

China Reconstructs

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• Building the 'Impossible' Dam



• 'Responsibility System'
on the Farm



The Imperial Garden is a tiny, secluded jewel inside the old palace.

Huo Jianying

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- Front: Changjiang (Yangtze) River boats pass through
Gezhou Dam's Lock No. 2. Li Fen
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Articles of the Month

Gezhou Dam

Foreign engineers have called it "China's new Great Wall." Opened this summer, this and a companion project will eventually provide 30 percent of all China's hydropower and irrigate an area of one million square kilometers. Page 8



New Flexible Policies in Agriculture

The "responsibility" system brings prosperity to formerly poor areas of Anhui province — see "Greater Responsibility on the Farm". "What Happened in the Countryside" outlines the ups and downs in developing socialist agriculture. Page 23



Jobless Youth

Small collectively-owned sales and service units help provide jobs for youth. Page 4



Li Nationality

On Hainan Island in the far south they combine rich cultural heritage with modern economic life. Page 59



Major Political Document

Decisions at the 6th Plenary Session of the 11th Central Committee of the Communist Party offer official answers to questions of serious concern in China and abroad: How did the excesses of the "cultural revolution" come about? How to assess Mao Zedong's role in modern Chinese history? And a forthright appraisal of the Party's own errors — and achievements — since 1949. Page 33



More Professional

Your magazine sounds more professional now than before — there are fewer slogans and references to the gang of four as the cause of all problems. It is time to move forward, not look backward.

Please profile people of outstanding ability such as Miss Talitha Gerlach who have been of help to your country, and include articles on public health services and the aged. It would be helpful to include tips for travelers, too.

I will never forget my trip to the People's Republic and hope to return some day.

MARILYN R. SEELY

Marietta, Georgia, U.S.A.

Print an Objective View

I am interested in reading articles on current politics and movements in the PRC. Is it possible for you to print an objective view? I notice your writers are very careful not to mention controversial issues. Is this because your publication must clear some sort of censorship? Every time I read through your magazine, I can't help feel that the real substance of issues is glossed-over to give only a positive and one-sided impression of life in China. I find it hard to believe that it is as pure and happy for everyone as your magazine purports it to be.

I am truly interested in learning about China and her peoples; friendly relations between your country and mine is something I have long hoped for. However, I cannot help but feel that there is much hidden from your reader.

BARBARA MORRISON

Mesa, Arizona, U.S.A.

We try our best to make our reports on various subjects stand the test of time. Our presentation, however, like anything in the world, is not without defects. Therefore, we sincerely hope that readers will let us know their concrete criticisms as a way to help us produce a better magazine.

—Ed.

Mao Zedong and Zhou Enlai

China's internal progress and international policy have impressed me very much. The efforts of your great

leaders Mao Zedong and Zhou Enlai have made China so progressive a country that Western nations are bound to acknowledge it.

SHUJAAT UMAR

Lahore, Pakistan

The 'Taiwan Question'

The article "What's This 'Taiwan Question'?" (May 1981) is, in my opinion, very important because it clears doubts and reasserts the principle "One China; Taiwan is a province of China and the government of the People's Republic of China is the sole legitimate government of China."

JULIO CHOJEDA TORRES

Lima, Peru

Be More Specific

I have difficulty in determining the location of the various people who live in different parts of your country. As you no longer have small maps at the beginning of articles, I think you should be more specific in the text. For instance, it is not enough to mention the province or district, you should specify "Central", "Southeast" or "Northwest" China. I also think English publications should use the Anglo-Saxon spellings like "Peking", "Chungking" and "Canton".

LLOYD ALLEN STOWERS

Lower Hutt, New Zealand

Chinese Stamps Appreciated

I enjoy reading "Our Postbag". "Stamps of New China" I find very interesting as I am a keen philatelist.

Any chance of you putting real postage stamps on the envelopes — Chinese stamps are beautiful! I'm sure a lot of people would appreciate this.

BRENDA KOO

Oldham, England

Map of China Needed

China Reconstructs is for me the best source of knowledge of China. I like very much the articles on archeology and historical tales because I'm interested in the history of China.

Sometimes when you write about some region I cannot find it on my little map. In the May issue you wrote about preparing an up-to-date general map of China for your readers. It is a beautiful idea, and will solve my problem.

ANDRZEJ M. KOCOT

Zawiercie, Poland

Thai Translations

I have subscribed to CR for years and gained much knowledge about your country, especially development and the ways of life of people. This is a wonderful magazine for people around the world.

I translate many articles from your magazine for Thai magazines to present your country to the Thai people so that we can understand each other and promote peace and happiness.

SNITSAK SNITSAKDEE

Yala, Thailand

Remembering Soong Ching Ling

Please accept our deepest condolences on the death of Comrade Soong Ching Ling, a prominent world statesman and internationalist revolutionary fighter.

Ecuadorian friends share the sorrow of the Chinese people. We are confident that the example she set by her dedication, steadfastness and noble passion for the benefit of the people and for world peace will be remembered by the youth and children of the new society.

Eternal glory to Soong Ching Ling!

Strength and progress to the Chinese people!

V. M. M.

Quito, Ecuador

Oops!

As an avid reader of classic and modern novels, I have never seen the word "huge" used in its superlative form ("China's Hugest Bell" March 1981). If correct, it must be archaic! *Webster's New World Dictionary* (College Edition) does not show "huge" in the superlative form.

ERIC W. LIEN

San Francisco, Calif., U.S.A.

Right you are.

—Ed.

Selected Writings of Zhou Enlai

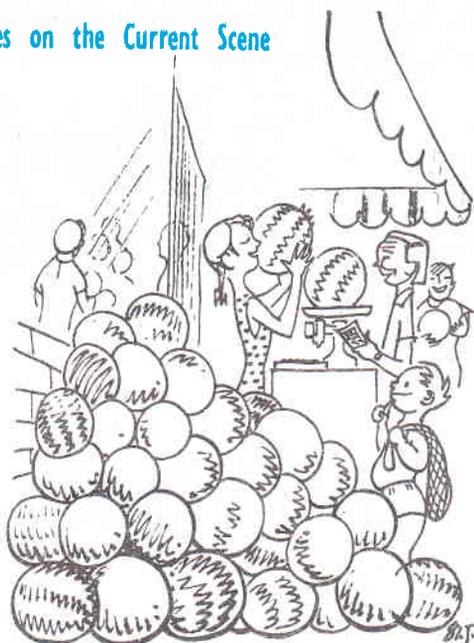
I learned from your April 1981 issue that the first volume of *Selected Writings of Zhou Enlai* has been published. Later it will come out in several foreign languages. It is a pity that a German edition is not yet available. I deeply respect Zhou Enlai, so I would be glad to read from time to time in your magazine excerpts from his *Selected Writings*.

ANNI MAASS

Pocking, West Germany

CARTOONS

Getting Better All the Time
—Sketches on the Current Scene



Capital market — an abundance of watermelon in the hot summer months.

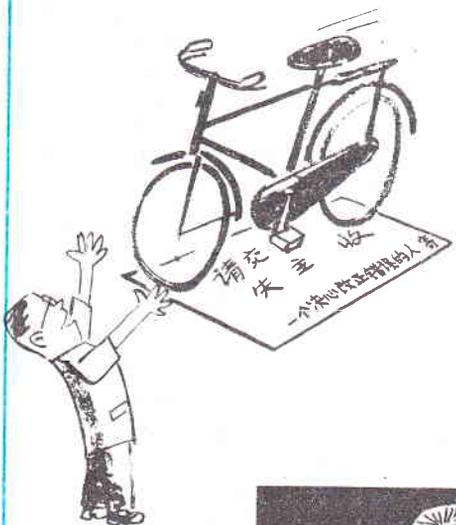
Ding Ting

"Please return this bicycle to its rightful owner" — a thief with a guilty conscience makes amends.

Jiang Fan

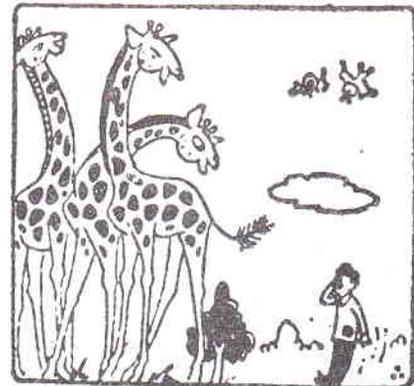
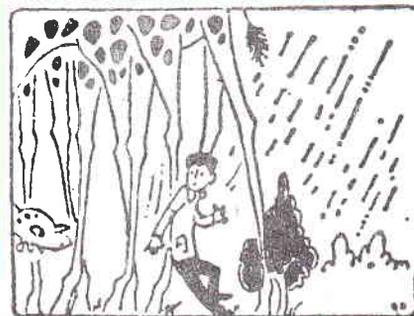
— "This alley is very dark."
— "Never mind! Public order is much better these days."

Miao Di



Making up each other's deficiencies.

Zheng Xinyao



"Lucky these trees are here ... oops!"

Shen Jinrong



Jobless Youth Start Small Businesses

YOU YUWEN

Jobless urban youth is a problem which China shares with many countries in the world today. The causes for China's problem, which she views as a temporary phenomenon, are specific to her own economy. First, a constantly-improving standard of living since liberation in 1949 combined with lack of a consistent policy on population until recent years, has given China an enormous number of young people in their teens and twenties. Then, in addition to the normal number finishing junior or senior middle school every year, the figure for employable urban youth has been swelled by the great number who went to live and work in the countryside during the years of the "cultural revolution", and have now returned to the cities. Still in a period of readjustment and recovery following those years, the state-owned economy has not been able to expand fast enough to provide jobs for them. Collectively-owned sales and service units now opening up are one way jobs are being found for the youth. Below our reporter describes some of them. —Ed.

THE district known as "outside the front gate", or the outer city, in Beijing has since ancient times been a bustling place for buyers and sellers, small handicraftsmen and services. In keeping with this tradition, the area outside Beijing's Qianmen, front gate to the old inner city, is now a hive of commercial enter-

prises run by once-jobless young people. The big traffic semicircle outside the gate—a major city transport interchange and traditional shopping center thronged with visitors from every part of the country—is now ringed with snack shops, tea stands, variety stores and other small businesses. Such ventures, called youth cooperatives*, have sprung up all through the city.

These prosaic youth cooperatives provide needed cleaning and repair services on a variety of personal and domestic articles, from clothes to bicycles to radios to quilts. Altogether 3,900 co-ops in Beijing now provide work of some kind to half a million of the city's youth.

Perform a Service

There was, indeed, a great need in the city for more sales and

* Strictly speaking they are not cooperatives, as the workers do not own shares. Started with investment and help from the neighborhood committee, the grassroots level of urban government, they are considered part of the collective (as distinguished from state-owned) economy. In the 1950s there really were co-ops of individual pedlars and handicraftsmen and the name co-op has continued in use for urban collectively owned units.

service units. While industrial workers rose from 44 to 56 percent of the city's total workforce between 1957 to 1977, the percentage in commerce and the services dropped from 14.5 to 9.5. If these lines of work were to operate in the 1957 fashion for today's population, 4.4 million more people would be working in them.

Some units had been combined into larger state ones during and after the socialist transformation of private industry and commerce in 1958. Others closed down especially in the years of "cultural revolution" for a variety of reasons. Very few small privately owned services remained and state concerns, unable to respond rapidly and flexibly to needs were not providing enough services. Thus it was hard to find a mover, it took a month to get a jacket made at a tailor's, one could wander around all morning in some sections without finding a place to get something to eat or drink. Those eating places which did exist were terribly crowded. There were

YOU YUWEN is a staff reporter for China Reconstructs.

CHINA RECONSTRUCTS



Youth shops ring the semicircle outside Qianmen (Front Gate).



Nightly street market at Xi'anmen Street serves late shoppers.

many things that needed doing, yet also many people who were jobless and doing nothing.

One lesson of the new China's 30 years is that in a country with such a big population and backward productivity, there is still a place for collectively and individually-owned units alongside the larger state-owned ones, and some individual units by the young people. Of the new units, 24 percent are collectively-owned, 66 percent individually-owned.

The Beginning

In Beijing this began in 1979 when the Qianmen Street neighborhood committee helped 13 young people set up a stand. Then a small wine shop was opened by another five jobless youth. Later some young women organized groups making hand-knit sweaters for domestic and export sale, and some young men a shop to make furniture for people who brought in their own wood.

At that time the young people were not very enthusiastic about such operations: the sales units were rather more a concept than place, as selling was done from pushcarts. Production units often had no place to work except someone's home—or in the case of the carpenters, backyards or sidewalks. Many feared that such co-ops could not last, and that they would not have a steady income. But things have developed



Street stall scene.

On a hot day a tea stand does a brisk business.





Adding up another sale.

far beyond their expectations and those of the city Production and Service Cooperatives Office, which now assists them.

One of the most successful ventures in the Qianmen area started as a stand selling tea, orange soda and scenic pictures. In two years it has developed into a service center, the Dashalan Co-op, with 260 staff members handling more than 1,000 kinds of goods. With a monthly turnover of one to 1.5 million yuan it is the second biggest business in the Qianmen area, surpassing scores of state-run stores there. Starting with a 1,000-yuan loan from the neighborhood committee, it now has paid this back and amassed assets of 800,000 yuan and built a 1,600-square-meter shop.

Other co-ops make handicraft products. During the "cultural revolution" years, few young people were trained to carry on Beijing's traditional handicrafts such as ivory and jade carving, cloisonne work, and particularly its folk arts such as glass grapes, and figurines of dough and clay. Some crafts were threatened with extinction. Now cooperatives set up by young people, with assistance from older craftsmen, guarantee that they will be carried on. Many special Beijing snacks and dishes have also reappeared,

prepared and served in youth-run snack shops or small restaurants.

The co-ops have access to stock through the state distribution channels. New regulations provide that interest on loans from the state to start such co-ops is only .0036 yuan per month while the regular rate is .0042 yuan. Last year 40 million yuan were lent to them. They are exempted from income tax for the first three years. The neighborhood committee helps them find premises. About 10,000 retired people now work with the co-ops teaching skills and training and providing assistance on the management end.

When the Yanjing Calligraphy and Painting Shop was founded, the young staff, though interested, knew little about their wares. The word was got round to some famous painters, calligraphers and seal carvers who volunteered to teach the staff. Yan Guangqin, 20-year-old jewelry saleswoman, had never seen such things before she started work. But after a year of coaching she is quite well-versed in her line, and able to tell fine jade or other semi-precious stones from the cruder types. She is able to discuss her wares in English with her customers, and, while continuing study of English in a class organized by the neighborhood committee, is also studying Japanese by herself.

More Flexible

The co-ops can operate more flexibly than state stores in both

buying and selling. They can make their own arrangements with factories in the city and elsewhere. Some handle both retail and wholesale transfers of goods. Last year the city/state Beijing Scarf Factory had an overstock of 300,000 scarves and the city market had absorbed about all it could. But neither the factory nor state-run stores are allowed to sell their products outside the capital district to other provinces. The Dashalan Co-op took over the scarves and sold them to retailers' buyers from Xinjiang, Inner Mongolia and Shandong province. Since the co-op helped the factory out, the latter sent a lot of its products for the co-op to sell at a special exhibition-sale, from which both benefited.

Some people feel that such co-ops should not exist because they are competing with the state-run businesses. This is usually answered with the point that they are performing services which the state enterprises can't handle in sufficient volume and that in fact the state stores might improve with a little competition.

There is the story of a leather goods factory in neighboring Chongwen district. It was originally set up by housewives in 1977 and processed goods for a state factory. They didn't make much, though, because the state factory's strictly utilitarian style of handbag was not popular. In 1979 some jobless youth were assigned to the processing shop by the neighborhood committee and

A young cameraman in a youth co-op at work at Tian An Men Square.





Yan Guangqin, a jewelry saleswoman in a calligraphy and painting shop, discusses her wares with a foreign customer.

wanted it to began produce bags instead of merely processing. Two of the young, educated and enthusiastic people went to stores to study what style customers preferred and designed a fashionable women's shoulder bag which was widely welcomed. Many shops, including the city's two biggest department stores, placed orders for the bag. Monthly output value reaches 200,000 yuan, bringing in a profit of 40,000 yuan. The small factory has prospered so that it has been able to employ half of its young people on the same basis, and with the same wages and benefits as workers in state plants. It hopes to increase this proportion. It is presumed that the state factory has also got the message.

For the late shoppers, the co-ops hold a nightly street fair on Xi'anmen Street just around the corner from the main shopping section. Now some state stores have taken to setting up stalls too.

Finances

The city's 3,800 co-ops have a total income of 400 million yuan, yielding 60 million yuan of profit. The Qianmen Co-op, the area's biggest, puts a certain amount each month into a workers' welfare and an accumulation fund, the latter to be used for new premises and

other expansion. It also puts some into a fund for building housing for its workers. "Actually, we have enough money to start building right now," said one of its leaders. "The problem is getting a piece of land."

As an independent, collectively-owned accounting unit, a co-op is responsible for its own profits and losses. Its basic salary for a regular worker is 36.5 yuan per month, the same as for a similar job in a state-run shop. (Regular workers make up 24,000 of the 80,000 total.) Any unit of the co-op that makes more than 100 yuan profit per month can keep 10 percent to distribute as a bonus, under the principle of more pay for more work. Thus a regular worker can average 50-70 yuan a month, and up to 100 yuan in busy seasons.

The co-op pays full medical care expenses for its regular workers and half the cost for their dependents, the same as for employees in state concerns.

The young people work very hard. They staff different shifts in shops and stalls that may be open from 7 a.m. till 9:30 p.m. The food shop at the railway station is open day and night. The pushcart operators work the street corners or go from lane to lane in the neighborhoods. A worker may be fired for incompetence.

Many of the young people whose interests run on different lines view their sojourn in the co-ops as a stop-gap until they get jobs in the state economy, which they feel offers more security. But others have found satisfaction in co-ops they have built together from scratch and want to continue in them. One of these is Shi Yuping, an elected vice-manager of the Qianmen Co-op. Now she has salary and benefits as good or better than if she were working in a state concern. "I love my co-op," she says. A young man in a co-op photo shop said the same thing, but he added that if he had the



Shi Yuping, a vice-manager of the Qianmen Co-op (right), with CR's reporter You Yuwen.

Photos by Zhang Jingde

chance to work in a state-run photo company he'd rather go there.

Of the 80,000 jobless youth who were working in co-ops in June, 1979, 20,000 had been taken on by state enterprises by the end of the year. Those who remained first year felt somewhat demoralized. Others came to take the places of those who had gone and by the second year the co-ops were going so well that as people went to take state jobs, nobody felt very bad to be left behind. One young woman who for seven months had been a temporary worker in a co-op cold drink shop was assigned to a job in a state down products factory. Unable to get used to the work there and missing her friends in the shop, she asked to go back there as a regular worker. □

Building the 'Impossible' Dam

WEN TIANSHEN

THE blueprints alone weigh 100 tons and require 25 trucks to transport. Its power-generating equipment is the biggest of its kind in the world, its shiplocks among the two or three biggest. The Gezhou Dam project on the Changjiang (Yangtze) is one of the most complex, ambitious engineering projects of all times—a foreign writer called it “a modern version of the Great Wall”. And the entire project is only the first step in a huge water-control effort that will be completed by the even larger Three Gorges complex to be built at a later date further upriver.

Together the Gezhou Dam and the Three Gorges projects will supply 30 percent of all China's hydropower—the energy equivalent of 500 million tons of coal a year. The 70-meter tall, 2.5-kilometer dam will also control the floods that for thousands of years have periodically devastated the areas along the river, and irrigate an area of one million square kilometers. They will make a long,

dangerous stretch of the river easily navigable.

The project was located at a spot where the Changjiang River changed direction from east to south and widened from 300 meters to 2,200 meters. In the center of the widened river, two islands divided the current into three channels. The dam's first stage—two of the three shiplocks, one of the power plants, a huge spillway, and one of two silt-clearing sluices—have been built across the second and third channels. Construction of the last stage, across the first or main channel, will be completed by 1985.

I had looked forward to my visit to the construction site last summer for the official opening of the dam's first stage. But nothing could have prepared me for the vast and orderly spectacle of machinery and workers, for the actual sight of a mighty river harnessed to serve human purposes.

A number of foreign engineers had believed it couldn't be done at all; the technology simply didn't exist. Others were certain that in any event China couldn't do it

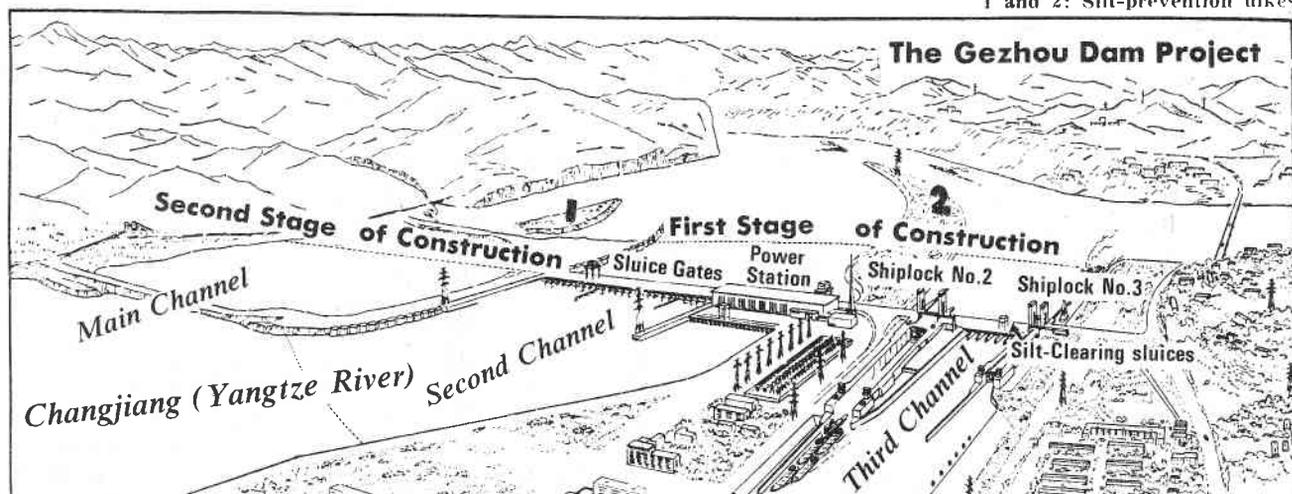
alone, not with the equipment it had. When told how impossible it all was, the Chinese engineers smiled politely and returned to sweat over their drawing boards. In the end, all of the survey, design and construction work was carried out without any foreign assistance. Except for some heavy-duty trucks and specialized construction equipment bought abroad, the materials and equipment were Chinese made. A great achievement for China, I could not help thinking, a great human achievement.

Smooth Sailing at Last

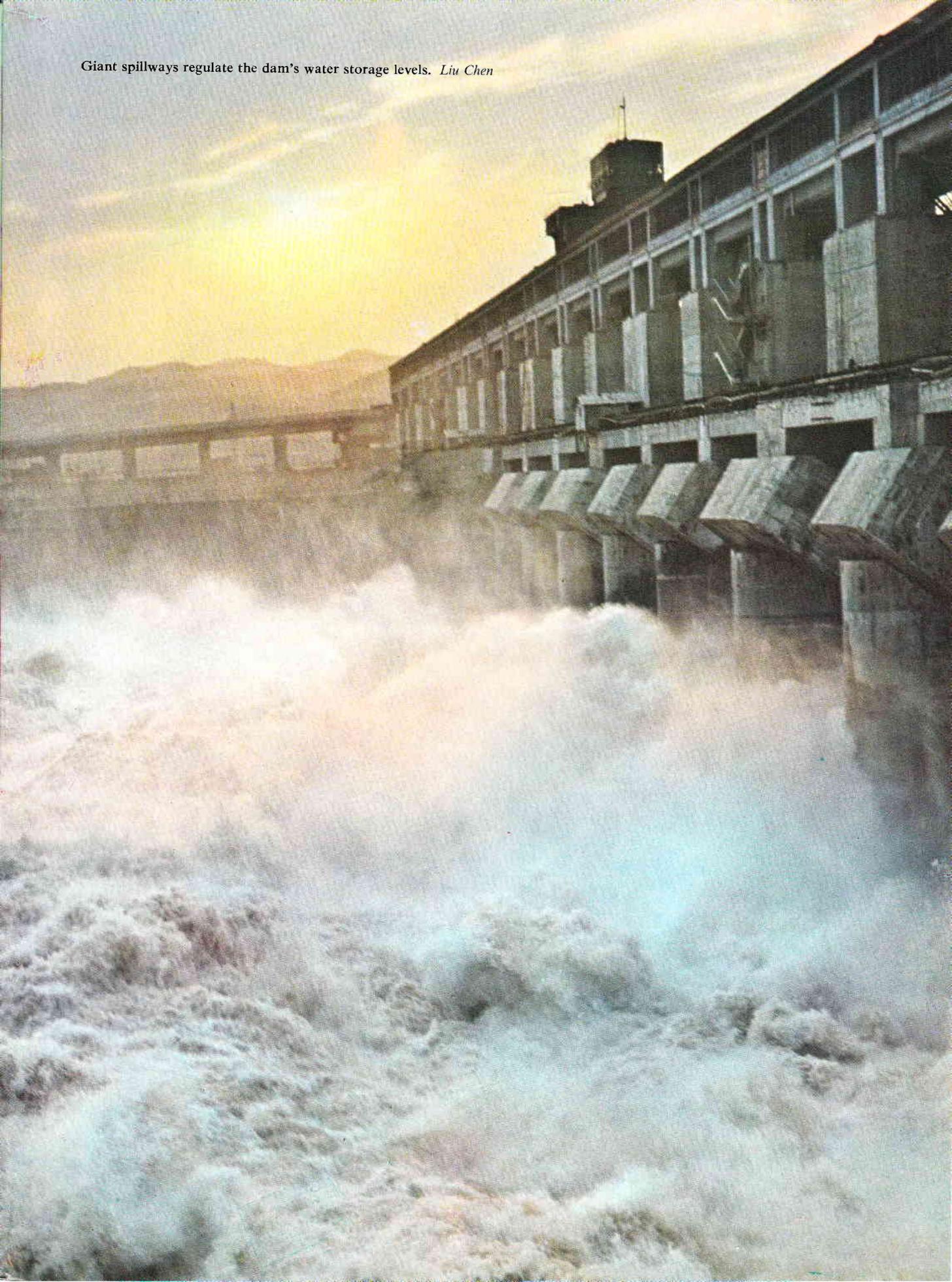
The cheers of onlookers—engineers and workers, nearby peasants and visiting officials—blended in a thunderous roar with the beating of gongs and the popping of firecrackers. The cause of all the excitement was the first successful test run of Locks No. 2 and 3. The former is among the world's biggest shiplocks, with a chamber 280 meters long and 34 meters wide which can handle a number of ships carrying up to

WEN TIANSHEN is a staff reporter for China Reconstructs.

