

China Eye



**SACU: The Society which has promoted understanding
between the peoples of China and the UK since 1965**

Spring 2023

Number 77



Contents include:

My First SACU Event, Su Tong Interview Chinese Edition

The Twelve Symbols of Imperial Authority

Chiang Yee, The Silent Traveller

Intangible Chinese Culture in the UK

Michael Wood Talk on Du Fu

Review of Literary Sinitic and East Asia

Sino File/SACU Diary

CHINA EYE

Spring 2023 Issue No 77

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The Spring issue (Number 78) of China Eye will be available in early June 2023. Please send news or articles for inclusion before 20 May 2023 to Walter Fung, Tel 0161 799 6944, Email: walter.fung888@btinternet.com

Front cover: Chinese New Year Rabbit, Liverpool Chinatown (Ray Fung)

Back cover; Rabbit display at Bombed-out Church, Liverpool (Pak Hung Chan)

All photographs are by the authors except where stated.

Welcome

SACU is to get a new Chairperson, Chris Nash. Please turn to page 5 for more details

Can YOU help please? SACU Council has vacancies for a treasurer and also a website manager. Please contact a council member if you can help.

The Sinophobia seems to be increasing. The latest focus seems to be Britain's universities. There was an article in the Times claiming China takes all the information from Western sources but gives nothing back. The author seemed to be unaware that China is now the world's largest issuer of patents. Patent applications require full disclosure of the findings or process being patented. This information is accessible anywhere in the world in the scientific literature and is available to everyone.

In addition, the Chinese government or Chinese companies or institutions fund many research programmes carried out in British universities. Several thousands of Chinese post-graduate students, PhD candidates, will be carrying out some of this work, the results of which will be available to Britain and China. UK universities thus have the benefit of talented Chinese research workers in addition to their academic fees. So, Britain benefits in two ways, both financially and with scientific knowledge. I wrote a letter to the Times pointing out these benefits to Britain and to my surprise, it was accepted and published in the 25th January issue.

'UK universities starting to lose allure for Chinese'. This was a headline in the Times 9/2/23. Reporting for the first time in more than a decade that the number of Chinese applicants has fallen. The number of 27,700 applications, this year however, is still ten times higher than 2006. Possibly, there could be a 'bounce back' next year? Maybe the deteriorations in UK/ China relations and increased suspicion against China has something to do with it? Suella Braverman, UK Home Secretary is reported to want to reduce the time foreign students can stay after finishing their course. Some believe that UK universities are too dependent on Chinese students who make a substantial contribution to funds. The point was also made that the reputation of UK universities, amongst the highest in the world, could be harmed by changing attitudes to foreign students.

Despite the anti-China reports, commerce with China seems to be continuing, if not increasing, especially where European countries are involved. In December the German Chancellor went to Beijing together with several top German industry leaders.

China continues to develop its own internal infrastructure with new bridges and extension of its high-speed rail network. A major project at the present time, is the Sichuan-

Tibet railway. Two thirds of this have already been completed, but the third is the most challenging between Ya'an and Nyingchi, and is expected to be complete by 2030. The project involves the building of well over 100 tunnels, the longest being 26 miles, and over 120 bridges, The total length is just over 1,000 miles and will cut travelling time between Chengdu in Sichuan and Lhasa from 48 to 13 hours. The two terminals have an elevation difference of 3,000 metres.

A report in the latest China Daily Global Weekly (24/2-2/3/22) is both notable and surprising; 'Chinese equities win Wall Street's confidence' Apparently despite the anti-China rhetoric, it seems that Wall Street has been buying heavily into US listed Chinese companies, a move which will assist China's development of internet companies. The world's largest asset manager, BlackRock, which has \$8.6 trillion in total assets increased its holding of video-sharing platform Bilibili by 596%. BlackRock increased its exposure to Alibaba by 116% in the fourth quarter. Scion Asset Management purchased 75,000 shares of Chinese e-retailer JD and 50,000 shares of Alibaba in the fourth quarter.

On February 21st, Xi Jinping called for China to become tech-self-reliant and to strengthen basic research and consolidate strength in science and technology. He highlighted the importance of basic research and to pursue high quality science and technology. China spent 3.09 trillion yuan (\$448.2 billion) on R&D last year, the second highest spend in the world, this is set to be substantially increased.

Interest of Chinese in Britain

Also, despite the Sinophobia, there seems to be significant interest in China and Chinese people here in the UK. A new **Chinese Culture Gallery** has opened at the Manchester University Museum in Oxford Road (on 23rd February) and a major exhibition of the **Chinese in Britain**, researched, and put together by the British Library in London, was opened towards the end of last year; it will continue until 23 April 2023. IT is part of the 'Living Knowledge Network' a UK partnership of the British Library (BL), the National Library of Scotland and the National Library of Wales. The objective is to build up an exchange of knowledge between UK libraries.

A summary of the exhibition was sent from the BL to 30 regional libraries around the UK. Duplicates were made of about eight of the exhibition boards. and sent to towns or cities including Liverpool, Manchester etc. for exhibition in their central libraries. A substantial local interest addition to the BL boards was made by the Sound Agents in Liverpool.

We have heard from SACU member Minji who has just visited mainland China. She reports that the place is booming after the long lockdown. People seem to be making up for lost time. Cinemas and restaurants are packed.

Walter Fung

Can you contribute to SACU's Mission?

To promote friendship and mutual understanding between the peoples of Britain and China.

To provide facts and analysis about China – not uncritically but always from a firm basis of friendship.

To help the British people understand the meaning of China – past and present.

SACU Council strives to achieve these aims but needs the support of individual members. All SACU Council members are volunteers, nobody is paid. If you can help, please contact **Zoe Reed, SACU Chair**, on 07768 207702 or email: chair@sacu.org.uk.

Membership

Membership is open to all who subscribe to SACU's aims. Membership applications and renewals can be made online by logging into SACU's online membership account from our website: <https://sacu.org/join.html>

Membership rates (from 1 October 2019):

Individual	£23
Retired/Unwaged	£18
Students (PDF only)	£10
Institutions and Libraries	£27
Overseas Airmail	£35
Overseas (PDF only)	£13

Membership payment methods:

Online: pay with PayPal using your PayPal account or credit/debit card, by logging into SACU's online membership account from our website: <https://sacu.org/join.html>

Offline: bank transfer, standing order, cheque, recurring PayPal subscription plan – please email for details: membership@sacu.org.uk

Cheques may be made payable to SOC FOR ANGLO-CHINESE UNDERSTANDING LTD and send to: Mrs Rosamund Wong, SACU Membership Secretary, c/o 27 Portland Close, Bedford MK41 9NE, Mobile: 07906 956426 email: membership@sacu.org.uk

Your email address will be used only for SACU purposes. It will not be passed to any other person or organisation without your permission. In circulars such as the **SACU Email newsletter** your email details will be 'blind' and not visible to others.

SACU Newsletter

We circulate a monthly email newsletter for members, which lists notices of forthcoming events, member news, and links to topical information that we consider will be of interest to SACU members. Members are invited to send items for inclusion to the SACU newsletter team. The newsletter is emailed to all members.

For your copy, please let the newsletter editor have your current email address by email: membership@sacu.org.uk Please remember, you can unsubscribe at any time.

SACU's Digital Communications

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SACU suspended 'live' events because of the coronavirus pandemic. We have since held our events, Council and Executive Committee meetings on Zoom, with a successful 'hybrid' AGM. SACU's membership is spread across the UK and beyond and Zoom has enabled us to reach more of our members and the public than we did when holding physical meetings. We will therefore continue to hold some online and some hybrid events.

We are making increased use of our newsletter, social media and website to post articles and online events which inform and educate our members and readers about China and help counteract the many negative arguments currently appearing in the western media. Please do check our digital communications channels for details of new SACU events as they become available.

SACU's three Working Groups meet by Zoom on SACU Council days to plan more events and activities. **The working groups would welcome more members to join: if you would like to be involved, please contact us.**

Ros Wong, membership@sacu.org.uk

Chinese Brush Painters' Society (Yorkshire)

This society provides a focus for all who are interested in Chinese Brush Painting. The society arranges workshops with Chinese and other experienced tutors and provides information and assistance to members on all aspects of the subject. Currently the group has over 140 members, who travel from Cumbria, Cheshire, Nottingham and Lancashire as well from all parts of Yorkshire to attend workshops. These workshops usually take place at a weekend and sometimes for two-days. They are suitable for beginners or experienced artists.

The group produces a regular monthly newsletter packed with information. Meetings are usually held every month at the Pool-in-Wharfedale Memorial Hall LS21 1LG (on the A659) at the bottom of Pool Bank, just off the A658 between Bradford and Harrogate). The venue has excellent facilities and car parking.

Further information from the Secretary: Anne Allan, Tel: 01422 368482 or email: mail@anneallan.com Website: www.cbpsvorks.co.uk

China Eye Diary

This year (2023) is the Year of the Rabbit. Years are in a sequence of twelve animals: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog and Pig.

2023, Year of the Rabbit,
Next year 2024 is the Year of the Dragon

22nd January, Chinese New Year (usually a full week holiday in China).

5 February, Lantern Festival

5 April, Qing Ming (Respecting Ancestors)

22 June, Dragon Boat Festival

22 August, Chinese Valentine's Day

1 October, National Day (usually a week-long holiday)

23 October, Chong Yang (Senior's Day)

The Year of the Rabbit by Jacqueline Buksh

2023, the Year of the Rabbit or Hare in the Chinese cycle of the 12 animals who represent the order of years after a summoning by the Lord Buddha. Each person has to wait his or her turn after their year for another 11 years.

Let us hope we will have a peaceful year after the tumult of 2022 with its war, strikes and disease. The Rabbit will use gentle persuasion and diplomacy in international relations and politics; more quiet and calm will ensue. People born in the year of the Rabbit are said to have longevity and to gain strength from the moon. During the Mid-Autumn Festival children and parents carry the image of a rabbit inside a lantern and climb hills to observe the moon. Mooncakes are sold everywhere.

Welcome all to the tranquillity of the rabbit and a Happy Chinese New Year.

SACU Social Media links (From Oliver Harris)

SACU has a thriving online presence, particularly now with our recent Instagram account being launched (@socanglochineseunderstanding). We use four main platforms for digital communications; Facebook, Twitter, Instagram and the SACU website. My role as Digital Media Coordinator is to ensure all these sites are up to date, working with a brilliant social media team who support these operations. You can find links to the platforms here:

<https://www.facebook.com/sacu.uk/>

<https://twitter.com/SACUUK>

<https://www.instagram.com/socanglochineseunderstanding/>

<https://sacu.org/>

SACU to have a new Chair:

Dear SACU Members,

After 14 years of dedicated service to SACU, Zoë Reed will be stepping down as Chair at the next Council meeting in April. She announced this as her intention at our last AGM in

September 2022 when she wrote in the Annual Report 2021 "The work of my SACU Council colleagues speaks for itself in this Report. And taken together I think members can be proud of their Council and the work undertaken to progress SACU's mission. For myself, I've certainly felt honoured to work with such a committed group of people – which I have been doing as Chair since 2009. I signalled two years ago that I would step down this year however we still haven't identified a new Chair. I've therefore offered to remain in post until spring 2023 and asked everyone on Council to begin the search for my replacement in earnest!"

SACU is therefore delighted to announce that continuity is secured, and the Council has approved Chris Nash to become the next chair of SACU. Chris will be co-opted on to the Council in April and formally elected to the Council at the September 2023 AGM. Chris was able to demonstrate to the Council extensive experience in leading education organisations in both China and the UK and that he has an approach which focuses on inclusion and building consensus. Based in Beijing, Chris not only has a deep understanding of China but experience in bridging the gap between China and the West. This is best illustrated in his role as Head Teacher for a Beijing based school that supports Chinese students to secure university places in the UK and other English-speaking countries. Prior to this, Chris was the Head Teacher at several state schools in deprived areas of London.



