

China Reconstructs

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COVER PICTURES:

Front: Chuan Yi-min, a young boxwood carver at the Shanghai Artcraft Studio.

Inside front: Young women workers on a mast at the Hutung Shipyard in Shanghai.

Back: The countryside in eastern Hunan province.

Inside back: Meteorologist, Wuhsiang county, Shansi province.

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THE NEW GENERATION

A million and a half of greater Shanghai's ten million population are young workers in its factories, farms, shops, offices, schools and service trades. Another million are in college and middle school. They are among the most active and vigorous forces in society today.

In 1949, the year many of them were born, imperialism was driven from China's mainland by the victory

of the Chinese revolution, and the People's Republic of China was established. Unwilling to accept defeat, imperialist voices proclaimed that their hope lay in the "peaceful evolution" towards capitalism of the third or fourth generation in China. Now a new generation has grown up. What are these young people like? What are they doing? What are they thinking? A number of articles in this issue describe what a *China Reconstructs* staff reporter found in Shanghai, China's biggest city.

Ordinary Tasks—High Ideals

THEY DRIVE the three-wheeled motor sweepers that clean Shanghai's main thoroughfares. In postal uniforms they tear through the streets and lanes on their bicycles with loads of letters and newspapers. Others among the young people a bit on either side of twenty are bus and trolley conductors, barbers, salesclerks. Hotels and restaurants are more and more being staffed by young people who have graduated from middle school. For some, however, taking up these commercial and service-trade jobs was not accomplished without a great deal of mental struggle.

There is a young bathhouse attendant, for instance, who of late has been highly praised for his good work. But when he was first placed in the job, he was ashamed to tell his old classmates what he was doing because he was afraid they would think him beneath them. Thousands of years of the old exploiting-class ideology that "only the scholar's trade is noble" and looked down on service trades as the lowest kind of job still had a hold on some minds. Young people who have grown up with Mao Tsetung Thought, however, instead of succumbing to the old ways of thinking, consciously struggle against them. They have shown that they are able to break with the old ideas and do outstanding work in what they once regarded as mundane jobs.

The Shanghai Mansions Staff

Before liberation the Shanghai Mansions Hotel on the west bank



Wang Chien-hua (front) at work.

New chefs learn from a veteran.



of the Whangpoo River, then called Broadway Mansions — with 22 stories, one of Shanghai's tallest, commanding a view of the whole city — was a hive of imperialists, Japanese collaborators and Kuo-mintang secret agents. Today, as a hotel for the people, it receives large numbers of workers, peasants and soldiers from all parts of China as well as foreign visitors. A little over two years ago it took on a large group of new workers, all around 20, from villages nearby. At first, coming from the countryside to work in the well-equipped comfortable surroundings of the hotel, they found everything new and interesting. But after a few months problems arose. They began to wonder what future there was for them spending their days tidying rooms, sweeping and dusting, serving food or learning to cook. How would they be able to realize their great ideals this way?

The hotel's Communist Party and Communist Youth League branches tried to help them see how different service work is today from in the past. It led them to study Chairman Mao's article *Serve the People*, and invited old hotel workers to tell how as young beginners they had been exploited and oppressed by the imperialist owners and feudal gangmasters of the Broadway Mansions. It gave the young people a vivid glimpse of the difference between the old and new societies.

In a hotel in their own country, the Chinese staff and service personnel were forbidden to speak Chinese. They were not allowed to enter through the front gate or use the elevator and had to suffer the humiliation of a body-search whenever they left the hotel. The captains were foreigners, and considered working people the most lowly of beings. The relationship between the hotel guests and service workers was that of master

and servant. A guest could beat or abuse a hotel "boy" at will. Anyone who dared to answer back was fired at once and would find himself without a way to support his family.

Having grown up in the new society, Wang Chien-hua, a 21-year-old floor attendant and Communist Youth League member, was astonished and indignant to hear such things. Her mental struggle kept her awake at night. In *Serve the People*, she thought, Chairman Mao had high praise for Comrade Chang Szu-teh. He had been through the Long March,* had once been leader of a guards' squad, but did not consider himself above an ordinary job of burning charcoal. He was working at it when he was killed by the accidental collapse of a kiln. He never considered his personal interest, she thought. Why, just as soon as I start to work, should I begin thinking about my individual future? What kind of ideals do I have if I do that?

She thought about how different things were now from old Shanghai. Their group had been welcomed to the hotel with drums and gongs. For the first three months half their time was spent in training for their new jobs, in political study and classes aimed to prepare them with the right attitude towards their work. The other half-day they spent learning on the job, working alongside experienced staff members. The relationship between the guests and service personnel is that between comrades. If they have shortcomings in their work, the older revolutionary cadres among the guests, who always show concern for their ideological development, do not hold it against them but encourage their attitude of serving the people.

* The arduous and historic Long March covering 25,000 li (12,500 kilometers) undertaken by the Chinese Workers' and Peasants' Red Army in 1934.

A Change

Wang Chien-hua began to be proud to wear her white uniform and be in a job where she served people from all over China and abroad. Her work began to take on new meaning as she sought to make the guests feel the warmth of socialist society so that they could go back to their own revolutionary work with fresh energy, and foreign friends take back a feeling of the friendship of the Chinese people.

A big change came over Wang Chien-hua. When her "teacher", an experienced service worker, was on the morning shift, she would come early to do things with him and learn. She would voluntarily stay overtime to do more after her night shift. Now she is not satisfied just to fulfil the ordinary tasks of a floor attendant but tries to make the hotel a home for the guests. She never seems to know fatigue but sews on buttons for them, does mending and even altered a badly fitting jacket for a guest.

When the football team of the Democratic People's Republic of Korea stayed at the hotel, Wang Chien-hua and several other room service people collected the athletes' suits at once after each match so that they could have them back from the laundry as quickly as possible. It made these comrades from a fraternal socialist country feel very close to them.

Once a woman visitor from Europe injured her foot. Wang Chien-hua not only brought her meals to the room but came every day to help her dress. The visitor was very moved and just before leaving held Wang's hand for a long time, reluctant to part from the friendly Chinese girl. Some former guests, when they pass through Shanghai again, even if they don't stay at the Shanghai Mansions stop by it to see Wang Chien-hua.



The ballet dancers Mao Hui-fang and Yu Ching-yun hard at practice.

WHEN the 70-some dancers in the Shanghai Dance School's *White-haired Girl* troupe entered the school in 1960, they were about 12 years old and still wearing the red scarves of the Young Pioneers. They are now graduate dancers and members of the troupe — which is still attached to the school — trained artists whose dancing is welcomed by the workers, peasants and soldiers. The *White-haired Girl* as performed by the troupe has become a model for changing the European classical ballet art form from a vehicle expressing decadent court life into one serving the proletariat.

How has such celebrity affected the lives of the young dancers, especially those in leading roles?

I found that they still lead the same simple life they did when they were students. They live in dormitories attached to the school and dress in the same cotton-cloth suits as before. Offstage the young women wear no makeup and their hair is in braids secured with rubber bands. Except for an additional sum provided by the government for somewhat better food, they enjoy no special privileges. Their monthly pay is about the same as that of an ordinary industrial worker.

Most of their day is spent at practice, with some time devoted to study of political theory. They are always trying to improve their

Not Stars But Ordinary Workers

skills, both with help from their coaches and by learning from each other like brothers and sisters. One can often find Shih Chung-chin, Chou Hui-fen and Yu Ching-yun, who alternately play the lead role of the heroine in *White-haired Girl*, together in the gymnasium talking over what they have learned after a performance. Here there is no trace of the old rivalry, sabotage of each others' performances or trying to keep a monopoly on some new knowledge such as were prevalent in artistic circles in the old society.

Just as do other members of the cast, when not on call the leading dancers always help the stagehands change scenery. Afterwards everybody gives a hand in putting the costumes and properties in order and sweeping the stage. For the young dancers, this is the normal run of things; they view themselves both as artists and as ordinary workers.

They frequently go for labor in factories, farms and army units. In

the communes they live with the farm families and become good friends with them. They realize that in order to create worker, peasant and soldier heroes on stage, they must know these people and think and feel the way they do.

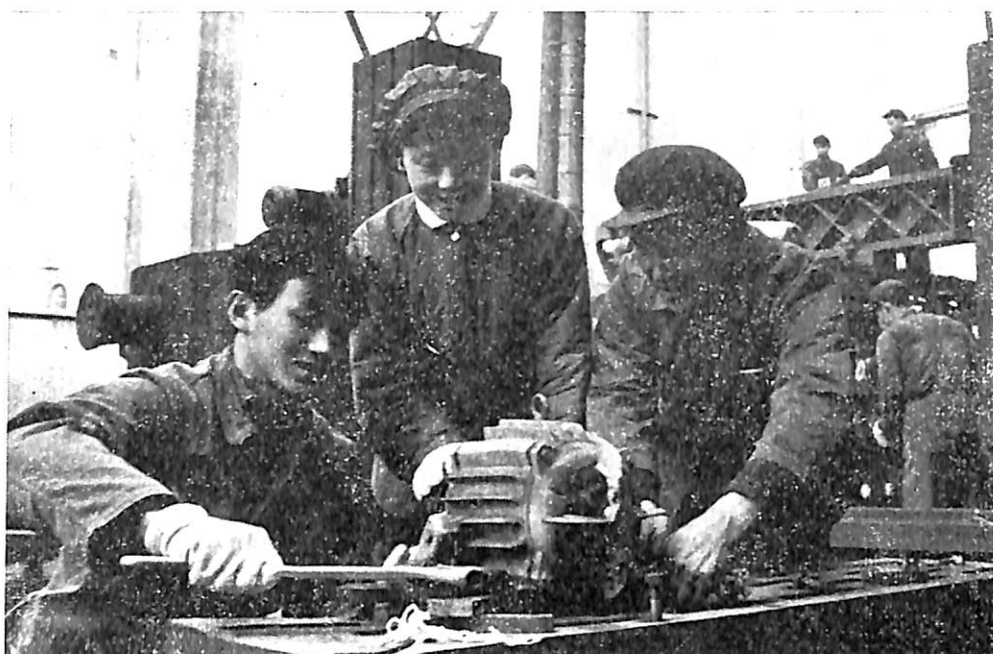
In the countryside they perform scenes from *White-haired Girl* on the rough earthen threshing grounds. Commune members come from miles around, and give them a big ovation. The heroes of the ballet are peasants, just like members of the audience. Many of them have had experiences similar to those of the characters in the ballet. They, above all, have the right to speak as critics. Their opinions are extremely valuable to the young dancers who have grown up in the new society and have no personal experience of exploitation.

Feelings Transformed

At one time the dancers in the role of Hsi-erh did not see why the heroine should be so overjoyed

A performance on the threshing ground.





Ling Kuei-ming (first left) and Shih Chung-chin (second left), two of the main dancers in *The White-haired Girl* during a period of work at the Shanghai Chienshe Machinery Plant.

Members of the *White-haired Girl* cast hear an old commune member compare life in the old and new societies.



when her father, a poor peasant, brings her a piece of red yarn to bind her braids from the market on New Year's Eve. They did not understand so much excitement over such a trifle.

Then one day an old poor peasant in the countryside of Hopei province, where the story of the ballet originated, told the dancers about an incident in his own past. "It was New Year's Eve and I had carried my little girl to the market. She saw another child wearing a red velvet flower in her hair and wanted one too. When I said no, she began to cry. I tried to stop her but she cried all the more. I felt as if a knife were being turned in my heart. That dog of a landlord had squeezed every cent out of me and I had nothing left even to buy a little flower for my child at the new year. All I could do was to whisper in her ear, 'It's not that Dad doesn't love you, but that he has no money to buy it. We haven't even grain for supper.' And I cried with her."

The dancers could not help but feel sad. Since then, whenever they perform this scene, they seem to see this old peasant before them. And, because they now understand how difficult the red yarn was to come by, on stage they depict Hsierh's excitement in a very natural way.

The experience of the past few years has enabled the young dancers to see that only when they stand firmly on the side of the workers, peasants and soldiers and serve them heart and soul can their dancing retain its meaningfulness.

Off to the Countryside—Why?

ANOTHER batch of 700 graduates from Shanghai middle schools recently left with a warm sendoff for the countryside of Anhwei province. They were, the local papers said, "enriching and developing revolutionary tradition and taking the road of integrating

themselves with the workers and peasants".

Nearly a million young people from this city have settled down in the countryside in the past five years. They can be found throughout the country, from the frigid regions along the northern border

to the mountains of the subtropical southwest. As Chairman Mao has called on them to do, they have gone to these places for further education among the poor and lower-middle peasants and to help build a new socialist countryside. "Going up to the mountains and

down to the villages" has become a regular thing. Their action is respected and everybody is interested in their progress. There are special organizations at all levels from neighborhood to municipality to handle their affairs.

Life has much improved in China's countryside since the liberation in 1949, but in comparison with that in big cities like Shanghai, it is still hard. This is particularly true in the remote frontier regions. "If you ask whether life is hard," observes a former Red Guard who went to the countryside, "our answer is, 'Think of the 25,000-li Long March'. If you ask whether we get tired, our answer is, 'Think of all mankind'." Many of the young people have already demonstrated that they do not take these as merely empty words.

Scattering Seeds

Yu Tzu-yu was born in 1949, the year the People's Republic was founded. A Red Guard leader in her Shanghai middle school, on graduation in 1968 she asked to be sent where life was hardest. In January 1969 she and seven other Red Guards were assigned to the Chuchi production team in Mengcheng county, Anhwei province, 500 kilometers from Shanghai.

When they arrived the weather was so cold the commune members feared the wheat would be frozen out, in the spring it was almost ruined when three days of heavy rain flooded the low-lying fields. The Chuchi team had always got the worst yields in the brigade, and now things would be even harder. A few individuals tried to discourage the young people, saying, "Do you think you can survive in this poor place?"

Faced with this harsh reality, some of the young people did begin to have second thoughts. Team leader Shih Liang-fu came to see them. He told them about his own life as a poor peasant, about the village's miserable past and the people's happiness at being emancipated. He also described the commune members' determination to overcome whatever obstacles lay in their path to a better life, and their great expectations for the



Another group of middle school graduates leave Shanghai for the countryside.



As Yu Tzu-yu helps an old commune member who suffered in the old society to study, she learns from him too.

Young people from Shanghai in the Chienchin State Farm on the outskirts of the city.



young Shanghai people. "As long as we have something to eat, we won't let you starve," he said. "But you must not bow down before difficulties."

The young people were deeply moved by what the team leader said. They began to recognize in him the qualities which gave him his steadfastness in building socialism. They realized that these were the qualities which they themselves needed to acquire. With their thinking clearer and resolve firmer, they threw themselves into the arduous work to change nature with renewed vigor. They got up early and came back late and solved all kinds of problems one after another.

Double Harvest

That year, despite the weather, the team got a better harvest than originally expected. The eight Shanghai young people reaped an ideological harvest, too. They felt more deeply how their own future was linked with that of the people of Chuchi, and gradually came to realize that in the countryside there was plenty of possibility for people like them to develop their talents to the full.

They learned a lot from the commune members, and in turn helped the latter improve their reading and writing and study political works. Combining what they had learned about science in school with the peasants' experience in production, they began to develop scientific farming for higher yields. At first they worked on improving soil, fertilizers and irrigation. Then they went to other places to get better strains of seed. Now all the cultivated land in Chuchi is sown to them. Production per unit area has gone up by a big margin.

Last year, with the commune members, they planted rice on a trial two-fifths hectare and got 1,800 kilograms. For the first time the Chuchi people ate rice they themselves had grown. This year the young people worked shoulder-to-shoulder with the commune members building a dam and digging a cistern. They experimented with bacterial fertilizer and have produced it in quantity for use this year.

Now the eight young people are full-fledged members of the Chuchi team, holding positions such as accountant, work-point recorder, tractor driver, stock-raiser, bare-foot doctor and teacher. They have

developed a deep love for the land and for the people of Chuchi. When Chao Kuo-ping went back to Shanghai for some special medical treatment, he could not get Chuchi out of his mind, and kept writing back letters full of ideas for making the team into a stronger and more advanced one. He sent all kinds of suggestions and plans, complete with sketches, for mechanization and electrification.

Due to the joint efforts of the commune members and the Shanghai young people, Chuchi has quite a different look now. Last year's wheat output was three times that for 1969, and the yield of cotton had gone up 50 percent.

