

China

Reconstructs

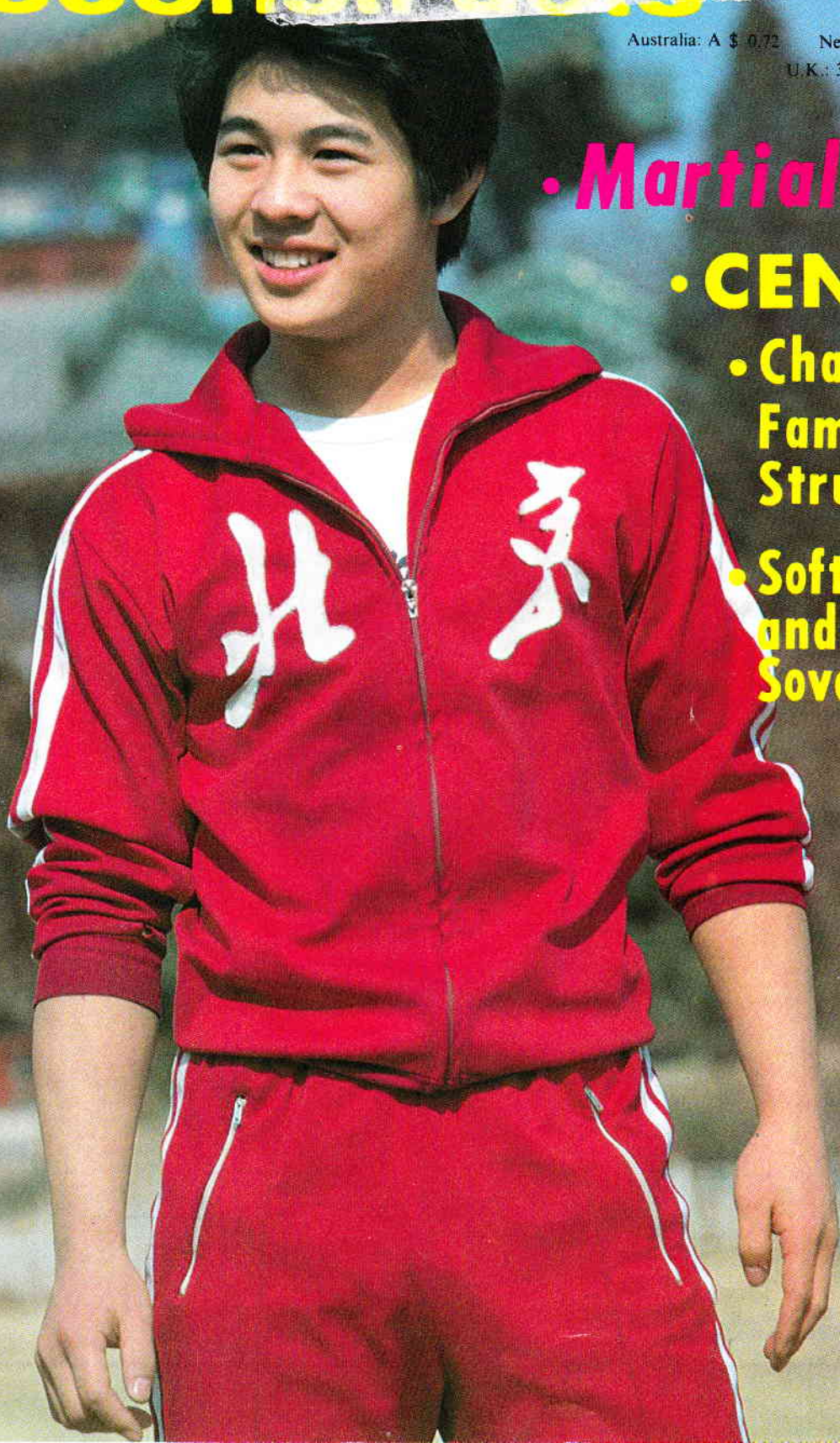
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• *Martial Arts*

• **CENSUS**

• Changes in
Family
Structure

• Softball
and
Sovereignty



Grape harvest in Leyuan production brigade,
Turpan county, Xinjiang Uygur Autonomous
Region.

Li Guangkuan

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CONTENTS

Society

Census Time for a Billion People	36
Changes in Chinese Family Structure	23
The Story of a Disabled Soldier	42
Creams, Lotions, Shampoos and All That	13

Politics

Constitution to Be Revised	27
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Economy

Supplying a Big City with Vegetables	8
Making Saline Land Fertile	34

Culture/Art

The Cartoon Film 'Three Monks'	21
Republishing Ancient Books	46
New Play Captivates Shanghai Audiences	32
Recent Publications (Books)	47

Sports/Medicine

Champion and Film Star	4
Softball Flourishes in China	60
Women's Softball Team	63
Veteran Doctor's Fight Against TB	30

Nationality/Religion

Traditional Tibetan Festivals	44
Modern Communications for Minority Areas	49
Dai Opera Troupe Creates 'The Peacock Princess'	51
Beijing Catholics Enjoy Renewed Freedom of Belief	58

Friendship

Rewi Alley's 55 Years in China	39
Indian Group Visits Dali	57

Across the Land

Old and New in Hefei	15
Bird Island on Qinghai Lake	10
Bird Protection Week	13
'Fairyland' Caverns of Yaolin	66

Columns and Specials

To Our Readers: Sports and Sovereignty	2
Postbag	3
Cartoons	69
Do You Know: About China's Climate	65
Children: Now I Love Young Swallows	21
Legends and Tales from History: Stories Told about Confucius	70
Language Corner: Lesson 19	71
Miniature Landscapes	

Front Cover:

Li Lianjie, a martial arts champion, stars in the kungfu film 'The Shaolin Temple.' *Tang Yumin*

Articles of the Month



Revising the Constitution

p. 27

Summary of changes in revised draft of China's Constitution now being discussed by the people.

Women's Softball Team

p. 63

Young women players prepare for the July World Women's Softball Championship at Taibei—but maneuvers by Taiwan officials and the American head of the International Softball Federation make China's participation impossible.



Census Time for a Billion People

p. 36

China's third census is being taken this month: How it's being done, problems and assets for the census taker.



Martial Arts Star of 'Shaolin Temple'

p. 4

Li Lianjie, five-time national wushu champion, excels in Hong-kong-produced kungfu film 'Shaolin Temple.'



Changes in Family Structure

p. 23

Socioanthropologist Fei Xiaotong talks about some changes in urban and rural family structure in China since the 1930s.



Sports and Sovereignty

IN THIS issue we carry a story about the Chinese women's softball team, who almost made history by being the first mainland team in over 30 years to participate in a sports event on the island province of Taiwan, the Fifth World Women's Softball Championships to be held this month (see p. 63). They were looking forward to this opportunity to open new ties with their Taiwan compatriots. It is widely hoped that unofficial exchanges in all fields including sports will promote greater understanding between Chinese on both sides of the Taiwan straits and eventual reunification of the whole country — in the interests of the Chinese people and of people all over the world.

But now the two teams will not meet face to face this July as both have wished to. The blame lies with some Taiwan officials in softball circles and with the handful of Americans in various fields who still think they can ignore reality, turn the clock back and maintain the myth of "two Chinas."

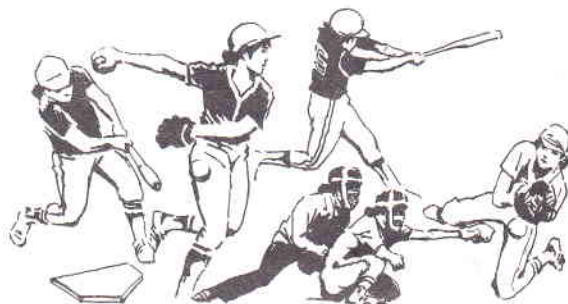
Such people are living in a dream from which the real world long ago awakened. Virtually all nations — including the US — and international bodies, such as the UN (and in sports the International Olympic Committee) recognize the People's Republic of China as the sole legitimate government of China. Chinese people on both sides of the Taiwan straits hold that there is only one China, of which Taiwan is a part. Only the self-deceiving dreamers believe that the US — or any nation — can maintain friendly relations with China while flouting her sovereignty, whether over arms sales, diplomatic relations or a simple game of softball. No country willingly tolerates such encroachments. This is a matter of deep principle on which China will never give way.

Those Americans who still cling to a "two Chinas" concept would undoubtedly be among the first to protest if, say, the state of California were provided with arms and aid or dealt with as a separate country by any other nation (or if that U.S. state were allowed to compete in an international tournament as a national team).

THIS spring Don Porter, the American secretary-general of the International Softball Federation (ISF) was willing to break the rules of his own or-

ganization in order to collaborate with some Taiwan sports officials in political trickery to manipulate other nations into a seeming recognition of the "Republic of China" as a national entity. The official rules of the ISF, like those of its parent body the International Olympic Committee, were voted into effect by national sports federations around the world. They certify the People's Republic of China as the official Olympic and ISF member representing China. Under the Olympic rules, Taiwan's team is welcome to participate under the name China Taipei Softball Association, but may not use the name, flag or anthem of the "Republic of China" which no longer exists in international law.

CHINA'S sovereign rights are indivisible and non-negotiable. China wants good relations with the US and other countries, but the basic and obvious requirement is respect for her sovereignty. The Chinese people on both sides of the Taiwan straits have a strong interest in the peaceful, step-by-step reunification of Taiwan with the mainland, with due regard for the differences and sensitivities on both sides. The negotiating process will undoubtedly be long and arduous, but the ultimate benefits to both sides — and to world peace and development — will also be great. Those who profess themselves true friends of the people on Taiwan, instead of trying to obstruct this process, would do well to encourage Taiwan authorities to face up to reality and look to the future positively and constructively. □





Soong Ching Ling and India

Soong Ching Ling cherished feelings of friendship and respect for India. Her visit to this country in December 1955 was convincing proof of her devotion to Sino-Indian friendship. We'll always remember her.

The epic of her contributions to the people of the world will be engraved in gold letters on the pages of history.

GOPAL PRASAD NAIK

For the occasion of the first anniversary of Soong Ching Ling's death

(Letter forwarded by Radio Peking)

Rajasthan, India

The Magazine's Name

For many years I and my friends read with pleasure your monthly. You should change its name to *Modern China*, to correspond better to the contents.

For me, as author of a manuscript about modern China, I get much good material.

EMIL HOKES

Praha, Czechoslovakia

We have received other suggestions for a change. The name *China Reconstructs* was chosen by our founder Soong Ching Ling (Mme. Sun Yat-sen), and we have decided to retain it for the present.

— Ed.

Self-Study

In the April issue of *China Reconstructs*, there was an important article "Achievements Through Self-Study". Through this type of study, the young people in your country are advancing toward a world of science, a world of modernization.

At present the young people of many countries who are "losing their zeal for knowledge" are not so much encouraged. In this respect, the Chinese youth are advancing in the forefront. I hope that you will continue along this progressive road.

JORGE MEDINA ALVAREZ

Lima, Peru

"Achievements Through Self-Study" in the April 1982 issue impressed me. Encouraging to know that so many means are available for talented but unfortunate young persons to pursue higher education and that some of them

are successfully exploring new fields. Having experienced hard self-study days in the devastation of the post-war era, I wish to give my sincere encouragement to aspiring young persons and those helping them.

ICHIRO OKU

Kawasaki, Japan

Marco Polo Film

Thank you for the article and pictures of the forthcoming production *Marco Polo*. It is a real treat to know that somebody is at last doing a well-researched version of his story, although I am sorry to notice 19th century costumes in a picture of a wrestling bout that appeared in another magazine. I hope to have a chance of seeing this Magnum Opus.

JOCELYN PROUT

London, England

I and my whole family enjoy your magazine. The April issue tells about the making of a TV film about Marco Polo, on which we send you our congratulations. We are sure that the film will be able to reflect the look of ancient China. The article "Xishuangbanna Today" is also interesting, and we have tried the recipe for Phoenix Prawns.

RAFAEL ERRAZURIZ

Santiago, Chile

Human Interest Articles

I just finished reading the April 1982 issue and I really enjoyed the articles about the making of the Marco Polo film, the interviews with the filmmakers, the article about the scholar Liu Hong, and "A Daughter from Nowhere."

I always enjoy human interest stories; they show how wonderful the Chinese people are.

GORDON M. BROWN

Shelton, CT., U.S.A.

History Booklet

I have received CR regularly for six months. Congratulations on the improvements in content and layout.

Is it possible for you to put out a book containing the history articles carried in CR?

AMBROS BRUCKER

Lochham, Federal Republic of Germany

Thank you for your suggestion. We are now preparing a collection of history articles in book form to meet readers' requests.

— Ed.

More Maps

The boost for industries and knowhow has determined China's technology and

internal progress. Please, more articles on industry, agriculture and cultural activities which attract most readers in our country, Uganda. I ask sincerely that you enclose small maps as I especially find difficulty in determining the location of various places, industrial areas, agricultural mechanization projects and people who live in different parts of your country.

CHARLES OKURUT

Mukono, Uganda

Film Industry

I hear that communism is a good philosophy. Does it mean that in your country everybody is equal in the eyes of the government with the same care given to a scientist and a laborer?

In my area there are many people who are great fans of Chinese films. So would like you people once in a while to tell how your film industry works.

OSMAN B. FOFANA

Wellington, Sierra Leone

Our Constitution stipulates that citizens enjoy equal rights irrespective of their nationality, religion, sex, education and occupation, and everyone is equal before the law. We are planning more coverage about the film industry.

— Ed.

Place Names

I enjoy reading CR, but get confused as to locations since the changes in place names.

For me, the highlight of all my issues was the photograph of details of "Qingming Festival at the Riverside" and the description and history of *bian* embroidery.

I enjoy all articles on arts and crafts and would like to see more.

ALMA E. STEWART

Wangaratta, Australia

Black/White Pictures Poor

We enjoy CR very much and show it to visiting friends. The color pictures are superb artistically and technically, but the black and white pictures lack density and contrast. I'm sure others must also wonder about this. Does China manufacture photographic materials?

DONALD L. REED

Bellingham, Wash., U.S.A.

Many readers write us about the poor quality of our black and white pictures. It's not the pictures but the printing process, which we hope to improve.

— Ed.

Champion and Film Star

YI XU

THIS spring *The Shaolin Temple*, a feature film produced by Hongkong's Chung Yuen Motion Picture Co. and shot in Henan province, drew larger audiences than any other Hongkong *kungfu* offering. The star, Li Lianjie, was described by Hongkong critics as having stepped into the shoes of the late Bruce Lee.

A leading member of the Beijing Martial Arts Team, 19-year-old Li Lianjie has won the national martial arts (*wushu*) championship five times. His road to success goes back eleven years.

Resistance and Assistance

In 1971 when martial arts teams were still banned, a children's *wushu* class was started in Beijing by Wu Bin, coach in the Beijing Amateur Sports School. He chose two dozen children from over 1,000 candidates, among them Li Lianjie from the Changqiao

Primary School. He was slight and not very strong, but his ability to imitate, his agility, and a pair of bright piercing eyes interested the coach. But just as he had decided to train the boy into a master in martial arts, Li Lianjie stopped coming to the class. Wu Bin visited Li's home and learned that his mother wanted him to become a good student and disliked the idea of his going through the hardships of learning *wushu*.

Li Lianjie was from an ordinary Beijing family. His father, an industrial designer, died two years after he was born. His mother worked in a printing plant supporting her five children and her old parents on a small salary. Life was difficult in spite of a government subsidy. It is said that a hard life and difficulties toughen people's will power. Li Lianjie grew up in such an environment.

Li's mother carried him to the printing plant every morning and

left him with the old gatekeeper. He learned to play chess with the old man — and gradually began to beat his teacher. In 1970, he started primary school. The best student in his class, he greatly pleased his mother. The family placed high hopes on him, but none of them expected him to go in for "fighting skills."

Coach Wu understood the mother but was also concerned about the decline of people who knew Chinese traditional *wushu*. He told the mother that Lianjie was very promising in the martial arts. Wu's sincerity about *wushu* and high praise for her son moved the mother and she agreed to let him go.

From then on, Lianjie went to learn martial arts every evening after school and the whole family began to support him.

Boy Champion

Wushu, a very old part of Chinese culture, is both an art of self-defense and a builder of health. Popular among the people, it is specially attractive to active teenagers. But they often find the strict basic training required hard and dull.

Boldness, strength, and skill are indispensable to *wushu*. Coach Wu was strict with Lianjie, making him practice a movement several hundred times if he had not done it correctly at first. Later the boy moved into the Amateur Sports School and went home only on weekends, where he often practiced in the yard at night so as not to disturb others. He never missed a class.

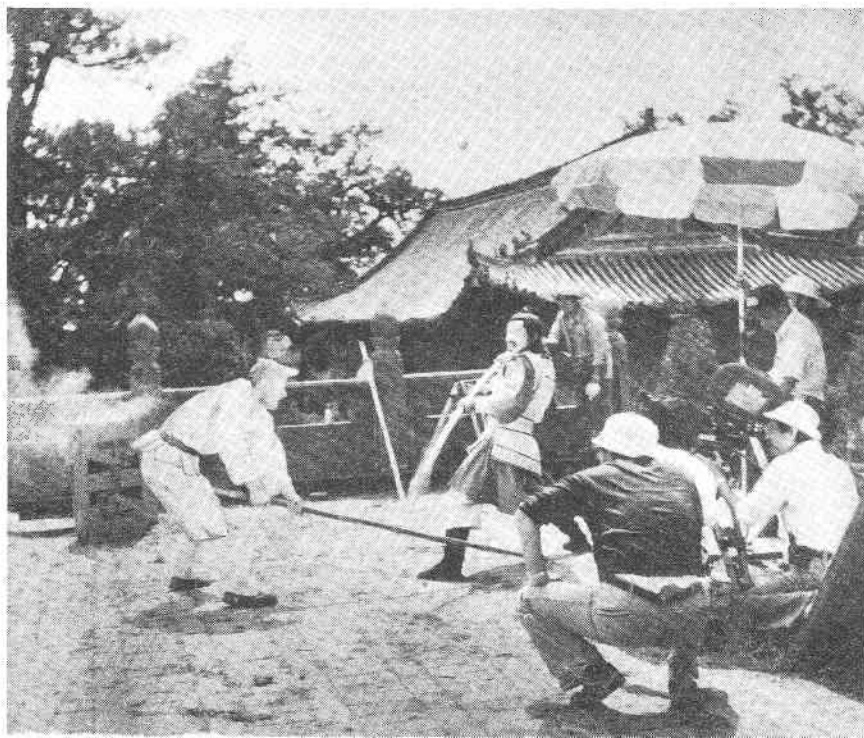
In his second year of *wushu* training, Lianjie won an award in a national martial arts contest. In

YI XU is a staff reporter for China Reconstructs.

CHINA RECONSTRUCTS

Shooting a fight scene for 'The Shaolin Temple.'

Wang Hongjun



Duel.
Zhou Tiexia



Li Lianjie performs 'drunken boxing.' *Tang Yumin*



Wresting a spear from an opponent. *Zhou Tiexia*





One (Li Lianjie, center) against two.
Tang Yumin



A leaping 'attack' in Shaolinquan boxing.
Zhou Tiexia



An eagle fights a snake.
Zhou Tiexia

a national junior *wushu* competition three years later his clean boxing, dazzling broadsword play, spear handling and fine dueling skill amazed the referees and audience. To thunderous applause, he received the individual all-round title. He was only eleven.

Li Lianjie persisted in his training, determined, if he could, to be the best. At 13, he was chosen to compete in an adult *wushu* group in the Third National Games. Coach Wu helped him get ready, composed a special set of movements for him, and at the performance walked out with him, helping him not to be nervous. He gave a beautiful performance, perfectly blending movement with stillness and harmonizing fast with slow movements. He won the individual all-round championship and the Beijing team got the team title.

During the four years that followed, Li Lianjie gradually formed his own style — quick, accurate, powerful, rhythmic and using a lot of spring. He can go through a set of 60 movements in the required 80 seconds.

Of all the martial arts skills he has mastered, Li Lianjie is most accomplished in the broadsword and boxing, and always gets the best marks for these in every contest. Since 1975, he has won five national individual all-round titles. In 1978, the Beijing Sports Commission gave him a special award of merit. At the Fourth National Games he won five gold medals.

Li Lianjie began to feel more than just a desire to live up to the hopes of his family and his coach — he became a dedicated devotee of the Chinese martial arts. Eight times he went abroad with Chinese *wushu* delegations to introduce *wushu* to countries of Asia, Africa, Europe and the Americas.

A key event for him was a world martial arts contest in San Francisco in 1980 at which the organizing committee appealed to the world to take Chinese *wushu* seriously and include the martial arts in the Olympic games. Held by spotlights, Li Lianjie and the Beijing Martial Arts Team performed

boxing and used broadswords, whips and cudgels. Thunderous cheers and applause registered the audience's approval. As a Chinese, Li Lianjie was very excited. A sense of honor and responsibility flooded him. Later he said, "I am very proud to hear people say that the essence of the martial arts is in China."

'Superstar'

After seeing some Hongkong *kungfu* films, he said to himself, "If I had a chance to make a film, I would show the audience the true features of Chinese martial arts without using any trick shots." He got the chance. In 1974 his performance of *Shaolinquan* boxing in Hongkong impressed film producer Fu Chi. Seven years later, Li Lianjie starred in *The Shaolin Temple*.

The Shaolin Monastery on Mt. Songshan in Henan province has been famous for over 1,000 years for a form of martial arts passed on by its monks for generations. One of the murals in the monastery tells how thirteen Shaolin monks with cudgels saved Emperor Tai Zong of the Tang dynasty when he was surrounded by troops of rebel general Wang Shichong in Luoyang. Hongkong film director Chang Hsin-yen perfectly blended this story with local landscapes and martial arts for *The Shaolin Temple*. The film was shot on Mt. Songshan around the Monastery. Li Lianjie and other outstanding *wushu* athletes were the main actors. Neither trick shots nor stuntmen were used. The young *wushu* artists skillfully carried their own scenes.

The hero is the apprentice monk Jue Yuan, played by Li Lianjie. He comes to the monastery to learn Shaolin *wushu* in order to avenge his father. He has a number of adventures, saving Emperor Tai Zong and killing the enemy Wang Renze. He finally becomes a monk dedicated to defending the monastery.

In his movie role Li Lianjie applied all his techniques in footwork, cudgel, "drunken" cudgel, flipping, three-section cudgel, dou-

ble broadswords, boxing and fighting on horseback. Each of these breathtaking skills accurately reflects the style of Shaolin *wushu* — "motion as quick as the wind, standing firm as a rock, jumping as high as flying and landing quiet as a leaf, turning like a wheel and bending like a bow."

Because of the beautiful landscape around the monastery and the fine skills of the martial arts athletes, the film was a sensation. For Li Lianjie and his colleagues, however, shooting meant many hardships. It was winter when the last fighting scenes were done, for example. They had to jump into the Huanghe (Yellow) River to fight. When Li Lianjie was accidentally cut on the forehead by a spear thrust, instead of stopping to rest, he suggested that the director continue shooting so as to make the film look more realistic.

Of course, success does not merely lie in the outstanding *wushu* technique. Conforming to no conventional pattern, Lianjie's acting created a vivid image of the heroic Monk Jue Yuan. This was probably due to his sincerity toward life but he was also helped in his acting by his sister, Lianping, a student of directing at the Central Opera Institute. Moreover, he has been fond of Chinese classical novels since he was small, a fact that increased his understanding of the role he was playing. Inexperienced, he was modest and eager to learn, which resulted in a successful film. One scene in which he is fed gruel by an older monk after being saved moved all the film makers. The result — a simple, lovable monk full of feeling — was very popular with audiences.

Li Lianjie's handling of his role in *The Shaolin Temple* has left a deep impression on people. He is not satisfied with this. He feels that he knows too little about the theories of martial arts and plans to study the relation between *wushu* and oriental philosophy. Apart from training strictly every day, he is now analyzing his experience in film-making. People are expecting new progress from him both in martial arts and in films. □

Supplying a Big City with Vegetables

LIU TIAOQING



Door-to-door service from a pushcart.

Xinhua

SUMMER is the busy season for vegetable growers around Beijing. Eight hundred markets, shops, some temporary stalls and many more street carts serve every area of the city. Summer prices are low—a pound of tomatoes for six *fen*, for example.

November begins the city's cold weather, ending the supply of farm-grown vegetables. Beijing's residents then turn to storing cabbage, their main winter vegetable. For about two weeks trucks come and go in streets delivering great mountains of cabbages on the sidewalks to waiting customers. Last winter, the state shops sold 280,000 tons of cabbages at three to five *fen* a kilogram. Of course fresh vegetables such as carrots, turnips, celery, cucumbers, tomatoes and green peppers are available, but some of them are greenhouse raised and more expensive. Beijing greenhouses now cover 1,400 hectares. Each of the

capital's 5,000,000 urban residents receives at least a half kilogram of vegetables per day at low prices, and 95 percent of these come from the communes around the city.

Policies

Among such daily necessities as vegetables, milk, eggs, meat and fruit produced, vegetables are the biggest problem. Meat is easy to transport long distances, but it is not yet possible for a big city to transport enough fresh vegetables for its population from far away. Air delivery is too expensive. Therefore, to meet Beijing's demand, vegetable growing around the city is emphasized.