Zoe Reed, outgoing SACU chair

Zoë has presided over an extraordinary time in SACU's history, overseeing SACU re-establishing itself as a significant contributor in the field of UK/China understanding as well as digitising SACU's extensive archive of materials. Under Zoë's leadership, SACU has seen membership numbers increase; has welcomed Michael Wood as its President and built strong partnerships including with Kerry Brown of the Lau China Institute and Sun Hua from

Peking University which has funded the Essay Competition and digitising the Archives. During this time SACU has organised many events with high profile speakers including Tim Clissold, Rt Hon Vince Cable and Victor Gao and was honoured to have His Excellency Ambassador Liu Xiaoming make the opening address at SACU's 50th Anniversary event in 2015 as well as receiving a presentation from Mr Song Jingwu Vice President of the People's Association for Friendship with Foreign Countries.

Amidst the complex and ever-changing political environment, Zoë has ensured that SACU's aim to promote friendship and understanding between the people of the UK and the people of China has never been more resolute. We are therefore very happy to confirm that Zoë will continue to be involved in SACU Council and this will guarantee SACU benefits from her extremely valuable knowledge, connections and experience.



Chris Nash, the new SACU Chair

Chris will be returning to the UK in February 2024. In the meantime, Chris and Zoë have agreed that any responsibilities of the SACU Chair that cannot be conducted remotely will be undertaken by Zoë. In April 2023, the SACU Council will elect him as Chair in accordance with our Constitution. Chris and Zoë are working closely together to ensure a smooth handover, with Chris having formal responsibilities as Chair of SACU from the April 2023 Council meeting.

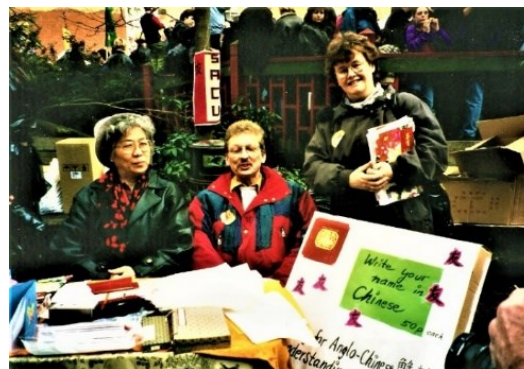
We have every confidence that Chris will be an excellent ambassador and leader for SACU and hope that members will join the SACU Council in supporting Chris as the new Chair.

Should you have any questions, please don't hesitate to contact Zoë directly at zoe@sacu.org.uk or Jacob our Secretary on jacob@sacu.org.uk

**Kind regards,
SACU Council**

Robert Wilding

Robert Wilding, a former SACU Council member passed away in December 2022. Robert was a member of SACU for many years (1992 to 2020). He served on Council for a number of years and was SACU's North-west representative from 2004 to 2020. Robert was active in SACU North-west events, a regular contributor to the Frodsham Chinese Family Day organised by Jane Hadley for families with children adopted from China. He also contributed to China Eye and participated in SACU Northwest dinners. We send our condolences to his family and sister Janet.



SACU at Chinese New Year in Manchester (about 1995); Deng Yaying, Robert Wilding (centre) and Jane Hadley

Scotland China Association Members

SINE the publication of the Scotland-China Association (SCA) in its Issue 2, Winter 2022-23 has published obituaries of three of its prominent members: Tony Butler 1936-2022, Angela Petrie 1940-2022 and John William Reid 1939-2022.

I have been a member of the SCA for about 15 years and I knew all three quite well. Angela Petrie and John Reid were on the SCA Tibet tour in 2008 and I also met them at various SCA events including the annual AGM which I attended quite regularly. John Reid was a professor of Risk Theory and we had common ground, he was from Liverpool!

Tony Butler was on the SACU Needham Tour of 2013. He was a chemist and conducted research into the application of certain chemicals to medicine. He was a President of the Scottish Society for the History of Medicine and also a Fellow of the Royal College of Physicians. He actually worked with Joseph Needham. Several years ago, he gave a lecture to SACU in London on Tradition Chinese Medicine (TCM). I always remember his reply to a question, 'Does TCM really work?' Tony said 'There are sceptics, but those who are cured by it, believe in it!'

North-west SACU (belated) New Year Meal



The SACU group enjoying a meal at the Pin Wei Restaurant



Photos by Fang Zong (first) and Hui Cooper (above)

British Chinese communities and culture exhibition at the British Library (Euston Road). Open until 23 April 2023

There is a new free display at the British Library (BL) which reflects on Chinese communities in the UK. The exhibition was over a year in the making and an advisory panel drawn from Chinese organisations and certain individuals was convened. Staff of the BL curated the exhibition with two external curators, Alex Tickell of the Open University and Lucienne Loh of the University of Liverpool. The exhibition at the BL, Euston Road, London is extensive and comprehensive and will run until April 23 2023.



All posters seem to feature Ling Shuhua, a modernist female writer who was prominent in the writer reform movement in China. She spent some time in London and was an associate of Virginia Woolf

The history of the Chinese in Britain is told from the earliest times to the present using photographs, manuscripts and interviews. The Chinese from mainland China and East and Southeast Asia have contributed significantly to Britain's diverse culture. Duplicates of about eight display boards were made and sent to 30 libraries in towns and cities throughout the UK as subsidiary exhibitions Manchester's boards arrived about late December and are on the ground floor near the café. Liverpool's are in the Hornby Library on the first floor of the Central Library on William Brown Street. The Liverpool exhibition runs until March 31 2023.

The Sound Agents, a Liverpool community media organisation have set up a comprehensive local exhibition to complement the boards sent from London. The Sound Agents were well qualified to do this as they had been

working with the Chinese Community in Liverpool for many years. In fact, they have made several attempts to establish a Chinese Community Museum in Liverpool's Chinatown.



The exhibition has a special relevance in Liverpool because of a number of factors. Liverpool has had a Chinese community since the late 19th century, the oldest Chinatown in Europe. The Blue Funnel shipping line established a regular service to China in the 1860s and employed many Chinese sailors. During both world wars, Chinese seamen served in the British Merchant Navy. About 20,000 Chinese sailors were based in Liverpool during World War 2. Some married British women and had families, but at the end of the war, many were forcibly repatriated to China. Some wives believed they had been deserted and the children were left fatherless. The exhibition tells their story and includes many video interviews, personal accounts, of some of the children, now senior citizens.

During the first World War, Britain employed about 90,000 Chinese labourers to perform tasks such as loading and unloading supplies, digging trenches and after the ceasefire, clearing up the battlefields. About 80,000 of these labourers passed through Liverpool. Many had become ill on the journey and were treated in Liverpool hospitals. Five died and are buried in Liverpool.

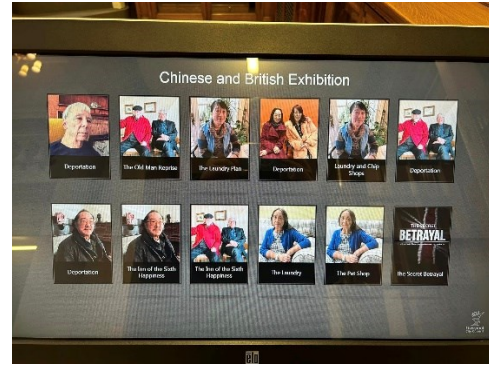
The local exhibits also tell the story of the Chinese laundries, boarding houses, grocery shops, restaurants and takeaway food shops which the Chinese arrivals set up. Amongst these arrivals were high-achieving individuals. The problems encountered in their everyday lives are revealed – problems which are still with us today. This an opportunity to celebrate the history, impact and the contribution to the UK of this vibrant community, and to understand what it really means to be Chinese and British.



Denise Jones (Liverpool Libraries) introduces the exhibition



The Sound Agents, Moira Kenny and John Campbell. On the left is Allan Chan who opened the Liverpool exhibition



Videos of descendants of the deported sailors (MK)

Liverpool at Chinese New Year (22 Jan 2023)



An exhibition case relating to Ozzie Yue and his father Jack Yue, who was awarded the MBE for service to the community. Ozzie is a British Chinese actor and former Liverpool pop musician. (MK)



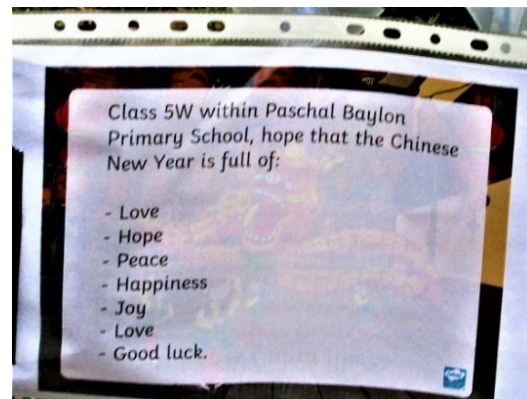
Nelson Street (PHC)



Ozzie Yue with his father's MBE medal



Dragon on stage



One of the notes by Liverpool School children in a display surrounding the New Year Rabbit, at the Bombed-Out Church near Chinatown. (See China Eye back cover)

Chiang Yee - The Silent Traveller by Rob Stallard

Rob Stallard is a Vice President of SACU and is a regular contributor to SACU's China Eye magazine.

There can be few Chinese people of his generation who worked harder to foster better understanding of China than Chiang Yee, and yet he is now little known beyond a loyal band of enthusiasts. Chiang was an artist and writer who spent many years travelling in the UK and then the US while teaching, writing and painting. His most famous books are perceptive travelogues, recounting his experiences and copiously illustrated with his own sketches and paintings.



Chiang Yee (蒋彝 Jiǎng yí) 1903-77 was a distinguished scholar from a fairly well to-do family from Jiujiang, Jiangxi. His father was a local portrait artist. He received the standard Confucian based education of the time and then graduated in chemistry at the new Nanjing University. He

became a local magistrate in Jiangsu before coming to the UK in 1933 to escape rising tensions. On arrival he taught Chinese at SOAS, London for a number of years. He was a friend of Reginald Johnston, the tutor to the last Emperor Puyi. In 1937 Chiang visited Johnson at his retirement home on the island of Eilean Rìgh, Argyll; and Johnson supported Chiang's application to teach at SOAS. In London he shared a flat with Hsiung Shih-I (熊式一 Xiong Shiyi 1902-91) who had a great success bringing the Chinese play *Lady Precious Stream* to a British audience in 1934. As was normal for a scholar of the old school Chiang combined poetry, painting and writing and his published books have many fine sketches of Britain's scenery in his own 'Chinese' style. His chief aim

was to help bring understanding between east and west. He became the 'go to' scholar on Chinese culture and made many connections in the artistic world including the Bloomsbury group, Ninette de Valois and the British Museum. He was often to be heard on BBC radio when an expert on Chinese art and culture was needed. A revealing review in the *Times Literary Supplement* wrote: 'Yee prefers to see the



'Some of the people in black' from 'The Silent Traveller in Oxford' 1944

similarities between China and the United Kingdom rather

than the differences'. He writes in an engagingly positive style, slightly naïve and gently humorous with wonder at all that he saw and heard.

His core belief was that Britain and China shared many cultural values in the past that have only recently diverged. On admiring a sculpture in Magdalen College chapel, Oxford he wrote 'How close in their conception of art in olden times were the English and Chinese! And how, in succeeding centuries, have the cultures deviated, rendered complex and at variance by the practices of ambitious seekers after fame and gold'. His shared cultural appreciation of art and nature is made clear in his poem about that most quintessential of English birds, the skylark.

*'... Suddenly I hear music in the air,
My footsteps halt, my spirit is enlivened,
Such a tiny skylark
High, high above touches the skin of the cloud
Turning round a hundred times its reed-like tongue
It does not depend on pipe or string.
Its clear notes drop like little broken jades,
Drunk with its song it enjoys itself loftily....'*

As with his artwork his poems show a Chinese sensibility with some British adaptation.

He chose the nom de plume 'Yǎ xíng zhě 哑行者' which means 'dumb walking man' and from this came the self-deprecating title 'Silent traveller' for his series of books. The six books he wrote about his time in the UK are: *The Silent Traveller: A Chinese Artist in Lakeland* (1937), *The Silent Traveller in London* (1938), *The Silent Traveller in War Time* (1939), *The Silent Traveller in the Yorkshire Dales* (1941), *The Silent Traveller in Oxford* (1944) and *The Silent Traveller in Edinburgh* (1948). Some of them have been recently reprinted although it must be said that some of these do not reproduce his sketches in high quality. His travelogues contrast British and Chinese culture, gently introducing the reader to Chinese traditions and customs.



