

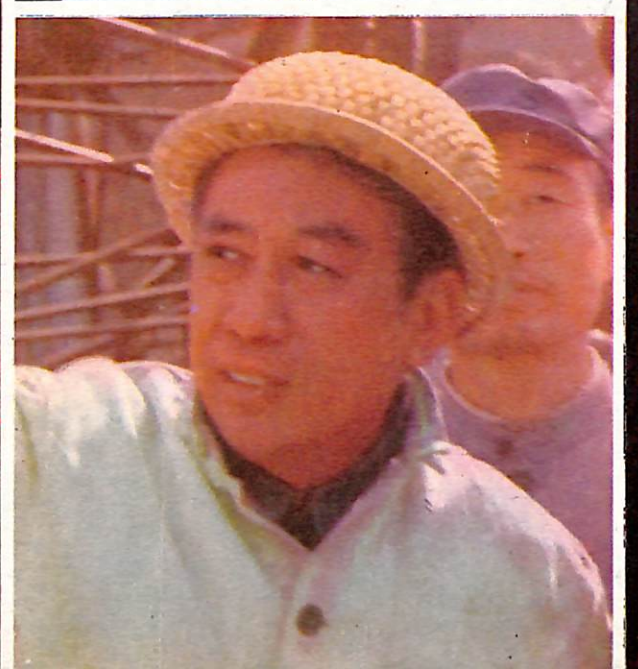
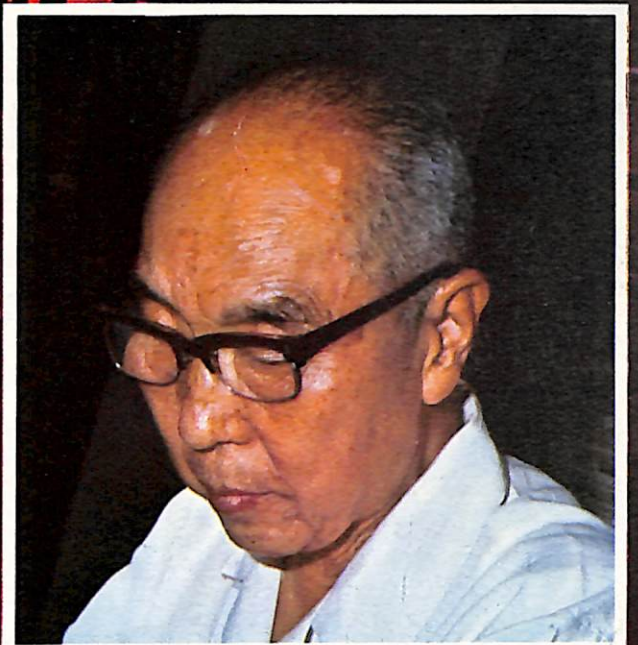
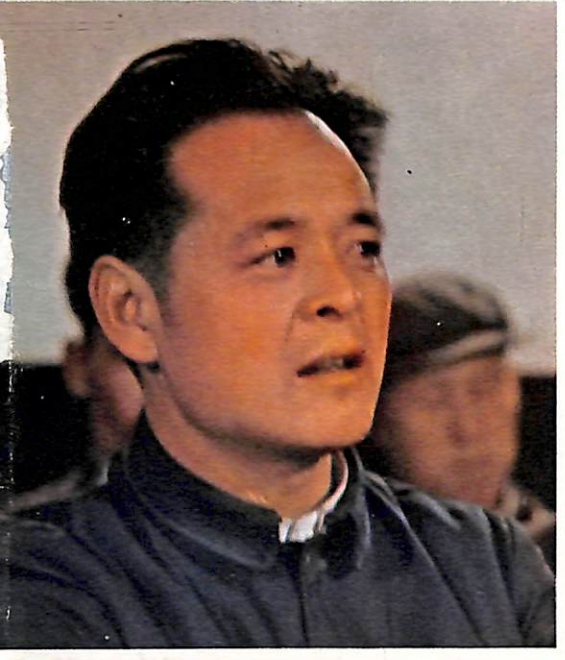
China

Steel on the March
— The Anshan Complex

Reconstructs

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Front: Men at Anshan Steel: Wang Chun-shao (upper left), Yang Shu-tang (upper right), Wang Chung-lun (lower right). (Stories on pp. 2-9)

Back: Isles of the Immortals, Huangshan Mountains.

Inside front: Bamboo Loggers, Hunan province.

Inside back: Lotus

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FOR MORE AND BETTER

BREAKING the grip of the Lin Biao—"gang of four" influence on Anshan, steelworkers told this reporter, has opened up a period of accelerated and all-round development since October 1976. The changes have been startling.

The Anshan Iron and Steel Company in the northeast is China's biggest steel complex producing a great percent of the nation's steel. Its daily output has increased substantially since the fall of the "gang of four". So far this year it has earned the state 60 percent more than in the same period last year. Many of its production quotas are the highest in its history.

How Much Steel Per Second?

Alongside the nationwide slogan "March On to the Four Modernizations" in conspicuous places Anshan workers have put up one of their own: "Each Second Saved Means More Steel". Workers in the complex's mines, furnaces and rolling mills figure it this way: how many more tons of steel can they produce with a second saved in an operation or with a technical innovation? Technicians and engineers have made slides on time-saving and equipment-improving ideas which they show to the workers. Workers improve their skills in a sparetime technical school.

Standing in Blooming Mill No. 1, one watches steel ingots pass smoothly back and forth on the rollers. The mill has constantly topped its quotas in the last two years. But the workers are not satisfied. They ceaselessly seek ways to raise rolling speed. In one minute an ingot passes through rolling stands 11 times. But if only

one second could be squeezed off from this, they could mill 50,000 tons more of steel per year! In spite of the heat, the men surround the rolling stands watching every movement carefully, exchanging ideas on how to improve the equipment and achieve more skill and precision in operation. Men often stay on the job long hours to help make a breakthrough in technical innovation.

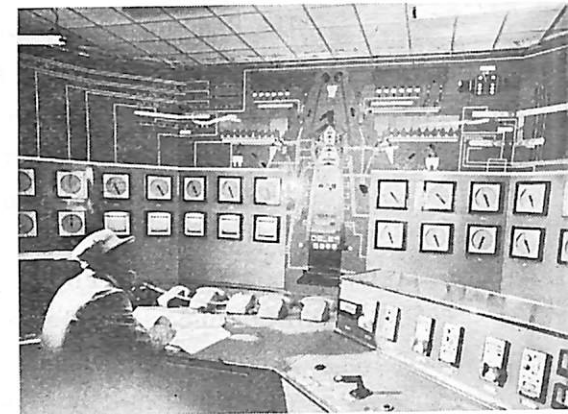
Such innovations have raised production higher every month. The mill is consistently reaching higher standards in quantity, quality and cost of production. Its present capacity is 90 percent more than it was designed for.

In the general machine repair plant the workers are doing twice or three times as much work as their quota requires. With higher skill and better cutting tools which they made themselves, three women lathe operators in their early twenties are doing their 1982 work. Three men lathe operators are now entering their 1984 plan. Their co-workers refuse to be left behind. An emulation campaign throughout the company helps the backward catch up and the advanced move on even faster.

In the days when followers of the "gang of four" controlled a part of Anshan's leadership posts from the top down to sections in the mills and mines, their seemingly Leftist line actually covering their reactionary aim dragged the whole complex into stagnation. Anyone who pushed production or technical research was labeled as taking the capitalist road and ignoring politics. Leaders who supported Chairman Mao's demand to "grasp revolution and spur production" were persecuted with frame-ups, and technical personnel were sent to the

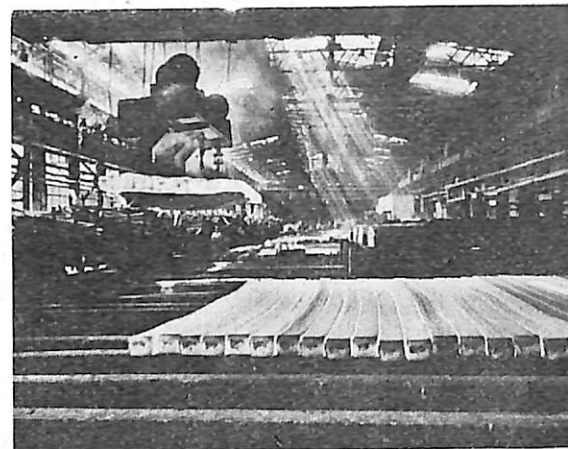


Wang Ling-hao in front of an open-hearth furnace.



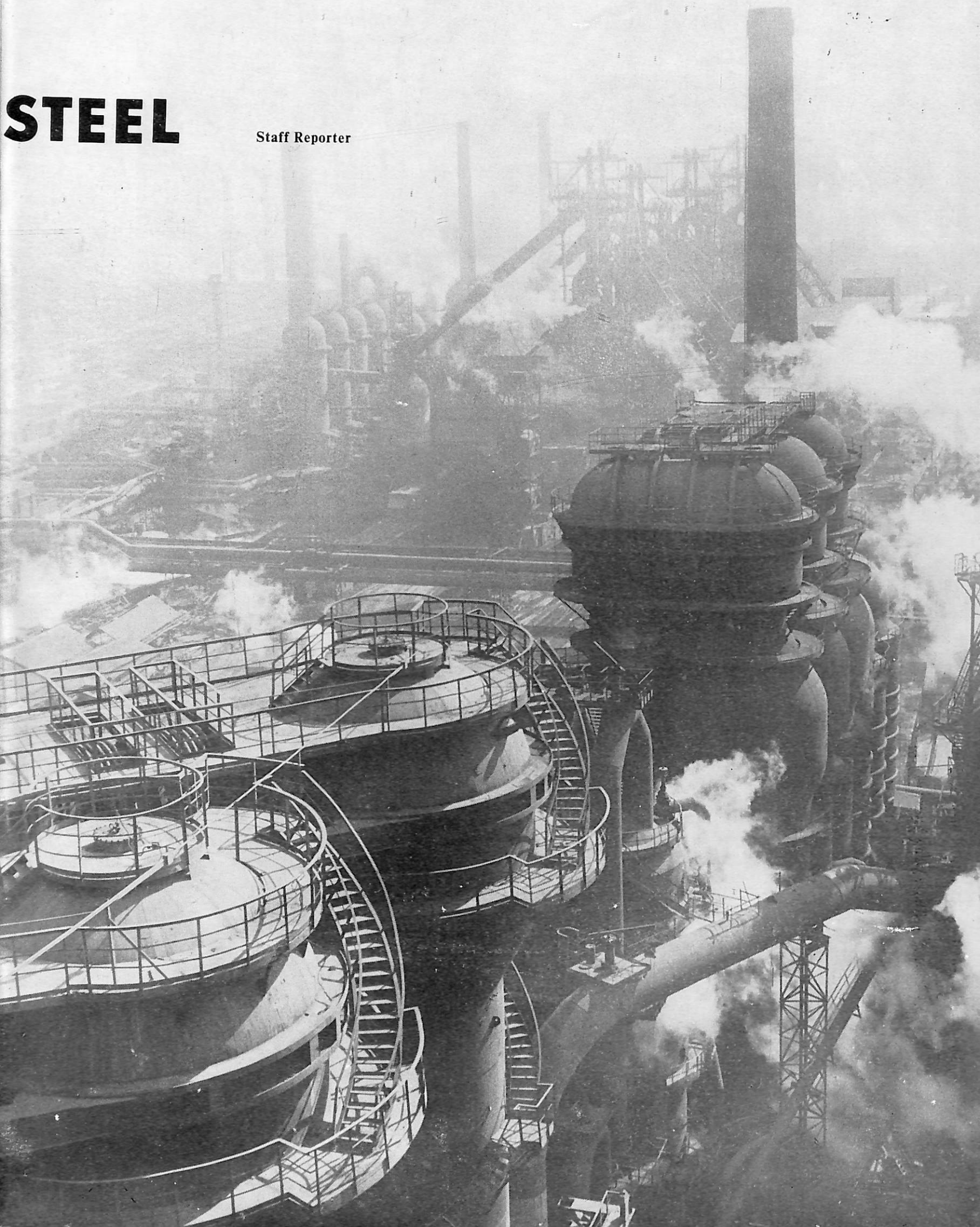
The panel room of the newly built blast furnace No. 7.

Blooming Mill No. 1.



STEEL

Staff Reporter





Li Shao-kuei (right), Secretary of the Anshan Municipal Communist Party Committee, originally a model steelworker, often comes back to share his experience with young workers at the furnace.

Molten iron being tapped from the new blast furnace No. 7.



countryside to work in the fields "to improve their ideology". In those years right and wrong were reversed and people confused. Workers dared not do a good job for fear of being accused of "capitalist orientation". From 1973 to 1976 Anshan Steel failed to meet its production plans.

"Gang of four" followers in Anshan have since been cleared out of all leading positions. Their pseudo-revolutionary line and its counter-revolutionary aims are being thoroughly criticized. The new leading bodies are vigorously carrying out Chairman Mao's revolutionary line. The workers' enthusiasm is once more high.

Tapping Talent

Veteran workers, model workers, technicians and engineers again find full scope for their abilities.

One third of Anshan's steelworkers came to the company before 1960 and are now the core of production. In order to render them ineffective, the gang's followers attacked them as "slaves of tonnage" who only knew production, and relentlessly persecuted them. Twelve of the 13 shop supervisors in one plant and six of the eight shift leaders of blast furnace No. 10 were forced to step down from their positions. Well-known steelmaker Wang Ling-hao, whose hair has turned gray working at the open-hearth furnace since his early twenties, was forced out of his job. He was able to return to the furnace last year with many other veterans and now as a leader of his shop he works harder not only making more steel but energetically passing on his experience and skill to the younger steelmakers. In a little more than a month after he had returned he and his fellow workers cut an hour off the time of a heat at his furnace.

All the disgraced and persecuted model workers have been reinstated. Meng Tai, a national labor model who had contributed much to the development of steel production at Anshan since liberation, was slandered as a revisionist by the gang's followers and perse-

cuted. When he died in 1976 they forbade a memorial meeting and any mention of his outstanding deeds. Later they tried several times to remove his ashes from the cemetery for revolutionaries. Today his name has been cleared of the false accusations and a solemn memorial service was held for him. Many veteran labor models like Meng Tai are today in leading positions.

Perhaps the changes were felt the most among the technicians and engineers, 90 percent of whom the gang's followers sent to work in places that had nothing to do with their specializations. "We're no longer 'stinking intellectuals'," one of them said. "The result is a greater drive and resolve to work harder to build socialism." Technician Ou Chang-lun in the Coking Plant hadn't dared to use technical books in foreign languages or even go to the reference library for fear of being accused as avoiding politics. After the downfall of the gang, he began research on coke-making techniques and summarized the results into "100 whys and 207 hows". He uses his spare time to explain these to the workers.

In the first half of 1978 Anshan's engineers, technicians and workers put 1,600 items of technical innovation into operation.

Rebuilt Blast Furnace

Work of redesigning and rebuilding old equipment and adopting new techniques is accelerating. A number of major renovation projects have been completed. One of them is blast furnace No. 7, the biggest in China today. Using 12 new advanced technologies it can now turn out 1.5 million tons a year. "It couldn't be started until after the downfall of the 'gang of four'," project director Wang Chung-lun said. "More than 10,000 people coming from 30 units worked to build it. Hundreds of workers, leaders and engineers — even wives and children — insisted on helping."

Wang Chung-lun, a worker who has become a leader and engineer,

had promoted a company-wide campaign of technical cooperation and skill exchange which resulted in rapid increases in production. Now as director of the blast furnace project he organized campaigns to finish the task ahead of schedule. People often saw him climbing to the top of the furnace to check construction or joining the men pushing hand carts full of cement. Under his efficient direction the workers pulled down the 70,000-ton steel frame of the old furnace in only a month and finished pouring the concrete for a 3,000-cubic-meter hot blast stove in two and half days, records in construction at Anshan.

There are many pieces of old equipment in Anshan's 54 mining, dressing, iron smelting, steelmaking, and steel rolling units. To make the best use of these is a key factor in raising production. Like a doctor checking an old man, the technical personnel examined every machine and laid out plans to overcome their defects, redesign and rebuild them.

A Better Life

Changes at Anshan Steel are also found in the workers' life.

The company established farms outside the city and mine areas where workers' families raise grain, vegetables and pigs. A dairy has been added to the livestock farm and the number of pigs and chickens has increased. Cafeterias have many more items on the menu. Shop rest rooms, nurseries and clubs are run much better. New housing of 100,000 square meters is nearly finished.

A steelworker's wife living in a new block told the reporter, "During the gang's time I was constantly running around getting the three meals a day ready for my family of four. I had to get up early and go shopping in the market. Even ordinary vegetables like Chinese cabbage and eggplant were scarce then, to say nothing of meat. Now everything is different. Vegetables are abundant and we can choose what we want. I can buy all the meat I need for my family."

Wang Chun-shao

—Pathbreaker

The three main production processes at the Kungchangling mine were drilling and blasting, loading the ore into trucks, and transporting it to storage. Each of these belonged to a different department. Each had its own way of operating and often hindered the others. This prevented the full productive potential from being reached. Wang thought, "Why not break away from the old system and handle the three steps with one team under a unified leadership? One drill, one power shovel and five trucks would be adequate for

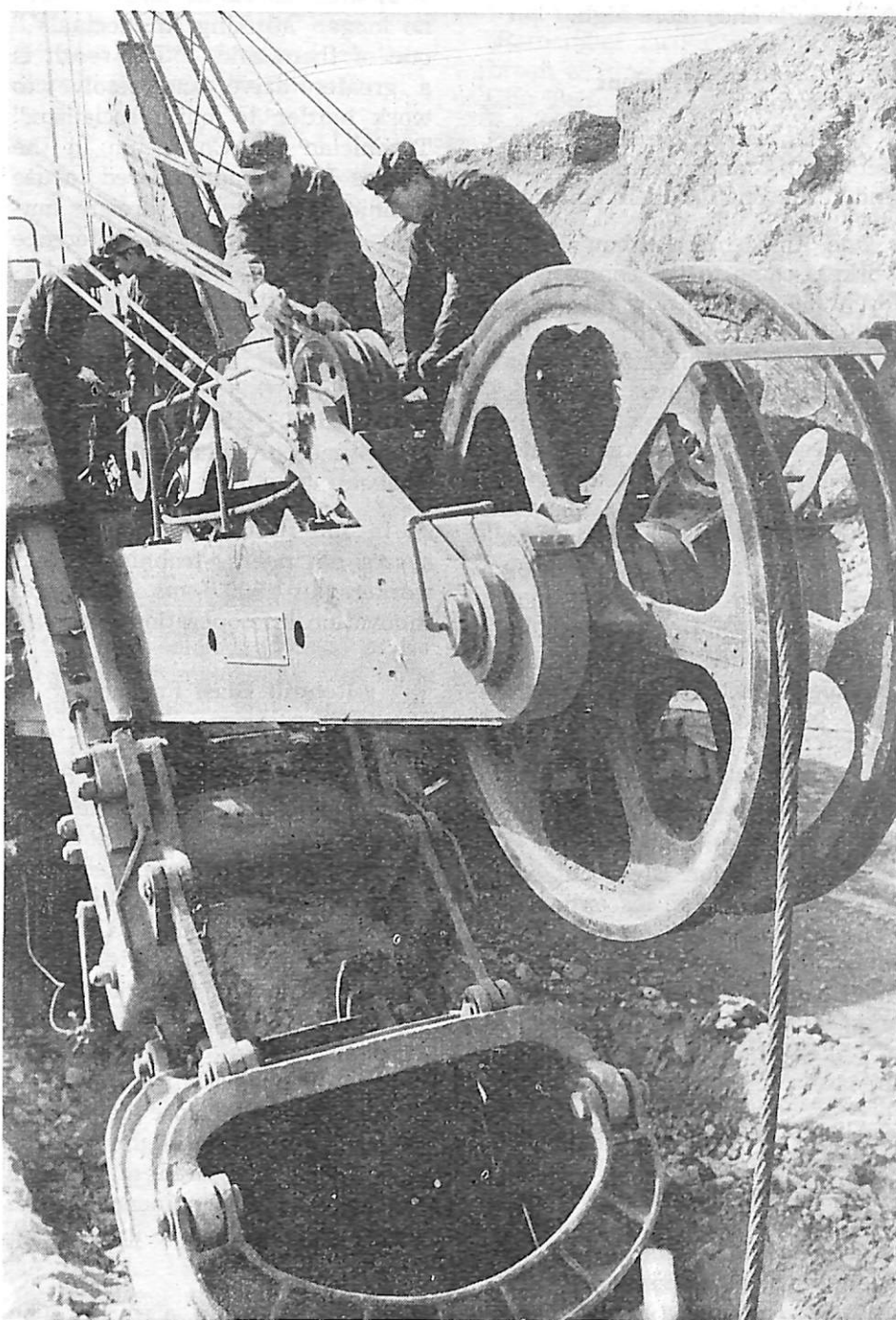
WANG CHUN-SHAO, 40, dark-skinned and broadly built, is a typical worker in the Anshan Iron and Steel Company. In 1967 he came as a truck driver to the Kungchangling strip mine, the biggest supplier of iron ore to Anshan. The trucking team he was sent to handled more than half of the ore stripped at the mine.

Open and straightforward, Wang does not retreat from problems. When he first arrived at his team's headquarters, there was a long delay in assigning him a truck. Unwilling to wait doing nothing, he headed for the mine on foot and there began helping to load the 20-ton trucks. Told he must wait for his own truck, he retorted, "Why wait? Even if I load only a little, it helps push production."

For the past 20 years Wang Chun-shao has worked in this spirit — seizing the hour and doing more. His strong sense of responsibility is widely shared by his fellow workers who have tried hard to raise the mine's productive capacity in order to speed up the metallurgical industry in Anshan. Based on his observations and experience at work, in 1972 Wang proposed setting up a three-way coordination team which helped break through to better methods in China's mines.