A municipal leading group directs the production, supply and marketing of vegetables in Beijing. It operates under the policy of a planned economy supplemented by market force. This group has organized vegetable-producing bases in the surrounding countryside covering 17,000 hectares (it was 4,000 hectares in the 50s). Last

year these bases grew over a million tons of vegetables, all purchased by the state commercial departments and sold to the people at standard prices.

The base target in vegetable production to meet the minimum needs of the people is a half kilogram per person per day. Production quotas are actually set somewhat above this.

"We grow vegetables according to the state plan," Li Baoxing, vice-chairman of the Nanyuan commune, reports. "Last year we grew 9 percent of Beijing's vegetable needs—93,000 tons, 100 varieties in the summer and 30 varieties in the winter. The plan assigned to our commune covers the growing area, varieties, output, quality and prompt delivery to the markets. As the people's living standards improve, they demand more varieties and better quality. To meet this, we put aside 70 hectares of cabbage fields for new vegetables. The responsibility system now in use in agricultural production has increased the peasants' enthusiasm for work."

Distribution

One of the links between vegetable production and marketing is a vegetable station in the Haidian district in northwest Beijing. It purchases vegetables delivered by the communes and then allocates them to markets and shops in the city.

Guo Leting is in charge. "Our station purchases vegetables from eight brigades for 15 shops in town," he points out. "Prices are fixed jointly by our buyer and brigade representatives according to quality. Both sides try to be fair."

The station's liaison men are in constant touch with and sometimes live in the brigades. The station sets up the marketing plan according to their information. Purchasing is made after pricing and

LIU TIAOQING is a staff reporter for China Reconstructs.

weighing, then the vegetables are sent on to their allotted stores.

The Haidian vegetable station operates under the Haidian District Vegetable Company, which in turn is led by the Beijing Vegetable Company. These two companies are responsible for the allocation of vegetables with careful consideration for the varieties and quality required by each retail area. The allocation must be balanced lest one area gets too much and others too little.

The Markets

The Xidan Vegetable Market, one of the biggest in Beijing, is 60 years old. In a busy season it sells 45 tons of vegetables a day. These come through three channels—the Western District Vegetable Company, the Beijing Vegetable Company and the store itself, which buys and exchanges to keep its supply balanced.

Chen Shumin has been in charge of the vegetable counter of the Xidan market for 20 years and has seen great changes in vegetable supply. "The amount of vegetables needed by each person doesn't change much. But the total amount sold has increased continuously with the growth of the population. For instance, we sold 8 million yuan worth in 1978 but by last year it had gone up to 15 million yuan. And more and more of the fine vegetables, which used to be slow-selling because of their high prices, are now so much in demand that they are often sold out."

Hou Jingru, a 63-year-old housewife from the city, is an old customer at Xidan market. Before liberation her family was too poor to afford fresh vegetables. Two pieces of scallion were the only dish for each family member at every meal, and a little chives in hot water plus a little soy sauce was soup. "Now things are entirely different. I visit the shop regularly and buy whatever I want."

Vegetable prices in Beijing are stable and average 10 *fen* per kilogram. To serve the people better, however, marketing periods for many vegetables have been

prolonged even though this increases production costs and accounts for seasonal differences in prices. Tomatoes, for instance, normally marketable at very low prices in July, are sold at higher prices in off-months to maintain an overall balance.

Retail prices are often lower than the state's purchasing price. Cabbage prices last March, for example. The purchasing price per kilogram to the peasant was 17 *fen* while the price to the consumer was 13 *fen*. The difference is subsidized by the government in order to guarantee the income of the peasants and to avoid burdening the city people. Such subsidies were over 32 million yuan in 1980 in Beijing, an average of 6 yuan per capita. Rural trade markets, or

"free markets," supplement the state-run stores but cannot influence them.

There are still some problems in supplying vegetables to the city. Countryside vegetable plots are increasingly being occupied by city construction, off-season supplies are not yet adequate and the quality of some vegetables has declined, some varieties are missing, the supply to different parts of the city is uneven, and too strict purchasing and marketing practices tend to inhibit the enthusiasm of vegetable growers and commercial workers. Some vegetable stores are violating price policies. The Beijing municipal government has begun to pay more attention to these problems and is trying to solve them rapidly. □

Harvesting cabbages at Beijing's Evergreen commune.

Xinhua



Vegetable greenhouse run by a commune near Beijing.

Xinhua





Scientists investigate bird species.

Wang Jingye

Bird Island on Qinghai Lake

RONG YE

THE islands scattered over the many lakes of the plateau region in the western province of Qinghai are home to about 650 different kinds of waterfowl. Half of all the varieties native to China can be found here. The bird population of a single one in Qinghai Lake, appropriately named Bird Island, is over 100,000.

Qinghai Lake, the largest of China's semi-saltwater inland lakes, is 100 kilometers west of Xining, the provincial capital. Its deep blue waters (Qinghai means "blue sea") teem with fish, including a kind of sturgeon which makes an ideal food for birds. Flora and fauna flourish around the banks of the lake, and with few human inhabitants it is a place of unspoiled natural beauty.

Bird Island, shaped like a whale's head rising above the water, is actually a peninsula now, since a narrow strip of water that once separated it from the land has receded.

It is the home of a nature preserve devoted to birds. Visitors are not admitted without passes, and there are strict rules to protect the wildlife. Special aviaries house representatives of all the major species to be found on the island, including the rare white swan.

Egg islet is a section of the island where tall lush grass grows on a small hill. The grass makes ideal nest-building material, and countless generations of birds have made this their breeding ground. Nearby is a place where many rocks rise out of the water, favorite perches for birds to bask in the sun or dive for fish.

FLOCKS of wild geese, cormorants, seagulls and other birds come here every year in March or early April to mate, lay eggs and hatch their young. Most of them come from southern China, where summers are hot and humid, to spend the season by this cool northern lake. During the April nest-

ing period the sky is thick with birds and the sound of their cries echoes from one end of the island to the other.

In May, just before hatching time, eggs are everywhere — white goose eggs, blue cormorant eggs and the brown-speckled eggs of seagulls. Birds can distinguish which eggs are not fertile, and these rejects are kicked out of the nests.

In June the young birds are hatched. They are fed and protected by both mother and father until they learn to fend for themselves. Their first flying lessons are supervised by the males. In September, when the weather turns cool and the fledglings have matured, the flocks begin to fly south in great waves to spend the winter in a warmer climate.

THE nature preserve was established in 1977. Hunting and egg collecting are prohibited at all times, and no visitors at all are allowed during the breeding season. The protected area is beginning to attract still more feathered visitors.

Once white swans could be seen flying over the island, but they never stopped. A few years after the preserve was set up, 300 came to stay for a month or two, although they left without laying any eggs. The following year nearly 1,000 swans showed up, and it looks as if they will be regular annual inhabitants. □



Gulls wheel in the air above the lake.





A flock of cormorants on the bird island of Qinghai Lake.



Scientific workers search for birds' nests on the islet's cliff, Qinghai Lake.



A female wild goose hatches eggs while a male stands guard.

Photos by Wang Jingye

Bird Protection Week

THIS year China held its first Bird Protection Week at the end of April or the beginning of May (the exact dates varied in different parts of the country). From now on it will be an annual event.

China is home to some 1,183 varieties of birds, among the highest numbers to be found in any one country. Many are rare. Of the fifteen species of cranes worldwide, eight are from China. Over the past few years the Chinese government has set up ten bird preserves (Qinghai Lake's Bird Island is one of them) and a number of natural parks for migratory fowl.

Though China has had conservation laws for many years, ornithologists warn that indiscriminate hunting, egg collecting and reduction of natural habitats has seriously diminished certain bird populations.

DURING Bird Protection Week, films were shown and lectures and exhibits organized to educate people about the important role birds play in the natural ecology and as eaters of insect pests. Young people, especially teen-agers, were taken to visit zoos and nature preserves. Many of them built and hung bird houses and nesting boxes. Conservation laws were publicized and prohibitions against careless hunting given new force.

Creams, Lotions, Shampoos and All That

XIE XIANGYING

DURING the "cultural revolution," a young woman might be accused of pursuing a bourgeois mode of life simply for wearing a blouse with a flowered pattern. In that atmosphere, it's not surprising that women didn't dare use cosmetics or anything beyond the most utilitarian kinds of soaps, creams, lotions, shampoos and other toiletries.

Cosmetics as such are still virtually unknown in China — make-up does not really fit the tastes and lifestyles of Chinese women. But the demand for toiletries in greater varieties and higher quality has grown steadily over the past several years, and annual national sales of such products is now over 400 million yuan.

What Consumers Want

Wang Zhongping, 51, is an experienced saleswoman in the toiletries department of the Beijing Department Store, the city's biggest. Daily sales in her department are now six times what they were five years ago. As an elegant woman who pays attention to personal grooming — and the mother of six girls — she is skilled in helping customers choose the right kinds of products for their age and complexions.

Two years ago consumers were mostly interested in cleansing products such as shampoos or skin-protecting creams and lotions (a real necessity in Beijing's very dry climate). Today there is more demand for hair conditioners and nutrient creams with herbal ingredients, for eau de Cologne and even for perfume.

With the improvement in people's livelihood in the countryside,

XIE XIANGYING is a staff member of the Ministry of Light Industry.



Saleswoman Wang Zhongping cheerfully advises a customer about items suited to her particular needs.

Wu Chuping

rural women too are using more manufactured scented soaps rather than the homemade kind and creams instead of cooking oil to protect their skins. Like urban residents, they are demanding higher quality and respond to more attractive packaging. A small but carefully selected array of toiletries is now considered indispensable among rural newlyweds.

The Toiletries Industry

Jiangsu province is a traditional toiletries production center, but Shanghai, Beijing and Tianjin have



Pearl Cream, highly valued for improving skin texture, is sold at home and abroad.
Xu Yigen

also become very active in this line. The last two cities produce about 30 different new products every year. Shanghai alone accounts for about 40 percent of the national output of toiletries. The city's Star Perfumery, built in 1941, once manufactured only perfumes, florida water and toilet soap. Today, as the Shanghai Household Chemicals Factory, it makes a wide variety of products in 15 different categories. One of its lines is the nationally known MAXAM, a name that appears on soaps, toothpaste, hair and skin

products. Sales are mostly to the domestic market, but the company also exports to Southeast Asia.

Jinyu and Fuyu counties in Jilin province are situated in the Changbai Mountains in China's northeast — a region which produces over 100 tons of ginseng extract annually. With this resource, the two counties are trial producing lines of toiletry products containing this famous herb, which has an old reputation for protecting the skin and healing minor skin irritations.

The fragrance industry, which produces sweet-smelling essences to be used in a variety of toiletry products and perfumes, is also growing. Perfumes are a traditional export product, and most of China's production is still sold abroad. Fragrances are made from a variety of raw materials: flowers such as rose and jasmine; woody plants such as sandalwood; herbs such as lemongrass and spearmint; and animal byproducts such as musk from oxen, deer and members of the cat family. The "illusion" type fragrances popular in Western countries are blends of these basic essences. In China, flower fragrances are still the most popular.

Despite the overall growth of the toiletries industry, supply has still not caught up with demand. Jin Xiuqiong, an engineer at the Beijing Daily Chemical Products Factory, says that she and her colleagues are working to meet two major market demands. One is to develop complete lines of toiletries, and the other is to make specialized products suited to the different needs of men and women and of people in different age groups. Her own plant was the first to produce items for children, which have become popular. Jin adds that the industry needs to learn selectively from the successful experience of other countries to develop lines that fit the needs of China's people. □



Old and New in Hefei

DENG SHULIN

HEFEI, once a stronghold of the State of Wei during the Three Kingdoms Period (A.D. 220-265), is today the capital of Anhui province. It lies west of Nanjing between the Yangtze and Huaihe rivers and has a population of 500,000.

Before 1949 Hefei didn't even make nails. Today it produces excavators, hydraulic presses, eight-ton trucks, precision instruments, meters and electronic devices, some of which are used in planes, warships and satellites.

It has 641 factories, an industrial system that includes metallurgy, machinery, electronics, chemicals, building materials, textiles, food products and other industries. Its light industries and textiles have made the most rapid progress, now accounting for over 61 percent of its total industrial output value. Its silks, toothpaste, knife sharpeners and pictures burned on wood are sold abroad. Its "Anmiz" wrist-watches, new in design, accurate and durable, are sold in Hongkong. Its "Huangshan" TV sets have a reputation for low energy consumption, high sensitivity and resistance to static interference.

Science City

On the edge of Shushan Lake west of the city a science complex was built in 1981. It houses the Hefei branch of the Chinese Academy of Sciences, with research institutes and service centers in optical machinery, plasma and solid physics, metals corrosion, a scientific instruments factory and a computer station. It also includes the Hefei Science and Technology Committee, the Popular Science Association, the Bureau and Museum of Science

DENG SHULIN is a staff reporter for **China Reconstructs**.



Statue of Bao Gong in the temple built in his memory.

Zheng Changyi

and Technology, and a dozen other research institutes.

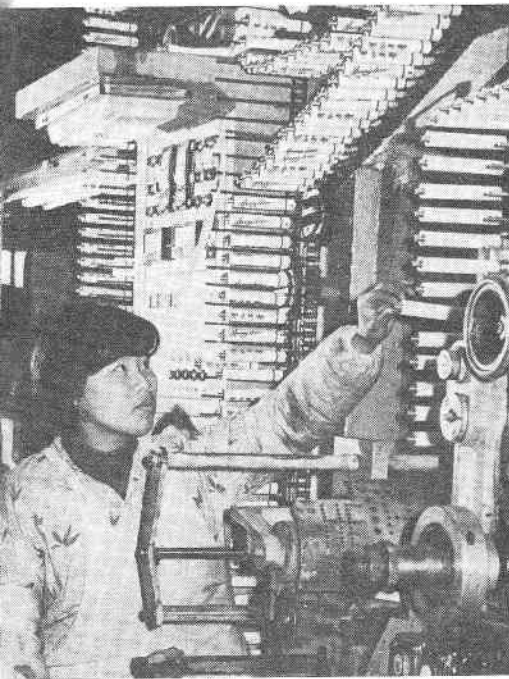
Hefei has become a science and technology research center. Some of the results applied in industry are precision electronic instruments for communications satellites, oxygen charging equipment for treating waste water from printing and dyeing mills, automatic sorting machines for the bearing industry, laser callipers and laser iris cutters used in eye surgery.

In the past there were no institutes of higher learning in Hefei. Today there are ten. The most well-known is the University of

Science and Technology of China. Among the papers of 1981's post-graduates, eleven were evaluated at doctorate level. Since 1978 the university has begun enrolling promising teen-agers, so far 145 of them, the youngest being eleven years old. After about six months of preliminary study, they are transferred to regular university departments. This is an experiment in finding ways to train technical personnel more quickly and effectively.

Ancient Battlefield

Hefei was the site of a major battle of the Three Kingdoms



The Hefei Domestic Chemical Products Plant raised its own funds to automate four toothpaste production lines and thus increased its output considerably.

Xu Guangchun

Period which followed the collapse of the Han dynasty (B.C. 206-A.D. 220). The city was an important stronghold of the eastern State of

Wei, and in the year 215 it was attacked by 100,000 soldiers of the State of Wu. The Wei ruler Cao Cao and his general Zhang Liao had only 8,000 troops, but they were excellent strategists. In an engagement at Xiaoyaojin, near the city, they defeated the much larger Wu forces.

Today Xiaoyaojin is a park with many trees and flowers. Near the park is a terrace said to be the place where Cao Cao taught his soldiers archery and the use of the crossbow. A well from which they drew water can still be seen there. A temple was built on the terrace during the Tang dynasty (618-907). It later fell into ruin but was rebuilt in the 19th century.

Bao Zheng or Bao Gong (999-1062), a native of Hefei, has gone down in history as the model of an upright, incorruptible official who cared for the people's welfare. Many legends grew up around him, and he is a favorite character in operas and other literary works.

A temple built in memory of Bao Zheng stands on a small island in the city moat, said to be the place where he studied as a child. The temple has been renovated and a park built in the area. A

great number of relics unearthed from the tombs of Bao Zheng and his family are on display in the temple. Among these, six grave stones carved with 8,000 characters are important for historical research.

Gardens

Hefei is a planned city trying to keep the ecological balance and maintain a good environment for its people. The city's ancient wall is being replaced by an eight-kilometer long shelter-belt, some parts 100 meters wide. Tall buildings will not be erected in the southeast in order to allow the city fresh air from Lake Chao. On either side of this area a great number of trees have been planted to help adjust urban climate in the summer. A lake dug west of the city at Mt. Shushan supplies water and prevents flooding. A new scenic spot with mulberry trees, tea bushes, orchards and a nursery has been created in the outskirts. Trees and flowers grow along the city's streets. □

Assembly workshop of the Hefei Wristwatch Factory.

Lu Rong





Aerial view of Hefei. *Lu Rong*

Street-corner park, Jinzhai Road.

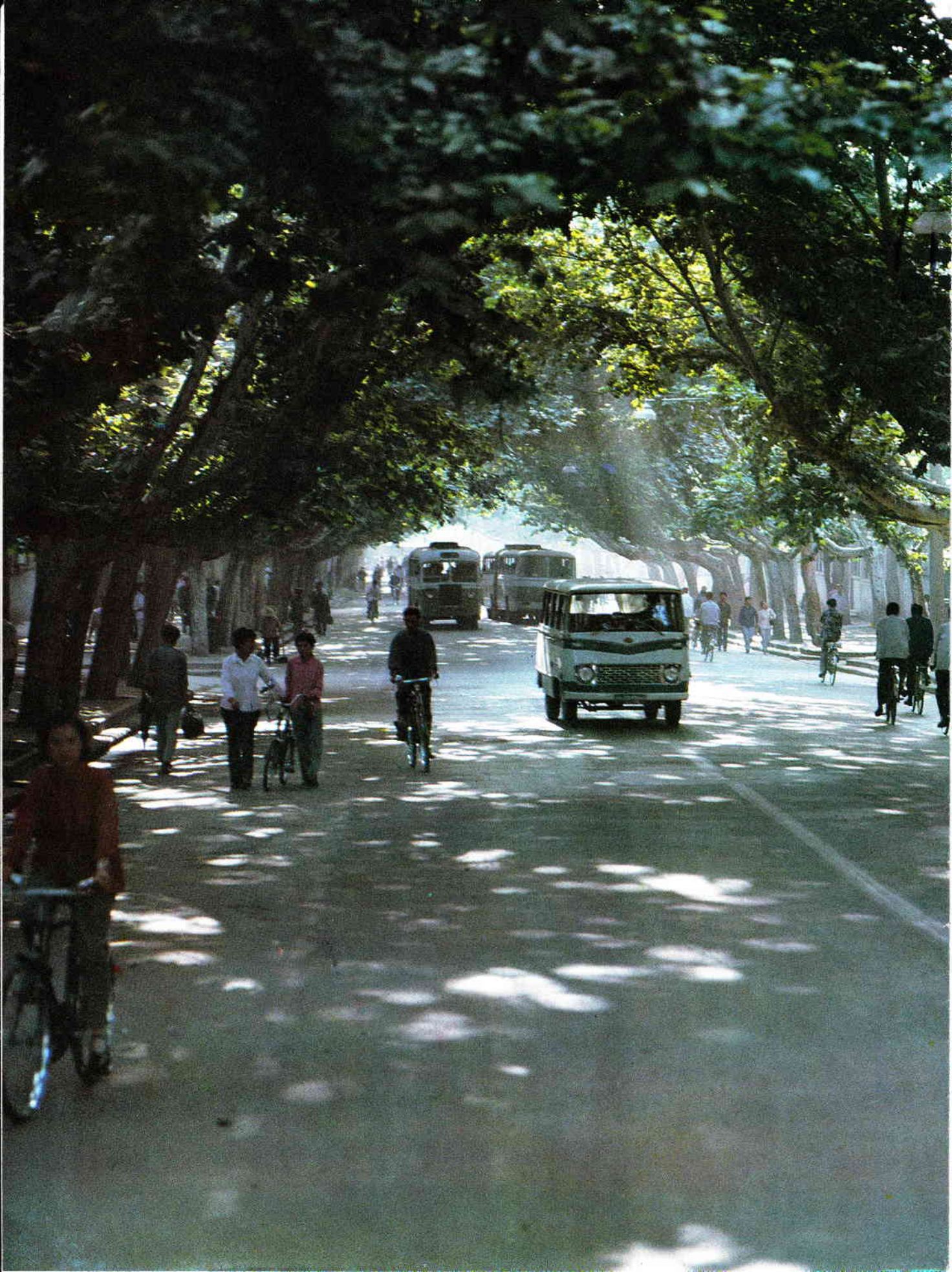
Zhu Yao



Teen-agers in a physics class at the University of Science and Technology.

Zheng Changyi







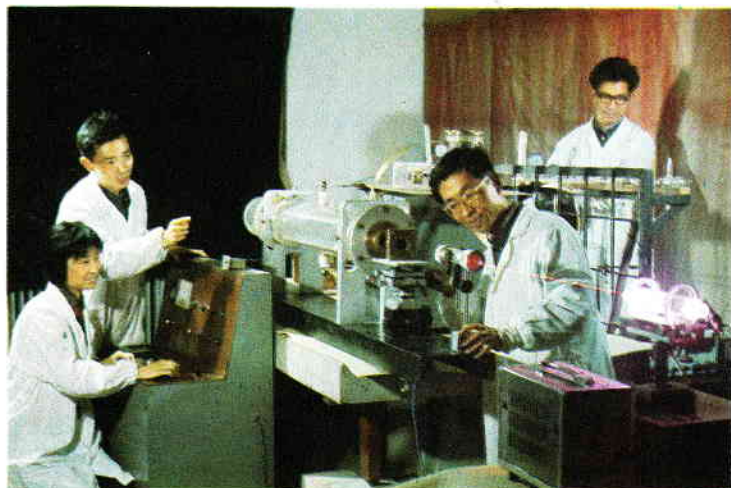
Hefei Arts and
Crafts Factory.
Lu Rong

Tree-shaded
Changjiang
Avenue.

Zhu Tao

Technicians use la-
sers to separate
isotopes.

Zhu Tao

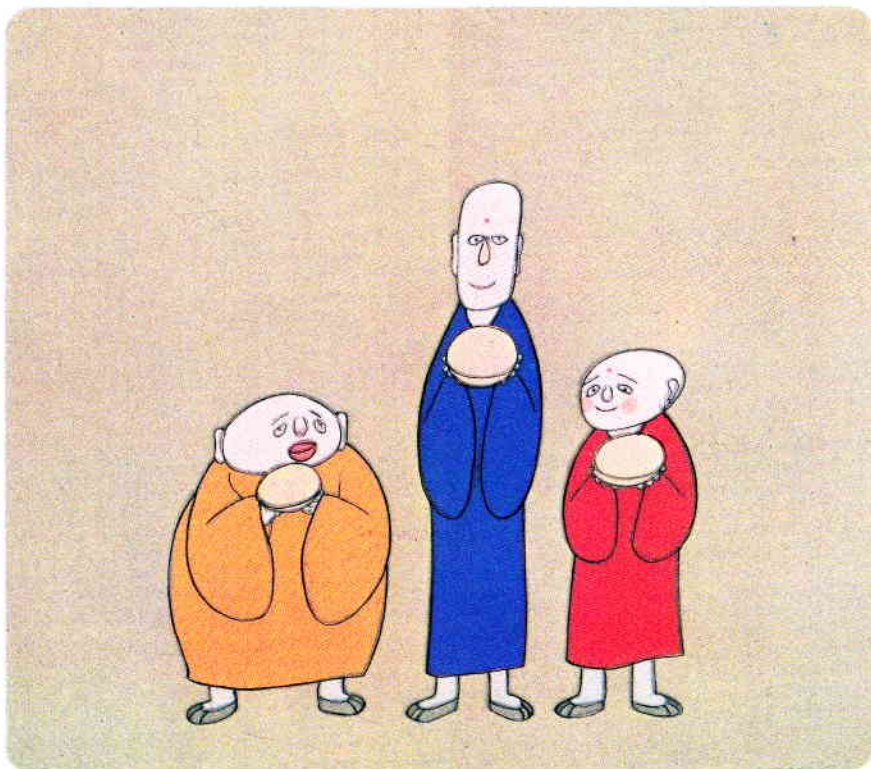


'Jianghuai' trucks made in Hefei.

