

China Reconstructs

VOL. XXIX

NO. 8

AUGUST

1980

Australia: A \$ 0.72 New Zealand: NZ \$ 0.84 U.K.: 39 p U.S.A.: \$ 0.78



- University Life
- China's Muslims
- Indo-Chinese Refugees

Daguanlou Tower on Tianchi Lake
in Kunming, Yunnan Province.

Lian Kun



China Reconstructs

中國建設

PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH, ARABIC, GERMAN AND PORTUGUESE BY THE CHINA WELFARE INSTITUTE (SOONG CHING LING, CHAIRMAN)

VOL. XXIX NO. 8

AUGUST 1980

CONTENTS

College Days <i>Wang Youqin</i>	2
Higher Education Today <i>Chen Su</i>	5
How Work-Study System Operates in One Province <i>Wang Yousheng</i>	8
<i>Industrial Briets: (photos)</i>	11
We of the Hani Nationality <i>Wang Zhengfang</i>	12
For Indochina Refugees, Homes and Work <i>Zeng Shuzhi</i>	18
My Muslim Brothers and I <i>Al-Hajji Muhammad Ali Zhang Jie</i>	21
Shaoxing — City on the Water <i>Zhi Xiang</i>	24
Shaoxing's Rice Wine: Connoisseurs' Delight <i>Dai Erkang</i>	28
'Teahouse' Goes to Europe <i>Uwe Kräuter</i>	30
New Film on Evolution <i>Bei Ke</i>	34
30 Years of China's Esperanto Magazine <i>Lu Chuanbiao</i>	39
Newspaper for Peasants <i>Yan Liu</i>	40
Anguo — "Medicine City" <i>Zheng Jinsheng</i>	42
<i>Sports: International Invitational Tournaments</i>	44
Storied Baidi Town <i>Tang Zhongpu</i>	46
<i>Our Postbag</i>	50
Colorado's Young Songsters in China	52
An Ancient and Vital Style of Painting <i>Liu Lingcang</i>	54
Prime Teas of China <i>Wu Juenong</i>	62
<i>Chinese Cookery: Winter Melon Cup (Dong Gua Zhong)</i>	64
Did Chinese Buddhists Reach America 1,000 Years Before Columbus? <i>Fang Zhongpu</i>	65
Chinese History — XXIII	
The Ming Dynasty: 1 — Politics and Economy <i>Jiao Jian</i>	67
Football in Ancient China <i>Xu Diankui</i>	70
<i>Language Corner:</i>	
Lesson 20: The Great Wall	71
FRONT COVER:	
Listening class of English students in the Western Languages Department of Beijing University. <i>Zhang Shuicheng</i>	

Editorial Office: Wai Wen Building, Beijing (37), China, Cable: "CHIRECON" Beijing.
General Distributor: GUOJI SHUDIAN,
P.O. Box 399, Beijing, China.

Articles of the Month



At Beijing University Today

Fast-moving overview of life and study at China's oldest modern university, by an outstanding student.

Page 2

Our Hani People

The nationality, to which the author belongs, numbers 900,000 people in the mountains of southwestern China. Its history, character, culture, customs and festivals.

Page 12



Indo-China Refugees Resettled



China has accepted and arranged homes and work for 263,000 of these involuntary exiles. On-the-spot report deals mainly with their new life on Hainan Island.

Page 18



My Muslim Brothers and I

Chairman of China's Islamic Association recounts the life and activities of his 10 million co-religionists in China, their contacts with believers abroad, and something of his own history.

Page 21

A Great Play Goes to Europe

"The Teahouse" — a masterpiece by late famous playwright Lao She will soon go to West Germany, France and other European countries. Through the frequenters of a Beijing teahouse over 50 years, it depicts the advancing decay of the old society and the inevitability of the revolution that came in 1949.

Page 30



Prime Teas of China

Noted long-time specialist, now 83, describes the origins, main varieties, gustatory and health-giving properties of China's teas. Also the present situation in tea cultivation, processing and trade.

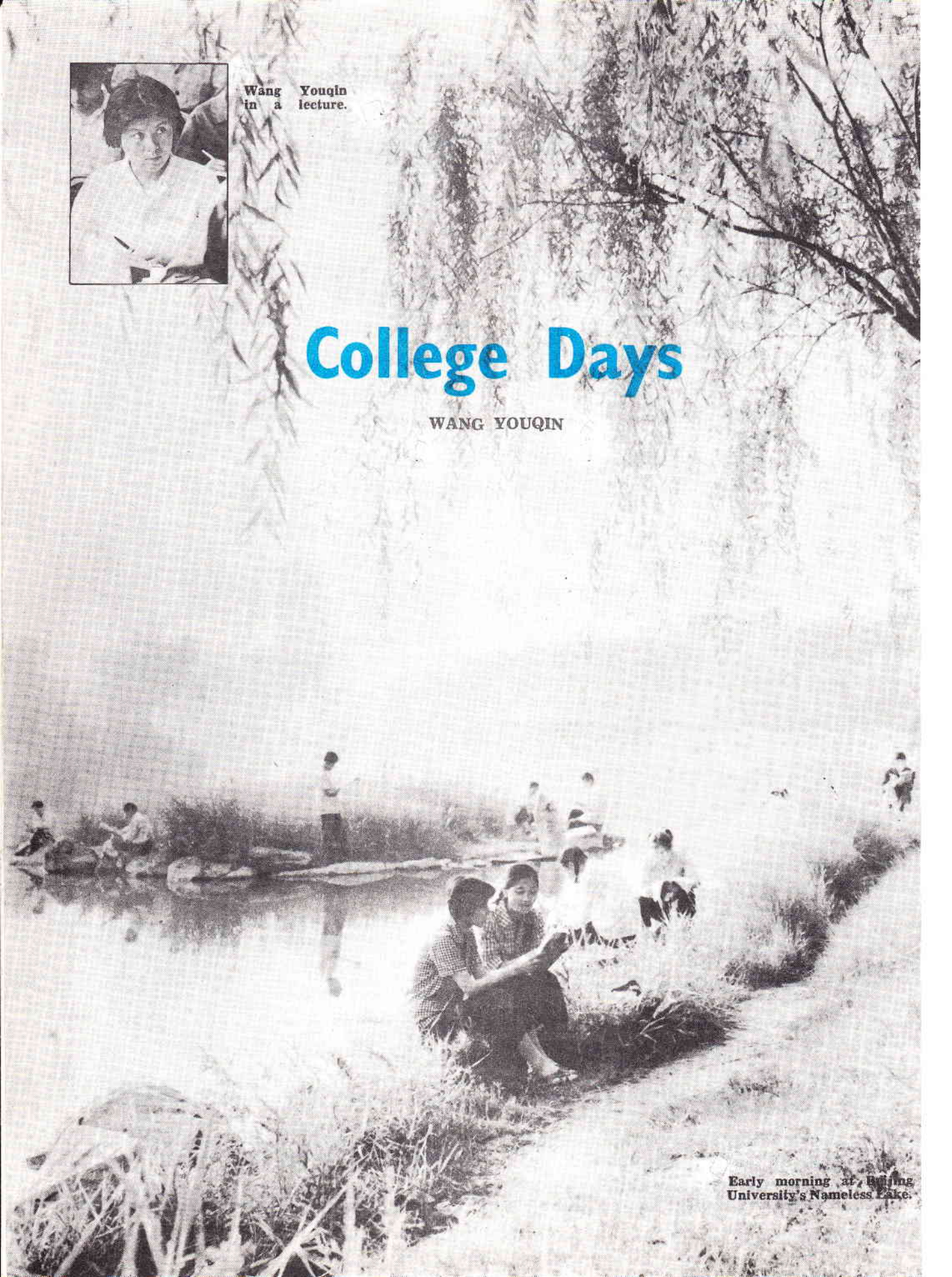
Page 62



Wang Youqin
in a lecture.

College Days

WANG YOUQIN



Early morning at Beijing
University's Nameless Lake.

FOR years I thought I'd never be able to go to college.

My parents were both college teachers in the city of Wuhan in Hubei province. When the cultural revolution began in 1966 my father disapproved of the upheavals. He was labelled an "active counter-revolutionary", mercilessly persecuted and forced to leave his job. At 17 I and my sister, fourteen and a half, had to leave middle school and go to live on a rubber plantation in Xishuangbanna (Yunnan province).

I soon became a skilled rubber cutter. I did manage to get some books and after finishing making the cuts, in the hour while the sap dripped I used to do some studying among the rubber trees in a cool secluded glade.

After the fall of the gang of four in 1976 great changes took place. My father was cleared and regained his teaching post. The system was reinstated whereby the best applicants for college were chosen on the basis of entrance exams.

I sat for the nationwide university exams in the summer of 1979 in Kunming. I wanted to get into the Chinese Language Department of Beijing University, but I found that it was not taking anyone from my province that year. I wrote the school and, possibly because my mark was the highest in the country for liberal arts students, they made an exception and enrolled me. My two sisters took the examination at the same time. The sister who had been with me on the rubber plantation scored so well that she was accepted as a postgraduate student in practical mathematics at Jiaotong University in Shanghai. Another younger sister, who graduated from middle school just last year, was admitted to Qinghua University in Beijing as a mechanics major.

Once I was accepted, the school was very good about making all arrangements for my long trip from Yunnan, even to the Beijing University labels to stick on my luggage. I was welcomed at the station, and as I got my school badge and the key to the room I would share with three other

women students, some of the men came out to carry in my luggage.

Tuition and lodging are paid by the state, and so is medical treatment. Students who worked for five years before college get a subsidy of 37 yuan, somewhat higher than most. Other students may get government aid varying from 6.5 to 22 yuan per month, depending on their family's income. In cases of special need, students from the south can also get winter clothing, and can apply for extra financial aid. I get 37 yuan a month and my sister as a postgraduate, 46. Only my youngest sister's expenses are borne by my parents.

Competition to get into college is keen, but after we finish our four-year course we will have little to worry about, as work is guaranteed by the government. When I think about the fact that those who get into college are actually only a very tiny proportion of all young people, it strengthens my feeling of responsibility to study well and become a person who can really serve the people. How can I let those others down?

May 4th Spirit

Our university is the oldest in China. Built around the garden of a bureaucrat of the Qing dynasty (1644-1911), it has an attractive campus with the clear blue lake mirroring a pagoda, blossoming flowers and trees. It is known, curiously, as Nameless Lake.

Beijing University was the birthplace of the May 4th Movement of 1919, the anti-imperialist, anti-feudalist movement imbued with the spirit of science and democracy, which was the first step toward the modernization of Chinese society. Beijing University students are often exhorted to strive to carry on in the May 4th tradition. In its honor there is the May 4th athletic field, the university's largest. The students have organized a May 4th literary society. Annually on that day a science symposium is held.

May 4th has also been the day the university celebrates the anniversary of its founding. We freshmen, who participated in it

for the first time, were so moved we could hardly go to sleep afterwards. In the ceremony Professor Yang Hui, who had taken part in the May 4th Movement, and others of the school leaders handed torches to the best students from every department, who lit a big bonfire.

Chinese Studies

The Chinese Language Department has a number of noted professors, of whom the most distinguished elderly ones are the linguist Wang Li and the writers Yang Hui, Wu Zuxiang, Lin Geng. There are also some outstanding teachers of young and middle age.

We are required to take courses in classical and modern Chinese, classical and modern Chinese literature, in literary theory and foreign literature. We must also study one or two foreign languages, the history of the Chinese Communist Party, and take courses in philosophy and political economy. We can also choose a number of elective courses, such as one on the poems in the style of Chu (a state in the 4th to 2nd century B.C.), historical phonology, or courses on special topics or writers.

I am particularly interested in post-May 4th literature. Lu Xun, Mao Dun and Ba Jin from that period are my favourite writers. I am also making a study of the relationship between literary trends and China's advance towards a modernized society since the overthrow of the monarchy in 1911.

Our courses also cover literary trends abroad. So far we have had lectures on topics like developments in research in comparative literature, the stream-of-consciousness novel and the theater of the absurd. We also like to learn about studies of Chinese literature now being done abroad. We are interested not only in the teachers' analysis but in learning from them methods of scientific approach and independent thinking.

We have some lively class discussions. I remember one about Ba Jin's novel *The Family*. I had been worried that it would result



Women's hundred-meter dash at the school's 1980 sports meet.



May 4th bonfire.

in awkward silence because there is a wide difference in the students' ages and their experience in life, and because the life of a Chinese feudal family would be too far from that they knew today. To my surprise quite a few students talked at length, touching on problems such as character, plot, comparison with other novels and its practical significance. Everyone liked this genuine, realistic novel. They admired the way the writer denounced the feudal forces that had ruined innumerable young people. A few others felt that the writer had not been successful in portraying some of the characters, and they disapproved of the tragic ending. Others felt that this latter was precisely where the writer's success lay. This led to a heated discussion, with even the professors offering their personal opinions.

After Class

We spend about 22 hours per week in class, so after homework that still leaves us with quite a bit of time. We liberal arts students do a lot of reading in the library, a huge new building completed four years ago. The Beijing University library is not only one of China's biggest but is one of the great libraries of Asia. It has 3,200,000 volumes, including some very valuable hand-copied manuscripts and rare books, and 880,000

foreign titles. It has exchange relations with some 250 colleges in 86 countries. Its reading rooms have a total of 2,000 seats. The science students have the big beautiful Physics Building with lab space for 800 for experiments.

Special talks on a variety of topics are frequently held in the evenings. Recent speakers included the crosstalk artist Hou Baolin, playwright Cao Yu on his latest play *Wang Zhaojun* and Prof. Wu Dazhi of the Central Academy of Fine Arts on modern art abroad. We also heard Prof. C.T. Hu of Columbia University in New York talk on higher education abroad, and Ho Ta, a Hongkong poet on writing poems for recitation and how to read them aloud.

No one in our department professes to be a religious believer, but when a report on the origin and development of the world's three major religions was given by three researchers from the Institute of Religion of the Chinese Academy of Social Sciences the room was packed, with listeners sitting on the windowsills and standing in the corridor.

Some in my department have already experienced quite a bit of life and are trying to write about it in poems or novels. I prefer the novel as the best form to reflect real life. Some of their works are carried in our school magazines or the wall newspapers, and some

have been published in magazines outside.

We all like to congregate in front of the bulletin boards and display cases near the flower terrace outside our dining hall to see what's happening. Film ads, lists of new books, notices of meetings and talks and of activities of the Student Union are posted there. The Student Union, elected by the Students' Representative Assembly, carries on day-to-day activities on behalf of the students. In the election late last year I was chosen to represent the Chinese Language Department. The union discusses students' suggestions concerning teaching and university life, and tries to persuade the school administration to put them into effect. It also oversees clubs, cultural troupes, dances and other get-togethers organized by the students, sponsors talks and cultural performances, checks up on the cleaning of the grounds. It maintains relations with student groups in other colleges in China and some abroad.

We have film showings once or twice a week, bringing our own chairs to the big dining hall or out in the open. The dining hall, with the floor properly powdered, serves adequately for the dances we hold occasionally to taped music or that from a live band. We girls usually dress up a bit for these. Liberal arts students are



Symposium on modern literature held by the Chinese Department heard the noted writers Xia Yan, Sha Ting and Yan Wenjing.

Photos by Zhang Shuicheng and Sang Xiangsen

more interested in dancing than those in science.

In addition to our regular physical training classes, some students go in for long-distance running, basket or volleyball, calisthenics or *wushu*, the traditional Chinese martial arts. My younger sister likes gymnastics. I'm scared even to stand up on a balance beam, but try to do my part as a member of the cheering squad. Our basketball and volleyball teams came in first in the Beijing collegiate matches and we're hoping they'll win the national championships to be held during the holidays.

Our classmates try to take good care of each other, especially of those who have no home in Beijing. After one of my roommates sprained her ankle while practicing the high jump, others carried her to class on the back of a bike, and brought her food from the dining hall. Not long ago a student from a peasant family received a letter saying that several in his family were ill. Aware of his difficulties, we quietly collected more than 200 yuan and sent it unsigned to his home.

I think that the hardships many of us faced, brought about by the gang of four, have made us more considerate for others and more serious as students. It is the aim of all of us to be of use to the people after graduation. □

Higher Education Today

CHEN SU

CHINA's universities and colleges are rapidly recovering from setbacks during the ten years of cultural revolution. Now, to better serve the country's modernization, they are striving to develop and modernize themselves. Important in guiding the restoration are a set of provisional regulations for the work of higher education originally drawn up in the early 60s known as the "Sixty Points", which were shelved during the cultural revolution and then reissued in 1978. Current goals for China's higher education include improving teaching methods, furthering research and training personnel. The plan is to make institutions of higher learning into centers for research as well as education.

A symbol of the Chinese universities' efforts to "come of age" is the recent announcement that they would issue academic degrees (baccalaureate, master's and doctorate).

New Institutes

Colleges and universities that had been closed down during the

cultural revolution have been restored and many new institutions have been set up. The total number as of late 1979 was 633, compared with 343 in 1965 just before the cultural revolution began. There are 33 general universities, 191 for science and engineering, 168 for forestry, agriculture and medicine, 161 teachers' colleges and a number of specialized institutes for foreign languages, finance and economics, politics and law, fine arts and physical culture. These schools offer courses in a total of over 800 subjects (including 500 in science and engineering, 60 in fine arts and physical culture, 230 in forestry, agriculture, medicine, liberal arts, finance and economics, politics and law, and teacher-training). The number of students has gone up strikingly — by 51.3 percent over that in 1965 (1,020,000 in 1979, 674,000 in 1965). A great many people are getting college training via radio and TV and in evening schools and correspondence schools. Over 600,000 are studying through the newly-

established Central Broadcasting and Television University.

Changes in Enrollment

In the turmoil of the cultural revolution, higher education in China came to a virtual halt and there was no new enrollment for five years (1966-1970). When the universities resumed work around 1970 enrollment was by recommendation from the potential student's place of work. However, this was the height of influence of the gang of four and the system was often abused. There was a tendency to recommend on the basis of politics or favor people who were not really prepared or qualified for university study. This resulted in a wide disparity among students and a general lowering of educational standards.

In 1977 the universities returned basically to the system of selecting the most qualified students through entrance examinations. Postgraduate students are being accepted again with 19,000 taken on in 1979, 4.2 times the number for 1956, the previous high.

China has three kinds of higher educational institutions:

1. Those directly under the Ministry of Education, 35 in all, including Beijing, Qinghua, Nankai, Fudan, Nanjing, Jiaotong (in Xi'an), Zhongshan, Wuhan and Lanzhou universities.

2. Those under leadership of the Ministry of Education, but administered by provincial, regional or municipal governments.

3. Those independently run by provinces, autonomous regions and municipalities.

Efforts are beginning to appoint those who know education best to positions of responsibility in the universities. A number of veteran faculty members and outstanding scientists have been placed in leading positions. The renowned chemist Prof. Yang Shixian is now president of Nankai University in Tianjin. Prof. Wu Daren, the noted mathematician and educator, Prof. Teng Weizao, an economist and Prof. Hu Guding, a mathematician, have been appointed vice presidents of the institutions where they teach.

Intellectuals' Greater Role

The use of academic ranks was restored in March 1978, and in the past three years some 90,000 academically-qualified teachers of young and middle age have been accorded degrees of the rank of professor, associate professor and lecturer. In Jiangxi province, for instance, over 800 teachers were accorded such titles.

Efforts are being made to improve working and living conditions for teachers so as to attract

more people to the academic world and revive the enthusiasm of those already there. Cited as an example is the story of Prof. Wu Yousan, the elderly head of the Plant Protection Department of the Shenyang Agricultural Institute and a renowned expert on wheat rust. Putting aside his cane he went to the fields and with the help of his assistants discovered two new physiotypes of wheat in 1978.

Attention is being given to improving what are known as the "three basics", strengthening training of teachers, improving teaching materials, and providing better research facilities, including libraries and information sources.

A big push is being made to improve the quality of teachers through refresher courses and in-service or on-leave courses taught by the older teachers to raise academic levels, and some teachers have been sent abroad for advanced study.

Quite a few new textbooks have been published and more are being compiled by various schools. For basic science and engineering courses alone about 350 have appeared, which means that a new textbook is available for nearly every introductory course.

New approaches are being made to teaching and there is more consciousness of methods.

Scientific Research

Teachers are being given more time for scientific research in addition to their teaching as a means to making them more knowledgeable as teachers and enabling them to contribute directly to the country's modernization. Between 70 and 80 of the 100 or so major items of research covered in the national science and technology program are being worked on in co-operation with institutes of higher education, with 40 under their direct sponsorship. Nearly a thousand products of advanced level have been developed by researchers in higher education institutes in the past two years.

Some major breakthroughs in the study of insulin have been

Some of China's first visiting scholars to the U.S. attend a lecture at Georgetown University in 1979.

Xinhua



made at Beijing University with help from other institutions. At the Science and Technology University experiments in stress analysis carried on by Wu Xiaoping, a woman lecturer, have reached international levels. Many other institutions have done successful experiments on new products, materials and techniques.

Scientific Exchange

Many Chinese delegations have gone abroad in recent years to learn from the advanced people in certain fields, and a number of specialists have come from abroad to lecture, take part in international academic symposiums or participate in research projects. More than 2,700 students have gone for advanced study to 41 countries, and 1,700 students from 84 countries have come for study in China.

More of the most up-to-date textbooks along with other reference materials have been imported and some libraries of solely foreign reference material are being organized.

Quite a number of schools in Shanghai have established relationships with universities abroad, both for exchange of scientific information, exchange of scholars and joint research. These include Fudan, Jiaotong and Tongji universities and Shanghai Teachers' College, which have such relationships with similar universities in the U.S., France, Canada and the Federal Republic of Germany. Other Chinese colleges with such relationships include Qinghua, Beijing, Nankai, Zhongshan, Nanjing universities. □

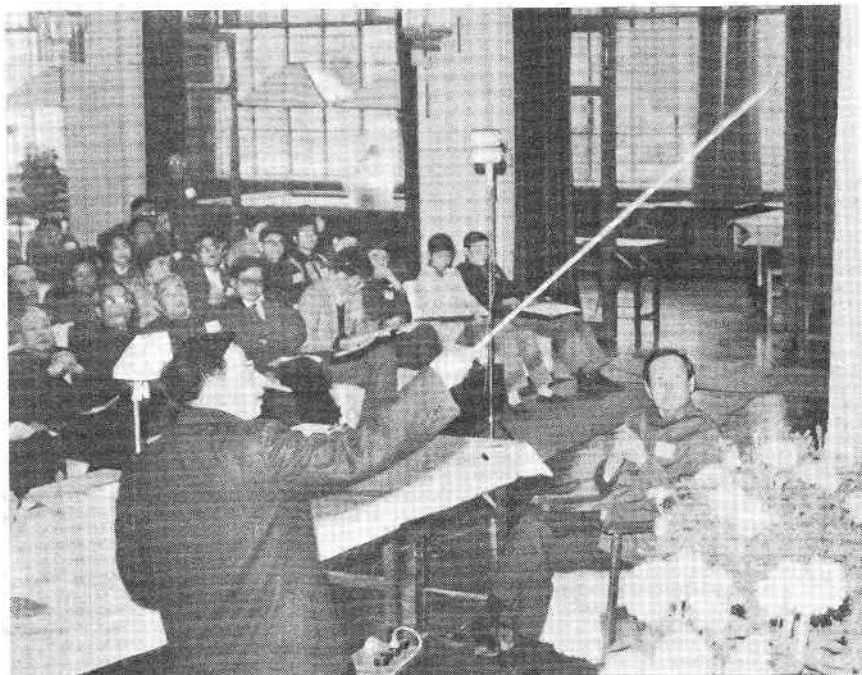
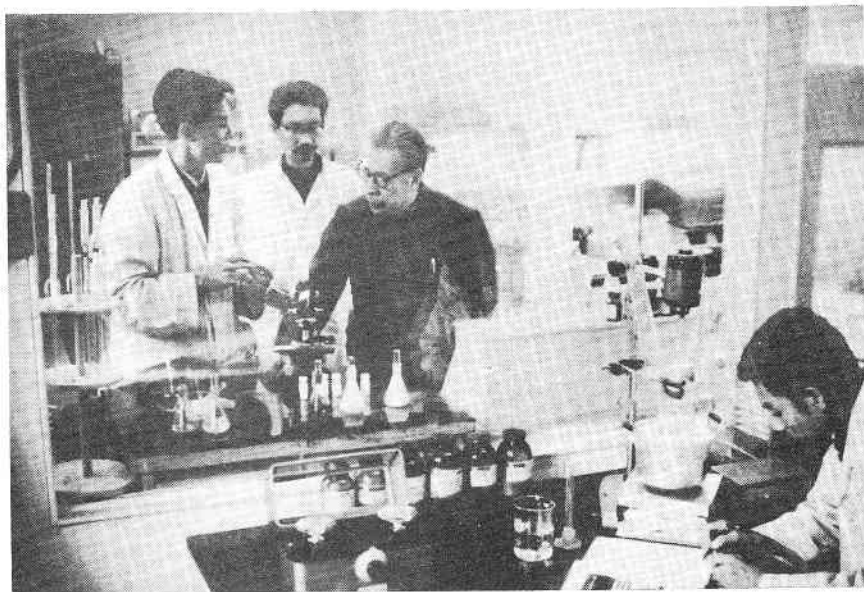
The Northwest Nationalities Institute, closed by the gang of four, was reopened in 1973 due to efforts of Premier Zhou Enlai. *Xinhua*

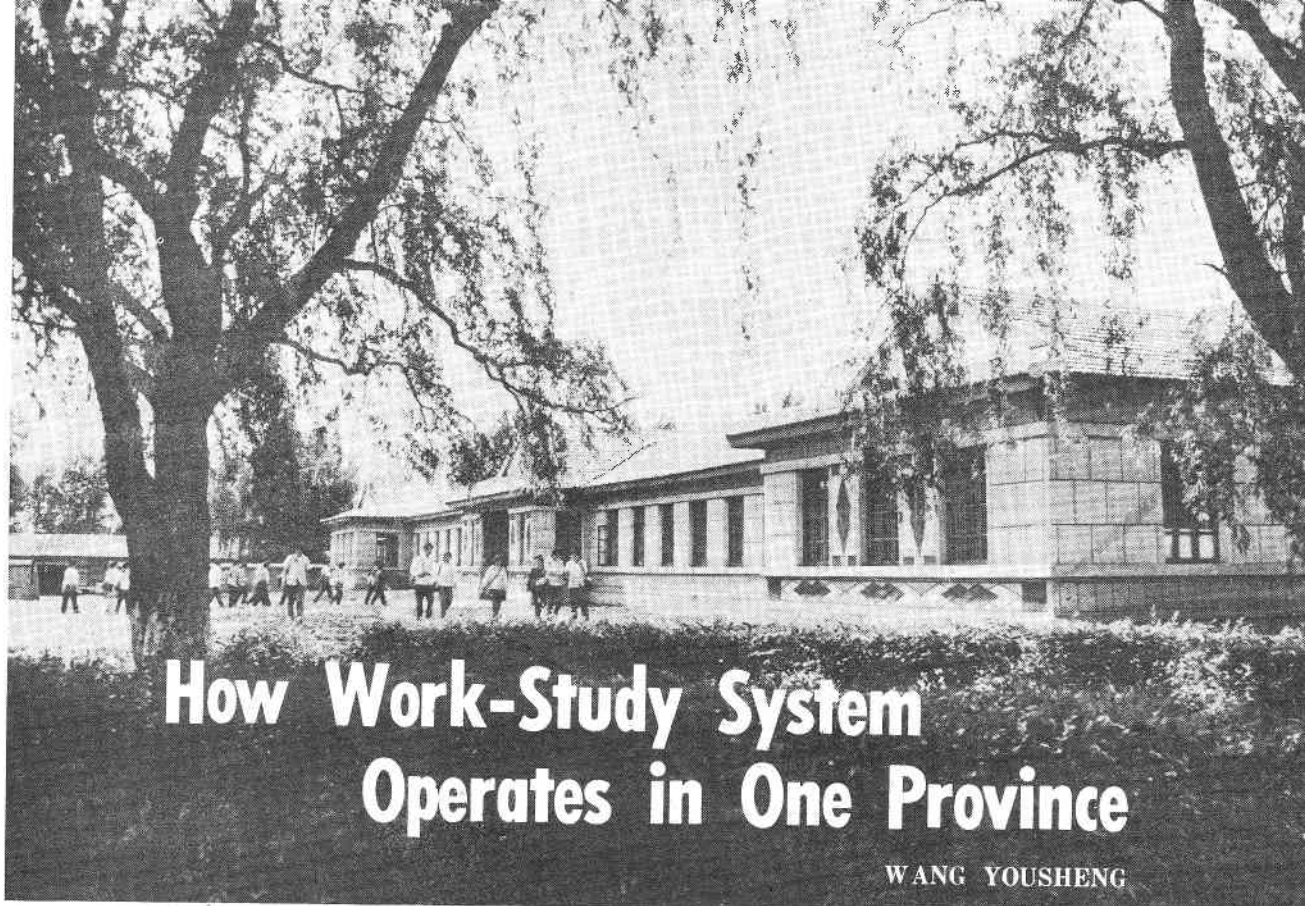
Prof. Yang Shixian, president of Nankai University and noted chemist, directs laboratory work.

