

China

Reconstructs

VOL. XXVIII

NO. 1

JANUARY

1979



• *Love and Marriage* • *Foreign Trade*
Interview • *New Year Pictures*



A cataract at the Dragon Pool in Chaoching, 118 km. from Kwangchow.

Han Teh-chou and Sun Shu-ming

Articles of the Month



China-Japan Page 45

The Matsuyama Ballet Troupe was the first Japanese cultural group to visit China after the Sino-Japanese Peace and Friendship Treaty was signed. Mikiko Matsuyama, who has performed *The White-haired Girl* many times in Japan, recounts the warmth that surrounded them in China.

Change in Trade Policy? Page 24

Is China changing her foreign trade policy? How is China going to pay for her imports? Do foreign purchases and deferred payments contradict China's policy of self-reliance? These and other questions are answered by Wang Yao-ting, Chairman of the China Council for the Promotion of International Trade.

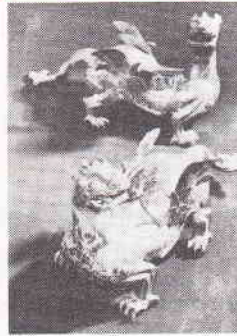
Love Reevaluated Page 8

"I never thought my falling in love with someone would throw me against such obstacles . . ." A woman worker tells the story of her own fight against old ideas on marriage, a story which is today helping other young people in China re-evaluate the role of love.



Art for New Year's Page 28

New Year pictures (*nien hua*), exuberant, colorful prints made from wood blocks, picturing every conceivable good thing under the sun, are pasted up in almost every conceivable space in and around a peasant home. "Weifang New Year Pictures" describes this old folk art.



Ancient Nomad State Page 40

At least one of the states during the Warring States period (475-221 B.C.) was created by nomadic people from the north. Artifacts excavated at the capital of the State of Chungshan show that in grave furnishings the people harked back to their earlier nomad life. The article accompanies Part IV of *China Reconstructs'* series on Chinese history.

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German Interest in China

I have been a subscriber of the German edition of *China Reconstructs* since the first issue and like your magazine very much.

I think there are a lot of things that West Germany and the West can learn from China, especially the recent achievements of your people. Your reports on Chinese art and in particular the present life of the Chinese people are good. I am very interested in both modern and ancient art.

However, your articles on workers, peasants, office workers and soldiers are too short. You should tell us something about what they do in their spare time, their holidays and living conditions, about stores, canteens, recipes and amusement. Articles on the lives of both young and old people are welcome.

H.B.

Hamburg, Federal Republic of Germany

China Reconstructs is very informative on such subjects as history, archeology, customs, tradition and social problems. You must know that we are interested in all these things.

We have been cut off from China for several decades, so we do not understand your people and their life. But we feel we should know and understand such a great nation as yours.

We are happy that China is now open to the world and we hope the doors will be opened still wider. We hope your magazine will continue its good work.

L.V.

Dortmund, Federal Republic of Germany

A New Reader

I happened to see your magazine in a bookstore and bought a copy. I enjoyed your articles very much and read them over several times. As a new reader, I hope your magazine will continue to improve. So, here is my suggestion: Your magazine does not report

TO OUR READERS

For 27 years *China Reconstructs* has been an old familiar friend reporting what was going on in our country. As China changed, so the content changed, but the size and layout remained.

All over China eyes are turned toward modernization. Partly as a reflection of this — and also to meet your demands for a more readable magazine — *China Reconstructs* is also trying to improve. Now you have a smaller, more manageable size, a new cover and more pages (including 10 more in color).

We want to give you better content, too (and your frank comments will help). There will be more personal stories such as many readers have requested, a regular page of cartoons, a column on Chinese cooking, Language Corner dialogues on travel in China, interviews with people in different fields you are interested in.

Chairman Mao's policy of "letting a hundred flowers blossom and a hundred schools of thought contend" will be reflected. We hope this will bring you more lively and interesting pages.

In short, we are trying to follow the late Premier Chou En-lai's advice to us at *China Reconstructs*: "Continue to do good work in promoting understanding and friendship among people of all countries."

very much on China's sports, especially football. How about writing more articles on these?

H.J.H.

Amman, Jordan

Sino-Japanese Treaty

Through reading your magazine I have noticed that over the past year your people are wearing more colorful clothes. Your articles, too, have become more lively.

On August 12, 1978, at 7 o'clock, Peking time (8 o'clock, Japanese time), the representatives of our two countries signed the Sino-Japanese Treaty of Peace and Friendship. Please accept my heartfelt congratulations. Through television and Radio Peking, I learned the great news. Since middle school I have been interested in China and have listened to Radio Peking. I hope this treaty will bring freer contact between the peoples of our two countries and contribute to making a peaceful world. As an ordinary person, I am willing to do my best, though my strength and activities are limited.

I have studied Chinese for four years on television and am now waiting for the time when there will be freer intercourse with China.

H.Y.

Hiroshima, Japan

How Ordinary People Live

For three years now I have been reading every issue of *China Reconstructs* cover to cover. I am writing now to tell you how pleased I was with the article, "A Commune Family" in the September issue. Over the years China has undergone tremendous changes, and one thing that readers are interested in is how the people at the grass-roots level live and how these changes have affected their lives. I hope to see more articles like this in the future, as well as ones about minority nationality families.

H.Y.

Portland, U.S.A.

Supplement Helpful

Your recent issue with the supplement on medicine will be a real help in introducing the people of new China.

The addition of the "Our Postbag" section is good. It gives your readers the opportunity to share their views and make comments on how you might improve *China Reconstructs*.

S.W.

Oakland, U.S.A.

Why So Many Happy Faces?

After viewing your magazine for two years I feel it's about time I make some suggestions and criticisms. In every issue of *China Reconstructs* the Chinese people appear very happy in whatever they are doing. But, is this really true? Why are there so many happy faces in the magazine? Is this the true China or is it just propaganda? May I suggest that in your future issues your magazine portray the true China. Tell us how the Chinese people really feel about their own country. Tell us how Chinese really feels about other foreign countries, such as U.S.A. and others. And tell us about what their life style is.

D.S.

Downey, U.S.A.

More Analyses

China has made important economic achievements over the past year and declared that she would catch up with the modern industrialized nations before the end of the century.

But many of your articles merely report achievements in various fields—without relevant details. For example, technical achievements are the summation of the people's knowledge and ability. When reporting such achievements, you must also tell what China's schools and universities have done to train people. How do you train your technical workers and outstanding handicraftsmen?

Every economic achievement is the result of the efforts both state and individual. In reporting economic achievements you should tell something about your efficiency and how it compares with that of other countries. How are you raising efficiency? How will China increase international cooperation, in what ways and in what respect?

In short, an article in your magazine should be an accurate reflection of pres-

ent conditions in China, the goals of her struggle, and the path she is taking. Believe me, such concrete analyses will be widely welcomed in West Germany.

H.D.

Gelsenkirchen, Federal Republic of Germany

Tourism

I have always found *China Reconstructs* interesting and hope you will publish some articles on tourism in China and other countries. Also, I would like to know what recreation and entertainment the Chinese people have beside political activities, and about the development of China's *wushu* and the famous *wushu* artists.

J.M.F.L.

Mexico, Mexico

China's Prisons

I became acquainted with your magazine only recently and was very much attracted by its rich and varied topics. Its informative content has shown me through concrete examples what China is really like.

You should write some articles on China's prisons, their function and aim in your socialist society. I also suggest that special pages be devoted to China's foreign policy and her views on present political events in the world.

N.M.

Nyon, Switzerland

People in Africa Want to Know

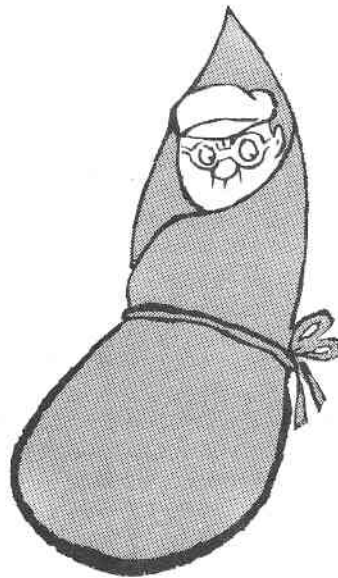
I am a regular reader of your magazine and have observed with keen interest the articles it contains. These articles are particularly interesting because they reflect the sacrifices and heroic efforts the Chinese have made to make China a great and virile nation. People in Africa are eager to know what China's industries produce, what her scientists are doing so that they too may make the African continent great.

S.N.T.

Minna, Nigeria



We Were Young When He Started Speaking



Those Who Never Walk Never Fall — a shot at cadres who do nothing for fear of making a mistake



Overenthusiastic Kibitzers



"What are you doing here?"
"Waiting to cool myself in the shade when your tree grows tall."

The Cartoons of Hua Chun-wu

Reclamation of Land in Heilungkiang

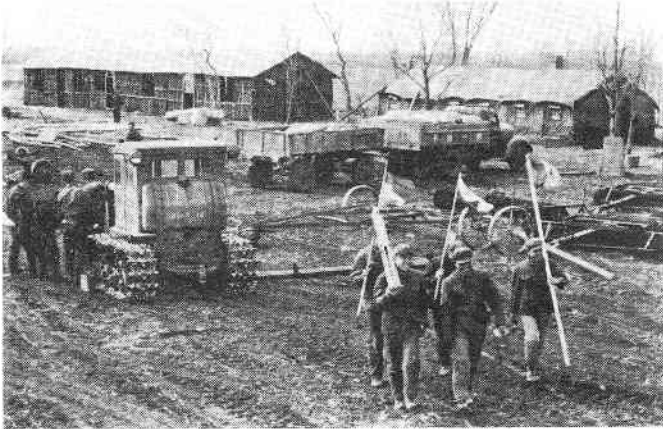
CHINA is expanding her cultivated area by reclamation according to plan. A vast expanse of reclaimable wasteland lies in Sankiang plain of Heilungkiang province in the northeast. Over the past years two million hectares of wasteland have been turned into good fields. This has built an important grain base. Under the efforts of the local state farm workers and people's commune members reclamation continues.

Photos by Hsinhua News Agency

Surveying.



Plowing.



State farm workers' temporary housing.

Tractors and other machinery for the reclamation area.





Reevaluating Attitudes

on Love



YU YU-WEN

UNIVERSAL enthusiasm greeted the return of the traditional Peking opera *The Tale of the White Snake* to the Peking stage and television last autumn. It had been banned for some ten years. There is a connection between the popularity of the White Snake's story and the return to a rational view of love and marriage after the dogmatic austerity of the gang of four on the subject.

The tale of the White Snake is a love story so widely known among the Chinese people that it is difficult to determine exactly when or where it first started. However, as early as the Ming dynasty (1368-1644) literary and stage works based on the tale had already appeared. Although the details in the many versions varied, the basic outline of the story is the same.

The White Snake Spirit and the Green Snake Spirit turn themselves into two beautiful maidens and call themselves Pai Su-chen and Hsiao Ching. While strolling along the shores of West Lake in Hangchow one day they meet a young man named Hsu Hsuan. Pai Su-chen and Hsu Hsuan fall in love, live together and have a son. Hsiao Ching remains with this happy couple as the maid.

Fa Hai, the head abbot of the Chinshan Temple, representative of feudal authority and morals, is outraged at this free choice in love and condemns it as immoral. He dispatches heavenly troops to surround them. Pai Su-chen gives her baby to Hsu Hsuan and urges him and Hsiao Ching to break through the encirclement while she draws the enemy

to herself. Fa Hai traps Pai Su-chen with his magic bowl, imprisons her and builds a pagoda on top so that she can never get out again.

The breakup of the happy couple and the cruel victimization of the White Snake has always aroused the sympathy and indignation of audiences. But it is not the end. Sympathizing with the White Snake and hating Fa Hai, the people and the authors gave the story a happy ending.

Hsiao Ching escapes into the mountains and years later leads an army she has trained back to West Lake, destroys the pagoda and rescues the White Snake. At this point Hsu Hsuan also arrives with his grown-up son. They let in the water from the nearby sea, flood the Chinshan Temple, defeat the abbot's army of spirits and pursue Fa Hai. With no way out Fa Hai finally crawls into a crab's shell. (Ever since, the people have called the part of the crab he is supposed to have crawled into "the shit bag.")

IN feudal China young people were not allowed free choice in love and marriage. It was forbidden even to write or talk about love between sexes. Therefore when such tales were created, the authors had to turn the characters into spirits—spirits symbolizing true love, assuming beautiful forms imbued with passion, loyalty and strong character. As a matter of fact, neither their creators nor the audience saw them as a species apart from human beings, they took them as one of their own kind. On the other hand they considered villains like

YU YU-WEN is a staff reporter for *China Reconstructs*.

Fa Hai an alien species, although in name and form they are human beings of high social status. The tale of the White Snake is thus also called "Tale of the Righteous Spirit," a title which itself expresses approval.

An attempt was also made in socialist times to suppress true love and its expression during the time of Lin Piao and the gang of four. Even the tale of the White Snake was taboo. People thought of these tyrants as present-day Fa Hais, even more cruel and tyrannical than the feudal rulers. One way of dividing young people, crippling their mental growth and setting them against each other was to forbid any discussion of love and marriage, an inseparable part of their lives. All love was labeled sensual, vulgar, cheap and obscene. Young people could not talk about it, authors could not mention it. Newspapers, magazines, radio, stage and cinema were not allowed to touch it. This vacuum in normal living left nothing to guide young people in the problems of love and marriage. Apparently proletarian revolutionaries had to be ascetics. An opposite development, arising in this vacuum and equally unhealthy, was the tendency of some young people to pursue nothing but material gain in marriage. Some girls refused to marry until the young men were ready with a complete set of furniture, new clothes, sewing machine, transistor radio, and so on.

Today the cruel suppression has been destroyed and talk of love and marriage, long a forbidden subject, is normal again.

On July 26 last year the *Peking Daily* published a report entitled "Two Minds with the Same Ideals" (our story "A Chinese Love Story" on page 10). It was a true story about Chang Li-han and Wang Cheng-kuang, both workers in a parts factory. Response from readers both in and out of Peking was immediate.

Communist Youth League members in the Electrical Appliances Factory in Peking asked Chang Li-han to tell them more about her story.

The Hsinhua Bookstore in the city of Neichiang in Szechuan province displayed the newspaper article in a show window for two weeks, attracting crowds of readers every day.

Last autumn "The Position of Love," a short story by Liu Hsin-wu, published in the literary monthly *October*, drew even stronger reactions throughout the country.

Before it was published, the Central People's Broadcasting Station had serialized it on their "Young People's Program." It drew millions of young listeners. Some took it down and sent copies to their friends in remote parts of the country. Young workers in the Power Equipment Factory in Tientsin sent someone to Peking to get a recording of it.

YOUNG men and women all over the country wrote the papers and authors what they thought about the questions the story and Chang Li-han's article raised. Below are excerpts from some of these letters:

Liu Shu-min of the Peking Post and Telegraph Bureau wrote: "I read about love in stories when I was a child. I didn't understand much but I had a feeling it was something noble that brought happiness. But later I was told that love was something vulgar. One should never fall in love. Chang Li-han's story showed me what real love is."

Wang Sheng-li, a navy man, wrote: "I joined the navy while I was working on a farm in Hopei province. Then I was sent to college and after graduation got a job in Peking. The young woman I had been going with worked on the same farm. In 1973 she went to medical school. When she graduated she was assigned a medical job on that farm. When I learned that she would be so far away I thought of dropping her. But when I read about the ideals and feeling that bound Chang Li-han and Wang Cheng-kuang together I felt ashamed of myself. Now I'm going to tell my friend their story, also about my own wrong thoughts of a while ago and propose that we keep going steady."

Chang Chun-lin of the Peking Trolley Bus Company: "Such serious obstacles just when they had fallen in love were certainly unexpected blows. But in actual life such storms do strike quite often. Old ways of thinking and old customs such as that a couple should come from families of equal status and that women should be beautiful and men have position and wealth, are leftovers from centuries of feudal society that shackle people's minds. So it was refreshing to read that article. It revealed the real meaning of love to me. Those old customs must be abolished and decadent views about love and marriage uprooted."

Chen Chieh-fang, an armyman of the military sub-command in southern Kansu province: "Chang Li-han and Wang Cheng-kuang's story tells us that love doesn't at all prevent young people from working well, but helps them mature properly. As Gorky once wrote, 'Without love, there will be no happiness. True love elevates the spirit and inspires people to work and live better.'"

Wang Min of the Weather Bureau in Tangshan: "A few years ago love seemed to me something vulgar, a petty-bourgeois sentiment. The proletariat did not harbor such ideas, I thought. And once when I did love someone, I didn't dare acknowledge it to myself. My eyes have been opened by the fact that love is an important part of the life of proletarian revolutionaries."

Recently, stories and plays about love have appeared one after another in Chinese newspapers, magazines, radio and television programs. They have received wide acclaim, especially from the young people. They demand that this should continue, in order to help restore love's proper place in people's minds and lives. Such favorable responses have naturally penetrated the Communist Youth League.

Some Youth League leaders were deeply influenced by the exhortations of Lin Piao and the gang of four. They thought they had to "set an example" and until recently they hardly dared to make friends

with the opposite sex. They even thought that dedicating themselves to the revolution was in conflict with love and marriage, that the two were incompatible like water and fire, so they concluded that they should remain single all their lives. These young people are now having second thoughts.

Wang Lan-ying, a young teacher and secretary of the Youth League branch at the Peking No. 23 Middle School, said, "In the past I refused to think of falling in love. I thought such things would impede my progress in work and study. When I heard others talk about an 'ideal' wife or husband or setting up 'a happy family' I thought it was a backward idea, the pursuit of the bourgeois way of life. Well, now I'm going to pursue such happiness too. This need not conflict with efforts to make progress in work or study. The two complement each other."

A Chinese Love Story

CHANG LI-HAN

MY name is Chang Li-han and I am a woman worker in the Peking Standard Parts Factory, which mainly makes screws. My story is a simple one. I'm 26 and have been married three years. But when my husband and I were going together there were times when I felt I was fighting the whole world alone and other times when everything seemed finished. The end, though, was a happy one.

About my background. Well, I grew up in the socialist society. My parents are intellectuals educated in the new society. All day I work alongside veteran workers. In such surroundings I never thought my falling in love with someone would throw me against such obstacles, that I would have to fight against old ideas and customs. And on top of this our love for each other was severely tested by the threat of an illness that can't be cured.

This magazine's reporter thinks my story is still worth telling. So I'll do my best. In a way it might give a picture of myself and others, my family and present-day Chinese society.

Recently the topic of love and marriage was discussed at a Youth League study class in the Peking Towel Plant. Kuo Wei-tung, leader of the Youth League committee, remarked, "In recent years we never held a class for more than half an hour, but even then many members became sleepy and yawned. This time the meeting lasted over an hour and everybody was still glued to their seats. Those young workers who had just come off the night shift came straight to the class rather than to bed. Those who could not come asked those who did. Within several days love and marriage became the most talked-about topic among the young people in the factory."

The subject of love has at last broken free from the shackles of Lin Piao and the gang of four. One of the expressions of this is Chang Li-han's story, which our staff reporter has asked her to tell for our readers.



Chang Li-han and Wang Cheng-kuang. *Huo Chien-ying*

In 1970 I was in a group our factory formed to help a worker who had made a habit of petty thievery. Wang Cheng-kuang was the young man heading our group. Together we found out all we could about this worker and analyzed the facts in order to understand him better and be able to help him find the root of his wrong attitudes. Cheng-kuang was resourceful and decisive. I was drawn to him and began to respect him. I tried to learn from him and felt I was really improving myself that way. Life was happy and full then. When I got home from work I could hardly wait to tell my mother everything that was happening in the factory, my work and sometimes about Wang Cheng-kuang too.

When we were together I found I was watching him. Even the smallest thing left a deep impression in my mind. Once we went together to Tsinghua University to find out about something. We got on at the beginning of the bus line and sat down together. "This bus goes through the suburbs and it will be a long

CHINA RECONSTRUCTS

ride," I was thinking happily to myself, "so now we can have a good talk, just the two of us."

After the first stop a lot of people crowded on, including a woman with a baby. I was just thinking, not without regret, of giving her my seat when Cheng-kuang stood up and gently led the woman to the seat beside me. Of course giving one's seat is an ordinary thing but this incident happened during the time when the gang of four held sway and under their influence many young people thought it was "revolutionary" not to be thoughtful and polite to others and acted as if giving up one's seat was old-fashioned.

The ride to Tsinghua is long and it meant having to stand for over half an hour. And he was giving up a chance to be with me. I looked up at him for a second and the expression on his face showed that none of this had crossed his mind. I suddenly felt ashamed of myself for my selfish thoughts and had even more respect for him. At that time I still didn't know him very well. Later I discovered that being considerate to old people, women and children was a natural part of him.

ONE day after work in the spring of 1971 I happened to meet Cheng-kuang going my way. We talked as we walked. When I started talking about ideals young people should have in life he said, "People like us should try to do something for our country. That should be our ideal. So far, China doesn't have a single book on the complete process of cold heading. I'd like to try and write one."

"You want to write a book?" I was surprised and excited. I knew, of course, how hard he worked, how he took on the toughest jobs and dug into technical problems, that he was a fine team leader and Youth League worker. But he'd had little more than junior middle school education and then six years in the People's Liberation Army. With such a background, such high ambition surprised me. On second thought, though, it wasn't really so astonishing. I could see it came from his heart. And I decided to be his helper.

Somehow after that it always happened that we met outside the factory gate and walked home together. We talked about all kinds of things — the day's work, the purpose in one's life and the part a young person should play, what we thought of the young man who boasted about not filling in an examination paper and with the support of some high government personages was ridiculing those who studied hard, the suspicions more and more people had about certain leaders who later became known as the gang of four, how our country was going to achieve the four modernizations, technical problems, our views on love, our impressions of each other and so on.

It was in the days when the gang was powerful. Almost everything we said went against their dogmas. With Cheng-kuang beside me, though, I had more courage. We had so many ideas and feelings in common, and believed them right. It was a long way from the factory to our homes but with him I always felt it was much too short. Each time we parted there

was so much that we hadn't said. I would watch his figure in the faded army uniform until he disappeared from sight, and think, "What a good man he is!"

One evening Cheng-kuang came to my home. It was the first time. My heart was thumping, maybe because I had waited a long time for this. I didn't know what to do or say. He started talking. He told about a small accident in the factory. But obviously he hadn't come to talk about that. I knew that he had used this as an excuse because he was nervous too. After a while the awkwardness passed and we caught hold of a familiar topic on which we could talk for hours. But we both felt that there were things we wanted to say that we couldn't get out.

Finally Mother coughed, and only then did I realize it was very late. I walked him to the door and suddenly we both fell silent. This had never happened before. We walked along the street for a while and then stopped, about to part. He turned to face me and gently took hold of my shoulders: "Li-han. . . . Can we be . . . friends?" I could see his earnest face in the moonlight. No words would come to me. I just nodded. After that life somehow became so much more glorious.

One day my older sister found Cheng-kuang's photo in my diary. The secret was out. That evening Mother asked me directly if I had a boy friend. Confidently I told her all about him. But when I came to the fact that he was an orphan and had to support a younger brother and sister, her smiling face turned cold. "Now look here," she said, "your older sister found herself a cadre with a university education. But this Cheng-kuang . . . you two just don't match! Now you listen to mother and don't have anything more to do with him."

"No, I won't drop him!" I finally said.

"Well then, don't expect us to have anything more to do with you!"

I couldn't sleep all night for crying. How could my own mother say such a thing? I was torn between what I felt for Mother and what I felt for him. How could I break the ties that bound my heart to Mother? Yet I wanted to challenge the old customs and ideas.

I GAZED out the window at the crescent moon and thought of the midsummer evenings when Cheng-kuang's room was like an oven and he pored over his work wet with sweat. How many days and evenings I helped copy pages and sketches for his book! We were working together for a common purpose that would serve our country and *this* drew us together in love. How could I leave him?

Father and Mother had both grown up in the new China. Father is a mechanical engineer and Mother a doctor. Why should she still have the feudal idea that couples should come from families of equal status? Did Father think the same way? Must I bow to backward customs and ideas? No, I would try to win Father's support. I'd change Mother. I would fight for the right to love. . . .

