The family members within a "Siri" are pledged to help one another. Democratic reform has resulted in monogamy being established, and thus to the disintegration of matrilineal families, which are becoming fewer and fewer in number. A "Siri" nowadays consists of only two or three, or at most five family units.

### The Growth of Monogamy

The Yongning basin is in an out-of-the-way place surrounded by different minority groups, so people there have lived for a long time cut off from outside influences. Only since the 1930s have these people begun to get in touch with the outside world. With the penetration of commodity economy, more men went out to engage in trade. As they brought back more income and goods to their families, their prestige at home increased and the traders moved up the social ladder.

Land reform and the other social reforms of 1956 spurred Yongning's production and resulted in rapid economic change. Old women managing the household and young people spending so much time and energy on Azhu partnerships became obstacles to the development of the area; and reform of the old marriage system became the order of the day, demanded by the great majority of the Naxi people.

The constitution ensures that every nationality enjoys the freedom to keep or reform its habits and customs. It was decided by the government that the marriage law should be implemented step by step towards monogamy in Yongning. The number of small, independent, breakaway families is increasing and equality between husband and wife is becoming the general rule. The marriage customs of the Naxi people are undergoing transformation. □



Abdul Reyimu, Uygur commune member in Turpan drives his family to a fair.

Cheng Zhishan

## Along the New Turpan-Korla Railway

**L**AST AUTUMN, when I was in Xinjiang, the 475-kilometer railway line, linking the Turpan Basin and Korla in the Tarim Basin, had just been completed. I was lucky enough to be among the first group of passengers to travel on it.

The center of Turpan Basin, 154 meters below sea level, is the lowest place in China and also the hottest in summer, where the temperature of the earth surface builds up quickly but cools slowly. It is known as the "Fiery Oasis".

The sun was still scorching hot at noontime. To avoid the intolerable heat, the local people build their houses of mud and stone, with a basement bedroom 1.5 meters below ground. Those who do not have basements rely on their grape trellises for shade.

As we traveled 40 kilometers south over the Gobi Desert, I saw a red ridge which stretches for

The Kaidu River, once a barrier to travel, now has a bridge 438 meters long with 13 spans.

Pan Dequang



90 km. In the blazing sun it looked as though it was on fire. This was the Flaming Mountain described in the famous 16th-century classical novel *Pilgrimage to the West*. According to the story, the Tang-dynasty Buddhist monk Xuan Zang's way to the Western Paradise in search of Buddhist scriptures was barred by the mountain. The Monkey King, Sun Wukong, who was his disciple, borrowed a magic fan from the reluctant Iron-Fan Princess to extinguish the flames.

Drought is common here. To lessen evaporation the centuries-old *karez* (wells connected by underground channels for irrigation) were dug to store and divert water from the melting snow of the Tianshan Mountains. After liberation, the people of Turpan county repaired the old *karez*, built new ones and constructed a shelter belt 1,400 kilometers long as a wind break and sand barrier. They have also dug five main irrigation channels and many small ones. At the foot of Flaming Mountain, Huoyanshan commune with 16,000 people, has already established a running water system using cement pipes made on the spot.

Thirty kilometers southeast of Turpan county are the ruins of the ancient square city of Gaochang, built in the 6th and 7th centuries. Still standing are the remains of its mud-and-clay brick walls and of palaces, offices, temples, workshops and market places. During the Western Han dynasty, Emperor Xuan Di in 68 B.C. stationed troops here to open up the wasteland, and 20 years later Emperor Yuan Di sent a garrison commander. In the Tang dynasty, the Gaochang Kingdom was established. When the monk Xuan Zang passed through the city on his way to the West, its King Ju Wentai cordially received him. He remained for a month, preaching Buddhism.

**B**ECAUSE of the shortage of water, the railway builders had to treasure every drop. A basin of water would be used to wash first their faces, then their feet, and finally to make mud bricks. Once a truck driver was transporting materials. Before setting out, he filled two flasks of drinking water. After nearly 100 kilometers, the water in his tank was almost boiling. Stopping the truck, he poured his drinking water into the tank. When he arrived at his destination he was hoarse and almost dehydrated.

The sandstorms in the basin are also a hazard. Strong winds are frequent. The newly-built railway bed is often buried under shifting sand 1 meter deep in one night. Once, 12 tents which a group of newly arrived railway builders had just erected were blown away. When the local people learned this, they sent warm food to the new comers and showed them how to make dugouts to live in.

After we had crossed the 113-kilometer-long Turpan-Yurgou section, the desert gave way to the snow-peaked Tianshan Mountains. We passed through tunnels built on a gradient of 2.2%.

We climbed to the snowy top of Kuyxiandaban peak, 3,300 meters above sea level. Railway builders were wearing their winter cotton-padded clothes. A sharp contrast

to the blistering heat of the Turpan Basin two days before! We then entered a 6,152 meters long tunnel, the longest of the 29 in the Tianshan Mountains. It had taken the builders more than 2½ years to complete.

At Wulasitai ravine we passed through Shangxinguang tunnel, with its entrance 48 meters higher than its exit. The railway circles for 2,753.5 meters in the tunnel to reduce the gradient.

Leaving the tunnel, we saw the valley spread out below. After passing through two more tunnels, we arrived at the northern edge of the Tarim Basin, China's largest, covering an area of 560,000 square kilometers. It was dotted with oases that looked like emeralds.

The seat of Yanqi Hui Autonomous County is a fascinating place surrounded by oases. Trees line its wide streets. The architecture is typically Central Asian: creamy walls and pinnacled roofs. Not far from the town is the 438 meters long railway bridge over the Kaidu River, which was dotted with sand banks. When river is high, large amounts of silt obstruct its flow and widen the bed.

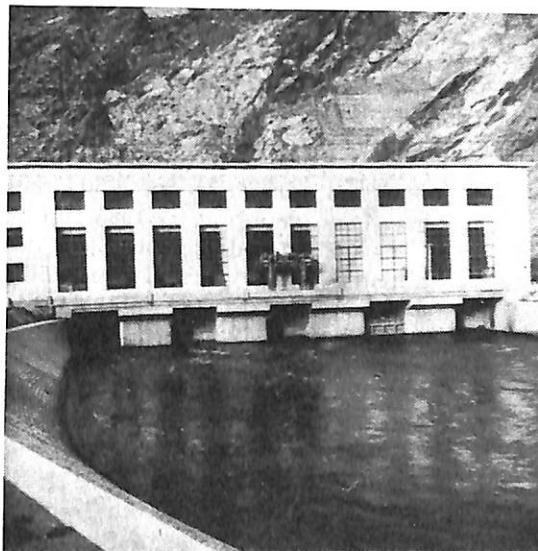
According to *Pilgrimage to the West*, when Xuan Zang with his disciples tried to cross the Kaidu a water monster attempted to stop them. The Monkey King and his followers fought the monster. At last, with the help of Nanhai Guanyin (Bodhisattva), they succeeded in crossing by a magic boat.

**T**WO hours after leaving Yanqi, we reached our destination. Korla is a developing industrial center. To its north, 15 kilometers away, the Peacock River runs through a high gorge. The Tang-dynasty poet Cencan (715-770) named it the Iron Gate Pass and wrote these words on a cliff. Historically it has been an important pass connecting north and south Xinjiang.