In the past four years, tempering in the furnace of hard struggle has helped the eight young people to grow politically. Two of them have been accepted into the Communist Party and four have become members of the Communist Youth League. One of the former, Yu Tzu-yu, was elected secretary of the Party branch of the brigade of which the Chuchi team is a part, and is also an alternate member of the county Party committee and a vice-secretary of the county committee of the Communist Youth League.

What They Were After

IN the summer of 1972 China's provinces and municipalities sent some 60 representatives, chosen from local factories, colleges and design institutes, to Peking to design a color television system for China. Among them were Chen Shou-pu and Sung Hua-kuei, both just twenty years old. "How come Shanghai sent these kids not dry behind the ears yet?" some of the conference-goers commented skeptically.

Chen and Sung had been chosen from the Shanghai plant designing and producing China's first camera control console for color television.

It was their first trip to Peking. They would have liked to visit Tien An Men and climb the Great Wall that they had read about from primary school days. But they didn't go anywhere. A preparatory meeting had issued a set of draft plans to all participants so that they could become familiar with them before the discussion began. Chen and Sung closeted themselves in their hostel, oblivious to the stifling heat, their eyes glued to the plans from morning to night. Where there was something they didn't understand, they asked others to explain until they were familiar with every detail.

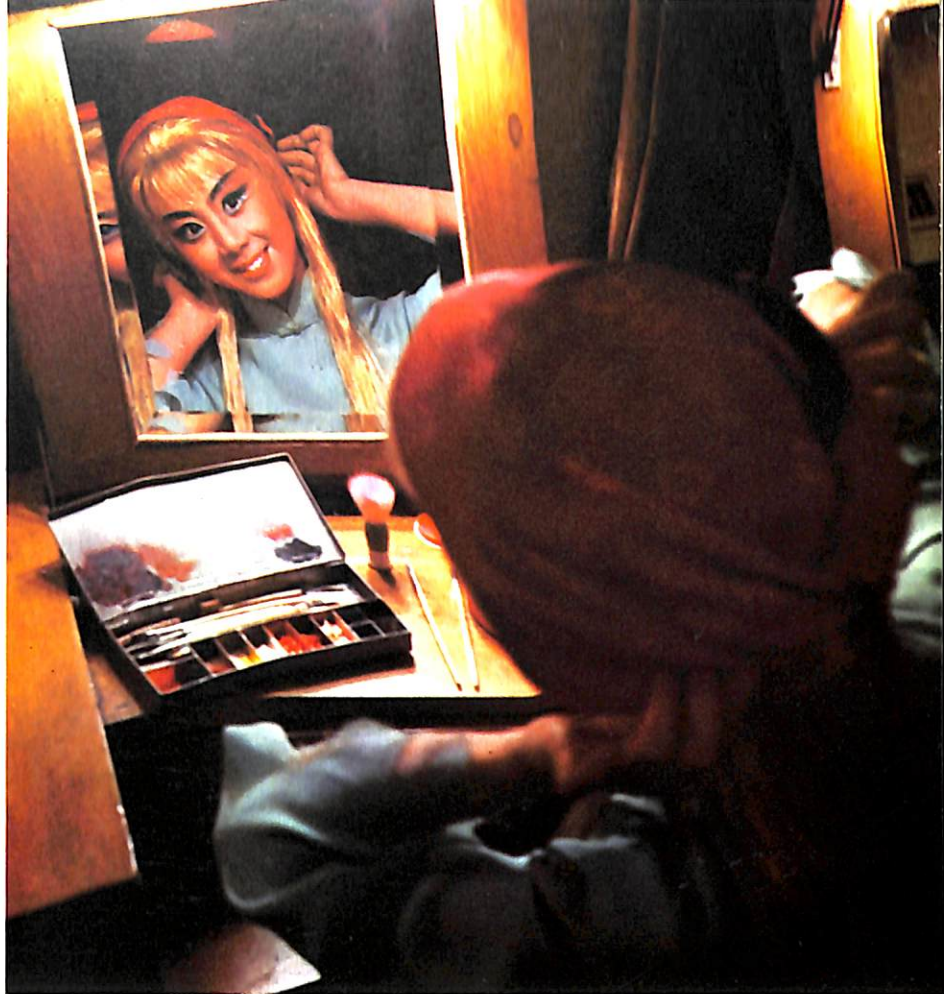
The conference began with the chief designer presenting the master plan. The two youths listened intently. When their group discussed the design of the equipment for producing the test pattern they thought they saw a problem. They had been working with such equipment for over a year and knew from experience that the proposed design would not produce the best quality pattern.

Sung wanted to stand up and express his view right then and there, but knowing that all those around him except Chen were experienced

YOUNG PEOPLE OF SHANGHAI

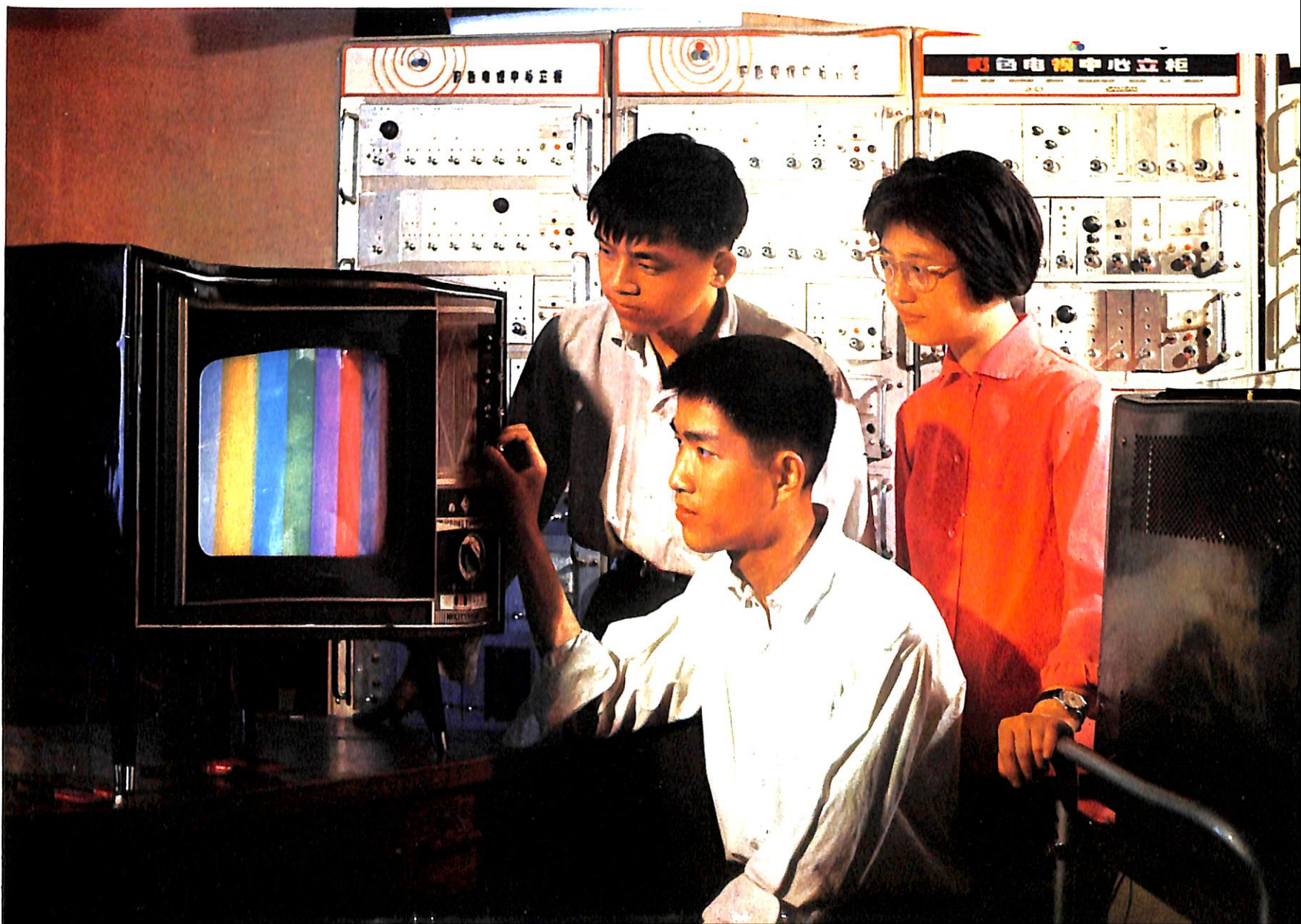


Young dockers at the port of Shanghai.



A dancer from the *White-haired Girl*—No star but ordinary worker!

Work on China's first color television system.



Young People of Shanghai

Young workers before the electric furnace of the No. 3 Plant of the Shanghai Steel Company.



"They drive the sweepers through the streets and lanes of Shanghai."



Young people at the Chienchin State Farm study the laws of crop growth.





Though these PLA men are stationed on Nanking Road in downtown Shanghai they carry on the army's tradition of thrift and hard work by making repairs themselves.



Teachers and students in the biology department of the Shanghai Normal College in the mountains learning from the old peasants.

technicians, he hesitated. Yet, thought Sung, to have recognized the reason for a problem and not say anything about it would not be being responsible to the revolution. And, if he were wrong, others would point out his error, so it was a good chance to learn.

Sung rose and boldly made his point with a well-organized list of reasons. The chief designer, as he listened, nodded in agreement.

Young and Resolute

After graduation from middle school in 1970 Sung and Chen had become apprentices at Huaihai Flashlight Bulb Factory No. 1. The factory was one of the many set up by city neighborhoods during the big leap forward in 1958. At first it produced only flashlight bulbs. With help from some college teachers and other factories, it later made a large electronic computer for industrial use. When the plant was given the task of making the camera control console — the heart of a television system — for China's first color television station, 42 workers were assigned to the project. Two-thirds of them were young people like Sung and Chen.

Color television is new for China and presents great difficulties for

the still-developing electronics industry. Nevertheless, the workers of the Huaihai factory took on the job of making the console, which consisted of over 200 circuit boards and 36,000 electronic components.

Long before, Chairman Mao had pointed out: **"The Chinese people have high aspirations, they have ability, and they will certainly catch up with and surpass advanced world levels in the not too distant future."** His words gave the young people courage to tackle all the problems they met in scaling this peak of science.

The atmosphere in the shop was that of a tense battle. The red lights on the power supplies glowed all day long, green waveforms flashed across the oscilloscopes. Members of the trial-production group were busy designing printed circuits, testing new circuits and requisitioning components. Above the solderers' workbenches strong lights — bright to bring out the color codes of the resistors — blazed. Many lost track of when it was working hours and mealtimes and when not.

Busiest of all was 27-year-old Yao Fei-ming, head of the project, who put everything he had into the job. Early one morning, returning

home after working through the night, he had a dizzy spell and fell on the stairs. An old lady who lived next door heard the noise and rushed out. As she helped him up she was struck by his red eyes and look of exhaustion. "What are you after, working day and night?" she said.

This was a strange question to Yao. Like the other young people in the plant, he frequently asks himself, "What have I done for our socialist country?" If their day's work was not up to standard, they redid it at night until it was of high quality. They learned theory as they worked, with help from the specialists and technicians on the project. They also attended classes after hours. Starting with basic electricity, they went through theoretical courses in the various specialties related to television.

After three years of training, most of these young people can design printed circuits from circuit diagrams and align them. Eleven of them have mastered the principles and alignment of individual units, four can align the complete console and one is able to participate in designing a complete color television system. They are a lively addition to the ranks of the technicians.

Those Who Will Carry On the Revolution

THE SHORT, wiry figure of Niu Yung-chuan, laughing and chatting with the workers or hard at work in a shop, is a familiar figure to the 6,000 workers at the No. 21 Cotton Mill in Shanghai.

When he graduated from middle school eight years ago Niu was assigned as a maintenance worker in the weaving shop. He applied himself and tried to learn all he could from the veterans and in his very first year was elected an outstanding worker. During the January Revolution in Shanghai in 1967 he plunged into the struggle against the handful of capitalist-roaders within the Communist Party and

became a brave fighter in the Great Proletarian Cultural Revolution. Trial after trial in the sharp, complicated class struggle steered him, and helped him develop politically. When the mill set up its revolutionary committee in 1968, he was elected to it by the workers and later became one of its vice-heads. Now he is also a vice-secretary of the mill Communist Party committee and a member of the leading body of the entire Shanghai cotton textile industry.

No Bureaucratic Aims

He studied revolutionary theory assiduously after becoming a

leader. Often the light in his room could be seen burning past midnight as, poring over Chairman Mao's writings, political documents or the newspapers, he earnestly sought the correct approach and methods for solving the problems which he as a leader had to deal with.

He also looked to the older, experienced leaders for guidance. When he had to handle an important problem, before giving an opinion he would always ask their views. In his turn, the secretary of the Party committee, realizing his responsibility for training new forces for the revolution, made it

a point to give the young man opportunities to work on his own, and then helped him summarize his experience and draw lessons from it.

In this mill it was a rule that every leader must work one day per week in production. Niu Yung-chuan always went back to his old shop. He felt the workers there, who knew him best, would be frank with him about his lacks and help him overcome them. Then, there was a period when Niu Yung-chuan had to go to so many meetings he was not able to get in his day in the shop. He found the old workers addressing him as "Secretary Niu" instead of the familiar "Hsiao Niu", Little Niu. Sensing that this reflected the fact that he had drifted away from the masses, he rearranged his schedule so that he could be in the shop regularly again.

Strict Demands

Trying hard to use Mao Tsetung Thought to change his own world outlook, he decided to be very strict with himself even in small matters. He made three rules for himself: Never seek honors, higher pay or privileges and good living.

Once after he had made a report to the whole mill, some of the workers stuck a slogan on their shop wall reading: "Comrade Niu Yung-chuan's report is very good!" That evening while studying he ran across Chairman Mao's words, "**The comrades must be taught to remain modest, prudent and free from arrogance and rashness in their style of work.**" He recalled that day's slogan. The more he thought about it the more he felt it was wrong. "That report was discussed and passed collectively by all the members of the revolutionary committee. I was merely giving it as their representative," he mused. "How can I allow myself to be put in the lime-light like that!" And worse still, he hadn't thought anything of it when the slogan went up. He hurried over to that shop to urge the workers to take down their poster. At the next general meeting of the

mill's workers he criticized his former attitude.

Long before he was elected to a position of responsibility, Niu Yung-chuan had asked the mill for larger living quarters because his family was quite crowded in their present ones. Soon after he became a vice-head of the revolutionary committee he was notified that his family could move into a new apartment. He felt, however, given him in this way, the apartment constituted a special privilege, so he refused it. He asked to be given the same kind of housing as the workers, and that his case be decided on the same basis — through discussion among the workers themselves. Finally it was arranged for him to move into a larger apartment in the same section as the workers.

New Blood

In today's Shanghai the young men and women in leading posts at

all levels who have grown up in the class struggle number in the thousands. They have been elected to almost all leading bodies at every level, from workshop and production brigade to district, county and municipality. One-fourth of the 159 members of the municipal revolutionary committee, Shanghai's highest organ of power, are young people, many of them workers. Some of these outstanding young people were promoted to very high leading positions in one step. For example, a woman worker in the Shanghai Boiler Plant who distinguished herself in the cultural revolution is today a vice-secretary of the Party committee of the city's First Bureau of Machinery and Electrical Equipment. The bureau is responsible for about 500 factories, including her former one, with a total of 300,000 workers. Fresh blood among its leaders is a welcome asset to socialist revolution and socialist construction in Shanghai.

After becoming a leader, Niu Yung-chuan (right) continues to work in the shop.



How China's Climate Has Changed Over 5,000 Years

CHU KO-CHEN

THE OLD BELIEF that climate throughout the world has remained practically constant during historical times is refuted by abundant facts recorded in Chinese historical annals. These show that there were marked climatic changes in China which were reflected throughout the world. Chinese historical documents are rich in references to climatological and phenological events of the past. In addition to those put down in official annals, they are scattered in numerous regional geographical gazetteers as well as in personal diaries and travel reports.

This article sketches an overall picture of the main trends of climatic change in China over the past 5,000 years, as based on an initial analysis of material at hand. Only temperatures have been considered here as an index because changes in these are most likely to be reflected over a large area in China.

The past 5,000 years may be divided into four periods according to the nature of material available.

The Archaeological Period (c. 3000-1100 B.C.)

In this period before written records our knowledge comes from archaeological excavation. Excavations at the Panpo village site near Sian (Yangshao culture, 5,600-6,080 years old by Carbon 14 dating) and at the Yin dynasty site at Anyang in Honan (c. 1400-1100 B.C.) show that in those times tropical and semitropical animals such as the bamboo rat, water deer and water buffalo were hunted there. These no longer exist in such regions. In addition, the oracle bones of the Yin dynasty

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reveal that the people of Anyang then planted rice one month earlier than now.

