

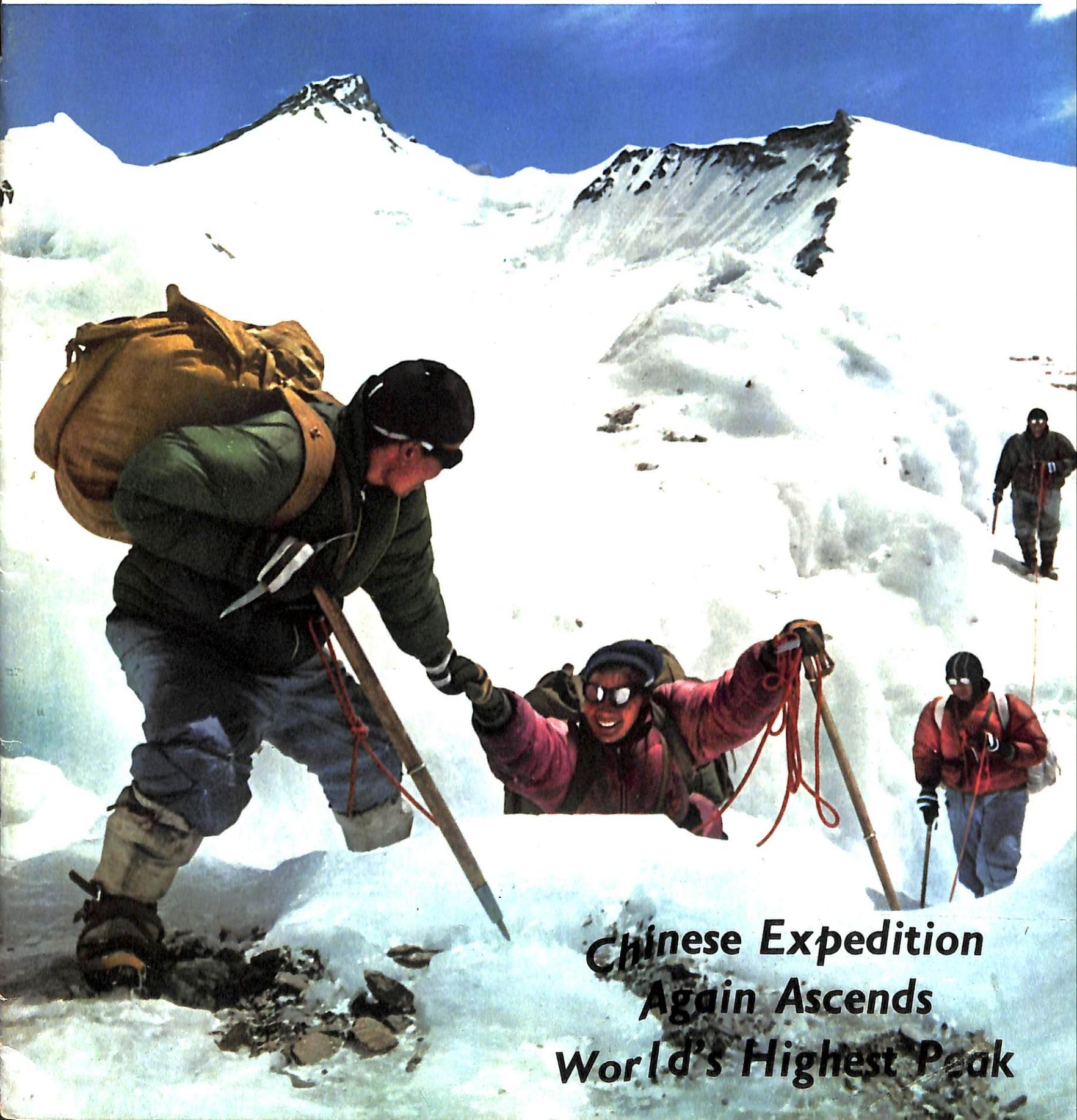
China

A People's Army

Reconstructs

VOL. XXIV NO. 9

SEPTEMBER 1975



**Chinese Expedition
Again Ascends
World's Highest Peak**



China Reconstructing

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Front: Chinese mountaineers approach the world's highest peak — Qomolangma Feng (Mount Jolmo Lungma) — a second time. (See story on p. 26)

Back: Ice pinnacles in the Qomolangma region.

Inside front: Divisional commander works as an ordinary soldier.

Inside back: Building roads in tough mountains in Shansi province.

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Leadership Made Up of the Middle-aged and Young

WE'RE much more militant since our group has consisted of people of all ages — old, middle-aged and young," says Yang Yao-hsien, secretary of the Communist Party committee of Yungnien county, Hopei province. "Moreover, it's a fine way to train new leaders."

The Yungnien county Party committee was one of the first in the country to be organized along such lines in 1970. The idea came from the masses during the proletarian cultural revolution. The Party Central Committee and Chairman

Mao thought it a good one. Now the Communist Party Constitution adopted in 1973 and the National Constitution adopted in 1975 both stipulate that leading organs at all levels must contain people of all three age-groups. During the past few years leading bodies in every field of work from the top levels down to the grassroots have been augmented or strengthened in line with this principle.

Of the 13 members of the standing committee of the Yungnien county Party committee, four are veteran revolutionaries, six are

mature cadres who have worked many years in the former county Party committee or in positions of leadership in the communes. Three are young people who were formerly secretaries of Party branches in commune brigades.

At 53, Yang is the oldest member, and in his position as secretary has prime responsibility for Party leadership over the county with a population of 500,000. A hired laborer before the liberation, he was very militant in the land reform. Joining the Party at that time, he has given good leadership in grassroots Party posts as well as the district and county Party committees.

Chi Ping talks with the members of the Shihpeikou brigade during a work break.



Each member of the standing committee is in charge of overseeing one aspect of work — industry, agriculture on the county's 60,000 hectares of farmland, commerce, culture and education, or military affairs. The standing committee discusses and decides on all of the county's major questions at its meetings. The veterans with long experience in work and struggle are the best exponents of the Party's policies; those of middle age can be counted on for a down-to-earth approach and careful attention to detail; the young people are quick-minded and think and act boldly for the revolution. Each of the three components complements the other two. With the

Old,

HAN TAN-WEN

more experienced people helping the younger ones and the younger members stimulating the others, each age-group is able to give full play to its strong points.

Youth's Role

To illustrate the role of the young people Yang Yao-hsien tells the story of Chi Ping, a young woman of 20 and a new member of the standing committee. "The most important and biggest of our committee's jobs," he points out, "is to educate and lead the peasants in constantly criticizing capitalist tendencies, in struggling to overcome the force of old habit, and in keeping to the socialist road. The young people are a fresh and strong force for this task."

After graduation from middle school in her home village Chi Ping worked as a teacher and then became secretary of her brigade's Party branch. She did her work well and was elected to the county committee.

Soon afterward she learned that the Shenchuang brigade had long been lagging behind in production. It was known among the leaders as a "big, old, tough" problem. She volunteered to go there and to try and help get to the bottom of it.

The brigade's several hundred families all have the surname Shen, and they were very much held together by the clan idea. "All of us in the Shenchuang brigade have the same surname," they said. "We live in the same village and walk the same roads. We're one big family." They seemed to think that, since it was many years after liberation and the landlords and rich peasants had long been overthrown, there was no more class struggle and they could really enjoy such a family relationship.

Chi Ping went to live in the brigade and worked in the fields

with the members. In time she discovered that a rich peasant who had been overthrown had been making use of these deeply-rooted clan ideas to gather the people around him so that he could influence them. For instance, one of his sayings was, "If you want to make quick money, the only way is to go in for trading." Under his influence some people neglected work in the fields and put a lot of time into making and selling sideline products. With the work force greatly reduced, collective production suffered.

Chi Ping asked several old peasants who had had the hardest life in the old society to recall and tell how the landlords and rich peasants in this village had exploited the poor people before liberation. She also got the brigade members to review the village's experience after the liberation. Led by the Communist Party, they had advanced from mutual-aid teams to farm cooperatives and then to the people's commune. At each stage the class enemies had used all kinds of covert methods to make trouble and try to undermine the collective economy.

The brigade members came to see that even in their small village the struggle between whether to take the socialist road or the capitalist road had really never stopped. The rich peasant element was actually trying to disrupt the socialist collective economy by urging quick money through trading. If he succeeded it would lead to impoverishment and suffering for most of the brigade members as in the old society. "Whether we are truly of one family is decided by what class we stand with and what line we follow," the brigade members said. "Not everyone named Shen may take the same road or be of the same family."