A hydro-electric power station, with a planned 35,000 kilowatt capacity and another smaller one, supply electricity to Korla and the Tarim Basin.



Karez, an underground channel for irrigation, traditional in Xinjiang.  
Cheng Zhishan



Hydro-electric station near Korla, terminus of the railway.

Peng Xianchu

The buses shuttling along the asphalt roads and the trains hurtling past made me think of the difficulties of traveling in the past. The poet Cencan described traveling in the desert, "As the horse steps on broken bits of stone, its hoofs bleed." All that has changed, thanks to the work of the road and railway builders! □

# Pigeon Fanciers in Shanghai

PING YUAN



Winning pigeon in the Yumen-Shanghai contest.  
It flew 2,300 kilometers.

**J**UST prior to the Lunar New Year, in last February, despite the severe cold that hit Shanghai, long queues of people were seen in front of a simple wooden house in a narrow lane in the city. These were not shoppers waiting to buy provisions for the holiday, but pigeon fanciers applying for membership to the Shanghai Pigeon Club. Within a few days, the club admitted over 1,500 new members, doubling its 1965 figure.

The Shanghai Pigeon Club has a history of 30 years. Its members are from almost all walks of life and include workers, peasants, doctors, teachers, professors, technicians, salesmen, policemen and even PLA officers. They have their own pigeon cotes at home, where they raise anywhere from a few pigeons to a hundred or more. In the whole of Shanghai, there are over such 30,000 pigeons. Club members pay an annual fee of two yuan and are issued identity rings inscribed with a number and the year to be put on a leg of each pigeon registered.

The club has an active and voluntary working staff of 25 people, several of whom are retired workers in their sixties. Its chairman, 46-year-old Zhang

Shunkui, is a worker of the Shanghai No. 6 Textile Mill. He has raised pigeons for 36 years and bred excellent strains. His birds can fly long distances and have a keen sense of direction. He sent several of them to the PLA frontier troops where they were used as carrier-pigeons. Enthusiastic and absorbed in this hobby, Zhang spends most of his spare time at the club office.

## Major Contests

The major events of the Shanghai Pigeon Club are the contests it organizes each year. One is held in the spring for young pigeons and another in the autumn for the fully-fledged ones. Formerly, the distance covered by a race would not exceed 1,000 kilometers. In recent years, however, as contests have become more frequent and lively, distances have increased and the number of pigeons flying home has also been much greater than before. For instance, in June 1977, in a 1,600-kilometer race between Lanzhou in the northwest and Shanghai, 70 per cent of the pigeons flew back home. In May last year, in a race between Mengyuan county in Henan province and Shanghai, covering a distance

of 1,150 kilometers, more than two hundred out of the three hundred pigeons released flew home. In July last year, the pigeon clubs of the cities of Shanghai, Nanjing and Zhejiang and Anhui provinces jointly held a long-distance race of 2,300 kilometers between Yumen in the famous Gansu Corridor deep in northwestern China and Shanghai on the east coast. The pigeon bred by Wei Zhenwu, a medical worker in Wuxi, won first prize after flying 134½ hours at an average speed of 272.3 meters/minute, reaching international standard.

The Shanghai Pigeon Club held its biggest contest at the Fourth National Games last September. At the opening ceremony, 2,000 pigeons transported in large bamboo cages by train from Shanghai were released at the Beijing Workers' Stadium amidst the cheering of spectators. The championship cup went to a russet-colored pigeon, not quite a year old, bred by an elderly worker of the Shanghai Labor Protection Equipment Plant. First to reach home after a flight of four days, six hours and forty-five minutes, covering a distance of 1,058 kilometers, it broke the record set by another pigeon at the Second National Games in 1959 by half the time.

PING YUAN is a reporter for Sports News.



How pigeons manage to fly home regardless of the distance is a question widely discussed among pigeon raisers. Different views have been put forward. Some think that pigeons are very attached to their nests, and particularly to their partners, with whom they will never part once they have mated. Others believe that a pigeon's keen sense of direction is due to the special structure of its body. The two small fleshy balls behind its ears act like a compass and help it to steer its course. This, together with agility of mind and sharp eyesight are the attributes of homing pigeons.

Pigeon raising has become an increasingly interesting topic of research. One member of the club by the name of Gao Junzhong has written a detailed thesis on the subject based on his long years of experience. His work deals with the breeding, raising and training of pigeons. He lays special emphasis on the breeding of improved strains according to their shape of body, eyes, chestbone, plumage and health. "Pigeon Raisers' Bulletin", a regular publication of the club's, carries articles on topics such as the study of pigeons' keen sense of direction, their flight, introduction of new, improved strains and news briefs on pigeon raising abroad. Last October, the Shanghai Pigeon Club held an exhibition of a hundred pigeons of superior strains, all of which had won races exceeding 1,000 kilometers. Detailed records and the names of their breeders were supplied. The exhibition was a great success and drew 1,200 people on its opening day.

### In History and Today

Pigeon raising has been a favorite hobby of the Chinese for centuries. Artists and poets created numerous works on pigeons. A Tang dynasty (618-907) mural in the famous Mogao Grottos in Dunhuang, Gansu province, features a beautiful pair of pigeons. Stories about these birds

first appeared in the Han dynasty (206 B.C.-A.D. 220). Prime Minister Zhang Jiuling, in the reign of the Emperor Xuanzong (685-762), Tang dynasty, raised carrier-pigeons to deliver letters to his faraway friends. At that time the birds were called "flying servants".

Many pigeon fanciers in Shanghai have become close friends as a result of exchanging their experiences with each other. Ding Kuan, an accountant at the China Ballpoint Pen Factory, in his late fifties, is a long-time pigeon enthusiast. He keeps twenty pigeons in a wire cage on his veranda at home. "They bring me great pleasure and help me relax after a hard day's work," he says. Every morning he releases the birds, cleans their cage and, when the pigeons fly back after circling in the sky, feeds them with maize grain. This has become his daily routine. After coming home from work in the evening, he loves to sit by the cage and listen to the soft cooing of his pigeons. Ding Kuan's close friend, Jiao Xiaoyin, from the Xinhua Pen Factory, is also a keen pigeon raiser. Both men have been friends for over ten years as a result of their common interest and exchange of useful tips on how to breed pigeons.