1 and 2: Silt-prevention dikes



Giant spillways regulate the dam's water storage levels. *Liu Chen*

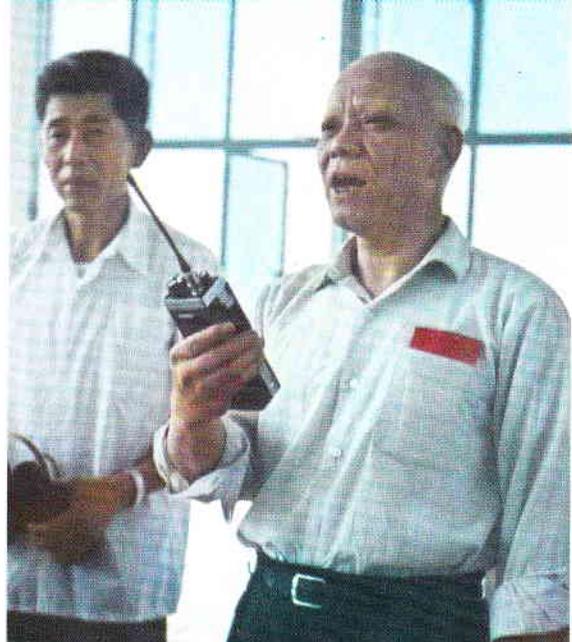






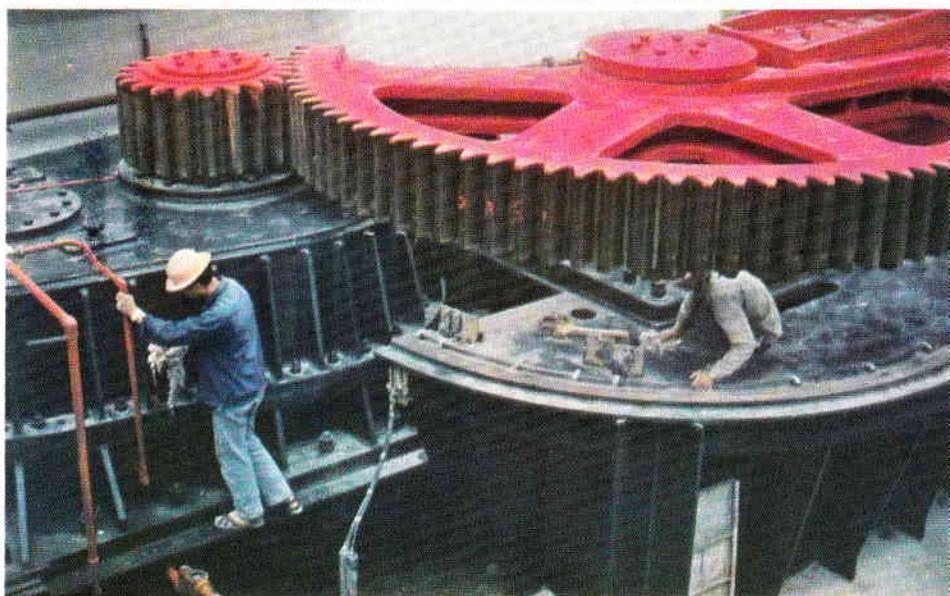
Bird's-eye view of Gezhou Dam.

Qu Weipo and Lao Bai



Gu Yonghuai, chief of operations in charge of test-running ships through the locks.

Liu Chen

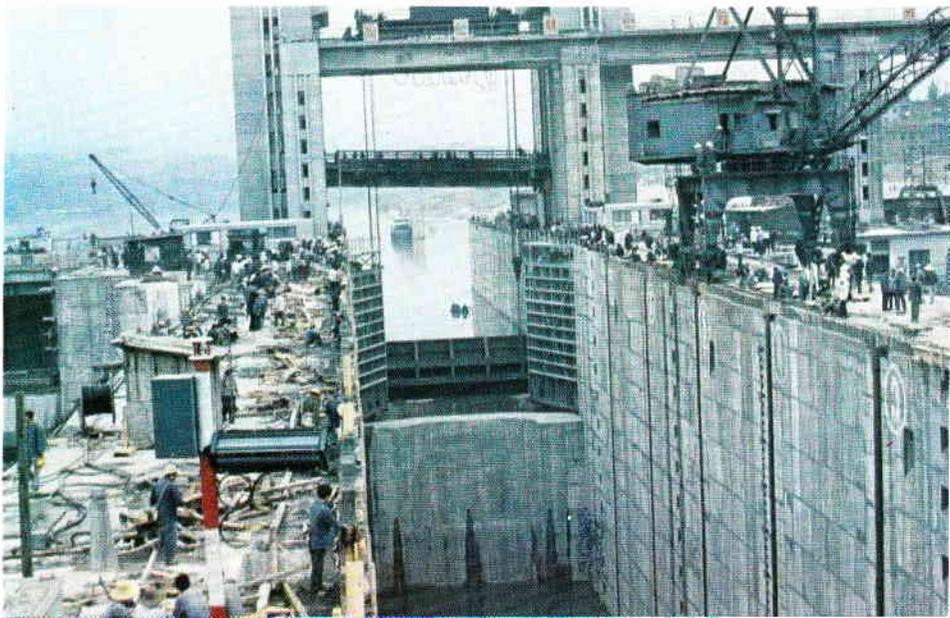


Massive machinery opens and shuts the lock gates.

Liu Chen

The railway bridge over the locks can be raised and lowered to allow large ships to pass.

Liu Chen



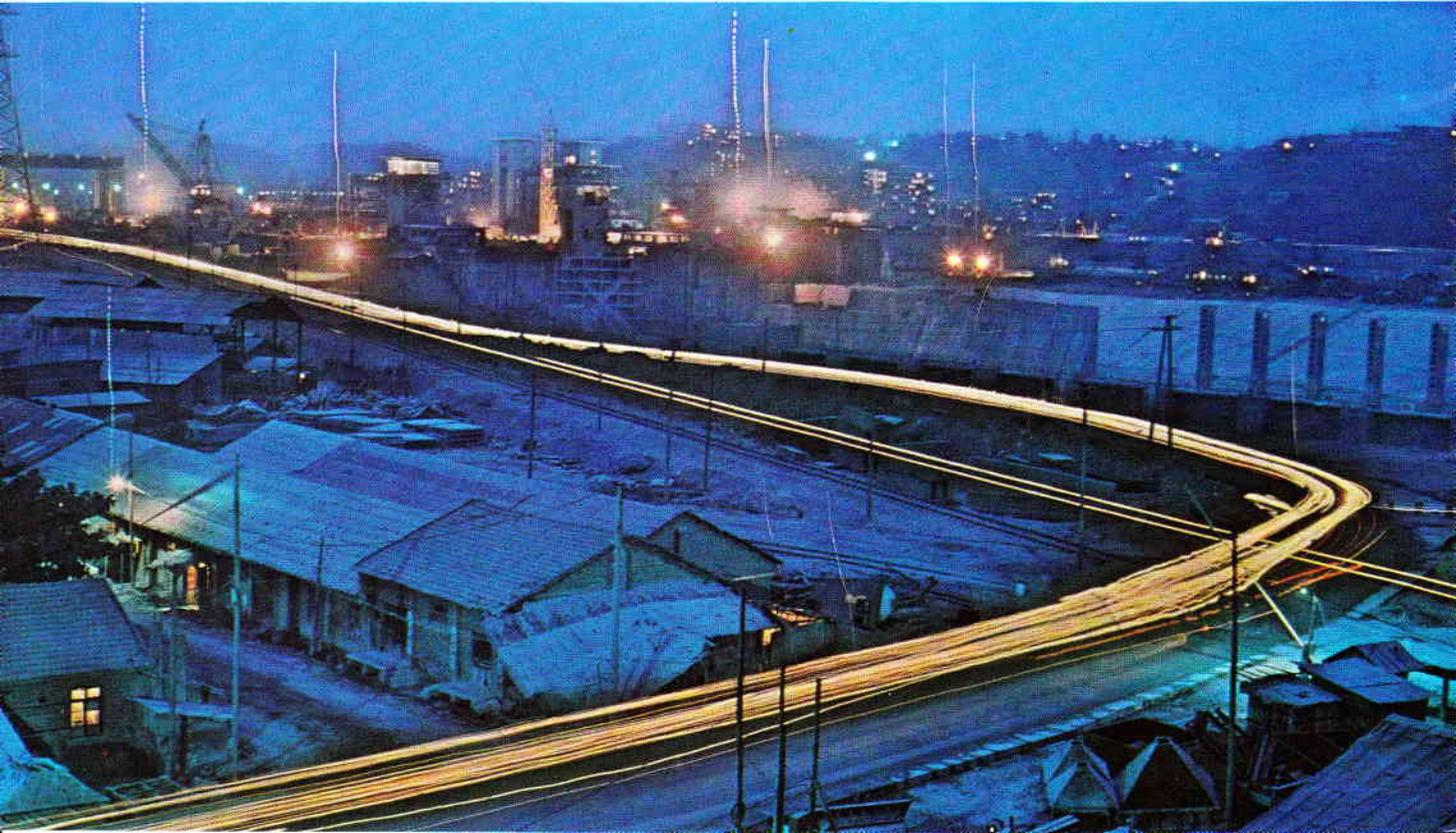


A 220,000-volt transmission line at the Gezhou power station.

Li Fen

Night scene at Gezhou Dam.

Liu Chen



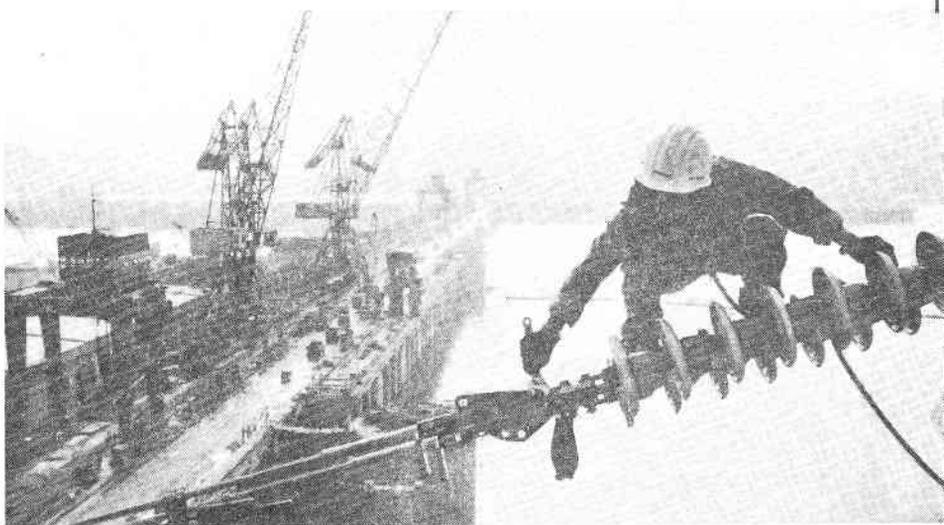
16,000 tons of freight at one time. Along with a hundred or more journalists from every part of the country; I witnessed the test run from the deck of a passenger ship which carried us from the upper reaches of the river through Lock No. 2. The electrically-operated lift had already raised the dam's movable rail and highway bridge to allow us to pass. The upper mitered lock gate opened automatically, and closed as soon as we were in. Standing on deck, I watched the lowering water level; the operation was so smooth that I felt as if I were standing on firm ground. We sailed back through Lock No. 3. I timed both passages, and each took less than half an hour.

Navigation on the Changjiang makes up 80 percent of inland water transport in China. But the Three Gorges stretch of the river has always been particularly hazardous, with 16 shoals that ships had to negotiate slowly and at great peril. One day I took a communications launch to the area above the dam to see for myself what had been accomplished. When Gezhouba's 27-bay spillway is in operation, the water level behind the dam rises from 45 to 60 meters or more, creating a 120-kilometer-long reservoir along the course of the river. Where were the shoals? Buried deep below the mirror-smooth surface of the water we sailed on.

On our way back, an engineer named Li told me, "To improve navigation conditions upstream of the dam, our experts have made countless tests using simulation models, and listened to the opinions of captains who have years of experience navigating the river. Mountains and rocks have been removed from both banks and silt-prevention dikes built, thus taming the turbulent current and making ships passages much easier."

Technology Old and New

Pointing to the silt-clearing sluice on the third channel, Li told me that the Changjiang



Perched precariously high above the river, an electrical worker checks connections on a generating unit of the second-channel power station.

carries 526 million tons of silt from the upper reaches annually. If allowed to accumulate, the silt would hamper shipping, and even interfere with the operation of the dam. In other countries, silt is generally cleared by periodic dredging, but, said Li, Chinese engineers thought they could devise a better method: "Our experts studied the experience of Pan Jixun, a Ming dynasty water control expert who lived 400 years ago." Pan had built dikes in such a way that they constrained the flow so that the water carried away the silt.

Adapting this principle, the engineers built a six-bay gated sluice which directs the water toward cement "doorsteps" at the back of the spillway; the water leaps high into the air, carrying the stirred-up silt with it. Thus the silt is swept away automatically. When the gates are closed, "ships sail on still water;" with the gates open, "silt is washed away in torrential water."

As an innovator, the ancient Pan would have been proud of his modern counterparts on the Gezhouba project. Lock No. 2 has a huge mitered gate as high as a 12-story building; each of its two leaves weighs 600 tons. A foreign reporter asked in amazement, "How on earth did you build and install such a large gate?" The answer was that each was composed of ten smaller sections which were welded together on the spot.

Knowing what a difficult and delicate job it is to weld together something of that size which must withstand great pressure, the reporter asked who had done the welding. Our guide pointed to a small crowd of off-duty young men and women who were proudly watching the performance of "their" gates. Drawn from among the best welders throughout the country, these youngsters took their responsibilities so seriously that they scarcely thought or talked of anything but how to do a better job. Even in their sleep, they said they dreamed of doing welding tests. A young man nicknamed "wizard" had worked out a new way of preventing steel plates from distorting during the welding process. His method was adopted, and the gates are completely water-tight.

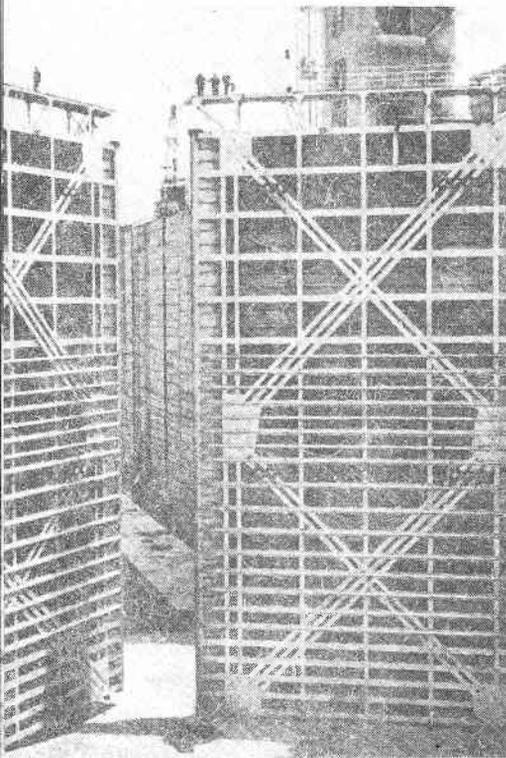
I had read in an American magazine, *The China Business Review*, that these mitered gates were actually the world's largest, and wanted to check this out with the chief engineer. He told me that we should be modest and not make such a claim; even if we don't know of any, perhaps, somewhere, there are larger mitered gates.

Firmer Than Rock

One question the designers had to answer before any construction took place was: Could the different rock strata at Gezhouba — some of



The highway bridge across the third channel.
Yang Xiuyun



Massive lock gates dwarf their human creators.
Hua Ai

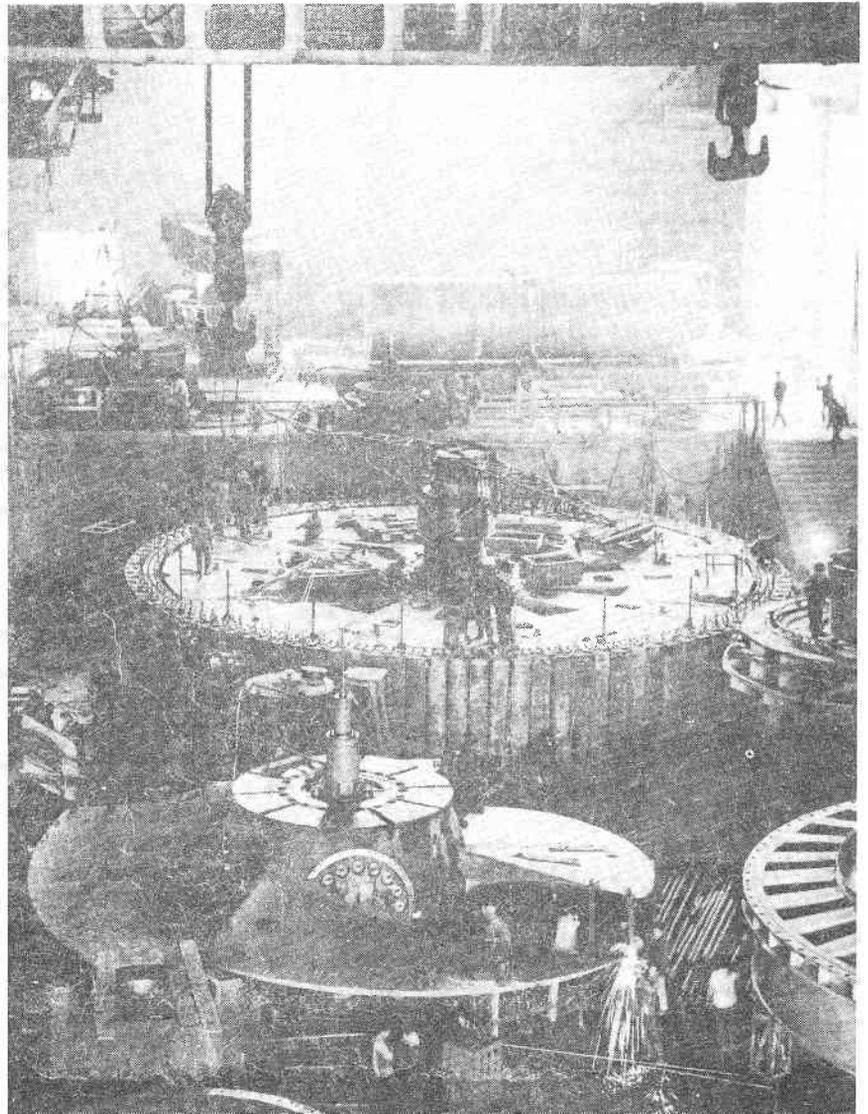
Installing the main component of a 170-megawatt turbine generator.

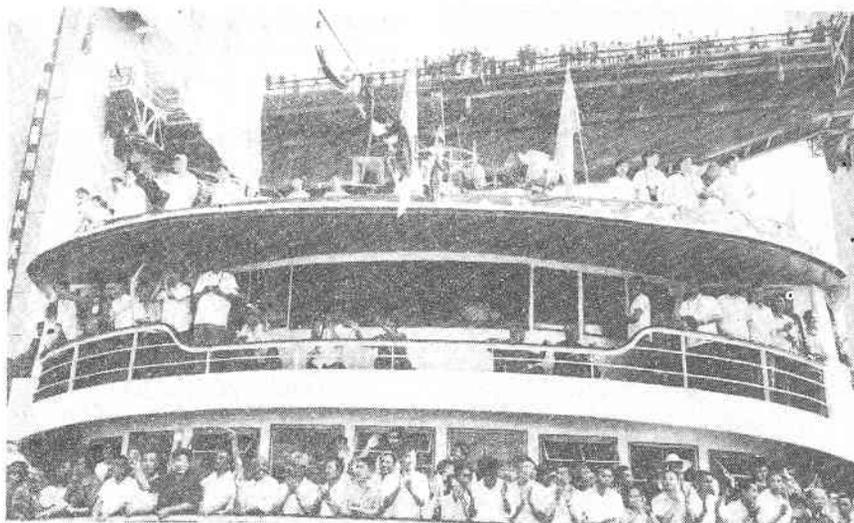
which were soft and weak, liable to shift — be made to support the enormous weight of the dam? Their final solution was another innovation in dam design — concrete foundation pillars driven straight through the weaker rock layers and down to bedrock, 40 meters below the surface. The maximum force each part of the dam might have to withstand was carefully calculated, and historical records of severe floods consulted. The spillway and sluiceway, for instance, are designed to handle more water than the biggest recorded flood ever to hit the river. Each of the lower radial gates of the spillway can withstand a thrust of 4,100 tons.

"We've gone over piles of historical records on earthquakes,"

an assistant chief engineer told me. "The project's design will enable it to stand up to earthquakes as severe as those rated 7 on the conventional scale." I learned that this 67-year-old expert had during construction continually climbed down the 50-meter-deep one-meter-wide exploratory holes to check personally on geological conditions.

I saw for myself the passages in the foundation where the more than 2,500 sets of below-ground monitoring instruments are located. Like doctors monitoring a patient's pulse, temperature and blood pressure, the dam's technicians were carefully watching all the dials and meters which might warn of problems in any part of the structure. So far, every part of





To the cheers of bystanders, a shipload of reporters and other guests passes smoothly through the locks to mark the official opening of the dam.

Liu Xinning

the dam has performed as expected, and tests of the spillway show it even stronger than anticipated.

The spillway remained unharmed this July when a flood — the biggest in China's recorded history — passed through it, with peak flow reaching 72,000 cubic meters per second.

Hydropower

When completed, Gezhou Dam's two power plants will have a total installed capacity of 2,715 megawatts, with an annual output of 14.1 billion kilowatt hours. Just one of Gezhou's 21 turbines will produce more electricity than China's biggest hydropower plant built before 1949. One of the 170-megawatt generating units has already started operation, a year ahead of schedule.

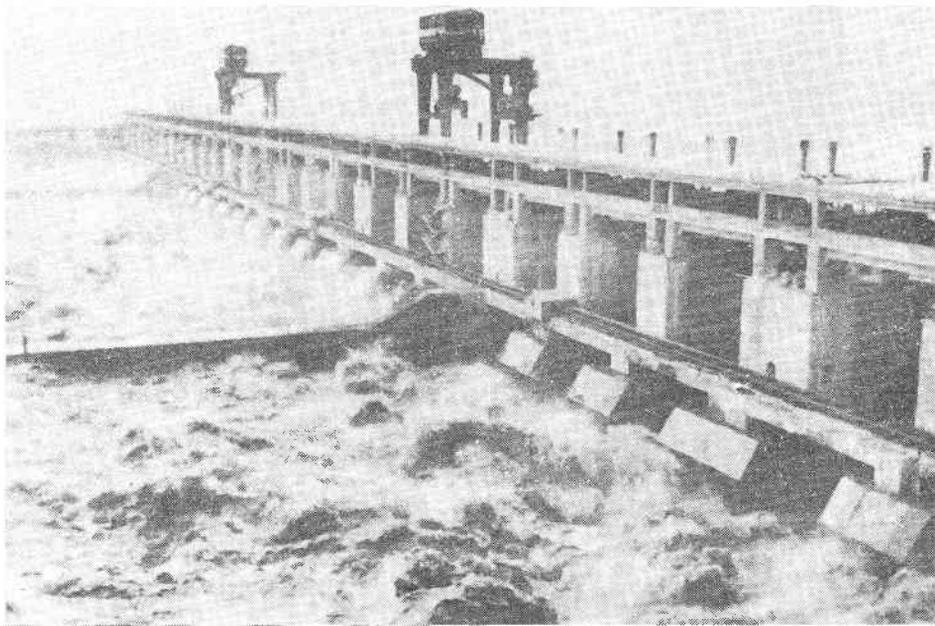
I was present the day they installed a 950-ton electric rotor. We all held our breath as veteran worker Yang Hairu and his assistants operated two massive cranes and the rotor slowly descended. With incredible precision, the workers lowered the huge rotor exactly into place on the first try. I watched veteran

workers from the Northeast who, disregarding the mid-summer heat, were busy installing the high-voltage transmission lines to connect the power plant to the region's electrical network. Team leader Bu Chungun, who had just climbed down from a high steel tower, told me that his workers were in the middle of a "technical innovation craze" — constantly trying to develop new methods of installment.

Every time I stood on top of the dam, I was reluctant to leave. I looked at the mighty river, along whose banks the Chinese people have lived for thousands of years, the river that represents two-fifths of China's potential hydropower. I looked at the dam and thought of the Dujiang Yan, China's oldest irrigation system built 2,250 years ago. Or China's Grand Canal, started in the 5th century B.C. and expanded in the 7th and 13th centuries. We had started to build shiplocks centuries earlier than the Europeans, and had historically been in the vanguard in water control projects. But a weak feudal government and foreign imperialism had left us far behind the rest of the world in the hundred years before the founding of the people's republic. Only then did we start to catch up.

To modernize our economy, we need the power that projects like this can supply. For a large and populous country such as ours, and one with such a long history, Gezhou Dam is an important step, but only a step, on the road to modernization. As I stood on the dam, I felt I could almost hear the marching feet of the nation. □

In July, Gezhou Dam faced its severest test as heavy rains brought the Changjiang to its highest level in over 30 years. The flood waters poured through, and the gates and sluiceways performed perfectly.





Young Dong women in traditional dress on their way to the festival.

Liu Changhong

Musical Courtships

CHEN LEQI



ONE of the year's most important events among China's Dong nationality people is a festival during which young men and women traditionally take the first steps toward courtship and marriage. The festival is held about the time of China's Spring Festival, usually in February.

For young people just reaching maturity, participation in the festival for the first time is particularly exciting as a sign of their new status. By custom, sometime before the big day the young unmarried men were sent by the elders of their village to invite all the young unmarried women of one of several nearby villages to the festival. Flattered to be chosen — especially if the invitation came early in the season — the young women would ask the consent of their fathers before happily accepting. Today, the young women can extend invitations as well as accept them. Once the agreement is made, the invitations of other villages are turned down. Nowadays, the young people have a say about which village to invite, and the permission of the women's fathers is a formality. In the old days, village elders controlled the arrangements much more tightly.

Music and song are an important part of the festival, as they are an important part of the everyday life of the Dongs, whose traditional homeland is in the area where Guizhou, Guangxi and Hunan provinces meet. A good singing voice is much valued, and young and old alike practice diligently. People sing while working in the fields or doing other chores. A greeting or farewell to friends is as likely to be sung as spoken.

On the eve of the festival, the young men go to escort the young

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Dong people of Jitang village, Guizhou province, gather in front of the village drum tower for the year's most important festival.

Liu Changhong

women, with flutes and drums, to the drum tower of the men's village where all important meetings and social events take place. After a rich feast of fresh pork, poultry, fish and various side dishes, the musical instruments are brought out again. Under the eyes of their elders, the young men and women sit in parallel rows facing one another. Accompanied by Dong flutes and home-made *pipas* (stringed, plucked instruments), the young people sing the traditional songs until dawn. Then the young women hurry home for a rest before changing clothes for the next stage of the festival.