Chi Ping organized a mass meeting to denounce the rich peasant element and the capitalist tendency he was spreading. This helped educate the people and strengthened their resolution to keep to the socialist road.

Other young members of the county Party committee share Chi Ping's characteristics. Coming straight from the grassroots, they



Yang Yao-hsien (front) cuts wheat with the peasants in the brigade where he often goes to work.

have the most direct contact with both the class struggle and production in the localities. They are politically sensitive and bold in action. As soon as they discover class enemies making trouble they mobilize the people to struggle against them. As soon as they detect the emergence of capitalist tendencies they organize the people to criticize them. With such young people being active at every level the county Party committee does a more dynamic job in grasping issues of class struggle, hitting at class enemies and criticizing capitalist tendencies that crop up.

Veterans Help Newcomers

Being placed in the frontline of the class struggle is not enough to train the young people who will carry on the revolution, they must also gain experience in solving problems according to the Party's policy. In the Yungnien county

Party committee there is opportunity for both.

Wo Shou-chin became secretary of her brigade's Party branch when she was 21. After she was chosen for the county Party committee, to give her experience, she was sent to a commune to check over and help rectify the work of its leading group. The leader of this commune had picked up some bourgeois ways. He lived in style, demanded special privileges and seldom asked for other people's opinions when making decisions. The masses didn't like it and it was affecting the work of the entire commune.

Wo Shou-chin arrived at the commune eager to bring about a quick change. However, she did not do much to acquaint herself with the situation and made little progress. Old secretary Yang Yao-hsien reminded her of this and studied Chairman Mao's teachings on the mass line with her. He showed her how to go among the masses. Soon they spoke out about what they really thought of the situation and she had the whole story of the errant commune leader.

Wo Shou-chin was angry. Here was a person from a poor peasant family who had later taken on a bourgeois way of life and style of work. It was a betrayal of his origin and she felt he should be punished severely. Yang Yao-hsien reminded her that Chairman Mao has always taught that the correct and best attitude to take toward a comrade who has made a mistake is to "cure the sickness to save the patient" and urge him to "learn from past mistakes to avoid future ones". The main thing was to educate him: it was important to show him his mistakes, analyze and criticize them, and when he had realized his mistakes and wished to mend his ways, to unite with him.

According to the Party's policy, Wo Shou-chin was strict in criticism but lenient in the final handling of the case. With this help, the commune leader saw where he had gone wrong and tried earnestly to change. The story of his case was also an education for other cadres in the commune.

With aid from the veteran cadres, Wo Shou-chin's own methods of work improved and her understanding of the Party's policy deepened.

Yang Yao-hsien constantly stresses that the young people must study revolutionary theory. "Our Party's policies are based on Marxist-Leninist principles. We won't be able to understand and carry out the policies correctly unless we study Marxist-Leninist theory," he says. Although he did not have much schooling, he spends two hours every morning or evening in theoretical study. Over the past few years he has read many works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao, taking detailed notes. Under his influence everyone in the county Party committee is studying earnestly.

Yen Hsin-chao, a young member, was quite conscientious in his study when he was a brigade Party branch secretary, but after he was appointed a deputy secretary of the county Party committee he felt his duties were very heavy. They took most of his time, leaving little for study. Yang Yao-hsien noticed this and began coming to his room in the evening to study with him. Yang recalled for Yen that when he himself was a deputy secretary in charge of culture and education before the cultural revolution, he had not studied Marxism seriously and had been unable to distinguish between Marxism and revisionism. He had actually carried out Liu Shao-chi's revisionist line in education. The students had become divorced from proletarian politics, labor and the masses. Even today it pained him to think that he had been actually bringing up young people who were "aristocrats in spirit".

Yen Hsin-chao began to understand better the importance of study and set himself a strict program. In addition, he and the members of the propaganda department, which he leads, recently spent some time studying with the commune members in the brigades. The program of study consisted of 33 quotations from Marx, Engels and Lenin on the dictatorship of the proletariat. Then Yen and his

co-workers wrote out a set of explanatory notes for the quotations in simple, easy-to-understand language. These later served as a basis for a series of talks over the county broadcasting system. Secretary Yang gave his full support and himself delivered the first talk.

Young Stimulate Old

Debates over production problems frequently crop up in the meetings of the standing committee. One was about the rate of increase for grain production. Since Yungnien county achieved a yield of three tons of grain per hectare in 1970 its production had been going up at between four and five percent per year. The younger leaders felt this was not enough, but several older comrades, basing themselves on past experience, insisted that 4.5 percent was about the right rate for Yungnien in the long run. The county's production had already tripled that of the early days after liberation, they said, and as the base figure of actual output got bigger, naturally it would be harder to maintain a large rate of increase.

The young members argued that Yungnien had good natural conditions and great potential. If the correct line were followed and the masses boldly mobilized it could make still bigger increases.

The older comrades listed the difficulties: the good land in the central part of the county was producing about as much as it could; the hilly western part was too rugged to do much with; and improvement of the alkaline and saline soil in the eastern part needed time.

The young cadres countered that objective conditions were not the decisive factor and proved it with examples from the county itself. One was Yen Hsin-chao's home brigade in the central area. In 1969 it got 4.8 tons per hectare; in 1971, 6 tons; in 1972, 7.5 tons; in 1973, 8.5 tons; and in 1974, 9.8 tons. This proved that high-yield areas can get still more.

Another young member cited the example of the hilly Peiliangkang brigade. With poor natural conditions it had been getting low



Members of three ages in the standing committee of the Yung-nien county Party committee exchange views on theoretical study: secretary Yang Yao-hsien (left), Tsui Shou-shen (center) and Chi Ping.

yields of grain and cotton. In 1970 the brigade had reorganized its forces, strengthened its leading body and criticized capitalist tendencies. That year it got 1.5 tons per hectare of grain. In 1974 its yield topped 3.7 tons.

Liu Kuan-chu, a middle-aged cadre, agreed with the young people. He had spent a lot of time at work in the sandy and alkaline areas and learned much about the place. The Huhsi brigade there, he said, used to get only 0.3 ton of grain per hectare from its alkaline land. After the cultural revolution began its members started digging ditches and draining the alkali out of the soil. Now they had transformed all 133 hectares of their land into high-yielding fields. In 1973 they got 3.7 tons per hectare and in 1974, 4.5 tons.

After many debates and a lot of first-hand investigation, finally all members of the standing committee agreed that it was possible to increase production at more than 4.5 percent per year. The key to the question, they decided, was what line to follow: as long as they followed Chairman Mao's revolutionary line of trusting and relying on the masses, respecting their initiative, and working hard and self-reliantly, the revolution would go forward and production would go up, not just in one brigade but in a whole commune and in the entire county.

They realized that what had kept them from striving for greater in-

creases was the idea that, "We don't make very big strides, but we make them every year; we don't make a big contribution but we do something every year." In essence this was conservative thinking stemming from an attitude of self-satisfaction.

This conclusion shook the older comrades but once they realized what was wrong they set about correcting it. The Party committee informed the whole county of the problem existing in the leading body and called on the masses for criticism and suggestions. This developed into a movement to criticize conservative thinking and mobilize the people to raise production.

That winter the county was divided into four "battle zones" each with its own task — to transform the hills, improve alkaline soil, convert sandy wastes and deep-plow good fields. Every member of the standing committee went to the "frontlines" and joined the 50,000 commune members in the work. In 1974 Yungnien's grain output increased 22 percent over 1973 — a numerical yield of 4.5 tons per hectare.

Criticism and Self-criticism

Members of the committee also give each other much ideological help. For a while Yang Yao-hsien got buried in routine work and let some important matters slide. Tsui Shou-shen, a man of middle age who heads the Party's organiza-

tional department, was worried and spent several evenings talking with him. "If you go on like this," he pointed out, "you'll make the same mistake you made before." Grateful for the reminder, Yang reorganized his work.

As part of one movement to rectify the style of work, some people put up a big-character poster criticizing a young member of the county Party committee. He was much chagrined because he felt he had worked very hard. Yang Yao-hsien and deputy secretary Hou Yung-sheng, another veteran cadre, had several talks with him and helped him see that the masses were criticizing him because they wanted him to improve, and that he should look squarely at his shortcomings as well as at his strong points. When he understood this he quickly improved his work.