To help Father understand Cheng-kuang I brought him a roll of his sketches one day and



In the park with their two-year-old son. *Huo Chien-ying*

watched him uneasily. He looked at them carefully for quite a while and then said, "Not bad. . . . Not bad at all. . . . What college . . . did he go to?"

"Only junior middle school, Papa. He studied by himself."

"Good for him! He's a promising young man! Why don't you ask him over sometime?" Suddenly, the clouds that seemed to be pressing down on my heart lifted and everything seemed bright again. I knew that once Father said "not bad," in the end Mother would say "good."

Cheng-kuang brought over his draft of the first and second chapters of his manuscript. Father immediately recognized the handwriting as mine and gave me an approving glance. I turned to Cheng-kuang and smiled.

Cheng-kuang explained his ideas. Father listened intently and I could see he was moved by the achievement and by the fact that it had all been done through hard self-study. Father made some suggestions for his book, saying, "Only for reference, of course." Then he presented Cheng-kuang with a set of drawing instruments which he had used when he was studying in Switzerland 20 years ago. I breathed a sigh of relief.

Soon the news that we were going steady spread through the factory. People would say things, half joking and half in earnest. Things like, "Cheng-kuang always looks messy. He's an orphan and has to support his brother and sister. Li-han is young and pretty and comes from a family of intellectuals. Obviously no match." Mother had had those views too. But the comments did raise a new question, that is, about what's beautiful. I thought about that. Well, beauty is not just a matter of appearance, I felt. I remembered when I read *The Hunchback of Notre Dame*, to me the most beautiful and admirable character was Quasimodo. Why? Because his heart was good and pure and loyal. Cheng-kuang is at least more handsome than Quasimodo and his heart is just as beautiful. No, even more beautiful, because he wants to help build a socialist society.

To finish his book he continued to study metallurgy, mechanics and Japanese. He forgot everything else, even the rice he had put on to boil, then just ate the burned rice. "Never mind, it's still food for the stomach," he'd say. I couldn't bear to see him go on like that. I started to do the housework of a wife although I was not one yet. I didn't care what others thought. And when he was short of money I helped him out too. As the pile of pages of his manuscript grew higher and higher my heart seemed to overflow with a sweet satisfaction.

LIFE always seems to be testing people — and testing love. In spite of my help, Cheng-kuang got stomach ulcers from over-exhaustion. They came on quickly and he began passing blood. I went with him to the hospital. A preliminary X-ray revealed a shadow on one side of the stomach. The official report read, "The possibility of a malignant growth cannot be ruled out. . . ." Cancer? — I burst into tears right there in the hospital. It was Cheng-kuang, the patient, who calmly led me out.

If it was cancer, I knew what it meant. Our love had just begun. Was disease now going to kill it? I couldn't sleep thinking about it. Cheng-kuang urged me to break with him. He said one had to look at this from a practical point of view. Love and marriage was for two. What was the use of a relationship continuing when one might soon die? I should not think that once a girl has attached herself to one man, she must be faithful to him forever regardless of all circumstances. That would be a feudal way of thinking.

Well, I told him I had made up my mind I was going to fight the disease with him, to the very end. I told this to my parents, my friends, fellow-workers and the factory leaders. Everybody offered to help and that gave me such strength! Everytime he went to the hospital I went with him. Afterward I would stay with him until bedtime. Father asked a friend, a cancer researcher, to help in the diagnosis. Mother collected folk remedies which she brought to his doctor. Comrades and leaders went to consult with other hospitals about diagnosis and treatment.

Cheng-kuang is a stubborn man. Disease could not shake his determination. It only made him work harder. He was determined to finish the last two chapters of his book. "As long as I keep ahead of the cancer spreading and finish the book ahead of time, I will have fulfilled my duty to the people. That will be my victory."

For twenty days I copied out his manuscript until late at night with tears in my eyes, every day waiting for the final result. I don't know how I got through those days and nights.

Finally, the diagnosis came — not cancer! Tears of happiness fell on the doctor's report in my hand.

We got married in 1975. In April 1978, just before the National Science Conference, he finished writing his 160,000-character book. It is a token of our loyalty to the Communist Party. In every way, it is also the fruit of our love.

New Oil Field at Jenchiu

A NEW oil field has been built at Jenchiu 150 kilometers south of Peking on the central Hopei plain. Each well averages over a thousand tons a day. Only a dozen of these, therefore, are needed to supply Peking's "East Is Red" Refinery, the largest in China.

Located in an industrial and agricultural area with convenient land and water transport, the field will play an important role in the capital's development and China's economic advance.

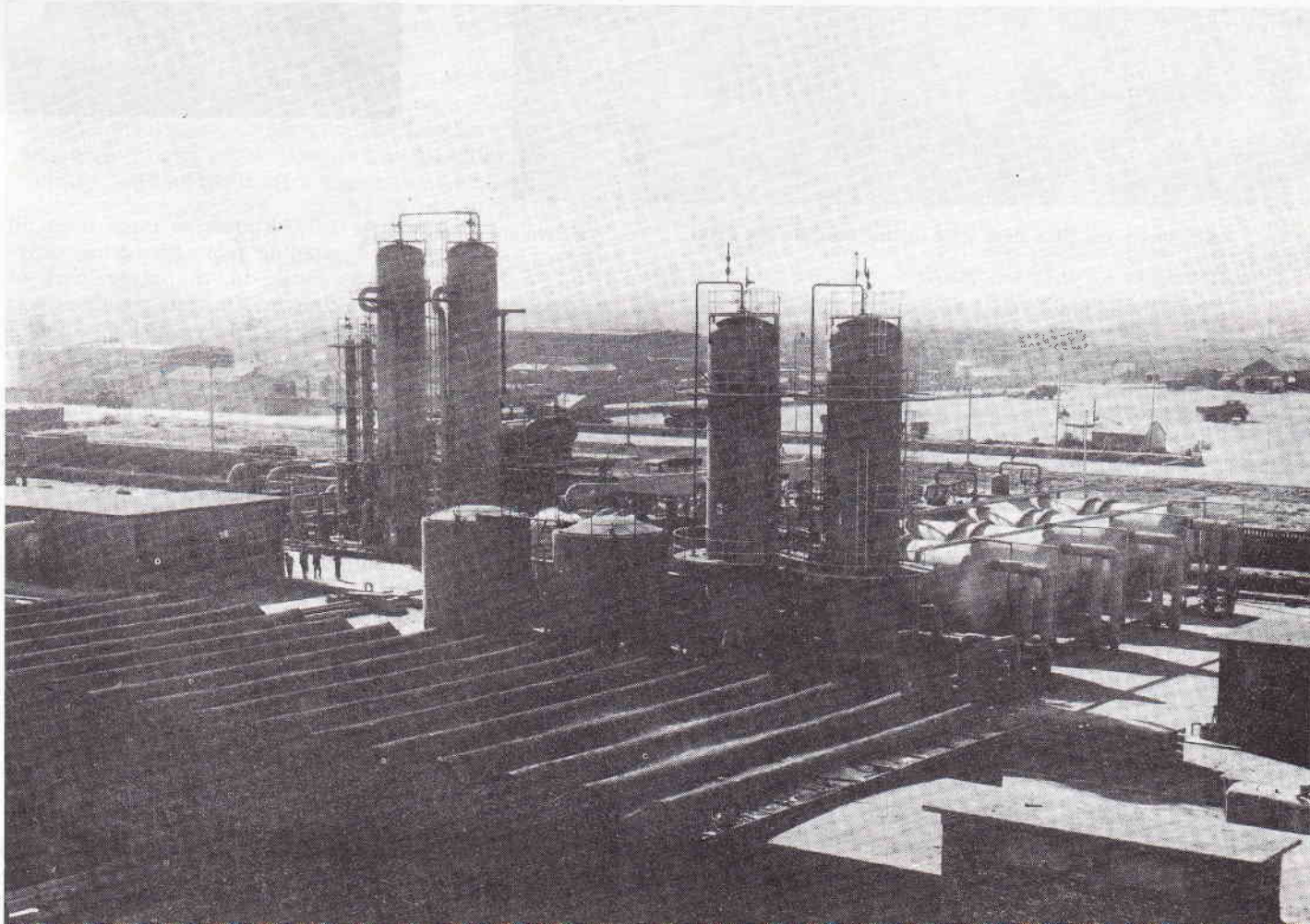
The discovery of oil at Jenchiu was a breakthrough in China's petro-geology. Previous experience had mostly concerned oil in Mesozoic and Cenozoic strata. The location of rich oil reserves in the

sinian layer of the Paleozoic stratum at Jenchiu opened new horizons in China's oil prospecting technology.

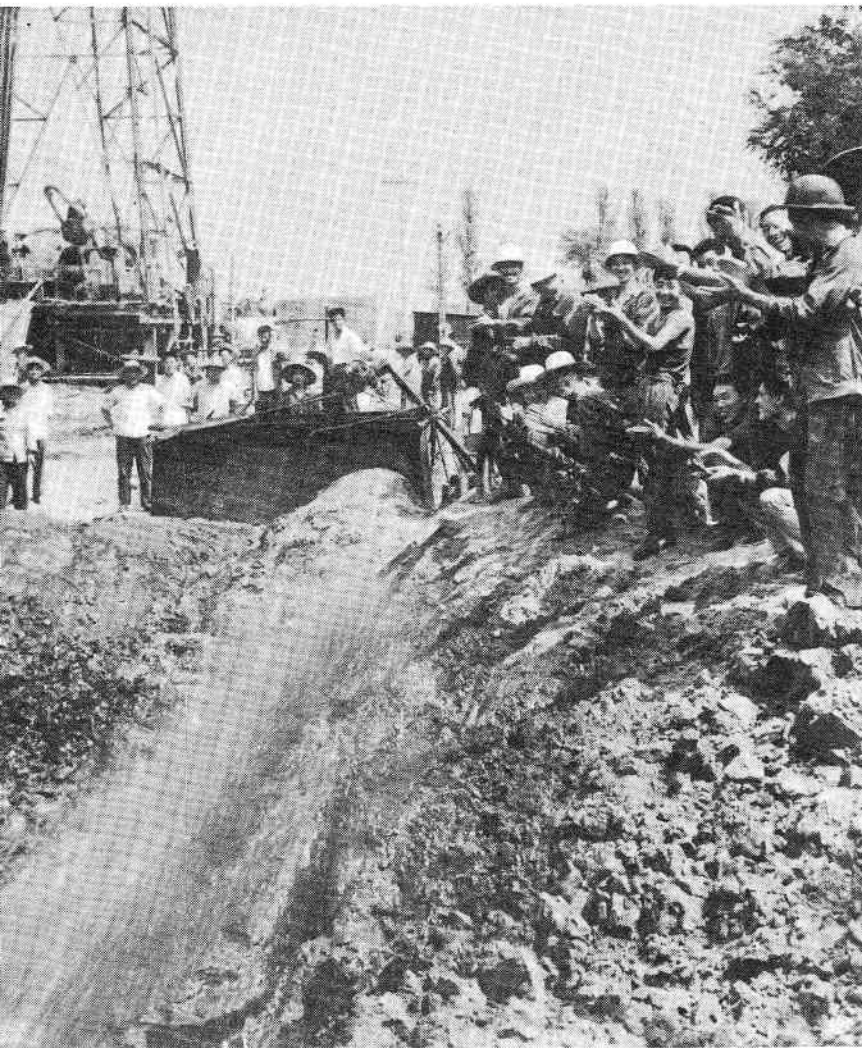
The Jenchiu field was built much more rapidly than the Taching or Shengli field. From the start, new technology was used, including early water injection and acidification of oil seams to maintain a high and stable output. Drilling began in 1975 and by the next year a number of high-yield wells had been sunk. In the same year, pipelines and pumping stations were completed and the state recovered its entire investment. While the field was being opened, new oil fields were also found in the area.

A crude-oil pumping station at Jenchiu.

Hsinhua



Oil Pipeline

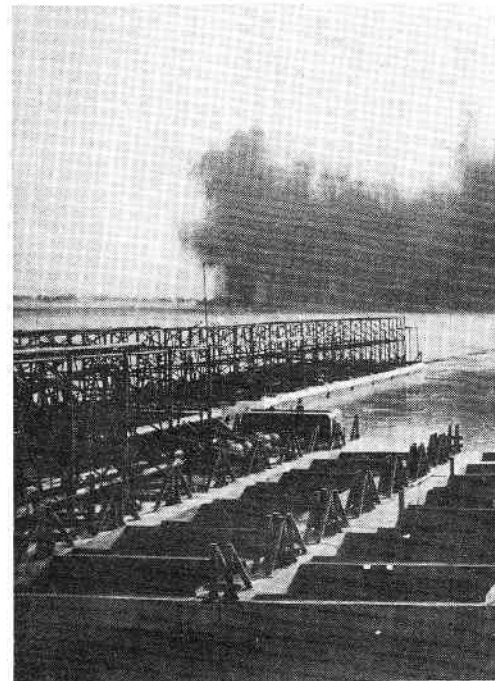


Oil pours out of a new well in the Jenchiu Oil Field.

Hsinhua

Technicians process data for oil field exploration.

Hsinhua



A 1,000-kilometer large-bore oil pipeline from Shantung province south to the river port of Nanking in Kiangsu province was finished last July. Oil of Shengli and other north China fields now flows directly to the Yangtze for shipping to south China provinces and cities along the great river. This has lightened the burden on the railways and helped speed up growth of industry and agriculture.

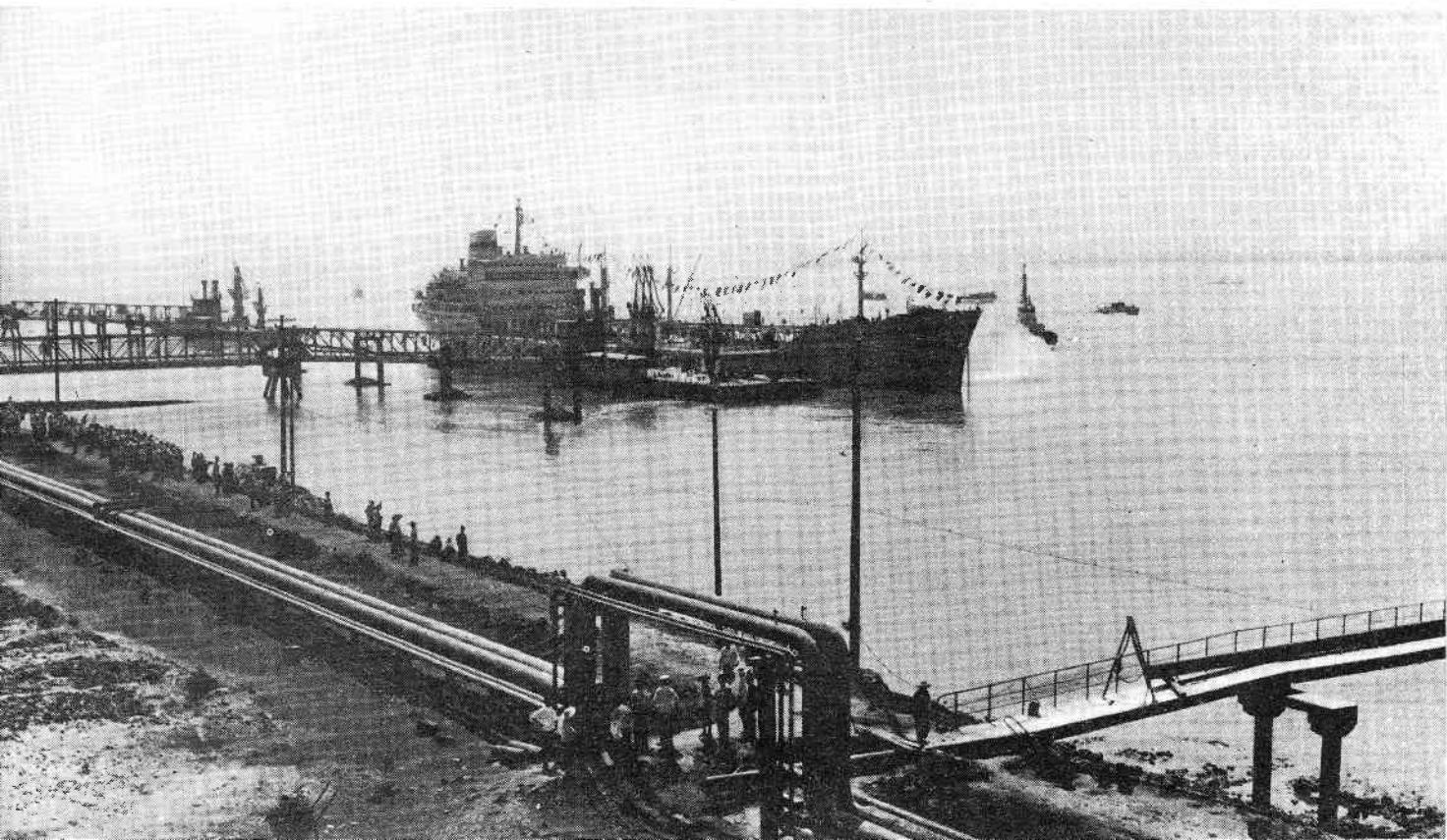
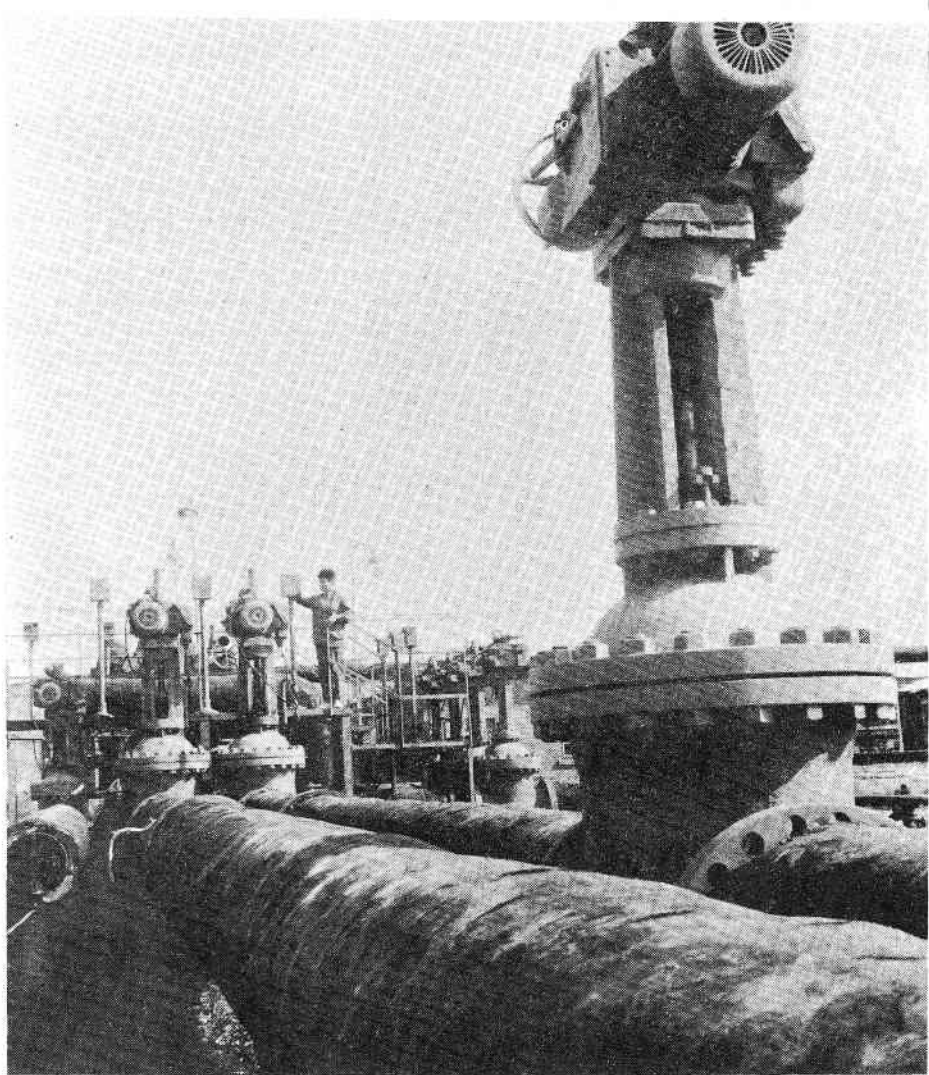
The construction of the pipeline, pumping stations and a terminal at Nanking began in October 1975. The line crosses railways, highways and streams in almost a thousand places, including 68 rivers 40 meters or more wide.

Nanking oil terminal. *Hsinhua*

CHINA RECONSTRUCTS

This station at Linyi takes crude oil from Shengli and other fields in north China.
Hsinhua

Dynamiting the bed of the Yellow River before laying a pipeline across it.
Hsinhua



More Railways

IN ITS drive to modernize in the next two decades, China has speeded up its railway construction. In 1978 the Hsiangfan-Chungking line was opened to traffic and construction began on 18 other trunk and branch lines. These will aid agriculture, mining, the iron and steel industry, the

building of hydropower projects, and provide greater linkage between the coastal areas and the interior.

An 870-kilometer railway from Shaho near Peking to Tungliao in Kirin province is a new and shorter trunk line linking north and northeast China. Four years in construction, the line traverses 114 tunnels and 468 bridges. It will soon be opened to regular traffic.

Two lines in central south China, one from Chihchéng in Hupeh province to Liuchow in the Kwangsi Chuang Autonomous Region, and the other from Taiyuan in Shansi province to Chiao-tso in Honan province, are now under construction. Linked with present railroads, they will enable Shansi and Honan coal to be transported directly to south China.

The 474-kilometer Turfan-Korla line is the first railway in south Sinkiang. It will accelerate development in this autonomous region. Another line, from Chinghai to Tibet, is also pushing ahead rapidly. Of the first section which runs 653 kilometers from Hargai to Karmo in Chinghai province, 400 km. of track have been laid.

Railway construction is an arduous task in China because of the mountains, marshland, frozen earth, deserts, turbulent rivers and deep valleys.



Part of the new Chihcheng-Liuchow line has opened to traffic.

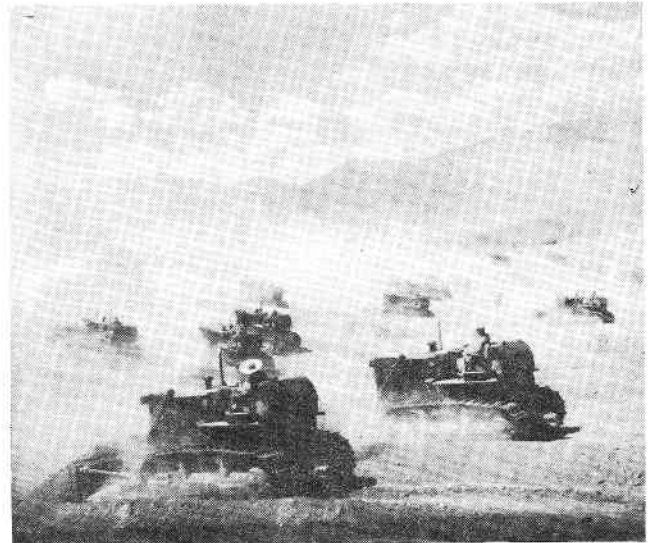
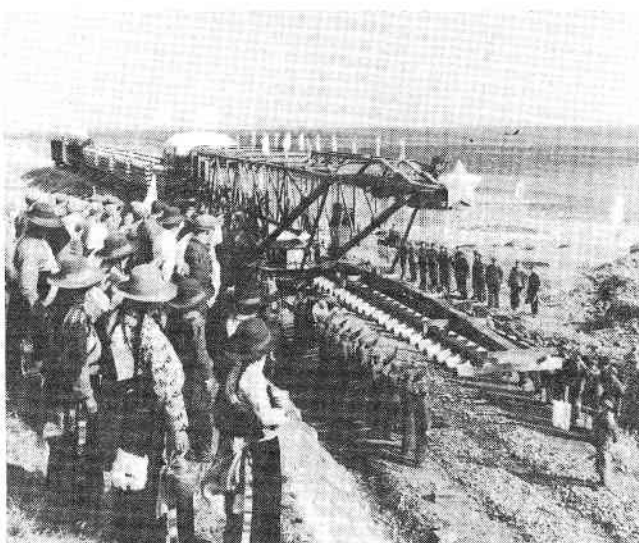
Hsinhua

Track laying on the Chinghai-Tibet line.