When they have dressed in their finest clothes and adorned themselves with silver jewelry, the young women go to the drum tower of their own village to wait. Playing flutes and drums, the young men must walk back and forth between the villages three times before the young women are "coaxed" into accompanying them. Finally, to the sound of laughter and teasing, the pop of firecrackers and the banging of drums, the procession of young people gets under way.

At the site of the feast, a bonfire is lit. In the first circle around the fire sit the elders of the village and invited guests. Next comes a circle of young women, and finally the circle of young men. The mother of each girl sits close to her, ready to rearrange the fold of a skirt, adjust an ornament, or provide a little coaching. For the contest to come tests not only the singing voices of the young people, but their cleverness in improvising new words to old songs.

Moonlight and Love Songs

As the contest begins, male and female singers pair off. The themes of the songs are love and beauty, expressed indirectly with many metaphors and subtle allusions. Usually the male singer starts the improvisation, and the young woman must respond. Then he must answer her verse.

He might sing:

*I think of you, my girl, day
and night,
Come, please come to the
music festival,
Sing, my girl, sing,
Do not disappoint me.
And she might answer:
I'll sing because my fella
asked me to,
I'm no match for him if my
voice is not good;
A knife's not sharp with no
steel on the blade,
I'm no match for him if my
voice is not good.*

A really clever performance brings claps and cheers from the audience, but if one of the pairs gets stuck there are sure to be catcalls and friendly teasing. When all of the young people have performed, there are always the old traditional songs, in which the entire village joins lustily.

Late in the day, the village elders host a feast for the young people, and then it is time to say good-bye. The young men bring

out skewers of grilled pork (a symbol of union) and glutinous rice cakes as gifts for the young women before they escort them home. In the old days, the procession home included three or four men dressed in straw matting and carrying the meat of freshly killed dogs. The dog meat, symbolizing the young men's prowess as hunters, would be distributed among the people of the young women's village, with each household getting a share. Today this part of the ceremony is usually skipped.

When the procession reaches the village of the young women, they lead the men to outdoor spots near their homes. Here in the moonlight the young people are alone at last. They sit long into the night, softly singing love songs. When they are hungry, they eat the pork and rice cakes they have brought along. Young couples who've been eyeing one another may sit close and further their acquaintance. □

An Anthropological View

Though now largely a social and festive occasion, any anthropologist would quickly recognize underlying patterns of deeper significance in the festival. Very similar patterns are found among peoples around the world who are at the stage of hunting and primitive agriculture. The festival in fact is a good example of the ways people use ceremonial occasions to cement the social bonds necessary to their survival.

The festival must in ancient times have served three major functions. First, it provided young people with a socially accepted form of courtship, and gave village elders a chance to look over potential mates for their sons and daughters. Second, the festival helped promote alliances of cooperation and

mutual defense between villages — an important consideration in times when game was scarce or aggressive outsiders were in the neighborhood. In those days, of course, village elders might invite another village on the basis of its economic and military strength, rather than the attractiveness of its young women.

The festival's third function was a simple biological one, reflecting primitive recognition that too much intermarriage over the generations did not produce healthy offspring. So young men sought wives outside of their own village, and because a different village might be invited to the festival every year, the genetic pool was continually enriched and widened. □

Sun Yat-sen's Role in the 1911 Revolution

LI SHU

To commemorate the 70th anniversary of the 1911 Revolution, which is celebrated on October 10, our September issue carried the articles "The 1911 Revolution", "Soong Ching Ling on Sun Yat-sen" and "Sun Yat-sen's Friendship with Communist Li Dazhao". The following is a companion article.

SUN YAT-SEN first learned of the Wuchang Uprising* in an American newspaper in Denver, Colorado. His first reaction was surprise that the uprising had actually succeeded and the revolutionaries were in control of the central China city of Wuchang. Yet from his enforced exile he was unanimously chosen to head the new republic which replaced the overthrown monarchy, and is considered the father of the 1911 Revolution. In the decades before the successful uprising, Dr. Sun had

himself organized a number of revolts which had been crushed. He had created a political organization which united many progressive Chinese intellectuals and had mass support. His own changing ideas about the course and goals of the revolution gave direction to the movement and helped shape the thinking of the Chinese masses who were looking for a way forward.

He once dated his feeling against the rule of the Manchus to 1885, after the weak Qing dynasty government showed itself unable to defeat an attack by French forces—a situation to make any patriotic youth feel humiliation. But for a long time he had hoped for reform. In 1894 he tried to present a petition to the powerful

Qing government official Li Hongzhang asking that the government strive to make the country prosperous and militarily strong. This was soon after the defeat of Chinese troops by Japanese aggressors in the Sino-Japanese War of 1894. He thought Li Hongzhang was "an official who understands the times," according to an account by a close follower. But the only answer that came from Li was that he could see him after the war.

Ready to Overthrow

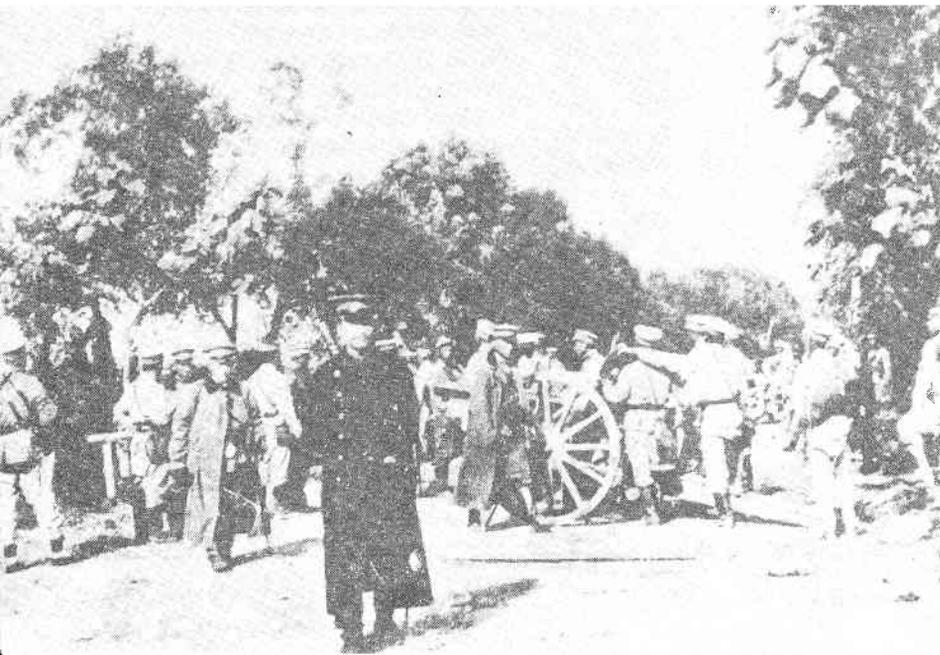
This attitude and subsequent military defeats intensified Sun's feeling against the dynasty. He gathered together a handful of his supporters and founded his first anti-Qing underground organization, the Xingzhonghui (Revive China Society). He also took advantage of the prevailing dissatisfaction after the Sino-Japanese War to try an armed uprising in the summer of 1895, hoping to seize the Qing government headquarters in Guangzhou (Canton) as a base. Someone informed on the plan and munitions that were to come from Hongkong did not arrive on schedule, so the Guangzhou uprising was aborted before it could even be launched.

Though unsuccessful, this attempt produced an unexpected but beneficial result. It created widespread publicity for the revolutionary movement. The Qing government panicked at this sudden outburst. From then on, the name of Sun Wen, as he was then known, was one to be dreaded.

*For the story of the uprising, see "The 1911 Revolution" in the September China Reconstructs.

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The artillery of the revolutionary army in the Wuchang Uprising.



He fled to Hongkong where the authorities deported him on orders from the Qing government. Then, while he was in London, the Chinese embassy there kidnapped him. He managed to smuggle out a note to his old teacher, Dr. James Cantlie, then living in London, who exposed the affair and it became an international incident. The Qing government's persecution of him defeated its own purpose. Sun Yat-sen became known to the world as the man who was trying to make a revolution in China.

These early unsuccessful attempts made it impossible to pursue his revolutionary activities inside the country. Thus he lost the opportunity to strike direct root in its politics and society. His exile did, however, allow him to observe and understand at first hand the political and social systems of the Western countries. By early in the century he had formulated the theoretical framework of his Three People's Principles, Nationalism, Democracy and the People's Livelihood. At that time his idea of nationalism was still limited to ending the rule of the Manchus, but it was something that could appeal to the masses and become a rallying point. The Tongmenghui (China Revolutionary League) founded in 1905 used this slogan to unite several other revolutionary organizations.

The Three People's Principles distinguished the Tongmenghui from the other societies by giving it more clearly the character of a group dedicated to bourgeois revolution. At the time some people advocated that the organization be called "Anti-Manchu Alliance". But Sun explained that the aim of the revolution was not only to fight the Manchus; its ultimate goal was to abolish the monarchy and establish a republic. In a speech on the first anniversary of the *Minbao* (*The People's Newspaper*) he was even more specific: Some members of the organization had ideas of restoring a Han emperor after overthrowing the Manchu emperor; such thoughts should be banished, he said.

He was very firm on the point of establishing a republic. "Over the past thousands of years," he said, "autocratic monarchy has always been the political system in China. This form of government is not what equal and free citizens would subscribe to. To successfully eliminate this kind of system, it is not enough to launch a national revolution. It is imperative to launch a political revolution as well." He believed that "a political revolution will lead to the establishment of a democratic constitutional government," of which he considered the French type the most suitable form for China. He was resolutely against monarchism, saying "Any revolutionary who harbors monarchical sentiments will spell the country's doom." Because anyone who would seize power in China always considered the country as his personal property inevitably any struggle was to gain control of everything, he added. "But if he were not successful, he would settle for cutting up the country and dividing it into local satrapies which lasted one or two hundred years. . . . Therefore, we must surely let the masses rise up and revolt and establish a national government." Though in this speech, Sun Yat-sen did not show concretely how this democratic government would be established nor what form it would take, the goal of abolishing the monarchy and establishing a republic gained very wide support and became the guiding principle of the revolutionary movement.

Revolution vs. Reform

In order to unite all anti-Qing forces, Sun Yat-sen many times proposed cooperation with Kang Youwei and Liang Qichao, leaders of the reform movement of 1898, which sought to establish a constitutional monarchy. Both were considered rebels by the Qing government, but Kang, a thoroughgoing monarchist despite his desire for reform, considered himself a tutor to the emperor and that it was beneath him to meet with one so lowly as Sun.



Sun Yat-sen, after his inauguration as Provisional President of the Republic of China in Nanjing.

This made Sun Yat-sen see more clearly the nature of the reform movement. In Honolulu in 1904 he initiated a series of debates between the Tongmenghui's paper and the reformists' paper edited by Liang Qichao. The argument was over whether reform or revolution was the most pressing political problem of the period. The debates showed up the lack of political ideological development of both groups. They revealed their own biases on a number of major problems and their lack of serious study of the issues. But it did show that the reformists' answers to China's problems were insufficient, and Sun Yat-sen's revolutionaries broadened their influence. The idea of a republic became acceptable to more people.

Liang Qichao faced a contradiction within himself: on the one hand he dreaded an upheaval, so shunned the idea of violent revolution; on the other, he did not really believe the Qing government capable of making the necessary reforms. He tried to beg off from the polemic and indirectly suggested it be stopped. But Sun Yat-sen and his fellow leader Huang Xing did not agree. The re-



Sun Yat-sen's work to unite revolutionary groups of various provinces to found the Tongmenghui (Revolutionary League) in Tokyo, Japan in August, 1905 gave impetus to the revolution.

formists finally stopped publishing their paper—for a variety of reasons, one of which was that they had tired of the polemics.

The debate had also greatly helped the revolutionaries clarify their views, thus giving them a clearer program which attracted greater popular support.

Sun Yat-sen said that from the Guangzhou Uprising in 1895 to the Wuchang Uprising there were ten unsuccessful attempts at revolution. Most were led by him. Although they failed, each blow made the revolutionaries more determined. The biggest was to be a revolt of troops in the Qing army in Guangzhou and takeover of government offices on March 29, 1911. It involved careful planning and concentrated effort by Sun Yat-sen, Huang Xing, Zhao Sheng and others. All personally led the rebels in attacking the main government departments. They were outnumbered and suffered a tragic defeat. Huang Xing, Zhao Sheng and others narrowly escaped by fleeing to Hongkong. Huang Xing abandoned the revolutionary movement, and in his frustration turned to plotting an assassination. Zhao Sheng lost all hope and died in despair. But Sun Yat-sen, while he was still consoling his comrades, was already collecting funds for another uprising.

The leaders of the Tongmenghui in Hubei province, where Wuchang is located, were Sun's staunch fol-

lowers. On learning that the Guangzhou Uprising had failed, Sun Wu, who was to become chief-of-staff of the military government after the Wuchang Uprising, said, "We thought this uprising in Guangdong would certainly succeed, and we in Hubei and Hunan provinces would hold follow-up ones. Now there is no hope for Guangzhou, and it depends on us to stage the first uprising, after which we will call on the other provinces to join us." Sun Yat-sen was surprised by the success of the Wuchang Uprising because word of the Hubei-Hunan revolutionaries' plans to take action had not yet reached him, but in fact it was launched in his name. Xiong Bingkun, who fired the first shot at the Wuchang Uprising, later recalled, "At dusk on the eve of the uprising, Luo Zigang said to me, 'Do you know that the situation outside is getting tense?'"

"I said there would be something big tonight.

"Is it really led by Sun's party?" he asked.

"There are different groups, but who else but Sun Yat-sen could be considered the leader," I said, and he went off satisfied."

From this we can deduce that "Sun's party" was really an important factor in generating people's trust in the revolutionaries.

*Referring to the fact that the accidental explosion of some munitions had set the police combing for the revolutionaries.

The first foreign policy statement made by the revolutionary government was issued in the name of Sun Yat-sen, while he was still en route from the U.S.

Sun Yat-sen made a triumphal return to Shanghai on December 25, 1911. On December 29 he was elected Provisional President of the Republic by a meeting of representatives of 17 provinces that had declared themselves independent of Qing dynasty rule.

During the negotiations between the revolutionaries and representatives of the Qing government, Sun Yat-sen was worried that the revolution might be crushed by foreign intervention as was the Taiping revolution of 1851-1864. At first he thought the best way was to use Yuan Shikai to force the abdication of the emperor. Even though Yuan might usurp the power for a time, it would not be hard to deal with him. His idea proved correct. After Yuan became President of the Republic, he attempted to make himself emperor. His scheme, however, failed within 100 days.

By hindsight we can see that the turmoil following the 1911 Revolution was unavoidable. The republican system was taken from the West, and the Chinese bourgeoisie, immature politically and economically, had no experience in wielding power. Sun Yat-sen was a great man who understood the trend of the times. After the October Revolution in Russia, he saw that he must take the road of the Russians in order to lead the Chinese revolution to victory. Very soon afterward he formulated his three major policies of alliance with Russia, cooperation with the Chinese Communist Party, and support of workers and peasants, and re-interpreted his Three People's Principles into a thoroughly anti-imperialist and anti-feudal revolutionary theory. Based on the experience of the successes and failures of the 1911 Revolution, it played a decisive role in the development of new revolutionary struggles, and made a great contribution toward the final victory of the Chinese revolution in 1949. □

What Happened in the Countryside

PENG XIANCHU

EIGHTY PERCENT of China's population lives in the countryside. At the time of liberation in 1949, the majority had little or no land; the landlords and rich peasants — about one-tenth of the rural population — owned 70 to 80 percent of the land. Exploitation by them, taxes and extortion by officials, and recurring natural calamities kept the peasants in extreme poverty.

Land reform was completed throughout the country by the end of 1952. Forty-seven million hectares owned by landlords and rich peasants (who like landlords made the greater part of their income through exploitation of labor) were taken over and redistributed to 300 million peasants with very little or no land.

After the land reform, agriculture began to move on toward collectivization. Collective effort and other achievements in economic construction did a lot to develop agriculture. The area under irrigation has increased from 20 million ha. in 1952 to the present 45 million. There was hardly any agricultural machinery, chemical fertilizer and electricity in the countryside before liberation, but now tractors, irrigation equipment, chemical fertilizer and electricity are widely used. Twice as much grain and more than twice as much cotton as in 1952 are now being produced, basically solving the problem of feeding and clothing China's present population of nearly one billion — twice that at the time of liberation.

After the land reform, individual families lacked tools, funds and often the technology for farm-

ing by themselves. To overcome these lacks they developed the mutual aid team. From two to a dozen households, each tilling its own land, helped each other out at busy times with labor and sometimes with tools, by permanent or temporary arrangement. Between 1951 and 1953 such mutual aid teams helped many farmers who, unable to make a living from their fields, might have had to go deep into debt through borrowing or selling their land, thus creating conditions for the return of landlordism.

Later these teams became more permanent, with twenty to thirty households. They pooled their land into agricultural producers' cooperatives and worked it together, but still retained title to it. The income from their collective efforts was distributed according to the

amount of labor done, and there was also payment for use of land according to the amount, and for use of tools.

EXPERIENCE showed that collective agriculture was the best way to promote production, develop water projects, resist natural disasters, buy machinery and introduce new technology. The above lower-stage cooperatives, as they are called, (670,000 had been set up by 1955), did help in this direction, but soon it became clear that these aims could be achieved better if the land was owned collectively. So in 1955 a movement began to change these cooperatives to fully socialist or "higher-stage" co-ops. In these, the land became collectively owned. Thus payment was no

Wu Fengqi's family are known as a "5-ton household" after bringing in an excellent crop of grain on their contracted land this year.



PENG XIANCHU is a staff reporter for China Reconstructs.

longer made for it and for tools. Families kept their hand tools, but larger equipment was purchased from them by the cooperatives. Income was distributed only according to work.

It was originally planned that this process of transformation from lower to higher stage co-operatives would take 15 years or more. But in the summer of 1955 there was a Leftist tendency which placed too much emphasis on speeding up the process. Under such pressure, most lower-stage cooperatives changed into fully-socialist co-ops. Within a year 87.8 percent of China's peasant households were in fully-socialist co-ops (the remainder were mainly in minority areas where land reform and subsequent processes began at a later date).

Soon after this, in 1958, came the Great Leap Forward, now by retrospect viewed as a rash move. The cooperatives were urged to combine into larger units. Within a few months groups of higher-stage co-ops merged to form 26,000 people's communes; 99 percent of all peasant households became commune members and any still-existing individually-owned land was swept into communes. Composed of several former co-ops, a commune was on a much larger scale and it had a higher degree of public ownership. Each household was permitted to have a small private plot for growing vegetables for the table or what it wished, but influenced by the ultra-Left tendency between 1966 and 1976 during the "cultural revolution" in many places, these small household sideline production activities were declared to be "capitalism" and cut out.

Such haste to achieve a higher degree of collective ownership did not take sufficiently into account the actual situation in the countryside and the level of commitment of the peasants — or perhaps one could say this latter was over-estimated. After a thousand years of small-peasant economy there had not been the long time necessary to develop the concept of devotion to a large, often imper-

sonal collective. Peasants who had worked hard in lower-stage co-ops, where they knew everybody and could see the direct result of their labor, started to slack off in the larger collective. Furthermore, whatever feelings of responsibility to the collective or pride in good work which had been built up were badly eroded in the years of confusion of "cultural revolution".

LABOR was rewarded with work points fixed according to the job. But often the points did not accurately reflect either quality or quantity of work. So there was little material incentive for an individual to do a better job, and ideological education itself could not bear the burden. Centralized planning encouraged setting production quotas from the top and in general commune brigades and teams had little opportunity to contribute to such decisions. Grassroots leaders in the brigades and teams lacked managerial experience. Though much was done to improve natural conditions through collective water and land improvement projects, many areas remained very poor. Even people in the better-off areas did not prosper as fast as they had hoped.

Beginning in 1979 policies have been instituted to improve the situation in the countryside. These include raising the purchase price for agricultural products, production teams having more say in decisions on production and other matters (roughly comparable to that in the former lower-stage co-ops); and the responsibility system, in which income is linked to output; private plots restored where they had been cut out, and reasonable expansion of them; rural fairs where peasants can sell their produce; development of diversified farming and sidelines; and arranging production in a flexible way to suit local conditions.

MOST important of these is the responsibility system. The most general way to do this is by contracting for production with the individual household. While maintaining collective ownership

and unified management by the commune production teams, groups of commune members, households, or in some cases individuals, have responsibility for certain tasks and contract to produce a certain amount which goes to the team to be sold to the state. In agriculture the output is set according to the condition of the land, and equivalent quotas are set for work in forestry, stockraising, fish breeding, and locally-run industry and trade. After fulfilling the contracted amount they may keep the rest of their production for their own use or sale. This is an incentive to greater production and better management. In cases where the contracted quota is not met, there is a penalty. Contracts may be for one year, or more than one. In many places plots of land are farmed by the same contractor for three years in succession.

Contracting with the household is now being done in a great many production teams where the collective economy is highly developed and the peasants' livelihood has already improved considerably. Among the 12,119 production teams in Beijing's suburbs, 8,484 (70% of the total as of May, 1981) have adopted this system. It is also in use in many other provinces and with good effect. The increase in production benefits the state, brings the teams and brigades more funds to use for their project and welfare expenditures, and of course benefits individual peasant as well.

In some districts where natural conditions are not so good and productivity is low, the system of "all-round contracting with the households" has been adopted. This measure has been interpreted by some people abroad as a return to individual farming. Actually, it does not cut all ties with the collective economy. Land, tools and other means of production continue to be owned by the teams and through them there is still a unified plan for production. The team remains the main unit of the collective economy and commune members are still viewed as working in the collective economy. □

Report from Anhui

Greater Responsibility on the Farm

PENG XIANCHU

CHUXIAN COUNTY in the east China province of Anhui was always known as one of the country's poorest regions. Located in the valley of the Huaihe river, it suffered from a recurring alternation of drought and flood. A local folk song tells how natural disasters used to occur nine years out of ten, and people would go out begging or sell their children to keep them alive.

After liberation in 1949 people collectively undertook much water and land improvement work and the situation got better, but because of poor natural conditions and mistaken policies this area still remained very poor. In the past three years, however, things

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have begun to change more rapidly with the institution of systems for greater job responsibility in farm production, in which payment is linked with quality and quantity of work. Responsibility, instead of resting with the commune production team, now rests with smaller groups or with the household. Of several different forms now being tried in Chuxian county, most common is the type called the "all-round contract with the household", which is also being promoted in some other parts of the country.

Previous Experience

Chuxian county had some earlier experience with such things. At the outset of the 60s — often called the "hard years" for their bad

weather and economic setbacks — a system was introduced in Anhui province and some other areas known as "contracting production with the household". The production teams under the communes assigned pieces of land to individual households, which contracted with the team to meet specified quotas. After the harvest, the team sold the contracted produce to the state and otherwise distributed it among the team members in a unified way: any output over the quota or a percentage thereof was kept by the household. Responsibility for the contracted amount rested solely with the household, but the more

Interest in scientific farming has grown since the institution of the responsibility system. A new variety of tomatoes developed by this farmer has a short growing period and yields more than 75 tons per hectare. *Xinhua*

Farm households pooled funds to buy their own hand tractors.





A family-owned flock.

it produced, the more it earned. This system provided greater incentive, but later after being attacked as "taking the capitalist road" it was stopped.

The Songwang production brigade in western Chuxian county is a sparsely-populated area of poor soil. In the last 20 years the 12 production teams there survived only with grain from the state. During a severe drought in 1978, even drinking water for people and draft animals had to be brought in by truck by the county. That year, as a measure to help the people tide over the difficult period, the brigade leaders decided to let its members keep all of whatever they planted and harvested. This spurred the people to find new ways to store up water from the rains that came after the drought, and to race against time to plant barley, beans and late rice. A modest crop was won, helping to make up for the losses from bad weather.

That autumn members of the brigade, seeking to preserve some of the initiative that had surfaced, requested that the production quotas of the teams under it be further broken down and assigned to individual households. The brigade leaders agreed to try it with wheat and rapeseed, and the households went right to work planting winter crops on land al-

lotted them. The next summer, every team in the brigade wound up with an abundance of produce in spite of continued drought. One team which had never harvested more than a ton of rapeseed in any year actually had a total of four tons. Rapeseed production for the brigade as a whole showed a 9.4-fold increase over the previous year.

Having discovered the advantages of the responsibility system, the next year the Songwang brigade extended it to all crops and other undertakings. Grain output rose by 77.7 percent over 1978's. There was sufficient to eat and some to sell for cash.

The word got around, and the Linchang production team at the Danzi people's commune wanted to try the responsibility system too. Poverty had caused seven of its 14 households to leave in 1978. The remaining had a meeting on how to carry on the work. The consensus: Try the new system. The commune leaders were willing. Grain output in this team — 19 tons in 1978 — shot up to 40 tons in 1979. For the first time in 20 years the team was able to pay in full the state agricultural tax and fulfill its quota of grain to be sold to the state. It also began to pay back previous state loans, and laid aside some grain in the collective reserve.

The news about the Songwang brigade and the Linchang team's success spread through the county. By 1980 most of its teams were making production contracts with the household. Last winter and spring they adopted one form that is a further refinement of the contract system known as all-round contracting with the household, one of many ways being experimented with in some other areas.

The All-Round Contract

It works like this: In consultation with the peasants, the production team, while keeping the land collective, divides it into shares, each with some good and less-good fields, and both near and far plots. Each household is assigned such a section, the size depending on the number of able-bodied workers.

Leadership and planning is done in a unified way by the team, and draft animals and large farm implements, like the land, still belong to the collective. A contract is signed between the household and the production team which stipulates how much land the household is to farm and what amount of grain or other crops and produce such as pigs, fowl and eggs it should sell to the state. It also stipulates the share the household must pay of the team's total agricultural tax, and how much money it should hand in for the team to use for team projects, welfare and other expenses. Whatever money or produce is left over after the contract is fulfilled belongs to the household. The principle of "to each according to his work" which continues under socialism is thus carried out.

Such a contract is thus at the same time a production plan and a scheme for distribution. It is signed by the team leader and the head of the household, with the production brigade leader as witness. In this particular place, the household makes its own arrangements with regard to type of seed, quality of cultivation, fertilizer used and labor put in, although in some areas the team assists with these.

The all-round contracting system relieves the team leader of the



A family transplants rice on a field for which they are responsible.

This family earns over 1,000 yuan a year raising silkworms in their spare time.