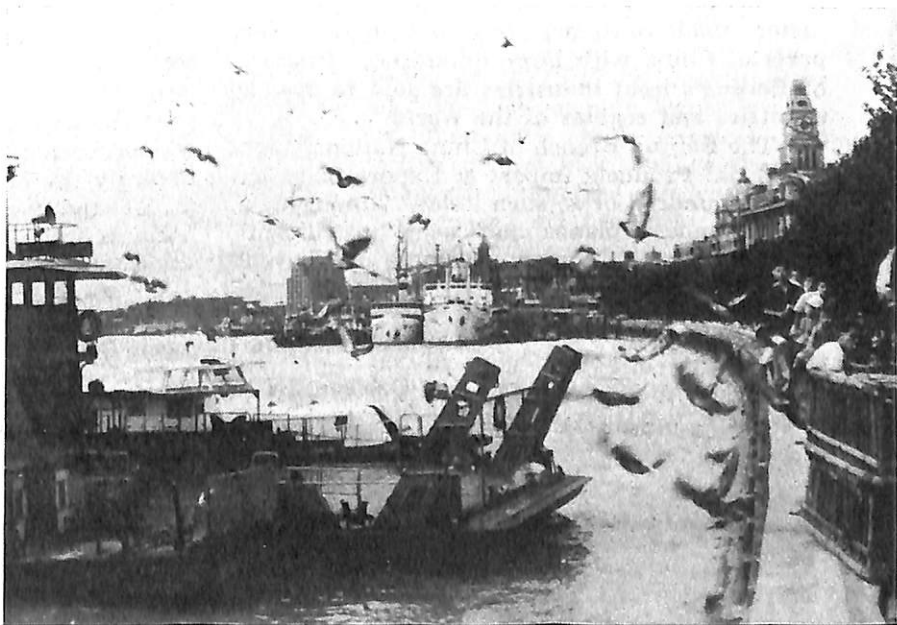
Zhu Zhanghai, a worker in the Shanghai Detergent Factory, has

been a pigeon fancier for more than twenty years. His wife is even more enthusiastic than he. Last year, they entered an eight-month-old pigeon of theirs in a 1,375-kilometer race between Baoji in Shaanxi province and Shanghai. After a flight of sixteen days, their pet arrived home.

However, pigeons, though seemingly harmless, may cause family quarrels. For instance, when Wang Daosheng, another keen pigeon fancier, first bred pigeons, his wife was strongly opposed to it. She reprimanded him for putting too much heart and energy into his hobby neglecting family affairs. Besides, she disliked the noise of the pigeons and the cleaning of the cote meant extra trouble for them every day. Wang Daosheng did his best to win her over. He helped her with household chores and even gave up smoking. His wife, moved, started to give a hand in caring for the pigeons. Now she too is a pigeon enthusiast.

The real problem, perhaps, arises in competitions. While many members have the joy of seeing their pigeons coming home, some are inevitably disappointed after waiting for days in vain on end. Nevertheless, they are always prepared for the next race. □

Pigeons in training on Shanghai's "Bund."



**China National Light Industrial Products Import & Export Corp.,  
Beijing Branch**

# **HANDLES BEIJING'S LIGHT INDUSTRIAL PRODUCTION AND EXPORT TRADE**

**China National Light Industrial Products Import & Export Corp., Beijing Branch is in charge of the export of light industrial products made in Beijing, and of the import of some light industrial goods.**

For the Chinese people striving for the four modernizations, 1980 is a year of crucial importance ushering in the important decade of the 1980s. Socialist modernization demands rapid economic construction. This requires a rationally planned and efficacious readjustment of industry, coordinating units in the same specialty. Priority is given to the development of the light, textile, electronics and chemical industries, so as to meet domestic and export needs.

For years the Beijing Department of Light Industry has encouraged its workers and technicians to devise technical innovations and held frequent competitions to compare and appraise the quality of products. This has spurred the workers' initiative, with increased production, improved quality and added variety of goods resulting.

Beijing now is 80 percent self-sufficient in factory-made consumer goods and supplies other parts of China with large quantities. Products of Beijing's light industries are sold to over 80 countries and regions of the world.

The Beijing Branch of China National Light Industrial Products Import & Export Corp. exports a hundred or so such items. Among them are "Xinghai" pianos and wind instruments, "Double Rhomb" zippers, "Temple of Heaven"

mosaic floor tiles, "Zhong" leather shoes and "Golden Leaf" leather goods, all with a good reputation in foreign markets.

Beijing has increased its commodities for export. "Double Rhomb" watches and alarm clocks, "Lion" hand-sewn leather balls, "Dragonfly" badminton shuttlecocks and rackets, "Double Rhomb" and "Great Wall" artificial leather suitcases and bags, "Jasmine" scented toilet soap, "Panda" detergents and other new products have won favorable comment from foreign consumers.

We arrange for export and import of light industrial goods, compensatory trade, assembly and production according to the buyer's designs, using their materials and components.

While mainly handling exports, the branch imports photographic equipment, recreational and sports goods, paper products, home electrical appliances and photomechanical process equipment.

The Beijing Branch of China's Light Industrial Products Import & Export Corp. contacts and enters into correspondence with foreign firms and businessmen and welcomes them to come to China for trade talks. It is ready to negotiate contracts with them at the twice-a-year export commodity fair in Guangzhou and the specialized fairs held in other Chinese cities. Recently the branch has sent representatives to trade exhibitions in other countries and done business there.

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蜻蜓牌



DRAGON-FLY

# "DRAGONFLY" COTTON SHOES

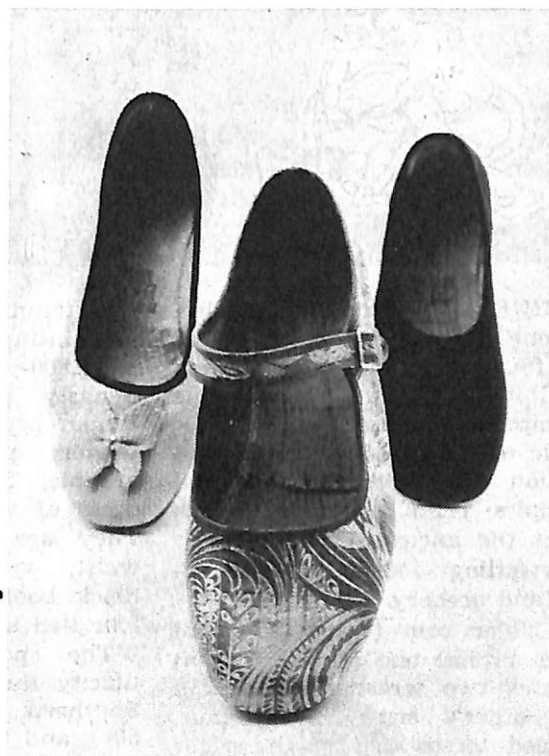
## ATTRACTIVE AND COMFORTABLE

Exporters:

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FINE HORSE

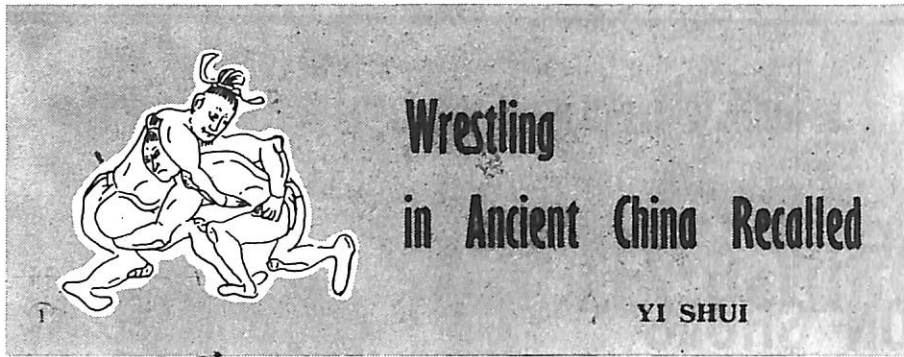
# "FINE HORSE" HANDBALL



The "Fine Horse" handball made by the Leather Products Factory under the Beijing Leather Industry Corp. is used in professional team competitions and for training. The factory has made the ball for 20 years. Its workers and technicians often visit teams and competition sites to get ideas for improving their products. Using data thus accumulated, and adopting various new techniques, they provide high-quality handballs for home use and export.