Huang Taopeng

Prof. Li Huazhong of Zhongshan University in Guangzhou addresses the 1980 Particle Physics Theory Forum in that city. Seated at right is the forum's chairman, Nobel Prize winner, Prof. Chen-ning Yang of Princeton and Columbia universities in the U.S.A.

Li Ruigan





How Work-Study System Operates in One Province

WANG YOUSHENG

Laboratory at a middle school in Jilin's Jiutai county was built with profits earned by school factory.

Li Li

CHINA, with her large population and meager economy, faces many problems in developing education. One of them is the contradiction between the limited funds and the needs of rapidly building up a modern educational system.

Students and teachers in Jilin province have found a solution to this problem by setting up workshops and farms under what is known as the "Work and Study" Program. Now, the 22,000 middle and primary schools in the province are running 4,000 workshops and 15,000 farms, which produced 100 million yuan worth of manufactured goods every year between 1976 and 1978, and a total of 50,000 tons of grain. Net proceeds from workshops, farms and sidelines in three years amounted to 186 million yuan, of which 92 million yuan were spent on education — equivalent to one third the state's allocations for this purpose.

WANG YOUSHENG is a reporter of the monthly "People's Education".

This has gone far toward making up for the shortage of funds and improving school facilities.

Building Schoolhouses

Weijiawopu Primary School in Huaide county is run by a production brigade under the Shiwu People's Commune. Unlike state-run schools, it gets only a small subsidy from the education authorities for teachers' salaries, and for the rest depends on what the students pay in tuition fees and the brigade can afford to spend on it. It used to have only nine small classrooms in a handful of adobe huts. Desks and chairs were packed so tightly little space was left for the pupils to get in and out. Some even had to climb over desks to reach their seats. One small window in each room provided inadequate lighting, and on cloudy days the pupils had to read with books held close to their eyes. On rainy days the roofs leaked so badly classes had to be

stopped. Because of this, no more than 70 percent of the parents were willing to send their children to school.

The teachers and pupils decided to improve the school's facilities by their own efforts. They planted sweet potatoes, beets and tree saplings on 4.6 hectares of river flats, and by the autumn of that year had earned 7,000 yuan. With this, plus a little state assistance and some contributions from the local people, they built several dozen large, bright classrooms of brick and tile. Later, they spent 3,000 yuan on 100 sets of new desks and chairs, waived tuition fees, and eventually supplied the pupils with notebooks, textbooks and pencils free of charge. Recently the school has also bought a lot of books for outside reading, musical instruments and sports equipment — balls, box horses, vaulting horses and so on — and even made a suit of clothes for every pupil. All school-age children are now attending:

The schoolmaster told us that teachers and pupils take part in manual labor for half a month every year, no more than is stipulated in China's school system. In the first two years they spent more time in the fields, but conditions have improved now. And sweet potatoes are an easy crop to manage. It takes the pupils only two days to plant the seedlings. Weeding takes no more than two days.

Does manual labor lower academic standards? Not if correctly applied under the work-study system, as shown by the experience of the Weijiawopu Primary School. Teaching programs are always completed as planned in this school, and among the 13 primary schools in the commune it has come first in unified exams for several years in succession.

The Work and Study Program has physically transformed the Weijiawopu Primary School, and 15 other middle and primary schools in that commune to varying degrees. Now 85 percent of the school buildings in Huaide county have been rebuilt in brick.

This program also has helped many urban schools solve the shortage of school buildings and equipment.

A No. 25 Primary School in Changyi district, Jilin, borrowed

750 yuan from the district bureau of education to buy raw materials for setting up a workshop producing crayons. Its first crayon machine was built, at the cost of only 95 yuan, out of scrap metal picked up at two nearby factories.

Now the workshop produces large and small crayons in 12 colors and special wax markers for the lumber industry, which are marketed both locally and in other provinces. Profits come to about 8,000 yuan a year. In recent years the school has bought TV sets, loudspeakers, musical instruments, sports equipment and audio-visual aids for teaching. Better equipment has helped to bring up teaching standards and for several consecutive years the school has ranked first in exams held in the district.

Welfare is improving for teachers and pupils. Cafeterias, baths, barbershops and sewing and mending services have been set up in many schools. Last year, middle and primary schools in Changchun built living quarters for their staff, enabling 263 teachers to move into new homes. New living space in the Tonghua region has solved housing problems for 250 families. And in Changchun, many schools have provided teachers and staff members with bus transportation to and from work.



A veteran worker coaches students of a Jilin Middle School in their school workshop. Li Li

System Helps Teaching

How does the Work and Study Program fit in with teaching?

The program has become an integral part of teaching plans in Jilin province. Records show that schools and districts which have done well with this program generally attain comparatively higher standards of education and teaching. At Middle School No. 6 in Changchun's suburbs, for instance, the number of students passing college entrance exams has considerably increased, and six classes averaged 93 out of a possible 100 points in a unified end-of-term maths exam for junior first year students in the province. In sports, too, the school is one of the foremost in Changchun and the province.

On the material side, profits made under the program has enabled the school to buy such things as new desks and chairs, books and reference materials, a film projector, projection TV, and sports equipment, including several hundred pairs of skates and track shoes — all of which make for better conditions for teaching.

Manual labor at Middle School No. 6 — two weeks per semester in junior middle school and three weeks in senior grades — is done at the school's farm and workshops. It has been found that link-

Pupils of a primary school in Jilin's Changyi district make wax crayons.

Liu Entai



ing "book learning" with practice makes it easier for students to digest and remember what they have learned. In the workshops, students operate machines and take a hand in maintenance, tool improvement and technical innovations, all of which helps them master production know-how and skills in a short time. By calculating tonnages for a punching machine, for instance, they learn about crank shaft diameters, electric motor revolutions, diameters and weights of flywheels and forces produced by rotation. Using these as concrete examples, the teachers explain circle calculations, linear equations in one unknown, the application of ratio and proportion in actual situations, etc. Students find this way of teaching much more interesting and are keener to learn.

Other schools in the province are now using similar teaching methods. A physics teacher in a Jilin city middle school is giving his lectures on installation of fluorescent lamps at the school's workshop while his students are actually doing such work. Consequently, less teaching time is

needed and better results obtained. When the school decided recently to revise all its lighting circuits, the students were able to do the job themselves.

Pupils of the Red Flag Primary School in a rural people's commune have worked out better planting techniques through experiments on their school-run farm. Their wheat harvests are the highest in the commune.

Outside Support

School-run workshops and farms are getting assistance from all trades and professions. Encouraged by the government, a school-run industry company has been set up in Jilin with offices at provincial, prefectural and county levels to help school workshops and farms obtain funds, raw materials, equipment and technical know-how, and to find markets for their products. One of the company's functions is to see to it that these workshops and farms contribute to the implementation of the government's policy on education — that the students' study-

time is not encroached upon, and that the profits from production are used for teaching improvement.

Finance departments in Jilin province last year loaned 5 million yuan to the school-run industry company for use as circulating funds, and local planning, finance and tax departments gave all-out assistance to the workshops and farms. For instance, Tonghua city has over the last few years helped some 20 workshops solve problems related to raw materials, equipment, production and marketing. School-run industries in Tonghua are now developing rapidly, with total value of output in 1978 nearly 5 times higher than in 1974, and net profits 14.2 times higher. Since 1974 they have provided education with 2,058,000 yuan in funds. In Hunjiang, the authorities have helped schools draw up regulations on financial management and accounting, trained bookkeepers for school-run workshops and showed them how to improve management. Whenever necessary, they have given financial support to workshops promising a good future. □

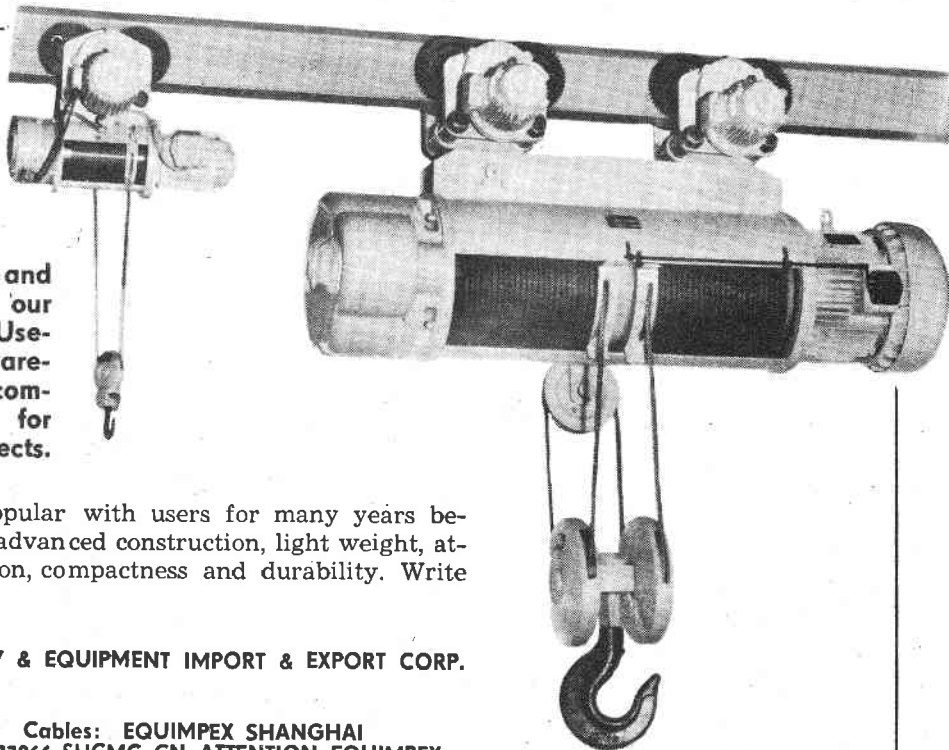
Electric Hoist

Save time and energy and raise productivity with our steel-cable electric hoist. Useful in factories, mines, warehouses, freight yards and commercial establishments for handling extra-heavy objects.

Our hoists have been popular with users for many years because of their high quality, advanced construction, light weight, attractive design, easy operation, compactness and durability. Write in for more details.

CHINA NATIONAL MACHINERY & EQUIPMENT IMPORT & EXPORT CORP. SHANGHAI BRANCH

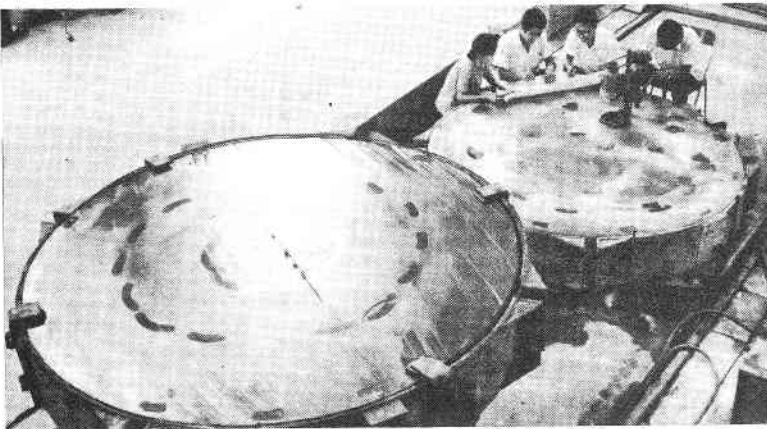
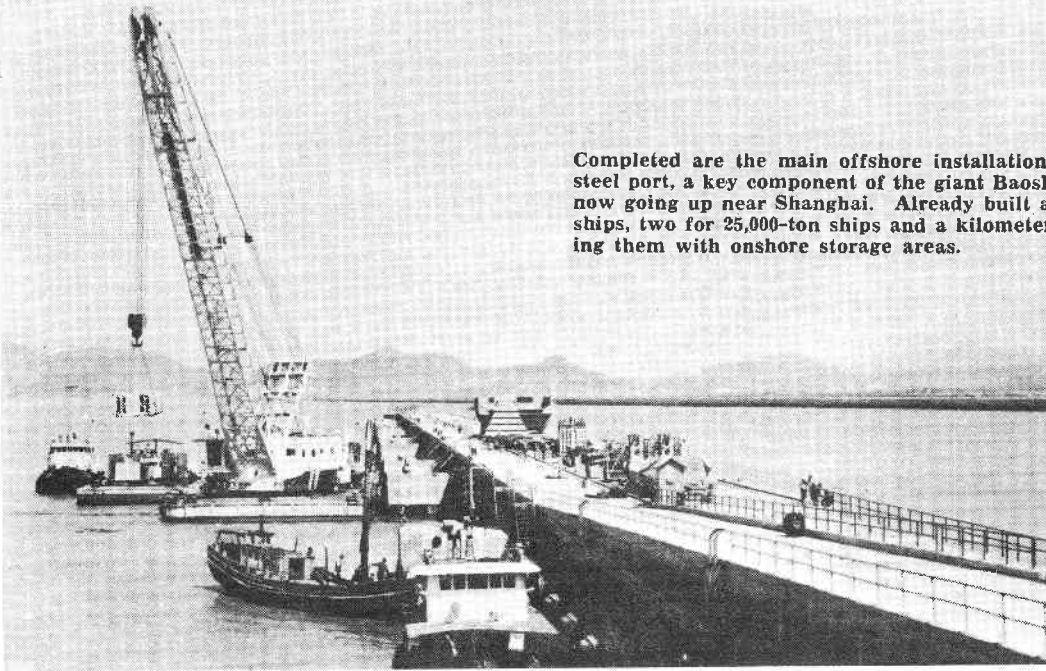
958 Beijing Road, W., Shanghai Cables: EQUIMPEX SHANGHAI
Telephone: 537338 Telex: 33066 SHCMC CN ATTENTION EQUIMPEX



Industry Briefs

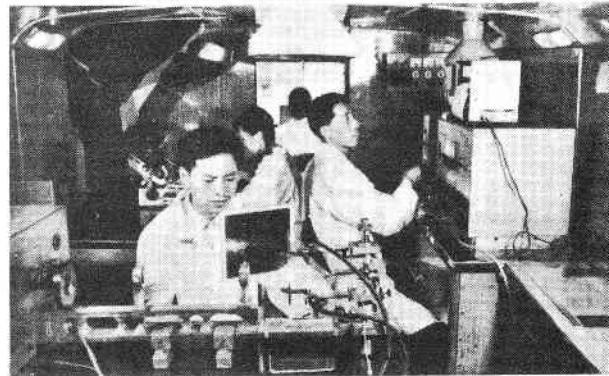
Completed are the main offshore installations of the Beilun iron and steel port, a key component of the giant Baoshan Iron and Steel Works now going up near Shanghai. Already built are a berth for 100,000-ton ships, two for 25,000-ton ships and a kilometer-long causeway connecting them with onshore storage areas.

Lu Ming



A telescope mirror 2.2 meters in diameter has been cast by the Sinhu Glassworks in Shanghai. Thirty-eight cm. thick and weighing four tons, it is made of microlite glass with an expansion coefficient close to zero. Besides for better astronomical observations, it can serve as a reflector for precision optics and laser technology.

Xu Yigen

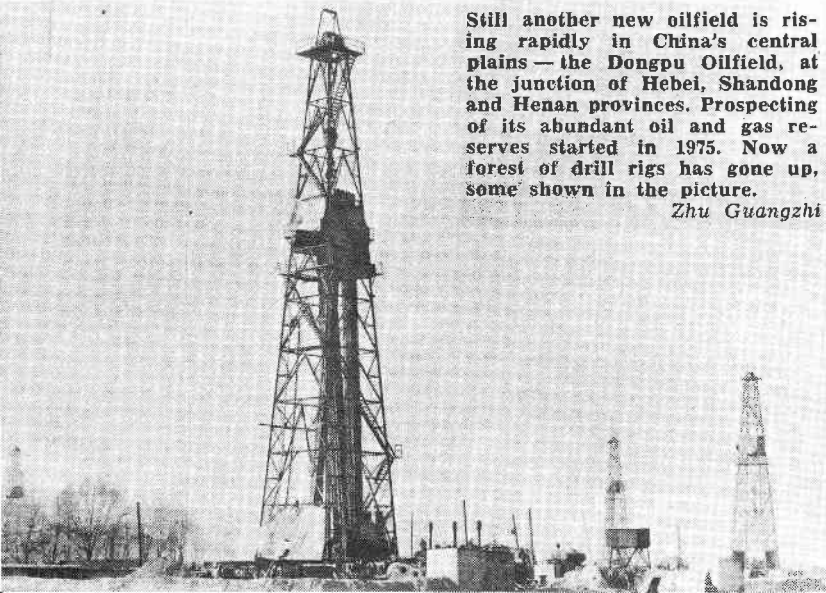


The first mobile geological laboratory made in China is now in trial use. It will be employed chiefly for geochemical prospecting and on-site experiments and analyses. The upper picture shows it running on a mountain highway, the lower, geologists working inside.

Lu Ming

Still another new oilfield is rising rapidly in China's central plains—the Dongpu Oilfield, at the junction of Hebei, Shandong and Henan provinces. Prospecting of its abundant oil and gas reserves started in 1975. Now a forest of drill rigs has gone up, some shown in the picture.

Zhu Guangzhi





Hani girls in traditional headgear.

We of the Hani Nationality

WANG ZHENGFANG

Picking spring tea.

Photos by Che Wenlong



IN southern Yunnan province flows the Yuanjiang River which we Hani people call the Red River because of its color. On either side of the river stand the 400-km.-long Ailao range, some 1,600 meters above sea level. The mountains are covered with broadleaf trees. They are where most of our 900,000 Hani people live today, and have lived for many centuries.

The climate is warm and moist, good for the rice, millet and maize that we grow. Rich deposits of tin, gold, copper and iron are there to be mined. As it is very cold high in the mountains, we live on the lower slopes where the climate is warmer, but still not as hot as in the low valleys.

Origins and Early History

As early as in the Tang dynasty over 1,000 years ago, historical records mentioned the "Heman" or "Heni" people. Even today, in our own language, we still sometimes call ourselves Heman or Heni. We don't know for sure where our people originally come from, but legends say our ancestors, comprising 7,000 households, once lived on a vast fertile plain away to the east where the sun rises. Long ago our forefathers began their migration, finally settling in the Ailao range.

Originally our people did not use surnames but only, as did many other nationalities in the world, patronymics. About twenty generations ago, these forms were stabilized into surnames that were handed down. The last syllable of the father's name was used to start the names of his children.

Many of us, in fact, can trace our roots back 50 generations. For instance, Li Hecai, vice-chairman of the provincial political consultative conference, can recite his genealogy for the last 56 generations. Today, we have adopted family names like the Han people.

WANG ZHENGFANG is a leading member of the Nationalities Affairs Committee in the Honghe (Red River) Autonomous Prefecture of the Hani and Yi Nationalities in Yunnan province.

We Hanis have long been known for bravery and for our fierce battles against injustices. In 1917, we joined with the neighboring Yi, Miao and Dai nationalities in a revolt against the oppression by the local feudal rulers. The uprising was led by Lu Meibei, an 18-year-old Hani girl, an excellent rider and markswoman whose name still evokes love and respect. It raged for five years. Though finally put down, it shook the foundations of the despotism of feudal lords linked with the majority nationality warlords of Yunnan province. In the country-wide War of Liberation (1946-1949) many Hani people joined the Yunnan People's Self-Defence Corps led by the Chinese Communist Party. This force was later merged into the People's Liberation Army. It made its contribution to the founding of the new China.

Character and Customs

The energy and industriousness of our people can be seen in the tiered-terraces they have built to make the steep mountains cultivable. Some of the fields so created are quite large, others only the size of a big washtub. Each has an embankment of stone and earth, laboriously put up by hand. Water from high in the mountains is guided down through channels dug to link terraced fields. This prevents erosion and ensures both irrigation and drainage. It has helped us consistently to achieve fairly high yields of grain. The Hanis began to build terraces here early in the Ming dynasty (in the 14th century) and there are records of imperial citations commending the work.

Our Hani people love to sing and dance, and do it well. Most can make up songs on the spur of the moment. I, when young, was particularly fond of dancing. In the winter, with very little farmwork to be done, the boys in our village would prepare food and lodgings and invite the girls from other villages to sing and dance on the grass flats or in large caves nearby. The merrymaking would last two to three days. Before



Melody blown on a tree leaf.

Zhou Youma



Hani children in primary school.



Fields terraced by Hani mountain farmers. *Sun Yunshan.*



Traditional weaving, unchanged for centuries.

A Hani village.



Something new. Hanis now have sewing machines in workshops and at home.

Photos by Che Wenlong



the girls left the boys would give them each a quarter of a pig as a present. The girls of our village could similarly invite the boys from another sending them home with similar gifts. In other months of the year, boys and girls would meet at night in specially-built small bamboo "mixed houses" a little way away from the village to sing, dance and court until dawn.

Traditionally, young Hani people have chosen their own mates or had them chosen for them by their parents. Either way, marriage was subject to the consent of the parents on both sides. On the wedding day, the groom would go to the bride's house to fetch her. Before setting off, they would kneel down before the parents and ask for guidance and advice. The bride's parents would respond with, "We are not rich and we cannot provide you with more than we're given. You must work hard and keep a thrifty house." Then the pair would set out, the bride in her best clothes, with a bright red veil over her head and accompanied by two friends serving as maids. A red-carapasoned horse followed, carrying her dowry. When they reached the bridegroom's house the young couple knelt, this time to his parents, repeating the ceremonial request for guidance and counsel. The groom's parents would declare their pleasure at having such a clever and able daughter-in-law and then urge the newly weds to work hard, live in harmony and set an example for the younger brothers and sisters. Such traditional ceremonies are falling into disuse as a result of contact with the Han people and the revolutionary changes in the whole country. Today we have simple weddings.

The Hanis are noted for hospitality. As soon as a guest enters, the mistress of the house serves fragrant rice wine. It is a breach of etiquette if the guest does not take at least a sip. Then a chicken is killed and delicious dishes are prepared for the guest. We Hanis live in friendship with the neigh-

boring nationalities, with mutual help taking many forms.

We get on especially well with the Dai people down in the valleys. From of yore our fields have often lain right next to theirs, and it has not been unusual for a Hani family and a Dai family to keep a buffalo jointly for their farm work. This shows how strong are the ties between our nationalities. On festivals it has been our custom to exchange gifts and invite each other over for dinner, and at time of difficulty, to help each other without even being asked. Buffaloes today are collectively owned in the communes' production teams, but the old bonds of friendship remain.

Old Festivals and New Life

Major festivals of the Hanis occur four or five times a year. The biggest are the Sixth Moon and Tenth Moon Festivals.

The Sixth Moon Festival comes when the spring work is over and the people are waiting for crops to ripen. It is a festival of hope for a bumper harvest to come. The old custom was for each family to kill an animal and make sacrifices to its ancestors, praying for a good harvest. On this holiday boys and girls play on swings, sing and dance. Wrestling matches and hunts take place. There is laughter, song and general merrymaking. The festival lasts three or more days.

The Tenth Moon Festival, the biggest of all, marks the start of the Hani New Year, and also celebrates the autumn harvest. Every household cooks a variety of appetizing dishes and takes them, very early in the morning, to the center of the village along with a jar of wine. In the traditional observance the most prestigious elder villager whose wife must be still living and who must have many sons and grandsons is asked to taste each dish. Then all the male elders from each family take their seats about the food-laden table according to their age and rank, after which the banquet begins. During the meal traditional songs are sung. The eldest man leads with the first song and

each man at the table must sing one in turn. While the village elders are dining, the younger men pour wine and bring more dishes for the elders while the women sit in a circle about the table singing softly in chorus. They have had their meal earlier. When the elders sing of the new, prosperous life of our nationality and our villages, everyone joins in the chorus. The ceremony lasts until dusk.

For long centuries, oppression under the feudal system and the isolation of the area kept my people, the Hanis, backward economically and culturally. Lacking a written language, we kept records with knotted cords. In illness we used to pray to various gods for a cure. There was no industry beyond a few craftsmen making ploughshares and simple tools. There were no railways or highways. We did not know the use of fertilizer.

Since the founding of the new China in 1949 there have been immense changes. In the 50s the people's government helped us create a written language using Latin alphabet. It started schools and introduced modern medical care. Hani teachers, doctors and technicians were trained. Each county today has two or three middle schools and a fairly well-equipped hospital, besides many primary schools. Each commune has a junior middle school and a clinic, while production brigades and teams have primary schools and para-medical facilities. We in the Ailao mountains have started up small farm machine, chemical fertilizer, pesticide and paper-making plants, as well as some mines and smelting works. Hundreds of small hydro-power stations have been built to generate electricity for lighting homes and driving machines. Farming methods are improving constantly and many good strains of rice and other grain crops have been bred to suit local conditions. Our formerly isolated mountain area is now linked to the rest of the country by good highways.

This is what socialism has done for our people. □

For Indochina Refugees, Homes and Work

ZENG SHUZH

CHINA received 263,000 refugees from Vietnam, Kampuchea and Laos between March 1978 and January 1980. They have now settled down on state farms, factories and fishing co-ops in Guangdong, Yunnan and Fujian provinces and the Guangxi Zhuang Autonomous Region. The largest number are in Guangdong province where 84 state farms have arranged work for 107,863 refugees, about a quarter of them on Hainan Island. Altogether the Chinese government has spent the equivalent of US \$580 million on the relief and resettlement of the refugees.

Feeling at Home

On Hainan Island, where I travelled to see what was happening to the newcomers, my first visit was to the Xinglong Overseas Chinese Farm. Most of its income is from industrial crops —

ZENG SHUZH is a staff reporter for **China Reconstructs**.

rubber, pepper, coffee and hemp. It was originally set up in 1952 and its 25,000 workers produce a substantial proportion of China's tropical cash crops.

During the last two years the farm has absorbed in 1,084 families of refugees from Indochina, about 5,700 persons in all. The first sudden influx created housing difficulties. Families working on the farm soon eased it by evacuating 517 rooms of their own so that the refugees could get immediate rest and comfort, while they themselves moved into straw huts. Articles of daily use, such as mosquito nets, summer sleeping mats, thermos bottles, teapots, bowls and chopsticks were prepared in readiness for the newcomers who were served with hot food as soon as they arrived. Some farm families made sweet cakes especially for the children. The warm friendliness of attitude of the Chinese people moved some refugees so deeply that they wept as they ate.

Hoang Ngoc Lam, a nursing mother, who had been compelled to leave Vietnam three days after her child was born, was assigned to one of the farm's production brigades. There she was showered with gifts of eggs, fish and other nutritious foods. Tran Mi Duc, an old woman had had a nasty fall and injured her leg while in transit. She was placed in the farm's hospital upon arrival.

Xinglong Farm has put up buildings totalling about 30,000 rooms for the refugees — not only for their living but for schools, kindergartens, clinics and storage. The one-story buildings are brick-and-tile. Each unit has a bedroom, kitchen and bathroom. There are also two-story buildings of concrete. All the refugees had moved into their new quarters by my visit in April.

Many had been in a poor state of health when they came, from undernourishment and such diseases as hepatitis, dysentery, influenza, conjunctivitis and

Xu Lihua (first left), a farm cadre on Xinglong Farm, home-visits a refugee family.



