

China

Reconstructs

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- **Beijing's New Airport**
- **Food Grain**
- **Population**
- **From Capitalist to Socialist Trade Leader**



The Lianhuachi (Lotus Pond)
Duck Farm.

Xiejun

China Reconstructs

中國建設

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Why did it grow so fast and what is she doing about it? Stories on population and family planning. Page 5



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FROM CAPITALIST TO SOCIALIST TRADE LEADER



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CONFUCIUS AND HIS HOMETOWN

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Temporary granaries built when Xinghua county, Jiangsu province had a record-high harvest in 1979.

Li Shixiang

Food Grain for China's Millions

WEN RONG

WITH a huge population and backward economy, before liberation China was a country of hunger and poverty. More than 60 percent of the rural population, making up nine-tenths of the country's total, lived on grain husks and wild plants half the year. Any natural disaster would claim a great number of victims. In 1920 when a severe drought hit five provinces of north China more than half a million peasants died of starvation. Such tragedies occurred often. One can read about them in many books on old China and both Chinese and foreign magazines of that time.

Such sufferings ended after 1949 when the new China was founded. China is still a developing country with nearly a quarter of the world's population, but only 7 percent of its land cultivable.

But, although today the standard of living of the Chinese people is not high, no one starves even in a year of poor harvests. We have been able to do this because, first, with the development of agriculture over the past 30 years, grain output has increased by 1.7 times to reach 315 million tons in 1979; secondly, the people's government adopted correct policies including one for rational distribution of grain. In November 1953 a policy went into effect under which the state purchases a fixed quota of grain from the peasants and distributes it in a planned way to cities, industrial and mining centers and rural areas that have a shortage of grain. The government fixes the purchase and sale prices and guarantees the supply of consumer grain to the urban areas.

In the Countryside

China's 800 million rural commune members are the main producers as well as consumers of grain. How is grain distributed among them?

The Xihuangliu production brigade of the Huayuankou commune in the middle reaches of the Huanghe River provides an example. It has 1,301 people and 102 hectares of land. It was here that Chiang Kai-shek blew up the dikes in June 1938, in an attempt to block the advance of the Japanese invaders. While this did not prevent the Japanese march to the south, it flooded wide areas and drowned 890,000 people. Xihuangliu village was one of the most severely hit. After liberation the people's government provided relief to the people and helped them rebuild their homes. The

area's grain production has risen from 75 tons per year just after liberation to 1,195 tons in 1979.

The brigade divided the 1979 grain in three ways: 1. agricultural tax (11 tons), and sale of surplus to the state (450 tons); 2. members' food allowance (506 tons averaging more than 370 kilograms per capita) and 3. grain for the use of the collective (228 tons that includes 42 tons for seed, 75 tons for fodder, 61 tons for investment in small industry and sideline production and 50 tons for a reserve to meet emergencies such as natural disasters). Now the brigade has its storehouse full to capacity with 200 tons of reserve grain. In addition, the members reaped 70 tons from their private plots.

Xihuangliu village has done fairly well compared with the other 600,000-some production brigades in the country. It has more food grain and collective reserves per member and has sold more surplus to the state, but the pattern of distribution is the same in other areas. Every year a grain distribution plan, including the food grain allotment, is discussed at a general membership meeting. Usually a member of a well-off brigade gets 250-350 kg. a year; in a fairly well-to-do one, 200-250 kg. and in poorly-run places, 150-200 kg. All members of a brigade are entitled to a share, with children under five getting a half share.

To implement the principle "to each according to his work" and at the same time to guarantee the basic needs of the old and young, many brigades allot food grain to their members according to the amount of work done, but a basic share is also given to everyone. In this way the members who have worked well get more grain while those who for various reasons have not earned much and those who have lost the ability to work still have enough to eat. The brigade is responsible for the daily needs of old people who have no one to support them.

One grain crop is harvested in summer and another in autumn in many parts of China. Accordingly, distribution takes place in

July and in November after the harvests. The cost for the food grain allotted to the peasants is much lower than that sold on the urban market. The cost of it is deducted from the members' work points at the annual accounting.

In addition to this collective grain, the members have the produce from their private plots. They also get a bonus of grain when they sell hogs to the state.

State Buys Surplus

The agricultural tax on the people's communes in kind of grain is very low and has remained unchanged since it was fixed in 1952, at 10 percent of the grain output at that time. Its ratio to

actual output has become less and less as production has grown. For example, Xihuangliu brigade's tax to the state in 1979 was only a little over one percent of its total grain production.

Every year the government buys from the people's communes a certain amount of surplus grain based on actual output and in accordance with the state plan. This method takes into account the interests of the nation as a whole, the collective and the individual peasants. The state fixes a reasonable purchase price. In disaster areas the government guarantees that the peasants have enough food grain and in case of a shortage it makes up the needed amount.

Grain store, Beijing.
Wu Chuping



Rice allotment to members of Xiangyang commune, Sichuan province.
Xinhua



Consumer Grain Supply

First call on the grain the government obtains from agricultural tax and purchase from peasants is as food to residents in cities, towns, industrial and mining areas, to communes growing industrial crops and those who have a grain shortage. Second is for industry and commerce; third, the armed forces; fourth, state reserves and fifth, export. Grain consumption by urban inhabitants and a small portion of the peasants takes the biggest part.

The state provides commercial grain for about 100 million urban residents. Grain is rationed according to a person's type of work, age and eating habits, and monthly grain coupons for each family are issued correspondingly. City residents can buy grain at nearby stores with these coupons. When children grow up or a worker's job becomes heavier grain allotment is increased. For an urban worker it is usually 14 to 17.5 kg.; for a heavy manual laborer it is 20 to 30 kg. Any uneaten portion of the ration belongs to the people themselves.

The state supplies grain to the rural areas where the peasants grow mainly cotton, vegetables, oil-bearing crops, tobacco or hemp and do not produce enough grain for themselves. The state also subsidizes minority nationality

areas, remote mountain areas with low levels of production and areas hit by natural disasters.

Grain for fishermen and herders who do not grow grain at all is also provided as in the urban areas.

Pricing

Thus grain is purchased and sold by the state according to a unified plan and the grain price is fixed by the state. The principle is to guarantee the people's daily needs and promote the development of agriculture.

To increase the peasants' income the government has raised the purchase price of grain on eight occasions in the last 30 years. The purchase price in 1978 was twice that in 1949. Another 20 percent increase was made in 1979 after the summer harvest. The state now pays half again as much for the surplus grain that the peasants sell to the state above their quota. This increase in the grain purchase price resulted in 3,000 million yuan more income for the peasants in 1979. In 1979 the state purchased 12 million tons of summer grain, a record high.

In spite of the several increases in purchase price of grain the market has been basically stable for the past 30 years. Any financial losses are borne by the state. In Beijing, for example, wheat flour sells at 0.37 yuan a

kg., rice at 0.304 yuan a kg., basically the same as 20 years ago. At this rate a month's grain costs only one-tenth of the lowest wage of a factory worker.

The farmers are allowed to sell their surplus grain on the free market usually at a price 50 percent higher than that of the state. Such trading is done on the basis of mutual consent between seller and buyer.

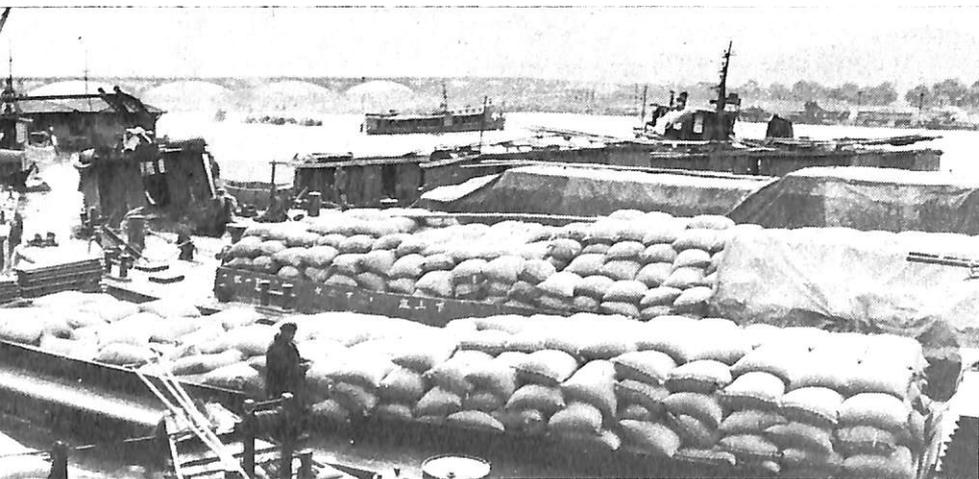
Since agricultural production remains at a very low level and the country needs more varieties of grain, China trades grain with some foreign countries, importing wheat and corn to supplement the domestic market and exporting some rice and soy beans.

It is China's fundamental principle to feed her 970 million people by relying on her own efforts. In the past 30 years the country's agriculture has grown — but at a slow pace. There is the problem of comparatively little arable land and a rapid growth of population. During the ten years of the cultural revolution development was further hindered by the sabotage of Lin Biao and the gang of four. From the national point of view grain production is not sufficient, averaging only 300 kg. per capita per year.

To develop agriculture faster and modernize it has become a vital task in our socialist modernization program. The support industry and scientific research are giving to agriculture is being strengthened. The policy of distribution "to each according to his work" is being implemented to stimulate the enthusiasm of the peasants and to raise output of agriculture, animal husbandry and fishery. The government is planning to set up production bases for consumer grain, hoping to obtain a big increase in grain by 1985. Attention is also being paid to practicing economy in grain consumption, and to enforcing family planning to curb the growth of the population. All these steps are being taken to improve the people's living conditions and meet the needs of modernizing the country. □

A rise in grain price has resulted in more surplus grain in Changsha, Hunan province, sold to state purchasing stations.

Tian Yingkui



Solving China's Population Problem

WANG NAIZONG

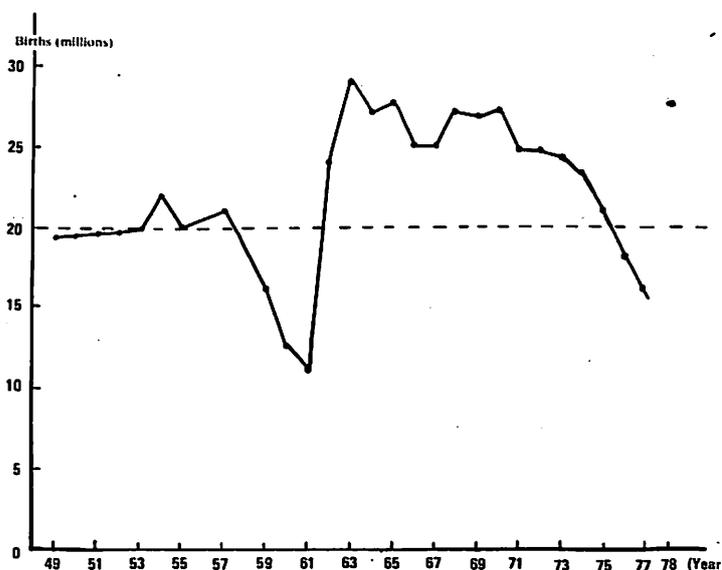
CHINA'S population today numbers more than 970 million, and is the largest of any country in the world. Spread evenly over her territory of 9.6 million square kilometers, there would be just over 100 persons per square kilometer—not a very high density if compared to the 300-odd per square kilometer in Japan. Yet China's population could become a matter of serious concern.

It has been increasing at an average rate of 19 per thousand annually since the founding of the new China. The population in 1979 was 78 percent higher than in 1949. Such a rate of increase is incompatible with the backward economy we have inherited from the old China—an economy in which fundamental changes cannot be effected within a brief period. It has become a burden on the national economy.

Although achievements of no mean proportions have been made in China's economic construction over the past few years, with grain and industrial production increasing at an annual average rate of 3.3 and 11.2 percent respectively, a large part of the increase in national income has been swallowed up by the needs of the growing population. Population theoreticians abroad have used the term "explosion" to describe what has taken place in China, and there is no doubt that it deserves serious attention. The Chinese government and people have in recent years taken measures to solve this problem, with fair results.

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China's Birthrate 1949-1978



Reasons for High Rate

The reasons are many. In the 109 years from the Opium War in 1840 to China's liberation in 1949, her population increased by only 120 million. Although the birth rate was a high 30 or 40 per thousand, it was accompanied by a death rate of roughly 28 per thousand, and average life expectancy was less than 40 years. Thus the natural growth rate remained in the vicinity of 2.6 per thousand. This relatively slow rate of increase reflected the sad plight of the Chinese nation at that time—ravaged by disease and famine and struggling for a bare subsistence and, at the same time, subjected to imperialist invasions and plunder and the internal exploitation and oppression of feudal landlords and bureaucrat capitalists.

With the improvement in the people's livelihood after the founding of the new China, cou-

pled with better medical facilities, the popularization of sports and the provision of inexpensive sports equipment and facilities, national health improved. The death rate dropped sharply, but the birth rate remained at a high level. Life expectancy nearly doubled, and the natural increase in population jumped to about 20 per thousand. Net increase averaged 14 million annually between 1954 and 1957. Between 1966 and 1971, the natural rate of increase soared to 26 per thousand, with net annual growth of the population averaging more than 22 million. This rapid growth of the population, resulting from a high birth rate coupled with a low death rate, was obviously an enormous improvement over the situation that existed before liberation, but it has also created new problems in such matters as employment, housing and educational facilities.

Without looking deeply into the facts, in the early days soon after the founding of the new China, we directed our main energies towards healing the ravages of war and making preparations for large-scale economic construction, which left us little time for consideration of the population problem. Putting one-sided emphasis on learning from foreign countries, we even rewarded parents who produced a host of children as meritorious examples worthy of emulation.

In the 50s both Chairman Mao Zedong and Premier Zhou Enlai had mentioned that man should control his numbers and limit the number of births. Other people with insight also foresaw the consequences that would result and proposed birth control. But hardly any attention was paid to them in official quarters. In 1957, the far-seeing economist Ma Yinchu published his article "A New Theory on Population" in which he analyzed the contradiction between excessively rapid population growth and the need to speed up capital accumulation and improve the life of the people. He clearly set forth his views regarding planned parenthood and proposed concrete measures to achieve it. Regrettably, his views were not only rejected, but even labelled "Malthusian" and subjected to criticism. Consequently, theoretical research on population control stagnated. One-sided assertions that "the more people we have, the easier it is to accomplish things" were commonplace and discussion of the drawbacks of an overly-large population became taboo. Birth control work virtually came to a halt.

In 1964, to counter this situation, the State Council set up a birth control office, and corresponding departments appeared in a number of provinces and municipalities. But after this good start they soon foundered in the atmosphere of anarchism created by Lin Biao and the gang of four during the cultural revolution. The net increase in population between 1966 and 1971 amounted to over 120 million.

Some people in favor of uncontrolled population growth argued that it did not cost much to bring up a child, due to the low standard of living. Others still deeply influenced by the centuries-old family-clan system in China and its attendant moral principles, believed that numerous progeny and large families were things to be desired.

Birth Control

Government departments, population specialists and large sections of the populace have in recent years come to recognize the incompatibility between rapid population expansion and China's economic development, as well as the necessity for curbing population growth. With the advice of experts, the government is searching for the best and quickest means to reduce the growth rate. The aim is to achieve planned and proportionate development of the means of production and of mankind itself.

At the Second Session of the Fifth National People's Congress last year, Premier Hua Guofeng proposed that the rate of population growth be gradually reduced to five per thousand by 1985; and that by the year 2,000 births and deaths should balance, meaning that by then zero population growth rate should have been achieved.

In 1973, the State Council set up the Office of the Leading Group for Birth Control to bring China's population expansion within the orbit of state planning. Now, special birth control departments and offices exist in all provinces, municipalities, districts, counties, government organs and large industrial enterprises. And in every factory workshop and agricultural brigade there are family planning workers who bring their services to each family and disseminate advice on birth control, so that knowledge on this subject is available in all corners of Chinese society. In many places the mass media and various forms of cultural entertainment are used to

publicize elementary knowledge about physiology and hygiene and press home the advantages of having fewer children. At the same time the state has earmarked funds for the manufacture of contraceptives, to be supplied free of charge. Sterilization operations and induced abortions are free too.

To push forward investigation into the population question, special research units have been set up since 1974 in academic circles, and population research departments established in a dozen universities. Many provinces and municipalities have founded academic societies to study the population question and a national society is in the process of being set up.

As regards measures, taking into consideration both present and future developments in population and the economy, as well as calculations based on the age structure of the population, the Chinese government is implementing a policy that encourages couples to have only one child. Necessary guarantees are also provided: awards and benefits to couples who volunteer to have only one child; monthly health-care subsidies up to the age of 14 for only-children of urban workers; and, also up to the age of 14 for the only-children of commune members in the countryside, grain allocations from infancy equal in amount to those of adults, larger private plots, and a certain number of workpoints per month given as a form of health-care subsidy. Special consideration is also given in such respects as housing, medical care and admission to nurseries and kindergartens. Simultaneously, disciplinary action is taken against parents who produce children in violation of the family planning program, and economic sanctions are imposed on those producing a third child.

Of course, these administrative measures can only play a supplementary role. Education is the chief means of persuading parents to have only one child. We are facing a major revolution in the advancement of mankind, one which will bring unprecedented



Tube ligation is one method of birth control some Chinese women have chosen. Dr. Wang Quanzhong (left) of the city of Xi'an has performed 10 thousand of them.

changes in the family structure, social relations and the entire system of social mores and customs.

Among the national minorities, actual conditions are taken into consideration, with attention paid to both the expansion of their erstwhile dwindling populations and to family planning.

Achievements

Notable results have already been gained in family planning in China. A marked decrease has been registered in natural population growth: from 12.1 per thousand in 1977 to 12 per thousand in 1978. Incomplete statistics show that nearly four and a half million couples have already agreed to have only one child; in a number of districts, 50 to 80 percent of newly-wedded couples have entered their names for having an only child, in some cases as many as 90 percent. In Sichuan province, whose population makes up one tenth of the national total, the rate of natural growth has dropped from 31.21 per thousand in 1970, before birth control educa-

tion began, to 6.06 per thousand in 1978—a decrease of 25.15 per thousand in eight years.

Foreseeably, starting in 1981, if no more "third children" are born, and if 30 percent of the one-child mothers do not give birth to a second; and if one-child families (at a rate of ten percent a year after 1982) become the general rule by 1987, then, reckoning by the number of people who reach marriageable age every year (calculated at 23 for women), China's rate of population growth should reach zero by the turn of the cen-

tury. Of course, it will require herculean efforts to reach this goal.

In view of China's population boom in recent years, numerical control over its growth is a matter of first importance. But strenuous efforts should also be made to have a better-educated and more healthy population. This is essential for China's modernization. Workers with the scientific and cultural level, not of the 70s and 80s but of the twenty-first century, should be trained and educated to take their place in the modern world. □

Family planning, as being promoted above in the Lugouqiao commune outside Beijing, is the means by which China hopes to control her population growth.



Handing out honor certificates and awards to one-child couples at the Lianglukou commune in Sichuan province's Shifang county. Photos by Xinhua



Family Planning in Nangong County

SUN XIAOFEN



Gynecologist at Nangong county hospital training family-planning personnel for communes and their brigades. In old China people wanted many children because many failed to live to maturity; today a system of regular inoculations and other medical care have made such fears unnecessary. The staff of a village medical station in Nangong county receives a shipment of the pill and other contraceptives.

Photos by Guan Yongzeng

ONE of the units cited as a model for family planning is Nangong county in southeastern Hebei province. With a population of 378,000, the county has paid attention to this work since 1971, and as a result its natural population growth rate has dropped from 16.7 per thousand to 3.6 per thousand in 1979. In 1979, 4,421 children were born, half the number of 8 years ago. Now 98 percent of its 43,000 women of child-bearing age are taking birth control measures. Over 7,100 married couples have declared they plan to have only one child.

Before 1971 the natural growth rate of population in Nangong

county at times reached as high as 20 per thousand. Most couples had four or five children by the time they were 40, some even seven or eight. Despite a 3.7-fold increase in grain output since 1949, the per-capita grain ration had been reduced by 3.3 kilograms per year owing to the sharp increase in population. Every year there was a deficit and over 5 thousand tons had to be supplied by the state. Some of the cadres began to see that such a high birthrate was bound to hold back improving the peasants' life.

This realization, plus calls by the government for birth control, made county leaders see that something had to be done. They put family planning work on the county government's agenda and

set up a special office for it with a vice-head of the county in charge. Now in every commune someone is responsible for this work and each production team has a woman in charge of women's work who explains family planning and distributes contraceptives.

Rewards

The county has also worked out appropriate measures to reward those who limit their families and penalize those who do not. One-child families receive honor certificates and an annual bonus, equal to two months' income of one working member. Children under 14 in these families get the same grain allocation as adults

SUN XIAOFEN is a reporter for Xinhua News Agency.

and an extra private plot equivalent to that for one and a half persons. They go to school tuition-free and get preference in job placement and medical treatment. In the towns, one-child parents are given a monthly payment of five yuan.

Conversely, parents who against all persuasion insist on having more than two children are docked monthly 10 percent of their earnings. Cadres are meted out heavier penalties than ordinary commune members.

"Only three couples have been penalized since this system was adopted last April," states Qi Xiulan, director of the county family planning office.

There are many "positive" stories. One is of Bai Yuying, a 32-year-old woman with two boys. She wanted to have a daughter too. But when they considered the economic benefits to the family, Bai Yuying's own greater freedom to work and study and the question of the burden to the state, she and her husband changed their minds.

One Couple, One Child

The idea of "one couple, one child" calls for a radical change in customs and habits in China's

rural areas. Old people with feudal ideas believe in raising big families with numerous sons and daughters, particularly the former. Sons, with labor and earning power, were viewed as insurance for economic security. When 31-year-old Qi Xinlian, who already had a daughter, decided to break with traditional ideas and have a sterilization operation, her mother-in-law objected strenuously. She wanted two grandsons. Qi Xinlian and her husband talked with the old lady. They explained to her that times were different now, and men and women were equals. It made no difference whether the offspring were boys or girls. The mother-in-law was finally convinced.

The traditional view has been that one reason boys were better than girls was because girls married and moved away to their in-laws. Now education in the new ideas includes the following points: encouraging the son-in-law to live with his wife's family; that if desired the relation between father-in-law and son-in-law should be looked on as one of lineal descent; and that both sons and daughters have the right to inherit property and also the obligation to care for their parents in old age.

Encouraging later marriage is another measure for limiting population growth. This is particularly important in the countryside where it was traditional to marry early. Since education on various aspects of population and family planning was begun in Nangong county young people are marrying later and having children later, and therefore more families with only one child. Since 1974, of the 3,000 young people reaching marriageable age every year none of the men married before they were 25 and none of the women before 23, the recommended ages. Thirty percent of the newly-weds had children only after two years of marriage.

The Nangong county medical network keeps close watch on the health of couples using the various methods of birth control through frequent physical checkups and prompt measures in case anyone suffers from side effects. The county hospital also gives comprehensive training in birth control techniques to commune and brigade medical personnel and introduces new methods.

Partly as a result of promoting family planning Nangong county has ceased to need grain subsidies from the state and has had 10,000 tons of surplus to sell in recent years. □

News Notes

A Rare Poplar Forest

A NATURAL forest of a rare kind of poplar tree (*poplar diversifolia*) covering 200,000 hectares was discovered in Tarim Basin in southern Xinjiang last year during a two-month aerial survey by Xinjiang forest workers.

According to researchers this is the oldest of the poplar family. Highly resistant to alkali, drought, sand and wind, it grows in deserts and dry places in Europe, Asia and the northern part of Africa. This is the largest natural forest of its kind found so far in China, and one of such

size is seldom seen in other parts of the world too. The forest plays an important role in stopping the encroaching shifting sand of the Takla Makan Desert lying to the south of the forest.

Legendary 'Butterfly Cup'

THE "Butterfly Cup" with a design of flowers inside which turn into a fluttering butterfly when filled with wine is a thing of legendary fame in China, but it was known only from a description of it in a Shanxi province opera. Porcelain makers had long wondered how to reproduce it.

Not long ago a 70-year-old peasant from the suburbs of

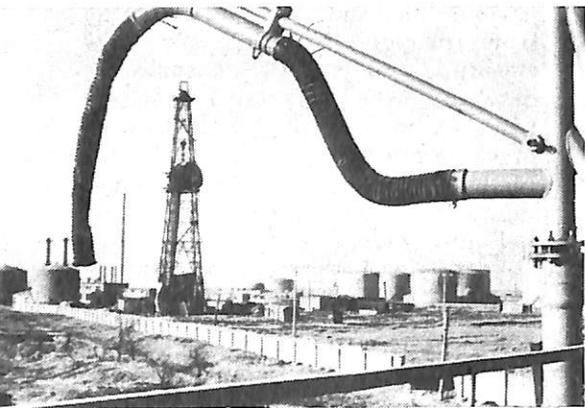
Houma, a town in Shanxi province, donated to the Houma Porcelain Factory such a cup, passed down through generations in his family. In cooperation with technicians from an optics institute, through combining traditional technology and modern optics the factory has now succeeded in making it.