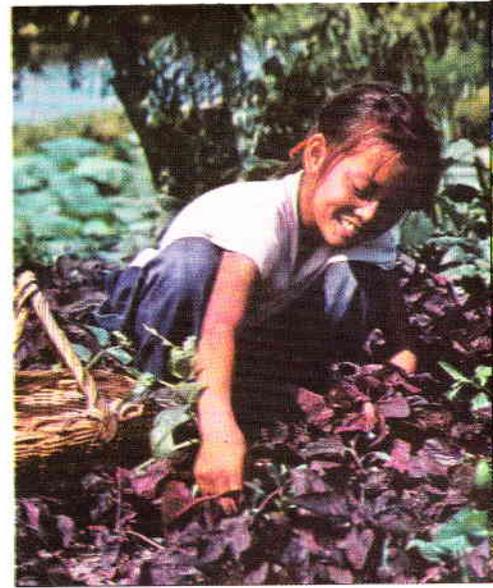




Thirty years of collective effort waters Chuxian county fields, as through this reservoir.

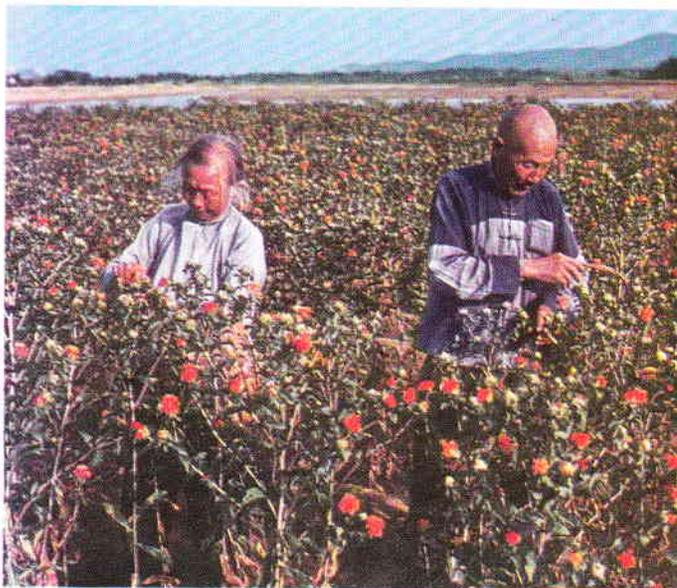
The team raising fish in the reservoir has a contract, too.

As everywhere on the farm, kids work. This girl tends vegetables on the family's private plot.

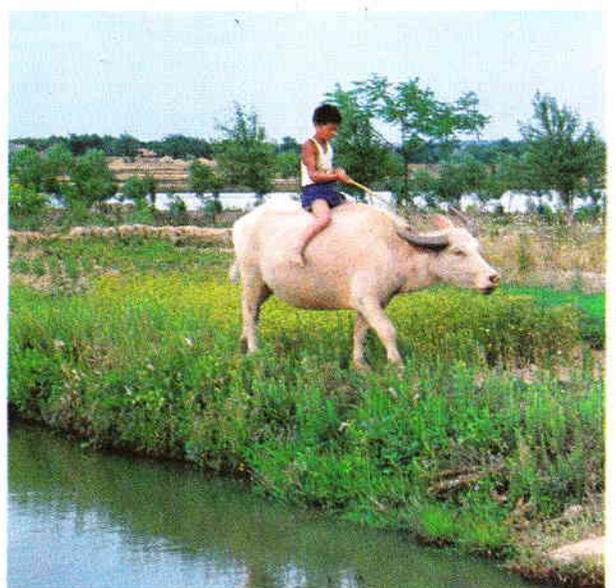




The light job of gathering safflowers was contracted to Wang Daobao, 74, and his wife.



A familiar old China scene: boy and buffalo.





Families are now permitted to own draft animals, these four belong to one household.

Now there is a surplus of grain and people are eager to sell it to the state.

Photos by Xie Jun



burden of carrying out the plan, and simplifies administration. It does away with the complicated process of redistributing part of the produce handed in to the team. By May 1981, all but 80 of the county's 1,798 production teams had instituted all-round contracting.

The responsibility system has been instituted in forestry, animal husbandry, fish raising and sideline production. Some contracts are according to specialized functions. Payment is always directly linked to output. Below are some examples of how it is done.

The Shangzhuang brigade has a small area planted to trees with 0.27 hectares of pear orchards, 530 timber trees, 0.2 hectares of saplings, 0.07 hectares of newly-planted bamboo, and 1.33 hectares of tung trees. The brigade has let out the tree farm under contract to a forestry group formed by two of its members. The contract stipulates that all trees belong to the brigade, but for tending them the group keeps all the income from the pears. The brigade gets saplings and all other proceeds from the trees. The group must keep the trees in good condition. Timber trees must not be damaged or reduced in number; felling is to be done, when necessary, by the brigade, subject to authorization by the people's government. The sapling plots must produce 20,000 saplings a year, to be turned over without charge to the brigade, which will then supply them — also free of charge — to the members of the various teams. The contract is for three years.

Some teams also contract the operation and upkeep of tractors to tractor crews set up by commune members. The Liwan production team has a large 50 hp tractor which it has given out under contract to a crew formed by two mechanics. The crew is to maintain and operate the tractor for working the land of brigade members at per-hectare rates. They are to hand in 12,000 yuan of the income from it to the brigade annually, and the brigade pays them 1,200. They may also keep 10 percent of any income

over the 12,000 yuan figure. The brigade provides a fixed amount for fuel and new parts; if there is any saving in this the crew gets to keep it, but if expenses run over this figure, they must pay them.

A hand tractor was purchased by one production team in 1975, but because of poor management it was underused. Then it broke down and the repairs would have cost more than the team thought it was worth, so the tractor sat and rusted on the edge of the village. Last year, a mechanic, seeing some future advantage to himself from the 600 yuan he would have to spend on new parts, was willing to put it back into service. A three-year contract signed with him stipulates that he is to hand in to the brigade 100 yuan of the income from it the first year, 200 the second and 300 the third. Any income over that he keeps for himself, and he must pay for operating expenses. He had it back working within a month.

Another production team brought 150 rabbits early in 1980 as part of a plan to develop sale of rabbit meat as a sideline. Three team members were put in charge of them but under the old system they got the same number of workpoints for the job whether or not the rabbits flourished. The result was that only 58 rabbits remained at the end of the year. To save the rabbits, the team drew up a contract with Lao Xu, the best of the three original tenders. For this first year, it requires only that he maintain the 58 in good health as breeding stock. He does not get any pay for tending them, but can keep all the income from the sale of new rabbits born. He gets his whole family to cut grass for them. Next year the team may get a greater return.

In 1980 one production team contracted out 14 hectares of tea plantations to four households. Previously, 228 people had tended this tract, but hoeing was done only once a year, fertilizer was not used efficiently and tea picking proceeded slowly. Now under the care of the members of the four households, hoeing is done twice,

fertilizer is applied more scientifically, and in 1980, 2,250 kg of tea leaves were picked, 60.7 percent more than in the previous year. The income of the contracting families was twice that for the previous year.

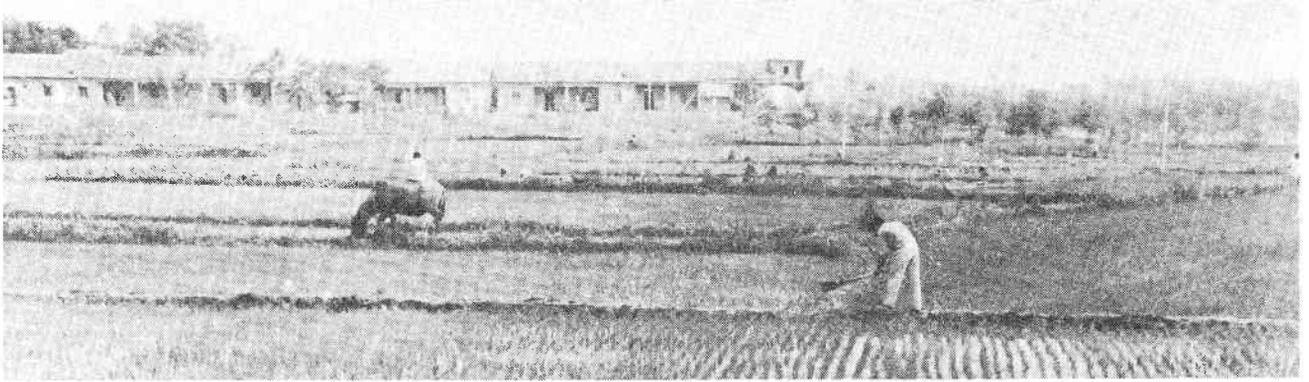
The Peasants Are Happy

The responsibility system has brought about a marked increase in agricultural production in Chuxian county. The first household one walks into in tiny Mengwa village in the mountains is that of Ren Yihua. Last year his family harvested more than 5 tons of grain. They didn't have enough space to store it and had to use one room of their house as a temporary granary. Another household had to use two rooms. Six of the 20 households in the village and 760 of the 54,000 peasant households in the county got more than five tons.

In the beginning, the peasants, to insure that they would have enough grain for themselves, did not readily sell it to the state and the state purchasers had to go out and urge them to sell. Now fears of scarcity have been allayed and there are long queues of peasants with handcarts and baskets of grain in front of the purchasing station.

There is an abundance of rapeseed to sell to the state purchasing station.





New tile-roofed brick homes built by Chuxian county commune members in the last two years.

Photos by Xie Jun

With more cash in the peasants' pockets, new houses are appearing amid the old, run-down ones in Chuxian county villages. In 1980, 11,800 *jian* (a unit of housing based on the space between two beams in a traditional-style building) of new brick-and-tile housing went up in the county. To the cheerful popping of firecrackers, 4,200 families moved into new homes. Feng Dehou, a member of the Bali production team, used to have only three *jian* for the nine members of his family. In 1980 he built an additional six of brick and tile. On the day he moved in he celebrated by getting the commune film projection unit, for a fee of 15 yuan, to show two feature films in front of his house for the whole village to see.

There is a general increase in interest in scientific farming methods under the new set-up, for their effect on individual or household income is easier to see. The team's agricultural technician is busier than usual as peasants drop in one after another to make inquiries.

For greater efficiency specific jobs are handled by special teams. The peasants welcome the new high-yielding hybrid strains of rice developed by China's agronomists, but germinating it for seedlings is a highly technical process. If anything goes wrong, the seeds are a loss and planting is delayed. Last March six members of the Danzi commune, all of whom had had some specialized training, set up a company for growing rice seedlings. They sign a contract with the peasant-customer, who guarantees that the seed he supplies is dry and free

of foreign substances, and the company guarantees a 95 percent germination rate, good quality and delivery before a certain date. The fee for processing a kilogram of seed is 20 fen. In three months the company germinated 2,000 kg of seed for 700 households.

Problems to be Solved

Naturally a change in system bring new problems.

The use of water is one. A large number of reservoirs, ponds and irrigation ditches were built through collective effort in the past 31 years, but they still cannot meet the needs of a developing agriculture. During dry spells everybody wants the water first and as much of it as their fields will take. But those closer to the ditches may get most of it and those further away will not get any or get it too late. Now water management committees set up by the peasants themselves have drawn up agreements stipulating the order of precedence, length of time of irrigation and method of payment for use of water.

Another problem is that a household may not have enough labor power to do a big job all at one time, as for instance transplanting rice seedlings. One man solved his problem by getting 26 neighbors, relatives and friends to help him for one day. All he had to supply was wine and meal for them. He will go to help others when they need him.

Draft animals are being overworked. There is a shortage of farm machinery in this region and the main tractive power is provided by water buffaloes. In some

production teams there are not enough to go around and the team members all want first chance at using them when the busy season starts. When they cannot come to agreement they draw lots. Sometimes those using an animal try to get the most out of it and drive it without rest until—as has happened—it drops dead from exhaustion. The government is now helping teams short of animals to purchase and breed more.

A fundamental problem is the labor-short household. Six to ten percent of the farm households are not very skilled at farming, or lack labor power, either on a long-term basis or temporarily from, say, illness. In these cases, mutual assistance from friends and neighbors cannot really solve the problem. (Another group of households—old people who are unable to do full labor and have no children to support them, dependents of persons who died fighting for the revolution, and families of men in service who lack sufficient labor power—do not present a problem for they get assistance from the state and the collective. These are called the "five guarantees" families, whose food, clothing, medical care, housing and burial expenses are guaranteed.) For families in the first group above, the county government is working out measures for relief and assistance. One may be to increase the amount of money these households are permitted to borrow from state banks.

The problems are many, but the responsibility system is still only in the trial stages and more experience will be needed to iron them out. □

Advertising Reappears in China

DENG SHULIN

MAKING *jiaozi* (dough-wrapped meat) and other wheat items, staple foods of north China, is hard work. Cooks in restaurants and canteens naturally would prefer to do it by machine instead of by hand. But what if they don't know such machines exist, or that they are available?

The small Beijing No. 2 Service Machinery Plant near Tian Tan Park (Temple of Heaven) produces machines to make *jiaozi* and steamed rolls, to cut meat and vegetables and to mix dough. Although the plant's annual output before 1980 was only 700 units, it couldn't sell them. In the fourth quarter of 1980, as their unsold inventory piled up in the warehouse, the managers of the plant decided to try advertising.

On December 2, China's central TV station broadcast a commercial for the plant's dumpling

machines. Fifty inquiries were in the first day's mail after the broadcast, and 353 machines were sold within three months. From January to October of 1980, only 349 had been sold. Now orders arrive constantly from China and abroad.

Another example comes from the Jiangxi Heavy-Duty Machine Tool Plant in east China. The state had invested 5.6 million yuan in the plant over a ten-year period, but in 1979, when many of its customer-plants were closed down in the economic reform, the plant lost 4 million yuan. In June of 1980, it began advertising on television, and new customers at home and abroad have made the plant profitable again.

Advertising, clearly, is useful in socialist China. In fact, there was advertising in China in the late 1950s and early 1960s. But in 1967,

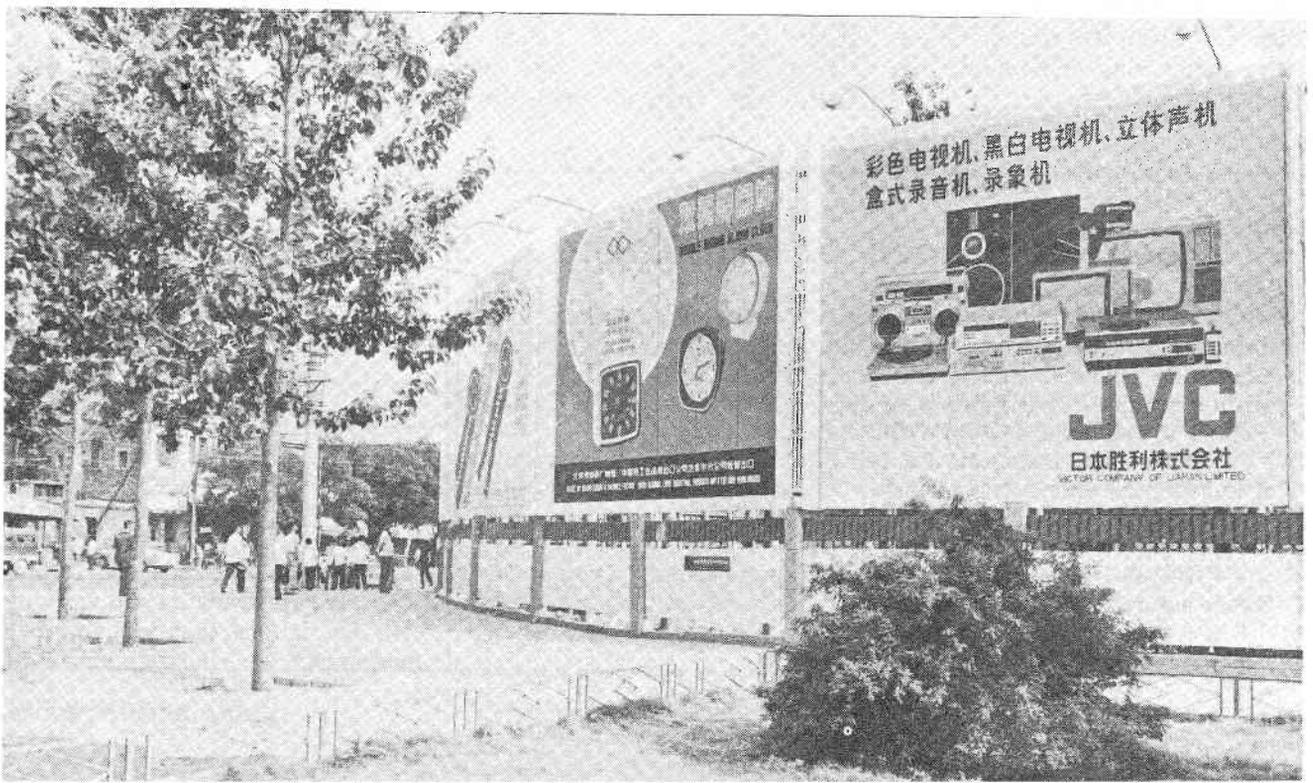
as the "great cultural revolution" began, advertising was criticized as a symbol of capitalism, and it disappeared from China for more than ten years.

No Class Character

As part of the economic reform begun in 1979, many enterprises were thrown on their own resources; to survive they have to promote the sale of their products. Hence, advertising.

The reappearance of advertising caused discussion and led some foreigners to shake their heads. "This is because we hadn't used advertising for a long time," said Feng Yunxiang, vice-director of the Beijing Advertising Art Company, "and also because people had held different views of it in the past. Some people believe that it derives uniquely from, and

Street-corner billboards in Beijing.





Chinese advertising people hope to improve the content and appearance of print ads by advising new advertisers.



So far, commercials have been greeted as useful and entertaining additions to television programming.

Photos by Zhang Jingde

serves only, capitalism. But many years of experience have shown that if a socialist country has a commodity economy, it must also have advertising. Advertising in itself has no class nature; both capitalism and socialism can use it."

Advertising can be a lubricant in promoting production, guiding consumers and speeding up the circulation of commodities. It can also help forecast the market and stimulate foreign trade.

Various Chinese media have begun to run ads. The central TV station in Beijing broadcasts daily on two channels, one national and the other covering Beijing, Tianjin and their suburbs, with a total audience of about 210 million. Both carry advertising of domestic and foreign clients.

Ads have also appeared in newspapers, magazines, and on billboards in the big cities.

Raising Artistic Quality

If there is to be advertising, it ought to be of high quality. The Advertising Art Association is being formed to help raise standards, and *China Advertising*, a monthly magazine, has begun publication. The ad editing and broadcasting group at Central Broadcasting Station was formed by four people, who have been experimenting with different formats for presentation, including folk art forms (ballad singing, story telling, comic dialogues, clapper-talks and cross talks, etc.). The lively language and music

make listeners feel that they are not listening to an ad program, but enjoying an entertainment. A 72-year-old clerk wrote a poem to praise the program, saying, among other things, that the program is "ingeniously conceived," and that it "doesn't follow rules and is flexible."

"Generally speaking, the content of our ads has been healthy and our attitude toward the work is serious. While we affirm our achievements, we must point out that problems still exist," said Ma Ruiwu, a staff member of the ad department of the State Industry and Commerce Administration Management Bureau. "For instance, some ads have exaggerated; billboards have appeared in some places where they are not permitted; too many ads use beautiful women as salespersons; there are not enough qualified creative people; the majority of ads are for big machines, not for consumer goods; some young people complain that there are no ads for new books. The departments concerned have taken note of these things." Ma Ruiwu concluded, "To be of real service advertising must be honest. We also hope to make our ads attractive. Vulgar and superstitious ads are forbidden. We are studying and working out regulations that will improve our work." □

Earliest Printed Advertisement

The Museum of Chinese History in Beijing has a 17 cm.-square bronze printing plate used by the Liu family needle shop in Jinan, Shandong province during the Song dynasty (960-1127 A.D.) to print circulars. It is more than 300 years older than the earliest British ad printed in 1473 by William Caxton.

On the plate is engraved a white rabbit pounding medicine in a mortar, the shop's trade mark. The words "Jinan Liu Family Needle Shop" appear above the picture, and on the right and left is written, "At the sign of rabbit." The words beneath the picture are "We use good quality iron to make our needles. Prompt delivery assured. Agents' inquiries welcome." □

Summing Up: Mao Zedong, the Cultural Revolution and 32 Years of New China

SINCE July, people throughout China have been studying a key Party document entitled "Resolution on Certain Questions in the History of Our Party Since the Founding of the People's Republic of China". The resolution, passed by the Sixth Plenary Session of the 11th Party Central Committee after many months of deliberation, sums up the 32 years since the founding of the People's Republic and particularly the historical role played by the late Chairman Mao Zedong, matters of much concern to people in China and abroad. The same Plenary Session elected a number of leading members of the Central Committee, and chose some new ones. The nature of the resolution makes its publication a major event in China's political life, an event that will help determine the future of one billion people.



Hu Yaobang at the Sixth Plenary Session.

Contributions Outweigh Errors

The resolution emphasizes that Mao Zedong was a great Marxist and a great proletarian revolutionary, strategist and theorist who made various mistakes — some of them quite serious — especially in his later years. Judging his life as a whole, his contributions to the Chinese revolution far outweigh his errors. From an early age he dedicated himself to the Chinese revolution, and fought for it all his life. He was one of the founders of the Chinese Communist Party and the

principal founder of the People's Liberation Army. In the critical years of the revolution, he, earlier than anyone else, formulated the over-all strategy, the theories and tactics which enabled the revolution to recover from a series of devastating defeats and move on to ultimate victory. He also made invaluable contributions to socialist development in the years after the founding of the People's Republic in 1949.

Although in the last years of his life he made many mistakes in

other spheres, his accurate assessment of the changing world situation provided leadership to the Chinese people in resisting hegemonism and safeguarding national security and independence. His major contributions to the liberation of the world's oppressed nations and to the progress of mankind can never be forgotten.

But, like many other great figures, Chairman Mao Zedong had his shortcomings. Toward the end of his life, the love and respect he had received from the



Presiding at the Sixth Plenary Session of the 11th Communist Party Central Committee: (from right) Zhao Ziyang, Chen Yun, Deng Xiaoping, Ye Jianying, Hu Yaobang, Li Xiannian and Hua Guofeng.

Chinese people over many years bred in him an exaggerated self-confidence; he began to grow arrogant. He gradually became divorced from practice, from the masses, and from the Party's collective leadership. He acted more and more arbitrarily and subjectively, increasingly putting himself above the Party Central Committee and rejecting or even suppressing correct opinions. The result was a steady undermining of the principles of collective leadership and democratic centralism in the Party and the country.

Under these circumstances, he made many errors of judgment in confronting new problems. During the "cultural revolution", he often confused right and wrong and the people with the enemy. The theories on which he based the launching of the "cultural revolution" were inconsistent with Marxist-Leninist principles and the realities of Chinese life. As such, they were really inconsistent with the body of Mao Zedong Thought. The tragedy is that while committing such serious errors, he repeatedly urged the whole Party to study conscientiously the works of Marx, Engels and Lenin, and imagined that his own theory and practice were thoroughly Marxist.

The Chinese people have come to understand that in spite of Chairman Mao's serious mistakes in his later years, Mao Zedong

Thought has not been discredited in any way. Mao Zedong Thought is the synthesis, by the Chinese Communist Party with Mao Zedong as its chief representative, of basic principles of Marxism-Leninism with the concrete practice of the Chinese revolution. A number of Party leaders made important contributions to its development. It is also firmly based on the collective experience of the Chinese people in their revolutionary struggle against oppression. Mao Zedong Thought has nurtured generations of leaders at all levels, and educated the entire Chinese people. It will continue to provide strength and guidance in the years to come.

Why the 'Cultural Revolution'?

The resolution stated that the "cultural revolution" was responsible for the most severe setbacks suffered by the Party, the state and the people since the founding of the People's Republic. It was initiated by a leader laboring under a misapprehension and capitalized upon by counter revolutionary cliques. It was we and not the enemy who were thrown into disorder by this "revolution".

In the course of the proceedings leading up to passage of the resolution, animated discussions took place around the question of how such an aberration could have taken place, and then gone on for

as long as it did. The conclusion was that chief responsibility for this protracted Leftist error did indeed lie with Comrade Mao Zedong. He appraised the situation erroneously, and unduly put forward a theory of continued revolution under the dictatorship of the proletariat.

But there were also complex social and historical causes. Historically speaking, the socialist movement is still young and inexperienced. Some laws governing the development of society are relatively clear, while others can only be determined through further practice. The Chinese Communist Party was not fully prepared, either ideologically or in terms of scientific study, for the swift advent of the new-born socialist society and for socialist construction on a national scale.

The Party at times regarded all new problems which arose as manifestations of class struggle, even when they were unrelated, and applied mechanically the familiar methods of large-scale mass struggle in situations where they were not appropriate. As a result, the scope of class struggle was substantially broadened. Because certain ideas of Marx, Engels, Lenin and Stalin were misunderstood or dogmatically interpreted, many people committed errors in the sincere belief that they were defending Marxism.

The campaign to combat revisionism in Chinese life spread the



turmoil, the People's Liberation Army continued to defend the motherland as its first duty. And a number of advances were made in foreign affairs. These successes, we might say, took place in spite of the "cultural revolution". If this period had never occurred, our accomplishments would undoubtedly have been much greater.

Achievements, Mistakes

An important part of the present study is an honest, realistic appraisal of the period since the

error throughout the Party. Inner-Party relations were marked by growing tension, as honest differences of opinion were declared to be revisionism. In this atmosphere, it was difficult for Party leaders to resist the ultra-Left views put forward by Comrade Mao Zedong and others.

In the international communist movement as a whole, certain grievous deviations have arisen in the handling of the relationship between a party and its leader; this tendency also affected the Chinese Communist Party. Furthermore, China has a heritage of thousands of years of feudal autocracy and ideology to overcome. Within the Party and in the country as a whole democratic practices were not firmly institutionalized, and feudal habits of thought were still quite strong. These weaknesses also contributed to the development of arbitrary individual rule, an overconcentration of Party power at the top, and a personality cult.

In assessing the "cultural revolution", it should be pointed out that despite the tremendous economic losses, progress did not come to a complete halt. Grain output increased relatively steadily. A number of large industrial enterprises using advanced technology went into operation. Roads, railways and bridges were built. Scientific accomplishments ranged from space satellites to new hybrid strains of rice. Despite domestic



Together during a break are (from left) Chen Yun, Deng Xiaoping, Hu Yaobang, Li Xiannian and Zhao Ziyang.

The Party Central Committee solicits opinions on the Resolution from representatives of various democratic parties, non-party figures, and members of the People's Political Consultative Conference.