In the farm's hospital for refugees.



Zeng Shuzhi

measles. The farm's doctors gave check-ups and appropriate treatment.

The 5,000 refugees at the Xinglong Farm are distributed among its 65 production brigades. With the willing help and guidance of their Chinese co-workers, they have already grasped skills they need. Zhou Jingen, an expert in the cultivation of pepper trees, who was a deputy to the Third National People's Congress, proved a patient, efficient instructor to the newcomers. Refugees with suitable training have been assigned to work as truck, bulldozer and tractor drivers, machine-repairmen, lathe workers, carpenters and as teachers, doctors and nurses. The children are in schools and kindergartens.

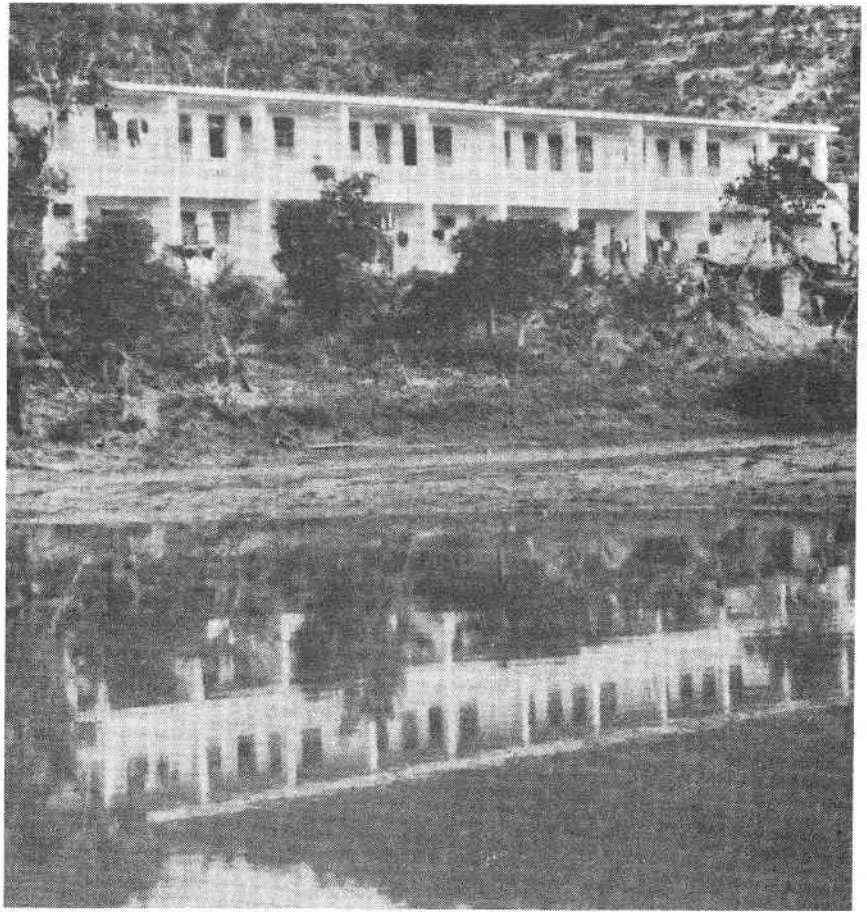
Most refugees have fitted in well. Some have been elected as deputy leaders of the production brigades. Scores are leaders of production teams. And 76 were elected and rewarded as advanced workers last year.

Three New Farms

At the beginning of this year China gave homes to some Laotian and Kampuchean refugees from Thailand. They were settled on three new farms on Hainan Island: in Wenchang, Chengmai and Dongfang counties.

Wenchang Farm is to specialize on coconuts. When the refugees arrived there last year 10,000 fine-strain seedlings were planted. The trees are due to fruit in five years. The refugees have planted 120 hectares of shelter belts to protect the saplings. This farm now has 1,400 newcomers, most of whom live in brick-and-tile houses.

Dongfang Farm plans to plant 7,200 hectares of palm-oil trees, and 150,000 seedlings of oil palm yielding thin-shelled fruit are being cultivated for planting 60 hectares of fields before this year ends. One hectare of trees can produce 4.5 tons of oil. Within three years the farm plans to build its own oil-processing plant. Two small power stations are already being erected. This place



New housing for refugees on Xinglong Farm.

Children in a kindergarten.

Zeng Shuzhi





Zhou Jingen (facing camera) instructs newcomers in pepper cultivation.



On their way to work.

Photos by Liu Guoliang

has received 913 refugees, four-fifths of whom have already moved into new houses.

Chengmai Farm will grow rubber in the main. Located in a reservoir-irrigated area, its fertile land is flat and easy to cultivate. Its northwest border is near the sea, which favors the development of an aquatic products industry. The rubber plantation is to occupy over 2,400 hectares. Last year the workers planted 158,000 rubber trees and 400,000 seedlings, sufficient for 60 hectares. Pepper, coconut, tea, sugarcane and rice are other crops here. The farm has a population of 11,100 of whom 1,641 are refugees. Within half a year, most of the latter have learned how to manage rubber seedlings, cultivate rice and do other farm work. Besides growing vegetables for their own use, some refugee families raise pigs, chickens and ducks. Some have built bamboo boats from which they fish.

The Laotian refugees on the Chengmai and Wenchang farms are used to eating glutinous rice but not the ordinary Chinese type. The farms solved this problem by milling rice flour and cooking it in special ways. A number of refugees are anxious that their children shall learn the Laotian language. The Chinese government, concerned to solve the problem, is working out ways and means.

At the Water Splashing Festival in April, the refugees were given three days off. Quantities of beef, mutton and glutinous rice were specially brought in to make sure they could enjoy their traditional celebration.

Aid from U.N. and Some Countries

The plight of the Indochina refugees has come to be recognized as a world responsibility. The Programme of the United Nations for Refugees, the World Food Programme and International Red Cross have done a great deal to aid them. All have sent representatives to visit China to investigate how refugees here are faring. The World Food Programme had provided China with 22,500 tons of grain, 1,125 tons of edible oil and 900 tons of milk powder for the newcomers. China divided the grain and oil among them on the basis of a ration system for five months, and distributed the dried milk to the aged and the children. It is planned to invest international aid funds in four construction projects in China, US \$1,500,000 to 2,000,000 to be spent on each. The Programme of the United Nations for Refugees will donate US \$15,000,000 this year, and will afterwards continue to make donations.

Last December the League of Red Cross Societies and the In-

ternational Committee of the Red Cross organized the International Red Cross South East Asian Task Force for an investigation in China. Its members had words of praise for the arrangements that enable refugees to work and live in close community with the Chinese people. They were also happy with the provisions made to guarantee the necessities of life for refugees no longer able to work. The security and stable life of the refugees in China and the improvement in their nutrition have resulted in better health and gains in body weight.

The national Red Cross societies of a number of countries have likewise sent medicines, equipment and funds. After an on-the-spot inspection, the West German Red Cross decided to provide the Guangxi Red Cross Hospital with an X-ray apparatus, and the Xing-long Farm Hospital with help to increase its beds from 140 to 200. It also intends to supply the hospital with equipment for its X-ray room, an operating theater, a laboratory, physical diagnosis and consulting rooms, an emergency ward and a pharmacy.

Early this year, Sra Sak Thamarak, Vice-Minister of Internal Affairs of Thailand and the head of the Indochina Refugee Center, visited China. He expressed approval of what her government has done for the Indochina refugees. □

My Muslim Brothers and I

AL-HAJJI MUHAMMAD ALI ZHANG JIE

AT the Fourth National Congress of the China Islamic Association held in Beijing in April, I had the honor of being elected its chairman. Invested with the trust of over 10 million Chinese Muslims of ten fraternal nationalities, I felt it my duty to accept, despite my limited capacities. It is my sincere hope that, with the help of the ulemas, I will do some useful work for my Muslim brothers, maintaining the fine traditions of Islam and promoting friendly cooperation among Muslims in China and with those abroad.

Destiny of Chinese Muslims

This Fourth Congress was the largest gathering of its kind held since 1963. Over 250 delegates attended. Their numbers and breadth of representation attested the increased unity of the Muslims of China's various nationalities. I was overjoyed to see this.

The Prophet Muhammad taught us, "He who is ungrateful to man, is ungrateful to Allah." All participants agreed that the successful convocation of our congress was a striking manifestation of the policies of national equality and freedom of religious belief pursued by China's Communist Party and people's government. We Chinese Muslims share the life and destiny of the Chinese people as a whole, and we owe our present good life

to the birth of the new China. Of this I am keenly aware through my personal experience.

I was born in 1917 in a devout Muslim family in Lunxian county, Hebei province, and was early taught in the ways of Islam by my parents. In the tradition of strict religious education in Muslim families in our country, I worshipped regularly at the mosque in my home town, and as an adolescent learned Arabic and Persian there and regularly studied the Koran and various aspects of Islamic doctrine and law.

In the 1930s the Japanese imperialists invaded China. My generation of Muslims, like other young patriots, plunged wholeheartedly into the national resistance movement. Many traveled extensively in the country. I myself eventually settled down in the northwest as Imam of a local mosque, and was engaged in Muslim education and editing Islamic periodicals.

The China Islamic Association

Chinese Muslims were exploited and oppressed economically, politically and culturally before liberation. Under the Kuomintang, mosques were destroyed or turned into army stables. Our customs were violated and ridiculed. At times Muslims were even forced to eat pork.

So emancipation, for us, as for the rest of the people, came with the founding of the people's republic in 1949. Today we Muslims enjoy equal rights and, as masters of the country, participate in state affairs through our deputies to national and local people's congresses and political consultative conferences. The Fifth National People's Congress, for instance, has 125 Muslim deputies (3.5 percent of the total) while 37 Muslims are members of the Fifth National Committee of the Chinese People's Political Consultative Conference (2 percent of the total). Both figures are far in excess of the proportion of Muslims in the population as a whole, which is about 1.1 percent. I myself was elected a deputy to the Third, Fourth and Fifth National People's Congresses in 1964, 1975 and 1978 respectively.

The year 1953 saw the convocation of China's First Islamic Congress. It was there that the China Islamic Association came into being on the initiation of the noted Chinese Muslims Al-hajji Burhan Shahidi, Al-hajji Nur Muhammad Dapusheng (1875-1965) and Al-hajji Muhammad Makien (1906-1978). The Second and Third Islamic Congresses followed in 1956 and 1963.

I myself began to work in the association soon after its founding

Ulanhu (first left), Vice-Chairman of the Standing Committee of the National People's Congress and Yang Jingren (second right), Minister of the State Nationalities Affairs Commission, talking with the author.

Wu Chuping

In Oman, Zhang Jie (second left) presents Omani friends with a Koran scripture scroll in the name of the Chinese Muslim delegation.





The Fourth National Islamic Congress in session.

Wu Chuping

and, over a period of some two decades, have been elected vice secretary-general, secretary-general and vice-chairman of that body.

Our association is a national religious institution. As such it has several functions. It helps the government implement the policy of religious freedom. It maintains the best traditions of Islam, unites Muslims in all walks of life for China's socialist construction, and strengthens ties with Muslims in all countries for world peace. Its domestic programs and international exchanges have both won appreciation from our Muslim brothers in other lands.

In its domestic activities, the association keeps in touch with Muslim communities in every part of China, and hears their opinions and suggestions which it relays to the governmental bodies concerned. It helps them keep mosques in good repair, assists their religious life and handles such matters as Muslim marriages and funerals. It set up the China Institute of Islamic Theology in Beijing in 1955 as well as study classes to train Muslim clergy, organized research in Islamic history and theology, arranged several printings of the Koran and from 1957 published the magazine *Muslims in China* (the Institute, classes and magazine were all banned by the gang of four).

Islam was introduced to China more than 1,300 years ago when the first envoy of the Third Caliph, Othman Ibn-affan, journeyed to Chang'an, the capital of the Tang dynasty. For centuries, thereafter, Islam served as a bridge of friendship between the peoples of China and the Arab and other Muslim countries. However, in the past century these ties were broken off by imperialist incursions into China as well as into those Muslim lands. It was not until the founding of our people's republic in 1949 and the winning of independence by more and more Asian and African countries

in the contemporary period, that those relations were restored and expanded.

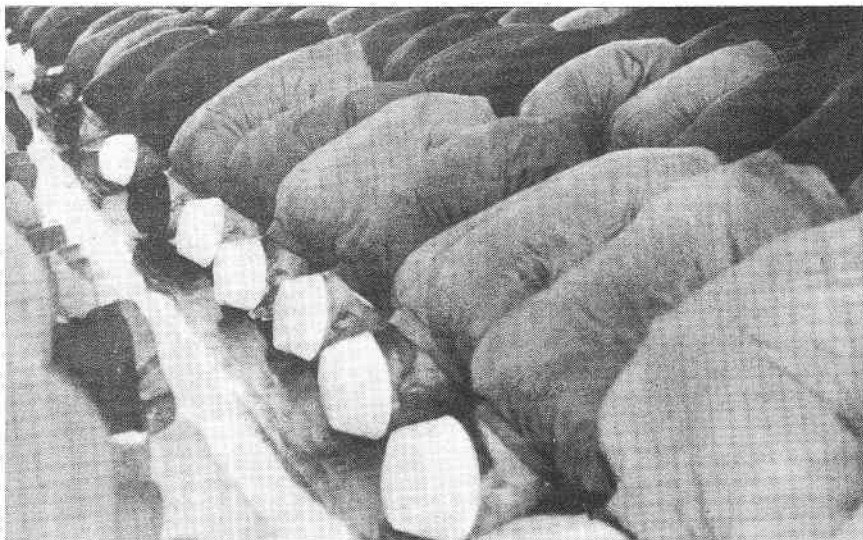
From its inception, the China Islamic Association actively promoted friendly exchanges, and from 1955 it organized a number of annual pilgrimages to Mecca often with follow-up visits to other Muslim countries. It sent delegations to attend the Asian and African Islamic Conference held in Bandung in 1965 and other international meetings. And it has played host to many Muslim brothers visiting China.

Freedom of Religious Belief

The policy of our country, as laid down in its Constitution, is freedom of religious belief. But during the decade when Lin Biao and the gang of four had much power, this policy was trampled underfoot and the work of our Islamic Association suffered badly, as many other aspects of Chinese life. After the downfall of the gang, the association's work was gradually restored. In 1978 we invited the Grand Mufti of the Arab Yemen Republic Sheikh Ahmad Ben Muhammad Al-Zabalah to make his third visit to China. As an old friend, he conveyed the deep feelings of the valiant Arab peoples for the Chinese people. "I am happy indeed to see that the China Islamic Association and

Delegates praying in the hall of worship at the China Islamic Association on Juma Day (Friday).

Wu Chuping



mosques throughout the country have resumed their functions," he said enthusiastically, "and I can see you enjoy freedom of religious belief, under the protection of your Constitution. I am convinced that Chinese Muslims will prosper in the years to come and your friendly contacts with Muslims the world over will continue to increase."

Pilgrimage to Mecca

Some misconceptions and doubts about China's religious policy did arise among our friends abroad during a decade and more of absence from international Islamic activities. In 1979, to seek friendship and increase mutual understanding with other Muslim brothers, I visited Libya, Pakistan, Kuwait, Oman, Bahrain and North Yemen, at the invitation of their governments. That same year a Chinese Muslim delegation was asked to the 13th Seminar on Islamic Thought in Algeria. A paper we presented, entitled "Historical Contributions by Chinese Muslims", evoked much favorable attention and comment.

In response to the desire of our Muslims to perform the *Hajj* (pilgrimage to Mecca), the China Islamic Association organized one in 1979 — the first following a break of more than ten years. Praise be to Allah, I was included. It was my third pilgrimage and as a true believer, I deemed it a great honor. After attending the ceremonies, we visited the Mosque of the Prophet at Medina and paid our respects at the Tomb of Muhammad.

Big changes had taken place in the two holy cities since my second visit. The Holy Mosque at Mecca had been enlarged; the road from Mecca to Muzdalifa through Mina and Arafat, over which all pilgrims must pass had been repaired; and the "King Khalid Bridge" had been built in Mina — all with the support of the Saudi Arabian Government. As guests of the League of the Islamic World we were accorded a warm welcome.

"I made you into nations and tribes so that you might know each

other," says the Koran. Surrounded by fraternal warmth wherever we went, we met old friends and made many new ones. Sheikh Al Waleid Ben Zahir Al Henaie, Minister of Religious Trust and Islamic Affairs of Oman, told us, on his greeting, "We sincerely welcome you to our country and hope that you will regard Oman as your own home." We shall never forget the sincere and openhearted friendship of the Arab peoples for the Chinese people.

For All Peace-loving People

The Chinese people are confidently entering the 1980s which are also the beginning of the 15th century of the Islamic calendar. On behalf of my Chinese coreligionists I take this opportunity to extend greetings to our Islamic brothers the world over. May

Allah bless Islam and bestow happiness and success on us and on all peace-loving people in the world.

In the new historical era, we of the China Islamic Association will work hard to make the policy of freedom of religious belief understood by all Chinese Muslims, and in all the activities already listed. We will print more copies of the Koran, resume publication of the magazine *Muslims in China*, collect and collate Islamic records and relics, make preparations for restoring the China Institute of Islamic Theology, and help Muslims perform the *Hajj*. We hope also to further develop our contacts with Islamic organizations and Muslims in other countries so as to strengthen our traditional friendly mutual ties and increase exchanges in Islamic culture. □

Muslims and Mosques

TEN million Muslims live in China. They belong to ten nationalities which have been traditional believers in Islam.

These are:

The Hui nationality, which has its own extensive autonomous region of Ningxia, near the great bend of the Huanghe (Yellow River) and smaller autonomous units and communities in many more places. Huis are found all over the country, from north to south and east to west.

The Uygurs, Kazaks, Kergez, Tatars, Uzbeks and Tajiks are neighbors within the vast Xinjiang Uygur Autonomous Region in China's extreme northwest.

The Dongxiang, Sala and Baoan nationalities are to be found close by in Gansu and Qinghai provinces.

Wherever there are Muslims there are mosques, some erected very long ago and important not only religiously but historically and architecturally.

The Guangta (Huaisheng) Mosque in China's southern port of Guangzhou, built toward the end of the Tang dynasty (618-907), may be the oldest.

The Shengyou Mosque in Quanzhou, the southeast coast, dates back to the 11th century.

The Niujie Mosque in Beijing, the largest in the capital was put up in the year 1230.

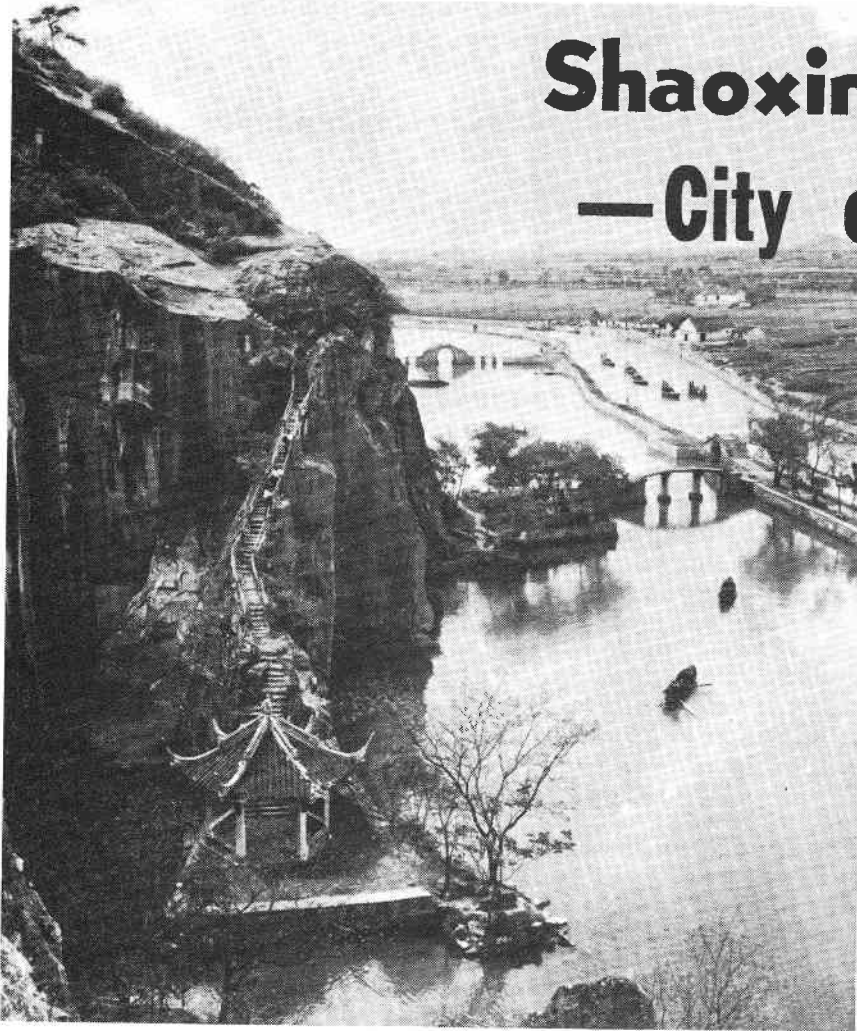
The Pheonix Mosque in scenic Hangzhou, Zhejiang province was built in 1320, and the Huajue Mosque in Xi'an in the last years of the 14th century.

The Aitgar Mosque in Kashi (Kashgar) in Xinjiang was constructed during the Ming dynasty (1368-1644). So were the Great Mosque in Tongxin county in Ningxia and the Dongsi Mosque in Beijing built in 1447. The South Mosque in Shenyang was constructed in 1661.

Also famous are the Peach Garden Mosque in Shanghai and the Shunchengjie Mosque in Kunming in China's southwest. □

Shaoxing

—City on the Water



East Lake.

SHAOXING, a charming coastal city, is situated on the south side of Hangzhou Bay, Zhejiang province. Its 100,000 people have inherited a long cultural history. It is famous for its many outstanding sons and daughters, among whom was the great pioneer of China's revolutionary literature, Lu Xun. And it is famous also for its fine wines. Legend says, Yu the Great, first king of the Xia dynasty (21-16 centuries B.C.), settled here after controlling a great flood which raged throughout the country. He is said to have worked day after day for successive eight years, not stopping to visit his home although he passed his own door three times

ZHI EXIANG is a staff reporter for **China Reconstructs**.

during that period. It was here in Shaoxing that at the foot of Mt. Kuaiji he met his dukes and assistants and distributed rewards and honors to them. And here, by tradition, is his final resting place and in the Han dynasty a tomb was built to commemorate the contribution he made to China's history. His tombstone, about the height of a man, bears the engraved characters "Mausoleum of Yu the Great". Nearby stands the Yu Temple, palatial in structure, which was first built in the middle of the sixth century. In it stands a full-length statue of Yu, 5.85 meters in height, surrounded by many inscriptive tablets. The beautiful city has now become an industrial center, noted for its wineries as well as its scenery, and an attraction for tourists.

ZHI EXIANG

Approaching Shaoxing in the spring one passes vast stretches of golden rape flowers, numerous small rowboats on the canals, roadside pavilions and stone bridges.

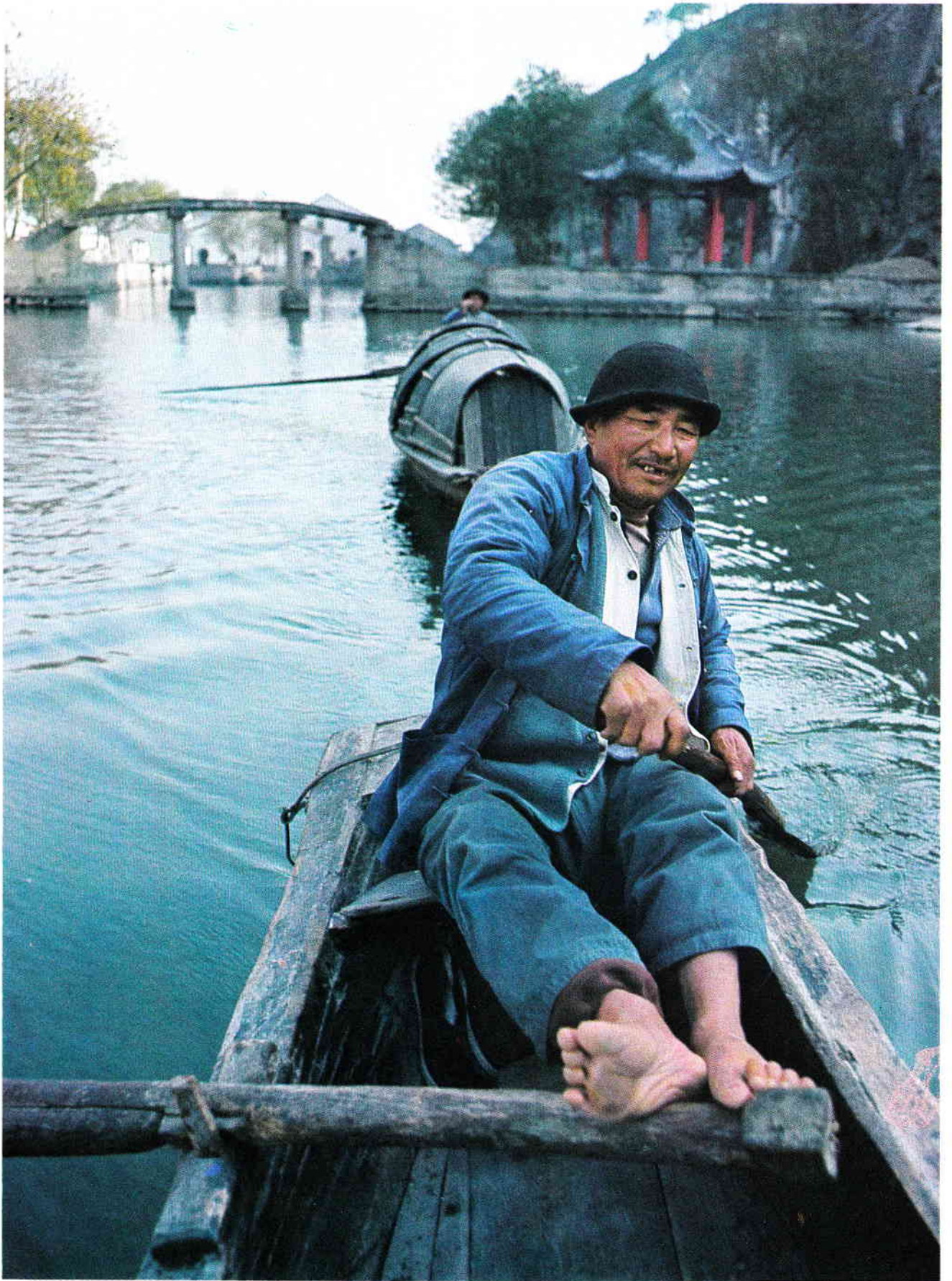
Scores of running streams wind through the city and around its outskirts. They total 1,960 kilometers in length. Over 2,000 stone bridges of various shapes span the criss-crossing waterways, of which a Γ shaped one is the oldest. Reputed to have been built over 700 years ago, it is considered of value in the history of Chinese bridge building.

Southwest of the city is the Jianhu Lake which, even though reduced in size from former times, still stretches for 50 some kilometers and has many lagoons alongside. The surrounding green hills and its beautiful waters compete in beauty. Wang Xizhi (321-397), the famous calligrapher of the Jin dynasty once wrote here: "Strolling along the lake one feels as if he is walking on a mirror."

Today the lake irrigates thousands of hectares of farmland, and the lagoons and canals are used for fish breeding. Five communes in the lake area net over 550 tons of fish each year.

An Ancient City

Shaoxing retains many of its old buildings which have not yet been overshadowed by tall modern ones. Many old features of the city still remain—streets divided by streams, traditional white walled, black-tile roofed houses with stone door frames, and narrow winding streets and



Types of boats of the area include one rowed with the feet (foreground) and the covered gondola (rear).



The Lu Xun Museum in Shaoxing, birthplace of China's foremost modern writer.