The books proved popular in the 1940s and contain a mix of description of places, peoples, poems and of course paintings – many small ones of buildings, line sketches of people and animals with some larger ink wash paintings. His careful observations are

fascinating for their portrayal of war-time Britain struggling with rationing and black-outs. He moved to Oxford after his lodgings in London had been bombed. He had to tolerate some of the casual racism of the time, for example Trinity College, Oxford did not at the time admit 'Orientals' as students. His Oxford lodgings at 70, Southmoor Road now bears a blue plaque commemorating his stay; he is thought to be only the third Chinese person to receive this honour after Sun Yatsen and Lao She.



'Going to church in the rain, Wasdale Head' from 'The Silent Traveller: A Chinese Artist in Lakeland' (1937)

In 1955 he left the UK for the US to take up a teaching position at Columbia University and there he wrote a number of 'Silent Traveller' books about his American experiences. Due to his background and connections (a member of a privileged family) he was not welcome back home in China at the time. It could not have helped to share the same family name as Chiang Kaishek 蒋介石 even though ever so distantly related. He returned to China in 1975 when ill and died in 1977; he is buried near his home village on the slopes of Lushan, Jiujiang. He also wrote influential books on art and calligraphy of which one remains in print: *Chinese Calligraphy: An Introduction to Its Aesthetic and Technique* (Harvard: University Press, 1973, 3rd edition) which continues to receive positive reviews. He also wrote a memoir on his early life 'A Chinese Childhood', a novel and several children's books including 'Chinpao at the zoo'.

After his death he has been somewhat ignored by the art establishment, perhaps being seen as too populist. However recently there has been a revival. In 2012 the Victorian and Albert Museum held a six month exhibition of his work. One of the lasting fruits of the exhibition is a long online article about Chiang Yee which you can still read here: <http://www.vam.ac.uk/content/journals/research-journal/issue-no.-4-summer-2012/the-silent-traveller-chiang-yee-in-britain-1933-55/>

SACU member Jacqueline Buksh wrote an appreciation of his book 'The Silent Traveller: A Chinese Artist in Lakeland' in *China Eye* No. 36, 2012.

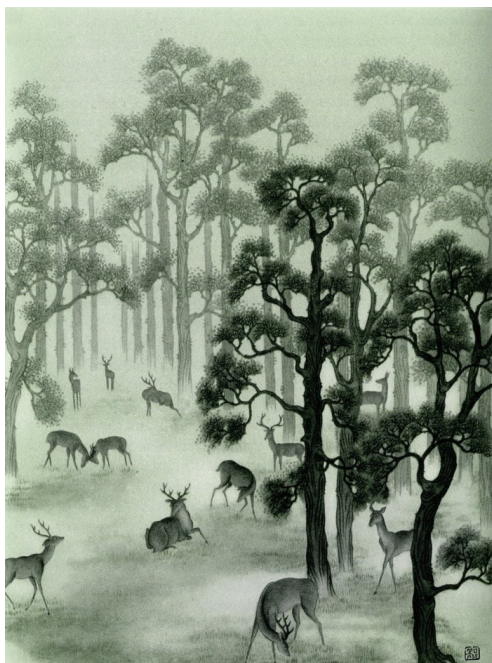
There is a biography of Chiang available 'Chiang Yee, the Silent Traveller from the East' (2010) by Da Zheng. A book was published last year 'Chiang Yee and His Circle: Chinese Artistic and Intellectual Life in Britain, 1930-1950' by Paul Bevan, Anne Witchard and Da Zheng but at £60 a copy it is destined to linger a while on my wish list.

His painting style is Chinese but with some adaptation to western style. As one of the few known Chinese artists of the time, he had to repeatedly make this clear by saying, 'The results are not Chinese in any typical sense. They are the impressions of one Chinese not all Chinese'. Godfrey Hodgson summarises his work as 'He used his Chinese technique but also a Chinese sensibility to create works that are neither Chinese nor Western, but universal in sympathy and profoundly humane'.

Note by WF: There are five pages about Chiang Yee in Barclay Price's book entitled *The Chinese in Britain* (Amberley 2019). In the last page, indeed the last page of the book, is a poem by Chiang Yee, which Price believes alludes to Yee's experiences of Sinophobia and a sense of dislocation whilst living in the West – sentiments felt by many Chinese travellers to the West?



'The castle in the summer haze' from 'The Silent Traveller in Edinburgh'(1948) by Chiang Yee



'Deer in Richmond Park', ink on paper from 'The Silent Traveller in London' (1938) by Chiang Yee.

Michael Wood's talk on 'China's Greatest Poet: The Story of Du Fu'

Barnaby Powell

Our President, Professor Michael Wood, gave an illuminating talk on Nov. 30th 2022 at the Kensington Wade bilingual (English-Chinese) school in London, based on the Channel 4 documentary film of his retracing the poet's journeys around the country.

Du Fu (712-70) and his near-contemporary, Li Po (701-62), are the two Chinese poets who most link the ancient with the

modern world. Professor Wood recounted how he had come across a Penguin edition of Du Fu's poems in translation in his schooldays, which had lit a love for Chinese poetry for a lifetime.



Michael Wood (photo by Zoe Reed)

He gave us a masterly exposition of the poet's life of wandering to find secure employment and security for his family in a period of turmoil during the Tang Dynasty. After his early hopes of becoming a scholar-official were dashed, he was forced to adopt a poet-scholar life on a road which took him from his birthplace in Loyang throughout Shandong, Hebei and Sichuan Provinces to his death on the Yangtze River in his 58th year.

Du Fu's cultural heritage as a 'Confucian Gentleman' cause him to reflect on the country's suffering and to identify strongly with others' misfortune rather than his own unhappy lot:

*Brooding on what I have lived through, if even
I know such suffering,*

*The common must surely be rattled by the
winds.*

Prof. Wood evoked great moments in these poems, when Du recalls the pains and joys of parting and meeting again after years apart and the marvel he expresses at seeing once again the magic 'Sword Dance' performed by the star pupil of a great teacher. He brought us a final snatch of the past through the oral tradition of sung poetry and a beguiling recording of *Meeting Li Guinian South of the River*:

*Qi-wang zhai-li xun-chang jian
Cui Jiu tang-qian ji-du wen
Zheng-shi Jiang-nan hao feng-jing
Luo hua shi-jie you feng jun.*

I often saw you at Prince Qi's house
and heard you several times at Lord Cui's
hall.

Truly the scenery south of the river is beautiful
and here, in the season of falling blossoms I meet you again.

读《汉文与东亚世界》有感之汇总

Dr Yong Sun (孙踊)

2022年09月06日

从凤凰卫视知道有在日韩国人写了“汉文与东亚世界”日语版，网上搜了一下，有繁体中文版，就去订了一本，目前还不知道那个台湾网站是否会给我寄来。

2022年09月12日

今天（2022年09月12日）收到金文京著译的中文繁体字版《汉文与东亚世界：从东亚视角重新认识汉字文化圈》一书，全书247页4章加中文版自序，据其自序，该书源自其2010年的日语版，该版有洋人译的英文版于2021年出版，书名《Literary Sinitic and East Asia: A Cultural Sphere of Vernacular Reading》，台湾出版商在书背扉页上说，“汉字起源于中国，传播遍及东亚，尤以日本、朝鲜半岛、越南等地最受其影响。...”，这次2022年中文版能在台湾出版，书中所著的汉文游走汉字文化圈边缘多年，作者因能进入汉字文化圈的核心地带而加入许多材料，自认等于重写了2010年日文版的书，这几天有书读了。

2022年09月15日

读《汉文与东亚世界：从东亚视角重新认识汉字文化圈》有一半这样子，即：前两章，作者从语言学角度入手，说日本人读汉文，因语序不同，得在汉文上加注语序以便阅读，作者称之为训读；中国经典很早就传入日本，大概在中国大量翻译梵文佛教经典进入中国时，日本跟进，再将中文佛教经典汉文经训读传入日本，同时日本文字假名出现，以及提出世界由印度、中国和日本为中心，等等；当然，作者也提到日本汉文的读音，以三个中国的地方口音为主，也用日本文字自己的意思来读；当西

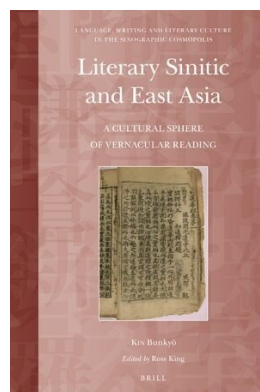
方文化传入日本，日本翻译英文入日语时，是通过汉文训读来完成。总之，作者引经据典，但也承认是其一家之言。

2022年09月16日

读了《汉文与东亚世界：从东亚视角重新认识汉字文化圈》的第三章，作者开宗明义，朝鲜现已不用汉文，也查不到有关资料，隐含着有关朝鲜半岛汉文化资料来源于韩国，韩国也不用汉文，但民间还在用；朝鲜语语序类似日语语序，阅读汉文时也加注，也得汉文训读，叫谚解；朝鲜文字虽然在日本文字之后面世，但作者纠结于训读是否是从朝鲜传到日本的，以及汉文佛经是否是通过朝鲜传去日本，两者都没有得到日本人的确认；这一章还涉及历史上中国北方游牧民族朝代的少数民族语言之语序类似朝日语序，作者认为也应有汉文训读，同时还顺便提到越南也有汉文训读。

2022年09月17日

读完了《汉文与东亚世界：从东亚视角重新认识汉字文化圈》最后一章（第四章），作者首先举例表明日韩以及越南都能去掉所加注的训读，写出非常像样的汉文和汉诗，也举例说明中国元朝时皇帝下的旨也出现汉文训读；当然，日韩也可以用自己的文字写出好的文和诗，如：平假名源氏物语和谚文癸丑日记；作者于结尾处道明，写此书的目的：回顾汉字文化圈的历史，未来是什么？



A Collection of My Thoughts on Reading the book *Literary Sinitic and East Asia: A Cultural Sphere of Vernacular Reading*

Dr Yong Sun (孙踊). Translated by Jiayi Li (李佳怡)

6th September 2022

I learnt from Phoenix Television that a Korean person living in Japan had written a Japanese version of the book *Literary Sinitic and East Asia: A Cultural Sphere of Vernacular Reading*. I searched for this book and it was available in traditional Chinese, so I ordered a copy. At that moment, I was not sure whether the Taiwanese website was going to deliver it to me or not.

12th September 2022

Today (September 12, 2022) I received the traditional Chinese version of " *Literary Sinitic and East Asia: A Cultural Sphere of Vernacular Reading* " written and translated by Bunkyō Kin (金文京) from Japanese (the original version). The book has 247 pages and 4 chapters plus a preface in Chinese. In the preface, it says this book was derived from its Japanese edition in 2010. The English version was published in 2021 and it is called *Literary Sinitic and East Asia: A Cultural Sphere of Vernacular Reading*.

On the back of this book I received, the Taiwanese publisher wrote, " *Chinese characters originated in China and spread throughout East Asia. Japan, the Korean Peninsula, Vietnam and other places are most influenced by the Chinese language...* " This Chinese content of this book did not gain much attention in the Chinese language cultural sphere. In order to enter the core discussion in this area, Bunkyō Kin added plenty of new resources into this book, which was published in Chinese in Taiwan last year, and admitted he actually rewrote the book rather than merely translated it from the previous Japanese version. I have something to read now.

15th September 2022

I have read two chapters, which is half of the book. From a linguistic perspective, the author writes that, due to the differences in word orders in Chinese and Japanese, when reading Chinese, Japanese people have to add some notes on the word order for a better understanding of the text. Bunkyō Kin refers to this as Kun-Yomi (训读). Chinese classics were introduced to Japan at an early stage; probably after a large number of Buddhist classics were translated from Sanskrit into Chinese. They were then introduced to Japan and translated from Chinese to Japanese. Around the same time, Japanese Kana (假名) emerged and ancient Japanese people proposed certain beliefs such as that the centre of the world consisted of India, China and Japan.

Kin also maintains that the pronunciation of most Chinese characters in Japanese is based on local accents from three regions in ancient China, while the pronunciation of the other Chinese characters is based on the meaning of native characters in Japanese. When western culture was introduced to Japan and translation from English into Japanese was done in Japan, the contents in English were actually translated into Chinese, then into Japanese, through borrowing the meaning of Chinese characters rather than the pronunciation (i.e. Kun-Yomi, 训读). Overall, Bunkyō Kin acknowledges these ideas are only his own opinions despite having quoted from a wide range of well-known works.