Members of the standing committee frequently go to different production teams in the communes to join in collective work. This is one of the ways they keep close ties with the masses and learn ways to make their work better.

As secretary of the county Party committee Yang Yao-hsien has to attend many meetings and is busy all the time. But he always finds time for such work. Even when the place is four kilometers from the county Party committee office, as it sometimes is, he walks in all weather and does not ask for transport. He spends about six months of the year in the communes and brigades taking part in collective work and making investigation. Each member of the standing committee has a place, usually one of the poorest areas where life is the hardest and production lowest, where he or she works with the peasants.

After Chi Ping became a member of the county Party committee she, too, was assigned a place. Early on the morning of the day after she arrived she was seen with a basket slung over her shoulder collecting manure on her way to the field. She worked hard with the commune members. "With such young cadres to carry on the Party's traditions, we'll feel safe," the peasants said.



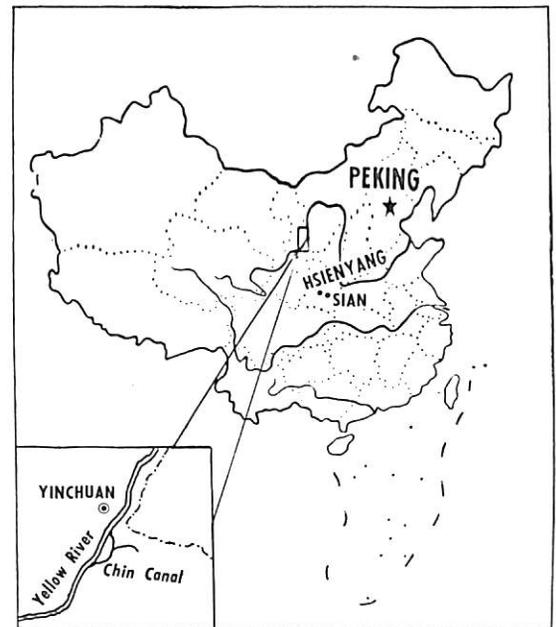
ACROSS THE LAND

Along an Ancient Canal

The Chin Canal today.



One of the many new bridges and sluice gates built in recent years.



Wheat irrigated from the canal.



Tractor drivers of Hui nationality. Mechanization is increasing. Every one of the communes and even some of their brigades now have tractor stations.

Apples grown with irrigation in an experimental horticultural farm on the edge of the Maowusu desert.

THE Chin Canal, built in 214 B.C. during the reign of Chin Shih Huang, is one of China's most ancient irrigation works. The 75-kilometer canal brings water from the Yellow River to irrigate land on its east bank in what is now the Ningsia Hui Autonomous Region. The beginning of artificial irrigation on the Ningsia Plain, it is a milestone in the Chinese laboring people's conquest of nature.

Falling in disrepair over the years, by the time of liberation the canal had silted up and many swamps had formed along its banks, reducing the amount of land under cultivation.

Today the canal has been repaired and is carefully looked after by the Hui and Han people who live along its banks. Its bends straightened and with new dikes, sluice gates and branches, the canal and its irrigation system have been vastly improved. The swamps have become fertile fields. The amount of land irrigated is twice that in 1949 and grain output 4.5 times that of the early days after liberation. Over half of the communes in the area have topped 6 tons per hectare and some communes and brigades have reached 7.5 tons.

Wheat, threshed and dried, ready for the granaries.



Chin Shih Huang and the Struggle Between the Confucians and the Legalists

CHUNG CHEH

This is the fourth in a series of articles on the struggle between the Confucian and Legalist schools in Chinese history. The first three appeared in the March, May and July issues.

— Editor

IN 221 B.C. China was unified for the first time under Chin Shih Huang (259-210 B.C.), first emperor of the Chin dynasty. Ten years of war had hit hard at the forces which wanted the slave system restored and ended the continual warfare among the ducal states. The establishment of the Chin dynasty, an autocratic feudal empire with centralized power, marked the decisive victory of the rising landlord class over the declining slaveowning class in a struggle that had been going on all through the Spring and Autumn and Warring States periods (770-476 and 475-221 B.C.). It was a step matching the trend of history and the demands of the people.

The founding of the Chin dynasty (221-207 B.C.) also marked the victory of the Legalist line over the Confucian line. The Legalists represented the landlord class and stood for progress, reform and unification. The Confucians represented the slaveowner class and stood for restoration, retrogression and separate states.

The Legalist Line

However, feudal society under the Chin dynasty was rent by complicated and sharp contradictions and struggles. In order to consolidate its political power and develop the feudal system, the landlord class intensified its exploitation and oppression of the peasants. The contradiction be-

tween the peasantry and the landlord class was therefore the principal contradiction in society. There was also another conflict: between the landlord class and the overthrown slaveowning class. In the economic, political, ideological fields there were still remnants of the slave system. The overthrown slaveowning aristocrats would not accept defeat and in the six overthrown ducal states (Han, Chao, Yen, Chu, Wei and Chi) they watched for opportunities to stage a comeback. In trying to restore the slave system, these reactionaries continued to use the doctrines of Confucius as their ideological weapon. Faced with the grave possibility of restoration, the landlord class continued to carry out the Legalist line, making feudal reforms in every field of society.

To consolidate the feudal system, Chin Shih Huang adopted reforms and measures to strengthen centralized power, consolidate unification and weed out the remnants of the slave system. The result was a large degree of political, economic and cultural development.

Centralized Power

The first thing Chin Shih Huang did was to abolish the system of hereditary official posts and emoluments, the granting of land and the creation of hereditary titles, main props of the slave society. He set up a central administrative organ to help the emperor handle important military and state affairs. All major officials were appointed or removed by the emperor and no post was hereditary.

He instituted a unified structure for local administration — the prefecture and county system. The country was divided into 36 prefectures, later 40. Each consisted of several counties. Both pre-

Standardization of currency by the Chin dynasty: Currencies of various ducal states before standardization (upper). Chin currency after standardization (lower).



fectures and counties were under the direct control of the central government. All major local officials were appointed or removed by the emperor.

Next he legalized the feudal system of private land ownership. In 216 B.C., Chin Shih Huang decreed that all landlords and peasants had to report the size of their holdings and pay taxes accordingly. This was the first time since the Spring and Autumn and the Warring States periods that the system of private land ownership was legalized by a government decree. The decree abolished the *ching tien* land system* of slave society and opened the way for the development of the feudal economy.

Measures for Unification

Chin Shih Huang abolished the laws of the six overthrown ducal states and promulgated unified laws for the whole country based on the laws of the old State of Chin. He unified important policies and measures.

He discarded the currencies of the six ducal states and adopted a standard currency system based on the Chin currency. Weights and measures were also unified on the basis of those standardized by Shang Yang (? — 338 B.C.), the great reformer of the old State of Chin. The new weights and measures used the decimal system, which greatly facilitated calculation.

The existence of independent ducal regimes over several centuries had led to different forms of written Chinese. Chin Shih Huang appointed Li Ssu (?-208 B.C.), a Legalist and then *ting wei* (the highest judicial magistrate), and others to standardize and simplify Chinese characters on the basis of *hsiao chuan* (lesser seal style, also called *chin chuan*), the script used in the State of Chin. Later *li shu***.

* In Chinese slave society every piece of land conferred to the slaveowning aristocrats was divided into nine squares resembling the Chinese character 井 (*ching*) to facilitate calculation of the size of fiefs, the amount of taxes to be paid and the supervision of slave labor. This was called the *ching tien* (*tien* meaning field) system.

** The Chinese script used today evolved primarily from *li shu*.



Standard weight used in the Chin dynasty.

the plain square script popular among the people and even simpler and easier to write than *hsiao chuan*, was brought into daily use.

The standardization of written Chinese had a direct impact on consolidating the unification of the feudal state. It benefitted the spread and development of culture, especially the preservation and popularization of ancient books. This unification of the written language has continued up to the present day.

Chin Shih Huang also standardized the gauge of cart wheels, which had been of different sizes in the six former ducal states, to 1.38 meters. He built roads and canals. These measures made communications and transport easier and promoted social and economic growth.

Agriculture and the Great Wall

Chin Shih Huang built the 150-kilometer Chengkuo Canal in the Kuanchung plain (today's Shensi). Irrigating over 260,000 hectares, it turned this area into a fertile farm region. He pushed the Legalist policy of stressing farming and restricting commerce. Between 219 and 211 B.C. he moved more than a hundred thousand people into areas of low population density and encouraged them to reclaim wasteland by exempting them from forced labor and military service, and giving them titles. Big slaveowning merchants

who had been hoarding and cornering grain were punished and ordinary merchants were restrained through increased taxes. These measures promoted the growth of the feudal economy.