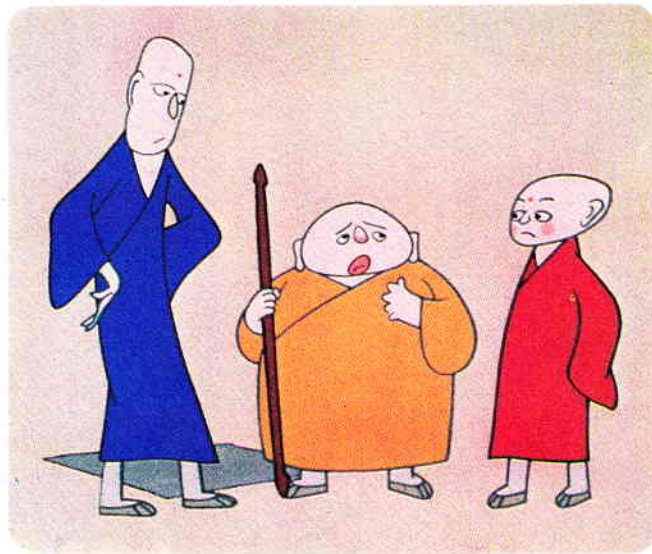
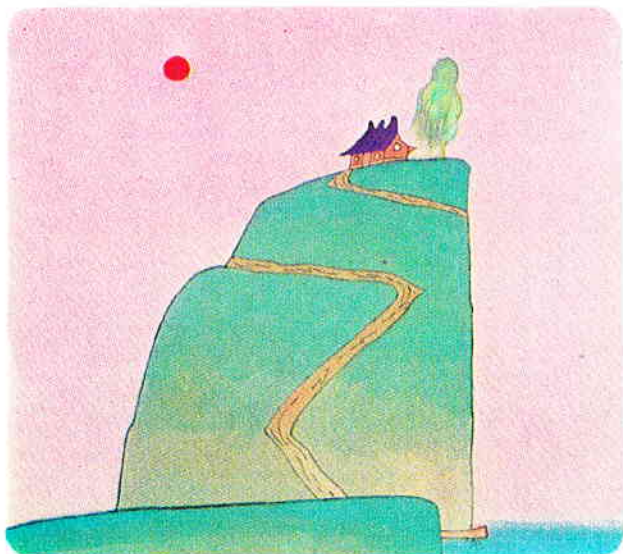
Fu Zhenxing



1980 Golden Rooster certificate and award won by 'Three Monks.'



Scenes from 'Three Monks.'



The Cartoon Film 'Three Monks'

THE 18-minute cartoon *Three Monks* produced by Shanghai's Animated Film Studio has delighted audiences at home and abroad. Since its release several years ago it has garnered the Ministry of Culture's "Outstanding Film" award and the 1980 National Golden Rooster (equivalent to the U.S. Oscar award) in the category of best animated film from the Chinese Film-Workers' Association. Internationally, it won a silver medal at the 1981 Children's Film Festival in Denmark and the 1982 West Berlin International Film Festival's Silver Bear award.

There is an old Chinese saying, "One monk alone carries water by himself; two monks will carry it together; but if a third arrives, there'll be no water." The film develops and extends this sardonic comment on people who try to shift responsibility and refuse to cooperate.

The story opens with a little monk who lives in an old temple on top of a hill. He hauls water every day, cleans the temple and chases away the rats. Then a tall, skinny monk arrives, and problems arise about the daily chores

as neither wants to do more than the other. They compromise by fetching water together. When a fat monk joins them, the quarrels multiply and soon nobody is doing any work.

The film goes on to show how the monks learn a needed lesson. A rat knocks over a candlestick, a fire starts, and there's no water to put it out. The panic-stricken monks rush around, each trying to put it out on his own — until they realize the value of cooperation in putting out a fire or any other task. From then on, in repairing the temple and in their daily life together, each tries to outdo the other in working for the common good. They invent a small hoist to get water up the hill.

AS the filmmakers intended, the cartoon makes its moral points with gentleness and high humor. Director Ah Da, who first saw the possibilities of making a cartoon based on the old proverb, enlisted well-known children's writer Bao Lei to work on the script. The two agreed that dialogue should be minimal; the pic-

tures and action should make the meaning plain.

Han Yu, a Hebei province artist who was visiting Shanghai, was enlisted as part of the design team. The characters and background are simple, with no unnecessary details, but very expressive. The style shows the influence of Chinese traditional paintings and New Year pictures. The animation is superb, rooted in reality but full of the ingeniously exaggerated details that are the special province of cartoons. The action is perfectly integrated with the musical score (by young composer Jin Fuzhai).

DIRECTOR Ah Da, who was also responsible for the award-winning *Nezha Conquers the Dragon King*, is now at work on a new and different cartoon. Visually it will be based on Han dynasty murals and the now world-famous pottery army of the Qin dynasty unearthed near Xi'an in the late 1970s. The musical background will be the traditional melody "Shi Mian Mai Fu" (Ambush on All Sides, dating from about 200 B.C.) played on the *pipa*, a plucked string instrument. There will be no dialogue; pictures and music will tell the tale. □

(See picture panels on following page)

Children

Now I Love Young Swallows

CHEN WEI

During the winter vacation in my school in the county town, I went home. As soon as I got back I found a bird's nest under our eaves with some baby swallows in it, opening their little yellow beaks and cheeping loudly. How lovely they were! I went and got a ladder and climbed up like a monkey.

Just as I was about to take them, the mother came back. She flew at me and around me in angry protest. Paying no attention to her furious cries, I stole two of her babies and put them in my pocket. Then I put my hand back into the nest again for more. But the little ones inside cheeped in terror and the two in my pocket flopped around. I climbed down the ladder.

I tied a string to their legs and gave them something to eat every day. One of them broke its leg. I left it

there and did nothing about it. I could hear the mother chirping outside every day.

One day while I was doing my homework I happened to read an article about swallows. It said that swallows were beneficial birds. One of them can catch a hundred insects a day. They are good friends of the people. I felt I had done wrong. So I asked my grandmother what medicine could cure the swallow's leg. Grandmother told me to find a kind of herb, mash it and mix it with some wine. I did this and put it on the baby swallow's leg. I fed it insects and finally the swallow's leg was healed. I put the two of them back into their nest.

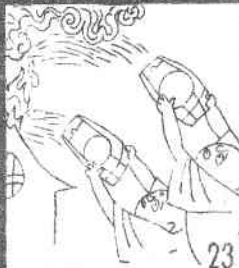
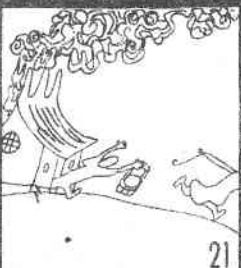
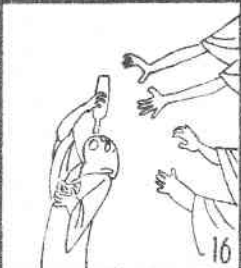
Winter vacation was over very quickly and it was time for me to go back to school. Before leaving, I stood under the nest and looked up at those lovely swallows. I wished they would grow fast and catch as many insects as possible for our country.

CHEN WEI is a sixth-grade pupil in Changle county, Guangdong province. This is a composition he wrote in school.

根据同名动画片改编

三个和尚

魏凯编写
阿达 陈年喜画



Kaixiangong village,
first investigated by
Prof. Fei Xiaotong
during the 1930s.
Zhang Zudao



Changes in Chinese Family Structure

FEI XIAOTONG

THE family is the basic living unit of Chinese society, and changes in its structure are an in-

FEI XIAOTONG, world-renowned socioanthropologist, is Director of the Institute of Sociology, Chinese Academy of Social Sciences. His "A Chinese Village's 45 Years" appeared in the January 1982 *China Reconstructs*.

tegral part of overall social change. A major social change — such as we have seen in China over the past three decades — inevitably affects family life. And because the family is the social group with which every individual is most intimately connected, changes in its

structure influence society as a whole.

Some changes in family structure have been observed in recent years. However, many cannot yet be expressed in numerical terms or generalized too far. We do not have sufficient data to say whether such changes are representative of China as a whole.

One set of data is from Kaixiangong, a village near Lake Taihu in Jiangsu province where I did fieldwork for my doctoral dissertation in 1936. The data I collected in 1936 has been updated by colleagues who studied the village again in 1981. The figures on urban change are from recent studies in China's cities, particularly from the Xuanwu District neighborhood in Beijing. Despite the very limited nature of the evidence, an analysis of the facts behind the figures suggests some of the trends of social change viewed against the background of modern history.

Types of Family

When Western sociologists speak of the family, they usually refer to the so-called nuclear family of

Prof. Fei Xiaotong talks with Kaixiangong villagers in 1982.

Xinhua





A three-generation Kaixiangong family.

Zhang Zudao

husband, wife and children, the typical pattern in most Western societies. In China the concept of family is broader — an expanded grouping based on the nuclear family, but which may include three or more generations living together or even more distant relatives as the basic social unit. This extended family has long been considered the ideal in Chinese society — though, as we shall see, this ideal gradually ceased to conform with reality.

Chinese families can basically be divided into four types:

(1) *Incomplete Families*, in which one of the spouses has died or is otherwise absent, or in which unmarried orphans live together. This type is unstable and is considered abnormal.

(2) *Nuclear Families* made up of husband, wife and unmarried children.

(3) *Enlarged Families* composed of the nuclear family plus satellites, usually widowed parents but sometimes more distant relatives or even unrelated persons.

(4) *Joint Families* made up of two or more nuclear families. Often a double-generation or two-tiered family, it can also include the nuclear families of brothers or sisters who maintain a joint household.

Kaixiangong Village

Following this classification scheme, the percentage of village

households in each category in 1936 and 1981 were as follows:

Type	1936	1981
Incomplete	27.6%	18.1%
Nuclear	23.7%	39.0%
Enlarged	38.4%	21.6%
Joint	10.3%	21.3%

In 1936, then, the enlarged type was most numerous, though not an absolute majority. The incomplete type was the second most common. The smallest category was actually the joint family. In the past there was a widespread impression that the joint family was universal in China, perhaps strengthened by the depiction of such families in old novels and dramas such as Cao Xueqin's *A Dream of Red Mansions*, and Ba Jin's *Family*. Certainly feudal ideology promoted "filiality" — obedience to parents and strong family solidarity — and discouraged independence. The "five generation family" was the social ideal, though in reality of course it was not the rule.

The fact that in 1936 joint families in Kaixiangong constituted only a little over 10 percent of the total, however, warranted explanation. In my *Peasant Life in China*, published in 1938, I argued that the situation in the village should not be seen as exceptional. At that time it was commonly accepted that the Chinese family averaged four to six members, so

the large extended family model could not possibly be universal.

I also pointed out that such a model was incompatible with the farm management and labor methods of the small-scale agricultural economy then in existence. The influence of traditional feudal ethics was not strong enough to withstand the forces, both economic and stemming from family structure itself, which tended to split families. The age-old pattern of new daughters-in-law coming to live with their husbands' families almost invariably created strained relations between mothers and their sons' wives, and I identified this as a major factor in dividing village families.

Though complete data did not exist, there is some evidence that joint families were relatively more common among better-off city dwellers and among the landed gentry. This was an understandable outcome of the concentration of financial power in the hands of family heads of the paternalistic feudal landlord class. Among urban workers and peasants alike, the proportion of nuclear families was higher.

On the other hand, the influence of traditional social ethics should not be underrated. Strong family bonds are characteristic of Chinese culture. In the village this can be seen in the joint families which made up 10 percent of the total and in the enlarged type which constituted almost 40 percent. Virtually all widows and widowers unable to live independently were looked after by their children and linked to the common living unit.

Another point to note concerns the incomplete families which made up more than a quarter of the total. Behind this figure lies the tragic plight of the impoverished peasantry before liberation. Even in the Suzhou-Hangzhou region, which was known as a "Paradise on Earth," famine, disease, overwork and oppression of various kinds took a terrible toll, and families once broken were not easily mended. These conditions are a living memory among old peasants today.

In 1981 the clearest change is in the reversed percentages of the second and third category families. Nuclear families, at almost 40 percent, are now the most prevalent type, while the enlarged type has declined to just over 20 percent. The number of joint families has doubled, while incomplete families have declined by almost 10 percent.

Change

Research on the causes of these changes is still continuing, but certain factors are clearly identifiable. All of China has undergone profound changes, from a semi-colonial semi-feudal to a socialist society. Private ownership of the means of production has been replaced by collective ownership. A family head no longer has the power to control the distribution of wealth by virtue of his exclusive ownership of land and other means of production, which was the economic underpinning of the old patriarchal system. Adult family members are almost invariably bread-winners in their own right. Even when, as is still often the case, family earnings are turned over to the head for distribution, all members know in their hearts how much each has contributed in cash and in kind to the family welfare. The head cannot be too autocratic without risking a family split.

Who spends what, and how, are of course subject to much negotiation and persuasion within the

family. But the earning of individual incomes clearly affects individual autonomy. In Kaixiangong there are now a number of commune and brigade factories, from which young women workers draw wages directly. In recent years permanent waves have become popular — something that costs about two yuan in a neighboring town. For a young woman to get this sum from her father is difficult — he is all too likely to detest this newfangled style. So young factory workers have taken to deducting the cost of a permanent before they turn their wages over to the family head. He may fume a bit, but cannot really prevent it. It is true that in rural China women have not achieved complete economic independence, but gradually they are gaining increased autonomy.

'Separate Stove' Households

As the younger generation wins greater autonomy, relations between generations can become very strained. The situation is particularly acute when a wage-earning daughter-in-law moves in with her husband's family. I identified this in 1936 as a major factor in family separations, and it is even more prevalent today. The increase in the number of nuclear families is basically a reflection of these intergenerational conflicts.

Tension between in-laws undoubtedly divides families, but

other factors may prevent a definite physical split. Housing is tight in the countryside. If the two sides cannot set up separate households, a transitional form may appear involving partial autonomy within the same house. Villagers call these "separate stove" families because mothers and daughters-in-law cook their own meals.

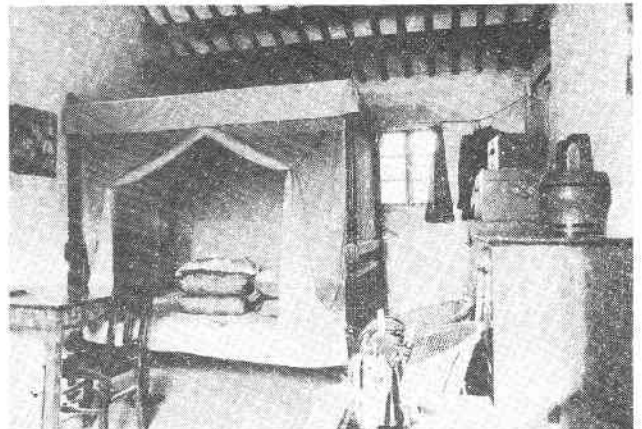
Among the 42 households of two production teams, 19 percent were "separate stove" types, and in another 7 percent mother and daughter-in-law continuously quarreled. This helps explain why the number of nuclear families has increased. It also indicates that the figure for joint families is somewhat misleading, since it includes a number of "separate stove" families who would like to split but cannot for the present. "Separate stove" situations also exist among the enlarged families.

The drop in the number of incomplete families from 27.6 percent to 18.1 percent is a reflection of the great improvement in the peasants' lives since liberation — including lengthening life spans which leave fewer widows, widowers and orphans. But the degree of improvement would lead us to expect an even greater reduction in this family type. Further investigation revealed a large number of single, widowed or divorced males in the 30-55 age group in this category. A sex ratio of 54:46, with males outnumbering females, and the local custom of

Women workers at the village's silk processing plant have greater financial independence and are less likely to accept old ideas about female subservience. Zhang Zudao



Many village people are still single because marriages are postponed while the couple saves to buy furniture and other things considered necessary. Zhang Zudao





The trend seems to be toward more nuclear families in cities like Beijing, though many multi-generation families still live happily together.

Zhang Jingde

finding a bride within the immediate area makes marriage partners scarce. Economic factors are also at work, including the housing shortage and the need to save for some years to pay for furniture and other items and for the traditional wedding feast.

The incomplete category is also probably inflated by the presence within it of a certain number of widows and widowers who live apart from their offspring. The village strictly enforces the law that children are responsible for the financial support of elderly parents unable to work. Consequently, when there is serious conflict within a family, an older person can set up a separate household without worrying about financial security. Thus the number of enlarged families is somewhat less than one might expect from traditional family patterns.

Urban Families

The following figures are based on a survey of a residential area in Beijing's Xuanwu District. So far as we know there are no historical data to use for comparison, and the conclusions we can draw are even more tentative.

Type	1981
Incomplete	15.20%
Nuclear	56.14%

Enlarged	10.54%
Joint	18.12%

Worthy of note is the basic similarity in the proportions of the four categories in both urban and rural areas. The nuclear family is dominant in both; in the city they exceed half the total. In a second city currently being surveyed, the figure is higher than 70 percent. If these two limited surveys are to some degree representative of the general situation in China, then growth of the nuclear family is an important trend.

In my view this is directly related to the greater economic autonomy of individuals and also to the rising status of women, both of which would tend to separate two-generation families. At the same time, there are factors which serve to keep the two generations together, thus creating a still sizable number of joint and enlarged families.

Housing shortages are a major barrier to the setting up of nuclear families. In Beijing too there are transitional forms similar to the "separate stove" type found in the village. A likely reason for the greater proportion of nuclear families in the second city surveyed — over 70 percent — is that housing conditions are not as tight as Beijing's.

A second factor tending to keep families together is the child-care problem in cities. Among the overwhelming majority of couples in their fertile years, both husband and wife work. Many workplaces and neighborhoods now have nurseries and kindergartens, but there are still not enough to fill the social need, and costs are high enough to be a burden to low-income families. Thus in-laws may be more welcome than they otherwise would be for their help in caring for children.

Changing Attitudes

In old China patriarchal and patrilocal families were the standard form. That is, men dominated the family and women generally married into their husbands' households. Men who moved into their wives' households were open to social reproach and ridicule. Since liberation patriarchy has diminished, there are more cases of sons-in-law marrying into their wives' families, and some children have been given their mother's rather than their father's surname (unthinkable in the old society).

There is little data on such cases; the proportion is probably still quite small and far more common among intellectuals, among whom these departures from traditional standards bring rather more approval than reproach. But they are in keeping with other social changes such as the stress on equality between men and women and state ownership of the means of production. With no sizable family property to be preserved and inherited in the male line, the economic basis of the patrilineal and patrilocal system has disappeared.

The creation and solidarity of the basic family unit is coming to depend more and more on simply the affectional ties between its members, though of course old traditions are still influential. Changes in family structure are still developing; sociologists will increasingly be surveying and analyzing such changes. □

Constitution To Be Revised

ALL across the land people are discussing revisions of China's Constitution. The changes, which include among other things more specific phrasing on rights for the people, provisions to offset over-concentration of power, and changes in government structure, were issued in draft form on April 26 by the Standing Committee of the Fifth National People's Congress. They are to be

discussed over a four-month period. A final draft will then be readied for approval by the Congress when it meets near the end of the year.

This will be the third time that the Constitution of the People's Republic of China has been revised. The first Constitution was issued in 1954 and the new ones (revised) were passed in 1975 and 1978. The 1978 text was an at-

tempt to correct the many political and ideological confusions caused by the 10-year "cultural revolution," which had been reflected in the 1975 version. But the 1978 changes were made in a hurry not long after the fall of the gang of four, when not all these confusions had been eliminated or the lessons of China's 30 years of socialist revolution thoroughly summed up, explained Hu Sheng, Deputy Secretary-General of the Committee for the Revision of the Constitution, at a press conference.

Between 1978 and 1981 a review was made of China's experience and summed up in the resolution on questions in the history of the Chinese Communist Party adopted at the sixth plenary session of the Party Central Committee in June 1981. The new draft takes the Party resolution as its guiding principle for the updating. Though it is essentially a new Constitution with different numbering for its present 136 articles, the draft follows closely — with updating — the 1954 Constitution. This was very suitable for its time, said Peng Zhen, Vice-Chairman of the revision committee, in outlining the changes to the Congress.

The changes were suggested on the basis of opinions solicited over the previous year and a half. Here are the main revisions in the draft:

People's Rights

Equal Before the Law: Affirming China's renewed emphasis on legality, a provision from the 1954 Constitution is to be reinstated that every citizen is equal before the law. Added is the clause that "no governmental unit or individual shall enjoy privileges that transcend the Constitution or the law" in response to complaints of abuses in this area during and after the "cultural revolution."

Buying the newspaper carrying the draft of suggested revisions. *Liu Xinping*





The Standing Committee of the Fifth National People's Congress approving the revised draft now being discussed. *Xinhua*

Privacy of Correspondence: More specific details on this have been added to the list of rights (speech, correspondence, the press, assembly, association, prohibition of extra-legal searches and arrests, and others) which were already strengthened in the 1978 revisions on the basis of bitter experience during the years of the "cultural revolution." Article 39 of the new version stipulates: "No organization or individual shall, for any reason, infringe upon citizens' freedom and privacy of correspondence other than in cases where, to meet the needs of state security or of investigation into criminal offenses, public security or procuratorial organs are permitted to censor correspondence in accordance with procedures prescribed by law."

Religion: More specifics have been added to the simple statement of "freedom of religious belief" (1954) and the later "freedom to believe in religion and freedom not to believe . . . and to propagate atheism." The new revision reads (Article 35): "No organs of state, public organizations or individuals shall compel citizens to believe in religion or disbelieve in religion," or discriminate against citizens who believe, or do not believe in it. There is a prohibition against using religion to carry out activities which are counter-revolutionary, disrupt public order, harm the health of citizens or obstruct the

educational system. On the principle that China's religions should be administered by Chinese believers, the draft states that religious affairs may not be dominated by any foreign country.

Other Changes: Guarantee of the right to criticize or lodge complaints against government units or functionaries introduced into the 1975 and 1978 version is essentially retained in the present revisions, but the section about holding great debates and writing big-character posters has been deleted. When big-character posters were stopped in 1980, one reason given was that they afforded opportunity to publicize unfounded charges. A new article in the Constitution states (Article 37) that "insult or slander against citizens in any form is prohibited."

The provision on the right to strike, which was inserted in 1975, has been deleted. Hu Sheng stated that "experience in the past few years has proved that the democratic management of enterprises can be improved and strengthened by various means under a socialist system. . . . Striking is not only disadvantageous to the state, but also harmful to the interests of the workers." However, he added, this does not mean that any strike is unlawful.

State Structure

Township Governments: One of the changes that will have far-reaching

significance in the countryside is the removal of local governmental powers from the rural people's communes, leaving the latter as purely economic organizations, and reinstatement of the township as the basic level of local government in the countryside. After the people's communes were set up in 1958, they had, in addition to their regular economic functions, taken over the work of the previous township governments. It was then thought that combining the two would make for more efficient administration of agriculture. Actually, when the communes were doing both jobs, it was found that they put greater effort into economic work and neglected their functions as organs of state power. Also that leaders sometimes used their power to issue administrative orders without careful consideration of necessity or appropriateness for the locality. This did not give the collective economy of the commune and its subdivisions enough freedom to develop on their own. The communes will continue to be collective farming organizations. The restored township people's governments are to be set up on the basis of township people's congresses, which will be the grassroots wielders of political power in the rural areas.

The neighborhood committees and villagers' committees are written into the Constitution as mass organizations of self-government, and the relation between them and the organ of state power at the grassroots level will be specified by law. Where these are well-run, they play a significant role in mediating disputes among the people, maintaining social order, doing community and public welfare work and keeping good sanitation, Peng Zhen pointed out.

NPC Standing Committee: In state affairs at a high level, more power will be given to the Standing Committee of the National People's Congress. The full Congress will continue to pass criminal and civil codes, laws governing state organs, and other basic laws, but the Standing Committee will have the power to enact the laws

which spell these out more specifically as well as other laws. It is reasoned that as a permanent body elected by the Congress itself, it can act more quickly than the Congress as a whole which meets only once a year. Because of the work load, its members should not hold other official positions. Similar provisions are envisaged for people's congresses down to the county level.

State Chairmanship To Be Restored: This post is to be reinstated basically as it was in the 1954 Constitution. The Chairman of the People's Republic is to represent the state in its domestic and international affairs. Between 1954 and 1959 this position was held by Mao Zedong concurrently with that of Chairman of the Communist Party. In 1959 Liu Shaoqi was elected to the position by the Congress. The functions of the state chairman are basically the same as under the 1954 Constitution except that he does not command the national armed forces, which will be led by the head of the Central Military Commission. This is one of the measures to avoid over-concentration of power.

The post did not exist under the 1975 or 1978 versions of the Constitution.

New Central Military Commission: This is a new governmental body, to be established by and responsible to the National People's Congress, which will elect its head. Under both the 1975 and 1978 constitu-

tions, command of the armed forces rested with the Chairman of the Communist Party's Military Commission.

Limited Terms of Office: For the first time the draft stipulates that for certain high positions the term should be five years, with possibility of re-election for a second consecutive term. No one may serve for more than two terms in a row. This applies to the posts of Premier and Vice-Premiers (who are appointed officials heading the State Council, the administrative body), Chairman and Vice-Chairmen of state and of the Standing Committee of the National People's Congress, Chairman of the Central Military Commission, President of the Supreme People's Court and the Chief Procurator.

National Minority Areas: Added is the provision that the chairman of minority nationality autonomous regions and heads of autonomous prefectures and counties shall belong to the minority nationalities exercising autonomy in each case. The powers of autonomous areas to administer their own funds and introduce variants of national laws, or pass local enactments suited to the nationalities concerned, are also expanded. The primary role of the minority language (or languages) in local administration in such areas is also specified.

Economic Aspects

Socialist Ownership and Planning: The draft reaffirms that socialist

public ownership of the means of production (state ownership or collective ownership by working people) is the basis of the national economy, with state ownership in the leading position. It stipulates that the state shall ensure the proportionate and co-ordinated development of the national economy through the comprehensive balancing of economic plans, with market regulation as a subsidiary. But the state also protects the lawful rights and interests of the individual economy, which within the limits of law is viewed as a complement to the socialist sector, and, said Peng Zhen, at China's level of development cannot be entirely replaced by either the state or collective economy for a considerably long time to come.