A carbonized node of bamboo and some pottery resembling bamboo nodes found among remains of the Black Pottery culture in Licheng county, Shantung, show that during the late neolithic age the distribution of bamboo in the Yellow River basin extended to China's east coast. On the basis of these facts we may assume that the northern limit for bamboo has retreated southward 1° to 3° of latitude over the past 5,000 years. Comparison of temperatures in the lower reaches of the Yellow and Yangtze rivers shows that the period from the Yangshao culture 5,000 years ago to the Yin dynasty 3,000 years ago was a warm age in China. The mean annual temperature was about 2° C higher, and the mean January temperature from 3° to 5° C higher than now.

The Documentary Period

In this period (c. 1100 B.C.-A.D. 1400) notations in official documents offer many clues to the climate. To keep track of the march of the seasons, people have often observed frost and snow, the freezing and thawing of rivers, the budding, leafing, flowering and fruiting of trees and the spring arrival and autumn departure of migratory birds. This is phenology, which may be said to be the meteorology and climatology before instruments. China's laboring people began recording such observations in the 11th century B.C. and over 3,000 years accumulated a wealth of material.

Many Chinese characters are ideographic or pictographic. In the early documents of the Chou dynasty (c. 1100-770 B.C.), which

had its capital near Sian, characters for hats, clothing, utensils, books, furniture and musical instruments had the symbol for "bamboo" as part of their makeup, indicating that these things were originally made of bamboo. From this it can be seen that the climate was warm enough for bamboo to grow extensively in the Yellow River valley at the beginning of the Chou dynasty. This is no longer possible today.

In the Shang and Chou dynasties (c. 1600-800 B.C.) the laboring people of the Yellow River valley engaged in farming and animal husbandry. The march of the seasons was extremely important to them. They used various methods to mark the spring equinox, which was the time to start farm work. The people of the State of Tan, near the coast in Shantung, used the coming of the first swallows around the vernal equinox each year. But nowadays on March 22 swallows have only reached the lower Yangtze valley. Between the city of Tancheng (site of the former Tan state) and Shanghai on the lower Yangtze there is a difference of 1.5° C in the mean annual temperature and for January 4.6° C. The difference in temperature observed agrees with that calculated from the change in the distribution of bamboo.

The warm climate at the beginning of the Chou dynasty soon deteriorated. The Han River, a large tributary of the Yangtze, froze twice, once in 903 B.C. and once in 897 B.C. But in the Spring and Autumn period (770-475 B.C.) the climate warmed up again. The book *Tso Chuan*, compiled in the fifth century B.C., often mentions that the State of Lu in Shantung passed the winter without being able to get any ice for the icehouse.

In the middle of the Chou dynasty, the plum *Prunus mume*, a subtropical plant, grew throughout the lower reaches of the Yellow River. Plum trees are mentioned five times in the *Shih Ching*, a collection of poetry made in the sixth century B.C. A stanza in the *Ode of Chin* runs:

*What are there on Chungnan?
There are catalpas (?) and plum trees.*

Chungnan Mountain lies south of Sian and is now devoid of any plum trees either wild or cultivated. That such plum trees were very widespread is shown by the fact that in the Shang and Chou dynasties plums were universally used to season food and beverages, as vinegar was then lacking.

The climate continued warm in the Warring States period (475-221 B.C.). In 1660, at the beginning of the Ching dynasty, Chang Piao studied the phenological data in the Chin dynasty (221-207 B.C.) book *Lu Shih Chun Chiu (Master Lu's Spring and Autumn Annals)*. He concluded that the signs of spring then came three weeks earlier than in his time. The Han dynasty historian Ssuma Chien (135-? B.C.) described the distribution of commercial crops at the time in his *Shih Chi*. They included oranges in Chiangling (Szechuan), mulberries in Chi and Lu (Shantung), bamboo in Weichuan (Shensi) and lacquer in Chenhsia (present-day southern Honan). The northern limits for these semitropical plants were all further north than at present. We know that bamboo flourished in Hutzu, Honan, for when the Yellow River breached its embankment there in 110 B.C., bamboo in Chi Park was cut to make baskets for stones to fill the breach.

China's warm weather grew colder during the Eastern Han dynasty at the beginning of the present era. There were several severe winters and even frost and snow in late spring at Loyang, the capital. The cold period didn't last long. Oranges and mandarins were still quite plentiful in southern Honan at the time. But by the Three Kingdoms period, when Tsao Tsao (A.D. 155-220) planted oranges at

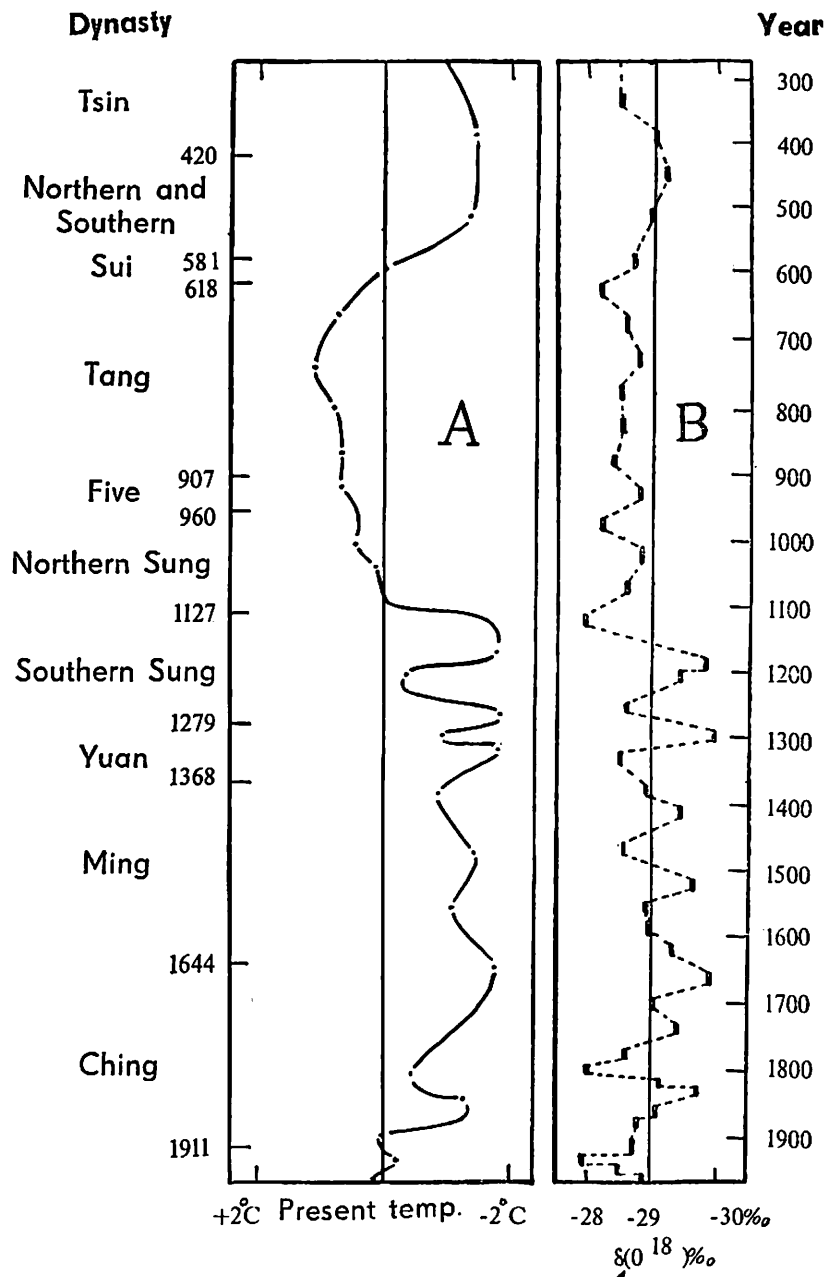
Tungchuehtai (southwest of present-day Linchang, Hopei), they were unable to bear fruit. It was already colder than in Ssuma Chien's time.

Tsao Tsao's son Tsao Pei went to Kuangling (present-day Huaiyin) on the Huai River in 225 to inspect maneuvers by 100,000 troops. The river suddenly froze and the maneuvers had to stop. As far as we know, this was the first time on record that the Huai River froze. The climate then was colder than at present. The cold period continued through the second half of the third century. In 280-289 there was still frost in early

May every year at Loyang. It is estimated that the mean annual temperature at the time was 1°-2° C lower than now. In the first half of the fourth century the cold climate of north China reached its limit, when the whole Gulf of Pohai was frozen solid enough for thousands of soldiers to march across it, according to the well-known historian Ssuma Kuang. Winter temperatures were then about 4° C colder than today.

During the Northern and Southern dynasties (420-589) an icehouse was built on Capsized-boat Hill in Nanking. To provide ice thick enough for storage, Nanking's win-

Fluctuations in world temperature over the last 1,700 years



A — Based on phenological studies of China.
B — Based on studies of the Greenland ice sheet.
An increase of 1° C in temperature brings about an increase of 0.69‰ in δ(18).

ters must have been 2° C colder than now. The *Chi Min Yao Shu*, written between 533-544, a comprehensive summary of Chinese farming up to that time, states that north of the Yellow River apricots were in full bloom in mid-April and mulberry trees shot out their leaves at the beginning of May, thus two to four weeks later than now. It also says that pomegranates in the Yellow River valley "were wrapped with straw" for wintering, which is not necessary at present, further proof that the first half of the sixth century was colder than now.

The climate warmed up in the middle of the seventh century during the Tang dynasty (618-907). There was neither ice nor snow in the capital Changan in the winters of 650, 669 and 678. Plums were grown in the imperial palace and in Chuchiang Park in the southern suburbs in the early eighth century and in the early and middle ninth century. Oranges and mandarins were also grown, those in the imperial palace bearing fruit in 751 and also between 841-847. The minimum temperature that oranges and mandarins can stand is -8° C. The absolute minimum temperature in Sian is now less than this almost every year.

The difference in temperature between the Tang dynasty and the subsequent Sung dynasty is shown by the fact that plum trees were unknown in north China by the 11th century. The Sung dynasty poet Su Tung-po (1036-1101) has a line lamenting the disappearance of plums from the Kuanchung region around Sian. Another poet, Wang An-shih (1021-1086), ridiculed northerners for mistaking plums for apricots.

China's climate swiftly turned cold at the beginning of the 12th century. In the year 1111 Taihu Lake froze solid enough to support carts, and the cold killed the mandarins and oranges for which Tungting Mountain in the lake was famous. Snowfalls were frequent in Hangchow and continued till the end of spring. Historical records of the Southern Sung dynasty (12th-13th centuries) show the average date of the latest snowfall for each decade between 1131 and 1260 as April 9, about a month

later than for the decade preceding the 12th century. The Grand Canal near Soochow froze in the winters from 1153 to 1155 and Peking's Western Hills were covered with snow in October 1170. Such things do not happen now. Foochow in Fukien province is the northern limit for growing the tropical fruit litchi along China's east coast. The trees there were all killed by cold only twice in the past 1,000 years, in 1110 and 1178, both in the 12th century.

From the 9th century onwards, Japan's feudal lords celebrated the blooming of cherry trees with a feast in the Kyoto gardens, and the dates were recorded up to the 19th century. They show that the cherries bloomed earliest in the 9th century and latest in the 12th.

Winters in Hangchow began to warm up again just after the close of the 12th century, 1200, 1213, 1216 and 1220 passing without ice or snow. Peking's apricot trees then bloomed around April 5, the same as now. This warm climate seems to have lasted until the second half of the 13th century. This can be seen from the fate of the special offices supervising bamboo plantations set up at Honei (present-day Poai in Honan) and Sian and Fenghsiang (Shensi province) in the Sui (581-618) and Tang dynasties. These continued on and off through the Sung and Yuan dynasties (960-1368), but finally ceased in the early years of the Ming dynasty (1368-1644) after which bamboo no longer provided commercial timber north of the Yellow River.

There was a brief period of relative warmth in the beginning and middle of the 13th century but winters soon became severe again. The Grand Canal froze in the Wusih region in 1309. Several feet of ice formed on Taihu Lake in 1329 and 1353, killing the oranges again. Ice floes came down the Yellow River in Shantung in November 1351, while at present they do not come down until some time in December. Swallows arrived in Peking at the end of April and departed at the beginning of August, coming a week later and leaving a week sooner than now. These facts and the records of blossoming of cherries in Japan show that the

14th century was colder than the 13th or the present one.

In 1221 the Taoist Chiu Chu-chi went from Peking to Central Asia to see Jenghiz Khan. He passed Lake Salem in Sinkiang which he called the "Celestial Lake". He said the lake reflected the snow-capped mountains around it. But there is no snow on the mountains now. The mountains are about 3,500 m. high, so the snow line must have been below this point during Jenghiz Khan's time. The snow line in this part of the Tienshan Mountains is now at 3,700-4,200 m., but must have been 200-500 m. lower in the 13th century. This extreme cold in the 12th century which probably began in 1100 from the Pacific seaboard of east Asia and moved westward may have initiated what is known in the west as the "Little Ice Age".

The cold period on the European Russian plain began about 1350. In Germany and Austria the climate distinctly deteriorated from 1429 to 1465. The bad harvests in England in the 1430s, 1550s and 1590s were all connected with the cold weather. Thus the cold period gradually moved westward.

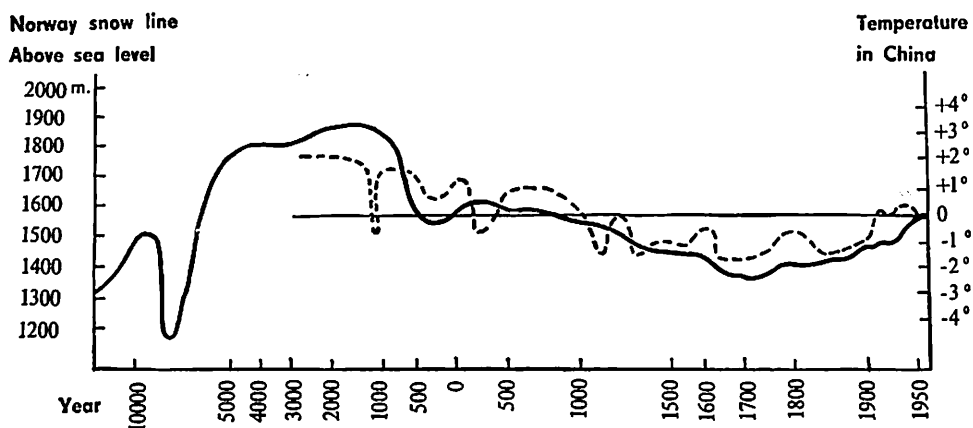
The Gazetteer Period

Between 1400 and 1900 many gazetteers or regional geographies were published. Recently data from 665 of them has been compiled for the 13th to 20th centuries on the freezing of Taihu Lake, Poyang Lake, Tungting Lake, the Han River and the Huai River, and the years from the 16th century on when there was snow or frost in tropical regions near sea level. The data shows that in China the years 1550-1600 and 1720-1830 had relatively warm winters, and 1470-1520, 1620-1720 and 1840-1890 cold ones. The 17th century was the coldest, with the 19th ranking next.

These results correspond quite closely to those obtained from the freezing dates for Lake Suwa, Japan (36°N, 138°E), except that the severe winters began and ended a quarter century earlier in Japan.

Thus, from the 15th to the 19th centuries winters were relatively cold, those in the 17th century being the coldest, especially those from 1650 to 1700. Orange and

Changes in the Norway snow line (solid line) from 10000 B.C. and the temperature in China (dotted line) from 3000 B.C.



The Norway snow line is now at about 1,600 m. Temperature in degrees centigrade; the 0 line indicates present temperature level. The time scale is exponential, that is, the further to the left the smaller the scale.

mandarin orchards in Kiangsi were completely destroyed in the cold waves of 1654 and 1676. Taihu Lake and the Han and Huai rivers each froze four times in these 50 years and Tungting Lake froze twice. Snow and ice were very frequent in tropical China. The recorded blooming dates for peaches, apricots, cloves and cherry-apples in Shashih, Hupeh, for the years 1608-1617 were 7 to 10 days later than for present-day Wuchang not far away. Phenological records from Peking for the years 1653-1655 are also one or two weeks later than at present.