16th September 2022

I have read the third chapter of the book 'Literary Sinitic and East Asia: A Cultural Sphere of Vernacular Reading'. The author of this book clearly highlights that Chinese language is no longer in use and no relevant data in Chinese is available in North Korea nowadays. Kin also implies that Chinese cultural resources on the Korean Peninsula originated from South Korea and that Korean people still use some Chinese characters, although their official language is Korean. The word order in the Korean language is similar to that of the Japanese language. Rather as Kun-Yomi is required when translating from Chinese to Japanese, additional annotations (Hanja or Hancha, 谚解) are also required when translating from Chinese to Korean.

Although Korean characters were created after Japanese characters, Kin rather focuses on whether Chinese characters and Buddhist scripture were introduced from ancient Korea to ancient Japan or the other way round. Neither of these conjectures has been confirmed by the Japanese people. This chapter also includes the idea that word order in minority languages in the historic nomadic dynasties of northern China is similar to the word order in Korean and Japanese languages. Kin believes that Chinese characters were introduced to these northern regions and to Vietnam in the same way that Chinese characters were introduced to, annotated, and adapted in Japan and Korea in the past, i.e. the meanings of Chinese characters were retained in the native languages but the pronunciation was not.

17th September, 2022

I have finished reading the last chapter of the book. In Chapter 4, Kin presents some examples to prove that the borrowed words with annotations from the Chinese language can be all removed from Japanese, Korean and Vietnamese languages and proper writings and poetry would still be created without these borrowed words. He also points to the existence of borrowed words in the decree issued by (Mongol) emperors in the Yuan Dynasty in Chinese history. Of course, excellent works have been produced in Japanese and Korean without the use of borrowed Chinese characters, such as *The Tale of Genji* (《源氏物语》) written in Hiragana (平假名) and *Gyechuk Diary* (《癸丑日记》) written in Hangeul (谚文) respectively. At the end, Kin re-states the purpose of writing this book – to review the history of the cultural sphere of Chinese characters and to ask what the future will be.

THE TWELVE SYMBOLS OF IMPERIAL AUTHORITY 'VISUALISING THE MANDATE OF HEAVEN' by David Rosier

Introduction

China's Imperial heritage, and the authority wielded by its Emperors, was enshrined within the concept of the 'Mandate of Heaven'.

The concept dates to the *Shang Dynasty* (1600-1069BCE) and is a political philosophy that legitimises the rule of an emperor. It states that Heaven embodies the natural order, and will, of the universe and bestows the mandate on a just ruler who is to be recognised as the 'Son of Heaven' and 'Ruler of all under Heaven'.

Retention of the mandate is contingent upon a 'just and competent' performance from the emperor. The masses, however, retain the right to rise up and replace an emperor who is perceived to have forfeited the mandate. The loss of support from heaven was evidenced by the occurrence of natural disasters, particularly those that resulted in famine and/or loss of lives.

Confucius/Mencius wrote:

The people are of supreme importance; the altars of the gods of earth and grain come next; last comes the ruler. That is why he who gains the confidence of the multitudinous people will be Emperor... When a feudal lord endangers the altars of the gods of earth and grain, he should be replaced.

It was not a requirement that a new emperor was of noble birth, but it was essential that he had secured the support of the majority of the masses. Historically, rebellions tended to be associated with the replacement of a dynasty. The *Han* (206BCE-220CE) and *Ming Dynasties* (1368-1644) are examples of new emperors from humble origins establishing a new dynastic era. Interestingly, on the two occasions that China was invaded, firstly by *Mongols* (*Yuan Dynasty* 1279-1368), and then *Manchu* (*Qing Dynasty* 1644-1911), the emperors of these periods continued to adopt these principles.

The authority of the emperor has been embodied in iconography, deployed on regulated court costume, since the first emperor of the *Qin Dynasty*, *Qin Shi Huangdi* (221-211BCE) promulgated the initial set of Court Costume Regulations.

The five clawed 'Lung' dragon was the personal emblem of the emperor and was normally depicted in flight amongst clouds above mountains and waves representing the earth. This imagery was contained within a roundel which symbolised the Cosmos. These roundels were deployed on court robes together with other indicators of status, such as an Imperial Yellow silk ground of the robe. In addition,

symbols were deployed that reinforced the authority of the ruler and these were known as the '12 Symbols of Imperial Authority'.

The 12 Symbols of Imperial Authority

The 12 symbols portray ancient objects that were considered highly auspicious and related to the powers that an emperor possessed. Their origin is shrouded in mystery, but they apparently appeared first on emperor's robes from the *Zhou Dynasty* (1050-256BCE). They were first documented in the 'Book of Documents' that dates to the 2nd century BCE.

The descriptive text relates to *Emperor Shun*, one of the legendary *Three Sovereigns & Five Emperors*. He supposedly defined the nature and purpose of these 12 objects, displayed incorporating the 'Five Colours of the Cosmos' and which would decorate his robes. Only an emperor could wear all 12 symbols, although a lesser number were occasionally allowed, by Imperial Award, to individuals in the lower 12 tiers of the nobility. The regular usage of the 12 symbols dates from the *Eastern Han Dynasty* (25-220CE) and were associated with sacral roles and the ritual obligations of the emperor. This practise continued through subsequent dynasties up until the end of the *Ming Dynasty* in 1644.

Initially, the Manchu, who created the *Qing Dynasty* (1644-1911) dispensed with their usage until, in 1759, the Emperor *Qianlong* (1735-1796) decreed their reintroduction and defined an exact location for each on his robes. Rather surprisingly deployment did not fully end in 1911 as some were adopted as part of the National Emblems of the *Republic of China* (1912-1928).

Deployment of the Symbols

The symbols were defined as:

Sun-Moon-Constellation-Mountain positioned at the neck/shoulders.

Dragons- Flowery Bird - Fu symbol – Axe Head positioned at the chest/waist.

Temple Cups-Aquatic Grass-Flames-Grains of Rice positioned at knee height.

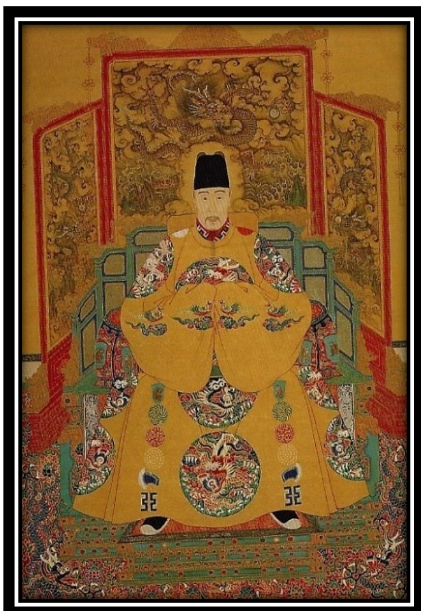


Qianlong instructed that these small, almost insignificant, symbols should be positioned in a fixed location on his Robe of State (*Chao Pao*) and the semi-formal Dragon Robe (*Jifu*). The diagram illustrates the symbols location on an emperor's 18th century dragon robe.



In earlier dynasties the symbols tended to be deployed on either side of the robe as illustrated in the portrait of the Ming Emperor Jiajing (1521-1566).

The emperor not only displayed the 12 symbols but also had



12 Dragon Roundels incorporated into the design.

Nobility in ranks 1-4 (Crown Princes and Princes) would wear 8 or 4 dragon roundels but without any of the 12 symbols.

Emperor Qianlong organised the Imperial Symbols into three groupings of 4 symbols.



The Sun and Moon were on the left and right shoulder with the Constellation (Chest) and Mountain (back). They were grouped around the circular neck opening and above the principal dragon designs.

In the upper middle/waist section of the robe there would be the Fu Symbol to the right and the Axe Head to the left.

Below was the Flowery Bird/Pheasant on the right side and a pair of small Dragons to the left.

Finally, on the lower section at knee height, which was decorated with profile dragons above the waves, there were the Sacrificial Cups (left) and Aquatic Grass (right) on the front and to the rear Flames (right) and Rice Grains (left).

Academic speculation is that the upper 4 symbols refer to the celestial and terrestrial rituals performed by the emperor at the 4 imperial altars located just outside the city walls at the cardinal compass points.

The symbols at waist level related to the four major astronomical events of the year (summer and winter solstice plus the spring and autumn equinox). Finally, the symbols at knee level correlate to four of the Five Elements – metal, water, wood, and fire.



As can be seen in the example of a late 18th Century emperor's Dragon Robe (Ji fu), in the Chris Hall Trust, the symbols are easily lost

within the overall iconography and are therefore challenging to locate. The Axe Head on the upper right, is probably the easiest to identify.

The deployment of some or all 12 symbols on robes worn by an empress or dowager-empress became more prevalent in the mid to late 19th century as did the use of a lesser number of symbols by lower ranking nobility. This privilege is assumed to have been an honour bestowed by the emperor but which eventually became symptomatic of the decline in the emperor's authority plus the need for the court to raise revenue (cash for honours) following defeats to Western Colonial Powers and the devastation caused by the Taiping (anti-Manchu) uprising 1851-1864. The Dowager Empress Cixi (1832-1908), who became the effective ruler of China after an audacious palace coup in 1861 until her death in 1908, certainly wore formal robes with all 12 symbols.

Interpreting the 12 Symbols of Imperial Authority

1. The Sun

The Sun symbolises the 'source of life & enlightenment'. The 3-legged crow on a red disc relates to ancient Chinese mythology where the crow inhabits, and represents, the sun. A certain degree of mystery surrounds

the origins of this imagery. The Sun's active principle is *Yang* and represents masculinity, imperial sovereignty, and brightness.



The symbol appeared additionally on an emperor's outer surcoat where 4 dragon roundels were deployed with the sun and moon symbols on the left and right shoulder respectively. None of the remaining 10 symbols were utilised.

2. The Moon



The Moon is a symbol of Heaven. It is depicted as yellow, green, or blue disc with the legendary Hare (*Jade or Moon Rabbit*) pounding the elixir of everlasting life. The moon's passive principle is *Yin* which represents femininity, darkness,

and the earth. The first Chinese calendars were based on the Lunar Cycle which was a period of approximately 28 days.

3. The Constellation of Three Stars



The constellation represents, along with the sun and moon, the cosmic universe. The stars are probably the Big Dipper/Ursa Major but are also linked to the Fu, Lu, Shou Stars or deities symbolising happiness, prosperity, and longevity.

The universe, as personified by the emperor, is an unending source of pardon and love. Ursa Major has, since ancient times, dictated the stance the emperor adopted during sacrificial rituals. North facing for offerings at the winter solstice, south for the summer solstice, East for the spring equinox and west for the autumn equinox. For all other rituals the emperor would face south where the upper 4 symbols aligned with appropriate Altars at the four points of the compass.

4. The Mountain or Rock



The mountain is a symbol of the emperor's ability to rule the earth and water. It symbolises stability with Earth being one of the fundamental 5 Elements in Chinese culture. Earth was the centre of gravity and the fifth point of the compass. The emperor stood in the centre and

stabilised the 4 quarters whilst adopting the colour yellow, the central colour of the 5 colours of the cosmos. The symbol is often thought to also represent the mountains designated as sacred in China.

5. The Pair of Dragons



The 5-clawed Lung Dragon was the personal emblem of the emperor and symbolic of his responsibility to feed his subjects. The dragon is a symbol of the natural world and was the ruler of the sky and sea. Dragons symbolised adaptability, power,

masculinity as well as a good luck symbol. The dragon is an amalgam of 9 specific creatures which provided relevant skills/attributes for the emperor.

The pair of ascending/descending dragons are linked with the polarity of the year changing at the summer and winter solstice.

6. The Flowery Bird/Golden Pheasant/Phoenix



The Flowery Creature is represented as a phoenix, or golden pheasant, and is a symbol of literary refinement. The creature spans the world of animals and birds so is symbolic of all the natural world. The symbol represents the spring equinox as well as being the personal emblem of the empress.

Dragon and phoenix roundels represented the emperor and empress. They were a celebratory symbol linked to wedding ceremonies.