Streamlining Operations

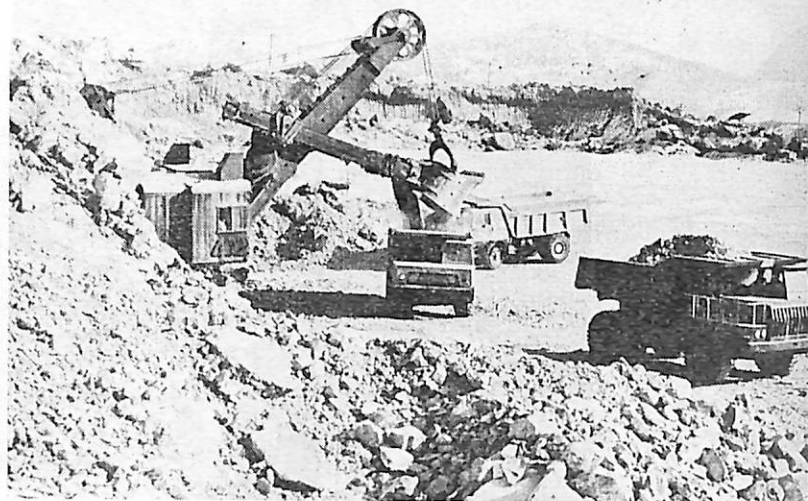
One day in August that year, Wang was hit hard by something a leader said in a speech about China's iron and steel production — it was still far too low to meet the country's needs.



Wang Chun-shao (center) on a power shovel.



Wang Chun-shao (second left) discusses with miners a leap-forward plan for the three-way mining team.



The three-way coordination mining team at work.

such a team. He discussed it with drillmen and shovel operators and won their support.

Wang submitted his proposal to the mine Party committee. He spoke of the drill as the head of a dragon, the power shovel the body and the trucks the tail. When asked how many tons of ore a month he thought they could move this way, Wang replied, "We'll move 250,000 tons in the month of September."

The leader of his trucking team didn't believe it. "Even with our 39 trucks serving three power shovels and seven drills," he said, "we haven't been able to handle much more than 100,000 tons a month. How do you expect to do more than twice as much with only seven machines? I think you just want to show off!"

"You know that Chairman Mao worries about the iron and steel industry," Wang said. "Aren't you anxious to change its backward situation? All we want is to do more and better for China. What's wrong with that?"

Most of the team members agreed with him. They criticized the team leader for being conservative. "He doesn't see the strength of the workers," someone said. "Wang Chun-shao, let's do it ourselves. You lead and we'll follow."

With the mine's approval a three-way coordination mining team of a hundred men was set up as an experiment. Wang Chun-shao was elected its leader. They divided up into three shifts. With

drilling, loading and transporting now tightly coordinated, loading time, for example, was cut by half. Production jumped. Helping to get things running smoothly, Wang often stayed on the job through several shifts, eating on the run and catching sleep when and where he could. Once his fellow workers locked him up in a room to force him to rest. When they had left, he jumped out the window and went back to work.

In September 1972, the experimental three-way team went over its target to hit 269,000 tons.

For Better Life

"Our three-way team," Wang Chun-shao says today, "was born and grew up in the struggle to build socialism."

In the cold winter of early 1975, Wang and his team were assigned to Tumu, a gully deep in the mountains rich in iron ore. The terrain was steep and tough. Previous efforts to open a mine there had failed.

Wang and his men pitched camp on a slope. In the freezing weather they had to open a road in the ice and snow. Summer brought stifling heat. Wang, his clothes already soaked with sweat, was always the first into his truck to start work. By autumn the team had removed the surface cover and gotten Tumu Gully ready for strip mining.

Someone asked Wang why he slaved so hard up in the faraway mountains. He rolled up his trousers to a scar on his leg and

answered, "To help millions of people lead a better life and not suffer as I did in the past." The scar represented a typical story.

Wang Chun-shao was born in a poor peasant family before liberation. His father worked himself to death as a hired hand for a landlord. The boy went with his mother to beg. One day as he was passing a landlord's gate, the tyrant set his dog on him and he was bitten on the leg.

The miserable life of the poor changed after liberation. Wang and his family, like other working people throughout the country, began to lead a better life: a warm home, a wife who also worked as a truck driver, children going to school, and a feeling of security about the future. The difference between the old society and the new made him realize that without socialism he would have suffered and died like his father. This made him put his heart and soul into working for the country.

But such dedicated work is hated by enemies of socialism. In the mid-seventies, for example, the "gang of four" was accusing those who worked hard to raise production of neglecting "politics in command" and was pressuring them into attending endless meetings and study groups. This seriously affected production, which was the gang's aim. Now "gang of four" followers at the mine told Wang, "You only know how to pull the cart with your head bent without looking where you're going."

Indignant, Wang answered, "I pull the cart for socialism! The

more I work, the more funds our socialist state will have for developing the economy. I'm proud of working hard." The gang changed its tactics with him. Someone came to talk with him secretly and promised him a new house if he stopped taking the lead in working so hard. Wang angrily turned it down.

Not Just for Emulation

The story of Wang Chun-shao and his three-way coordination team soon spread throughout the Anshan Steel complex and out into the metallurgical industry across the country. Three-way mining teams began to appear everywhere. They launched a mass emulation movement in production. Wang was appointed Party secretary of the Kungchangling mine. The

original team he had set up was still called the Wang Chun-shao's mining team.

One day in April this year, the new leader of Wang Chun-shao's mining team came to see Wang. He was dejected. "I don't know what went wrong," the new leader said. "We lost our red banner in the emulation drive. A dozen mining teams in the country have surpassed us!"

Wang grinned. "That's great! I've been expecting more and more teams to beat us."

After the "gang of four" was downed in 1976, Wang Chun-shao became a vice-secretary of the Party committee of the Anshan Iron and Steel Company. In August 1977 he was elected an alternate member of the Party

Central Committee at the 11th National Party Congress. He told the members of his old team, "If China's 200 mining teams could all surpass the three to four million-ton annual quota an advanced team reaches, what would this do for China's iron and steel production?" They saw the picture. Now the team passes its experience to other teams and also tries to learn from the successes of others.

Last May 31, the Wang Chun-shao mining team hit a record of 479,000 tons of ore for the month, a new high in its history. They also won first place for the loading operation of a four-cubic-meter power shovel in a national emulation drive. In June it broke the record again. "This is only our first step in our new Long March," Wang Chun-shao commented.

ANSHAN STEEL—III

Yang Shu-tang—Veteran Engineer

AT 69 Yang Shu-tang is the oldest engineer at Anshan Steel. Yet now as never before he is bold and innovative in his approach to steelmaking, his life-long work. Anshan Steel has the task of becoming a first-rate, modern steel base in eight years. In charge of research and development, Yang must meet the challenge with new technology.

Yang Shu-tang grew up in Hopei province below a range of mountains rich in iron ore and very early became interested in iron mining. When he entered Tientsin's Peiyang University in 1928 he had chosen to help build China's steel industry. Passing up specializations that would bring quicker success, he chose mining and metallurgical engineering. Studying in Germany in 1937-39, he did practice training in factories in the Ruhr industrial district. From that time on he hoped to see a "Ruhr" in China.

There was also one experience in Germany that rankled deeply and brought him to a crossroad of decision. One day in a town on the Rhine he was stopped on the street by a tall heavysset German who said, "You Chinese have a lot of land but you're not making much use of it. Why don't you give some of it to Japan?" Furious at this insult to his sense of national dignity, Yang felt the blood rushing to his head. He had been reading about Japan's full-scale invasion of China and the humiliating concessions made to the invaders. He could no longer remain wrapped up in his books.

He returned to China in 1939, ready to put what he had learned to use. Industrialization, he was sure, would make China strong. But the reality at home brought nothing but frustration and anger. The corrupt and incompetent Kuomintang government did little to avert the national crisis. In



Yang Shu-tang

Chungking Yang invested his own savings and succeeded in making steel with a small experimental converter and the process of high-speed dephosphorization of molten steel outside the furnace. He offered the results of his experiments to the Kuomintang government. Half-hearted about them to begin with, the government soon abandoned them. Yang Shu-tang was now penniless and even had to postpone his marriage.

After Japan was defeated, the Kuomintang government made a big noise about bringing prosperity through China's own efforts and drew up a plan to produce a million tons of steel a year. Yang Shu-tang thought the time had come to realize his dream of a Ruhr in China. He refused offers to work abroad and in 1945 accepted a position as director of the Tangshan Steel Works. To his great disappointment the Kuomintang government cared nothing about a national steel industry and depended entirely on imports. It did not help Tangshan procure funds and raw materials.

A year later, unable to keep the works in operation, Yang resigned and went to Anshan Steel. Here he faced the same problems. Losing all hope, he decided never again to have anything to do with steel. He sent in his resignation and got ready to leave. By then the liberation war had started in the northeast and all rail traffic to the south was cut off. Fate seemed to want Yang to stay at Anshan.

THEN came liberation and the real difference.

The new people's government appointed Yang Shu-tang chief engineer of Anshan Steel's casting department. Only then did his dream begin to be realized. Over the following years his contributions to the steel industry resulted in his election as a deputy to the second, third and fifth National People's Congresses.

Yang Shu-tang devoted most of his time to the research and development of new processes of steel-making, keeping himself well informed of world advances in this field. His results found their way into more than 30 theses.

In the early fifties when top-blown oxygen converters began to be used in other countries, Yang proposed adopting them as quickly as possible at Anshan Steel and the industry in general.

Attending the Third National People's Congress in 1964-65, Yang was much inspired by what Premier Chou En-lai said on using advanced technology in his report on the work of the government: "We must assimilate all the good



Worker innovators discuss a balancing device for a steel outlet trough.

experience and technology of other countries. We should combine learning from other countries with a creativity of our own." Yang soon proposed revolutionizing the open-hearth process with the twin-hearth furnace.

By 1973 Anshan Steel was producing up to 123 times more than in 1949 in steel, rolled steel, pig iron and iron ore. Today one converter at Anshan produces as much steel in five years as all the steel China produced by modern methods before liberation.

In 1974 Yang Shu-tang submitted a technical report to the Anshan company reviewing the new advances in steelmaking in the world and relating them to the existing situation at Anshan Steel. But it was the time when "gang of four" influence was slowing down production everywhere in the country. Yang got no response. He sent in another report, proposing experiments on the side-blown oxygen converter. Again nothing. He was then 65 and suffering from hypertension but still hoped he could do his part for the industry. But Anshan Steel was then controlled by followers of the "gang of four" who were more concerned with creating a state of anarchy and paid absolutely no attention to management, production or research. Claiming "we can make steel without research and devel-

opment", they sent 90 percent of the research personnel to unrelated work.

Since the removal of the "gang of four" from power, Yang has been back at work. He presides over metallurgical symposiums, takes part in decision-making discussions on key research projects for the company, and lectures on the relationship between politics and technology to the young people. He studied computer and laser technology and is now working on a 100,000-word book on continuous direct steel-making. Other countries have long been doing large-scale researching on continuous automated production of steel, he said, and Anshan Steel must move toward the same process if it is to revolutionize production and play its role in the modernization of China.

"China was once ahead of the world in iron smelting," he said. "It's up to us to put her back into the front ranks of steelmaking."

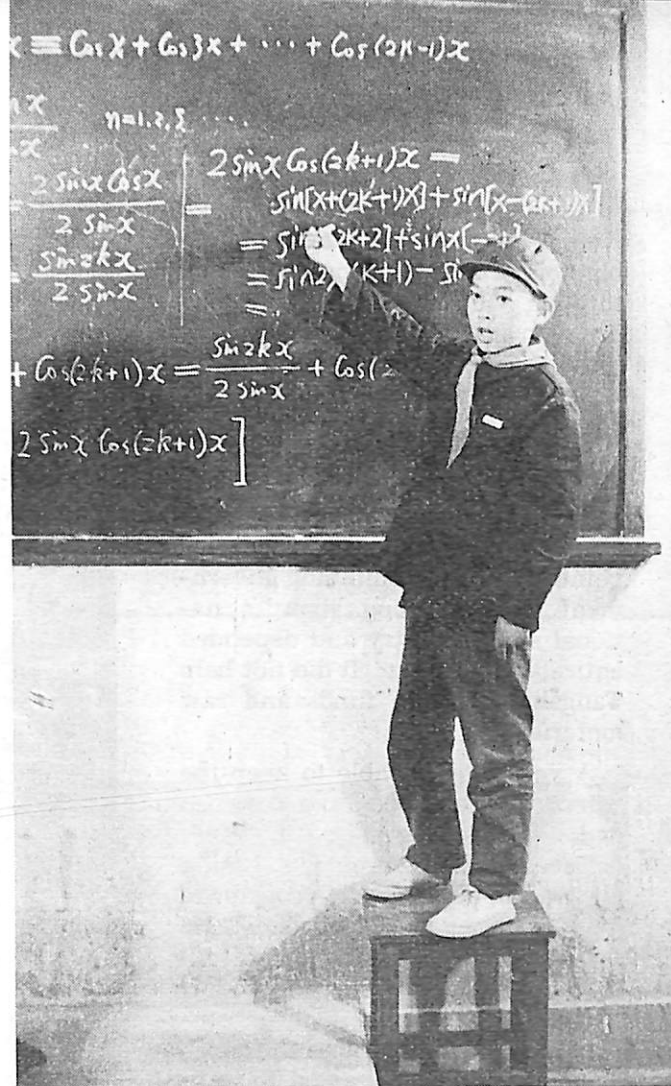
In addition to revising research projects to match the pace required for faster development, Yang Shu-tang has the task of supervising and organizing courses aimed at raising the scientific and general educational level of the company's workers and technical personnel. He is also working on treatment and recycling of waste gases and water to prevent pollution.

Youngest University Students

CHANG WEI



A dormitory discussion with Wang Hui-ti, one of the teachers who guide affairs of daily living.



Hsieh Yen-po solving a math problem in class.

EVERY DAY 20 young people, most in their early teens, get up and cross the campus of the prestigious Chinese University of Science and Technology in Hefei, Anhwei province, to attend classes in physics, foreign languages and other subjects. They are China's youngest university students, and their class is a special section for teaching exceptionally bright children. It is one of the many experiments in learning now going on as Chinese education breaks down old conventions in its effort to train the best personnel for the country's campaign to modernize.

Ages range from 11 to 16, with the average around 14. These 20 were chosen after interviews and investigation by the university staff from a much larger group of young people recommended as outstanding by teachers and local cadres in all parts of the country. It became possible to select such a class after the system of university enrollment was changed late last year to select students on an all-round basis of intellectual, political



Morning jog.

and physical qualifications. Some candidates for the class were, in fact, "discovered" among students who took the test for university entrance while still in middle school.

Among the members of the class are sons and daughters of teachers, technical personnel, workers and

rural commune members. Some in the class, by studying in their spare time, had already completed middle school courses, or some of college level. Such achievement is all the more noteworthy because up to late 1976 the atmosphere created by the "gang of four" as reflected in the schools was anything but conducive to study and made many

young people feel it was no use to study.

Eleven-year-old Hsieh Yen-po, for instance, showed an interest in science very early and while he was still quite small devoured the contents of the multivolume popular-science set *A Hundred Thousand Whys*. In his first year of primary school, with the help of his parents and teachers, he began studying more advanced class material at home. While he was formally in the fifth grade when he left to enter the special college class, he had already completed senior middle-school mathematics, physics and chemistry. Math is his particular interest: he had read five books on higher mathematics and a stack of popular scientific books on other subjects which stands taller than he does. He placed 19th in the city of Changsha, Hunan province, in the senior

middle school math contest and is a good all-round student.

Special Tutoring

Life at the university in Hofei began with diagnostic tests to determine the students' levels. They were found to be good in memory and comprehension, and often outstanding in one field, but frequently lacked education in basic theory so that it was inadvisable for them to start regular university classes right away. A fairly common problem was that, because of their short schooling, they were unable to express themselves in writing at a university level. They are spending some time in a preparatory course designed specially for individual and group needs.

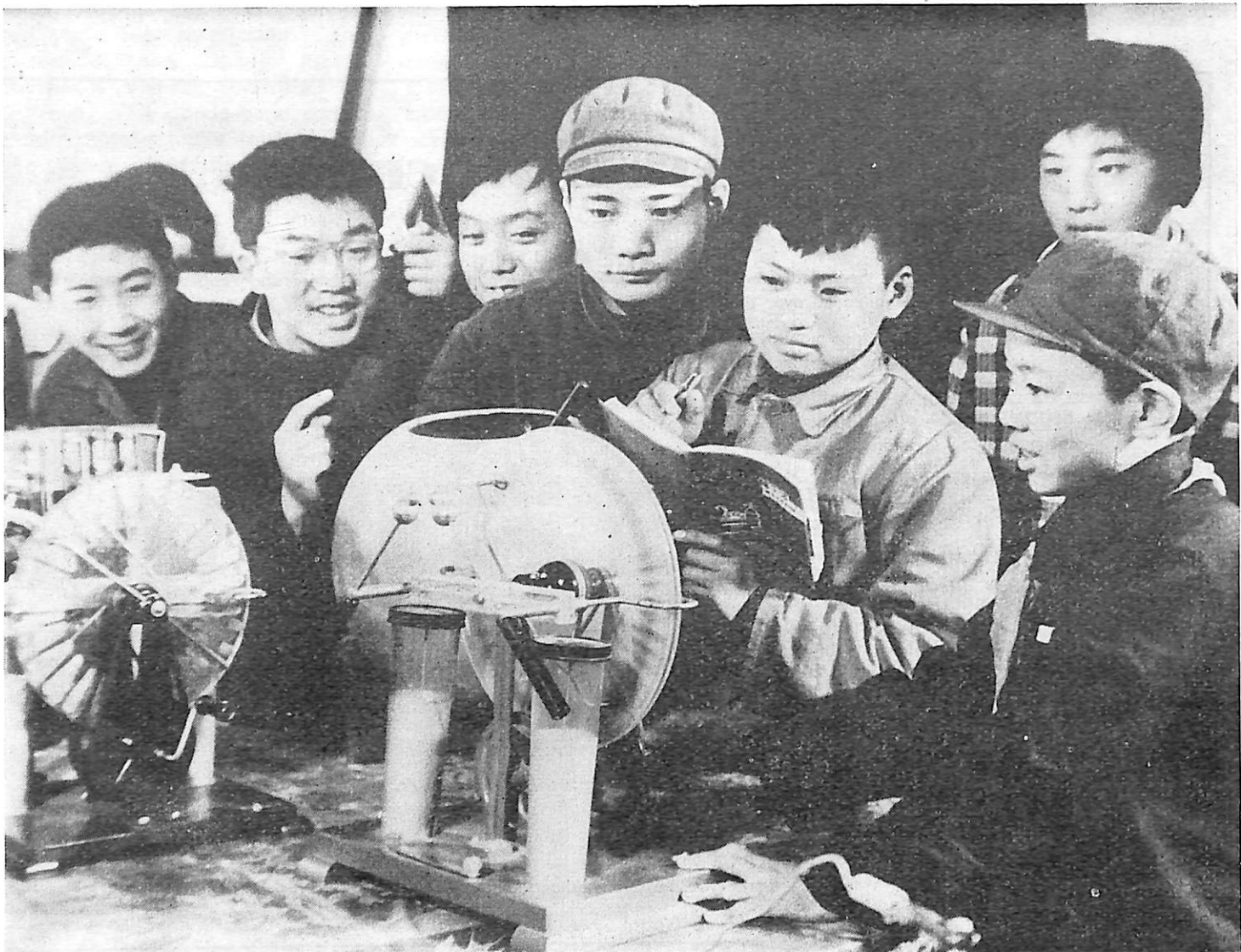
They have mathematics, physics, English, politics and physical education taught by seven ex-

perienced teachers, and additional classes as desired from teachers in different departments. Math is highly important, and math teachers spend one or two evenings a week giving special coaching on difficult problems. To help them broaden their view and interests, every Saturday they have talks on various topics in mathematics, physics, dynamics, chemistry, biology, earth and space science, radio and electronics, and sometimes literature and philosophy. After several months of study 14-year-old Shen Yu, who had been in the third year of junior middle school, has been able to transfer to regular courses in the university's department of theoretical physics.

Broader Interests

In free time there are pingpong, basketball and like games. The two teachers in charge of ideological education and daily life organize

A physics experiment.





Ning Po (right) and a classmate play *wei chi*.

mountain-climbing excursions and trips to theaters and parks. The daily program includes jogging and morning exercises on campus. At a recent university sports meet each member of the special class took part in one or more events.

One 16-year-old girl broke the university's record in the women's high jump. The group as a whole was given an award for being an advanced unit in athletics.

Ning Po, 14, is a Chinese *wei chi* chess enthusiast. One day a

match was arranged for him with Shen Chih-jung, a professor of dynamics at the university and an outstanding player. On the first game Ning Po lost by only ten points, and tied the professor on the second. A few Sundays later Prof. Shen took the boy to visit one of the city's *wei chi* experts.

The group studies history and in political class works by Marx, Engels, Lenin, Stalin and writings of Chairman Mao. As part of their political education they were taken to visit the Huainan Coal Mine, 100 kilometers from the city. There they viewed the "ten-thousand-body pit". Its whitened bones tell the story of how in 1943 the Japanese invaders killed and buried 13,000 miners. The aim of such trips and education is to enable the young people to see their life and studies today against the background of the old China, as an impetus to them to study and work hard for the people and for socialist China.

MAGAZINES FROM CHINA

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Unbending in the Wind

HSU TI-HSIN

Kuo Mo-jo, eminent scholar, poet, historian, playwright and paleographer, died on June 12, 1978 at the age of 86. After the establishment of the People's Republic of China, in addition to doing writing and research, he served as President of the Chinese Academy of Sciences, Chairman of the China Federation of Literary and Art Circles, Vice-Chairman of the Standing Committee of the National People's Congress, and Chairman of the Chinese People's Committee for World Peace. He also played a prominent role in China's international exchanges. Below, Hsu Ti-hsin, Director of the Institute of Economics of the Chinese Academy of Social Sciences, recalls his contributions.