According to the diary kept by the well-known writer Tan Chien, the canal at Tientsin was frozen on November 18, 1653; as it was not navigable he had to take a cart to Peking. On his return journey in 1656, the canal opened at Peking on March fifth. From this we can estimate a frozen period of 107 days, compared with 56 days now, and that Peking's winters were about 2° C colder in the middle of the 17th century than now.

During the Ching dynasty (1644-1911) records of precipitation were kept at Peking, Nanking, Hangchow and Soochow. From the average date of the first snowfall in autumn and the last one in spring we can conclude that the period 1801-1850 was warmer than the preceding period, 1750-1800, and the 1851-1900 period that followed. This agrees with the data in the preceding section.

Enter Scientific Instruments

Thermometers were introduced into China in the 17th century soon after their invention in Italy. Peking, Shanghai and Tientsin have the longest records of air temperature in China. Shanghai's begin in 1873. Winter temperatures were low in Shanghai during the last 25 years of the 19th century. They reached their mean around 1897 and then stayed above it for about 14 years, again dipping below the mean from 1910 to 1928. After that they increased, reaching 0.6° C over the mean in 1945-1950. Following that they gradually decreased, reaching the mean again in 1960.

The winter temperature trend in Tientsin during this period was similar to that in Shanghai, but the high and low points came a few years earlier and with greater spread. On the other hand, the high and low points on the curve for Hongkong came after those for Shanghai, and with a smaller temperature range. Up and down swings of 0.5° to 1° C in Shanghai's temperature in these 80 years have had a direct influence on agricultural production through affecting the growth of plants and animals. There has also been an indirect influence through helping control insect pests and fungus diseases and general effects on farm work.

Temperature fluctuations in China during the last 80 years have affected the snow line and the advance and retreat of glaciers in the

Tianshan Mountains. The Glacier and Snow Survey Expedition of the Chinese Academy of Sciences has found that as a result of the increase in temperature during the 50 years 1910-1960 the snow line there has risen 40-50 m. and the glacier tongues have retreated 500-1,000 m. in the western Tien-shans and 200-400 m. in the eastern Tien-shans. The timber line has also risen. Fresh terminal moraines have been discovered that are clearly distinct from ancient ones in degree of weathering and in development of soil and vegetation. We may consider these glaciers as created within historical times (probably during the Little Ice Age of 1100-1900) and not the remnants of the earlier Quaternary glacier age.

* * *

This preliminary study points to the following tentative conclusions:

(1) During the first 2,000 of the last 5,000 years, that is, from the primitive gens period of the Yangshao culture to the slave society of the Yin site at Anyang, most of the time the mean annual temperature was about 2° C higher than now, with the mean January temperature probably 3° to 5° C higher than now.

(2) That in the period that followed there was a series of upward and downward swings with an amplitude of 1° to 2° C and that cold periods appeared around 1000 B.C. and A.D. 400, 1200 and 1700.

(3) Within each major cycle of 400-800 years there can be discerned minor cycles of 50-100 years with an amplitude of 0.5° to 1° C.

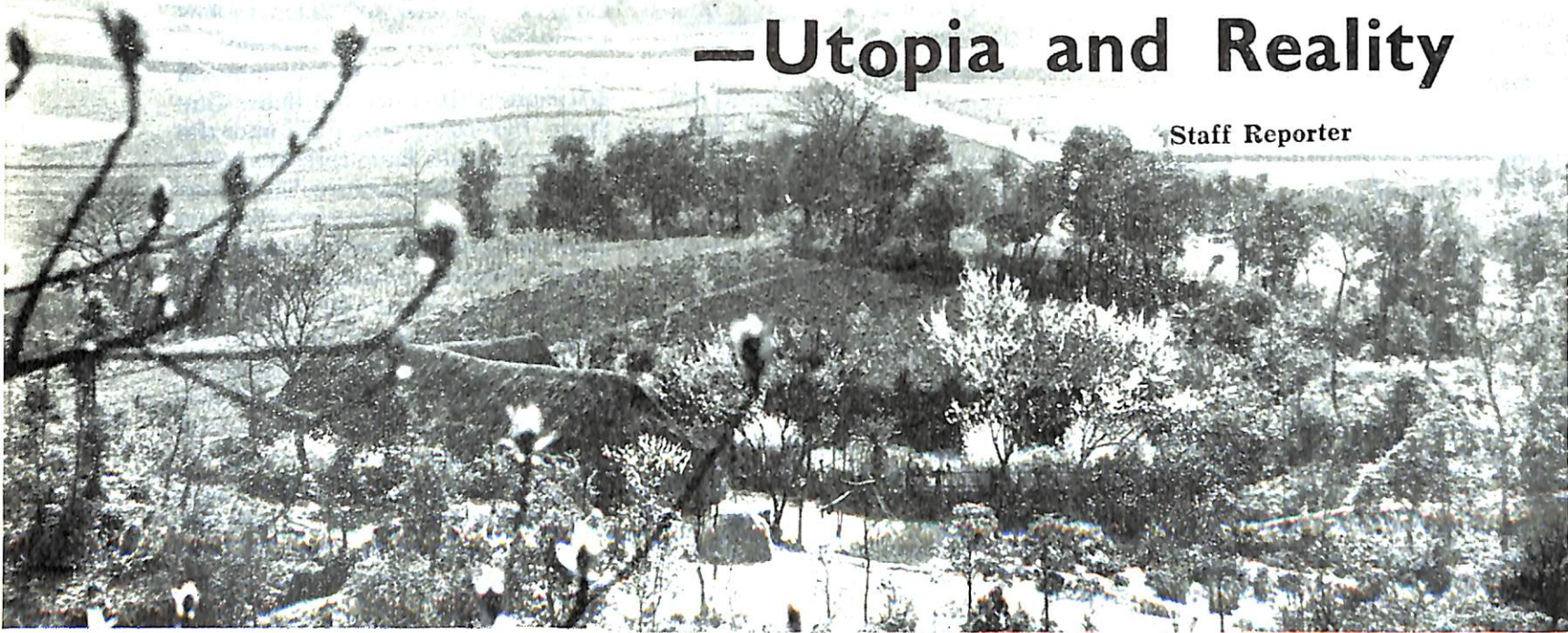
(4) The coldest period of these cycles seems to propagate from the Pacific coast of east Asia westward to the Atlantic coast of Europe and Africa, and there is a simultaneous tendency to propagate from north to south.

Comparison of temperature fluctuations since the 3rd century in European countries with those in China shows they are related, with those in Europe following China in each cycle. Since the rise and fall of the snow line bears a definite

(Continued on p. 37)

'Peach Blossom Spring' —Utopia and Reality

Staff Reporter



IN "A Visit to Peach Blossom Spring", a famous piece by the fifth-century poet Tao Yuan-ming, a fisherman went up a stream in his boat and found himself in a place with peach trees in blossom on both banks. Beyond the orchard he reached a spring, the source of the stream. He climbed a hill and found a small opening in it through which he saw a faint light. Passing through the opening he came out into a wide valley entirely cut off from the outside world with "land level and broad, farmhouses neatly arranged, fertile fields, beautiful ponds and groves of bamboo and mulberry".

The people there told him that their ancestors, seeking to escape the continual wars of the feudal kings and princes, had fled to this place several hundred years before. Their men farmed the land and the women wove cloth. Following nature, they led a simple, happy life free from oppression or exploitation of man by man. The people all vied to invite the fisherman to their homes, where they fed him on chicken and wine. After he returned to the outside world, neither the fisherman nor anyone else could ever find the place again.

The name Peach Blossom Spring has become the synonym in China for a utopian retreat. Though

Peach Blossom Spring described by the poet had no existence except in his imagination, it has become part of folklore. For more than a thousand years a beautiful place on the Yuankiang River in Taoyuan (Peach Spring) county, Hunan province, has been identified with the tale. It has been placed on the list of cultural sites which, since liberation, have been singled out for preservation and allocated funds for upkeep.

WHEN the peach trees were in bloom last spring I visited the Peach Blossom Spring People's Commune there. On a hill covered with green bamboo and populated

by thousands of singing birds I found the "ancient opening" through which only one man can pass at a time. Beyond the opening lies a valley that, except for the absence of houses, is indeed such as described by the poet.

When one climbs to the top of the hill itself the fields of the Peach Blossom Spring commune unroll before one like a painted scroll, crisscrossed with irrigation channels and ribboned by the Yuankiang River. That day tractors were turning under a crop in purplish-red bloom to enrich the soil. Commune members were applying insecticide to the rapeseed which was in full golden flower. Beyond

An old couple visits their daughter-in-law.



lay the buildings of the commune office, its farm machinery factory, its processing mill for grain and sideline products, its hospital, school and store.

Later, at the commune's Peach Blossom production brigade, when I mentioned the old tale about happy life here to Tang Hsiao-chen, the smile on her face faded. "The happy life in that story was only a poet's dream," she said. "Before liberation how could people here treat a guest to chicken! In those days we had nothing to feed chickens in the morning and nothing for the mice to steal at night. We lived on turnips.

"When I was seven I went out begging with my mother," continued Tang Hsiao-chen, now an energetic woman in her fifties. "When I married into this family, life was just as hard. My husband and I, his parents and his younger brother all lived in a straw hut half the size of my present kitchen. We built this tile-roofed house we live in now with wood distributed to us in the land reform.

"One hundred ninety families lived at the foot of Peach Blossom Hill and eight out of ten of them worked as hired hands or day laborers for three landlords. A total of 105 people didn't have any way to live except hiring themselves out on occasional jobs or going begging as we did."

On top of being exploited by the landlords, the peasants here suffered at the hands of the Kuomintang government — from exorbitant taxes and forced conscription. Between the end of the Japanese oc-

cupation and the liberation in 1949, more than 30 young men were conscripted from this small village. There are a number of men in the commune who cut off fingers or blinded an eye to avoid being conscripted by the reactionary government.

Tang Hsiao-chen went on to tell about the life of the people now. An average of 300 kg. of rice per year is allotted every person by the commune. They have enough meat, fish, timber and tea for their everyday needs from the brigade's pig farm, fish pond, groves and tea processing shop. "We wouldn't have to buy anything except salt outside if we didn't want to," she said. Today's reality in Peach Blossom Spring far surpasses the poet's dream. Is it, however, the haven from struggle described in the legend? In the story of Aunt Hsiao I found the answer.

EVERYBODY in the commune knows about Aunt Hsiao. When she was very young, her father, a farm laborer too poor to support his family, gave her out as a child bride, which meant she was actually a household slave. After liberation her older brother, who had been active politically, became head of the village. In 1951 during the land reform Hsiao Chun-chih, then aged 12, would go out with him all day, enthusiastically explaining the policies of the Communist Party and carrying on the struggle against the landlords. She was soon elected a group leader in the Peasants' Association. As the Marriage Law provided for free choice in marriage, a woman

forced to marry in her childhood could get a divorce. So, ignoring the gossip of those who still had feudal ideas, Hsiao Chun-chih freed herself from her forced marriage. Later she married Wu Ko-teh, head of the local militia, who is now Party secretary of their commune brigade.

Unfortunately, after her emancipation, Hsiao Chun-chih began to change. Liu Shao-chi was promoting a revisionist line which stressed getting rich individually, and Aunt Hsiao fell under its influence. The landlords were overthrown, she thought, and everything was all right. From now on one should think more about increasing the income of one's own family and fix up a better life for oneself. She became annoyed that her husband was so busy with work for the collective and not thinking much about the welfare of his own family. Once when he came home late from a meeting she locked him out. The villagers were sorry to see such a change come over her.

In 1968 Aunt Hsiao built a new house and had a big party to celebrate its completion. Before the guests her father began telling about the life of suffering and hardship he had led as a farmhand before the liberation. "We never want those days to come back again," he said, as his narrative led him to a criticism of the "I've got mine" philosophy that had taken hold of his daughter's mind and diverted her from the socialist road. Aunt Hsiao broke into tears and hid herself behind the mosquito net.

After work: a game and the spectators.





"You can't leave everything to nature"—insecticide for the wheat.



Peach Blossom Hill — today's reality surpasses the poet's dream.

Some of the builders at rest.





Life's abundance — ducks raised by the production team.



A middle school in the commune.



An incident the following year woke Aunt Hsiao to the fact that class struggle still existed and was impossible to escape. A hidden counter-revolutionary attempted to murder her husband. She became the old Hsiao Chun-chih of land reform days, full of drive and a brave fighter, once again active in meetings, criticizing the revisionist line and studying Marxist-Leninist and Chairman Mao's works in night classes. In 1970 she was accepted into the Communist Party. Later she was elected a member of the brigade Party committee and put in charge of work among the women.

In 1971 Aunt Hsiao volunteered to go to work in a team that was behind the others in production. She found out that it was because some of the members were rather backward in their thinking. With deep proletarian class feeling, she talked to them about her own experience and helped them see the correct relationship between the individual and the collective. She organized trips for the commune members to other places to learn how they grew two crops of rice a year. She was a determined and capable woman and her action mobilized the people around her. Last year the team used more scientific methods and worked in the spirit of self-reliance, made famous by the Tachai brigade in Shansi province, to plant two crops of rice. Thus they were able to

get 6 tons per hectare of land compared with 2.25 tons before.

When I met Aunt Hsiao, she talked freely about how the change came about in her thinking. "How I hate Liu Shao-chi's revisionist line!" she said. "Chairman Mao is right in saying that class struggle still exists in socialist society. We must not slacken our vigilance. If we do not overcome the bourgeois thinking in our minds, it will lead us away from the path of socialism."

IN the old poet's tale people could get along beautifully by just following nature, but Wu Koteh, the brigade's Party secretary, says it isn't so. "If you want to change the face of the earth, you can't just leave everything to heaven," he observed as he took me about the fields. "For generations we grew only one crop of rice a year because we have only 228 frost-free days a year, and we need 270 days for two crops." The excitement showed in his voice as he went on, "Our brigade's agriculture technical station began making synthetic antibiotics which stimulate growth, help the plant to fix more nitrogen and control pests. The station also promoted a lot of new techniques of scientific farming. Now we get two crops of rice a year *and* a crop of wheat off the same field. Look at those rice shoots over there in the seedling beds. We're able to sprout the

seeds two weeks earlier by soaking them in a solution which makes them more resistant to the cold."

Scientific farming has helped the entire Peach Blossom Spring commune to raise its over-all yield per hectare from 2.25 tons to over 5.25 tons, and 10 of its 76 production teams had over 7.5 tons per hectare.

The Peach Blossom brigade's land fronts on a canal 45 meters wide and nearly 2 kilometers long. "It was the formation of the people's commune," observed Wu Koteh, "that made it possible to construct this canal." The commune, he said, provided a labor force of 4,000 which worked through two winters to dig the canal and build its eight-meter-high embankments.

The commune also built three 400,000-cubic-meter reservoirs on Peach Blossom Hill. Channels winding around the hill conduct water from them to 600 ponds. In the past there was a saying, "Three sunny days in succession are enough to dry up the fields", but last year even a 100-day drought did not faze the commune. It was able to increase its total grain output by 900 tons.

We passed a group of commune members putting up piers for an aqueduct over the canal. When it is finished, water from the hill will flow over and across the canal to irrigate the fields beyond.

In the old tale, the people of Peach Blossom Spring had begged the fisherman not to tell anyone about them, for they did not want to share their peace and contentment with the outside world. Not so the people of the real Peach Blossom Spring. Wu told me that the Shuihsi River used to back up and flood 330 hectares of high-yielding fields belonging to other brigades in the commune. On its own initiative, Peach Blossom brigade gave up 20 hectares of its best paddy fields so that a canal could be dug to change the course of the river.

"Members of our brigade were willing to give up that land," Wu said, "so that more grain can be grown for building socialism."

Synthetic antibiotics being produced by the brigade's agriculture technical station.





Dance "Motherland's Chindallae". Sketch by Chen Yu-hsien

Korean Revolutionary Art

KOREA'S famous Mansudae Art Troupe from Pyongyang toured China last May and June, performing the revolutionary opera *The Flower Girl* and various Korean songs and dances. Their superb performances won enthusiastic applause everywhere.

The opera *The Flower Girl* is based on a famous play of the same name. Taking place in pre-liberation Korea, the story recounts the misfortunes of the heroine Ggot Bun and her family in a vivid exposure of the sharp class antagonism between the poverty-stricken peasants and the landlords.