7. Axe Head



The Axe Head personifies the ability to cut. It represented the emperor's power to act decisively and power over life and death. The symbol is associated with the autumn equinox and in ancient times the tradition was to defer executions until the autumn season.

8 Double Fu Symbol



The Fu Symbol is described as 'bow shaped' and represents collaboration and the power of the emperor to distinguish evil from good, right from wrong.

It is symbolic of two animals with their back to each other and should not

be confused with Fu symbols representing good fortune or luck. It is also associated with the spring equinox.

9 Pair of Temple Cups



The 2 goblets, or sacrificial cups, are a symbol of imperial loyalty and the virtue of filial piety (virtue of respect for one's parents, elders, and ancestors). They are also associated with the autumn equinox. The cups were made of bronze and represented one of the Five

Elements (Wuxing) – Metal. Displayed are two animal 'Kings' in the Garden of the Emperor. The tiger represents physical strength whilst the monkey is associated with high intelligence.

10 Aquatic Grass/Seaweed



The seaweed represents Water, one of the Five Elements. It is also linked with winter solstice.

Seaweed is associated with purity and is regarded as symbolic of the emperor's leadership.

Corruption was a constant challenge for all emperors, and it was vital that they were perceived to be beyond any form of criminality.

11 Flames



Fire is one of the Five Elements and flames represented the emperor's intellectual superiority. This was a critical aspect for emperors as they sought to be recognised as men of learning and culture. Additionally, emperors sought to assume leadership of the

Literati class consisting of not just academics but the vast bureaucracy of government (the scholar officials known as Civil Officials or Mandarins). A critical element for maintenance of an emperor's authority. Fire was also associated with the summer solstice.

12 Grains of Rice



The Grains of Rice represented the emperor's ability to feed his people and thus create prosperity. It is symbolically linked to the personal emblem of the emperor, the Lung Dragon, who can

control the weather so ensuring an adequate harvest for food production.

The grain is seen as representing Wood, one of the Five Elements, and is associated with the spring equinox.

This will be continued in the next China Eye No 78

March against Sinophobia



SACU members took part in the March against Sinophobia last year and will take part again this year, March 18th, in London, starting at Portland Place 3.00pm. Here we see Aaron Van Rompaey,, Zoe Reed and Iris Yau.

My first SACU event “Open-Air Cinema: In conversation with Su Tong” by Fang Zong

我的第一次 SACU 活动“露天电影：与苏童对话”宗芳

首先，感谢英中了解协会 (SACU) 理事、这次活动的组织者丘静雯 (Iris Yau)，鼓励我分享我第一次参加 SACU 活动“露天电影院：与苏童对话”的感受。

通过我的直属领导、曼彻斯特大学曼彻斯特博物馆典藏部副主任 Bryan Sitch，我很早就知道了英中了解协会。在 2018 年，中国眼 *China Eye* 发表了我们题为“曼彻斯特博物馆中国劳工旅的伞”的研究文章。我们正在努力工作，要在曼彻斯特博物馆内建立一个永久性的李启鸿中华文化馆，Bryan 最近建议我加入 SACU，从 SACU 的活动中汲取灵感。如何讲好中国故事是我们中华文化馆的使命。另外，我了解到曼彻斯特大学公共历史学教授 Michael Wood 是 SACU 的现任会长。从他的《中国故事》电视纪录片和书籍中，我从一位英国历史学家的视角更多地了解了我们中华民族的历史、文化和人民。

终于，我在 2022 年 7 月 4 日正式成为 SACU 的一员，我只是后悔没有早点加入 SACU。同时我又很高兴我及时地加入了 SACU，因为这让我能够在 2022 年 7 月 16 日参加我的第一次 SACU 活动，这也唤醒了模糊的记忆，童年曾有过的愿望，成为一名作家。



Su Tong in conversation with Dr Frances Wood

Su Tong in conversation with Dr Frances Wood

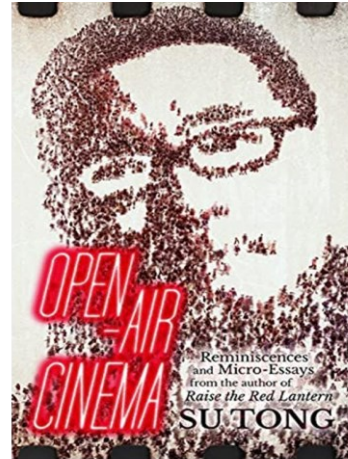
此次中国作家苏童 (Su Tong) 与英国汉学家吴芳思博士 (Dr Frances Wood) 的跨洋文学对话活动，由中国人民文学出版社和英国查思出版社联合举办的。两位文化名家通过视频连线，就文学创作、中国当代文学在英国的翻译、推介和传播等话题展开讨论。

这是一场由 SACU 组织的线上和线下同步进行的活动。我加入了 Zoom 线上活动，很快就在我的电脑屏幕上看到了如此多的观众页面。后来得知，本场活动的同步直播在短短一小时就吸引了近 3 万名国内外观众在线观看。通过电脑屏幕，我也看到了在伦敦中国城的中国站活动现场，大量的到场观众聆听对话并参与互动。我希望我能到现场参加我的下一次 SACU 活动。

对于一个专注于中国文化的“书虫”和博物馆人，Dr Frances Wood 是个响当当的名字。每当我参观大英图书馆，欣赏它的有关中国的展览时，我都在想这些精美呈现的“幕后”英雄的智慧 and 推动力。

苏童是中国最著名的作家之一。我看过由他的书改编的电影《大红灯笼高高挂》和《米》。这

次 SACU 活动让我有机会“看到”苏童，一位成功的作家，一个中国小女孩曾经梦想成为的人物。



Book cover of Open-Air Cinema: Reminiscences and Micro-Essays from the author of 'Raise the Red Lantern'

Book cover of Open Cinema. Reminiscences and micro essays from the author of 'Raise the Red Lantern'

对话中，Frances 从英国学者和读者的角度，向苏童提问了很多关于他的作品的问题。苏童特别地谈到了不久前在英国出版的《露天电影》英文版，因为这是他的散文集第一次被翻译成英文在海外出版。这本书我还没有读过，仅是书名已让我想起了小时候在中国看过很多露天电影的经历。我在想象，他的一篇篇散文就像是一张张幻灯片，闪回他对中国变化的记忆片段。



Shadow of the Hunter (English and Chinese editions)

Shadow of the Hunter (English and Chinese editions)

此外，苏童还花了不少时间谈论他的长篇小说《黄雀记》，该小说的英文版已于 2020 年 5 月出版，其译者 James Trapp 和编辑 David Lammie 也到了活动现场。这促使我对这本小说想要有更多的了解，于是我搜索了它的中文版，惊讶地发现中文版的

封面设计，其独特的迎春花绘画和优雅的中国篆书书名，似曾相识，很像我的中国师长陈履生教授的作品。陈履生先生是中国资深的艺术评论家、策展人、画家、书法家、摄影师和收藏家，曾任中国国家博物馆副馆长。他现任中国科学技术大学艺术与科学研究中心主任和博物馆馆长，是南京艺术学院、上海美术学院、澳门城市大学、台湾师范大学等多所高校艺术与博物馆研究的客座教授。他还与英国的文化机构有着密切的联系。

我向陈履生教授求证此事，他说这是他的作品，是受作家出版社委托为苏童的《黄雀记》创作的。他很钦佩 SACU 的使命以及所做的工作，并表示愿意与 SACU 合作。后来我参加了 2022 年 7 月 23 日 SACU 的中国联系/中国遗产工作小组会议，并向工作小组推荐了陈先生，比如参与 SACU 将来的活动。SACU 工作小组成员对他非常感兴趣，想了解他会给 SACU 带来什么。我非常愿意为 SACU 和他建立联系，并帮助协调可能的相关活动，作为一个新成员为 SACU 做出贡献。

在我参加第一次 SACU 活动后不久，就受邀在曼彻斯特中国城与一些 SACU 成员晚餐聚会，在那里我见到了 Iris Yau 丘静雯 (理事会成员)、Walter Fung (China Eye 编辑)、Cilla Hollman (曼彻斯特分部秘书)、Jenny Clegg (副会长)、杨汉新 (曼彻斯特新华联谊会会长)、Kevan Nelson (Unison 西北地区书记)。Iris 给了我一份她策展的“鸦片、丝绸和传教任务”展览相关资料，Jenny 好心地给了我们一些与中国有关的书籍，Walter 给我带来了《中国眼》杂志。这些都会对我们中华文化馆的工作大有裨益。从他们这些 SACU 资深成员中，我进一步了解了英中了解协会的历史、使命和愿景。他们对 SACU 使命的持久不衰的热情和奉献精神让我深受感动。

我的第一次 SACU 活动开启了我美好的 SACU 旅程，让我拥有了更广阔的视野，以便更好地为促进中英两国人民之间的了解做出贡献



Professor Chen Lyusheng in front of his painting "Winter Jasmine"

Professor Chen in front of his painting 'Winter Jasmine'



Books from Jenny Clegg

China Eye magazines from Walter Fung

Catalogue of Iris Yau's exhibition, "Opium, Silk and the Missionaries in China"

再次感谢 Iris Yau 丘静雯组织了这次精彩的活动，并鼓励我记录下我的个人感受。此外，感谢所有让这次活动如此成功的 SACU 成员。感谢英中了解协会 (SACU)。

宗芳博士，2022 年 8 月

The Lee Kai Hung Chinese Culture Galley at Manchester University Museum, Oxford Road was opened on February 18th 2023.



Chinese culture is vast and covers 5,000 years of history, but this gallery makes a great attempt to relate those aspects which are relevant to modern times and to Manchester. No exhibition can cover the whole of Chinese culture, but what is covered here is presented well. The fascinating story of Alfred Bosshardt, a missionary to China is told. He became a prisoner of the Communist army in the Chinese civil war, but later lived in Manchester. Traditional Chinese Medicine is covered by mention of Professor Shulan Tang who is based in Manchester. Helen Tse of a Manchester Chinese Restaurant tells the development of a specialist curry by her grandmother. There are many 'gems' of information like these. There are demonstrations of Tai Qi (by Feixia Yu of the UCLAN Confucius Institute and SACU member), and calligraphy via a large video screen. China's contribution to protecting the environment is the subject of a whole display cabinet in which The Three Gorges Dam and protection of wild life are highlighted.

The assistance of SACU and some individuals were acknowledged. A video related the SACU tour to China in August 1967. Sir Geoffrey Haworth and Lady Dorothy Haworth were amongst the travellers who were well looked after, despite the Culture Revolution.

A visit is strongly recommended. The museum as a whole has been refurbished and there is much to see and enjoy.

Chinese Intangible Culture Heritage in the UK

Walter Fung

In 2001, UNESCO made a comprehensive survey to agree on a definition for intangible cultural heritage (ICH). By 2003, a draft stated that intangible cultural heritage is a practice, representation, expression, knowledge or skill. These include nonphysical intellectual wealth such as folklore, customs, beliefs, traditions, knowledge and language. Officials and scholars were concerned that ICH practices and knowledge could be lost to future generations if efforts were not made for their preservation. Historic buildings, monuments and artifacts are considered tangible cultural property.

The extent to which migrants practise and preserve their homeland ICH in the land in which they settle is a subject for study and research; referred to as 'travelling ICH'. This short article deals with Chinese ICH in the UK.

China itself in 2006 and again in 2017, identified 42 items of intangible culture which included aspects of cooking, storytelling, silk tapestry, Chinese Traditional Medicine (TCM), the Spring Festival, etc.

The Chinese community in the UK is over 400,000 strong, but compared to other ethnic groups, relatively little is known about it. Chinese generally prefer to keep their heads down and tend not to integrate with the host community as much as some other ethnic groups. Analysts have referred to the Chinese community as the 'invisible minority' or 'silent minority'. In addition to the resident Chinese there are about 120,000 Chinese undergraduate students and many more post-graduate students and university staff. However, Chinese have a 'Chineseness' which is retained not only by new arrivals, but also to varying extents by the second or third generation.

In the UK, Chinese cooking is perhaps the most visible Chinese ICH, but there is also activity in Chinese art, brush painting, calligraphy, lantern making, paper cutting, Chinese opera and dance, literature and poetry, tai qi, martial arts and Traditional Chinese medicine, which includes acupuncture, herb remedies, massage etc.