The vessel is in the shape of a gold bell on a thin-waisted stem. On its outside is a design of two dragons playing with a pearl, and inside are several red and blue flowers. When filled with wine, the tiny flowers seem to turn into a fluttering butterfly which disappears after the wine is emptied. □

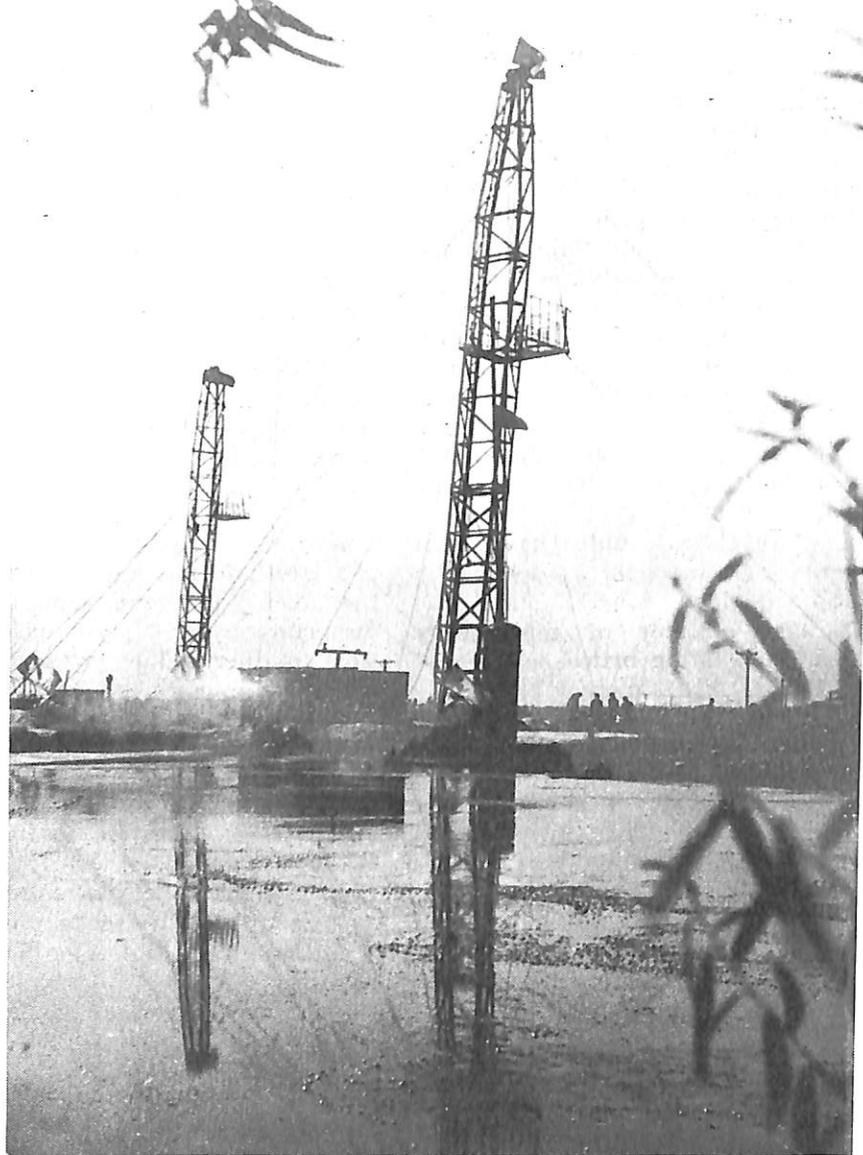
Liaohé Oil Field



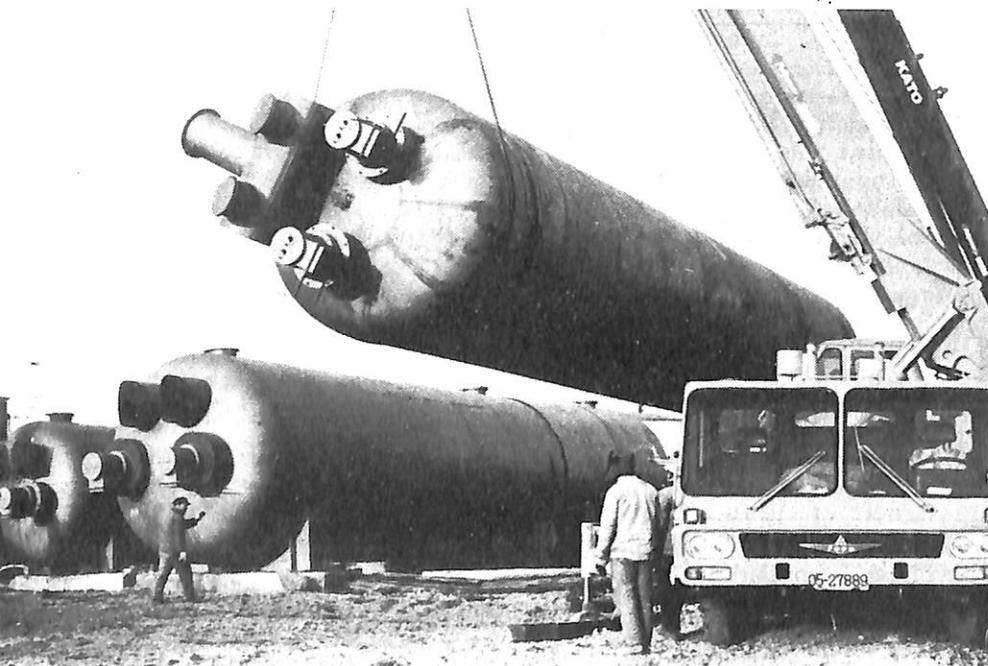
High-pressure jet drilling increases drilling speed.



An oil pumping station.



A pair of wells which will soon begin producing.



Electric separators for removing the water from the oil being hoisted and installed.

ANOTHER big oil and gas field, Liaohé in Liaoning province, has been opened up. By the end of last year all major installations had gone into operation. Its annual production capacity of 5 million tons of oil and 1,700 million cubic meters of gas makes it one of China's major oil fields. Located at the northern end of Bohai Sea, it is conveniently near to other industries which make Liaoning one of China's important industrial bases, including iron and steel, oil refining and chemical fertilizer. □

Beijing Duck: From Farm to Table

LIU CHENLIE

WHEN people come to Beijing, almost every one of them, whether they come from other parts of China or from abroad, wants to do two things: visit the Great Wall and enjoy a Beijing Roast Duck dinner. Both are unique. There is only one Great Wall, just as there is only Beijing Roast Duck, no other duck will do. It must be the force-fed Beijing Roast Duck, famous throughout the world for its crisp succulent skin, tasty, tender flesh and the delicious soup made from its bones.

Origins of the Beijing Duck

China was one of the first countries in the world to domesticate the duck. In the *Zuo Zhuan* (a commentary on the Spring and Autumn Annals) written over 2,000 years ago, there is a passage about raising ducks. The Beijing Duck, so appealing to the appetite, is also a handsome creature in life, with snow-white plumage and orange-red bill and feet. Growers like it because it grows fast, is very hardy, and lays a lot of large eggs.

The ancient emperors had unwittingly, at first, started this flourishing duck-raising industry about 300 years ago. In the 15th century during the Ming dynasty, the capital was moved north from Nanjing to Beijing. With this, a vast quantity of tribute from the southern provinces in the form of rice and other cereals were shipped to Beijing via the Grand Canal. Much rice was spilled on off-loading at the terminus of the canal in the eastern suburbs of Beijing. Enterprising farmers

nearby were not slow to exploit this windfall. And so the capital's duck industry began.

It is said that in those days the ducks were a small white breed brought in by the boatmen. Through carefully selection and breeding over the years they have evolved into today's Beijing Duck, still white but a much larger bird. Gradually the center of the duck industry shifted to the city's western suburbs at the foot of Jade Spring Hill, where the climate was milder, the water better and the feed more plentiful. At first, the ducks and the special Jingxi rice raised here went to the imperial kitchen. The duck was bred

mainly for its fat, not its meat. Then, about a century or so ago someone perfected a method of roasting this duck which took the fancy of aristocratic palates.

This restricted clientele limited duck breeding to a very small scale. In 1926, only 300 households were rearing these ducks, of which the number of purebred Beijing ducks was less than 4,000. Today the number of farms raising this breed has grown to 80. Some are fairly large, carrying 200,000 ducks. The smallest farm raises 20,000 a year. Last year these farms produced 1.6 million ducks for the city's five restaurants serving only Beijing Roast Duck, other restaurants and food stores and another million for export.

A Beijing Duck Farm

The Lianhuachi (Lotus Pond) Duck Farm is in the southern suburbs of the capital. It has 7 hectares of land and 27 hectares of water surface. In the ponds thrive fish, shrimps, other

Beijing ducklings.



LIU CHENLIE is a staff reporter for China Reconstructs.

small aquatic animals and plants, all of which make it an ideal habitat for the Beijing Duck.

The place used to belong to a warlord, but was taken over after Beijing was liberated and made into a Chinese People's Liberation Army farm. It was turned over in 1953 to the Beijing Farm and Forestry Bureau who set up a poultry farm there before converting it in 1956 into a farm exclusively raising Beijing ducks.

The farm has 245 workers and 240 duck houses totaling 4,000 square meters. On an average 500 ducks leave the farm each day, mainly for the market abroad. Last year, 197,000 Beijing ducks were produced.

The staff on the Lianhuachi Duck Farm is divided into 5 production groups, each responsible for one of the five stages in raising the ducks: selection and breeding, hatching, raising young ducks, raising immature ducks, and force-feeding mature ducks.

Ducklings are hatched after 28 days in incubators. Each little yellow ball of life weighs about 65 grams. Improved feeding methods and feed have shortened to a mere

15 days the 25 days once needed to bring ducklings up to 0.65 kg.

The fifteen-day-olds are then moved on to the young duck category where they grow to 1.5 kg. in 25 days. Then they no longer have to feed themselves — they are force-fed from 12 to 15 days until they weigh 2.5 to 3 kg. and are then ready for the market.

Force-Feeding

The method of force-feeding ducks was invented by Chinese farmers some 15 centuries ago. In the *Qi Min Yao Shu* (Important Arts for the People's Welfare), a book on Chinese agricultural science written in the 5th century, mention is made of force-feeding ducks. As its name implies, the ducks are forcibly fed on a special diet to fatten them in the minimum of time and at the least cost. The diet consists mainly of carbohydrate-rich grain, such as maize, sorghum, barley and soybeans ground fine. These are mixed in the right proportions with some water and some high-protein substances into a paste which is loaded into the feeding machine for use.

Ducks destined for the market 12 to 15 days away are fed five times every 24 hours. The operator opens the duck's bill, shoves in a rubber tube leading from the feeding machine, steps on a pedal and a fixed quantity of fodder is squeezed down into the bird's crop. It takes an operator only 60 seconds to force-feed 24 ducks. The ducks' movements and the time they spend in the water are kept to a minimum, but they have unrestricted freedom to drink.

Force-feeding produces a 2.5-3 kg. duck in less than 65 days. If left to itself, a duck reaches at most 1.5 kg. in the same amount of time. The force-fed duck is fatter and its flesh is more tender.

Roasting the Duck

Beijing Roast Duck is a specialty, and it must be done by skilled chefs. Anyone can try and the duck will be roasted, but it is not a genuine Beijing roast duck. This is why special roast duck restaurants exist. There are five such restaurants in the capital, employing chefs skilled in the art of roasting Beijing ducks. Among them is the famed Quanjude Restaurant. It has the longest duck-roasting history of them all, no less than 100 years. The one which opened last year near the Heping (Peace) Gate is the largest and the newest. It has a floor space of 15,000 square meters divided into 41 dining-halls of different sizes to serve 3,000 customers simultaneously. The banquet hall on the 4th floor seats 600 diners. It serves an all-duck dinner, which means that all dishes are made from different parts of the duck. Each dish looks good and tastes good. The food is judged not only by its aroma and taste, but also by color and cut and arrangement. Last summer, when representatives from the Tokyo Gin Za Wine Restaurant of Japan visited Beijing, chefs of the restaurant served up a special all-duck dinner in their honor. One course which drew gasps of admiration was duck wings cooked and exquisitely arranged in the shape of a sparkling



CHINESE COOKERY

Fried Oysters

(Zha Sheng Hao)

2 dozen medium oysters
1 cup flour
6½ tablespoons water
1 egg
½ teaspoon soy sauce
½ teaspoon rice wine (or sherry)
½ teaspoon ginger, chopped fine
1½ teaspoons salt
¾ teaspoon pepper
oil for deep frying

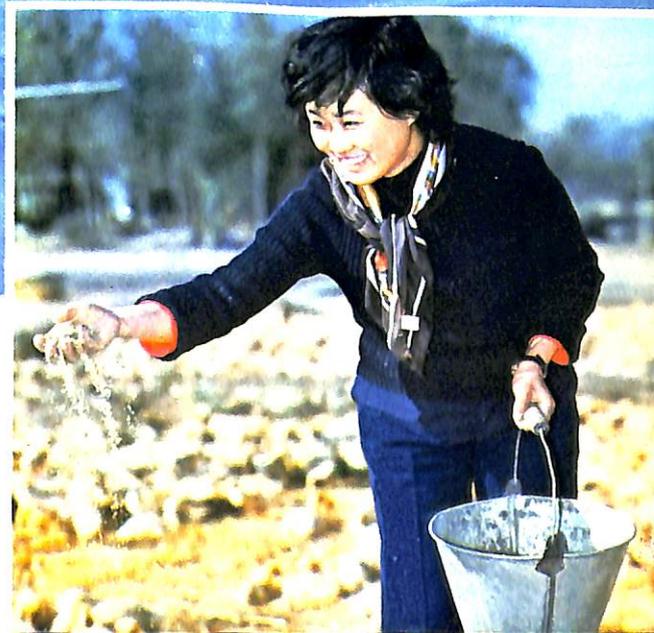
Wash oysters and drop into boiling water. Cook one minute after water resumes boiling. Remove and drain. Mix oysters with

soy sauce, wine, ginger, ½ teaspoon salt, ¼ teaspoon pepper. In separate bowl beat egg lightly and add flour and water. Add oysters, stirring until coated with mixture. Heat oil until it bubbles. Add oysters and deep-fry four minutes or until golden brown.

In dry pan stir-fry remainder of salt and pepper two minutes. Place on serving dish. As oysters are eaten, each piece is dipped into the pepper and salt mixture for added flavor. □



Beijing Duck.

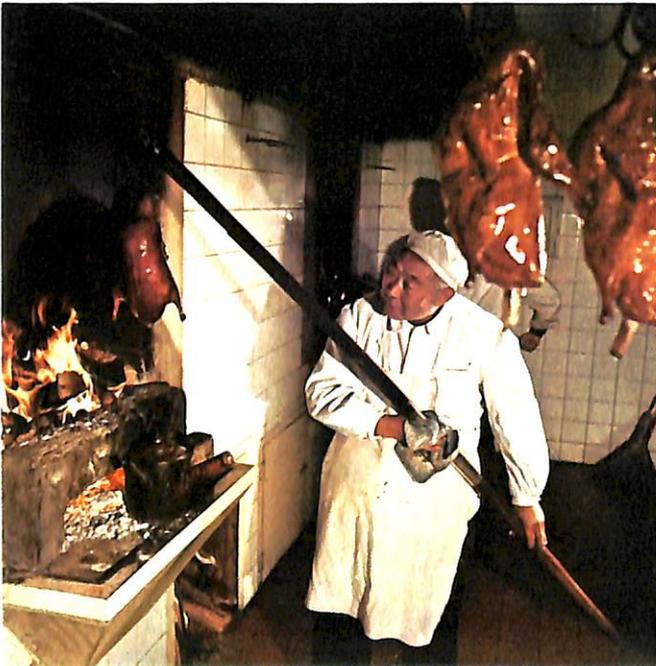


A duck-breeder.



Roasting.

Liu Chen



Wrapping ducks for export.





Preparatory to roasting.



Beijing Roast Duck Restaurant chefs preparing an all duck dinner.
Na Yi

Photos by Xie Jun

pagoda. Another was the "Pearly Duck Tongues," made solely of tenderest duck tongues built up in the form of a goldfish. The Japanese guests were loud in their praise for the consummate artistry of the chefs.

Every step, from selecting the egg, raising the duck to preparing it for the oven and to the slicing before serving, has to be carefully done by skilled people. This is not said to impress diners. Raising and preparing a Beijing duck is an art.

Before a killed, plucked and cleaned Beijing duck is ready for roasting, it must go through several stages of preparations.

After thoroughly washing the inside of the duck, the empty cavity is propped open with a short piece of sorghum stalk.

Hot water is poured over the duck to close up all the pores to prevent the fat escaping when the duck is being slowly roasted.

A solution of malt sugar is liberally painted over the duck to give it the rich, mellow, golden claret color after roasting and to make the skin crisper and tastier.

Then the duck is hung in a cool, shady, well-ventilated place to dry.

Now the duck is ready for roasting.

In the roasting room are rows of specially designed tall ovens with two parallel horizontal bars for hanging the ducks for roasting. Before each oven is a moon-shaped door for the chef to keep an expert eye on the ducks. Under the door is the fire-pit. Heat from the pit radiates out to the walls and up to the roof of the oven. The ducks are roasted by radiated heat, not directly.

Only wood is burnt in the oven, and it is always the wood from three trees: the jujube date, peach and pear, each of which emits its own special aroma and gives off very little smoke. Correct temperature control is vital. The fire must be of an even temperature and must be expertly turned at regular intervals from time to time to ensure an even roast. In the oven, some duck fat is allowed to ooze out to fry the skin crisp. The duck turns slowly from white to yellow and from yellow to a delicious golden brown. When the duck is "done to a turn," which only the experienced eye can see, it is smartly whipped out of the oven for serving. The time in the oven

varies with the weight of the duck.

The roasted duck is softly crisp and golden brown on the outside and tender and succulent inside. The meat is delicately flavored, the aroma is light and appetizing, the fat is not heavy and greasy and just melts in the mouth.

The roasted duck is usually sliced into thin pieces and served with straws of green onions, a sweet sauce and plates of thin pancakes. One duck generally yields 100-120 slices, each piece with both skin and flesh. This, of course, has to be done by an expert. The bones make a fine nourishing light soup, served towards the end of the meal. The wings, the web of the feet, tongues and viscera all go into preparing 100 different duck dishes. The slices of duck form the main course. The diner rolls a piece of duck in a feather-light pancake along with a stalk of onion dipped in the sweet sauce.

Generally, no one says a word after the first morsel, but is eagerly snatching up another slice of duck. They are enjoying food once served exclusively to emperors. Today, any worker, if he chooses, can afford an occasional Beijing roast duck. □

From Capitalist to Leader in Socialist Trade

—An Interview with Liu Jingji

TAN MANNI

PREMIER Hua Guofeng said last year, in a notable political statement, that in China: “. . . capitalists no longer exist as a class . . . most members of this class who are able to work have been transformed into working people earning their own living in socialist society.”

An example of such ex-capitalists is Liu Jingji, nearing 80 but still active. Before liberation, he was a millionaire millowner in Shanghai's cotton textile industry. Today he is a vice-chairman of the All China Federation of Industry and Commerce, and one of the leaders of the China International Trust and Investment Corporation, a state-owned enterprise operating under the direct leadership of the government whose function is to

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absorb foreign investment, import advanced equipment and introduce advanced technology from abroad to promote China's socialist modernization.

Liu Jingji's life experience illustrates how, in new China's 30 years, the former privately-owned industrial and commercial enterprises of the national capitalists have been peacefully transformed into state-owned ones through a policy of buying out the old owners. And it shows how those owners themselves have been transformed from exploiters into working people over decades of struggle and education.

Turning Point

On April 26, 1949 when the last passenger plane from Kuomintang-held Shanghai to Hongkong was about to take off amidst

the roar of bursting shells as the People's Liberation Army approached the city, a man of about 50 was the last in line on the ramp. But instead of hurrying to board, he abruptly turned on his heel, jumped into a car and drove back to the city. The man was Liu Jingji. “It was the turning point in my life,” he told me recently as he recalled that dramatic moment.

From early youth, Liu had dreamed of “saving the country by developing industry,” such was the watchword of some patriotic national capitalists and technicians. But, under the old society, it was an illusion. At 29, Liu was already general manager of several big textile, printing and dyeing mills in Shanghai and Changzhou. By the eve of liberation, however, enterprises, like a great many simi-



Liu Jingji's third daughter Liu Qiqian (second right), on a family visit to Shanghai, shows photos of her life in the U.S.A. to her father, mother and two elder sisters.
Gao Shengkang



Chairman Mao Zedong shakes hands with Liu Jingji at the Chinese People's Political Consultative Conference held in 1956.

lar ones, oppressed by imperialism, feudalism and bureaucrat capitalism were facing bankruptcy. "After the victory over Japan in 1945," he said, "the Kuomintang provoked civil war and blockaded prevented us industrialists from buying cotton from the areas already liberated by the Communist Party, where most of it was grown. The Kuomintang failed to arrange for cotton imports from elsewhere. Our mills had to spend 1,000 yuan on the black market for the cotton to turn out a bale of yarn. But the Kuomintang government insisted on our selling all the yarn we produced at only 700 yuan a bale. Along with the raging inflation, such losses pushed us into an impasse.

"Almost ruined by the Kuomintang, I was also scared of the Communist Party. After Nanjing was liberated on April 23, 1949 I rushed off a part of our capital and cotton yarn, in illegal ways, to Hongkong, intending to set up a business there. Later, I was per-

sueded by Huang Yanpei, a democratic political figure in contact with both the Communist Party and the national capitalists*, not to stay in Hongkong but to come home. I was impressed by what Huang told me about the Party's policies of protecting national industrial and commercial enterprises. Besides, I was reluctant to part with my relatives and friends and to abandon my Shanghai mills. So I returned to that city by air to see how things would go. The day before the liberation of Shanghai, a top Kuomintang commander suddenly sent me a plane ticket for Hongkong. I decided not to

* The national capitalists were, in the main, the middle bourgeoisie of old China, oppressed and injured by the landlord and bureaucrat-capitalist classes, and had comparatively few ties, or none, with imperialism. After the liberation their enterprises were not confiscated but recognized as part of the new-democratic economy. And in the subsequent socialist transformation, accomplished by 1956, their enterprises were bought out by the state through the payment of interest to their former owners.

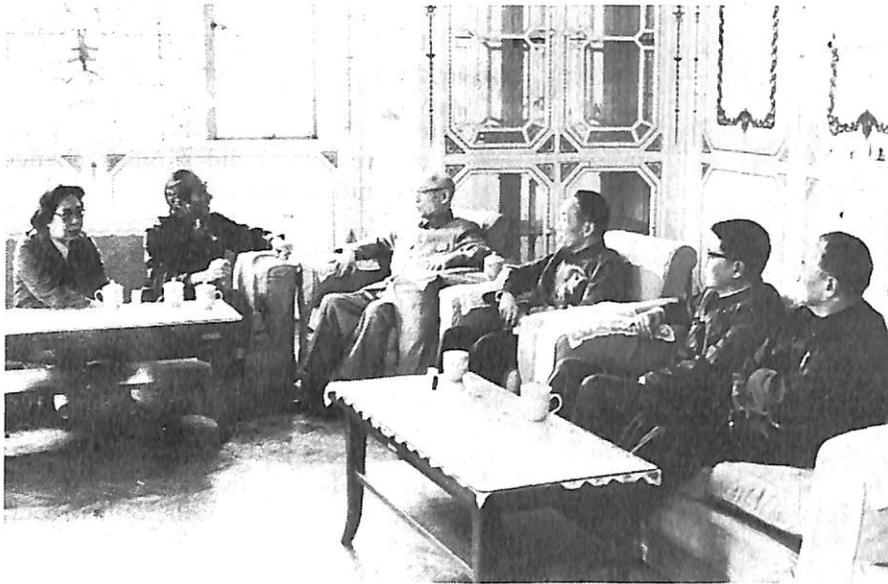
use it. But also I was afraid the KMT would have me killed if I didn't do what they wanted. That's why I pretended I would take that plane. Then, like a cicada casting off its skin, I did a quick change and hid in the city."

Two Different Mayors

"On the 13th day after Shanghai was liberated, I had a surprise," Liu continued. "It was an invitation to a tea party by the new mayor, Chen Yi. Soon I learned that the PLA man in faded uniform who met us guests at the gate was Chen Yi himself, famed commander of the troops that had liberated Shanghai. His courtesy and warmth of manner put me at ease. He explained that the Kuomintang's bureaucrat capitalists** had done endless evil, which we well knew to be true, and it was for this that the Communist Party was confiscating their property. 'But you are different from them,' he said to us. 'You, too, suffered oppression at the hands of the Kuomintang reactionaries.'

"Chen Yi went on to say that the Communist Party would welcome our working together with it for the benefit of the people and the country. He asked what difficulties we had, and listened earnestly to our replies. His patience and sincerity made me think of another meeting I had been invited to a year before by the Kuomintang mayor Wu Guozhen. On that occasion, I had time to make only one remark, that the privately-owned textile mills were being driven into a dilemma and the Kuomintang government should take the responsibility. At that, Wu pounded the table, cursed me

** The bureaucrat-capitalists of the Kuomintang period were the big bourgeoisie of pre-liberation China, whose wealth had its origin in their official position. Closely interwoven with the old state power, they had manifold links with foreign imperialism and the landlord class and old-type rich peasants. Thus they constituted the comprador, feudal, state-monopoly capital that was the economic base of Chiang Kai-shek's reactionary regime. Their enterprises were confiscated at the time of liberation.



In Beijing in 1979, Liu Jingji (fourth right) discusses with other members of the Standing Committee of the CPPCC how they can contribute to the four modernizations. *Gao Shengkang*

out for my 'loose tongue', and demanded who 'my backers' were. Comparing these encounters with the two mayors, I couldn't help being moved. So I stood up then and there and said that I would cooperate with the Communist Party.

"To help solve our difficulties, the people's government sold us cotton from the liberated areas at its original price, with no charge for transportation. What's more, it allowed us a reasonable profit when we sold our cotton yarn to the state."