Progress 1949-1980

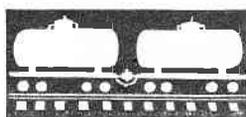
Steel



1980 37.12

1949  .158

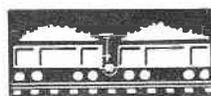
Crude oil



105.95

 .12

Crude coal



620

 32

Chemical fertilizer



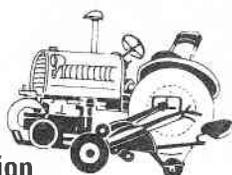
12.32

 million tons
.006



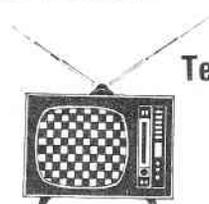
Trucks
.222million

Tractors
.098 million



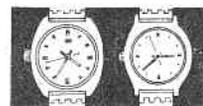
1980 output of products
not made in 1949

Chemical fibers
.45 million tons



Television sets
2.492 million

Watches
22.16 million



founding of the People's Republic. The establishment of the socialist system represents the most profound social change in China's long history, and is the foundation for the country's future development. But the path so far has not been smooth; there have been setbacks as well as advances. But frank acknowledgement of errors should not blind us to the tremendous achievements of the Party and the people since 1949:

(1) We have established and consolidated the people's democratic dictatorship led by the working class and based on the worker-peasant alliance — the dictatorship of the proletariat.

(2) We have achieved national unification, with the exception of Taiwan and some other small islands.

(3) We have safeguarded our country's political and economic independence.

(4) We have developed a socialist economy, in the main completed the transformation of the private ownership of the means of production into public ownership and eliminated the exploitation of the working people for private gain.

(5) From a pre-1949 situation in which there was virtually no industry, we have moved forward to the establishment of a fairly comprehensive industrial base and modern economic system.

(6) Agricultural production had increased enormously; we have succeeded in meeting the basic food and clothing needs of a growing population that now numbers about a billion.

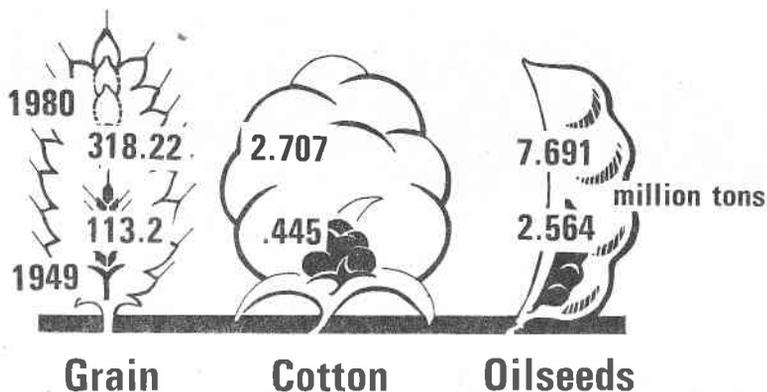
(7) We have developed a

substantial internal commerce and foreign trade.

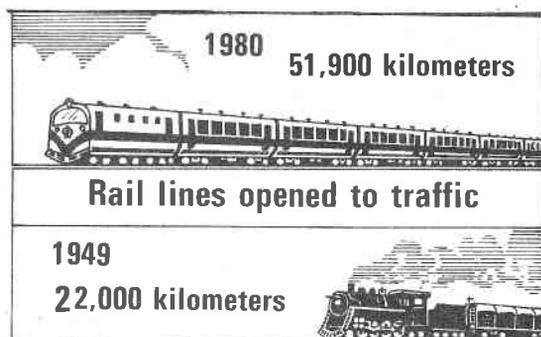
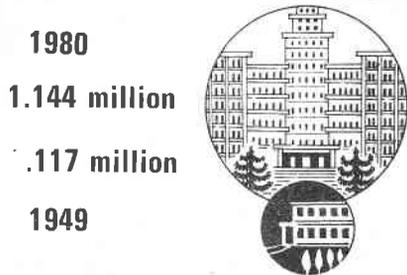
(8) We have brought about big developments in public health, education, scientific knowledge and culture.

(9) Under new historical conditions, our People's Liberation Army has grown in strength and in quality.

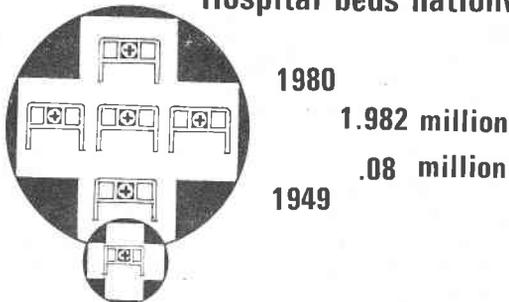
(10) Internationally, we have steadfastly pursued an independent socialist foreign policy; advocated and upheld the Five Principles of Peaceful Coexistence; established diplomatic relations with 124 countries; and developed trade, scientific and cultural exchanges with most of the world. Our country's rightful representation in the United Nations and the Security Council has been restored, and we play an increasingly



Students attending colleges and universities



Hospital beds nationwide



influential and active role in international affairs.

While listing these achievements, the resolution was also careful to point out the mistakes that had been made. In 1949 the Communist Party had gained state power, but had little experience in building a modern socialist economy and society. There were subjective errors in the Party leadership's analysis of the concrete situation and Chinese conditions. Even before the "cultural revolution", there were periods of erroneous enlargement of class struggle and blunder in economic construction. Then, of course, there were the grave errors of the ten bitter years. These failures in leadership prevented the Chinese people from accomplishing all that they could have in this period. We

cannot whitewash these mistakes, or pretend they never happened. But it would be equally wrong to dwell only on the mistakes and ignore the achievements. If the China of today is compared with the China of 1949, it is clear that the accomplishments are immense, and far outweigh the errors. What is most important is that we see the truth clearly and learn from past mistakes.

China After Mao Zedong

In the last few years there has been much speculation abroad about the future of China "after Mao". The resolution gives a decisive answer: China after Mao Zedong will be a socialist country based on Marxism-Leninism and Mao Zedong Thought. Far from forgetting

Comrade Mao Zedong, the Chinese Party and people will strive to carry out tasks he proposed but did not put into practice, to rectify the mistakes of his last years, and to accomplish things he did not live to accomplish. Of course, we will continue to develop these things as we do them.

When they read the resolution, many Chinese remarked that only a great proletarian party could make such an honest and realistic sum-up, laying bare for everyone to see the shortcomings and mistakes in its own work; a good sign that the Party is at one with the people. The years of turmoil are over; wrongs have been set aright. We can dedicate ourselves to a bright future: the building of a powerful modern socialist nation.

Heshui Reservoir is as beautiful as it is useful.
Photos by Zhang Jingming and Zhou Youma

Spring Comes to Mei Mountain Ridge

— A Visit to Meixian Prefecture, Home of Overseas Chinese. (III)

QING XIANYOU and WU TONG

FENGLIANG is a small town in Guangdong province's Fengshun county. Those citizens of Fengliang who moved overseas in the 1930s left home with the sound of bitter laughter ringing in their ears. The laughter was at the expense of County Magistrate Deng, a member of the corrupt and reactionary Kuomintang ruling party. In order to make a name for himself, Deng had announced he was going to build a public bathhouse. Fengshun had always been famous for its natural hot springs, but never in the whole county had there been such a thing as a public bathhouse.

Of course, Deng did not want to pay for the bathhouse out of his own money, so no one was surprised when he extorted large sums from the townspeople for a building fund. They were surprised to see what all their money had bought—a crude cement pavilion with no walls, built alongside a natural hot spring. On this poor little structure Deng had hung a pompous sign: "Wind and Rain Pavilion". People roared with laughter. What an appropriate name! For the pavilion certainly provided no cover from the wind and rain—much less

any cover for the buttocks of the bathers. Deng, of course, pocketed most of the money he had collected. Then he left town.

Soon after national liberation in 1949, the new county government dismantled the old pavilion and on its site built two indoor public bathhouses, one for women and one for men. To the Chinese, cleanliness is one of the most basic signs of civilized behavior, so for the people of Fengshun the bathhouses were not just a convenience but a source of great civic pride.

Since then Fengshun county has built over a dozen such hot-spring bathhouses. Typical is the 1,800-square-meter one near Tangkeng's biggest hot spring. Besides the men's and women's bathing pools, it includes two spacious changing rooms with areas where people can relax and gossip after bathing. The pools are equipped with cold water taps to adjust the water temperature (some hot springs can reach as high as 80° C.). On each side of the bathhouse is a cement bank where people can wash clothes without getting them muddy.

Geothermal Power

Although geothermal energy was first used to generate power by

Italian engineers in 1904, China began to tap its abundant geothermal resources only a decade ago. Fengshun county, with its many hot springs, was a natural location for such projects, and in 1970 China's first geothermal power station was constructed at Dengwu production brigade in Tangkeng commune. The water 800 meters below the earth in the Dengwu area reaches 102° C., and even when brought to the surface it maintains a temperature of 93°.

In 1972 the Dengwu power station installed a second generator with a capacity of 300 kilowatts, and a third slightly smaller generator is being installed. Each of the three generating units has somewhat different equipment and operating procedures, and are considered experimental units from which designs for later units will be developed. However, they have also proved very useful to the people of Dengwu. With the electricity generated by the power station, local peasants have set up a number of small factories to process agricultural products. The excess hot water is also used to hasten the sprouting of rice seeds, to dry grain and to hatch chickens and ducks.

QING XIANYOU and WU TONG are staff reporters for China Reconstructs.

Heshui Reservoir

Xingning county's Heshui reservoir has become known in Guangdong province as a model diversified water conservation project. It is the biggest reservoir in the county, and the second biggest in Meixian prefecture. The area served by the reservoir is crossed by many rivers and streams. The Ningjiang River flows through the county from northwest to southeast, where it joins the Meijiang River at Shui-kou. In the old days, the county was often ravaged by floods in the south and drought in northern sections. In some areas, even light rains caused floods, while a heavy rain would cause a big flood and huge damage. In other areas, lack of rainfall even for a few days would bring on drought conditions. Soil erosion made farming difficult. There was no reservoir in the whole area to provide drainage for floodwaters or water for irrigation.

In the 1950s, with the help and leadership of the new central government, the people of the county began to work together to tame their rivers and streams. They built a large dam in 1956 at Heshui village, where the Luogang, Huangpo and Ningjiang rivers converged. A 100 million-cubic-meter reservoir was built on the site of the old village, while Heshui's 1,700 families were moved to new homes in nearby villages.

Eventually 31 more reservoirs were built throughout the county, linked by 28 major irrigation and drainage canals and 1,300 tributary channels. Along the waterways 300 separate hydropower, irrigation and drainage pumping stations were constructed. The new projects transformed the county's agriculture and ended forever the old pattern of flood and drought. In the Ningjiang river valley, 8,000 hectares of rice fields now get their water from the irrigation system, and last year grain output in the area was 9.8 tons per hectare.

Back at Heshui, the land has also been transformed. In 1958

the people of Heshui planted 15 hectares of orange trees on the mountains surrounding the reservoir. This small experimental grove has grown into a thriving orchard covering 333 hectares. Oranges are the main crop—the yield last year was 2,400 tons—but lichee and other fruit trees have been added.

Heshui people have learned a great deal about scientific breeding techniques. They have cultivated a high-yield, short-stemmed variety of orange tree that can be closely planted. Bearing fruit only one year after planting, instead of the usual three years, the new variety has already doubled Heshui's orange crop. Recently a new variety of orange was introduced, the Red in May, which was bred in Sichuan province and ripens late in April. At the same time, the Heshui orange research unit has developed varieties that ripen at different rates. Today, the Heshui orchard offers fresh oranges to local markets nearly all year round except for July. It was April when we visited Heshui reservoir, and our hosts proudly produced Red in May oranges for us to sample.

Orange blossoms are now used to make a kind of syrup, which when mixed with water makes a refreshing summer drink. Oranges which drop from the trees prematurely are processed as an ingredient of *maitong*, a Chinese medicine for lowering high blood pressure. In the spaces between orange trees, peanuts and soybeans have been planted.

The dam and reservoir have also provided the basis for a number of sideline industries, including a comprehensive food processing factory, a bamboo furniture and utensils factory, a quarry and a rice mill. Local people now also raise pigs, chickens, ducks, rabbits and deer. The reservoir supports a minnow hatchery which not only meets local needs but also supplies other provinces with 40 million minnows a year. The hatchery also raises a number of fish to maturity, supplying 50 tons to local markets last year. Pearl-



Preparing trees for tapping at Puzhai Rubber Plantation.



Fengshun's hot spring wells provide instant hot water for domestic use.

Financed by contributions from overseas Chinese patriots, a new middle school is under construction.



bearing oysters are another sideline. Last year's pearl harvest of six kilograms brought an income of 30,000 yuan in 1980.

Overseas Chinese

In the years before China's liberation in 1949, many people of Meixian prefecture's Fengshun county fled the terrible living conditions at home to find new lives in other countries. Today some 230,000 people who call Fengshun home live in Hongkong, Macao or abroad. Of the county's present population of 460,000, a full 220,000 are dependents of overseas Chinese. In the years after liberation, overseas Chinese interested in visiting their homeland, or returning to China to live, found that the government's policy was very clear. Overseas Chinese were to be welcomed and given every assistance if they wished to return permanently. The government would not interfere if they wished to send money or gifts to their relatives. Their property, and their relatives' property, would be respected.

But during the "cultural revolution" an ultra-Left tide swept over Fengshun as well as the rest of the country. Many Fengshun families found themselves discriminated against either because they themselves had returned from abroad, or because they had relatives in other countries. Some were labeled as being of bourgeois class origin simply because their relatives overseas had some wealth or social status; a few even had property confiscated.

After the fall of the gang of four, Party and government leaders moved to rectify the injustices committed against overseas Chinese and their relatives. In Fengshun county, 651 families had been affected. By the end of 1980, the government had sent each family an official notice declaring that the odious labels pinned on them during the "cultural revolution" were completely incorrect, and reaffirming the official policy of respect for the rights of overseas Chinese.

County officials are doing their best to make amends to the 100 families whose houses or rooms were seized for the use of schools, brigade-run workshops or other collective enterprises. Some schools and other units which still occupy seized property, with the consent of the owners, are trying to find other quarters as quickly as possible. Over half the families have had their property completely restored.

Needless to say, overseas Chinese and their relatives are happy with these developments. By now they are convinced that the government is sincere, and that the policy will not be reversed again. More and more overseas Chinese are visiting Fengshun to see the changes that have taken place at home over the past few years — including elderly Chinese who have been away from Fengshun for many years and members of the younger generation who have never seen their home places.

At Tangkeng commune, an elderly overseas Chinese who had returned home years ago was overjoyed that his "label" had been removed; he also wanted to express concretely his view that most overseas Chinese are eager to contribute to the building of the motherland. So he donated money to build a school in his home village. In Fengshun county, some overseas Chinese have now contributed 100,000 yuan or more apiece for the building of schools and hospitals, including the Datong middle school in Xintian brigade, Chunhua school in Jinhu brigade, and Zhongshi school in Jinfeng brigade. The donors say that they clearly remember the terrible conditions before liberation, and are so pleased by the great changes in the county's economic and cultural life that they want to help the process along.

Rubber Trees and Mushrooms

People are often surprised to learn that Meixian prefecture, whose average temperature is only 21° C., has a rubber plantation

run by the Puzhai state farm. The weather is milder here than in other parts of the prefecture, and the mountains which encircle the farm protect the delicate rubber plants. The rubber trees are of the Para type, which originated in South America's Amazon river valley. Puzhai's trees were introduced from Hainan Island in 1960. They are grafted with a high-yielding cold-resistant strain.

As we looked up at rows of trees marching in straight lines on man-made terraces to a point half-way up the mountains, farm leader Li Po explained that despite Puzhai's relatively mild climate, spring comes to the area later than on Hainan Island, and winter earlier. The rubber tapping period thus lasts only from May to mid-November. In 1980 2,000 trees were tapped, giving 20 tons of dried rubber. Puzhai's yield per tree is 1 to 1.5 kilogram of rubber — less than on Hainan. Even so, rubber growing has become Puzhai's main source of income, and more workshops and equipment are being added to increase production. Local people view their rubber plantation as a good example of the need to diversify the economy and develop cash crops instead of growing grain alone.

Speaking of cash crops, Meixian county in the last two or three years has become the prefecture's biggest producer of mushrooms, with a 1980 harvest of 1,600 tons of mushrooms from a 398,000 square-meter growing area. Mushrooms are grown collectively by communes, brigades and work teams, and as sideline production by individual households. Wu Qunhui is one of these mushroom growers. He and the five members of his family belong to Tangxi commune's Jiaotan production brigade. They cultivate some 100 square meters of mushroom beds, and earn over 3,000 yuan a year from their mushrooms alone. With the profits, they have just constructed a three-room house. □

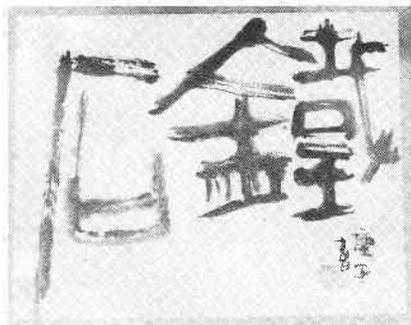
Prehistoric Pottery to Kandinsky:

Shaping a Young Calligrapher's Style

SHI YONG

THOUGH he is still a student in his senior year at the Central Arts and Crafts Institute in Beijing, Wang Jian at 25 has already gained a nationwide reputation for creating a new modern style in calligraphy, which in China ranks alongside painting as an art. An exhibition of his work at the institute attended by famous artists and calligraphers brought forth comments like "an expression of the spirit of the times," "full of vitality, sound and form," "a breakthrough in tradition but based on tradition," and "music for the eye." Shen Peng, a famous calligrapher and artist, wrote an inscription for it: "Ten thousand brushes have been worked out and a thousand ink sticks used up so that Wang Jian could become the Suo Jing, if not Zhang Zhi of today." (Referring to two famous calligraphers, the first who lived 239-303 and the second who died in 192).

The "newness" of Wang Jian's creations is built on a solid foundation of tradition. His native home in the western province of Gansu is one of the places where the beautiful pottery artifacts of the neolithic Yangshao culture have been excavated, and these finds



The seal carver's tools represented by the characters "Iron and Stone."

gave him an early interest in ancient culture. He has loved calligraphy since he was a child. He has already studied it for many years, especially the styles of the Han dynasty (206 B.C.-A.D. 220) and the northern dynasties period (386-550) found on stone tablets. This influence has given his works a simplicity and vigor in addition to their decorative quality. He also made an intensive study of Chinese traditional painting and the calligraphy and seal carving of artists of modern times like Wu Changshuo and Qi Baishi. He constantly searched for a way to draw on the past to develop a style for the present.



The young calligrapher at work.



Misty Rain

After he entered the Central Institute in 1977 he began to study the modern art of the West and absorbed elements from the post-impressionists, abstract art and painters of the constructivist school.

In one work, the large character for "earth" is laid out more like a painting than calligraphy. The characters, giving a rough-hewn impression, stand solidly at the bottom of the page, scroll, not the center. He says he was trying to give the idea of the earth which nourished the Chinese people. In another, with the characters for "life" he has tried to express his inner world. A product of his studies of the theories of the painter Wassily Kandinsky, it has firm, skillful strokes and a harmonious combination of light and dark to express his love of life.

Wang Jian's uniqueness lies in his use of ink and of the brush and in composition, and he achieves an organic blending of the three to create calligraphy with the beauty of a painting. He is blazing a new path for the art of calligraphy. □

The Earth. Its words (in small characters) read: Most of my feelings have been laid bare to the sun.



Do They Have the Secret of Long Life?

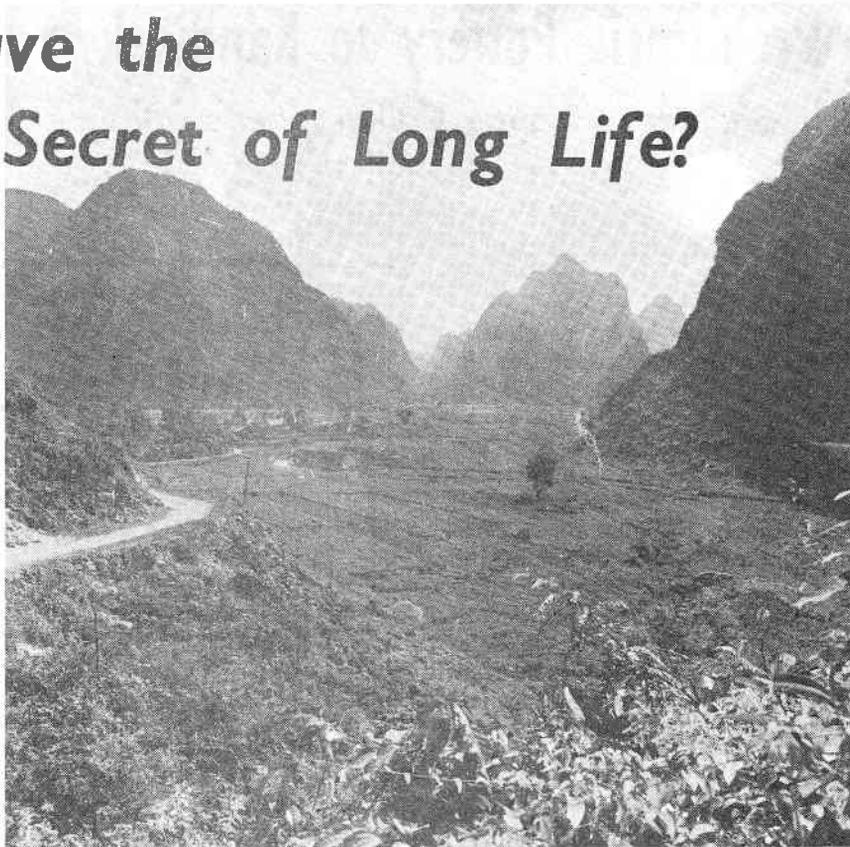
GONG XUERU

AN old Chinese saying goes: "Trees in the mountains grow to be a thousand years old, but it's rare to find a human being anywhere over a hundred." Not so in the mountains of Bama county in the Guangxi Zhuang Autonomous Region in China's south, where men and women well over a hundred lead vigorous, productive lives.

Luo Bubu, one of the oldest at 119 (all ages are as given by the individuals; no official records existed then), has outlived three wives and six children. Married for the fourth time at the age of 95 to a woman 42 years his junior, he lives with his 48-year-old son, Luo Wenrong, born when Luo Bubu was 71.

Luo Bubu's hands and feet are tough, his body stalwart. He enjoys talking about himself in his strong, resonant voice. Had it not been for his poor eyesight and nearly toothless mouth, one would never have guessed his age. Of Yao nationality, he belongs to the Nonglin production brigade in Xishan commune. To reach his home, we had to climb a treacherous footpath carved out of a cliff, with sheer drops down to the valley below. Yet the son said his father had made the climb just the week before, returning from a visit to his son-in-law's home in the Bama county seat.

ON our way to visit Luo Bubu we had met an old, rosy-cheeked woman of Zhuang nationality walking swiftly barefoot over the mountain path. She was talking and laughing with a young man carrying two baskets on a



Does the quiet life in the high valleys of Guangxi's Bama county contribute to the longevity of its people?

pole, so we stopped to chat with them. Lu Miela told us she was 98 and was on her way home from visiting her 91-year-old brother 44 kilometers away.

Bama county, in the west part of the region, a circular depression surrounded by mountains whose peaks remain green year-round (the annual mean temperature is 20° C), is inhabited by the Yao, Zhuang and Han nationalities. Their villages, with cottages nestled deep in bamboo and banana groves, have an air of restful seclusion. Of the county's 230,000 inhabitants, 269 are over 90; 32, over 100. In one commune 6.3 percent of its population is over 65. Among the Zhuangs and Hans more women than men reach an advanced age, while for some reason the opposite is true among the Yao.

Huang Diluan, another Zhuang woman, is 93. Her home is in a

valley occupied by the Fuhou production brigade. Rice paddies front her two-story bamboo-and-wood house; green hills rise behind. Each story has five rooms, occupied by Huang Diluan's family. We met her 66-year-old son, Liang Naixin, and her seventh granddaughter, Liang Diqi, who told us her grandmother is always first up in the morning and can still prepare meals, grow vegetables, feed the pigs and make clothes. Liang Diqi handed Huang Diluan a needle and thread to show us how quickly she could still thread a needle. Her son said he could not remember a time when his mother was seriously ill, and she still has a hearty appetite.

We found Luo Gongjun, a Yao 111 years old, in the Hela brigade. Short of stature but hale and hearty, he was husking corn when we arrived but stopped to regale us with tales of his days in the

GONG XUERU is a staff reporter for the Japanese edition of *People's China*.

Workers' and Peasants' Red Army. He joined the army in 1930 when Xishan was a revolutionary base area and fought in one county after another. Demobilized because of his poor hearing, the result of a childhood disease, he returned to his village to farm.

Luo Gongjun and his 94-year-old wife live with the youngest of their three remaining sons. Four of their eight children died of starvation or disease, but the two old people are both strong and healthy. At the age of 90 Luo Gongjun could carry a 60-kilogram load; now he shoulders 30 kilograms with ease. His wife told us, "My old man has nothing wrong with him except his poor hearing—and he smokes too much. Even at night he gets up to smoke."

Tan Busong, who we met in another commune, also smokes a lot, but at the age of 102 he cuts grass and firewood, raises ducks, shoulders a load of 20 kilograms and is said to walk as far as two kilometers in one breath. He told us, "I don't feel comfortable if I sit idle." When he led us over a slippery mud path, we found it hard to keep up with him. Despite his age, he has nearly all his teeth and good hearing and eyesight. He is a Zhuang.

THE SECRET of Bama county's long-lived people? In 1979 a gerontological investigative team

was sent to the mountain region to make a general survey. Out of the 50 people in their nineties examined by the team, only three suffered from hypertension and four from coronary-artery disease. None showed signs of cancer. The investigators attributed such good health to a low-calorie, low-cholesterol diet, a lifelong habit of hard physical farm labor and a general sense of contentment.

This year another team from the Guangxi public health bureau and Guangxi Medical College gave a physical examination to 300 people over 40 and 135 under 40 in the Fuhou production brigade. They discovered only some common illnesses, but no hypertension, coronary-artery or other serious diseases. Women's ailments were very rare. Among 148 women examined the average age for beginning of menstruation was 18 and those who had ended it stopped at 55. This indicates that puberty comes later than in the plains, and so does aging.

Certainly all the people we met were cheerful, gentle, good-natured and industrious. They lead a simple life and subsist on a diet of corn, beans, rice, potatoes, squashes, mushrooms, fungi and wild vegetables, eating meat and poultry only on festive occasions. Their peaceful, secluded surroundings, free of industrial pollution, must contribute to their well-being too. As Lu Miela told us, it's not



Huang Diluan, 93, shown with her granddaughter, can thread a needle without glasses.