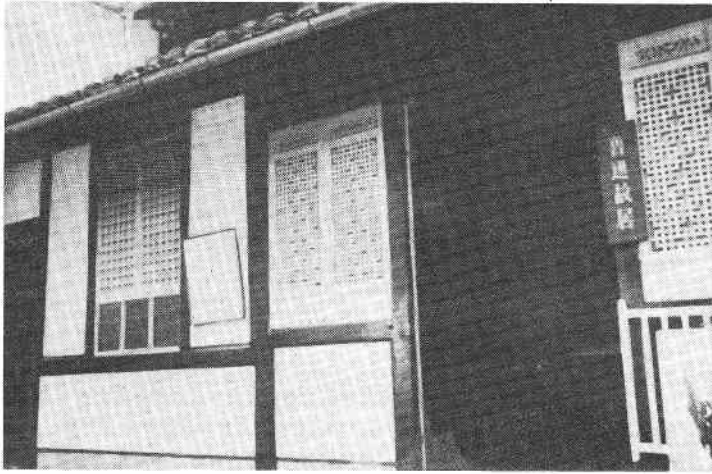


Reputed tomb of the Great Yu, said to have conquered a deluge at the dawn of Chinese history. An honored site for some 2,000 years.

Small tavern in Shaoxing.

Photos by Wang Hongxun





Old home of Lu Xun, renowned writer.

Liu Jianguo

lanes paved with stone slabs. Great changes have however taken place in the center of the town, where wide asphalt roads have replaced the narrow streets.

In old Shaoxing the streets were said to have three wineshops to every ten houses. There are still many wineshops, and the custom of warming the wine at the counter before drinking it still observed there.

Prior to liberation Shaoxing was poor and backward and its trade was on the decline. Lu Xun describes it in *My Old Home*: ". . . a few desolate villages, void of any sign of life, scattered far and near under the sombre yellow sky." Since the liberation, industry and agriculture have developed considerably. The first steel works in Zhejiang province was built in Shaoxing in 1958. Today the city has 100 factories. Its industries include textiles, wines, pottery, tea, power, metal goods, chemicals and machine-building.

Home of Noted Personages

Some 2,500 years ago Shaoxing was the capital of Yue State of the Spring and Autumn period of China's history. King Gou Jian of the Yue, after being defeated by the State of Wu, led his people in effective preparations which enabled them finally to defeat his enemy the Wu (today's Jiangsu province). On Wolong Hill west of Shaoxing stands the "Viewing-sea Pavilion" which was a great post of Yue

State at that time. Below the hill is the terrace where the King of Yue appointed his officers and gave them their assignments.

Shaoxing is the hometown of many people well known in Chinese history.

In earlier times there were poet He Zhizhang (659-744) of the Tang dynasty; Lu You (1125-1210), patriotic poet of Southern Song dynasty; Xu Wei (1521-1593), the great painter of the Ming dynasty.

In more recent times, there were Qiu Jin (1879-1907), woman revolutionary of the late Qing dynasty and Cai Yuanpei (1868-1940), a pioneer of modern education in China. The ancestors of the late Premier Zhou Enlai lived here. The residences and places of work of these persons have been preserved.

Finally, there was Lu Xun, of whom more below.

These associations attract people of many different interest to Shaoxing. It is said that it has 90 sites of historical significance or scenic beauty, a number of them are outstanding ones. All are in a good state of repair, thanks to government care.

Qiu Jin's house is an inspiring place. This valiant revolutionary devoted her life to the overthrow of the reactionary rule and the independence of China during the Qing dynasty. Only 29 when executed, she had already contributed numerable articles to newspapers and magazines in Chi-

na and Japan, and written many poems. She worked hard to prepare an armed uprising against the feudal monarchy. Many of her activities were conducted from this house. There is a picture of Qiu Jin wearing men's clothes hanging on the wall of her old home.

Birthplace of Lu Xun

People coming to Shaoxing almost invariably visit the old home of Lu Xun. A pathbreaker of the new culture of China, he was not only a great writer, but a great thinker and revolutionary, as the late Chairman Mao Zedong has said. In Shaoxing, a neighborhood committee, a school, a library, a kindergarten and a theater are named after Lu Xun.

Lu Xun was born on September 25, 1881 in an ordinary house with black-varnished doors set in a stone frame, latticed windows and a slate-paved floor. He spent his whole childhood and early youth there, and many of his works were about his hometown.

On one side of the courtyard fronting the house is a miniature *gardenia* potted plant, which Lu Xun brought back from Japan. The courtyard also contains many

Bird's-eye view of Shaoxing, with canal-street. . .

Liu Jianguo





Veteran artisan paints jars for Huadiao wine. Wang Jinqiu and Yang Naiyan

Shaoxing's Rice Wine: Connoisseurs' Delight

DAI ERKANG

NO CHINESE banquet is really complete without a few cups of that warm, aromatic drink of liquid amber—Shaoxing wine which is brewed from rice. Produced in Shaoxing, Zhejiang province, it is one of the oldest alcoholic drinks in China, and has been acclaimed for its rich, mellow bouquet by connoisseurs both in China and abroad.

DAI ERKANG is chief of the technical department at the Shaoxing Winery.

Shaoxing wine was first made over 2,300 years ago by the inhabitants of that place—then called Kuaiji, it was the capital of the State of Yue during the Spring and Autumn and Warring States periods (770-221 B.C.). History tells us that the King of Yue one day poured wine into a stream, and those who drank its waters became braver in battle.

Although used to boost army morale 2,000 years ago, Shaoxing

wine is better known today as a "must" at weddings. Traditionally, it was made in the area a month after a daughter was born into a household, then buried in the ground until the girl's wedding day at which time the parents dug up the wine and served it to the guests or sent it to her new home as a valued adjunct to her dowry. Thus, the name *Nüer Jiu* or Daughter's Wine.

As Shaoxing wine is usually sealed in jars carved with flowers or landscapes, it is also called *Huadiao Jiu*, meaning wine in floral engraved jars. The designs are so intricate an artisan may spend three or four days making a single one. Today such jars are seldom used except for exhibition or export.

It was toward the end of the 5th century that this famous wine, up till then a family product for private consumption, became a commodity shipped to distant regions. By the Tang dynasty (618-907) wine-making process had so much improved that it was written into the *Jiu Jing* (Book of Wines) and ranked as one of the chief articles of tribute required by the imperial court in succeeding dynasties. It was awarded gold medals at the Southeast Asian Fair in 1910 and the Panama International Exhibition in 1916. Internally, on three occasions after the founding of new China in 1952, 1963 and 1979 respectively, it was certified as one of the country's best wines. And in 1979 it was awarded a gold medal for quality.

other miniature plants including the Japanese rohdea, China pink, fringed iris and azalea which he enjoyed cultivating. It seems that these miniature plants preserve a scene of life in this quiet and secluded courtyard.

I went to see the living room where Lu Xun used to receive and entertain visitors. He would meet revolutionaries and young students here around the time of the 1911 Revolution which overthrew

the Qing dynasty. Sometimes he used it as a writing-room. In the rear is the kitchen, where he got to know Zhang Runshui, a boyhood friend from whom he learned a great deal about the Chinese countryside and acquired a deep sympathy for the peasants. Outside the back door is the "Hundred Plant Garden", where he played as a child—catching crickets, looking for milkwort, picking raspberries and catching sparrows.

Everything has been left more or less the same as in his youth.

It is a short walk to the "Three Flavor Study," where Lu Xun studied from the age of 12 to 17. Its founder wanted to teach the children Confucian classics, history and works by thinkers of the Spring and Autumn period, these he called the "three flavors". Lu Xun soon got fed up with stereotyped writings, and turned his attention to reading histories and

Importance of Water

The wine is made of choice glutinous rice grown in the Taihu Lake area in southern Jiangsu and northern Zhejiang provinces. A special yeast and unique manufacturing process contribute to its special flavor. But as the saying goes, good wines are made near clear springs — in this case those flowing into the Jianhu Lake. Shaoxing lies amid wooded mountains from which the waters of 36 springs wind their way into the lake. This water is filtered and purified as it passes through layer after layer of small pebbles and sandstone. Chemical analysis has shown that it contains such minerals as calcium and magnesium salts beneficial to the growth of fermentation bacteria. Sweet, clear and with a fairly high specific gravity it is most suitable for wine making, especially in winter when its chemical composition is most stable. For this reason fermentation is usually done between November and March.

In an experiment at the Shaoxing Winery, several batches were made with the same rice, yeast and methods, but with water from different sources. That made with water from the Jianhu Lake tasted the best. The Shaoxing Winery has sent skilled technicians to Shanghai and Suzhou to help set up wineries. But their products have never been as good as those from Shaoxing.

Some years ago a Japanese wine expert tried to make Shaoxing wine in Japan by following

instructions supplied by a book he had found in Beijing. Disappointed with the results he went specially to the Shaoxing Winery in 1978 to see for himself how it was done. He carefully studied the materials used each step in the wine-making process, smelling and tasting the product at key stages. None were radically different from his own materials and processes. Obviously, the water of the Jianhu Lake is as important to the quality of Shaoxing wine as was the wine-makers' skill and the yeasts employed.

Manufacture and Progress

Shaoxing wine is made in six steps. The rice is soaked and steamed, then made to ferment. The resulting mash is pressed, and the liquor decocted and sealed in jars. The entire production cycle lasts about 100 days. Before consumption the wine is usually aged for three to five years, during that time the acid and alcohol content undergoes a chemical change which considerably increases the amount of that fragrant compound, ester. It is the long period of storage that gives the wine its clarity, body and sweetness.

Varieties of the wine include the dark, aromatic *Zhuang Yuan Hong* or Scholar Red produced from wheat yeast and glutinous rice, the pungent *Shan Niang* made with old wine instead of water; the full-bodied *Jia Fan* made with a higher proportion of rice to water and *Xiang Xue* or Fragrant Snow, in which spirits

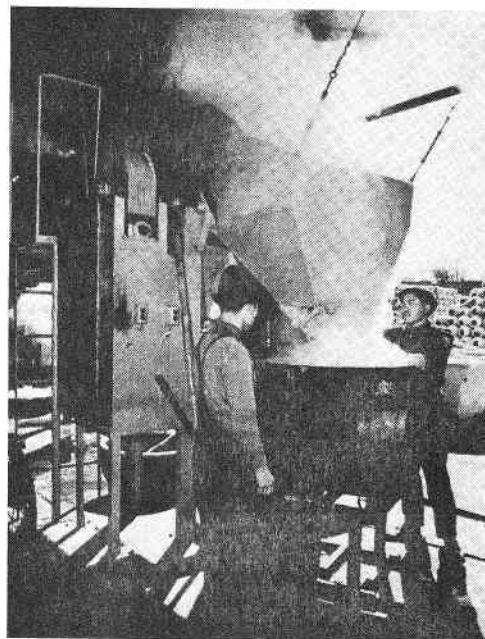
made from the mash of *Jia Fan* are used instead of water.

Veteran wine-makers recall that there used to be 300 shops manufacturing wine in Shaoxing city and its outskirts in the old days. On the eve of liberation in 1949, however, only 90 were left. Output had declined and many famous brands were in danger of being lost forever.

Since liberation, new wineries with improved manufacturing processes have gone up. The Shaoxing Winery with its two branches today turns out 25,000 tons of wine a year. Each of its 17 shops produces more than the biggest private winery in old China. □

Rice is steamed before fermentation.

Wang Hongrun



other writings that were "unauthorized". They broadened his vision and laid a good foundation for his own works. The desk used by Lu Xun still stands in a corner of the room.

In January 1953 the Lu Xun Museum, with a spacious 1,500 square meters of floor space was built east of his old home. Its 700 exhibits include his manuscripts, letters, photos, books and stories written by him as well as artistic

works and models depicting scenes from his life.

In the museum I met a middle-aged member of the staff named Zhang Gui. He is the grandson of Lu Xun's playmate Zhang Runshui, who appeared as "Run Tu" in the story *My Old Home*. Lu Xun wrote of his peasant friend as an adult: "Many children, famines, taxes, soldiers, bandits, officials and landed gentry, all had squeezed him as dry as a mummy." But

the grandson, who is tall and well-built, told me grain yield here had risen from 2 tons per hectare before liberation to 10 tons today. His family is happy and secure. Last September he was invited to attend the commemoration of the 98th birth anniversary of Lu Xun in Japan. The miserable days of his grandfather Run Tu, so tragically portrayed by Lu Xun, are gone for ever. □



Yu Shizhi (front) and Zheng Rong make up as Manager Wang and Chang Si, upright Manchu bannerman.



Qin Zhongyi, patriotic capitalist, acted by Lan Tianye.



"Pock-mark Liu," professional pimp, acted by Ying Ruocheng.



"Silly Yang," the linking character, acted by Wang Deli.

'Teahouse' Goes to Europe

UWE KRÄUTER

IN late September a company of the Beijing People's Art Theater will tour Western Europe with Lao She's masterpiece *Teahouse*. It will visit the Federal Republic of Germany, France and other countries. The event has already been hailed as a "sensation" by the foreign press. This will be the first time that a Chinese-spoken drama has gone abroad. Audiences will hear simultaneous translation.

The Beijing People's Art Theater has sometimes been called the "Guo-Lao-Cao" Theater, after the three main playwrights whose works have been produced here: Guo Moruo, Lao She and Cao Yu. Lao She is best known in the West for his novel *Rickshaw Boy*. He wrote some of his plays especially for this theater and with certain actors in mind.

Tickets for Lao She's *Teahouse* have been sold out every night for months in Beijing. This play was written in 1957. Foreigners living in Beijing or visiting the capital as well as Chinese audiences have been delighted by the production. Articles on *Teahouse* have appeared in many Chinese magazines and the play has been televised and broadcast on the radio.

The moment the curtain rises on the noisy, bustling scene of a pre-liberation teahouse, the audience spontaneously claps in tribute to the cast. They are mostly the original players from the 1958 premiere and 1963 revival. Without exception they were forced to leave the stage during the decade of the cultural revolution, when the play was criticized for implying too much sympathy for property owners and petty shopkeepers, and for having few "positive" characters. Persecuted, Lao She died tragically in 1966. The present revival of *Teahouse* is therefore regarded by his many devotees as a spiritual triumph for the popular writer.

Lao She once said he wrote about a teahouse because this was a place where people from all walks of life met. Thus his play presents vastly diverse characters. It is a microcosm of the society of the time. Having grown up in a poor district of Beijing and been steeped in Beijing folklore, Lao She knew intimately the characters who frequented teahouses. He decided to bring them together in one teahouse, reflecting the changes in society through the

changes in their lives, and revealing indirectly his political message.

Main Characters

More than sixty characters appear in this drama, which covers a period of fifty years. The three acts take place in 1898, 1918 and 1948 respectively. The setting is the Yutai Teahouse. At the beginning it looks light and inviting. By the third act, the Teahouse is smaller and shabbier, with a Rita Hayworth poster on the wall. Slips of paper with the order, "Do not discuss affairs of state," remain pasted on the walls throughout the play.

Wang Lifa, the manager of the teahouse, is barely twenty in the first act, having taken it over on the death of his father. By the third act he is an old man, seventy, who is about to be driven out of business. Three other characters also appear throughout the play. Chang Si is an upright Manchu bannerman. He is arrested in the first act, later becomes a vegetable seller and resists injustice to the end. The owner of the teahouse and patriotic capitalist, Qin Zhong-



Court Eunuch Pang, buyer of the girl, acted by Tong Di.



Song Er, bird enthusiast, acted by Huang Zongluo.



Ding Bao, young waitress, acted by Xie Yanning.



Kang Shunzi, the girl sold in the teahouse, in her middle age, acted by Hu Zhongwen.

Photos by K.G. Gesch

yi, wants to save himself and his country by industrialization. Kang Shunzi in the first act is a fifteen-year-old peasant girl, sold in the teahouse by her poor father to be the bride of a palace eunuch. She returns after the eunuch's death in the second act to work for Manager Wang Lifa.

Other important characters are the professional pimp, Pock-mark Liu; the fortune-teller and opium addict, Tang the Oracle; the secret agents, Song and Wu; and the Imperial Wrestler, Erdezi. They either die or are killed, but their vices reappear in even greater force in their sons, played by the same actors, who are introduced in the third act. For example, in the last act, Pock-mark Liu Jr. finally declares that Yutai Teahouse will be the base from which he can collect intelligence on the Communists and administer the city's prostitutes. His plan is, of course, supported by the Kuomintang authorities.

The Cast

Many of the cast are well-known in China, such as Yu Shizhi (Wang Lifa), Zheng Rong (Chang Si), Lan Tianye (Qin Zhongyi), Ying Ruocheng (Pock-mark Liu), Tong Chao (Eunuch Pang), and Hu Zhongwen (Kang Shunzi). They are among the many founding members of the Beijing People's Art Theater in the early fifties. Besides acting on stage they also have appeared in films. Many are

over middle-aged now. Xie Yanning, who charmingly portrays a seventeen-year-old waitress in the play, is in her own words "almost three times seventeen!"

It is fascinating to hear how the actors and actresses under their directors, the late Jiao Juyin and Xia Chun, prepared for the 1958 premiere. They met with old eunuchs who had been in the Imperial Court. They learned how to use snuff. They studied how people greeted each other before the Republic was set up in 1911 and the slightly pigeon-toed, bow-legged strut of the Imperial Wrestlers. They started wearing their long gowns at home or even on the street in order to practice moving in the costumes of the characters.

Huang Zongluo, who plays the part of a Manchu bannerman and bird enthusiast, actually bought himself a bird and cage. Lan Tianye, who plays the capitalist Qin, visited former capitalists who had been against feudalism and studied their habits. In the first act Qin and the eunuch Pang clash with each other. From the moment they appear, the audience must feel the tension between them. So both Tong Chao and Lan Tianye have concocted a story about an earlier encounter. In the market Qin bought a very costly bird, which Eunuch Pang also coveted. Thus the two actors build on this concrete quarrel between the two characters, who represent two different classes.

While preparing for his role as Manager Wang Lifa, Yu Shizhi recalled an old neighbor who had been a janitor at his primary school founded in 1893 before the start of the Reform Movement. Many former students later taught there, even the head-master had been a former pupil. But the janitor always remained at his post, respected for his age and diligence. He moved very swiftly and always had his trouser legs tied at the bottom. When his hands were dirty, he would hold his palms far away from his gown, as Yu Shizhi does today on stage.

Lao She himself suggested Li Xiang for the part of the waiter Li San. Li Xiang was familiar with rickshaw-pullers, artisans and the like, because his relatives came from that class. He studied how waiters carried trays of food, poured tea, gave water to their customers' birds or put their crickets out to sun.

Problems and Solutions

When the directors and actors read the play, they felt the three acts were not balanced. The first seemed like an oil painting; the second like a sketch; and the third like a caricature. So, at the suggestion of the theater, Lao She devised a linking character who appears in front of the curtain before each act and who ages like the others. Silly Yang, with his bamboo clappers, recites doggerel about the historical and political background of the periods and the



Act 1. At the end of the Qing dynasty, peasant girl Kang Shunzi is sold into slavery in the Yutai teahouse.

talist Qin and the vegetable seller Chang Si meet for the last time with old Wang Lifa, the manager. All three bitterly recognize the hopelessness of their lives. They are all over seventy and poor. Chang Si has managed to get some peanuts, but none of them has any teeth left with which to chew them.

The third act in 1948 is after the defeat of the Japanese. But Beijing is still under the control of the corrupt Kuomintang, and its campaign of terror. Qin's factory has been pulled down. He cries out: "Flattened! Forty years of my sweat and blood razed to the ground!"

Manager Wang, in the black clothing of the poor, has already determined to commit suicide.

varying fortunes of Manager Wang and Yutai Teahouse.

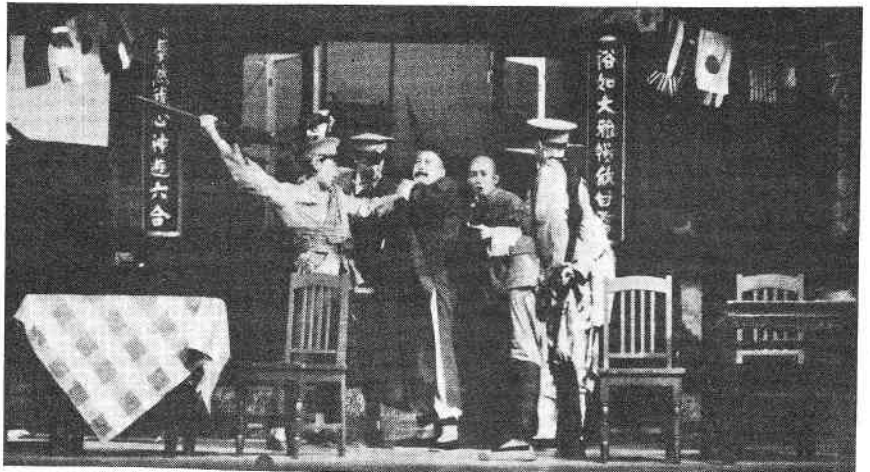
One problem which had to be overcome was how to create a crowded teahouse on stage. How could the disorder be ordered? How could the audience's attention be drawn to the important characters? For this, acting methods used in Beijing Opera were adopted. The actor, for instance, would stand in a special posture or gesture according to his role. This acting style suits the play well and is typically Chinese.

Another element is the fine use of sound effects. These are managed by Feng Qin, who used to be an actor. He sits backstage, concentrating on the action, switching on his two old tape-recorders or using various instruments to create the different sounds. He can imitate the street hawkers' sad cries, or create soldiers' singing, the sound of a jeep, funeral music and revolutionary songs. He is kept very busy from start to finish.

Memorable Scenes

There are many memorable scenes, such as when Eunuch Pang buys a wife from the pimp, or when Pock-mark Liu gets his head chopped off because of a false charge. One of the most poignant is in the third act, when the capi-

Act 2. In the early years of the Republic of China amid incessant fighting among warlords, soldiers rob Teahouse Manager Wang Lifa, the main character.



Act 3. In the 1940s under the Kuomintang, the three old men look back bitterly upon lives ruined by the old society.

Photos by Zhang Jingde



"Me, I've been an obedient subject all my life," he says. "I bowed and scraped to everyone. I did everything just so that we could live! Yes, I handed over bribes when I had to. But I never did anything bad or criminal. Why wasn't I allowed to live? Who have I hurt? Who?"

Chang Si carries a basket of symbolic paper money which is scattered at funerals for the dead in the next life. "All I hoped for is that everyone would be fair and no one bullied," he says. "But I saw with my own eyes how my friends, one by one, starved to death or were killed off. I wanted to weep, but no tears came! Master Song, my friend, starved to death! I had to go and beg alms to get a coffin for him. . . . What'll happen to me when my time comes? I love our country but who loves me? See here, (he takes out the paper money from his basket) whenever I see a funeral, I try to pick up some of this paper money. I won't have any burial clothes. I won't even have a coffin. All I can do is to save some paper money for myself. Ha! Ha! . . ."

The play ends with the moving scene when Chang Si throws the paper money into the air and the three old men chant as if at their own funeral. Then they part company, and the manager looks for a strong beam from which to hang himself.

Present Significance

The Beijing People's Art Theater was astonished by the enthusiasm with which this recent revival of *Teahouse* has been received. The historical aspect of *Teahouse* has a great significance for today. Many young people, who were born after liberation in 1949 and who lost their confidence in socialism because of the wrong policies of the gang of four, can see in the play the rottenness and corruption of the old society and the need for more than mere reform to save China. China needs socialism.

Certain parallels can also be drawn from China's more recent

Cao Yu on 'Teahouse'

IN preparation for the Western European tour of *Teahouse*, Uwe Kräuter, the author of this article, and his Chinese colleague Huo Yong have produced a German translation of the play. This is currently being published, along with several articles and interviews with the main actors, by the West German publishing house Suhrkamp of Frankfurt in the autumn. Cao Yu, the noted dramatist and Chairman of the Chinese Dramatists' Association, has written a foreword to the book, extracts from which are published below.

Cao Yu has called *Teahouse* "one of the best pieces of dramatic writing produced in the People's Republic since its founding in 1949." He added: "Lao She is known abroad mainly as a novelist through the publication, in many languages, of his great novel, *Rickshaw Boy*. Most of the people are unaware that he was also a prolific playwright. In fact, after 1949, when he returned from the United States to China, drama was his main vehicle. *Teahouse*, written in 1957, is, in my opinion, his best play. He was then at the height of his creative powers and he was thoroughly familiar with the play's background. Its première in 1958 at the Beijing People's Art Theater was an instant hit and its revival in 1979 was met with much enthusiasm from the public and highly praised by the critics. . . .

"Lao She was a personal friend of mine of many years standing. Throughout the years we shared our afflictions and joys. In the summer of 1966 he met a tragic death at the hands of the ultra-leftists who wrought havoc all over the country for ten years. Now these extremists are thoroughly discredited and China is once more on the road of political stability and economic development. But, alas, Lao She is no more. My only comforting thought is that he is gaining recognition in the world, a recognition long overdue. . . ."

turbulent history. Ying Ruocheng, the actor who plays Pock-mark Liu, in an article** cites two examples. In act one, Chang Si is arrested by the secret agents of the Qing court for having voiced his worries about the future of the empire. In act three, a professional thug is all but illiterate and yet is enrolled at the university so as to beat up the students and suppress the student movement. These remind the Chinese audiences of what was happening a few years ago under the gang of four.

Because of its realism, this very Chinese play is readily understood

by foreigners. Some have remarked that having seen the play, they understand why the Chinese people had longed for a better life and why revolution was the only way possible to achieve this.

Now the company is busy preparing for their tour of Western Europe, reading up on the countries they will visit. Those actors who at school had learned French or English are now brushing these up and practicing at every opportunity. Their excitement mounts, and they are as eager to meet their foreign counterparts and audiences, as these certainly will be to meet them. □

* The English translation of *Teahouse* was published in *Chinese Literature*, No. 12, 1979.

** See *Chinese Literature*, No. 12, 1979.

New Film on Evolution

BEI KE

ONE of the best science films shown in China early this year was *Evolution*, made last year by the Beijing Science and Education Film Studio. Most of the "actors" are living and fossil animals and plants of China, ranging from the tiny amphioxus, the finding of which Charles Darwin described as "a great discovery" to that living fossil, the roly-poly black and white giant panda which has endeared itself to millions of children the world over.

The film makes abundant use of results obtained in genetic experi-

ments and biological, physiological and morphological comparisons to demonstrate that evolution is a process of continuous cumulative change.

The Vertebrates

In describing the development of the vertebrates, the film begins with the amphioxus, or lancelet, found in vast numbers in the shallow seas off Shandong province — a small, translucent, marine, eel-like creature, about the size of a match stick. Structurally, it is

closely related to the vertebrates, although it has no true head and backbone, and is considered a very primitive member of the class of animals to which man belongs. In the film, these creatures dance like budding ballerinas, moving through the water gracefully on the tips of their tails, heads high, and not horizontally like fish.

But with the coelacanth, a fish of the superorder Crossopterygii, the director could find none living performer, so he had to work with fossils dug up in Guangxi and Yunnan in southwest China. These fish had the ability to crawl out of the water at intervals and were forerunners of the amphibians, such as the salamanders, or newts, whose fins became limbs and who had lungs to breathe with instead of breathing only through their skin and gills.

Moving from the age of amphibians to the age of reptiles some 150,000,000 years ago, the film uses the fossil remains of the six-meter-long Lufeng Saurus found in Sichuan, the 22-meter-long Mamenxi Saurus unearthed in Yunnan and the duck-bill dinosaur found not long ago in Shandong. These were the lizard forms. For flying reptiles, the fossil from Xinjiang in the northwest with a wing-span of nine meters was used, and from the area about Qomolangma, the world's highest mountain, there was the ten-meter-long fossil of a marine reptile. The world's highest mountain range was once below the sea, and the film demonstrates how climate, movements of the earth's crust and other factors played a role in evolution.

Plants, Smallest and Oldest

In collecting material on the evolution of plants, the film-makers went to the Xisha Islands of China in the South China Sea to film microscopic, unicellular blue-green algae, primitive plants without leaves, stems or roots, very similar to their ancestors of remote antiquity. Then, on Hainan Island, the China's second largest island after Taiwan they filmed the cycas and fern trees, descen-

Zhang Qing (right), editor-director of the film "Evolution" and cameraman Shi Jiuzheng examine frames from the film.