Tieh Hsuan

Work on the first railway in south Sinkiang.

Tieh Hsuan





The Hsiangfan-Chungking line in central south China, 916 kilometers long, was opened last June. The east end is linked with Wuhan-Tanchiang and Chiaotso-Chihcheng lines, the middle with Paochi-Chengt'u line, the west with Chengtu-Chungking and Szechuan-Kweichow lines.



Railway and highway bridges cross.

From Kwangchow to Kweilin

A bridge and pavilion at Seven Star Lake.
Han Teh-chou and Sun Shu-ming



Entrance to the Ancestral Temple in Foshan.

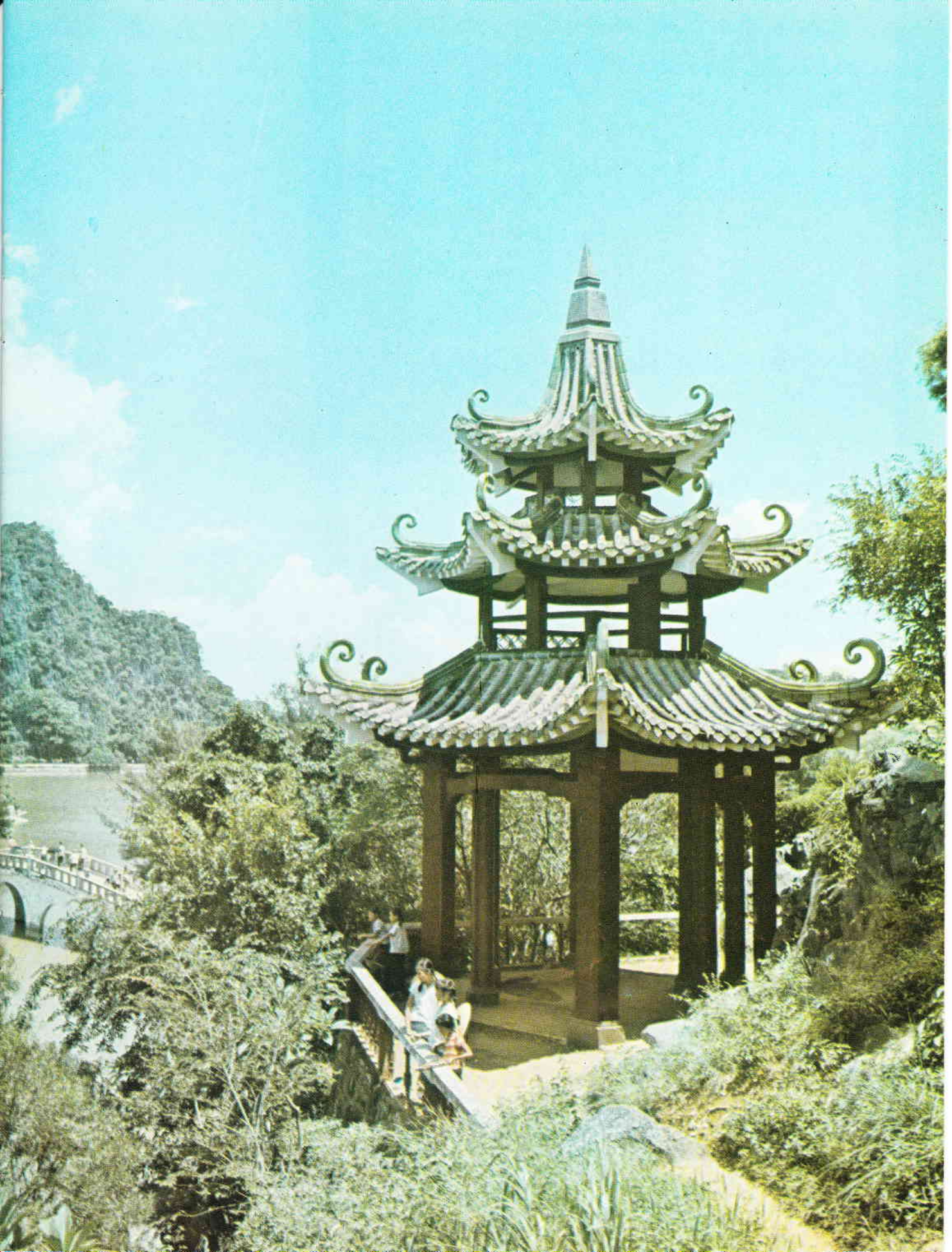
Chang Shui-cheng



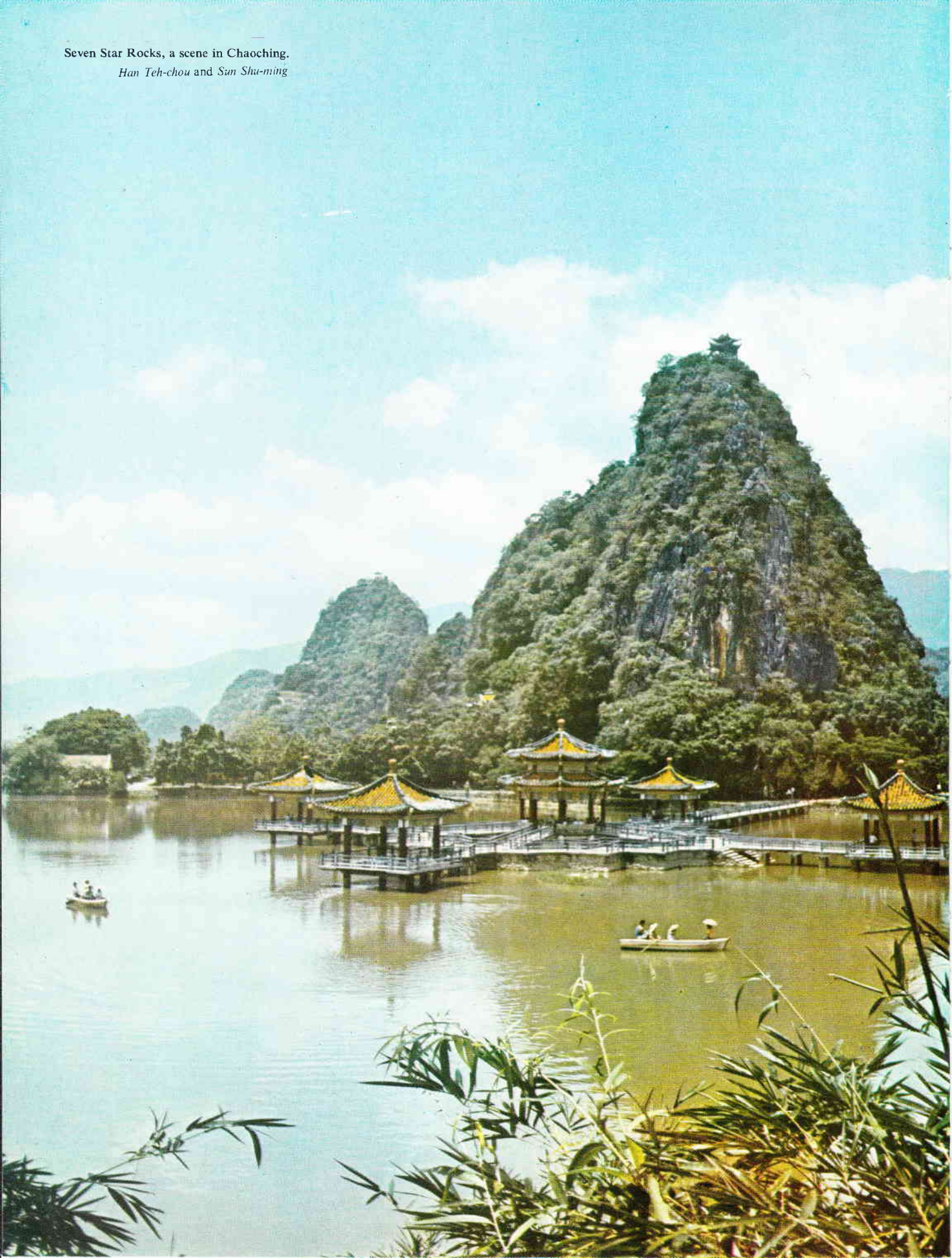
Brick carvings under the eaves of the main hall at Foshan's Ancestral Temple.

Chang Shui-cheng





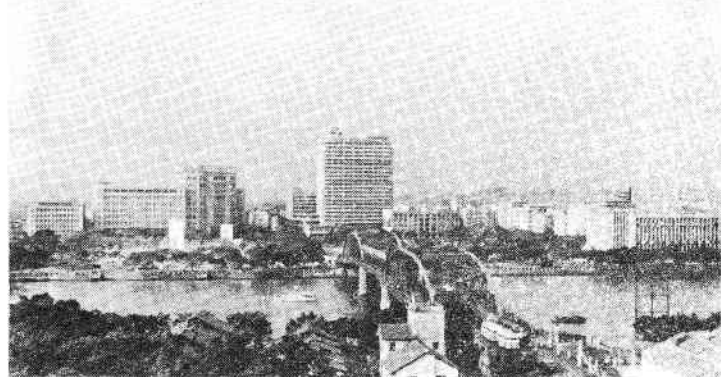
Seven Star Rocks, a scene in Chaoching.
Han Teh-chou and Sun Shu-ming



From Kwangchow to Kweilin—I

LIN MU

This article (part two will appear next month) describes some of the places thousands of visitors to China see in the south. Kwangchow (Canton) is still the main port of entry most tourists use. Kweilin to the northwest is perhaps China's most breathtaking scenic area.



Along the Pearl River in Kwangchow.

Hsinhua

KWANGCHOW is called "the City of Rams" and of course there is a legend behind it. A long time ago five gods in costumes of different colors, riding five different colored rams, each with an ear of rice in its mouth, descended from heaven near the mouth of the Pearl River. Handing the ears of rice to a local official, they told him to give them to the people. "May this area be forever free of famine!" they said, and vanished. The five rams turned into stone and, for the doubtful, can be seen today in the city's Yuehsiu Park.

Kwangchow, lush and green the year round, has three million people. It's the largest city in south China. Most of the metropolis can be seen from the top of Chenhai Tower on a hill in Yuehsiu Park. The tower was built in 1380 to display the power of the Ming dynasty and "awe the whole land and sea into peace" as a warning to potential invaders. Today the tower houses the Kwangchow Museum.

Kwangchow was a center of China's early revolutionary efforts. Dr. Sun Yat-sen, the forerunner of China's democratic revolution, began his organizing here. Not far from the center of the city visitors can see the Sun Yat-sen Memorial Hall with its blue-glazed roof, well-kept lawns, trees and flowers. It was built by patriotic overseas Chinese in memory of this tireless leader.

One of the most frequented sites is a large temple courtyard where Mao Tsetung headed the National Institute of the Peasant Movement in 1926 to train peasant leaders for the revolution in the countryside. At this institute one can feel the atmosphere and mood of China in rebellion, and the expanding waves of revolution being led by the Communist Party.

The Memorial Park to the Heroes of the Kwangchow Uprising is a beautiful and quiet spot that also breathes the spirit of revolution. Here are many of the graves of early fighters for a new China



The five-ram sculpture at Yuehsiu Park.



Liang Tzu, veteran Foshan craftsman, paints a pottery figurine.

(including those of foreign participants) who fell in December 1927 when the people of Kwangchow rose against a coup d'etat launched by Chiang Kai-shek.

Famous Food

Many visitors claim that Kwangchow-style cooking is the best in China. As a matter of fact, Cantonese dishes are known all over the world (most of China's emigrés came from the Kwangtung area). One that particularly intrigues them is "Fo Tiao Chiang," meaning that "even Buddha would jump over the wall" because the aroma of this dish is too tempting to resist.

Dining in Kwangchow means garden restaurants. The Nan Yuan, Pei Yuan and Pan Chi are the most famous. The Pan Chi is known for its pastries (or *dim sum* in Cantonese). One of its chefs, Lo Kun, can make a thousand kinds. Doubting this, a group of Japanese tourists recently decided to test it. Every day for a month they ordered 16 different kinds, specifying that none should be repeated. Lo Kun accepted the order with pleasure. After a week of good eating their doubts began to fade. Finally they congratulated Lo Kun and gave up.

Many tourists ask to see Lo Kun. Secretary General Kurt Waldheim of the United Nations, for

example, talked with him on his visit. A delegation of chefs from France spent a whole day in his kitchen at the Pan Chi watching him work, calling his pastries "inconceivable."

Ancient Foshan

Foshan, 28 kilometers southwest of Kwangchow, is one of the four famous commercial centers of China. Ever since it was built in the Tang dynasty (618-907) it has been known for its pottery, iron and steel casting and textiles. Many ancient buildings still stand and are well kept today.

One of these is the 880-year-old Ancestral Temple, a wooden structure in which no nails or metals were used. Columns and beams were joined by tenon and mortise. It has withstood weather and the humid climate over the centuries. Under the eaves are interesting stone and brick carvings, many of them animals symbolizing good luck and happiness. Wooden figures taken from legendary stories line the corridor eaves. Inside the temple great pillars and painted beams are the setting for a huge bronze Buddha weighing 25 tons. Eight-meter painted statues of a lokapala and a warrior stand on either side. Visitors are often startled when they touch the boot of a large statue and the leg moves. It was made this way.

Paper-cutting in Foshan.

Photos by Chang Shui-cheng



Dinner Cantonese style.

Tasting lychees, a specialty of Kwangtung.



Shihwan southwest of Foshan is a famous pottery center. Every day at the Shihwan Fine Arts Ceramics Factory tourists watch craftsmen make tiny figurines and animals. One of these is a small pottery boat only one inch long with a boatman and several passengers. Inside the cabin a young woman sits before a mirror combing her hair. Her figure is so small that a magnifying glass has to be used to see her features. This so intrigued one member of a Japanese travel group, a man 81 years old, that he presented a velvet pompon he made himself to the old craftsman who shook hands with him and gave him a pottery figurine of the Mitreya Buddha.

Seven-Star Rocks

It is said that once seven stars fell to earth and formed the wooded Seven-Star Rocks that lie in a lake 118 km. west of Kwangchow north of the Hsikiang River. Causeways and bridges have been built on the lake so tourists can better enjoy the scenery. On the slopes of each of the seven hills peaches, plums, pineapples, mangoes, tangerines, pines and cypresses are grown. More than 40 restaurants and pavilions serve the public. The Moon-in-the-Water Palace, a temple built long ago, has been restored and turned into a splendid exhibition hall for paintings and ancient relics unearthed nearby. The area has been known for its rocks, caves and scenic beauty for 1,000 years.

Double Openings Cave in one of the hills has mouths on both the northern and southern sides of the hill. These are connected by a subterranean river 300 meters long on which one can ride in a boat to view the fascinating rock structures inside.

Stone House Cave is in another of the hills. It is the biggest karst cave in the Seven-Star Rocks, the first to be opened here and with more intriguing formations than the others. Inscriptions in all kinds of Chinese calligraphy of poems from the Tang dynasty onward are carved on the cave ceilings and rock faces a dozen meters high.

Tsunghua Hot Springs

Eighty-one kilometers north of Kwangchow is Tsunghua Hot Springs, an ideal resort for people who want peace and quiet. Several dozen hotels, guest houses and sanitariums have been built here, some in western style and some in traditional Chinese style. The area is surrounded by mountains and orchards of lychee, groves of bamboo, plum trees and flowers. Boat rides can be taken on a man-made lake.

The springs contain sodium, calcium and magnesium carbonates. There are also fluorine and some radioactive elements useful in medical treatment. Eight springs (four in the Lihhsi River and four on land) supply the area's daily water. The water is generally about 40° C., though some reaches 71° C. Mineral water is piped to every hotel and sanitarium room.

Talking with the People

Most guests in Kwangchow want to see a people's commune and talk with the peasants. One of the communes frequently visited is the Lokang commune east of the city. Its 50,000 members grow rice, lychees, oranges, pineapples, olives and other fruit. Practically every member at one time or another has had friendly talks with foreign guests.

Tourists visit commune members in their homes where, over tea, they often ask frank and penetrating questions. Can you take part in working out crop plans? Can you sell things you grow on your own private plot? Do you have motion pictures here? Are your schools as good as the city schools? Can you go to the city whenever you want? What are your young people's love and courtship customs? The peasants' answers are warm and friendly and perhaps offer more insight into the communes than rows of figures and statistics.

The warm and genuine welcome that commune members give foreign visitors is typical of the friendliness of the Chinese people.

CHINA'S FOREIGN TRADE

— Interview with Wang Yao-ting



Wang Yao-ting Chao Chang-chi

Recently we have received many letters from our readers asking about China's foreign trade. For instance: Does it mean that China has changed her policy of foreign trade, since she has become more flexible with it? What are China's plans for expanding trade with other countries? How are you going to pay for your imported equipment and technology? . . . To get the answers, our staff reporter visited Wang Yao-ting, Chairman of the China Council for the Promotion of International Trade.

Q. Would you please discuss the new characteristics in China's foreign trade?

A. Last year was the second year of China's ten-year plan to develop her national economy on an unprecedented scale. This has certainly spurred her foreign trade to develop at high speed. China's 1977 total export-import value was 10.2 percent higher than in 1976. For the first three quarters of last year exports were up 30.4 percent and imports 52.6 percent from those in the same period in 1977, both reaching all-time highs.

China had more economic contacts with people and organizations of other countries last year, and signed more trade agreements and contracts. The number of countries and regions in the Third World having trade relations with us increased from 120 to over 130. We signed a long-term trade agreement with Japan and another trade agreement with the European Economic Community.

Exhibitions helped expand economic and technical cooperation and trade with other countries. Last October an international agricultural machinery exhibition was held in Peking, attended by 12 countries — Japan, Italy, West Germany, Holland, Australia, Romania, Canada, Britain, France, Switzerland, Denmark and Sweden. It was the first time China had hosted such an international exhibition. Many other foreign exhibitions were also held in China last year: from Japan on metal processing and construction materials, from Britain on scientific equipment, from France on oil and natural gas, from Poland on machinery and an exhibition of electronic equipment by the West German Siemens firm. With

the same purpose China also held economic and trade exhibitions in Dubai, the Philippines, Western Samoa, Cameroon, Rwanda, Burundi, Fiji and Surinam, and participated in international fairs in Sudan, Syria, Turkey, Algeria, France, Bulgaria, Iran, Malaysia and other countries. Our exhibits attracted many visitors. While the exhibitions were going on representatives of our trade concerns negotiated and signed import or export contracts with the businessmen.

We also had more technical exchange with other countries last year. Many foreign firms and trade organizations dispatched specialists or technicians to China for technical exchange. They were Japan, West Germany, France, the United States, Switzerland, Sweden, Denmark, Finland, Holland, Austria, Canada, Spain and Britain. By the end of the first nine months there had been exchange on 380 items. We also sent observers' groups abroad to study and investigate world advanced science and technology.

Our foreign trade has never been so thriving. There are three new tendencies. First, mineral products and textile and other light industrial goods accounted for a substantially larger portion of our exports. But the amount of agricultural and sideline products had also grown. Second, imports of items of new technology and complete sets of equipment were up 39.7 percent between January and September last year than in the same period of 1977. For instruments, machinery and power equipment the figure was 53.2 percent.

The third point is that the quality of our export goods has improved. Last year we offered more patterns, colors and designs, with better packing and packaging. Our way of doing business also became

more flexible. All these opened a bright future for trade.

Q. Some people say there have been essential changes in China's foreign trade policy. Would you comment on this?

A. The fall of the gang of four made possible the correct implementation of the policy on foreign trade formulated by Chairman Mao and Premier Chou. It is true that our import and export corporations have become more flexible in doing business. In the past, due to the influence and sabotage of the gang of four, there were many international trade practices which we did not follow.

Now our foreign trade firms are willing to arrange for production of export items according to the buyer's design, using the buyer's materials, parts, machines and trademark. They are willing to accept payment in goods and other forms of payment, adjust prices of export commodities according to the prevailing international market, and to buy and sell goods through exhibitions or on consignment. We have already imported complete sets of equipment and technical patents on a planned and selective basis and paid for them in installments, by deferred payment and other means.

All these changes have been made because China is now striving to realize the four modernizations by the end of the century. This has been written into the national Constitution. It is a great revolution which will radically change China's backward economy and technology, further consolidate her proletarian dictatorship and develop her socialist economy. Plans call for completion of 120 big construction projects and 108 items of scientific research before 1985. To achieve this we must first rely on ourselves, but at the same time should also import advanced technology and equipment that will help us to stand on our own feet and shorten the time for catching up with the technically advanced countries.

Q. Could you say a little more about the influence of the gang of four on China's foreign trade?

A. After liberation Chairman Mao laid down policies and principles on which China was to develop her foreign trade. But because of the sabotage of the gang of four, for quite a few years, they could not be carried out well.

The gang called the Ministry of Foreign Trade a "ministry of national betrayal," saying that importing foreign technology and equipment was worship of

China-made low vacuum electron beam welder on display at the Autumn 1978 Chinese Export Commodities Fair.

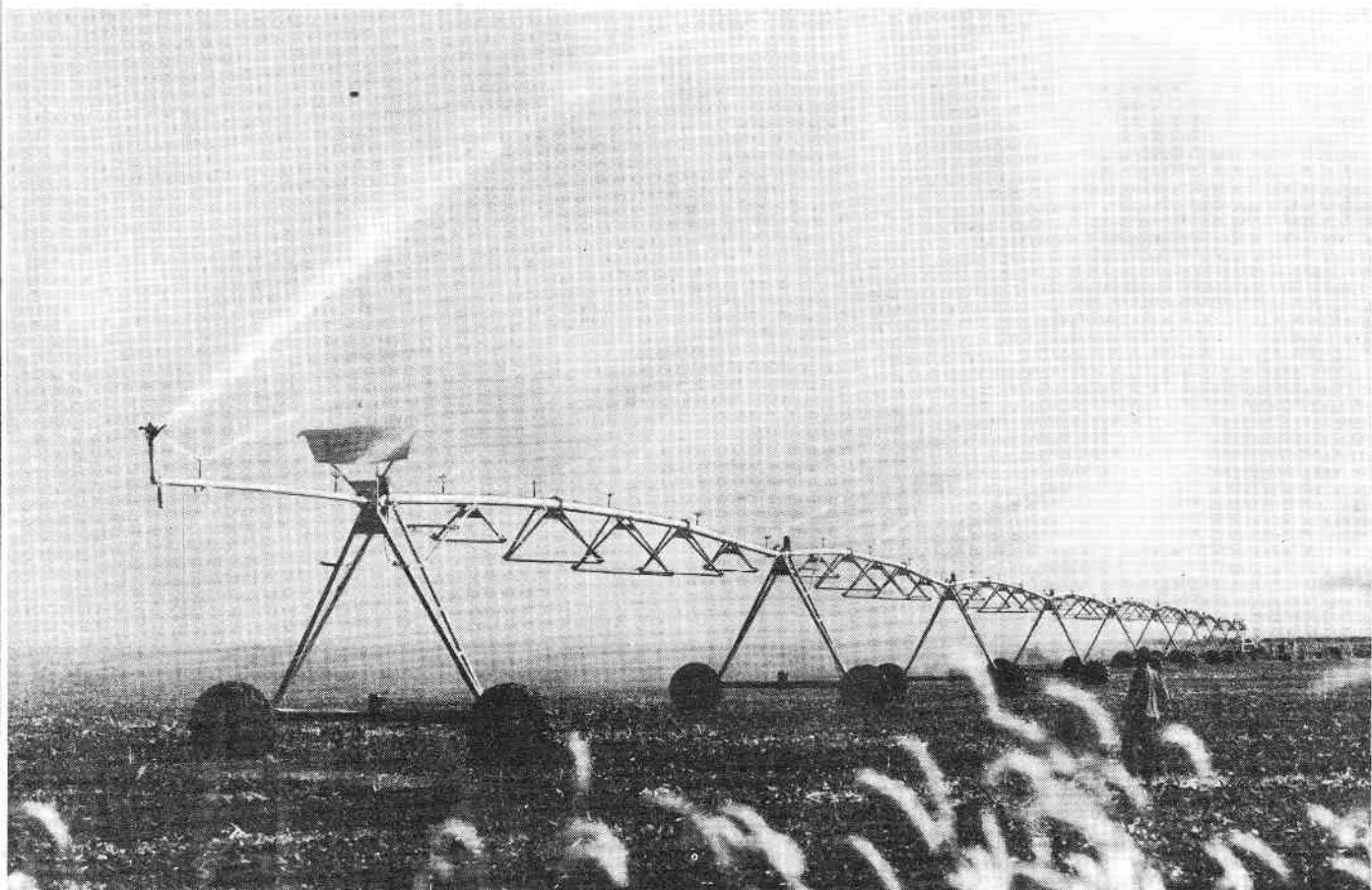
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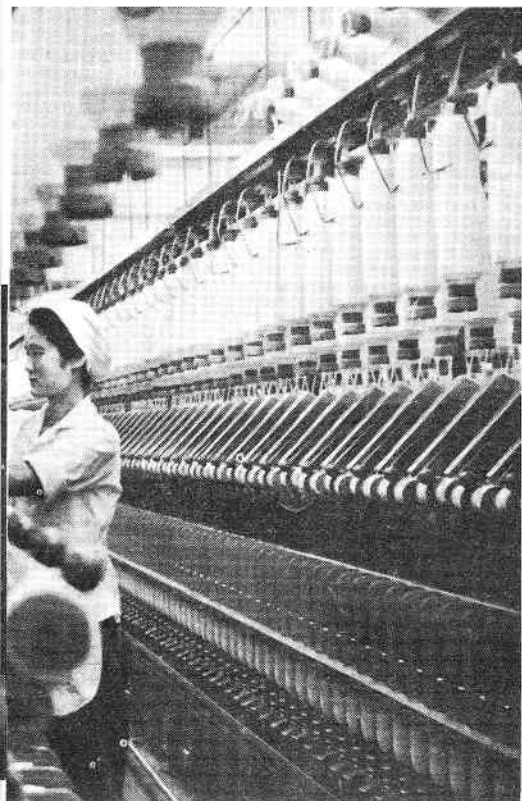


things foreign and in violation of the principle of self-reliance. They even ordered dismantling of a chemical fertilizer plant whose importation had been approved by Chairman Mao and which had already been built. The gang said that exporting oil and coal was selling away the country's resources and betraying her national interests. The initiative of the foreign trade personnel was strangled. If they did well they would be charged with things like the above.