I N 1926, at the age of 34, Kuo Mo-jo was appointed head of the liberal arts college of Kwangtung University (renamed Sun Yat-sen University the following year), where I was studying. That summer he gave up teaching and joined the Northern Expeditionary Army which set out to fight the imperialist-backed northern warlords. He did work in the army's general political department.

The anti-imperialist and anti-feudal Northern Expedition was a war launched by a revolutionary united front of workers, peasants, the petty bourgeoisie and the national bourgeoisie. With the power he held and taking advantage of the capitulationist attitude of Chen Tu-hsiu, then General Secretary of the Communist Party, Chiang Kai-shek, political representative of the Rightwing of the national bourgeoisie, got himself appointed commander-in-chief of the expeditionary army.

Even before the Northern Expedition began in 1926, the Rightwing forces headed by Chiang Kai-shek had been maneuvering to increase their power. As the expeditionary army advanced victoriously, Chiang's group, backed by foreign imperialists and the plutocrats of Kiangsu and Chekiang provinces, stepped up activities against the revolutionary forces. On April 12, 1927 he unleashed a counter-revolutionary coup in Shanghai and three days later another one in Kwangchow (Canton), massacring workers and Communist Party members.

A lot of people, however, were not very clear about what Chiang Kai-shek represented and how to view him. Young people especially

were confused and I was one of them. Kuo Mo-jo's article "A Good Look at the Chiang Kai-shek of Today", written in March 1927, helped us understand his counter-revolution.

I read his article right after the April 15 massacre in Kwangchow where I was attending Sun Yat-sen University. Terror reigned in the city. Several classmates and I huddled together in a dimly-lit room of a students' dormitory and someone read the article in a low voice. "Chiang Kai-shek is no longer the commander-in-chief of our National Revolutionary Army," it said. "He is the rallying point for all counter-revolutionaries — riffraff, local tyrants, evil gentry, corrupt officials, traitorous warlords. . . . Down with Chiang Kai-shek, betrayer of the revolution, butcher of the people!" How these trenchant words laid bare the true nature of Chiang Kai-shek!

Kuo Mo-jo himself braved dangers and hardship in order to take part in the Nanchang Uprising on August 1, 1927. Like thousands of others, he marched in the small revolutionary army from Nanchang to Chaochow, then Swatow, the army eluding enemy pursuit and breaking through the encirclement of Chiang's forces. The uprising failed. With the help of the peasant association of Huilai county, Kuo Mo-jo went from the port of Shenchuan to Shanghai via Hongkong in October 1927.

In Shanghai Kuo Mo-jo published a selection of his poems under the title *Front Ranks*. Included were several beneath the heading "Distress Over Current Events". I liked best the last two, which expressed his fury at the Kuomin-

tang betrayal and his confidence that red flags would one day fly over all the land. History confirmed his faith.

During the time of Kuomintang terror, Kuo Mo-jo constantly faced the danger of arrest and assassination. Concerned for his safety, the Communist Party persuaded him to go abroad. He went to Japan where he stayed for ten years. When Japan launched its all-out invasion of China in July 1937, he returned at once to join the resistance.

In the early years of the war the Kuomintang and the Communist Party cooperated in the resistance. Kuo Mo-jo was appointed head of the third office under the political department of the Kuomintang government's military commission and chairman of the state cultural committee. Politically he was under the direct leadership of Chou En-lai. In his capacity as leader of the two organizations, Kuo Mo-jo won many progressive and middle-of-the-road people in cultural circles to the national resistance movement.

In 1941 Chiang Kai-shek staged the Southern Anhwei Incident,* slaughtering troops led by the Communist Party. The entire country was shocked and enraged. Kuo Mo-jo did a great deal to expose the Kuomintang's treachery. At his residence in Chungking Chou En-lai talked many times

* On January 7, 1941 a 9,000-man unit of the Communist-led New Fourth Army, moving from southern Anhwei province to the northern bank of the Yangtze River, was ambushed by 80,000 Kuomintang troops. After a heroic seven-day fight only 1,000 men broke through. The rest were killed. Commander Yeh Ting was wounded and captured. Deputy Commander Hsiang Ying was killed.



Kuo Mo-jo (right) during the Northern Expedition, 1927.

with democrats and people in cultural circles.

While in Chungking, Kuo Mo-jo wrote a number of historical plays, including *Pyrus Flower*, *Chu Yuan* and *Tiger Tally*. In all of these, while the stories were taken from history, the message was related to the present; they were attacks on Kuomintang non-resistance and capitulation to Japan and therefore widely acclaimed by the people.

Chou En-lai regarded the stage as an important platform for struggle and highly praised Kuo Mo-jo's militant plays. Every time Kuo Mo-jo came to him with a new play he would listen to the reading attentively and offer his opinions. He was especially interested in *Chu Yuan*, a drama about an ancient poet-patriot in the State of Chu during the Warring States period (475-221 B.C.). Chou En-lai read it many times and attended several rehearsals. He particularly liked the monologue "To Thunder and Lightning" (p. 16). *Chu Yuan* had never actually written this, Chou once said to a friend, nor could he have written it. It was Kuo Mo-jo speaking out through *Chu Yuan* his wrath and the fury

of the people in Kuomintang areas at Chiang Kai-shek and his reactionary rule.

Staged in Chungking, *Chu Yuan* moved many democratic people to a deeper patriotic feeling and awakened them to the true nature of Chiang Kai-shek. It thus helped push forward the democratic movement in the Kuomintang areas. With his poems and plays Kuo Mo-jo exposed and attacked the Kuomintang for sabotaging resistance, disrupting unity and suppressing democracy.

He did more. He spoke at mass rallies denouncing the Kuomintang for capitulating to Japan but fighting with the Communist Party. During sessions of the Political Consultative Conference* he firmly supported the stand of the Communist Party delegation head-

hired hoodlums broke up the meeting, charged up on the platform and beat up Kuo Mo-jo and Li Kung-pu.

Soon afterward, George C. Marshall, U.S. special representative to China, arrived to "mediate the hostilities between the Kuomintang and the Communist Party". What he actually did was to train and equip Kuomintang troops and supply Chiang Kai-shek with a vast amount of arms and other war material. This enabled Kuomintang forces, with active help from the U.S. Army, to attack the liberated areas, first in northeastern China and later in northern, eastern and central China. At press conferences held in Nanking and Shanghai, Chou En-lai, acting on Chairman Mao's instructions, told these facts

Kuo Mo-jo in Chungking, 1941.



ed by Chou En-lai. At a mass rally held in February 1946 in Chungking to celebrate the success of the conference, Kuo Mo-jo and Li Kung-pu, representative of the China Democratic League, were among the members of the presidium. They called on the masses to struggle for democratic rights and the realization of the conference's resolutions. At this point, Kuomintang secret agents and

to friends in the democratic parties, exposing the truth about

* A conference held between January 10 and 31, 1946 in Chungking and attended by representatives of the Kuomintang, the Communist Party, other political parties and people of nonparty affiliation. The conference adopted five agreements on (1) government organization, (2) a program for peace and national reconstruction, (3) military affairs, (4) a draft constitution and (5) convening a national assembly of all parties. Chiang Kai-shek soon reneged on them all.



Kuo Mo-jo looks at Sung dynasty sculptures in a Tsin temple in Shansi province, November 1965.

The Shepherd

A Fable

KUO MO-JO

A SHEPHERD sat under a big tree watching his flock of sheep. He was smoking a pipe and carried a shotgun slung over his shoulder.

A cowherd came by leading an ox. He sat down under the same tree. In his hand he had a bamboo twig to use as a whip.

"Do you beat the ox with this twig?" asked the shepherd. "You shouldn't resort to violence."

"But why are you carrying the shotgun?" asked the boy.

"To keep my sheep from being stolen. But actually it's better without it."

The shepherd took the gun from his shoulder and laid it down be-

side him. The boy picked up the gun and began to play with it.

Suddenly a tiger appeared. The shepherd was so frightened that he scrambled up the tree. When the boy raised the gun and took aim at the tiger the shepherd became even more worried. "Don't shoot!" he cried. "The tiger will eat you!" The boy fired. The shot hit the tiger's eye and penetrated its brain. It crumpled to the ground.

The shepherd slowly climbed down from the tree. "Why did you disobey me?" he reproached the boy. "Why did you shoot?"

"Wouldn't I have been eaten up if I hadn't killed the tiger?"

"Maybe not. At worst one sheep might have been carried away. Fortunately you hit the vital spot, otherwise you would have been devoured."

The shepherd took back the gun and loaded it again. Then he pointed it at the boy and said, "Lend me your ox to carry the tiger to my home."

"I killed the tiger. Why should you take it to your home?"

"But you killed it with my gun. If you don't do as I say, I'll shoot you!"



U.S. "mediation" and Marshall's schemes. Chiang Kai-shek countered by hiring assassins to murder democrats who opposed his fascist rule and paying politicians to praise U.S. imperialism in an attempt to deceive the people. Kuo Mo-jo, Shen Chun-ju, a leader of the China Democratic League, and other prominent figures came forward and unmasked Marshall's plots and denounced the national betrayal of the Kuomintang.

On October 11, 1946 Kuomintang troops occupied Changchiakou, an important city in a liberated area. His head turned by this "victory", Chiang Kai-shek violated the terms agreed to at the Political Consultative Conference and that very afternoon ordered the convening of a "National Assembly" without the participation of the Communist Party. The peace negotiations in Nanking between the Kuomintang and the Communist Party were now hopeless. Chou En-lai and Li Wei-han of the Communist Party delegation were called back to the liberated areas by Chairman Mao and the Party Central Committee. Before they left Nanking, to show his admiration for Chou En-lai, Kuo Mo-jo presented him with two lines of an ancient poem: "Only the toughest grass can stand strong winds / Only the sturdiest plants can outlive bitter cold." Actually these lines are also a portrayal of Kuo Mo-jo's own fine qualities.

Kuo Mo-jo went through the new-democratic revolution firmly following Chairman Mao and the Communist Party. With unflinching spirit he went right on into the socialist revolution, contributing his talent and service to work in the political and cultural fields and in foreign relations. During the period when Lin Piao and the "gang of four" were sabotaging the cultural revolution, they made Kuo Mo-jo one of their targets. But he stood like a rock and never bowed. The "tough grass" would not yield to strong winds and the "sturdy plant" outlived the bitter cold.

To Thunder and Lightning

Chu Yuan is a five-act historical play written by Kuo Mo-jo in 1942. Chu Yuan (340-278 B. C.) was a member of the nobility in the State of Chu in the late Warring States period. The State of Chu under King Huai was in decline. As one of the leading ministers Chu Yuan hoped to introduce reforms that would make the state strong again. But, vilified and attacked by jealous nobles, he was soon banished from the capital. While in exile he grieved over the degeneration of his beloved country and the deepening misery of the people. Frustrated at his inability to do anything about it, he finally drowned himself in the Milo River. The Songs of Chu, a collection of his poems, are among China's greatest ancient poems.

In his play Kuo Mo-jo, speaking through the poet-patriot, expressed his own deep love for his country and his people and an unyielding spirit toward the corrupt Kuomintang government. In a soliloquy while he is chained by his enemies in a temple, Chu Yuan says:

WIND! Roar, roar! Roar with all your might! In this pitch darkness without the light of day when everything is asleep, wrapped in deep slumber or dead, it is time for you to roar, to roar with all your might!

Yet, however you roar you cannot awake them from their dreams, you cannot bring to life what is dead, you cannot blow away the darkness which weighs heavier than iron upon our eyes. But you can at least blow away a little dust, a little sand, at least cause a few plants to stir. You can rouse Tungting Lake, the Yangtze River and the Eastern Sea to roar in concert with you.

Ah, I long for Tungting Lake, I long for the Yangtze River, I long for the Eastern Sea, that mighty and boundless expanse of waves,

that mighty and boundless expanse of strength! That is liberty, dancing, music, poetry!

Ah, the great poem of the universe! You wind, thunder, lightning, you who roar in the darkness, brightening all things, you are all poetry, all music, all dancing. You great artists of the universe, express your utmost power, vent your boundless wrath, and blow up, oh blow up this dark universe, this gloomy universe!

Thunder! Is your rumbling the sound of your war chariot wheels? Carry me to the edge of Tungting Lake, to the bank of the Yangtze River, to the shore of the Eastern Sea! I want to see the plunging waves. I want to hear the deafening thunder of water, I want to drift out to the small islands where there is no intrigue, no filth, no

selfishness and there are no human beings. I want with you, with your voice and illimitable ocean, to leap into boundless and unrestricted freedom.

Ah, lightning! Keenest sword of the universe! My sword has been taken away, but although they can take away my material sword, they cannot take away the sword that is immaterial. Lightning, sword of the universe, you are also the sword of my heart. Pierce, pierce, pierce, pierce through this darkness which is denser than iron! Although you pierce it, it is like piercing water — for once you withdraw, it closes together again — yet at least you shed light for a moment, and light of a splendid and dazzling brightness!

Oh, light, I adore you! I want to pay homage to you, to do obeisance to you. For I know your element is fire, yours is the greatest element in the universe. Fire! You are at the horizon, you are before my eyes, you are all around me. I know that you are the life of the universe, my own life. You are myself! My blazing life, my smoldering wrath, will they not burst into a flame?

Burst, my body! Burst, universe! Let the red flames leap forth like this wind, like the plunging sea, until all material things, all filth, are consumed in your flames, and let this darkness, the cloak of all evil, be consumed!

Destroy this Eastern Emperor, destroy this Lord of the Clouds! You clay and wooden idols, what virtue have you, high up on your pedestals? You are the parents who begot the darkness!

You Eastern Lord, what deity are you? Men call you the Sun God, yet sitting on your horse you cannot



Chu Yuan, a painting by Chen Hung-shou, an artist of the Ming dynasty (1368-1644).

move the slightest. Your face is red — is it with shame? Ah, you are all hypocrites, you creatures of clay and wood, without heart, without soul. I want to destroy you, destroy you utterly, especially your horse! If you have any power, come down and walk!

You Great Fate, you Young Fate, your vaunted power lies only in deceiving people! You Goddesses of the River, your vaunted power lies only in weeping! Weeping! What is the use of weeping? Tears! What is the use of tears? You can only cause bamboos to grow, but bamboos are used by masters to beat their slaves. Climb out of your boats, get down from your clouds! I want to destroy you!

Ah, you are there too, God of the Yellow River. You, you were

the first to give me comfort. I saw it quite clearly! When I was taken away they led me up a high slope. The guards wanted to rest, and I stood there too, looking back at the city gate. I saw it clearly, quite clearly! I saw them bait Chan Chuan, I saw you come out from the crowd, gesticulating and protesting. Finally you were taken to the city gate, and Chan Chuan too.

But I, I have no tears. And the universe, the universe has no tears! What is the use of tears? We have only thunder, lightning and wind, but no muddy rain! This is my will, the will of the universe. Rise up, wind! Roll, thunder! Flash, lightning! Destroy all things that slumber in darkness, destroy them utterly!



Water splashing at Manting village where Premier Chou splashed in 1961.



Splashing goes on amid the dance.

TAI WATER SPLASH FESTIVAL

YANG CHENG-SHIH

THE NEW YEAR comes in mid-April for the Tai people, one of China's minority nationalities, many of whom live in the Hsi-shuangpanna Tai Autonomous Prefecture. In this land of tropical bamboos and palms along China's southernmost border, in mid-April branches of bougainvillea laden with pink, purple and yellow blossoms trail nearly to the ground. Roses, fuchsia and frangipani fill the air with fragrance, all very suitable for this time of joy.

This celebration is also known as the "water splash festival" because the splashing plays a great role in the event. The Tais have many stories about the water splashing. One goes like this: Once upon a time the Tais were ruled by a fire demon who brought them endless disasters. The people hated him and longed to destroy him. Seven maidens volunteered to kill him. They plied him with wine until he was drunk. Then he let it slip that the only way anyone could kill him was by strangling him with a hair plucked from his own head. When he fell asleep they plucked the hair, wound it around his neck, and lo! his head came off and rolled on the ground.

But wherever it rolled it started a fire. The forests burned on the mountain slopes, villages burned to the ground, and when his head rolled into the Lantsang River, the water dried up. Frantically trying to save their people, the seven girls in turn picked up the flaming head and carried it about so that it would burn them and not start any more fires. The people ran to their rescue, pouring water over them. Ever since then, at every new year, the Tais splash each other with water in memory of these seven girls and to celebrate the demon's end. In later generations the event came to signify cleaning away the dirt and the old of the past year

and ushering in the new, coupled with wishes for a good harvest, health and happiness.

Much as the Tai laboring people splashed hoping to ward off ill luck and evil, in the old days they were unable to. They suffered from exorbitant rents, high taxes and forced service demanded by the feudal chieftains. Only since liberation has the water splash festival become a truly happy day. After liberation, with leadership from the Chinese Communist Party and the people's government, the Tais and other minority nationalities in this area have undertaken social reforms so that they are no longer under the domination of their feudal chieftains. By 1969 people's communes had been formed throughout the area. Through collective effort the people are working hard to change their backward economy and culture, and life has become better and better.

The "gang of four" through some of its followers sought to deny that the minority nationalities have special customs and problems which should be given special consideration. After the fall of the gang the Communist Party's minority nationalities policy is

again being implemented in earnest and the customs of the Tai people respected. The Tai people also feel optimistic that the new national campaign for four modernizations (industry, agriculture, defense, and science and technology) will have its effect in their area. For these reasons this year's festival was grander than for many a year.

Along the Lantsang

As the sun rose on April 14, thousands of Tais as well as members of the Aini, Pulang and other minority peoples who live in the area began streaming into Ching-hung, capital city of the prefecture, from their homes in the mountain villages and state rubber plantations. They made for the broad flats beside the river.

Three green flares went up to start the dragon-boat race. The boats competed in pairs. To the sound of gongs fifteen boats from several communes shot out from the opposite shore. Five of them were rowed by Tai women. In the old days women were forbidden even to come near a boat. The superstition was that if a woman touched a boat it would overturn.



The crowd along the Lantsang River.

Now the crowd cheered as the women sped along with the men, their blouses of bright colors flashing in the sun.

Also at the riverside the people watched firing of home-made rockets, performances of all kinds, attended country markets of locally-made goods, and themselves danced and the next day splashed each other with water. The Tais

Two Aini girls in their holiday finery attract a visiting artist, who attracts a crowd of Tai girls.



danced the sword dance or the peacock dance, and their singers sang ballads to the accompaniment of the bamboo flute. Ainis sang their mountain songs, and the Hans, China's majority people, performed a dragon dance made with a chain of lanterns.

There was warm applause when two men over 60 did the Tai peacock dance, recalling the Tai symbol for good luck and happiness. "The 'gang of four' dominated the cultural field for years," the old dancers said. "They wanted to kill the minority people's artistic heritage." They said they would not have dared do this innocent and beautiful dance while the gang was in power, for fear its followers would claim this was promoting superstition.

Memories of Premier Chou

At this festival the people always remember the late Premier Chou En-lai who spent the 1961 festival with them. Pohsien, a dragon-boat racer now in his forties, recalled Premier Chou at the Manting production team of the Chinghung commune 17 years ago. Wearing a Tai silver-gray tunic and pink silk headband, the Premier went with the people through the lychee grove along the Lantsang beating

An evening entertainment under towering palms.



a gong and dancing to the rhythm of the elephant-foot drum. In Chinghung he merrily joined in the splashing with the others as a way of showing the interest of Chairman Mao and the Communist Party Central Committee in the Tai festivity. "Only when we respect the habits and customs of the minority people can we get along well with them," he said.

Manting village was again a gay place this year. Young men in colorful silk tunics and headbands, with broadswords swinging from their waists, and young women in their long bright-colored brocade skirts with ornaments in their up-swept hair traveled to the village from far around. The streets were alive, the air vibrated with laughter and greetings as water flew in every direction from mugs, wash basins and buckets.

A tall middle-aged man went around splashing with a silver bowl. He was Popasang, head of the Manting Poor Peasants Association. The bowl had been presented as a prize to Manting village by Premier Chou after their team won second place in the boat race. Later Premier Chou visited Manting village and asked Popasang about their life. When the Premier learned that before the liberation the village's main task had been producing fruit for the tribal heads, he urged the people to try to grow more fruit because they had now become the masters in the new society. After he got back to Peking he sent a work team to help Manting develop production. Over the past 17 years the village has enlarged its orchards from two hectares to seven. They grow lychees, pomelos, mangos and bananas. They also opened five hectares of land for cultivating rubber.

As the splashing went on in the village square, the dance-loving Tais, mainly amateurs with a few professionals mixed in, performed the peacock dance, elephant-foot-drum dance and the boxing dance. Soon everybody had joined in the boisterous dancing and splashing.

A moment later a real downpour broke, but it did not dampen the festive spirit.



The traditional peacock dance.

The dragon-boat race, a feature of the water splash festival of the Tai people, a minority nationality on China's southernmost border.



On the way to a country market.



Wusih Communes Develop Industries

Staff Reporter

Grain harvested jumped by 17 percent.

But the change brought new problems — not enough manpower and the existing irrigation system inadequate. This could be overcome with more machinery and permanent land improvement — but where would the money come from? State-run plants could not yet supply enough farm machines for the entire country, especially for all its complex farming conditions. And even if they could, the communes and brigades would need years to accumulate enough funds to buy them.