Ke Xuan





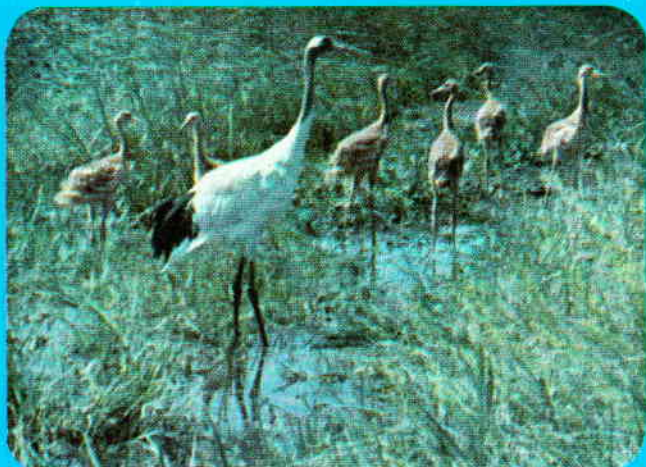
The panda at home

Northeast Chinese tiger



Bird Island in the Qinghai Lake.





Red-crowned cranes



Jungle pheasants



Golden monkeys





Lancelets



Hornbill

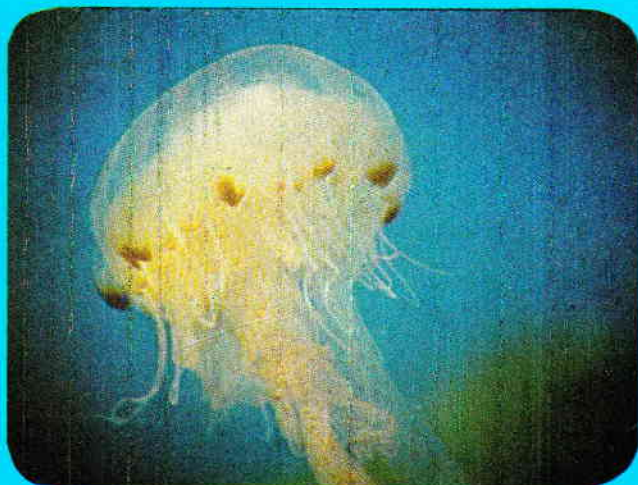


Congo parrot





Sea Anemone



Jellyfish



Cathaya (*Cathaya Argyrophylla* Chun, et Kuang)



From a popular science film: "Evolution"

dants of the psilophytales, simple two-branched plants including the oldest land plants with vascular structure.

After the huge forests of ferns were wiped out by the advance of glaciers, needle-leaved trees appeared. These included the Ginkgo, Metasequoia and the *Cathaya Argyrothylla*, a Chinese fir. Discovery of the last in 1955 startled the world, for these trees, widespread some three million years ago were thought to have died out completely. Specimens still grow amidst azaleas in the Guangxi Zhuang Autonomous Region, and none has been found anywhere else in the world.

Late-comers, the Mammals

Frederick Engels once declared that no mammal could lay an egg, for which he later had to apologise — to the furry duck-bill platypus of Australia, which both lays eggs and suckles its young. The delightful film sequence of the platypus was contributed by the Australian government.

This strange mammal is a "living fossil", like the giant panda found in southwest China, and whose numbers the Chinese government is doing all it can to protect and increase.

Many mammals still extant are older than the earliest direct descendants of man, who made his appearance late. However, this late late-comer has changed the face of the planet more than any previous animal. He started this when he gave up using his fore limbs to walk and began picking up sticks and stones and fashioning them into tools. Among the earliest to do this was the ape-man, whose remains and artifacts have been unearthed at Zhoukoudian, not far from the heart of modern Beijing. He lived about 500,000 years ago, used and fashioned crude tools and, moreover, knew how to use and make fire.

Here the film ends, but the audience is left well aware that changes are still taking place and will go on doing so. □

Thirty Years of China's Esperanto Magazine

LU CHUANBIAO

The Esperanto monthly *El Popola Ĉinio* (People's China) made its debut 30 years ago, in May 1950. In commemoration, the publishers put out a jubilee number, organized an informal discussion, issued a memorial badge with the legend "Friend of *El Popola Ĉinio*" and distributed embroidered portraits of L. L. Zamenhof, the Polish inventor of Esperanto. Jointly with the All-China Esperanto League, Guoji Shudian (China Publications Center) and Radio Peking, they held an exhibition on Esperanto publications and broadcasts in Beihai Park in Beijing. The numerous visitors included well-known figures in Chinese cultural circles Hu Yuzhi, member of the Standing Committee of the National People's Congress who heads the All-China Esperanto League, Chu Tunan, Vice-President of the Chinese People's Association for Friendship with Foreign Countries, Zhang Xiangshan, Director of the Central Broadcasting Administration, and Ye Laishi, deputy head of the Committee for Reforming the Chinese Written Language, who also spoke at the discussion.

They saw the magazine as it first appeared — a newsheet in octavo, simple in content; and as it looks today — an attractive, comprehensive magazine with a broad range of articles and illustrations. It is now distributed in 65 countries and regions in five continents. In February this year, *Esperanto*, the official publication of the World Esperanto Association (Universala Esperanto-asocio), published a commentary on it entitled "*El Popola Ĉinio* Becomes Beautiful". It said, "One finds in the magazine more wider-ranging articles on the Esperanto movement in China, information about the international Esperanto movement, Chinese views on important international questions, replies to readers' questions, cartoons, literary works, and so on. In fact, *El Popola Ĉinio* promises to become an international, and not only Chinese, publication."





Li Shunda (left), national model worker in Pingshun county, Shanxi province, looks over the first issue of China's Peasants with Party cadre Zhao Yang.

Li Fenglin

Newspaper for Peasants

YAN LIU

THE first issue of the *China's Peasants* newspaper*, published on April 6, was a huge success! Hundreds of letters of praise and inquiry have since poured daily into its modest offices in Beijing, from all parts of China's vast countryside.

*During the years of the wars of resistance against Japan and for the liberation of the people in the 1930s and 40s, locally produced newspapers were popular among peasants in the Communist-led areas. In the Shaanxi-Gansu-Ningxia Border Area there was *The Masses*, and in the Taihang Mountain Region of north China, *The New Masses*. Hundreds of correspondents in the villages supplied these papers with "live" news, and members of their staff often delivered the papers to the reader-peasants by donkey. Articles from the newspapers were frequently used by the village schools as teaching materials.

A veteran journalist who visited its simply equipped headquarters remarked on leaving, "It reminds one of the spirit of the days when China was fighting for liberation, and we were enthusiastically and hopefully producing newspapers in the guerrilla bases."

A peasant cadre wrote, "It is the first time in Chinese history that a national newspaper dedicated to peasants has been published." An ordinary field-worker commented, "We were overjoyed to read the first issue of the *China's Peasants*. Its publication shows that the Party and the government really put the primary emphasis on agriculture." A worker in a commune-run factory in Shanghai's suburbs informed the editors, "I have subscribed to a copy of *China's*

Peasants. My colleagues are much interested. They snatch it away from my hands before I have finished the headlines."

Peasants' Own Wish

The circumstances of the birth of this paper are symbolical of the great changes now taking place during China's effort for modernization. It was the peasants, anxious to raise their cultural and scientific level, who first took up the question publicly by writing to the *People's Daily*, the Communist Party's leading newspaper, expressing a desire for a newspaper catering specially for them. An old peasant in Taian county, Shandong province said in his letter, "The workers have the *Workers' Daily* and the army has the *Liberation Army Daily*, but the peasants have no paper. Eighty percent of China's population are peasants and you talk all the time about agriculture being the base of the national economy. Why are those working in the journalistic and cultural fields not doing something more directly for us peasants and agriculture? Without a national newspaper for peasants there is no way to bring us promptly and fully the Central Party Committee's policies and directives concerning work in the countryside. It won't be possible to bring about the modernization of agriculture without science and technology, and if the peasants don't know how to farm scientifically they can't raise production. We sincerely hope that the present situation will change. Please run a newspaper for us peasants and rural area leaders."

The State Agricultural Commission, responding to this urgency, last summer entrusted the preparatory work for the newspaper to veteran newspapermen, who had experience of this kind of work from the days of pre-liberation struggles. Last autumn some of them went to Shijiazhuang, Hebei province, where a meeting to study economic policies in the countryside was in progress. There they discussed with peasants the question of a peasant newspaper and how to do the job properly. A month later a trial issue was ready,

and thirty writers and reporters carried copies to eight provinces, municipalities and autonomous regions. They read them to 3,000 peasants and their leaders from whom they sought opinions on contents, titles, writing style and format. The peasants left them in no doubt as to the requirements, insisting that ample space be made available for readers' letters so that they could air their views freely.

The Contents

The paper officially came out on April 6, with eight pages, initially as a weekly. The circulation at the time of writing (June) is 230,000 copies per week. The aim of the paper is clear: to stimulate the peasants to bring about the quicker development and modernization of agriculture, and thus help them to greater prosperity. The first and second pages explained the rural policies of the Party and the central government. An article entitled, "Make Good the Distribution Plan, So As to Win the Confidence of the People," raised the demand that 90 percent of the peasants should get a bigger income this year than last. An article, "Trees Should Belong to Those Who Plant Them", explained state policy in regard to afforestation. The issue also reported measures already taken to raise the purchase price of cotton and gave details of the government bonus scheme for boosting cotton production. The first issue also carried an interview with the Agricultural Minister Huo Shilian on the present situation, tasks, policies and requirements of agricultural production.

There is already evidence to show that such articles and reports are exerting a good influence by raising the peasants' enthusiasm for an all-round development of grain production, forestry, animal husbandry, sideline occupations and fishery.

The third page of *China's Peasants* is entirely devoted to letters from readers. The hundred or so already published raise questions concerning small industrial enter-

prises owned by collective peasants' units, sideline occupations, education in rural areas, problems about leadership, women, medical care and social habits. The staff of *China's Peasants* has made it a matter of principle to answer all questions promptly, and offers help in the solution of particular problems, whenever possible.

The fourth page records major events that are in progress at home and abroad, including illustrated and simply worded featurish articles such as, "Talks on Current Affairs," thus helping busy peasants to get a general idea of what is going on in the world. These talks in the first few issues covered such matters as, "Why the Soviet Union Invaded Afghanistan?" "The Question of Cuban Refugees," "Situation of China's Industry and Market in the First Quarter of the Year" and "How to Read a Newspaper." The second issue had a current affairs quiz, to which 800 readers volunteered answers.

The fifth and sixth pages of *China's Peasants* give space to relevant scientific and technical matters. During the seasonal field work periods they included articles on "Spring Sowing, Pests and Disease," "Proper Application of Fertilizer in the Jointing Stage of Wheat," "Prevention and Treatment of Wheat Rust" and "What to Do About Acidulation of Rice Fields." These two pages also carry articles on astronomy, geography, animal husbandry, forestry, machinery, health work, birth control, overcoming superstitions and the solution of daily life problems. One article explained scientifically the will-o'-the-wisp phenomena which superstitious peasants have designated "ghost fire."

The paper also deals with some of the animal and bird habitats of the countryside. It has explained, for example, that the owl, long regarded as a bad omen, is actually man's helper because it kills harmful pests like field mice, locusts and a wide variety of harmful beetles. On the pages 7 and 8 there are works of literature and art geared to the life of rural readers, reports on good deeds and achievements

by outstanding people, photos and articles on folk handicrafts and, from time to time, patterns for those interested in making their own clothes.

A Readers' Tribute

On May 9 the editors received a letter from Chen Wenming, a peasant veterinary in Fucheng county, Hebei province. It reads in part, "A few days ago, a chicken pest broke out in our production brigade. We have 1,500 chickens and 500 of them sickened from this disease. Forty died. When I was just about at my wits end I read the fifth page of your paper. It named some remedies and gave some local prescriptions for the treatment of this particular chicken pest. I was so relieved that I right away started to give preventive inoculations to the still healthy chickens and curative medicine to the sick ones. The disease was checked in no time and the sick chickens have all got well. Hens that because of the disease had stopped laying, are again producing eggs. All of us in this village are grateful to you. You really have done us a great favor."

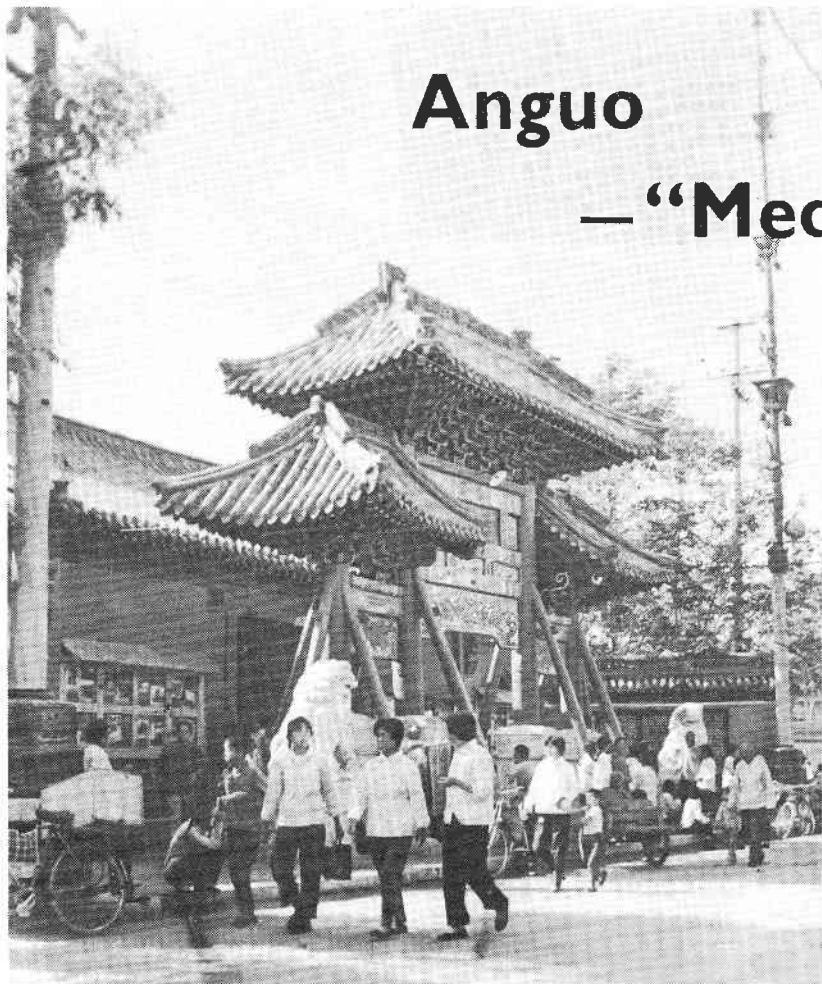
During a work-break peasants read their own paper. Fan Daoquan



Anguo

—“Medicine City”

ZHENG JINSHENG



The Yaowangmiao (Temple of the Medicine King).

TRADITIONAL Chinese pharmacology depends on a wide range of medical substances, animal, mineral and especially vegetable. And since these are to be found in many different regions in China, each with its own resources and products, distribution and supply have traditionally been carried on through the medium of “medicine fairs” held in a number of cities and towns. For hundreds of years, the largest and most influential of these fairs was held at Anguo county town in central Hebei province, north China.

Anguo, called Qizhou in ancient times, became north China's largest pharmaceutical center

ZHENG JINSHENG is a staff member at the Medical History and Documentation Department of the Academy of Chinese Traditional Medicine.

about 500 years ago. In the southern suburbs of the county town rises a majestic old temple — the Yaowangmiao (Temple of the Medicine King). Legends ascribed healing powers to the god of the temple, and local people would burn incense and pray to him when they fell ill. It was here that the original Anguo medicine fairs took place.

Toward the end of the 18th century Anguo's medicine trade spread from the north to the whole nation. Month-long fairs were held twice a year in the county town, in the fourth month and again in the tenth month of the lunar calendar. They attracted merchants from all parts of China who came to trade in such medicines as ginseng, gentian, asarum and the fruit of the schizandra from northeast China; also *Fructus Amomi*, put-

chuck, *Fructus Amomi Cardamoni* and bark of the Chinese cassia from Guangdong province; astragalus, licorice root from Zhangjiakou, north of the Great Wall; angelica and rhubarb from Shaanxi province; *Bulbus Fritillariae Thunbergii* and corydalis from Ningbo on the southeastern coast. It is said that the pungent odor of the medicines pervaded the air for miles during the trading season.

For centuries these fairs were the leading factor in developing the local economy. Local chronicles dating back several hundred years confirm that a good part of the population was long engaged in processing medicinal herbs, manufacturing implements for this work, or growing medicinal plants. With their expertise in identifying, cultivating and processing medicinal plants, people here became a core force in China's pharmaceutical industry.

Decline and Recovery

On the eve of the founding of the new China, however, the medicine fairs in the county had almost dwindled away, and of the old “Medicine City” little remained but its name. Things began to look up only after 1949 when the people's government helped to revive the industry. Medicine fairs were restored on a local scale in 1952, and by 1956, again became

national in scope. At the same time, the government financed the construction of an experimental farm for medicinal plants and a pharmaceutical factory. Since then both cultivation and processing have developed apace.

Recently, by popular request, the Yaowangmiao was renovated.

slow to sell, found new outlets. Since prescriptions in traditional Chinese medicines are usually made up of many different substances — some of which have been hard to get in recent years — the prompt exchanges between different regions are a boon to medical workers and patients alike.

Anguo's pharmaceutical factory now produces 120 kinds of patent medicines, now sold all over China. The number of species cultivated on its experimental farm has increased from the previous dozen or so to nearly 200, among them coptis from the south and ginseng from northeast China. In 1978 the growers summed up their experience in a book, *How to Cultivate Medicinal Herbs in North China*, which has proved to be a most useful guide.

Today the 2,000 hectares under such cultivation in this county produce 1,700 tons of herbs each year, adding about 15 yuan to the per capita income of peasants. In the old days the county could only make simple implements for the cutting and preparing of medicinal substances, such as cutters, slicers and mortars and pestles. It now manufactures modern machines, most of which are sold in other provinces or municipalities. Anguo county has once again become a leading pharmaceuticals distribution center, this time with a modern accent. □

Representatives from elsewhere visit the pill rolling shop of the Anguo Pharmaceutical Factory.



Earlier this year, the Anguo Chinese Medicinal Herb Exchange was set up as a permanent center for coordinating the China-wide trade.

In the spring of 1980, a national medicine fair was held here under the auspices of the State Medicinal Administrative Bureau. Attending were more than 1,000 representatives from state pharmaceutical companies in 29 provinces, municipalities and autonomous regions. Over 600 kinds of medical substances were exchanged and 19,000 supply and purchase contracts signed, the largest volume of business in the county's history. Transactions involved large amounts of common medicines, and such short-supply items as *Rhizoma Gastrodiae*, asarum, fritillaria and eucommia ulmoides, as well as the seldom-seen *Squama Manitis*, whole scorpions, *Rhizoma Panacis Majoris* and *Radix Ranunculi Ternati*. Some medicinal wines and tonics, formerly

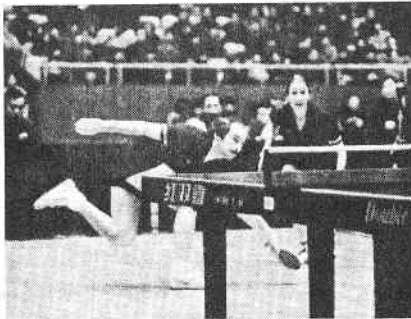
Trainees in planting medicinal herbs being taught by an Anguo expert.

Photos by Xu Jizheng



International Invitational Tournaments

CHINA'S sports program in the first half of the year was highlighted by three international invitational tournaments — table tennis, volleyball and shooting. These took place in Shanghai, Nanjing and Beijing respectively from late April to mid-May.



Jacques Secretin (left) and Claude Bergeret of the French table tennis team.

New Faces in Table Tennis

YAN SHIXIONG

WORLD table tennis is going through an age transition as a new generation of players comes to the fore. Young players from Japan, the Democratic People's Republic of Korea and Sweden have proved quite a challenge to old-timers in the last few years. At the Shanghai International Invitational Tournament, there were many fresh faces among the 58 competitors from these countries as well as from Hongkong, France and China.

Most of the Chinese players were newcomers. Of the eight members of the two Chinese women's teams, only two were veterans of the 35th World Table Tennis Championships last year, while seven were young, aged 16 to 20. They showed great potential.

In the women's singles, eighteen-year-old Qi Baoxiang — title-winner in this event at the Fourth National Games last year — won 3:2 over Korea's two-time world singles champion Pak Yong Sun. Notable was the way several Asian women players using long pimped bats coped with their European counterparts. Using chops to work openings for attacks in the team event, Hongkong's Li Xiulin defeated former world mixed doubles champion Claude Bergeret of France. The Hongkong women's team unexpectedly beat the French 3:0.

The French men's team came into the limelight in the team competition. Composed of Christian Martin, Patrick Birocheau and Jacques Secretin, it has made remarkable progress in recent years — observers call it Europe's "dark horse" — and won fifth place in the 35th world championships. On the very first day of the Shanghai tournament it upset Japan, the third placer at the world championships, by a score of 5:3. Thirty-one-year-old Secretin, who is left-handed, alone notched three points, relying on flexible footwork and consistent loops. The French took second place in the men's team event.

China made a clean sweep of the titles: winning the men's and women's team, singles and doubles events and the mixed doubles. Japan was runner-up in the women's team event, followed by Korea, Sweden, Hongkong, and France. Third to sixth placings in the men's competitions went to Japan, Korea, Sweden and Hongkong.

World-Class Volleyball

JI WEN

THE International Women's Volleyball Invitational Tournament at Nanjing, though involving only three countries, was of high caliber. The participating teams — from Japan, the United States and China — had all qualified for the 22nd Olympics finals. Each had its special characteristics. The Japanese team had been six times world champion and as many times runner-up since the 60s. The U.S. team striding into the international scene in recent years, had whitewashed the U.S.S.R. team 3:0 last year and outplayed the Japanese and South Koreans on several occasions.

The Chinese side, having trained hard and benefited from competitions at home and abroad over several years, was at its all-time best. Averaging 1.78 m. in height, the Chinese players displayed mature individual techniques, good teamwork, a strong sense of tactics and versatility in both attack and defence. Contests among the three teams during the five-day tournament attracted countless TV viewers in Nanjing and other cities.

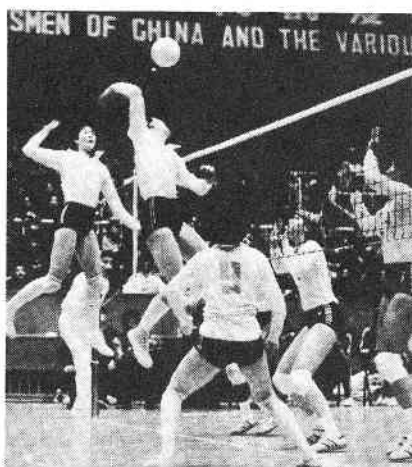
The athletes tried to outdo each other by combining height advantage with fast play. The Chinese team in particular was a formidable opponent. The attacks mounted by Zhang Rongfang spiking from low open sets, by Zhou Xiaolan from shoot sets or after delayed take-offs, and by Lang Ping hitting over the block, all paid off well, earning their side

19 points in the match against the U.S. team, which despite its average height of 1.79 m. only gathered 13 points. The match ended 3:1 in favor of the host team.

Most spectacular was the battle between the Japanese and U.S. players. The former, though inferior in height with an average of 1.73 m., used fast and powerful attacks to win 30 points, while

Lang Ping of the Chinese women's volleyball team drives in a fast spike while Zhou Xiaolan makes a feint from the No. 4 position.

Photos by Wang Hongxun



tightening their traditionally sound defence to nullify the highest attacks so often mounted by the tall Americans. The Japanese won 3:2, but with only a 3-point advantage in the aggregate score.

In the China-Japan showdown, the Chinese with their quick and flexible play took three straight sets to win the title.

Sharpshooters Meet

CHEN KEJING

THE 1980 Beijing International Shooting Invitational Tournament drew more than 150 entrants

from DPR Korea, Hongkong, Japan, Malaysia, Macao, the Philippines, Romania, Singapore, Sweden, Thailand, Yugoslavia and China. Hans Kowar, Chairman of the Judges' Committee of the International Shooting Union (UIT), and Toyotaro Ikuta, member of the UIT Council, attended the tournament by invitation. This was the second international shooting meet held in China. The first took place in 1955.

In spite of 5 to 6-force winds during the first three days of the tournament, the sharpshooters put up world-class performances in many events.

Forty-five-year-old Skanaker Ragnar from Sweden, holder of the small-bore rifle world record, arrived in Beijing late at night and was competing only ten hours later. On the very first day he outscored 20 adversaries and won a gold medal in the free pistol event with 571 points. This was four points better than his own title-winning tally at the 20th Olympic Games eight years ago, and two points over the mark that earned him second place at the 43rd World Shooting Championships two years ago.

Twenty-three-year-old Jin Dongxiang of China was one of the four women competing alongside 18 men in the "English Match" rifle event. She emerged victorious with 598 points, chalking up 58 bull-eyes with 60 shots at 50-meter range. Her score equaled the women's world record and was just one point short of the men's world mark. Later, she took another gold medal with 580 points in the women's standard small-bore rifle 3 x 20 — improving her own national record by two points although still falling short of the world's best by the same margin.

Jin's successes were not fortuitous. At the Asian Shooting Championships early this year, she won seven gold medals — three for individual and four for team events.

Making their debut at an international contest in shooting at a running boar, three young Chi-

nese took the top three places. The small-bore rifle 3 x 40 event was won by 27-year-old Srecko Pejovic from Yugoslavia with 1,160 points, followed by Jin Dongxiang with three points less. The title for the women's center-fire standard pistol event went to China's Du Ningsheng.

Relying on experience and skill, veterans from Japan overcame the distracting effects of a howling wind and kept their hold as Asian Champions in clay pigeon shooting. Forty-year-old Hirano Motoharu

Japanese marksman Yamashita Tomoya
Zhang Jiezhong



won the 200-target trap event with 181 points while his teammate Yamashita Tomoya took the skeet title with 194.

The medal standings after the nine-event contests were as follows:

	Gold	Silver	Bronze
China	4	6	6
Japan	2	1	1
Sweden	2	1	—
Yugoslavia	1	1	1
Philippines	—	—	1

Scores in six events compared favorably with those at the 42nd World Shooting Championships in 1978.

UIT Council member Toyotaro Ikuta commented on the tournament: "It was a successful event. All the equipment and facilities were up to standard. China will be able to organize international and world shooting competitions on an even larger scale." □

Storied Baidi Town

TANG ZHONGPU

THE scenic beauty of the Changjiang Gorges (the Yangtze Gorges) weaves a mysterious enchantment around those who venture through the three hundred kilometers of towering cliffs along the narrow winding section of the great river leading to Baidi City. One feels as though entering a fairyland, with glimpses of mountains suddenly looming ahead as if to block the way. Then in a flash, the ship makes a slight turn and all is tranquil and peaceful. Tall mountain peaks, covered with ancient trees, hide the sun and a single day can bring many sudden changes of weather. After passing the dangerous shoals of Xiling Gorge, the wondrous peaks of Wuxia Gorge and the majestic Qutang Gorge, another

TANG ZHONGPU is a staff reporter for China Reconstructs.

Phoenix stone tablet in Baidi City, carved in the 17th century.



range of mountains rises from the waters. The hazy outline of buildings with green-tiled roofs and white walls and pillars is just visible on a peak behind the forest. This is the legendary city made famous by its generations of heroic people and romantic poets.

Situated at the mouth of Qutang Gorge in eastern Sichuan province, Baidi stands on the site of an ancient fortress built over 1,900 years ago. It was in the year 25 B.C. that Gongsun Shu, local ruler of this area, declared himself to be the "White Emperor" (the Chinese words for white, *bai*, and emperor, *di*, form the name of the town). His ambition was to drive eastwards from the gorges, take over the central area of China, and so seize power over the whole country. He picked this narrow-throated site, the key point of communication between Sichuan and Hubei provinces, protected by mountains at its back and water on three sides, for his fortresses, and concentrations of troops. It was here that the Emperor Liu Xiu, who later re-established the Han dynasty, defeated Gongsun Shu, who died on the battlefield. Baidi Temple, a memorial which now dominates the city, was built by later generations in Gongsun's memory.