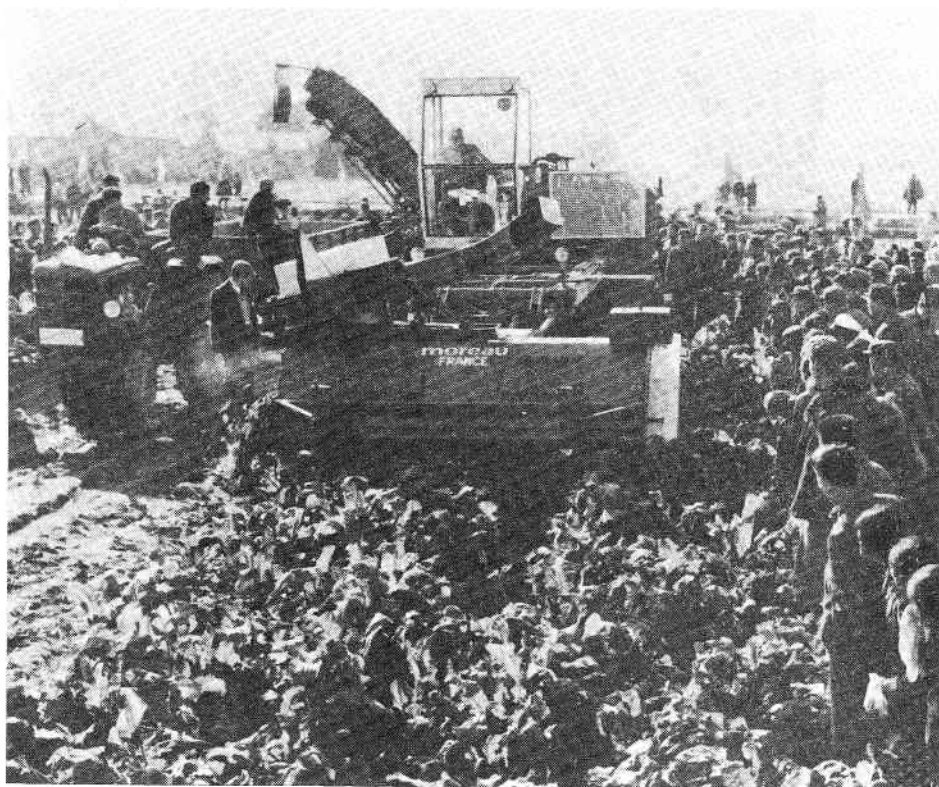
In an attempt to negate the achievements made under Chairman Mao's revolutionary line the gang of four fabricated these and many other theories about our socialist foreign trade which must be exposed and criticized.

Under no circumstances does self-reliance mean pursuing a "closed-door" policy. Self-reliance and importing advanced equipment and technology do not stand in opposition to one another. No country in the world can produce all the things man needs. Ours is a big country with 800 million people. We should first rely on ourselves for things — from food and clothing up to items for the country's modernization. But at the same time we must learn from the





Peking Woollen Mill No. 2 has raised its level of technology by importing advanced foreign equipment.



A French-made AT 64 hydrostatic self-propelled sugar-beet harvester being demonstrated on the outskirts of Peking.



Exchange of ideas: A West German businesswoman introducing her country's silk designs to the Chinese personnel at the fair.

Photos by Hsinhua News Agency

good points of other countries and develop trade with them on the basis of equality, mutual benefit and supplying each other's needs. We must view importing foreign equipment and technology as an effective way to strengthen our ability to be self-reliant in socialist construction so long as it does not infringe on our sovereignty and economic independence or violate Chairman Mao's line in foreign affairs.

In fact in the past we did import equipment and technology. In the early 70s we imported complete sets of equipment with a total annual production capacity of 13,000,000 tons of fertilizer, 390,000 tons of synthetic fiber and 4,000,000 tons of sheet steel. But to serve their cause of usurping Communist Party and state power the gang of four did all they could to disrupt our foreign trade. Now that they have been overthrown we can follow the correct line and develop our foreign trade without interference.

Q. What are the plans for future economic exchanges with other countries?

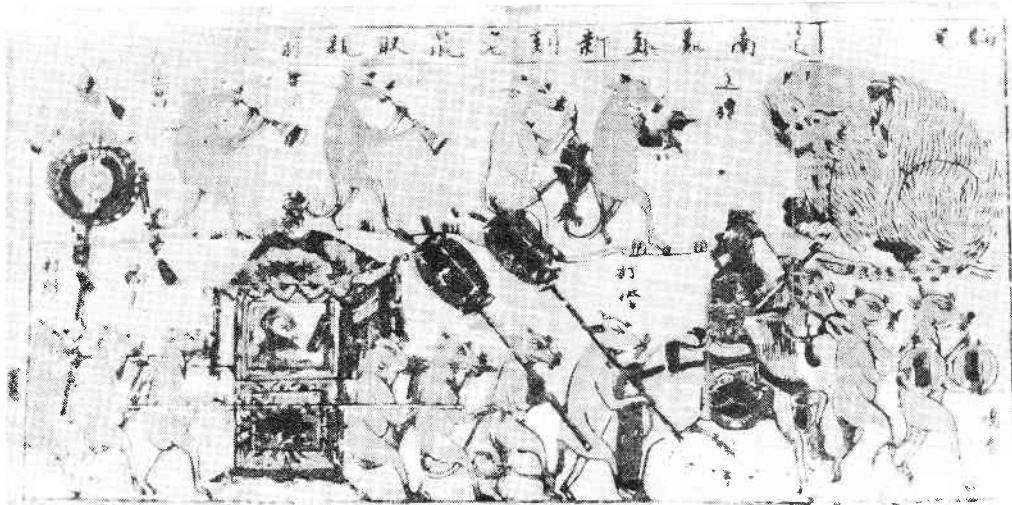
A. We shall further expand it to help realize our four modernizations. This means developing our trade with the Third World countries and regions on the principles of equality, mutual benefit and

(Continued on p. 34)

◀ A sprinkler system imported from the U.S. in use at the Friendship Farm in Heilungkiang province.

The Weifang New Year Pictures

CHANG SHIH-HSIN and CHAO HSIU-TAO



The Mouse's Wedding

NEW YEAR PICTURES (*nien hua*) are very popular in China, especially among the peasants. The custom of putting them up at Spring Festival (the Chinese New Year) is at least 1,000 years old and is a habit everywhere in the rural areas.

Lu Hsun, famous writer of the 20s and 30s, was also a lover of art. The first works he came across in his childhood were New Year pictures. In his essay "Dogs, Cats and Mice" he mentioned two that hung above his bed — "The Marriage of Pigsy" and "The Mouse's Wedding." These certainly aroused his imagination and played a part in a love of art that lasted all his life.

After 1949 new China began getting rid of the feudal and useless elements in New Year pictures and preserving and developing what was good in them. The ancient folk art improved in quality, met newer needs and became more widespread than ever.

Weifang in Shantung province is one of the three famous centers in China making New Year pictures. The craft began in the village of Yangchiafu 300 years ago. The skill involved gradually spread to nearby

villages and towns, eventually reaching even neighboring counties. Bought by millions, the pictures made in this area came to be known as Weifang New Year pictures.

A visit to any of the workshops in Yangchiafu village would find New Year pictures on the door, the walls, the windows — products of that shop. On the double door, for instance, a pair might illustrate "Learning from Tachai in Agriculture" and "Learning from Taching in Industry" — the first portraying a girl carrying a shovel to the fields, and the other a young worker with pliers in his hand watching his machine. The wall screening the courtyard could carry a lozenge-shaped picture of peonies, lotuses, plum blossoms, chrysanthemums and camellias, replacing the traditional big Chinese character "Happiness." Samples of the shop's work on the walls and windows would display not only new socialist themes but the best of traditional ones as well. Seen in so much variety, the full flavor of this folk art would appear in the simple composition, bold lines and bright colors.



New-year pictures on a window and door at the Spring Festival



"Door-gods"



好巧祖普學上女漁間收水湖灘又一搖過
 好巧祖普學上女漁間收水湖灘又一搖過



All Endeavors in the
 Commune Are Prosperous
Lu Hsueh-chin



五月榴花红似火，举旗抓纲战山河。要为革命多贡献，计划生育好处多。

龙 腾 虎 跃 庆 胜 利



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廿一	廿二	廿一	廿二	廿一	廿二	廿一	廿二	廿一	廿二	廿一	廿二	廿一	廿二



It is said that in 1644, the last year of the Ming dynasty, a eunuch in the imperial palace in Peking returned to Yangchiafu, his birthplace, to visit his parents and brought with him some pictures of the door gods produced in Yangliuching near Tientsin. They aroused great interest among the villagers and someone began to make woodblock prints from them, adding the colors by hand. The villagers began to use several blocks with different colors, gradually creating a style of their own — highly decorative, a fully-packed composition, bold lines, romantic exaggeration and strong primary colors. In contrast, the prints from Taohuawu in Soochow are fine and delicate, with a three dimensional feeling. Those from Yangliuching near Tientsin, equally full and harmonious in their composition, are noted for their lively human figures.

Yangchiafu was the center for buying New Year pictures in Shantung province. Costing only a few coins, the prints became so popular during the Ching dynasty that nearly every family in the village made them and customers came from many miles away. A week before the Spring Festival the quiet village suddenly became jammed with buyers from early morning until late at night. New Year pictures were displayed everywhere — stuck on trees or hanging from cords and wires, and lit up by lanterns at night.

After liberation New Year pictures began to be sold in bookstores, cooperatives, stationery and general stores in town and country. They were also brought to remote mountain areas. In Hopei and Kiangsu provinces and in the north and northeast where New Year pictures are the most popular, just before the Spring Festival bookstores often do little other business than selling pictures. Some shops even move their picture counters out on the sidewalk. A north China peasant proverb says, "Fish and meat do not make the New Year unless pictures are added to the house."

Peasants usually paste the pictures from the front door all the way to the back door. On either side of the door pictures (usually two symmetrical ones) is a handwritten couplet. Above the gate on the lintel four characters are pasted. From the lower edge of the lintel hang a row of papercuts. On the wall facing the door in the main room are portraits of Chairman Mao and Chairman Hua flanked by a couplet and four panels of pictures. The walls of every room in the courtyard are covered. Sometimes they even hang from the beams. Chinese villages at Spring Festival seem to be one huge exhibition of New Year pictures.

Subject matter is as varied as the Chinese people's multifaceted life. But whether the theme is peasant life, social customs, flowers, landscapes, beautiful women, well-fed babies or characters from historical operas, they all show in some way the ideals, hopes and dreams of the people — a New Year motif they share with people around the world.

Though traditional New Year pictures still appear, their original feudal or superstitious ideas have lost their meaning to the peasants in a socialist

society. Door god pictures, for instance, were put up in the past to chase away evil spirits. Pictures showing pomegranate halves with many seeds meant that many sons would be born in the family. Today the peasants appreciate these only as good traditional art.

Weifang New Year pictures often adopt the technique of romantic exaggeration without losing the sense of reality. Lotus flowers, for example, are larger than the leaves. In human figures emphasis is placed on the face with special attention on the eyes and eyebrows. A feature typical of Weifang prints is the use of clear red, green, yellow, purple and rose, particularly yellow and red, making the pictures seem to blaze with exuberance.

The form and size of the pictures are designed for almost every conceivable space in which the peasants might use them — gates, doors, screening walls, kitchen nooks, windows, over beds, even in pigsties and on carts.

After liberation the government paid great attention to this folk art. From 1951 to 1964 meetings were called by the central and local art departments to discuss and organize the collection and improvement of New Year pictures. Large numbers of young artists were trained. Works began to reflect the new life and new ideas of the people.

One of the new artists was a peasant, Lu Hsueh-chin. In 1959 he made "All Endeavors in the Commune Are Prosperous," one of the outstanding works of that period. With traditional style he showed five happy children, one on horseback, one with a chicken, one riding a fish, one carrying a peach and one holding ears of wheat, against a background of lotus flowers. These represent the achievements of the commune's five branches of production: farming, forestry, animal husbandry, sideline occupations and fish breeding. Here are ancient Chinese symbols now portraying new themes.

"A Fisherman's Daughter Off to College" by Pai Yi-ju shows a girl taking her sister on her way in a small boat. The sister's smiling face expresses her contentment and hopes for the future. The lotus flowers in full bloom, the kingfisher in the air, the ducklings and the geese swimming in the water and the carp jumping up to the boat, all help to enhance the atmosphere of happiness.

"Wall Calendar with Dragon and Lion Dances" by Tan Chi and Wang Shih-chieh combines traditional form with new content. Instead of the kitchen gods which appeared on calendars in the past, the dragon and lion dances celebrate the people's new life and greet the coming modernization of the country.

An exhibition of Weifang New Year pictures was held last year in the China Art Gallery in Peking. It attracted thousands of visitors, including foreigners from more than 40 countries. Weifang prints will soon be sold in Europe and other parts of Asia. Their gay, happy spirit will surely promote friendship and understanding.

(Continued from p. 27)

supplying each other's needs, and also increasing economic exchanges with the Second World countries. The signing of the Sino-Japanese Peace and Friendship Treaty has provided favorable conditions for our two countries to develop trade on a steady and long-term basis.

China's political stability and unity are more consolidated and the people's socialist initiative is again being brought into play. As the mental fetters on the foreign trade people have been smashed, they are now thinking boldly of even more ways to do their work well.

We shall increase our exports. While exporting more agricultural and sideline products, we shall also increase our industrial and mineral goods for export. As our socialist construction develops we shall offer more and better industrial and agricultural products to meet the needs of the people of various countries. We shall export oil, coal, minerals, machine tools, meters, hardware instruments, chemical goods, cotton prints, silk, clothing and porcelain, as well as small items like local specialties, livestock products, medicinal herbs and feathers. We shall open up and increase the export of complete sets of equipment, machinery and consumer durables. We plan to export more and more oil and coal in addition to meeting our internal needs.

We shall also expand our imports. We shall import more advanced equipment and technology for oil, coal, electric power, transportation, construction materials, iron and steel, non-ferrous metals and chemical and machinery industries. We shall, according to our needs and ability, selectively import materials like rolled steel, as well as synthetic fibers and chemical fertilizer, and also some light industrial goods or other articles to adjust and feed our home markets.

We shall improve our foreign trade organizations at different levels and encourage both localities and individual enterprises to do what they can for foreign trade. The China Machinery Equipment Export Company has been recently established to help production units take part in trade negotiations and gather suggestions and demands from customers abroad. We have also set up special production bases or factories producing commodities for export in some of our provinces and cities. Nanhai county in Kwangtung province has set up several fish, vegetables and fruit production bases covering 8,000 hectares, and established about 100 chicken and duck farms, and their products will be sold in over 40 countries on five continents. Its total annual export amount has

reached 130 million yuan. The county's experience is now being introduced elsewhere.

Leadership has been strengthened at the management level. In doing business this means keeping one's word and closely adhering to contracts. Last year the Shanghai garment branch of the China National Textile Import and Export Corporation and the foreign trade bureau of Hengyang prefecture in Hunan province and some of their workers were commended for their initiative in work for foreign trade and for doing a good job of transporting live fish for export. In the future we shall give greater material rewards for outstanding work to both organizations and persons and give more material support to regions, enterprises and departments producing for foreign trade.

Q. How is China going to pay for the large amount of imported equipment and technology?

A. As shown last year our industrial and agricultural production is now developing rapidly. Our accumulation of funds is being increased and our ability to pay for imports strengthened. We arrange imports according to our present and future ability and the development of our production and pay by installment within a few years.

Some foreign friends say it is not enough only to sell things to China and want to also help her increase exports. We appreciate this attitude. We shall put our enormous manpower and surplus equipment in some fields to work to expand processing with the customer's materials, or to his design, do assembly or cooperate in other ways in production. In some cases we could import equipment and technology first and then pay for them with the first few year's products. This method is not only suitable for factories making manufactured goods, but also for opening up natural resources and for the raw materials industries.

Some of our foreign trade companies are now considering adopting other ways of payment suggested by our customers. For instance, to use credit from foreign trade organizations or foreign banks to pay. In the past we used the forms of delayed payment or payment by installment, but these could not meet the needs of our rapidly developing foreign trade, especially the needs of long-term trade. I feel that on the basis of equality and mutual benefit, our foreign trade organizations will have a positive attitude toward the suggestions of our customers and seek more flexible forms of payment.

A PREMATURE BABY

ONE snowy night last winter a woman was brought to the People's Hospital No. 2 in Shanghai bleeding profusely and in shock. She was found to have central placenta previa, that is the placenta had developed at the internal opening of the cervix. The doctor could not find the fetal heartbeat, a symptom of premature separation of the placenta. The patient's blood pressure was extremely low. While a transfusion was given, the doctors prepared to operate. It was one month before the baby was due.

A 1.7 kilogram baby boy was delivered by Caesarean section. His skin was bluish, his heartbeat faint. He hardly seemed to be breathing. Finally after the nurse removed the amniotic fluid from his mouth with a rubber tube he let out a faint cry.

The mother smiled weakly and then closed her eyes as her blood pressure dropped again. Doctors Huang Min-li and Tan Hui-fang, who had just come from the Shanghai First Medical College Maternity Hospital for consultation, concluded that in view of incessant bleeding the only thing that could save her life was removal of the uterus and went ahead with the surgery.

They took the tiny infant, who had been named Ling-ling, back with them to their hospital, which has a premature babies ward and put him in an incubator. "Since his mother won't be able to have another child we must be sure he lives," they said.

The next day Ling-ling's lips turned from blue to black and he

breathed with difficulty. The doctors decided to give him oxygen and an immediate transfusion. In view of the small quantity they decided to give it directly. The head nurse, who happened to be of the same blood type rolled up her sleeve and the transfusion proceeded.

Ling-ling was fed through a tiny nasal tube. On the seventh day his stomach swelled up like a rubber ball and he vomited all his milk. The reverse peristalsis could be seen through the thin wall of his abdomen.

That evening a new doctor appeared beside Ling-ling's incubator. She was Dr. Ko Lin-chun of the First Medical College Children's Hospital. It was decided to transfer Ling-ling to her hospital where medical equipment and facilities for babies were more complete.

Tests revealed an imbalance of electrolytes, the result of his inability to eat enough because his stomach was not yet completely formed. His condition improved after administration of Ringer's solution containing sodium and chlorine. To develop his ability to eat the nurse fed him with a dropper, 5 cubic centimeters at a feeding 12 times a day. After 32 days of such care, Ling-ling was out of danger, and on the 40th day taken home to his mother, who had come home from the hospital 15 days after her operation.



Drawing by Tsai Jung

ABOUT CHINA'S PROVINCES ETC.



MANY of China's 22 provinces got their names from mountains, rivers or lakes in their vicinity. Honan and Hopei, for example, situated north and south of the Yellow River (*ho* is river, *pei* is north, *nan* is south). Hupeh and Hunan, north and south of Tung-

ting Lake (*hu*). Heilungkiang, after the Heilungkiang River (*heilung* is black dragon, *kiang* is river). Chinghai province, after Chinghai Lake (blue sea).

Some provinces got their names from something in ancient history, such as Fukien, which derived its name from *Fu chou* and *Kien chou*, two leading *chous* (prefectures) there in older times.

China has five administrative levels: central government, provincial (including municipalities directly under the central government and autonomous regions), prefectural (including autonomous prefectures and in Inner Mongolia leagues), counties (including autonomous counties and in Inner Mongolia banners) and people's communes.

There are 30 units on the provincial level: 22 provinces, five autonomous regions and three municipalities (Peking, Tientsin and Shanghai). There are 210 prefectures, 2,136 counties, 182 cities under provinces and prefectures, and over 50,000 communes. (These figures do not include cities and counties in Taiwan province which is yet to be liberated.)

China is a unified multinational state. The people of the Han nationality are the majority, the rest belong to 54 different nationalities. Five autonomous regions have been established in areas where minority peoples live in compact communities.

There are quite a number of autonomous prefectures and counties of minority nationalities. In Yunnan province where a great number of minority nationalities live, there are eight autonomous prefectures and 15 autonomous counties. The name of an autonomous region, prefecture or county is usually a combination of the place name and that of its main national minority or minorities. Thus, the Sinkiang Uighur Autonomous Region, the Kwangsi Chuang Autonomous Region, or the Likiang Nahsi Autonomous county and the Kungshan Tulung and Nu Autonomous county in Yunnan province.





Singers from Hunan province in a duet. *Wu Chu-ping*

Singers from Shansi province singing to each other.

Wu Chu-ping

Cultural Notes

National Folk Song Festival

MAO CHI-TSENG



CHINESE folk songs are being broadcast again on radio and television after years of suppression. They are often outstanding items from the program of a national festival of folk songs held in Peking last autumn, the first ever devoted entirely to folk songs. Singers from many provinces, municipalities and autonomous regions took part.

There are two methods of voice production in China, the one used in the national folk style songs and the "western" style. The former, many centuries old, is deeply rooted in the lives of the people.

China has a great variety of folk styles. At the festival 66-year-old Mongolian singer Jamusu sang a folk song from the Ordos. His rich, high-pitched, echoing voice evoked scenes of the vast grasslands.

Wu Hsiao, a woman singer from Kiangsu province, gave a sensitive rendition of "Wusih Scenes" and "Jasmin," two folk songs popular in the lush water country south of the Yangtze River. Uighur singers Jepiya and Aputakotr were especially impressive with their exuberant, passionate singing.

A good folk singer must have a clear enunciation, a wide range and a feeling for emotional expression. Chinese folk singers often dance as they sing or use eyes, hands and body to emphasize a feeling.