Each "Fine Horse" handball is made of 32 carefully chosen pieces of first-class cowhide. Expertly crafted, they have stable physical properties, do not leak, change shape or show stitching. The soft leather they are made of provides the right bounce, tactile feeling and moisture absorbency. The balls are a favorite with athletes in China and in other countries.

In July 1979 the ball was designated as an international standard handball by the International Olympic Committee. □



**C**HINESE souvenir coins, one of gold, three of silver and four of bronze, were minted by China this year to mark the resumption by the 'People's Republic of China of its rights and position in the international Olympics. Their respective designs depict the ancient Chinese forms of wrestling, football, horsemanship and archery.

A silver coin (value 20 yuan) and a bronze one (value 1 yuan) features two wrestlers locked in each other's arms. Their taut, muscled torsos display the vigor and beauty of the human body. The design is adapted from a line drawing (fig. 1) done during the Tang dynasty (618-907) in the Dunhuang Caves in Gansu province.

Archeological evidence indicates that wrestling was a sport in China as early as the Spring and Autumn period (770-476 B.C.) and became widespread in the Warring States period (475-221 B.C.). The oldest extant pictorial representations (fig. 2) were found in a tomb of the latter period discovered in Shaanxi province. On a piece of bronze openwork measuring 13.8 cm. by 7.1 cm. each, two contenders stripped to the waist are shown grappling by waist and thigh, each straining to topple the other. Their horses are tethered to trees on either side.

Wrestling was popular during the Qin (221-206 B.C.) and Han (206 B.C.-220 A.D.) dynasties. Lacquer combs found in a Qin tomb in Hubei province carry designs of human figures, including wrestlers. Emperor Wu (156-87 B.C.) of the Han dynasty sometimes ordered wrestling bouts as

entertainment at royal banquets. A painting in bright colors from a 1,800-year-old Eastern Han dynasty tomb at Dahuting in Henan province depicts two contenders poised and ready to grapple. Shown in detail is the dress of wrestlers in those days. They are depicted bare to the waist, wearing red shorts and black boots, and with their long hair tied in a tall top knot.

The sport increased in popularity during the Northern and Southern Dynasties period (420-589), and the subsequent Sui and Tang dynasties. This is attested by the frescoes and other paintings in the Dunhuang Caves. One done during the Northern Zhou

period (557-581) on the ceiling of Mogao Grotto No. 290 shows a competition in martial skills, wrestling among them.

**G**ROUP wrestling bouts made their appearance in the Tang dynasty. They were free-for-alls in which any number of contestants took part simultaneously. Even higher officials of the royal court joined in. In the year 760 the Tang emperor Gaozong called a grand wrestling match and ordered his generals to lead the opposing teams.

Wrestling was also favourite among the minority peoples in China's border regions, especially the Korean nationality in the northeast. This can be seen from murals of the 3rd and 4th centuries in ancient tombs in north-eastern Jilin province. A notable example (fig. 3) shows two men wrestling under a big tree, watched by an old man with a staff in his hand.

In Bianjing (today Kaifeng in Henan province), capital of the Northern Song dynasty (960-1127),



③



# The Yuan Dynasty:

## 3—Foreign Relations, Science and Culture

JIAO JIAN

CHINA under the Yuan dynasty (1271-1368) was known throughout Asia, Europe and Africa as the world's richest and most powerful state.

### Foreign Relations

With communications between China and the outside world already well developed, Kublai Khan (1215-1294), the first emperor of the Yuan dynasty sent envoys abroad to promote trade. Foreign merchants came from Champa (now southern Vietnam), Sumatra and a score of other countries. Some of them were residents for long periods and were even appointed as officials by the Yuan court. The Arabian merchant Pu Shougeng was made a functionary in the foreign trade administration in Fujian and Guangdong provinces. His brother Pu Shoucheng, well-known for his literary accomplishments, wrote poems in classical Chinese. Not a few scholars from Arabia and Europe made significant contributions to Chinese science and culture. Among them the Arab Joseph from the Byzantine empire, worked for the Yuan court from 1250 until his death in 1308 and was accorded the prestigious title of Member of the Imperial Academy. The Persian astronomer Djamal al-Din supervised the construction of an observatory in Dadu (today's Beijing) and built for it such instruments as armillary spheres and theodolites. Chinese travelers frequently went abroad.

During the reign of Emperor Shu Di (1320-1370) Wang Dayuan from Jiangxi province twice sailed to India, the Arabian peninsula, Persia, countries along the Mediterranean, and the region that is Tanzania



Marco Polo

today on the east African coast. He wrote down his experiences into a book entitled *A Concise Description of Foreign Islanders*.

Many cities prospered under Yuan rule. Dadu, the capital and Hangzhou, Quanzhou and Guangzhou in south China drew flocks of foreign merchants and travelers. Marco Polo (1254-1324), coming from Italy with his father in 1275, was hos-

group wrestling by army officers and men of the army was often part of the entertainment at imperial banquets. And wrestling matches were regular attractions at temple fairs and popular recreation spots. By the Southern Song dynasty (1127-1179), professional wrestling clubs had appeared in the capital, Lin'an (today Hangzhou in Zhejiang province) where champions from other parts of the country came to compete. Trophies for winners included pennants, silver cups, lengths of silk, brocaded jackets and horses.

There were also women wrestlers in the Song dynasty. They were costumed almost as sparsely as the men, with arms and legs uncovered. Sima Guang (1019-1086), a minister in the Northern Song court, was shocked by this and petitioned the Emperor to have these spectacles banned. Unsuccessfully, it seems, for wrestling by women was still in vogue in the capital Lin'an in the subsequent Southern Song period. □

Bronze souvenir coin (wrestling design) issued by China's Olympic Committee.





Guo Shoujing, scientist in the Yuan dynasty.

An illustration from Wang Zhen's Book on Agriculture.



Guan Hanqing, famous playwright.

pitably received and won the trust of Kublai Khan. He traveled widely during his 17 years' stay in China, and after returning to Venice dictated his memoirs, which later appeared as the famous *Travels of Marco Polo*. Its vivid and detailed descriptions of the immense territories and thriving cities of the Yuan empire aroused great interest in Chinese civilization among the Europeans of that day and for long afterwards. About the capital Dadu, Marco Polo said, "There are as many good houses outside of the city as inside, without counting those that belong to the great lords and barons, which are very numerous." With regard to trade goods coming into the capital he asserted, "To this city also are brought articles of greater cost and rarity, and in greater abundance of all kinds, than to any other city in the world. . . . The quantity brought in is endless. As a sample, I tell you, no day in the year passes that there do not enter the city 1,000 cart-loads of silk alone." He spoke about Xi'an in the following terms: "It is a city of great trade and industry. They have great abundance of silk, from which they weave cloths of silk and gold of divers kinds, and they also manufacture all sorts of equipments for an army. They have every necessary of man's life very cheap." Describing river traffic in Chengdu he marveled, "The multitude of vessels that navigate this river is so vast, that no one who should read or hear the tale would believe it. The quantities of merchandize also which merchants carry up and down this river are past all belief." About foreign trade in Guangzhou, or Zayton as he called it, he said, "Hither is imported the most astonishing quantity of goods and of precious stones and pearls . . . There come a hundred boats, aye and more too, to this haven of Zayton." In 1292 Marco Polo escorted a Yuan princess to Persia, where she was to marry the Mongol prince who then ruled that country, and from there he went home.