Chairman Mao had once said that when conditions permit, the

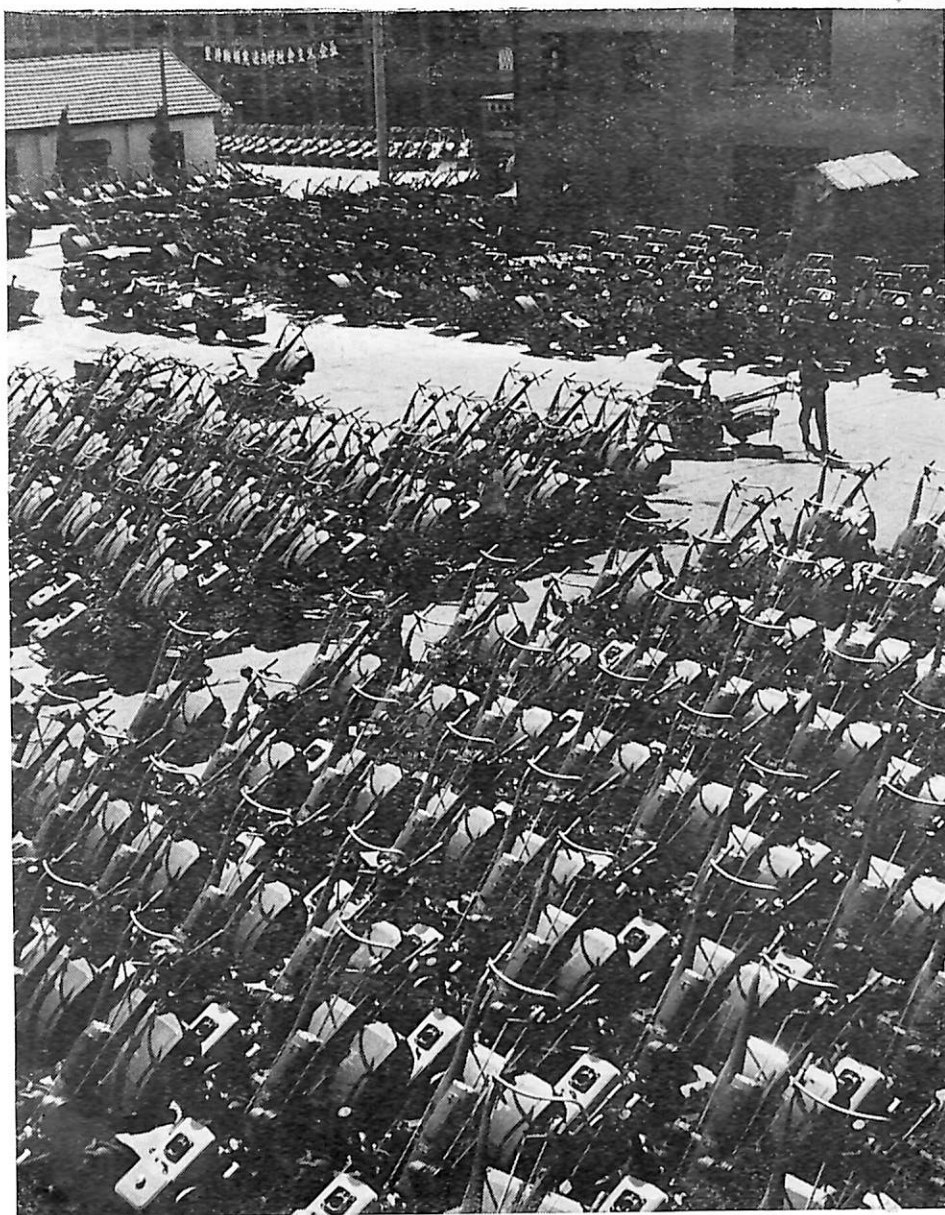
WATER buffaloes, a common scene in south China in the past, are disappearing before the advance of the tractor. In Wusih county in Kiangsu province, commune members often remark, "The place to see a water buffalo today is in the zoo."

The county's 35 communes are a good example of how the development of industries run by the communes and brigades has pushed farm mechanization ahead rapidly.

Wusih county, north of Lake Taihu and 150 kilometers west of Shanghai, grows rice. Its 53,000 hectares of paddyfields must support a population of one million people. Yet after the mid-sixties its grain harvests stayed around 400,000 tons with little further increase. Everyone in the county pondered the problem.

In 1970 the government called an agricultural conference to study what was being done at Tachai, the national model brigade in Shansi province. Wusih commune members responded by expanding their two-crop rice fields from 30 to 70 percent the next year and going over to three crops a year — two of rice and one of wheat.

Hand tractors produced by the Wusih County Tractor Plant.





Welding the hull of a motorboat in Chienchow commune's shipyard.



The Yen-an brigade in Kanlu commune runs a silk weaving plant for home and foreign markets.

peasants should collectively run some small factories. In wide discussions, Wusih's commune members decided to establish their own industries to help them accumulate more funds and at the same time, of course, to develop a more diversified economy.

Self-reliance

Every commune and brigade ran into difficulties.

Chienchow commune, its land generally low, was being held back by floods and waterlogging. Improving the situation would mean deepening the channels of rivers and streams, building bridges and laying underground drainage canals—all of which would require millions of bricks, for which they had no money. The commune decided to build a brick plant—but again there was no money. To get over this hurdle, it borrowed 600,000 bricks from a county plant to build a kiln and commune members loaned 50,000 yuan for the project. In three years the new plant produced 8,000,000 bricks for their project, repaid its brick loan to the county and the money loaned by the members, and got the irrigation and drainage projects moving rapidly ahead.

Lack of funds was also the problem in Chachiao commune. It built up funds step by step. First, twelve women spent 60 yuan for eight electric soldering irons and set up a plastic bag shop. With the money the shop accumulated, the commune started a small farm machinery plant. With money from the two shops, it was able to build a hoisting machinery plant. Next, factories making lime, bricks, tile and fertilizer were constructed. The peasants describe their "industrial development" as the "hen-egg-chick-chicken" process.

Loshe commune, with the same lack of funds, began with hammers, pliers and a few tools costing only 24 yuan. With these they started a simple farm machinery shop. They then bought a discarded lathe head, repaired it and put it on a cement platform with a section of rail as the bed. This crude but workable lathe became the first of more than 80 machines, some bought but most of them made by the peasant-workers themselves—grinders, presses, planers, drills, punch machines, borers, shearers, saws and welders.

The Hsiangyang brigade of Hsuehlang commune began with several hills of fire clay on their

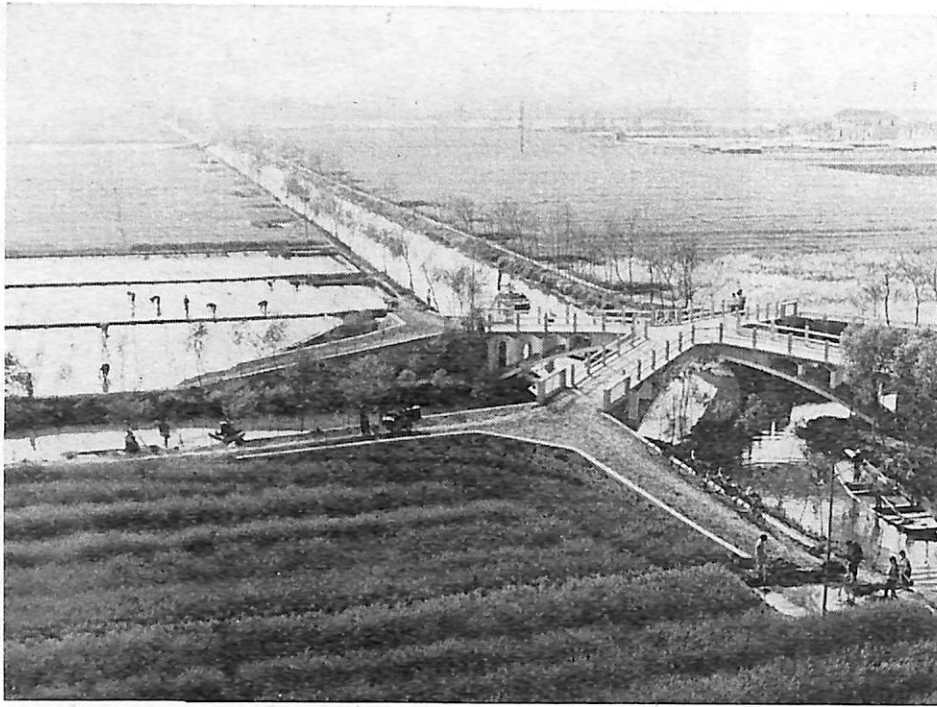
land that had never been exploited. They collected money from among themselves, bought a crusher and set up a factory making fire clay for a firebrick plant in Shanghai.

Many of the commune and brigade-run factories in the Wusih county turn industrial waste from city plants into usable products. Kanlu commune built a chemical plant for this waste. The Nunglien brigade in Red Flag commune uses iron silicon alloy scraps to produce parts for small transformers, AC contactors and fluorescent lamp ballasts. The use of waste reduces pollution, serves larger industrial plants, and helps the communes accumulate funds for their agricultural development.

State Aid

The main thrust is made through self-reliance, but the state helps in several concrete ways.

State-run factories pay close attention to these infant countryside industries by placing orders for their products or giving them orders for processing parts. A machine-tool plant in the city of Wusih, for example, gives the machining of grinder body castings to the Meitsun commune's farm



Fields of the Chienchow commune.

machinery plant, supplying the raw materials and training its workers. Another city factory, which was manufacturing chess pieces and wooden school rulers, was assigned the job of making storage battery trucks. It handed its old job to a commune-run shop. In the county 940 commune and brigade-run plants receive production tasks for 513 state factories.

The state also supply electric power and sheet steel to the countryside plants on an overall plan. Last year 85,290,000 kilowatt-hours was sent into the Wusih area. A county steel plant with an annual output of 13,000 tons of steel and 17,000 tons of rolled steel supplies all the steel the commune and brigade factories need.

The state also helps by strengthening the leadership and unifying the plans. The county has set up a department which coordinates raw material sources, production plans and markets for all commune and brigade industries.

Benefits

The development of industries run by the communes and brigades of Wusih county has brought a number of advantages.

1. It accelerates farm mechanization. The county's communes and brigades now own 35

times more walking tractors than in 1970. The biggest development has come in machinery for farming, harvesting, irrigation and drainage, processing of farm products, plant protection—a total horsepower increase of 3.3 times since 1970. Every production team under the brigades has electricity. Large and medium size tractors and big pumps are purchased. All other farm equipment in the county is now made locally. Fully 90 percent of the funds for all this have come from the accumulation of local industries.

2. It speeds up the basic improvement of farmland. From 1971 to 1978 the peasants installed 1,200 pumping stations, four times the number they had in 1970—and all funds, machines, tools and materials came from their own local industries. Locally produced tools and machinery helped them dig 2,249 kilometers of underground channels, level 47,300 hectares of land and fill in 7,000 riverbed holes and low-lying fields—the stone and earth removed in these seven years being four times the total moved in the two decades before 1971.

3. It strengthens the collective economy. With the funds accumulated from local industries, the

communes and brigades are able to give more help to production teams lagging behind. Last year nearly 12,000,000 yuan was spent helping these teams catch up.

4. It helps accelerate the all-round, balanced development of the rural economy with agriculture, sideline occupations and industry. In 1970 there were only 800 shops or factories in the communes and brigades. Today there are 1,953. Output value has increased 8.6 times over 1970.

The growth of local industries has speeded up mechanization and the permanent improvement of land. All fields now yield two or three crops a year. Industry increases agriculture's power against natural disasters. A 1977 typhoon, for example, flooded 3,667 hectares. Pumps quickly repaired the damage and the late rice harvest was even higher than the previous year's. Total grain output has risen from 410,000 tons in 1970 to 508,000 tons in 1977.

Farm mechanization, in turn, has released manpower for other types of production, such as raising silkworms, fishing and raising pigs. Wusih county ranked second in the whole country in 1977 in the number of pigs sold.

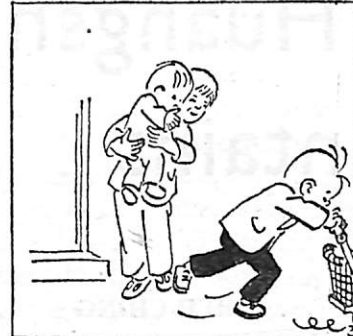
5. Industries increase the income of the peasants. The county's income per capita today is about 40 percent higher than in 1970. This is further increased with the establishment of public service facilities. In some brigades women have a one-month maternity leave while their work-points continue. Child care in nurseries and kindergartens, and education in primary and middle school, are free.

6. Industries are creating a new type of worker-peasant, skilled in both farming and factory work. At the height of the farming season, all local workers return to their farm work. There are over 90,000 such peasant-workers in the county today.

7. Industries promote a new and better relationship between town and country. City-country cooperation in industrial production is gradually narrowing the gap between industry and agriculture.

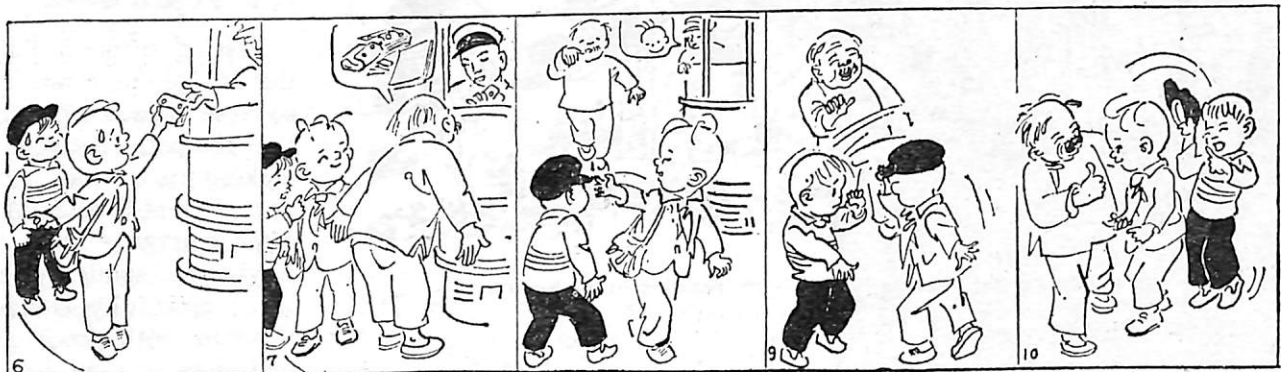
The Adventures of San Mao

By Chang Lo-ping



Can I
Give You
a Lift?

Reluctant Hero



The Beauties of the Huangshan Mountains

NIEH CHING



Heavenly Capital Peak, traditional-style painting by Li Ko-jan.

CLIMBING the Huangshan Mountains, celebrated for their fantastic rocks, picturesque pines and oceans of mist and clouds, is like walking into an unending scroll of a Chinese landscape painting.

The range, covering 1,200 square kilometers of southern Anhwei province, has 72 peaks named for the shapes they resemble, and countless lesser pinnacles. The highest peak, Lotus Flower, rises 1,873 meters above sea level. To reach the gully before the last lap to the top one has to climb 800 stone steps cut in an 80-degree cliff, his nose almost touching the steep rock face at each step. The person climbing above always seems to be stepping on your own head. But turning around at any point in the ascent one never fails to catch his breath at the panorama of views around him.

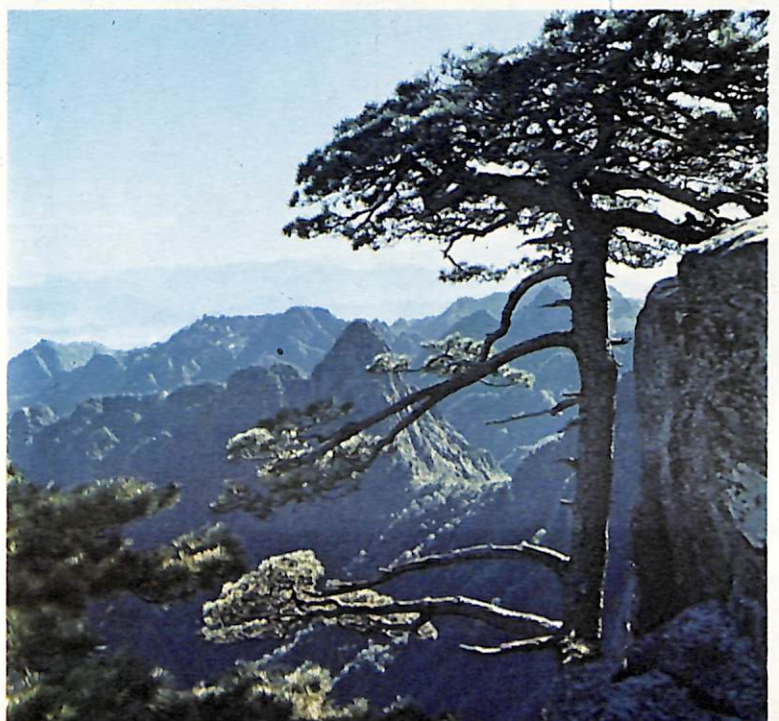
The second highest peak is Heavenly Capital, 1,810 meters high, a squat mass with a tapering summit, its steep path a delight to the daring climber. One section of the climb is an all-rock ridge several dozen meters long and less than a meter wide, its sheer sides dropping into deep chasms. The whole thing resembles a fish with its back above the water and is therefore called "Carp's Backbone". Iron chains linked by stakes protect the narrow walk on the ridge but even so the more timid climbers go across on all fours.

Standing Horse Peak towers like a huge neighing stallion. On its cliff are engraved two lines of a verse in ten Chinese characters, each three meters high: "A standing horse faces the East Sea, from the top one sees the distant town of Peace and Quiet."

Passing through Fairies' Crossing Bridge one comes to two peaks so close to each other that climbing the footpath between them and looking up, the sky is only as wide as a piece of thread. A dozen steps after emerging from "A Strip of Sky" one suddenly comes upon three gracefully slender peaks in a group, with pines growing here and there on their sides and clouds



Monkey Gazing at a Sea of Clouds.



Pine on top of Now I Believe It Peak.

Clouds and mists



Lion Peak from afar



Stepping-stone Bridge



Twin Bamboo Shoots Piercing the Clouds.

and mist half hiding the lower parts, a fairy-like picture that gives the peaks the name "Isles of the Immortals".

The views from peaks on the farside of the range are even wider, stretching into far horizons. A unique sight from Lion Peak is a boulder in the form of a solitary monkey sitting on its haunches on a flat rock, gazing silently at the rippling sea of clouds below him.

How did the sculptural forms of the Huangshan peaks come about? During the Paleozoic Era the range was still non-existent. The place was a vast sea. During the Jurassic period of the Mesozoic Era the deep-seated intrusive rocks which cooled far below the earth surface occurred as a body of granite, the embryo of the Huangshan range. During the secular upheaval of the earth's crust, the sand-shale surface strata wore away and the granite mass thrust through the surface to become the young Huangshan Mountains. As the upheaval continued, the forces of tension fractured and sank the part where the land rose most drastically and the rocks were less solid, turning the range into one with many cliffs and crags. Eons of weathering carved and decorated the range into what it is today.

Clouds

In the Huangshan Mountains clouds and mist are the constant companions of the climber. Whenever a breeze blows, cottony clouds rise and fill gullies and ravines. Peaks and pines are now veiled in gauze, now disappear altogether, then suddenly come into full clear sight again. As an ancient poet described it: "The mountain is the body of the clouds, the clouds are the garments of the mountain."

One of the major wonders of Huangshan is the oceanlike clouds after rain. The best view is from Terrace of the Bodhisattva of Wisdom — an infinite expanse of white waves, sometimes surging up to swallow peaks, sometimes dispersing to leave only a few drifting plumes. The changing

colors of the sunlight tint the clouds now gold, now purple, now a shroud of misty gray.

Sunrise over Huangshan is a grand spectacle, the glow reddening both the clouds high above and those way below the myriad peaks.

Pines

Another saying about Huangshan is: "There is no peak that is not rocky, no rock that is without pines." The pines of Huangshan grow in crevices of rocks, most of them 800 meters above sea level. The needles are short and thick, sparsely spaced but extremely hardy. Because the rocks are hard and many are piled one upon another, a great many of the pines do not grow straight but come out at an angle, or horizontal, or hanging, or in a thousand other ways.

One ancient pine on the slope of Now I Believe It Peak 1,600 meters above sea level has a large part of its roots exposed and hanging like vines because the rock around it has cracked wide open. But it still grows strong, in spite of the high altitude and the rigorous changes in weather.

An unusually shaped tree is "Cushion Pine" not far from the Temple of the Bodhisattva of Wisdom. It is T-shaped viewed from the side, the flat top four times as wide as the trunk is long. The branches radiate horizontally from the top of the trunk, the needles so thickly grown that the "cushion" can hold up four or five people.

The most "representative" of the famous pines is one called Greeting the Guests. Tall and graceful, it is over 4,000 years old, its branches stretching out all in one direction like a hospitable host ready to shake hands with all guests.

Water

The charms of Huangshan include 16 springs, 24 streams, two lakes and many ponds, pools and waterfalls. Most spectacular of the

falls is one that comes rushing down nine ledges from a hanging cliff, like nine roaring white dragons, hence the name Nine Dragons Fall.

More than a scenic attraction are the year-round hot springs at the foot of Purple Cloud Peak. With a constant temperature of around 42° C. the clear waters can be used for drinking and bathing. Its small content of oxidized silicon, calcium, magnesium, potassium and sodium has a therapeutic effect on various diseases and belongs to the "simple hot springs" type important in hydrotherapy. Near the springs sanatoriums and swimming pools have been built.

Rock in the Sky.



Mutiny Put Me on the Right Road



Putting down a poem in his calligraphy.

Teng Chao-hsiang has spent 64 of his 75 years in naval affairs. In the spring of 1949 he was captain of the 7,000-ton cruiser *Chungking*, biggest in the Kuomintang navy. Indignant at Chiang Kai-shek's corruption, civil war and giving in to imperialism, he and his men mutinied and took their ship from the Woosung estuary near Shanghai to liberated waters to join the Chinese people's naval forces. Teng is now a vice-commander of the People's Liberation Army's North China Sea Fleet. Following is his story as told to a *China Reconstructs* reporter.