Baidi is also renowned as the site of the events depicted in the Chinese classical historical novel, *Romance of the Three Kingdoms*, written by Lo Guanzhong (1330-1400). The story is from the beginning of the third century A.D., when China was separated into the three kingdoms of Wei, Shu and Wu. Liu Bei, King of Shu (now Sichuan province) made this area the base domain for an attempt to unify China under his own rule. However, he refused to act on the advice of his prime minister, the renowned sage and strategist Zhuge Liang, rejected an alliance with Wu against Cao Cao

(Tsao Tsao), the wily and able prime minister of Wei, and dispatched troops on an eastward campaign without due preparation. Defeated, his army was forced to retreat to Baidi City, where he died in 223 A.D.

On his deathbed Liu Bei made Zhuge Liang the regent of his kingdom and also charged him with the bringing up of his son, hoping thereby to complete the unity of China. In *Romance of the Three Kingdoms* this incident is vividly described in the chapter, "Passing on Guardianship at Baidi City."

The Ancient City

The original and ancient Baidi City is but a short motorboat journey to the west of the present day one. Stone steps passing two pavilions lead up to it. Breathtaking scenes, such as those of the river dashing down through the Qutang Gorge, make climbing the half-kilometer stairway to Baidi Temple a worthwhile effort.

The ancient city has now almost disappeared, only its skeleton outline still remaining. But the old temple renovated in the 16th century, still proudly tops the mountain. Inside are statues of Liu Bei, Zhuge Liang and other famous personages of Shu court in Sichuan. Rooms to the left and right of the hall contain 74 stone slabs called "The Forest of Tablets." They were cut from the gorges and inscribed in different styles by Chinese scholars and calligraphers who visited the city from the sixth century onward. Some of the tablets record important hydrological data concerning the Changjiang River. Others recount events during the peasant rebellion which swept the country at the end of the 16th century during the Ming dynasty.

"The Phoenix Tablet," of unique design and with beautiful flowing

Distant view of the ancient hill-top fortified city of Baidi.



Star-viewing Pavilion.



Gate of Baidi Temple.



Wood-carving of Chinese gods of good luck, wealth and longevity displayed in local museum. *Photos by Qiao Debing*

lines, attracts all who come. It is carved with blossoming peonies, flourishing Wutung trees and beautiful phoenixes.

Backed by a mountain, surrounded on three sides by water and linked with Qutang Pass, Baidi City occupies a strong strategic position. Throughout Chinese history it has been a place of contention between rival forces, and relics of ancient wars are plentiful here. From a high point in the city one can look down upon a huge pile of rocks anciently known as, "The Fortress of Army Formations." Legend declares this to be the ancient battlefield on which Zhuge Liang fought the leading generals of the Wu State. At the foot of the valley, among the riverside rocks, stand two stout iron pillars about two meters high. They are the remains of a defence barrier erected by a general of the Southern Song court in 1264 A.D., consisting of several such pairs of iron pillars at the mouth of the gorges, one on each bank of the river. Seven strong iron chains, each 90 meters long, linked them together to prevent would-be invaders from sailing upstream. The chains have long since sunk to the bottom, but these two pillars remain, grim reminders of ancient battles. It is interesting to note that this was also the first iron chain bridge to span the Changjiang River. Its construction is a great tribute to the engineering skill of the builders of those times.

In Baidi City Museum the oldest exhibits date from the Shang and Zhou dynasties (17th to 11th century B.C.). They include bronze swords, axes and spears. Worthy of special attention are two ancient bronze swords. They were found in a recently discovered coffin in an opening in a cliff on the city's outskirts. Each is 39 centimeters long, shaped like a willow leaf, with a well-cast blade engraved with designs of birds. Archaeologists believe that they were weapons forged and used by the people of Bazi State, which existed here during the Warring States period (476-221 B.C.). In Bazi it was customary to place the dead in a coffin carved out of a

whole tree, which was suspended from the roof of a cave cut into the cliff. Thus the burial was protected from rain or sun. Some well-preserved examples date back two thousand years. The use of weapons as funerary articles indicates the militant temper of the inhabitants.

A Home of Literature

A popular practice here on festive occasions was to gather to play flutes, beat drums and sing. Bai Juyi (772-846), the famous Tang dynasty poet served as an official at Baidi, has left verses to describe this: "When mist covers the Qutang Gorge/ And the moon shines from the west of Baidi City/ Sad Zhuzhi melodies arise accompanied by the calls of monkeys and birds." The *Zhuzhi* was a kind of folk song usually devoted to love or local matters and scenes. During the Tang and Song dynasties, the two peak periods of China's classical poetry, many poets traveled to Baidi City and wrote in the *Zhuzhi* genre, which continues popular to our day.

Homely folk customs, varied and beautiful scenery, legendary and historical associations, endow Baidi with magnetic charm. From ancient times countless outstanding writers and artists have been attracted to this place and added to its glories. The world-renowned poet, Du Fu (712-770) lived here for some two years during which he wrote 361 poems, about a third of his works. He arrived in the city when aged 56, ill and poor after much sufferings through half a life time of wanderings, and years in which he had to depend on others for mere existence. His hopes were crushed during his later years, but his loyalty to country and people remained as passionate as in his youth. Grieved and angered by the ceaseless internal wars and the miseries inflicted on people, Du Fu often expressed his feelings by climbing to a high spot where he could look towards the central plains of China and cry out to the wind lines like the following:

*Dark clouds float out from
Baidi City Gate,*



One of many new orange orchards, along the Changjiang Gorges.

*Rain pours down at the foot
of the city. . . .*

*Waters roar down the Great
River from the mountains,
And dash through the Gorges.
Ancient trees and green
mountain vines shroud the
sun.*

*How can a battle stud feel
serene and free?*

*Nowadays, among a thousand
families only a hundred
remain,*

*Even long suffering widows
are plundered by exorbitant
taxes.*

*Across the vast autumnal
plains,*

*Where is there one village
without the sound of weep-
ing?*

Du Fu loved the land and waters of his country and the natural scenery around the city. In the lines of his poems, which unroll like vivid paintings with unsurpassed beauty, everything comes alive—the four seasons, the streams, the grass and the morning dew, the evening sun, the rain on the river, the sun over the gorges. The poems he wrote are hailed gems in the treasure-house of Chinese literature. And Baidi is called by some the City of Poetry. □

Home of Oranges

ON a mountain about five kilometers northeast of Baidi City stands a grass shelter where the poet Du Fu lived while working in a fruit orchard. Today, in the new China, it is still an orchard but owned by whole people.

Close by is one of the birthplaces of Chinese oranges. In the third century B.C. the poet-patriot Qu Yuan lived around here and wrote his "In Praise of the Orange." Records from the first century B.C. contain the lines, "One who has a thousand orange trees along the banks of the Changjiang in Shu is as wealthy as a marquis." This indicates how well-developed, even then, was the cultivation of orange trees in this area.

Leading members of the Baidi People's Commune say the local climate is ideal for orange-growing, the average temperature being 20°C with abundant rainfall, and warm winters, little frost or snow but plenty of sunshine. In the past some production teams depended entirely on the orange orchards, orange trees grew around every home, and the communes as a whole produced about 1,000,000 kilograms per year. In the last ten years, because of an undue stress on grain growing, many orchards were dug up. Orange production dropped, and so did the income of the commune members. Now they are working hard to restore the orange groves and encouraging families to plant their own trees. They are helped by horticultural farms which have supplied large quantities of superior saplings.

Some oranges grown in the area are seedless, large-sized and bright in color, with tender, sweet, fragrant flesh. This variety is becoming one of the most prized on the international market. Long ago it was taken from here to North America. There the strain was improved and developed into the present sweet, seedless version which later returned to China.

Such trees are difficult to care for and take long to mature. It was only after many years of painstaking work that the orchard succeeded in cultivating and improving the strain. Its trees were awarded first prizes in nationwide competitions in 1976 and 1978.

In the "parental orchard" every tree is flourishing and yields some 70 kilograms of fruit per year. This orchard plans to provide other communes and brigades with 200,000 saplings. The growers say, "We're going to shade the Changjiang River's banks all the way to Baidi City with orange trees. The fragrance from their fruit and flowers will float right over the mountains." □



A Clarification of Fact

In your May 1980 issue of *China Reconstructs* you have an article on the pianist Fou Tsong. In paragraph 2 on page 50 you described how a reunion was brought about between Fou Tsong and his old friend Wu Zuqiang. In this you say that this was brought about by "a friend in the Society for Anglo-Chinese Understanding". This was not, in fact, the case, as the meeting was brought about by me.

I raised this matter with Fou Tsong, who is a friend. He could not remember the Chinese name of the Great Britain-China Centre, and I am afraid that your reporter must have simply jumped to the conclusion that it was the Society for Anglo-Chinese Understanding which had been the organization in question. I am sure that accuracy is of supreme importance in journalism, and so I thought that I would write to let you know the true facts of the case.

Perhaps I could also take this opportunity to say how interesting we find *China Reconstructs* now that it is less polemical and more informative than previously. It helps to dissipate some of the ignorance about China which exists in the rest of the world, and therefore, we hope, leads to a greater understanding. As this is also the aim of the Great Britain-China Centre we are keenly interested in your work.

Elizabeth Wright

London, England

Thanks for the correction. — Ed.

From a Friend, a Chef

First let me congratulate you on the excellent work your magazine is doing.

In the past few years more and more people in the world have become interested in China and the Chinese people. But for most of them your country long remained enigmatic and unknown. Your magazine is very good and essential, because it is a link between China and those people. I visited your country in 1978 and this enabled me to understand the people and their

progress better than most other westerners.

I am learning modern Chinese, so am interested in your "Language Corner". As I am a chef I enjoyed your recent article on Chinese food (Beijing duck) and would like to have many more informative pieces of this kind.

I would like you to do more articles on different subjects, on regions unknown to us, and on minorities, preferably with supporting pictures.

A.P.V. Cahour

London, England

The story I like best in your December 1979 issue is the article on the Panzhihua Steel Complex—a great undertaking. This shows you have some wonderful countrymen. It makes one feel proud to read about their skill and energy and devotion. I take my hat off to them.

G. Thaw

Huddersfield, England

Wrongly Informed on Confucius

This magazine has corrected some of the wrong information I had about China before I read it. For example, I was wrongly informed that the works of Confucius were being destroyed. I found out by reading the article "Qufu—Birthplace of Confucius" that some destruction did take place during the cultural revolution, but that the People's Republic of China has been doing restoration and conservation work there.

Gregorio C. Borlaza

Metro Manila, Philippines

Changes in a Former Capitalist

The article "From Capitalist to Leader in Socialist Trade—An Interview with Liu Jingji" in your April issue was very personal and interesting. I enjoy the part where Liu almost got on the plane for Hongkong, and then fooled the Kuomintang by returning to Shanghai. . . . I liked the article because it can represent a large number of the former capitalists who are working for socialism in China now. Although it presents Liu in a very good light, it doesn't hide some of his faults and selfish motives.

Articles like this, about the different kinds of people in China, make good reading.

Susan Johnson

San Francisco, U.S.A.

Wants Bolder Writing

I find it a good idea to write about China's history. But I believe that the

Spring and Autumn Period—290 years—cannot be covered in two and a half pages. It would be better to publish a series of articles over more pages, so that the reader may get a deeper insight. Also I am interested in articles on Radio Beijing and on the Chinese automobile industry and the various types produced.

Reading *China Pictorial* and *China Reconstructs*, I am surprised to note that the articles always deal with sunny aspects of new China, very seldom with the shadowy. I cannot imagine that any form of society in the world is perfect, and only good aspects of human relationship exist there. So I appeal to you to be more courageous, to also consider sometimes the less positive aspects in China and to publish them.

Dieter Kuckelkorn

(13-year-old student)

Bochum, West Germany

Frankness Helps Understanding

As a stamp collector who specializes in the issues of the People's Republic of China I greatly enjoy your "Stamps of New China" column. . . . I would very much like to read a general article about stamp collecting in China.

I am very happy to see articles about social problems in China and what is being done to solve them. I would encourage you to continue to publish stories about China's shortcomings as well as successes. Only with such frankness will Americans be able to get a clear picture of your country, which is necessary if the new China-US friendship is to grow.

Clark Miller

Minneapolis, U.S.A.

Reclaiming Deserts

I read *China Reconstructs* with keen interest. What you write about the reclaiming of deserts into forests and lush green vegetation has impressed me very much. I hope very much that the rare Chinese seedless apples can be planted and grown in our own Islamic Pakistan. We also must have bamboo plantations in suitable places, such as the Chinese already possess. I understand that bamboo and banana plantations grown on the banks of our vast canal systems will help in checking water-logging. Salinity and water-logging are twin menaces that face Pakistan.

I appreciate very much the spirit that has inspired the Chinese people to work hard for the continued progress, prosperity and happiness of the biggest

population in the world, guided and led by their government and Party.

G. S. Munir

Faisalabad, Pakistan

School Teachers' Child Problem

I'm a secondary school teacher here and naturally I would very much like to read about the life of ordinary (not special) secondary school teachers on the mainland. . . . A real problem among us teachers here in Hongkong is how to earn a living and take care of a child at the same time. Both my wife and I are teachers and we have no parents or older relatives to help us. So we would like to know how ordinary Chinese teachers who don't live with their parents, but have to depend upon themselves, manage to bring up a child.

Lau Men Wah

Hongkong

Suggestions for Improvement

The recent issues of *China Reconstructs* help to introduce many aspects of China, including everyday activities of ordinary people as well as learned articles on more intricate subjects.

The color pictures are good but the printing of black and white photos leaves much to be desired. Sometimes one can hardly see what is in the picture (some examples in issue No 4, 1980).

Usually *China Reconstructs* has good proof reading, but in issue No. 4 I found errors.

I hope your work continues successfully and well, building understanding with the peoples of the world and introducing China to them.

Dr. Ma Haide (George Hatem)

Beijing, China

CORRECTION

In our July issue:

1. Prof. Tsung Dao Lee is in the right (not the left) foreground of the photo on p. 14.

2. In the article on A. F. Lindley: On p. 30 middle column, the words "resigned from the British navy and" should be omitted from the sentence before the last, and in the photo caption on p. 32, for "Kensal green" read "Kensal Green".



In Shanghai.

Colorado's Young Songsters in China

HE LINGYUN and WANG ANYI

SHE'LL be coming round the mountain, when she comes." This catchy old favorite was among those sung in China last March by the 40-member Colorado Children's Chorus, which won the affection of Chinese audiences and especially Chinese children.

The chorus members were grammar and high school boys and girls. The oldest was 15. Apart from performing, they visited historical and scenic spots as well as factories, communes and schools in Beijing, Nanjing, Shanghai and Guangzhou.

William J. Sims, leader of the chorus, said the trip's aim was to make the young singers understand what friendship meant, so they could contribute to Sino-American relations when they grew up. Already, on their visit, the children did much to link the two peoples

more closely — like the magpies in the Chinese legend who bridged the Milky Way by flying close together.

Not What They Expected

Nils Halverson, 13, said he was very thrilled when he knew he would visit China. His father was glad he was going to this faraway land so he would broaden his mind. His mother was a bit worried — could he get used to life on the other side of the world. His teacher, who had traveled to many countries said, "You're really lucky. I've always wanted to visit China but haven't been there yet. Now you're going."

Nils had imagined China as all farmland, with towns of tiny houses and thatched cottages. But in her cities he saw high-rise

buildings and a lot of factories and stores. Chinese children, and the people generally, were very friendly, which made him feel good. He would never forget planting trees in a Beijing primary school. Each young American shared a spade with a Chinese pupil and they planted 10 trees. Many choked back the tears when they said goodbye.

Beth Freeman, 13, whose mother teaches Chinese history at Denver University in Colorado, had thought of China as regimented, with everyone in uniform. She found it wasn't so. The children liked to talk and laugh, just like American kids. In a Beijing primary school, she was shy at first, but the pupils came up to her, took her hands and made friends. She saw them learn

music in school when still very small and perform with confidence too. In America, where most children usually learn music at home, they were not so brave on the stage, she thought.

Beth was very excited when she climbed the Great Wall near Beijing. Many a time she had dreamed of seeing it. Now her dream had come true. She also had an interesting time at the Sun Yat-sen Mausoleum in Nanjing, reached by 400 steps leading up the mountainside.

In Shanghai, she liked the stores, with so many attractive things on sale. She bought paper-cuts and a jewel box to take home.

What she didn't like much was the traffic—too many bicycles. She felt a bit scared crossing the streets.

Steve Meswarb is 11. His father, a dentist, had lived in Japan for two years, and in Hongkong for a while. Steve was glad he could come to China. His classmates were surprised and envied him. He had seen a lot of pictures of

China before coming. Some showed the country as shabby and some as beautiful. When he came, he was impressed. Shanghai, he thought, was something like New York, with a lot of tall buildings and very flourishing.

He made many friends. A boy in the Shanghai Children's Palace was very good to him, guided him in an obstacle game and helped him with his rucksack. After the chorus performed in the Shanghai Conservatory of Music, the announcer gave Steve a flower, which made him very happy. He said that when he grows up he would like to come back to China as leader of a tourist group. He bought himself a peaked cap and a China-made violin for himself and some Chinese scrolls for his mother.

"I'll Take China Back Home with Me"

Chris Chase, 12, wrote many letters to his parents, describing everything he saw and telling

them how big China was, what a good place it was, and how good the food tasted. He sent postcards of the Great Wall to many friends.

Wherever the chorus went, Chris said, the Chinese kids ran up and shook hands as though they were old friends. He thought both the singing and instrument playing of the pupils of the music school under the Shanghai Conservatory were very good.

Hopi Moore, 15, said coming to China was one of the important events in her life. She was interested in ancient culture. She went back with many souvenirs, including two shoulder-poles which she said she would use to hang flower pots from at home.

Erie Johnson, 11, noticed the way Chinese people said "friendship first" before sports contests. He liked the food, especially shrimps.

Raxanna Morgan said she would be "taking China back home with her." She thought it fascinating and hoped more and more young Americans would come. □



New friends.



Nils Halverson (center).



Hopi Morre.



"See you again."

Photos by C.W.I.

An Ancient and Vital Style of Painting

LIU LINGCANG

ONE of the principal schools of traditional Chinese painting is the one known as "meticulous brush work and deep colors" (*gongbi-zhongcai*). It is also one of the oldest, going back over 2,500 years.

Its chief characteristics are its rich hues, well-knit composition and careful planning. Most of the pigments are natural mineral substances, yielding colors that are vivid, contrasting and do not fade with time.

A painting on silk in this style, done 2,100 years ago, was discovered in the Mawangdui tomb in Hunan province in 1972. It had retained all its splendor after twenty centuries underground.

It consists of three sections. In the middle one an old woman — wife of the legendary figure Li Cang — is depicted in lifelike detail. Aptly conveyed are the expressions and attitudes of other figures: the respectfulness of the attendants, the lissome grace of the servant girls and the cautious look of the gatekeepers. The upper section presents a goddess with a serpent's body and, on either side, the sun and moon, a golden bird, a toad and Chang'e — the Lady in the Moon. On the picture one also sees coiled dragons, tortoises and seashells. The composition is well-balanced and harmonious. The hair-thin lines show that brush-making had already reached a high state of perfection.

Gu Kaizhi — Pioneer in Art

It was Gu Kaizhi (c.345-406 A.D.), a great painter of Eastern Jin of the Northern and Southern dynasties period, who first put forward the principle of "using the

LIU LINGCANG is a professor in the Department of Chinese Painting and Director of the Human Figure Painting Section of the Central Academy of Fine Arts. He is also honorary dean of the Beijing Association of Gongbi-zhongcai Painting.

form to show the spirit". His works *Admonitions of the Imperial Preceptress* and *The Lady of the Luo River* were both in the *gongbi-zhongcai* style.

The Lady of the Luo River takes its theme from the poem *The Goddess of the Luo River* by Cao Zhi of the Three Kingdoms period (220-265). At the beginning of this horizontal scroll the poet is shown standing on the riverbank with a goddess opposite him on the surface of the water. They seem to be gazing at each other with longing and affection. Further along the scroll are other scenes from legends and fairy tales: The river god Feng Yi beats his drum. A goddess sings. Six dragons pull a chariot. Romantic composition and vivid forms movingly convey the poet's fantasies.

This painting was one of the important examples of the *gongbi-zhongcai* school of the Northern and Southern dynasties period. The lines are fine as gossamer, elegant and flowing, yet full of vigor. In the disposition of the trees and rocks, and the fan-like shapes of the trees, one perceives vestiges of earlier Han dynasty techniques.

Gu Kaizhi's colors are simple but delicately nuanced. He was adept at using different tones to accentuate his main theme. Avoiding naturalistic depiction of objects in their original colors, he selected his pigments to suit the mood and content of the picture, and particularly to set out the poet's emotions.

Development in Tang Times

By the Tang dynasty the *gongbi-zhongcai* school rose to a high point in China's art history. It owed this development largely to that of the fresco. Political strength and economic prosperity in those days impelled cultural growth. And over the Silk Road,

forms of painting native to India, Persia and Western Asia were brought in. From them Chinese painters assimilated elements which they fused with their traditional techniques to produce the vigorous, lucid and resplendent Tang style.

In the *Tang History*, in the chapter *Records of Officials* we read, "There are more than 5,380 Buddhist monasteries and temples in the country." Add to these the Dunhuang grottoes, and it is not difficult to visualize how numerous were the frescoes and murals of the time.

Many great artists adept in the *gongbi-zhongcai* style of painting appeared during the Tang period, among them Wu Daozi, Yuchi Yiseng, Yan Liben, Zhang Xuan and Zhou Fang. Representative works by them are still extant. They include *The Handcart* and *Portraits of the Emperors* by Yan Liben, *The Ladies of Guo Fief on a Spring Outing* and *Preparing Silk* by Zhang Xuan and *Woman with a Fan* by Zhou Fang.

The Handcart was done on a historical theme. It shows Emperor Taizong of the Tang dynasty receiving Ludongzan, the emissary from Tufan (Tibet) who came to Chang'an in 640 to escort the Han princess Wen Cheng to Lhasa. The human figures are traced with the fine vigorous lines known as "iron-wire" strokes. The coloring is evenly applied with slight shading to add weight and depth. The techniques have further improved over those in the paintings of the Northern and Southern dynasties period.

In Zhang Xuan's *The Ladies of Guo Fief on a Spring Outing* three sisters of the imperial concubine Yang Guifei are enjoying the scenery on horseback. There are eight personages (nine, including a child) in the picture, all on horses with the ladies in the central posi-



Part of a handscroll by Qiu Ying (16th century)
Land of Peach Blossoms



Part of a handscroll by Qiu Ying (16th century)
A Thousand Li of Rivers and Mountains

tion. Their mounts, spirited and sturdy, show the mastery attained by many Tang dynasty painters in portraying horses. The attitudes of the personages are highly realistic, the fine, sharp lines accurately conveying each pose. The coloring is bright and meticulous. A feature is the combined use of transparent and semitransparent pigments, a new development in the *gongbi-zhongcai* style.

One of the main fields of expression of that style, other than the scroll painting, as stated above, was the fresco; the two may be said to have developed and flourished simultaneously. In frescoes, however, the paint had to be laid on thickly to cover the original color of the plaster, brick or stone on which they were done, whereas on silk, thick layers of paint would tend to flake off. Here we have selected two frescoes from Dunhuang to illustrate the difference between them and silk scroll paintings.

The Cutting of the Hair shows a group of young and beautiful girls

waiting to have their hair shorn. Anxiety and grief are on their faces. History tells us that when an Empress or imperial consort decided to go into a nunnery hundreds of palace maidens were forced to shave their heads and follow suit.

Dance and Music is full of motion, with dancers, instrumentalists and jovial Buddhas amidst blooming flowers, luxuriant trees, winding balustrades and magnificent buildings. Figures and settings were drawn from the life of real people in those times.

A Renowned Example

One of the best *gongbi-zhongcai* paintings of the Five Dynasties period (907-960) was *Han Xizai's Evening Party* by Gu Hongzhong, in which the best traditions and techniques of this school were brought together and improved upon.

This hand scroll, now in Beijing's Palace Museum, describes the life of revelry led by Royal

Attendant Han Xizai during the reign of Emperor Houzhu of the Southern Tang dynasty (in the Five Dynasties period). The painter, Gu Hongzhong (c. 910-980), was a junior secretary in the imperial academy of painting. The emperor had heard of Han Xizai's drinking parties and wanted to know more about them. He sent Gu Hongzhong to observe and paint what he saw.

The scroll is 28.8 cm. wide and 332.5 cm. long. In the first of its five sections, host and guests sit listening to a woman playing the *pipa*. In the second they watch a woman entertainer dancing; Han himself beats time on a drum. In the third section host and guests seem to be resting after their exertions; Han sits on a couch talking with an entertainer. The fourth shows Han on a chair and listening to the music. The last section shows host and guests dallying with the entertainers.

The painter excels at using the complementary effects of contrasting, i. e., simple and complex;

colors, to create an atmosphere both striking and restrained. As far as modeling goes, the traditional rule in Chinese painting may be summarized as "observe and memorize", instead of the "one glance, one brushstroke" sequence of copying live models. The work was done at one sitting. In this way the pictures achieved high harmony and were not simply parades of models. This feature can be seen in *Han Xizai's Evening Party*.

Also in the Palace Museum is *A Thousand Li of Rivers and Mountains* by Wang Ximeng (1096-?) a typical example of the landscapes in the *gongbi-zhongcai* style. Wang, a noted artist of the Northern Song period, painted it when he was only 18. With gorgeous colors he limned the majestic natural scenes of China, enlivening the composition with thatched huts, palace buildings, hamlets, cities, bridges, water wheels, and with people fishing, traveling, fording rivers or simply taking their ease. The colors he favored were bright blues and greens, on the example of his predecessors in the Sui and Tang dynasties. Impressive in this painting are the waves and ripples, traced with a fine brush in gossamer-thin lines that stretch into the distance to blend with the sky.

Comparing the Song dynasty works with those of Tang, one can say in Tang magnificent and gorgeous coloring was predominant, while in Song it was refined technique and meticulously arranged detail. These two periods represent a high point in the history of *gongbi-zhongcai* painting.

Post-Song Evolution

In the Yuan, Ming and Qing dynasties, paintings by scholars became common and the *xieyi* style (impressionistic in manner) came into vogue. The *gongbi-zhongcai* style went into decline. In scroll paintings, it was used only by a few artists who revered the old traditions. Its foremost exponents in Ming times were Tang Yin and Qiu Ying.

Tang Yin (1470-1523) was a painter of human figures who assimilated the best points of all schools and fused them into a style of his own. In *Palace Entertainers of Meng Shu* he used white pigment on the foreheads, noses and chins of his beautiful women to produce a sense of roundedness. This seems to have been a variation of the "yellow forehead" technique seen in the portrayal of beauties of the Tang dynasty.

Qiu Ying (1509-1551) was one of the four greatest Ming painters. He excelled at depicting scholars and beautiful women, and in his works the background objects—buildings, trees or mountains—were outlined in gold to produce a feeling of grandeur. This practice was later added to the classic *gongbi-zhongcai* style. Qiu's lines were fine and strong and his colors elegant. The blues and greens attain a crystalline clarity.

Qiu Ying came from a family of craftsmen painters. He received rigorous technical training and brought the *gongbi-zhongcai* style to unprecedented heights. Unfortunately, his long and laborious years as an artisan toiling for the feudal bureaucrats sapped his strength early. He died in his forties. Yet he left many works, some of the more famous being *Banquet on a Spring Night in the Garden of Peaches and Plums*, *The Jiucheng Palace*, *Guangwu Fords the River*, *Buildings on Fairy Mountain*, and others.