Because the father could not repay the two pecks of grain he had borrowed from the landlord, his entire family was forced to work for him. Ggot Bun's father died from exhaustion in a farmhands' hut, hatred in his heart. Her little sister was blinded when the landlord's wife pushed her against a pot of boiling herbs. Her brother tried to avenge this monstrous injustice and was taken away to prison. With no way to repay the debt, her mother had to become a servant in the landlord's house, where overwork made her seriously ill.

Now Ggot Bun, in order to earn money to buy medicine for her mother, sold flowers in the streets at night after working all day long in the landlord's house. Later, when she was brewing the medi-

cine at home, the landlord interfered — and her mother died without the medicine.

Ggot Bun decided her last hope was to see her brother in prison. After trudging 350 kilometers through every kind of hardship, she was told by the prison guards that her brother was dead. Now the girl's last hope was to get back to her little blind sister. It was full winter when she at last stumbled into the village — only to find that her sister was missing. The heavier the oppression, the deeper the misery. But, wherever there is oppression, there is resistance. The spark of hatred in Ggot Bun's heart could not be put out. The girl stood up and fought back.

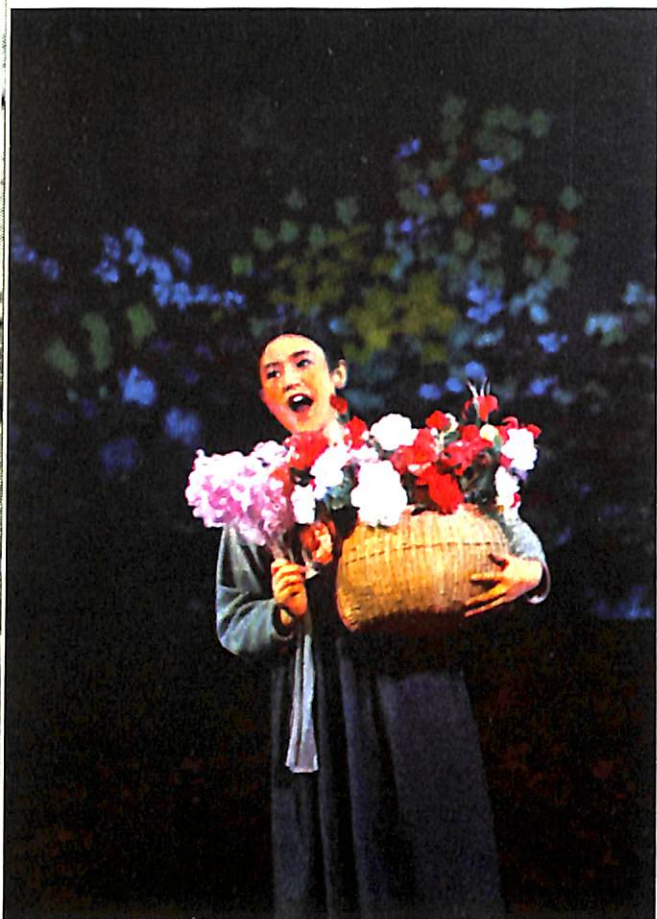
Chinese audiences know the story of *The Flower Girl* well through the color film of the same name and thus felt particularly at home with the Korean troupe's performance. A member of the China-Korea Friendship commune outside of Peking said, "The miseries of Ggot Bun's family were the common experience of both the Chinese and the Korean people. *The Flower Girl* proves that the only way slaves can become free is by taking the road of revolution." A Peking worker pointed out that "in our long years of revolutionary struggles, our two militant peoples have forged a

(Continued on lower half of p. 26)

Korean dancers on the stage. Sketch by Li Ke-yu



KOREAN REVOLUTIONARY GRAND OPERA 'THE FLOWER GIRL'



Ggot Bun — the heroine.

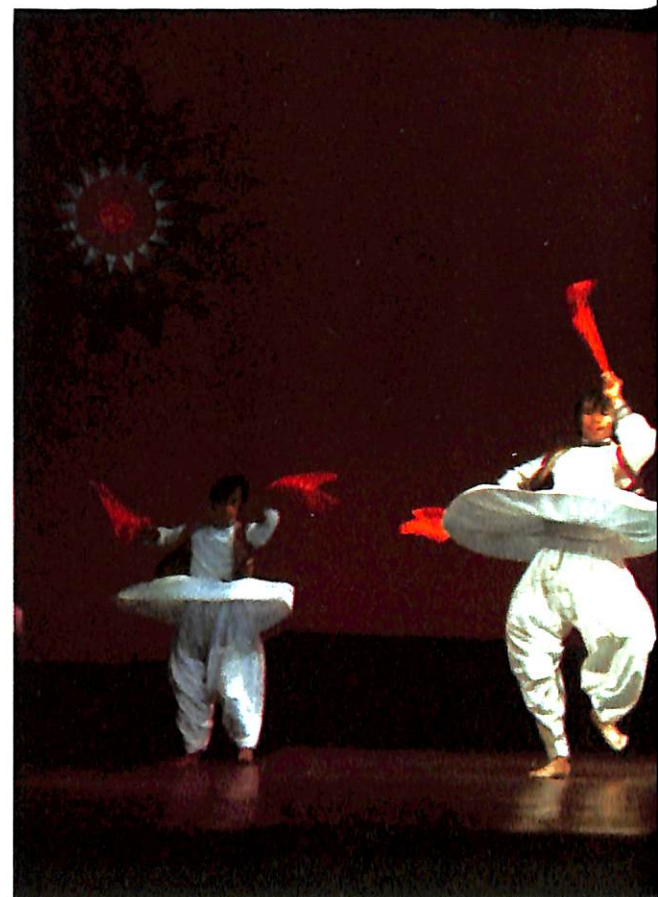


Furiously Ggot Bun fights back against the landlord.

The Snake Charmers' Dance.



The Khatak Dance.





Flowers of the revolution bloom everywhere.

The Bhungra Dance.



THE PAKISTAN NATIONAL DANCE ENSEMBLE

Pakistani Ensemble in China

THERE have been friendly trade and cultural contacts between the peoples of China and Pakistan for over two thousand years. It was through the northern part of Lahore that the Old Silk Road passed. This year, as the Pakistan National Dance Ensemble arrived in Peking just before International Workers' Day on May 1, its leader, Zia Mohyeddin, told his Chinese hosts, "The friendship between the peoples of Pakistan and China is

as beautiful as the spring flowers. . . . We are trying to express not only our best in technique, but our hearts. We are offering our people's sincerest feelings."

From different angles, many of the program items reflected the centuries of work and struggle of the people of Pakistan and their heroic defence of their national dignity and sovereignty. The forceful movements of the "Khatak Dance", for example, expressed the



The Kathak (a tale) Dance
Sketch by Chen Yu-hsien

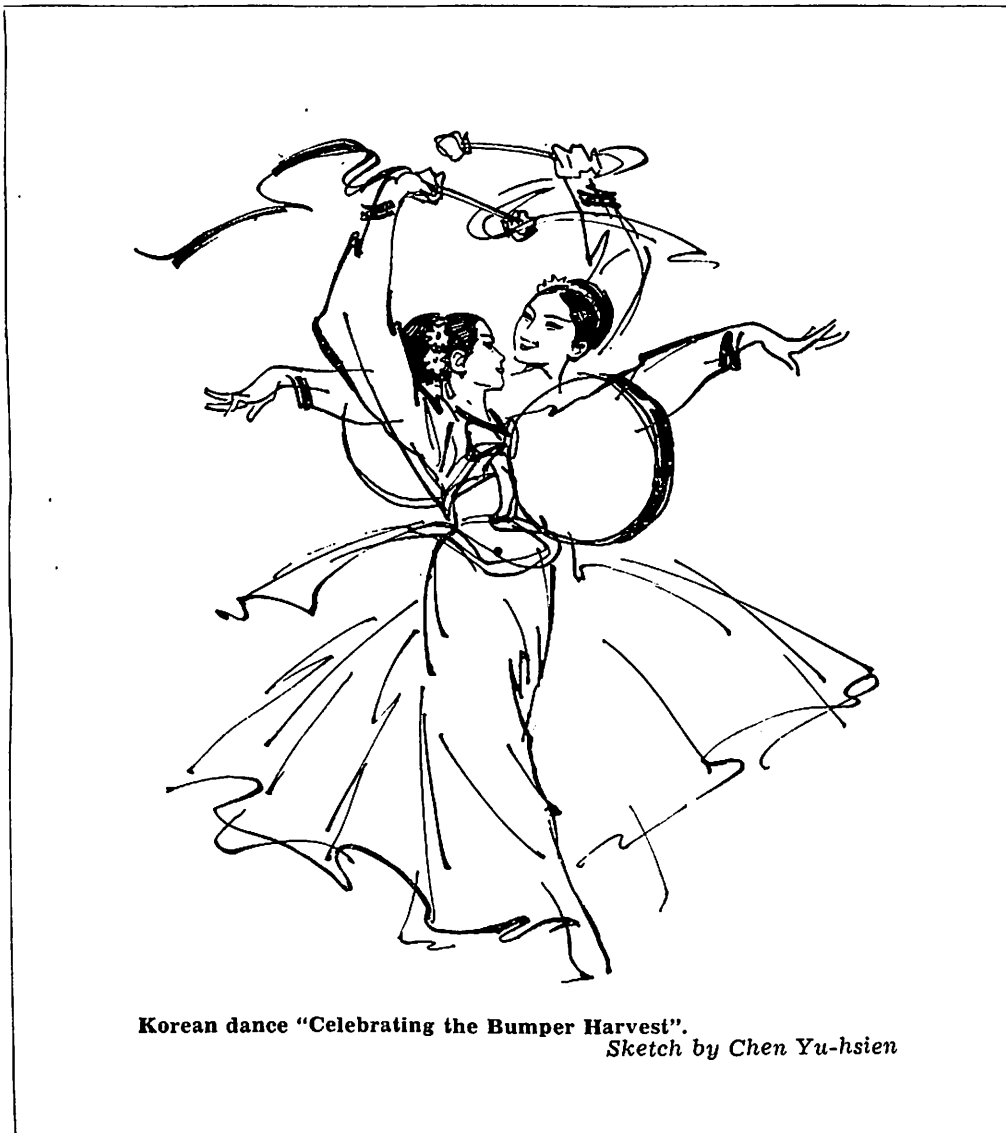
people's bravery in resisting foreign aggression. Originating in the scenic Khyber Pass region, it is one of Pakistan's best-known folk dances and is performed entirely by young men. Time after time in history, the people of the Khyber region have driven back foreign attempts to conquer and colonize them. Beginning with the thunder of war drums, the dance portrays the people's strength and fighting spirit. The performance was an



Korean Revolutionary Art

solid friendship and sealed it with our blood. We will always fight shoulder to shoulder together and win together."

Sharp and clear political content is not enough—a work of art must also have high artistic form. The revolutionary opera *The Flower Girl* has both. Its superb stage craft made a tremendous impact on audiences. To build up the characters of Ggot Bun and her family on the stage, the Korean artists worked with meticulous care to mobilize every possible technique of literature, song, dance, music, costume, scenery and acting.



Korean dance "Celebrating the Bumper Harvest".
Sketch by Chen Yu-hsien



The Sindhi Dance

Sketch by Li Ke-yu



The Fishermen's Dance

Sketch by Li Ke-yu

exciting and inspiring experience for Chinese audiences.

In the pulsating "Sindhi Dance", the peasants celebrate a good harvest. In the "Fishermen's Dance", audiences caught the joy of the fishermen over a good catch, skilful characterization depicting the life and work of the fishermen along Pakistan's coast. The famous dancer, Perveen Qassim, drew warm applause for her exquisite

"Kathak (a tale) Dance", a classical form of dancing several thousand years old.

The ensemble's orchestra uses traditional Pakistani instruments, adapting typical rhythms and melodies of Pakistani folk music to enhance the national tone of the performances.

Many Chinese dancers came to learn, and the members of the Pakistani ensemble skipped rest

periods to teach them. To express friendship for the Chinese people, the famous musician Salamet Hossain played a number of Chinese songs on the *bansuri* (flute) and other traditional instruments. Pakistani singers noted down in Urdu the pronunciation of words in Chinese songs and practiced them many times a day. When they sang them at performances, Chinese audiences were always enthusiastic.

Many of the songs and dances presented by the troupe came out of the Korean people's fine revolutionary tradition. They revealed the Korean people's heroic spirit and the revolutionary optimism which dares to fight and win.

"Motherland's Chindallae" was a dance based on the armed struggle against Japanese imperialism. It portrayed Korean People's Revolutionary Army soldiers under Commander Kim Il Sung fighting their way into Korea — where they were deeply touched by the beautiful chindallae flowers standing so staunchly in the snow and bitter-cold wind. Women guerrilla fight-

ers, moved by the beauty of the mountains and rivers of their homeland, lovingly pick up handfuls of their native soil.

The troupe's choirs and soloists sang Korean folksongs with genuine feeling. "Our Leader Is with Us Forever", "Most Beautiful, Our Motherland" and "Ballad of Spring Plowing" demonstrated the deep love of the Korean people for their great leader Kim Il Sung and the Korean Workers' Party, and praised the tireless labor of the working people in building a socialist motherland.

The excellence of the Mansudae Art Troupe's performances clearly

showed the remarkable achievements of Korean culture and art under the guidance of Comrade Kim Il Sung's thinking on revolutionary art. They helped the Chinese people to a deeper understanding of the revolutionary spirit of the Korean people. In addition, Chinese artists learned much from their Korean colleagues.

During their tour of China, the Korean artists visited factories and communes, where they worked, sang and danced together with Chinese workers and peasants — a warm expression of the depth of the Chinese and Korean peoples' friendship.



Ma Ming of the Ma Wan-shui Team.

VANGUARD MINERS

GOOD news!" the voice on the phone said. "The Ma Wan-shui Engineering Team just set another national iron mine record — tunnelling 1,567.3 meters this month!" I put the receiver down and decided to go there at once.

The team works in the Lungyen Iron Mine in Hopei province. Formed in 1949, it has kept up a tradition of hard work and constantly setting new records. The phone call had announced their 17th.

Underground at the mine, I made several turns, passed through the last long tunnel and arrived at the team's work face. Ma Ming, the team's leader, turned his drill over to another worker and greeted me. "We added 400 meters to last year's record," he told me proudly. "We felt so good about it that we're working twice as hard!" The drills around me seemed to be roaring with a new ferocity. On the track, men were laughing as they loaded the ore.

"The record didn't come easily," Ma Ming told me. Soon after the month's work began they ran into extremely hard rock. The drill turned but refused to go deeper. An alloy bit lasted for only two holes. Putting their heads together, the miners worked out new drilling and blasting methods. Their initiative and creativity also helped overcome problems such as too much useless stone in the work face, not enough mechanized loaders, and twisting ore veins.

These problems solved, the work went faster and better.

“Hard-working comrades who aren’t afraid of difficulties,” Ma Ming said. “That’s why we can establish new records. Now we’re racing toward a higher target.” His courage, confidence and heroic spirit made me think of Ma Wan-shui.

Hard Beginning

Ma Wan-shui was the founder of the team and its first leader. I met him back in 1959 when they had just set four national records in less than a year and broken the national iron mine tunnelling record for the ninth time. At the end of a tunnel I saw a middle-aged man in a safety helmet, drilling with all his effort, his two-meter drill biting into the hard rock. He had large eyes, a firm and spirited look. This was Ma Wan-shui.

Ma Wan-shui had lived in two societies. At 14 he was apprenticed to a house painter but rarely found work after he finished his apprenticeship. At 18 he entered a coal mine and toiled there for eight years. The scars on his back and the varicose veins on his legs caused by standing long hours in the

water for tunnelling. Most of the 18 members of his group were new workers. But like Ma, they had gone through the brutal hardships of the old society and were eager to put the mine back into production as soon as possible. The liberation war was still going on in the south where class brothers like themselves were waiting for freedom. Both the front and the rear needed steel. They decided not to wait for equipment and materials from the state but to rely on themselves and their own hard work.

Ma Wan-shui divided the team into several shifts. Having no pneumatic drills, they began with 12-pound hammers and hand drills. The clanging broke the mine’s silence of many years and echoed in the tunnels. In June the next year they set their first national tunnelling record — 23.7 meters a month without mechanical drills. The team was commended as a nationwide model and named the “Ma Wan-shui Team”.

As the nation’s industry developed, the team received more machines and workers. Its tunnelling capacity increased. Work conditions improved, but the miners continued their tradition of hard work. The team stood various

trials — earth faults, underground water and collapsing tunnels — and grew stronger with each trial. It met its target for the First Five-Year Plan (1953-57) in three years and four months. In the Second Five-Year Plan (1958-62) it took them only two years and a month.