MY DESIRE to see China have a strong navy dates from my childhood. When I was a boy early in the century I was already aware of how the imperialist powers used the presence of their gunboats in our harbors and rivers to back up their influence over certain parts of China. It infuriated me that

China was so weak and had no powerful naval force to defend herself.

In 1914 at the age of 12 I entered the naval school set up by the northern warlords in the hope of being able to help build a naval force for China. My dream quickly

floundered on harsh reality as the corrupt northern warlord government acceded to many humiliating demands of the imperialists in order to get backing to keep themselves in power. They signed unequal treaties, ceded cities and paid indemnities to the imperialist powers, and in general placed China at their mercy.

Reminiscing about the mutiny with former crew members of the *Chungking*.



The First Revolutionary Civil War (1924-27) ended the northern warlords' rule and I transferred to the Kuomintang navy. But the Rightwing of the Kuomintang betrayed the revolution and launched attacks against their former allies, the Communist Party, and against the people. This became the Second Revolutionary Civil War (1927-37). After the Japanese imperialists invaded China the Kuomintang government made concessions again and again and in 1931 even ceded China's three northeastern provinces to Japan without any resistance. In January 1932 when Japan attacked Shanghai Chiang Kai-shek ordered Kuomintang warships moved to the Yangtze River near the Chiangyin area in Kiangsu province and filled with stones to sink them. Almost

the entire fleet was lost in this way and the majority of us officers and navy were reorganized into the land army.

AFTER victory over Japan I was sent to England to study naval science in preparation for taking over command of the cruiser *Chungking* which the British government gave to China after the war. My crew members and I were full of high hopes that this cruiser would be the beginning of a strong naval force. In 1948 as we made our way toward China our ship was warmly hailed when we passed through Singapore and Hongkong. Patriotic overseas Chinese urged us to work well to defend our country. What we found in China made that impossible.

While I had been in England the Kuomintang, backed by U.S. imperialism, had begun attacks on the areas which had been liberated by the Communist Party and launched full-scale civil war. Imperialist influence had grown stronger than ever in Shanghai. When our cruiser reached Shanghai we found more foreign flags than ever flying over its tall buildings. Foreign naval forces controlled the best docks and sections of the city's Whangpoo River so our *Chungking* had to anchor at Kaochangmiao far downriver.

The country was in the throes of inflation and the skyrocketing prices meant starvation for the ordinary people. But the bureaucrat capitalists, speculators and other corrupt officials were raking in huge profits. The workers and students were registering their protest against starvation and civil war with strikes and demonstrations. I felt my great ideal burst like a bubble.

CHIANG KAI-SHEK dispatched the *Chungking* to save his troops which had been routed in the Liaoning-Shenyang campaign and we were forced to open fire on the liberated areas. My feeling for the Kuomintang had moved from one of mere doubt to disappointment and dissatisfaction. Yet at that time, because of the Kuomintang's blockade of information, I did not really understand the

policies of the Communist Party. I could see no way out and was very discouraged.

The situation, however, was developing rapidly. The People's Liberation Army led by the Communist Party and Chairman Mao and supported by the masses of the Chinese people, resisted the attack of 4,300,000 Kuomintang troops and went over to the counteroffensive. By the spring of 1949 it had already liberated vast areas of

While I was wondering what to do, one of my former colleagues who had left the Kuomintang navy came to see me and told me something about the Communist Party's policy of unity with patriotic personages. Peking had already been peacefully liberated after the Kuomintang units there under the command of Fu Tso-yi had accepted a PLA proposal for peaceful reorganization. He and his units had been given good treatment by



Teng Chao-hsiang (center) visiting a warship.

China's northeast, north and northwest and was about to cross the Yangtze and liberate the rest of the country. It became urgent for me to decide which side to choose.

One day I learned from an old classmate that Chiang was going to send the *Chungking* to the Yangtze to intercept the PLA crossing but that I would be replaced as captain because the Kuomintang was uneasy about the fact that I was not showing much enthusiasm for the civil war.

the Communist forces. I also learned that others who were prisoners of war had not been killed, as Chiang's propaganda machine said they would be. I then realized that my only way out was to go over to the Communist side. But I knew that under the Kuomintang fascist rule that would be no easy matter.

FINALLY my opportunity came. At midnight on February 25, 1949 some of my crewmen came



A game of chess with his son.

quietly to my cabin. They were making plans for mutiny and had already locked up some other officers who they feared might obstruct them. But they had known of my doubts and were offering me the chance to join them. I decided to go with them and together we worked out a voyage plan. At great risk we slipped out of Shanghai's Woosung estuary, put out into the East China Sea and headed north until we reached a port in the liberated part of northeast China.

We were warmly welcomed by the People's Liberation Army and the people. A political commissar named Chang from the military area came on board to meet us. "I bear full responsibility for the things we have done against the people," I told him. "Chairman Mao's policy toward Kuomintang officers and officials is to let bygones be bygones so long as they wish to mend their ways," he said. Two days later while we were still anchored in the port, the Kuomintang scouted out our whereabouts and sent planes to bomb and sink us. The People's Liberation Army decided not to risk our lives defending the ship. They moved us 500 officers and men away to safety and let the cruiser be sunk.

Previously some of the officers who had come from rich families had been dissatisfied because in our new environment they could not enjoy their former special privileges, and had planned to leave. Now the bombing made them realize the nature of the Kuomintang, and they expressed the wish to remain in the liberated areas.

Cables came from Chairman Mao and Commander-in-Chief Chu Teh commending the *Chungking* crew. A delegation led by General Ho Lung visited us in our quarters. When the People's Liberation Army set up a naval training school, I was appointed director. Leaders from the Communist Party Central Committee encouraged us to serve the people well by helping build a powerful naval force. This was very heartening to us. Within five months the Party and government had made arrangements for permanent jobs for us according to our capabilities. Some were sent to work in the army, others to study in universities or to be teachers in the naval training school or workers or engineers in a shipyard.

Just before the founding of the People's Republic of China in October 1949, by special invitation I went to Peking to attend the

First Plenary Session of the Chinese People's Political Consultative Conference, which was making preparations for the founding. Chairman Mao received us in his home. There were others like myself who felt very happy, but regretful for the things we had done in the past. We should try to see things from the point of view of historical development, Chairman Mao said. The fact that at present we were taking the revolutionary road — that was good and the important thing now was that we should stay on it. His words showed his concern for us and lifted our spirits.

Since then I have been elected a deputy to every session of the National People's Congress including the Fifth early this year, and have all along been a member of the National Defense Council. In 1965 I joined the Chinese Communist Party.

OVER the past 29 years the former officers and men of the *Chungking* have done well at their posts. Some have served as captains or members of naval staffs, or heads of government offices, factories, schools or army units. Among them is Wang Yi-chen, a former torpedoman who performed meritorious deeds in the mutiny and was later promoted to be a deputy section head in a naval training school. Today he is doing scientific work as a vice-director of an oceanographic research institute. Last March he attended the National Science Conference.

Shen Kuang-teh, a former seaman, was sent to study in a naval school and became a commander after his training. Today he is head of the technical department of a naval unit. Pi Hsien-kang, a former physical training coach with the rank of petty officer, became a teacher in a marine school and now heads one of its teaching-research group.

Fang Kun-shan was an ammunition loader with the educational equivalent of junior middle school at the time of the mutiny. Later the people's government sent him for further study and after four years he was able to shoulder the

task of training people for work on warships. He recently completed a set of teaching materials for gunnery.

Chuko Wei, a former medic, was sent to study in an institute of traditional medicine. Today he is an experienced doctor getting good results in treating pyelonephritis, phlebitis and other difficult illnesses. Using medicinal herbs he has restored the health of a patient who suffered from phlebitis for years. He has been commended as

an advanced worker on several occasions.

I SERVED in the navy for 35 years in old China. Both the northern warlords and Chiang Kai-shek's reactionary government talked of setting up a shipbuilding industry. But several decades passed and they made neither steamers nor warships. Their warships were bought from abroad with money bled from the people. The fuel and ammunition were sup-

plied by the imperialists. Today China has not only warships but submarines and a naval air force with equipment which is being constantly modernized. It makes me very happy to see China-made naval units plying our waters.

In January 1974 the naval units stationed around our Hsisha Islands repulsed an invader from South Vietnam and sank one of his gunboats and three other craft. If any enemy dares to come again, he will meet the same response.



Shortcomings

I think *China Reconstructs* is quite good. It covers much interesting news, without empty dogmatic phrases. There are pictures of people and life on the front cover. These can clearly reflect the political line.

I am glad that your magazine has published defects and shortcomings which make people believe your efforts for improvement are sincere.

Question-and-answer articles are fine.

A.O.
Hamburg, Federal Republic of Germany

No Abbreviations, Please

I notice that you have started to use abbreviations (NPC, CPPCC, CLARA, UNRRA, CWI) as many countries do. Most people have to stop at such shortenings and think what it means. This is a distraction and prevents fluent reading. For bilingual people it is also confusing because the same letters may be used in one's own language for some very different naming. I believe it would be wise not to use such abbreviations, which most people consider to be a nuisance.

A.M.K.
Potts Point, Australia

Fill a Gap

I am an anthropologist and paleontologist. I would enjoy seeing more articles and photographs published in *China Reconstructs* of scientific expeditions and new fossil discoveries. So much archeological, paleoanthropological and paleontological research is going on in China that no one in the West hears about. I think that *China Reconstructs* could help fill that information gap.

R.L.C.
Charlotte, U.S.A.

Promotes Understanding

In my opinion and in the opinion of many other members of the Suhada Reference Library, *China Reconstructs* is a magazine of high standard through which we can see the rapid development and the progress in the People's Republic of China with great interest. Through your magazine, we have learned a lot of what we had not known about your country.

As a woman, I read your article about Hsiang Ching-yu in the March issue of your magazine with much pleasure. Please be so kind as to publish such articles in your future issues.

S.C.

Veyangoda, Sri Lanka

Lately, I am very interested in China, especially since it seems our two countries are exchanging more friendly views and trying for friendship.

I admire people of China for their strength and solidarity. I like this magazine because I feel it is important for people in the West to learn of the things that are happening in China.

I am especially interested in rural land use and agricultural-botany, and plan to do my Master's degree in a comparative study of Asian rural land use. So you can imagine that I heartily desire to see China and its agricultural development.

R.Z.

San Francisco, U.S.A.

On Earthquake

I have just come from Thessaloniki (this city was hit by a strong earthquake only this month).

Would you please publish some articles or photographs about Peking or other places in China which were hit by quakes and tell how these cities were rebuilt by the people. If you already have articles on this topic, please tell me in which issues they were published.

A.K.

Athens, Greece

Please see the Feb.-March 1977 and July 1978 issues of *China Reconstructs* — Editor.

Tourists

I read with great interest the two articles in your June issue, one by Soong Ching Ling and the other about the 1927 Shanghai workers' uprising. I have two suggestions for your magazine.

1. Publish an article about Dr. Norman Bethune who gave his life in China for the proletarian revolution.

2. Write an article on tourists. You might interview some of them and write about their impressions of China, their most memorable events and their views about the Chinese people.

D.M.

Chanteloup-les-Vignes, France

Learning Chinese

The Chinese lessons in *China Reconstructs* are wonderful. I have learned a lot from these lessons.

I hope you will publish in each issue an article on the Chinese language, such as "How Chinese Names Are Formed" in your August issue. This article was excellent.

J.O.L.I.

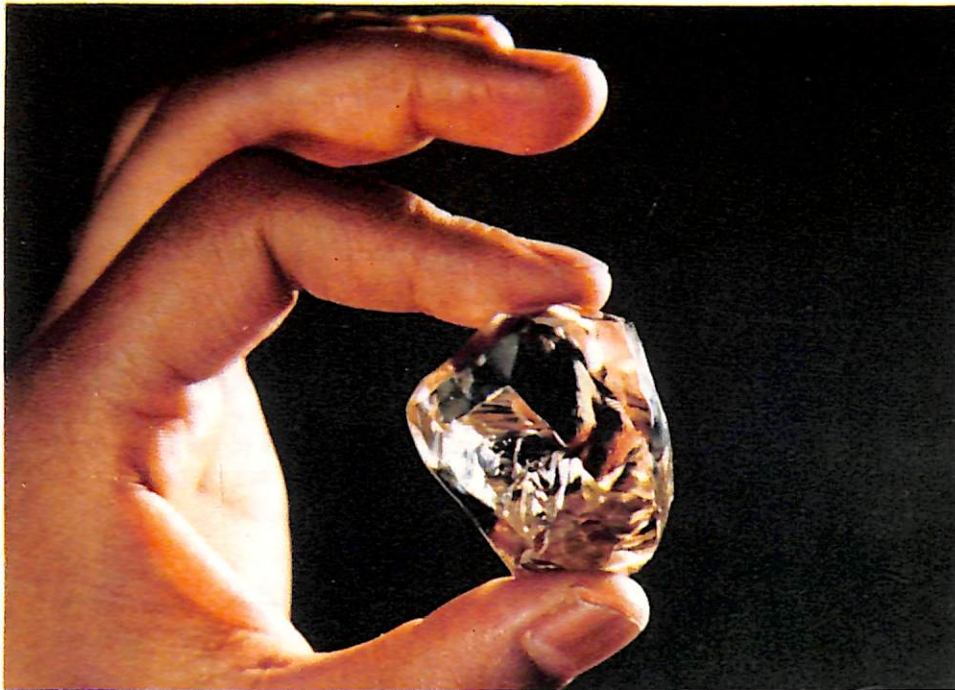
Viterbo, Colombia

I am very satisfied with your "Language Corner" column and have studied the lessons with great interest. It will be more interesting if some dialogues are added in your future lessons. The contents could be things that tourists to China should know. For example, how to say in Chinese such customary expressions as how do you do, goodbye, shopping terms, etc.

I suggest that the Chinese characters should be in larger type. The components of a character, the strokes, must be clear to readers. These are things that must be improved. Can you meet our requests?

R.S.

Duisburg, Federal Republic of Germany



The Changlin Diamond.

IN OUR SOCIETY

A Giant Diamond

ON December 21, 1977 the sun was setting over the Shu River in Linshu county, Shantung province. After finishing a day's work the commune members of the Changlin brigade were about to go home. Wei Chen-fang, a young woman of 21, noticed some weeds in a nearby plot. As she was digging them up, she uncovered a shining stone. She picked it up and brushed the dirt off. It was light yellow and slightly bigger than a watch. Not knowing what it was, she called the other commune members. "It's a diamond!" one of them said in astonishment.

In the past diamonds had sometimes been found along the border

between Linshu and Tancheng counties. Years ago before liberation Wei's two brothers had picked up two small ones and a peasant in Tancheng county had found one. But these had been seized by the puppet village heads and had fallen into the hands of the Japanese invaders.

That evening Wei Chen-fang's family discussed what to do with the diamond. Because diamonds are highly useful in industry, Wei Chen-fang thought it should be turned over to the state. Everyone agreed. They wrote a letter to Chairman Hua Kuo-feng, saying that this diamond was part of the country's resources, that it be-



Commune member Wei Chen-fang, who discovered the diamond.

longed to the people and should be given to the state to help with the modernization drive. They put it in a small red cloth bag and sent it to Chairman Hua.

When Chairman Hua received it, he named it the "Changlin Diamond" after the production brigade of which Wei Chen-fang is a member. After careful examination, the Chinese Academy of Sciences stated that the stone is the biggest diamond ever found in China and one of the biggest in the world. It weighs 158.786 carats. Scientists are especially interested in the fact that it was found in the deep fault area that follows the western shores of the Pacific.

STAMPS OF NEW CHINA

Finance and Trade Conference Issue

A national conference to stimulate the finance and trade fields to learn from the national models Taching and Tachai was marked by a set of two commemora-

tive stamps issued on June 20 by the Chinese Ministry of Posts and Telecommunications.

Stamp 1: Emblem of the conference surrounded by flowers. Red, rose, lilac, bister-brown and gold.

Stamp 2: Chairman Mao's words, "Develop the economy and ensure supplies" in a facsimile of his handwriting against a floral background. Scarlet, ocher and greenish yellow.

Both stamps are of 8 fen denomination and measure 25 × 40 mm. Perf. 13. Color photogravured. Serial numbers: J. 28 (2-1 to 2-2).



Animal Husbandry

THE Ministry of Posts and Telecommunications issued a set of three stamps on the development of animal husbandry in China on June 30, 1978.

Stamp 1: Mongolian herdsmen building large pastures on the grasslands. The words, both in Han and Mongolian, on the red banner read, "In Agriculture Learn from Tachai". Vermilion, deep blue-green, turquoise-green, emerald, cobalt, bister-brown and light yellow.

Stamp 2: Kazakh herdsmen using modern scientific methods to improve the breed of sheep. Blue-green, scarlet, blue, red-brown, turquoise-green, light yellow and white.

Stamp 3: Tibetan herdsmen shearing sheep with electric shears. Emerald, greenish yellow, magenta, bister-brown, red, drab, bright blue and lavender.

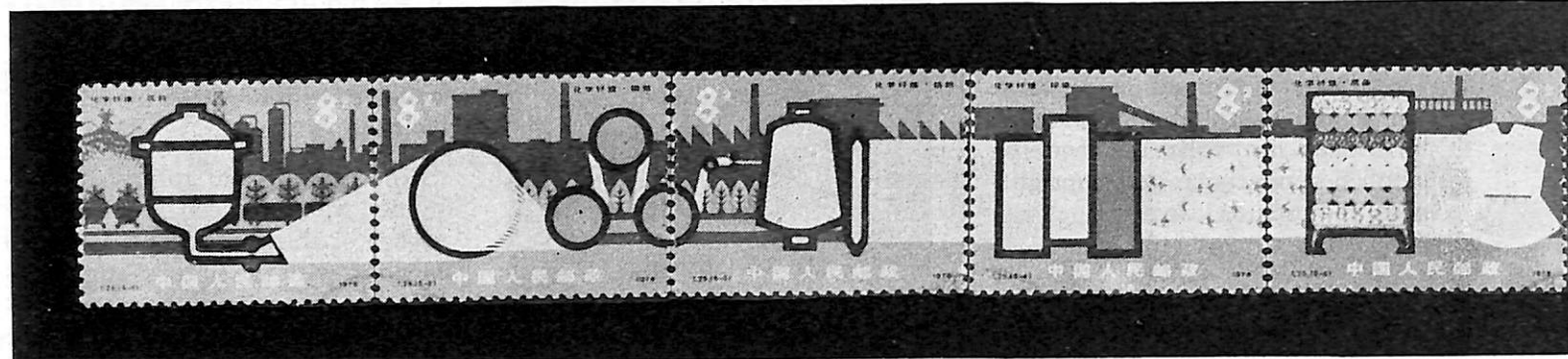
All stamps are of 8 fen denomination and measure 31 × 52 mm. Perf. 11.5. Color photogravured. Serial numbers: T. 27 (3-1 to 3-3).

Synthetic Fiber Set

A SET of five continuous stamps featuring China's synthetic fiber industry and its products was issued on June 15, 1978. The set carries the process of production through five major stages from raw materials through fiber drawing, weaving and printing to the finished

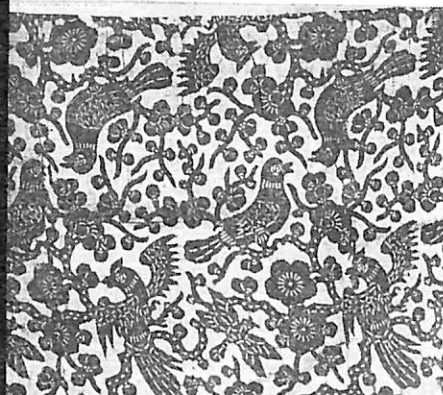
product. Vermilion, deep blue, scarlet, light blue, greenish yellow, dull green, lavender, brown-red, rose-red, yellow-orange, violet and yellowish green.

All stamps are of 8 fen denomination. Measure 40 × 30 mm. Perf. 11. Color photogravured. Serial numbers: T. 25 (5-1 to 5-5).



Indigo Peasant Prints

LI MIEN-LU



Magpies with plum blossoms. (Chekiang)

FOR CENTURIES before commercially-printed textiles became available, China's peasants were brightening their lives with homemade indigo designs on cotton. Still today these are used to decorate curtains, quilt covers, head scarves, squares of cloth that serve to wrap things up neatly for carrying, and sometimes women's clothing.

A stencil design is cut from water-proof material such as tung oil paper and placed on white cloth. Then stenciled-out parts of the cloth are covered with a mixture of lime and soybean flour. When the stencil is removed the cloth is treated with dye made from the indigo plant, which is remarkable for its fast color. The parts covered with the lime and flour mixture resist the dye. After the cloth is dried the paste is scraped off so that the design appears in blue against a white ground. The stencil may also be cut so that the design appears in white against blue.

Though at first sight the designs may seem to be merely decorative, in fact through the choice of motifs they reflect the country people's aspirations for long-lasting good life and nobility of character. Motifs are mainly flowers and animals. The deer and crane are traditional symbols of longevity. The flowering plum and chrysanthemum, because they blossom in the cold, symbolize courage, the bamboo, endurance and uprightness, the orchid, integrity.

Often animals and plants are used together to strengthen a particular idea, as with the phoenix (queen of birds) and the peony



Plum blossoms, orchids, chrysanthemums and bamboo. (Kiangsi)



Peony design for apron. (Anhwei)

Twin fish.



(king of flowers) — symbols of the best in life. Other motif-pairs are a magpie perched on a branch of flowering plum (heralding good tidings), mandarin ducks amid lotus flowers (conjugal fidelity and happiness), squirrels with grapes (stored-up riches) and twin fish with lotus (abundance).

The happiness of lovers is symbolized in a lovely traditional print from Chiahsing in Chekiang province. In it a pair of mandarin ducks seem to be whispering to each other under the lotus blossoms, with a butterfly motif to suggest idyllic surroundings. It is a good example of creating a mood through fusing of motifs.