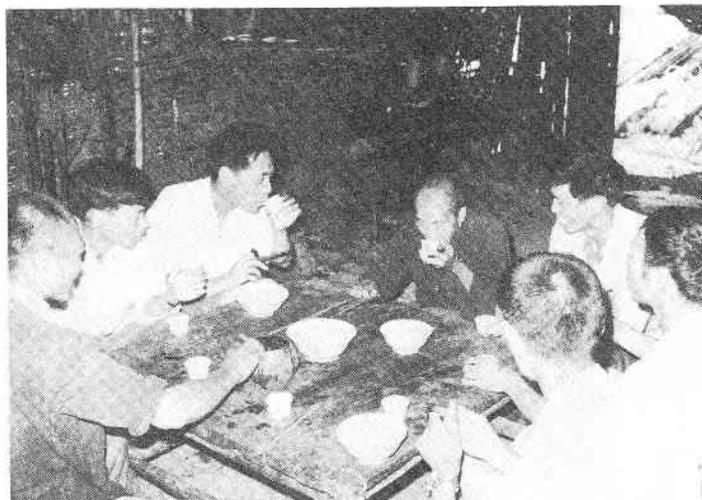
Luo Gongjun, a 111-year-old Yao, recalls his days with the Workers' and Peasants' Red Army in the 30s.

necessary to eat exceptionally good meals, but it is necessary to cultivate good habits. □

Tan Busong, 102, of Zhuang nationality, shown with grandchildren and great grandchildren, is never idle.



Luo Bubu, 119, a Yao, welcomes visitors to his mountaintop home.



Flowers in Beijing

WANG MINGZHEN

IN Beijing's traditional courtyards, a cluster of cannas is a common sight, along with gladiolus, crocus and other flowers that are easy to grow and don't need much water or fertilizer. Apartment building residents decorate their rooms with potted flowers on windowsills or balconies; spring orchids, with their striped leaves and fragrant yellow flowers, provide an elegant touch. Indoors, many people keep peonies and chrysanthemums in vases, changing the water daily and adding a bit of salt or sugar to prolong the life of the flowers.

A few days ago I went to visit an old friend. Entering his room, I saw on a tea-table a pot of red plum in full bloom. Above it on the wall was Chen Yi's poem in

WANG MINGZHEN is a staff member in the agricultural department of the Beijing municipal government.

my friend's handwriting: "As midwinter is coming/No flowers can be living/But never subjugated are the red plums/Every stem stands upright against snowstorms."

Clearly, the capital's citizens love flowers. In addition to growing them at home, they like to spend Sundays and holidays in parks, where many kinds of flowers are cultivated. Last year the city parks displayed a total of 88,000 potted flowers, built 3,600 square meters of flower beds, grew 260,000 flowering plants and held 14 flower shows, one of which took place simultaneously in five big parks. The Summer Palace and Sun Yat-sen Park displayed 30 kinds of rhododendrons, Beihai and Jingshan parks showed 100 varieties of peonies, and the Temple of Heaven Park exhibited 150 different roses. The most magnificent display was the

one in Sun Yat-sen Park last autumn. Two golden dragons, each 50 meters long, seemed to be jumping out from a red sea, their heads and claws outstretched ready to leap to the sky. The dragons' bodies were actually wood and bamboo vessels filled with soil and planted with golden chrysanthemums that burst into bloom in the autumn. In the sunshine, they looked like dazzling golden scales.

In the park's greenhouse, spring orchids, summer rhododendrons, autumn chrysanthemums and winter plums bloom at the same time, vying in splendor. Such an interesting competition can be seen even in midwinter, thanks to the skill of the gardeners.

Flower-growing in the capital dates back to the early 13th century, but reached a peak 200 years ago. According to historical records, the 18 villages around Fengtai and Caoqiao on the southwestern outskirts of the capital had fertile soil and good spring water which yielded wonderful flowers. Most of the inhabitants were florists, and every morning hundreds of them sold their flowers in the city.

In 1949, the two districts had only seven hectares of flower nurseries and 100 greenhouses. After liberation, horticulture was restored and developed rapidly. By 1958, the Huangtugang People's Commune, where the original Fengtai and Caoqiao were situated, had 120 hectares of nurseries and 2,800 greenhouses, which earned the commune one million yuan each year. During the ten years of the "cultural revolution", however, growing flowers was criticized as a feudal and bourgeois hobby, so it was abandoned.

Cacti are popular houseplants in Beijing's dry climate, so Huangtugang commune's greenhouse has become a lucrative sideline enterprise.

Zheng Shufu



Beijing parks are the delight of horticulturists.





A flower show in Sun Yat-sen Park featuring rhododendron.

Peonies at their peak attract Sunday painters to the park.

Photos by Zhang Shuicheng



Roses of every kind are popular favorites.





Potted plants brighten a household courtyard.

The flower display at the Mao Zedong Memorial in Tian An Men Square changes with the seasons.

Huo Jianying



In a tiny greenhouse he built from an old windshield, a Beijing truck driver grows different varieties of cactus.



The wild peach trees along the road to the Great Wall are a springtime spectacular.

Liu Chen

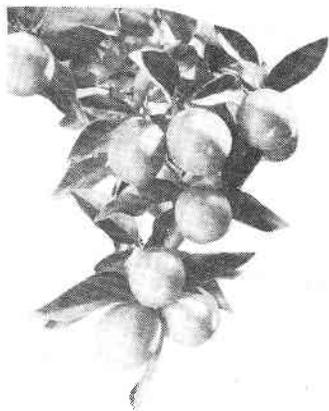


In recent years, the municipal government has encouraged people to grow flowers, providing the communes and production brigades with needed materials to restore and develop this undertaking. Huangtugang commune alone built more than one hundred new hothouses. Last year the call issued by the Secretariat of the Central Committee of the Chinese Communist Party, "to build Beijing into a beautiful, clean and first-class modern city" brought flower growing to a new stage. Nurseries in and near the Temple of Heaven, along with 34 hectares of flowerbeds in the suburbs, were quickly restored. In addition, ten communes and production brigades in the suburbs put aside 20 hectares of land for flowers.

Sale of flowers is also flourishing. Last year the Friendship Store and the three shops of the city's Flower and Plant Company sold a total of 190,000 potted flowers, 100,000 flowering plants, and 600,000 cut flowers. Adding in sales by six newly-built flower shops, last year's total was double that of 1979.

The beautification of public places has also made rapid progress. Large-scale tree planting is organized every spring by the municipal government. City officials and ordinary citizens turn soil and plant trees, flowers, and grass. The close cooperation between florist teams and the broad masses has resulted in planting 700,000 trees and covering 700,000 square meters with flowers and grass last spring, a record for recent years. They have added color and beauty to the Beijing airport, Chang'an Boulevard, and 30 other thoroughfares in the capital.

Even Beijing's "small lanes" are decorated with flowers. In Weikeng Lane in the West City district, for instance, residents have planted 132 flowering bushes and built 36 flower beds. Every family grows climbers such as morning glory and honeysuckle along the walls of its own yard. The people of Beijing are determined to turn their city into one of flowers. □



CUMQUATS, those tiny oranges the color of gold (*cum* means gold and *quat*, orange in a southern Chinese dialect), can be eaten fresh, canned, or candied and pressed into wafers. Rich in vitamin C and glucoside, they help strengthen capillary action and are good for people with high blood pressure and disorders of the cardiac blood vessels. They are used in Chinese medicine for many disorders, including indigestion and constipation. The tiny cumquat tree with its trim and compact foliage is a most attractive plant. Starting at the end of spring, it puts forth blossoms continuously so that ripe golden fruit, green fruit and flowers can be seen at the same time. It makes an excellent potted display indoors.

Guanqin and Baziqiao communes in Youxi county of China's southeastern province of Fujian have long been known as the "home of cumquats". Fertile land on their hill slopes 600-700 meters above sea level, and a damp, moist climate with not too much sunshine provide optimum conditions for cultivation. The fruit grown here is larger than elsewhere — each fruit weighs between 13 and 15 grams, has a thin, crisp outer skin and just the right combination of sweetness and acidity. The output here in 1980 was 500 tons, half of Fujian's total. The commune now has 400 hectares under 300,000 cumquat trees, 100,000 of them already bearing fruit. An average tree produces 15-25 kg. of

LIU WENBING works at an agricultural science and research station in Guanqian commune in Fujian province's Youxi county.

Things Chinese

Fujian Cumquats

LIU WENBING

fruit a year, high-yield ones 50-100 kg. Reputed to be the best in China, these cumquats and their products are exported to Southeast Asia and Hongkong and Macao.

The first extant written mention of cumquats, cultivated in China for at least 2,000 years, is in the writings of the Western Han dynasty scholar Sima Xiangru (B.C. 179-117). In the Ming dynasty, the famous pharmacologist Li Shizhen (1518-1598) included the fruit in his *Compendium of Materia Medica*.

Cumquats are propagated in two ways. Grafting a leaf bud of the cumquat onto a stock of the trifoliate orange has the advantage of producing fruit early, generally in two or three years, with maximum productivity reached at five years. The second method is seed planting; although the trees take five years to bear first fruit and go into full productivity only after ten, they live longer than the grafted ones — remaining productive for 30 to 50 years, in some cases up to a 100.

The Hongcun brigade at the Guanqian commune has a tree called the "King of Cumquats." Still flourishing at the age of 100, it produces more than 100 kg. of fruit each year. □

Xiamen Cannery personnel purchase cumquats from a Longxi county commune.

Photos by Lin Nianhua





Beer is now often the preferred beverage at hot-weather meals.

Queuing up for beer.

Photos by Shi Qinghua

Budding Beer Industry

LU ZHENHUA and LI CHUANG

ONE doesn't usually think of beer as a Chinese beverage, but it's becoming a very popular drink in Chinese cities. It is in particular demand for celebrations like weddings but with the rise in the standard of living a beer at home after work has become a not uncommon thing. In addition to bottles, draft beer is sold in restaurants of even medium or small size. People line up with their thermos bottles and — except in places like tourist hotels — in Beijing the daily production of the two breweries is sold out in two hours, despite the fact that there has been a big rise in output, which went up from 29,000 tons in 1975 to 52,000 tons in 1980.

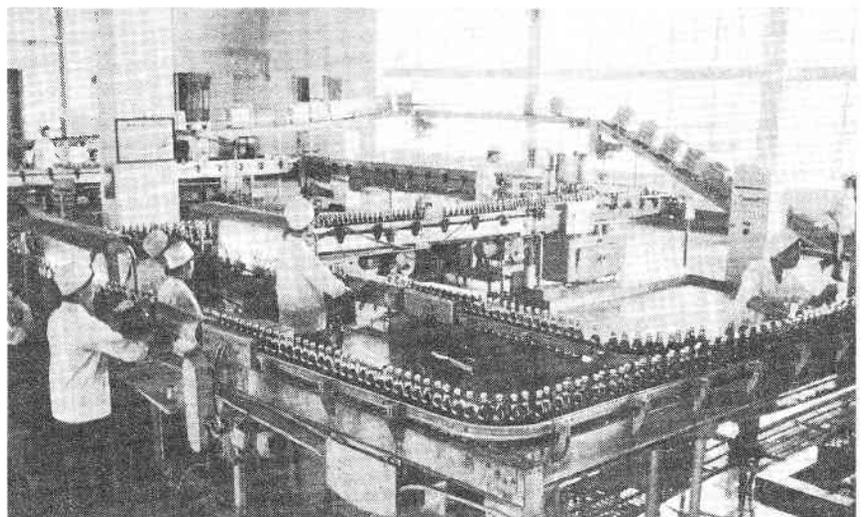
Forty years ago beer was drunk mainly by upper-class Chinese and foreigners. The people, when they had anything at all, drank tea, rice wine or *baigan* distilled from sorghum. The latter was favored by rickshaw-pullers, porters, dockers and other laborers, for it was cheap and had an alcohol content of 60 to 65 percent. Just after liberation in 1949, recalls Li

Yuzhi, head of a tobacco and liquor company at the time, Beijing's single small beer wholesaler supplied fewer than ten retail stores, and sales rarely reached a thousand tons a year. But now production had increased by 100 times, but it was still far below demand. Now beer accounts for 18.6 percent of all alcoholic beverages produced in China, up 2.3 percent from 1978. Beverage manufacturers plan to concentrate on low-alcohol content products such as beer and grape wine.

The greater interest in beer is part of the change in Chinese city dietary habits which — now that people do not have to worry about just anything to fill their stomachs — includes more attention to variety and nutrition. It has enabled more wheat-eating northerners to eat rice as cultivation of it became possible further north. It has replaced white baker's bread alongside the traditional light-brown steamed bun to the point where supply can hardly keep up with demand.

Qingdao Brewery's automated bottling shop.

Xinhua



LU ZHENHUA is a special correspondent, and LI CHUANG a staff reporter for China Reconstructs.

The first brewery in China was set up in Qingdao by a German in 1903. At the time of liberation in 1949 there were ten small ones producing 7,000 tons. Now there are a total of 160 breweries in China whose 1980 output was 680,000 tons. Of this, 90 percent is of the lager type with a malt content of 13 percent. Several hundred tons of dark beer (known in Chinese as "black beer") were also produced. Demand is estimated at 2,000,000 tons annually and efforts are under way to expand production.

The two-rowed barley used in brewing is grown mainly in Hubei, Jiangsu and Zhejiang provinces. The latter, the highest-yield area, produced 580,000 tons in 1980. Hops are grown mainly in Xinjiang in the far northwest, and some in the Beijing area. China exports a portion of her hop crop. The species she grows has a rather large flower and is a little more bitter than the small kind. Researchers in China's beer industry feel they have had some amount of success in developing ways to keep the full hop flavor as well as its bitter quality.

China's well-known brands of beer including Qingdao, Yuquan (Jade Fountain from Beijing), Xuehua (Snowflake from Shen-

Quality control unit in a Beijing brewery. Zhang Jingde



友

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yang), Wuxing (Five-Star) and Peking. She exports 40,000 tons annually, of which Qingdao and Peking make up 95 percent. Qingdao beer is made with the famous mineral water from Mt. Laoshan in Shandong province, containing carbonates, potassium, sodium, calcium, magnesium and other minerals. (Laoshan water is itself bottled for retail sale.) It is said to help digestion and be beneficial to adiposis and high blood pressure. Alcohol content of Chinese beers runs from 3.5 to 4 percent.

Big Development

With economic planning being readjusted to put more stress on light industry, brewing is developing quite quickly. Since 1978 more than 100 million yuan (\$56,000,000) from the central government and 20 million from the provinces have been put into expanding existing facilities and tapping their full potential. A number of new breweries of 10-

thousand-ton capacity have been completed or are being built.

The Wuxing (Five-Star) Brewery in Beijing — the first to be opened by a Chinese in 1915 — after renovation of fermentation equipment, increased output from 16,000 tons to 21,000 in the past three years. It is building a new bottling shop.

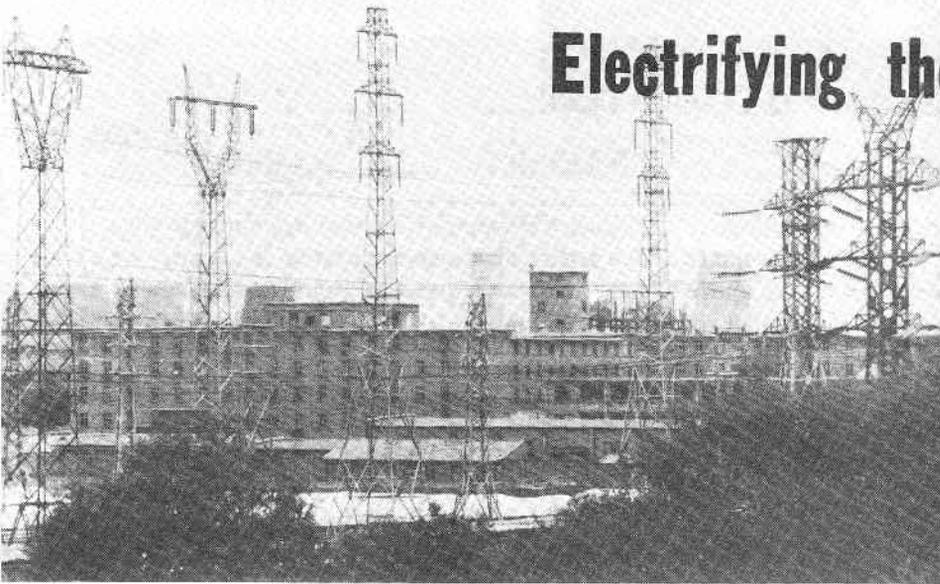
At the Beijing Brewery, where the popular Peking beer is produced, the malting equipment was improved so that it can produce the wort solution up to nine times a day. Enlargement of the brewery will enable it to produce 60,000 tons annually. The first stage covering 7,000 square meters of floor space includes a dozen open fermenting vessels, cooling equipment, a piping system, and cooling and other equipment all made in China. A second stage will cover 12,000 square meters.

Breweries in Tianjin, Jinan, Shanghai, Hangzhou, Guangzhou, Chongqing, Harbin, Shenyang, Changchun, Taiyuan and Datong have expanded in the past few years. Several of these cities are building or plan to build new 60,000-ton plants. □

Electrifying the One Billion

— Power Industry Surges Ahead

LI CHUANG



The thermoelectric power station at Xigu near Lanzhou — the biggest in northwest China.

YEARs ago, some peasants on encountering electric light bulbs for the first time tried to use them to light their pipes, believing them to be a new kind of kerosene lamp. Today electricity is no longer a wonder to the ordinary Chinese peasant, but a familiar servant which makes work easier and domestic life more pleasant. In fact, not a few peasants have become specialists in constructing and maintaining their own small power stations.

Before 1949 the electric power industry, like all other industries, was poorly developed and controlled for the most part by foreign capital. Practically all the power plants were on the eastern seaboard, with half the installations concentrated either in Shanghai or northeast China. In the countryside there were only 26 small hydroelectric stations generating about 2,000 kilowatts — pitifully little for so vast an agricultural region.

After the founding of the new China, the government expanded existing power plants and began large-scale construction of new ones throughout the country. By 1957 installed capacity had reached 2,470,000 kw. The irrational dis-

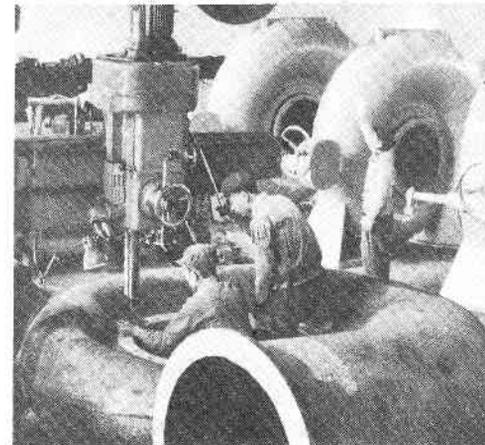
tribution of the power industry began to change. Generating equipment in northwest China, where little had existed before, increased 16.8 fold, and in the southwest 2.7 fold. Electric power began to appear in the outlying regions inhabited by China's minority nationalities.

Between 1958 and 1966, electrical output increased at annual rates ranging from 11.4 percent to 18.8 percent. New electrical and construction engineers were trained. Electrical machinery industries grew up in Shanghai, Harbin and Deyang. From importing half the power equipment needed, China in this period became basically self-sufficient. Every year new projects took shape on the drawing boards of Chinese engineers. But, like other industries, China's power industry suffered serious setbacks during the ten years of turmoil after 1966. Power shortages during this period are estimated to have slowed down industrial production by 20 to 30 percent. In the last few years, however, the electric power industry has been busy making up for lost time. China is well aware that real modernization of industry and agriculture depends on a steadily expanding power supply in all parts of the country.

New Projects

This year, state investment in the electric power industry is 9 percent of all national investment, 0.8 percent more than last year and the largest for capital construction in any field of the economy. No power industry projects have been suspended during the current economic readjustment; on the contrary, seven new large and medium-sized projects were begun. And none of the foreign contracts for purchases of equipment, loans or imports of modern technology have been annulled. In 1980, 5,812 kilometers of transmission lines in

Yongchun county in southeast China's Fujian province manufactures equipment for small hydropower stations in the countryside.



LI CHUANG is a staff reporter for China Reconstructs.

the 110,000 volt category or above were completed; power-generating projects with an installed capacity of 2,870,000 kw were commissioned, bringing the total to 65,870,000 kw. Just over 300 billion kwh of electricity were generated, 6.6 percent more than the previous year.

Not long ago, work started on a project to expand the capacity of the power plant at Xuzhou by 860,000 kw, and on a new 600,000 kw power plant in Huainan. Both are in east China. When completed, these two projects will raise the installed capacity of the east China power grid—the largest transprovincial grid in China—to over 10 million kw. Counting several hydroelectric plants started earlier, a total of 88 large and medium-sized power projects are presently under construction. Their combined capacities will be 220,000,000 kw, equivalent to one third of the country's present installed capacity.

Formerly, some power stations were unable to send out all the electricity they produced, so one big current task is to establish new power lines. This year, 28 percent of the power industry's outlay will be given over to constructing transmission lines and transformer substations—mainly ultra-high-tension transmission lines of 500,000 volt capacity or higher.

China today has 73 large power stations with capacities above 250,000 kw and some 300 of medium size with capacities over 50,000 kw. Most of their equipment is made in China (two thirds in thermal power stations, and 86 percent in hydroelectric ones). The Gezhou Dam hydroelectric station now under construction on the Changjiang (Yangtze) River will have an installed capacity of 2,715,000 kw (two of its generating units are already in operation). The Liujia Gorge hydroelectric station, the largest yet completed, has a capacity of 1,225,000 kw. Several other plants now under construction or already completed have capacities of one million kw or more.

Every province and region except Xinjiang and Tibet has its own power grid. Twelve of them

(not counting the one in Taiwan) have capacities of 1,000,000 kw or more. The five major transprovincial grids in the east, northeast, central, north, and northwest regions of China have capacities ranging between 9,500,000 and 4,000,000 kw.

Small Complements Large

China's territory is so large and her terrain so complicated that it would hardly be possible to link every rural area into the major power grids. But abundant water power resources, particularly in the southwest, can be used to construct small power stations with capacities under 12,000 kw. These small stations play an increasing role in bringing mechanization, water conservation and electrification to the Chinese countryside. Peasants are encouraged to build small hydroelectric stations themselves. The state supplies funds, technology and equipment, and the profits go to the units that build them.

Today, there are 88,000 small hydroelectric stations built by counties, communes or production brigades, with a combined capacity of 5,380,000 kw—more than the installed capacity for the whole country in 1957.* They supplied half the power used in agriculture in the first six months of this year.

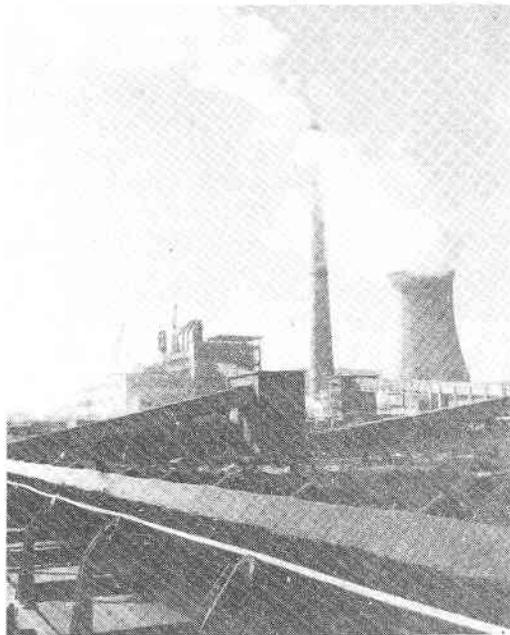
Use of electricity is more widespread in some agricultural districts than in others due to differences in natural conditions and in the degree of economic development. In the outskirts of Beijing, Tianjin and Shanghai, and in China's three northeastern provinces, for instance, all agricultural communities now have electricity, whereas only about half of the peasants and herdsmen in certain provinces and regions in northwest and southwest China benefit from it.

Thermo or Hydroelectric?

China's hydroelectric power resources rank first in the world, with a theoretical potential of 680 million kw—of which 370 million are exploitable. Of China's present installed capacity, 30 percent

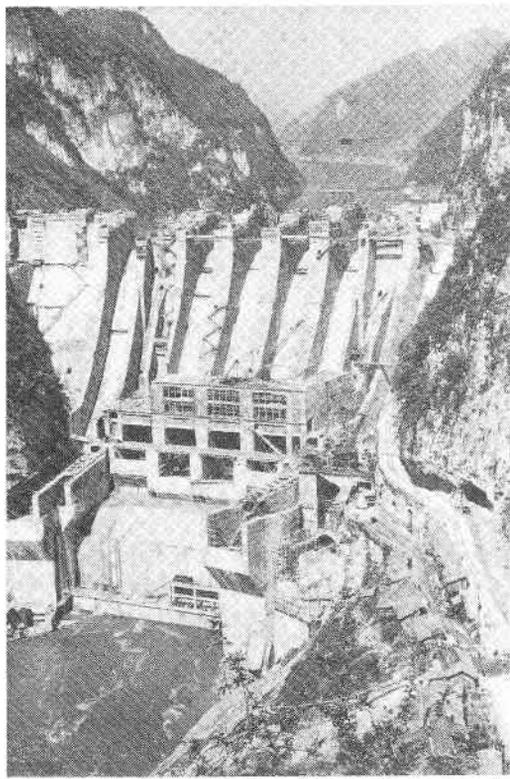
is hydroelectric, less than six percent of the exploitable resources. The advantages of hydroelectric over thermoelectric power are self-evident, and Vice-Minister Li Rui of the Ministry of Electric Power said to this reporter, "No matter what difficulties the state has in the way of funds, it will try its

A large pithead thermal power station at Xuzhou in east China.



A Wujiang river hydropower station under construction at Dushui, Guizhou province, southwest China.

Photos by Xinhua



best to speed up construction for hydroelectric power."

Still, there are some differences of opinion among engineers and technicians as to what should be emphasized in developing China's electric power industry. Some specialists point out that it takes longer and costs more to build a hydroelectric power station than a thermoelectric station of the same capacity. They stress that China's economy is short of funds during the present readjustment, and the electric power industry, as the "forerunner" in the national economy, will have to be developed with utmost speed to supply other industries with the power they so urgently need. If too much emphasis is placed on hydroelectric stations, development might fall behind need. As the Chinese adage says, "A distant well cannot quench an immediate thirst."

They also point out that most of China's water power resources are located in the western part of the country; few exist on the industrially developed eastern seaboard. Bringing electricity from west to east over long distances would be difficult with the funds and technology now at China's disposal. Furthermore, satellite surveys show that China has 146 million hectares of arable land, which is not much for a population of one billion. And a good deal of it is flooded every time a big dam is built. A 1,500,000 kw hydroelectric power station at Wuqiangxi in Hunan province has long been under consideration, but no decision has been reached because it would submerge 13,000 hectares of farmland.