Many performers at the festival grew up in a folk-song environment. For example, Jamusu is a capable herdsman from Inner Mongolia. The harsh, changeable weather of his homeland has lined his face. As a boy he loved to sing and learned hundreds of songs from the old herdsmen. By the age of 15 Jamusu was singing in get-togethers on the grasslands and at 19 he was well known. On Mongolian festivals and holidays herdsman get together, singing and

drinking wine, sometimes through the whole night. Having a good voice, Jamusu never seems to get tired of singing.

Wu Hsiao, 27, from a commune near Wusih, sang with remarkable sincerity and feeling. "My mother," she said, "is a deaf-mute and I try to express her feelings." When Wu Hsiao was small she had to shoulder most of the family chores. Singing is popular in her village and she used to sing while pedaling the waterwheel, weeding, threshing, poling a boat and other tasks.

For several years she took part in music festivals in Wusih as a member of her commune's song and dance team. Two years ago she joined the prefecture group. The Peking festival last autumn was her first large festival. "In the old society," she said, "a poor girl like me would never have gotten a chance to sing in such a festival."

When the gang of four were in power, folk songs were rejected. Chiang Ching, one of the four, often said things like "I hate folk songs. They're all about love and so vulgar." Many folk singers were driven from the stage. Musical institutes collecting, reevaluating and studying folk music were closed, their materials scattered or lost.

The folk song festival last autumn stimulated the return and development of folk songs and music. The themes were many and varied. They included traditional folk songs, new ones reflecting current life and also love songs. The 200 singers came from 15 nationalities. There were many young newcomers. The older singers who had not been allowed on the stage for over a decade sang to thunderous applause welcoming them back.

Jamusu, an old singer from Inner Mongolia. Hsieh Chun

Aputakotr, a Uighur folk singer. Hsieh Chun

Wu Hsiao singing the folk song "Jasmin." Lo Ming-yang



Three-pronged bronze forms for ritual use.

ing found in the tombs show their culture similar to that throughout the central plain, but also with national characteristics of its own.

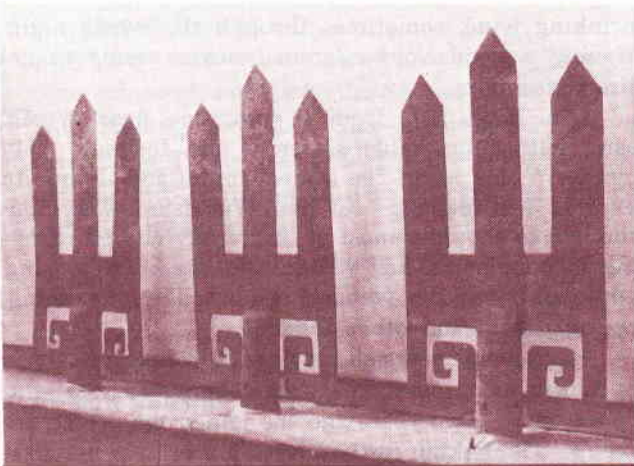
The State of Chungshan had previously had its capital in Tingshien county northeast of Shihchia-chuang and more toward the center of Hopei province. In 409 B.C. Chungshan was conquered by the State of Wei, one of the "Big Seven" of the time. Later Chungshan regained its territory and reestablished its capital further southwest near Pingshan. It was later again swallowed up by its more powerful neighbors.

The city site extends for four kilometers from north to south. Remains of dwellings and workshops for making pottery, bone objects and bronzes have been found. In the northwestern part of the city is a royal cemetery with three rows of large tombs. The largest, located at the eastern end of the third row and now designated as Tomb No. 6, is accompanied by auxiliary tombs and chariot pits. In the two treasure rooms flanking the coffin chamber were found a set of nine bronze tripods, wine vessels and a beautiful bronze lamp in the shape of a human figure. There were also a set of three-pronged bronze forms for ritual use so far found only with this culture. A large tent made of skin and utensils and other things for tent cooking and use indicate that the people retained some of the customs of the nomadic life.

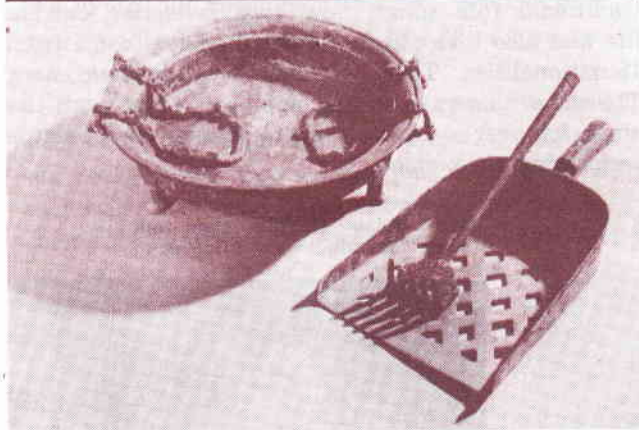
West of the royal cemetery were also several tombs, one of which (Tomb No. 1) was also excavated. The coffin chamber was built beneath a 30 by 106-meter transept branching off on either side of the main chamber. Though the coffin chamber had been robbed and burned, quite a number of cultural objects were found. One is a copper plate inlaid with gold and silver and etched with a plan of the palace and a 450-character inscription. This is the earliest plan of palace buildings discovered so far in China.

Treasure rooms lie on three sides of the coffin chamber. In the eastern one were two mythical animals resembling griffins and a rectangular tray which rested on a bronze stand inlaid with gold and silver and composed of the intertwined bodies of four deer, four dragons and four phoenixes. There were also a similarly inlaid bronze base in the shape of a tiger eating a deer, a bronze candelabrum-type lamp with 15 cups for oil, and various kinds of bronze animals, tent supports and *hu* wine vessels. In the western room were found mainly bronzes, along with some jade ornaments and artifacts of pottery and stone.

There was a square-shaped *hu* wine vessel bearing a *kuei* dragon design and a 450-character inscription, and another set of nine bronze tripods, one with an inscription of 469 characters, the longest bronze inscription unearthed so far in China. It is one of three long inscriptions found in this tomb telling how the abdication of the king of the State of Yen, also partly in Hopei, led to chaos and conquering of the state. Perhaps it was a warning from history.



Capital of One of the Warring States



Charcoal burner and fire tools, all made of bronze used for tent heating.

THE remains of the capital of the State of Chungshan founded by nomadic people from the north provide additional insight into life in the Warring States period (475-221 B.C.). Excavation was done between 1974 and 1977 in present-day Pingshan county, which is just northwest of the city of Shih-chiachuang in western Hopei province.

During hundreds of years of interchange between the Ti people and the Han people on the central plain the two nationalities were mingled, but the Ti created a culture of their own in the State of Chungshan. The burial system, funeral articles and writ-



Silver-inlaid mythical winged animals.



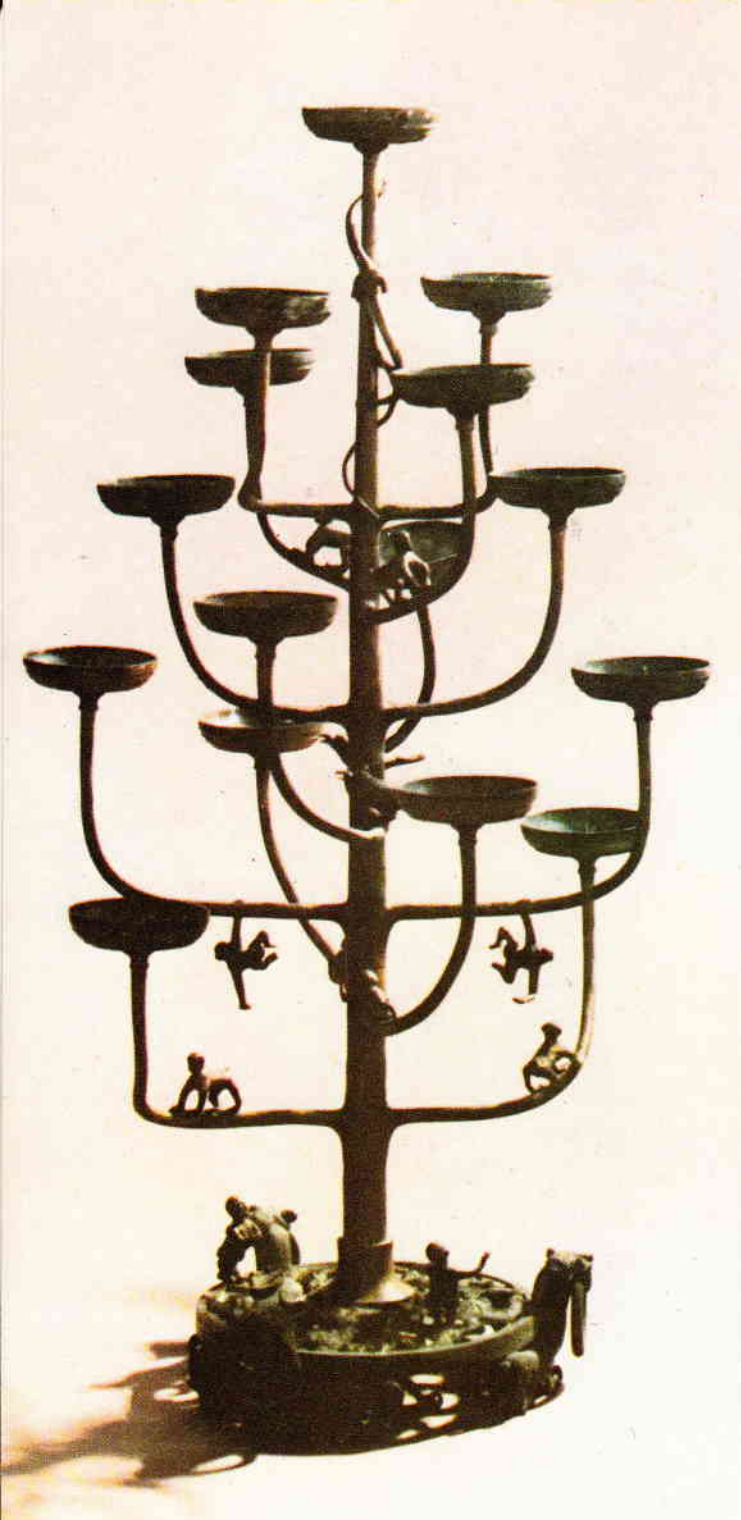
Base in shape of
tiger eating deer.



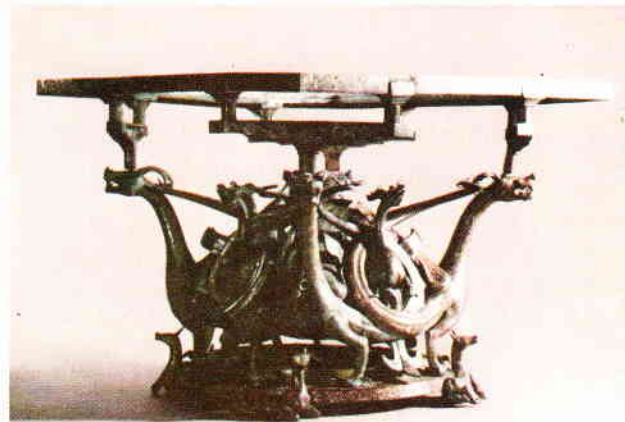
Pottery steamer with
tiger-and-cloud designs.



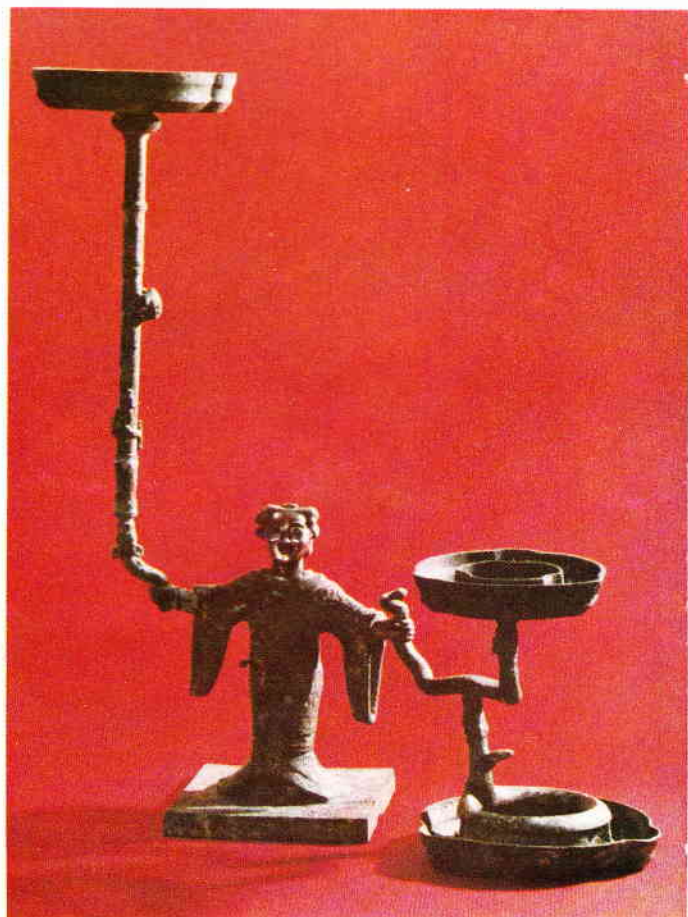
Pottery wine vessel with lid and cloud designs.



Bronze oil-light tree.



Rectangular tray on stand made with animal figures.



Bronze lamp with silver head and eyes of black precious stones.

Teng Ying-chao (first right) with Mikiko Matsuyama (second right), Yoko Molishita (second left), Wang Kun (first left) and Tien Hua (third left). *Hsinhua*



The Joy of Reunion

MIKIKO MATSUYAMA

I FELT honored that our Matsuyama Ballet Troupe was chosen as Japan's first cultural envoy to China after the signing of the Japanese-Chinese Peace and Friendship Treaty. We gave public performances in Peking, Tatung, Sian, Chengtu, Kunming, Hangchow and Shanghai from the latter half of last September to the end of November.

I first visited China in 1955 on my way back from the Helsinki International Peace Conference. At a National Day banquet held on the eve of October 1 that year, Premier Chou En-lai introduced three "white-haired girls" to the guests. They were Wang Kun who had played the white-haired girl when the opera was first put on in Yen-an in 1945, Tien Hua, the heroine in the 1950 film version of *The White-haired Girl* and myself, the first person to play the white-haired girl in the ballet in February 1955. Pre-

mier Chou En-lai said humorously that the white-haired girl who had gone to Japan had come back home to visit her mother. He asked me, "Would you bring the Matsuyama Ballet Troupe here and give your *White-haired Girl* in China?"

So our troupe came to China in March 1958. We put on *The White-haired Girl* ballet and other items in Peking, Chungking, Wuhan and Shanghai. At that time, China was still in the agricultural co-operative stage and about to organize her people's communes. On a threshing ground of a cooperative we offered our performance accompanied by an orchestra from Peking. The ground was too small for such a big audience. Some people even climbed into trees or on the roofs of nearby houses. This exciting occasion left a deep impression on me.

The troupe's second trip to China was from September to December 1964. We performed our traditional Japanese ballet *Gion-Matsuri* and other pieces. Chairman Mao Tsetung, Chu Teh, Premier

MIKIKO MATSUYAMA is a deputy head of the Matsuyama Ballet Troupe and its director and choreographer.

Chou En-lai and other state leaders came to our performance.

In the latter half of September 1971 our troupe came a third time. We stayed until December and put on a newly-revised version of *The White-haired Girl* and other dances. Each time we visited China we invited some young Chinese dancers to take part in our performances. Now they have grown up into promising ballet dancers. One of them came to Japan with the Chinese Art Troupe. Fifteen members of our troupe have been in China three times.

SINCE the founding of the Matsuyama Ballet Troupe in 1948 we have developed along two trends side by side like the two wheels of a cart. We perform classical ballet but we also create traditional ballet items. *The White-haired Girl* was a starting point in establishing cultural exchange with China. So I have many memories of our visits.

When we put on the ballet *The White-haired Girl* in Peking's Tienchiao Theater in March 1958 — our first show in China — the opera *The White-haired Girl* with Wang Kun was going on in another theater. In two other theaters *The White-haired Girl* in Peking opera form was being performed. A Peking newspaper said that a grand competition in *White-haired Girl* performances was going on.

When Wang Kun learned that we wanted to see her opera, she and her troupe brought their stage properties over to the Tienchiao Theater after we had finished our show. Sitting in the theater in the small hours of the morning watching their performance, we were moved to tears. Whenever I think of this it seems as if it happened yesterday. Wang Kun, however, was persecuted by the gang of four for a long time and deprived of the right to work in the theater. It was encouraging for us to learn that after the downfall of the gang in October 1976, Wang Kun came back to the art field and was able to work again. In 1977 she visited Japan as one of the leaders of the Tientsin Song and Dance Troupe which strengthened friendship between Japan and China.

Our Matsuyama Ballet Troupe learned the version of *The White-haired Girl* created by the Shanghai School of Dance in 1964, *The Red Detachment of Women* which the China Dance Drama Troupe had put on in 1964, as well as some Chinese traditional dances and put them on in many places in Japan. In 1974, Yoko Molishita and Tetutalo Shimizu took part in the world ballet competition held in Varna, Bulgaria. Yoko Molishita got the women's first place gold medal while Tetutalo Shimizu took the fourth place in men's dance with a copper medal. From then on their performances in many places in the world were praised by the audiences. Last January was the 30th anni-

versary of the founding of the Matsuyama Ballet Troupe. Now we have 100 members and a ballet school with 1,000 students. With this success we came to China for the fourth time last autumn. We know very well that we owe what we have achieved to the efforts of our forerunners the world over and the support and cooperation of our Chinese friends.



Swan Lake

Huo Chien-ying

Coppelia

Huo Chien-ying



IN thinking back over the history of cultural exchange between Japan and China, I must mention Mr. Kuo Mo-jo. I first met him at the Helsinki International Peace Conference in May 1955. He was the chairman of the conference and head of the Chinese delegation. He invited us to visit China. Later, each time we came to China, he always came

to our performances and encouraged us. When Yoko Molishita, Tetutalo Shimizu and Yoshiaki Tonozaiki and 59 other dancers came to China in 1978 and put on our classical and traditional ballet items *Coppelia*, *Swan Lake*, *Raymonda*, *Akai Jinbaori*, *Don Quixote*, *The Corsair* and *The Dagger Society* in Peking, Yu-Li-chun, wife of the late Kuo Mo-jo and their daughter came to see us at the Tienchiao Theater. She brought us some beautiful red roses she had picked in her own garden. Mr. Kuo Mo-jo had written poems for our troupe with a Chinese brush. The sight of his poems brings back memories of his warm talks with us.

On the evening of September 27, 1978, we were invited to a grand reception held in the Great Hall of the People to welcome our troupe. Teng Ying-chao, Vice-Chairman of the Standing Committee of the National People's Congress and wife of the late Premier Chou En-lai, received us as our own mothers would. She told us stories about the premier's life, referring to him as "Comrade En-lai."

Wang Kun, Tien Hua and I met again after 23 years. We were joined by another "white-haired girl" — Yoko Molishita. We four white-haired girls sat hand in hand around Teng Ying-chao. We were filled with joy at the reunion and deep friendship between us just as a poem carried in the *People's Daily* said, "One sees again red cherry blossoms and green bamboos surrounding the verdant pine."

At the party a young dancer from our troupe played the part of the white-haired girl. Our friendship has brought up young successors. They are not afraid of difficulties, learn from each other and march forward with vigorous lives.

The Japanese-Chinese Peace and Friendship Treaty expresses the determination of our two peoples and two countries to fight against all attempts at hegemony, to push forward friendship, cultural and technical exchanges between our two countries, and to expand our trade. We Japanese would feel proud and lucky to be able to do our bit to help China bring about her four modernizations. We want to learn from our Chinese friends and contribute to promoting world peace and the peace and friendship of our two countries and peoples.

Premier Chou En-lai gave our troupe the first chance to visit China. Now Vice-Premier Li Hsien-nien, Vice-Chairman Teng Ying-chao, Liao Cheng-chih, President of the China-Japan Friendship Association, and other friends warmly welcomed us. Vice-Chairman Teng Ying-chao will visit Japan when the cherry blossoms are in bloom. I'm sure the Japanese people will give her a warm and hearty welcome. Seeing her is seeing Premier Chou En-lai.



A classical duet.

Hsinhua

Akai Jinbaori

Huo Chien-ying



Sports at Anshan Steel

TUNG CHUN-SHENG

SPORTS are a regular part of the workers' life at the Anshan Iron and Steel Company, China's biggest steel complex in the northeast. Mornings and evenings people everywhere do exercises, *wushu*, *tai chi chuan*, running, and playing basketball in parks, on the sidewalks and in squares. Playing grounds dot the 30 workers' residential areas. Here are horizontal and parallel bars, basketball and volleyball courts and ping-pong tables. In an annual sports meet 500 teams compete in track-and-field events, tug-of-war, wrestling, weight-lifting and other events.

The Central Sintering Plant's basketball team formed 18 years ago in 1960 is famous. Its members

include bench workers, electricians, scaffolding workers and engineers, ranging from 20 to 46 in age. Fierce and nimble in attack, they have consistently held the championship in the city. They often play against 'workers' teams in Taiyuan, Ma-anshan, Paotow, Nanking and Hangchow. Inspired by this team's good records, 50 percent of the workers in the sintering plant now play basketball, and every group, section or shop has its own team.

ANSHAN workers like to tell the story of Li Teh-sheng, a 31-year-old worker in the motor repair section who used to be in poor health but is now a weight-lifting champ, has placed first for

Li Teh-sheng, a weight-lifting champ.

Chao Kuo-wen



The iron-smelting plant team in a tug-of-war.

Chu Yun-tao and Li Hsiu-sheng

several years in citywide contests, and heads the company's 30-member amateur weight-lifting team.

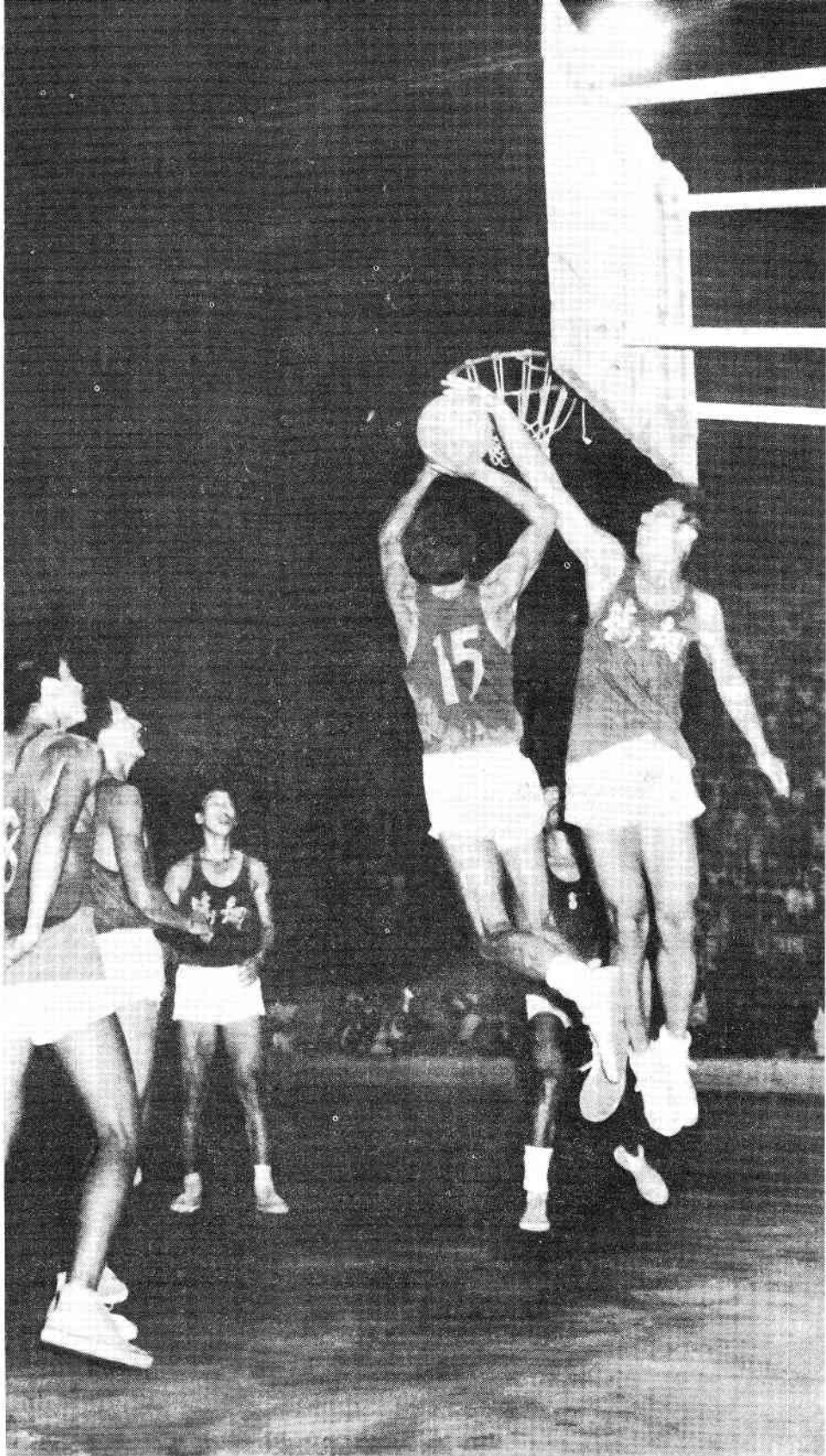
Li Teh-sheng once suffered from severe duodenal ulcers and weighed only 55 kilograms. One day he read an article entitled "Life Is on the Move," which inspired him to take up sports to build up his health. Encouraged when he saw that some workers had become strong after doing weight-lifting, he made his own barbell from scrap iron and practiced an hour every morning and evening. At first he couldn't even lift 50 kg., but after a time his strength began to increase.