Becoming Law-abiding and Patriotic

In the first few years of new China, private industry and commerce developed rapidly under the policy of state monopoly for purchase and marketing. But some capitalists went in for illegal dodges. So in 1952 our government launched a movement against 'five evils' (bribery, tax evasion, theft of state property, cheating on government contracts and stealing of state economic information) practised by private industrial and commercial enterprises.

"Take our textile mill as an example," Liu recalled, "it would hardly be noticed if we added 5

kilograms of water per bale of cotton yarn or wove a bolt of 36-inch-wide cloth a quarter of an inch narrower. But we could have made a considerable profit and misappropriated a lot of raw material in this way. Also common were the falsifying of accounts and evasion of taxes. During the campaign against such malpractices, I was asked to own up how much money we had made illicitly. Deliberately, I greatly overstated the real sum in the hope of getting by with a 'frank disclosure.' Wrongly, I believed that exaggerating the amount could keep me from being criticized. But the government and the workers' representatives, after a careful check, pointed out my error, and asked me to refund only the real sum. Then they generously classified me and my enterprises as law-abiding in the main. After the movement our own workers encouraged me to act like a patriotic industrialist and businessman.

"In the winter of 1952 I was made a member of China's delegation to the World Peace Conference in Vienna, Austria, as the only delegate of our country's business people. It was the first time I had seen us Chinese so esteemed by

foreigners. A number of delegates from other countries expressed respect for all of us and for me personally. Before China stood up, even though I was a rich man, I felt I was looked down upon by foreigners. The liberation of China made me feel a head taller."

The Buying-out Policy

In 1953, the Communist Party announced joint state-private ownership as a step to gradually transform private enterprises into state-owned ones. Liu Jingji was the first capitalist in the Shanghai textile industry to apply for the new status.

"A number of motives, some mixed, led me to do this," Liu said. First, he went on, was the sense of national self-respect brought by the new system. Second, he thought the workers in a public enterprise, that is, in which they were masters, would be more productive. Thirdly, the fixed interest for seven years (later the state added three more years) to be paid to the national capitalists at an annual rate of 0.5 percent on the money value of their assets added up to a higher and more stable income than the profits they could get at that time. Finally, the news that cotton mills owned by two of his former colleagues in Hongkong had had to close for lack of markets, and made him glad he had not remained there.

"However, to hand over the enterprise I had owned for dozens of years, I had to go through a mental struggle. I must admit that I chose that road partly because there wasn't much else I could do.

"In the old society whoever was rich had influence and social status. Under the new order, people who exploited others weren't respected, however much money they might have. Only those who made a contribution to the country were held in honor. To some extent, I must admit, I felt that I could gain in political position at the expense of some economic loss."

In 1954, Liu Jingji's request was approved. He himself stayed on as general manager of the Shanghai

Anda Textile Mills and deputy chairman of the board of directors of his mills in Changzhou, now state-private joint enterprises. The output of the Shanghai mills quickly rose by 40 percent as production became stable under the state plan and the workers' enthusiasm grew.

The fixed interest paid by the state to private owners was based on the total amount of their assets at the market prices at that time. Aside from the ten years' fixed 0.5 percent interest Liu was paid a monthly salary of 600 yuan.

"However," Liu stressed, "the buying-out policy couldn't be looked at as a business bargain. The relation between us and the country wasn't one between seller and buyer. It was a matter of linking our fate with that of the nation and people."

Apart from his assets at home, Liu turned over to the state the 2 million U.S. dollars he had in Hongkong, his stocks of cotton yarn there and the Swiss machines he had ordered to build another mill in Shanghai. He also bought some national construction bonds.

After the conversion to joint ownership, Liu was appointed manager of the Shanghai Cotton Textile Industry Company, a city-wide combine. In 1958 he was elected Vice-Chairman of the Shanghai Committee of the Chinese People's Political Consultative Conference. Chairman Mao Zedong and Premier Zhou Enlai received him several times, asking his views about the policies for transforming capitalist industry and commerce to a socialist basis.

A Heavy Blow

In 1966-76, the decade in which Lin Biao and the gang of four were rampant, this policy was violated and sabotaged. Just for being an ex-capitalist, Liu Jingji was driven out of his home, fired from his job and compelled to be a cleaner in a workshop. "These events were the heaviest blow of my life," he says. "But even then I firmly believed the policy set by Chairman Mao and Premier Zhou was correct."

After the smashing of the gang of four, Liu's posts and salary were restored. He was elected Chairman of the Shanghai Federation of Industry and Commerce, and member of the nationwide Standing Committee of the Chinese People's Political Consultative Conference. His back pay, frozen interest and bank savings with interest were returned. To replace his former residence, which had become a hospital for textile workers, he was also allotted the house and garden where he now lives with his wife. His nine children are all working. Five have jobs in science, industry, or finance and economics, while the youngest daughter, a Communist Party member, is a lecturer on biology at Shanghai's Fudan University. The other three live abroad.

With strong feeling, Liu told of how, when he was in Hongkong recently, he found the children of one of his friends squabbling in the court as to who would inherit what. "But here, the relationship between my children was not marred by any such motive," he said. "When my enterprises were changed to state-private ownership, it was they who persuaded me to take the socialist road. Before liberation I was worried by rumours that under the Communist Party, family relationship would be destroyed. But in fact my children, including a daughter and sons-in-law who are Party members, did not shy away from me even when I was in deep trouble. They supported and looked after us under the persecution of Lin Biao and the gang. And recently my third daughter Liu Qiqian, who is a manager in American Airlines Inc. in the U.S.A., has been coming to visit us. After an absence of 30 years, she came twice last year. This made us very happy."

"I Work Four Shifts"

In 1979, after action was taken to restore the policy on industry and commerce, many ex-capitalists made plans to do more for the four modernizations and become worthy workers for socialism. Some write or translate books and articles.

Some passed on experience on the running and management of enterprises. Others made achievements on scientific research. A number came up with the idea of investing their spare funds in collective enterprises. The government soon approved. Thus the Shanghai Industrial and Commercial Patriotic Construction Company was established. Liu Jingji was elected its board chairman and general manager.

Liu said that the watchword of this company is "to love and build the country"—to serve China's modernization, not personal profit. The invested funds are treated like those put in the bank, with interest paid at the usual monthly rate for five-year fixed deposits (0.42 percent). The company's profits, after taxes, go into its reserve fund. Originally, it planned to raise 50 million yuan. But within a month, with some 700 people voluntarily investing, this sum had been exceeded. Former capitalists with valuable expert knowledge are encouraged to work in its enterprises. Projects are undertaken according to the needs of the state and under the leadership of the related departments. Where needed, the state provides land for building, allocates construction workers and imports construction materials. The company is building a number of highrise apartments in Shanghai for sale to overseas Chinese and compatriots in Hongkong and Macao, to be occupied by themselves or their relatives. Other investments go into foreign trade undertakings and industries and services on the neighborhood scale.

As director both of the Shanghai company and of the China International Trust and Investment Corporation and an advisor to the Shanghai Council for the Promotion of International Trade, Liu Jingji is sometimes too busy to even take his customary noon nap. "It seems I'm working four shifts a day," he said to me jokingly. "Well, it's not for my own pocket, but for the four modernizations. Though I'll soon be eighty, I'm still in good health. I hope to go on working for another ten years." □

Current Cartoons from the Chinese Press



Bridge
Words on "bridge" read: Good-neighbor cooperative pact.

by Liu Yong



Rough road to Afghanistan.
by Zhu Genhua
Words below read: Worldwide condemnation, Afghan resistance



"New Year's gift" for Afghanistan.
by Zhu Genhua
Labels on bag read: Peace, Friendship, Non-intervention, Good neighbor, Anti-hegemonism



Bear stealing honey. by Hua Junwu
Words on cap read: "Natural ally"; those on the hives: Afghanistan, Persian Gulf, Southwest Asia

Reminiscences of Premier Zhou by a Retired Pilot

BIAN RENGENG

I was a pilot in the China National Aviation Corporation when that company and the Central Air Transportation Corporation proclaimed their uprising in Hongkong on November 9, 1949. It was then that I returned to the new China with my plane.

In the first half of 1949, the People's Liberation Army had been winning decisive victories in the liberation war. The two air line companies, then still under the KMT control, had moved from Shanghai to Hongkong, and the Kuomintang government was trying to pressurize them into going to Taiwan.

The founding of the People's Republic of China on October 1 convinced many of us that the future for us lay in returning to the new China. Within a year 55 members of those two air lines, including 38 pilots and two



Premier Zhou

Xinhua

general managers came back with 12 planes and thousands of cases of equipment. Here, in the new China, I have held such positions as pilot, flight commander, wing commander and assistant chief of the Capital Aviation Station. From 1955 to 1963 I was leader of the crew on Premier Zhou Enlai's special plane. Those were the happiest years in my flying career.

In April 1955 when Premier Zhou came back from the Bandung Conference I went to Guangzhou with his special plane to fly

him back to Beijing. That was my first flying mission for him.

The plane was parked at Guangzhou's Baiyun Airport and I checked the instruments while we waited for the Premier. Soon he arrived, and the first thing he did was to shake hands with every member of the crew. I told him my name and reported on the preparations. Premier Zhou clasped my hand, saying, "You must be one of the pilots who came back during the uprising of the two air lines!" I nodded, wondering how he had guessed

that. Premier Zhou seemed to have read my thoughts as he explained, "Most of the older pilots in new China used to work with those air lines, and you are the oldest of the pilots here today." He continued, "The uprising was a patriotic action. . . You older pilots will play an important part in building up new China's civil aviation." Our task, he said, was to train up a new generation of fliers for the new China.

I piloted for Premier Zhou on many occasions. In 1956 I took Premier Zhou from Zhengzhou to Beidaihe to attend a meeting. We had crossed the Huanghe (Yellow) River, and were flying over the North China Plains. I went to the rear compartment to fetch something. Premier Zhou was reading a document, and seeing me, he asked me if I was busy at the moment. I said no, so he had me sit down next to him and began to chat with me.

He asked me about myself, my family and how I had taken up piloting. I told him I was a son of a poor peasant family from Wuxi, Jiangsu province, and had begun to work at the China National Aviation Corporation at 16, first as an apprentice, then as a mechanic. Later, I learned to fly. As a result of my efforts, I acquired the skill to become a pilot. In the old China it was no easy matter for a Chinese to reach this position. Foreigners controlled the whole business, and as a rule they seldom promoted a Chinese to the position of pilot, no matter how good he was at flying. They promoted me simply to make a show that they did not discriminate against Chinese.

Premier reflected a moment, then said, "Yes, in the old China the Chinese people were bullied by the imperialists. Those who wanted to do something useful for their country never had the opportunity. But the Chinese people have stood up today and the civil air lines are now the property of the people. In the past you learned to fly merely to support yourself and your family, and you were exploited by the

imperialists and the bureaucrat capitalists. Now as a master of the new China you can and should give full play to your talent."

When I mentioned the fact that I have had little formal education, Premier Zhou said, "That is not important. The important thing is to study hard. Many of our cadres had little schooling in the past, but they developed their abilities in the course of the revolutionary struggles and have contributed much to the people. You're a good flier, but you should also pay attention to political study, concern yourself with the future of our country and learn more about science and technology." He continued to say that China had few planes and airports today, and her civil aviation would have to be expanded. International air-routes were being planned. "Our planes will fly abroad," he concluded.

Premier's words inspired me. From then on I studied and worked harder than ever. I joined the Chinese Communist Party, and later went to the Soviet Union and Britain where I learned to fly new types of planes.

BUSY as he was, the Premier was always concerned for people around him. During the ten years I piloted for him, the first thing the Premier would do after the plane landed, was to go to the cockpit to shake hands with the crew and thank us. And he invariably assigned someone to see about board and lodging for us.

Once when we were flying the Premier to a meeting in Guangzhou we stopped over at Wuhan for lunch. As we were eating, the Premier came to our table and tried some of our food. Satisfied with the quality, he said, "After lunch you'd better have a good rest. We still have several hours of flying to do this afternoon." But we never saw him taking a rest. Even in the plane, he would be reading documents or discussing work problems or inquiring into conditions.

The Premier trusted us and respected our judgment. In February

1958 he arrived at Shenyang after a visit to Korea, and we planned to fly back to Beijing the next day, but the local meteorological station forecast bad weather; the Premier was advised to take a train instead. "Have you asked the pilots for their opinion?" he asked, "I want to have their opinions." We studied the meteorological data, and decided weather conditions weren't so bad as to prevent us from flying. When Premier Zhou was informed, he smiled, "Well, then, tomorrow we fly."

Another time, when the Premier was about to return to Beijing, after a meeting in Changsha a thunderstorm set in between Changsha and Hankou. Premier Zhou asked me if I thought it advisable to fly. I said no. The Premier immediately decided to take a train to Zhengzhou and from there fly to Beijing.

Still another time the weather bureau reported cloudy but no rain in Hankou. However, as our plane approached the Hankou Airport, we hit a rainstorm. Visibility was poor, and I had to take the plane down several times before I saw the runway.

Later a steward told me everyone on the plane had been anxious about Premier's safety, but he himself remained calm. "Don't worry," he said, "Bian is an experienced pilot, he'll get us down safely."

In all my years of flying for Premier Zhou I completed my missions without a single error. For this I was praised several times by the Premier. My biggest regret is that I fell ill in 1964 and was no longer able to fly for him. Premier Zhou's passing away in 1977 saddened me greatly. His portrait in my room always reminds me of the days we were together, and of how he kept on working for the Chinese people in spite of serious illness in the last years of his life. Today, at 65, I have already retired, but I will go on doing whatever I can to help bring about the modernization of my country. □

The sculpture
"The Soul of the Nation."
Wang Ximin



'Soul of the Nation' Sculpture

THE events at Tian An Men Square in Beijing on April 5, 1976, are the theme of a new relief sculpture with the title "Soul of the Nation." Through a demonstration of mourning for the late Premier and great proletarian revolutionary Zhou Enlai on that day, the people of Beijing showed their opposition to the gang of four, who then held power.

In the background of the relief is the Monument to the People's Heroes which stands in the square, and on it is a portrait of Premier Zhou surrounded by a wreath. In the foreground is a veteran revolutionary carrying a young woman who has been beaten by persons put up by the gang of four to break up the demonstration. He is wearing straw sandals such as he wore on the Long March and stands there firmly with the people, ready to take on another battle.

Wang Ximin, an artist who studied in France and does mainly oils and murals, was inspired to do this sculpture by his own participation in the Tian An Men events. He wanted to depict the spirit of the people who showed that they would rather die than submit.

New International Airport for Beijing

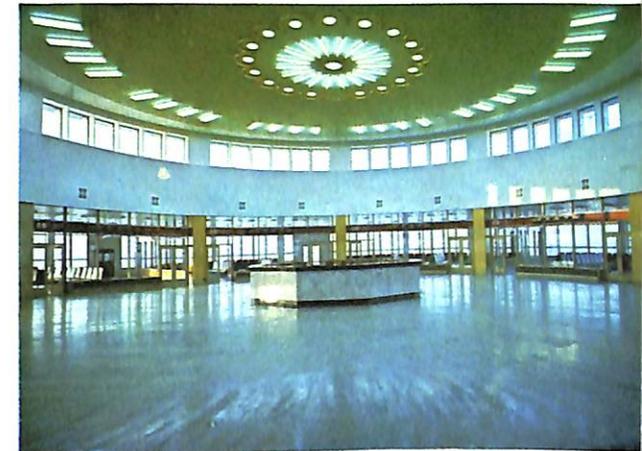


"Satellite" waiting rooms at the new airport.
Chen Changfen and Li Xin

This way, please.



Central foyer of a satellite. *Chen Changfen and Li Xin*



Boarding a plane. *Photos by Zhou Youma*

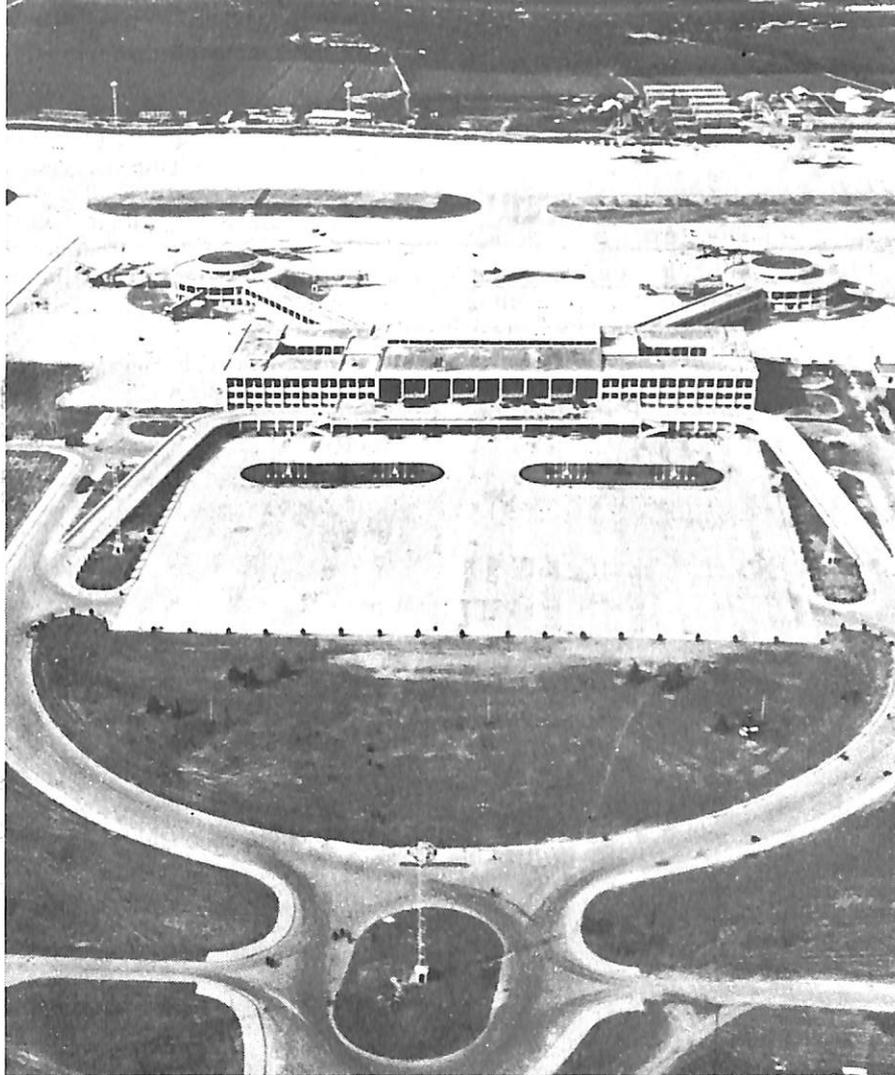




The general control room.

The entrance lobby.





Bird's-eye view of the new Beijing Airport.

Xinhua

New International Airport for Beijing

LIU HONGFA

A NEW airport was opened in Beijing on January 1, this year capable of handling a large number of the world's biggest planes. Stretching northwest from the old Beijing airport, it is some 20 kilometers from downtown Beijing, and was built to cope with China's expanding air service and tourist trade.

LIU HONGFA is a staff reporter for China Reconstructs.

The terminal is built on the "satellite" principle, with two satellites branching off from the main building. Eight planes can load up simultaneously at each. The design was worked out after comparative studies of airports of such type built in the past decade, including de Gaulle in France, Narita in Japan and Newark in the United States. The entire project has some 20 units, including a 65-meter control tower and a

hotel. Work on it was begun in October 1974.

Satellite Style

The satellite construction shortens the distance necessary for passengers to walk from main entrance to plane and provides for more plane parking within a small space. Each satellite (one for international and one for domestic flights) contains eight fan-shaped waiting rooms. In the glassed-in passages linking the satellites to the main building, hundred-meter-long conveyor walks moving at the speed of 40 meters per minute get the passengers to their destination quickly. Movable and adjustable enclosed gangways for all-weather protection lead from each waiting room to "its" plane. With such facilities the airport can handle 1,500 passengers an hour at peak traffic, and over 3,000,000 passengers a year.

There are two modern runways. The one on the west is 3,200 meters long and 50 meters wide with a load capacity of 350 tons, enough for big planes like the Boeing 747. Even larger planes will be able to use the east runway, rebuilt from an old one with width of 60 m. and load capacity of 500 tons. The parking apron adjacent to the terminal can accommodate 20 big planes.

The airport is equipped with modern instrument landing equipment, air control system and airfield surveillance radar, imported from Britain and France. The rest of the 1,000-some installations were designed and manufactured by Chinese workers. Technical experts from Paris and Los Angeles visiting the field concurred that it is up to the level of the 70s.

Short Walk

Outgoing passengers are processed on the lower floor of the three-floor main building, and incoming passengers on the second. The first floor also has rooms for reception of distinguished state guests and a waiting room for



Conveyor walk speeds trip to satellite waiting rooms. *Sun Yunshan*

travelers with young children. The third floor is given over to restaurants and service booths. Vehicles can reach the second floor entrance through an overpass. The conveyor walks take two and a half minutes to transport passengers from the main building to rooms in the satellites, from which they board the planes. Total walking distance between plane and front door is 280 meters, much less than the maximum for modern airports set by the International Air Service Organization.

Three restaurants on the third floor can accommodate 1,500 diners. In the one on the east side passengers and flight crews in transit can have meals without having their passports checked. The other two serve both Chinese and western style meals. Double windows and sound absorbing ceilings keep down the noise of plane engines.

The new airport replaces the old one built in 1957, whose runways were only suitable for planes up to 120 tons, and whose communications, navigation and lighting were of the 1950s level. The

present main building has six times the floor space of the old one.

The new terminal building is built with simple, modern lines with a few traditional Chinese motifs used in the decor. The outer wall is faced with grey-blue and cream ceramic bricks. The murals inside the three dining rooms have already excited considerable comment. (See story on p. 34). Other halls are decorated

with a total of 50 paintings and prints, including watercolors, oils and in Chinese traditional style.

Nearby is a six-story, 300-bed air-conditioned hotel for in-flight passengers and crews. Transport to and from the field is available by airport bus from the Airlines Building in the center of the city, from China Travel Service and Overseas Chinese Tourist Service for their customers, by public bus and taxi. □

One of the restaurants.

Zhou Youma



Shop in the waiting room of the main building.

Wang Hongxun



Three Newly-Promoted Engineers

LU ZHENHUA



Yang Baoqing at home with his children. Yu Dongyun



Huang Pinda often spends his Sundays in the plant's library. Yu Dongyun



Wang Ruixi is also a badminton enthusiast. Yu Dongyun

WHILE visiting the Laiyang Machinery Plant in Shandong province I ran into three of the technicians who were among the many outstanding ones promoted to the rank of engineer in recent years. They had a big role in the technical innovation drive which created 600 new pieces of equipment and 22 assembly lines in this formerly rather backward factory. This has raised productivity by 13.4 times compared with 1965.

Expert at Innovations

A newcomer was speaking at the 1979 annual technical symposium sponsored by the Shandong Mechanics Society. He was reading his paper "Conversion from Hammer Forging to Die Forging."

"A bottleneck in our machine-building factories," he said, "is the forging of workpieces. Most of the hammer forging equipment in our country is obsolete and cannot meet the needs of expanded production. Is it possible to convert these old machines into die forging equipment? Our experiments show that can be done." From time to time he would supplement his written

text with illuminating examples. After his speech he effortlessly replied to questions raised by his listeners while experts present nodded approval.

The speaker, Huang Pinda, had recently been promoted from technician to engineer. An honors graduate in metal processing from Shandong Polytechnical Institute, he came to the plant 18 years ago. He was astonished to find that the technology in use in the forging shop was fundamentally still the hammer and anvil type used for the last thousand years. The sight engendered in him a strong desire to change this state of affairs. Some people described the antiquated machines in this workshop as "old donkeys" which would never do the work of horses. But he told himself, "I'll turn them into horses, and moreover give them wings!"

He did manual labour in the forging shop to collect data, acquaint himself with technological processes and gain practical experience from the workers. He encouraged the latter to join him in making innovations. In the years when the gang of four were in power and any attempt to study up on technical subjects was labelled a "bourgeois tendency", Huang Pinda courageously resisted the political pressures on him. He

pored through books and periodicals, both Chinese and foreign, and filled notebook after notebook with closely-written observations. After three years of experimentation he and his comrades ingeniously converted some ancient hammer-forging machinery into advanced die forging equipment. He also made technical improvements on four other principal installations, raising efficiency in some cases 40 to 50 times.

On the day he and some other technicians were promoted to the rank of engineer, co-workers gathered around to congratulate him. "This is only a new starting point for me," he said. And he has kept his word. Together with a colleague he is now working on a design for a semi-automatic line for the welding, washing, drying and paint-spraying of diesel engine oil tanks. New techniques such as electrostatic spraying, infrared drying and automatic welding under bioxide gas protection will be used on it.

The Making of an Engineer

I first met 48-year-old Yang Baoqing in one of the workshops at the plant. In blue work clothes, his hands covered with grease, he was adjusting an automatic lathe together with some workers. If he had not been introduced to me

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Agricultural diesel engines, one of the products of the Laiyang Machinery Plant.

participated in a technical innovation group composed of workers, cadres and technicians set up to diagnose the plant's equipment item by item. This time, before he drew any designs for innovations, he consulted the workers concerned, and he took part in installing and adjusting the new machines. In the past ten years he has been in charge of building four automatic lines for the processing of main components for diesel engines. These have raised productivity in some departments 40-fold and reduced labor intensity. He is hardly ever to be found in his office except during the three weekly technical meetings. He spends most of his time in the shops where he can learn from workers.

Popular Approval

There were, of course, written tests of proficiency, which the people being considered for promotion had to pass, and a study of the records of the person's contributions in work over the years. But when the name of Wang Ruixi, a member of the plant's technical section, came up some at the plant felt he had not done enough.