Another noted traveler who came to China in Yuan times was Ibn Battutah (1304-1377) who came from Tangier in Morocco in 1347. He, too, was fascinated by the beauty and wealth he found. About Guangzhou he wrote in his travel notes: "No big city elsewhere in the world can match this one in the splendor of its markets." And of Hangzhou he wrote: "I have never seen another city like this on earth." Ibn Battutah was received with courtesy at the Yuan court, where special escorts were assigned to him. His habits as a Moslem were respected, and everything was done to make his sojourn a pleasant one.

In this period of many contacts, Chinese inventions like the compass, gunpowder and printing found their way to Arabia and Europe. From the Arab world to China, in return, came much knowledge of astronomy, medicine and mathematics.

### Science and Technology

Science, literature and arts continued to progress in the Yuan dynasty; and produced a number of outstanding figures.

Guo Shoujing (1231-1316) grew up under the influence of his grandfather Guo Rong, a man of science versed in mathematics and water conservation. As a young man he studied astronomy and geography under the learned scholar Liu Bingzhong. When at the age of 32, he was recommended to Kublai Khan, the latter thought so highly of him that he had him revise the calendar then in use. Guo Shoujing developed a dozen instruments for astronomical observation and precise calculations. With these he computed the length of the year as being 365.2425 days—only 26 seconds off the actual time the earth takes to revolve once around the sun. His almanac calendar, which had the same cycle as that of the Gregorian calendar, appeared 300 years before the latter.

An expert of water conservation like his grandfather, Guo Shujing supervised the repair of irrigation systems on the Huanghe (Yellow) River in Gansu province and what is now the Ningxia Hui Autonomous Region, which eventually brought water to 600,000 hectares of farmland. Another of his engineering feats was the construction of the Tonghui Canal that linked Dadu with the northern terminus of the Grand Canal at Tongzhou in the capital's eastern suburbs. Thereafter grain ships from south China could come directly to Dadu.

Huang Daopo, a woman from Wunijing in Songjiang (now Huajing township of Shanghai), was an innovator in textiles. From her youth to the age of fifty she lived in Hainan Island among the Li people. She returned to her home town in 1296, bringing with her spinning and weaving techniques she had learned from the island's women. She lived by weaving, passed on her skills to her neighbors, and made improvements in the tools and equipment. Her efforts resulted in a series of decorative fabrics with figured designs. During her lifetime, a thousand peasant families in Wunijing took to cotton weaving as a sideline and their "Wunijing bedspreads" were widely marketed.

Agricultural science also registered advances. The noted agronomist Wang Zhen compiled the *Book of Agriculture* in which he reviewed the progress in farming since the publication of Jia Sixie's *Important Arts for the People's Welfare* during the Northern Wei period (386-534). This book was the first comprehensive analysis of farming techniques undertaken on a countrywide scale. During his service as magistrate of several counties Wang Zhen personally gave instructions on farming to peasants and helped them improve their tools. Another agronomist of Yuan times was Lu Mingshan, an Uygur by nationality, whose book *Summary of Farming and the Necessities of Life* offered a broad range of information on the cultivation of medicinal herbs and the prevention of plant diseases and pests.

### Culture and Arts

Historiography was on a high level in the Yuan dynasty. The *Historical Investigation of Public Affairs* compiled by Ma Duanlin, a historian of the late Song and early Yuan dynasties, gives extensive data of the political and economic systems of those times. Prime minister Tuo Tuo (1314-1355) presided over the compilation of three official histories: *Song History*, *Liao History* and *Jin History*. In these, and especially the latter two, is preserved much original documentation concerning the Qidan (Khitans) and Nuzhen (Nuchen), peoples who then roamed the grasslands of north and northeastern China. Another important work - *The History of the Mongols* was completed in the mid-13th century. In 282 chapters it traces the origins of the Mongolian nationality and vividly recounts episodes from the reigns of Genghis Khan (1162-1227) and Ogodai Khan (1186-1241). It was an notable contribution to the old culture of multi-national China.

The most striking advances in art and literature under the Yuan dynasty were made in the composite drama form the *zaju*. The comedies, dance dramas and song-and-recitation plays which had already appeared in the big cities of the preceding Song dynasty were further developed. More than 200 dramatists are named in historical records of this period, the most famous being Guan Hanqing and Wang Shifu.

Guan Hanqing (c. 1210-1300), a native of Dadu, was once an official in the Imperial Medical Academy. Versatile, gregarious and adept in many subjects he had many acquaintances in theatrical circles and himself often acted on the stage. He wrote some 60 plays during his lifetime. Among the dozen or so extant and being performed to this day are "Snow in Midsummer," "Riverside Pavilion" and "Rescued by a Coquette."

"Snow in Midsummer," Guan Hanqing's most popular work, relates the tragic fate of Dou'e, a young woman bullied by a villain and subsequently sentenced to death on framed up charges by a venal judge. Before her execution Dou'e cries, "Alas, Earth! That you should mix the good and the evil! Alack, Heaven! That you should fail to uphold justice!" In her anguished condemnation of the iniquities of feudal rule, one hears the author's own views and sympathy with the common people, its victims. Guan Hanqing's works which often rose to dazzling heights both in art and ideas, became widely loved.

Wang Shifu, also a native of Dadu, is known for his representative work "The Western Chamber." It is the story of two young lovers who challenge the system of arbitrarily arranged marriages and stand up courageously against traditional mores and customs. In writing it the author mercilessly castigated the hypocrisy of feudal moral principles. This work had much influence on the literature of later times and still commands prestige on today's stage.

Other playwrights of note during the Yuan dynasty were Ma Zhiyuan, Bai Pu, Ji Junxiang and Li Zhifu. Ma Zhiyuan's "Autumn at the Han Palace" describes the exploits of Wang Zhaojun, a beautiful maiden of the Western Han dynasty (206 B.C.-A.D.23) who married a chief of the nomadic Xiongnu nationality of those times.

The poetry of the Yuan dynasty, generally speaking, did not measure up to the drama. The only poet of distinction was Sa'ad Allah of the Hui nationality (1272-?). His works are gathered in the *Yanmen Collection*, so named because he took up residence at Yanmen, a fortified pass along the Great Wall in a desolate section of Shanxi province. Written in a style sometimes bold and unconstrained, sometimes elegant and refreshing, these poems expressed his sympathy for the common people racked by the savage, unending wars waged by the rapacious ruling class. Some of his lyrical and descriptive passages reach a high level of poetic beauty.