Some of the customs and beliefs are carried out only by the Chinese communities themselves and are probably not well known to the host community such as honouring the ancestors at Qing Ming, and respect for authority and for older people. Chinese literature written only in Chinese would not be well-known by those who do not read Chinese.

The Chinese community in the UK is not homogeneous. Individuals may have come from mainland China, Taiwan, Hong Kong, Macao, Malaysia, Singapore and many other places such as Mauritius and the West Indies, but they all share Chinese Culture. They may be British born or born abroad, but when they came here they may have been children, young adults, middle aged or elderly. All of these

factors will affect their knowledge, adherence and attitude to Chinese ICH. Interactions with the host community will tend to dilute some of the procedures. Second generation Chinese, people who have grown up in the UK may follow the traditions less than their parents.

The Chinese mainland has 55 recognised ethnic groups in addition to mainstream Han, e.g., Tibetans, Mongolian, Manchurian etc. In addition, there is a sizable number of Hakka Chinese, who are in fact mainstream Han but have their own traditions. All of these groups are Chinese but have distinct beliefs, customs and even a distinctive style of cooking. In addition, there may be family, local or provincial variations.

Chinese people are self-reliant and the community keeps to itself. In the mid-1980s, the British government was concerned that many were not claiming benefits to which they were entitled such as unemployment benefit or sick pay.

Traditional Chinese customs are likely to be followed more closely by Chinese from Hong Kong, and places rather than the mainland itself, where the Cultural Revolution had a significant effect on traditional culture; some aspects were regarded as superstition and prohibited. Reverence for ancestors was curbed but has been revived and Qing Ming is now a National Holiday in China.

In my opinion, one of the most apparent ICH is the Chinese character itself. Chinese are renowned for being law abiding, hardworking, respectful of older people and parents, their strong commitment to family, following Chinese traditions and value for education. Chinese children have the highest success rates in UK schools. These attributes have their basis in Daoism, Buddhism, traditional beliefs and especially Confucianism which stresses education, good behaviour, harmony and moderation in all things. The religions seem to merge, there is no conflict between them. Early Christian missionaries to China were surprised to see all people of all religions living happily together.

Amongst the older members of the community there is a strong identity of being Chinese. Chinese people will feel more comfortable using a Chinese accountant or lawyer rather than a British one, although communication will play a part. However, these factors are likely to be diluted with second and succeeding generations – or if a British marriage partner is taken. Many Chinese, especially the older generations have a strong attachment to their home village. They never forget their roots. They want to retain their Chinese identity and some succeeding generation regard themselves, as Chinese – even though they may be unable to speak Chinese, some may not even look Chinese!

Evidence of ICH in the UK is Chinese schools, and community centres teaching the Chinese language, both Cantonese and Mandarin, Chinese brush painting, tai chi, qi gong, kung fu and traditional Chinese dances. Community centres include the Wah Sing, Pagoda and Wirral Community centres on Merseyside. There are similar establishments in many of the larger centres of Chinese

population such as the Birmingham Chinese Community Centre, the Manchester Chinese Centre and Wai Yin Women's Association in Manchester.

Chinese cooking is now well-established in the UK and many non-Chinese know how to prepare different schools of Chinese food such as Cantonese, Beijing, Sichuan, Hunan, Hakka etc, each having its own characteristics.

The most important festival for Chinese people all over the world is Chinese New Year. In China, it is known as the Spring Festival. Chinese New Year is now a major event in many of the cities of the UK, especially, London, Liverpool and Manchester where streets are closed off for the celebrations. A dragon parades around the streets and lion dances and other events attract many people

The Dragon Boat racing festival held on the fifth day of the fifth month of the Lunar Year is becoming increasingly popular. The Mid-autumn Festival involving Moon Cakes is also becoming increasing well-known. It is celebrated on the 15th day of the eighth lunar month. Other Chinese festivals such as Qing Ming and, Chong Yang are not as well-known in the Western world.

For centuries, generations of Chinese families lived, as one historian put it, 'on the brink of disaster'. The vast majority of people were farmers and fishermen. Factors such as the weather, floods, drought and famine were beyond their control. For a large population, food shortage was a constant problem and indeed a sacred duty of the Emperor of China was to pray annually for a good harvest. Many lived in poverty throughout their lives and so luck and wealth symbols were constantly displayed in the hope that their circumstances would change. Consequently, celebrating certain festivals and the belief in luck played an important part in peoples' lives. In addition, expectation of life was very low, less than 40 years even as late as 1949, hence the worship of a god of longevity and for the character for longevity to be displayed in prominent places, such as on, or over doorways and on greeting cards.



Greeting cards; on left the character for long life (寿), written in many different styles. On right, the Three Gods, Luck, Wealth and Long Life. (福, 禄, 寿) (fu, lu, shou)

Superstition was rife in old China giving rise to rituals and certain practises. Although today, superstition is considerably reduced and even discouraged or prohibited in China. Some rituals continue and are can be regarded as intangible culture. The three gods of luck, wealth and long life are conspicuous everywhere; look out for them in Chinese restaurants, on greetings card, calendars, posters and on doorways.

The character for luck is on red packets, which are used to present gifts of money at New Year, birthdays or other celebrations.



Red packets showing the character for luck (left) and with the wedding 'double happiness symbol' (right).



Much can be learnt from the names of Chinese businesses such as restaurants and take-away food shops. This shop sign, 'Wing Lee', means 'forever profitable'. It probably is not the name of the shop owner. Many laundry businesses in Liverpool and elsewhere have the name Lee incorporated. Some authors believe the Lee clansmen dominated the laundry business, but I suspect that the word Lee was put in because of the homonym for profit. A Chinese supermarket in Manchester is named 'Woo Sang' in Cantonese (和生), which can be translated as 'the birth of harmony'. In China, the character for harmony (和), is on every high-speed train.

Numbers also have a significance; eight, ba in Chinese, sounds like fa, meaning (generate) wealth and is highly valued by Chinese as part of a phone number, car number plate, house number etc. On the other hand, the number four is to be avoided; it is a homonym for 'death'. Some symbols or figures of clouds, tortoises or bats for example have meaning to Chinese people, but probably not to Westerners. The dragon is probably the best-known Chinese figure followed by the phoenix.

Traditional Chinese will follow certain procedures at the major events in a person's life: birth, marriage and death. These were extremely elaborate in old China but some are still observed as much as possible and as much as modern

living in the UK allows. To celebrate a birth, red eggs may be offered to family and friends. Certain rituals may be followed and there may be a ceremony at 100 days after the birth. Traditional Chinese weddings may be conducted with the bride wearing traditional red Chinese costumes and there may be a 'tea ceremony' where the newlyweds pay homage to their parents and other senior family members. Tea is served and the recipients give a red packet in return to the couple.

Some families will want a traditional Chinese funeral which involves certain rituals; joss sticks and paper money may be burnt. Location of the grave was extremely important in old China, but in the UK, there are limited options. By tradition, the human body must be kept intact, even in death, and so cremation is not popular amongst Chinese.

Amongst other traditional practices, at the Spring Festival, families will clean the house, but definitely not on New Year's Day itself – good luck may be swept away! Reunion family dinners will be held and children will be given red packets of money. Couplets wishing good fortune, good health or prosperity or will be hung around doors.

In the larger centres of Chinese people such as Liverpool, Manchester, Birmingham and London, there are Chinese organisations which provide community services but also foster and encourage Chinese customs and heritage. In Liverpool there are neighbourhood associations; See Yep (Four Counties), Hoi Yin, Tap Mun and there is the Chinese Freemasons. The See Yep and the Freemasons organise visits to the Chinese cemeteries, at Qing Ming and Chong Yang, to pay respects to dead relations and ancestors. In addition, there are some clan associations in the UK.



Liverpool See Yep Association about to visit the Chinese cemeteries.

Certain concepts underpin Chinese thought. Prominent are the duality of yin and yang, chi (qi) and feng shui. These concepts have no equivalents in Western science or culture. Yin and yang are equal and opposite forces, which are present everywhere and in every situation. In living beings Yin is female and yang is male. Hot is yang and cold is yin. Yin is passive, yang is active One cannot exist without the other; without cold, hot has not meaning. They are not static, but constantly changing. They are direct opposites but they must always be in balance.

The concept even applies to food; bananas, beans and oranges are yin (cold), beef, chicken and walnuts are yang (hot). My father used to refer to foods as 'hot' or 'cold', kept them in balance, and consequently our family had a good diet. An excess of one type of food can upset the balance in the body resulting in illness or discomfort. Well-being can be restored by eating the appropriate food or taking herbs to restore the balance.



A 'bagua' octagon with the yin yang symbol of balance in the centre. Each contains a seed of the other. The trigrams are used in divination. An unbroken line represents heaven, a broken line, the earth. (Reference; The Yi Jing)

Chi can be described as the flow of life's energy or cosmic energy. It must flow unimpeded and in the appropriate quantity for a given situation. It is everywhere on the land and seas and including within the human body and in that of other living beings

In Chinese medicine, chi is believed to flow via meridians in the human body. If the flow is impeded or is not appropriate to the prevailing environment, the person feels ill. The task of the medical practitioner is to relieve any blockage and restore the flow of chi. This can be done by a variety of techniques in Chinese traditional medicine such as aquapuncture, massage, 'cupping', administering herbal preparations etc.

Early Chinese philosophers believed in the universal connection between man and nature resulting in the concept of yin and yang. In addition, was the concept of the five elements, sometimes referred to as phases: earth, wood, metal, fire and water. These are 'headings' and do not necessarily refer to the material itself. Wood for example is associated with trees and plant, paper and the colour green. Fire represents, candles, lamps and lights, man-made materials and the colour red. All the various body parts are associated with one of these elements, e.g., the eyes with wood, the tongue with fire, the mouth with the earth etc.

All living beings and materials contain these elements which must be present in the correct quantity and must be in balance with each other. It is notable that other human cultures have a similar concept, e.g., Hindu.

Feng shui, which translates as 'wind and water'. has been called Chinese geomancy and the search for harmony. Yin and yang, chi and the five elements are amongst the factors

determining feng shui. There several schools of the practise of feng shui. Most use a feng shui compass, other schools use more advanced and specialised considerations such as the position of the stars and constellations.



A feng shui compass

Feng shui influences the environment and surroundings a persons' health, temperament, outlook on life, success in life, happiness and in fact everything associated with his or her existence. Believers in feng shui will consult a feng shui practitioner when deciding on a location for a building. If the feng shui is not right, those persons living or working in the building could feel unhappy, suffer frequent illness and their work will be below par. Needless to say, the company or business is not expected to prosper.

Feng shui has become a popular 'fad' in the US, UK and other parts of the Western world, especially since the 1970s. Some attribute this to the interest in Chinese culture following the resumption of US-China relations after President Nixon's visit to China. Others associate it with the 'new age' concepts which arose at about this time. Private companies such as Shell, Esso and eminent individuals such as Donald Trump, Tony Blair and David Beckham have been known to consult feng shui practitioners when deciding on a location, design and other factors for their buildings. Roger Davis, head of Barclays UK banking, in *The Sunday Times* of 22/5/05, was said to be having his new office feng shui'd as was his office in Hong Kong.

Feng shui is also to be considered when positioning doors, windows and even furniture inside the house, especially the bedroom. Much has been written about feng shui in the garden, selection of plants, position of pathways etc. There are guidelines for feng shui in the office for the business to prosper. Popular feng shui can involve the position of mirrors, water fountains, wind chimes etc, which can enhance good energy or deflect negative energy depending on the positioning of items or circumstances.

A whole industry has grown up around feng shui. Practitioners, consultants and experts make a good living from their knowledge. Commercial enterprises manufacture artifact and objects claimed to influence feng shui, such as indoor fountains, waterfalls and wind chimes. There are even feng shui magazines which provide the latest beliefs and interpretations of feng shui in the modern world.