Working people are ensured the right to farm plots of agricultural hilly land, engage in household sideline production and keep livestock for their own personal needs. But there is no individual ownership of land and no organization or individual is entitled to seize, buy, sell or lease land, which in the cities belongs to the state and in the countryside is state or collectively owned.

The right to inherit private property has been reinstated from the 1954 version. (The right to lawfully earned income, savings, houses and other means of livelihood remains as in the 1975 and 1978 versions.)

Foreign Enterprises: A new provision (Article 12) states that foreign enterprises are permitted to invest in China or undertake various forms of economic cooperation with Chinese enterprises in accordance with the law. Using some foreign funds and importing advanced technology on the basis of self-reliance is a help to China's modernization, explained Peng Zhen.

Family and Welfare: The 1978 formulation that men and women shall marry of their own free will has been made more specific with the words "violations of the

Discussions on the Constitution going on all over the country, like this one in a neighborhood committee in Beijing's Xuanwu district, will help build a consciousness of legality.

Gu Dehua



(Continued on p. 43)

Veteran Doctor's Fight Against TB

SA YUN



Consulting on a case with doctors from Oroqen Banner, Inner Mongolia.

PEOPLE who ride a certain Beijing bus every morning are used to seeing a short, plainly dressed man whose brisk movements belie his 77 years. Few of them know that this is one of China's most distinguished doctors, Qiu Zuyuan, on his way to his office or that he has devoted most of his life to controlling and eliminating tuberculosis.

TB was one of the great scourges of pre-liberation China. The death rates among the poor were enormous; undernourishment increased susceptibility to the disease, and overcrowded unhygienic living conditions encouraged its spread. There was no system of public health care to provide inoculations, detect cases at an early stage (when it is usually curable), or to prevent epidemics by isolating patients and observing those exposed to the disease.

Immediately after liberation, Dr. Qiu and other medical workers launched a nationwide TB control program sponsored by the new people's government. With the institution of mass inoculations and X-ray examinations, specialized

hospitals and clinics, and a medical control network, death rates began to drop dramatically. In Beijing the mortality rate dropped by 80.4 percent between 1950 and 1960. Today the disease is basically under control in the cities and in many parts of the countryside, though in the latter much remains to be done (see graph).

Of all those involved in the fight against TB in China, Drs. Qiu Zuyuan and Wu Shaoqing have been the acknowledged leaders (Dr. Wu died in 1930). Dr. Qiu is now director of the epidemiology section of the Beijing TB Research Institute, chairman of the TB Society of the Chinese Medical Association and deputy director of the Chinese TB Control Association.

The Making of a Doctor

When young Qiu Zuyuan lost his mother and an uncle through TB, he began to appreciate the ravaging effects of the disease on the entire Chinese people. After graduating from the Peking Union Medical College in 1931, he did postgraduate work in the U.S., Britain, France and Italy. Though offered important positions abroad, he turned them all down. He was hurt, but not deterred, by the com-

ment of a foreign colleague that it was hopeless to try to control TB in China "until the people are prosperous enough to eat canned food and drink pasteurized milk."

Returning to China during her struggle against Japanese aggression, he wanted to do something to help save his country. He invested most of his savings in government bonds. However futile the gesture (most of the funds collected in this way went to line the pocket of KMT officials), it was typical of his selfless attitude. His salary was relatively high, but he gave most of it away to poor friends and relatives.

After the 1949 liberation he became an enthusiastic supporter of the Communist Party and the new China. He wrote friends abroad urging them to come back to join in socialist construction. He was among the first groups of intellectuals to take an active part in land reform.

He immersed himself in the new campaign against tuberculosis and became dean of the Peking Union Medical College, then vice-director of the TB Research Institute and director of the Asian and African Student Sanatorium. But as a specialist in epidemiology—the study of epidemic diseases, in his case, TB—he did much of his important work in places far from Beijing. In the course of collecting data on the incidence and spread of TB, he crossed many of China's mountains and rivers, often camping out in the open air. His scientific acuteness and capacity for hard work won him the respect of colleagues at home and abroad.

In the 1950s the number of TB sanatoria where patients could be isolated to prevent spread of the disease increased greatly. Separate dormitory and canteen facilities for those who were still infectious also helped. Inadequate facilities, however, still kept many patients from proper treatment. In 1963 Dr. Qiu pioneered a

SA YUN is a reporter for the newspaper *Health*.

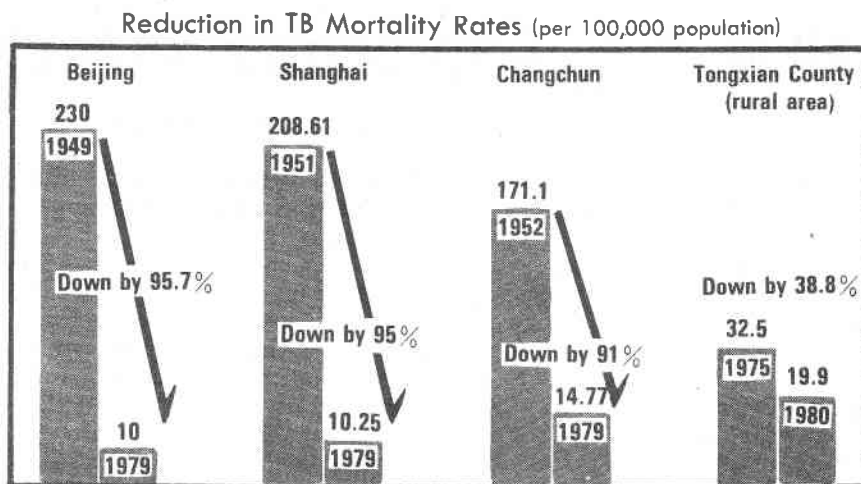
regimen under which patients at certain stages of the disease could remain at home, take medication, and receive regular check-ups by visiting doctors. The system was very effective, and extended medical care to millions. As a result, the rate of incidence and infection went down rapidly.

Patients, Not Self

In 1957, for voicing honest criticisms of shortcomings he perceived in the country, Dr. Qiu was labeled a "Rightist." He was removed from his posts in Beijing, but afterwards was sent with some colleagues to survey epidemic diseases in Zhuoxian county, Hebei province. Instead of brooding over his downgrading, he threw himself into the investigation to build up more knowledge for the fight against TB. He also enjoyed living with the local peasants.

In 1959 the false charges against him were withdrawn, and he soon returned to the TB Research Institute in Beijing. During the "cultural revolution," which began in 1966, he was one of the many intellectuals unable to do their work because of persecution by the gang of four. After their downfall he resumed his research and organized and taught a number of training courses for TB specialists all over the country.

In 1978, when long past the retirement age, Dr. Qiu joined 30



colleagues in the gigantic task of organizing and conducting the largest nationwide epidemiological survey on tuberculosis ever undertaken in China. Due to the hard work and efficiency of all participants, the survey was completed in one year. During that year, Dr. Qiu and his colleagues alone analyzed 500,000 pieces of data and filled in 600 forms each requiring 1,500 figures. The survey has formed the basis for more comprehensive control work in the future.

TB is still endemic among the Oroqen people of Inner Mongolia, one of the smallest minority nationalities in China. In 1979 Dr. Qiu's epidemiology section set up a prevention center in Oroqen Banner (county) and started classes to train local personnel for it. He himself often read and revised

teaching materials until after midnight to get them ready in time.

For the inauguration of the prevention center, he made the arduous trip to the remote Oroqen Banner to help explain the importance of the work to the local people, who could hardly believe that so distinguished a scientist had not only come to their town, but also was so amiable and approachable. He won their confidence and support.

A Simple Life

Dr. Qiu lives very simply. Virtually the only money he spends on himself is for books, which sprawl over his bookshelves, desk and tables and are stacked up by his pillow. He has often helped pay tuition and traveling expenses for students and colleagues undertaking advanced courses.

Aware that TB cannot be eliminated in his lifetime, he has devoted much energy to the training of young specialists, with whom his relationship is very warm. He understands each one's ability, interests and aptitude, and helps them make decisions on choosing, conducting and writing up research projects. One former student, now a middle-aged doctor, recalls how astonished he was that a senior professor with so many other duties would spend such time and effort on every detail of a student's work. The same doctor says of Dr. Qiu, "His life is a perfect blend of professional knowledge and the goal of serving the people." □

Speaking to TB specialists in Harbin, Heilongjiang province.



New Play Captivates Shanghai Audiences

AI-LI SHEN CHIN

A NEW and stunningly fresh play produced by the Shanghai Youth Drama Group debuted in Shanghai last summer, was made into a popular TV series and this spring won a national award as one of the best dramatic works of 1981. Remarkably enough, *Li Shimin, Prince of Qin* is a first play by 26-year-old Yan Haiping, a woman undergraduate at Shanghai's Fudan University.

In the stage version I saw last summer, every visual and auditory device of stagecraft was used to bring history to life and make it speak dramatically to people of today. What minor flaws there were could not detract from the total intellectual and esthetic experience.

Plot and Character

The play is set in the years 617-626 A.D., at the beginning of the Tang dynasty. Its hero is one of the great figures in Chinese history, Li Shimin—second son of the dynasty's first emperor, Tang Gaozu (personal name: Li Yuan) and later emperor in his own right. The central conflict pits Li Shimin against his elder brother Li Jiancheng and the scheming imperial consort Yu Guifei, whose jealous intrigues almost cost Shimin his life.

In the end Shimin becomes successor to the throne, testimony to his concern for the people as well as his military valor. One of his lines eloquently expresses a major theme of the play: "A ruler is like a boat, his subjects the water. Water can support a boat, but also overturn it."

The play opens with a tableau of six actors and actresses impersonating the ceramic funerary figures (*taoyong*) that regularly accompanied Tang emperors to their graves. Dressed in the style of

the period as guards, musicians and maids, the colorful figures reappear throughout the play.

The *taoyong* bridge scenes by narrating the passage of time and off-stage events in grave mechanical voices that create an appropriately distanced psychological and historical perspective. But they also at times become more involved, speaking as eyewitnesses to history and commenting wryly on stage actions as if voicing the thoughts of the audience. They function in some ways like the chorus in ancient Greek tragedies. But the individualized *taoyong*, familiar figures in Chinese culture come to life, have much more meaning and impact than a Greek chorus can ever give to a modern audience.

The form of speech in the play was the traditional formal style of officialdom and of educated men and women. But delivery was expressive, dignified and eloquent, and the impression was anything but stilted. The speeches of Li Shimin incorporate some of his recorded sayings. Within the context of the play these had power and immediacy, linking this historical figure and what he stood for with the modern audience.

Music and Movement

Music and dance were incorporated into the play—not nearly to the extent they are used in traditional Chinese opera, but more than would be usual in a "straight" drama. Music was supplied by a combined orchestra of Chinese and Western instruments; the music itself was especially commissioned. Here I thought the success was uneven. A solo tune sung by Xiuzi was moving and suggestively Chinese. Some of the orchestral music, which rose like a symphonic crescendo in moments of dramatic climax, seemed to me just too Western.

To my mind the dances also varied in artistic polish and in stylistic integration with the rest of the play. A rather suggestive court dance performed by eight women, adapted from an authentic period dance imported from Persia, was meant to suggest the weaker side of Emperor Li Yuan's character. It seemed to me too dissonant with contemporary Chinese esthetic sensibilities to have the desired effect; instead it came across as an interruption of the play's action and mood.

A male military group dance was more successful. Almost a rhythmic drill in close-order formation, it was designed to reflect Li Shimin's martial vigor and personal discipline.

Outside of the regular dances, a kind of choreographic concern for overall effects was evident in the placement and movement of characters. At certain moments as many as eight or ten characters would make a series of quick, dramatic movements, in effect shifting from one designed pattern to another. The effect was intricate and pleasing rather than artificial, and the entire play was a triumph of staging.

Costume and Decor

Costumes and headdresses aimed at recreating authentic Tang court styles. Male costumes in particular created a fine aura of dignity and elegance through the restrained use of color and ornament. Female costumes, though apparently also based on research, appeared to my admittedly inexpert eye rather more foreign or modern in appearance, perhaps because of the liberal use of veiling or the contemporary tailoring.

Scenic elements were austere, simple and all the more effective for it, creating a flexible playing area and focussing audience attention on the unfolding drama rather than the concrete setting. A few

AI-LI SHEN CHIN is an American of Chinese descent living in Boston; she saw the play while visiting relatives in Shanghai.

large simply designed panels in the three-color scheme of Tang pottery hung from the flies. A single giant urn in one scene, a potted dwarf pine in another, helped anchor the action and suggest this bygone era. An occasional glittering gold panel suggested the splendor of the imperial court.

Large projected images — of the red seal of officialdom or famous pieces of period calligraphy — served as scene openers. These kept the audience informed of changes in place and time and added to the overall effect of ancient grandeur.

A Look Backstage

Any successful production welds together the talents of a whole group of people: writer, director, performers and experts in stagecraft of all kinds. The Shanghai Youth Drama Group is singularly well equipped with talented, dedicated professionals whose creative verve is responsible for some of the most exciting theater in China today. Critical acclaim has also come from publications in the United States, Canada and a number of European countries.

Members of the group all have college educations and are well versed in literature and the arts in addition to their own rigorous professional training. Performers regularly engage in research as well as helping to write and edit scripts. Unlike some troupes in which a few star performers stand out above some rather inferior supporting players, this group strives for an ensemble of high-caliber, experienced people in even the most minor roles.

Founded in the late 1950s under the auspices of the Shanghai Academy of Drama, the group has operated independently under its present name since 1963. In recent years it has performed works by foreign authors ranging from Shakespeare to Moliere to Jean-Paul Sartre in addition to a number of Chinese works. The 1980 production schedule included five new plays, four of them written by staff dramatists. I was fortunate enough to talk with the

group's president, Li Xiangchun and with Hu Weimin, who directed *Li Shimin*.

The development of the *taoyong* figures in the present play is a good illustration of the kind of creative collaboration which the group brings to its work. The playwright's original script called merely for offstage narration to bridge scenes, but Director Hu Weimin was not satisfied with this conventional device and sought inspiration from history and archaeology. At Xi'an he spotted some Tang funerary figures, and the concept of the living *taoyong* was born. To have them speak only as objective narrators seemed too cold and impersonal, so writer and director endowed them with personal outlooks and had them interact with events on stage.

In commenting on the source of inspiration for the minimal stage decor, Director Hu gave credit to traditional Chinese arts, including painting and poetry, rather than modern Western stage traditions, as I thought might have been the case. "A basic Chinese esthetic principle," he told me, "is to express sentiments and ideas, not to copy reality. Traditional treatment of time and space is extremely flexible, both in theater and other arts. We believe in taking nourishment from our own heritage, and in learning from its spirit as well as its concrete methods."

It was also important, he went on, that the group not isolate itself from artistic currents around the world, from which much could be learned and adapted to their own needs. The ideas of German playwright Bertolt Brecht, for example, influenced the staging of *Li Shimin*. Hu did not even rule out Theater of the Absurd as a source of useful dramatic techniques although, as he put it, Chinese artists do not share the hopeless outlook of these plays, which are after all a form of reaction to capitalist societies.

A Meaning for Our Times

Mr. Li and Mr. Hu both commented on the historical authenticity of *Li Shimin*, about which



Yan Haiping receives congratulations on her prize-winning play from senior cultural leaders Zhou Yang (left) and Yang Hansheng (right). Wang Jingren

there had been some public disagreement. Some critics had felt that the Emperor Li Yuan had been portrayed as too weak and indecisive; perhaps, in contrasting him to Li Shimin, he had been somewhat reduced in stature.

The young playwright, who had researched the period for two years before writing the play, explained in a press interview that the characters of the imperial consort and the wronged official Liu Wenjing were composites of several different historical persons, and that the personality of Xiuzi (though not her existence) was a product of the imagination. In the opinion of at least one well-known historian, however, the play was essentially faithful to history, whatever minor details had been distorted.

Yan Haiping wanted to show a ruler who could learn from history and respond to the questioning eyes of peasants.

And that led to the central symbol of the play — the ruler a boat, his people the water. For present-day China, the metaphor can be extended even further. The ideal is for rulers to be like fish in water — not above the people, but a part of them, existing in their midst. If the play roused feelings and raised the thoughts and ideals of the audience to a higher level, then all the hard creative efforts would have been worthwhile. □



Saline areas are now high-yield farmland.

Xinhua

Making Saline Land Fertile

MAO ZHICUN

AN old folk song describes the past in Yucheng county, northern Shandong province, when large areas of saline soil made farming miserable and life poor:

South of Yucheng the fields are low,

Frogs herald floods, locusts the drought.

The tortured soil lies useless under salt,

In spring, hectares of white; in summer, seas of water.

Yucheng people sow but do not harvest.

Today, after ten years of soil improvement, the salt-white fields

are gone. There are neat green fields, shelterbelts of tall trees, canals and ditches, and wells with motor pumps. Women in colorful clothes pick cotton. Every village boasts new houses.

The Battle

In 1965 China had 20,000,000 hectares of alkali or saline land. Over 3,000,000 of these were in the plains of the Huanghe, Huaihe and Haihe rivers, and 660,000 in Shandong province alone. In 1966 the state set up in Yucheng county an experimental area for determining scientific methods of improving the land. This area comprised 50,000 people and 7,300 hectares of saline land. The Chinese Academy of Sciences, the Academy of Agricultural Sciences, and province and county organizations were involved.

There was no research equipment or housing for the scientists. They lived with the peasants and shared food with little fresh vegetables or meat. Setting to work to help eliminate poverty as soon as possible, they were joined by the local people, who pitched in with enthusiasm.

The researchers first investigated the causes of saline formation. The county lies between 20 and 25 meters above sea level. Most of its 633 mm. of yearly rainfall comes during the summer monsoon. But because the soil is silty loam, evaporation is four times as much as in the fall and the other seasons are dry. Underground water then rises swiftly to make up for the lack of surface water, driving salts upward. Moreover, as lowland water evaporates, more salts are left on top of the soil.

Nevertheless, there was plenty of fresh water several dozen meters underground. By drilling wells, enough water could be obtained to wash out the saline through irrigation and drainage. The county sank one well for every seven hectares, leveled the land, widened and deepened channels, and constructed new ones. Several years of irrigation and drainage washed out the salts. This lowered the water table, allowed more room underground

MAO ZHICUN is a reporter in the Shandong branch of Xinhua News Agency.

for saline water and basically controlled surface salinity.

More Comprehensive Change

The "cultural revolution" stopped the work in 1969. In 1975 the researchers returned to Yucheng. The land they had worked on had reverted to its former salinity. The lesson was that salinity comes back easily when irrigation and drainage is halted and that leaching cannot permanently eliminate it.

Washing was continued, but afforestation was now added as an aid in control. The county assigned 10,000 people to plant saline-resistant trees. Three million trees, 1,000,000 bushes, 266 hectares of orchards and 27 hectares of mulberry trees were planted, 90 percent of them surviving. This has helped lower the water table and improve the local climate.

Soil and fertilizer workers helped develop pig raising to provide more organic fertilizer. They also introduced sesbania and clover as green manures. Farmers plowed under the stalks and stubble to help build up the soil. A change from one-crop farming to all-round farming, forestry, animal husbandry, fisheries and sideline occupations also aided soil improvement. Today, 82 percent of Yucheng county's saline land has been turned into fertile, stable-yield fields unaffected by drought or excessive rain.

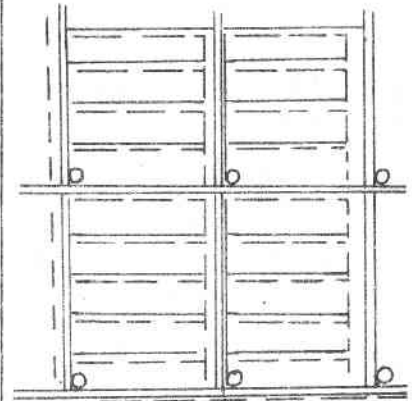
New Life

Soil improvement has brought better living. Feng Yunxiang, 73, of the Wangzifu brigade, is an example. Before 1949 his family often fled from famine. Life improved in the new China but they still had difficulties. The brigade only harvested 750 kg. of grain per hectare and the peasants had to depend on grain from the state. Today Feng Yunxiang's family of nine has enough grain for two years stored in the house. The Feng's standard of living is average in the brigade. Compared with 1966 when the soil program began, the brigade is harvesting 3.5 times more grain.

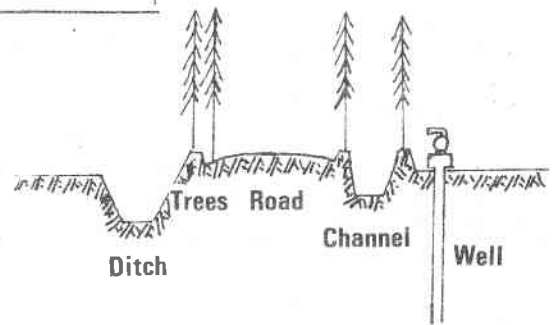
Soil improvement continues in Yucheng county, aided by a research office, laboratories, greenhouses, a soil testing room, evaporation ground, weather stations and 130 soil observation stations. The experience in controlling a large saline area in north China has attracted scientists from all over the world.

Sponsored by the State Scientific Commission, some 70 well-known soil scientists and professors have studied the Yucheng county project, concluding that a comprehensive and effective system of saline-soil control has been set up. Its results have made the county a leader in the field in China. Dr. Jaw-kai Wang, head of the agricultural engineering department of the University of Hawaii, who visited the area in 1980, remarked that he had seldom seen such good progress over such a large expanse of land. □

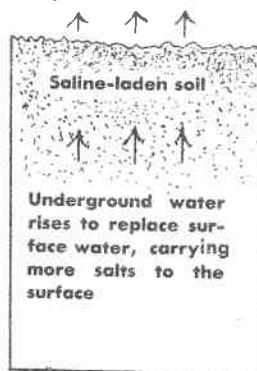
Map and cross-section: Distribution of wells, channels and ditches.



— — — — — ○
Road Channel Ditch Well



Surface water evaporates rapidly in dry climate



Before: Under natural conditions, salts are continually carried to the surface.

Freshwater used to irrigate surface soil



After: Tapping freshwater deep underground both relieves the upward water pressure and allows for irrigation and flushing out of surface salts.

Census Time for a Billion People

LI CHENGRUI

THE BIGGEST national census ever undertaken was set to begin on July 1 as China collects statistics on her one billion population. Two previous censuses were conducted since liberation, in 1953 and 1964. This year the data will be processed with the aid of computers, and will be more complete, including information on a dozen points never previously covered. Everyone holding citizenship of the People's Republic of China must be enumerated. It involves a task force of 5.7 million people. The results are expected to be ready late in 1984.

The data provided will have profound significance for long-term planning of China's socialist economy so as to improve material and cultural life. This includes information not only on population

trends, but on their impact on the national economy. Equally important is its significance for control of population growth.

Several of the 19 questions being posed this time are new ones. They include questions on: marital status, occupation (listed on the 1964 form but not completely tabulated), status of non-working persons, residence registration, and for women, statistics on childbearing.

Compared to census polls in Western countries, the 19-point questionnaire is still quite simple, but it will supply such basic data as that on health conditions, number of distribution of people of each nationality, and occupation and educational level.

How It's Being Done

The height of the enumeration was to take place in the first two weeks of July. Individuals will be directly enumerated by themselves or the head of the household;

each is to answer a questionnaire, and there are several additional blanks for the head of the household. Most questions are of the multiple-choice type designed for computer processing and space has been left on the blank for coding.

Enumeration is made easier by being done in places of work, schools and production teams and in enumeration stations set up in residential courtyards and apartment complexes. Enumeration was preceded by a month of meetings and other publicity stressing the importance of the survey and explaining how to fill out the questionnaires. Sample questionnaires were handed out which people could bring in already filled out to speed filling in the actual formal blank.

Difficulties to Overcome

The size of China's population, 80 percent of which is in the vast

LI CHENGRUI is head of the State Statistical Bureau and a vice-leader of the State Council's Census Leading Group.

QUESTIONNAIRE OF THE THIRD NATIONAL POPULATION CENSUS

Household	Province, Municipality, Autonomous Region	County, City,	Commune, Street Committee	Production Brigade, Residents' Committee	Production Team, Residents' Group () S			
Address _____								
I. Household Type 1. Domestic HH. 2. Collective HH.	II. Serial No. of the household	III. No. of persons in the household. Total _____ male _____ female _____	IV. No. of births in the household in 1981 Total _____ male _____ female _____	V. No. of deaths in the household in 1981 Total _____ male _____ female _____	VI. No. of registered persons ab over one year Total _____ male _____ female _____			
Each Person				Persons aged 6 and above	Persons			
I. Name	II. Relationship to head of household	III. Sex	IV. Age	V. Nationality	VI. Registration status	VII. Educational level	VIII. Industry	IX. Occupation
	1. Head of household 2. Spouse 3. Child 4. Grandchild 5. Parent 6. Grandparent 7. Other relative 8. Non-relative	1. Male 2. Female	Date of birth Year _____ Month _____ Day _____ _____ Years of Age		1. Residing and registered here 2. Residing here over 1 year, but registered elsewhere 3. Residing here less than 1 year, absent from the registration place above 1 year 4. Living here with registration unsettled 5. Used to reside here; is abroad with no registration	1. College graduate 2. Undergraduate 3. Senior middle school 4. Junior middle school 5. Primary school 6. Illiterate or semi-illiterate		

countryside, her still-developing economy and her backward transportation system contribute to the difficulties of taking a census. Then, too, China's population has a rather low educational level, and her science and technology are rather backward. The use of computers for data processing has only just begun; the State Statistical Bureau's Computer Center was set up a mere five years ago. Very recently the statistical bureaus of some provinces, municipalities and autonomous regions have also acquired computers, while other facilities are in the preparatory stage.