Indigo prints are still made by individual peasant artists in their homes, or as sideline production in a commune brigade. While many follow traditional designs, new ones are being created today. The folk designers have their own ideas of stylization. "What we put down on paper are pictures of living things, but the way we put them down needn't be strict copying," as one peasant woman in the Hopei province countryside has explained. "I add or leave out details as I see fit. I always study the real thing first, then come home and think about it — what's special about it. If I don't like what I have drawn, I go back and take another look. Then I think about it and draw it again."

Because of the manner of production with stencils, the design is never very large. Finely-drawn lines are balanced by thick strokes, close spacing is skillfully relieved by wider expanses. There are bold, vigorous designs as well as intricate, delicate ones, like the Chiahsing mandarin duck print. In it, the motifs are executed in graceful curves and set against a background of closely-spaced dots which give the whole a feeling of swirling movement.

The indigo-print tunics of commune women, seen against the scenes of the countryside, seem to blend in with the natural surroundings, while such prints in a tablecloth or curtains lend a quiet folk grace to a city room.



Butterflies (Kiangsu)



Phoenix and peonies (Hupeh)



Deer and crane welcome spring (Hupeh)

Mandarin ducks among lotus blossoms (Chekiang)



Translations of Foreign Literature

AFTER many years' absence, translations of foreign literature into Chinese have reappeared in Chinese bookstores. Several old favorites have already come out, along with some more modern pieces. Between 1966 and the past year or so, practically nothing was done in this sphere due to the influence of persons who later became the "gang of four". The republication of foreign literary works is another testimony to the great changes that are taking place in China since the downfall of the gang. Below are some titles which have already appeared.

THE selected works of two modern Japanese writers, Kiyoshi Inoue and Sawako Aliyoshi, came out last autumn. Their stories describe the trials of Japanese working people, conflicts of declining families and the misfortunes of intellectuals. Sawako Aliyoshi in particular reveals her deep love and concern for Japanese national culture.

Last year, the 100th anniversary of the birth of the great Urdu-language poet Muhammad Iqbal (1877-1938), saw the publication of a new collection of his poems. In his works, written at the dawn of the nationalist movement of his motherland, he called on the people to unite and struggle for freedom and independence. He is now honored as one of the leading poets of Pakistan. The translation of the 30 poems, which was made directly from Urdu, is considered

to express the author's thoughts and feeling quite well in Chinese.

The recently-published *Selected Latin American One-Act Plays* marks a new departure in introducing modern Latin American drama to the Chinese public. The contents were selected from a large number of new short plays from Argentina, Colombia, Peru and the Dominican Republic. They are representative of a trend to create a new style of drama which portrays real life and integrates elements from western drama, Indian folk plays and the Spanish classical drama. Also published recently was *A Short History of Latin American Literature* by the Chilean literary critic Arturo Torres Rioseco.

Literature has made great achievements in socialist Korea. This year two Korean works have been published in Chinese. One is *White-Capped Mountain*, a long poem by the late revolutionary poet Tso Kie Chen describing the 1937 Bochenbo battle under the command of Kim Il Sung against the Japanese imperialists. The other is the libretto of *The Flower Girl*, an opera well known and loved by the Chinese audience.

A volume of 20 short stories by the Australian writer Henry Lawson (1867-1922) gives Chinese readers a picture of the landscape and social life of early Australia. The author, who was born on a poor farm and traveled widely around the country in search of jobs, gives vivid descriptions of the life of the

gold prospector, rancher and small trader.

Particularly popular are *Arabian Nights* and *Greek Myths and Legends*. Each has been reissued in an edition of more than 600,000 copies. A new book is a volume of short stories by Mahmud Temur, a modern Egyptian writer, known as the Maupassant of Egypt for his terse, incisive works.

The Good Soldier Schweik by the Czech author Jaroslav Hasek is again in print. The struggle of Schweik, the Czech, against the army of the Austro-Hungarian empire which ruled his country, has always been a delight to Chinese readers. The present volume includes Joseph Lada's famous illustrations to the original Czech edition.

TRANSLATIONS of such classic writers of western literature as Defoe, Thackeray and Dickens from the English have been reissued. A new addition is Sir Walter Scott's *Ivanhoe*. An eleven-volume edition of the complete works of Shakespeare has been published. It has been nearly 100 years since translation of individual works by Shakespeare began in China, but an edition of the complete works was never published. The new set consists of ten volumes of the plays and one volume of the poems.

Four novels by Honoré de Balzac, whom Engels once referred to as a great master of realism, have been reprinted in the past half year:



Eugenie Grandet, Old Goriot, Lost Illusions and *The Curé of Tours*. Translations of works by Maupassant, Hugo and Moliere are again available.

A collection of the poems of Georg Weerth, the German poet who was a close friend of Marx and Engels, has come out. Heinrich Heine's satirical travel notes *Germany: A Winter's Tale* is available in a new translation.

THERE is a new translation of Cervantes' *Don Quixote* which is considered much closer to the spirit of the original than the previous Chinese translation. During his recent visit to China King Juan Carlos of Spain met Yang Chiang, the translator.

Particularly popular among young people are *The Gadfly* about

the Italian nationalist movement of the mid-19th century by the British writer Ethel Boole Voynich (1864-1960) and *Spartacus* by the Italian author Raffaello Giovagnoli (1838-1915).

Fairy Tales and Stories by the great Danish writer Hans Christian Andersen was republished in the first half of this year and a later volume, *Fairy Tales*, in September. The printing of the latter totalled a million copies. Andersen's complete works will be republished in Shanghai at the end of the year. Yeh Chun-chien, who translated them, has also written a biography *Hans Andersen, Son of a Shoemaker*.

Unfortunately there are very few contemporary works among the new offerings. However, China has wide relations with

people all over the world which should enable more literary works from the past two decades to become available.

TRANSLATION of foreign literary works in modern China began in 1898 when Liang Chi-chao, a representative of the newly-rising bourgeoisie, published translations of political novels. In the same year Lin Chin-nan published a translation of *The Lady of the Camellias* by Alexandre Dumas fils. Translation of foreign works into Chinese reached its height in the 1920s and 30s with the support and encouragement of Lu Hsun, China's great revolutionary writer. After liberation in 1949 translation of foreign literature was done in a planned way and many works had been published.



Yang Wen-shui makes an ancient Chinese medical compound with simple facilities.

YANG WEN-SHUI, a 34-year-old barefoot doctor in southwest Shansi province, has had consistently good results for the past ten years in the treatment of osteomyelitis, a crippling disease which has stubbornly resisted attempts to find a method of cure.

The disease is an inflammation of the bone caused by an infectious agent brought by the blood from nearby tissue or through a penetrating injury such as a severe blow or a fracture. Abscesses and death of tissue generally result. Since 1967 Yang has treated 800 cases, arresting the disease in the majority of them. The common method used is excision of the dead tissue, and often amputation in serious cases. Yang's method derives from Chinese traditional medicine and greatly reduces the incidence of amputation. His treatment consists of a mineral compound from Chinese traditional medicine, western antibiotics and anti-inflammation drugs, with surgery used only to remove the focus of infection. He has been able to avoid amputation in many patients.

Hard Work and Study

After finishing junior middle school in 1962, Yang remained in

Barefoot Doctor Makes Progress on Osteomyelitis

Staff Reporter

his home in the Nanliang farming brigade of Chaitien commune. In 1964 he was asked to work in the dispensary of the brigade clinic. He was uneasy about being able to do his work well but brigade leaders spoke to him about the tremendous need for medical work in the countryside and urged him to try.

During the cultural revolution Yang became a barefoot doctor. He settled down to study Chinese and western medicines, and particularly Chinese medical classics such as the *Compendium of Materia Medica* and the *Golden Mirror of Medical Discipline*. He

collected and sorted out home remedies known among the local people. He learned how to use nearly 200 types of medicinal herbs and make his own prescriptions. He learned to give acupuncture and massage.

Yang Wen-shui got his first osteomyelitis case in August 1967, a 12-year-old girl whose right thumb was affected. A hospital had already amputated a section and now proposed a further amputation. Yang felt particular sympathy for the girl because he had lost part of one hand in the old society. While gleaning wheat in a field he had picked up a grenade

The Nanliang brigade clinic in Chishan county.



fuse which exploded, injuring his hand. His parents had borrowed from a usurer and taken him to a doctor who had amputated four fingers and much of the palm.

To treat the girl, Yang made extensive research into Chinese medical literature and found the girl's case similar to what was called *fukuzu*, a kind of chronic ulcer of the bone and neighboring soft tissue. A compound was described that was supposed to help eliminate dead tissue and spur the growth of new tissue. With this, he also gave the girl an herbal brew to reduce inflammation and expel toxin. After a month of treatment the infection was arrested.

Practice Gives Knowledge

In 1968 a man from a neighboring brigade came to him with osteomyelitis of the leg which he had endured for over ten years. The shinbone was ulcerating. Yang tried the same method but without effect. In a Chinese medical classic called *A General Outline on Ulcers* he found that a medicine called *sanhsien* compound was supposed to be effective in treating such

Yang Wen-shui (left) in a veterinary operation.



ulcers. But the book did not tell how to make it.

None of the old Chinese traditional doctors in several surrounding counties knew the proportions of the ingredients or how to use the compound. Yang and the other barefoot doctors made several experimental compounds which he tested on a brigade donkey with osteomyelitis till they had one that caused the animal's condition to improve.

When he used the medicine on his patient, the disease lessened but it caused irritation and pain. He then analyzed the properties of each ingredient, discovering that the white alum used in it was the irritant. He replaced the white alum in the prescription with baked alum, tried it on himself and found that it caused less pain and irritation.

Constant Improvement

Two more osteomyelitis patients soon came to Yang Wen-shui, this time with greater complications because dead bone had to be removed surgically before Yang's treatment could be used. Yang was unable to do surgery and he had to send the patients elsewhere. Regretting his inability to help them, he began to study surgery from western-trained doctors. Within a few months he had learned how to scrape bones and remove dead sections to get rid of the focus of infection.

His next case was a woman with osteomyelitis of the left upper arm, involving part of the bone below the abscess. Yang removed the dead spots under local anesthesia, then every other day applied *sanhsien* compound ointment. At the same time he gave the patient an herbal brew to reduce fever and other medicines to strengthen the constitution. A month later the woman's osteomyelitis was considered arrested.

A tougher case arrived in autumn 1973, a miner from the Tatung Coal Mines with osteomyelitis developed after multiple fractures of the right leg received in a work accident. Hospitals had not been able to stop its development. There were seven abscesses on his calf discharging pus. Doctors were demanding amputation.

Yang drained the abscesses, using cotton rolls soaked in a solution of the *sanhsien* compound prescription and applied powder and ointment. He gave the usual herbal

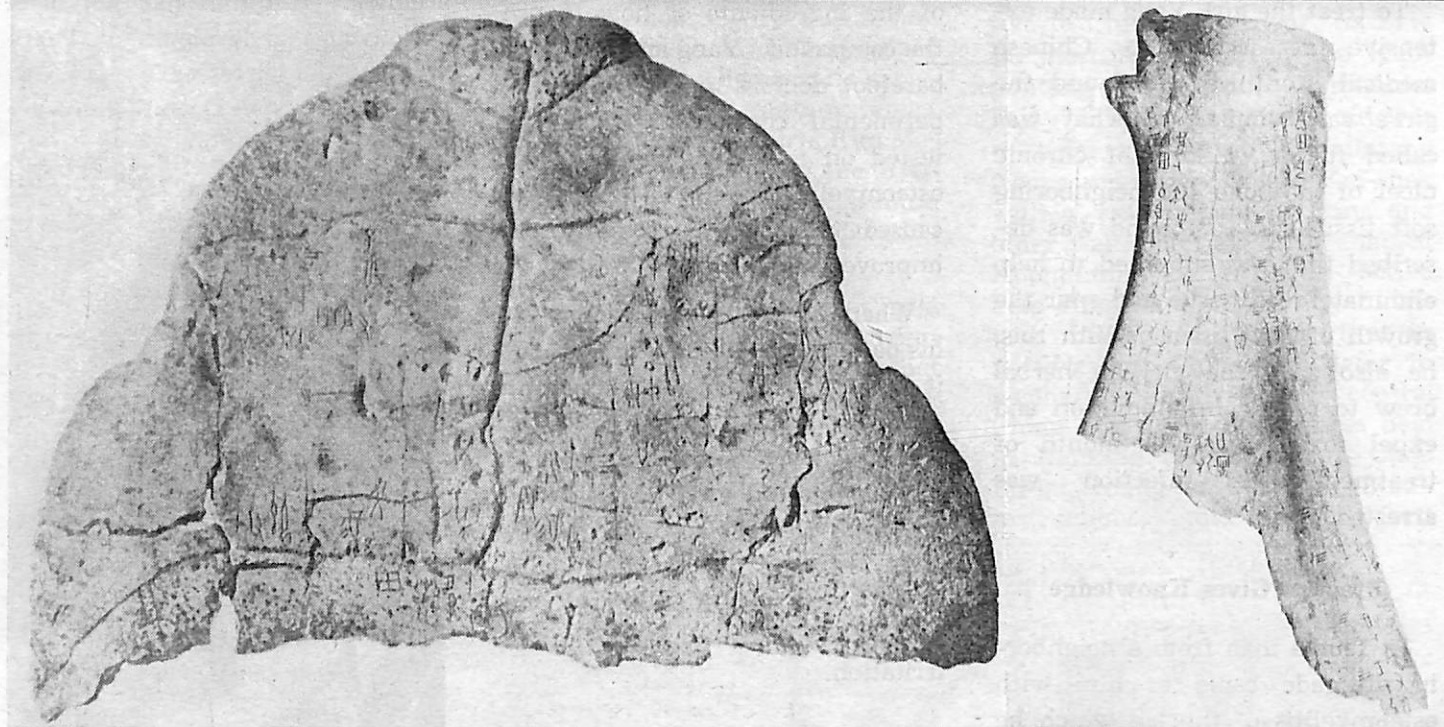


Huang Hsi-chih, one of Yang Wen-shui's former patients, picking corn in the fields after her recovery.

brew to help fortify the patient's constitution. Two months later, the disease was arrested and the man returned to work, though he walked with a limp.

Yang Wen-shui's principle in treating osteomyelitis is to strengthen the patient's resistance, kill the bacteria that cause the disease, and eliminate the pus and dead tissues to encourage new tissues to grow. He uses different methods for different stages of the disease. All patients do physical exercises in order to restore full function to the limb as quickly as possible. Yang Wen-shui's success with osteomyelitis is being carefully studied by Chinese medical authorities.

Slave Society: Hsia, Shang, Western Chou



Oracle bones: Dating from the Shang dynasty (16th to 11th century B.C.) they are the earliest written source of information about China's history. The tortoise shell notes ancestor worship rites of King Wu Ting and ox shoulder blade the same of King Wen Ting, including slave sacrifices in the latter, unearthed in 1973 at Anyang, Honan province.

CHIAO CHIEN

THE HSIA DYNASTY is thought to have existed from the 21st to the 16th century B.C. The Hsia tribes lived in the fertile central Yellow River valley, mainly in the western part of present-day Honan province and southern Shansi province. They were an agricultural people, digging the soil with wooden forks and harvesting with knives of stone and sickles with blades made of clam shells.

The Hsia people used the movements of the heavenly bodies to guide them in their agricultural cycle. Gradually they came to know more about the heavens and evolved a system of division of the year, which was later added to and improved by people of succeeding dynasties. The Chinese lunar calendar which is referred to today among China's farming people is still known as the "Hsia calendar".

They had evolved primitive methods of irrigation. There is a famous legend of Yu, first king of the Hsia dynasty, known as Yu the Great for his work in controlling a

great flood which inundated valleys and plains and even hills. He is said to have worked through 10 years without even stopping to visit his home, though he passed his door three times. For his service Yu was chosen king.

History dates the beginning of slave society from the Hsia dynasty. The nobles possessed great wealth and many slaves. Others who had been ordinary members of the old clan communes became commoners (freemen). They farmed and made handicraft products and were also exploited by the slaveholders, but the principal contradiction in this society was that between the two fundamentally hostile classes, slaves and slaveholders.

The king was the highest leader of the slaveholding nobles. He and the nobility set up a power system to protect the interests of their class and suppress the slaves and commoners. They maintained an armed force and instituted severe punishments for disobedience or

rebellion, built prisons and constructed walled towns to protect themselves. This constituted the appearance of the state in China.

The four hundred years of Hsia dynasty rule were marked by incessant class struggle. In the 16th century B.C. Chieh, last king of the Hsia, tyrannized over the people and drove them into wars of plunder while he and the nobles indulged in extravagance and debauchery. According to later records, as a form of resistance the people used to point to the sun (symbol for the king) and mutter, "When will you perish!" Slaves were always escaping, and frequently engaged in deliberate slowdowns at work or staged rebellions. Taking advantage of such conditions in the area under Hsia rule, Tang, leader of the Shang tribes living in the lower Yellow River valley, led his and many other tribes to attack and defeat King Chieh. The Hsia king died, the Hsia dynasty came to a

close and the Shang leaders took its place as the chief power. This was the beginning of the Shang dynasty.

Shang Dynasty

The Shang dynasty is also known as the Yin dynasty. Yin is the name of the ancient city located northwest of present-day Anyang in Honan province which the Shang people made their capital from the 14th to 11th century B.C. At its height Shang power extended from western Shensi to the seacoast, as far north as today's Liaoning province and southward to beyond the Yangtze. It was then one of the great nations of the world.

China's recorded history begins with the Shang dynasty. Early in our century on the site of the Yin ruins were found tortoise shells and animal bones with characters carved on them. Altogether 100,000 such pieces with writing on them were eventually excavated. These writings, which came to be called the "oracle bone inscriptions", are records of the Shang king's activities and social conditions of the time. The oracle-bone script already represented a fairly complete system of writing. Present-

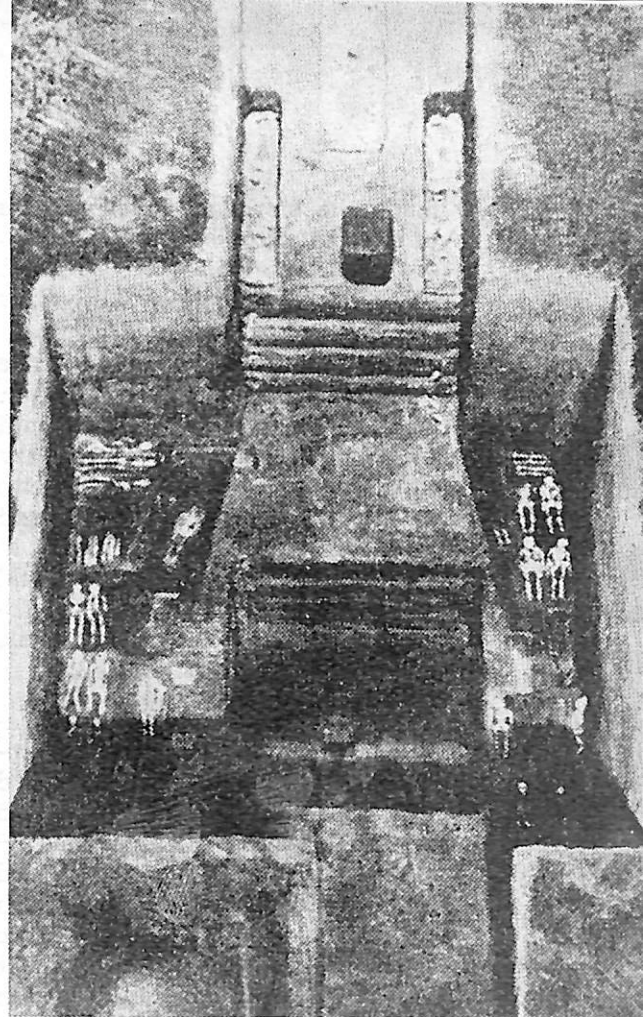
day Chinese characters are derived from those of that day.

Later excavations at Yin unearthed remains of a palace, graves, dwellings and handicraft workshops that reveal much about the life of the time.

Slave labor created great wealth which made possible greater economic and cultural development. The slaves grew corn, millet, wheat and rice, also hemp and mulberry trees for silk-raising. They constructed irrigation and drainage channels. Implements for plowing, digging, hoeing, weeding and harvesting were still made mainly of wood and stone. The masters kept all the harvests and used quantities of grain to brew liquors. Animal husbandry had come to occupy an important place in the economy. The nobles possessed large numbers of pigs, cattle, sheep, horses and dogs. In one ceremony of ancestral worship the king had 300 head of cattle killed for the sacrificial offering.

Handicrafts were highly developed. Objects of pottery, bone and jade were created in professional workshops. The most important industry was the production of bronze ware made by skill-

Bronze *tsun* wine vessel unearthed in Liling, Hunan province in 1975 shows the high level bronze craft had reached in Shang times.



The tomb of a slaveholder discovered in 1950 at Anyang in Honan province. Measuring 45 meters from north to south, 12 meters from east to west, it contained 79 slave sacrifices.

ed slave craftsmen. By Shang times bronze making, which had evidently begun some time earlier, was already of very high artistry. The copper and tin to make the bronze had to be fused in crucibles with temperatures as high as 1,000° C. Then the molten bronze was poured into shaped pottery molds and cast into utensils. These included tripods, caldrons and wine cups, weapons like spears and lances, and tools like knives and axes.

Iron from meteors which had fallen to earth was already being made into tools in Shang times, as indicated by a bronze halberd with an iron edge found in a Shang tomb.

The Shang people added to the knowledge of the movement of the heavenly bodies. With the waxing and waning of the moon as the measure for a month, they divided the year into 12 months of 29 or 30 days, with an extra month added every fourth year. They noted many fixed groups of stars and

made the world's earliest records of eclipses of the sun and moon.

Slaves' Life and Struggles

The Shang slaveholders made the state apparatus even stronger. Nobles held all official posts, both military and civilian, under the king. Foot soldiers fought with spears and lances of bronze, and horse-drawn chariots were used in battle. The Shang rulers, too, held both slaves and commoners in submission with extreme punishments and terrible prisons.