Painting in the Yuan dynasty, chiefly landscapes, has characteristics all its own. Among the famous painters of the period were Wang Meng, Wu Zhen and Ni Zuan. □

# GUAN SUSHUANG

## -Artist of Beijing Opera

BAO WENQING

**S**TAR performer of the Beijing Opera Troupe of Yunnan province which is touring Europe is Guan Sushuang, a 52-year-old actress of nationwide renown. The leader of the Yunnan provincial troupe, she is also vice-chairman of the Chinese Dramatists' Association and a deputy to China's Fifth National People's Congress. Her reputation as an all-round actress stems from her ability to handle both martial and civil roles and her skills in singing and acting as well as acrobatics. On this tour she is taking ten different male and female roles.

### Partial Repertoire

Among the Beijing operas the troupe has been performing abroad is "Battle in Hongzhou", a comedy which ends with a battle scene. Guan Sushuang plays the part of

Mu Guiying — legendary woman general of the Song dynasty (960-1279) — which requires proficiency in singing, reciting, acting and, especially, acrobatics. In the last part of the opera Guan Sushuang wears an ancient Chinese general's elaborate uniform with four colored pennants attached to the back. In this cumbersome costume her acrobatic feats are all the more impressive. With deft twists of her body she uses the pennants on her back to flick back the red-tasselled spears hurled at her by enemies on either side. Sometimes she makes the oncoming spear twirl around the shafts of the pennants and, just before it falls to the ground, sends it back with a well-placed kick. No other Beijing opera actor has yet been able to do this.

In the Beijing opera "Romance of an Iron Bow" filmed last year, Guan Sushuang appears in the first half as a teahouse girl and in the second, in male disguise as an army general. As the young girl, her singing and recitation are clear and melodious and her motions light and graceful. In the general's role, she uses alternately her natural voice and a deep, manly one. The acting in the two parts, too, is so different, one can hardly believe the performer is the same.

Another Beijing opera presented in western Europe is "Autumn River", a love story completely different in tone and style from the two "martial" operas described above. In it a young nun, Chen Miao Chang, falls in love with a young scholar who happens to visit the nunnery on his way to the imperial examinations. After he leaves, the nun decides to break with feudal mores and follow her beloved. On a river bank she meets a sympathetic old boatman who understands her feelings but teases her before taking her to her lover. Untying the boat, rowing along the river and the rocking of the boat are all depicted in mime — with gestures, body movements and dance steps. Convincingly and subtly, Guan Sushuang conveys the inner feelings of the frightened young nun who has never been in a boat before but is anxious to rejoin her sweetheart as soon as possible.

In another love story, "Pick Up the Jade Bracelet", Guan Sushuang plays Sun Yujiao, a maiden in a small town. She is sitting by the door embroidering when a young man named Fu Peng passes by. It's a case of love at first sight. But both are too shy to speak to each other, so before he leaves Fu

Coaching young actors.

Wang Hongxun





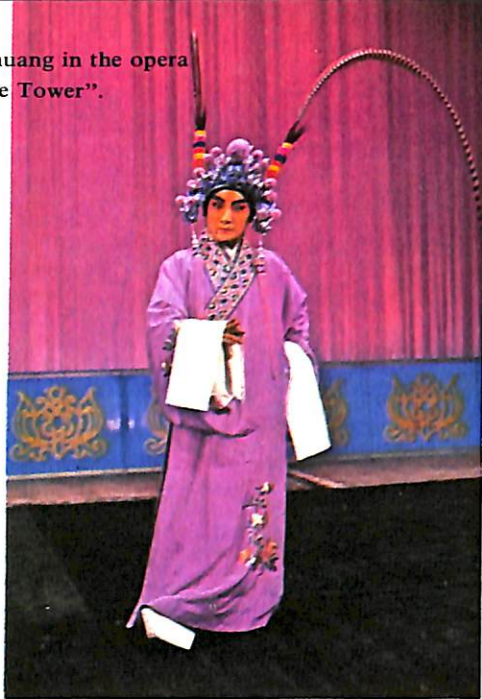


Guan Sushuang in the role of Mu Guiying, the woman general of the Song dynasty.

Scene from "A Battle in Hongzhou": Led by Mu Guiying, the fighters cross a river to fight enemy.



Guan Sushuang in the opera  
"The White Tower".



Battle scene from the opera "Stealing Silver from a Storehouse", in which Guan Sushuang plays the Blue Snake.  
*Photos by Wang Hongxin*



Tempestuous movement of Guan Sushuang  
in the role of Mu Guiying.





## What did the Lady Yang drink?

*In the eighth century she was a renowned beauty beloved by the Tang dynasty Emperor Xuan Zong.*

*Now she is still familiar to millions in China as a character in a famous Beijing opera.*

*What was the drink offered her in this traditional scene?*

*Historically, we don't know. It was so long ago.*

*But TODAY we can recommend to you CHINESE VODKA which is crystal-clear, clean in taste and does not stay on the breath.*

# CHINESE VODKA

CHINA NATIONAL CEREALS, OILS & FOODSTUFFS IMPORT & EXPORT CORPORATION,

Shandong Foodstuffs Branch 70 Zhong Shan Road, Qingdao, People's Republic of China



Peng drops a jade bracelet on the ground as a sign of his love. Sun Yujiao picks it up joyfully. Meanwhile Mother Liu, a warm-hearted neighbor, who has observed all this twits the girl. But when Sun Yujiao pours out her heart to her, she sends the girl's handkerchief to Fu Peng as a token. Guan Sushuang believably portrays a young girl in love for the first time, coyly shy at one moment and overflowing with tenderness and yearning the next.

### Life Story of the Actress

How did Guan Sushuang achieve such high artistry? Briefly told, her own story is as follows:

Her father was a musician in a Beijing opera troupe in Hankou, Hubei province. Discovering that his daughter had an inclination and aptitude for Beijing opera, he sent her to join the theatrical troupe when she was 14 years old. Her teacher, Dai Qili, was an actress versed in both the martial and civil aspects of the *dan* (female role) in Beijing opera. She believed in rigorous training in basic techniques as the key to successful acting and character portrayal. Guan Sushuang has kept this in mind ever since, and in over 30 years has never stopped practising, ever during the confusion of the cultural revolution when basic skills were frowned upon as unnecessary and out-dated. In those days she would train in secret on the balcony of her apartment. Today she keeps up her daily workouts in spite of her many and varied duties. She says, "For an actor of Beijing opera, practice in singing and basic skills is a lifelong business."

Generally speaking, Guan Sushuang gives at least 25 performances per month, and sometimes as many as 32. Her fame is shown by the long queues which form at the box-office whenever her name appears on a playbill, and the enthusiastic ovations she gets from packed houses. □

## The Art of Seal Carving

GU XI



Lion top on seal of Shoushan stone.  
Carved by Liu Huanzhang

THE printed seal has been used for thousands of years in China to indicate the authenticity of personal letters, official messages, receipts and documents. Although now replaced to a great extent by signatures, the seals themselves are still valued as works of traditional art. They embody both the arts of calligraphy and stone carving.