By the Qing dynasty, the *xieyi* style was paramount. Ink-and-wash paintings were encouraged and the *gongbi-zhongcai* school was looked down on as a mere craft. Many of its exponents took to making frescoes in temples and monasteries, illustrations for religious or superstitious rites, paintings on lanterns and New Year pictures. Gathering at such places as Yangliuqing near Tianjin, Taohuawu near Suzhou and Weifang in Shandong province, they turned out pictures beloved by the common folk. Thus the famous "New Year pictures" are an offshoot of the *gongbi-zhongcai* school.

In this period painters in the imperial studio such as Leng Mu, Jiao Bingzhen and Lang Shining* were all adept at the *gongbi-zhongcai* style, but unable to give it full rein since whatever they painted was dictated by the feudal emperors who wanted form and coloring to be classically stiff and formal. On the whole, this school remained at a low ebb during the Qing dynasty.

Modern Times

When China was reduced to a semicolon after the Opium War in 1840, western painting began to come in. And Chinese painting became a complex mixture of native and western styles and forms.

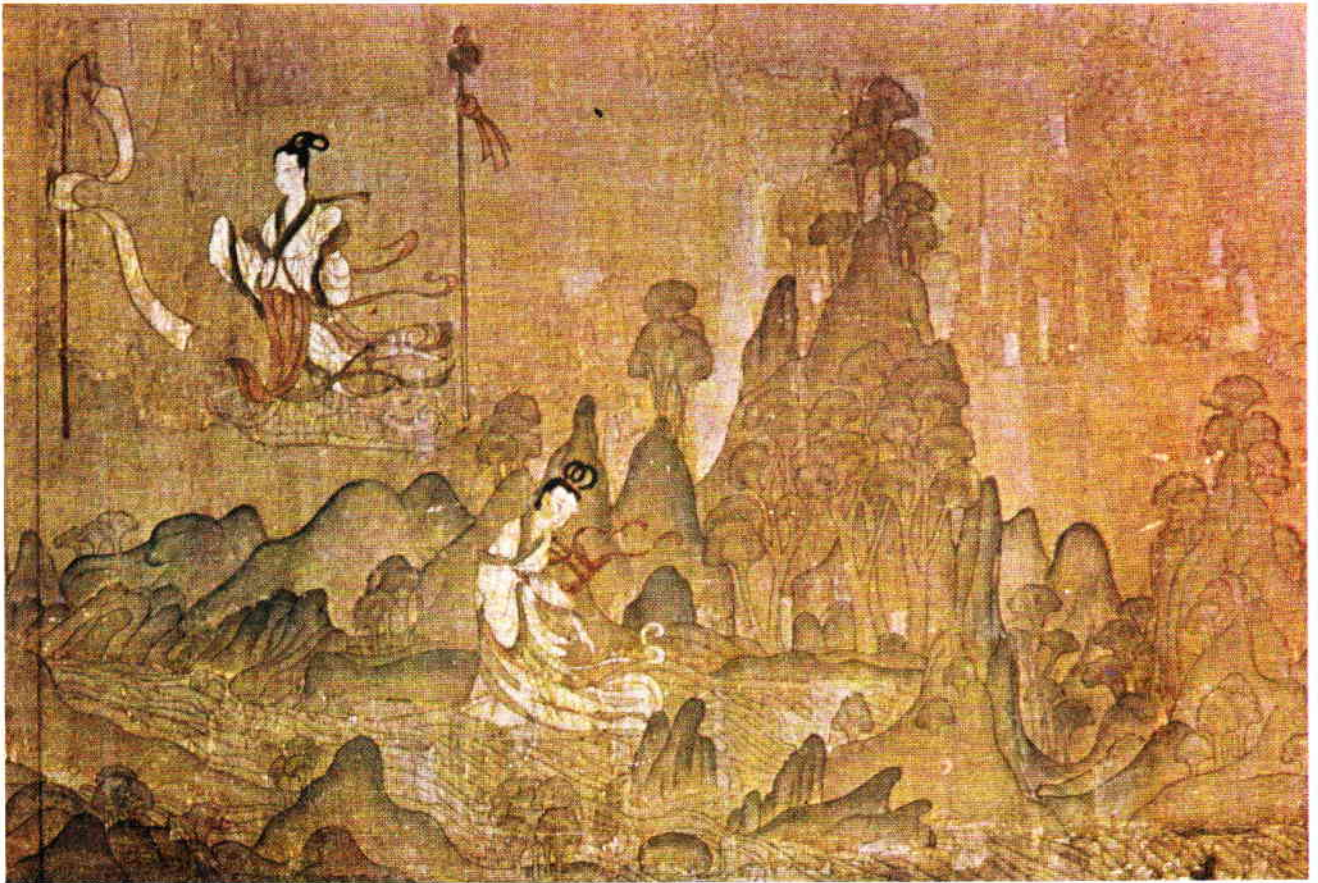
After liberation, China's "meticulous brushwork and deep color" school was given a new lease on life by the Communist Party's policy of "Let a hundred flowers bloom". National and popular styles of painting were encouraged. Much excellent work was produced in the form of New Year pictures and picture-story books, which gained wide circulation in print. Some examples: Liu Wenxi's *Chairman Mao Talking with Peasants*, Liu Danhai's *Zhuo Wenjun and Sima Xiangru*, Wang Shuhui's *West Chamber* and Liu Jiyou's *Turmoil in Heaven*.

However, in the years after 1966 when the gang of four held sway, *gongbi-zhongcai* painting was condemned as a "return to the past" and as such proscribed.

After the gang's downfall, this school revived and began again to produce good paintings. With the support of the Beijing Artists' Association, the Beijing Gongbi-Zhongcai Association was set up in August 1979. It is providing artists with better opportunities for study, creation and exhibition.

Foreseeably, this art form with its long and excellent traditions will flourish with new splendor in years to come. □

* Lang Shining, an Italian, Giuseppe Castiglione, who was born in Milan in 1688 and died in Beijing in 1766, came to China in 1715, and served as a court painter in the Qian Long reign.



The Lady of Luo River *Part of a handscroll by Gu Kaizhi (c. 345-416)*

The Cutting of the Hair *From a fresco in the Thousand Buddha Cave at Dunhuang*





Dance and Music

From a fresco in the
Thousand Buddha Cave at Dunhuang

The Four Beauties

Tang Yin (1470-1523)



Victory at Wuyan by Uprising Peasants in the Western Han Dynasty



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



Yunnan 'Tuo Cha' Tea

YUNNAN Tuo Cha, manufactured with a special process and pressed into cones, is famed for fine quality, mellow flavor and its rich, red brew. It helps to reduce body weight, promotes digestion, clears the mind and dispels the effects of alcohol.

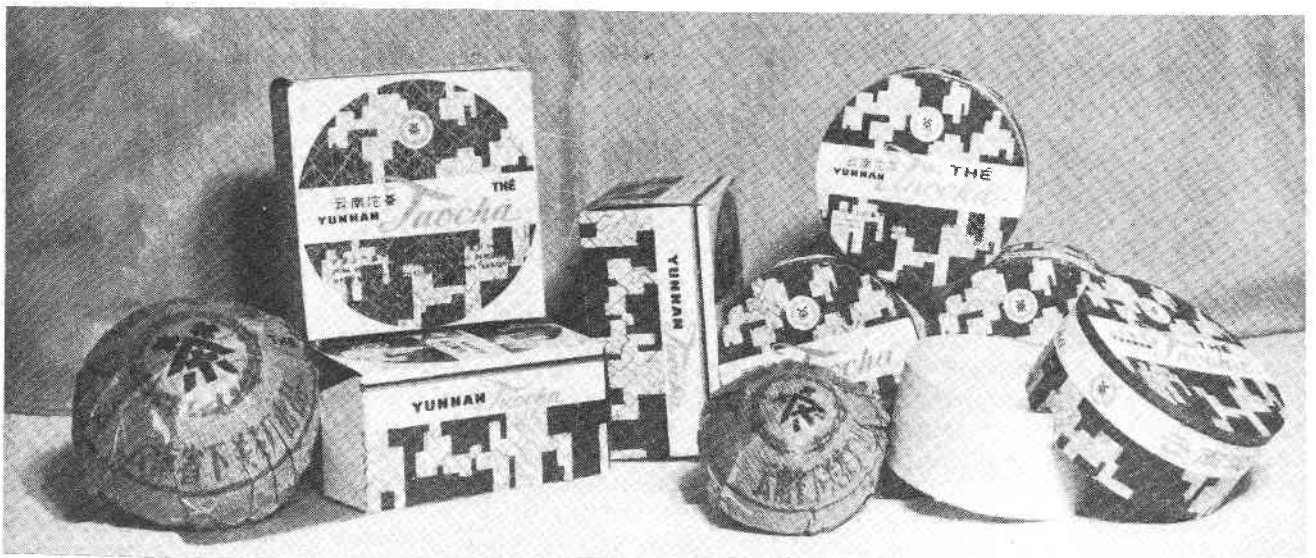
Preparation: Put 3-5 grams of the tea in a cup. Add 300 c.c. boiling water. Serve after 5 minutes.

Available in square boxes (net weight 250 g.) and cylindrical boxes (net weight 100 g.).

CHINA NATIONAL NATIVE PRODUCE & ANIMAL BY-PRODUCTS IMPORT & EXPORT CORPORATION, YUNNAN TEA BRANCH

Address: 148 Hua Shan Nan Road, Kunming, China Cable Add. TEAEXCORP Kunming

HONGKONG AGENT: Teck Soon Hong Ltd. Address: 37 Connaught Road, West, Hongkong, Cables: STILLON HONGKONG.



Prime Teas of China

WU JUENONG



Terraced tea plantation at the Shucha People's Commune, Anhui province.

Xinhua

THREE thousand years ago people were already cultivating, processing and drinking tea in China, where it all began and where guests are still served tea as soon as they arrive. "Tea on a winter's night is like a cup of wine," declares a line in an old Chinese poem. "Tea of spring-dew freshness revives and refreshes the visitor," eulogized another ancient poet. The art and practice of brewing and drinking tea originated many centuries ago and the serious tea-drinkers were very particular about what tea they used, judging it by its color, aroma, fragrance and flavor and taking good care how it was made and where served. They selected the kind of water to use, the type of kettle and even the fuel used to boil the fresh water. It was almost a ritual ceremony. Tea was not "drunk" but "tasted and appreciated." It was from China that tea-drinking, one of the pleasures of life for hundreds of millions of

people on all continents, was introduced to the world.

For Pleasure and Health

When poets and others declared that tea not only refreshed but also promoted health, they were quite right. Many historical records describe its benefits. Tea has been said to clear the mind, stimulate the nervous system, enhance kidney functions and appetite and aid digestion and also improve eyesight. Modern laboratory tests corroborate this. Chemists have identified some 400 chemical constituents in tea, many of proven medicinal value.

The principal chemical in young tea leaves is the alkaloid caffeine which induces sweating, strengthens heart action, and is a mild diuretic, and neutralizes some poisons. Tests also confirm what tea-drinkers knew from experience, that tea makes the mind more alert and brings a sense of well-being. Other constituents are the polyphenols, which improve the elasticity and the permeability of blood vessel walls, help to lower blood pressure and act as a bac-

tericide. Several vitamins have been isolated from tea buds, such as Vitamins A, B₁, B₂, C, P, PP and K. And tea has been found to have anti-viral properties.

Research by a medical unit in Tianjin has revealed that an injection of a polysaccharide ester and tannin extract from tea reduces by 30 per cent the mortality of guinea-pigs exposed to massive dosages of Cobalt 60 radiation. Another research team in the Jilin Medical College found that 90 per cent of the dogs exposed to intense radiation will survive if treated with a mixture of black tea and *viola inconspicua*. Similar findings have been reported by investigators in the St. Antoine Hospital in Paris, who concluded that Pu-erh tea from China's Yunnan province was helpful in reducing body weight and the amount of triglycerida, cholesterol and uric acid in the blood. An enzyme isolated from black tea has been found to aid health by promoting metabolic activity. Very few cases of hypertension or cancer have been found among people who have regularly drunk this tea over a number of years.

WU JUENONG, aged 83, is a noted Chinese tea specialist and the honorary chairman of the Chinese Tea Society.



Yunnan big-leaf tea.

by Hainan State Farm

wild tea trees in southwestern China with many sub-varieties. They discovered a "bada" tea tree in Menghai, Yunnan, which stood 32.12 meters high. Historians and botanists agree that the tea plants growing elsewhere in the world all originate from one source — China's southwest.

Tea from China was exported in quantity to Japan in the fifth century and then tea drinking gradually spread to Indonesia, India, Sri Lanka and Russia. At the start of the 9th century, the Japanese monk Saijo, returning home from Zhejiang province in China, brought with him some tea seeds. This, people say, started tea cultivation in Japan and by the 16th century Chinese tea was exported to countries in Western Europe.

"Tea" in English in the 16th century was "chaa," later becoming "tcha", "tay" and "tee". Today's word for "tea" in a hundred different languages originates from the Chinese word pronounced as "cha" in Guangdong and "tay" in Fujian province. As the drinking of tea spread world-wide, its cultivation and production also soared. World output soared, but China's own went down. The industry was in a sorry state when the country was liberated in 1949. But in the last 30 years cultivation and production have been energetically revived in China and

her teas have recovered their reputation and place on the international market.

Fine Black Tea

Current world trade in tea is about 800,000 tons a year. Ninety per cent is in black (fermented) tea, and within that category 98 percent is "fine black tea". Today the world tea market refers to that for fine black tea, which China did not enter until the midsixties.

Over the past ten years the area producing fine black tea has spread to 11 provinces, and autonomous regions including Guizhou, Yunnan, Sichuan, Guangdong and Guangxi. Some types from China have become internationally recognized as among the finest in the world.

There are excellent conditions for expanding the country's production of large-leaved fine black tea. Yunnan, Guangdong, Guangxi, Sichuan and Guizhou and the southern parts of Hunan, Jiangxi, Fujian and Zhejiang are within the tropical or sub-tropical zones. They have fertile soil, abundant rainfall and no frost or very little. And there is adequate manpower. Central-south and southeastern China continue to produce famous teas such as the Keemun Black (Anhui province), Ning Hong (Jiangxi) and Yi Hong (Hubei) from small and medium-leaved plants. The produc-

Rolling new tea leaves.

Xinhua



Chang Ju of the Jin dynasty (265-420) wrote in the *Huayang State Chronicles* that as early as 1066 B.C. some states in the south sent tea as tribute to King Wu of the Zhou dynasty. Tea cultivation later spread from Sichuan province to the upper reaches of the Han-shui, a large tributary of the Changjiang (Yangtze), and to the lower and middle reaches of the Changjiang itself. This happened shortly before Emperor Qin Shi Huang unified the country in 221 B.C. With the spread of Buddhism in the sixth century, and the active patronage of the Buddhist monks, who found that tea banished sleep and sustained them in their long hours in meditation, its cultivation and use as a beverage spread rapidly and widely.

According to the author of the *Huayang State Chronicles* wild tea plants grew in south China a thousand years before his own day. The *Book of Tea* written by Lu Yu in 760 talks of wild tea trees growing abundantly in the southern part of the Sichuan basin. Chinese botanists have recently found that there are still extensive areas of

tion of fine black teas is also being vigorously pursued there. The stress at present is on improving the quality of the latter. More effort is being put into seed selection and production of the most suitable large-leafed varieties. These are being widely propagated and their cultivation improved. New processing techniques and machinery are being introduced to bring all the steps into one continuous process, from withering, roasting to final firing.

A gigantic wild tea tree in the Daheishan forest, Yunnan province.

Tan Zili



In the present drive to grow and produce more and better fine black tea we are not neglecting such traditionally popular teas as green tea (unfermented) and oolong (semi-fermented) tea, of which China is the biggest exporter. We have the right kind of soil and the climate in many provinces to cultivate medium-leafed and small-leafed plants favored for green tea with its huge home market which makes its expansion and improvement mandatory. Oolong tea is a very special product from China. It has a brisk aroma and full flavour. Its clear yellowish infusion leaves a unique sweet fresh taste in the mouth, its popularity abroad has been growing rapidly.

Popular Varieties

Among the very popular China teas are Keemun Black, and green teas, such as the West Lake Longjing from Zhejiang province, the Pilochun from the Taihu Lake in Jiangsu province, the Junshan Silver Needles from Hunan province, and the Huangshan Maofeng and Liu-an Guapian from Anhui province. The leaves of each have their own particular qualities and form. West Lake Longjing is noted for its green color, flavor and aroma, fullness of body and beautiful leaf shape. Another famous green tea is the Pilochun, a name given by Emperor Kangxi of the Qing dynasty (1644-1911), which indicates where the tea is grown (a peak by the Taihu Lake), and also describes it (exquisite green and shaped like tiny snail shells). "Lo" in Chinese means snail and "chun" means spring when the buds are picked. It takes 80,000 young buds, the first in the season, to make up one half kilogram of Pilochun. Its lingering fresh sweet taste comes from the tiny quantity of dimethyl sulphide found only in the freshly picked youngest buds of this tea plant.

Research is still going on to learn more about the chemical, biochemical and physiological properties of tea, and scientists and growers are working to improve every aspect of the tea industry in China, its ancient homeland. □

CHINESE COOKERY



Winter Melon Cup

(Dong Gua Zhong)

- 4 lb winter melon. A whole winter melon with a short stem is preferable (or the lower part of a winter melon)
- 4 oz breast of chicken
- 4 oz tender lean pork
- 1 oz lean Chinese ham
- 6 dried black mushrooms, soaked
- 1 oz dried scallops soaked in 1 cup of warm water overnight (can be substituted with soaked dried shrimps)

- 2 teaspoons cornstarch mixed with 2½ teaspoons water
- 2 cups chicken broth (or pork stock)
- 1 oz fresh lotus seeds (or canned lotus seeds)
- 3 teaspoons salt
- ½ teaspoon taste powder (monosodium glutamate)

Wash outside of melon. Cut off top 4 cm. below stem. The larger part forms the melon cup, the other part the cap. Remove pulp and seeds. Cover melon with boiling water and let it stand for 3 minutes. Remove and cool in cold water (to keep melon skin green after steaming). Place melon cup on a large serving-bowl.

Cut mushrooms, ham, chicken, pork into 8 mm. dices. Rub chicken and pork dices with cornstarch.

Pour 4 cups of water into a pot and bring to a boil. Add the diced ingredients. Keep water at a rolling boil for one minute. Skim off foam. Remove diced ingredients with a strainer and drain.

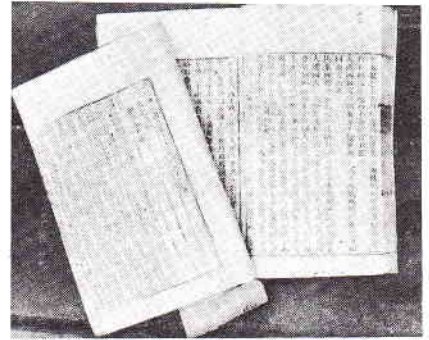
Drain scallops, keeping water and shred. Pour water into a skillet, discarding residue. Add 2 cups of chicken broth, 3 teaspoons salt, the diced ingredients and shredded scallop. Bring to a boil. Simmer over low flame for half an hour, or until a mixture of one cup of stock and two cups of other ingredients remain. Pour mixture into melon cup and cover with melon cap. Place whole melon on serving bowl in a large steamer and steam for 15 minutes.

Skin and core lotus seeds with a toothpick. Add seeds to melon filling. Steam melon another five minutes. Don't over-steam the melon or it will collapse and lose its shape. Add ½ teaspoon taste powder to the filling. Serve whole melon. □

Did Chinese Buddhists Reach America 1,000 Years Before Columbus?

FANG ZHONGPU

"The History of the Liang Dynasty", written in the 7th century, first described the "country of Fusang."



EVER since the French sinologist J. de Guignes in 1761 published his *Chinese Voyages to the American Coast*, claiming that Chinese Buddhists had arrived in the Americas a thousand years before Columbus, scholars in many countries have argued for and against his view. De Guignes based it on his studies of the *Liang Shu*, or the *History of the Liang Dynasty*, written by Yao Silian (557-637), who in this 56-volume work recorded happenings in the first half of the 6th century. De Guignes thought that the country of Fusang which it mentioned as having been visited by Chinese Buddhists was actually Mexico.

The Country of Fusang

Here are some things this 6th century Chinese history said about Fusang.

"In the first year of the Yongyuan period of the Qi dynasty (499), a monk named Huishen arrived in Jingzhou (in today's Hubei province, central China). Huishen declared he had returned from the Land of Fusang, some 20,000 *li* to the east of China. The Fusang tree grows abundantly there and its leaves are similar to those of the Paulownia. The buds are like bamboo shoots and the people eat them. The fruit is pear-shaped, but red in color. From the bark, cloth and garments are made. Houses are built of this tree. There are no walls around

the cities. Records are inscribed on material made from the bark of the Fusang tree.

"A man seeking a wife builds a house in front of the woman's and lives in it. He cleans her house in the mornings. After a year, if she is not satisfied with him, he is driven away; if she is pleased, they marry.

"The country has two prisons, one in the north, one in the south. Ordinary criminals are put in the southern jail, whereas those convicted of serious crimes in the northern one. Prisoners in the southern jail can be pardoned. Those in the northern jail are there for life, but are allowed to marry. Their offspring become slaves, boys at 8 and girls at 9."

What country is described in these passages? In China, there are two views. One holds that Fusang is Japan. The other believes it is Mexico. In ancient Chinese classics Fusang is the name for a sacred tree, or the place where it grows. The word "Fusang" is found in *Lisao (The Lament)*, written by one of China's greatest poets, Qu Yuan (340-278 B.C.). But as the name of a real country, it first appears in the *History of the Liang Dynasty*. Many Chinese historians believe that the Fusang the monk Huishen had visited is today's Mexico. The noted scholar Liang Qichao (1873-1929) in his book *Travels in the New World* cited evidence to back this up.

Some Present Day Chinese Views

Deng Tuo, a well-known contemporary Chinese historian, ruled

out the hypothesis that Fusang was Japan. In his *Evening Talks in the Yan Mountains* published in 1962 Deng said "many Chinese histories, such as the *History of the Liang Dynasty* and the *History of the Southern Dynasties*, distinguish clearly between Japan and Fusang. The two are written about in different chapters. They must not be confused. Geographically they are described as far apart.

Deng Tuo noted that many conditions, customs and products of Fusang, as described in the *History of the Liang Dynasty*, closely resembled those recorded in old Mexico. The Fusang tree, he believed, is the cactus-like Century Plant of Mexico, which matures very slowly and dies shortly after flowering. It played a large role in the lives of the ancient Mexicans, who got from it food, drink and clothing.

Zhu Qianzhi, another Chinese scholar, wrote *Textual Research on Fusang* published in 1941, in which he also mentioned that ancient Mexico had two kinds of prisons. Ancient Mexico had child slaves too, the boys beginning at seven and girls at eight. In the *History of the Liang Dynasty* the ages had been reckoned by the Chinese method, considering a person one year old at birth.

Zhu Qianzhi identified Huishen who went to Fusang as a famous Chinese Buddhist monk of the 5th century. According to volume IX of *The First Collection of Biographies of Famous Monks*, Huishen was a disciple of a celebrated Buddhist prelate whose monastic name was Huiji. The *History of*

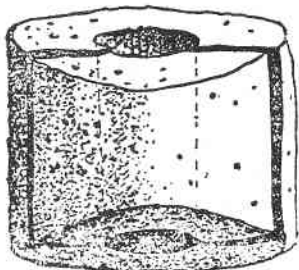
FANG ZHONGPU, a specialist in the history of navigation, has spent 20 years collecting data and researching into this subject.

the *Liang Dynasty* states that Hui-shen went to Fusang to preach Buddhism in the year 458.

Zhu agreed with Deng Tuo's view that Hui-shen's return to China from Fusang was actually from Mexico. Deng had written that Hui-shen left for the Americas in 452, but returned some 40 years later.

Technical Possibility

Could Chinese vessels of the 5th century actually make trans-Pacific voyages?



Sketch of a Chinese type cylinder-shaped stone anchor, the first find in Patton Escarpment Zone, off the California coast.

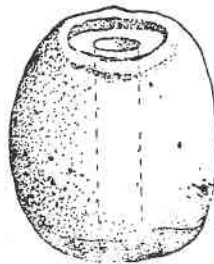
This cannot be ruled out. For long periods China had led the ancient world in navigation. As early as in the fourth century B.C. her ships plied the neighboring seas. Her sea-going junks reached the Ryukyu Islands and entered the Pacific beyond. Between the 11th and 3rd centuries B.C., Chinese merchants are recorded as frequently visiting the Philippines to sell silk and rice. Judging from the remains of a shipyard of the Qin dynasty (221-206 B.C.) recently unearthed, China even then was building ships capable of carrying 50 to 60 tons of cargo. By the Western Han dynasty (206 B.C.-A.D. 24) Chinese ships had reached the Indian Ocean. In the third century, the kingdom of Wu, one of the Three Kingdoms, had 5,000 ships, the largest with several decks and capable of carrying 3,000 passengers. In its voyage to the South China Sea this huge junk had visited dozens of countries and brought back news of several others, heard by its crew.

There are records of navigating by the stars, sun and moon in the Western Han dynasty and of Chinese sailors determining their position at sea by reading the positions of celestial bodies with the aid of the 1.9 degree angle. This discovery was a great forward step of navigation. An unearthed pottery ship model of the Eastern Han dynasty (25-220) shows that in the first century the Chinese already knew how to use the stern-post rudder to keep ships on course. In the third century Chinese sailors were able to calculate sailing speeds and the length of voyages and make use of the northeast (spring) monsoons. In the 5th century there were frequent seaborne exchanges of envoys between China and other countries.

So it would have been quite possible for Chinese ships to cross the Pacific in the 5th century. This argues for the authenticity of the descriptions in the *History of the Liang Dynasty* about a country called Fusang very far to the east.

Stone Anchors Evidence

Newly found evidence on the west coast of north America suggests strongly that trans-Pacific



Sketch of a large, circular stone, the second California find, off Palos Verdes.

voyages were made by Chinese vessels centuries before Columbus "discovered" the Americas.

Dr. James Robert Moriarty, an archaeologist at University of San Diego in the United States, wrote to Dr. Jia Lanpo, a Chinese palaeoanthropologist, in April 1979 about a series of recent discoveries in this category. He cited two discoveries of stone anchors. The

first, consisting of two cylinder-shaped stones and one in the shape of an equilateral triangle, was found in shallow waters off Palos Verdes Peninsula, California. The other was a large circular stone with a hole bored through the center brought up from about 1,000 fathoms off Point Medecino, California. It was covered with a thin coating of manganese. Based on the accumulation rate of manganese Dr. Moriarty believes the stone anchor is about 3,000 years old and Asian in origin.

Such stones are known to have been used for thousands of years as anchors. In the Eastern Jin dynasty (317-420) ship carrying the monk Faxian returning to China from India was hit by a gale east of Sri Lanka. Faxian wrote in his book *Records of Buddhist Countries*: "The sea was so deep that we could find no place to drop our stone pillar." A pillar is cylindrical, so "to drop a stone pillar" can be understood as casting a stone anchor. From the description of its shape and use, the "stone pillar" appears to be very similar to drawings of the stone anchors sent to Dr. Jia Lanpo by Prof. Moriarty's colleague, Larry J. Pierson.

Faxian's voyage took place in the early fifth century. It is quite possible that cylindrical-shaped stone anchors were at that time commonly carried by Chinese ships. There is evidence that stone rollers for building roads and for agricultural purposes were often put to use as ship anchors.

Prof. Moriarty stated his belief that recent discoveries of stone anchors on the Pacific coast of the United States are beginning to provide solid scientific evidence of Chinese trans-Pacific voyages in pre-Columbian times and add real support to the theory that the ancient cultures of the Americas had to some extent been influenced by ideas of Chinese origin.

The search for ancient relics from under the sea along the Pacific coastline of the Americas goes on. It may well turn up more evidence of friendly intercourse between China and the Americas in ancient times. □

The Ming Dynasty

1—Politics and Economy

JIAO JIAN

THE Ming dynasty (1368-1644), born of a peasant army in revolt against the oppression of the Yuan (Mongol) dynasty, reconsolidated China under the Han feudal landlord class. But it also saw feudalism begin its decline and the germination of the seeds of capitalism.