Slaves were branded on the forehead to prevent them from escaping. They were driven like a herd of animals to work with ropes tied around their necks. They had no rights whatever and could be killed at the will of their masters. Even for a single ceremony of worship to the ancestors, a great number would be killed. According to an oracle bone inscription, in one ceremony 2,656 slaves were slaughtered as sacrifices. Slaves were a part of the funerary goods buried in their masters' graves for use in the next world. Four hundred slaves were found buried with one Shang king.

Slave resistance against such oppression expressed itself in slow-downs, breaking their tools, running away or revolting.

Rise of Western Chou

In the last years of the Shang dynasty the Eastern Yi tribe, living in the area between the Yangtze and Huai rivers, became prominent and kept extending its influence toward the central plains. Chou, the last Shang king, conquered the Eastern Yi and this enabled the culture of the central plains to spread southeast.

King Chou was a bigger tyrant than even Chieh of Hsia. He stepped up exploitation of the slaves and commoners so that he could build more luxurious palaces and parks for his own pleasure. The slightest expression of discontent from the people would be cruelly punished. One of the worst tortures was to burn charcoal under a big sheet of copper and force the offender to walk on it.

When the victim could no longer stand it, he would fall into the flames and burn to death. Atrocities such as these drove the people to rise up again and again.

During the later Shang period another slave state named Chou in the valley of the Ching and Wei rivers in present-day Shensi province grew rapidly in strength under its King Wen. He was succeeded by his son King Wu who in the middle of the 11th century B.C. led the armies of the tribes from the west and south on a punitive expedition against King Chou of Shang. Many Shang troops were away from the capital fighting the Eastern Yi so King Chou armed a great number of slaves and drove them to the front to fight for him. The slaves turned around at the front and led the Chou troops into the Shang capital. The Shang king threw himself into the remains of his burning palace and that was the end of the Shang dynasty.

Haoching southwest of present-day Sian in Shensi province was the Chou capital until 770 B.C. and this period is known as the Western Chou dynasty. During that time all land and slaves were the property of the king. To consolidate his rule the king conferred a part of his land and the slaves that

went with it on members of the royal household, on men who had rendered him meritorious service, and nobles from the former Shang dynasty. These people were made dukes and their fiefs were called ducal states. The fiefs could be passed down from one generation to the next in the same family, but could not be sold or turned over to others.

While rulers in their own fiefs, the dukes were obliged to obey the king, to pay him tribute in money and goods, and to send troops to fight for him when called upon. The fief system at first enabled the Chou dynasty to tighten its rule over the former territory of Shang and extend its influence more widely, thus to become a bigger and stronger slave state than Shang. Later the larger of the ducal states, Lu, Chi, Yen, Wei, Sung and Tsin, were to develop their own power.

Chou Economy

Chinese slave society reached its peak during Western Chou times. The king and his dukes lived in the towns. The broad plains outside were divided into squares by roads and irrigation ditches. A set of nine such squares was known as a *chingtien* (*ching* because the shape

This first complete Chou dynasty building site to be uncovered shows that well-integrated structures were being built. It was an ancestral temple with front, back and central courtyards symmetrically laid out.



resembles the character *ching* 井 meaning "well", and *tien* 田 meaning "field"). There was a direct correlation between the rank of the officials and the number of *chingtien* they controlled. This *chingtien* system had actually begun in the Shang period and was extended more widely throughout the Yellow River valley during Western Chou.

On these fields the slaves cultivated rice, sorghum, corn, wheat, beans, millet, mulberry trees, hemp, squash and fruit, in fact most of the crops known today. There was a greater variety of handicrafts and a finer division of labor, as for instance a carpenter, a goldsmith and a painter, each doing his specific job on the same chariot.

China's earliest collection of verse, *The Book of Songs*, which was compiled in a later period, contains poems from early Chou times. One piece entitled "In the Seventh Month" vividly describes the year's activities of slaves at Chishan in present-day Shensi province. They went hunting in freezing winds in order to present fox furs and the bigger boars they bagged to the lord. They hewed out blocks of ice and stored them for the nobles' use. In spring they repaired the plows and worked the land under supervision of over-



Decorative motifs from Western Chou bronzes.



seers and in autumn harvested the crop, most of which went to the lord. What was left to the slaves could hardly get them through the winter and they had to supplement their diet with wild vegetables. After the farming season they had to build and repair houses for the lords. The women are described

picking mulberry leaves, spinning hemp thread, weaving and dyeing cloth and making it into garments for the lords.

End of Western Chou

The slaves created the bulk of the social wealth but their lives were worth next to nothing. Five slaves could be bought for a horse and a hank of silk. One poem from *The Book of Songs* reflects the slaves' hatred for their oppressors.

*Chop, chop, we cut down
the elms*

*And pile the wood on the
bank*

*By the waters clear and rip-
pling.*

*They neither sow nor reap;
How then have they three
hundred sheaves of grain?*

They neither hunt nor chase;



Chronicles of events were frequently recorded on bronzes such as this Western Chou ceremonial *pan* water vessel which belonged to a man named Chiang in the ducal state of Wei. It tells how Wei joined in battles led by Chou dynasty King Wu to defeat the last Shang king.

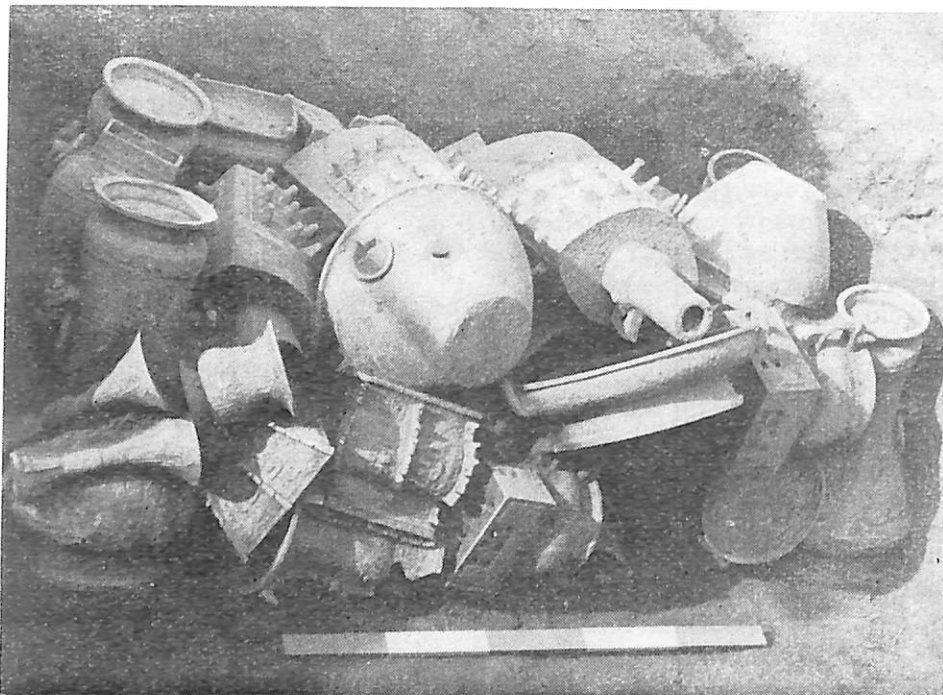
*How then do we see badgers
hanging in their court-
yards?*

Ah, those lords,

*They do not need to work
for their food!*

In the latter part of the Western Chou period the rule of the slaveholders became more and more corrupt. The king mounted frequent wars of plunder, increasing the burden on the slaves and commoners. King Li, who came to the throne in the mid-9th century

A western Chou hoard of bronzes excavated in 1976 in Fufeng county, Shensi province.



B.C., was a rapacious ruler. He forbade the common people to cut wood or hunt on "his" hills or fish in "his" rivers. He had agents spy on the people and executed anyone who expressed discontent. The people hardly dared speak to each other in public and friends acknowledged each other only by the expression in their eyes.

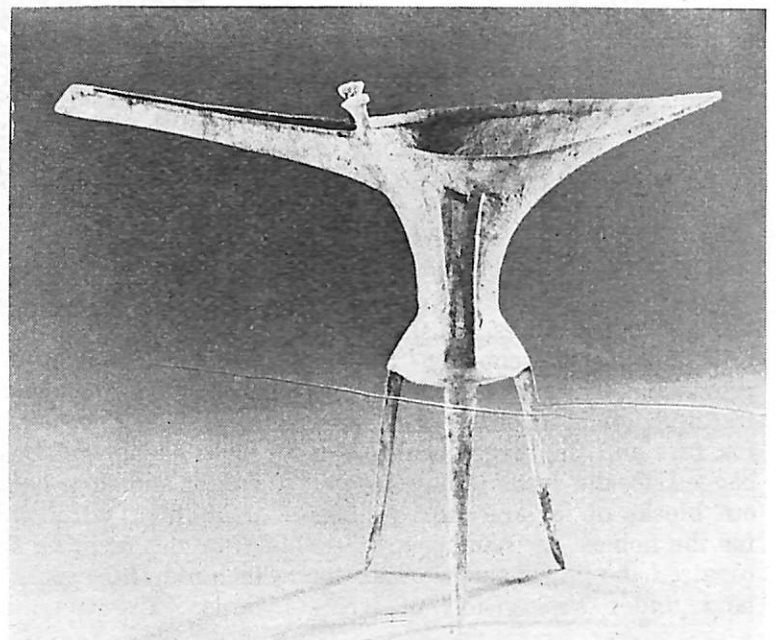
In 841 B.C. an armed uprising broke out in the capital. Commoners and slaves stormed the palace. King Li fled to a distant place where he died. Two ministers, the Duke of Chou and the Duke of Chao, took power into their hands. In history this is called the joint rule of Chou and Chao. The beginning of their joint rule is the

first accurate recording of Chinese dynastic dates.

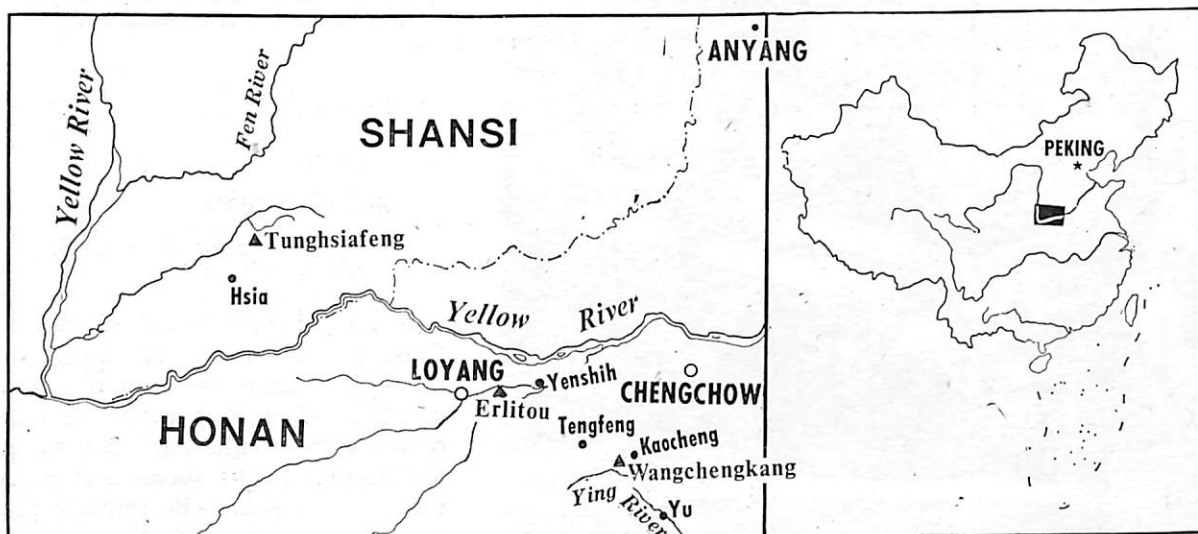
The uprising shook the rule of the slaveholders and marked the beginning of the decline of the Chou dynasty. Constant unrest followed and the power of the royal house became so weak that the dukes brazenly neglected to pay tribute to it. The Western

The Search for the Hsia Culture

CHOU YUNG-CHEN



Earliest excavated bronze, *chueh*-wine cup, Erlitou.



Jung tribe from western Shensi attacked and took the Chou capital Haoching in 770 B.C. In the following year King Ping, who succeeded to the Chou throne, moved the dynasty capital to the site of present-day Loyang, east of the Yellow River, and from then on until its fall in 249 B.C. the dynasty is known as Eastern Chou.

Pottery jars with basket-weave (left) and checkerboard decoration, unearthed at Anyang.



Jade knife used for ceremonial purposes, Erlitou.



THERE is no doubt that a Hsia dynasty preceded the Shang dynasty in Chinese history, though its beginnings are still known only through legend. One of the most famous is how Yu, its first ruler, tamed a great flood. It is said that at the time the waters inundated valleys and plains and even hills and people could get no food off the land. Yu's father Kun had first been given the task of dealing with the flood but failed. After Kun's death Yu carried on. He directed the people in cutting channels, regulating river courses, deepening their beds, changing their direction, and after 10 years succeeded in draining the land. For his great service Yu was chosen king.

After Yu's death his son Chi took the throne by force, thus beginning the hereditary system of kingship. Around the 16th century B.C. some 470 years later, the 17th

CHOU YUNG-CHEN is a research member at the Institute of Archeology, Chinese Academy of Social Sciences.

Hsia king, Chieh, an intolerable tyrant, was overthrown by Tang of the state of Shang who founded a new dynasty and became the chief power in the Yellow River region.

The existence of the Hsia dynasty has yet to be confirmed by archeological evidence. Writings of a later date say that the Hsia tribes inhabited two main regions, the plain around the present-day city of Loyang and the vicinity of Tengfeng and Yu counties in western Honan province, and the lower Fen River valley in the southwestern part of present-day Shansi province. Both lie in the mid-Yellow River valley which, because of its fertile land, was the cradle of Chinese civilization.

Excavations to try to verify the Hsia dynasty was begun in 1959 by a team led by the late Hsu Hsu-sheng, a noted historian and archeologist from the Institute of Archeology then already in his seventies. His and subsequent

groups have excavated at three likely sites: at Erlitou east of Loyang, at Wangchengkang near the town of Kaocheng in Tengfeng county in Honan province, and at Tunghsiafeng in Hsia county, Shansi province.

Earliest Palace

Both the relative position of the layer of cultural relics unearthed at Erlitou and carbon-14 tests indicate that the culture of the Erlitou site predates the mid-Shang dynasty but is later than the Honan Lungshan culture* which was in the last stages of primitive society.

The Erlitou cultural layer can be divided into four periods. In the first two (the lowest two levels) were found a great deal of burnished black pottery with basket-weave, checkerboard and cord pattern decoration. They are mostly *li*-cooking vessels, jars, basins and three-legged plates, characteristic shapes of the Honan Lungshan culture. The upper two levels represent two later periods. They yielded mostly gray pottery decorated in a thick cord pattern.

* Honan Lungshan culture is the kind of Lungshan (black pottery)-type culture that flourished in what is present-day Honan province from 2800-2300 B.C. A late neolithic culture, it spread to the middle and lower Yellow River valley, the Liaotung Peninsula and the Huai River valley.

The shapes of this ware — *li*-cooking vessels, *chia*-wine warming vessels, *kuei*-food containers and *tsun*-wine containers — are more closely associated with the culture of the middle Shang dynasty.

In the center of the Erlitou site the remains of a large palace 100 meters square has been excavated. It dates from around 1700 B.C. and is the earliest palace structure so far discovered in China. The gate in the center of the southern side opens into a courtyard surrounded by covered galleries. Beyond the courtyard is a hall measuring 30 meters wide and 11 meters deep. The four sides of the roof slope down into protruding eaves which are supported by posts.

The large quantity of knives, scythes and spades unearthed at the site indicate that farming was the main occupation, and the large number of wine vessels show that grain was abundant enough for wine-making. Here were found the earliest bronze vessels excavated in China to date, some bronze *chueh*-wine cups. A typical piece has a long spout and tail, a narrow waist, a flat bottom and high legs. The largest is 22 centimeters high and measures 31.5 cm. from spout to tail. Its walls are only 0.1 cm. thick. Unearthed with the bronze cups were finely-made jade knives and axes, some 60 cm. long. All these were ritual objects used at sacrificial offerings or royal feasts and have been found mainly in graves.

The bronzes had been cast in pair-molds. This and the fine carving on the jade pieces indicate that these were probably made in professional workshops. If bronze-making had developed to such heights by this time, we can surmise that it must have begun in the time of the first two periods of the Erlitou site or even earlier.

Legendary Citadel

Another important site in the search for the Hsia culture is the town of Kaocheng in Tengfeng county, Honan province. Legend has it that this was Yangcheng, capital of Yu the Great. In 1977 a

team from the Honan Provincial Museum carried out a trial excavation at Wangchengkang, whose name means "king's city mound". It is a tell of 20,000 square meters at the top located between the Wutu and Ying rivers west of Kaocheng.

So far we have unearthed a site of a town roughly square in shape and covering about 10,000 square meters. The foundations of the town wall were overlaid with remains of the late Honan Lungshan culture, so we know that the town itself dates from an earlier period.

Can this really be the capital of Yu the Great? Later historical records describe Yu's capital Yangcheng in proximity to the Wutu and Ying rivers, and the Sung and Chi mountains. Kaocheng lies almost exactly between these two rivers and two mountains. Below Mount Sung there is a rock known as Chi's Mother's Rock. Chi was the son of Yu and became king after him. According to legend Chi's mother turned into a rock and became an immortal at this spot. Legend it is, but perhaps it does indicate that this really is Yu the Great country.

The hypothesis that the town site at the tell could be Yu's Yangcheng is strengthened by the discovery of a 5th-4th century B.C. citadel also named Yangcheng, northeast of Kaocheng. It is a rectangular town 2,000 meters from north to south and 700 meters from east to west. The north wall, 30 meters wide at the bottom, still stands eight meters above ground. We know the date of this town from the pottery unearthed there, evidently made there as it is marked "Yangcheng". The presence of this town suggests that there may have been an earlier one by the same name in the vicinity.

Hsia King's Last City

The Hsia dynasty is said to have moved its capital several times. One of the capitals is said to be in the vicinity of Anyi and Hsia counties in southwestern Shansi province. Several hundred archeological sites have been found there from the Neolithic Age to the

Shang dynasty. The Tunghsiafeng site in Hsia county was selected for excavation in 1974. North of the site is a 100-meter-long earth mound known by the name Mingti. According to *Historical Records*, the 130-volume collection compiled by the historian Szuma Chien (c. 145-86 B.C.), the last of the Hsia rulers, King Chieh, fled to a place named Mingti and died there.

Chieh's reign, wrote Szuma Chien, was characterized by no end of royal brutality and orgies. Meanwhile the culture of the Shang people had been developing, and the tribal chiefs united under Tang who cultivated virtue and gave attention to upright conduct. Tang launched a punitive expedition against King Chieh, causing the latter to flee. The Hsia dynasty came to an end with Chieh's death and was superseded by the Shang. Thus Mingti may have served as the Hsia capital during its last days.

The 1974 Mingti excavations actually revealed a town site roughly square in shape and covering nearly 20,000 square meters. The town walls were surrounded by a moat. The layer in which they were found show them to date from the same period as the first two strata of the Erlitou site.

So far most archeologists agree that the culture of the people who ruled during the Hsia dynasty falls somewhere between late Honan Lungshan culture (c. 2500 B.C.) and the Erlitou-type culture (c. 1600 B.C.). These dates by the radiocarbon dating method correspond fairly closely to dates and descriptions of social development given in later historical records.

Generally speaking, cultures uncovered archeologically do not correspond exactly with the beginning and end of dynasties. The culture of a nation or tribe must develop to a certain stage before that group is able to bring about a major political change. And the fall of a dynasty does not mean the complete destruction of a culture. To prove that there was a distinctive Hsia culture we will have to do more archeological work.

YOYANG

—Land of Legends

PAN CHIEN-WEN

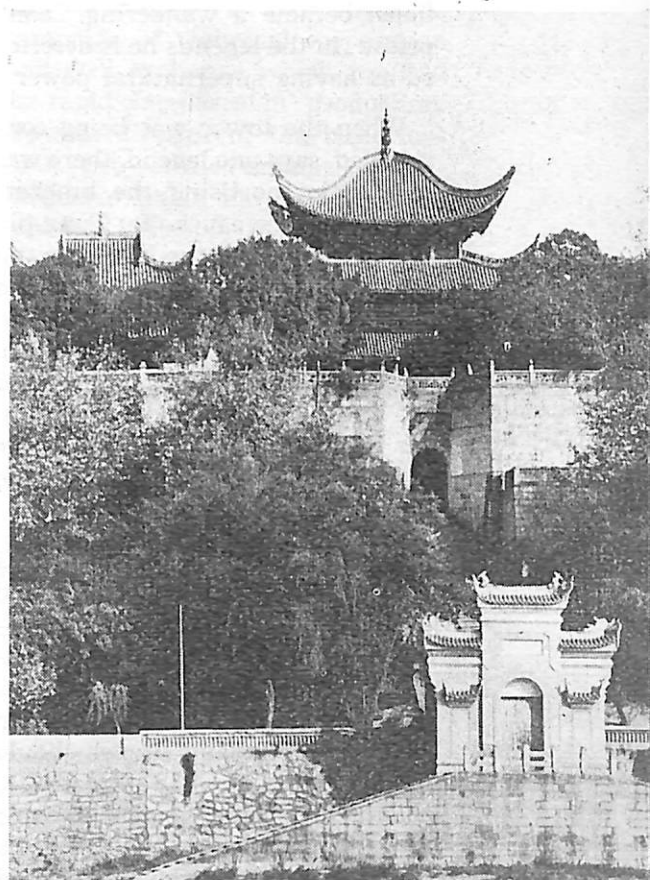
THE city of Yoyang in Hunan province attracts many visitors for two scenic spots of historic interest—the Yoyang Tower and Chunshan Island.