But there are also some conditions which make things easier. Political stability and national unity are being consolidated and economic construction in the countryside is on the right track. Historically, before liberation, people might go into hiding and avoid the census workers for fear that the government would grab them into the army, levy more taxes on them or pressgang them for labor. Now the people are ready to cooperate with the government in census-taking because they know that it will advance economic construction and social pro-

gress and help efforts to raise the standard of living.

Regular Resident Registration

A more specific condition making the census easier is the fact that a regular system of resident registration already exists which provides a general count of the population. These records are verified each autumn and winter at the time that booklets for grain rations (for planned consumption) are checked, and the yearly allowance of tickets for rationed cloth is issued. In the rural areas this process is done as part of sharing out the year's production of grain in the production teams. (Everyone is entitled to a ration of cotton cloth—other fabrics are unrationed—and an allowance of food grains according to age and type of work.) The statistics from this registration have served as the basis for the population figures in the annual communiques which the State Statistical Bureau has been issuing in the past few years. People are enumerated for the census in the place where they are listed in the residence registration.

How well registration figures tally with the findings of the cen-



UN official at a training session for census workers in Wuxi.

sus will be a matter of interest. In the 1964 census it was found that in the registration or tabulating process some people had tried to produce figures in excess of the real population in order to get more grain or cloth for themselves. In recent years, since the government has been urging married couples to have only one child, some local cadres have not reported all the births in an attempt to show that the family-planning policy is being carried out with success in their localities. (This has naturally met with opposition from the people because it deprives newborns of grain and cloth rations.)

A pilot census of 9.5 million taken in 1980 in and around the city of Wuxi on the Changjiang (Yangtze) River in Jiangsu province found an overcount of 1,411, or 0.15 percent, and an undercount of 799, or 0.08 percent. When the latter is deducted from the former, it leaves a net overcount of 632, or 0.07 percent. This is taken as proof that the registration figures are, at least in this densely populated area, in the main very close to those for the actual population.

Low Mobility

China's economic backwardness, while a disadvantage, makes for a low population mobility, and thus

Official translation from State Council Census Leading Group.

POPULATION CENSUS

Reference Time: 00:00 a.m. July 1, 1982

Name of Collective _____

Respondents must provide information honestly

Street, Lane ____ No.) Household _____

Enumerators must record the answers accurately

Attachment: Registered person absent above one year	name _____ sex _____	name _____ sex _____	Remarks:
	name _____ sex _____	name _____ sex _____	

Aged 15 and above		Women aged 15 to 64	Women of childbearing age — 15 to 49
X. Status of non-working person	XI. Marital status	XII. Nos. of children ever borne and now living	VIII. Bore the following in 1981
1. Student 2. Housekeeping 3. Awaiting school enrollment 4. Awaiting state employment 5. Awaiting job assignment in city/town 6. Retired or resigned 7. Other	1. Never married 2. Married 3. Widowed 4. Divorced	Children borne alive _____ Children living at present _____	0. No birth 1. First child 2. Second 3. Third 4. Fourth 5. Fifth or more

Censuses in China's History

CHINA was one of the earliest countries to keep population figures, but a modern census is for her still a relatively new thing. During the Zhou dynasty (11th century to 771 B.C.) and possibly earlier, there was a strict system of registration of households. The feudal rulers placed emphasis on such registration as one means to reinforce state power. The records served as the basis for taxation, military service and conscript labor. These provide a rich source to draw on for demographic studies.

The first attempt at a modern census was in 1909, when China still had a semi-colonial, semi-feudal society. Threatened by the reform movement, the tottering Qing dynasty government, in the name of preparing for "constitutional government," issued a document known as "Regulations for a Residents' Survey." But it was an abortive effort as the survey was never conducted in many areas.

After the Revolution of 1911 toppled the Qing as the last imperial dynasty, population surveys were taken at different times on a trial basis in selected areas. In 1928 a survey was attempted but as little was done in the way of organization or preparation it reached only 10 percent of the population. It dragged on for four years and finally somehow produced the figure of a 474.8 million total population, which continued in use until after liberation in 1949.

easier census-taking. In the 1950s the government was urging people from the densely populated coastal regions to relocate in the thinly-populated northeast and northwest. When industrial bases were set up in the interior of China as a strategic measure in the 1960s and early 70s, some people did relocate. But this is a very tiny fraction of the whole population.

The preliberation migration of impoverished peasants from the coastal regions to fringe areas like the northeast has ceased as a result of an improved living standard in the countryside. The number of school graduates resettling in outlying areas, which reached a high point during the "cultural revolution," has tapered off. In an effort to prevent cities from growing too large, the government restricts the number of people who can obtain permanent residence in them, thus cutting down migration from smaller towns and the countryside. All these give China a very low popula-

tion mobility by world standards. In 1980, those relocating from city to city and commune to commune accounted for only 1.93 percent of the total population.

International Assistance

A group to lead the census was set up under the State Council in 1979, and offices were then set up at the provincial level. Draft regulations were issued early in 1980 and have gone through a dozen revisions since on the basis of opinions from specialists in related fields in China and abroad.

A \$15.6 million contribution from the United Nations will go mainly for purchase and installation of computers, plus a bit for obtaining specialist aid in China. The United States, Japan and some other countries have helped with the training of technical personnel.

Two Previous Surveys

Two other general and scientific census surveys have been taken

since the people's government was set up in 1949. The first came in 1953, following three years of economic rehabilitation. It was coordinated with the election of local people's congresses, and voter registration and enumeration were done at the same time. This survey was to supply data for working out the first Five-Year Plan (1953-1957) for developing the national economy. It included only six points: name, relation to head of household, sex, age, nationality and place of residence. The results were manually tabulated and a total of 2.5 million people took part in the census project. The result was announced by the State Statistical Bureau on November 1, 1954; China's population as of midnight on June 30, 1953 was 601,938,035 including people in Taiwan province, Chinese compatriots in Hongkong and Macao, and overseas Chinese (7,591,298 for Taiwan, according to a figure issued by the Taiwan authorities in 1951). This data laid the basis for the system of regular population registration. Despite its simplicity and shortcomings, the first census since liberation was considered a success.

The second census was conducted in 1964, when China's economy took a favorable turn following three years of economic readjustment. Its aim was to provide data for drawing up the third Five-Year Plan (1966-1970) and a long-term plan for the economy. It showed a population increase of 14 percent. Three new points were added. A total of 5.3 million people were mobilized for the project. The results, still manually tabulated, found China's population to be 723,070,269, including 28,488,519 Taiwan province residents, Chinese compatriots in Hongkong and Macao, and overseas Chinese. A follow-up check on 5.5 percent of the total showed the rate of error to be only 4.29 percent (people left out or enumerated twice, and other errors), which indicated that the survey was of good quality, better than the first.

The experience gained in the first two censuses will help to make the third one a success. □

Rewi Alley's 55 Years in China

MEI DA

IN March 1927 when Rewi Alley boarded the Australian ship *Calulu* bound for Shanghai via Hongkong, it never occurred to him that this trip just to "have a look" at China would mark the beginning of a new life in a new country. Rewi Alley the New Zealander (named after Rewi Maniapoto, a Maori hero of the resistance against the British) has been Rewi Alley of China for 55 of his 85 years.

An Awakening

Alley first reached Shanghai during the white terror which followed the counter-revolutionary coup launched by Chiang Kai-shek. At the wharf where he landed there was no customs inspection of any kind — foreigners were above the law in the old days of China's inequality — but a docker came up to him and spat in his face. It did not take him long to discover the reason for this extraordinary reception — the Chinese people's hatred for the colonialist rulers of the foreign concessions in Shanghai.

He learned too of the misery and degradation of the people under the Kuomintang and its foreign backers, and that a great struggle had begun against these oppressors, domestic and foreign. Six months later, when his visa was about to expire, he chose to stay. He became an inspector for the fire department of the International Settlement and later chief inspector of factory safety for the Municipal Council's Industrial Division.

In these positions he got to know the terrible conditions workers endured and did what he could to alleviate them. He learned of the torments of young children work-



With Vietnamese refugee children of Chinese ancestry.

ing in the silk filature workshops, who had to pick cocoons out of near-boiling water with their bare fingers; of the mutilations caused by boiler explosions; and of the painful deaths from lead poisoning suffered by battery factory apprentices. These and many other experiences gradually convinced him that people's welfare could not be improved under the semi-colonial, semi-feudal society.

He began to read Marx's *Capital*. Before long he joined, along with some Americans, the writer Agnes Smedley and Dr. Ma Haide (George Hatem), the first Marxist-Leninist study group for foreigners in Shanghai, sponsored by the Englishman Dr. Henry Baring. It was then that he first came into contact with the Chinese Communist Party, which at the time had to work underground.

Active Revolutionary

About this time he started to use his official car to help the Party transport its people and propaganda materials more safely.

His home became an asylum for underground fighters, and one of the Party's secret transmitter-receivers was concealed on the top floor. In 1929 and 1930, he used vacation periods to travel to Inner Mongolia and the Wuhan area to help famine and flood relief work there. There he saw even more clearly the ugly features of the KMT government, whose corrupt and degenerate officials paid no attention to the dire misery of the people.

In the Wuhan area he battled bureaucrat after bureaucrat in order to get relief grain to the people of the Honghu Soviet area high up the Changjiang (Yangtze) River who, under Party leadership, were building and repairing dikes to control floods.

In the middle 1930s, he helped Americans Manny and Grace Granich to found the English-language journal *Voice of China* to tell progressive people around the world the truth about conditions in China.

He also helped arrange a trip to the northern Shaanxi revolution-

MEI DA is a staff member of the Association for Friendship with Foreign Countries who has worked closely with Rewi Alley.

ary base for two Americans, Dr. Ma Haide, who has worked in China ever since and the noted journalist Edgar Snow. Out of this trip came Snow's famous *Red Star Over China*. Alley knew and worked with China's foremost progressive writers, Lu Xun and Mao Dun, and developed a lasting friendship with Soong Ching Ling (Mme. Sun Yat-sen).

'Gung Ho'

The next phase of his life, during the difficult years of the War of Resistance Against Japan, was wholly bound up with the Gung Ho industrial cooperative movement (Indusco.) Alley's determination to organize it was sparked by the wanton bombing of Shanghai factories by Japanese invaders



Alley teaching a class in tractor mechanics at the Bailie School in Gansu's Shandan county some 40 years ago.



Greeting girls of the Yugur nationality in Sunan county, Gansu province, 1979.

in 1937. By that time coastal industries were on the verge of ruin and the number of refugees grew daily. With Edgar Snow and his wife Helen Foster Snow (Nym Wales) Alley discussed how to keep China's industries and skills out of the hands of the Japanese invaders. Nym Wales suggested setting up industrial cooperatives in the unoccupied rear areas to provide employment, needed consumer goods and materials for the war effort. Alley immediately took up the plan — it fitted very well with his long-cherished ideas

about establishing industries in the interior to serve the people.

The Gung Ho International Committee was formed in 1939 in Hongkong, with Alley as its field secretary. Distinguished people abroad were enlisted as members and contributions of funds and supplies came from the U.S., Britain, New Zealand, the Philippines and elsewhere. Local committees were set up in all these places.

In the course of organizing the movement, Alley traveled by bike or on foot some 30,000 kilometers. Regional headquarters were set up in the northwest, the northeast and southeast of China. Resourceful and persevering, Alley defied enemy bombings, bandits, disruption by reactionaries and the risks of catching typhus or malaria to help Gung Ho take root. His countrywide travels gave him a still deeper understanding of China's problems and a greater respect for the Communist Party, which supported Gung Ho since its inception.

The goal of organizing 30,000 Gung Ho cooperatives was never reached, mostly because the KMT actively held down the movement. However, about 3,000 factories and workshops employing more than

300,000 workers were established, and they played an important role in supplying people's daily needs and grenades, stretchers, blankets and other things needed for the war of resistance.

Teaching the New Generation

Long before the New China was born, Rewi Alley foresaw the great need for technically trained people, particularly those dedicated to building up the vast rural areas. To help educate such young people, he and a British friend George Hogg established the Bailie School, which became a going concern in 1942 and after 1944 was located at Shandan, a small county in Gansu province in the northwest, along the Old Silk Road. Alley named it after Dr. Joseph Bailie, a democratic American who had made great efforts to promote education of this kind earlier in the century and had been instrumental in getting Alley to take his first relief trip to famine areas in the 1930s.

At Bailie School, students were expected to take part in production and learn all sorts of technical skills as well as academic knowledge.

As headmaster, Alley worked out teaching schedules and production plans, oversaw the

students' welfare, raised funds from all over and dealt with the constant harassment of KMT troops and officials. The school was full of vitality, and the students led a happy and disciplined collective life. Except for grain, it was self-supporting. It even had its own small coal mine. With the help of New Zealand surgeon Bob Spencer and his wife Barbara, it set up a clinic for its own needs and to provide free medical service to local people.

The KMT, in its final retreat, planned to destroy the school and kill the students and the staff. This was frustrated when they organized for self-defense under Alley's leadership and made contact with the PLA.

Soon after the liberation of Shandan, the Bailie School was turned over to the new People's Government. In 1953 it was moved to Lanzhou and renamed the Lanzhou Oil Technical School, of which Alley is still honorary headmaster. Graduates from the school he founded are now scattered all over the country, armed with the skills they learned and committed to socialist construction.

Messenger to the World

In 1953 Alley settled down in Beijing to begin a new phase of his life. He wanted to tell the world about the great changes that

were taking place in China and to work for world peace and understanding. Over the years he has criss-crossed the country many times, recording the details of the bitter past and of the new society as it took shape.

In the 1950s Alley participated in a number of Afro-Asian and international conferences as a New Zealand delegate, and was elected a member of the Peace Liaison Committee of the Asian and Pacific Regions, headquartered in Beijing. In these capacities, he made a number of trips abroad. In his travels and writings he joined forces with progressive people from every nation in fighting against imperialist aggression and promoting world peace, national independence and liberation from oppression of all kinds.

His publications up to the present include 34 books and pamphlets describing China's socialist construction or in support of world peace and justice. Outstanding works include *Yo Banfa* (We Have a Way) and *The People Have Strength*. He also published 18 volumes of his own poetry and 11 books of English translations of classical and modern Chinese poetry, including the works of famed Tang dynasty poet Du Fu.

Rewi Alley has always led a simple and disciplined life, and despite his age maintains a work schedule that would daunt much

younger men. He never married, but his two sons (Chinese orphans adopted early in the 1930s) visit him frequently with their wives and children. His wide circle of Chinese and foreign friends cherish him for his warmth and generosity and for his encyclopedic knowledge of things Chinese, past and present. People from all over the world, when in Beijing, constantly stream to his home.

Alley was deeply distressed by the disastrous consequences of the "cultural revolution," but he retained his faith in the Chinese people and the Communist Party. The deaths of Zhou Enlai, Zhu De and Mao Zedong increased his worries. He greeted the downfall of the gang of four with great joy, expressing it in such poems as the 1977 "Again on Course."

Many years ago Rewi Alley chose the hard and tortuous road of casting his lot with China's revolution and socialist construction, though he could easily have returned to New Zealand and led a much more comfortable life. However, as he once wrote, it was China that gave purpose to his life, a cause to fight for each year more richly rewarding and a place in the ranks of the advancing millions. For a man of such high goals and high courage, these things are both his reward and his sustenance. □

Hundreds of friends attended the celebration of Rewi Alley's 55 years in China sponsored by the Association for Friendship with Foreign Countries in April 1982. Zhang Shuicheng



The Story of a Disabled Soldier

MA XINYOU

MY name is Ma Xinyou. I am 47. Two years after I joined the People's Liberation Army in 1956, I was accidentally wounded during maneuvers. Paralyzed below the waist, I was sent to several hospitals.

According to regulations I could go to a sanitarium for disabled soldiers or remain under treatment in the army. But the army had already spent a lot of time and money on me and I didn't want to burden them any longer. Besides, I wanted to be with my old mother at home. I returned to my village in the Boliang brigade in Yanling county, Henan province.

Help from All Sides

At first I was plagued with worries. I had a pension of 350 yuan a year (430 yuan since 1978), financial aid from my production team and free medical care. This made my situation above average in the village. But a disabled person cannot live by himself. I was also worried about my mother who was nearing sixty.

Friends and neighbors, however, rallied around. Brigade, commune and county leaders spoke warmly with me. The vice-director of the county civil administration bureau in charge of disabled persons told me, "Xinyou, the government will do everything to help you lead a good life."

At first I only half believed him. But later I was moved as I saw his words come true. For example, being paralyzed meant constant change and washing of my clothes and bedding, and so I was allotted ten extra meters of cloth coupons per year. When bedsores became a problem, the provincial civil administration ordered a soft mattress for me. When I was able to sit up, the county sent me a wheelchair.

Local leaders dropped in often to ask about my health and check on my care and treatment. When



Ma now works as a bookkeeper in his brigade.

they heard that a doctor in Luoyang could treat me with massage, they arranged for him to come. When the chairwoman of the county women's federation heard of a medicine in Hubei province 400 kilometers away that might help, she bought it for me.

I'll never forget a trip to see a doctor in Nanjing 500 kilometers from home. Unexpectedly I had to stay much longer than a month and ran out of money. Just then I received 50 yuan and a letter from my commune saying, "Because your expenses are high we are sending you 50 yuan. If it is not enough, please let us know." I couldn't hold back my tears. I was a member of the commune family and they would never let me down.

My Good Wife

Before I had joined the army I was engaged to Liu Huanzhi, a young woman from a neighboring village. We were very much in love. When I enlisted she went to work in a textile mill in the city of Lanzhou. But when I became disabled, it was like a knife in my heart. What should I do? I loved her but I didn't know now whether she would continue to love me or not. Even if she did, I couldn't bear to make her miserable tied to

a cripple. I wrote a letter breaking our engagement.

After I mailed it, I was in despair. Soon I received a tear-stained letter from her. "You were wounded doing your duty. I loved you in the past and I love you now. I will take care of you for the rest of my life."

She had been in deep agony after reading my letter. People told her she should break off our engagement. But she still loved me, and socialist moral concepts also urged her toward her duty to a disabled soldier. Her brother, who was also in the army, advised her not to leave me.

She made up her mind, unhesitatingly quit her job and came back to look after me. At the beginning I felt very sorry for her and tried to break things up. I was cool, and this broke her heart. But our love was strong and the thought of separating was too painful. We were married in the autumn of 1959.

Huanzhi took good care of me, helping me dress and undress, serving meals and even carrying me to bed. When I got bedsores, she washed me and changed the dressings. She saved money and bought me a radio to help pass the time. She subscribed to newspapers. Whenever there was a movie in the brigade, she would push me there in the wheelchair.

Since we could not have children, we adopted her brother's two daughters. This added to her household burdens and often got her up during the night. My elderly mother tried to help, but my wife always did everything before my mother could do it. Huanzhi worked hard all year round and her face began to lose its youth. But she bore it all without complaint and never slacked off. For 23 years we have never quarreled. Our family of five respect and love each other, and live in harmony.

Because Huanzhi took care of me as a disabled soldier, the state began paying her 38 yuan a month in 1979. She also did her normal work in the production team — 280 days a year. The members elected

her head of the women's team in charge of cotton growing. The yield of her experimental plot is 1.65 tons of ginned cotton per hectare, one of the highest in our area.

Huanzhi is loyal to me and I return her love. To help reduce her burden, I tried to be more self-sufficient in spite of the pain. Finally I was able to get myself to bed, dress and undress, and go to the village in my wheelchair. I can do some of the housework and I am the cashier and bookkeeper for sideline production in our team. We are praised as a model couple by our neighbors.

Good-Hearted Strangers

Over the past twenty years I have gone for treatment in Beijing, Shanghai, Nanjing and other cities with my wife. No matter where we went, total strangers gave us a lot of help.

Once when we went to look for a doctor in Shaanxi province, we were not clear about his name and address. It was midnight when we arrived and we didn't know what to do. As we hesitated, a strange woman spoke to us, brought us to her own house and prepared a meal for us. Then she took us to a small hotel nearby.

The next morning she went from street to street looking for the doctor we wanted. Meanwhile, Dr. Du Hengshou, head of the local Chinese traditional medical association, heard about this. While he was having the doctor found, he gave me acupuncture and massage. During this period we cooked for ourselves. When we didn't have enough fuel, a lumber yard sent scrap wood to us. When Huanzhi went out, an attendant in the hotel cooked and took care of me. In the two months we stayed there, 30 to 40 strangers helped us in one way or another.

Since February 1980 when Huanzhi's good care of her paralyzed husband was reported in the newspapers, we have received letters, money and gifts from all over the country. An armyman in Xinjiang sent us 30 yuan he had saved. Dr. Chen Baodeng of the Jingtoushan Farm Hospital in Hubei province sent me a prescription handed down in his family for generations.

Dong Zibing, an old traditional doctor, came a thousand kilometers from Ningpo to give me massage therapy. He stayed about two months. When he said goodbye to us, we wanted to pay for his traveling expenses and treatment, but he refused. "You were hurt



Ma Xinyou and his family.

while on duty and you are public spirited. Your wife has looked after you all these years. I came because I was moved by so many good-hearted people who helped you out of kindness, not for money."

After these years of treatment, I am better. My legs have recovered some consciousness of movement. I often think of my brother who died before liberation because no hospital would admit him. I will never forget all those who have helped me. □

Constitution To Be Revised

(Continued from p. 29)

freedom of marriage are prohibited."

The 1978 constitution stated that "working people have the right to material assistance in old age, and in case of illness or disability" and that the state should gradually expand social insurance, social assistance, and health services. Now "working people" has been changed to read "citizens of the People's Republic."

Added is the provision (Article 46) that children have the duty to support their parents, and that maltreatment of old people, women and children is prohibited. This was in part a response to national

shock at a few highly-publicized cases of callousness toward elderly parents, and applies mainly in the countryside, where elderly people are not covered by a pension system as are urban and government workers.

Broader Preamble

In keeping with the idea that the Constitution should reflect the main national effort in each period, modernization as the basic task has been written into the preamble. The new preamble is longer than the 1978 one. It reaffirms as the four fundamental principles for the People's Republic of China the socialist road, the people's

democratic dictatorship (led by the working class and based on an alliance of the peasants and workers, with intellectuals as part of the latter), adherence to Marxism-Leninism and Mao Zedong Thought, and the leadership of the Communist Party. It also lays particular stress on the united front, citing the contributions to China's revolution by the democratic parties, patriotic people who support socialism, and patriots who stand for reunification of the country. Where the 1978 version stated "we are determined to liberate Taiwan" the new version states that to accomplish the task of reunification is the duty of the entire Chinese people, including those on Taiwan. □

Traditional Tibetan Festivals

ZHI EXIANG



Tibetans exchange greetings and good wishes at the time of the Tibetan New Year. *Zhaxi*

FOR seven days in early autumn, between the 7th and 8th months by the Tibetan calendar people celebrate the Muyu (take a bath) Festival. The weather is fine and the rivers clear. From morning until night crowds gather at rivers, lakes and ponds. The festival lasts as long as Venus can be seen in the sky.

Last year the Muyu Festival began on September 4 (by the Gregorian calendar). Families and friends came to the bank of the Lhasa River with cushions, blankets and mats, bringing food, *qingke* (barley) spirits and butter tea. Finding places among the rocks on the shore, they spent the day swimming and relaxing by the river. Children splashed and chased one another.

ZHI EXIANG is a staff reporter for China Reconstructs.

There are many legends about the origins of the festival. One of them is about a kindhearted, pretty girl. Trying to save the ordinary people, she was imprisoned on a mountain by a demon and allowed out to take a bath only when Venus appeared in the sky. So every year at this time Tibetans come to the river to "bathe" with her.

The Muyu Festival is at least several hundred years old. Like many traditional celebrations, it has a logical reason behind it. In early autumn, the weather in Tibet is fine. In spring, water from melting snow makes the rivers too cold to swim in. In summer, torrential rains make them muddy. Only in early autumn is the water warm and clear. Then, Tibetans say, the water has eight good points—sweet, cool, soft, light, clear, without smell, harmless to the throat and stomach.

THE Wonggor (walking around the fields) Festival is one Tibetan peasants celebrate just before the harvest. Wearing brightly colored clothes, men and women, young and old, holding pagodas made of *qingke* barley and sheaves of wheat tied together with a ceremonial silk scarf called a *hada*, walk around the fields with gongs and drums. It is also an occasion to renew old friendships.