The slaveowning aristocrats of the Hsiung Nu people, who inhabited the area to the north, constantly threatened the central plains. Under the Legalist general Meng Tien (?-210 B.C.), appointed by Chin Shih Huang, 300,000 soldiers and civilians connected and rebuilt the old walls put up by the states of Chin, Chao, Yen. This became the world-famous Great Wall. It was important in protecting the more progressive feudal economy and culture of the central plains.

Hitting the Restoration Forces

All the important reforms by Chin Shih Huang were made amid fierce political and ideological struggles.

Though the founding of the Chin dynasty smashed the political and economic power of the slaveowning aristocrats, they still had considerable influence in the ideological field because many Confucian scholars held positions in political and cultural departments. The majority of the seventy court academicians were Confucian scholars, among them Wang Wan, the prime minister. They hated the new system and attacked it both openly and covertly, working for a return to the old ways.

Right after unification, Wang Wan provoked a debate on which way the Chin dynasty should go. "The ducal states are only newly conquered," he said. "Some are quite far from the central government. We won't be able to control them unless we institute rule by princes there." He proposed the restoration of the fief system and asked Chin Shih Huang to confer the former states as fiefs on his sons who would rule with the title of prince.

Li Ssu, the highest judicial magistrate, firmly opposed this return to the old system. The fief system, he pointed out, would again lead to the division and chaotic warfare of the Spring and Autumn and the Warring States periods. Only the new prefecture and county system could eradicate local independent regimes. The feudal empire could be consolidated in the long run only when the remnants of the slave system could no longer find political shelter.

Chin Shih Huang adopted Li Ssu's proposal and instituted the prefecture and county system throughout the country. He also appointed Li Ssu prime minister.

The restoration forces, however, continued to attack the prefecture and county system. In 213 B.C., at a court banquet, the Confucian scholar Chunyu Yueh, a royal academician, rose and accused the emperor of "not following the ancient way" and predicted that the new system would be short-lived. He argued for the fief system as in the days of the kings of the Yin and Chou dynasties.

Prime Minister Li Ssu sharply refuted him. Times had changed, he pointed out, and so should the method of rule. The Confucian scholars did nothing to learn new things but only praised the old. They condemned the new politics in order to confuse the people's minds. This had to be stopped.

Radical Steps

Chin Shih Huang and Li Ssu saw that all restoration forces and other reactionaries used Confucian doctrines as their ideological weapon, praising the past to oppose the present. If this were permitted to continue, the new dynasty would be in danger. Li Ssu proposed the radical step of burning Confucian books. In 213 B.C., Chin Shih Huang endorsed the proposal and ordered the confiscation and destruction of all history books (except the *History of Chin*) and all privately-owned Confucian classics, so that "no one in the country can use the past to attack the present". Books on medicine and farming and some others were preserved.

The burning of books consolidated the Chin dynasty in the ideological sphere. But the struggle did not end here. The next year Confucian scholars, represented by Lu and Hou, came out again to attack the feudal system with centralized power and

the dictatorship of the landlord class over the slaveowner forces attempting restoration. They accused Chin Shih Huang of being "obstinate and self-willed", "greedy for power" and "using punishment and killing to demonstrate his power". They fanned discontent everywhere in the hope of creating chaos. This forced the emperor to adopt further suppressive measures against the reactionary Confucian scholars. He arrested 460 who had committed the most serious crimes in "attacking the present with the past" and had them buried alive.

These two measures smashed the attack of the restoration forces, greatly strengthened the dictatorship of the landlord class in the ideological and cultural fields, and made the new feudal system with centralized power more stable.

Class-nature Limitations

Thus, Chin Shih Huang upheld the Legalist school and opposed the Confucian school, stressed the present over the past, and stood

Standardization of the Character Ma (Horse)

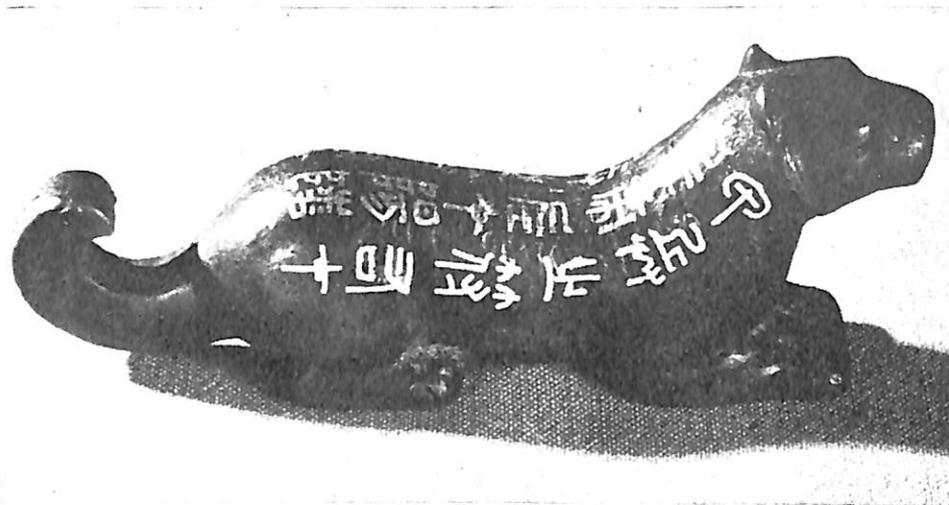
STATES	CHIN	CHI	CHU	HAN, CHAO, WEI	YEN
Before standardization (in Warring States period)					

After standardization, in hsiao chuan (lesser seal style)



Evolution of the Character Ming (Brightness) from the Chin Chuan to Li Shu (scribe script) and Kai Shu (model script)

CHIN CHUAN	LI SHU	KAI SHU



Bronze tiger tally of the Chin dynasty, cast in two pieces with inscription on back. The right half was kept by the emperor, the left half issued to the local official or army commander. No army could be dispatched without the tally being matched by the emperor's emissary. This shows the centralized power of the emperor.

firmly for progress and change. This made him an outstanding statesman of the rising landlord class when the feudal society was on the ascendant. His reforms in every field and his suppression of the restoration forces were in keeping with history's progress from the slave to the feudal system. They reflected the vigor and militancy of the new landlord class after its seizure of power. In this sense Chin Shih Huang made important contributions to the development of Chinese feudal society.

He was, however, inevitably limited by the nature of his class and the time in which he lived. The rising landlord class was, after all, an exploiting class and Chin Shih Huang was, after all, a political representative of this class. As a feudal emperor he was an exploiter and oppressor of the working people. He conscripted enormous labor forces to build not only public works but lavish palaces and a huge mausoleum for himself. This sharpened the contradictions between the peasants and the new landlord class.

Also, the replacement of the slave system by the feudal system was only the replacement of one exploiting system by another. As a representative of an exploiting system, Chin Shih Huang could not and would not sweep away all vestiges of the preceding system. On the contrary, he was more

likely to accept some of them as a kind of supplement and support for the new system. As a result he underestimated the intensity of the struggle between restoration and counter-restoration.

After he unified the six ducal states, he forced 120,000 families of the former slaveowning aristocrats and merchant and handicraft slaveowners to move to Hsienyang (in the central part of today's Shensi province), capital of the Chin dynasty, and to some remote places to prevent attempts at restoration. But he did not put them under strict surveillance and these people were able to revive slavery with what money they still had and once again gather great wealth and become powerful.

Because Chin Shih Huang's suppression of the restoration forces was not thorough, quite a number of conspirators of the slaveowning class continued subversive activities.

Fall of the Chin Dynasty

In 210 B.C. Chin Shih Huang died while on an inspection tour of the Yellow and Yangtze river valleys. Immediately the conspirators at court and former slaveowning aristocrats in other places raised their heads. Their arch representative Chao Kao (?-207 B.C.), a eunuch and descendant of the aristocracy of the State of Chao, launched a long-premedi-

tated coup and killed Fu Su, Chin Shih Huang's eldest son. Hu Hai, a younger son, was placed on the throne but it was Chao Kao who held real power.

Chao Kao struck at the Legalist line with vengeance. He killed many high Legalist officials, including Li Ssu and Meng Tien, and installed restorationists in important positions. He proposed restoring the fief system, levied heavy taxes and forced labor, and to suppress the people's resistance introduced ruthless corporal punishment.