In the summer of 1974 he took part in a citywide weight-lifting contest, lifted 70 kg. in snatch and 100 kg. in clean and jerk and won first place in the featherweight class. He has entered weight-lifting contests every year since.

Li talks little at work. Weighing 75 kg. today, he looks like strongman. If a motor needs to be moved and the crane is busy, he picks it up and carries it away himself. His co-workers like him very much and call him a champ at both weight-lifting and work.

TUG-OF-WAR is a favorite with shop and office workers at Anshan. Sports meets often end with it. The captain of the iron-smelting plant team is 56-year-old assistant manager Chang Teh-chin. Its members include shop supervisors, group leaders and workers. Formed in 1966 it has never been defeated. In every match people come to watch and cheer. The team's leader and coach is a union secretary in charge of physical culture. He joins members in gymnastics on bars, running and weight-lifting.

Every plant and mine of the Anshan Iron and Steel Company has a sports club and a group to lead amateur sports activities. Many company leaders are sports fans. Wang Chung-lun, pacesetter at technical innovation in the 50s and now a leader in the company, was a good track-and-field athlete in his younger days. In the 1955 National Workers' Sports Meet he won fifth place in the 200-meter low-hurdle event. Now at 50 he plays table tennis and basketball. Ma Pin, another company leader, is known for his persistence in cross-country running, defying wind and snow. He invariably joins in the 13,000-meter round-the-city run on New Year's Day if no urgent business stops him.

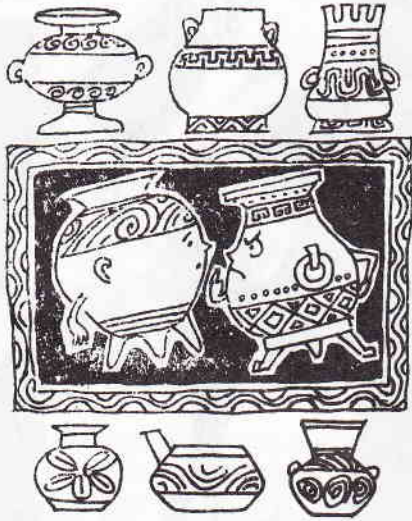


A basketball game between teams from the sintering plant and the steel-casting plant.

Tien Han-ken

FABLES FOR TODAY

Making observations on the contemporary scene through the form of the fable is a time-honored literary device in China. Below we present two of them reflecting contemporary events which appeared in a recent issue of People's Literature. The first one is by Huang Jui-yun and the other by Li Pao-chun.



The Iron Pot and the Pottery Pot

IN the royal kitchen were two pots, one of pottery and the other of iron. The iron pot was very haughty and looked down on the pottery pot.

"I dare you to bump me, Pottery Pot," he said.

"I don't dare, Brother Iron Pot," came the modest answer.

"I know you don't, you coward," said the iron pot with a great show of contempt.

"Even if I don't that doesn't mean I'm cowardly," replied the pottery pot. "We are made to hold things, not to knock against each other. I am no worse than you at doing what we were made for. Besides. . ."

"How dare you compare yourself with me! You just wait before long you will be broken, while I will last for ever."

"Why talk like that?" said the pottery pot. "Let's live in harmony. Why should we quarrel?"

"Why, I'm even ashamed to be seen with you. What kind of thing are you after all? Sooner or later you'll come to pieces, I tell you."

So the pottery pot said no more.

Time went on and a lot of things happened in the world. The kingdom collapsed and the palace fell to ruin. The two pots lay buried beneath the rubble. Centuries passed.

One day some people arrived at the spot and began clearing away the debris. They came upon the pottery pot.

"Here is a pot," they cried in surprise.

"A real pot."

They took up the pot and washed it clean of its mud and dust so that it looked as good as it had in the royal kitchen.

"What a beautiful pot," one man commented. "Take care not to break it. It's a priceless relic from ancient times."

"Thank you," said the pottery pot with great feeling. "My brother Iron Pot lies beside me. He must be suffocating in there. Please dig him up."

They dug and dug all around, over and over again, but there was no sign of the iron pot. All they found were a few pieces of rusty iron which they could not even tell whether or not were remains of a pot. Who knows in what century the iron pot had finally rusted away.

One should not compare one's strong points with someone else's weak points. He may have points where he is stronger than you.

The Monkeys of Mount Omei

THE many small monkeys begging for food are well known to all who have climbed Mount Omei. Once two monkeys got a piece of meat. While they were arguing how to divide it, a fox came upon them.

"What are you arguing about?"

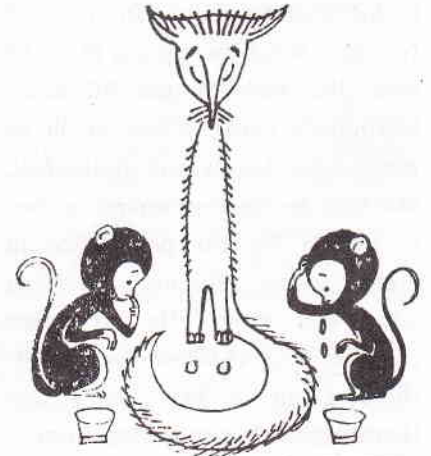
"Some travelers gave us this piece of meat and we want to divide it equally," the smaller monkey said.

"Well," said the fox, "I'm considered the fairest animal in the whole forest. Let me divide it for you." The fox broke the piece of meat in two.

"Aiya," he exclaimed, "the piece on the left is too big," and bit off a piece.

"Aiya, now the piece on the right is too big," and took a bite off that.

The two pieces got smaller and smaller while the fox's belly got bigger and bigger. When the monkeys saw through the fox's trick they gave him a good beating and drove him out of the forest saying, "You swindler, that's what you call helping people!"



THE STAMPS

OF CHINA

TUNG FANG



The first set of stamps issued by the imperial government of the Ching dynasty in 1878.



Stamps issued in 1929 by the Hunan-Kiangsi Border Region, one of the Communist Party's rural base areas.

FROM 1949 to National Day, October 1, 1978, China put out 1,491 stamps in 344 sets. Commemoratives and special issues account for 90 percent of these. Airmail and postage-due stamps, though issued for a time after liberation, were discontinued in mid-50s.

China printed her first stamps in 1878 under the Ching dynasty. Eighty sets of stamps in 108 varieties were issued from that year until 1949 when the people's republic came into being.

In 1929 the Hunan-Kiangsi Border Region, one of the Communist Party's early rural bases, issued a set of stamps, each with a red star and a hammer and sickle in the center, symbolizing the worker-peasant revolution led by the Communist Party. Up to 1949 over 1,000 stamps were issued by people's governments in liberated areas.

All Chinese stamps have on the left side of the lower edge a letter "J" to denote a commemorative or a "T" for a special issue. This is followed by three figures: the serial number of the set, the number of stamps in it and the number of the stamp itself. The year of issue is printed on the right.

Commemorative stamps are issued for significant events and anniversaries. In 1977, for instance, sets of commemoratives were put out on the first anniversaries of the deaths of Mao Tsetung, Chou En-lai and Chu Teh. Commemoratives also honored such

men as Sun Yat-sen, pioneer of China's democratic revolution; Lu Hsun, writer, thinker and revolutionary; and Li Shih-chen, noted pharmacologist of the Ming dynasty.

Special stamps are issued on such things as China's achievements in socialist revolution and construction, outstanding workers, cultural life, major inventions, ancient arts and China's animals and plants. Of the 1,300 kinds of butterflies in China, 20 are pictured on special stamps. Famous paintings also are subjects, for example, "Gallopers" by the late Hsu Pei-hung and "Pandas" by outstanding contemporary artist Wu Tso-jen.

Chinese traditional paintings, oils, gouaches and woodcuts are often used in stamp designs, contributing to making them typically Chinese. "Tenth Anniversary of the People's Republic of China," for example, used the decorative quality of Chou Ling-chao's paintings to create a festival atmosphere. Three special sets, "Chinese Folk Dances," issued in 1962 and 1963, also used Chinese art in the design.

Calligraphy, highly developed in China for many centuries, is often used to complement the subject matter. The characters used on the stamps in the set "Stage Art of Mei Lan-fang," for instance, used the ancient *chuan* script, while "China People's Post Administration" is in the ancient *li* script. The combination of these ancient ways of writing with the Peking opera theme enhances the feeling of old tradition.

Decorative borders also help bring out the theme of a stamp. The Mao Tsetung, Chou En-lai and Chu

TUNG FANG is an office worker at the China Stamp Company in Peking.

Teh commemorative sets mentioned above have at the bottom and on the right designs incorporating the red sun, plum blossoms, pines, cypresses, other evergreens, and sea waves — traditional symbols expressing in various ways the Chinese people's love and respect for these leaders. Border designs are often a direct contribution to the picture itself. For instance, the "Tunhuang Murals" stamps issued in 1952 — the first set in the "Our Great Motherland" series — carried border decorations using art motifs typical of the Tang dynasty. Stamps of the set "Painted Pottery Vessels" put out in 1954 carried pictures of painted pottery vessels of the ancient Yangshao culture. Their border design used whorls typical of those on the shoulder of Yangshao pottery.

With few exceptions Chinese stamps generally measure 20 × 27 mm. The size of a stamp, however, varies with the subject. Stamp No. 4 in the commemorative set "The 26th World Table Tennis Championships" had a long horizontal picture to better suit a wide playing field and the movements of the players.

Chinese stamps are photogravured, engraved or offset by the Peking Stamp Printing Works. The lowest denomination is 0.5 *fen* and the highest 20 *yuan*. Stamps of 4 and 8 *fen* are the most common, for the cost of a local letter is 4 *fen* and within the country 8 *fen*. This rate has not changed since liberation.

The strong Chinese characteristics and wide variety have made Chinese stamps popular at home and abroad. During the past decade, however, the gang of four called stamp collecting "a bourgeois hobby." The China Philatelic Company was closed, export of stamps was stopped and *Philately* magazine suspended. In July 1978 the China Stamp Company was reopened in Peking, with branches throughout the country. *Philately* magazine is resuming publication. The China Stamp Company has business relations with more than 80 countries and regions.

STAMPS OF NEW CHINA

Chinese-Japanese Friendship

THE Sino-Japanese Peace and Friendship Treaty signed in Tokyo October 22, 1978, perhaps one of the most significant events of our times, was celebrated with a special issue of two stamps on the same day by the Chinese Ministry of Posts and Telecommunications.

Stamp 1, 55 *fen*, carries an inscription by Kuo Mo-jo, the late Honorary President of the Sino-Japanese Friendship Association: "May the people of China and Japan live in friendship for generations to come" against a background of China's Great Wall and Japan's Mount Fujiyama.

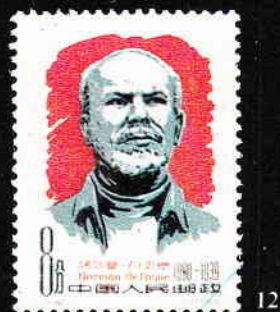
Below are red characters on a silver background reading: "The signing of the Sino-Japanese Peace and Friendship Treaty." Cobalt, blue-green, lilac, red-orange, silver, white and black.

Stamp 2, 8 *fen*, shows a Chinese girl and a Japanese girl exchanging gifts. Red characters above read: "The signing of the Sino-Japanese Peace and Friendship Treaty." Greenish yellow, turquoise-green, rose-red, salmon, reddish purple and black.

Both stamps measure 30 × 40 mm. *Perf.* 11. Color photogravured. Serial numbers: J. 34 (2-1 and 2-2).

1. In Commemoration of the Inauguration of the People's Republic of China: "Reviewing the People's Liberation Army"
2. Tenth Anniversary of the Founding of the People's Republic of China: "National Day Celebration"
3. Tenth Anniversary of the Founding of the People's Republic of China: "The National Emblem"
4. Commemorating the 20th Anniversary of the Victorious Completion of the 25,000-li Long March by the Chinese Workers' and Peasants' Red Army: "Capturing Luting Bridge"
5. Third National Congress of Literary and Art Workers: "Let a Hundred Flowers Bloom, Let a Hundred Schools Contend"
6. The Fifth National People's Congress of the People's Republic of China
7. Acupuncture Anesthesia
8. Pagoda Hill in Yenan
9. The 700th Anniversary of the Drama Career of Kuan Han-ching: "The Riverside Pavilion"
10. The 26th World Table-tennis Championships
11. Oil Industry in Progress: "Offshore Drilling"
12. Dr. Norman Bethune
13. Li Shih-chen — Ming Dynasty Doctor and Pharmacologist
14. New Life of the Tibetan People: "Sowing"
15. Chinese Mountaineering Team Ascends Qomolangma Feng (Mt. Jolmo Lungma)
16. Child Life: "Boy Watching His Caged Cricket"
17. Paper-cut: Cock
18. Huangshan Mountains: "Lotus Peak"
19. The Stage Art of Mei Lan-fang: "The Drunken Beauty" (Miniature Sheet)
20. Goldfish: "Red Dragon-eyes"
21. Dance Drama "The White-haired Girl": "Longing for the Sun of Liberation to Rise in the East"
22. Acrobatics: "The Lion Dance"
23. Chinese Folk Dance: "Kazakh Duet"
24. Folk Toy: "Cloth Tigers"
25. National Exhibition of Arts and Crafts: "Kitten's Head" (Embroidery)
26. National Exhibition of Arts and Crafts: "Flying Fairies" (Mural) (Miniature Sheet)
27. Great Motherland: "Ancient Seismoscope"
28. Tang Dynasty Tricolor Glaze Pottery: "Yellow-olive Horse"
29. Blue and White Flat Porcelain Pot with Phoenix Head
30. Bronze Galloping Horse
31. Red-crown Crane
32. Golden Monkeys
33. Giant Pandas
34. Galloping Horse (painting by Hsu Pei-hung)
35. Chrysanthemum: "Willow Branches"
36. Peony: "Chinese Ink Sprinkled with Gold"
37. Medicinal Herbs: "Datura Metel"
38. Medicinal Herbs: "Panax Ginseng"







14



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38

Tai doctor Tao Su-chen on
a medical tour of villages
in Hsishuangpanna.

Chu Yung-ching



Measures against malaria-
carrying mosquitoes in
the Menghai people's
commune.

Chu Yung-ching

Medicine for the Tais — 'Demons' to Doctors

CHANG YEN

THE first time I saw Dr. Tao Su-chen she was wearing white coat and with a stethoscope dangling around her neck and coming out of a ward in the main hospital in Hsishuangpanna on China's border with Burma and Laos. She looked a little tired, as she had just had a long consultation with other doctors on a difficult case. I was just about to speak to her when a woman whose child was in the hospital came up and said something to her in the language of the Tais, the biggest minority nationality in the Hsishuangpanna Tai Autonomous Prefecture (Dr. Tao herself is a Tai). The doctor gave me an apologetic smile, took the woman's arm and disappeared with her into another ward.

A nurse who had witnessed the scene told me that Dr. Tao was one of the most sought-after doctors in the place for her warmth, her high level of medical skill, and because they can talk freely to her in Tai. She is also fluent in Han Chinese, the majority language of China.

Now 37, Dr. Tao came to the hospital where she is now a pediatrician in 1964 when she was 22. At that same age her mother had been driven from her native village called a cause of illness, a victim of superstition and class oppression. The difference between Dr. Tao's life and her mother's is a striking illustration of the difference between past and present in medicine for the Tai people of Hsishuangpanna.

Mother a 'Demon'

At that time, before liberation, the medical situation in the area was deplorable. It was ravaged by malaria, but there were only a few private clinics which served the tribal chieftains, village headmen and Kuomintang officials. The poor could not afford treatment. For them there was only the witch doctor or the will of God. Some begged the Buddhist abbot in the temple to sprinkle them with holy water. Others, believing that illness was caused by persons who had turned into "pipa devils" (delirium demons), brought in witch doctors to drive out the demons. Sickness and health were tightly bound up with religion and superstition, and the tribal chieftains and village headmen, who were really big landlords, used them all as a means of controlling the people of Tai and the other nationalities. Anyone who dared go against their will they declared to be a demon, a bringer of disease who took away people's souls, bit their hearts and brought disaster to a village. Anyone so branded would have his belongings seized and his house

burned. He would be driven from the village, or even burned at the stake*.

The crime of Tao Su-chen's mother was that she had refused to become the concubine of one of the headmen. For defying his will he declared her a demon. After she was driven from her village nobody dared let her stay with them. She wandered about the mountains and finally married a poor man who had also been expelled as a demon. After 14 years of vagrant life they settled down in a village composed entirely of people who had been similarly driven out. She bore seven children. Disease took four of them, but one of the others lived to go into a battle against disease, the doctor Tao Su-chen.

Only after Hsishuangpanna was liberated late in 1949 was Tao Su-chen's mother again recognized as a member of the human race. The people's government sent medical teams to her village and set up schools. Tao Su-chen became the first in her family to get an education.

When land reform began three years later Tao Su-chen became an activist. In 1956 she was chosen to take a six-month medical training course at Szumao, a city north of Hsishuangpanna in Yunnan province, and then began work in a hospital. In 1960 she continued her studies at a medical school in Kunming, the provincial capital. After graduation four years later she went back to Hsishuangpanna to become a doctor in its main hospital in Chinghung, its administrative center. In 1973 she was sent to Peking for another year of study in the pediatrics department of the hospital of the Chinese Academy of Medical Sciences.

Because it mirrors so well the Tai people's liberation from superstition and progress toward modern medical care, a film entitled *The Tai Doctor* was made with a script resembling Tao Su-chen's story.

Malaria Problem

A person who has played an active role in this change is Dr. Chou Chi-ke, head of the Hsishuangpanna public health bureau. He came to the area with a medical team shortly after graduation from the medical school of Yunnan University in 1953.

When he arrived, he told me, he was surprised to find that everyone went to market before dawn and would hurry back indoors when the sun came out. There was a belief that the sunlit daytime air was poisonous, made so by some insect pests. There were many tales about this. The "poisonous air" was

* More about this custom and rehabilitation of the "demons" appears in an article by the German ethnologist Marie-Luise Latsch-Heberer in the December 1978 *China Reconstructs*.



A Tai commune doctor (left) on a village round.

actually malaria. On these enclosed valleys the temperature averages above 30°C from May to October, and this is also the rainy season, which meant plenty of mosquito-breeding ponds and puddles. Very often a whole village would move to try to escape the disease. Chou Chi-ke found most of the children thin and yellow, with big stomachs and enlarged spleen, the effects of malaria.

The medical teams sent by the central and provincial governments crossed the mountains touring from one village to another giving free medical treatment, explaining hygienic practices and helping the people clean up their surroundings. They had to struggle against superstition and the force of habit left over from the old society. Some people didn't believe that the doctor's treatment could cure illness and still went out to find someone to dispel the demons. For example, some people who saw a sick person recover after being given an injection thought it was because the needle had struck a demon.

Chou Chi-ke recalls how the doctors became accepted. In February 1953 a woman at Chinglung village in Menghai county had a high fever and lost consciousness. The headman of her village (this was before the democratic reform when headmen still had power) said that she was a demon and took her to the county town to have her beaten. Hearing of it, doctors from the county hospital hurried over and found that she was suffering from malaria. Angrily they warned the headman not to do this again and took the woman home. They gave her medicines and an injection, and looked after her through the night until the fever subsided. The headman, unconvinced, stole into her home to see how she was and found

that she was better. Soon word spread through the village, "The Communist Party has changed a demon into a human being!" People began asking the doctors to treat them.

Training Minority Medics

"The main thing at that time was to spread scientific knowledge among the people," said Chou Chi-ke, "and train medical workers from the minority nationalities." When a medical team visited a village it would leave some of its members behind to help set up clinics and train local people as practitioners and midwives. Within a few years the prefecture and each of its counties had a school for training medical workers from the minority nationalities. They have played an important role in developing medical care in the area. Malaria was brought under control in 1962. That year its incidence dropped from 11.6 to less than one per hundred, and it has continued to decrease ever since.

Now Hsishuangpanna has a medical network which puts emphasis on the rural areas and places which particularly need medical service. The biggest and best-equipped hospital in Chinghung has 150 beds. One fourth of its medical personnel are from minority nationalities. Each of the three counties and every commune has a hospital of its own, every commune production brigade a cooperative medical care station. Every production team has one or more people who can give first aid. In the entire area there are 2,600 medical workers and 2,000 hospital beds*. The commune hospitals average 12 medical personnel and 15 beds apiece. In addition there are 2,700 barefoot doctors and first-aid people. Eighty percent of them are from the minority nationalities — Tai and Aini (which are the largest), Pulang, Lahu, Jino and Kutsung, who are much fewer.

Chou Chi-ke says these are still really initial achievements. The skill of the medical personnel must be improved, the hospitals expanded and equipment modernized. Premier Chou En-lai in particular paid great attention to the problem of medical care for the minority peoples. At his suggestion every year since 1971 a large team of experienced doctors from Peking has toured the area giving treatment and helping local medical personnel improve their skill.

While I was in Chinghung the 8th such group was there making a 10-day sum-up after its 46 members had been touring for six months in small groups. Most of them were senior doctors or teachers from medical schools. In addition to giving treatment they had run eight short-term training courses in medicine, surgery, gynecology, pediatrics, anesthesia, use of the electro-cardiograph, stomatology and laboratory testing for 200 doctors and other personnel from the commune and county hospitals. Most of them were from the minority nationalities. The Peking medical team would then go back to the villages for another six months' work.

* Hsishuangpanna covers 25,000 square kilometers and has a population of 600,000.

Szechuan: Calamity and Recovery

FEI HSIAO-TUNG

IT was hard to believe the things I heard about Szechuan in the late 60s and early 70s. The province was in great upheaval and chaos, it was said. In 1976, for instance, I was told that poor crops had caused a famine and people were fleeing. How could this be true? Hadn't Szechuan always been one of China's richest granaries? And there had been no serious floods or drought recently.

But this kind of news kept coming, saying that the disaster, which we later knew had been caused by the gang of four, was even worse than a natural calamity. Szechuan had become a disaster-stricken area. Was it true?

The gang of four fell in October 1976. In early 1978 I received letters from quite a number of friends in the province telling me excitedly how much Szechuan had changed. Factories were back in operation and a bumper spring harvest had greatly improved the situation. How had Szechuan recovered so quickly?

Last summer I had a chance to go see for myself. It was a trip organized by the Chinese People's Political Consultative Conference to help its committee members know more about the situation in the country so they could offer suggestions for improving the government's work. Of the 20 in our group the oldest was Chou Chien-jen, Vice-Chairman of the CPPCC, 80, and the youngest was Panchen Erdeni Chuji Geltseng from Tibet, 40.