Yoyang Tower is one of the famous architectural monuments in China. More than 2,000 years ago during the Warring States period (475-221 B.C.), the state ruled by the Viscount of Pa on the upper Yangtze River often marched down to the middle Yangtze to make war on the State of Chu. After fierce battles the Pa troops buried their dead near the place

where the Yangtze passes Lake Tungting. On the grave mound centuries later a tower rose that was to become a famous landmark.

The first tower in the vicinity was built in 716 in the Tang dynasty on the site of a troop reviewing stand. Since the site was on the southern side of Mount Tienyo, the building was named Yoyang Tower (Tower on the Sunny Side of the Mountain). Rebuilt in 1045 in the Sung dynasty, the tower was reduced practically to ruins by floods and wars in later years. The year 1867 saw it restored, this time

The city of Yoyang on Lake Tungting.



Yoyang Tower, guarding the city's western entrance.

on the grave mound of the Pa soldiers. It became the west gate of the city that changed its name to Yoyang, after the tower.

The three-story square tower is an all-timber structure 19 meters high and occupying 240 square meters of land. Four huge red columns of *nanmu* wood in the center of the tower rise all the way to the top, supporting all three stories. Twenty-four outer columns also red, prop up the ground-floor eaves, and 12 inner red columns, somewhat taller, hold up the second story. The four-sided roof of yellow glazed tiles slopes into upturning curves, which are repeated by the second and first story eaves, giving the building a soaring grace. The top eaves are supported by interlocking brackets. The entire structure is mortised together without using a single nail.

The local people tell many legends about the tower in connection with a man named Lu Tungpin. Lu was a Tang dynasty scholar who, after failing in the examina-

tions, became a wandering Taoist priest. In the legends he is described as having supernatural power.

When the tower was being constructed, says one legend, there was trouble in mortising the brackets supporting the eaves. Lu Tung-pin announced that if the bills he owed an inn for three months' lodging and meals were paid for him, he would have the brackets fixed. The rich man who commissioned the tower promised to pay the bills. Lu gave some instructions to the carpenters who soon had the brackets expertly mortised.

The greedy rich man went back on his promise to pay Lu's bills and even accused Lu of being a swindler. When the innkeeper demanded payment of his bills Lu gave him a wooden bolt and told him that if the Yoyang Tower should lean to one side and threaten to collapse he could go and demand a big sum for saving the tower. Lu then disappeared. Soon afterward the building actually began to lean. The rich man offered a reward to anyone who could save it. The innkeeper came forward and inserted the bolt into a crack in the building and collected his reward. Since then the tower has withstood many earthquakes.

Another legend says that the carpenters hired to work on the tower had nothing to eat with their rice. Lu Tung-pin threw wood shavings into Lake Tungting and some sandy mud to sink them. The shavings turned into a kind of long, thin silver-white fish that now teem in the lake. The sand grains so hard to wash out from the fish gills are, according to the local people, the sand scattered by Lu Tung-pin.

Flanking the tower are two pavilions. The one on the right named Drunk Three Times Pavilion was built to commemorate Lu Tung-pin who, so a story says, got drunk three times on this spot. A poem by Lu Tung-pin himself telling how he got drunk three times here during his travels is still preserved on wooden tablets in the tower. To the left of the tower is Fairy Plum Pavilion. It is said that when the tower was being

rebuilt in the Ming dynasty (1368-1644), a stone slab was unearthed under the foundation. On it were imprints looking like sprigs of withered plum flowers, each bearing 24 calyxes. Thinking them imprints left by fairies the people built a pavilion to commemorate the discovery.

History

The main hall on the tower's ground floor houses cultural objects unearthed at Yoyang, and poems and couplets written by famous poets through the centuries, carved on wooden tablets hung on the four walls. Tu Fu (712-770), one of China's greatest poets, once went by boat to the tower and left there lines that spread its fame:

Long ago I heard of the Tungting waters,

Today I mount the Sunny Tower.

*The great lake divides the lands of Wu and Chu,**

The sun and the moon float before me by day and by night.

On the third floor hanging on either side of the window overlooking the lake is a couplet by Li Po (701-762) who equals Tu Fu in fame: "The waters and skies are of one color/ The wind and the moon sail in infinite space."

The most celebrated essay on the Yoyang Tower was by the Sung dynasty writer Fan Chung-yen (989-1052). His 368-word piece, carved on 12 sandalwood panels in the brush writing of the Ching dynasty calligrapher Chang Chao, now hangs in a central position on the second floor. Seen from the tower, Fan writes, "The lake embraces distant hills and devours the Yangtze, its mighty waves rolling endlessly. From morning glow to evening lights, the views change a thousand, ten thousand times. . . . On top of the tower, the mind relaxes, the heart delights. All honors and disgrace are forgotten. What pleasure, what joy, to sit here and drink in the breeze."

* Wu and Chu were two states of the Warring States period situated to the east and west of Lake Tungting.

After liberation Yoyang Tower was listed as one of Hunan province's major historical buildings receiving state protection. It has been renovated many times. Now a horizontal tablet on the front of the building bears the name of the tower (*Yo Yang Lou* embossed in gold) in the brush writing of the late Kuo Mo-jo. Preserved around the tower are 40 stone tablets inscribed with poems in praise of the building, all in the writing of ancient calligraphers. In 1962 a pavilion was built near the tower to commemorate the 1250th birthday of the poet Tu Fu. This has a horizontal tablet inscribed with the characters *Huai Fu Ting* (Remember Tu Fu Pavilion) in the brush writing of the late Chairman Chu Teh. Trees and flowers have been planted around the tower, and pavilions, covered passageways and winding footpaths make the area a scenic spot of varied delights.

Chunshan Island

Fifteen kilometers across the lake west of Yoyang Tower is Chunshan, a small island of 72 hills on 100 hectares.

Viewed from the highest hill on the southern tip of the island the 3,000-square-kilometer Lake Tungting looks on windy days like a raging sea, on rainy days like a misty vision floating in nowhere. Turning around, one can see the whole island below—hilltops, ravines, forests, winding canals, terraced tea plantations.

Early April is the time to pick the famous Chunshan Silver Needles Tea. These are the golden tender sprouts, whose length, width and thickness are measured in millimeters. A skilled worker can pluck at most 200 grams a day. When boiling water is poured over the tea, the sprouts rise to the surface, all standing upright, then they slowly sink to the bottom, rise and sink again. The golden yellow tea has a pure, full-bodied flavor that long ago made it tribute tea for the emperors. Chunshan is now producing 10 times more Silver Needles than in 1949 and 300 times more *maochien* (downy tips), another famous tea.



Yoyang Tower under the moon.



Tea plantation on Chunshan Hills.

The island is a natural botanical garden, with pear and peach blossoms in spring, new bamboo in summer, sweet cassia in autumn, and the flowering plum in winter. Speckled bamboo, quadrangular bamboo and *lohan* (bodhisattva) bamboo are highly valued, also the rare *loyehhung* tree with leaves red on one side and green on the other, and a kind of rattan blossoms with a scent like wine. A legend says that in ancient times a monk made wine with these blossoms, drank it and enjoyed a long, long life without old age. Hearing of it, the Han dynasty emperor Wu Ti (140-88 B.C.) sent a high official to Chunshan for the wine. When the wine arrived, the emperor's favorite minister Tungfang Shuo got hold of it first and drank it all up. The angry emperor ordered him put to death. Tungfang Shuo said laughing, "If it is truly a wine of immortality, I won't die no matter what is done to me. If not, even if you drink it, you won't live forever." The emperor burst into laughter and pardoned him. A Fragrant Wine Pavilion was built at the site where the wine was supposed to have been delivered to the emperor's emissary.

There are many kinds of birds on the island. A species of finch only as big as a thumb sings very beautifully. Swans, white egrets

and gulls frequent the sand beach and retire into the thick of the forest to lay eggs. There is the golden tortoise, weighing one or two kilograms and taking 30 years to mature. It feeds on insects and ants.

Romance

It is said that King Shun who lived in 2500 B.C. died at Mount Chiuyi on the southern bank of Lake Tungting while on a tour. His two wives, Princess Ohuang and Princess Nuying, both daughters of Yao who was king before Shun, hurried to the lake and got stranded on Chunshan Island. Overwhelmed with grief they held on to some bamboo and wept bitterly. Their tears speckled the bamboo. Both died of grief and were buried on the island. In "Reply to a Friend", a poem about Lake Tungting written in 1961, Chairman Mao alluded to this legend in the lines:

*White clouds are sailing above
Mount Chiuyi;*

*Riding the wind, the Princesses
descend the green hills.*

*Once they speckled the bamboos
with their profuse tears,*

*Now they are robed in rose-red
clouds.*

According to Szuma Chien's *Historical Records**, when Emperor

Chin Shih Huang (246-209 B.C.) arrived at Chunshan Island on a tour, he was held up by a storm. He asked his geomancer-academician if there were gods in the hills. When told that there was only the tomb of King Shun's two wives, he flew into a rage and ordered 3,000 prisoners to go ashore and burn down the hills. He also ordered five giant stone seals placed there as symbols that the hills were forever closed off from the world. Today only one seal is left and the characters engraved on it can no longer be made out.

Among the mythological stories about Lake Tungting the Tang dynasty novel *The Life of Liu Yi* is most popular. It tells how the daughter of the Dragon King is sent to suffer in the human world as a punishment for violating divine rules. She is ill-treated by her husband and forced to tend sheep on the bank of a river. The scholar Liu Yi takes pity on her and delivers a letter for her to her father the Dragon King. She is redeemed. Grateful for Liu Yi's help, she marries him. Today there is a Liu Yi Well on the island. In the story, Liu Yi, on instructions of the princess, reaches the Dragon King's palace through this well. Today the water in the well is clear and inexhaustible. Silver-Needles Tea made with it is incomparable in taste and aroma.

For centuries Chunshan Island was a place of pilgrimage for the fishermen of Lake Tungting. This was because Yang Yao, a leader of the fishermen who lived during the Southern Sung dynasty (1127-1279) rose in rebellion under the slogan of "eliminating the difference between the superior and inferior, between the rich and poor". He made his headquarters in the Chunshan hills and stationed 10,000 troops there. He and his generals were said to have held meetings in the cave which is still called Military Advisers' Cave today. He summoned his troops for muster by striking a huge bell hanging from a tree branch. His troops cooked in a pot 2.5 meters in diameter. Some relics from this period have been preserved.

* See page 50.

Lesson 21

Birthday

今天是父亲的生日，正好又是星期天。
 Jīntiān shì fùqīn de shēngri, zhèng hǎo yòu shì xīngqītiān.
 Today is Father's birthday, by coincidence also is Sunday.

一早，哥哥、嫂嫂带着孩子就来了。
 Yīzǎo, gēge, sāosao dàizhe hái zi jiù lái le.
 Early, brother (and) his wife taking child came.

随后，姑姑、姑父、叔叔、婶婶也来了。大家见面非常高兴，特别是姑姑、姑父久居南方，这几天刚好回来探亲。他们还没见过我哥哥的孩子呢！今天第一次见面，就更加亲切。

Suíhòu, gūgu, gūfu, shūshu, shēnshen yě lái le. Dàjiā jiànmiàn fēicháng gāoxīng, tèbié shì gūgu, gūfu jiǔ jū nánfāng, zhè jǐ tiān gānghǎo huī lái tàn qīn. Tāmen hái méi jiànguo wǒ gēge de hái zi ne! Jīntiān dìyī cì jiànmiàn, jiù gèngjiā qīnqiè.
 Following, Father's sister (and) her husband, Father's brother (and) his wife also came. Everybody meet (together) very happy, especially were Father's sister (and) her husband long lived in south, these few days just came back (to) visit relatives. They still (had) not seen my brother's child. Today first time meet (was) more affectionate.

父亲今年六十五岁，是一个科学工作者。几十年来一直在研究物理学，最近又发表了一篇重要的论文。

Fùqīn jīnnián liùshí wǔ suì, shì yí ge kēxué gōngzuòzhě. Jǐshí nián lái yìzhí zài yánjiū wùlixué, zuìjìn yòu fābiāole yì piān zhòngyào de lùnwén.
 Father this year sixty-five years old, is a scientific worker. Several ten years (has) all along research physics, recently again published an important article.
 因此，大家今天来，也是祝贺他工作上取得了新的成绩。父亲很高兴，更显得精力充沛。他说他要争取再工作二十年。
 Yīncǐ, dàjiā jīntiān lái, yě shì zhùhè tā gōngzuòshàng qǔdéle xīn de chéngjī. Fùqīn gāoxīng, gèng xiǎnde jīnglì chōngpèi. Tā shuō tā yào zhēngqǔ zài gōngzuò èrshí nián.
 Therefore, everybody today came, also was (to) congratulate him in his work obtained new achievement. Father (was) very happy, more appeared energetic. He says he will strive again work twenty years.

母亲准备了丰富的午餐，还按照老习惯，做了寿桃和寿面。
 Mǔqīn zhǔnbèile fēngfù de wǔcān, hái ànzhào lǎo xíguàn, zuòle shòutáo hé shòumiàn.
 Mother prepared abundant noon meal, also according to old custom, made longevity peach and longevity noodles

表达我们对父亲的美好祝愿，祝他健康、长寿。
 Biǎodá wǒmen duì fùqīn de měihǎo zhùyuàn, zhù tā jiànkāng, chángshòu.
 (to) express our for Father's good wishes, wishing him health (and) longevity.

Today is Father's birthday and by coincidence it is also Sunday. Early in the morning my elder brother and his wife came with their child. Then Father's sister and her husband and Father's younger brother and his wife also came. We were all very happy to see one another, especially my father's sister and her husband, who have lived in the south for a long time and had just come back to visit relatives these few days. They had never seen my brother's child. So the meeting this first time was particularly warm.

My father, who is sixty-five years old this year, is a scientific worker. He has been doing physics research for several decades and recently published another important paper. So everybody came today also to congratulate him for this achievement in his work. Father was very happy and looked more energetic than ever. He said that he would try to work for another twenty years.

Mother prepared a big dinner. According to the old custom she also made birthday-peach rolls and noodles to express our best wishes for father's health and longevity.

Notes

1. Uncles and aunts. The people known by these two simple forms of address in English are known by a variety of titles in Chinese. Sometimes these forms of address are used as a token of respect for people not of blood relationship. Those in the story are:

- gūgu 姑姑 father's sister (younger or elder)
- gūfu 姑夫 husband of father's sister
- shūshu 叔叔 father's younger brother
- shēnshen 婶婶 father's younger brother's wife

Some others are:

- bóbo 伯伯 father's elder brother
- bómǔ 伯母 father's elder brother's wife

2. The verbal particle guo 过 to show past experience. Wǒ qùguo Shànghǎi 我去过上海 (I have been to Shanghai). Tāmen xuéguo Yīngyǔ 他们学过英语 (They have studied English).

Note that this is not the same as the past tense in English, and also different from the function of the verbal particle le 了 which we learned to use in Lesson 15 to show that an action was completed.

The negative form is méiyǒu... guo 没有...过。Tā méiyǒu kànguo nà ge diànyǐng 他没有看过那个电影 (He has not seen that film). Gūgu méiyǒu jiànguo wǒ gēge de hái zi 姑姑没有见过我哥哥的孩子 (My aunt has never seen my brother's child).

3. The adverbs yòu 又 and zài 再 to show repetition. 又 means the repetition of an action has taken

place: **Zuótiān tā lái le, jīntiān tā yòu lái le** 昨天他来了, 今天他又来了 (He came yesterday and he came again today). **Fùqin yǐ qián fābiāoguó lùnwén, zuìjìn yòu fābiāole yì piān** 父亲以前发表过论文, 最近又发表了一篇 (Father had published papers before and recently again published one).

再 is for a repetition that will take place in the future: **Guilin de shānshuǐ měijīle, wǒ xiǎng zài qù yóulǎn yí cì** 桂林的山水美极了, 我想再去游览一次 (The scenery of Kweilin is so beautiful that I want to tour it again). **Fùqin xīwàng zài gōngzuò jǐshí nián** 父亲希望再工作几十年 (Father hopes to work for another few decades).

For Advanced Students:

重逢

一列(liè measure word for train)由北京开往(kāi-wǎng bound for)牡丹江(Múdānjiāng)的快车就要进站了。车厢(chēxiāng coach)里正在广播(guǎngbō broadcast):“秦国华(Qín Guóhuá)同志请注意, 列车到站后, 请你不要出站, 你的弟弟刘立功(Liú Lìgōng)在站台(zhàntái platform)上接你。”

听到这亲切的声音, 一位中年(zhōngnián middle-aged)女乘客(chéngkè passenger)抑制(yìzhì suppress)不住内心的激动。她两眼含(hán contain)着泪花, 辛酸(xīnsuān bitter)的往事(wǎngshì past events)象潮水(cháoshuǐ tide)一样涌(yǒng surge)上心头。

这位女乘客就是秦国华, 她的老家(lǎojiā birth-place)在河北省(Héběi shěng Hopei province)运河(Yùnhé Grand Canal)西岸的秦白地村(Qínbáidì cūn)。解放前的一九四二年, 运河两岸闹灾荒(zāihuāng famine), 秦国华的父母病饿而死, 只留下九岁的她和六岁的弟弟, 流浪(liúlàng wander about)在运河岸边。

数九(shǔjiǔ deep winter)寒天(hántiān cold day), 姐弟俩住在一座破庙(miào temple)里, 又冷又饿。姐姐对弟弟说:“你等着, 我去要点吃的来。”她走出庙门, 谁知被一个狠心(hěnxīn heartless)的人贩子(rénfànzi slave dealer)拐骗(guǎi piàn abduct)走了。卖进一个地主的庄园(zhuāngyuán manor)里。她成了地主的奴隶(núli slave), 一对同胞(tóngbāo same mother)姐弟被拆散(chāisàn break up)了。

解放后, 秦国华获得了新生(xīnshēng new life), 她在西北的新疆(Xīnjiāng Sinkiang)参加了农业建设, 生活一天比一天美好。越是这样, 秦国华越是思念(sīniàn think of)自己的弟弟。她工作单位(dānwèi unit)的领导知道这种情况后, 专门(zhuānmén especially)派出干部为她寻找(xúnzhǎo look for)亲人(qīnrén kin)。外出人员千里迢迢(tiáotiáo far away)来到她的家乡(jiāxiāng native place), 可是却丝毫(sīháowú at all)也没有打听(dǎting inquire)到她弟弟的消息。

在国华思念弟弟的同时(tóngshí meanwhile), 立功也在怀念(huáiniàn think of)着姐姐。那年, 他和姐姐离散(lìsàn separate)后, 也落到了人贩子手中, 被卖给一个姓刘的。解放后, 他到东北的牡丹江当了铁路工人。

领导上了解到刘立功想念亲人的心情, 决定帮他寻找。但是他只记得家乡在运河边秦白地村, 寻找人员就

根据(gēnjù on the basis of)这仅有的线索(xiànsuǒ clue), 跑了好几个省, 最后在河北、山东两省交界(jiāojiè border)的地方找到了秦白地村。

失散(shīsàn separate)了三十年的姐弟俩终于有了下落(xiàluò whereabouts), 领导和同事(tóngshì co-worker)们热情地为他们安排(ānpái arrange)了会见(huìjiàn meeting)。

火车开进了牡丹江, 秦国华走出车厢, 四面张望(zhāngwàng look around), 等候(děnghòu waiting)在站台上的人们迎(yíng meet)了上去。

“同志, 你……”

“我叫秦国华, 从新疆来的。”

刘立功一步跨(kuà step)到跟前(gēnqián front), “姐姐!”

“弟弟。”

姐弟俩紧紧地拥抱(yōngbào embrace)在一起。

Reunion

An express train from Peking to Mutanchiang was coming into the station. Inside the coaches a broadcast was saying, “Attention please, Comrade Qin Guohua. After the train stops please don't leave the station. Your brother Liu Ligong will meet you on the platform.”

Hearing this friendly voice, a middle-aged woman passenger was unable to suppress the feelings in her heart. Tears filled her eyes. Memories of the bitter past surged over her heart like a tide.

The woman passenger was Qin Guohua. Her birthplace was Qinbaidi Village on the west bank of the Grand Canal in Hopei province. Before liberation in 1942, a famine struck along the canal. Qin Guohua's parents died of hunger and illness, leaving her, then 9 years old, and her 6-year-old brother to wander about on the banks of the canal.

One cold day in deep winter she and her brother were living in a dilapidated temple, cold and hungry. The sister said to her brother, “Wait for me. I'll beg something to eat and bring it back.” But as she stepped out of the temple, who would think, she was abducted by a heartless slave-dealer who sold her into a landlord's manor. She became a slave of the landlord, and sister and brother of the same mother were broken up.

After liberation Qin Guohua got a new life. She took part in farm work in Sinkiang in northwest China. Day by day her life got better. This made her think of her own brother all the more. After the leaders in her work unit learned about this they sent out cadres especially to look for her kin. The people went all the way to her native village, but failed to get any news at all of her brother.

While Guohua was thinking of her brother, Ligong was thinking of his sister. That year after he and his sister were separated, he too fell into the hands of a slave-dealer and was sold to a person named Liu. After liberation he went to Mutanchiang in northeast China and became a railway worker.

When the leaders found out his desire to find his relative, they decided to help him look. But he only remembered that his birthplace was Qinbaidi Village on the Grand Canal. The searchers on the basis of only this clue traveled to several provinces. Finally on the border between Hopei and Shantung provinces they found Qinbaidi Village. The whereabouts of the sister and brother who had been separated for thirty years were at last known. The leaders and co-workers enthusiastically arranged for the reunion.

When the train entered the Mutanchiang station Qin Guohua walked out of the coach and looked in all directions. The people waiting on the platform came forward to welcome her.

“Comrade, you . . .”

“My name is Qin Guohua, I have come from Sinkiang.”

“Sister!” Liu Ligong stepped in front of her.

“Brother!”

Sister and brother embraced tightly.





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