Chao Kao's seizure of power halted the Legalists. Though his clique did not have time to change the feudal economic and political system on a nationwide scale, his measures against progress intensified the social contradictions, especially that between the landlord class and the peasantry. Finally, the weary and impoverished people could no longer stand it. In 209 B.C., the first great peasant uprising in China's history, led by Chen Sheng (?-208 B.C.) and Wu Kuang (?-208 B.C.) broke out and soon crushed the Chin dynasty.

Though it struck at the landlord class and the feudal system, the uprising swept away the last of the restoration forces and the remnants of the slave system, thus propelling the development of Chinese society forward.

A PEOPLE'S ARMY

LING FEN-HUNG

THE 179th Division of the Chinese People's Liberation Army units at Nanking was formed by the Chinese Communist Party in the war against Japanese aggression (1937-45). From that day to the present it has followed Chairman Mao's principle: "The sole purpose of this army is to stand firmly with the Chinese people and to serve them wholeheartedly." Many citation flags in the division's exhibition room tell a story of loyal dedication to the liberation of the Chinese nation.

In July 1937 the Japanese imperialists unleashed all-out attack on China. As the invaders pushed into north China, the Communist Party mobilized the people in the enemy's rear and armed them for guerrilla warfare. Guerrilla units in Linfen, Hukuan and Yicheng counties in southern Shansi province harassed the enemy with surprise attacks, captured large quantities of weapons and expanded and strengthened their ranks in the struggle. They fought hundreds of battles and built several anti-Japanese bases in the Taihang Mountains, regions south of the Taiyo Mountains, and northern Hopei province. Their ranks grew and eventually combined to become a regular unit of the people's army.

Chairman Mao had set the tasks of a people's army in 1929: "The Chinese Red Army is an armed body for carrying out the political tasks of the revolution. . . . Besides fighting to destroy the enemy's military strength, it should shoulder such important tasks as doing propaganda among the masses, organizing the masses, arming them, helping them to establish revolutionary political power and setting up Party organizations."

The 179th Division has done this from the beginning when it was

a smaller unit. During the anti-Japanese war, every time it came to a place, it sent its men among the people to explain that China could be saved only by fighting the Japanese aggressors. It urged the people to join the army or take part in battles. It helped establish anti-Japanese democratic regimes and such organizations as peasant associations, women's national salvation associations and militias. It reduced land rent and interests and exempted the people from heavy taxes. It helped the local government transport grain, raise funds and give relief to victims of famine. All this made life easier for the people. Naturally they came to regard such a unit as their own army.

With the end of the anti-Japanese war, the unit fought in the war to liberate the entire country and then in the war to aid Korea and resist U.S. aggression, taking part in some 600 battles. Whole companies and many individual soldiers distinguished themselves in action. It is best remembered for its part in the battle to liberate Linfen, an important city in southern Shansi, in the spring of 1948.

Linfen was defended by 25,000 Kuomintang troops, protected by heavy walls with moats on both sides, massive fortifications and a dense network of fire. The enemy boasted that Linfen was impregnable.

"But nothing was going to stop the People's Liberation Army," said Li Yuan-hsi, a veteran of this battle and now deputy commander of the 179th Division. "We didn't have the artillery to bombard the city and had to use other ways to make a breakthrough. Our unit, then a brigade, was given the task of digging a tunnel under the walls and blowing a breach open. The enemy tried to stop us with artil-

lery and poison gas, but in 27 days, with help from the local people, we dug a 4-kilometer tunnel reaching right under the city walls. Five tons of explosives blasted two gaps 30 meters wide through which our troops stormed into the city and liberated it. This is where we got the title 'Glorious Linfen Brigade'."

The brigade later became a division. In the 26 years since liberation, while officers and men came and went and it moved from one post to another, the division has carried on the revolutionary tradition of being a combat unit, a work team and a production crew — the three main tasks Chairman Mao laid down for the army.

Preparedness

As a combat unit the Linfen Brigade followed Chairman Mao's leadership in the revolutionary wars, fighting counter-revolutionary armed force with revolutionary armed force, and did its part in creating a new China. In the new period of socialist revolution, like all units of the people's army it took on the new tasks of serving as the main force of the dictatorship of the proletariat, defending the country and building socialism.

Everyone in the division, from commander to rank-and-file soldier, is constantly on the alert and prepared against war. To be ideologically prepared, the companies hold regular meetings to analyze current situations, report on their combat readiness and compare and appraise each other's work.

Officers and men of the Second Company of one of the regiments linked their study of Lenin and Chairman Mao's views on imperialism with China's experience before and after liberation — a century of imperialist domination after the Opium War and the sub-



Night fire practice.



An attack exercise.

Vice-director Yang Yung-yi of the Sixth Regiment political section of the 179th Division of the Nanking units joins the soldiers' study of Marxism.





Li Yuan-hsi, deputy commander of the 179th Division, a veteran of the battle for Linfen, educates the men in the revolutionary tradition.

tion. Inspired by the deeds of men who gave their lives for the revolution, the soldiers are ready to shoulder their present tasks in the period of socialism, follow in the martyrs' footsteps and do still more for the country.

Close-quarter and night fighting have always been the PLA's strong points. The Seventh Company of one of the regiments, using these strong points, was awarded the citation "Company Outstanding for Defending Chairman Mao" in the liberation war. Today, to defend the political power of the proletariat, its men continue to train hard to master the skills necessary for marching and fighting at night.

Last winter the Seventh Company went through maneuvers to test its over-all ability in night combat. The fully-armed men set out in a pouring rain, climbed 11 mountains and covered 118 kilometers of slippery trails in 17 hours. On the way they raced to take control

Field training.

version and sabotage that imperialists, revisionists and reactionaries carried out on the border after the new China came into being. This helped them understand more vividly that so long as imperialism and social-imperialism exist, the world cannot be at peace and they cannot relax in being prepared against war. Each squad has a man on duty every day to check and make sure that arms, equipment and supplies are ready for instant action. Records are kept and carefully reviewed at regular intervals.

Under systematic political and ideological education, every man sets himself strict standards in training. "We try to make every man understand the importance of holding the gun," said Director Yang Chih-fan of the division's political department. "When they are clear it is to defend the country and serve the people, they work hard to master military skills."

The history of the Linfen Brigade is often used to educate the men in the revolutionary tradi-



of a high point, launched and countered surprise attacks, set up and countered ambushes, carried out scouting and counter-scouting missions, fought contact battles, pursued the enemy and smashed an airborne assault. Not one man dropped out in the entire march. Performances such as these earned the men the title "Night Tiger Company".

'Fish-and-Water' Ties

*The Party teaches us
To fear no sacrifice
In our loyalty to the people.
We will always remember that
The credit for our feats
Lies deep among the masses.
Without the people's support
And the help of brother units,
Linfen Brigade can win no
honors.*

Men of the Linfen Brigade often sang this song in the war years. Men of the 179th Division still sing it today. They sang it during the



Chen Yi-wei (referee holding flag), a deputy regimental commander, and deputy political commissar Ning Kuang-jen (first man facing camera) join the men in a tug of war.

cultural revolution as they supported the people of Nanking in their struggle against capitalist-roaders, when they were in the Tapiéh Mountains helping with farm production, when they went to the rescue of the people of Liyang in Kiangsu province after an earthquake. They worked shoulder to shoulder with the people to open up the Sunan coal field, build the Nanking Yangtze River Bridge, and reclaim lakeshore wastes in western Anhwei and turn it into six thousand hectares of farmland.

"In war or peace," said deputy commander Li Yuan-hsi, "we try to keep the closest ties with the people and serve them in every way we can. We help them sow and harvest, dig wells, build roads and bridges. We do household chores like collecting firewood and carrying water. Our relation with the people is like that of fish and water. Fish cannot live without water, we cannot win battles without the people. With their trust and support we can conquer the biggest difficulties and the strongest enemies."

Every company in the division has linked itself with a commune production team nearby. During busy seasons the men help the teams bring in harvests or sow new crops. During slack seasons they

help collect manure, make compost, build water-control projects and improve the fields. The division piles up thousands of "help-the-people" days every year. The divisional headquarters' repair shop fixes trucks and farm machines for the communes. During busy seasons the army mechanics go right into the fields to help.

The army's medics tour the villages to give treatment, work on prevention and help train "bare-foot doctors". One group of eight under division hospital director Ku Chi-lung went to a commune and taught its medical workers surgery. The army doctors performed 62 operations, explaining each case before, during and after surgery, and giving the trainees clinical practice.