Many specialists believe in diversified power development. Pit-head power stations might be built in conjunction with the exploitation of coal reserves (640 billion tons of which have already been verified, placing China third in the world in this respect). Hydroelectric plants of various sizes might be constructed when and where conditions permit. Large-scale development of hydroelectric power would be put off until such time as the state is in a better financial position. □

National Plastics Fair

LIU HONGFA

THE first national plastics fair held in Beijing last May exhibited more than 10,000 items, including products for daily use and for packaging, construction, agriculture, industry, health and education.

As a relatively new industry, plastics manufacture got started in China much later than in the developed countries. But the state-supported industry has grown rapidly with an average 21 percent annual increase since the 1960s, and now reaches deep into the Chinese economy.

Plastic Shoes in New Styles

Probably because of the season, visitors to the fair snapped up the plastic sandals and slippers displayed there. The most popular were the White Pigeon brand of foam plastic slippers produced in Fujian province and the Gold Cup brand of plastic sandals made in Guangdong. People liked the styles, and the foam soles, previously unavailable, were much appreciated.

Plastic shoes first appeared in China in 1961. Previously, the Chinese people, especially the peasants, had long worn home-made shoes that consumed much of the energy of women members of the household. Now 29 provinces, municipalities and autono-

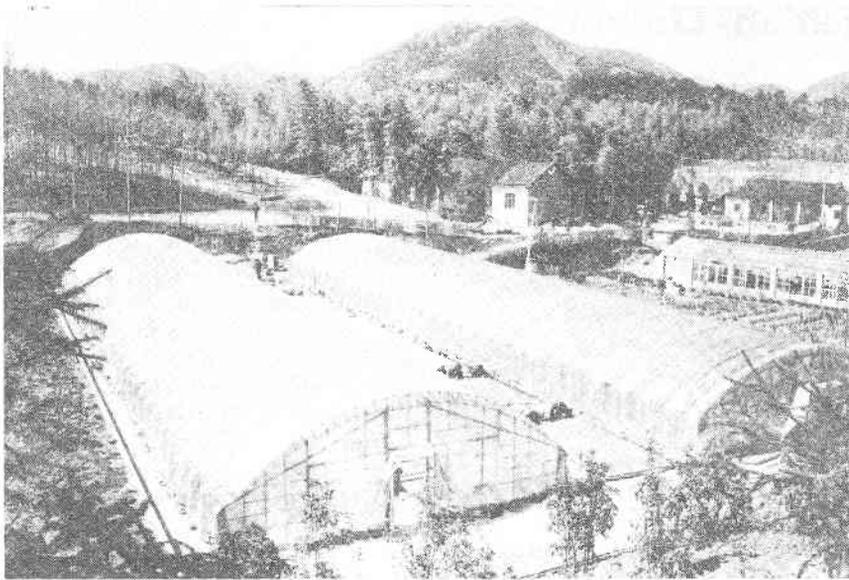
mous regions manufacture plastic shoes and very popular corduroy shoes with plastic soles. Total output in 1980 reached 650,000,000 pairs, making it the largest such industry in the world. Plastic footwear tops the list of plastic products exported.

New products shown at the fair included "glass slippers" — clear plastic wedgies from Shanghai decorated with gold-colored filament, polyurethane sandals made in Fujian, and artificial leather sandals made in Guangdong, Fujian and Zhejiang. There were also "health shoes" with magnets in the soles said to be good for people with high blood pressure, coronary heart disease, neurasthenia and arthritis, and shoes containing medicine for athlete's foot made in Jilin. Both immediately became popular as they sold at the fair.

Plastic Film for the Farm

China began producing plastic film in 1963 for use in the south as a protective cover for rice seedlings. Rice output increased by 10-30 percent, and the use of plastic film was soon extended to the north. Peasants use it to build large sheds for growing vegetables, which not only lengthens the growing season but also permits cultivation of out-of-season vegetables. The northern provinces of Liaoning, Heilongjiang, and Inner Mongolia have developed a chemi-

LIU HONGFA is a staff reporter for China Reconstructs.



Breeding tree seedlings under plastic film sheds in the Research Institute of Forestry of Chongyang county, Hubei province. Zhang Shenming

cally-treated film that has the effect of weeding while helping crops grow.

Other plastic products put into wide use in agriculture in the 1970s include pipes for sprinkling and drip irrigation and parts for irrigation and drainage equipment. Plastic cord and ropes that are light, strong, and durable have now become necessities for fisheries and poultry farms. Substitution of plastic nets for the traditional cotton or flax ones has ended fishermen's need to hang up their nets to dry every few days.

New Industrial Materials

Although it was only recently that China began using plastics in the packaging, building, and other industries, development in these lines has been rapid. To keep pace with the production of chemical fertilizers, thirteen production lines to make plastic packaging were set up in 1971 with a total annual output of 3,500 tons. In recent years more varieties of packaging have been added, including woven shopping bags, calcium-plastic packing boxes, packing tape, and crates for delivery of foodstuffs. In 1980, packaging materials accounted for 18 percent

of all plastics produced. Included in this total were 200,000,000 woven shopping bags, welcomed by consumers for being light, non-corrosible, and attractive, though they tend to snag on buttons, bottle caps, and the like. These bags are now produced everywhere in China except the Tibetan Autonomous Region.

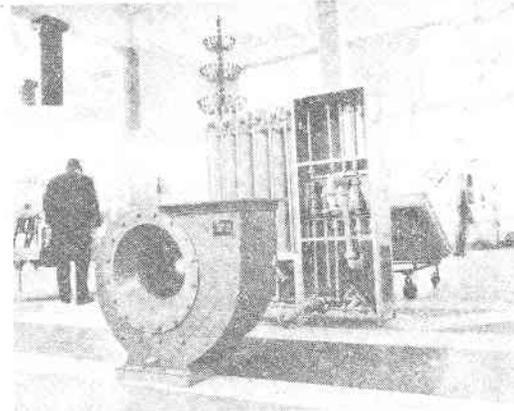
Acoustical and thermal insulation are major uses of plastics in the building industry, where they are also used for handrails, doors, windows, lavatory facilities, and furniture. Some theaters, hotels, and department stores in big cities have been constructed and equipped with these plastic products. At the fair, there was a model two-room apartment fully furnished with plastics.

Yang Huangling, the manager of the fair, said, "The output of plastic goods in 1980 was 81 times that of 1957. Exports reached 60,000 tons last year. Remarkable progress is expected in the 1980s, during which we will pay more attention to plastic building materials and packaging while continuing to produce goods for daily life, industry and agriculture." Comparing China's plastics industry with that of developed

countries, Yang pointed out, "China still lags behind them in output, variety, quality, processing techniques, and application," but he thinks the fair will help promote the development of the industry "so it can fully play its role in China's national economy and the people's life." □

Plastic products used in industry.

Li Fen



Choosing plastic sandals.

Li Fen



Pipe for solar heated water made from plastic film at the Yunnan Institute of Architectural Science. Zhou Zhongyao





Indoors or out, Bambooshoot Society members are likely to be found earnestly discussing the latest ideas in art and literature.

Fudan University:

New Clubs, New Ideas

DING RONGSHENG

TO celebrate the 76th anniversary of Shanghai's Fudan University, a poetry contest was held in May 1981 by the University's Student Union. More than 1,000 people showed up to hear 30 students recite patriotic poems which they had written. The Fudan Poetry Society was born on the spot. Down the hall from the poetry lovers, an elocution contest was being judged, and before the end of the day a new Elocution Society had been formed.

Thus two more special interest groups joined the long list of groups which have brought new life and excitement to the intellectual and cultural atmosphere at Fudan.

Bamboo Shoots Break Ground

The first of these groups was initiated by students from the Chinese Department soon after the fall of the gang of four. In August 1978, Shanghai's *Wenhui Bao* published a short story, "The Wound", by Lu Xinhua, a student in Fudan's Chinese Department. The story's main character, Wang Xiaohua, breaks off relations with her mother (who has been framed as a counter-revolutionary traitor) during the "cultural revolution". After the fall of the gang of four, the mother is exonerated. But Xiaohua dares not believe it. She refuses to return home until it is too late — her mother is dead.

This story, which exposed for the first time the deep psycholo-

gical wounds people suffered during the "cultural revolution", raised a storm of critical discussion all over China.

While "The Wound" was in the news, Fudan students happened to be taking a course in modern literature. Inspired by Lu Xun and Mao Dun, famous modern Chinese writers who had founded literary associations in the 1920s and 30s, Lu Xinhua, Zhang Shengyou and other students formed their own group, the Bambooshoot Literature Society, in October 1978. Its 28 members are now divided into four groups specializing in novels, essays, poetry and criticism. The society has so far published over 100 works, including film scenarios, short stories, novellas, essays and various sorts of critical discussion.

Soon other societies were formed, based on a variety of student interests and intellectual pursuits — philosophy, history, self-cultivation, literary debate, and others.

'Galaxy of Talent'

Room 4-222 in the students' dormitory of the Chinese Department is the home of Fudan's Calligraphy and Seal-Carving Society, where many students come every day to practice their brushstrokes. Among them is Yasuko Katakiri, a Japanese student who has made such rapid progress that her works were in the university's fifth calligraphy display last spring. Su Buqing, president of the university, said of the display, "Really, a galaxy of talent!"

The society also promotes technical studies of calligraphy. Lou Jianming, chairman of the society, has written ten articles on Lu Xun, Shen Yimo and other famous calligraphers. At the society's 1980 annual meeting, Pan Liangzhen, a vice-chairman and student of philosophy, delivered an academic report entitled "Japanese Theories on Calligraphy".

Society members are often invited to give demonstrations at Shanghai's Youth Palace. As a symbol of friendship, five delicately carved seals were presented to the delegation from Britain's Leeds University when they visited Fudan.

The Shanghai Student Union has now set up a city-wide Calligraphy and Seal-Carving Society in the universities, with headquarters in Fudan. Its first exhibition was held this past summer.

Exploring Truth

The philosophy students who entered the university in 1978 had problems with their work. Some of them thought that philosophy was both too difficult and too irrelevant to everyday life: "What's important now is economics; philosophy belongs to the past." But some students thought otherwise. They organized the Exploration Society to promote discussion of philosophical questions. To enhance student interest, they tried to link the theories studied in class with current social problems.

For instance, the causes of juvenile delinquency became a hot topic of debate. Some argued that

DING RONGSHENG is a reporter for China Reconstructs.

a legal system which everyone recognized was unjust automatically led to lack of respect for the law. Others thought that the basic cause was a failure to educate young people properly. Still others found the cause in material interests which distorted people's thinking and corrupted the moral sense.

A student named Zhang Renbiao, after many debates within the society, wrote a long thesis on ethics and self-cultivation which was later published in a nationwide theoretical magazine. In it he said, "During the ten-year 'cultural revolution', moral standards were distorted. Studies on ethics and science are particularly necessary now to restore and develop social morality. The Chinese have a long, rich history of ethical studies. From Confucius who said 2,000 years ago, 'I examine my thoughts and conduct several times daily,' to those who have devoted themselves to social reform and revolution in modern times, a wealth of ethical thoughts and principles has been left to us. This tradition can help us to build our old country into a modern socialist society which is highly civilized in a material and spiritual sense."

Another series of debates is now under way on the broad topic of "philosophy and man". Students are exploring the theories of

Thomas Aquinas, individualism, existentialism, and the school of philosophy and sociology whose modern representatives are Herbert Marcuse and Erich Fromm. Analyzing and discussing this wide range of ideas has greatly broadened students' minds and sharpened their thinking.

History Comes Alive

The Shi Yi (Historical Wing) Society of the Department of History, born in 1979, aims at helping students grasp the basic methods of historical research. Guest lecturers talk to students about how to collect and accumulate material, how to use historical data, and how to choose research topics. Specialists tell of their own successes and setbacks in historical studies. Students have gradually learned to be careful and accurate in their work, and not to accept unquestioningly the conclusions of even the most famous historian.

Members' papers for the society relate to the class work they are doing. While studying ancient Chinese history, Ma Xiaohu wrote "Population Changes before the Qing Dynasty (1644-1911)." Classmate Shi Zhengkang's contribution was "Government-Run Handicraft in the Yuan Dynasty (1271-1568)." For a world history course, Gu Yunshen and Zhou Qianhe pre-

pared a paper on "The Origin and Historical Role of the Separation of Legislative, Judicial and Executive Functions."

Since the society's founding, over 100 papers have been completed, and 27 of them published in newspapers and magazines. One of them, "On the Imprisonment of Literature in the Qing Dynasty," was read at the university's academic symposium.

Students feel that membership in the society has inspired them to greater efforts in other areas of life. Society members did so well on year-end examinations in both academic subjects and physical training requirements that the society was named one of Shanghai's outstanding university groups.

Old Manuscripts, New Experts

The Paleography Society was founded by students in the Department of Chinese interested in ancient manuscripts. Society chairman Ye Baomin explains, "Specialists in paleography are badly needed in China, as many experts are quite old and most young people know little about it. We developed an interest in paleography on our own. When we decided to form a society, the department office supported us and bought us a lot of books. Xu Baohua, vice-chairman of the department, and

Samples of members' work decorate the walls of the Calligraphy Society's headquarters.

Solving a difficult problem in paleography.

Photos by Zhang Jinsheng



Teacher Yan Xiu helped us over many problems we encountered in the early days of the society."

The students started a magazine, *Paleography*. Its first issue came out just at the time of the annual meeting of the Chinese Society for the Study of Paleography in Guangzhou. The students' magazine won favorable comment from the experts, who took it as a sign that the older generation does have successors, and paleography a hopeful future in China. Since then, the society has gotten encouragement and technical advice from senior experts in the field. And in two years, the magazine has published over 30 articles written by students.

Question Box Builds Bridges

On the first day of the 1981 spring semester, an announcement appeared on the student canteen bulletin board: "Modern science is

a house with many rooms; different sciences are independent, but they also overlap. Horizontal exchanges of information are necessary in teaching and scientific research. Fudan, a university of sciences and liberal arts, gives us unique opportunities to solve problems in the areas where different professions intersect. In order to promote exchanges, build bridges between various fields, and enliven our academic life, we propose to set up a question service."

The announcement was signed by three graduate students—Gu Chengpu, Li Qing and Zhu Yazong—and the societies of history, folklore and philosophy. Three days later, a letter box for questions appeared at the canteen. A sign said, "Write down on a card any academic questions you want answered, and put it in the box."

Every day the students on duty for the service sort the questions

according to the discipline involved and deliver them to the teachers, research students and other volunteers who answer the questions. The replies are then returned to the original questioner. The service makes difficult problems known to the whole university to get the best opinions on the subject. Answers to questions of common concern are publicized in glass-fronted bulletin boards.

Physics student Miao Qihao says, "It used to be difficult for us physics students to know about other disciplines, but the question service has set up a bridge for us. I wanted to know more about the historical background of the genetic variation discovered by Gregor Mendel in 1865 and 'rediscovered' in 1900 by some Dutch scholars. I put my question in the box and two days later got the answer from Wang Shenli, a research student in genetics. Since we met, we have been exchanging more information. Now I myself have become a volunteer with the question service."

In March, volunteer Gu Chengpu read this card: "Questions—(1) When were tobacco and smoking introduced to China? (2) When were glasses introduced to China? (3) When did China start producing glasses?—Robert Keith, Room 202, Foreign Students' Dormitory."

Gu Chengpu happened to know the answers, and that night he wrote them down: "Glasses were introduced to China in the reign of Ming dynasty Emperor Jiajing (1522-1567); see the Qing dynasty *Gaiyu Collection of Textual Research* by Zhao Yi, serial number 0717/4901 in the Fudan library. Tobacco and smoking were imported into China early in the 17th century; see Wu Han's "On Tobacco" from his *Collections Under Light*, serial number 610.83/2602.2."

The next day, Robert Keith put another letter in the box: "Comrade Gu Chengpu, thank you for answering my questions. I was impressed with your knowledge and efficiency. I hope your service gains even greater support from all the students and teachers." □

Special Offer to Subscribers Colored Map of China

To celebrate the 30th anniversary of *China Reconstructs*, we are printing a colored map of the People's Republic of China with legends in Chinese phonetic spelling (100 G. offset paper, 70 cm × 50 cm). On the reverse side of the map is a list of place names in Chinese phonetic spelling and in English, as well as a map of the domestic air routes of CAAC, China's airline service.

This map will be presented free of charge to all subscribers in good standing as of January 1982.

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The Li People of Hainan Island



Tongshizhen, capital of the Hainan Li and Miao autonomous prefecture.

ONCE upon a time a young Li hunter who lived in the Five Finger Mountains on Hainan Island chased a lovely young doe to the southernmost tip of the island. The poor creature, finding herself trapped, turned around and gazed at the young hunter. Just as he raised his bow to shoot, the doe changed into a beautiful girl. The hunter was so astonished he let his arrow fall to the ground. The two young people fell in love at first sight and soon married. They planted rice paddies and coconut forests and led a hard-working but happy life on the island. Local legend says they were the ancestors of the first inhabitants of this area. People still call the hill at Hainan Island's southern tip Deer Turns Around, and it has become a sight-seeing spot in Hainan's Li-Miao autonomous prefecture.

The prefecture includes the Five Finger Mountains, which tower against the sky like a giant hand. They are in the south-central part of Hainan Island, part of Guangdong province. Most of China's Li people — 690,000 — live there. The prefecture's eight counties cover 17,400 square kilometers — more

than half of Hainan, China's second largest island.

The subtropical area's plentiful rainfall and fertile land have made it China's main producer of tropi-

cal cash crops such as coconuts, betel nuts, sisal, hemp, lemon grass, cocoa, coffee, rubber and palm oil. The area is also rich in forest and mineral resources and has many rare and valuable species — gibbons, beavers, civet cats, peacocks and others.

Li Traditions

Historical records say the Li people settled on Hainan as early as the Yin and Shang dynasties, 3,000 years ago, emigrating from Guangdong and Guangxi provinces. They are divided into five groups according to the regions they dwell in — Xiao Li, Meifu Li, Qi Li, local Li

The bamboo pole dance.

Wu Qiuguang



GAO DAXIAN, of Li nationality, is a staff reporter for Hainan Daily.

and Detou Li. Often in one village of up to 100 or 200 households all families have the same name.

The houses of the Li people are like upside-down boats. Perhaps their ancestors lived in such after crossing the ocean to reach the island. The bamboo-and-wood frames are covered with dried grasses. The floors of cane strips of bamboo are usually built 18 cm above ground to weather typhoons.

Rice, usually cooked with a lot of water, is the main food of the Lis. Meat is baked or salted raw with rice flour or edible wild herbs to preserve it. Nearly every family brews wine. Li women chew betel nut and ground mollusk wrapped

in leaves, which turns their lips red.

Although the Lis no longer depend on hunting for their livelihood, they are still fond of it as sport. Every Li family has a shotgun. The traditional way of distributing game is still followed: The man who fired the first shot gets one fourth; the rest is divided among the other hunters. Even passers-by sometimes get a share.

Monogamy is practiced in Li communities. According to custom Li girls from the time they reach puberty until they marry live alone in a small room the local people call a *liao*. Before liberation marriages were arranged by parents, and boys and girls were betrothed when they were very young. Maternal cousins and young people of the same name were not allowed to marry. Soon after marriage the girl returned with her husband to live with her parents. The couple settled in the man's family only after the wife gave birth to a child.

Li women used to be fond of tattoos. At age 13 or 14 they started by tattooing their heads. By the time they were 17 or 18, their bodies were completely covered. Tattoos were considered beautiful and also a symbol of wealth. But some people say the women were tattooed to make them unattractive to invaders, who would therefore not molest them.

The women wear open, buttonless tunics and close-fitting long, medium or short skirts decorated with beautiful designs. Some wear tunics and fasten their hair at the back with a bone ornament. They adorn themselves with embroidered scarves, earrings, necklaces and bracelets. The men's clothes are comparatively simple — trousers and collarless black or white jackets — although in some places the jackets are very like the women's, and the men also wear earrings.

Good spinners and weavers, the Li women can be credited with helping inspire China's textile industry. As far back as the Warring States Period (475-221 B.C.) their beautiful textiles, woven then from kapok fiber, were often sent to the emperor as tribute. By the Song

dynasty (A.D. 960-1279) they had won fame throughout the land for their colorful brocades.

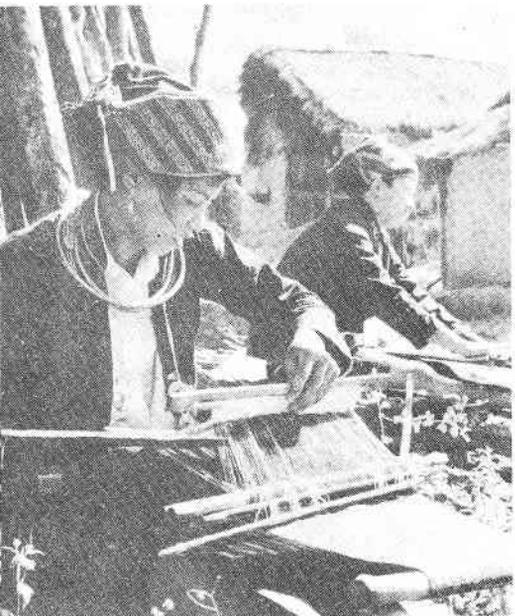
Huang Daopo (c. 1245-?), innovator in China's cotton textiles, went to Yacheng (today's Yaxian county) on Hainan Island when she was a child and lived among the Lis for 40 years. She learned their technique of spinning and weaving cotton. When she returned to her home in Huajing, now part of Shanghai, she made improvements in the loom, creating the most advanced textile technology and tools of the time. A thousand families in her village took up weaving. Her work promoted cotton growing and textile production in central China.

Long Years of Struggle

For a long time the Lis suffered cruelly from oppression and exploitation by both their Han rulers and their own reactionary upper strata. Forced to exist in conditions of cultural backwardness and grinding poverty, they ate wild plants, lived in dark, dank huts and wore rags.

Old people can still remember when, in 1933, two dozen Lis were exhibited in iron cages for three months in Yonghan Park (today's children's park) in downtown Guangzhou. They were said to be born of monkeys and raised by snakes.

During the years of oppression the Li people staged many uprisings and fought bravely. Their struggle entered a new phase with the coming of the Chinese Communist Party. Under its leadership they, with the Han and Miao people, in 1927 took up arms against the Kuomintang reactionaries and established a revolutionary base area. The first workers' and peasants' democratic government at county level on Hainan Island was set up in Lingshui, a compact community of Lis, and the first magistrate of the government was of Li nationality. In 1943 Wang Guoxing and Wang Yujin, both Lis, led 20,000 Lis in an armed uprising that dealt a heavy blow to the Kuomintang troops entrenched in the Five Finger Mountains.



Weaving, ancient and modern: National-style wraparound skirt of linen and kapok fiber being made on traditional loom, and modern textile mills now built on Hainan Island.

Chen Xuesi



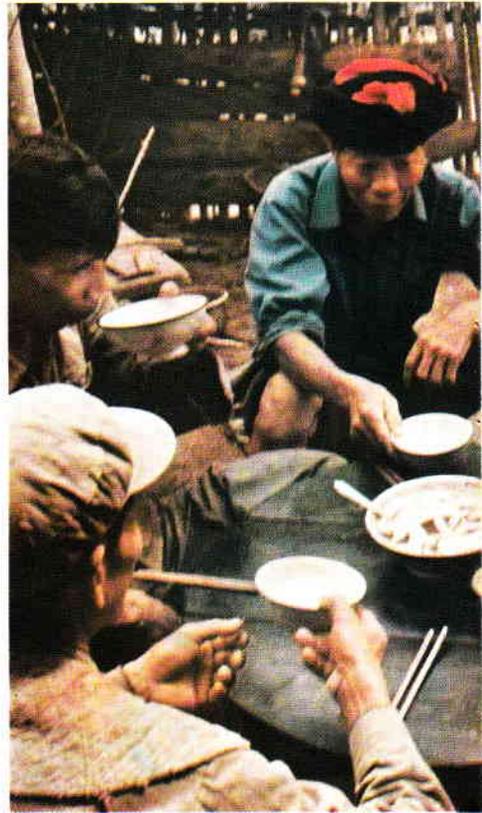
Planning a wedding?
Photos by Wang Xinmin



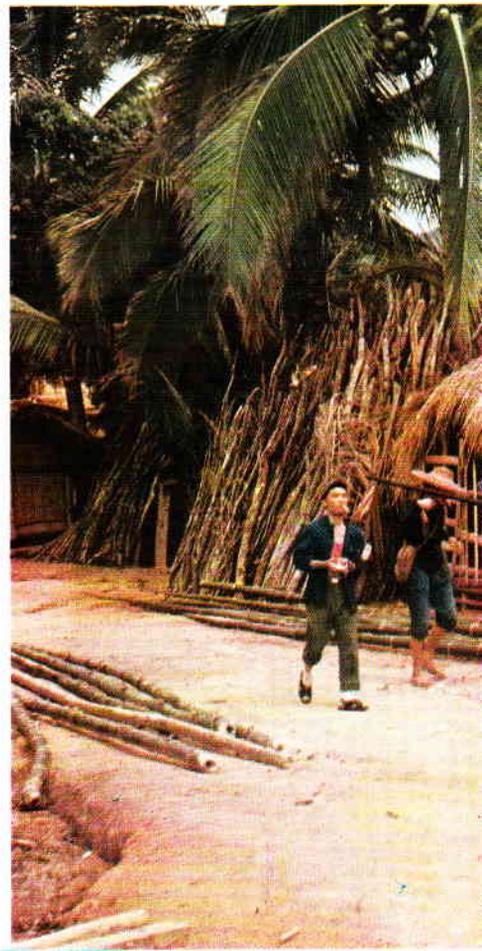


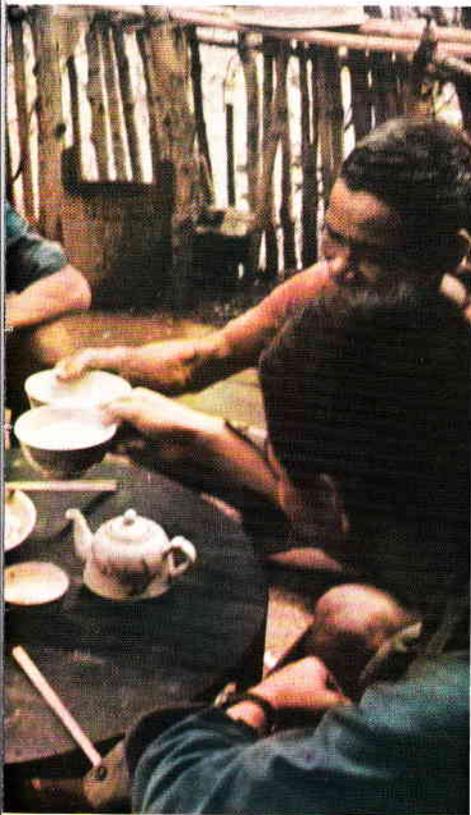
Husking rice in the traditional way.

The Lis no longer depend on hunting for their livelihood, but are still fond of the sport.