Celebrated in farm areas, the festival doesn't have a fixed date. After liberation, the date began to differ from place to place according to how the collective farm work was organized. Around Lhasa the three to five-day festival takes place in early August, in Xigaze in mid-July. Afterward the autumn harvest and sowing begins.

The Wonggor Festival originated some 1,500 years ago in the Yarlung Zangbo River area. Tibetan history says that irrigation canals were built and wooden plows used at the end of the fifth century. Agriculture was well developed. The king asked the shaman leaders how to get bumper harvests. They declared that the farmers should walk around the fields to beg blessings from the spirits. It gradually became a custom before the harvest.

IN Tibetan, *xo* means yogurt and *doin* means feast. The Xodoin Festival is also called the Tibetan Drama Festival because it later became an occasion for the performance of Tibetan operas.

Before the 17th century the Xodoin Festival was simply a religious holiday. A tenet of Buddhism forbade the lamas to go out

for many days in the summer. As soon as the ban was lifted they left the monasteries and went down the mountains. The people would get yogurt ready for them as a traditional donation.

By the middle of the 17th century, with the growing integration of government and religion, activities during the Xodoin Festival became more varied. Tibetan opera was born in this period (see *China Reconstructs*, April 1981). The Xodoin Festival then combined religion with entertainment.

Traditionally, Xodoin was a five-day festival falling between the sixth and seventh months by the Tibetan calendar. Dramatic troupes from all over Tibet came to Lhasa to perform. City people, and peasants and herdsmen from the surrounding countryside would gather in Norbu Lingka Park. Wearing their holiday best and bringing yogurt and *qingke* spirits they would put up tents nearby and watch performances day and night.

After liberation more professional and amateur groups began to perform. Inside and outside the park, stalls sell articles from state stores, communes and brigades. The Xodoin Festival has become richer than ever before.

THE Tibetans' New Year used to fall a few days earlier or later than the Hans' Spring Festival. This is the biggest of their traditional holidays. Today both the Tibetans and Hans spend this holiday at the same time, though they celebrate it in different ways.

Old custom dictates that men and women, young and old, wish each other a happy new year on the first day of the festival (i.e., of the first lunar month). Children set off fire crackers. People drink *qingke* spirits and butter tea. Toasts and songs can be heard in every home. In the pastoral areas herdsmen sing and dance around fires all night long. A great variety of competitive sports, including wrestling, tug-of-war, archery and horse racing are held.

Tibetans begin to make preparations for the festival in early December by the local lunar calendar. Every family soaks the seeds of *qingke* barley and tends the seedlings. On New Year's day the seedlings are placed on an altar in front of a statue of Buddha and prayers said for a bumper harvest in the coming year. In the middle of December housewives start to get butter and flour ready for *zanba* (roasted *qingke*). A rectangular, lacquered wooden box is filled with *zanba*, fried grains of wheat and broad beans, and fruit. An ear of *qingke* barley and the head of a sheep carved in butter are placed on top — symbols of a good harvest.

Two days before New Year's eve every family does a thorough spring cleaning, changes the cushions and puts up New Year pictures. One day before, like the Hans, families have a reunion dinner, the Tibetans eating *tuba*, a kind of barley dumpling. Pebbles, pepper, charcoal or wool are also put inside. The one who gets a pebble is said to be hard-hearted. Charcoal means he is blackhearted, pepper that he has a sharp tongue, and wool that he is softhearted. Hilarious laughter accompanies each revelation. On New Year's eve, food is placed in front of a statue of Buddha and everyone

gets his new clothes ready for the following day.

According to custom, the family is at home on New Year's day. Early in the morning the children and grandchildren pay their respects to the elders and wish good health to the head of the house. The dinner lasts from noon until evening. Wine enlivens the gathering. From the second day they begin going out to greet relatives and friends. The visiting lasts from three to five days. □

Competing in the 'shooting arrows from horseback' contest at the Round-the-Fields Festival. *Zhaqolo*



At Lhasa's Norbu Lingka Park, Tibetans and Hans watch a holiday performance. *Xinhua*



Republishing Ancient Books

LI SHAOSHAN

EXPERTS estimate that at least 80,000 books were put out over the 28 centuries during China's imperial dynasties (9th century B.C.-A.D. 1911). A special group of scholars is now at work of locating, cataloging, selecting and republishing or translating this "vast sea" of sources for knowledge about ancient China.

The group's activities, halted during the "cultural revolution," were revived last year on an accelerated basis.

Under the group's leadership, universities and other institutions are paying greater attention to

LI SHAOSHAN is a journalist with Xinhua News Agency.

such work, especially in the preservation of rare books — some of which exist only in single copies. The publication of many old texts in modern Chinese characters with punctuation (lacking in ancient manuscripts), footnotes and cross-references will bring them for the first time within reach of ordinary modern readers. Study of portions of ancient works in primary and middle schools is being discussed by educators.

Rich Heritage

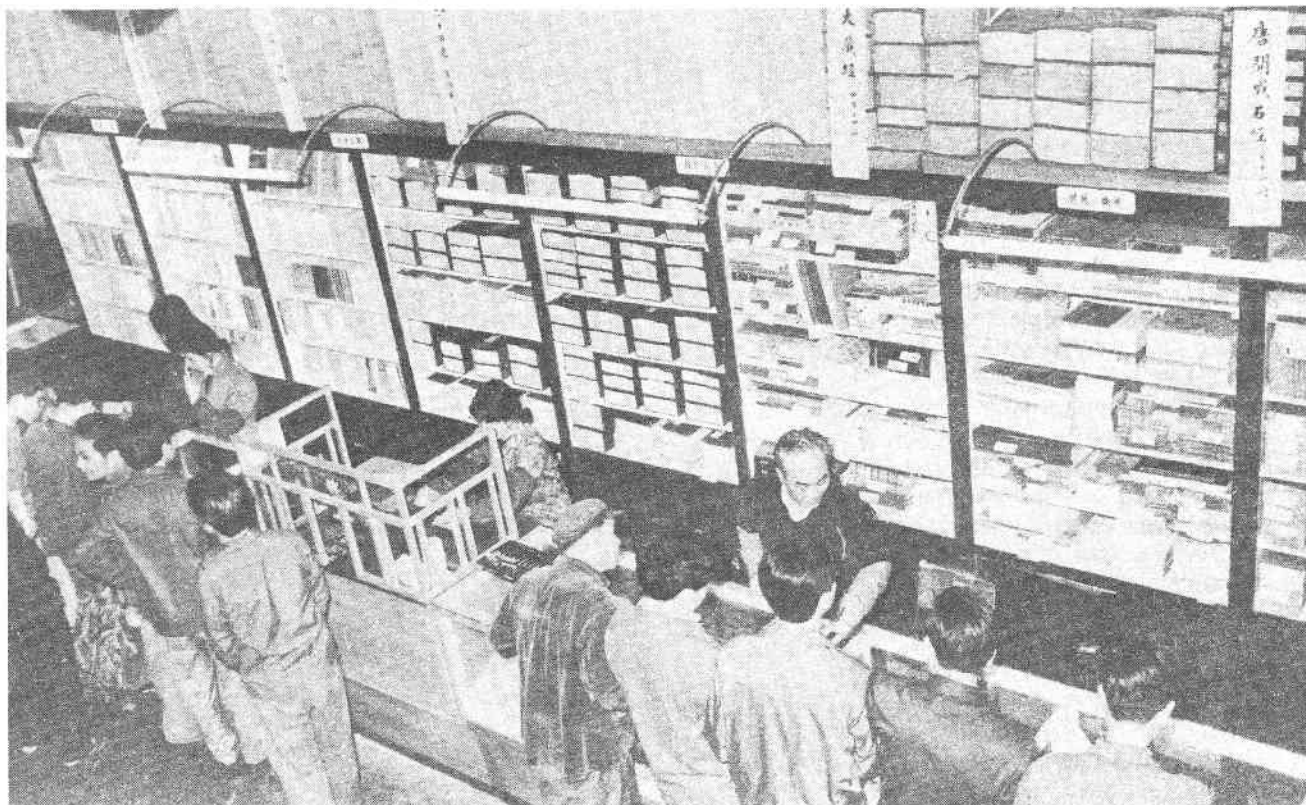
The Planning Group for Compiling and Publishing Ancient Books now has 53 full-time staff and 34 advisers. A conference held in

Beijing attended by 80 well-known scholars set some priorities for the years up to 1990. The group will compile and publish 2,600 titles, including 672 on literature, 213 on language, 685 on history, 384 on philosophy, 612 reference books and 35 studies of earlier books. Twenty titles will be published in modern Chinese. Big as this plan is, it only touches three percent of the total amount of ancient Chinese books.

Li Yimang, 80-year-old Planning Group head, says that these ancient books "contain the common cultural heritage of the entire Chinese nation. Spreading knowledge about ancient literature, history and philosophy can strength-

In Guangzhou, a book store specializing in ancient books has reopened.

Xinhua



en the unity of the different nationalities in China and love of country."

Bai Shouyi, professor of history at Beijing Teachers University, recently commented: "Our ancestors wrote many beautiful lines and well-turned phrases. . . and did many exemplary things. . . though their literature includes many elements of feudal culture."

"People can understand the ups and downs of China in history through reading ancient books," says Prof. Bai. "They tell us that history is full of twists and turns. The ten years of the 'cultural revolution' were really a bitter period. Looking at it in historical perspective, we can see it more clearly, cherish today and work harder for tomorrow. There are many progressive and correct ideas in our ancient writings for us to learn from and develop. *The Twenty-four Histories* (a collection of classic works dating from the 2nd century B.C. to the 18th century A.D.), for instance, not only left us a great deal of historical data but gave us a lot of ideological insights into ways of viewing history and other subjects."

First Fruits

To serve the needs of teaching and scientific research, photocopies of four or five thousand titles will be published soon. For reference in studying ancient texts, priority is being given to publishing *Shuo Wen Jie Zi (Explaining Texts and Analyzing Characters)*, China's first dictionary, compiled by Xu Shen (58-147) of the Eastern Han dynasty. Ancient books on music, the fine arts, local chronicles, nationalities, agriculture, medicine, science and technology will also be republished. The Chung Hua Book Company is setting up two special printing houses to handle publication.

Because the compiling and publishing of ancient books was halted, no new specialists were trained and today most of the old ones are in their 70s and 80s. Training scholars in this field is thus also an urgent priority. □

Recent Publications:

Historical Atlas of China

MORE than 300 maps dating from remote antiquity to the Qing dynasty (ended in 1911) appear in the eight-volume *Historical Atlas of China* now being issued by the Cartographic Publishing House.

Superimposed on a base map of today's China, the ancient maps reveal the borders of early states, administrative divisions throughout history, famous cities, mountains, and frontier fortresses. From their depiction of the coastline, lakes, and courses of rivers it is possible to get an idea of the changes that have occurred in them. The set contains 70,000 place names.

Compilation of the atlas was begun in the mid-50s with Professor Tan Qixiang of Fudan University as its editor and an editorial commission consisting of the scholars Fan Wenlan, Wu Han and Yin Da. Ninety historians, geographers and cartographers from across the country took part in the work. Trial editions were published beginning in 1974. Repeated revisions were made. The new atlas is greatly improved in content and accuracy.

Chinese Eyewitness of Paris Commune

WAS there any Chinese observer of the events of the Paris Commune? It was long thought that there was none, but all that was changed by the discovery in 1980 of the notes of Zhang Deyi, an interpreter for a Chinese diplomat, which had been lost for over a hundred years. His 140,000-word manuscript describes the birth of the Paris Commune established in 1871 by the French working class — the first time the working class held state power. Zhang's observations are published by the Hunan People's Publishing House under the title *An Interpreter's Notes on*

France as one volume in its "Approach to the World" series.

Twenty-three years old, Zhang Deyi went to France in January 1871 as an interpreter for Chong Hou, envoy to France and the Qing court's Vice-Minister of War. On March 18 of the same year he witnessed the uprising and the establishment of the Paris Commune and jotted down what he saw and thought. His diary constitutes extremely valuable material on the great event.



Zhang Deyi, author of 'Paris Commune Eyewitness'.



When Zhang died in 1918, his manuscript was preserved by his second son, Zhang Zhongying. In 1951 it was presented to Beijing Library. No one read it carefully, however, and no Paris Commune historian knew about it until 1980 when Zhong Shuhe, an editor of Hunan People's Publishing House discovered it.

The Yong Le Encyclopedia

COMPILED during the reign of Emperor Yong Le (1403-1424) of the Ming dynasty, *The Yong Le Encyclopedia* is the earliest extant encyclopedia in China's cultural history. It collects 8,000 significant pieces of literature before the Ming dynasty and preserves many valuable materials on literature, arts and crafts, history, philosophy, religion, physics and applied science in ancient times. The original encyclopedia consisted of 22,877 volumes. Before 1949 many volumes were either burned or seized and taken abroad during the war-ridden years. Only some 800 volumes remain in China today.

In 1960 the Chung Hua Book Company brought 730 volumes of the famous encyclopedia to the public. The company has made sustained efforts to collect the lost parts of the encyclopedia with the help of libraries both in China and abroad. Sixty-three volumes have so far been located: three in the Shanghai Library, five in Taiwan province, seven in West Berlin, three in the Federal Republic of Germany, 22 in England; 18 in Japan, three in the United States and two in South Korea. It is hoped that they will soon be available for photogravuring.

Children's Stories

THE Children's Publishing House, under the guidance of Lu Bing, an experienced editor and writer of children's literature, has selected 365 stories both Chinese and foreign, and brought them out in a two-volume edition called *365 Nights*, for evening readings to children every day of

the year. Aiming at the four-to-six-year level, the editors rewrote some of the stories or cut unnecessary sections.

Many of the stories are folktales well loved and perfected by time. Some of these are "The Wolf Is Coming," "How the Monkeys Fished for the Moon," "School-Master Dongguo", "The Mice Hold a Meeting," "Weighing an Elephant" and "Choosing the Smallest Pear."

Some are fairy tales, such as "A Lion Sees Himself in Distorting Mirrors" in which a wise cat uses distorting mirrors to scare a ferocious lion away. The story also teaches children about concave and convex lenses, and stimulates their interest in science.

Some stories are satires on children's bad habits such as bragging, carelessness, not paying attention to hygiene, having bad manners, lacking perseverance and doing nothing but play. Others praise the fine moral qualities of children, scientists and heroes.

A prominent feature of the collection lies in its promotion of honesty, selflessness and bravery, denouncing greed, selfishness and other anti-social qualities. Many stories show how justice subdues wicked thoughts. The aim of the collection is to help children distinguish good and bad, beautiful and evil, in order to establish a correct world outlook while they are young. □



A postman of Mongolian nationality uses a motorcycle to make his rounds.



Inside the operations room of the telecommunications building in Lhasa, Tibet.

Modern Communications for the Minority Areas

SHANG CUIYUN

BEFORE the 1949 liberation, the minority nationality peoples who live in China's remote border regions were almost totally isolated from the rest of the country and the rest of the world. Today in Lhasa one can pick up a telephone and call anywhere around the globe. People in remote rural parts of the autonomous regions of Inner Mongolia in the far north and Xinjiang in the far west can send letters and telegrams—in their own languages—with full confidence that they will be delivered quickly. In secluded mountain villages of Yunnan province and the Guangxi Zhuang Autonomous Region in the far south, people routinely listen to national radio and television broadcasts.

The Past

The remarkable growth of post and telecommunications services in the border regions is even more impressive when one considers the distances and terrain involved and the situation as it was some 30 years ago. In the remote mountainous areas of Yunnan, such a thing as a postal service was totally unknown. Minority peoples such as the Jingpo, Va and Lahu were almost entirely illiterate. When they wanted to communicate with someone outside their villages, they prevailed on a friend or passer-by to carry a sign to the person they wanted to contact—a red pepper meant there was an emergency, while a square of salt with a hole in the middle meant the problem was solved.

In the vast area of Xinjiang, which covers one-sixth of China's total territory, the only real postal route was an 820-kilometer stretch between the capital city Urumqi and Xingxingxia, a pass connecting

Xinjiang with the rest of China. The route was served by five shabby postal trucks. In all the rest of Xinjiang, letters and parcels were carried by donkeys, horses and camels. It took 23 days for a letter from Urumqi to reach Hetian, 2,100 kilometers to the south.

On the broad grasslands of Inner Mongolia, there was not a single post office—though there were some in the major towns. Peasants and herdsmen had to persuade travelers to take messages for them—and hope that somehow, sometime, these would reach their destination. The wealthy could afford private messengers on horseback, but even this was very slow.

The handful of post offices scattered through the border regions did not cater to the needs of minority peoples; KMT government policy virtually ignored them. The post offices would not accept letters addressed or telegrams written in minority languages, so those who did not know the Han language had to pay someone to translate for them.

A modern communication system means much more than private messages between people—as important as that is. A developing economy depends on rapid and reliable mail, telegraph and telephone facilities. Radio, television, newspapers and magazines are important for educating people and informing them of current events in the country and the world; in China the postal service not only handles mailed publications, but also accepts subscriptions and makes regular deliveries of newspapers and magazines of all kinds.

Growth

With the founding of the People's Republic, post and telecommunications systems began to grow. This was in line with the new government's policies of promoting the economic and cultural development of the minority nationalities, strengthening the unity among all China's nationalities and consolidating national independ-

Ma Guizhen, a Hui postwoman, delivers a letter to a 100-year-old Uygur man.



SHANG CUIYUN is a woman researcher with the Ministry of Post and Telecommunications.



Uyghur and Han workers in Xinjiang check out power lines.

ence by creating a strong defense network in the border regions.

Because of local conditions — the vast areas to be covered, the difficult terrains and the almost total absence of existing facilities — the government granted special subsidies to the border regions, beyond the regular funds spent in every area to develop communications networks.

Groups of technicians and workers were sent to border regions to set up everything from simple post offices to large telecommunications complexes. In Lhasa, capital of the Tibet Autonomous Region, a telecommunications center equipped with carrier wave, telex and radio-facsimile equipment now helps keep people in close touch with Beijing and other parts of the country. Just last October, a powerful new telecommunications center started operations at Karamay in the Xinjiang Uyghur Autonomous Region.

Government policy has also stressed the training of minority nationality technicians and postal workers. Vocational schools have been set up in autonomous regions, prefectures and counties. Promising young people of minority nationalities have been sent to study at colleges and universities all over China. Graduates of the local and national schools have played important roles in developing facilities in the border regions.

The right of minority peoples to use their own languages is protected by law and promoted by government policy. In minority area post offices and communications centers signs, rules and regulations and postal forms are printed both in the Han and the local minority languages.

Progress

By the end of 1981, postal routes had been established in over 95 percent of the production brigades, and telephones installed in 94 percent of the communes in all the autonomous regions and in the autonomous prefectures and counties in provinces where minority peoples live in compact groups.

Tibet's Xigaze communications center sponsors classes to train local people in telephone repair work.



In the Xinjiang Uyghur Autonomous Region, the number of post offices has grown from 26 in 1949 to 442 today, postal routes have grown from 10,000 kilometers to 1,500,000 kilometers, and postal vehicles of all kinds have increased 90 fold. In the Tibet Autonomous Region, postal services have been set up in 1,900 communes and telephone facilities in 50 counties, 190 districts and 400 communes. The majority of leaders and technicians at all levels are Tibetan. Minority area post offices handle annually an estimated 850,000 newspapers and magazines in minority languages alone.

Despite the many advances in post and telecommunications services for the border regions, facilities are still quite backward in comparison with those in China's large cities and the eastern coastal area. Many people still do not have access to a telephone, much less one of their own. Xinjiang, Inner Mongolia and Tibet still lack the high-power microwave relay equipment which would allow these areas to receive national television programs directly. These and other problems, however, are gradually being solved; and when they are, the news "problem solved" will not need to be transmitted through a square of salt with a hole in it, but will go out to every part of the country over the most modern communications equipment. □

Dai Opera Troupe Creates 'The Peacock Princess'

QING XIANYOU

A LEGEND of the Dai people provides the story for *The Peacock Princess*, one of the several recent dance dramas which have been frequently performed in Beijing and other major cities. It was created by the song and dance troupe of the Xishuangbanna Dai Autonomous Prefecture. The Dais, related to the Tai people of Thailand, are the largest of 13 minorities living in the prefecture, which is located in Yunnan province next door to Laos and Burma on China's far southern border.

Shortly after Xishuangbanna was set up as an autonomous prefecture in 1953 it was decided that it should have a song and dance troupe of its own to collect, perform and develop the rich artistic tradition of its nationalities. When the troupe was founded in 1954 it consisted of just about 20 people. The chief musical instruments they owned were a set of percussion instruments. Their repertoire was too limited to make up a full program, so they filled in the gaps with performances by trained monkeys.

The dance drama *The Peacock Princess* was developed over a period of some 20 years. The traditional Dai peacock dance was done by one man, wearing a bird mask and a frame like the bird's body, and mimicking the peacock's movements to the sound of drums and gongs. Starting from this, making the movements and costumes more flowing and discarding the mask, the troupe created a short dance number about a flock of peacocks flying over legendary Golden Lake. It was well-received in Kunming, the provincial capital, and in Beijing.

Work on it was dropped during the ten years of "cultural revolution" during most of which time

minority nationality songs and dances were not performed. It was taken up again in 1979 and, with support from the central government and provincial song and dance troupes, around the original dances a full-length stage production was conceived. Now it is performed with scenery to an orchestral accompaniment with a choral background.

A large part of the credit must go to Zhu Lanfang, a dancer who has headed the troupe since 1965 and who with her husband Dao Guo'an wrote and directed the present production. At 17 Zhu Lanfang was picked out for her beauty and grace among the girls in her village by a scout for the troupe, though she had no special dance experience. She has compelling stage presence, and plays the role of the empress in the present production. With experience gained over her years with the troupe, she has created several numbers out of Dai dances, among them "Joyous Water-Splashing Festival" and "Dai Rubber Tappers." The latter celebrates successful cultiva-

tion of rubber in Xishuangbanna, which is now one of China's important rubber-producing areas. In 1979 Zhu Lanfang received the national writing and direction award for her work on *The Peacock Princess*.

MOST of the members of the troupe, like Zhu Lanfang, came originally from rural localities. Some were chosen while still students because they showed aptitude for song and dance. Yang Li, the troupe's deputy head, now in his sixties, in 1955 left his position as a musician with the Yunnan Province Song and Dance Troupe to become a key member in the Xishuangbanna group's artistic direction. The troupe now has its own orchestra and chorus and 81 members of 11 nationalities. Performers of minority nationality, who make up 87 percent, are mostly Dais, but there are also members of the Han, Hani, Jino, Lahu, Manchu, Bai, Yao, Bulang and Hui nationalities. The average age is 23; the youngest is 17. The young

At a rehearsal.



QING XIAOYOU is a staff reporter for China Reconstructs.

The Story of the Peacock Princess

A MYTHICAL kingdom of peacocks is one of the many legends about these beautiful birds, symbol for good fortune throughout southeast Asia. A peacock princess figures in a tale of the Dai people. Versions of it are well-known in China in Yunnan province, home of the Dais, and neighboring Tibet, and also in Thailand, Burma, Laos, Sri Lanka, India, Korea, Indonesia and Japan. In China perhaps the best known is that in the Dai epic poem *Zhao shutun*, named for the prince who fell in love with a peacock princess.

The king of Mengbanjia planned to hold a ceremony to select a consort for his son, Prince Zhao shutun. The prince, unhappy because he found none of the candidates appealing, slipped away and went hunting in the forest. There, beside Golden Lake he came upon seven peacock princesses who had come to bathe. He and the youngest, Nanmunona, fell in love and he took her back to the palace to be his bride.

Not long afterward the king sent the prince to lead an expedition against an encroaching enemy. After he had left, Xinaji, an evil minister who had intended to marry his own daughter to the prince, falsely accused Nanmunona of witchcraft and got a sorcerer to incite the king into driving her away. When the victorious prince returned, he exposed Xinaji's machinations, and with a heavy heart went out in search of the Princess. After many dangers and hardships he reached the Peacock Kingdom and persuaded her to come back with him, and the prince and princess became beloved rulers.

people love music and dancing, says Yang Li, but lack basic training when they arrive. Older members guide them in mastering the basics of classical dance and ballet and the dances of their own and other nationalities. The "Dance of the Elephant-Foot Drum" is a favorite among the Dais. Everyone knows how to do it from an early age. To learn to dance it properly, the younger members traveled to a remote part of the prefecture where they took lessons from a veteran folk artist.

They often make extended trips to the rural areas for such study, and also tour Xishuangbanna's mountain villages carrying their scenery and bedding rolls to give performances. Sometimes they travel outside the prefecture to perform and exchange experience with artists there.

They strive both to carry forward the best tradition of nationality art and to create new forms and styles. More than 200 epic poems of the Dai people have been discovered, providing a rich source to draw upon. In 1957, starting with the *zanha*, a Dai folk form which combines singing with recitation, they added elements from Dai folk songs to create a full-length "zanha drama"—*Moyadai* (The Dai Doctor)—on a contemporary theme.

The art of the Va nationality is noted for its vigorous rhythm and lively leg movement, but is short on other means of expression. After spending some time among

the Vas to study their way of life, the troupe created the "Sword Dance" in Va idiom. By adding broad, sweeping gestures and a large selection of movements it has considerably enriched the Va dance.