At every camp during field training, men of the 179th Division help train local militias. They not only teach marksmanship, bayoneting, grenade throwing, attacking tanks and laying mines but basic knowledge in fighting airborne assaults and atomic and chemical attacks. These skills enable the militia to coordinate effectively in modern warfare.

Men of the 179th Division make use of every opportunity to learn from the people, as Chairman Mao urges, to become better and better working-class soldiers by absorb-



Army medic in a village.

ing the working people's good qualities and spirit. One regiment, out on field training, visited two production brigades outstanding for the way they have learned from Tachai brigade, the national model in agriculture. Here the soldiers saw that peasants who had suffered the most in the old society showed the highest political consciousness in working to get high yields of grain, taking on the hardest jobs and asking for no rewards. Impressed, the PLA men resolved to take these peasants as their example.

For instance, men of the telephone squad always rest less and march faster than the others during field training. They must reach campsites first and string up wires as quickly as possible. When the others have broken camp and left, they must stay behind to take down the wires and then march double quick to catch up with the others. It's a hard job, but like the peasants they never complain.

People everywhere reciprocate the army's concern for them. One summer after many days of heavy rain, the battery ground of the artillery regiment was under water. Though their own houses also

stood in water, nearby peasants came and helped the army move the heavy guns to a safe place. When the armymen tried to thank them they said, "Why thank us? We're all one family. It hurts us more to see those guns in water than our own houses."

Using Their Own Hands

There are cultivated fields around the army barracks filled during summer and autumn with vegetables the men grow themselves — peppers, tomatoes, eggplants, string beans and a dozen others. Since most of the men come from the countryside, they are good vegetable growers and love doing it. "We're from the working people," they say. "If we despise work and only try to have an easy life, we betray our origin and become bourgeois soldiers lording it over the people."

Each company has its own pig farm. Some companies also raise chickens, ducks, geese, or breed fish. Most companies in the division supply themselves with all the vegetables and much of the meat they consume. This adds to their diet without adding to the people's burden.

It has always been a tradition that the people's army is also a producing army. During the anti-Japanese war, the Kuomintang reactionaries did practically nothing to resist Japanese aggression but concentrated their efforts on destroying the Communist Party. They surrounded the revolutionary bases with troops and set up a tight economic blockade. But Chairman Mao called on the army and the people of the base areas to get "ample food and clothing by working with our own hands". The response was mass production movements. Officers and men, office workers and students joined in reclaiming wasteland, growing grain, spinning yarn and weaving cloth. Feeding and clothing themselves, they made the blockade useless.

On May 7, 1966 Chairman Mao said that "the People's Liberation Army should be a great school. In this school, our army should study politics and military affairs, raise its educational level, and also engage in agriculture and side-occupations and run small or medium-sized factories to make products for its own needs or for exchange with the state against equal values."

The 179th Division responded by setting up five small farms on 300 hectares of cultivated land. The companies take turns working on the farms. Experience has convinced all officers and men that work practice is essential for the army's ideological education as a whole and in revolutionizing the thinking of each individual, that it is the basic way for the people's army to keep to the true qualities of the proletariat and preserve its revolutionary vigor.

The division has five small medicine plants, a soap and a button factory which are worked entirely by wives of battalion, regimental and divisional commanders. Their products supply the unit's own needs and a surplus to sell to the state. The women are happy to be able to contribute to the building of socialism.

With the march of time a new generation is carrying forward the honor and traditions of the Linfen Brigade.

A Visit to a PLA Unit

Staff Reporter

NOT long ago I visited the First Company under a regiment of the Nanking Command's 179th Division. I wanted to know three things: (1) what kind of people the men in PLA companies are, (2) how they got into the army, and (3) what army life is like. I talked with officers and soldiers of the company.

Worker-Peasant Soldiers

Chen Teh-hua, a new man in the First Squad, is a straightforward young soldier, strongly built, a tanned face full of energy, twenty-one years old and not married. Proudly he told me how he had joined the PLA.

Chen was born into a poor peasant family in Shehyang county, Kiangsu province. His family have been peasants for generations. When he graduated from senior middle school in 1974, he went back to farm work in his native village, following Chairman Mao's advice that **"it is highly necessary for young people with education to go to the countryside to be re-educated by the poor and lower-middle peasants*."**

Early this year, recruitment work began in the village and the young people were excited. Many of them promptly applied to join the army at the office of the production brigade's Party branch.

"Why were the young people so eager to join the army?" I asked Chen. "Well, I felt this way about it," Chen answered. "The PLA is an army of workers and peasants set up and led by the Communist Party and Chairman Mao. It comes from the people and serves the people wholeheartedly. We all respect it and love it. Besides, in the world today, there are still imperialists, revisionists and other reactionaries who never give up trying to subvert and invade our

country. At home a handful of overthrown class enemies are also trying to turn the clock back and restore the old order. In this situation we young people think it's our duty to take up the gun to defend our socialist motherland and the dictatorship of the proletariat."

The brigade Party branch called a meeting to gather the opinions of the parents of the young people who were of army age. On the basis of the recommendations of the poor and lower-middle peasants and lengthy discussions, ten of the fifty volunteers were selected and sent to the commune hospital for physical examinations. From these, four of the finest were chosen and accepted into the army. Chen Teh-hua was one of them.

"The day before we left," he said, "both the production team and the brigade held farewell parties for us. When the day came to leave, it was like a village festival. The people beat drums and gongs, set off firecrackers and walked a long way with us to see us off. They kept telling us to do our training well to defend our motherland, be good fighters for the people and live up to the expectations of the Party and Chairman Mao."

Although China has an obligatory military service system, not all young people can join the army. Because the country's needs are far fewer than the number who want to join, only a small proportion of the young people are accepted.

A Great School

Chairman Mao said that **"the People's Liberation Army should be a great school. In this school, our army should study politics and military affairs, raise its educational level, and also engage in agriculture and side-occupations. . . . Our army should also do mass work. . . and always be ready to participate in the struggles to**

criticize and repudiate the bourgeoisie in the cultural revolution."

During my stay in First Company, I was impressed by the varied life of this "great school" and the wide range of the soldiers' studies.

The men can attend classes to further their education. There are

Squad leader Chi Ai-sheng studies Chairman Mao's works.



Cheng Cheng-kang (right), company political instructor, has a heart-to-heart talk with Shao Yung-hsing.



* This is a political term denoting class status and not present economic status.

cultural activities and physical training. Political study occupies an important place. Two days a week both officers and men study the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao or discuss current affairs and policy. There are lessons on the Party's basic line, class struggle and other subjects. Self-study is combined with group discussion and lectures with individual tutoring. All this helps the men raise their theoretical and political level and enhance their abilities as revolutionaries.

Soldier Chi Ai-sheng was a good example of how army education works.

Slightly-built, Chi was born and brought up in the countryside. When he joined the army in 1969, he had had little education. Trouble with study made him more and more discouraged.

The company's political instructor had a heart-to-heart talk with the young soldier. He talked to him about Chairman Mao's article "The Foolish Old Man Who Removed the Mountains" and the spirit of the Foolish Old Man in stubbornly surmounting every difficulty. "Difficulties only scare cowards and lazy people," the instructor said. "We're proletarian revolutionary fighters. How can we let ourselves give in to them?"

Helped by the Party and his comrades, Chi began to use every spare minute in an effort to raise his educational and political level. His bed was next to his squad leader's. This comrade became his teacher and helped explain problems to him every night. He persistently studied the *Selected Works of Mao Tsetung, Manifesto of the Communist Party, The State and Revolution* and *Critique of the Gotha Programme*. He filled his notebooks and wrote conclusions on the margins of his books.

Chi's theoretical understanding improved. His articles were often broadcast in camp and those criticizing Lin Piao and Confucius included in the company's wall newspapers. In group discussions his comments became incisive and to the point. The company commander began asking him to give talks on theoretical study to the soldiers.

At a company meeting one day, Chi criticized the Confucian dogma that "heaven decides everything" and Lin Piao's "theory of genius". "In the old society," he said, "my grandparents fled from famine and lived by begging. My father worked as a hired hand for a landlord and my mother had to work as a wet nurse for the rich. Two of my sisters starved to death and the third was given to another family. Was all this decided by heaven?"

No, it was caused by the class oppression and exploitation of the old man-eat-man system. Today we working people have become masters of the country. Obviously it's not heaven but the protracted struggle of the people led by the Communist Party of China that gave us this happiness. Revolution brought this change.