Forty-year-old Wang Ruixi graduated from Shandong Polytechnical Institute in 1964 and since coming to the plant had been in charge of checking the machining of main components and promoting the use of new techniques and materials. As far as actual innovations were concerned, however, they did not seem much in evidence and that was why there was disagreement. This is partly because records were not very complete for the gang-of-four years.

The plant's cadres talked with two types of people: the technicians in the workshop technical groups, who were the best judges of Wang's technical qualifications, and the machine operators who had the most contact with him. The latter having worked by his blueprints and attended technical classes he taught, had the most

(Continued on p. 33)

I couldn't have told him from the workers.

Later, as we sat talking in a quiet meeting room, he told me about his past. "If you had come ten years earlier," he said, "you would have heard me addressed as 'Hair-oil'." He laughed at the memory. That was when he started here as a technician, he explained. He used to think himself superior to the workers, and his life style was different from theirs. He wore shining "rocket" shoes even in the workshops, and kept his hair long and plastered down with hair oil. Afraid to dirty his hands, he would spread a piece of paper over a machine part before picking it up. The workers disliked his ways, and thus his nickname.

Now theoretically, if a person knows his business, these personal matters should not matter much. The trouble was that though Yang Baoqing was a graduate technician there were a lot of things he didn't know about the work. In his mind he still carried around a lot of ideas harking back to China's old feudal society. He thought himself superior to the workers. A great deal too much was made of this point by people duped by the gang of four, who created the impres-

sion that all people with education were rotten with such attitudes, and the gang used it to persecute a lot of people unjustly. Nevertheless, let's face it, some people were infected with such ideas to some extent, and Yang Baoqing was one of them. It kept him from learning from the workers.

He put out some unusual designs, thinking that a spectacular feat might win the respect of his colleagues, but these proved costly and not always practical. One of the factory leaders came to him and observed, "A technician will find strength and wisdom if he integrates himself with the working people."

The truth of these words was brought home to him when he was asked to draw up designs for converting an ordinary lathe to a semi-automatic one with two cutters. He found it difficult to do because of his lack of practical experience with the machine, and finally the workers converted it themselves in their own way. This incident made him realize the value of practical experience and respect the collective wisdom of the working people.

After that he began to make friends among the workers and to learn from them. In 1969 he

Shashi Readjusts Its Industry

CHENG DENGKE and LIU HONGFA

LAST year the small city of Shashi to the west of Wuhan in Hubei province became known to almost everyone in the light and textile industries, and even some abroad. Many knew the name of Shashi because several of its products had walked off with first prizes at national competitions.

In spring at the national meeting to compare and appraise quality of bedsheets made by 120 factories, Shashi's Mandarin Duck sheets had come first. Then at the biannual Chinese Export Commodities Fair, the first consignment of 12,000 Mandarin Duck bedsheets in 60 designs was sold out on the first day. This seldom happens for non-"name" goods.

CHENG DENGKE is a correspondent and **LIU HONGFA** a staff reporter for *China Reconstructs*.

At the autumn national exhibition of light industrial goods held in Beijing where new products were displayed and sold, Shashi's eight-pound wide-mouth thermos jars, insulated lunchboxes, glass vessels of all shapes and sizes and other elegant colorful glassware were favorites. As soon as the gates of the exhibition center were opened people made a rush for the Hubei Hall where the Shashi products were.

Shashi turns out far less manufactured goods than Wuhan or Shanghai further down the Changjiang River and it is a much smaller place too, with a population of only 170,000. But it is one of China's 75 rising new small light industrial cities. The city's industrial output value has been rising by an average 15.6 percent per year since 1949. It heads all other small cities in China for industrial development and it ex-

pects to do better since readjusting its industrial setup last year.

Producing to Demand

After the gang of four was thrown out in 1976, industrial production in Shashi picked up rapidly as in other cities. But the quick upturn in production brought along new problems. The demand for some goods still could not be met, while stocks of some commodities piled up in warehouses. The purchasing departments refused to buy some products, but producers still turned them out.

This contradiction was particularly acute in the light and textile industries, which in Shashi account for 75 percent of the city's total industrial output value. Most of the main raw materials come from the Jiangnan plain around the city and that is also

Comparison of products and market research is enabling the Shashi Printing and Dyeing Mill to produce fabrics more to the customer's liking.

Xinhua



Shashi's chief market, except for 72 of its products which were then exported to some 68 countries. If the consumer industries did not produce what people wanted, production would have no reaction to demand and would eventually stagnate. There would be shortages of all sorts to make life unpleasant for the people and mountains of other goods people did not want. This was what was happening in Shashi prior to the readjustment drive.

What was to be done? The city government decided to tackle the local radio factory first. It was beset with thorny problems. Solving them would provide experience to solving other units' problems. Transistor radios made by this factory had once sold well, but as the factory had failed to keep pace with market developments, it went on producing the same product. Sales dropped but production continued; now there was a huge stock of these radios without a market for them. That was the situation when the city authorities moved to begin readjusting and restructuring the industrial setup in Shashi.

The city's industrial bureau helped the factory look into the reasons why their products were not selling well, if at all. A study of results obtained through canvassing consumer wants led the factory to start making eight models of multi-use radios with more wave bands, including one portable type, a large console model and one with a lamp. The factory also began producing radio-phonographs and record players, which were in great demand after the cultural revolution as people felt it was all right to buy a variety of records again. Last year it received an order for 170,000 radios, and it is now even making radios for export.

The experience and lessons learned were applied to readjusting the industrial structure city-wide. Three main measures were adopted:

• **Producing for the market.** Some plants began using their existing facilities, equipment and technical capabilities to produce



Radio-phonographs produced at Shashi Radio Plant No. 2 since the readjustment of industry. Xie Jun

urgently-wanted goods. For instance, the latex factory which had made surgical gloves, because there was a glut of them had, at one stage, taken to making balloons for its factory staff to hawk in the streets. So when readjustment was allowed and encouraged, the factory switched over to producing rubber tubing for air conduits and sealing strips for an automotive plant. This saved the factory from closing down and, moreover, put it in the black and contributed to the country's modernization.

Another example. The plant that now makes refrigerators used to make small kerosene stoves, lampshades for fluorescent lights and tire pumps. Prospects for further expansion had been none too bright, so the plant turned to producing refrigerators for homes. They were then scarcer than hen's teeth and there was a large potential market for them. The factory retooled by modifying some machines and adding a few others and now manufactures a thousand refrigerators a year. Retooling investment was only a quarter of that required to start a new factory with the same capacity.

Of the 42 products being turned out after the city's readjust-

ment, 36 are being made by factories originally manufacturing other kinds of products.

• **Pairing off.** This means "marrying" a factory which cannot fulfil production quotas to one with unused productive capacity. Generally, these factories are technically compatible or in a related line of production. The results are positive and immediately visible. To illustrate: there is a pressing shortage of home electric meters, but the factory in Shashi could not turn out enough to meet demand as it was handicapped by a shortage of space, funds, equipment and trained personnel. Yet, another factory making industrial electric meters, which had the funds, personnel and modern equipment, met state annual production target in four months. It was working under capacity. The city authorities decided to merge the two factories.

After the merger one workshop of the modern factory went on producing meters for industrial use and the rest of the plant went into producing meters for homes. Results were gratifying. Home meter production rose tenfold without the state investing anything.

In the course of readjustment some factories were switched to producing other goods, as in the case of a cigarette factory. It was turning out an inferior cigarette and had trouble finding enough raw materials. But the bicycle factory in Shashi, which was producing a fast-selling mini-bike in small quantities, could not go into batch production because of a shortage of space, equipment and manpower. Production of cigarettes was discontinued and the factory was merged with the bicycle plant. This boosted mini-bike production about 300 percent.

• **Expanding production.** Shashi factories whose goods have a ready market are energetically exploiting all ways and means to expand production without additional investment or with only a minimum of investment. One way this is being achieved is by having coordinating units specialize. Another way is by farming out parts for processing by the small factories operated by local residents' organizations. One carpet factory in Shashi produces a bonded carpet much liked at home and abroad. To meet the increasing demand, the plant introduced many technical innovations and tripled production capacity. Still, this was not enough so the city is going ahead with plans to enlarge this plant's capacity 20-fold.

Readjustment along these lines has substantially raised industrial production in Shashi, especially among its light and textile industries. Production of commodities wanted by the people has gone up, shortages have been improved and stockpiles of unwanted goods have dwindled. Shashi's total industrial output value last year was 18.6 percent higher than in 1978, and its total value of exports was up by 21 percent.

New Varieties

Of greater far-reaching significance is the fact that in the course of carrying out readjustments, Shashi factory leaders have come to realize that production can develop only through constantly improving the quality of products

and keeping abreast with market developments. Shashi factories are now aiming to attain world standards in quality, quantity and variety in the near future.

A concrete expression of their determination is seen in their inviting people from commercial and foreign trade organizations to keep them closely informed of developments in the domestic and foreign markets and technical developments in the light and textile industries in particular. Another manifestation of their drive to catch up with the best is the despatching of people to work as shop assistants and to call on people at home to canvass their views. Shashi factories are also sending people out to learn from others and to collect and disseminate technical information to improve production processes. Exhibitions of new or better products from other factories in China and abroad are held frequently so as to let all concerned know how their own products stand and what must be done to improve.

For instance, the recently-established research and design office of the thermos bottle factory has consulted and incorporated the best other factories have to offer and has come out with several innovative products, including a gracefully-designed atmospheric pressure thermos bottle.

The carpet factory in Shashi producing much-in-demand mono-

tone bonded carpets is experimenting with carpets having multi-colored designs and a synthetic fibre carpet as well.

The Mandarin Duck bedsheets made by Shashi Bedsheet Factory No. 1 are already a name product, but the factory is not resting content. Recently it assembled the best bedsheets from all over the country and abroad for all its workers to compare with their own products with the view to getting everyone to think up better ways to make better sheets. Already three new designs for figured sheets have been created which are exciting departures from traditional designs.

While much attention is being paid to raising quality and increasing variety, factories in Shashi are not neglecting trying to turn out products at less cost to win a greater share of the market for their goods. The glass factory has come out with an innovation which saves liquid glass. This has cut costs by 9 percent and resulted in a more graceful and lighter product. A wide-screen film lens with a ready market at home and abroad is 600 yuan cheaper than other factories', yet each brings its manufacturer 800 yuan in profits. There is a big backlog of domestic and foreign orders for these and the factory is already working at full capacity. This is a headache, but one which everyone prefers to have rather than not have. □

NEWLY-PROMOTED ENGINEERS

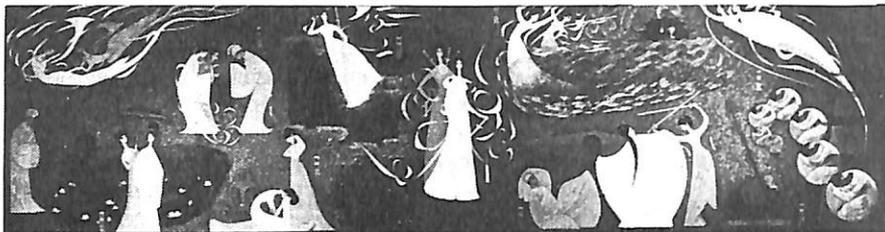
(Continued from p. 30)

direct impressions of his attitude and abilities.

The opinion round-up was in fact a retrospective summing up of Wang's entire career at the plant. Finally, the following points were agreed upon: In the past 14 years he had designed 19 high-efficiency combination lathes which not only raised quality and quantity of output, but made evident Wang's technical capabilities. But it was in another field that his contributions were most outstanding. His strict examination of the technol-

ogies applied in processing main components had pushed up production efficiency in the plant as a whole. He had introduced new techniques, technologies and materials. Among these, high-speed cutting and other processing alone had raised productivity 20 to 40 percent and cut 25,000 yuan from the annual cost. In the last few years he had also participated in drawing up a modernization program, for the plant.

This down-to-earth analysis convinced those who had voted against him. When time came for the final verification, the vote was a unanimous "yes". □



The White Snake (after the opera).
Li Huaji and Quan Yanghuan

Airport Decor Revives Mural Form

BU WEN

A FEATURE somewhat unusual for contemporary China are the new large murals which decorate some of the rooms and restaurants of the new Beijing International Airport building. They include the following.

Nezha Stirs Up the Sea, by artist Zhang Ding and six associates, 15 × 3.4 meters. Nezha is a legendary boy-god with magic powers who is loved by the people for defeating the evil Dragon King and other bad spirits. Nezha, sometimes in red silk bib as worn by small Chinese children, sometimes in a red skirt, has been portrayed as a lively, brave and resourceful boy quite different from the traditional representation of such characters, which had become a stereotyped plump child with a rather wooden smile. He is featured in the center of the mural in a ring of flame, holding his heaven-and-earth ring and other magic weapons, and appears elsewhere with three heads and six arms flying up to the heavens or down in the boundless sea to defeat devils of every description.

The Mountains and Rivers of Sichuan, created in propylene pigment by Yuan Yunfu. The 20 × 3.4 meter mural in 11 panels shows the magnificent scenery along the Changjiang (Yangtze) River as it flows down through Sichuan province from Chongqing through Wanxian and Baidicheng

to Kuimen. The 12 peaks of the Wu Mountains are dimly visible in the distance. The painting combines the techniques of Chinese traditional and western-style art. A sense of spaciousness and depth is created by little touches, such as the white doves flying from Baidicheng toward the inlet of the famous Changjiang Gorges.

Water Splashing Festival — Ode to Life, painted by Yuan Yunsheng and five associates. Its theme is the annual mid-April festival of China's Dai minority in Xishuangbanna in far southerly Yunnan province. The mural depicts the folk tale of its origin — a beautiful girl outwits a devil and kills him, but is spattered with his poisonous blood which bursts into flames. The people come to pour on water to put it out. The festival has become a symbol of mutual help, respect and blessing.

About a hundred people in different poses and costumes appear in the mural, as well as dragon boats and tropical plants, flowers and birds.

Springtime for Science, designed by Xiao Huixiang, with four associates and the technical advisors Zheng Ke and Yan Shangde to help her. The 20 × 3.4 meter mural was made on ceramic tiles fired at the Handan Porcelain Kiln in Hebei province. Through symbolic figures and decorative motifs its various groupings repre-

sent such themes as the concepts of matter and spirit, thought and exploration, love and happiness, the origin of life, the structure of matter and the movement of celestial bodies, as well as activity in other fields such as music, painting, poetry, dancing and sport.

Song of the Forest, painted by Zhu Danian and six associates. The original painting was enlarged to its 20 × 3.4 meter size and transferred onto the tiles by some 20 veteran porcelain painters at the famous ceramic Jingdezhen in Jiangxi province. The sub-tropical forests of Xishuangbanna are depicted in subtle shades, set off by the bright colors of a group of Dai people boating. Here too, a combination of western-style and Chinese traditional pigments are used to create new effects. For Jingdezhen it was a novel experiment in its long history of porcelain-making.

The tradition of murals goes back 3,000 years in China, but in the past century mural painting was on the verge of extinction. After liberation the decorative arts specialists Zhang Ding and the late Zhang Guangyu made efforts to revive this art form and make it reflect contemporary times. The first mural studio was opened at the Central Institute of Arts and Crafts in 1958 at the proposal of Zhang Ding. However, when its graduates left, they took work in other fields because the use of murals was still being neglected. During the cultural revolution, as a result of gang-of-four influence, Zhang Ding was subjected to criticism and attacks — for one thing because he had promoted the idea of murals.

In the spring of 1979 it was decided to have several large murals for the new airport. Zhang Ding, now in his sixties, was put in charge of the work. Artists and handicraftsmen from over a dozen provinces and cities took part in the project. □



"The Huanghe River's Waters Flow from Heaven."

Li Hongyin

The Mountains and Rivers of Sichuan, (section)

Yuan Yunfu





Song of the Forest, (section)

Zhu Danian



Water Splashing Festival—Ode to Life, (section)

Yuan Yunsheng





Sister players (Wang Zhao-yan, left, and Wang Zhaofang).

Children

Girl Footballers

SCHOOL is out and a noisy soccer game is going on in the Xingfu Primary School, Beijing. Small feet kick the ball back and forth. Suddenly someone sees a chance and slams the ball at the goal. Shrieking cheers rend the air.

"Wow, what a shot!" a young spectator exclaims. The fullback, a roly-poly player known to the school as Old Dependable, rushes to intercept. The ball is traveling so fast that he just manages to reach it, and then he stumbles and falls. The children clap and scream with laughter. He gets up, dusts himself and walks over towards the attacking player. "Well, that's a mighty powerful kick," the boy conceded, and added, "for a girl." This occurred during a practice match between the boys' team of the Xingfu Primary School and the girls' football team of the same school. The girls' team was formed only last November and has made a lot of progress. Its members are all second or third graders, 8 and 9-year-olds, but they are not awed by the stronger boys' team, which had won an award in the national boys' football competitions last year.

It was their winning the award which led to the setting up of the girls' team. Everybody in the school had been very happy with that, even the girls. They talked enviously among themselves about the boys bringing this honor to their school.

"If only we could play football —," one girl said wistfully, as she watched the heroes punt and shoot on the field.

"Well, why can't we?" another girl answered her. "What's to stop us?"

So a few of the more daring girls gate-crashed a soccer practice and began playing together with the boys.

The soccer coach Zhang was at first surprised, but he could see no objection to letting the girls try.

The old headmaster, who is a football fan, came out to watch the boys practice and he saw the girls. Why not? he asked himself. Half the children in the school are girls. Why hadn't he thought of that before? For 20 years he had seen what football did for boys. It helped build sturdy bodies, sharp minds and good team spirit.

He decided that the school should have a girls' football team.

The matter was discussed at a meeting of teachers and the school doctor and nurses. They all thought that it was a fine idea. A parents' meeting was called to hear what they thought, and the parents, too, said it was a good idea.

Applications were called for, and 25 little girls were selected. The team was officially named the Red Pioneer Girls' Football Team at a gala meeting to mark its formation. It was quite an event. Colored bunting and flags were hung up and the school was decked up as if for a big festival. The principal, teachers and pupils were all assembled. Representatives from the State Physical Culture Commission and the Beijing Football Team were also there. Messages of good wishes from the various classes were read and the boys' team, good sportsmen that they were, unreservedly welcomed the setting up of a rival team in their bailiwick. Offers by several top players of the capital's team to come regularly to coach and advise the team were accepted amidst resounding applause.

The team meets three times a week to train. They also go to watch ball games and even to play against other schools. At practice, they dribble, pass and shoot at goal just like the boys. Even on the coldest winter day the members turn out for practice. Their coach makes no concessions and the girls, of course, would be

On the playing field.



Photos by Huang Jingda

hurt if he had tried to. They want to be treated the same as the boys so that, they, too, grow up sturdy, strong and alert. This spirit is also seen in their classrooms.

Wang Huai, in the third grade, is now doing much better in her studies. She used to be a bit of a problem, always getting in some mischief or another. She is an energetic girl, bright and boisterous. When she applied to join the girls' football team, several girls objected, saying that her unruliness would ruin the team. The sports teacher, nevertheless, accepted her. Wang Huai was frequently called out by the coach to help demonstrate a movement during practices and this made the other team members feel that their coach was showing favoritism until they noticed a change in Wang Huai. Her studies were improving, she got into less trouble and she worked hard at practice on the football field.

The baby of the girls' team is Zhang Qing, a quiet, studious little girl. One of the best behaved in the class, the teacher would say. She is not as robust as most team members and, besides, she is a little timid. Sometimes, during practices, she would quit after a while. But instead of scolding her, the coach would say an encouraging word and later talk quietly with her. Her timidity left her after a few weeks and she now trains hard and conscientiously. Her coach says she has the makings of a good forward. She uses her head, as well as her feet.

Not every girl in the school wants to become a football player, but most of them have begun to take a lively interest in football. Football is being talked about at school and many football-fan fathers are finding they can talk football with their daughters. Wang Zhaofang and her younger sister Wang Zhaoyan, new members to the team, were surprised on their first day out in the field to see their father watching them from the sideline, no doubt, hoping to see them play in a real match one day soon. □

Sports

'Qigong' Exercises

JI WEN

ONE of China's ancient forms of physical culture is *qigong*. Essentially it consists of breathing regulation coupled with mental concentration.

Recently several demonstrations of it were given by *qigong* masters in Beijing, Shanghai and Guangzhou. One was by 50-year-old Hou Shuying from Beijing. After placing an 80-centimeter-long, 3-centimeter-square iron bar into the hole of a millstone he warmed up, walking around the millstone flexing his muscles and swinging his right arm. The muscles on it tightened and bulged. Then, assuming a stance before the bar, he gave it a short chop and it snapped in two.

Next Hou took off his shoes to show that they were an ordinary pair of fabric shoes with stitched-cloth soles and then fixed another 80 cm.-long, 3 cm.-square iron bar into position in the millstone. He walked around the millstone twice, slapping his right leg with his hand. The muscles tensed and swelled. He approached the bar and gave it a sudden kick which severed it in the middle.

A third feat involved breaking a stone slab with his head. A 90 cm.-long, 40 cm.-wide, 10 cm.-thick granite slab was held upright between a stone roller and two millstones. Hou bound a folded towel on the stone where he would hit with his head. Taking a deep breath he knelt before the stone. He adjusted his position several times and then struck the stone with his head, and it broke in two.

His last and most sensational feat was supporting two concrete slabs weighing a total of one and a half tons on his chest for three minutes. Here the role of the breath is clearly evident. He

rocked the slabs back and forth with the motion of his stomach and chest. After the two slabs were removed by 26 young men, Hou stood up as if he had just got up from his bed.

Three *qigong* masters from Guangxi and Hunan provinces visited Luxembourg, Italy and Belgium as members of a Chinese *wushu* delegation last October and December. They performed such items as braving a sword with bare chest and smashing a stone slab on top of a person lying on the points of a board full of nails. "Qigong", some of the spectators commented, "is a treasure of all mankind. It has its own scientific hows and whys which should be researched into."

ALREADY in 400 B.C. China's earliest medical book, the *Yellow Emperor's Manual of Internal Medicine (Huang Di Nei Jing)* mentioned *qigong* as beneficial to keeping fit, preventing and treating illness and prolonging life. Later its principles of control were applied in acrobatics of Beijing opera and in brush control in calligraphy and traditional painting. In ancient China many seemingly impossible things were achieved by well-trained *qigong* masters.

Qigong consists of a combination of *qi*—literally "breath," but more broadly "vital force"—and willpower. According to ancient theory, the *qi* is a movement of energy inside the body directed by willpower. That is to say the willpower guides the concentration and release of the vital energy inside the body.

Such effect cannot be achieved in a short period of time. Starting at the age of seven, Hou Shuying has done *qigong* for 43 years. It

demands quick reactions, thus it raises the speed of the nervous system in controlling the muscles and provides the basis for producing a tremendous explosion of strength. When Hou directed his *qi* to his leg and broke the iron bar, the leg muscles tightened and the kick was assumed to have a power of 1.5 tons. Examination with sonic waves showed that when he was warming up, his muscles vibrated at a rate 50 times greater than that of the ordinary people, hence, the incredible strength.

Though not heavily built, Hou Shuying can stand a weight of 1.5 tons on his body. This shows that

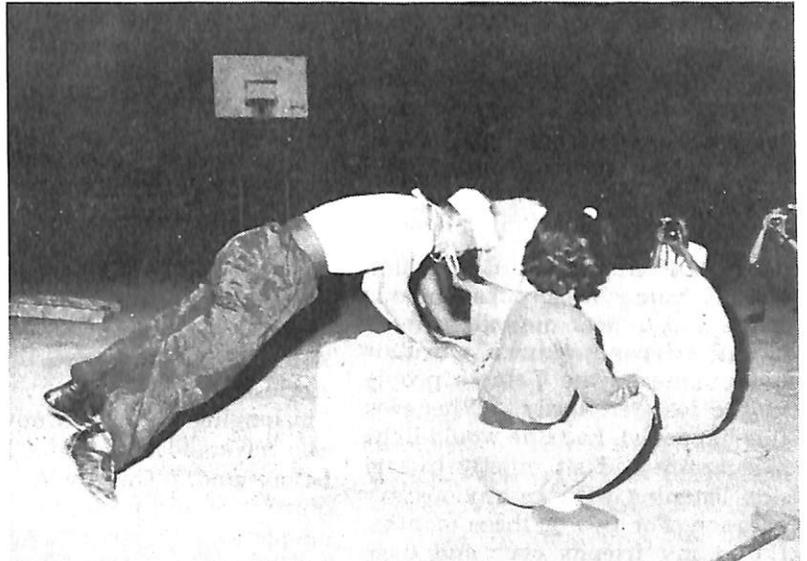
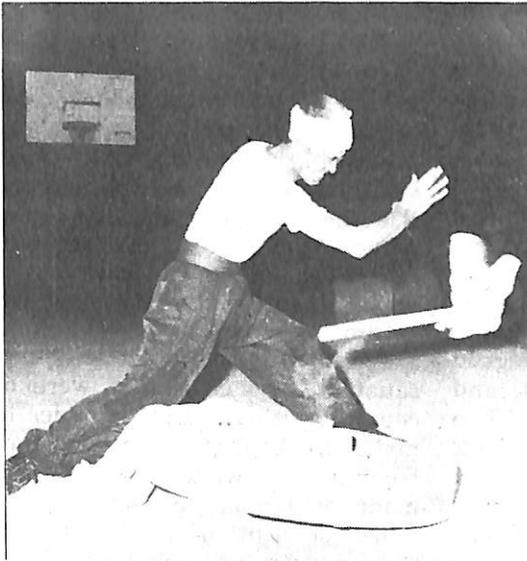
the human body has great potential. *Qigong* exercises help to raise the body's ability to adapt and to bring out its potential. Examinations show that when a master of *qigong* is breathing deeply his diaphragm moves within a range three to four times greater than that of ordinary people and some can move 15 cm. up and down. With one centimeter of downward movement of the diaphragm, 230 to 250 milliliters is added to the capacity. When Hou Shuying was warming up, his blood circulation quickened, his lung capacity enlarged and temperature of the skin surface raised 2.5°C.