The traditional materials for making seals are gold, silver, bronze, iron, horn, bamboo root, and stone. On pieces of such materials are engraved official titles, personal names, or names of organizations or government departments. Sometimes they are carved with verses or mottoes or

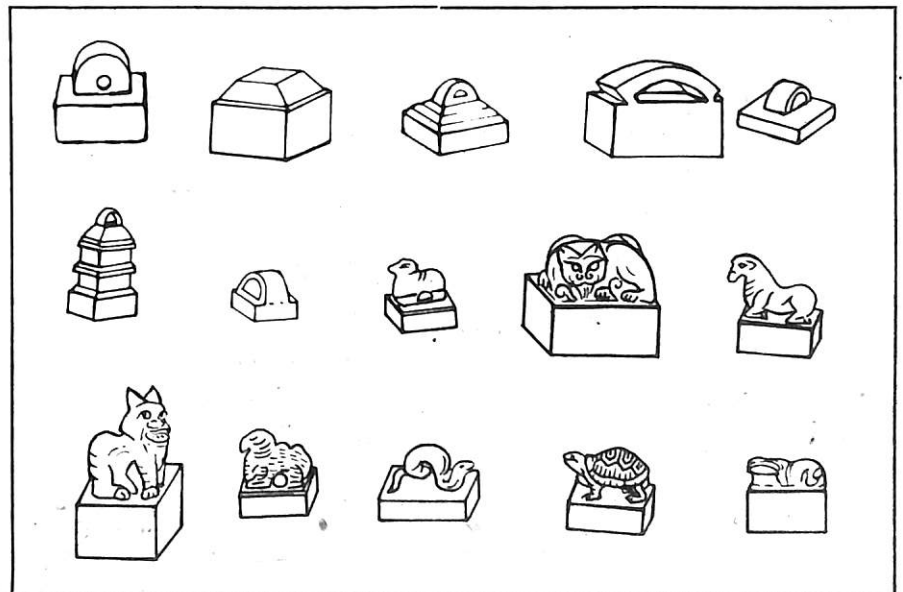
even stylized representations of flowers, birds, fish, insects or the human figure.

They are classified according to use as official seals, personal seals, pictorial seals and free-type seals. When the characters or designs on them are cut in relief they are known as the *zhu wen* (red line) or *yang wen* (positive line) type, and when the design is cut in intaglio, they are known as the *bai wen* (white line) or *yin wen* (negative line) type.

The tops of the seals or the "handles" are frequently cut in fanciful decorative designs, sometimes in the shape of animals. The seal was worn on a ribbon run through openwork in the design as a status symbol or, in the case of certain animal designs, to ward off evil spirits.

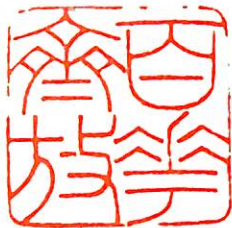
GU XI is a member of the Beijing Calligraphy Research Association.

Typical ornamental handles for stone seals.



**A Hundred Flowers Blossom.**

*by Dun Lifu*



**A Thousand Years and Ba Yan Tower.**

*by Qi Baishi.*



**A Strip of Water (the Sea between Japan and China).**

*by Gu Xi*



Seal carving is a branch of art in itself. A good seal is judged by the calligraphy of the writing on it, the arrangement of characters or other elements, the material it is made of and the carver's artistry. One masterful stroke of the engraver's knife often uplifts the whole piece.

**T**HE use of seals began in China 2,000 years ago. They had come into widespread use by the Han dynasty (206 B.C.-A.D. 220). In the Ming dynasty (1368-1644) and after, many schools of seal carving and a host of famous carvers appeared. Early seals were made mostly of metals and jade, materials so hard to engrave that they demanded the skills of a master craftsman. Softer stones came into use in the Yuan dynasty (1280-1368). Seal cutting developed further after scholars and painters took it up and it gradually became a subject for special study.

Some traditional Chinese paintings have many seals imprinted on them, representing the name of the painter and authentication by connoisseurs or collectors through the ages. On a traditional painting or calligraphy scroll the seal impression frequently sets off the whole and provides the finishing touch with a poetic or symbolic phrase as illustrated on this page.

In recent years Chinese seal carvers have been incorporating elements from both Chinese and western style painting into this traditional art form.

**I**N 1903 a seal studio named the Xileng Studio was set up in the southern city of Hangzhou. It became famous as an art association for research in stone and metal engraving. The studio is still in existence on the bank of Hangzhou's West Lake and is a gathering place for seal artists and amateurs who come to study and exchange pointers.

Visitors to China often like to have their names translated into Chinese and have a seal carved. Eight years ago the noted carver Liu Youshi made a seal for Kakuei Tanaka, then Prime Minister of Japan, from a kind of stone known as chicken blood stone. □



**Sing Loudly on a Mountain at the Double Ninth Festival.**

*by Jin Yumin*



**Picturesque Landscape.**

*by Wang Zeshen*



## Lesson 19

## Going to the Theater

(加拿大访华旅游团由南京  
 Jiānádà fǎng Huá lǚyóutúán yóu Nánjīng  
 (Canada visit China tourist group from Nanjing

来到北京, 住在北京饭店)  
 lái dào Běijīng, zhù zài Běijīng Fàndiàn  
 arrived (in) Beijing, stay at Beijing Hotel)

王: (来到史密斯的房间) 哦! 大家  
 Wáng: (Láidào Shímǐsī de fángjiān) Ò! Dàjiā  
 Wang: (Come to Smith's room) Oh! Everyone

都在这里。今天晚上你们是  
 dōu zài zhèr. Jīntiān wǎnshàng nǐmen shì  
 all is here. Today evening you are

休息呢, 还是去看文艺  
 xiūxi ne, háishi qù kàn wényì  
 resting or going to see literature art

节目?  
 jiémù?  
 program?

玛利: 都有什么节目?  
 Mǎlì: Dōu yǒu shénme jiémù?  
 Marie: All have what programs?

王: 京剧有《闹天宫》、《三  
 Wáng: Jīngjù yǒu «Nào Tiāngōng», «Sān  
 Wang: Beijing opera have "Havoc in Heaven" (and) "(At

岔口》, 话剧有《茶馆》,  
 chà kǒu, huàjù yǒu «Cháguǎn»,  
 the Crossroads", stage play have "Tea House",

舞剧有《丝路花雨》。  
 wǔjù yǒu «Sī Lù Huā Yǔ».  
 dance-drama have "Silk Road Flower Rain".

此外, 还有电影和音乐会。  
 Cíwài, hái yǒu diànyǐng hé yīnyuèhuì.  
 Besides, still have cinemas and concert.

史密斯: 我想看京剧。《闹天宫》、  
 Shímǐsī: Wǒ xiǎng kàn jīngjù. «Nào Tiāngōng»,  
 Smith: I want (to) see Beijing opera. "Havoc in Heaven",

《三岔口》等, 到许多国家  
 «Sān chà kǒu» děng, dào xǔduō guójiā  
 "(At the Crossroads)", so on, go to many countries

演出过, 很受人们欢迎。  
 yǎnchūguò, hěnshòu rénmen huānyíng.  
 performed, very (much) received people welcome.