Everyone was shocked when doctors found that Ma Wan-shui had cancer. One day in August 1961, Ma Ming and other team comrades went to see him in the hospital. When they told him that they had reached a tunnelling rate of 628 meters a month, he grasped Ma Ming’s hand and said, “Not enough! We must hit 1,000 meters and make a greater contribution to the country!” Ma Wan-shui died the next day, but his last words were engraved in the miners’ hearts, driving them forward.

Breaking 1,000 Meters

By continuing to improve its working methods and transport equipment, in the next three years the team broke the national record three more times. When the state called for opening new mines in remote areas, the team went to a plateau in the northwest in 1964 to help tunnel a new mine. Braving

Team leaders discuss their study of Marxism-Leninism.



Our Correspondent

underground water were the mark of the dark society’s cruel exploitation. Liberation, under the Communist Party, gave him a new life. He and other workers became masters of the mine. In 1949 the Party assigned him the job of leading the fifth tunnelling team at the Lungyen mine.

Standing on top of a hill, Ma Wan-shui saw the area overrun with briars and brambles. Pit entrances had collapsed. There was no electricity, ventilation or

the rarified air and severe cold of the plateau, the men broke their own record again.

Back in the Lungyen Iron Mine in 1970, the team forged to the lead in answering Chairman Mao's call for developing the mining industry, and threw itself into the struggle for turning out more iron ore. On behalf of the team, Ma Ming, now the new leader, proposed raising the monthly target to over 1,000 meters.

Late one night the team's office was still lighted. Workers, mine leaders and engineers sat discussing ways to fulfill the plan. "I've talked it over with the men," Ma Ming said. "They're all confident. Sure, there are difficulties, but they have never stopped our team. So long as we keep to the tradition of hard work and at the same time are resourceful in working methods, we will make the target."

Mutual help to speed production was the driving motive in the tunnels in April last year. After drilling, the tunnellers helped load. Loaders helped lay track for the cars. When the tunnellers came to a layer of clay slate, speed dropped

from 1.5 meters to 0.7 per shift. Ma Ming asked the advice of veteran miners and drillers and together they worked out new blasting methods—new angles and positions in drilling, and using different amounts of explosives. This not only solved the problem but raised speed to more than three meters per shift. A month of hard struggle around the clock realized the late team leader's wish—1,226.5 meters a month!

Continuing to Advance

The team did not relax with its success but strived to make new contributions. With a new target of 1,500 meters, they kept on improving the tunnelling technology and equipment. Experience had taught them that the mechanical loaders were important in tunnelling speed. But the loaders they were using were old and inefficient. They took 4 or 5 scoops to fill a car.

The team decided to set up a renovating group and sent a man to the Shanghai Coal Mining

Research Institute to get a set of drawings for a coal loader which they used as a model. Out of a month's hard work came the first rebuilt loader. But it turned out to be even less efficient than the old one, taking more than 8 scoops to fill a car. Moreover, the loader's steel cable wore out quickly.

People began to say that coal loaders could never be used as a model in iron mines. But the renovating group did not give up. "Men can conquer machines!" they insisted. They redesigned the scoop angle, made it heavier, and added pulleys to speed the steel cable. Another month of experiment and improvement finally gave them loaders that filled a car with one scoop.

While all this was going on, the team also organized a permanent group for maintenance and repair and rational readjustment of manpower. As a result, its tunnelling rate rose to 1,567.3 meters a month. Ma Ming and his comrades told some visitors to the mine, "Revolution demands constant advance. So we keep setting new targets for ourselves."

A mechanical ore loader.



Translation for LANGUAGE CORNER Exercise

Warm Concern

One morning a middle-aged man came to the home of the five children. On entering, even before he put down his satchel, he said warmly, "I'm a barber. If I can't help you do anything else I'll cut your hair for you." As he cut he told them about his wife's painful life in the past when she was an orphan, teaching the children not to forget the bitterness of the old society and encouraging them to study hard and be Chairman Mao's good children. When he was about to go he enjoined the children, "At Spring Festival I'll come again. Be sure to wait for me."

A New Method for Treating Ectopic Pregnancy

YU TSAI-CHI

IN 1958 I began to cooperate with doctors of traditional Chinese medicine in order to find out how we could handle ectopic (extra-uterine) pregnancy without surgery. Chairman Mao had long emphasized that **“Chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level”**. Medical workers across China were eagerly learning from experienced traditional doctors.

A joint group of Chinese- and western-school doctors was formed in the obstetrics department which I head at the First Teaching Hospital of Shansi Medical College. We invited the old and respected Dr. Li Han-ching from the Shansi Province Institute of Traditional Chinese Medicine to help us.

Since our major subject was how to treat ectopic pregnancy, we started with its most common form — tubal pregnancy. If the fallopian tube is badly formed or has been narrowed by disease, the fertilized egg sometimes cannot reach the uterus, and therefore lodges and grows in the tube. The developing fetus ruptures the tube and causes peritoneal hemorrhage. In severe cases, the patient has acute pain and shock. If not treated in time, she may die.

Our department had handled many such cases with the western method, surgically removing the ruptured tube, the fetus, blood mass and other blood in the abdominal cavity. The results were

fairly good, but there were still problems. Aside from causing pain, the operation reduced the chances of future pregnancy and could not prevent complications such as pelvic inflammatory disease and intestinal adhesions. Moreover, many of our patients came from mountain areas where transport difficulties aggravated their condition and delayed treatment. For these reasons we wanted to find a way to avoid surgery.

I went to consult Dr. Li. Western medicine and traditional medicine have different theoretical foundations. They have different names,

causes and treatment for the same diseases. I described the condition of the patient to him and took him to our hospital to examine the patient and watch the operation procedure. Dr. Li identified our “ectopic pregnancy” as traditional medicine’s “blood congestion in the lower abdomen”, a condition which could be cured without surgery. Medicinal herbs taken orally, he said, would help “get rid of the blood congestion and activate the blood”. In the language of western medicine, the herbs dissolved the blood mass with the dead fetus and stimulated blood circulation so that it absorbed blood clots.

Doctors of western and traditional Chinese medicine (author on the right) discuss the theory of treating ectopic pregnancy.



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Learning Through Practice

As a western-trained doctor, I thought such a theory and method strange. It was true that when I was a child, traditional doctors had cured me with herbs. But ectopic pregnancy? I doubted that Chinese medicine could cure it without bad effects.

Nevertheless, I reminded myself that Dr. Li had practiced for 50 years. I remembered the wonderful achievements I had seen at a national exhibition on the combination of western and traditional Chinese medicine. I recalled that Chairman Mao and the Party Central Committee had repeatedly advised western-trained doctors to learn traditional Chinese medicine. Somehow, the possibility of curing ectopic pregnancy seemed less doubtful.

Obviously, western-trained medical workers could no longer stumble around outside the treasure-house of traditional Chinese medicine without the courage to go in. Chairman Mao tells us that "all genuine knowledge originates in direct experience". Therefore, with constant practice, analysis and a higher level of understanding, we could certainly develop a better method of treating ectopic pregnancy by combining western and traditional Chinese medicine.

It was with such confidence that my western-trained colleagues and I had begun our cooperation with traditional Chinese doctors. When a patient with an ectopic pregnancy was admitted to our hospital, we held joint conferences to diagnose the case and decide on the treatment. First we applied the non-surgical method to the simpler, less complicated cases.

In December 1958, a young actress playing the female warrior role in Honan opera was admitted with an ectopic pregnancy. She had suffered twice from shock. Though a large amount of blood from the ruptured fallopian tube had coagulated in the abdominal cavity, her condition had stabilized. She was afraid that a scar on her abdomen would hinder free movement in her acting and begged us not to operate.

It was the first case in which we were trying the non-surgical

method. We were not sure of ourselves. After a thoroughgoing examination and laboratory tests, we followed Dr. Li's advice to treat the case with traditional Chinese medicine. But to ensure the safety of the patient, we were prepared for prompt surgery and blood transfusion if necessary. A month after we had given the patient oral Chinese medicine, the blood mass in the abdominal cavity had disappeared and normal menstruation had begun again. When she was dismissed from the hospital, we were even happier than she was. In the next three years, our group handled 33 similar cases without surgery, all successfully.

Could the non-surgical method be used in cases where rupture of the fallopian tube had caused profuse internal hemorrhage and shock? We began to analyze our clinical experience with this in mind.

In May 1961, a teacher with an ectopic pregnancy came to the hospital. Massive internal hemorrhage had brought on severe shock. We gave her blood transfusion, glucose-saline and oxygen, laying the ground for treatment with Chinese medicine. Members of our group took turns watching her day and night, administering Chinese medicine and checking pulse and blood pressure. Seventy-year-old Dr. Li also came to the ward and sat with us to watch changes closely.

The patient's condition improved and she finally recovered. One year after she left the hospital, she gave birth to a baby son at full term. By chance, six months later she was admitted again for an appendectomy. We found no remains of the blood mass in her abdomen nor any trace of secondary complications such as adhesions. Such a remarkable result encouraged us to explore ways of treating even complicated types of ectopic pregnancy without surgery.

Progress Through Struggle

While we were going ahead along Chairman Mao's line in medicine, Liu Shao-chi's revisionist line disrupted our work. Liu Shao-chi and his followers in the health departments took a completely

negative attitude toward traditional Chinese medicine. "It is not scientific," they claimed, and used their official positions to try to break up our group.

We also had to overcome wrong ideas in our own minds. When an ectopic pregnancy case got worse and someone made unfavorable remarks about our work, we wanted to retreat. "Let's quit," we would think. "When surgery is so simple, why should we look for trouble?"

We wavered, but the Communist Party, our colleagues and patients believed in us and supported us. At the Institute of Traditional Chinese Medicine, together with Dr. Li, we studied Chairman Mao and the Party Central Committee's policy and directives on the cooperation of doctors of both schools in studying China's medical heritage and creating a new system of medicine. We collected documents and reference material on the subject and discussed the achievements made in the entire country in this field. The more we discussed, the more convinced we became that the path we were taking was correct.

The slanders against China's traditional medicine and unity between the western-trained and traditional Chinese doctors were wrong. Indignantly we recalled the evil consequences in the old society of the antagonism between the two schools of medicine engineered by foreign imperialists and domestic reactionaries. An old Chinese proverb says, "The overturned cart in front serves as a warning to the carts behind." We doctors of both schools should not allow ourselves to be duped again.

What should our attitude be toward such a sharp two-line struggle? Should we dare to blaze a new trail, or play safe and avoid blame? If personal interest is the only consideration, why should Dr. Norman Bethune have come thousands of miles to help China in her anti-Japanese war and give his life to the cause?

We discussed these problems while we studied Chairman Mao's *In Memory of Norman Bethune*. The more we studied and discussed, the deeper we understood Chairman Mao's words, "This question of 'for whom?' is funda-



The author tells the causes and treatment of ectopic pregnancy to a group of "barefoot doctors" in the countryside near Taiyuan, Shansi province.

mental; it is a question of principle." If we really wanted to explore China's medical treasure-house in order to benefit the people, we would forget personal gain or loss.

One day a commune member with an ectopic pregnancy came to the hospital. She had had repeated shock. With paralytic intestinal obstructions, she had had no bowel movement for five days. Unable to release gas, her abdomen was swollen like a drum.

According to the western method, we should operate at once to remove the blood mass in the abdominal cavity and reduce the pressure. But a laboratory test showed that the red blood cells had dropped to one-fifth normal. This would make surgery dangerous because blood coagulation would occur with blood transfusion.

A joint conference of western and traditional Chinese doctors decided first to give her Chinese medicine through a stomach tube. This would strengthen her gastrointestinal functions. A few hours later, the patient passed a great

amount of gas, reducing her pain. Then we gave herbs to help get rid of the blood congestion and stimulate circulation. The blood mass in the abdominal cavity was soon absorbed. The woman left the hospital in 40 days.

Initial Achievements

In the past 15 years the western and traditional Chinese doctors in our group have worked closely together to diagnose cases, solve problems, analyze our experience and increase our knowledge and skill. In the process, we have tried to assimilate the strong points of both schools. We have treated ectopic pregnancy mainly with Chinese medicine. But we have also adopted the modern western method of treating shock and techniques of examination with punctures, laboratory tests and supersonic devices.

By combining western and traditional Chinese medicine, we have cured more than 600 cases (90 percent) of ectopic pregnancy of various types with the non-surgical method. Since the cultural revolu-

tion, Chairman Mao's revolutionary line in the medical and health sphere has been carried out more effectively. The treatment of many diseases with a combination of western and traditional Chinese medicine has spread in China, and this has included the non-surgical treatment of ectopic pregnancy.

These are only initial achievements. New problems have arisen. For instance, in a few cases, the fetus continues to live for a time in the abdominal cavity. How to handle this without surgery and control intraperitoneal hemorrhage? To scientifically analyze the valuable clinical experience in treating ectopic pregnancy with Chinese medicine and systematize it as part of the emerging new medicine still requires prolonged efforts.

Worker Liu Pao-lien takes her daughter to the hospital to express her thanks. One of her fallopian tubes had been severed in surgery. Four years later, in her second ectopic pregnancy, her ability to bear children had been saved with the non-operative method.





Defying the bitter cold, reclaimers attack the wasteland.

A good soybean harvest.



Across the Land

Recent School Graduates in the 'Great Northern Wilds'

In northeastern Heilungkiang province is a 100,000-square-kilometer area of swampy plain known as the "Great Northern Wilds". Though fertile and rich in natural resources, it remained unopened until liberation.

In 1958 demobilized officers and soldiers of the People's Liberation Army settled there as pioneers in answer to a call by the Party and the government. In recent years thousands of school graduates have joined in the reclamation in order to contribute to building the country's borderland. Their hard work has turned the wilds into an important agricultural base producing wheat, corn, soybeans and other crops. A new generation of young people has grown up strong and healthy in the process.



Chang Wen-chung, an old Red Army man, educates the young people in the tradition of hard work and struggle.



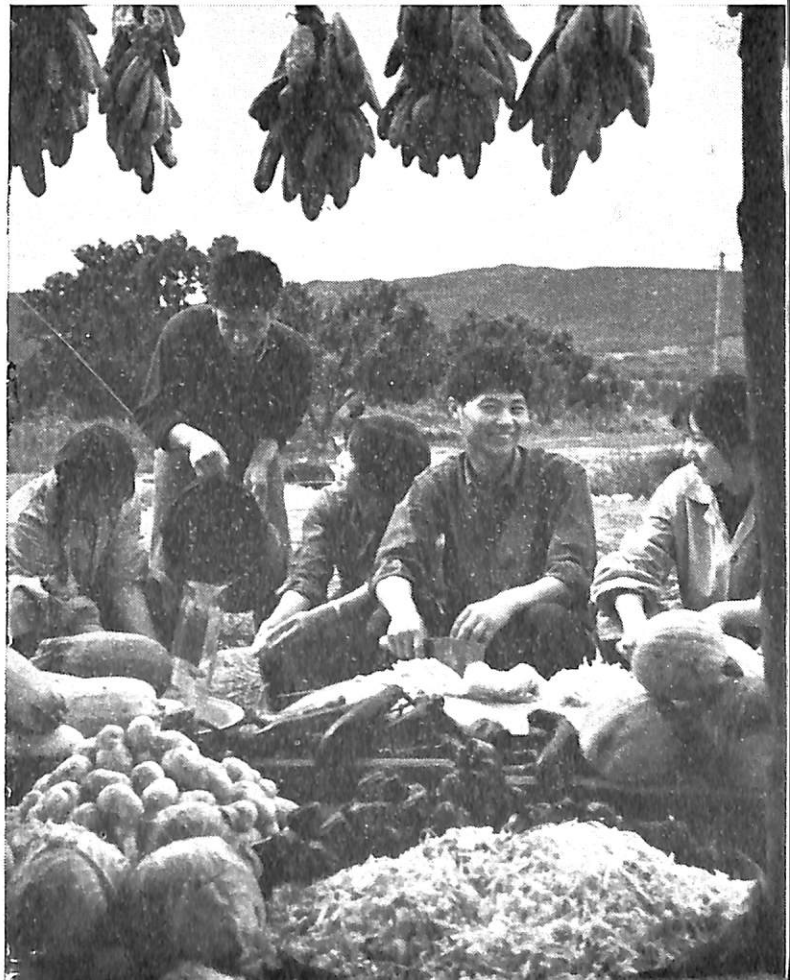
Villages and factories in the once-empty wasteland.