Intangible Chinese culture in the UK is active, widespread and is kept alive by courses in Chinese Studies at several UK universities, including Cardiff, Leeds, Oxford, Cambridge, London, Manchester and St Andrews. The Confucius Institutes hold courses and talks on Chinese language and culture and instruction in activities such as Tai Qi. Chinese opera societies, including Kunju and Cantonese styles, exist in London, Liverpool and other places. In Liverpool the Chinese Youth Orchestra based at the Pagoda of a Hundred Harmonies has an international following. They performed at the Shanghai World Exhibition in 2010. The Chinese Contemporary Arts Centre in Manchester provides opportunity for Chinese artists to develop and exhibit their creations. In addition to the 'official' organisations, there are informal personal networks of Chinese poets, playwrights, authors, musicians etc. all contributing to propagating and preserving Chinese culture and heritage.

Chinese people seek harmony and balance in all things. Intangible Chinese Culture contributes to diversity in the UK and has enriched and benefitted British life. Chinese cooking is now an integral part of the British diet. Chinese New Year celebrations are well attended in the large cities. Many enjoy, new recreational activities such as Chinese brush painting. Many have benefited from Tai qi and Qi gong exercises and TCM, especially Acupuncture. Although some people are sceptical of TCM, the comment has been made that many do believe in it, especially those who have been cured by it!'

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Sino File Spring 2023

Items worth reading again

Falling birth-rate in Xinjiang

South Xinjiang, with a high Uygur population, has been a relatively poor region. Early marriage and childbearing were common especially with remoteness, limited transport and lower education levels. As part of the poverty alleviation programme, the government created more than 10,000 jobs in 2017 alone in the Kashgar and Hotan regions. Young women filled many of these jobs instead of marrying early and giving birth. This broke with tradition. Some parents opposed their daughter's taking employment outside their hometowns.

However, as a result, the disposable income of rural residents has increased from 9,425 yuan in 2015 to 13,122 in 2019. In addition, the number of women holding university degrees increased from 5.07% in 1998 to 17.63 in 2018. These factors contribute to the falling birth-rate in Xinjiang. *(From Beijing Review 20/5/21)*

From the British Press

Taiwan local elections, November 2022

The ruling Democratic Progressive Party (DPP) leader, Tsai Ying-wen has stood down as party leader following heavy defeats in the latest local elections. She remains President of Taiwan. The DPP lost 13 of the 21 available seats to the Kuomintang Party. The seats included Taipei, the capital, and three other seats of the six biggest cities, Tsai was not expecting these results and took responsibility. The DPP are believed to favour independence. The KMT on the other hand have been described as mainland 'doves' and advocate economic engagement and in the past appeared to be in favour of re-unification. *(From the BBC and Independent website 12/1/23)*

This was also reported in the *Economist* of December 3rd 2022. It further reported that many Taiwanese felt that the DPP had not kept its promises. Ms Tsai launched a late effort to show a defiance to Beijing, but it did not help her cause. Albert Chiu of Tunghai University - suggested that - Taiwanese are tired of squabbles over identity, especially after Ms Tsai's refusal to accept an offer of much-needed vaccines from China during a severe Covid outbreak. The Taiwanese foreign minister said that Beijing made no significant effort to sway Taiwanese voters.

Countries' outlook for 2023

Data from IMF, World Economic Outlook, October 2022.

The US will grow by 1%, unemployment will be 4.6% and inflation will be 3.5%.

For Germany the figures will be: -0.3%, 3.2% and 7.2%

For Japan, the figures will be 1.6%, 2.4% and 0.8%

For Australia, the figures will be 1.7%, 4.32% and 4.8%

For China, the figures will be, 4.4%, 3.6% and 2.2%

No figures were presented in this article for the UK *(From The Times 29/12/22)*

Beijing wants growth in consumption

China plans to promote the recovery of consumption as the main driver of the economy. CCTV reports that the country is seeking to boost imports and speed up the roll-out of foreign investment projects, maintain a stable currency, ease cross-border travel and help companies take part in trade shows, *(From I 30/1/23)*

Chinese balloon over the US

President Biden ordered the Chinese balloon to be shot down but waited until it was over the sea because of fear of harming people on the ground. President Trump criticized this delay and says it should have been shot down immediately. He also said that the incident would not have happened if he was president. However, the Pentagon said that balloons had been observed on three occasions during the Trump presidency. *(From The Times 6/2/23)*

US calls off China talks after balloon incident

Washington has postponed top-level diplomatic talks after the discovery of a Chinese balloon over American missile silos. Antony Blinken, the US secretary of state was due to go to Beijing tomorrow to meet President Xi Jinping. This would be the first top-level meeting in six years. Beijing regrets the incident but urged Washington to remain 'cool-headed' and insisted that the balloon was a weather balloon that had blown off course.

Balloons seem old-fashioned, but they fly at high altitudes and move at speeds below the level radar can usually detect. They can hover for four days longer than reconnaissance drones. Their gondolas can be curved to make them more invisible to radar and are probably just as likely to be spotted by the naked eye. The Pentagon is believed to be spending more on balloons and runs a classified programme called Covert Long-Dwell Architecture (Cold Star) which tested 25 inflatables in 2019. It is thought that the most likely use for modern inflatables is to identify the launch sites of hypersonic missiles. The US is striving to catch up with China in the development of these weapons. In 2021 China tested a nuclear-capable hypersonic missile that glided around the world and missed its target by only tens of miles. *(From The Times 4/2/23)*

China to keep opening up the economy

Chinese vice-premier, Liu He said at the World Economic Forum at Davos, that China is committed to opening up and 'rebalancing' after the lower figures for growth last year of 3.0%. This was below the target of 5.0% and a significant decline from the 8.4% of 2021. He said that Covid infections had peaked in China and that life has been restored to normal. The easing of quarantine rules is expected to drive growth to about 4.9% this year. Morgan Stanley, however are more optimistic and forecast a figure of 5.7% this year. *(From The Times 18/1/23)*

Chinese car manufacture

A Chinese car was the 24th bestselling car in Europe. During 2022, 113,000 of the cars, now made by SAIC Motor Company of China, were sold. In addition, two Chinese car makers, BYD and Hongqi made the Top 50 ratings in Europe. Tesla's Model Y, made in Shanghai, was the bestselling electric car. *(From The Times 6/2/23)*

China sets sight on Antarctic bases

China is to expand its presence in the Antarctic to promote the marine economy. Ground stations will be built there to host satellites that monitor the ocean. Four ground stations will be built at its science research centre of Zhongshan, Prydz Bay in eastern Antarctica. The project is believed to include a 12-metre antenna base and transmission rooms as well as power and communication cables. The project team spent 47 days at the Zhongshan base in 2018 to survey the site and to test materials. In addition, China is seeking to expand its footprint in Arctic polar regions. President Xi has demanded that China to become a 'polar great power' by 2030. *(From The Times 4/2/23)*

Staff at HK newspaper admit foreign influence

Six former staff members of a pro-democracy newspaper have pleaded guilty to colluding with foreigners during the 2019 protests. At least three of those who pleaded guilty are expected to help in the prosecution's case against Jimmy Lai, the founder of the newspaper. They are likely to get shorter jail terms. *(From The Times 23/11/22)*

Germany's Scholz and the 'Sea Silk Road'

The port of Hamburg and its Chinese state-owned partner are looking to setting up joint 'Silk Road' shipping projects in Greece, Poland and other European locations. In October Scholz approved the sale of a 25% stake in one of the port's terminals to China's Cosco and he overruled six of his ministers.

Cosco already owns the Greek port of Piraeus, near Athens and six other busy European port terminals, including, Bilbao, Zeebrugge and Antwerp. The German economics ministry believes China intends to expand its operations in the Baltic and Mediterranean seas. The ultimate aim is to extend the 'Silk Road' of trade routes across Europe. This includes Duisburg, the inland river port in Germany, and also a number of ports in France which are owned by the Chinese shipping company, CMP. *(From The Times 6/12/22)*

Xi visits Saudi Arabia and Arab League summit

The Chinese leader met the king and crown prince of Saudi Arabia and other heads of state, including President Sisi of Egypt. Saudi Arabia and neighbouring Gulf states are buying 5G networks from Huawei. The Saudis and United Arab Emirates are buying Chinese arms including a new drone the TB-001 following the Zhuhai Air show. *(From The Times 10/12/22)*

New Chinese Foreign Minister visits Ethiopia

Qin Gang, the newly appointed foreign minister, met the Ethiopian prime minister, Abiy Ahmed yesterday. China is cancelling part of the Ethiopian \$13.7 billion debt. The China-built Africa Centres for Disease Control and Prevention in Addis Ababa is nearing completion. Mr Qin will also visit Gabon, Angola, Benin and Egypt. In the past decade, China has poured tens of billions of dollars into African infrastructure projects and loans. It has also supplied arms and peacekeeping troops as well as attempting to mediate conflicts on the continent. *(From The Times 12/1/23)*

Renewable energy optimism

The International Energy Agency has said that the expansion of renewable energy will happen at a much faster rate over the next five years than was thought likely a year ago. The Ukraine war has been a factor and it is believed that renewables will overtake coal as the largest source of electricity generation in 2025. Half of the new renewable capacity will be in China. *(From The Economist 10/12/22)*

New US military bases 'encircle' China

The US Defence Secretary, Lloyd Austin, released this news during a visit to Manila. The Four new bases in the Philippines will not be large permanent installations with thousands of troops like those in South Korea and Japan. The sites of the bases have not been confirmed, but may be in Cagayan and Isabela in the northeast of the country, closest to Taiwan. Others may be in Zambales and Palawan facing the South China Sea. Lloyd Austin met President Marcos Jr who suggested before his election last year that he was a friend of China. *(From The Times 3/2/23)*

Chinese drones used by police are security risk

More than two thirds of UK police drones are made by a Chinese company that is blacklisted in the US. At least 230 of the 337 drones used by 37 police forces are supplied by DJI. This information was obtained by The Daily Telegraph after data was released by freedom of information requests. However, 11 forces refused to disclose information. The National Police Chief's Council said that security was considered and the police take all possible steps to protect and keep secure all data obtained by drones. DJI was deemed a national security concern by the US in 2020. DJI has said that the cybersecurity of its drones had been audited and tested by both EU and US companies.

The Washington based consultancy firm OODA has warned that small modules known as cellular IoTs (Internet of Things) gather personal data and transmit it via the 5G network. *(From The Times 14/2/23)*

Tik Tok spying on US Congress?

Members of the US Congress have been ordered to delete Tik Tok from mobile phones issued by the House of Representatives. The House cybersecurity unit has advised that Tik Tok poses a 'high risk', because the app is owned by ByteDance and is being used by Beijing as a surveillance tool. *(From The Times 29/12/22)*

From the Chinese Press

The Global Development Initiative (GDI)

At the first anniversary of the China-led GDI, the platform launched by China at the UN last year for sharing experiences, enhancing cooperation and promoting multilateral synergies for development, more than 60 countries have joined the Group of Friends of the GDI and more than 100 countries and international organisations have offered support. The GDI was proposed by Xi Jinping at the General Debate of the 76th Session of the UN General Assembly on 21 September 2021.

The objective is to support the development of developing countries, strengthening international cooperation, especially

in the light of the global crises of the pandemic and climate change and also growing international tensions. These goals are to assist the achievement the 2030 Agenda, which was adopted by all UN members in 2015. This scheme proposed 17 targets to eliminate poverty, protect the environment and improve the lives and prospects of peoples of the world. (From *Beijing Review* 29/9/22)

Protecting intangible culture

Xi Jinping has called for concrete steps to protect China's intangible culture and promote Chinese culture around the world. He made these remarks after UNESCO added traditional tea processing techniques and associated social practices in China to the Representative List of Intangible Cultural Heritage of Humanity on 29th November. (From *CDGW* 16-22/12/22)

Xi Jinping visits Middle East, 7-10 December 2022

In his four-day visit, Mr Xi paid a state visit to Saudi Arabia and attended two important conferences: the first China-Arab States Summit and the Gulf Cooperation Council. The China-Arab States Cooperation Forum was founded in 2013, the same year as the Belt and Road Initiative (BRI). The Gulf Cooperation Council was founded in 1981 and now comprises Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the UAE. In the first nine months of this year, trade between China and Arab states was \$319.3 billion, increase of 35%.