王: 在这两个戏中, 有不少  
 Wáng: Zài zhè liǎng ge xì zhōng, yǒu bù shǎo  
 Wang: At the two plays in, have not few

武打场面, 紧张、热烈, 又很  
 wǔdǎ chǎngmiàn, jǐnzhāng, rèliè, yòu hěn  
 combat scenes, tense, exciting and very

有风趣。  
 yǒu fēngqù.  
 have humor.

萨克斯: 我和史密斯去看京剧。  
 Sākè: Wǒ hé Shímǐsī qù kàn jīngjù.  
 Sachs: I and Smith go (to) see Beijing opera.

戈登: 《丝路花雨》是一部新  
 Gēdēng: «Sī Lù Huā Yǔ» shì yí bù xīn  
 Gordon: "Silk Road Flower Rain" is a new

舞剧吧?  
 wǔjù ba?  
 dance-drama?

王: 这个新编的大型历史  
 Wáng: Zhè ge xīn biān de dàxíng lìshǐ  
 Wang: This newly composed large-scale historical

舞剧反映了一千多年前  
 wǔjù fǎnyǐng yìqiān duō nián qián  
 dance-drama reflects a thousand more years ago (the)

丝绸之路上的中波人民  
 Sīchóu zhī Lù shàng Zhōng Bō rénmín  
 Silk Road on Chinese Persian people

友好的一段动人故事。  
 yǒuhǎo de yí duàn dòngrén gùshi.  
 friendship a moving story.

玛利: 我在第三期《中国建设》  
 Mǎlì: Wǒ zài dīsān qī «Zhōngguó Jiànshè»  
 Marie: I at No. 3 issue "China Reconstructs"

杂志上看到过这个舞剧的  
 zázhishàng kàndào guo zhè ge wǔjù de  
 magazine on saw this dance-drama's

剧照和介绍文章, 我感到  
 jùzhào hé jièshào wénzhāng, wǒ gǎndào  
 stage photos and introduction article, I feel

这是一个创新, 而且舞蹈  
 zhè shì yí ge chuàngxīn, érqiě wǔdǎo  
 this is a creation, and (the) dance (is)

优美、迷人。  
yōuměi, mírén.  
graceful (and) fascinating.

戈登：我们就去看这个剧吧。  
Gēdēng: Wǒmen jiù qù kàn zhè ge jù ba.  
Gordon: We then go (to) see this drama.

勃朗：珍妮，咱们俩去听音乐  
Bólǎng: Zhēnní, zánmen liǎ qù tīng yīnyuè  
Brown: Jennie, we two go (to) listen (to) music

好吗？  
hǎo ma?  
good?

珍妮：好的。  
Zhēnní Hǎo de.  
Jennie: Good.

王：就这样吧。我在出发前把  
Wáng: Jiù zhèyàng ba. Wǒ zài chūfāqián bǎ  
Wang: Then (be) so. I at start out before

票给你们。  
piào gěi nimen.  
tickets give (to) you.

### Translation

(The Canadian China tour group arrived in Beijing from Nanjing and are staying at the Beijing Hotel.)

Wang: (Coming into Smith's room) Oh! Everybody is here. Would you like to rest this evening or go to the theater?

Marie: What's on?

Wang: In Beijing opera there is "Havoc in Heaven" and "At the Crossroads"; there is the stage play "Teahouse" and the dance-drama, "Along the Silk Road." Besides, there are cinemas and a concert.

Smith: I'd like to go to the Beijing opera. "Havoc in Heaven" and "At the Crossroads" have been performed in many countries and well received.

Wang: Both have many fighting scenes, tense, exciting and full of humor.

Sachs: Smith and I will go to Beijing opera.

Gorden: Is "Along the Silk Road" a new dance-drama?

Wang: It is a new and spectacular dance-drama movingly portraying the friendship that existed over 1,000 years ago between the Chinese and Persian people along the Silk Road.

Marie: I saw photos and an article about it in the March issue of *China Reconstructs*. I find it a creative work and the dances are graceful and fascinating.

Gordon: Let's go to see it.

Brown: Jennie and I will go to a concert. All right?

Jennie: Fine.

Wang: All right, then. I'll give you the tickets when you leave.

### Notes

1. 把 *bǎ* is a preposition used to tell how something is disposed of. In word order 把 is placed

before the object to be disposed of and followed by the verb and some other element to show the result of disposal. For instance, *Wǒ bǎ nà fēng xìn xiěwán le* 我把那封信写完了 (I've finished writing that letter). *Wǒ chūfāqián bǎ piào gěi nimen* 我出发前把票给你们 (I'll give you the tickets before leaving).

Sometimes a verb is followed by a complement which is inseparable from it. Then 把 is used with the object which comes in front of the verb. *Wǒ bǎ nà běn xiǎoshuō fānyìchéng zhōngwén le* 我把那本小说翻译成中文了 (I have translated that novel into Chinese). *Tā bǎ xínglǐ sòngdào huǒchēzhàn* 他把行李送到火车站 (He'll take the luggage to the railway station). We cannot say: *Wǒ fānyì nà běn xiǎoshuō chéng zhōngwén* 我翻译那本小说成中文 or *Tā sòng xínglǐ dào huǒchēzhàn* 他送行李到火车站。

In using a sentence with 把, the following must be noted:

a. The verb must be followed by other elements. *Wǒ bǎ nà fēng xìn xiěwán le* 我把那封信写完了, NOT *Wǒ bǎ nà fēng xìn xiě* 我把那封信写。

*Wǒ bǎ nà běn xiǎoshuō fānyìchéng zhōngwén* 我把那本小说翻译成中文, NOT *Wǒ bǎ nà běn xiǎoshuō fānyì* 我把那本小说翻译。

b. In a negative sentence, *bù* 不 or *méiyǒu* 没有 is placed before 把. *Tā chūfāqián méiyǒu bǎ piào gěi wǒmen* 他出发前没有把票给我们 (He didn't give us the tickets before he left); *Tā bù bǎ xínglǐ sòngdào huǒchēzhàn* 他不把行李送到火车站 (He won't take the luggage to the railway station).

c. If an auxiliary verb is used, it is placed before 把. *Wǒ kěyǐ bǎ nà běn xiǎoshuō fānyìchéng zhōngwén* 我可以把那本小说翻译成中文 (I can translate that novel into Chinese); *Wǒ chūfāqián yīnggāi bǎ piào gěi nimen* 我出发前应该把票给你们 (I should give you the tickets before leaving).

d. Generally the object is definite. *Wǒ bǎ nà fēng xìn xiěwán le* 我把那封信写完了 (I finished writing that letter), NOT *Wǒ bǎ yī fēng xìn xiěwán le* 我把一封信写完了 (I finished writing a letter).

e. Verbs that do not carry a sense of disposal such as *jìn* 进 (enter), *xǐhuan* 喜欢 (like), *zhīdao* 知道 (know), and *juéde* 觉得 (feel) cannot be used with 把. We cannot say *Wǒ bǎ nà jiànshì zhīdao le* 我把那件事知道了。

2. *Liǎ* 俩 means *liǎngge* 两个 (two) in spoken Chinese, so the measure word *ge* 个 does not follow it.



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