Collecting antlers used in traditional medicine.



Lu Hung-chu from Shanghai experiments with crossbreeding peanuts and soybeans.

Contentment with their bumper harvest.





Chingtien Stone Carving

A PIECE of stone. In the hands of an artist it can change into a magnificent battle scene, a representation of a character, a cluster of flowers, an animal, a bird, a fish or insect. Such is the art of carving, which historical records say has been practiced in Chingtien county, Chekiang province, for about 800 years — since the Sung dynasty (960-1279).

The stone used, which is peculiar to the county and takes its name from it, is found in the Shankou and Fangshan mountains there. It is of fine texture and comes in many rich natural colors, as well as white with streaks of various hues. The most highly-valued type is hard, translucent and flawless. It is used especially for carving human figures, landscapes, birds and flowers.

Chingtien stone carvings are made in a great variety of designs, from a screen several feet high or a huge vase to a tiny animal a few centimeters in length. They include objects of art such as human

figures, flowers or scenes, as well as articles of daily use such as ash trays, brush holders and bowls for washing writers' and painters' brushes.

A huge panorama of a scene on the Long March carved in Chingtien stone has recently been put on exhibition in Peking. Along the winding route through the Snow Mountains icy peaks rise one above the other. A red flag stands out against a steep cliff as the Workers' and Peasants' Red Army marches towards the heights of the Snow Mountains, which are bathed in the light of dawn. In the forefront are the commanders in the midst of the fighters, their eyes looking optimistically into the distance. The scene, measuring 110 cm. long and 60 cm. high, is carved from a single white stone with a bluish tint.

LI JU-KUEI has been a carver for over 40 years, specializing in traditional vases and flower baskets. Flowers slightly drooping, gnarled pines with broken branches — these were the idea of beauty which he catered to in a decadent society. Recently, however, he has done a work with a completely different spirit, a carving of plum blossoms in bloom on a towering ice-clad cliff, symbolizing the coming of spring. The work, which ingeniously makes use of the bluish streaks in a piece of white stone, has won wide approval among the workers, peasants and soldiers.

Handling a piece of stone requires a great deal of knowledge,

experience and skill. First the craftsman must find out where its veins will lead, and the possible changes in color as he carves into the stone. Then he must be skilful in making use of the natural markings on the crude stone. These are his paints and brush. Sometimes it is years before an artist gets the piece of stone he is looking for. At other times a remarkable piece of stone may kindle an idea for a new theme in the artist's imagination. That is what happened in the case of the Chingtien stone-carving entitled "Kao-liang". The artist has cleverly utilized the natural shape and russet veins of the stone in creating a composition made up of several heads of ripe kaoliang, with the plump, solid grains in shades of reddish-purple and yellowish-red. It is wonderfully natural and life-like, a justification of the Chinese saying, "Skilful craftsmanship excels nature". (See opposite page)

There are two main groups of Chingtien carvings, reliefs and works created in the round. The former, like "Crossing the Snow Mountains", are carved on only one side; the latter, of which "Kao-liang" is an example, can be viewed from every angle.

There are now four stone-carving studios in Chingtien county. Engaged in the profession are some 300 full-time artists and more than 3,000 commune members who carve when farm work is slack. The value of output is nearly eleven times that in the early days after liberation.

(Continued from p. 17)

relation to temperature, we have compared our findings with the height of the snow line in Norway. They agree basically, with a time lag, except for a cold period in Norway in 400 B.C. for which there was no comparable cold spell in China.

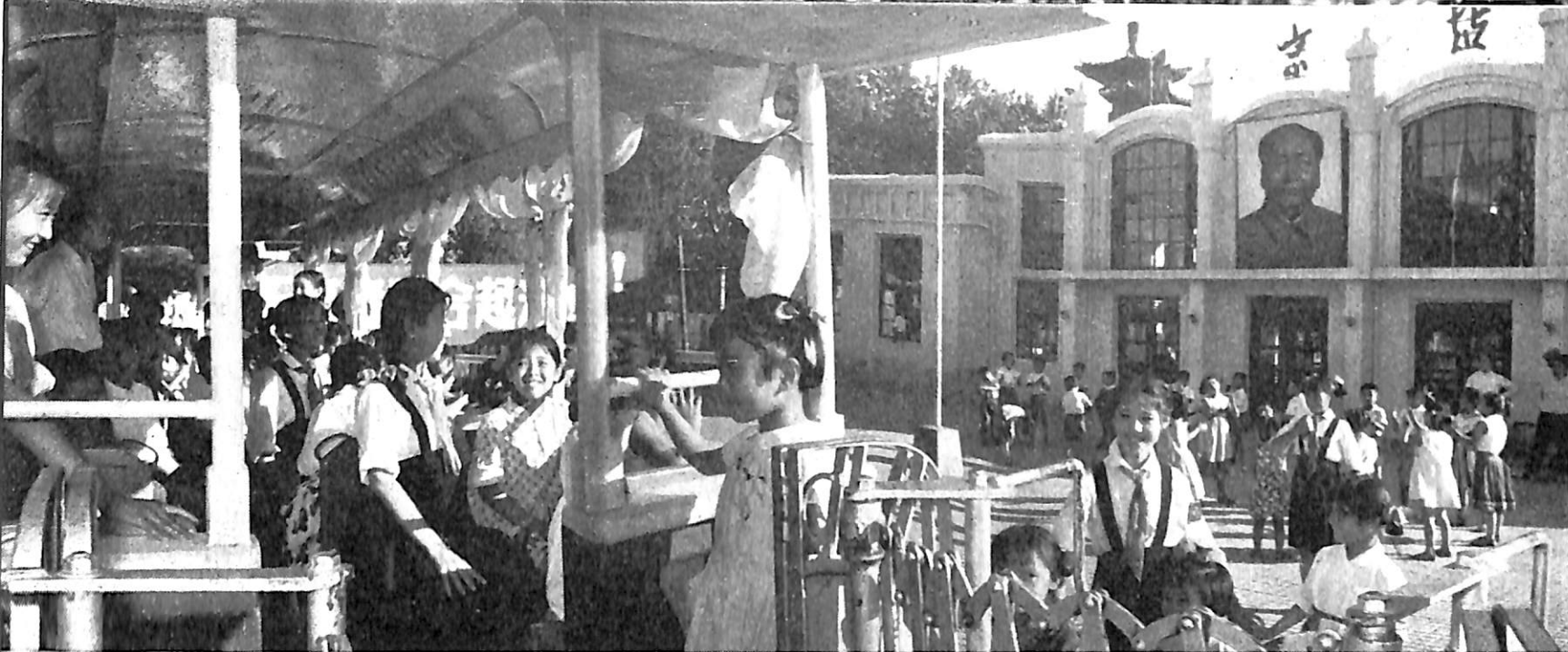
Recently, using the isotope Oxygen 18, Prof. W. Dansgaard of the Institute of Physics of the University of Copenhagen in Denmark has studied temperatures at the time of ice formation in an ice sheet in Greenland. Tempera-

ture fluctuations in Greenland over the past 1,700 years are in agreement with the findings on temperature variations in China outlined in this paper. In addition, the cold period in China 3,000 years ago also shows up in Greenland with this method.

This paper deals with changes in ancient climate observed mainly through phenological methods, which provide the oldest indications of climate. Determination of the ancient temperature of ancient ice and water by the proportion between Oxygen 18 and Oxygen 16 is a recent method. The fact that

the results obtained by these two methods agree substantially shows that phenological data found in historical material provides an effective way to study ancient climate.

Grasping the laws of past changes in climate will benefit our long-range forecasting of future climate. If we use Marxism-Leninism-Mao Tsetung Thought to guide our work and make full use of the wealth of Chinese phenological and archaeological material to study ancient climate, we can get good results in making periodic long-range forecasts.



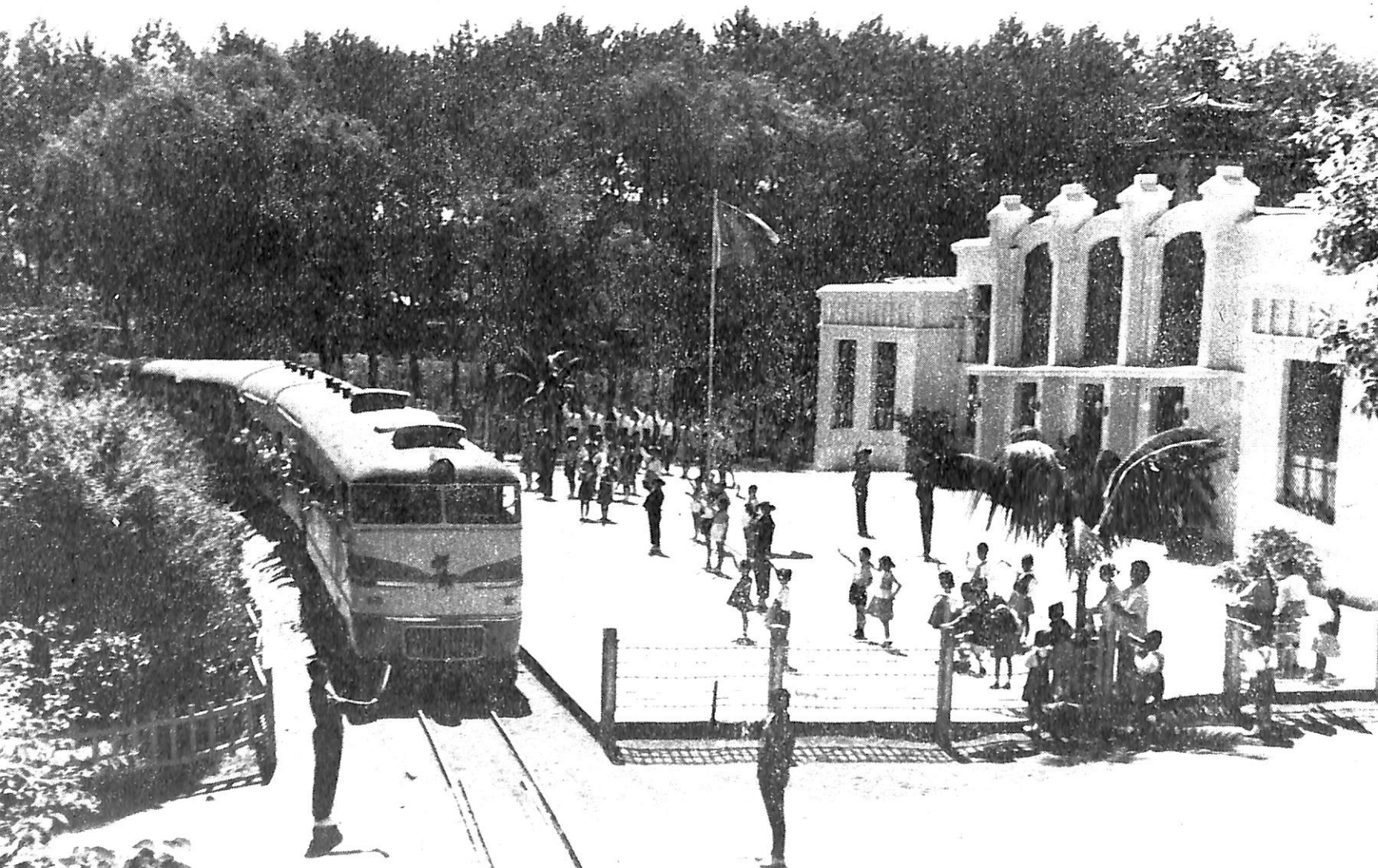
Ready for a happy trip.

CHILDREN'S RAILROAD

HUA CHANG-WEN

IN the Children's Park in Harbin is a children's railroad. Built in 1956, it is run by children. The small-scale train, diesel engine and six light-blue cars, makes a two-kilometer run between "Peking Station" and "Harbin Station". Engineer, conductor, train inspector, track inspector, ticket sellers and station masters are children 10 to 13 years old.

The train pulls out of the "Peking Station".



We entered the bright, roomy "Harbin Station". A crowd waited for the train — children, kindergartners holding each others' hands, grandparents with little ones and mothers with their babies.

Suddenly we heard the locomotive, and the train rolled into the station. As the passengers poured out, a young train inspector carefully examined the wheels, tapping and listening, while other members of the crew started scrubbing the outside of the cars vigorously.

Girl Station Master

The director of the railroad, a primary school teacher, introduced us to a girl wearing a railway worker's uniform with "Station Master" on it — 11-year-old Wu Yun-yun from Harbin's Liberation Primary School. "Welcome!" she smiled.

As we started to sit down for a talk with her, a young voice on the loudspeaker said, "No. 18 Express to Peking. Show your tickets please." Wu Yun-yun took us on the train. A station master signalled with flags, the train whistled and began to pull out and, to the shouts and laughter of the children, headed toward "Peking Station".

Wu Yun-yun bubbled over about "her" train. Over a million passengers, she said, since its first run on International Children's Day, June 1, 1956. Nearly 4,000 children, chosen from the fourth and fifth grades of Harbin's primary schools, have had turns on the railway, working twice a week after school. Quite grown-up, the young station master explained that this learning-by-doing helped them learn basic facts about trains, diesel engines, passenger transport and so on. More important, she added, such after-school activities not only broaden children's knowledge but help them grow up loving the motherland and the people, loving labor and science, concerned about public property and wanting to serve the people wholeheartedly.

Boy Engineer

Our train came to a smooth stop at the "Peking Station". A sturdy boy with a round face and big bright eyes jumped down from the

engine and began wiping the outside with a piece of cotton waste. "That's Mao Li-ping, a model engineer," Wu Yun-yun said.

Twelve years old and a pupil at the Liberation Primary School, Mao Li-ping had already driven 320 kilometers safely and always on time. We asked him how he learned to drive.

When Li-ping first heard he was to learn to drive, he was so happy that he just walked around and around the engine, touching it here and there, unable to take his eyes away. But of course he knew nothing about an engine. The veteran railroad worker who was to teach him said, "Enthusiasm is not enough if you want to serve the people — you have to have knowledge and skill." The boy did not forget.

Li-ping spent every moment he could at the engine, learning to work the switches, throttle, brakes and gear lever. At home he memorized the operating rules and the duties of an engineer. The first time he took the train on a practice run he was nervous, but the old railroad worker encouraged him. He started the engine, put it in gear and slowly opened the throttle. Pupil and teacher smiled at each other as the train began to move.

One day, as Li-ping was pulling a trainload of passengers, he saw an elderly man walking toward the tracks ahead. He blew the whistle — one short, one long — but got ready for the unexpected. Perhaps the man was deaf, for he kept walking. Prepared in advance, Li-ping brought the heavy train to a smooth stop without mishap. Everyone said he was calm and quick-witted.

Boy Track-Inspector

The young "railroad workers" are lively and eager to learn, and both individuals and school groups have been cited for their care with the railroad and their joy in serving the people. But their growth has its ups and downs.

Chosen to work on the railroad, Chang Hsiao-chun from the Flower Garden Primary School thought he would now learn to drive the en-

gine. When he was assigned to track inspector instead, he was disappointed. Others became engineers, station masters, chiefs of the train, why should he be just a track inspector? He could not get interested in the job.

The old railway worker who was teaching him started telling the boy about his own life. "Son, when I see the good life children have nowadays, my heart just about bursts with happiness. In the old society, when I was 12 and 13 years old, I had to live on bran and wild plants. I only had an old gunny sack to wear, and to live I had to rummage in garbage heaps or look for unburned coal in ash piles. When I got older, there was no way to exist except to go to work as a track inspector for a railroad controlled by the imperialists. They cursed and beat me. I had to work like a slave whatever the weather was like, but never had a full meal or warm clothes.

"When Chairman Mao and the Communist Party helped us overthrow that terrible life, we stood up and became masters of the country and ourselves. Son, in the past we worked for the exploiters. Today, no matter what kind of work we do, we work for all the people."

Hsiao-chun began to change. In sunshine or rain he was always at his post, carefully examining the rails for cracks, loose rails or ties. One day just before he was to go on duty he sprained his ankle in school. Everyone urged him to go home and rest. But Hsiao-chun went to the railroad instead to carry out his task of inspecting the tracks. After all, he reasoned, this was his first duty.

As we wound up our visit and stepped out of the station, we met an energetic-looking young man whom the director greeted like an old friend. He had been a station master on the children's railroad, had fallen in love with the work and dreamed of becoming a railroad man. When he graduated from middle school, he was assigned to the Harbin-Wuyiling train crew. Today a number of railway workers helping to build socialism across the country got their start on the Harbin Children's Railroad.