THE role of the Peacock Princess in the present production is played by Yi Yinghan, a 20-year-old Dai. In 1975, a year after she came to the troupe, she was chosen for a course of studies at the Central Nationalities Institute in Beijing. Her four years there helped her improve her dancing skills and broaden her cultural background. She shares the role with slender 21-year-old Yi Po who was selected while studying at Jinghong County Middle School No. 1. She has put in a lot of hard work to enable her to master the demanding role.

Yan Duan, 24, who plays the prince, was picked from among the Dai youths at the Damenglong commune in 1954. After more than a hundred performances he has al-

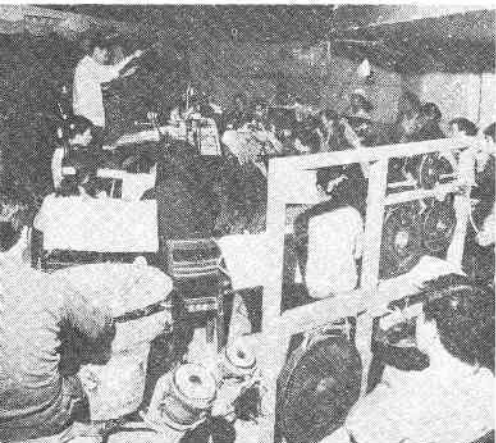
so made something of a name for himself.

Pisong, a singer of Hani nationality and soloist with the chorus, was a slave in the household of a village chieftain during her teens. She used to hum folk melodies to herself as she lay in the dark in her shed at night, and during the daytime when gathering firewood on the mountains she would break into full song. In her years with the troupe her voice has been heard the length and breadth of this large mountainous area. A very popular singer, she has also written many songs. At one concert she was asked to sing 17 of them one after another.

Some of the young people trained in the Xishuangbanna troupe have gone on to become members of the central or provincial groups. Such is the case with Yang Liping of Bai nationality, who played the role of the princess before the present two dancers. She is now with the Central Nationalities Song and Dance Ensemble. □

Orchestra for the performance contains many folk instruments.

Photos by Zhou Youma





Lead dancers from 'Peacock Princess.'

Zhou Youma

Scene from the dance drama 'Peacock Princess.' *Qu Weibo*





Cooling off on the way to a rural performance.

Zhou Youma

Any handy marketplace becomes a stage.

Zhou Youma

Celebrating the Water-Splashing Festival with villagers.

Zhou Youma



Seeking advice from folk artists.

Zhou Youma



Making up before a performance.

Zhou Youma





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Indian Group Visits Dali

GU ZIXIN

A DELEGATION from the state of Orissa in eastern India recently visited the Dali region in Yunnan province in the south. Located on an ancient trade route to India, Dali was the site of very early cultural exchange between the civilizations of China and India. The delegation included parliamentarians, a doctor, a poet, a writer and a dancer.

The Indian guests were struck by the similarity of Dali's green subtropical environment to their own — even to the local products.

GU ZIXIN, a leader of the Chinese People's Association for Friendship with Foreign Countries, accompanied an Indian delegation on a visit to China.

They were astonished to find that an Indian feature film, "Norrie", happened to be showing in a cinema in Xiaguan, capital of the Dali Bai Autonomous Prefecture. They were surprised to find it in such a remote city of China.

Zheng Lun, a Bai, vice-head of the prefecture, greeted the group. The Bais are the most numerous among the 21 nationalities who live there, including Hans, Yis, Huis and Lisus. "India, like China, is a multi-national country," said Lakshman Mallick, leader of the delegation. "Our Orissa people can also be called a minority nationality. The peoples of India and China have many problems in common in building up their countries,



At the site of the Chong Sheng Temple. Lakshman Mallick, Orissa delegation leader, is first right and Zheng Lun, vice-head of the Dali Bai Autonomous Prefecture, third right.

Greeted by members of the Bai people's Zhoucun agricultural brigade.



including how to develop the economy and culture in minority areas. We need to exchange experience and learn from each other."

THE Indian guests visited the Zhoucun agricultural brigade, composed of Bai people, and a quarry of "Dali stone", as marble is known in China. It is abundant in the area and put to the most varied uses by the local people. At the home of a commune member an old man got into a neighborly conversation with them on the kind of crops grown in India and how the harvests were.

Among the picturesque spots visited was the Butterfly Spring, so called because in April and May when the weather turns warmer, thousands of butterflies congregate around it for the coolness and to feed on the secretion of the Nepalese camphor trees which grow there.

The group also visited the three thousand-year-old pagodas on the site of the Chong Sheng Temple. Dali is on one of the routes by which Buddhism came to China. The road dates from the second century B.C. The temple, once an important center of Buddhism and magnet for pilgrims from China and elsewhere, no longer stands, but the three pagodas built in the 9th century are there. They are among the oldest in south China. The main one is 58 meters tall while the others are 28 meters. They are said to contain 11,000 bronze Buddhas. The Indian poet and writer in the delegation examined Sanskrit inscriptions on a Buddhist stone tablet unearthed in the area and discussed the Buddhist stories they tell.

At a party given by the prefecture's cultural bureau, the first number was an Indian dance "Bouncing a Ball," performed by a Chinese woman from the Dali Song and Dance Troupe. The well-known poet Prasanna Kumar Patsani composed and read an extemporaneous verse entitled "Oh, Dali":

*The cloud, a dark eyebrow,
kisses the peak,
The beautiful eye of the peak
kisses the cloud.
We live on either bank of the
river,
We live on either side of the
Himalayas.*

*In the sky
We are the two birds.
India and China
Will live in harmonious union
For ever and ever.*

The visiting dancer Aparimita Misra, did the "Odisi," a classical Indian dance portraying the worship of Jagnath, god of literature and art and the victory of good over evil. It conveys the hope that people of various colors in the world will be able to live in fraternal unity. She also sang two songs. "This is the most meaningful performance of my life," she said.

Friendship and exchange between China and India has existed for long centuries. China hopes this will continue to grow stronger in today's world. □



Bishop Michael Fu Tieshan at his consecration ceremony on December 21, 1979.

Beijing Catholics Enjoy Renewed Freedom of Belief

JUDY POLUMBAUM

MICHAEL Fu Tieshan, the Catholic bishop of Beijing, sees little incompatibility between the socialist values being promoted by China's Communist Party and government and the teachings of the Catholic Church.

"We don't accept atheism," he said in an interview recently, "but otherwise we have a lot of similarities in our thinking."

The socialist system has established a new moral climate as well as a strong and independent China, in Bishop Fu's view. "It got rid of prostitution, gambling, and opium-smoking. This is in the same spirit as the Ten Commandments," he said.

"Two thousand years ago," he went on, "the ancient saints began trying to accomplish this. We also wanted to do this. But we didn't

succeed. Only through social reform and the socialist system were these things accomplished."

Socialist and Catholic ideology likewise converge in China's current campaign to promote courtesy, kindness, and voluntarism, the bishop said.

Spirit of Love

Lei Feng, a Chinese armyman often cited as a model of selflessness, is another example. "Lei Feng's spirit was a spirit of love. In our church, we also talk of love — loving the church, loving God, and also loving others."

Bishop Fu, 50, traces his Catholic beliefs back two generations to his grandparents on both sides. "My roots are very deep," he said.

His parents sent him to seminary school in Beijing at the age of nine. The school stayed open for a decade after the founding of the

JUDY POLUMBAUM is an American staff member of the English language newspaper China Daily.

People's Republic in 1949, and he graduated to the priesthood in 1956.

He taught Latin for a few years and then went to work at the Church of the Immaculate Conception of the Blessed Virgin Mary (now also called the South Cathedral) on the south side of Beijing.

Although China's Constitution guarantees freedom of religious belief, churches and temples came under attack during the "cultural revolution." But priests remained at St Mary's and many Catholics continued to worship secretly at home.

With the resumption of a policy of freedom of religious belief several years ago, representatives of the Beijing Patriotic Catholic Association, made up of priests and lay people, elected Michael Fu Tieshan bishop of the Beijing diocese in July 1979.

Chinese Catholics have chosen their own bishops since 1958, when the Chinese church broke relations with the Vatican.

Rupture with Vatican

Bishop Fu said the Vatican had encouraged Chinese clergy to support the Kuomintang and oppose the Communists during the revolutionary and civil war years, and had even recognized the Japanese puppet government of Manchukuo in northeast China.

After 1949, "The Vatican didn't allow priests to support the new government, didn't allow them to participate in any people's organization such as the Women's Federation or Youth League, didn't allow them to read the newspapers and magazines of the new government, and didn't even allow them to wear Mao jackets!" Bishop Fu said.

He said China's Catholic Church faced a "crisis" in 1958: 90 of its 100 dioceses had no bishops. So two congregations in Wuhan chose their own. "The Vatican didn't approve; it threatened excommunication of both the consecrated bishop and the consecrator."

If Chinese Catholics had not taken action, "now we'd only have

two or three bishops in their 70s," Bishop Fu said. As it was, they went on to choose several dozen more, declaring their independence from Rome.

The bishop characterized Pope John Paul II's recent statement that Chinese Catholics are "persecuted" as "false testimony and slander."

"We cannot accept it," he said.

Mainland China's Catholics now number an estimated three million, and Bishop Fu said Beijing municipality has close to 20,000, many in the rural counties around the city.

Beijing's first Catholic church and the oldest still standing is St Mary's, started in 1650 by the German priest Adam Schall Von Bell. Destroyed by fire in 1681 and wrecked again during the Yihetuan Movement of 1900, the present structure was rebuilt in 1904.

There were four Catholic churches in the capital before the "cultural revolution." St Mary's and St Joseph's have reopened, and whether the others do "will depend on the need," Bishop Fu said.

The numbers of worshippers are about the same as before, with no evident trends of growth, he said.

The diocese is served by about a dozen priests ranging in age from 50 to over 70. Last year they performed more than 300 baptisms, more than 100 weddings, more than 300 confirmations and more than 100 last rites.

Baptism is not administered to children, Bishop Fu said, because candidates are expected to "understand the basics" of Catholic teaching first.

Tackling Problems

The diocese has begun to tackle the problem of replenishing the clergy; 10 young men are now being trained as priests. They were chosen from the congregation on the basis of "morality, knowledge, and health," the bishop said. Eventually, the diocese hopes to set up a new seminary.

Another problem, the lack of Chinese bibles, also is being ad-

ressed. The bishop said the Administrative Commission of Church Affairs, a government agency, is handling printing of New Testament in Chinese.

But Catholic services in China are still conducted in Latin rather than the vernacular except for sermons on Sunday mornings.

Beijing's Catholic Church is supported mainly by rent payments on suburban houses it owns, as well as alms, which the bishop described as "pretty good."

Weekday morning masses draw up to 200 people, while the usual crowd on a Sunday amounts to 2,000 or more, Bishop Fu said. Christmas services last year, including midnight mass, drew a total of about 10,000, he said.

On Easter Sunday, April 11, about 10,000 Chinese Catholics attended services at the Xuanwumen Cathedral. The main solemn mass was celebrated by Bishop Michael Fu Tieshan, head of the Beijing diocese. At St Joseph's Cathedral in the city's east district, Bishop Gaojian officiated. □

Beijing's Catholics celebrate Easter Sunday at Xuanwumen Cathedral.
Photos by Wu Chuping



Softball Flourishes in China

XIE KAINAN

SOMETIME in the early 20th century softball (*leiqiu* in Chinese), introduced from the US, began to be played in large cities such as Shanghai and Tianjin. At first it was confined to young men; the first women's teams were formed in 1951. In those years the level of play was comparatively low. After the 1949 liberation and the establishment of national sports organization and physical culture institutes, the sport became more popular. The Physical Culture and Sports Commission standardized the rules and listed softball as a major sport to be promoted actively. Today it is played largely by women, while men play baseball.

The first national exhibition matches were held in 1956 and a middle-school championship competition in 1957. Twenty-one provinces and municipalities sent teams to the first national games in 1959. Softball activities lapsed during the "cultural revolution" and were not revived until 1974. National games were held in 1975, in 1979 and every year thereafter.

The Chinese Softball Association founded in 1979 has played an important part in developing the sport. Branch associations have been set up in about a dozen provinces and municipalities where softball is particularly popular. A great many athletes, coaches and umpires have been trained. China presently has eight umpires certified for international competitions and 27 qualified for national games. In Beijing, Tianjin, Lüda, Qiqihar and Chongqing, spare-time sports schools and training centers for young people have added softball to their curricula.

SINCE China became a member of the International Softball

Federation in 1979, there have been many more contacts with foreign teams. Besides promoting international friendship and understanding—an important consideration to China—such contacts have improved the skills of Chinese players and helped promote the sport within the country.

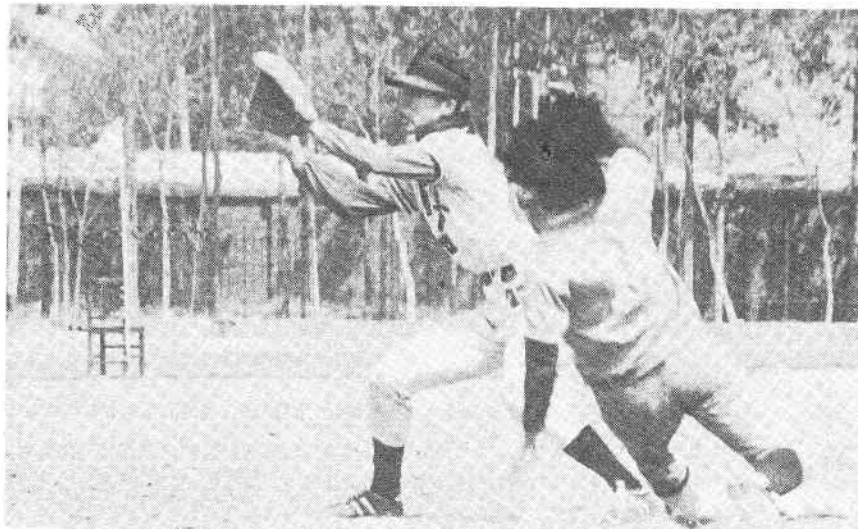
Women's softball teams from Japan, the US, Italy, the Philip-

ines and Australia have visited China, while Chinese teams traveled to Japan, the US and Italy. During a 1979 visit to Japan, the Chinese team managed to win six and tie three out of the nine games played. Japanese newspapers commented that the team's batting was particularly strong and that the players had made amazing progress in the five years since the sport was restored. □

Shanghai team members cheer on their mates.



Yang Daijin, one of China's strongest batters, is safe on base.



XIE KAINAN is a staff reporter for Sports News.



Warm-up before a match.



Pitcher Zhang Meilan.

Batting practice.





Safe on base after a spectacular slide.

A mighty swing.

Photos by Huo Jianying and Wang Hongxun





Catcher Wang Hongxin.

Women's Softball Team

ZHONG LEI

THREE fresh-faced young women softballers and their coach talked to *China Reconstructs* a few months ago about the strengths and weaknesses of their team, their training regimen and their hopes of being the first mainland athletes in over 30 years to compete in a sports tournament held on Taiwan province. Ren Yanli, Li Zhengping and Zhang Guixiang are all 19 and Beijing natives, and have been playing softball since junior middle school. They are tall for Chinese women and obviously in excellent physical condition. Representing China at the Fifth World Women's Softball Championship in July at Taipei meant a lot to them, their teammates and their coach.

Even as we talked, however, they knew there was little chance their team could attend the games because of a political ploy on the part of some Taiwan authorities and an American sports official.

What Might Have Been

Despite the fact that softball is not one of China's most developed sports (see p. 60) and her players have had few opportunities to compete in international matches, the International Softball Federation (ISF) rates China's women's team among the top three in the world, along with the US and Japan. The team placed third at the 1981 World Youth Softball

Championships held in Edmonton, Canada, and second in a special ISF-sponsored US-China-Japan contest. International competitions, as team coach Li Minkuan emphasizes, are important for athletes. Pitting themselves against the world's best, players can learn from one another's strong points and eliminate weaknesses in their own game.

Yanli, Zhengping and Guixiang — all of whom played in the Canadian tournament — have obviously studied other teams closely. Pitching standards are very high, they say, among North and South American teams — pitches are fast, varied and hard to hit. Japanese players are particularly good at base defense. Canadian and Australian pitchers are very powerful. They also admire the Taiwan players who, though young, are becoming a team to be reckoned with. Two of their pitchers are already famous in softball circles for their fast delivery and hard-to-hit dipping curves.

According to Coach Li, the Chinese team is stronger on the offensive than in defense. It has some powerful batters and good base runners, though bunting skills need to be improved. Pitching, defensive ball handling in general and fielding long balls are weak points, and the team needs to develop more varied tactical approaches in offense and defense. The coach hoped to work on these defects in an intensive training

period lasting from early May to late June. (Yanli, Zhengping and Guixiang, who are still students at Beijing Middle School No. 66, would practice in the early mornings and late afternoons while attending regular classes in the mornings.)

The players also regret the lost chance to greet old friends and make new ones. They have warm memories of the Canadian games. They found that though athletes may be highly competitive on the field, off the field they like, respect and help one another. In face-to-face human contacts, misconceptions and hostilities that divide people tend to dissolve.

Sports and Friendship

In Canada, the Chinese women were delighted to meet for the first time athletes from Taiwan. Since the mainland and Taiwan teams' rooms faced one another and they were often assigned to the same tables at mealtimes, they naturally swapped stories about conditions back home — and in the process cleared up some misconceptions. One Taiwan player, admiring a sweater worn by a mainland girl, was astonished to learn it had been made in the People's Republic. Did they really have the necessary technology? Were such stylish things really worn? Members of the two teams ended up helping one another in their daily lives, staging a joint songfest and exchanging autographs and souvenirs.

ZHONG LEI is a staff reporter for *China Reconstructs*.



Li Minkuan (left), coach of the Chinese national team.

An official traveling with the Taiwan team, mainland-born, came around to ask if any of the players were from his native province; he wanted to hear about the old home place. Among the spectators were Taiwan students attending Canadian colleges. At first they were rather hostile to the national team, but a number of victories by the team brought out their pride in being Chinese. By the end of the tournament many were happily cheering the team in

its matches against Japan, the US and other foreign teams.

The belief that sports events help promote friendship and understanding between peoples — a belief shared by China and by the organizers of the International Olympic Games — was amply borne out in Canada.

ISF rules are quite specific: The People's Republic represents China; Taiwan may participate as a province of China under the name China Taipei Softball As-

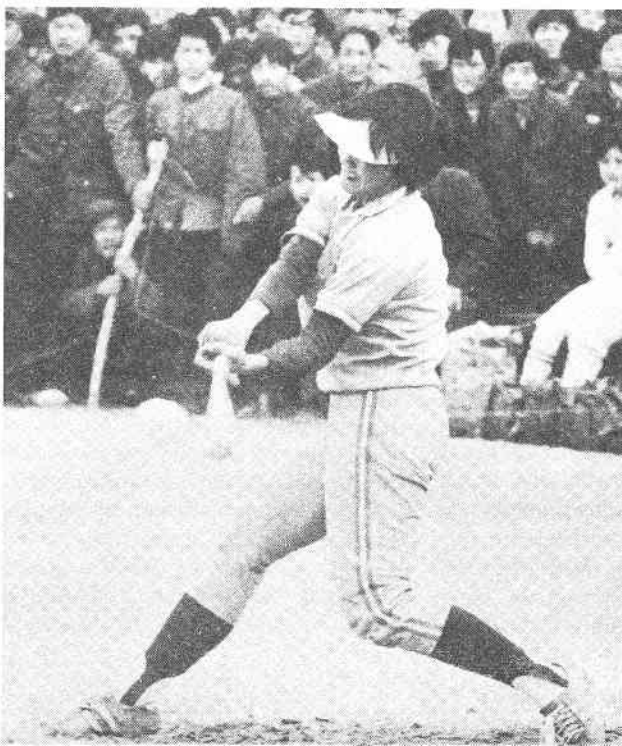
sociation (CTSA); but may not use the name, flag or anthem identifying it as the "Republic of China."

Nevertheless, from the time the games were scheduled in February, the CTSA flaunted its intentions of violating the rules — and actually did send official invitations in the name of the "Republic of China." American ISF Secretary-General Don Porter consistently hedged, made excuses, and protected Taipei officials from the consequences of their actions. Under strong pressure from softball associations around the world, Porter set up a final meeting with CTSA and promptly announced that the matter was "resolved," implying that the rules would be followed — though the subsequent CTSA statements cast doubt on these assurances. Taipei officials further inflamed the situation by stating that large balloons bearing flags would float over the stadium and spectators would be "required" to carry small flags or emblems.

Under such circumstances, China of course could not attend.

But there will be other matches allowing Chinese athletes to strive for excellence and to extend the hand of friendship to others — including their brothers and sisters across the Taiwan straits. □

Ren Yanli is a good batter as well as third base woman.



Li Nianmin (right), a leading pitcher, coaches younger players.
Photos by Huo Jianying



About China's Climate

CHINA'S climate is conditioned by her location on the southeastern portion of Eurasia between the world's greatest land mass and its biggest ocean, the Pacific. The difference in temperature of the land and water give rise to seasonal winds known as monsoons, which control her rainfall. The oceanic monsoons between April and September bring heavy rains and make the climate warm and humid. Between October and March the dry winds from inland Asia make most of the country cold and dry in this period.

Precipitation in general decreases progressively from east to west. In western Inner Mongolia and the Xinjiang region desert, semi-desert, or arid grasslands predominate. The extreme dryness of Xinjiang in the far west has enabled ancient bodies found at

Lop Nur (see *China Reconstructs* May 1981) to be maintained in a state of preservation comparable to that of Egyptian mummies.

Traveling there you won't have to worry about needing a raincoat or umbrella, but it would be risky to travel without them in summer south of the Changjiang (Yangtze) River, for the weather is characterized by intermittent drizzles. This is the source of the green, green landscape of the south and in fact, the warm, soft mists of the south have often been the source of poetic inspiration.

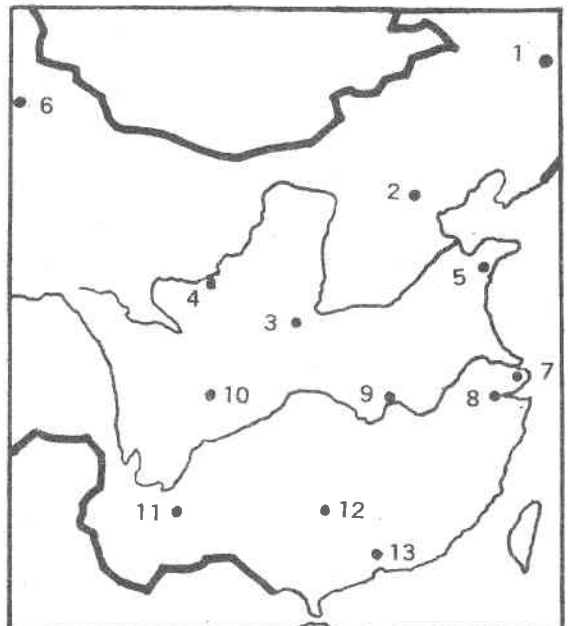
The north-south difference over China's vast territory is great in winter, but not marked in summer. Someone traveling in January from, say, Harbin in the northeast to Guangzhou in the south, will start out in a fur coat. By the time he reaches the Changjiang valley in central China he will have shed

his coat, but will still be wearing padded clothing, as—except for tourist hotels—internal heating is not customary. When he arrives in Guangzhou he will find a sweater quite enough. However, if you travel from Guangzhou to Harbin in July, you'll wish you had brought a bathing suit, for the water in the Songhua River at Harbin is as warm as that in the Zhujiang (Pearl) River in the south.

Many other factors such as mountains contribute to climatic differences. The southwestern plateau provinces of Yunnan and Guizhou are known for their mild weather all year round. The combination of southerly latitude and high altitude has earned Kunming in Yunnan province the title of "City of Perpetual Spring," but some who have been there in the winter might add that it is a very early spring. Every place has its season famed for weather at its best. Summer is Harbin's. Beijing's is autumn, with brisk sunny days after the rains stop and before the cold northwest winds begin to blow. The southerly latitude makes winter the best time in scenic Guilin in Guangxi, famous for its fantastic karst limestone mountains. □

Mean Temperatures of China's Major Cities

Cities	January		July	
1 Harbin	-19.7°C	- 3.46°F	22.7°C	72.86°F
2 Beijing	- 4.7°C	23.54°F	26.0°C	78.8° F
3 Xi'an	- 1.3°C	29.66°F	26.7°C	80.06°F
4 Lanzhou	- 7.3°C	18.86°F	22.4°C	72.32°F
5 Qingdao	- 2.6°C	27.31°F	24.7°C	75.2° F
6 Turpan	- 9.5°C	14.9° F	33.0°C	91.4° F
7 Shanghai	3.3°C	37.74°F	27.9°C	82.2° F
8 Hangzhou	3.6°C	38.48°F	28.7°C	83.86°F
9 Wuhan	2.8°C	36.9° F	29.0°C	84.2° F
10 Chengdu	5.6°C	42.08°F	25.8°C	78.44°F
11 Kunming	7.8°C	46.0° F	19.9°C	66.2° F
12 Guilin	8.0°C	46.4° F	28.3°C	82.9° F
13 Guangzhou	13.4°C	55.82°F	28.3°C	82.9° F



'Fairyland' Caverns of Yaolin

HUANG GUOWEN and TANG QINGZHONG

JUST two years ago the limestone caverns known as the Yaolin Fairyland were rediscovered. Though well known to history, their location had been lost for much of the 20th century. Of all China's underground caverns famous for their unusual rock formations, these are the largest and most beautiful. The mountainside caves are 85 kilometers southwest of Hangzhou, capital of Zhejiang province on the southeast coast.