Tightening of Feudal Autocracy

The peasant leader Zhu Yuanzhang set up his first capital in 1356 at what is today's Nanjing on the Changjiang (Yangtze) River, and in 1368 a northern expedition sent by him took the Mongol dynasty capital Dadu (on the site of today's Beijing) and in Nanjing Zhu proclaimed himself Emperor Tai Zu of the Ming (meaning "bright") dynasty. However, by this time he had become corrupted into an instrument of the landlord class, and it was in their interests that he pursued his policy of consolidating the country. He kept a tight control over all powers, military and civil. His measures included curbing the power of local governments, abolishing the post of prime minister and distributing its powers among six ministries, and similarly diffusing the former Mongol centralized military power, while keeping for himself authority to order troop movements.

The Mongol troops fled north to lands around their original capital of Karakorum, but were still a power to be reckoned with. The Ming court made efforts to consolidate their power in regions along the northeast frontier, where people of many minority nationalities lived. In 1409 a military command was established with headquarters at Nurgan, a city on the lower Heilong River (now within territory of the Soviet Union). Under its jurisdiction was

a vast area extending from the Onon River on the west to Sakhalin Island on the east, and from the Outer Hinggan Mountains (Stanovoy Range) on the north southward to the Sea of Japan. An imperial army was stationed there the year round and local tribal leaders were given positions in the military districts under the command. Four post roads, the largest of which linked Nurgan with the national capital, were built to expedite delivery of official documents, tribute and taxes, and also disbursement of imperial bounty to the local tribes.

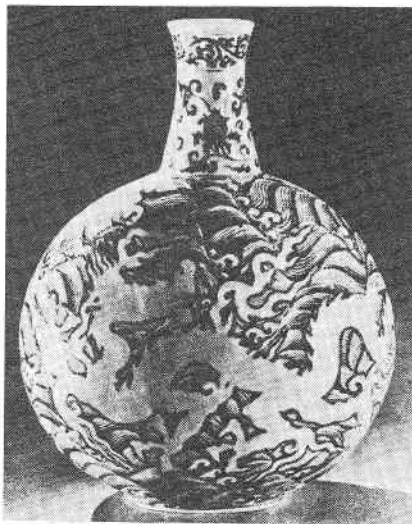
On two different occasions court eunuchs were sent on inspections to Nurgan. The Eunuch Yi Shiha supervised the building of the Yongning (Lasting Peace) Temple on the bank of the Heilong River. He also had two stone tablets erected with inscriptions in Han, Nuzhen, Mongolian and Tibetan recording the establishment of

the Nurgan command and the visits of these two emissaries to it and Sakhalin Island.

Reconstruction: Beijing, Great Wall

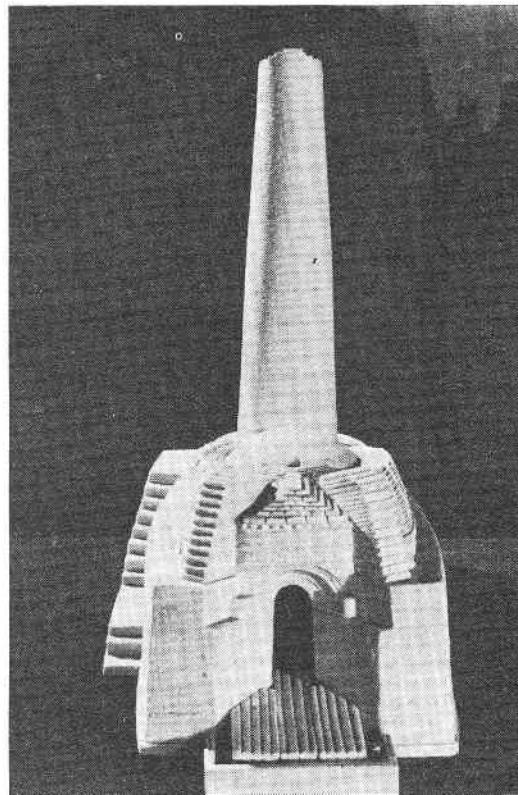
To help buttress the north against the Mongols, the second Ming Emperor Cheng Zu (1360-1424) moved the capital north to Beijing in 1421. The Yuan dynasty capital had been all but destroyed. Work under a grandiose scheme to rebuild the capital had begun in 1407. Skilled artisans, soldiers and peasants from all over the country were conscripted for the work; timbers two meters thick, huge blocks of marble and specially-fired bricks and tiles were hauled from long distances. It took 15 years to complete the palace buildings, which are essentially as they stand today, and the walls around the city.

The new capital consisted of three rectangles, one within the



A model of a Ming kiln in Jingdezhen, where famous porcelains were produced.

Flat bottle from Jingdezhen is typical of early Ming blue and white porcelain.





Copper pass for palace guards. Inscription reads: "Guards must have pass with them at all times. Those without will be punished. Borrowing or lending are equally punishable."

other. The innermost was the imperial palace, known as the Forbidden City. Today this complex of majestic halls and exquisite palace buildings has become the Palace Museum. Surrounding the palace was what was known as the Imperial City. The outer rectangle was the city proper. Within its 20 kilometers of walls with nine gates were straight, broad avenues, a lofty drum tower and bell tower from which the hours of the day were announced, big storehouses, Buddhist monasteries, commercial areas and civilian residences. Government offices were concentrated in the southern part of the city. Beijing, with its compact, orderly layout and magnificent architecture, was a masterpiece of ancient city construction.

As a bulwark against frequent incursions by Mongol cavalry raiders from the north, the Ming court began linking up and extending sections of the old Great Wall, which had fallen into disrepair. This task, begun in the early years of the dynasty, took nearly 200 years to finish. The new Great Wall, extending for some 6,600 kilometers from Shanhaiguan Pass on the east coast westward across half the country to Gansu province.

Economic Aids

Soon after the founding of the dynasty, Emperor Tai Zu cautioned his officials, "Though the coun-

try has been pacified, the people, exhausted and impoverished, are like young birds whose feathers should not be plucked, or young trees that should not be shaken." With a view to ensuring political stability and increasing government revenue, he instituted a series of measures to promote agriculture.

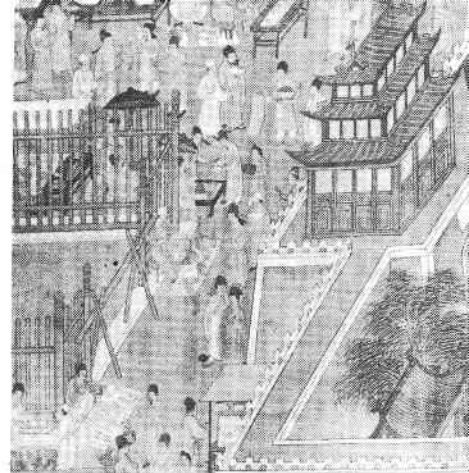
During the peasant uprisings that had beset the preceding Yuan dynasty in its last years, officials, nobles and landlords had fled their domains, leaving the land untended. Some of these fields were taken over by peasants, and as a result the independent farming population increased. Tai Zu now decreed that the peasants could legally own the land they had reclaimed, and exempted them from three years' taxation and corvee. During the Yuan dynasty landlords often demanded of their tenant peasants corvee labor without pay. Ming dynasty laws stipulated that landlords who required corvee service must pay for it in grain. Such measures encouraged greater effort in agriculture.

Landless peasants from south of the Changjiang River, and Shanxi and western Zhejiang provinces were resettled on large tracts of abandoned land along the lower Huanghe (Yellow) River and in the Huaihe River valley. Tai Zu also had local garrison troops reclaim land and grow grain so that within sixty years after the founding of the dynasty the army had become self-sufficient in grain.

A government decree that peasants who owned from five to ten *mu** of land should devote at least half a *mu* to cotton was a stimulus to handicraft textile production. Spinning and weaving became the major sideline occupation and cotton gradually replaced silk and linen as the chief clothing material.

Handicraftsmen in general fared better under Ming than they had under Yuan. Those in the capital were required to give ten days of service per month to the government or to pay 0.6 taels of silver. Those elsewhere gave three months

* One *mu* = 0.0667 hectare.

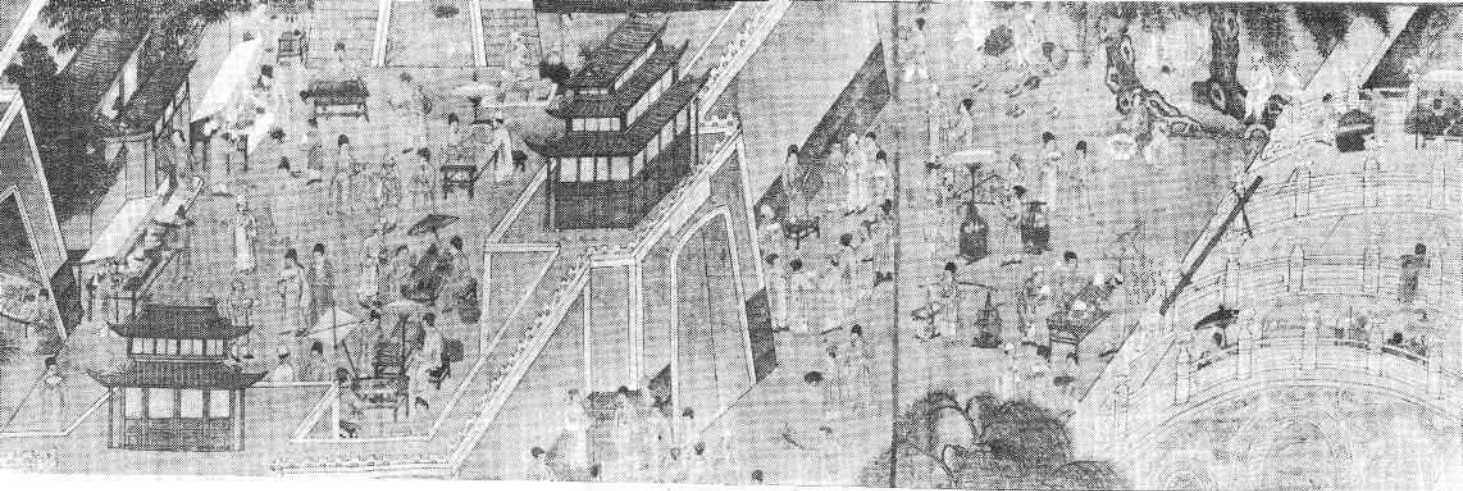


every three years. A later regulation permitted them, too, to buy exemption. But the rest of the time they could work on their own and sell their products on the market.

Rudimentary Capitalism

Farm production rose to an all-time high in mid-Ming times. In Hebei province which had had little rice before due to its cool climate, more land was put under it; more peasants in Fujian and Zhejiang provinces started growing two crops of rice per year, those in Guangdong, three. In the latter part of the dynasty the sweet potato was introduced into Fujian province from Luzon in the Philippines. Later this high-yielding crop spread to other parts of China. Silkworm raising prospered south of the Changjiang River, where broad stretches of luxuriant mulberry groves were part of the scene. Tobacco, which originated in the Americas, came to China through Luzon and was cultivated in several regions.

Advances in agriculture stimulated the development of handicraft production, which reached a new high by the mid-Ming period. Iron-smelting workshops in Zunhua county, Hebei province had furnaces four meters high that could hold upwards of a ton of ore and required four to six people to work the bellows. Jingdezhen, the pottery center in Jiangxi province, had a six-kilometer-long belt of kilns—58 government-owned and more than 900 private ones—turning out a multiplicity of fine porcelains.



Scroll painting shows life in Beijing during the Ming dynasty.

Virtually every household in and around Songjiang prefecture in Jiangsu province manufactured cotton cloth, sending to market a total of more than 10,000 bolts a day. Fine, durable cotton textiles were woven in highly decorative patterns. A saying went: "No matter how much cloth you buy from Songjiang or how much yarn in Weitang (a place in today's Zhejiang province famous for its spinning in Ming times), there is always more."

The development of agriculture and handicrafts gave impetus to the development of a commodity economy. Cotton cloth, raw silk, silk fabrics, tobacco, porcelains, ironware and grain poured into the market. Thirty or more fairly large commercial cities grew up, most of them south of the Changjiang River, on the southeastern coast or along the Grand Canal. They included Suzhou and Hangzhou noted for silk; Songjiang for cotton textiles; Jingdezhen for porcelain; Chengdu in Sichuan province, a big tea market; Wuchang on the Changjiang for timber; Yangzhou at the junction of the Grand Canal and the Changjiang, a big salt market and commercial center; and Guangzhou, Ningbo, Quanzhou and Fuzhou on the southeastern coast as major ports for trade with Japan and southeast Asia.

Increased trade had brought a large amount of silver into circulation by late Ming times. In 1581 the Ming court decreed that taxes were to be paid in silver.

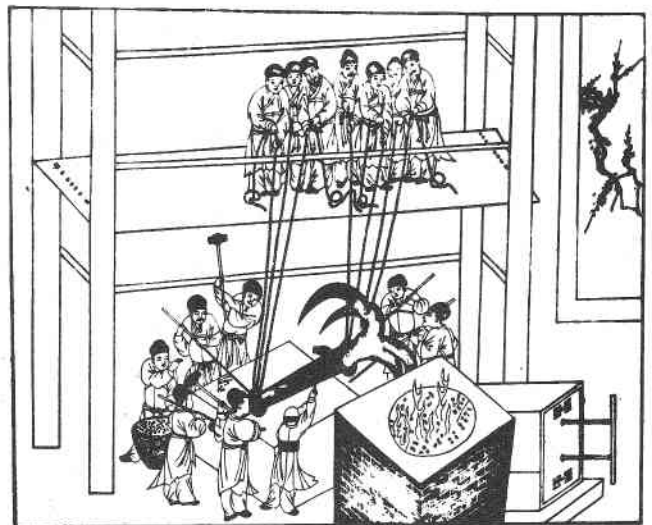
A fairly well-developed commodity economy existed from the

middle of the Ming period, in which the seeds of capitalist production had begun to sprout. In Suzhou, for example, prosperous owners of silk manufactories had enough capital to purchase as many as 20 to 40 looms and hire dozens of workers. The city had several thousand skilled weavers who earned a living in fixed or temporary jobs. Early in the morning those without a regular place would congregate at the streetcorners waiting for employment. They were exploited as wage laborers by those early-day capitalists, the manufactory owners, making a bare existence when they had work and starving when they had none.

Throughout the country as a whole, however, the predominant economy was still the traditional feudal one of farming combined with home handicrafts.

By the reign of Emperor Shen Zong (1573-1620) taxes had increased in weight and variety so as to force manufactories to close down, which was one reason why capitalist production could not make much headway. Local taxation was often administered by court eunuchs who were experts at putting on the squeeze. One such tax supervisor arriving in Suzhou in 1601 imposed a tax of 0.3 taels on every bolt of silk. Thrown out of work when the manufactories could no longer make a go of it, unemployed artisans led by a weaver named Ge Xian took to the streets and besieged the supervisor's office. Townspeople in a dozen cities including Wuchang, Linqing, Jingdezhen, Kunming, Xi'an and Fuzhou rose up against the tax supervisors, forcing the Ming court to withdraw these hated officials. □

Larger ships made early Ming a time of famous sea voyages. (Right) Tempering anchor, as shown in an illustration from the Ming book "Exploitation of the Works of Nature."



Football in Ancient China

XU DIANKUI

FOOTBALL has been known in China for more than 2,000 years, as a game, sport, or acrobatic display, in which one or more persons kick a ball.

A girl kicking a largish ball is carved in stone in a watch tower in Dengfeng county, Henan province, dating from A.D. 123. She has her hair done in a high bun and wears a long gown with flowing sleeves. Another Eastern Han period stone relief, from Nanyang county in the same province, also shows a girl in a long-sleeved dress kicking a ball. These are apparently pictures of a ball game, acrobatic or recreational, popular in that period.

Done still earlier was a silk painting of several people kicking a ball, discovered in a tomb of the Western Han dynasty (206 B.C. - A.D. 24)—the No. 3 Tomb at Mawangdui, Hunan province. A girl in a long brown robe, crouches with one arm raised and a red ball at her feet (Fig. 1). What is shown here may have been a form of physical exercise therapy.

Strictly speaking, these three representations were not of football contests, but evidence that the ball-kicking game was a sport even that far back.

As for contests, Han dynasty records do mention that a type of football was widely played then, though without giving details. We know that the ball then used was a solid leather sphere filled with feathers, and that the game was most popular in the army. The famous generals, Wei Qing (?-106 B.C.) and Huo Qubing (140-117 B.C.) were enthusiasts as was Cao Cao (155-220), the great statesman of the later Three Kingdoms period (220-280). In fact, such games can be traced back even further than Han, to the Warring States period (475-221 B.C.).



Fig. 1

According to the book, *Tactics of the Warring States: The Tactics of the Qi Kingdom*, kicking the ball was a favorite sport with residents of Linzi, the Qi capital.

MORE information exists on football as played in the Song dynasty (960-1279). A bronze mirror of the Southern Song period (1127-1279) kept in the Museum of Hunan province

Fig. 2



has a back design (Fig. 2) showing a ball game in a courtyard. In front of an ornamental rock, a girl with her hair in a high bun, bends forward to kick the ball. Opposite her is a turbaned youth, also leaning forward, ready to kick it back. A spectator watches from behind. The ball is sectioned, as if sewn together with pieces of leather and inflated. Air-filled leather balls had come into use in the late Tang dynasty (618-907), a century or two earlier.

We may infer from this record in bronze mirror that football as played in family courtyards in Song times was a small-scale competitive game, adaptable to surroundings, without a goal to attack.

This scene provided the ancient Chinese football motif for one of the coins minted by China this year to commemorate her renewed participation in the Olympic Movement.

LARGE-SCALE football matches are also historically documented from this period. It is recorded that a grand football competition was one of the entertainments at the Heroes' Hall in Bianjing (today Kaifeng) when banquets were held there every autumn under the rule of Emperor Hui Zong (1082-1135).

A single goal was erected in the center of the field, instead of one at either end as in modern football. The goal frame, over ten meters high and festooned with colorful streamers, had a round hole about half a meter in diameter in its upper part. The object was to kick the ball through this hole to the other side of the field. The players were divided into two teams. All wore turbans and silk jackets, red for one side and black for the other. Each team had ten or more players and a leader who wore a distinctive turban. The winners were awarded such prizes as silver bowls and lengths of silk: the leader of the losing team was whipped. This form of football continued popular into the Ming dynasty (1368-1644).

Individual demonstrations of skill with the football, as shown in the picture of the Han dynasty girl first described, went on for a very long time. A porcelain pillow of the Song dynasty, a rare work of art, has a striking painting of a woman in a flowing gown, her hands clasped behind her back, kicking a ball in a leisurely and carefree way. □

Bronze souvenir coin minted by Chinese Olympic Committee (both sides).



CHINA RECONSTRUCTS

Lesson 20

The Great Wall

(一个访华旅游团来到八达岭
(Yige fǎng Huá lǚyóutuán láidào Bādǎlíng
(A visit China tourist group come to Badaling (to)

游览 长城。)
yóulǎn Chángchéng.
go sightseeing (the) Great Wall.)

萨克斯: 多么壮观的长城啊! 由
Sākèsī: Duōme zhuànguān de Chángchéng a! Yóu
Sachs: How magnificent the Great Wall! From

远处看, 好象一条巨龙在
yuǎnchù kàn, hǎoxiàng yì tiáo jùlóng zài
far place look (it) seems a huge dragon at

群山中 蜿蜒前进。
qúnshānzhōng wǎnyán qiánjìn.
group of mountains in winding forward.

勃朗: 请问, 长城有多长?
Bólǎng: Qǐngwèn, Chángchéng yǒu duō cháng?
Brown: Please ask, the Great Wall has how long?

王: 东起我国河北省的
Wáng: Dōng qǐ wǒ guó Héběi shěng de
Wang: East from our country Hebei province's

山海关, 西到甘肃省的
Shānhǎiguān, xī dào Gānsū shěng de
Shanhaiguan Pass, west to Gansu province's

嘉峪关, 全长六千公里,
Jiāyùguān, quáncháng liùqiān gōnglǐ,
Jiayuguan Pass, total length (is) 6,000 kilometers,

合一万二千华里, 所以我们
hé yīwànnèrqiān huá lǐ, suǒyǐ wǒmen
equivalent to 12,000 Chinese li, so we

叫“万里长城”。
jiào “Wànlǐ Chángchéng.”
call (it) “10,000-li Great Wall.”

玛利: 长城是哪年修筑的?
Mǎlì: Chángchéng shì nǎ nián xiūzhù de?
Marie: The Great Wall is which year built?

王: 公元前七世纪, 中国北方
Wáng: Gōngyuánqián qī shìjǐ, Zhōngguó běifāng
Wang: B.C. seventh century, China northern part

诸侯 割据, 为了防御
zhūhóu gējù, wèile fángyù
many dukes (set up) separate states, to guard against

邻近诸侯的侵袭, 在各自的
línjìn zhūhóu de qīnxí, zài gèzì de
neighboring dukes' invasion, at each own

领土上筑起了防卫墙。到
lǐngtǔshàng zhùqǐle fángwèiqiáng. Dào
territory on built up defense wall. Until

公元前三世纪, 秦始皇统一
gōngyuánqián sān shìjǐ, Qínshìhuáng tǒngyī
B.C. third century, Qin First Emperor unified

中国后, 把各段城墙
Zhōngguó hòu, bǎ gè duàn chéngqiáng
China after, every section (of) wall

连接起来, 形成了“万里长城”。
liánjiēqǐlai, xíngchéngle “Wànlǐ Chángchéng.”
linked up, forming “10,000-li Great Wall.”

史密斯: 八达岭真是一个险要的
Shímìsī: Bādǎlíng zhēn shì yí ge xiǎnyào de
Smith: Badaling really is a strategic

地方。
dìfang.
place.

王: 是的。它是长城的重要
Wáng: Shì de. Tā shì Chángchéng de zhòngyào
Wang: Yes. It is (the) Great Wall's important

关口居庸关的前哨。这里的
guānkǒu Jūyōngguān de qiánsào. Zhèlǐ de
pass Juyongguan Pass's outpost. Here

城墙高七米左右, 顶部
chéngqiáng gāo qī mǐ zuǒyòu, dǐngbù
the wall (is) high seven meters or so, top part

宽五点七米。城墙每
kuān wǔ diǎn qī mǐ. Chéngqiáng měi
wide five point seven meters. The wall every

隔几百米就有
gé jǐ bǎi mǐ jiù yǒu
separation (of) several hundred meters has

一个烽火台, 是古代发现
yí ge fēnghuǒtái, shì gùdài fāxiàn
a beacon tower, (which) is ancient discover

敌情时, 燃烟, 点火
dìqíng shí, rán yān, diǎn huǒ
enemy condition time, burn smoke kindle fire (to)

报警的地方。

bào jǐng de dìfang.
report alarm place.

戈登：它真是古代最伟大的

Gēdēng: Tā zhēn shì gǔdài zuì wěidà de
Gordon: It really is ancient most great

工程之一。

gōngchéng zhī yī.
projects of one.

王：有人计算过，要是用修筑

Wáng: Yǒu rén jìsuànguò, yàoshì yòng xiūzhù
Wang: Have people calculated, if (we) use building

长城的砖石筑一道

Chángchéng de zhuān shí zhù yī dào
the Great Wall's bricks and stones (to) build a

高二米、宽一米的长堤，

gāo èr mǐ, kuān yī mǐ de chángdī,
high two meters (and) wide one meter long dyke,

足可以绕地球一周呢！在

zú kěyǐ rào dìqiú yī zhōu ne! Zài
enough may circle the earth a round! In

中国，常有人用“不到

Zhōngguó, cháng yǒu rén yòng “bú dào
China, often have people use “not reach

长城非好汉”来表示

Chángchéng fēi hǎohàn” lái biǎoshì
the Great Wall not good man” to show

自己做一件事的巨大

zìzì zuò yī jiàn shì de jùdà
one's own doing a thing great

决心。

juéxīn.
determination.

Translation

(A China tour group arrives at Badaling to view the Great Wall.)

Sachs: How magnificent the Great Wall is! At a distance, it looks like a huge dragon winding its way through the mountains.

Brown: How long is it?

Wang: Stretching from the Shanhaiguan Pass in Hebei province in the east to the Jiayuguan Pass in Gansu province in the west, it has a total length of 6,000 kilometers, or 12,000 Chinese *li*. That's why we call it “Ten-thousand-*li* Great Wall.”

Marie: When was it built?

Wang: In the 7th century B.C., north China was divided into separate states by dukes. To guard against the invasion by the neighbors, each state built walls in its own territory. In the 3rd century B.C. after Emperor Qin Shi Huang unified China, he linked up all the sections of the wall to form the Great Wall.

Smith: Badaling is really a strategic place.

Wang: Yes. It is the outpost of the Juyongguan Pass, an important pass of the Great Wall. Here the wall is 7 meters high and 5.7 meters wide at the top. There is a beacon tower every several hundred meters along the wall, where fires were kindled and smoke made to give the alarm when any enemy was discovered.

Gordon: It's really one of the greatest projects of ancient times.

Wang: Someone has estimated that if a dyke two meters high and one meter wide were built with the bricks and stones used in the Great Wall, it could circle the earth. In China people often use the expression “If I fail to reach the Great Wall I'm not a man” to show determination to carry a task to success.

Notes

1. 是...的 *shì...de* is often used to stress the time when something happened. **Lǚyóutuán shì zuó tiān dào Běijīng de** 旅游团是昨天到北京的 (It was yesterday that the China tour group arrived in Beijing); **Chángchéng shì gōngyuánqián sān shìjì yǐhòu zhújiàn liánjiēqǐlái de.** 长城是公元前三世纪以后逐渐连接起来的 (It was after the 3rd century B.C. that the Great Wall was linked up gradually). The word 是 *shì* can be omitted in this construction. For instance, we can say: 旅游团昨天到北京的 and 长城公元前三世纪以后逐渐连接起来的。

The negative form is to place 不 *bú* before 是, in which case 是 cannot be omitted. **Lǚyóutuán búshì zuó tiān dào Běijīng de** 旅游团不是昨天到北京的 (It was not yesterday that the China tour group arrived in Beijing).

是...的 can also be used to stress the place and manner of an action.

a. Place: **Zhè duì yùzhuó (shì) zài Shànghǎi mǎi de** 这对玉镯(是)在上海买的 (It was in Shanghai that this pair of jade bracelets was bought); **Wǒ mén búshì zài nà ge jùchǎng kàn jīngjù de** 我们不是在那个剧场看京剧的 (It was not in that theater that we saw the Beijing opera).

b. Manner: **Lǚyóutuán (shì) zuò fēijī lái Běijīng de** 旅游团(是)坐飞机来北京的 (It was by air that the China tour group came to Beijing); **Wǒ búshì gēn tā yìqǐ lái de** 我不是跟她一起来的, (It was not with her that I came here).

2. 多么 *duōme* is used to express a strong emotion. It precedes the verb or the adjective in a sentence with 啊 *a* at the end. **Zhōngshānlíng duōme xióngwěi a!** 中山陵多么雄伟啊! (How magnificent the Sun Yat-sen Mausoleum is!); **Duōme zhuàngguān de Chángchéng a!** 多么壮观的长城啊! (How grand the Great Wall is!).

A small power station in the Autonomous
County of the Hani and Li Nationalities,
Yunnan province, southwest China.

Che Wenlong



**Choice material
True to life
Brilliant lustre**

MINIATURE PLANTS OF JADE FROM BEIJING

Incomparable indoor ornaments made not only of jade but of coral, agate, turquoise, rose quartz and soapstone. Utilizing the natural colors, Beijing masters of crafts dating back many centuries cut and polish them into countless varieties of beautiful flowers.



**China National Arts & Crafts Import &
Export Corp. Beijing Branch**

Address: 1, Xijiaominxiang, Beijing, China.
Cable Address: 0482 Beijing
Telex: 22334 BJART CN

Hongkong Agency: Chinese Arts & Crafts (H.K.) Ltd.
Address: 233 Nathan Rd. Garly Bldg., Kowloon, Hongkong
Cable Address: 0120 Hongkong