THOUGH a means for keeping fit, *qigong* was stigmatized as witchcraft for a long time. Only in recent years has research begun on it by cooperative efforts of *qigong* masters and scientific and medical workers. They have used scientific methods to examine and analyze the physical and physiological effects of the exercises. They have also studied its medical value and simulated its effects.

Man now understands something about the universe and even elementary particles, but we still know very little about ourselves. Study of the ancient Chinese *qigong* exercises provides us with a new subject to look into. □

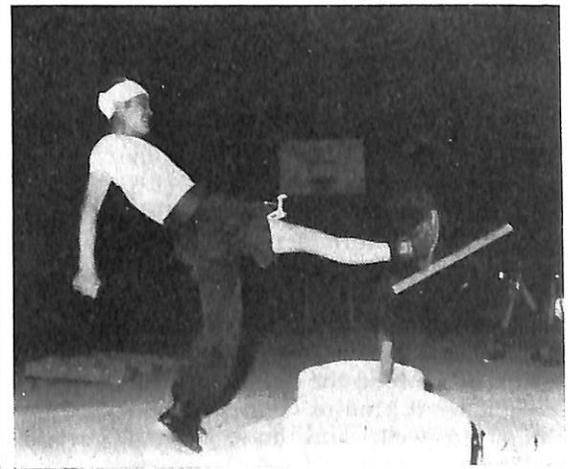
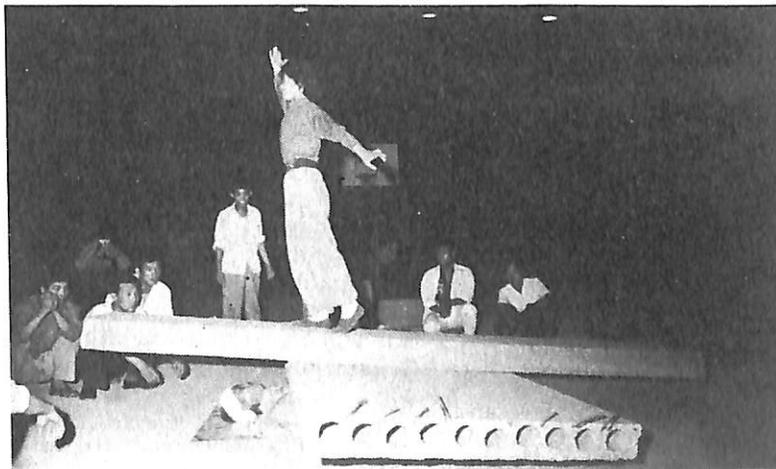
Iron bar severed with one short chop.

A stone slab begins to crack on the moment of impact.



Two cement slabs weighing one and one-half tons.

A powerful kick has the same result.
Photos by Zhou Youma



Hu Jieqing Talking About Her Husband Lao She*

XING ZHI

AFTER Beijing had fallen into the hands of the Japanese invaders, I taught in a middle school for over four years and knew the misery of families split up by war and a nation invaded by foreign aggressors. The Song dynasty poet Lu You wrote: "The conquered people's tears fell in the dust; another year passed as they looked south for the return of the emperor's army." Those lines expressed exactly what I felt during those long bitter days. My children also suffered a great deal, not daring to tell others they were Lao She's children. They all had to change their names.

The Novel 'Four Generations'

After I arrived in Chongqing, friends came in groups to our house and to hear me telling them how the Japanese invaders brutally slaughtered the Chinese people in the lost territories. Whenever this happened, Lao She would light a cigarette and sit quietly to one side listening with an anxious expression. For two or three months, I told my friends over and over again what I had seen, heard and thought in the past four or five years. After our friends had nothing more to say, Lao She would inquire in detail about how the Japanese aggressors had acted in Beijing and what were the reactions of the people there. He talked to me about each of our friends and relatives there. If I told him how someone had died and how people had tried to help the family, he would add some vivid details about the funeral arrangements; if I said so-and-so had turned traitor, he would describe to me what food the man had liked to eat, what kind of clothes he had loved to wear and how he had talked to others. His descriptions

were so real, as if he had lived those years in Beijing himself. I admired his familiarity with Beijing and its people; he knew everything about them. We talked like this for a long time, until one day he finally said to me, "I'm very grateful to you. You've had a narrow escape from Beijing, and you've brought with you material for a long novel I'm going to write!" Then he added, "Since the outbreak of the anti-Japanese war, the Art Workers Union has asked us to write articles for the countryside or for the army. So I'm not like those artists in Beijing's Tianqiao Market, talking all day long and producing nothing! These past few years, I've concentrated on writing simple short stories and plays to help the war of resistance. I'll continue writing them. After all, it's not easy to write good stories. But I'm a novelist, and I'm longing to write a novel." Lao She never boasted about his work beforehand. Only when he was quite sure, did he tell others what he planned to write. And I was no exception. Now that he had spoken of his plan to me, I was certain that "a great novel" was forming in his mind.

This was to be his trilogy *Four Generations Under One Roof*, which ran to about a million words.

He started writing it in 1943 and completed the first two volumes, *The Perplexed and Uneasy* and *The Ignoble Existence*, by the autumn of 1945, after the end of the anti-Japanese war. Early in 1946 the State Department of the United States invited him and Cao Yu, the well-known dramatist, to lecture in the United States, and in early March they left. While lecturing there, Lao She continued

writing. Soon he had fulfilled his plan and completed the third volume, which he entitled *The Famine*. In addition to this, he also wrote the novel, *The Ballad Singers*, of over 100,000 words. Miss Guo Jingqiu translated it and another novel, *The Divorce*, into English and had them published in the United States.

This spring, a friend of ours read *Four Generations Under One Roof* twice and praised it for the realistic descriptions of its many characters. He compared Lao She's treatment of characters to the great Qing writer Cao Xueqin's in his novel, *A Dream of Red Mansions*. This was perhaps praising Lao She too highly, and I could not agree. But I will say that this was Lao She's most difficult novel, which took him the longest period of time to write. It was therefore the one with which he felt most satisfied. Its characters were of course fictitious. But, in order to make them true to life, before beginning to write, Lao She had made on a piece of paper a detailed description of the characters and their relations, their homes, room numbers, windows, even the trees and flowers they grew. What was more interesting was that the Little Sheepfold Lane in the novel really existed in Beijing and was where Lao She had been born. Situated to the north of Huguosi, it is now called the Little Yang Family Lane. Once I took my children, Shu Ji and Shu Yi, to have a look around there and found that the buildings and surroundings were exactly as those depicted in Lao She's novel. But when Lao She wrote his *Four Generations Under One Roof* in

* This is a sequel to the article under the same title which appeared in the March 1980 issue.

Chongqing, he had not lived there for 30 years. This shows what a remarkable memory he had.

Red Persimmon Courtyard

In December 1949 Lao She returned from the United States to Beijing. And, in the spring of 1950, after Chongqing was liberated, I and my four children (my youngest daughter was born in Chongqing) returned there. After a separation of four years, we were reunited again. We settled in this courtyard where Lao She lived a happy life for 16 years.

After many sufferings, China, Beijing, our people and our family had at last begun a new life. This made Lao She extremely happy. He often told people, "I love this new society!"

For 16 years, he was immersed in his writing, without a single day's break. All his works were written in this small courtyard: more than 20 plays such as *Fang Zhenzhu*, *Dragon-Beard Ditch*, *Looking Westward to Changan* and *Teahouse*, as well as his ballads, sketches, essays and poems. People may not believe it, but in fact he just wrote day after day. As long as he was at home, not a day was wasted. Even at festivals, he

always asked me to visit his friends and convey his greetings for him, while he stayed at home writing after our visitors had left. Comrade Zhou Yang once praised him for his good attitude toward work, jokingly calling Lao She a model worker in the literary and art field. But Lao She felt ashamed. He often said that he should and could write more, provided he had the time and food. He loved the new society so much that he felt he could never write enough about it.

In daily life Lao She was very disciplined. Every morning he got up very early, walked around the persimmon trees for a bit of exercise or tidied up the plants in the courtyard. By seven o'clock, he was in his study writing. As the children were older, they did not disturb him, and his friends also knew his habits and did not call on him in the morning. About twelve o'clock, he finished his day's work. In the afternoon the little courtyard became very lively. After his nap, Lao She received visitors, went out to attend meetings or did other odd jobs. He did not write in the evenings unless something urgent cropped up. Usually he stayed at

home writing letters, reading books or chatting with friends. Around ten o'clock he went to bed.

Both Chinese and foreign writers and artists were his frequent guests, as well as people from all walks of life, old or young. Lao She gave each visitor a warm welcome. To him, all people who entered our small courtyard, whether high officials or tea sellers on the streets, were his good friends and he treated them equally. The old grandmothers or sisters working in the neighborhood committees often pushed open our door to ask Lao She about something. Lao She was very friendly and hospitable. But if anyone spoke ill of the Communist Party or the new society, he would feel unhappy and would immediately turn his head away to show his displeasure.

Many visitors came to enjoy our flowers and plants. Lao She loved flowers, children and little animals. During the war, he had not been able to grow flowers although he had wanted to, but in our small courtyard, he planted more than a hundred different kinds of flowers all year round. Take chrysanthemums for example: we had at least three hundred pots of these and each year we produced more. Lao She knew many gardeners and sought their advice. As a result, his plants and flowers were very fine. As I loved to paint flowers, Lao She and I shared this liking.

Although our courtyard was small and rather shabby, it was a witness to our greatest happiness and joy. It was in this courtyard that Premier Zhou Enlai often talked with Lao She. Once Premier Zhou was hungry after a long talk with Lao She, so he called me and went himself to our kitchen to look for food. I had not prepared anything beforehand, so I only boiled a few eggs for him.

Sixteen years of a happy, settled life made Lao She feel younger. He believed he could live until he was 70, 80 or even 90, and planned to write many great works like *Teahouse*. In the late 50s, the People's Literature

Calligraphy was one of the hobbies of the novelist Lao She, pictured in his home at No. 10 Fengsheng Lane in Beijing, 1963.



Publishing House asked him for a complete collection of his writings, but he refused, saying, "I've many works in my mind which I haven't produced yet. I plan to write for another 20 years. Only then can we compile the collections!"

Hopes Cut Short

Lao She lived in this small courtyard until August 24, 1966.

That summer the weather was unbearable, stifling! The atmosphere, both climatic and political, was so bad that people could hardly breathe. Fascist atrocities like a plague descended on us, with people fighting, houses being searched, people being paraded through the streets, people beaten to death. Everyone felt in danger; each family became tense.

On the afternoon of August 23, as Lao She was sitting in the office of the Beijing Federation of Literary and Art Circles about to study some documents, he and other 20 well-known writers and artists were pushed onto a truck and taken to the courtyard of the former imperial college by a gang of ruffians. There they were despicably humiliated and badly beaten up. At two o'clock that night, I brought Lao She home

and found his head injured and his face covered in blood. His whole body had been beaten black and blue. Lao She spoke very little that night, but in his eyes was an indignation and anguish I had never seen before. When he saw that I was extremely upset, he comforted me, saying, "Don't be scared. Don't be too unhappy about me. Chairman Mao understands me."

On the morning of August 24, I wanted to stay at home to look after him, but he insisted that I should go to work, for fear I would be punished for not taking part in the "movement." I had to comply. Before leaving, I bathed his wounds and repeatedly warned him to stay at home and rest for a few days. But he did not listen to me. After I'd left he took his stick and a copy of Chairman Mao's poems he had copied himself and went out.

I never saw him alive again!

Tragic End

I did not sleep that night, anxiously waiting for his return. The next day I phoned everywhere to inquire about him but failed to get any information. Each sound I heard in the lane I hoped was him returning. But there was no

sign of him! It was about nine o'clock that night when the telephone rang. A strange voice spoke to me, asking me to go to the western bank of Taiping Lake. . . . I felt as if the sky had collapsed! There was a light drizzle that night. I ran to take a trolley-bus and then changed to a bus. At about ten o'clock I reached there. It was a desolate spot. There wasn't a soul around. By the dim light of the street lamp, I spotted a reed mat on the ground, under which lay his body! I threw myself onto him. His body was ice cold!

Grief-stricken, I found my way to the management office of Taiping Lake Park and pleaded for a telephone, where I rang up Babaoshan Crematorium for a hearse to take Lao She's body for cremation. After a long time, the hearse came and Lao She's body was put in a coffin. I hurriedly climbed in as the hearse drove off. After I had completed all the formalities, the man in charge told me that I could not keep Lao She's ashes, nor was I allowed to have a last look at him. I stood numbly in the open. It was late at night; no one came to talk to me. In a trance, I left the crematorium and went home.

In a discussion on one of his plays with members of the Chinese Children's Art Theater in 1962.



Lao She (at table, right) at a national youth festival in 1956.



The night was dark with no moon or stars. Rain drops and tears mingled in my eyes. I dragged myself slowly along the empty streets homeward. The road seemed endless. I remembered how, when I had gone from Beijing to Chongqing to find Lao She, I had walked for 50 days. They seemed like nothing now. We had been separated twice from each other, for six years and for four years, but the time passed very quickly. I felt the 35 years I had lived together with him were very short, while the road from the crematorium to the city was very long. I would never see him again!

After Lao She died, his four children and I were persecuted too.

Name Finally Cleared

When Premier Zhou learned that Lao She had been persecuted to death, he sent people to see me several times, to tell me that I must live on. It was because of his encouragement that I was able to survive until today.

On June 3, 1978, twelve years after Lao She's death, the Party and the government held a large memorial meeting for him, cleared his case and rehabilitated him. At the memorial meeting, I put the pair of spectacles and two pens he had used during his lifetime in his empty funeral casket. The burden that had weighed on our family was finally lifted. I think Lao She would feel comforted by this.

* * *

The clock struck two, reminding us that Hu Jieqing had talked for five hours. Just as we hastily stood up to bid her goodbye, several visitors came to ask her for some paintings. We therefore took the opportunity to enjoy her paintings and calligraphy too.

As we walked out of the house, we saw the golden persimmons on the trees, the chrysanthemums in full bloom and other flowers of various kinds and colors. The Red Persimmon Courtyard was once again filled with fragrance. □



An Open Door

I hope to visit China again one day. I am deeply interested in your ancient history, culture and cuisine. Your magazine is like an open door revealing to me a new world. It answers my eagerness to learn, to know and to understand many things about the country.

Marie-Claude Treuthardi
Zurich, Switzerland

Likes Acupuncture and Manchus

I congratulate you on your excellent October issue, 1979. As usual the photography was superb—most especially the *faber rhododendron* on page 52. But the highlight of this issue, to me, was the story on the acupuncture seminar. Putting an investigation "eye" on this medical technique is certainly worthwhile.

The November issue was even better. As long as I have been subscribing to *China Reconstructs*, this is the best story I have seen—"China's Manchu Nationality."

Larry G. Leslie
Kalamazoo, U.S.A.

How is Industry Managed?

I greatly appreciate *China Reconstructs* with its insights into Chinese life, culture and ideology. An area of particular interest is the activities and attitudes of Chinese workers. I wonder if it would be possible to publish more on the operation and management of Chinese industry, the role and structure of Chinese trade unions and the origin and development of trade unions within China.

Mike Quinlan
Sydney, Australia

New Style of Art

I am writing you regarding the animal paintings by Han Mellin reproduced in the September 1979 issue of *China Reconstructs*. My interest stems from being an art collector for the past twenty-five years and from being an owner of three art galleries in Houston, Texas.

Han Mellin's paintings have a most distinctive oriental folk-art quality, coupled with an obvious love of animals and nature. It is a style of art that is new to us in the United States and I believe it would be an interesting and joyful experience if the

artwork could be seen here. It would undoubtedly be a first in Houston to promote a cultural exchange in visual art that would augment our already blossoming economic exchange.

Lawrence Kauffman
Houston, U.S.A.

Wants Objective Reports

When I was in China for the second time, I had a chance to visit a primary and a middle school. But I didn't get an opportunity to visit a senior middle school and a university. I hope to see an article about the teaching, requirements, methods of enrolment, teaching programme and the period of schooling in China's higher institutes. And if the students there study free of charge.

I hope you will continue to do what you have been doing and go on writing objectively. Don't hesitate to tell readers your shortcomings, as your readers will understand. They will appreciate that all the more. The more objective your magazine is, the greater the prestige it will enjoy among foreign readers.

Mauricé Paimboeuf
Barbantane, France

New Reader's Wish

I am a new subscriber of your magazine. The interesting articles and the excellent pictures arouse my wish to see China someday. My friends and I especially appreciate the pictures of the beautiful scenery, the travel articles, reproductions of art works. But, more important, are the reports about real life in China. I am interested in the Chinese people and their literature because they have an ancient culture and a long history. But I know only a little about your country.

Surendra Kumar
Meerut, India

Thoughts on Cartoons

I think the cartoon column is fine. They are about the moral behaviour and shortcomings of people in everyday life. I especially like the following two cartoons. One, "Great Plans Versus Concrete Action," appeared in the August 1979 issue. In planting trees the character of two different persons are revealed. The other was "Litterbug Lovers," in the June 1979 issue. But I cannot understand the meaning of some of the cartoons. For instance, "The Magic Sweater," in the August 1979 issue, "What a Fine Arrow," in the May 1979 issue. However, most cartoons are enjoyable.

Bruno Ritterskamp
Caen, France

Qufu

—Birthplace of Confucius

LONG SHAN

MORE than those of any other scholar the teachings of Kong Qiu (Kung Chiu 551-479 B.C.), known to the world as Confucius, the latinized version of Kong Fuzi (Kong the Sage) have influenced Chinese life. He is generally accorded a position as one of the ancient world's great thinkers and educators. In the centuries after his death his teachings and actions were glorified and used by the feudal rulers to uphold their rule, and he was revered as "Model Teacher for Ten Thousand Generations." His descendants were accorded the status of aristocracy for two thousand years. The town of Qufu (Chufu) in Shandong province, where he was born, taught and died was viewed as a hallowed place.

Front gate of Kong family mansion.



Six hundred kilometers south of Beijing, Qufu in Shandong province is today a quiet county town. Already three thousand years ago — half a millennium before Confucius' time — it was a flourishing well-laid-out walled city which recent excavations have found to have been seven times the present size with an area of nearly 10 square kilometers. It had eight main streets and workshops of potters, carpenters, blacksmiths, coppersmiths and makers of bone articles.

The Kong family mansion and the Temple to Confucius take up a great part of present-day Qufu, and the family cemetery on the outskirts is twice the size of the town. These imposing buildings were built over the centuries and

became the repository of many works of art. After liberation in 1949 they were put under protection of the people's government, but they suffered during the cultural revolution, when for a time under the influence of Lin Biao and the gang of four there was a tendency to destroy all of China's old culture. Restoration is now going on, and they are open to visitors.

Memorial Temple

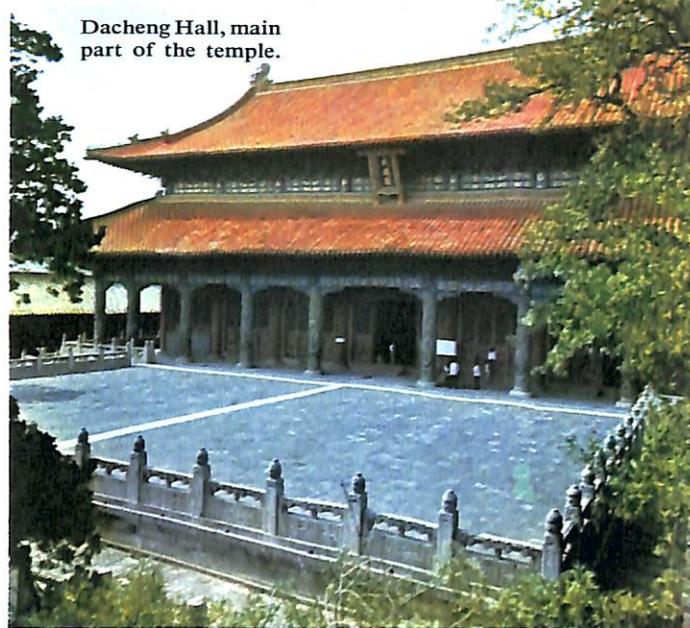
The Temple to Confucius occupies the central part of the town somewhat toward the southern gate. Rulers of every dynasty since Han came here to pay homage to Confucius. The temple with its auxiliary structures is one of the three best-preserved groups of ancient buildings of its size in the country, the other two being the Palace Museum in Beijing and the imperial resort at Chengde north of the capital.

Construction of a temple on this site began in 478 B.C., the year after Confucius' death. It was rebuilt and expanded by many emperors and now has 640 halls, chambers and pavilions and 54 arches in nine courtyards shaded by ancient pines and cypresses. With its grounds it covers 22 hectares.

The temple houses a forest of stone tablets. Thirteen pavilions stretching in a straight line through its center house more than 50 huge tablets carved with eulogies to Confucius by emperors of the Tang, Song, Yuan, Ming and Qing dynasties in the languages of the Han, Mongolian and Manchu peoples. One feels as if entering a long lost time when stepping in the temple.



Apricot Terrace where Confucius once held class. A memorial pavilion was first built at the beginning of 11th century and the present replica built in 1569.



Dacheng Hall, main part of the temple.

Ancient musical instruments in Dacheng Hall used in ceremonies for Confucius.



Bird's-eye view of part of the Confucius Temple grounds from atop Dacheng Hall.

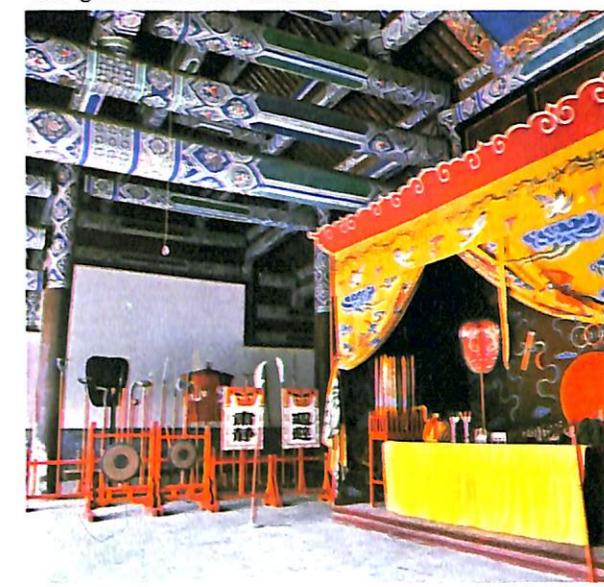


Dragon-carved marble columns, Dacheng Hall.

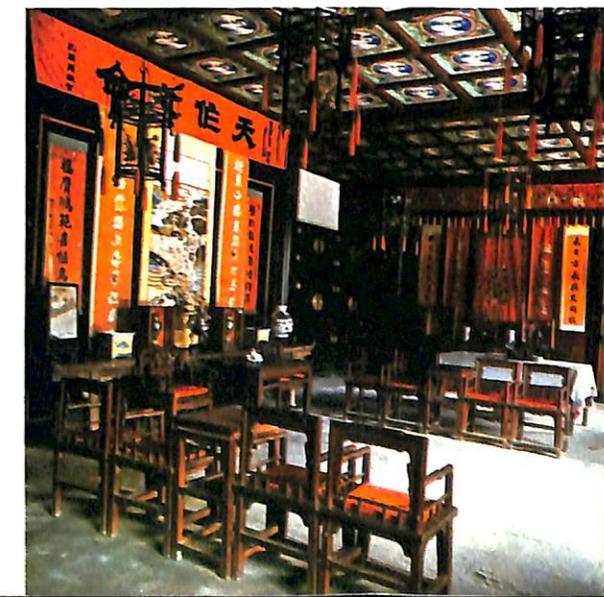


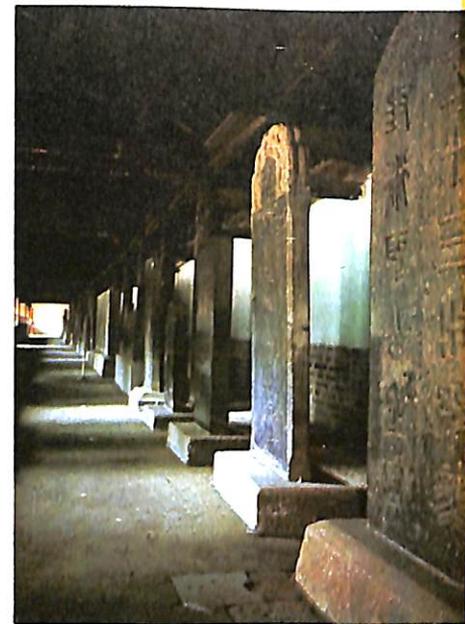
The tomb of Confucius.

The great hall of the mansion.



Guest hall in the Kong family mansion.