Lesson 21

孤儿不孤

Gū'ér Bù Gū

Orphans But Not Alone

十一年前，北京有五个孩子，他们
Shíyī nián qián, Běijīng yǒu wǔ ge háizi, tāmen
Eleven years ago, Peking had five children, their

的父母都是工人，先后因病
de fù mǔ dōu shì gōng rén, xiān hòu yīn bìng
father mother both were workers, first later because of illness

去世了，留下兄妹五人，在一起生活。
qùshì le, liúxià xiōng mèi wǔ rén, zài yìqǐ shēnghuó.
passed away, left brother sister five people, together lived.

在这个家庭里，最大的哥哥只
Zài zhège jiātinglǐ, zuì dà de gēge zhǐ
In this family, oldest brother only

有十五岁，最小的弟弟才三岁。
yǒu shíwǔ suì, zuì xiǎo de dìdì cái sān suì.
was fifteen years old, youngest brother only three years old.

那么，他们是怎样生活的呢？
Nàmo, tāmen shì zěnyàng shēnghuó de ne?
Then, they were how living?

他们的父母去世以后，人民
Tāmen de fù mǔ qùshì yǐhòu, rénmin
Their father mother passed away after, people's

政府立刻作出了决定：让孩子们
zhèngfǔ lìkè zuòchūle juéding: ràng háizimen
government immediately made decision: let children

免费上学、免费医疗，
miǎn fèi shàng xué, miǎn fèi yīliáo,
without payment go to school, without payment(get) medical treatment,

每月发给生活费。这样，孩子们的
měi yuè fāgěi shēnghuófèi. Zhèyàng, háizimen de
every month issue living allowance. Thus, children's

生活、学习就有了可靠的保证。
shēnghuó, xuéxí jiù yǒule kěkào de bǎozhèng.
life (and) study then have reliable guarantee.

孩子们失去了父母，却得到了更
Háizimen shīquēle fù mǔ, què dédào le gèng
Children lost father mother, but got even

多的父母。邻居的叔叔、阿姨都
duō de fù mǔ. Línjū de shūshu, āyí dōu
more father mother. Neighboring uncles, aunts all

把他们当作自己的孩子，给他们
bǎ tāmen dāngzuò zìjǐ de háizi, gěi tāmen
took them as their own children, for them

做饭、做衣服，帮助他们安排生活。
zuò fàn, zuò yīfu, bāngzhu tāmen ānpái shēnghuó.
made food, made clothes, helped them arrange life.

这件事在报纸上发表以后，许多叔叔、
Zhèjiàn shì zài bàozhǐshàng fābiāo yǐhòu, xǔduō shūshu,
This matter in newspapers published after, many uncles,

阿姨从全国各地给他们寄来了
āyí cóng quán guó gè dì gěi tāmen jìlái le
aunts from whole country various places to them sent

很多信，鼓励他们努力学习，做毛
hěn duō xìn, gǔlì tāmen nǔlì xuéxí, zuò Máo
many letters, encouraged them hard study, be Mao

主席的好孩子。每到节日，还有
zhǔxí de hǎo háizi. Měi dào jié rì, hái yǒu
Chairman's good children. Every arrive holidays, also have

不少单位请孩子们去看电影、参加
bù shǎo dānwèi qǐng háizimen qù kàn diànyǐng, cānjiā
not few units invited children go see films, attend

晚会，和他们一起享受节日的欢乐。
wǎnhuì, hé tāmen yìqǐ xiǎngshòu jié rì de huānlè.
evening parties, with them together enjoy holiday's happiness.

十一年过去了，孩子们的生活
Shíyī nián guòqu le, háizimen de shēnghuó
Eleven years have passed, children's lives

有了很大的变化。现在，大哥已经
yǒule hěn dà de biànhuà. Xiànzài, dà gē yǐjīng
have had very great change. Now, oldest brother already

成了国家干部，大妹妹在机械
chéng le guójiā gānbu, dà mèimei zài jīxiè
has become state cadre, (his) oldest younger sister in machinery

学校学习，二妹妹上了大学，大
xuéxiào xuéxí, èr mèimei shàng le dàxué, dà
school studies, second younger sister goes to university, oldest

弟弟参加了中国人民解放军，
dìdì cānjiā le Zhōngguó Rénmín Jiěfàngjūn,
younger brother has joined Chinese People's Liberation Army,

小弟弟上了中学。在社会主义
xiǎo dìdì shàng le zhōngxué. Zài shèhuìzhǔyì
little brother goes to middle school. In socialist

社会里，他们正在健康地成长。
shèhuìlǐ, tāmen zhèngzài jiànkāngde chéngzhǎng.
society, they now are healthily growing up.

Translation

Eleven years ago in Peking there were five children whose parents, both workers, died of illness. They left the five brothers and sisters living together.

In this family the oldest brother was only 15, the youngest just three. How did they get along?

After the parents passed away, the people's government immediately decided to let them go to school and have medical treatment without charge. Every month it gave them a living allowance. Thus their livelihood and study were ensured.

Although the children lost their own parents they gained even more fathers and mothers. The neighboring uncles and aunts took them as their own children, cooked and made clothes for them and helped them plan their daily life. After the incident was published in the newspapers, uncles and aunts throughout the country wrote them many letters encouraging them to study hard and be Chairman Mao's good children. On holidays, many organizations invited them to films and evening parties, to share the joy of the holidays with them.

Eleven years have seen great change in their lives. Today the oldest brother is a government cadre. His younger sister studies at a machinery school and her younger sister at a university. Their younger brother is a PLA man and the youngest brother is in a middle school. They are growing up healthily in socialist society.

Notes

1. *More uses of shì ... de* 是...的. In Lesson 11 we learned the use of the construction 是...的 in stressing time. Here are two other usages of it:

a. To stress the manner of an action. For example, *Wǒmen shì zuò fēijī lái de* 我们是坐飞机来的 (We came by plane). Here it stresses by plane, not by train or bus. Another example: *Tāmen shì zěnyàng shēnghuó de ne?* 他们是怎样生活的呢? (How did they get along?) This emphasizes that the question is about the manner of their life.

b. To stress place. For example, *Wǒ shì zài Zhōngguó xuéxí zhōngwén de.* 我是在中国学习中文的 (I learned Chinese in China), denoting the place was China, not some other country. *Zhèběn shū shì zài Běijīng mǎi de* 这本书是在北京买的 (This book was bought in Peking), meaning the book was bought in Peking, not someplace else.

2. *bǎ ... dāngzuò ...* 把...当作... *Dāngzuò* means "serve as". When used with 把 the phrase means "take as", as in *Línjū de shūshu, āyí dōu bǎ tāmen dāngzuò zìjǐ de háizi* 邻居的叔叔、阿姨都把他们当作自己的孩子 (The neighboring uncles and aunts all took them as their own children). Another example: *Báiqiūn tóngzhì bǎ Zhōngguó rénmin de jiěfàng shìyè dāngzuò tā zìjǐ de shìyè* 白求恩同志把中国人民的解放事业当作他自己的事业 (Comrade Bethune took the cause of the Chinese people's liberation as his own).

3. *Měi dào* 每到. An adverbial modifier denoting time, meaning "Every time ... arrives". For example, *Měi dào jiérì, hái yǒu bù shǎo dānwèi qǐng tāmen qù kàn diànyǐng* 每到节日, 还有不少单位请他们去看电影 (On holidays many organizations invited them to films). Another example, *Měi dào chūntiān, wǒmen dōu dào jiāowài qù yóulǎn* 每到春天, 我们都到郊外去游览 (Every spring we go on an excursion to the suburbs).

4. *The pivotal sentence with yǒu 有 and no subject.* In Lesson 11 we explained the pivotal sentence. Another type of this sentence begins with the verb 有. For example: *Yǒu bù shǎo rén qǐng hái zǐmen qù kàn diàn yǐng* 有不少人请孩子们去看电影 (There were many people who invited the children to see films). In this sentence, 人 is at once the object of the verb 有 and the subject of the subject-predicate construction that follows. Another example, *Yǒu rén zhǎo nǐ* 有人找你 (There is someone looking for you). *Yǒu ge diànyǐng jiào "Hóngsè Niángzǐ Jūn"* 有个电影叫《红色娘子军》 (There is a film called *Red Detachment of Women*).

5. *Relatives.* They are referred to respectively as dà 大 (eldest) (brother, sister, cousin, aunt, uncle, etc.), èr 二 (second), sān 三 (third), ... xiǎo 小 (little, youngest). Dìyī 第一 (first), dìèr 第二 (second), dìsān 第三 (third), ... are not used.

Exercises

I. Answer the following questions on the text:

1. 孩子们的父母去世以后, 人民政府作出了哪些决定?
2. 为什么说孩子们得到了更多的父母?
3. 十一年过去了, 孩子们的生活中有什么变化?

II. Make sentences:

1. 是...的 (stressing time)
2. 是...的 (stressing manner)
3. 是...的 (stressing place)
4. 把...当作
5. 每到

III. Read the following passage:

热情的关怀

一天早晨 (zǎochén morning), 一个中年 (zhōngnián middle-aged) 人来到这五个孩子的家里。他一进门 (mén door) 连提包 (tíbāo satchel) 也没放下, 就热情地说: "我是一个理发员 (lǐfàyuán barber), 不能帮助你们做什么事, 我就给你们理发 (lǐfà cut hair) 吧!" 他一边理发, 一边讲他爱人从前 (cóngqián in the past) 作孤儿时的痛苦 (tòngkǔ painful) 生活, 教育孩子们不要忘记 (wàngjì forget) 旧社会的苦 (kǔ bitterness), 鼓励他们努力学习, 做毛主席的好孩子。临 (lín about to) 走时, 这个同志还嘱咐 (zhǔfù enjoin) 孩子们: "春节 (chūnjié Spring Festival) 时, 我还来给你们理发, 你们一定要等着"。

(Translation on p. 30)

MAP

of the People's Republic of China

(in Chinese)

Eight-color map with the latest geographical data as of the end of 1972 including provinces and autonomous regions in different colors, cities, towns and county towns, main rail lines, highways, water routes, rivers, lakes, canals, reservoirs, mountain ranges and peaks, deserts and swamps in equal-area conical projection.

107 × 77 cm. Scale 1 : 6,000,000

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Lumbermen play badminton during a break at Wutaokou.

Amateur Sports Among Lumbermen

THE 8,000 workers of the Linkiang Forest Bureau in the Changpai Mountains of northeastern Kirin province are scattered over an area of 2,000 square kilometers. In spite of this, however, amateur sports such as ball games, mountain climbing, running, swimming, skating and physical exercises are well developed and popular. More than 85 percent of the lumbermen take part.

Ping-Pong Balls Fly

At the Bureau's Forest Survey Planning Team location, one can see crowds waiting their turn to play table tennis in the morning before going to work and in the evening after work.

Ten years ago, Fan Hsien-ting, secretary of the team's Party branch, crossed mountains to the town of Manchiang to buy balls,

bats and nets to develop the sport among the workers. The workers sawed pinewood and spent most of the night building a table. Early next morning the old secretary and the workers set up the table outside their tents. From then on, the sound of the ping-pong ball reverberated in the depths of the forest.

Table tennis has become a popular sport not only in the Forest



Lumbermen militia members at Tienchiao on a mountain-climbing exercise.

Basketball game on a court built by lumbermen at Willow River.



Survey Planning Team. More than half of the workers in the forest area are now players. In the Hun-kiang municipal table tennis tournaments, workers from the Lin-kiang Forest Bureau won two men's group championships and the women's singles championship last year.

Two Sawyers Vie in Basketball

One night a basketball game was going on at the Eastern Hill logging site. Fluorescent lamps hung on the trees lighted up the court and a large crowd watched. No. 5 of the Red Team suddenly jumped high, intercepted a Blue Team pass and shot it into the basket. There was a burst of applause. No. 9, the Blues' center, took the ball. After a few fast passes, his teammates broke through the Reds' defense line and No. 9 scored. More applause.

The Reds' No. 5 is Chang Yu, a sawman of the sixth work team. The Blues' No. 9 is Wang Hua-shu, a sawman of the ninth work team. The two are good basketball players, good workers and good friends. In a socialist emulation campaign last year, both teams were outstanding units in the forest area.

When Wang Hua-shu first came to work eight years ago, he became fond of the chain saw. He carried it up the mountains, and after work he broke it down and reassembled it again and again. Chang Yu began to teach him how to use it and repair it. The two studied lumbering and practiced basketball together.

Once Chang Yu hurt his foot in felling a tree. The supervisor sent him to rest. Knowing that not enough trees had been cut, he took the saw early the next day and limped out to the site. But there he was amazed to find many trees lying on the ground and Wang Hua-shu of the ninth team felling trees for the sixth team. Greatly moved, Chang Yu embraced Wang Hua-shu. "We are working-class brothers," remarked Wang. "It's our duty to help each other!"

In the past few years, basketball has become very popular in the forest area. On Sundays and holidays the Eastern Hill loggers invite

players from the nearby Western Hill, Willow River and Mangho River sites, or they go to other sites to play. At Tienchiaochan there are only 50 workers. In their spare time, they hewed out a basketball court on a steep slope and installed electric lights. Today there are eight lighted courts in the forest area, and each logging site has at least two teams. In a lumbermen's tournament last April, 480 men and women took part.

Climbing Dangerous Peaks

To the east of the Forest Bureau office is a narrow valley flanked by steep mountains. Here one cannot find ten square meters of level ground, let alone a sports field. In these conditions, the workers carry on physical training. Since they have to climb two kilometers up the mountain to work every day, Party branch secretary Chen Shih-lin organized mountain climbing as a sport. In the first few days some had sore muscles and cut fingers. But none was dis-

couraged. They pledged to follow Chairman Mao's call to strengthen their physique in order to do more for socialist construction and revolution.

Led by Chen, the men climb steep cliffs and slopes. Unwilling to lag behind, the young workers, in groups of three, follow closely. When one slips, others pull him by the hand. When there is no foothold, they hold on to vines. Hsu Mu-chia, an old worker near 60 and member of the Party branch committee, also takes part. At first it took them an hour to climb the highest mountain, but now it only takes 20 minutes. Climbing sheer cliffs and crossing deep ravines has built up their strength and tempered their willpower.

One night a fire broke out on a mountain two and a half kilometers from their quarters. When they reached the spot, the fire was burning on a slope so steep they could hardly find a place to stand on. Below were jagged rocks and boulders. But their training had

made them expert mountain climbers and they soon reached the fire, Old Hsu in the lead. Within half an hour the fire was put out.

The Forest Bureau has introduced physical exercises adapted to the lumbermen's work. Trimming off the branches of a felled tree, they practice walking the log with their equipment on their backs. The seed gatherers compete in tree-climbing. To increase strength in the arm, the loggers often play tug-of-war. The many sorts of sports, popular with the lumbermen, have played an important part in strengthening the physique of the workers and increasing lumber production.

CORRECTION

In the July 1973 issue of *China Reconstructs*, p. 37, the lower picture is of a hunting party, not of polo players. The measurements are 150 x 240 cm.

STAMPS OF NEW CHINA

Children's Songs and Dances

TO MARK International Children's Day, the Chinese Ministry of Posts and Telecommunications issued a set of five 8-fen stamps on children's songs and dances on June 1, 1973. The designs are Yangchow papercuts, simple, vivid, lively and direct.

Stamp 1, A *yangko* dance. This is a Han dance which originated from field work. The dancer usually carries a handkerchief or fan in her hand.

Stamp 2, Playing a horse-head fiddle, a Mongolian bow-stringed instrument, named after the carved horse head at the top.

Stamp 3, A Tibetan *hata* dance. The *hata* is a silk scarf, varying in length and often in white, used by the Tibetan people as a symbol of respect or congratulations on ceremonial occasions.

Stamp 4, A tambourine dance by a Uighur boy. The dancer produces complicated rhythms by tapping the tambourine with his fingers.

Stamp 5, A Korean long-drum dance. The middle part of the drum is narrower than the two ends. The dancer hangs it in front of her and with sticks taps one end with her left hand and the other with her right.

The five stamps, with a white background and ochre border, are linked by a popular border design which symbolizes the unity of the children of various nationalities in China, and their good life. The papercut designs in stamps 1, 3 and 5 are in scarlet and 2 and 4 in bright blue. Characters on the upper part read, "Children's Songs and Dances"; on the lower margin, "Chinese People's Postage".

All stamps measure 30 x 40 mm. *Perf.* 11. Photogravured. Serial numbers: 86-90.