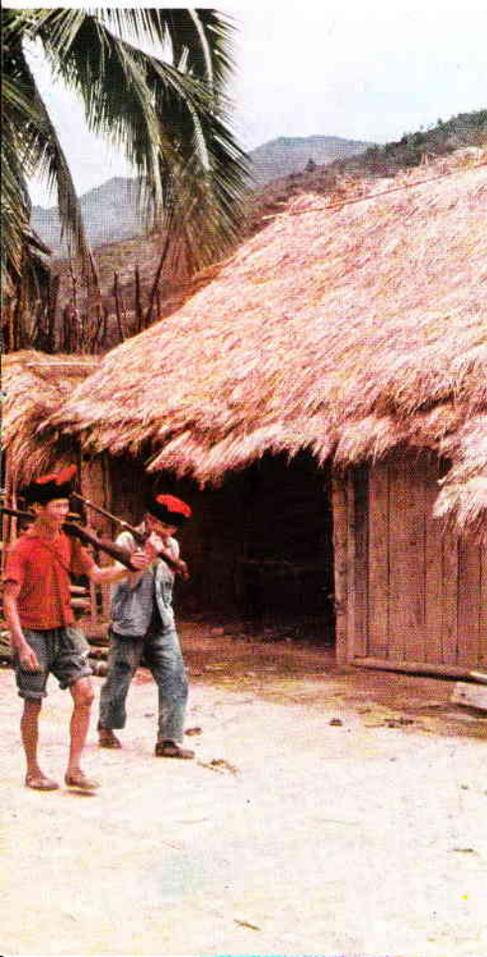


Home-made wine and good talk at the end of a hard day.





Many Li families have acquired sewing machines for the first time.



A young Li tractor driver gives his machine tender loving care.



Li college students at the Guangdong Institute for Nationalities.

A Li village in Tongshi



Half of the Qiongya brigade, a branch of the Red Army on Hainan Island, were of Li nationality. In 1952, soon after the founding of the People's Republic of China, the central government gave the Li and Miao people the right to exercise regional autonomy. Since then great changes have taken place in the Five Finger Mountains.

A New Mountain City

Tongshi, built on former forest land in the foothills of the Five Finger Mountains, is the capital of the Li-Miao autonomous prefecture. This beautiful mountain city, skirted by the Nansheng River, is warm in winter and not too hot in the summer. One's first view is of tall coconut and pineapple trees, yet since liberation more than 300,000 square meters of houses have been built in Tongshi's urban district. The city now has 30,000 inhabitants and is the economic, political and cultural center of the autonomous prefecture.

It wasn't too long ago, however, that commerce consisted of a big hen being exchanged for a needle, or several animal skins for half a kilogram of salt. Tongshi's first factory — for rattan products — was built in 1957. Today the city has two dozen factories producing machinery, cement, medicines, plastic goods, radios and food. Its electronic instruments are sold in twenty other provinces or cities in China. Its black tea is famed for its fragrance and color.

Communications have strengthened too. From an isolated mountain community, the capital has developed into a center with highways totaling 5,000 km leading to its eight counties and 125 communes (except for two situated in high mountains) — 8.8 times the total extent of highways in 1953.

Agricultural production has also increased. For nine years running the grain output in Tongshi's suburbs has been nine tons per hectare. Gone are the days when the Li people used a slash-and-burn technique to grow crops.

The Lis had no written language and no regular school. In 1957 the people's government helped them

create their own writing system, based on the Latin alphabet. Their language belongs to the Zhuang-Dong branch of the Sino-Tibetan family, but many Lis can also speak and read the Han language. Today the autonomous prefecture has 1,785 primary schools, 200 middle schools, a teachers' school, a workers' training school, an agricultural school, a medical school and a commercial school. In 1961 the Guangdong Institute for Nationalities moved from Guangzhou to Tongshi, where it has trained many government workers and accountants for the locality. Of the institute's 500 students, representing 12 nationalities, 42 percent are Lis.

Their Own Manager

The administrator of Hainan's Li-Miao autonomous prefecture is a Li, and five out of eight county magistrates are also Lis. There is a higher percentage of Li cadres below the county level.

Yang Wengui, 53, is the Baoting county Party secretary. Before liberation he was a farmhand and led a miserable life. After liberation he was sent by the people's government to the South-Central China Institute for Nationalities. Upon graduating, he returned to work for a while as a township and commune leader, then head of the county court of justice. He has held the Baoting position since 1970. Wearing a straw hat, his trousers rolled up high, a bamboo basket and knife fastened to his waist, he is often seen helping the Li peasants solve their daily living and production problems. They call him affectionately "barefoot secretary".

Yang Wengui is intent on developing a diversified economy by capitalizing on local conditions. Under his leadership the county planted 3,533 hectares of rubber trees, of which 800 ha. are now being tapped for an annual yield of 700 tons of dried rubber. The county also grows 100 ha. of pepper, adding to the commune members' income.

Yang Wengui also tries hard to improve the peasants' living conditions. He often organizes the

labor force so that even though some people are building new houses, production is not affected. He sometimes works on the construction site himself. During the past four years 1,530 families of minority nationalities have moved into new tile-roofed houses. □

Picking peppers.

Chen Xuesi



Love song with a bamboo pipe beneath a banana tree.

Wu Qiuguang



Earliest Buddhist Carvings

DING YIZHEN

Buddhism is believed to have come to China in the first century A.D. Early Buddhists proclaimed their faith by decorating cliffsides with carvings of famous Buddhist figures and scenes from the life of Sakyamuni, founder of Buddhism. Previously the earliest known group of these were the Mogao Grottoes at Dunhuang on the Old Silk Road, begun in 366. There are other famous cliff carvings at Yungang near Datong in Shanxi province, begun in 450 and Longmen at Luoyang in Henan province begun in 494. Now some of those carvings on cliffs on the northern Jiangsu province coast have been ascertained to deal with Buddhist subjects, and to date from the Eastern Han dynasty (A.D. 25-220), making them China's earliest works of known Buddhist art. Their location on the eastern seacoast far from the overland trade routes by which Buddhism is traditionally believed to have reached China poses new questions for the study of the spread of Buddhism at that early date.

— Ed

IN 1956, the carvings on Kongwang Hill near the port city of Lianyungang were placed on Jiangsu province's list of cultural relics to be protected, but at that time they were thought to be ordinary Han dynasty secular carvings. Not until last year was it discovered that many of them were of Buddhist origin and are earlier than any Buddhist art previously known in China. They coexist side by side with Taoist carvings, as in fact did the two religions at that time. This conclusion was reached after Shi Shuqing, Yu Weichao and other specialists went there to make a study of them.

The carvings cover an area 17 meters wide and eight m. high on the cliff face. So far 105 persons have been identified. Some of the figures are clearly Buddhist, with a circular halo, robe draped over the shoulders, the right hand in a special position, or seated in the lotus posture—all things seen only in Buddhist art.

Most impressive of the Buddhist carvings are a relief picturing Nirvana and a stone elephant located

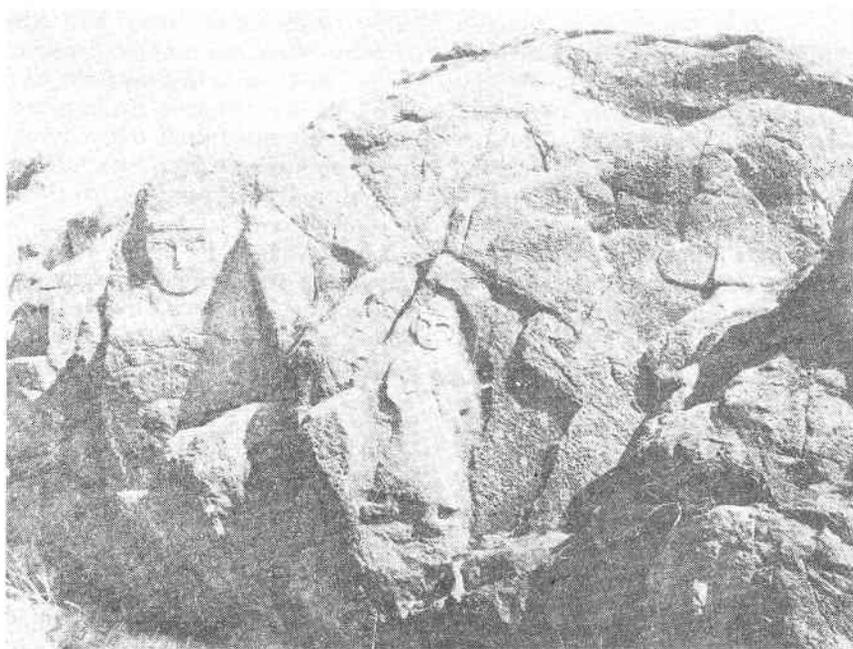
70 meters east of the main carvings. The Nirvana picture, the main piece of the whole set of carvings, measures 4.6 meters across and from 1.4 to 2.3 m. in height. It contains 56 images in all. Such a large scene with so

many people is rare in China's early Buddhist art. It is a masterpiece of planning and execution, picturing a reclining Sakyamuni carved in high relief from a flesh-colored portion of the rock. He is surrounded by disciples cut in low relief from greenish-gray rock.

The elephant, made following the natural shape of a rock, stands 2.6 meters high and is 4.8 m. long. Each of its feet rests on an upturned lotus blossom, as did those of the magical White Elephant King of Buddhist legend, who could pass through fire without being burned and water without getting wet. It is the largest stone elephant in China.

Other carvings contain images of the Buddha and Bodhisattvas and also of disciples, necromancers, musicians and devotees, some carved in shallow square niches, others on the outer face of the rock. Many of these latter figures appear in scenes from the life of Sakyamuni

The cliff face with carvings: (left to right) official guarding the pass, standing Buddha, Western Regions man.



DING YIZHEN is a member of the archeological staff of Lianyungang Museum.

or other Buddhist stories. The musicians and dancers, wearing the secular clothes of the peoples of the Western Regions (mainly today's Xinjiang), are shown dancing, holding lotus blossoms or kneeling with boxes containing the scriptures. There are warriors with round eyes, sturdy limbs and fierce expressions. A vivid scene shows a debate between Vimalakirti, a layman famed for his eloquence, and Manjusri, the Bodhi-sattva of Wisdom.

The Taoist carvings picture Taoist legends and other Taoist figures. One concerns the story of how Laozi, the late 6th-century B.C. philosopher whose writings afterward became the foundation for Taoism, went through Hangu Pass in western Henan province to enlighten the people of the Western Regions. It shows a follower of Laozi who was an official in charge of the pass, a Buddha in a standing position and a Western Regions man.

The official, with Han dynasty clothing and a shield, is in the style of a Han painting. However, his exposed chest and the high, straight bridge of his nose are reminiscent of the figures in Buddhist art from India, a matter of interest to researchers.

In the central and highest position on the cliff, denoting their importance, are the two biggest Taoist figures, seated with clasped hands. They wear hats and loose robes with wide sleeves, and have



Devotee with lotus.



Buddha with halo.



Dancer.



Devotee with talismanic staff.



long, thin faces with sober expressions. The base on which one is seated is carved with lotus petals, usually associated with Buddhist art.

Both the Buddhist and Taoist carvings are characterized by the use of techniques employed in the Han dynasty, though the subject matter of the Buddhist ones is of Indian origin. This is important evidence in determining when the carvings were made. The body of the stone elephant is not polished, and the space between the legs is not cut out, a style used in Han dynasty animal carving. South of the cliff is a large stone toad such as is frequently seen in Han dynasty painting and carving.

Northern Jiangsu and the southern part of neighboring Shandong provinces were a prosperous area where culture flourished in Eastern Han times. Master architects, carvers and craftsmen flocked there and it abounds in early Buddhist images.

Ancient Religious Site

The cliffs on several sides of the city of Lianyungang were associated with religious rites since very ancient times, as is attested by some carvings from before

1000 B.C.* Kongwang Hill to the south was in a bay of the sea until 1712 when the inlet filled in. It is said that Confucius (c. 551-479 B.C.) once climbed it to look out at the sea. From this it gets the name Kongwang (Confucius Looked).

A Temple of the East Sea once stood 100 meters south of the carvings, built by the local official Huanjun, in A.D. 155, according to historical records and archeological evidence. A monument to the temple erected in A.D. 172 and inscribed not long afterward tells of the building of the temple and sacrificial rituals held there. An inscription on the stone, which is still extant, says that work on the carvings began in 155 and went on until approximately 180. Thus, even if the earliest carvings may have been Taoist, the Buddhist carvings there were also made during this time. That makes them 200 years earlier than the grottoes at Dunhuang. The discovery raises many new questions and has great significance for research into the history of Buddhism in China, the arts, and China's relations with foreign countries. □

* See "Early People's Ceremonial Cliff" in the August 1981 China Reconstructs.

Stone elephant — the White Elephant King of Buddhist legend.

Photos by Chen Zhi and Wu Kerong



Statue of Yu the Great

YU THE GREAT, the best-loved and best known of several legendary rulers, is now considered to have been an actual person, the first ruler of the Xia dynasty (2205-1766 B.C.). Perhaps many incidents in man's dim memory of battle against flood have collected around his figure to form the legend.

As the story goes, a great flood inundated the valley of the Huanghe (Yellow) River. It covered even the hills, so that the people could get no food. King Shun ordered the official Yu to control it. Yu organized the princes who ruled various localities and the people in them to cut channels and build other projects to drain the waters away to the sea. He worked for 13 years before bringing the flood under control.

His fiancée was Nü Jiao, described as a quiet and beautiful maiden. While he was busy with his flood control work she sent her maid every day to the southern foot of Tushan Hill to wait for him to pass, but he did not appear. So dedicated was he that though in 13 years he passed his door three times, he did not stop. Nü

Yu the Great Conquers the Flood

WEI TANG

Jiao, so the story goes, wrote a song which ran, "Waiting for you, the time seems so long. . . ." At least an ancient song exists with these words, and people attribute it to her. Finally he came home and they were married. But four days later he left again for his engineering projects.

The first written account of the story of Yu appears in *The Book of History*, which is made up of a number of ancient pieces supposedly collected and edited by Confucius in the fourth century B.C. Some say the Confucian stress on devotion to duty, taught as a good example down through the ages, has been a force in moulding the Chinese character.

BEFORE Yu's efforts, his father, Gun, had been in charge of flood control. *The Book of History* account says that rather than draining Gun had tried to contain the waters with dikes, but the water rose higher and higher, creating even greater havoc. After nine years Gun had not succeeded in controlling them, so he was executed on Mt. Yu (in Shandong province).

The famous poet Qu Yuan (c. 340-278 B.C.) in his poem "Questions to Heaven", however, implies that Gun was killed because he was an upright man, and other ancient poems and legends also picture him as a hero. One has him stealing from Heaven a kind of magic earth which could grow by itself. A handful of it could grow into a dike which blocked the flood and absorbed the water. Refugees who had climbed up into the trees to escape the water came down and rebuilt their homes. They were very grateful to him. However, just as the flood was about to be brought under control, the Emperor of Heaven found out

about the theft. In fury he sent the God of Fire down to the world to kill Gun on cold, dark Mt. Yu and take back the magic earth. So the flood returned and swallowed up the people's new homes. Some versions say Gun became a yellow bear after his death, others, a dragon-like fish. The most popular is that he went on fighting the flood after his death.

A great many legends have grown up around Yu and Gun. One is that after Gun was killed his body did not decay for three years and Yu grew inside it. Another says that Yu asked a dragon named Yinglong to draw a line with its tail, and along that line he dug channels which guided the waters eastward to the sea. Still another has it that Yu got from the God of Rivers a map of the rivers which helped him draw up his flood-control plan. This suggests that rudimentary scientific knowledge was being applied by that time.

Legend has it that Yu met with the princes of the flooded areas at a mountain named Maoshan in coastal Zhejiang province. After the meeting it was renamed Mount

Kuaiji, meaning "getting together to talk over important matters". This mountain, outside today's town of Shaoxing, is still known by that name.

The Yu story has become attached to several natural sites, even some far afield from the original Huanghe valley. Near Sanmen (Three Gate) Gorge on the Huanghe in Henan province there are seven pits resembling wells which people like to say were dug by Yu. A large stone formation with a print like a great horseshoe nearby, they say, was left when Yu leaped over the Sanmen Gorge on horseback. On the Changjiang (Yangtze) River in Sichuan's Wushan county above the famous gorges there is an inlet leading off the river valley to nowhere. About this it is said a stupid dragon started digging a wrong watercourse, and Yu killed it. There one finds places named Cuokai (Wrongly Opened) and Dragon-Killing Terrace.

YU'S outstanding service won him the trust of the people. After the death of King Shun, Yu became chief of the tribal confederation on the central plains. Archaeologists are excavating what may be Yu's capital south of Zhengzhou in Henan province.* Yu died in what is today's Shaoxing in coastal Zhejiang province, where there is a tomb said to be his. □

*See "The Search for the Xia Culture" in *China Reconstructs* November 1978.

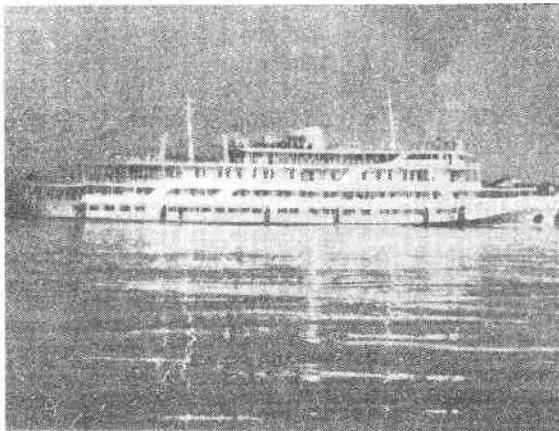
The tomb in Shaoxing, Zhejiang province, honored as Yu's. Behind is Mt. Kuaiji where he is said to have met with the princes to organize flood control.





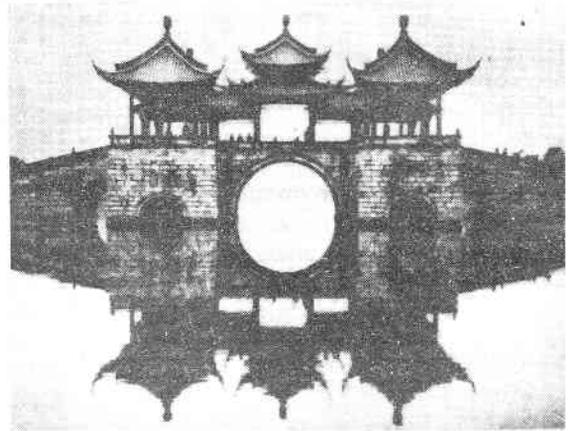
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Lesson 10

A Bunch of Flowers

小宋: 玛利, 这么好看的花, 是刚
Xiǎo Sòng: Mǎlì, zhè me hǎo kàn de huā, shì gāng
Xiao Song: Mary, such good looking flowers. Is just

买来的?
mǎi lai de?
bought?

玛利: 嗯。这是我送给王大力
Mǎlì: Ńg. Zhè shì wǒ sònggěi Wáng Dàlì
Mary: Uh-huh. This is (for) me send Wang Dali
的礼物, 他今天结婚。
de lǐwù, tā jīntiān jiéhūn.
present. He today marry.

小宋: 你见过新娘吗?
Xiǎo Sòng: Nǐ jiànguò xīnniáng ma!
Xiao Song: You saw new bride?

玛利: 见过, 是一个非常活泼、
Mǎlì: Jiànguò, shì yí ge fēicháng huópo,
Mary: Saw. (She) is a very lively,
漂亮、很喜欢艺术的姑娘。
piàoliang, hěn xǐhuan yìshù de gūniang.
beautiful, very (much) like art girl.

小宋: 那她也一定喜欢这束
Xiǎo Sòng: Nà tā yě yíding xǐhuan zhè shù
Xiao Song: Then she also certainly (will) like this bunch
鲜花。我正好要送她一
xiānhuā. Wǒ zhèng hǎo yào sòng tā yí
fresh flowers. I just (will) present her a
对花瓶, 插上你的花,
duì huāpíng, chāshàng nǐ de huā,
pair vases, put in your flowers,
一定美极了。
yíding měi jíle.
certainly (be) beautiful extremely.

玛利: 我特别喜欢花, 花可以传达
Mǎlì: Wǒ tèbié xǐhuan huā, huā kěyǐ chuándá
Mary: I specially like flowers. Flowers can convey
人的感情和愿望。
rén de gǎnqíng hé yuǎnwàng.
people's feelings and wishes.

小宋: 中国云南的一个少数民族
Xiǎo Sòng: Zhōngguó Yúnnán de yí ge shǎoshù mínzú
Xiao Song: China's Yunnan's one minority nationality
有一种风俗, 一个小伙子
yǒu yí zhǒng fēngsú, yí ge xiǎohuòzi
have a kind(of) custom. A young man

如果看上了哪个姑娘,
rúguǒ kànshàngle nǎ ge gūniang,
if (likes) which girl,

就采一束鲜花, 托人
jiù cǎi yí shù xiānhuā, tuō rén
then picks a bunch fresh flowers, entrusts someone
送给那位姑娘, 姑娘要是
sònggěi nà wèi gūniang, gūniang yàoshi
present that girl, girl if
同意, 晚上就会到约定的
tóngyi, wǎnshang jiù huì dào yuēdìng de
agrees, (in) evening, then can go (to) agreed
地点同小伙子相会。
dìdiǎn tóng xiǎohuòzi xiānghuì.
place with young man meet.

玛利: 要是人家不同意呢?
Mǎlì: Yàoshi rénjiā bù tóngyi ne?
Mary: If (she) not agrees?

小宋: 那样姑娘就会采另一些
Xiǎo Sòng: Nàyàng gūniang jiù huì cǎi líng yíxiē
Xiao Song: (If) like that, girl will pick other some
鲜花回赠给小伙子。
xiānhuā huí zèng gěi xiǎohuòzi.
fresh flowers return-present (to) young man.

玛利: 用花表达语言在我们欧洲
Mǎlì: Yòng huā biǎodá yǔyán zài wǒmen Ōuzhōu
Mary: Use flower express language in our Europe
也是盛行的。我们现在就
yě shì shèngxíng de. Wǒmen xiànzài jiù
also is prevalent. We now then
去参加他们的婚礼, 祝贺
qù cānjiā tāmen de hūnlǐ, zhùhè
go(to) attend their wedding. Congratulate
他们美满、幸福。
tāmen měimǎn, xìngfú.
them perfect, happiness.

Translation

Xiao Song: Mary, what beautiful flowers! Did you buy them just now?
Mary: Yes. They are a present for Wang Dali. He is getting married today.
Xiao Song: Have you seen the new bride?
Mary: Yes. She is a very lively, beautiful girl. She likes art very much.

- Xiao Song: Then she will certainly like these flowers. It just happens that I am going to present her with a pair of vases. With your flowers stuck in they will certainly be beautiful.
- Mary: I like flowers very much. Flowers can convey people's feelings and wishes.
- Xiao Song: A minority nationality in Yunnan province has the custom. If a boy likes a girl, he picks a bunch of flowers and asks someone to give it to her. If the girl likes him she will go to meet him at some agreed on place that night.
- Mary: If the girl doesn't agree?
- Xiao Song: Then she will pick another bunch of flowers and send it to the young man.
- Mary: We in Europe have the custom of sending message with flowers. Let's go to the wedding now and wish them happiness.

Notes

Action that has happened shown with **guò** 过.
Wǒ jiànguò nà wèi xīnniáng. 我见过那位新娘。(I have seen that new bride.)

Tā xuéguò zhōngwén. 他学过中文。(He has studied Chinese.)

The negative is **méiyǒu... guò.**

Tā méiyǒu xuéguò zhōngwén. 他没有学过中文。(He has not studied Chinese.)

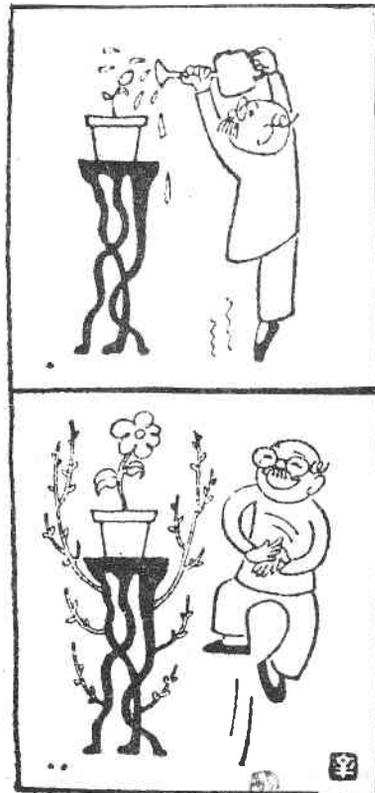
Everyday Expressions

- 送 **sòng** present, send, see... off
 送你一束花 **sòng nǐ yí shù huā** present you with a bunch of flowers
 送信 **sòng xìn** deliver a letter
 送朋友 **sòng péngyǒu** see a friend off
- 插 **chā** stick... into, put in
 把花插在花瓶里 **bǎ huā chā zài huāpíng lǐ** put the flowers in the vase
- 传达 **chuándá** convey, pass on, transmit
 传达他的感情 **chuándá tāde gǎnqíng** convey his feelings
 传达命令 **chuándá mìnglìng** transmit order
- 表达 **biǎodá** express
 表达意思 **biǎodá yìsi** express the meaning
 表达思想 **biǎodá sīxiǎng** express the (thinking) idea
 用花表达语言 **yòng huā biǎodá yǔyán** say it with flowers
- 参加 **cānjiā** attend, take part in
 参加会议 **cānjiā huìyì** attend a meeting
 参加讨论 **cānjiā tāolùn** take part in discussion
 参加工作 **cānjiā gōngzuò** start one's working life
- 祝贺 **zhùhè** congratulate
 祝贺他 **zhùhè tā** congratulate him

向他表示祝贺 **xiàng tā biǎoshì zhùhè** offer him congratulations

Exercises

- Answer the following questions in Chinese:
 - What would you say to congratulate a friend on his marriage?
 - Do you like flowers? Why?
- Translate the following sentences into Chinese and answer them (use the word **guò** 过):
 - Have you ever bought fresh flowers?
 - Have you ever been to a wedding?
- Complete the following sentences.
 - 我送他 _____。
 - 小宋给他朋友 _____。
 - 我常常教朋友 _____。
- Read the following:
 今天我的朋友王大伟结婚, 他的爱人是一个非常活泼、漂亮、很喜欢艺术的姑娘, 我送给他们一束鲜花作礼物。我喜欢花, 花是美 (**měi** beautiful) 的象征 (**xiàngzhēng** symbol), 而且可以传达人的感情和愿望。用花作礼物是很有意义的。
 我要参加他们的婚礼, 向他们表示祝贺, 祝他们美满、幸福。



Even dead trees bloom in spring.
 Zheng Xinyao

Bridge on the main road to Lhasa in the Tibetan Autonomous Region.

Li Jun