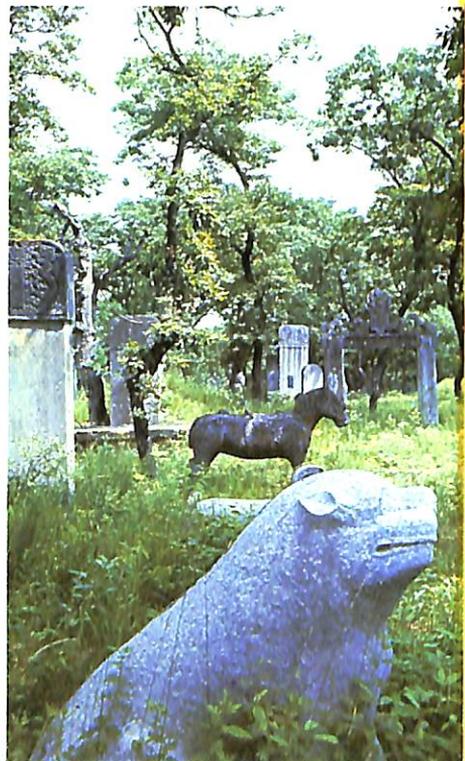




Stone tablets inside the eastern corridor of the temple.

Path in the cemetery.

In the Kong family cemetery.



Photos by Xie Jun

Dacheng Hall (Hall of Great Achievement) is its main structure, 32 meters high, and measuring 34 by 54 meters (east to west). Supporting the lower section of the two-tiered roof are ten marble columns each over a meter in diameter, and each carved with two dragons playing with a pearl amidst waves and clouds. The columns are a remarkable combination of the arts of sculpture and architecture. Inside Dacheng Hall there used to be a dozen intricately-made statues of Confucius and his disciples, but they were removed and damaged during the cultural revolution. Now a portrait of Confucius has taken their place. Some of the ceremonial vessels and musical instruments have been recovered and are now on display.

History in Stone

In the two covered corridors flanking Dacheng Hall are 700 tablets with inscriptions or carved figures. They are invaluable ma-

terials for the study of the politics, economy, military affairs, culture and customs of ancient China. Those in the eastern corridor date from the 1st to 14th centuries. Seventeen from the Han dynasty are most valued for their highly artistic calligraphy. Next in importance are the Model Copies of Calligraphy from the Jade Rainbow Studio done by Kong Jisu, a 69th-generation descendant of Confucius who was a calligrapher in the 18th century. The slabs contain the writings of famous calligraphers in the five styles. From them one can see the evolution of Chinese writing.

The eastern corridor houses tablets from the Han dynasty unearthed in recent years. Carved with human figures, they depict sacrificial rites, banquets and outings of the aristocrats, and dancers, musicians and acrobats of 2,000 years ago. Of particular interest is one showing Bian Que, a famous physician of the Warring States period (475-221 B.C.) treating patients with acupuncture.

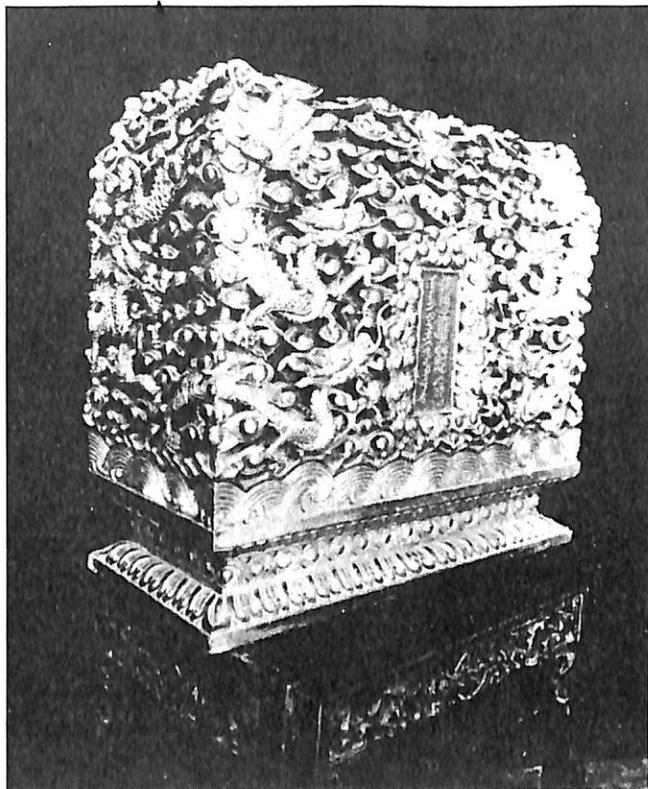
Shengji Hall, the rear building in the temple, contains a pictorial history in stone of the main events in Confucius' life in 120 sections. They show events from the time of his birth on Ni Hill to the ceremonies when the first emperor of the Han dynasty came to pay homage to him three centuries after his death.

Kong Family Mansion

East of the temple is the Kong family mansion where the direct descendants of Confucius lived and from which, as the most powerful landlords, they were virtual rulers over a large area. The house, first built in the 11th century, was expanded and repaired many times with funds from the courts. It contains a total of 460 *jian*.* The front part contained offices for official business. It is typical of residences for the upper class in Chinese feudal society, but on a much grander scale than most.

* A Chinese measure of area referring to the space between two beams.

Box in the mansion for storing imperial edicts.



Kong family dinnerware.

Photos by Xie Jun



The emperors piled honorable titles not only on Confucius but also on his descendants. When the first Han dynasty emperor came to Qufu he bestowed the title Master of Rites on Kong Teng, a 9th-generation descendant of Confucius. Han Emperor Yuandi in the latter part of the 1st century B.C. gave Confucius' 13th-generation descendant the title Marquis Inside the Pass. In 739 Tang dynasty Emperor Xuanzong honored Confucius as "King of Learning" and gave his 35th-generation descendant the title Lord of Learning. From the 46th descendant on, for 30 generations or 890 years they held the title Lord Descendant of the Sage. In the 1930s Chiang Kai-shek gave Kong Decheng, the 77th-generation descendant the title Rite Official of the Supreme Sage and Teacher. Through all these years the family in the mansion had close ties with the China's feudal rulers.

Feudal Power

The first thing one sees on entering the great hall of the mansion is a chair covered with a tiger skin and a red-lacquered table on which are displayed small banners and arrow-shaped bamboo slips. These were official warrants for arrests and interrogation. The rooms around the hall were used to receive honored guests, local officials and the gentry, that is, members of the local power

structure. The family owned 66,000 hectares of land spread over 37 counties in five provinces, from which it collected 40,000 tons of grain in rent.

Only a few were allowed to enter the inner courtyard of the Kong family. An imperial edict gave the head of the house the power to kill anyone who came in without permission.

The mansion contains many rare cultural objects hoarded up over the generations. In the 18th century an emperor gave the family a set of bronze vessels 3,000 years old with engraved designs and inscriptions for use in ceremonies to Confucius. There are a gilded bronze thousand-buddha pagoda from the Tang dynasty, garments and hats from the Yuan and Ming dynasties, ivory carvings, jade ornaments, treasured seals, and scrolls of calligraphy and paintings. Nearly 10,000 volumes of documents and files from the Ming and Qing dynasties are of special value in studying this period. Worm-eaten and in a state of disorder at the time of liberation, they have been restored and classified by specialists under the auspices of the people's government.

The Cemetery

A one-kilometer road from Qufu's north gate, lined with pines and cypresses, leads to the Kong family burial ground which contains the grave of Confucius.

History records that when Confucius died his disciples buried him in a small plot and hired several families to guard it. As his status was elevated the size of the graveyard grew. By the Ming and Qing dynasties it had expanded to its present 300 hectares and was surrounded by a high wall 7 kilometers long. It is said that in ancient times many kinds of trees were brought here by his disciples. Today there are 22,000 pines and cypresses that date back 800 years or more. Since liberation about 40,000 trees have been added to make it the biggest man-made garden in the country.

The cemetery has about a thousand stone tablets and sculptures and some 60 halls and pavilions with red pillars and green glazed-tile roofs. Confucius' tomb is in the northwest section. Stone figures of horses or tombstones with inscriptions indicating the generation of the descendant stand before each of the larger tombs. The cemetery is valued for its clear records of lineage through 2,000 years.

The feudal rulers honored Confucius as a sage and used his teachings as an ideological weapon for oppressing the people. On the other hand, by editing the collections known as the "six classics" Confucius helped preserve the writings of China's earliest dynasties. His method and experience in education was also a contribution to China's ancient culture. □

Debate

Controversy over Confucius

PANG PU.

THE ROLE of Confucius in his own time has been a subject of much controversy in modern times. In the mid-70s, the issue was made even more complicated by the fact

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that the gang of four, in their bid for absolute power, turned a campaign for criticism of Confucius' reactionary aspects into an attack on living revolutionary leaders. For the last two years heated debate has been going on in academic circles. The reappraisal, which in-

volves history, philosophy, ethics, education and sociology, touches on the following points:

Feudalism and Class Role

Confucius lived at the close of the Spring and Autumn period (770-476 B.C.), a time of great

social upheaval. On this there is agreement. Beyond this, interpretations of Confucius' role differ according to different views of the nature of society and the class he represented. Essentially this hinges on the view as to when feudal society began in China. There are four main opinions.

View 1: In the Western Zhou dynasty (11th century-771 B.C.). As the Western Zhou dynasty went on, the unified rule of its early years began to break up as vassal states became stronger, and a nascent feudal society emerged. Representing the interests of a lower and middle strata of aristocrats and an emerging clique of senior officials, Confucius wanted to restore unified rule. It is contended that such unification would have hastened social development.

View 2: In the Spring and Autumn period. If feudalism began during this period, then

Confucius represented the interests of the rising feudal landlord class (as against the previously-dominant slaveholder class), therefore his political stand was progressive in his time.

View 3: In the Warring States period (475-221 B.C.). This is the viewpoint put forward by the late noted historian Guo Moruo and many agree with him. If this view is held, then Confucius represented the interests of the declining slaveowner class, so his stand was retrogressive. He traveled from state to state teaching his philosophy trying to restore the old order.

View 4: In the Wei Kingdom and Jin dynasty (between A.D. 220-420). These people maintain that production was carried out primarily by slaves until Wei of the Three Kingdoms period superseded the Han dynasty. They view the changes in Confucius'



Events in Confucius' life, prints from wood blocks made after stone carvings.



own time, the Spring and Autumn period, as merely a transition during which the early stage of the slave system gave way to production with people who sold themselves into slavery because of debt. Therefore it cannot be claimed that Confucius attempted to restore the slave system. Though he was a conservative, he was not a pure reactionary.

Confucius' Ideas

The concepts of "benevolence" and "rites" were the heart of Confucius' political thinking. "Benevolence" meant principles of conduct in society, or to love others. On this point, one view holds that the concept of "benevolence" was created to get slaveholders to let up a bit when faced with slave revolts. Confucius hoped to use this idea to ease contradictions between the rulers and the ruled and also within the ruling class. Yet, at that time, any theory emphasizing the common essence of human beings represented a revolution in ideology, and this made Confucius the greatest thinker of his time.

Others disagree, saying that he never included slaves and other working people in his "benevolence" so it was in no way progressive. Most scholars seem to favor something between the two views. While pointing out the deceitful and hypocritical features of the theory and its aim of strengthening the rule of the exploiting class, they also affirm its positive aspect of taking the common people into consideration.

The "rites" Confucius referred to were ceremonies, institutions and the social order of Western Zhou times. One view holds that part of his sayings about "rites" — meaning social conduct — were useful not only in his time but also in later generations, hence they have a positive aspect. However, the negative view insists that Confucius' criteria for moral conduct were all bad because they were created only to preserve the collapsing slave system.

Quite a few people agree that Confucius' stand for "return to the rites" indicates that he yearned for the past, but that his idea of regulating human relations was an attempt to meet the problems of his times.

As a Philosopher

One view contends that Confucius' thinking was nothing but idealism and metaphysics because of his idea of the "will of Heaven" and his opposition to all reform, and because he adhered to the practice of sacrifice to the spirits of the dead. Others hold that by "Heaven" Confucius really meant nature, and in fact he denied the existence of spirits or the soul, which was an advance for his time. They contend that while his idea of the "will of Heaven" was idealist, he also attached much importance to moral principles and subjective initiative. He raised some really rational ideas which enriched the theory of knowledge. Moreover, he believed that history was continually progressing. To use the word "metaphysical" to describe his thinking is therefore an oversimplification.

Role as Educator

Most people agree that Confucius made indisputable contributions as an educator. He was the first to give private lectures outside the official court schools, and thus took culture and education beyond the circle of the aristocrats who had previously had a monopoly on it. He stood for accepting all pupils regardless of class. He taught his students in accordance with their aptitude, and taught through the method of asking questions.

However, another view holds that Confucius was not the first to bring education to the common people, for private schools had existed long before him. The bad effects of his teachings about the "will of Heaven" and his theory that genius was innate, these people contend, far outweigh any good achieved through his teaching methods. □

Rescue at Sea

NAN HAIWEN

THE WEATHER was crisp and clear on the afternoon of July 22, 1979. Aboard the Chinese fishery survey ship, the *Nanfeng 704*, southeast off the coast of Hainan Island, the helmsman suddenly caught sight of a black pall of smoke rising from a ship five miles on the port side.

"Looks like a ship is on fire," Yang Wu the helmsman said. Captain Huang Rongxi nodded and ordered a watch kept on the ship. It was 14:25 hours.

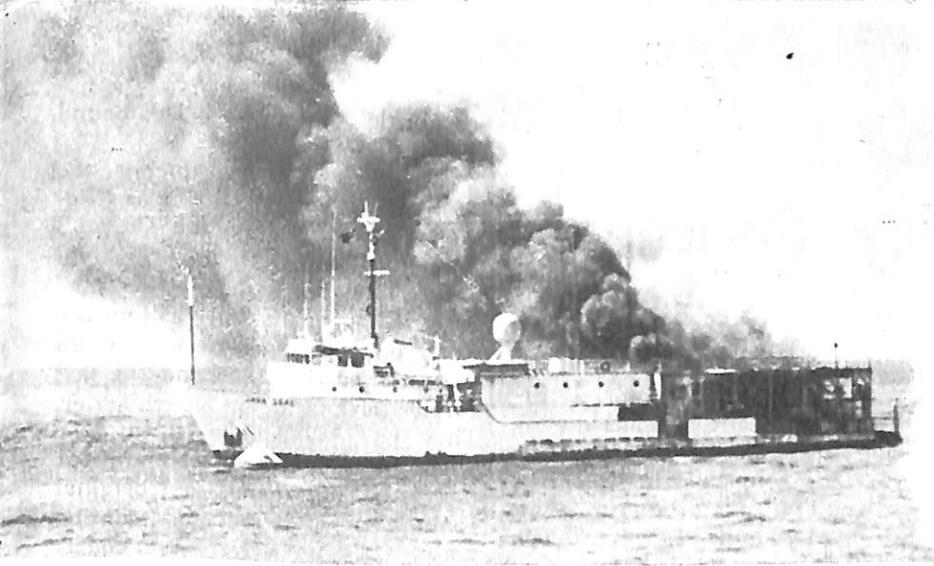
"Captain! Look, red flares! One . . . two . . . three," the watch shouted shortly afterward. At the same time the radio man reported the ship had sent an SOS to Hongkong, but that no one had answered.

"Drop everything and head for that ship," the captain ordered. "Fast!"

As the *Nanfeng 704* plowed toward the ship in distress, the crew made preparations to help the other ship. In 30 minutes the *Nanfeng 704* was close enough to hail the burning ship. Its stern deck was enveloped in thick smoke. The sea about glowed red and the fire was spreading to midship. Most of the crew members had got into the life-boat now bobbing beside the burning ship. Apparently all of their fire extinguishers had been used up and they were about to abandon ship.

"We are the U.S. ship *Java Seal* working with the Chinese Oil Company," someone on the life-boat shouted over a loudhailer. "Can you help put out the fire?"

The Chinese captain hesitated. He was not prepared for this. His first thought had been to rescue the crew. Could he risk China's first modern several-million-



Fire on the U.S. ship *Java Seal*.

dollar survey ship in trying to save the foreign vessel?

The leaders of the *Nanfeng 704* held a quick meeting and decided they should try and save the ship.

IT WAS 16:10. The *Nanfeng 704* maneuvered close to the burning ship's port side and 12 crew members leaped aboard with fire extinguishers and pumps. In a few minutes the foam extinguishers were exhausted but the fire was still raging as fiercely as ever. They began fighting the fire with water hoses. No one thought of giving up, although the heat was almost unbearable and smoke sent them reeling. Some 50 minutes later 14 more men from the Chinese vessel clambered aboard to replace them, but they refused to leave. At 17:45 the Chinese fire fighters and the crew of the distressed ship had the fire under control. Just as they were congratulating themselves, fire suddenly erupted again from the auxiliary engine room in the stern. The tall, slim American captain, Qing Conlelir, came staggering back from the stern, pointing to the rear of the ship. Despite their fatigue they rushed to meet the "enemy" again.

What had happened was that when the American ship's captain and first mate opened the door sealing off the engine room from the laboratory, the heated air and gases inside had exploded into life.

The fire fighters had to battle suffocating gases as well as

flames. The jets of water bouncing back off the hot steel walls and roof scalded them. Lin Muran and Fu Fasheng, risking their lives, crawled on all fours across burning hot steel to shut the door. It was impossible to stand up in the cloud of choking chemical fumes. They managed to close the door, and after two more hours of intense battle the fire was conquered at last.

IN THOSE hours of common endeavor to save the ship, bonds of friendship sprang up between members of the two vessels. A Chinese crew member, Lu Fu, seeing the American ship's captain overcome by fumes, had pulled him out to safety. The captain

recovered and had rushed back into the lab and dragged out an unexploded air cylinder. A Chinese had helped him toss it overboard into the sea. The Chinese had tried to make the exhausted but plucky captain rest, but he had refused. He was a true captain. He flung himself again and again into the fight to save his ship.

The fire was finally put out at 19:00 hours. The *Java Seal's* engines checked by engineers of both crews, were declared in working order. At 19:15 the two vessels separated, each going its own way, but bound together by newly-established ties of friendship.

Later at a get-together held in Sanya Port, members of the two ships praised the other for their heroism. "As the captain of the ship in distress, I had only one option, and that was to save it," Captain Conlelir said. "But the *Nanfeng 704* had two options. It could rescue our crew, thus honorably fulfilling its internationalist and humanitarian duty. The other option was to save the ship as well. You did that without hesitation. You came boldly to our rescue and did your very utmost. Your noble action has seldom been matched in history. I shall remember your heroic deeds with gratitude for the rest of my life." □

Members of the crew of the Chinese *Nanfeng 704* that came to the aid of the burning ship.



New Year's Day Among Minority Peoples

LI CHUANG

THE Spring Festival (New Year's Day by the lunar calendar) is taken more seriously in China than New Year's Day by the Gregorian calendar. Usually it falls between the end of January and the middle of February for most of the nationalities, including the majority Hans. But there are some minority peoples who celebrate it at different times of the year. Our magazine has carried articles about the Tibetan New Year's Day celebrations (February issue of 1958) and the Water Splashing Festival of the Dais (November issue of 1978). Here, now, are descriptions of the New Year's Day activities of some other minority peoples in China.

FOR the 700,000 Yao people who inhabit 130 counties in the Guangxi Zhuang Autonomous Region and Guangdong, Hunan and Yunnan provinces in China's southern mountainous regions the excitement begins days before the actual arrival of Spring Festival. Cow horns are blown and gongs and drums beaten in the villages; people get busy slaughtering hogs, chickens, cattle and sheep and making bean curd, rice wine and glutinous rice pastry; women embroider holiday garments and accoutrements.

On the eve of Spring Festival every household sets off firecrackers, hangs up New Year pictures and gathers for a family banquet. The next day young people clad in new clothes gather in open lots in or outside the village to sing and dance to the accompaniment of long drums. Young men draw the girls' eyes with beautiful cock plumes which they stick in their bright red turbans.

LI CHUANG is a staff reporter for China Reconstructs.

Yao custom used to forbid the killing of domestic animals during Spring Festival, but hunting was allowed. Groups of three to five men went into mountains to shoot wild game, and the bag was divided equally. Today, however, hunting has been largely replaced by sports activities.

Spring Festival is also a time for newly-weds to visit the bride's family. In old days the young couple had to bring a present of 4 kg. of wine and 4 kg. of meat, and the bride's family would entertain them with a good dinner. Over the meal the bride's father would often sing folksongs wishing the young couple a harmonious life and exhorting them to work industriously. Though this custom continues, the presents taken to

the bride's parents are less bound by form today.

A major activity during the holiday is what is known as "Releasing Cattle from the Corral." The day after Spring Festival young men in groups of three perform a pageant called "Tilling the Land on Spring." One acts as an ox, another the tiller and the last carries a hoe over his shoulder. They parade from door to door wishing everyone a bountiful harvest. Whatever the original connotation of this custom, for the young it is an occasion for courtship. Girls in fancy skirts and silver head ornaments and young men in their holiday best gather on open lots in the village to sing and dance, and many are the pledges of love given on this day.

THE eight million Zhuangs are the biggest nationality next to the Han people, with seven million of them concentrated in the Guangxi Zhuang Autonomous Region. They celebrate the beginning of the new year on two occasions. Once on the day of Spring

Zhuangs celebrate their New Year's Day with song and dance gatherings.

Li Zhongkui





A Yao girl in her holiday best.
Zhang Yan



After getting in the harvest the Shui people usher in their new year with rhythms on copper drums.
Ou Yayi



Miao girls playing traditional reed-pipes.
Xinhua

Festival, i.e. the first day of the lunar new year; and again on the 30th of the first lunar month, the latter called "Late New Year's Day." Both are regarded to be of equal importance.

At daybreak on these holidays the women hurry to riversides and wells to fetch fresh water. Custom has it that water left over from the previous day is not to be drunk or used. In the past some Zhuangs used to weigh the newly fetched water as soon as they got home. If it weighed more than an equal quantity of the leftover water, that was taken to mean a good harvest in the new year.

After breakfast young people hold song contests by the roadside or on mountain slopes outside the village. They loudly challenge passers-by for a song and if the traveler can't sing he has to say some auspicious words instead. Added zest is given to the song competition if there are guests in the village. Sometimes folksong singers from other villages come to compete. As they sing the host villagers all come out of their homes to listen, and some step forward to answer the challenge. Some of these song contests used to last three days and nights. In recent years they have been shortened to one day but there is no less excitement. Lion dances and dragon dances also attract crowds.

In some places the Zhuang people celebrate the day with a sport

called "Throwing Embroidered Balls." Girls sew colorful bits of cloth into a little pillow stuffed with rice husks weighing half a kilogram. Tassels are attached to the four corners and to the bottom of the "ball." A piece of cord on top serves as a handle. Two teams stand facing each other at a distance of 50 meters. A square boundary line is drawn and the game begins.

A team loses a point if they throw the ball out of bounds or fail to catch it and the winning side "captures" one of its members. When the "chieftain" of a team is finally "taken" his captors surround him and ask, "Which do you prefer, wind or rain?" If he wants wind the winners blow on his neck; if the answer is rain then he is doused with water. The tormented fellow often flees pell-mell with a hilarious crowd chasing behind.

A great variety of food is made for this day, the most notable being an oversized *zongzi*, a pyramid-shaped pork-stuffed dumpling of glutinous rice. Weighing 3-4 kilograms, it is cooked in a pottery jar over a slow fire, and tastes delicious.

THE 2,700,000 Miaos living in Guizhou and Yunnan provinces celebrate their New Year's Day in November by the Gregorian calendar (the tenth month by the lunar calendar).

The first thing the Miao people do at dawn on New Year's Day is to set off a burst of firecrackers. Those living in the mountains fire three gunshots when they open their gates. This is an old custom intended to frighten away evil spirits. Then the women rush to riversides or wells to fetch fresh water.

After breakfast young men with moon-shaped guitars, reed pipes and flutes, join girls in singing and dancing on the meadows in the villages. While the merrymaking goes on girls tie silver ornaments or one end of an embroidered ribbon to the waists of the young men of their choice, then hold fast to the other end of the ribbon.

On Spring Festival whole Miao villages go to visit other Miao villages to wish them a happy New Year. They bring along large and small reed pipes—their main musical instrument—and join the people there in singing and dancing. When the collective activities are over their hosts invite them home to continue the celebrations in smaller groups.

Another Miao ritual is called "Climbing the Happiness Pole." A bamboo pole 10 meters long with a pot of wine and a piece of meat tied to the tip is stood upright. Then a man climbs up, unties the wine and meat and slides down the pole head first, all the while reciting good luck incantations.

This was supposed to bring the villagers plentiful crops, more livestock and good health. Today it has become a sporting event for young people, and neighboring villages send their best sportsmen to take part in the competitions.

The Miaos living on the Grand Miao Mountains in Sanjiang county, the Guangxi Zhuang Autonomous Region usher in the new year with another quaint custom. At daybreak they go out of the village and, driving imaginary sheep or cattle, chant the words "forward, cow, follow up, sheep." This expresses the hope for thriving herds in the coming year. Some Miaos sprinkle wine on a real cow's nose as a symbolical reward for its labors in the past year. These customs are still kept up in some Miao communities.

Miao delicacies for the New Year celebrations include "fragrant pig," a kind of cured pork, and "roast tea" which is made by slow-roasting tea leaves with vegetable oil, salt, spring onions, ginger, peanuts and puffed rice.

THE Shui nationality, numbering about 160,000 are mainly concentrated in the Shui Autonomous County in Guizhou province. New Year's Day for them is the 12th day of the first month by their calendar. This is at the end of October after the autumn crops have been brought in. People gather on the hill slopes outside the village to watch riding performances and races. Participants include old and young, men and women. Amid cheers from the spectators they demonstrate skills on horse back, the winners receiving prizes of horses or saddles.

When night falls drums, gongs and trumpets strike up in the villages and dancing begins. The drums and gongs come in many different sizes and shapes. The largest gong measures more than a meter across and weighs up to 200 kilograms. Decorative designs and relief carvings on the drums make these folk musical instruments interesting pieces of handicraft art. □

Kites

IN the blue spring sky over the Tian An Men Square in Beijing, wild geese flap their wings, eagles wheel, swallows swirl, butterflies dance, goldfish undulate their heavy tails and crabs sidle along clumsily. What's going on? It's kite-flying time and these are kites in various shapes.