We spent nearly a month in Szechuan, visiting cities and the countryside. We talked with all kinds of people from secretaries of the provincial Party committee to ordinary commune members. Some of us met with relatives and friends in the province. What we saw and heard was really exciting and answered many of my questions.

Szechuan, covering 6 percent of China's area and the home of 10 percent of its population, has been called the "heavenly kingdom" of abundance since ancient times. An advanced irrigation system built 2,000 years ago made the vast and fertile Chengtú Basin a famous granary. Over the centuries Szechuan was like a rich piece of meat which the parasitic classes constantly fought over. A "heavenly

kingdom" to them, it was a hell for the working people. I had first gone there in the summer of 1943. In Chungking, Chiang Kai-shek's wartime capital, I saw how the Kuomintang bureaucrats indulged in corruption and debauchery while the riverfront coolies died of exhaustion under the scorching sun.

After liberation I had visited Szechuan twice more, seeing a new society growing. The province, so inaccessible in the past that the Tang dynasty poet Li Po said, "It is more difficult to go to Szechuan than to get into Heaven," became linked by rail with the rest of the country from the north, south and east. In the mid-60s the province's industry was 30 times bigger than at liberation. It was sending several million tons of grain to other provinces every year.

Great Disorder

Class struggle had always been very sharp in Szechuan. With the beginning of the cultural revolution in 1966, the situation was extremely complicated. From the very outset, Lin Piao and the gang of four stirred up strife among the people, provoked armed conflicts, reversed right and wrong, created confusion in people's minds and reduced the province's economy to a state of paralysis.

The chaos was most obvious in agriculture. In 1976 the province was seriously deficient in grain for the first time since liberation. Traveling by boat on the Yangtze, we were told by a crew member how great tracts of fields had lain idle and neglected because the peasants had been unable to live and work in peace. To prevent famine the government had had to get grain from other parts of China. Even sorghum, which the people had never had before, was brought in for survival. But rail transport, having been thoroughly sabotaged by the gang of four, was in a mess, with key junctions and lines blocked. Most of the emergency grain had to be shipped in through the Yangtze.

Why didn't the Szechuan peasants farm their land and workers do their jobs as they always did? Because of the crippling disorder created by Lin Piao and the gang of four and their agents. There were two peaks in this. The first was in 1967 when Chiang Ching, one of the four, called on her followers to "attack by reasoning but defend by force." Connecting this with "It's right to rebel," the gang's agents in Szechuan provoked factional struggles and fights among the masses of people. With the wa-

FEI HSIAO-TUNG, a professor at the Central Institute for Nationalities, is a member of the Standing Committee of the Chinese People's Political Consultative Conference, a member of the Standing Committee of the China Democratic League, and Deputy Director of the Institute of Nationalities under the Chinese Academy of Social Sciences.



A meeting at Chungking University on the Szechuan situation (the author is with glasses).



Li Shuan-teh

thoroughly muddled, these followers then used every opportunity to seize power at all levels. Armed conflicts in Szechuan shocked the rest of the country. In the city of Luchow alone, 2,000 people were killed and 8,000 wounded when one faction attacked another and attempted to seize power in the city. Though on a smaller scale than this, armed conflicts were common in the province.

The second peak of chaos was in 1976. In 1975 Vice-Chairman Teng Hsiao-ping presided over some of the work of Premier Chou En-lai, who was then very ill. Carrying out Chairman Mao's instructions, he began putting things back in order. The situation in Szechuan, like that in the rest of the country, took a turn for the better. The gang of four, however, did not like this at all and soon stirred up another upsurge of power seizures across the country. In Szechuan they accused many leading cadres of being "capitalist-roaders," threatening them and forcing them to resign so they could put their own followers in power. The provincial government was almost paralyzed. Social order broke down. Factories stopped working. The black market flourished.

Order Restored

After the gang of four was downed, Szechuan recovered more rapidly than I had thought possible. As our train entered the province I watched the passing countryside carefully. Plowing and transplanting was in full swing. I saw no signs of "serious disaster" or disorder. At Chengtu, the capital, I dumped my things in my hotel room and headed for the streets.

It was a bustling scene. Women's and children's clothes were much more colorful than in Peking. There were mountains of vegetables selling well. No shortages were evident. I seldom saw queues of any kind.

One evening a friend invited me for a walk and took me to taste some of the famous local snacks. These had been called "bourgeois" and done away with a few years before, but were back now in all their traditional style and variety.

In Chungking, the second biggest city in Szechuan, I found the same prosperous scene as in Chengtu. Public buses running on schedule, no longer in great tie-ups as before. On the main streets all-night buses had been added to serve the people. I climbed Pipa Mountain to look at the night scene. Of the blanket of lights spread out below me, the most brightly lit area was the Yangtze River Bridge still under construction. Heavy traffic crossing the Chialing River Bridge made it look like a lighted procession.

Impressions alone, of course, were not enough to answer my questions about Szechuan's situation. As we toured more and more places I gradually learned more about the changes. In 1977 Szechuan's grain harvest was the biggest in its entire history, 10 percent more than its previous record. Compared with 1976, there was a 30 percent increase in gross output value of industry, 50 percent for steel, 81 percent for chemical fertilizer and 32 percent in provincial revenue. The year before, emergency grain was being shipped up the Yangtze to Szechuan; now grain was being shipped down the river to other parts of the country.

What accounted for all this change? The local people said, "The clouds have been driven away and the sun is out again. The trouble-makers have been dumped and the peasants can work in peace again. Machines are turning in the factories and shortages are gone." Leaders of the province put it this way: "Our successes are mainly due to the fact that the



A rest during a visit to Chung-king's Nanping commune.

Hsinhua

power seized by the gang of four is now firmly back in our hands.”

It had been a sharp class struggle to recover this power and bring it back into full play. When the news of the gang's downfall reached Szechuan one October night in 1976, workers rushed out of their factories and filled the streets with jubilant torch-light processions. Provincial Party and government

leaders, following instructions from the Central Committee, led the people in an exposure and criticism of the gang and their agents in Szechuan. Henchmen and followers were removed from all levels of the leading bodies. Revolutionary cadres came back to their posts. The people, having suffered long enough from the gang, denounced their crimes vehemently and supported the government's moves to restore order and repair the economy.

Leadership the Key

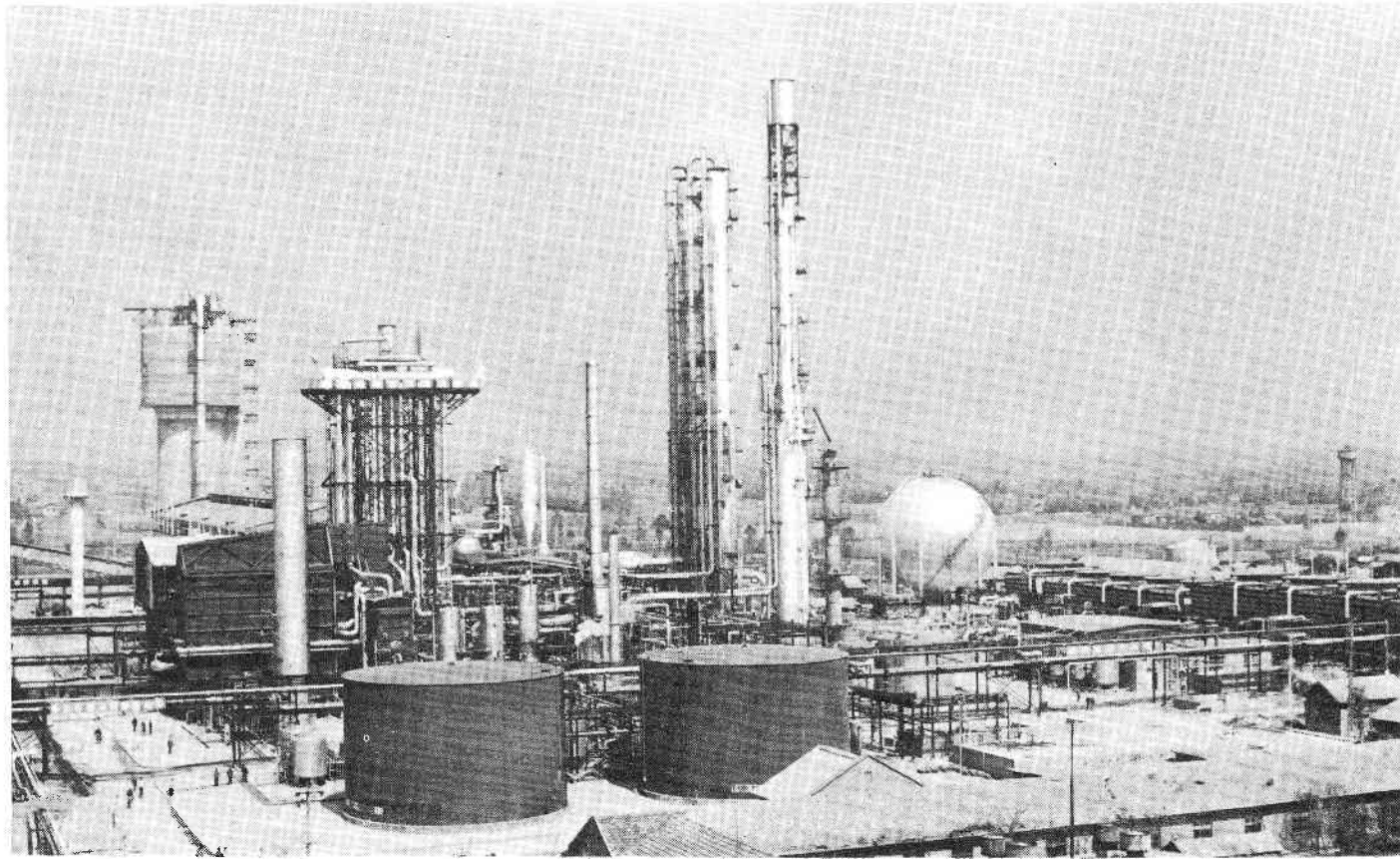
Reorganizing the leading body was the key to the rapid restoration of order in the province. This was seen not only in the change of specific leaders but in the return of the traditional style of work — keeping deep ties with and among the masses of the people and doing work in a down-to-earth practical way.

We heard many stories of provincial Party secretaries going directly to the grass roots to investigate and solve problems. The First Secretary of the provincial Party committee, for example, went on many fact-finding, problem-solving trips in an ordinary car. He had toured more than 100 counties in the province, getting first-hand information from the peasants themselves in their homes. Many of the effective measures taken in Szechuan were the result of listening to the people during such trips.

For instance, a few years ago, province leaders — without discussing it with peasants or considering local conditions — had ordered all the communes to grow one crop of wheat and *two* crops of rice a year instead of one. They called this an advanced ex-

Equipment for a new production system at the Szechuan Chemical Fertilizer Plant.

Hsinhua



perience successful in other provinces. The result was disastrous. Continual autumn rains in some areas of Szechuan cause low temperatures and a shortened period of sunshine. This, in addition to a shortage of labor and fertilizer, delayed planting the second crop of rice and crops were either poor or failed altogether. The peasants had told the provincial leaders point-blank, "Your order is foolish. Three crops will yield even less than two." Back came the arrogant answer: "Growing three crops or not is a question of political line!" The peasants were furious. Multiplied many times, this was the situation in Szechuan's agriculture under the gang of four.

Now everything has changed. Provincial Party secretaries investigating on the spot found the peasants' opinions very reasonable. Obviously a rational policy would be one crop of wheat and one of rice — with the aim being a third crop when and where conditions permit. This the peasants welcomed. In 1977 the area then trying to grow three crops in the province was cut by over a half-million hectares but the total harvest of rice alone increased by 1,200,000 tons!

The Szechuan commune members' enthusiasm for production had long been suppressed by the gang of four. Correct economic policies were sabotaged, among them, for example, the socialist principle of distribution to each according to his work, this being labeled as revisionist material incentives. As a result, everyone got the same pay whether he worked more, or less, or did it well or badly. The people were frustrated.

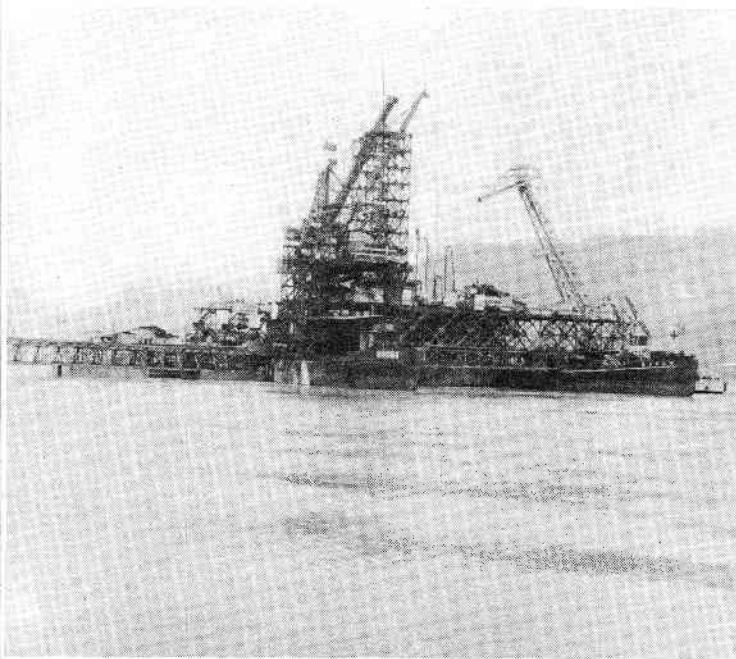
Now the government has stated 12 policies to guide economic work in the countryside. Those who work more and better than others are encouraged and



Famous local snacks are back in Chengtu shops.

Yangtze River bridge under construction in Chungking.

Sun Yun-shan



cited. And of course their pay is better because their work is better. I was told of one man in a commune who thought that whether he worked or not he would always get his three meals a day. So he seldom worked with the others in the fields and lived mostly on funds he got from the production team's welfare fund on the pretext of family difficulties. But in 1977 he realized that "more pay for more work" obviously also meant less pay for less work. He changed and has now been cited for regular work attendance.

Bringing the people's enthusiasm into full play is part of developing production. But part of it is also utilizing old equipment and machines well and adding modern ones. The province tapped the latent potential of old equipment in its plants and factories, and at the same time introduced new and modern equipment.

We saw an example of this in a chemical fertilizer plant. Here, two production systems were operating, one built in 1959 and the other imported from Japan in 1976. The old one was designed to produce 70,000 tons of synthetic ammonia per year and is operated by 2,000 workers. After the gang's fall, technical innovation jumped this to 180,000 tons. The new one



Hsinhua

turns out 300,000 tons a year and requires only 400 workers. Today the plant's total of 480,000 tons a year becomes 1,680,000 tons of standard nitrogen fertilizer — and every ton of this can bring a 3.5-ton grain increase, so we were told. This means that in their fight to help restore Szechuan's crippled agriculture the fertilizer plant workers have added several million tons of grain to the province's total.

The rapidity of all these changes in Szechuan thrilled us. Actually the province is a miniature of the rest of the country where everything is changing rapidly for the better too. Of course, not everything is fine in Szechuan yet, just as there are still many problems in the country at large. For example, we saw few tractors working in the fields — many of them still have to be used to transport goods on the highways while the fields are still being plowed and sown with oxen as they have for centuries. Hill regions suitable for tea, mulberry and tung oil trees still lie untouched. Navigation on the Yangtze River is limited by the lack of ships. But Szechuan is recovering from one of its worst disasters — the attack of the gang of four — and, like all of China, marching toward modernization.

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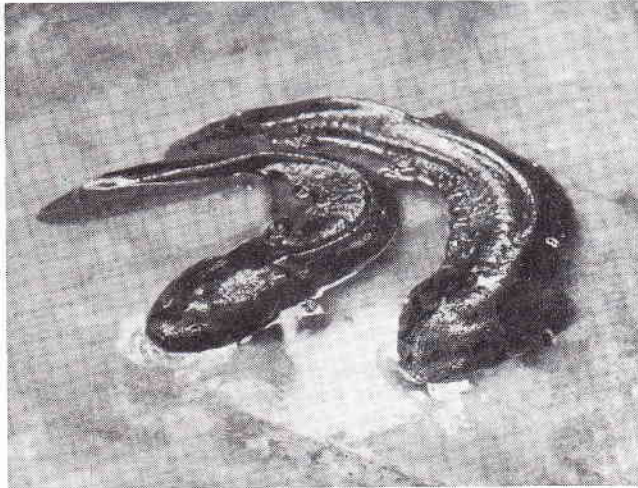
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Salamanders.

A Giant Salamander

THE giant salamander, a creature resembling a lizard, is from the viewpoint of evolution somewhere between the aquatic fish and the lizard, a dry-land animal. Averaging a meter in length (though sometimes going up to two) and weighing some 10 kilograms, it is the world's biggest early amphibian still in existence.

Of the three species in the world today (including one in Japan and one in eastern North America) the Chinese variety (*M. davidianus*) is spread over the largest territory. It is found in 17 provinces along the middle and lower Yangtze, Yellow and Pearl rivers and their tributaries. It is slightly smaller than the Japanese variety, but once a specimen weighing 65 kg. was caught in Hunan province.

Fossil discoveries show that 200 million years ago it was once widely distributed over the northern hemisphere land mass. When the earth broke into continents the original ancestors were split up and separated by oceans, and developed on slightly different lines, hence the three species.

The Chinese type has a flat body with a curving tail and a broad head with small eyes which probably evolved so due to its inhabiting dim caves. It has a big mouth which facilitates its way of eating, which is to swallow its prey whole. Its smooth, moist skin is black and yellow with ochre blotches. The four short, strong legs with four webbed toes on the front feet and five on those in back enable it to both swim and crawl on land, though at the latter the combination of a heavy body on short legs make it rather clumsy. It makes a sound like a baby crying, so it is often known as the "babyfish."

This salamander dwells in and near clear, swift-flowing mountain streams at 200-1,000 meters above sea level. It generally has a permanent home, often a basin-shaped cave near the water. The only thing that forces it to leave home is a flood. In spring it sometimes comes out to sun itself, but throughout the rest of the year it remains in its cave during the daytime. On summer and autumn nights it comes out to catch crabs, fish, frogs or shrimp. In winter it hibernates deep in the cave.

This animal has a very slow metabolism. It does not lose weight even when it does not eat for a long time. It can live for a year in clear water without eating anything. It is still able to move an hour after its internal organs are removed. Large glands on the body secrete a milky poison which protects it from enemies.

June, July and August are the spawning season for this salamander. The female produces more than 300 eggs at one time, linked like a chain in a sticky transparent substance. After spawning the female moves away, leaving the eggs to be protected by the male which curves its body in a semicircle around them. Some wind the egg chains around their bodies. The parents leave the spawning ground only when the young ones have hatched and are able to fend for themselves.

The government has listed it as one of the species to be protected.

The Warring States Period —Feudal Society Begins

CHIAO CHIEN



Breaking down the divisions to abolish the *chingtien* (nine-square land) system in Warring States times, a rubbing from a brick of a later period.

BY the time the Warring States period began (475-221 B.C.) there remained only seven main states — Chi, Chu, Yen, Han, Chao, Wei and Chin — headed by their dukes. The many other smaller ones that had previously existed had been swallowed up over several centuries of wars for domination. Wars between the seven states for land, people and supremacy became fiercer and more constant. They brought great suffering to the people.

Yet this period also saw the beginning of feudal society in China. The resulting liberation of the productive forces from the restrictions of slave production contributed to economic progress, and the rapid changes and the reaction to them made this a seminal period for many systems and ideas which endured throughout feudal society.

Ownership of land by feudal landlords gradually replaced holding of hereditary fiefs from the rulers, as slaveholding aristocrats gradually turned these latter (called "public land") into their own private fields, and added to their holdings by opening large

new tracts for private use. Individual ownership of land was also speeded by the practice of awarding land to generals and other officers who had rendered meritorious service during the wars. Merchants with wealth tried every means to get large amounts of land. These landowners became the new landlord class, renting their fields to people who had little or no land of their own.

As production developed the landlords grew stronger and stronger economically. Demanding that the old land system and privileges of the slaveholding nobles be abolished so that they could establish the political dominance of the landlord class and develop a feudal economy, they promoted reforms in the ducal states. These began in the State of Wei but the most thorough reform was in the State of Chin.

Shang Yang's Reforms

In 359 B.C. Shang Yang (?-338 B.C.), Prime Minister of the State of Chin, was authorized by

Duke Hsiao to institute reforms. In two series of measures he accomplished the following main things:

Abolition of the hereditary *chingtien* (nine-square land) system, legal recognition of private ownership of land and the right to freely buy and sell it.

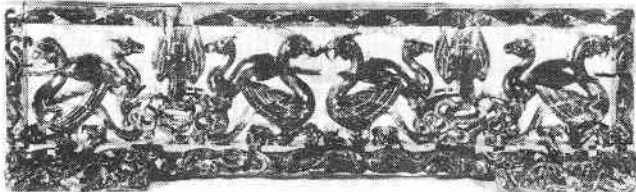
Abolition of hereditary official posts and emoluments and the establishment of a new feudal hierarchy on the basis of military exploits. Those with outstanding military deeds would be rewarded with a rank and position of nobility and more land. Old slaveholding aristocrats who had made no military contribution could be relieved of their positions.

The county system to replace the aristocrats' fiefs as administrative units. The State of Chin was divided into 31 counties under magistrates directly appointed by the monarch.

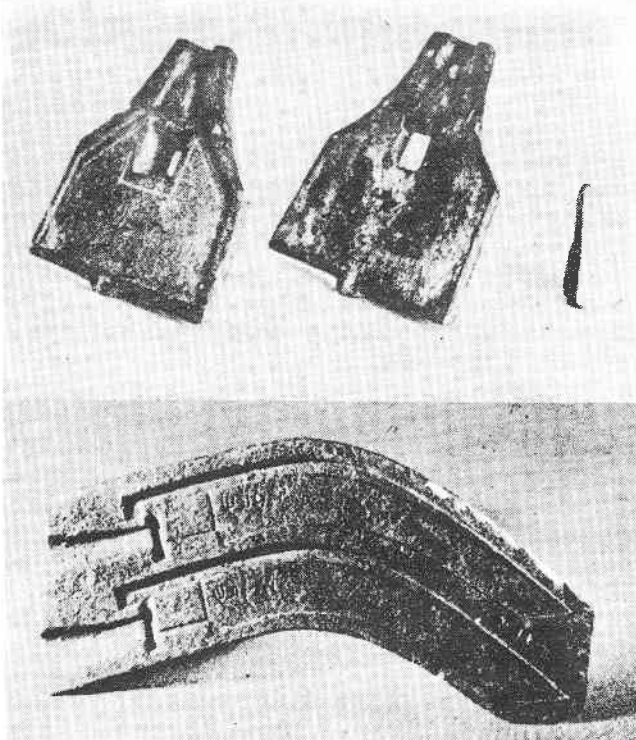
Awards for those who achieved higher output in farming and weaving. They were relieved of doing forced labor in the service of the state. Craftsmen's and merchants' activities were restricted. Abandoning farming to become a merchant was prohibited.

Shang Yang was afraid that the people wouldn't believe in the validity of the new laws so before they

Screen of carved wood and colored lacquer from a Warring States tomb.



Molds for making cast iron hoes and sickles.



Eastern Han dynasty figure of Li Ping, magistrate responsible for building the Tukiang Dam irrigation system, found while reconstructing the system in 1974.

were formally issued he had a 10-meter pole erected at the southern gate of the capital and announced that anybody who could move the pole to the northern gate would be rewarded. People gathered around curious as to what would happen. Shang Yang had to increase the award five times. Finally a man came out from the crowd and carried the pole to the northern gate. He got the sum promised him. In this way Shang Yang made it known to everybody that he meant what he said.

Shang Yang's reforms brought an end to the slave system in the State of Chin and made it easier for the feudal economy to develop. Gradually Chin became the strongest of the seven big ducal states.

Economy Develops

Reforms in the ducal states went on over a century and new feudal regimes were gradually set up in all of them. But the working people, though emancipated from the shackles of slavery, were now fettered by the feudal system. Yet, the greater personal freedom they were able to have under feudalism was a stimulus to increased production. They could use some of their labor time for themselves and keep

a portion of their produce. After Shang Yang's reforms the peasants in the State of Chin were able to keep half their yield. The other half, of course, went to the landlord.