"Me for example. When I first came to the army I could only read and write a little bit and didn't know much about revolution. But now I can read and write better, and understand a lot more about revolution. My ability has increased. I owe this to the Party's education, the help of my comrades-in-arms, and actual practice in the revolutionary struggle. It's true that knowledge comes from practice and 'genius' comes from diligence."

Chi Ai-sheng was admitted into the Chinese Communist Youth League when he had been in the army six months and joined the Chinese Communist Party in April 1972. He also became squad leader and twice earned the "merit third-grade" citation.

Between Officers and Men

What makes the deepest impression on the visitor is the relations between officers and men. As in the entire PLA, officers and men are comrades, united and equal. They have political equality. There is a difference in tasks but no difference in status. In all meetings, officers and men criticize each other's shortcomings and mistakes, and make suggestions to help their work. Company officers wear uniforms without insignia marking their ranks. They eat the same food and sleep on the same kind of hard board beds as the soldiers. They do military training, take part in physical work, and have political study with the rank and file. They join in the cultural activities and physical training. It is hard to tell officers from men unless you notice the two extra pockets in officers' uniforms. The principle of unity between officers and men formulated by Chairman Mao in the early days has become firmly established.

The soldiers told me many stories of the way officers treat the men

Officers and soldiers work with commune members.





Soldiers teach bayonet fighting to a platoon leader (left).

as equals and close comrades. Deputy division commander Li, for example, went through many trials in the long years of revolutionary struggle. In the PLA, officers spend a period in companies as ordinary soldiers. When deputy commander Li did so, he talked and laughed with the soldiers as close friends. On field training, he carried a bag and marched in the front ranks with the men. When the soldiers climbed mountains he climbed too. When the soldiers groped their way through the night, so did he. When they rested, he told them stories of armymen in the war years who fought bravely, unafraid of fatigue. He checked the soldiers' feet for blisters and filled their flasks for them. His warm concern encouraged the soldiers and gave them strength that dispersed the tiredness of a long day's march.

Officers at all levels are concerned with the well-being of the soldiers. For example, on field training, if a soldier looks tired his squad leader is likely to come over and help carry his knapsack. When soldiers' flasks are empty, officers pass their own to the men. When a soldier falls sick, officers visit him and see that he gets special food. After the soldiers are asleep, the officers make their rounds from

bed to bed, gently pulling the covers up around those who have become uncovered and tucking in mosquito nets. This kind of treatment makes the soldiers feel the warmth of living in the big revolutionary family of the army.

It's not all one way. The soldiers also have concern and respect for their officers. When Hsu Cheng-niu, leader of the third platoon, was ill in the hospital, his men visited him many times, reporting the happenings in the platoon or talking with him about their studies or problems.

During the last harvest season, deputy company commander Yang Yi-cheng led his men at work on the regimental farm. When the soldiers learned that he had been in poor health recently, they urged him not to work in the paddy fields but act as adviser. "We'll do your work in the field for you," they told him. Yang Yi-cheng thanked them but persisted in harvesting and transplanting rice until they were finished.

On the drill ground, officers and men practice together, learning from each other and helping each other. Chang Wan-feng, first platoon leader, lacked basic training in some parts of infantry drill because he had just been transferred from

another type of unit. His footwork was incorrect in bayonet drill, his thrusts too slow and weak, and his movements not well coordinated. First squad leader Liu Chiu-chiang took over the platoon leader's rifle and demonstrated the correct movements for him, doing them separately and then together. He explained the important technical points of bayonet fighting. With Liu Chiu-chiang and ordinary soldiers as his teachers, the platoon leader practiced hard and improved rapidly.

A Squad Meeting

I was invited to attend a meeting of the Ninth Squad in their quarters. That evening they discussed a report the company commander had given summing up the work of the past month.

Every soldier spoke up at the meeting. Cheh Chien-hao, a stocky soldier, told this story: Many soldiers, he said, had done selfless things for the people since the company launched a campaign to "Learn from Comrade Lei Feng"*

* Lei Feng was an ordinary soldier in the PLA. With a deep communist spirit he served the people wholeheartedly and became an example for everyone. He was killed in an accident in 1962 while on duty. Chairman Mao called on the people of China to "Learn from Comrade Lei Feng."

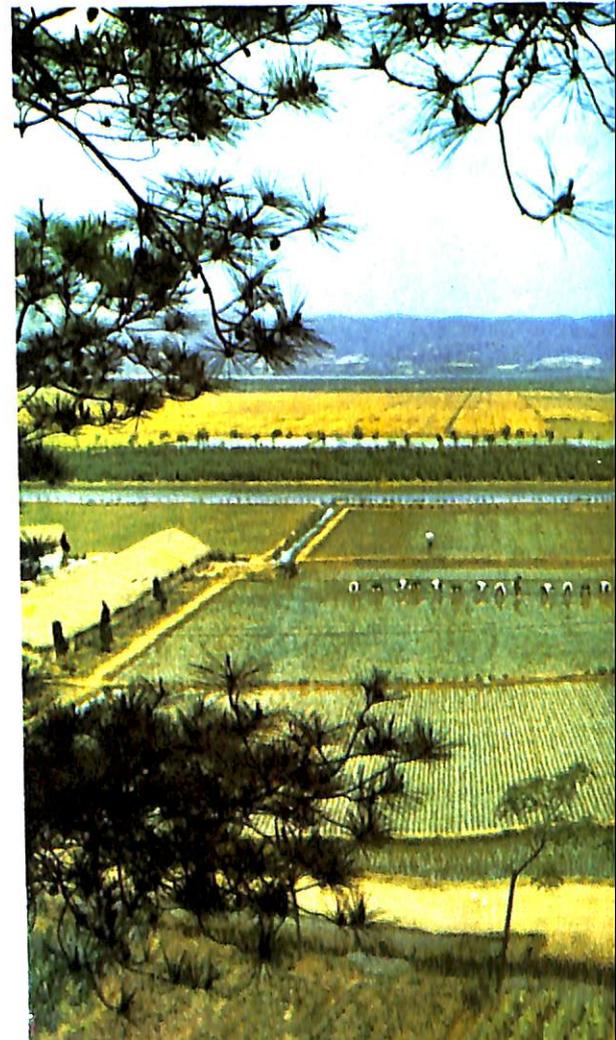


Chiang Ming-ta (front), commander of an artillery company, and his men move a heavy gun.

Cooking in the field.



One of the division's farms.





Training Nanking militiawomen in anti-aircraft fire.



Giving a hand to a peasant woman of a nearby commune.



A company's chicken farm.



Men of the 179th Division exchange views with the workers' theoretical study group of the Nanking Electrical Ceramics Factory.

the month before. For example, Shao Yung-hsing had carried two heavy baskets of vegetables for an old man all the way to his home. "But," Cheh said, "our company leaders fail to see such selfless deeds, make them known among the soldiers and encourage everybody to do the same."

Shao Yung-hsing himself stood up to say that the company's plan for growing its own vegetables had not been well considered. They had grown too many turnips in the previous season, so that some spoiled. Then they had to buy vegetables because there were not enough from their own garden. He concluded, "The company should make an over-all, scientific plan for growing vegetables, so that we can have enough fresh vegetables in our dining room all the year round."

Lu Chien-chung, a new soldier, stood up and went right to problems in training. "Everyone did well in grenade throwing," he said, "because the leaders emphasized daily training. But later they felt we'd had enough practice and gave less attention to it. Some soldiers also felt like relaxing. I think that's wrong."

"Speaking of grenade throwing," veteran soldier Hsu Fu-chiang said, "our company commander only

stressed distance and neglected accuracy. That is not following the principle of making strict demands in training. On the battlefield," he stressed, "if our grenades don't hit the targets, how can we wipe out the enemy?" All the men agreed.

Other men rose to speak. "Some comrades were careless and stepped on the commune's crops during training," one said. "Our leaders should pay attention to this. In the Three Main Rules of Discipline and Eight Points for Attention, Chairman Mao told us that we should take care not to damage crops when we march or fight. Why is it that some didn't pay attention?"

Two soldiers, concerned about the health of the company commander and political instructor, suggested that the two should pay attention to getting enough rest. "They often study and prepare for classes until midnight. Their spirit is good but it will harm their health and bring losses to the revolution if they go on like that for long."