The kite is called *fengzheng* in Chinese, *feng* for "wind" and *zheng* for a traditional Chinese string instrument: the wind blowing through a bamboo whistle frequently attached to the kite makes a sound like the *zheng*. We know that the kite was already well-developed by the Spring and Autumn Period (770-476 B.C.) when history records that a wooden kite big enough to hold a man was used in battle to observe the enemy's line of attack. Covering kites with paper was apparently a later invention.

The British scientist Joseph Needam in his study of transfer of technology lists the kite as one of the inventions which made its way to Europe sometime between the 1st and 18th century.

Kite-flying is popular in China. The kites are made in many different sizes. The biggest measures 4 to 5 meters high and has to have several people to hold it by a thick rope.

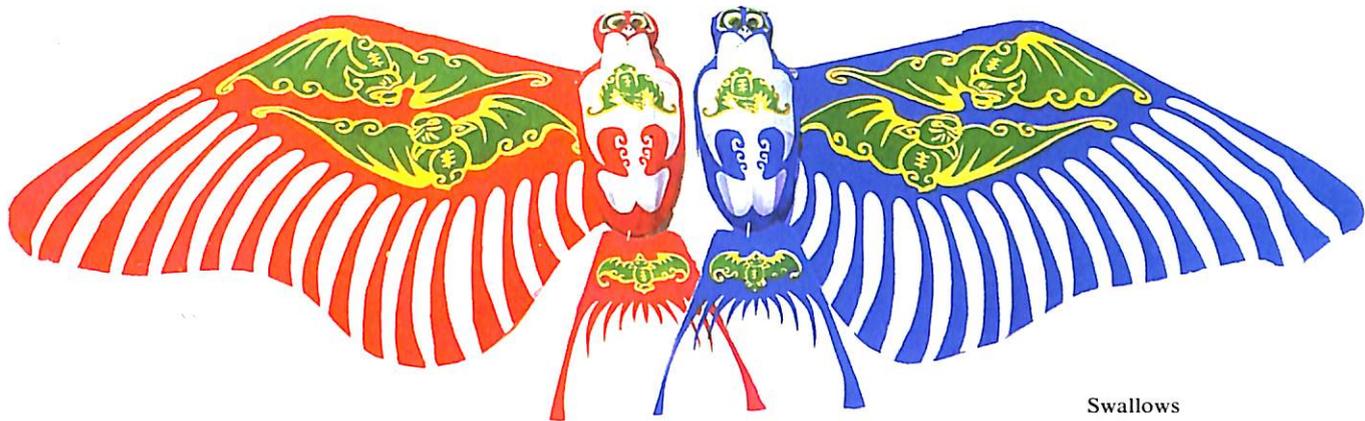
Kite-making is a branch of handicraft all to itself. More than 300 kinds of kites were displayed at an exhibition held in Beijing's Summer Palace last year—gods, fairies, Monkey King, flowers, birds, fish, worms, butterflies, goldfish, eagles, swallows, bats, dragon flies and centipedes, all in striking shapes and delicately painted. □

THE two main types in China are the "soft wing" and the "hard wing", so named after the method of making them. The former has wings which can be packed into a box. People like to use such kind of kites as gifts or send them to relatives and friends afar. When they fly, the wings flap in the wind true to life. The "hard wing" type is made with body, head, and wings all in one structure. It can fly quite high in a strong wind, and stays up in the air for a long time.

China has several factories producing kites, and many are exported. Well-known is the Yangliuqing Art Shop in Tianjin which makes 180,000 kites annually sold in over 20 countries and regions.

KITES have been regarded as a medium for making links with people of other countries by the Chinese people both in ancient times and at present. Twenty years ago the veteran artisan Jin Fuzhong made a kite in the shape of the Monkey King for a children's fantasy film, *The Kite*, jointly produced by Chinese and French film-makers. In the film a Chinese kite comes down in Paris and the Monkey King comes to life and takes two French children to Beijing.

The season for kite-flying differs from one province to another because of differing climates. They are flown in summer and autumn in some places. Some people fly kites at night, attaching small red lanterns to the thread, sometimes several dozens, sometimes over a hundred of them. They present a fascinating picture in the dark sky. □

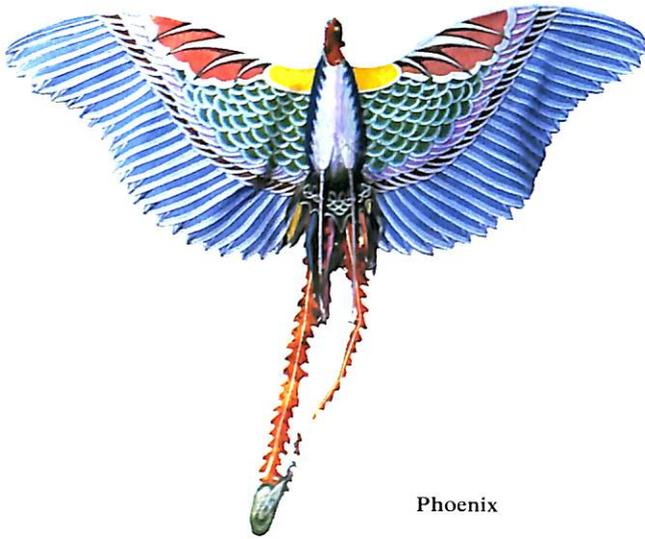


Swallows

Kite-flying performance at the Summer Palace.

Photos by Liu Chen





Phoenix



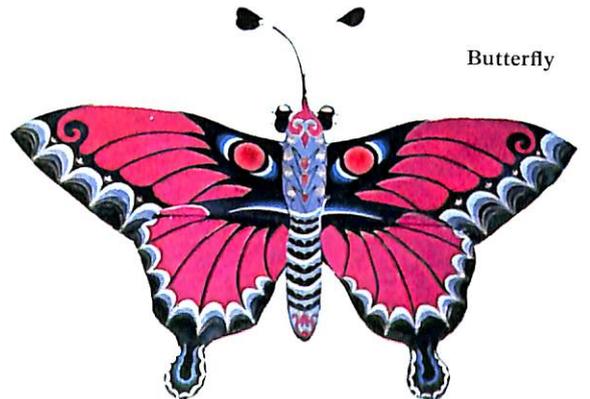
Chang'e flying to the moon



The Monkey King



Parrot



Butterfly

Yehudi Menuhin in Beijing

HAN LI



Yehudi Menuhin playing with the Chinese Central Philharmonic Orchestra in Beijing.

YEHUDI MENUHIN has stood on the peak of violin artistry for half a century. He visited Beijing during November and December last year. "I've been looking forward to this day for so many years," he excitedly told Lu Ji, Chairman of the Chinese Musicians' Association who had invited him. "Now I have met Chinese musicians at last and am here in China, a young country with, at the same time, an ancient culture."

Menuhin is one of the world's most celebrated living musicians. He astonished the world as a child prodigy and, at the age of eleven, already enjoyed worldwide fame on a par with Elman, Heifetz and Kreisler. Once he received an ovation of no less than 45 minutes after he had given a violin concert of Bach, Beethoven and Brahms' works in Berlin.

In spite of the dangers of the Second World War, he continued to perform all over the world and gave more than 500 concerts for the armed forces of various coun-

tries, greatly raising the morale of service men and women stationed abroad under difficult conditions. In recognition of his contribution he was awarded the French Legion of Honor and the Croix de Lorraine by general De Gaulle and the K.B.E. by Queen Elizabeth of Britain. He is chairman, honorary chairman or director of no less than 165 international musical organizations and the founder of the Yehudi Menuhin School (for talented youngsters) at Stoke d'Abernon in Surrey, England. He has appeared on the stage in all the famous concert halls and millions of his records have been sold.

During his ten-day stay in Beijing, Menuhin impressed us all with his outstanding artistry and profound thinking and left us intimate, indelible and unforgettable memories of his visit. We admired him when he was here and we missed him when he left.

Tireless at Rehearsals

At the rehearsals he led the younger members of the Central Philharmonic Orchestra to greater understanding as though leading them into a garden of the arts. Explaining Mozart's music minutely, Menuhin said, "It is language. Every phrase speaks

and expresses an idea, mood or feeling." He would give an appreciative smile whenever the musicians played perfectly. He encouraged them. He taught them how to exchange signals with their eyes while performing.

This time Mozart's violin concerto in A Major was played with the violin soloist as the leader of the orchestra, setting the pace. At first I and some others feared that something might go wrong with the rhythm and coordination, but thanks to his hard work at the rehearsals, the performance turned out to be a great success. The vivid lyric quality and the pure and noble style of the work was clearly brought out. On being congratulated, he said, "We've played Mozart's music in such a lively way today."

The next morning he explained to me, "We should rely on, and have confidence in the artistic ability of the members of the orchestra. The more confidence we have in them, the more responsible, capable and willing will they be to be creative while performing. This gives tremendous power and impetus to their work and the musical quality of their playing."

Encouraged by Menuhin, the members of the Central Philhar-

Yehudi Menuhin (fourth from right) speaks at the Central Conservatory.

Photos by Zhang Shuicheng



HAN LI is the head of the Violin Teaching and Research Office of the Central Conservatory. He accompanied Yehudi Menuhin throughout his stay in Beijing.

monic Orchestra took a great stride forward and this was clearly evident from their performance. Beethoven's violin concerto in D Major has not been performed in China for more than a decade. Menuhin, who has been playing it for 52 years, profoundly influenced the whole orchestra with his deep understanding of and feeling for this grand piece. The different characteristics of the three movements were sharply brought out, yet the whole piece flowed as in a single breath. Feeling was revealed and developed, from the four even beats of the tympani at the very beginning to the slow, solemn and moving melody of the second movement and then on to the joyous and confident finale.

The quiet and hushed atmosphere in the hall, which seated over two thousand people, had rarely been known before. There are hardly words to express the audience's appreciation in the presence of this piece which stands as a monument to Beethoven's idealism. The audience gave him a stormy ovation in gratitude for this opportunity given them to experience the inner artistic essence of Beethoven's work.

It is, likewise, hard to tell which was better performed, Brahms or Bach. His performance of their great classic pieces of violin art was entirely free from any showiness or ostentation, but was full of deep feeling. His artistic style of "creating beauty through simplicity" is his greatest achievement and the most difficult to learn. As is known throughout the world, such outstanding accomplishment is the result of his lifelong hard work. During his ten-day stay, the 63-year-old Menuhin attended five rehearsals, gave three concerts, four master classes and a talk on television. In addition, he devoted three hours to practicing every day. All in all, he is a model for others to follow.

Outstanding Teacher

Menuhin is a highly accomplished teacher as well as artist. His

lectures were a stimulant and enlightenment to violin education in general in our country. At the master classes, the Central Conservatory Hall was crowded to capacity with violin teachers and students from sixteen other conservatories. He was all praise for the musical training given in our country, which after being severely damaged has begun again with the elementary training of the younger generation. He listened carefully to every student and said he found some very talented.

"Everyone has his own style, but you have a common training," he said in high spirits one day after class. "I've seen two things in your music: one is that you train in a collective way and the other is your country's five-thousand-year-old culture." He corrected some of the students' shortcomings, for example, holding the violin too tightly and failing to play freely. His comment on every student was precise, vivid and to the point.

He described Mozart's music as a lovely vineyard on the slope of an active volcano, saying "It is quiet and growing beautifully with lovely grapes. But underneath, it is very hot and active." He performed a sonata by Bartok and told the students the story of how the composer had presented him with this piece of music in 1944.

Feeling for China

Menuhin said he has great hopes for the Chinese youth. When he presented a violin to Chao Feng, head of the Central Conservatory, on behalf of the Musicians' International Mutual Aid Fund of the International Music Council of U.N.E.S.C.O. and himself, he said, "This violin is given to Chinese musicians by world musicians. It is a symbol of hope. I am sure that our hopes will be fulfilled. The young Chinese students will surely make outstanding achievements with it."

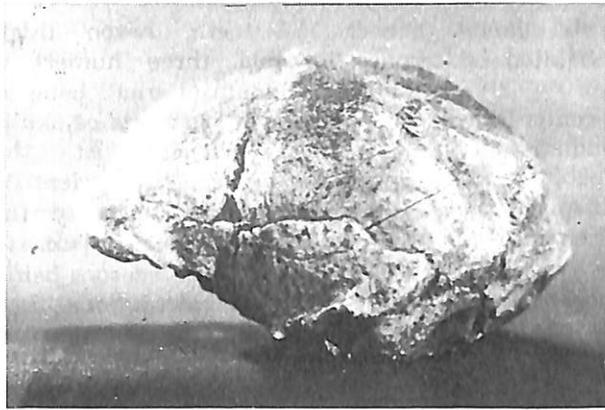
We were touched by the deep feeling with which Yehudi Menu-

hin observed and studied China. In his violin case he carried an English copy of the writings of Laotze. On his visit to the Great Wall, he told his companions how he had been influenced by this ancient Chinese philosopher in his own rendering and interpretation of musical pieces such as Beethoven's violin concerto in D Major. At his own request, on his second day in Beijing he visited the Palace Museum to see bronze chime-bells of the Warring States period, (475-220 B.C.). He commented, "Now I've heard the tones of 2,400 years ago! The ring is so transparent; the chime-bells were so carefully made, with such taste and understanding. From them I can see Chinese culture."

After his first rehearsal with the Central Philharmonic Orchestra, he told me, "It is necessary to learn the expression and style of European classical music, but one must also learn to play one's own national music up to international standards. So far, I do not know of any orchestra which became first-rate without being able to play its own national music well." Once, while the Central Philharmonic Orchestra was rehearsing the prelude "Ode to the Snow" by the Chinese composer Chen Peixun, Menuhin urged the conductor, saying, "practice as long as you wish. Don't worry about me. This is your own composition. It is most important to you."

At the tea party with Chinese musicians, he expressed delight at music played on such Chinese national musical instruments as the *pipa*, flute and *banhu*. He made detailed enquiries about each of them and added, "They are all different instruments with different timber, no two are alike."

One aim of his trip to China, he once explained, was to make it possible for the rest of the world and China to understand each other. "China absorbs from others while following her own way. I'm more confident in China than ever before. We are living in a remarkable world," he concluded. □



Cast of the first Peking Man skull-cap (side view).

HALF a century ago the first apeman fossil skull in China was found in a cave on the outskirts of present-day Beijing and its owner was later popularly called Peking Man. His teeth had been discovered some years earlier but it was the discovery of his skull-cap on December 2, 1929, that helped to establish the existence, about half a million years ago, of a very early man and his relationship to other known human fossils and his lineage in the evolution of man.

Fifty years later, on December 6, 1979, a national symposium was convened by the Chinese Academy

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of Sciences to mark this momentous discovery. It was the first paleoanthropological meeting of this size to be held in China and where more than 100 papers on this subject were read. The well-known paleoanthropologist Professor Pei Wenzhong took the delegates to the site where he described how he had found the first skull-cap of Peking Man.

It was bitterly cold and a sleety drizzle was falling, recalled the man considered the founder of Paleolithic archeology in China. His spirits were low as the gray clouds overhead, he said, for nothing significant had turned up after days and days of digging. Then, at about four in the afternoon, the flickering candlelight inside the lower cave revealed a small portion of a human skull.

Fifty Years of Paleoanthropology in China

ZHANG SENSHUI



Prof. Pei Wenzhong describing how the first skull-cap of Peking Man was found.

A bird's-eye view of Zhoukoudian. (1) Site where the first skull-cap was found. (2) Exhibition center.



When the find was fully exposed it turned out to be a well-preserved skull-cap, which was later identified as belonging to an early man and not an ape. "The following year we found stone implements in the same site," said the 76-year-old professor, who has devoted more than half a century to the study of paleoanthropology in China.

Evidence of Early Man in Zhoukoudian

The site where Peking Man was found is about 50 kilometers southwest of Beijing proper, not far from the small town of Zhoukoudian at the foot of the Western Hills. From 1921 to 1959 near Dragon Bone Hill seven fossil-bearing sites have been discovered in this area. In separate sites, protoanthropological, paleoanthropological and neoanthropological human fossils together with stone artifacts and evidence of the use of fire were found. In two other sites, early Paleolithic and mid-Paleolithic, only stone implements and evidence of the use of fire were found. In two other mid-Paleolithic sites, one yielded only stone implements and the other only evidence of fire. Initial studies suggest that from 18,000 years to 500,000 years ago the area about Zhoukoudian had a tem-

perate to warm temperate climate and had been long inhabited by human beings.

A small exhibition center was established at Zhoukoudian after the founding of the people's republic in 1949 to display the archeological finds. Then in 1972 a larger exhibition was erected to house the fossils and artifacts discovered at the various sites about the area and to provide an artifactual record of how Peking Man and his successor, Upper Cave Man, had lived. This is one of the largest Paleolithic culture centers in the world.

Of the cluster of find spots at Zhoukoudian, without a doubt the most important are those which yielded fossils of the Peking Man. More astonishing is the abundance of human fossils and artifacts the sites have given up. The huge quantity of stone artifacts and the ample evidence of the use of fire found in association with the human fossils make Zhoukoudian a unique treasure trove for the study of early man of this period.

Peking Man and His Stone Implements

From the Peking Man sites at Zhoukoudian fossils of more than 40 individuals have been recovered, among them are six fairly complete skull-caps, 15 jaw-

bones, 152 teeth, seven thigh bones, a tibia, three humeri, a clavicle, a lunate (a small bone of the wrist) and fragments of skulls and facial bones. At the symposium in December, scientists revised the cranial capacity for Peking Man from 1,059 c.c. to 1,088 c.c., one of the reasons being that previous calculations had included an immature skull, that of a child of about eight or nine, which should not have been included in the first place. The estimated height of Peking Man was also revised upward.

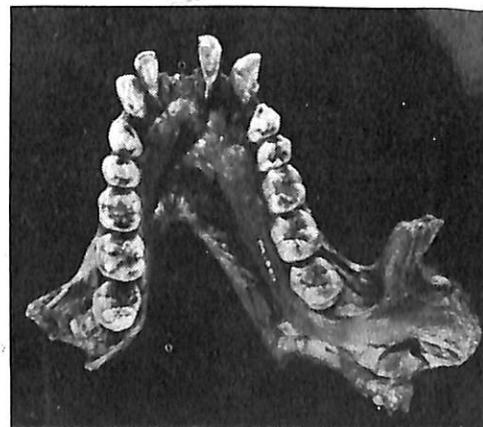
The discovery of stone artifacts of Peking Man following the finding of the first skull-cap was also of tremendous significance and interest. Excavations in 1930 had yielded a few stone implements in the lower cave. The total found has grown to several thousands. These have been systematically studied by Professor Pei and others and their findings were heard at the meeting. Comparative studies with early Paleolithic stone implements from other North China sites revealed no character satisfactorily demonstrating that there were two distinct cultures in the region during the early Paleolithic age. On the contrary, the evidence points to one, represented by Peking Man, which linked what



Skull of Dali Man (front view).

Stone implements of Peking Man unearthed in 1966.

A 8,000,000-year-old jaw-bone discovered in Lufeng county.



had preceded with that which followed.

Evidence of the Use of Fire

Another immensely important discovery made at Zhoukoudian was the abundant evidence of the use of fire by Peking Man. This was first observed in 1930. Since then, sites have yielded more proof: large quantities of charred bones and stones and scorched hackberries, and plant ashes, in which a piece of Chinese redbud wood charcoal was found. Some ash layers measured several meters thick and in some deposits there was distinct evidence of banking the fire to preserve and control it. These are major discoveries and establish the fact that man had known how to use and control fire many hundreds of thousands of years earlier than had been thought. They are the earliest evidence found so far in China of the use of fire by man and also one of the earliest hearth sites in the world. The available evidence prove fully that Peking Man not only knew how to use fire, he also knew how to control and maintain it. It was this discovery of the use of fire and the stone implements in association with Peking Man fossils which finally convinced people that the skull-cap

bearing human as well as simian features belonged to a human being and not to an ape. It also settled the debate which had been going on since the finding of the Java ape-man in 1891, whether it was an ape or a man. Once and for all it definitively established that in the evolution of man there had been a protoanthropological stage.

The Upper Cave Man

Another significant find at Zhoukoudian was the discovery of the Upper Cave Man who belonged to the *Homo sapiens*. Excavations in the upper cave where Peking Man was first discovered revealed a common burial ground containing human fossils some 18,000 years old. Some bones of a young woman, a middle-aged woman and an old man were identified. Red ochre was found about the dead as well as stone implements and decorations, obviously buried along with the dead. In this upper cave some 141 ornaments were recovered, of which there was a large quantity of pierced animal teeth and one bone needle 82 mm. long, with the upper half of the eye missing. These are extremely valuable finds and similar contemporaneous artifacts have not been found elsewhere in China. They are invaluable aids to the study of

production techniques, social life and rituals of that age.

Widespread Human Fossil Finds

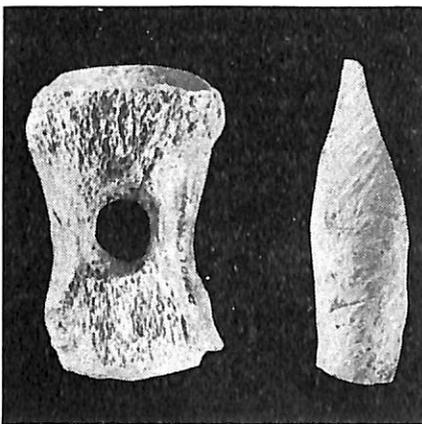
Many places throughout the country have yielded Paleolithic human fossils and artifacts since 1949. This is indicative of the vast amount of work done by Chinese paleoanthropologists and other scientists since the country's liberation. Prior to this there had been only the Paleolithic sites and a few paleoanthropological sites at Zhoukoudian in China.

In Yunnan, Hubei, Henan, Shaanxi provinces and within Beijing itself, seven sites have yielded ape-man fossils. The finding of Yuanmou Man fossils, which geomagnetic tests give a reading of 1,700,000 years, advances the date of known human existence in China by more than a million years.

The more primitive character of the jaw-bone and skull fossils of the Lantian Man (700,000 to 800,000 years before the present) strongly indicates that Lantian Man predates Peking Man and is another link in the paleoanthropological progression of ape to man. Early Paleolithic artifacts have been found north and south of the Changjiang River, between the 25th Parallel and the 42nd Parallel. Of particular significance is the assemblage of stone imple-

(Continued on p. 72)

Lantian Man skull (top view).



Perforated bone implement and awl of the Jinniushan culture excavated at Yingkou, Liaoning province.

Ziyang Man skull (side view).



The Song Dynasty

4—Northern and Southern Song Culture

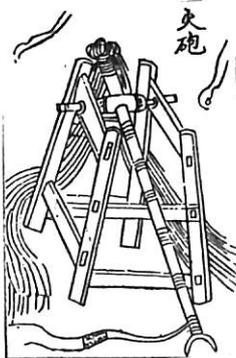
JIAO JIAN

THREE of the most important inventions of ancient China—printing, gunpowder and the compass—came into their own during the Song dynasty (960-1279). Block printing—the carving of the characters for an entire page on a block of wood—had come to wide use in the Tang dynasty (618-907) and during the Song dynasty printing with movable type was developed, probably inspired by the use of engraved seals. A worker named Bi Sheng (?-1051) is credited with inventing it in the mid-11th century. This opened a new era in the art of printing. Previously cutting an entire page required a lot of time. For example, the engraver Zhang Tuxin spent 12 years making 130,000 blocks for the 5048-volume Buddhist canon *Tripitaka*. Bi Sheng used characters of hard-baked clay set in a frame. By the Yuan dynasty (1271-1368) type of wood and tin was being used. From the 14th century on, the idea of movable type spread to Korea and Japan in the east and Egypt and Europe in the west.

The Mariner's Compass

The property of the lodestone or magnetite to point to the magnetic north or south pole was known in China in the Warring States period (475-221 B.C.). This stone began to be made into an instrument for showing direction—first it was a smooth piece of this stone in the shape of a ladle which could rotate over a bronze disk engraved with directions. By the time of Northern Song a magnetized needle was used in a compass employed in navigation. During the Southern Song period it came into wide use on Chinese merchant ships traveling to southeast Asia and India. The compass was probably transmitted westward by Persian and Arabian merchants traveling on Chinese vessels.

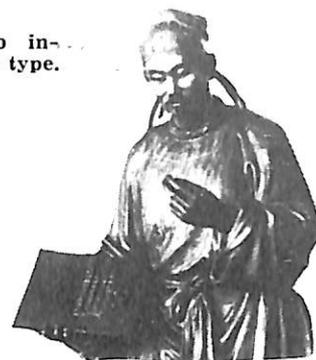
Stone thrower converted to propel cannonballs, Song dynasty.



Mariner's compass, Song dynasty.



Bi Sheng, who invented movable type.



Gunpowder

Alchemists had known since ancient times that pounding saltpeter, sulphur and carbon together could produce an explosion. The ingredients for gunpowder were first written down in the Tang dynasty by Sun Simiao, a famous physician. In the Song dynasty gunpowder was used in a primitive cannon which projected stone balls propelled by an explosion. Rocket-powered arrows and piston flamethrowers were also used against the Liao, Western Xia and Jin invaders. The Northern Song government set up workshops to make gunpowder. By about the 13th to 14th centuries gunpowder was introduced into Europe through the Arabs.

The Scientist Shen Kuo

Shen Kuo (1031-1095) was a celebrated scientist of the Northern Song period. The son of a local official, he began his career as a minor official in Jiangsu province. He later served as chief historian at the Northern Song court and was, for a time, an ambassador to the Liao state. He took a stand against the corruption and abuses of the court by supporting the reforms of Prime Minister Wang Anshi (see this series, February issue).