People knew about the caverns as early as the Tang dynasty (618-907), and in the 14th century a hermit poet named Xu Fang lived there and wrote a book of poems about them. An inscription on a rock wall was carved during the reign of Emperor Guang Xu (1875-1908). Later the cave mouth at the foot of the mountain was silted up by floods and the upper opening covered with a millstone by superstitious villagers who believed that warm gusts of air coming from the cave mouth in winter were a dragon's breath. So the caverns were cut off from the world and people forgot their existence.

In 1980 a local peasant's goat squirmed behind the millstone and he went in after it and found the caves. The news spread, and experts investigating them found copper coins of the Northern Song dynasty (960-1126) and an ancient bronze mirror which still produces a reflection in spite of its age. The caverns have since been refurbished and are now a popular tourist attraction.

Wonderland

A week or two before they were actually opened to the public last

HUANG GUOWEN and TANG QINGZHONG work in travel and publicity in the Hangzhou area.

year, we set out by car from Hangzhou and, after a two-hour drive along the picturesque, winding banks of the Fuchun River, arrived at the Yaolin Fairyland.

The cave mouth is halfway up a hillside. Wraiths of mist coming from the small entrance give it an aura of mystery. A newly installed handrail guides visitors down a steep slope. With each step forward the way becomes darker. At a depth of about 20 meters, the view suddenly opens up into the first cavern, Lintianmen (Gate Leading to Heaven), about 20 meters high and 400 meters around.

Illuminated by colored lights, the rocky vault resembles a magnificent palace hall, richly decorated and crowded with human and inhuman shapes. At the end of the hall stands what looks like an enormous lotus pedestal with an array of fairies and gods on it. To one side is a stone elephant with a potted evergreen on its back, paying obeisance to the "immortals" on the pedestal.

Stalactites, stalagmites and rock formations in every conceivable form resemble curtains or tapestries, strange half-human creatures, fish, young maidens, warriors and so on. It was as though we had indeed been transported to a fairyland.

More Marvels

As we left the entrance hall, the scenes seemed to change with every step we took. One grey and white stalagmite looks uncannily like glossy ganoderma, that fungus used in Chinese medicine and, in legend, accredited with miraculous powers. Opposite is a slope crowd-

ed with shapes resembling monkeys, some with tongues lolling, others seeming to gaze covetously at the life-giving plant.

As we admired this tableau, our guide called, "Come and see what I've caught." We saw his hand in a cranny grasping a goggle-eyed frog. The guide laughed, and on closer inspection we found that the "frog" was just another stalagmite.

As we walked down a newly-laid path one of our party exclaimed "Watch out!" We looked up to see a soundless waterfall seven meters high and ten wide plunging down into a chasm at our feet. Then it dawned on us that this was a petrified lava fall, and that the "chasm" was no more than a shallow pool, which, reflecting as it did the fall, lengthened its lines and gave it the appearance of plummeting to bottomless depths. The guide explained that this was the largest lava fall so far discovered in China.

Chimes

Walking past the fall, we followed a steep path down into a dark ravine and then up again to a second hall. The rock formations here are rugged and grandiose. In the dim light, there is a tableau reminiscent of a traditional Chinese landscape painting done in heavy ink. A winding path leads to a depression where on a large "screen" is suspended what looks like a set of ancient musical chimes. Our guide picked up a stone and struck the "chimes," which gave out clear, crisp sounds whose echoes filled the cavern.



Yaolin Stone formation 'Scenes from Another World.' Xu Bang

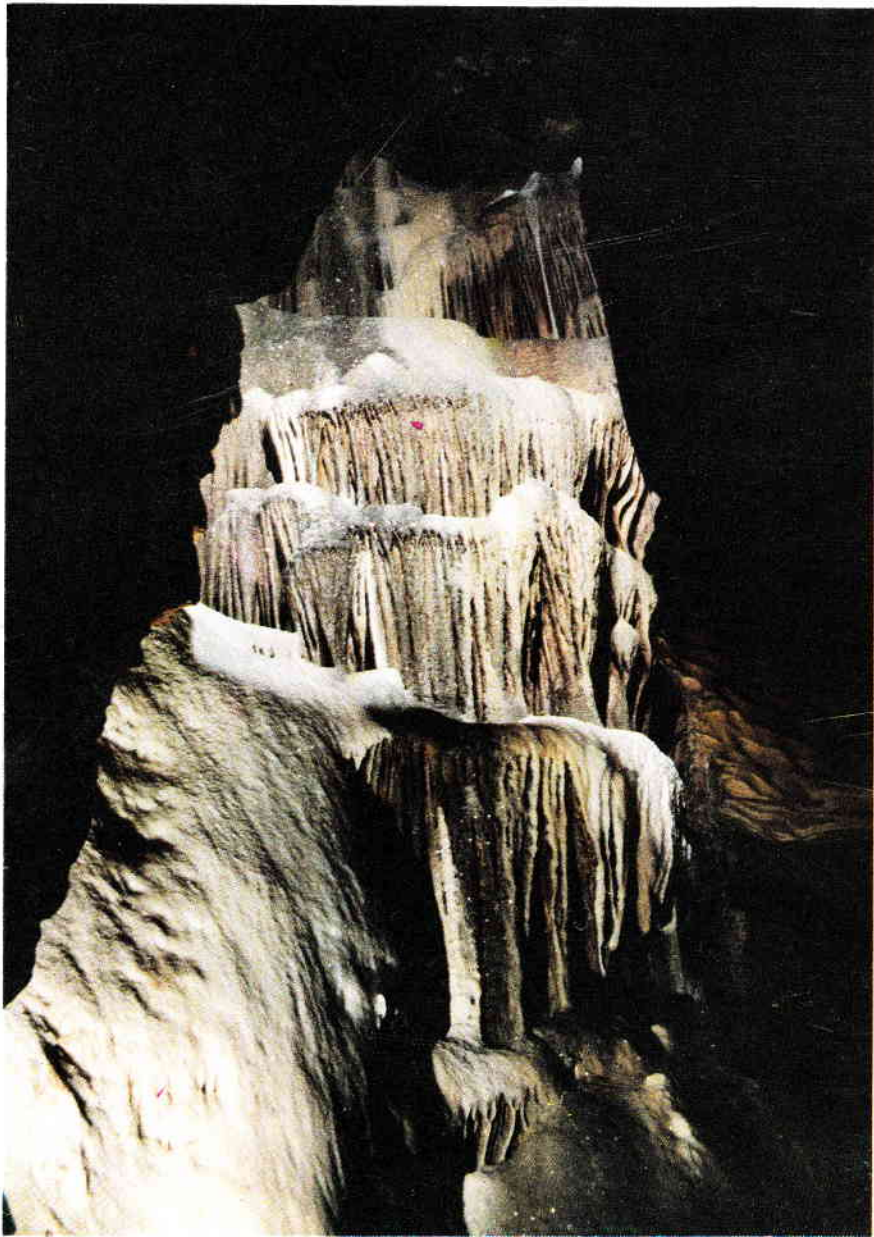


'Hanging Curtains' is the fanciful name for this group of stalactites.

Wang Tianrui



'Sea Lion Reaching for Water.' *Liu Bing*



A stalagmite looks like a mountain range in miniature.

Wang Tianrui

Leaving the second hall, we negotiated a number of "cliffs" and "ravines" to reach a third hall. This cavern was larger than the two preceding ones, measuring 170 meters long and 37 high. One outstanding feature is an enormous "tree," so thick that a dozen people could hardly encircle it with their arms. In one place, the cave floor resembles a sea with rippling waves, in the center of which lies a large, flat rock raised at both ends in the manner of a dragon boat. A small platform on the "boat" contains what looks like a "banquet" complete with trays, plates, wine pots and dishes with rare delicacies.

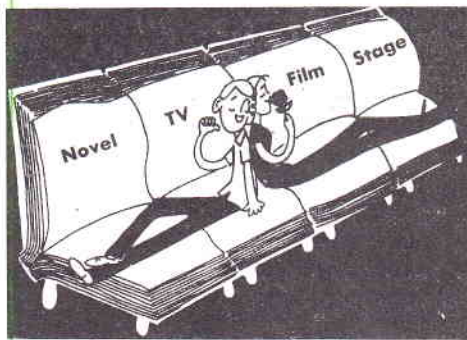
Arctic Scenes

Right next to this cavern is a fourth one, its air fresh and cool. From the ceiling hang clusters of "icicles". The flat, slightly undulating rock underfoot is covered with a blanket of white "snow." To the right of the path bubble several springs. Here too are a number of exquisite little scenes, most remarkable of which is a stone tree, tall and erect and surprisingly lifelike.

We wanted to go further, but the guide would not let us. There were two more halls immediately ahead, but the path had not been properly explored yet. A glance at our watches showed that we had already spent two and a half hours in the caverns. In our guide's estimation the four sections we had seen constituted less than one-third of the total area.

On the way out the guide told us that scientists dated the caverns' beginnings at 200 million years ago in the Paleozoic era, and their final formation at 80 to 100 million years ago. The hills hereabouts consist of limestone, and the rock formations were shaped over the centuries by mineral-rich rain water seeping through cracks caused by shifts in the earth's crust. It was nice to have the scientific explanation, but the caverns will live in our memories as a wonderland of unearthly charm. □

Cartoons



A surfeit of love.
Sun Guangzhao



Quantity and quality.
Miao Di

Noodle



Champion-length noodles.
Wang Zumin

Still life comes alive.
Guo Chenqi



Stories Told about Confucius

WEI TANG

ONE thing Confucius (551-479 B.C.) will be remembered is his approach to education. He stimulated his students to think by posing questions. He also maintained that the molding of the personality was of prime importance in education, and everything else followed from this. Thus, if the tales told after him have any truth in them, he tailored his methods to each student's needs.

His teaching style was more in the way of informal conversations than formal classes. Roughly speaking, his discourses covered three fields, the classics and philosophy, including his views on reforms which would bring the government of the ducal states back to what he considered the ideal of ancient times, the forms and ceremonies of those past times, and poetry and music. He was an avid lover of music, which he once remarked could help mold kindness and uprightness of character. Wherever he went in his travels through the states, he collected the songs of the people, which he used in his teaching, and near the end of his life edited the ancient collection *The Book of Songs*.

Altogether at one time or another some 3,000 young men came to study under him. The 72 who were the brightest and spent the most time with him came to be known as his disciples. Some of them went with him on his travels to other states.

Most devoted among them was Zi Lu, by nature rather brash and very courageous but lacking in tactics. Confucius warned him more than once to use caution. One story goes that Zi Lu asked Confucius, "If you were to lead an army, who would you take with you to the battlefield?"

Confucius' reply was, "I would certainly not take anyone who

dreamed of killing a tiger barehanded. Neither would I take anyone who behaved rashly and wanted to cross a river without any preparation. I would take with me someone cool-headed and prudent."

Zi Lu developed into a person with political insight. He traveled to the State of Wei with Confucius and when Confucius left Zi Lu and another student stayed on to serve the Duke of Wei in important positions. When Confucius later heard that there had been a political upset in Wei, he said that the other would return but that Zi Lu would die, for he knew that this honest and upright man would not turn with the tide. Soon the news reached Confucius that Zi Lu had been killed in battle, and he wept bitterly for his student.

ANOTHER story is about his relation with Yan Hui, who is credited with carrying out Confucius' ideas most faithfully. He led a very hard life, but never let it deter him from his studies. Confucius once said of him, "I doubt that I can find another person who is so attentive, diligent and consistent in his studies as Yan Hui . . . He eats coarse grain, drinks nothing but water and lives in a small narrow lane. To anyone else this would be depressing, but not Yan Hui. He is always happy and always studies hard."

But Confucius criticized Yan Hui for being too obedient and not having independent views. "Yan Hui accepts everything I say," he observed. "That's neither good for him nor for me."

Gongye Chang was another of his students. He was imprisoned on a charge that Confucius believed to be unfounded. As a gesture of his faith in him Confucius announced that he was willing to of-

fer one of his daughters to be his wife.

ONE tale may be taken as an illustration of his consideration for differences. Zi Lu asked him a question, "When we hear a good proposal, should we put it into practice at once?" "You should always first ask someone with more experience," Confucius answered. Later a student named Ran You asked the same question. To him Confucius replied, "Of course you should put it into practice at once." A third student who had heard



Drawn by Yang Yongqing

both answers, puzzled by their apparent contradiction, asked Confucius about it. "Ran You always hesitates when making a decision," he said. "Therefore he should be encouraged to be bolder. Zi Lu tends to make hasty decisions. Therefore he should be reminded to be cautious. It's only natural that different people should get different answers."

When Confucius died at the age of 73, some of his disciples put up huts beside his grave and lived in them for three years in mourning. One by the name of Zi Gong did not feel this was enough, so he stayed on three more years. Today visitors to Confucius' tomb in the town of Qufu in Shandong province will see a small cottage standing to the right of it, which, rebuilt many times in after years, stands on the site of Zi Gong's hut. □

Lesson 19

HUANG WENYAN

Miniature Landscapes

玛丽: 嗨! 你桌上的这盆
Mǎlì: Hè! Nǐ zhuōshàng de zhè pén
Mary: Oh! your desk on this pot
盆景真漂亮呀! 那是
pénjing zhēn piàoliang ya! Nà shì
potted landscape really beautiful! That is
一种什么树?
yīzhǒng shénme shù?
a kind what tree?

王平: 它是罗汉松。
Wáng Píng: Tā shì luóhànsōng.
Wang Ping: It is dwarf pine.

玛丽: 这树高不过半米; 但
Mǎlì: Zhè shù gāo bú guò bàn mí, dàn
Mary: This tree tall not over half meter, but
老干虬枝, 苍劲挺拔,
lǎogàn qiú zhī, cāngjìn tǐngbá,
old trunk curling branch, green strong straight.
就像一株参天古树。
jiù xiàng yī zhū cāntiān gǔshù.
just like a towering old tree.

王平: 盆景艺术在中国已有
Wáng Píng: Pénjing yìshù zài Zhōngguó yǐ yǒu
Wang Ping: Potted landscape art in China already have
一千多年的历史。通过
yī qiān duō nián de lìshǐ. Tōngguò
a thousand more year history. Through
拼接、修剪、雕琢等技术
pīnjiē, xiūjiǎn, diāozhuó děng jìshù
grafting, pruning, carving etc. skillful
加工, 大自然中的苍松
jiāgōng, dàzìránzhōng de cāngsōng
processing, nature in green pine
翠柏, 山川沟壑, 都能
cuìbǎi, shānchuān gōuhè, dōu néng
verdant cypress, mountain river valley, all can
在小小的盆景中体现
zài xiǎoxiǎo de pénjingzhōng tǐxiàn
at small potted landscape embody
出来。
chūlai.
out.

玛丽: 观赏盆景是一种
Mǎlì: Guānshǎng pénjing shì yī zhǒng
Mary: Appreciate potted landscape is one kind (of)
美好的享受, 难怪人们
měihǎo de xiǎngshòu, nánguài rénmen
aesthetic enjoyment, no wonder people
称它们是“无声的诗,
chēng tāmen shì “wúshēng de shī,”
call them is “soundless poem,”
立体”的画”呀!
“lìtǐ de huà” ya!
“three-dimensional painting!”

王平: 请你到客厅去看看,
Wáng Píng: Qǐng nǐ dào kètīng qù kànkan,
Wang Ping: Please you to living room go look,
那里还有一盆。
nàlǐ hái yǒu yī pén.
there also have a pot.

玛丽: 好。(走进客厅)噢! 这盆是
Mǎlì: Hǎo. (Zǒujìn kètīng) Ō! Zhè pén shì
Mary: Fine. (Walk into living room) Oh! This pot is
山茶花, 开得这么红艳,
shāncháhuā, kāi de zhème hóngyàn,
camellia flower, bloom so red brilliant,
美极了!
měi jǐle!
beautiful extremely!

王平: 你仔细看看, 这盆跟桌上的
Wáng Píng: Nǐ zìxì kànkan, zhè pén gēn zhuōshàng de
Wang Ping: You carefully look, this pot with desk on
那盆有什么不一样?
nà pén yǒu shénme bù yíyàng?
that pot have what not same?

玛丽: 怎么, 这盆是假的?
Mǎlì: Zěnmē, zhè pén shì jiǎ de?
Mary: What, this pot is artificial?

王平: 你看, 那花蕾、花朵、花叶,
Wáng Píng: Nǐ kàn, nà huālěi, huāduó, huā yè,
Wang Ping: You look, that flower buds, flower, flower leaf,
是用汉白玉、孔雀石、
shì yòng hàn bái yù, kǒng què shí,
are use white marble, malachite,

玛瑙等珍贵的材料琢成的。

mǎnǎo děng zhēnguì de cáiliào zhuóchéng de.
agate so on precious materials carved.

玛利: 如果不细心看, 简直看
Mǎlì: Rúguó bú xìxīn kàn, jiǎnzhí kàn
Mary: If not carefully look, simply see

不出来。

bù chūlai.
not out.

Translation

- Mary: Oh, the miniature landscape on your desk is really beautiful. What kind of tree is that?
- Wang Ping: It's a dwarf pine.
- Mary: This tree is less than half a meter tall but it has the sturdy trunk and strong gnarled branches of a towering old tree.
- Wang Ping: The art of miniature landscapes has a history of more than one thousand years in China. Through grafting, pruning, and carving, the green pines, verdant cypresses, mountains, rivers and valleys of nature can all be manifested in miniature.
- Mary: The appreciation of miniature landscapes is one type of aesthetic enjoyment. No wonder people call them "soundless poems" and "three-dimensional paintings."
- Wang Ping: Please go to the living room and have a look. There is another pot there.
- Mary: All right. (Walks into living room) Oh! This pot has camellias. Such a brilliant red. How beautiful!
- Wang Ping: Look carefully. Is there any difference between this one and the one on the desk?
- Mary: What, is this artificial?
- Wang Ping: Yes. Look, the buds, petals and leaves are made of such precious materials like white marble, malachite and agate.
- Mary: If you don't look carefully, you can hardly tell the difference.

Notes

1. Gēn...yíyàng 跟...一样 (the same as...).

Wǒ de shōuyīnjī gēn tā de shōuyīnjī yíyàng
我的收音机跟他的收音机一样 (My radio is the same as his).
Zhè pén huā gēn nà pén huā yíyàng
这盆花跟那盆花一样 (This pot of flowers is the same as that one).

Sometimes an adjective follows. Wǒ de shōuyīnjī gēn tā de shōuyīnjī yíyàng hǎo
我的收音机跟他的收音机一样好 (My radio is as good as his).
Zhè pén huā gēn nà pén huā yíyàng piàoliàng
这盆花跟那盆花一样漂亮 (This pot of flowers is as beautiful as that one).

In the negative form, the word bù 不 can be placed before either gēn or yíyàng. Wǒ de shōuyīnjī bù gēn tā de yíyàng
我的收音机不跟他

的一样 or Wǒ de shōuyīnjī gēn tā de bù yíyàng.
Both mean "my radio is not the same as his."

2. Ràng 让 (let, allow).

Ràng wǒ zài hǎohào kànkàn 让我再好好看看
(Let me look again carefully).

This word also has another meaning, as in:
Ràng wǒmen tuánjié qílái, gòngtóng jìnbù 让我们团结起来, 共同进步
(Let us unite and make progress together).

Everyday Expressions

- 修剪 xiūjiǎn prune, trim
修剪果枝 xiūjiǎn guǒzhī prune fruit trees
修剪指甲 xiūjiǎn zhǐjiǎ trim fingernails
- 别致 biézhì unique
样子别致 yàngzi biézhì unique look
形状别致 xíngzhuàng biézhì unique shape
- 观赏 guānshǎng see and appreciate, or enjoy
观赏景色 guānshǎng jǐngsè enjoy a beautiful scene
观赏表演 guānshǎng biǎoyǎn enjoy a performance


Exercises

- Answer the following questions in Chinese. Do you like miniature landscapes? Why?
- Complete the following sentences with gēn... (bù) yíyàng.
(1) 我的毛衣_____他的毛衣_____。
(2) 那架大照像机_____那架小照像机_____。
(3) 这盆盆景_____那盆盆景_____好看。
(4) 他买的爆竹_____我买的爆竹_____多。
- Read the following sentences aloud and translate them into your own language.
(1) 让我们为成功干杯!
(2) 让我们共同努力, 取得胜利!
(3) 让我们为增进友谊而努力工作!

4. Read the following passage.

今天我在朋友家看见两盆盆景, 一盆是罗汉松, 一盆是山茶花。那棵罗汉松只有半米高, 但是老干虬枝, 苍劲挺拔, 跟一棵参天古树一样。那盆山茶花开得那么红艳。虽然它的花蕾、花朵、花叶都是用汉白玉、孔雀石、玛瑙等材料琢成的, 但是看起来跟真的一样。

盆景是经过人工拼接、修剪、雕琢, 使大自然中的景物在小小的盆景中体现出来。难怪人们都认为观赏盆景是一种美好的享受。

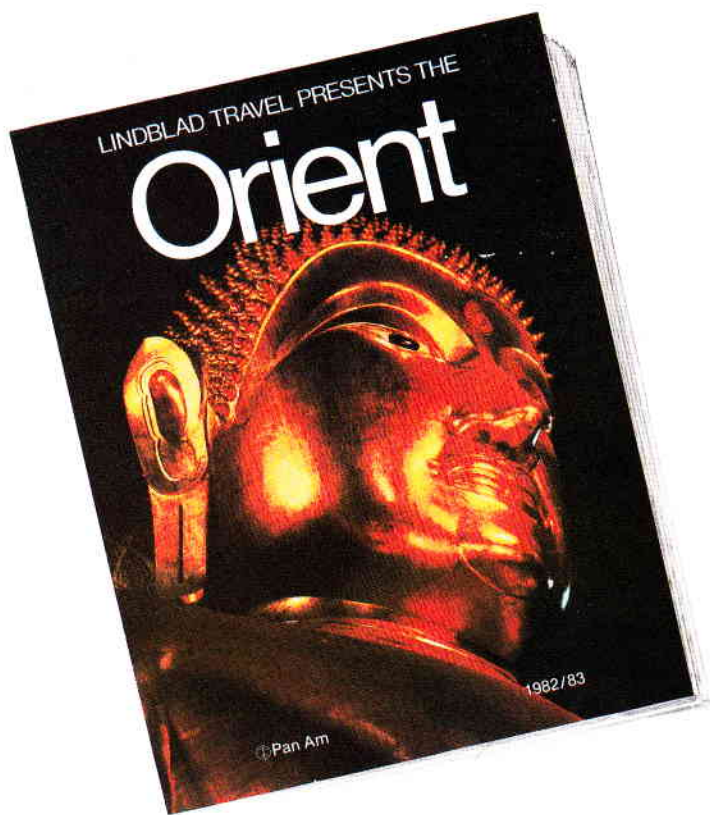


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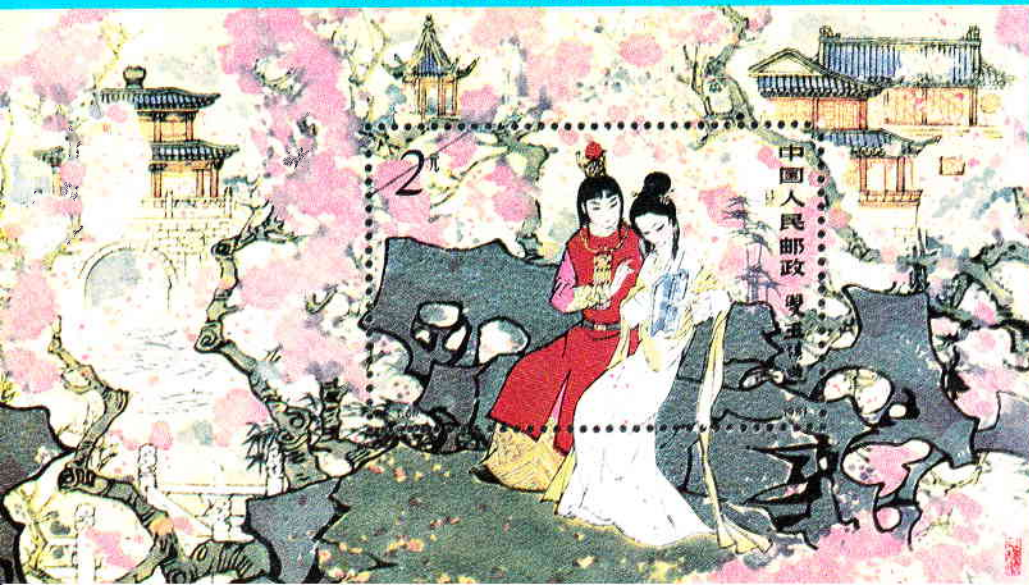
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The Twelve Beauties of
Jinling from
'A Dream of Red Mansions'
Part II

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