Iron implements and the use of oxen for plowing became more widespread. So did the use of night soil and barnyard manure, ashes and green manure. Already deep plowing and careful field management was highly developed. Great attention was paid to selection of seed and doing a farm task at exactly the most suitable time.

In every state water conservation projects were built which permitted more irrigated fields. Under Li Ping, magistrate in Szechuan, a part of the State of Chin, the Tukiang Dam irrigation system was built to stop the Minkiang River from flooding as it entered the Chengtu plain, and rationally distribute its water. The system of dams, canals and dikes was constructed in a coordinated, scientific way outstanding for its time. Irrigation turned this fertile plain in the western Szechuan basin into a flourishing, densely populated agricultural area.

Another outstanding ancient project was the 150-kilometer canal in the valleys of the Chingshui and Weishui rivers near Hsienyang (near present-day Sian), which was able to irrigate 80,000 hectares of land. It is known as the Cheng Kuo Canal after the man who was its chief builder.

Benefiting from irrigation, output of crops in all states increased markedly. In the mid-Yellow River valley a family of five farming two hectares of land was able to average 1,200 kilograms of grain per hectare.

Iron smelting was the most important branch of a flourishing handicraft industry. With charcoal as fuel and high temperatures attained by use of sheepskin bellows, both iron and steel were produced. Every state had its iron center, and some of the larger had several hundred workers. Most famous were the State of Chu's Wan Works (at present-day Nanyang in Honan province), Chao's Hantan (still known by that name in Hopei province) and Han's Tanghsi (northwest of Hsiping in Honan).

Salt production also thrived. The states of Chi and Yen were famous for salt dried on the seaside flats. In the states of Wei and Chao it was obtained from salt lakes. Some merchants with both iron works and salt fields made large profits and became as rich as the nobility.

Fine and delicate handiwork was produced — beautiful fabrics of silk and flax, and musical instruments and food containers of lacquer which has retained its original color down to the present day.

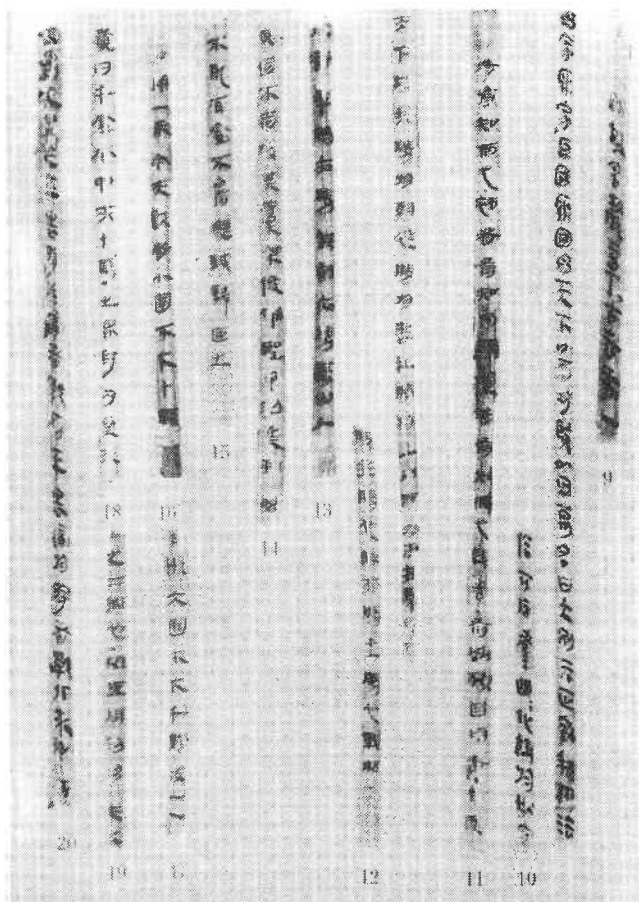
Trade too flourished. In the markets of central China were traded horses from the north, ivory from the south, salt and fish from the east and fur and leather from the west. Capitals of some of the states were important communications centers and became feudal cities with a large population and prosperous commerce. They were also centers of political power

for the landlord class, where government offices, palaces of the aristocrats and shops were concentrated.

Science and Technology

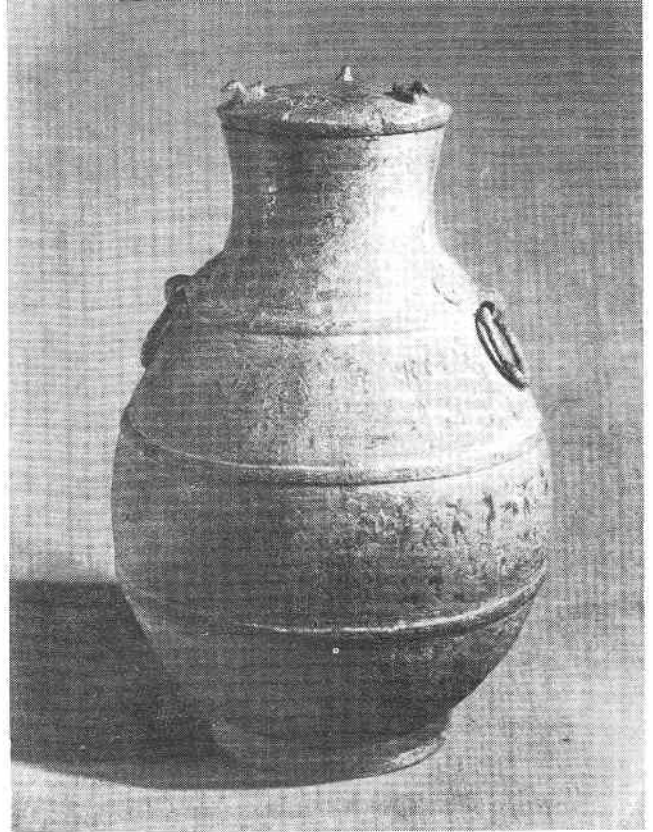
The world's earliest books on astronomy were written in this period, one each by Kan Teh of Chu and Shih Shen of Wei. These were later combined and known as the *Book of Stars* by Kan Teh and Shih Shen. It records 800 stars and names them. Positions of 120 of them were given. The two writers had observed the movements of Jupiter, Mars, Saturn, Venus and Mercury and discovered the laws of their appearance.

As observation of the stars improved, more exact dates were found for the solar terms (spring begins, vernal equinox, summer begins, summer solstice,



Portions of Master Sun's *Art of War* and Sun Pin's *Art of War*, once thought lost, on bamboo slips unearthed from a Western Han dynasty tomb in Shantung province.

etc.). In connection with exact dating of the seasons, more detailed records began to be kept for each locale of when peach trees blossomed, when wild geese flew south and the like. The farming people began to arrange their production with closer regard for the solar terms and recorded weather changes.



A Warring States bronze and its decoration showing battle, hunting, dancing, picking mulberry leaves and banqueting.

By Warring States times medical science already had several branches, among them medicine, surgery, gynecology and pediatrics. Medicinal liquors, broths and ointments of various kinds were used in treatment.

Most famous physician of this period was Pien Chueh, a folk physician in the State of Chi who initiated the method of diagnosis by study of the pulse, an important part of Chinese traditional medicine. He also studied the color of the patient's face and the quality of his voice, and questioned him about how he felt. Pien Chueh lanced boils with a stone knife, gave acupuncture and moxibustion treatment, and used massage and hot compresses. He traveled all over the states, practicing as he went.

During this period city walls, palaces and houses became taller, stronger and more splendid. One of the outstanding architects of the time was Lu Pan in the State of Lu. Born into a family of generations of craftsmen, he gained rich practical experience and made many inventions. He is credited with devising the carpenter's saw, plane, square, and inkbox-and-line for laying lines.

Military Science

With so many wars there was naturally an interest in military science. Two famous military strategists were Sun Wu and his descendant Sun Pin, whose theories have retained their fame throughout the world down to today. Sun Wu in the State of Chi summed up the war experience since the Spring

and Autumn period and studied the laws governing wars. Based on his studies he wrote the 13-chapter *Master Sun's Art of War*. He pointed out that one must pay attention to the size of land area, amount of produce and population of both sides as material conditions that affected victory or defeat in war. Careful investigation must be made before starting to fight. "Know the enemy and know yourself, and you can fight a hundred battles with no danger of defeat," is one of his famous maxims.

Sun Pin was chief of staff to General Tien Chi of the State of Chi. An example of his strategy which is famous in Chinese history is the story about "relieving Chao by besieging Wei."

In 353 B.C. the Duke of Chao called on the State of Chi for help because his capital Hantan was besieged by troops of the State of Wei. Sun Pin suggested that Wei, with its strength concentrated on the attack on Chao, would have insufficient forces guarding its homeland. A direct attack on Wei by Chi would force the Wei troops to return to defend their land, thus ending the siege of Chao. The Duke of Chi accepted Sun Pin's plan and the siege of Chao was raised. Returning home exhausted, the Wei troops met the Chi army waiting for them at Kwei-ling (present-day Changyuan in Honan province) and were defeated.

Sun Pin wrote a treatise entitled *Sun Pin's Art of War* which for centuries was presumed lost. In 1972 bamboo slips on which the treatise was written with Chinese ink were found in a tomb from the

Western Han dynasty (206 B.C.-A.D. 24) in Linyi county, Shantung province.

The Hundred Schools

The political upheaval and social and economic changes as slave society disintegrated and feudal society came into being gave rise to different political groups and schools of thought. Representing different world outlooks, these manifested themselves in the "hundred schools" of thought. They propounded different measures to meet the pressing issues of the time and represented different classes — the working people, the new landlord class and the declining slaveholding aristocracy. Some were for the changes, some against. The most significant among the hundred schools were the Taoists, Confucians, Mohists and Legalists. They generalized their observations on men and things and debated them hotly in face-to-face argument and written polemics.

Lao Tzu (Master Lao), originator of Taoism, was a native of the State of Chu toward the end of the preceding Spring and Autumn period. He worked as a librarian at the Chou dynasty court. Confronted by the drastic social shifts, Lao Tzu felt incapable of doing anything. He thought that men should abandon social institutions and wished that society could go back as it had been in ancient times, a small country with few inhabitants. At the center of his outlook was the idea of *tao* or "the Way" (of nature), an all-embracing principle in which all other principles were reconciled. These ideas, expounded in the book *Tao Teh Ching*, said to be written by him, reflect the sentiments of the dying slaveholding class.

Yet this same book also points out that all things have their opposites. Without life there would be no death; without death, no life. The same relationship is true with "to have" and "not to have," nobleness and meanness, above and below, strong and weak, and fortune and misfortune. Each of the two contradictory aspects transforms itself into its opposite.

Chuang Tzu, a follower of Lao Tzu in the State of Sung, was still more passive in his ideology. He even thought that being useful was worse than being useless, and that to die was better than to live. His ideas, expressed in the collection of his writings *Chuang Tzu*, are typical of the pessimism of the dying slaveholding class.

Mo Ti, the founder of Mohism, was a handicraftsman in the early Warring States period. He preached universal love, pointing out that slaves were human beings too. He condemned the slaveholding nobility for their cruel burying of hundreds or thousands of slaves alive with their dead masters. Mo Ti advocated that the king and his officials should be selected from the ranks of the virtuous, regardless of status or origin, rather than because they were the relatives of officials, as had been the custom. He opposed predatory wars but paid much attention to strategy and tactics of defense.

Personally, Mo Ti and his disciples believed in hard work and the simple life to the point of austerity. They wore clothing of coarse cloth and sandals of straw and ate only simple food. In the course of their labor they invented many tools. The *Mo Ching*, written by later Mohists, is full of scientific information, conclusions drawn from their labor, which have made a contribution to the study of geometry, mechanics and optics.

Meng Ke, known to the world as Mencius, was the leading spokesman of the Confucian school in his time. A native of the State of Tsou in the middle Warring States period, he advocated the idea that "those who labor with their minds govern others; those who labor with their strength are governed. Those who govern others are fed; those who are governed feed others." He developed Confucius' idea of "benevolence" into "benevolent rule." Such a rule, he said, could only be carried out by letting the people own the minimum means of production and have sufficient time to do their own farming. Punishment and taxes should not be excessive. Attention should be given to teaching the people to know more about human relationships.

He said that "the people are the most important, the state next, and the king next." This didn't mean that the people were really more important than the king, but that only by winning support from the people could a king get and keep his position. The class struggles of the Spring and Autumn and Warring States periods and his study of the rise and decline of the Hsia, Shang and Chou dynasties had helped Mencius to realize that the strength of the people could not be underestimated and the importance of winning and using the people's support. Though he formulated this idea for serving the exploiting class, it exerted a positive influence on generations that followed.

Chu Yuan



Hsun Tzu had a materialist aspect to his views. A native of the State of Chao, he was active in the states of Chi and Chin and spent his late years in the State of Chu devoting himself to his writings later collected in a volume under his name. He held that falling stars, solar eclipses, wind and rain, growing plants in spring and ripening crops were natural phenomena and nothing more. All were governed by the laws of nature and man by his efforts could conquer nature to make it serve him.

Han Fei, a pupil of Hsun Tzu, was an important member of the Legalist school. He saw society as a changing thing requiring new laws and customs. A prince of the State of Han, he did not yearn for the ancient times. The present was certainly better, he said, and stressed the importance of setting up a unified feudal state with centralized power firmly in the hands of the monarch.

As a Legalist he stressed rule by law. Laws and decrees should be worked out by the state and enforced throughout the country. He would replace the hereditary slaveholding aristocrats with feudal officials appointed by the monarch. High officials like the prime minister and generals should have to pass an examination before they were promoted.

Han Fei's political thinking served to consolidate the dictatorship of the landlord class. His ideas were later adopted by Chin Shih Huang (259-210 B.C.),

ruler of the powerful State of Chin, who brought all the states under his rule thus unifying China.

The Poet Chu Yuan

Greatest poet of the period was Chu Yuan (c. 340-278 B.C.). A member of the nobility in the State of Chu in the late Warring States period, he hoped to institute reforms to revive the declining state and satirized the bad administration and the corruption and selfishness and disregard for the people on the part of some treacherous officials. He was vilified and attacked by jealous nobles and banished from the capital by Duke Huai of Chu. He lived in exile writing and grieving over the deepening misery of the people. His poems tell of his own political failure and misfortunes, and of his concern for the future of his homeland.

"I sigh deeply and my tears flow, I am sad that the people are suffering," he wrote in *Li Sao*, his most important poem with 375 lines. It is a beautiful autobiography written with great depth of emotion. In it he speaks freely of his lineage, his life, his feelings and his political ideals.

He wrote his poems in the dialect of the State of Chu, using the form of the folk songs and rhymes. His poems later were brought together in a collection known as *Songs of Chu*.

CHINESE COOKERY



Succulent Crisp-Skin Chicken

(Hsiang Su Chi)

THIS is one of the famous dishes of China. It is prepared by a traditional method combining marinating, steaming and deep-frying. Succulent Crisp-skin Duck, prepared by the same recipe, is equally famous.

- a chicken (about 1.5 kilograms or 3 pounds, or a tender broiler)
- 3 tablespoons minced scallions
- 1 tablespoon minced fresh ginger root or powdered ginger
- 1 teaspoon cinnamon
- 4 anise stars (crushed)
- 3 tablespoons rice wine (or, if unavailable, sherry)
- 5 tablespoons soy sauce
- oil for deep-frying

Draw and clean chicken and rub outside and inside with salt. Mix together scallions, ginger, cinnamon, anise, rice wine and soy sauce, and cover chicken inside and out with mixture. Let stand two hours.

place chicken on a plate on the rack inside a large steamer with some water in the bottom. (If you have no steamer you can place the plate on an overturned bowl inside

any large covered pot.) Steam 2½ hours or until tender (only half an hour for a broiler). Generally when the meat can be pierced easily with a chopstick it is tender enough. Remove chicken from the steamer and drain in a dry, airy place.

Now comes the deep-frying stage. Heat oil until it smokes. Deep-fry chicken whole over medium heat for 5 minutes, or until the skin turns golden brown, turning occasionally. Remove from oil and drain. As soon as chicken is cool enough to handle, chop it into 1-inch strips. Arrange back in shape on a platter. Serve four.

As the chicken is eaten, each piece is dipped into a mixture of roasted pepper and salt which be prepared ahead of time as follows:

- 1 tablespoon salt
- 2 teaspoons Chinese red pepper* (or black pepper)

Stir-fry the pepper and salt for about 2 minutes until salt turns light brown. Crush mixture with a rolling pin.

Hua jiao (花椒) in Chinese, a mild red pepper.

Lesson One

A Tourist Group Arrives

(加拿大访华旅游团走下火车。一位
(Jiānádà fǎng Huá lǚyóutuán zǒuxià huǒchē. Yīwèi
(Canada visit China tourist group gets off train. A

中国接待人员走上前去。)
Zhōngguó jiēdài rényuán zǒushàng qián qù.)
Chinese reception personnel walks forward.)

王: 您好!

Wáng: Nín hǎo!

Wang: You well?

史密斯: (握手) 您好!

Shímìsī: (Wò shǒu) Nín hǎo!

Smith: (Shake hands) You well?

王: 您是从加拿大来吗?

Wáng: Nín shì cóng Jiānádà lái ma?

Wang: You are from Canada come?

史密斯: 是的。

Shímìsī: Shì de.

Smith: Am.

王: 您是约翰·史密斯先生吧?

Wáng: Nín shì Yuēhàn Shímìsī xiānsheng ba?

Wang: You are John Smith Mister?

史密斯: 是的, 我是约翰·史密斯。

Shímìsī: Shì de, wǒ shì Yuēhàn Shímìsī.

Smith: Am, I am John Smith.

王: 我是中国国际旅行社的

Wáng: Wǒ shì Zhōngguó Guójì Lǚxíngshè de

Wang: I am China International Travel Service's

工作人员, 特地到广州

gōngzuò rényuán, tèdì dào Guǎngzhōu
working personnel, specially to Kwangchow

来迎接你们的。

lái yíngjiē nǐmen de.

come (to) welcome you.

史密斯: 谢谢。请允许我介绍一下

Shímìsī: Xièxiè. Qǐng yǔnxǔ wǒ jièshào yíxià

Smith: Thanks. Please allow me(to)introduce once

我们团的成员。我们十四个

wǒmen tuán de chéngyuán. Wǒmen shí sì ge

our group's members. We(are) fourteen

人, 我是领队。

rén, wǒ shì língduì.

people, I am leader.

王: 你们好! (一一握手)

Wáng: Nǐmen hǎo! (yī yī wò shǒu)

Wang: You well? (one by one shake hands)

欢迎你们到中国来旅行。

Huānyíng nǐmen dào Zhōngguó lái lǚxíng.

Welcome you to China come (to) travel.

史密斯: 我们有 机会 到 中国 来 感到

Shímìsī: Wǒmen yǒu jīhuì dào Zhōngguó lái gǎndào

Smith: We have opportunity to China come feel

很高兴。

hěn gāoxìng.

very happy.

王: 人都齐了吗?

Wáng: Rén dōu qí le ma?

Wang: People all complete?

史密斯: 都齐了。

Shímìsī: Dōu qí le.

Smith: All complete.

王: 车站里有休息室, 可以到

Wáng: Chēzhànli yǒu xiūxi shì, kěyǐ dào

Wang: Station in have lounge, (you) can to

那里去休息等行李。

nǎlǐ qù xiūxi děng xíngli.

there go (to) rest (and) wait (for) baggage.

史密斯: 好。

Shímìsī: Hǎo.

Smith: Fine.

王: 请把行李托运单给我。

Wáng: Qǐng bǎ xíngli tuōyùndān gěi wǒ.

Wang: Please baggage check give me.

史密斯: 这是行李托运单, 一共十件

Shímìsī: Zhè shì xíngli tuōyùndān, yígòng shí jiàn

Smith: This is baggage check, altogether ten pieces

行李。

xíngli.

baggage.

(大家 走向 休息室)

(Dàjiā zǒuxiàng xiūxi shì)

(Everybody walks toward lounge)

王: 大家的身体怎么样?

Wáng: Dàjiā de shēntǐ zěnmeyàng?

Wang: Everybody's health how?

史密斯: 都很好。

Shimisi: Dōu hěn hǎo.

Smith: All very fine.

王: (走到 休息室) 请 进!

Wáng: (Zǒudào xiūxiishi) Qǐng jìn!

Wang: (Arriving at lounge) Please go in.

请 坐!

Qǐng zuò!

Please be seated.

史密斯: 谢谢。

Shimisi: Xièxie.

Smith: Thanks.

王: 请 吸烟! 喝 杯 茶。

Wáng: Qǐng xī yān! Hē bēi chá.

Wang: Please smoke. Drink (a) cup (of) tea.

史密斯: 谢谢。到 哪里 去 取 行李?

Shimisi: Xièxie. Dào nǎli qù qǔ xíngli?

Smith: Thanks. To where go (to) get baggage?

王: 你们 不用 管 了。一会儿

Wáng: Nimen bú yòng guǎn le. Yíhuìr

Wang: You not need (to) attend (to) it. (In) a while

有人 替 你们 取了 放 在

yǒu rén tì nimen qǔle fàng zài

have person for you get (and) put at

车 上 带 到 宾馆。

chē shàng dài dào bīnguǎn.

bus on take to hotel.

史密斯: 好! 很 感谢。这 里 离 宾馆

Shimisi: Hǎo! Hěn gǎnxiè. Zhèli lí bīnguǎn

Smith: Fine! Very thank you. Here from hotel

远 吗?

yuǎn ma?

(is) far?

王: 不 太 远, 坐 汽车 几 分钟

Wáng: Bú tài yuǎn, zuò qìchē jǐ fēnzhōng

Wang: Not too far, ride car few minutes

就 能 到。

jiù néng dào.

can arrive.

Translation

(A Canadian China tour group gets off the train. A Chinese guide walks over.)

Wang: How do you do?

Smith: (Shaking hands) How do you do?

Wang: Are you from Canada?

Smith: Yes.

Wang: Are you Mr. John Smith?

Smith: Yes. I am John Smith.

Wang: I am from the China International Travel Service. I've come specially to Kwangchow to meet you.

Smith: Thank you. I would like to introduce the members of our group. We have 14 members and I am the leader.

Wang: How do you do? (Shaking hands one by one) Welcome to China.

Smith: We are very happy to have the opportunity to come to China.

Wang: Is everybody here?

Smith: All here.

Wang: There's a lounge in the station. You can go there for a rest until your checked baggage is unloaded.

Smith: Fine.

Wang: Please give me your baggage check.

Smith: Here is the check, ten pieces altogether. (Everybody walks toward the lounge)

Wang: Are you all well?

Smith: We're all well.

Wang: (Arriving at the lounge) Please go in and sit down

Smith: Thank you.

Wang: Have a smoke. Would you like a cup of tea?

Smith: Thanks. Where shall we go to get the baggage?

Wang: You needn't bother. After a while someone will get them for you and put them on your bus to the hotel.

Smith: Fine! Thank you very much. Is it far to the hotel?

Wang: Not very far. It takes only a few minutes by car to get there.

Notes

1. Word order: making a statement.

The subject-verb-object word order in Chinese sentences is the same as in English. For example, **Tā shuā yá** 她刷牙 (She brushes teeth) and **Tā xǐhuan yòu'éryuán** 她喜欢幼儿园 (She likes the kindergarten).

2. Asking a question with ma 吗.

Placing this character at the end of a declarative sentence turns it into a question. The word order remains the same. For example, **Nín shì cóng Jiānádà lái ma?** 您是从加拿大来吗? (Are you from Canada?) **Nimen yǒu tuōyùn de xíngli ma?** 你们有托运的行李吗? (Do you have any checked baggage?)

3. Numbers 1 to 10.

一 二 三 四 五 六 七 八 九 十
yī èr sān sì wǔ liù qī bā jiǔ shí
one two three four five six seven eight nine ten

Guide to Pronunciation

A key to the Chinese Phonetic Alphabet (*Hanyu Pinyin*) will be carried in the February issue of *China Reconstructs*.



Giant Panda (traditional-style painting)

Wu Tso-jeu



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