He devised a 12-period solar calendar beginning with the Spring Begins solar term (early February) with 365 days and each month consisting of 30 or 31 days. He urged that this replace the lunar calendar, because it was more scientific and a more accurate guide to weather, but his views were not accepted. However, about 40 years ago, a "Farmer's Calendar" very like Shen Kuo's was instituted for compiling weather data in the Meteorological Office in Britain by Napier Shaw, then its head.

Shen Kuo discovered the declination of the magnetized needle—that it did not point in a direct north-south line, but "points south with a slight deviation toward the east." This was five centuries before this phenomenon was recorded in Europe.

In his later years he retired in Mengxi Garden near Zhenjiang in Jiangsu province to write. His famous work *Mengxi Notes* deals with a wide range of subjects—politics, economics, culture, military affairs and science. It brought together materials on many of the scientific achievements from ancient times up to his day, and included many of his own original ideas.

Neo-Confucianism

In the Song dynasty a school of neo-Confucianism came into being which incorporated some elements from Buddhism and Taoism. Its chief formulator in Southern Song was the philosopher Zhu Xi (Chu Hsi or Chu Tzu) and it is his interpretation which was viewed as Confucianism in the centuries that followed. He was the one who declared that the Three Cardinal Guidances and Five Constant Virtues, which had become part of Confucianism, were universal principles (he termed them "Heavenly principles") existing for all time.*

The feudal rulers used Zhu Xi's ideas as an ideological weapon to tighten their control over the people.

Mirror of Universal History

Mirror of Universal History, compiled under the supervision of Sima Guang (Ssuma Kuang 1019-1086) in the Northern Song period, is an outstanding chronological history of ancient China. He took 19 years to finish the 294 volumes, concerning the history of 1,300 years from the Warring States period to the Five Dynasties (403 B.C.-A.D. 959). Intended for the reference of feudal rulers, it draws lessons from past events as a guide to their political policies and actions.

The *Mirror*, known for its rich material, strict attitude, clear language and vivid style, is an important reference book for the study of ancient Chinese history. Sima Guang also compiled an abridged 30-volume version called *Catalog of the Mirror of Universal History*.

Famous Poets

In the latter part of the Tang dynasty a new form of poetry, called the *ci* (suitable for recitation or singing), had appeared. The number of lines and their length were irregular, thus making singing much easier. It flourished during the Song period and became an important form of poetry. Many writers of the time became known for their *ci*.

Su Dongpo (Su Tung-po 1037-1101), whose real name was Su Shi, was born in Sichuan province. He played a prominent role in the development of *ci* and had a great influence on later generations. Previously, *ci* had been confined to themes of love or individual joys and sorrows. They began to change in the Song dynasty and Su Dongpo carried the change further. His works covered a much wider range of subjects, giving expression to his bold and unconstrained feelings and thoughts. A man of genius, he was not only a master of poetry and prose, but a fine calligrapher and artist.

* The Three Cardinal Guidances means the sovereign guides the subject, the father guides the son and the husband guides the wife. The Five Constant Virtues refers to benevolence, righteousness, propriety, wisdom and fidelity, which Confucian scholars used to reinforce the Three Cardinal Guidances.

Xin Qiji (1140-1207), a native of Jinan in present-day Shandong province, as a young man joined the rebels in north China to fight against the Jin aristocrats. Later in the south he proposed time and again measures for regaining the territory lost in the central plains. But his ideas were turned down by the Song government.

His *ci* express deep feeling against national oppression. Like Su Shi, he wrote poems in a bolder, more unrestrained style and in polished, vivid language. Over 600 of his *ci* are still extant and are regarded as a valuable heritage in Chinese literature.

Lu You (1125-1210), a Southern Song major poet, was already well known at the age of 17. As a boy he had fled with his parents from the war and led a wandering life. The occupation of north China by Jins rankled in his heart. And all his life he longed for the recovery of the lost territory. His patriotic feelings found expression in a poem he left his son:

*Though I know it's all over when a man
has died,
My one grief is not to have seen this land
united.
As soon as our kingly army recovers the
north,
Be sure to tell your old man at your
sacrifice.**

Historian Sima Guang



Poetess Li Qingzhao



Li Qingzhao (1081-?), was an extremely well-read woman, best known for her superb *ci*. She had several years of happy marriage during which she wrote beautiful works reflecting her comfortable family life and her love of nature. Then her birthplace Jinan in Shandong fell to the Jin invaders and her husband died as they fled south. She wrote equally beautiful but poignant lines expressing her loneliness and concern for the motherland. Only a dozen of her works are extant today, but they have a special place in Song literature. □

* It was the custom to announce important family news to the ancestors' spirits during sacrifice to them.



Glimpses of Song Dynasty Theater

YISHUI



FIG. 1. Sketches of theater figures on carved bricks, Henan province, and a rubbing made from one.

FIG. 2. Musical-drama orchestra.

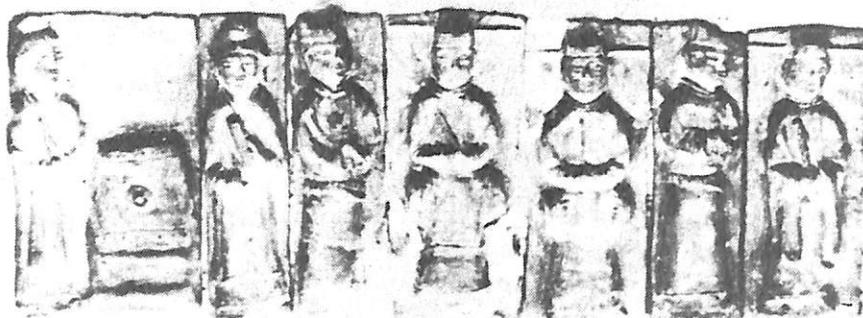


FIG. 4. Porcelain stage figurines, Jiangxi province.

THE drama of the Song dynasty (960-1279) had until recently been known only from scattered references in ancient books. Nothing was known about how it looked on stage. Now cultural relics unearthed in the past two decades are providing pieces of the picture.

One such discovery was in a 12th-century brick-lined tomb from the Northern Song dynasty (960-1127) found at Liujiugou village in Henan province's Yanshi county in 1958. On its northern wall three carved bricks showed five personages from a play (Fig. 1), though it is still not known what the play's name was. The personages are carefully depicted in harmonious proportions, flowing

lines and vivid poses. One figure, leaning slightly forward and holding a scroll seems to be declaiming to the audience. From the facial features and the hair at the temples the performer seems to be a woman. We know that plays of Northern Song consisted of three acts. So this scene was probably the first act or prologue.

On another brick are two actors. The one on the left holds a bundle and is evidently making a point with the other actor. This scene probably comes from the main part of the play.

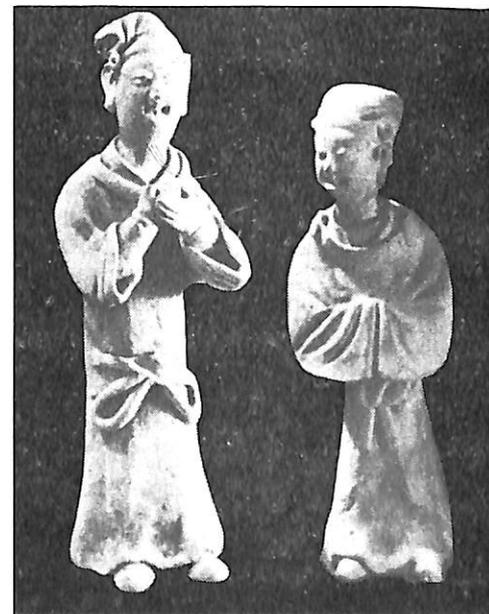
Comedians

The last brick also shows two actors, both male, their bodies in

the postures of comedians. The actor on the left holds up a bird cage while the other is whistling through his thumb and index finger. Both actors stand as though stepping to music. This lively, humorous performance may be an early form of the clowning acts which were a part of the dramas of later periods.

Song dynasty drama developed out of the *Xi Nong* (Funmaking), a rudimentary type of play very popular at the time. It consisted of a simple plot, with the emotions and intentions of the characters expressed through music, dance, song and speech. These musical dramas usually revolved around two main characters in a plot written in a satirical vein. The presentation was light and humorous.

Four bricks, each with a personage from a play, were found in a Northern Song tomb at Baisha village in Henan province's Yuxian county in 1952. In addition to the actors they also showed the orchestra (Fig. 2). There were seven musicians, playing drums, clappers, *bili* (a short pipelike wind instrument played vertically) and flute. The *bili* and waist drums were each played by two musicians. The drummer and clapper-player were women, the rest of the musicians men.



Models of Stage

But what did the stage look like? This question was answered by finds in some Song dynasty tombs in Jiezhuang village in Hebei province's Jingxing county in 1960. Above the entrance to the Jiezhuang tomb No. 4 was a small stage made of bricks. On it behind a barrier stand eight clay figurines of actors (Fig. 3). This tomb may have belonged to a period slightly later than the Northern Song dynasty.

These musical dramas continued to be very popular in the northern part of China even after it came under the domination of the Nuzhens and their Jin dynasty in 1127. Striking proof was furnished by a tomb dating from the second year of the Jin King Wei Shao discovered at Houma, Shanxi province in 1959. A small stage had been built into the northern wall of the tomb. On it were five figurines in a row. This discovery evoked considerable interest among scholars of the history of Chinese drama.

Southern Song Actors

A type of musical drama influenced by the northern variety also flourished south of the Changjiang (Yangtze) River after

the Song court fled south to set up the Southern Song dynasty. And drama forms marked by even greater versatility and mobility were popular among the common people. The tomb of Hong Zi Cheng who died in 1264 discovered in 1975 at Poyang in Jiangxi province in the south revealed a set of 21 white porcelain figurines done in a very vivid manner, evidently actors in various roles (Fig. 4). Most of the original coloring on them has flaked off, leaving only traces of vermilion on the faces and clothing — turbans, long cowl-collared gowns and boots. They strike different poses, some chin-in-hand in mournful attitudes, others with hands ceremoniously clasped before them in respectful greeting. Still others hold objects in their hands, or raise their arms in dance positions, etc. The expressions on their faces vary from happiness to sorrow and anxiety, all executed in a versatile and natural manner. At that time Poyang was a political center in southern China and famous for its southern style drama.

Such performing porcelain figurines have also been found in the vicinity of Jingdezhen, China's famous porcelain center near

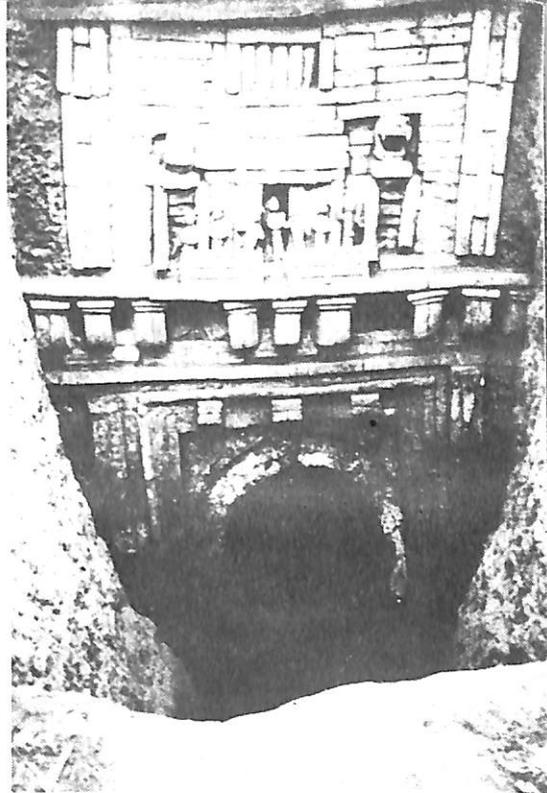


FIG. 3. Model of stage of Song period above tomb entrance, Hebei.

Poyang. Six figurines in various attitudes and with different facial expressions (Fig. 5) were found in 1973 in the Yuchengceng No. 9 tomb dating from 1252. The occupant of the tomb had obviously been a drama devotee, and these figurines were placed there to accompany him in the spirit world. □



FIG. 5. Porcelain actors unearthed at Jingdezhen porcelain center.

Lesson 16

On Nanjing Road

(加拿大访华旅游团部分
(Jiānádà fǎng Huá lǚyóutuán bùfēn
(Canada visit China tourist group (a) portion

成员漫步在(南京路上)
chéngyuán mànbù zài Nánjīnglùshàng)
members stroll at Nanjing Road on)

王：“南京路”是上海市的一条
Wáng: “Nánjīnglù” shì Shàngháishì de yī tiáo
Wang: Nanjing Road is Shanghai city's

主要马路，也是商业中心。
zhǔyào mǎlù, yě shì shāngyè zhōngxīn.
main thoroughfare, also is commerce center.

它是中国近代对外关系史上
Tā shì Zhōngguó jīndài duì wài guānxìshìshàng
It is China modern foreign relation history on
著名的地方。
zhùmíng de dìfang.
famous place.

勃朗：人来人往真热闹。
Bólang: Rén lái rén wǎng zhēn rènao.
Brown: People come people go really bustling.

王：南京路长五公里，有四百
Wáng: Nánjīnglù cháng wǔ gōnglǐ, yǒu sìbǎi
Wang: Nanjing Road long five kilometers, have 400

家商店。据说每天来往的
jiā shāngdiàn. Jùshuō měi tiān lái wǎng de
stores. It is said every day come and go

人不下百万。
rén bú xià yībǎiwàn.
people not under one million.

玛利：商店的橱窗都布置得很
Mǎlì: Shāngdiàn de chúchuāng dōu bùzhì de hěn
Marie: Stores' show windows all arranged very

漂亮，真是五颜六色。
piàoliang, zhēn shì wǔ yán liù sè.
beautiful, really is multicolored.

萨克斯：玛利，你不是喜欢玉镯吗？
Sākèsī: Mǎlì, nǐ bú shì xǐhuan yùzhuó ma?
Sachs: Marie, you not is fond of jade bracelet?

这家首饰店摆着的那对
Zhè jiā shǒushìdiàn bǎizhe de nà duì
This jewelry store displayed that pair
很
hěn búcuò.
very not bad.

玛利：那个细一点的也是
Mǎlì: Nà ge xì yídiǎn de yě shì
Marie: That slender a little (one) also is

玉的吗？
yù de ma?
jade?

萨克斯：不是。你仔细地看看，那
Sākèsī: Bú shì. Nǐ zìxì de kànkàn, nà
Sachs: No. You carefully look, that

是翡翠的。
shì fěicuì de.
is jadeite.

史密斯：这里是一家乐器店。
Shímìsī: Zhèlǐ shì yī jiā yuèqìdiàn.
Smith: Here is a musical instrument store.

我对中国的民族乐器
Wǒ duì Zhōngguó de mínzú yuèqì
I toward Chinese national musical instruments

很有兴趣。
hěn yǒu xìngqù.
very have interest.

萨克斯：你喜欢拉二胡还是吹
Sākèsī: Nǐ xǐhuan lā èrhú hái shì chuī
Sachs: You like play erhu or blow

笛子？
dízi?
flute?

史密斯：我自己不懂，但是我
Shímìsī: Wǒ zìjǐ bù dǒng, dànshì wǒ
Smith: I myself don't understand, but I

很喜欢听。
hěn xǐhuan tīng.
very much like listen.

玛利：对面是一家小吃店吧？
Mǎlì: Duìmiàn shì yī jiā xiǎochīdiàn ba?
Marie: Opposite is a snack shop?

王：那是南京路上有名的
Wáng: Nà shì Nánjīnglùshàng yǒu míng de
Wang: That is Nanjing Road on famous

“王家沙”小吃店。这里的
“Wángjiāshā” xiǎochīdiàn. Zhèlǐ de
Wangjiasha snack shop. Here

芝麻汤团和炒面很出名。
zhīmatāngtuán hé chǎomiàn hěn chū míng.
sesame soup balls and fried noodles very famous.

勃朗：听说上海服装也很有名。

Bólǎng: Tīngshuō Shànghǎi fúzhuāng yě hěn yǒu míng.
Brown: (I) hear. Shanghai clothes also very famous.

玛利：上海人穿的服装样式好像

Mǎlì: Shànghǎi rén chuān de fúzhuāng yàngshì hǎoxiàng
Marie: Shanghai people wear clothes styles seem

也多一些。

yě duō yìxiē.

also more a little.

王：前面是上海最大的第一百货

Wáng: Qiánmiàn shì Shànghǎi zuì dà de Dìyī Bǎihuò
Wang: Ahead is Shanghai largest No. 1 Department

公司。每天大约有十万顾客，

Gōngsī. Měi tiān dàyuē yǒu shíwàn gùkè,
Store. Every day about have 100,000 customers,

出卖的商品有三万种。

chūmài de shāngpǐn yǒu sānwàn zhǒng.

sell merchandise have 30,000 kinds.

史密斯：咱们也去看看。

Shímìsī: Zánmen yě qù kànkàn.

Smith: We too go (and) take a look.

Translation

(Some members of the Canadian China tour group stroll on Nanjing Road.)

Wang: Nanjing Road is Shanghai's main thoroughfare and commercial center. It is a famous place in the history of China's foreign relations in modern times.

Brown: So many people coming and going. It is really bustling.

Wang: Nanjing Road is five kilometers long and has 400 stores. It is said that no less than one million people pass through it every day.

Marie: The show windows of the stores are arranged very beautifully. They are really colorful.

Sachs: Marie, aren't you fond of jade bracelets? The pair displayed in this jewelry store is quite good.

Marie: Is that narrow one also made of jade?

Sachs: No. Look carefully, it is made of jadeite.

Smith: Here is a musical instrument store. I'm very much interested in China's national musical instruments.

Sachs: Do you prefer to play the *erhu* or the flute?

Smith: I myself don't know music, but I like very much to listen.

Marie: Is that a snack shop across the street?

Wang: That is Nanjing Road's famous Wangjiasha snack shop. Its sesame-seed filled dumplings and crisp-fried noodles are well known.

Brown: I heard that the clothes made in Shanghai are also very famous.

Marie: It seems the Shanghai people are wearing more styles of clothes.

Wang: Ahead is Shanghai's largest Department Store No. 1. It serves about 100,000 customers a day and sells 30,000 kinds of merchandise.

Smith: Let's go and see it.

Notes

1. Three de characters to help you.

You have probably noticed the little words pronounced *de* in Chinese sentences. These, grammatically known as "particles", have certain functions in the sentence. There are three different characters, all pronounced *de*, but written differently according to the function.

a. 的 *de* makes a word an adjective and often links it with the noun it describes. *Zhège màozi shì lǜ de* 这个帽子是绿的 (This hat is green); *Zhōngguó de mínzú yuèqì* 中国的民族乐器 (Chinese national musical instrument); *yǒu míng de xiǎochīdiàn* 有名的小吃店 (famous snack shop); and *wǒ de dàyī* 我的大衣 (my overcoat).

b. 地 *de* is used after adverbs to link them with the verb. *Zìxì de kànkàn* 仔细地看看 (to look carefully), and *yúkuài de lǚxíng* 愉快地旅行 (to travel happily).

c. 得 *de* has several uses. One is to link the verb with an adverb (a complement according to Chinese grammar) when the verb comes first. *Bùzhì de hěn piàoliang* 布置得很漂亮 (arranged very beautifully).

2. How to say "first, second," etc.

Placing the character 第 *dì* before a number makes it an ordinal number. *Dìyī Bǎihuò Gōngsī* 第一百货公司 (First Department Store); *dì èr ge rén* 第二个人 (the second person).

The word is not used when referring to dates, time, degrees or relatives. For instance with, *sì yuè shí wǔ rì bā shí* 四月十五日八时 (April 15, 8 o'clock), we cannot use *dì* at all. *Èr niánjí* 二年级 (second year in school), we cannot say *dì èr niánjí*. *Sān gē* 三哥 (third big brother), we can't say *dì sān gē*.

3. 不下 *bú xià* means "no less than".

This phrase is used to show that you are talking about quite a lot. It is usually followed by a number. *Láiwǎng de rén bú xià yībǎiwàn* 来往的人不下一百万 (People coming and going number no less than one million). *Nánjīnglùshàng de xiǎochīdiàn bú xià shí wǔ jiā* 南京路上的小吃店不下十五家 (Snack shops on Nanjing Road number no less than fifteen).

STAMPS OF NEW CHINA

Yunnan Camellias

A set of ten special stamps depicting the camellias in China's Yunnan province was issued by the Chinese Ministry of Post and Telecommunications on November 10, 1979.

Stamp 1, Chrysanthemum Petal, 4 fen.

Stamp 2, Lion's Head, 8 fen.

Stamp 3, Golden Flower Camellia, 8 fen.

Stamp 4, Small Osmanthus Leaf, 10 fen.

Stamp 5, Baby Face, 20 fen.

Stamp 6, Large Cornelian, 30 fen.

Stamp 7, Peony Camellia, 40 fen.

Stamp 8, Purple Gown, 50 fen.

Stamp 9, Dwarf Rose, 60 fen.

Stamp 10, Willow Leaf Spinel Pink, 70 fen.

The stamps measure 40 × 30 mm. Perf. 11. Color photogravured. Serial numbers T. 37 (10-1) to (10-10)

The ministry also issued a miniature sheet of one large stamp 135 × 90 mm. in 2 yuan denomination with several different kinds of camellias.

International Archives Week

THREE stamps featuring housing for China archives were issued by the

Chinese Ministry of Post and Telecommunications last November 26 as part of the celebration of International Archives Week, which also included film shows, symposiums and other activities.

Stamp 1, the central archives main building.

Stamp 2, a gilded cabinet in the imperial archives of the Ming (1368-1644) and Qing (1644-1911) dynasties.

Stamp 3, the imperial archives of the Ming and Qing dynasties. The first two stamps are of 8 fen and the third of 60 fen denominations. All three measure 30 × 40 mm. Perf. 11. Color photogravured. Serial numbers J. 51 (3-1) to (3-3) □

THE SONG DYNASTY

(Continued from p. 65)

ments from Guanyin Cave in Qianxi county, Guizhou province. The 3,000-odd stone artifacts recovered from this cavernous site bear close affinities with those of Peking Man as well as having distinctively different features. They may be a new type of culture.

Seven sites yielding paleoanthropological stage fossils have been found, of which only five contained stone implements; the other two afforded no artifacts. Recently in Dali county, Shaanxi province, there was the extraordinary find of a fairly complete skull of an early *Homo sapiens*. Preliminary studies suggest that it belongs to a new sub-species who lived about 200,000 to 300,000 years ago. It is considered to be of major significance to the study of the origin of *Homo sapiens*. Contemporaneous artifacts have been found over a much wider area, as far west as 107 degrees east longitude. Of the mid-Paleolithic cultures there are the Dingcun culture, the Gezidong culture and probably the Xujiayao-Houjiayao culture as well, which goes back 100,000 to 200,000 years. The Gezidong culture developed out of the Peking Man culture. Although the Dingcun culture exhibits many elements similar to the Peking Man culture it also

possesses many distinctive features of its own. The stone implements are quite large and were retouched on the opposite surface of the main flake surface.

Discoveries of Paleolithic stone implements at Dingri in Tibet show that human beings had inhabited this part of China, the "roof of the world," many tens of thousands of years earlier than had been supposed and is also of significance to the study of the Himalayan uplift.

Neolithic human fossils have been found in at least 20 places in China. The fossil skulls from Ziyang and Liujiang and other bone fossil fragments are rare finds and are aids to a better understanding of the physique and morphology of *Homo sapiens* in China.

Late Paleolithic artifacts have been found in nearly all parts of China, even as far north as the 52nd Parallel. In north and south China stone assemblages have revealed some distinct local characteristics.

Heartening results have come to light in the study of ancient fossil apes in this country, too. Following the discovery in cave deposits in 1955 of fossil teeth of the *Gigantopithecus*, which lived 2,000,000 to 3,000,000 years ago, more important finds have been made, including the fossils of three complete jaw-bones and

over 1,000 teeth. This is the richest yield of *Gigantopithecus* fossils anywhere in the world.

Finds of fossils of the Lufeng Ape, particularly the fairly complete skull and jawbones of the ancient ape dating back 8,000,000 years found in the Pliocene stratum in Lufeng county, central Yunnan province* and which have not been found anywhere else in the world, are of invaluable help to the study of the origin of man.

The abundant data obtained over the past fifty years by paleoanthropologists, archeologists and geologists studying the Quaternary show that China, with its rich finds of paleoanthropological fossils and Paleolithic artifacts, is a major area for investigating and studying the origin and evolution of man. From ancient times our forefathers have labored, lived and multiplied on this vast territory and founded rich ancient cultures. □

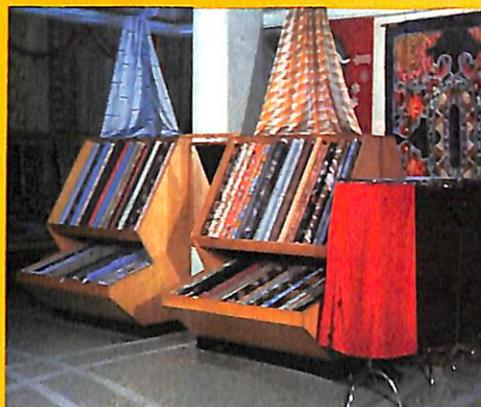
* See "The Lufeng Ape Skull and Its Significance" in CR's Jan. issue, 1980.

CORRECTION

In the November 1979 issue on page 28, in lines 7 and 11 under the subhead "A New Nationality" Nurhachi should read Huangtaiji.



云南山茶花



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