In the BRI, 200 large scale projects involving Arab countries have been initiated in the areas of energy and infrastructure. China has sent 80 medical teams to Arab countries since 2013 and more recently, has provided 340 million Covid vaccine doses. In education, four Arab countries are to include Chinese language teaching in their curriculum and 20 Confucius Institutes have been set up in 13 Arab countries. (From *CDGW* 9-15/12/22)

Outward bound tourism set for rapid rebound

After outward tourism from China came to a standstill over the past three years, tour operators are seeing a rapid recovery post Covid. China's Ministry of Culture and Tourism announced that travel to Hong Kong and Macao could resume group bookings starting February 6th. Also, from the same date travel agencies could resume group tours to 20 countries including Thailand, Indonesian, Cambodia and Switzerland. The most popular choices are the Maldives, Singapore and Thailand.

Under the new regulations, travellers from Hong Kong and Macao who have not been to international destinations within seven days of departure can enter the mainland without a negative nucleic acid test. Outward bound tourism is still in the early stages of recovery. The high price of flights and limited direct flights to overseas destinations may deter domestic travellers but the second quarter of this year could show a stronger rebound. (From *CDGW* 10-16/2/23)

US attack on civilian weather balloon decried

China has strongly protested the US's overreaction shooting down a civilian airship being used for research purposes, which had strayed from its planned course. *CDGW* quoted a Pentagon spokesman who has said that the balloon 'does not

present a military or physical threat to people on the ground'. (From *CDGW* 10-16/2/23)

Islamic scholars visit Xinjiang

World renown Islamic figures and scholars have highly praised the achievements in the Xinjiang Uighur autonomous region of China. More than 30 persons from 14 countries, including Saudi Arabia, the UAR and Egypt visited Xinjiang from 8-11 January. The leader was Ali Rashid Al Nuaimi, the chair of the World Muslim Communities Council. They went to Urumqi, Altay and Kashgar amongst other cities. They visited technical vocation colleges and were impressed with poverty elimination, employment training and efforts to protect the intangible cultural heritage of Xinjiang. A spokesman from Abu Dhabi said that Western allegations about the fate of Uyghur culture totally veer from the truth. (From *CDGW* 20-26/1/23)

Shenzhou XIV space crew return

The three astronauts from the Chinese space station, returned to Earth on December 4th after six months in space. They landed at the Dongfeng Landing Site in the northwest Gobi Desert at night in freezing conditions. The actual landing time was determined by orbiting trajectory. In space, they carried out space walks and gave a lecture to students on Earth. They were in orbit for 183 days and conducted life science experiments including reproducing the life cycle of rice. Rice seeds were successfully germinated and the results were compared to the process on Earth. Three astronauts remain on board - the crew of Shenzhou XV, who arrived at the space station on Nov 30th. (From *CDGW* 9-15/12/22)-

Covid current wave nears end in China

Rural and remote areas are getting through the epidemic without spikes in infections during the Spring Festival holiday. No new mutations have been detected either. Mi Feng, a spokesperson for the National Health Commission said that the epidemic is at a low level nationwide and is in steady decline. China ended the requirement for mass testing on December 8th and downgraded its management of the disease from Class A to Class B. The epidemic peaked in late December and started to decline. Covid deaths in hospitals peaked at about 4,270 on January 4th and fell consistently to reach 900 on January 23. (From *CDGW* 3-9/2/23)

EU fellowship on China to foster strategic cooperation

The European Commission has launched a fellowship on China to foster strategic cooperation with think tanks and universities on China-related issues and Sinology in general. The objective is to tap into deep expertise on China from Europe and beyond to expand the knowledge base on China. Eric Mamer, chief spokesman of the European Commission said that it is to further deepen our understanding of China, which is an extremely important country and a partner of the EU. (From *CDGW* 3-9/2/23)

IMF upbeat on China's growth

The International Monetary Fund has raised its forecast for China's economic GDP growth of 5.2% for 2023. This is up by 0.8% from a previous projection made in October. It said that the highly effective Covid response has paved the way

for a faster than expected recovery. This was announced at an IMF press conference in Singapore on January 31st. However, the IMF expects China's GDP to be 4.5% in 2024. These figure differ from those of the World Bank, which quotes a GDP of 4.3% this year and 5.0% in 2024. At the State Council meeting on January 28th, chaired by Premier Li Keqiang, the chief economist at China Minsheng Bank, said that China is on track for a steady rebound and forecast that the economy is likely to expand at around 5.5% in 2023, compared to 3.0% growth in 2022. *(From CDGW 3-9/2/23)*

China spending more on research and development

China's R&D budget tripled from 2012 to 2022, making it the second largest R&D spender. Last year 195.1 billion yuan was spent on basic research, which was 3.9 times higher than 2012 and the number of personnel increased to 5.72 million, a 1.8-fold increase. In all, 3.09 trillion yuan (\$449 billion) was spent on R&D. The number of high-tech companies increased from 49,000 in 2012 to 330,000 in 2021 and 683 Chinese companies are listed in the top 2,500 R&D spenders worldwide. *(From CDGW 26/2-2/3 2023)*

Covid-related deaths in China

Medical institutions nationwide registered 59,938 deaths related to Covid from December 8th 2022 to January 12th 2023. A total of 5,503 people died of respiratory failure caused by Covid and 54,435 died of underlying issues complicated by Covid. The average age at the time of death was 80.3 with about 90.1% aged 65 and above and about 56.5% aged 89 and above. More than 90% of the deaths involved underlying issues including cardiovascular diseases, advanced tumours, cerebrovascular diseases, respiratory diseases, metabolic diseases and renal insufficiency. China downgraded Covid from the most severe Category A to the lessor Category B starting from January 8th. In future news releases will be given at appropriate times with relevant provision for Category B. *(From Beijing Review 26/1/23)*

Disciplinary punishment

During 2022, China imposed disciplinary punishment on 592,000 individuals, of whom, 53 were provincial or ministerial-level officials. About 1.2 million individuals were educated and warned about minor breaches of discipline. *(From Beijing Review 26/1/23)*

Automobile exports in 2022

Automobile exports from China soared 54.4% leading the sector's growth. More than 3.11 vehicles were exported last year. Passenger cars totalled 2.53 million, which was a jump of 56.7% year on year. Commercial vehicle exports were up by 44.9% involving 582,000 units. The reason for the huge increase is attributed to both the increasing competitiveness of Chinese vehicles and the supply shortage overseas. In 2021 exports of new-energy vehicles increased by a factor of 1.2, totalling 679,000 vehicles. *From Beijing Review 26/1/2023)*

Green Building Materials

China has released a plan to advance low-carbon development in the building industry with the aim of achieving the target of a carbon peak by 2030. The key materials in the industry are cement, glass and ceramics and

the released statement says that 'considerable headway should be made during the course of the 14th Five-Year Plan (2021-25). *(From Beijing Review 17/11/22.*

Private Pensions

Detailed plans for private pensions were published on November 4th following the release of guidelines issued by five government departments. The guidelines include capital account management, the management of institutions and products, information disclosure and supervision. Individuals can make voluntary annual deposits of up to 12,000 yuan (\$1,651) into a pension account which can be used to purchase relatively low risk long term financial products. This private scheme will complement China's state pension. *(From Beijing Review 17/11/22)*

Tributes to former Chairman Jiang Zemin

Senior officials of the UN and representatives of more than 80 countries visited China's Permanent Mission to the UN on December 5th to express their condolences on the passing of Jiang Zemin. On December 6th Xi Jinping led the national memorial ceremony at the Great Hall of the People. A three minutes silence was observed and stock market trading was halted for three minutes. All public entertainment was suspended, horns and sirens were sounded and flags were flown at half-mast. Xi delivered the eulogy, mentioning that a key part of Jiang's legacy was the establishment of a socialist market economy, opening up China and despite many obstacles, laid the foundation for China to become the world's second largest economy. *(From CDGW 9-15/12/22)*

Stronger Sino-LAC ties

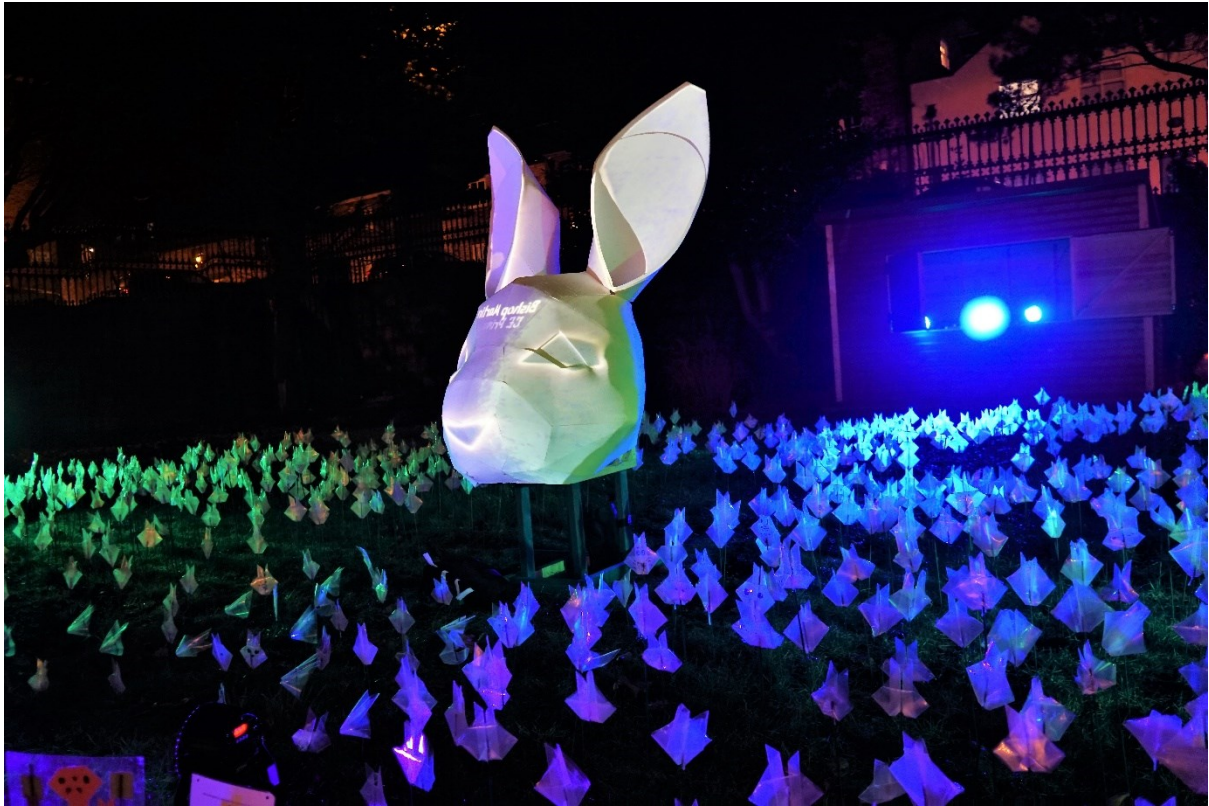
President Xi Jinping was invited to speak, via video link to the Seventh Summit of the Community of Latin American and Caribbean countries (LAC). President Alberto Fernandez of Argentina, which holds the current rotating presidency of the 33-country association, sent the invitation. China is the second largest trading partner of the association, with trade exceeding \$450 billion. During the first three quarters of 2022, trade increased by 12.5% over the figure for 2021. President Xi said that China is ready to continue working with LAC countries to further the cause of peace, development, equity, justice, democracy and freedom and the common values of mankind. *(From CDGW 3-9/2/23)*

Global cooperation needs shedding prejudices

A webinar themed 'Global Development and 'Win-Win Cooperation' co-hosted by China Daily and the National Institute for Global Strategy of the Chinese Academy of Social Sciences was attended by renowned scholars from China, Japan, the US, India, Brazil and Italy. A major conclusion was that for global cooperation to be strengthened in order to overcome the challenges the world faces to achieve common development and prosperity; countries should let go of ideological prejudices. Noting the severe consequences of the Cold War between the US and the former Soviet Union, Jeffrey Sachs of Columbia University, in the US, called for immediate de-escalation of the geopolitical tensions between the US and China. *(From CDGW 16-22/12/22)*

NB. CDGW = China Daily Global Weekly

The Society for Anglo-Chinese Understanding



The Chinese New Year Rabbit at the Bombed-Out Church, near Liverpool Chinatown. It is surrounded with good wish notes for a better world written by pupils from a local school (Photo by Pak Hung Chan)