Such meetings are frequent in all the company's squads. They are a lively expression of political democracy in which the soldiers sum up what they have been thinking and doing, comment on a cadre, sum up the work of the squad, make suggestions or expose problems in the company's work. Such

meetings are a regular part of the life of the soldiers.

Life in the Army

The quartermaster has a great deal to do with the soldiers' daily life. From him I learned that the army has kept the supply system it used in the war years. The living standard of the soldiers is maintained fairly close to that of the workers and peasants. The soldiers told me that "although the country's material conditions are much better now, we will never throw away our army's traditional style of hard work and plain living. We pay attention to the people's interests in whatever we do and practice economy, even if it's a matter of one cent." One small evidence of this is the sewing kit each soldier carries for mending his own clothes.

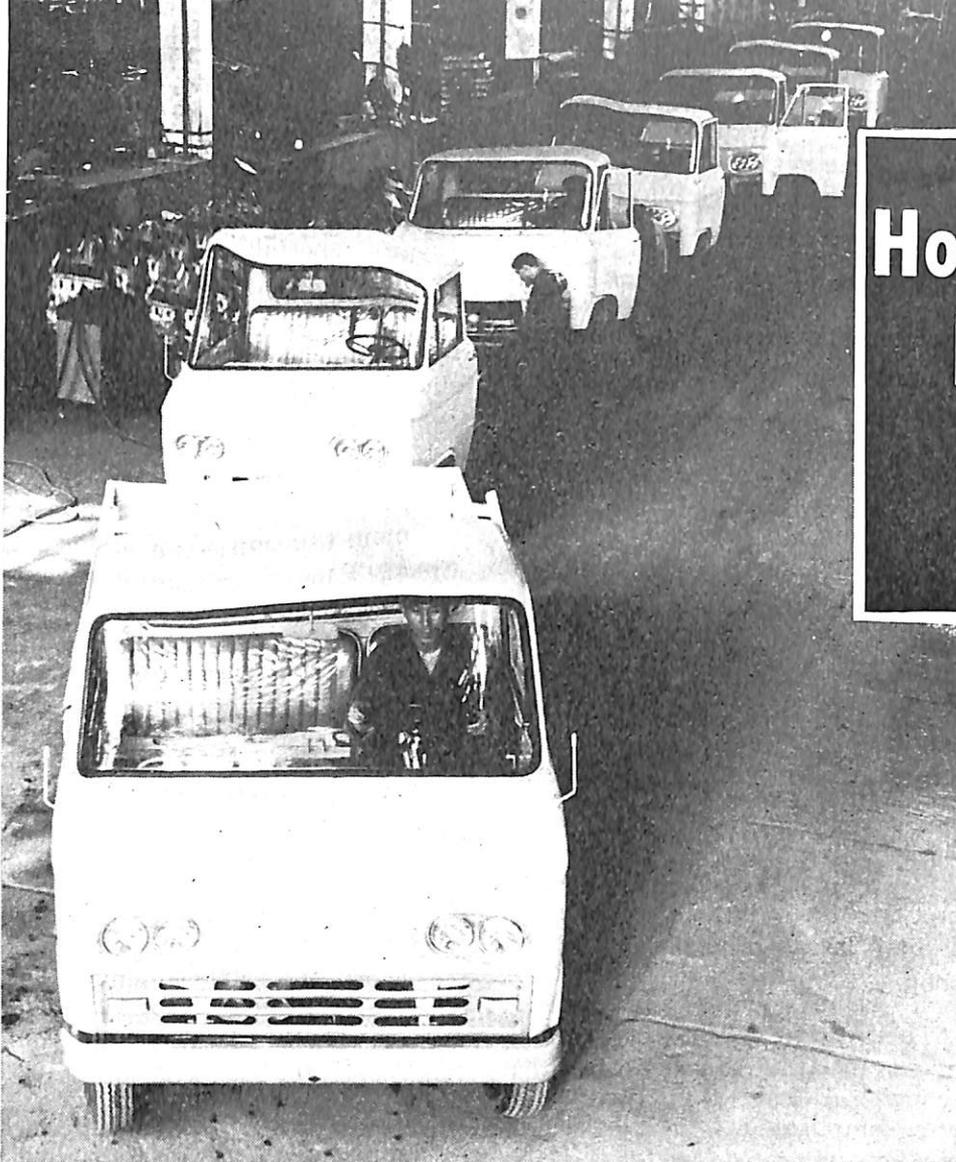
The company has an economic committee composed of five soldiers and a deputy company commander. Their duty is to assist the company leaders in providing food and supplies, check the monthly accounts and show them to the masses. The committee members ask for the soldiers' opinions about food, meet to discuss ways to improve the company's meals and draw up the weekly menu.

First Company has established ties with the Houku production team of the Chilinmen commune near their barracks. In the intervals between military training, the officers and men organized to do farm work in the team. The soldiers and commune members visit and learn from each other.

One afternoon on the company's range, I saw a dozen young commune members, men and women, practicing aiming with great concentration. Several armymen were teaching them and correcting their postures. The young people were core members of Houku team's militia. The company commander told me, "Helping to train the militia is one of our regular tasks. Usually we go to their village to teach, sometimes they come here. If an enemy invades China, we will wage a people's war as we did in the past, armymen and people fighting shoulder to shoulder."

Yang Yi-cheng, head of the company economic committee, discusses improving meals with the mess cooks.





How the BJ-130 Light Truck Was Made

AH FA

The assembly line.

A NEW two-ton light truck, the BJ-130, has appeared more and more often in the last several years in China's cities, countryside and mountain areas.

The BJ-130 was designed and made by a small Peking shop that repaired diesel vehicles, a shop with only a few hundred workers and 100 ordinary machines in a space 110×65 meters. Without the buildings, equipment and technical conditions necessary for modern vehicle production, how could such a shop make trucks? I went to the Erligou Motor Vehicle Plant in Peking to find out.

High Aims

To meet the needs of short-haul transportation in city and country, including mountainous areas, and so help build socialism more rapidly, the state decided in early 1966 that this repair shop should make a light truck.

But the main difficulty was the lack of special equipment and the technical know-how. "If a small repair shop can make trucks," some one scoffed, "then phoenixes can be hatched in a chicken coop!" Some of the shop's leaders also lacked confidence. "Where can we get the thousand-ton press to make the beams, the forging and casting equipment to turn out the axles and the precision milling machines to make the gears?"

The shop Communist Party committee, however, called a general meeting to mobilize the workers, explaining the needs of the country and asking them to discuss the problems. "We're workers," some of them said, "and what the country thinks and worries about we should think and worry about. We don't have the conditions for making the truck but we'll create them!"

Other workers countered the difficulties by pointing out things

in their favor. "We've repaired all kinds of automobiles and know them front to rear. We've even made many of their parts. We can design and make the truck if we follow Chairman Mao's revolutionary line and work in the spirit of self-reliance and hard struggle. We can make full use of all our manpower and resources, make innovations and build our own equipment."

The workers' analysis aroused confidence and determination to get at the job. Very quickly a designing team made up of workers, leaders and technical persons was set up.

'Open-door' Designing

"What kind of truck should we make and how should it be designed?" the shop Communist Party committee mobilized the workers to discuss. "We must not depend on a few designers working behind closed doors," the workers said. "We must open up designing to the masses."

The new worker-leader-engineer designing team, therefore, patiently collected the opinions of the shop's workers. They went out of its gates to listen to what drivers, loaders, transport departments and mechanics had to say. They visited other vehicle plants for ideas. They made a thorough investigation of actual conditions in town and country transportation.



Technical innovator Chang Pao-yi.

They learned that most trucks made in China so far were designed for heavy loads. It was not economical to haul light loads in them. What's more, they were too big to maneuver in narrow streets and lanes, and much local loading, unloading and delivery had still to be done with pedicabs.

The design team found that the most suitable was a light, highly maneuverable, two-ton truck. Workers loading trucks had told them that it usually takes two people to handle two tons of goods. The team decided on a cab which would seat three. The truck floor would be only one meter from the ground and let-down sides and rear would make loading easier.

The shop asked the teachers and students of the Industrial Art Institute to make drawings of what the new truck should look like. Ninety drawings were then posted at the shop workers' dining hall for the workers to discuss and choose.

The principle they followed in designing the BJ-130 was: Easy to use, make and repair. "We should think of the users first of all," said the workers. We should keep all the difficulties for ourselves and give all the convenience to the users."

Since most drivers found the nut-and-sector steering system easiest to handle, the workers decided to put it in the BJ-130, al-

though the system's high-precision standards would make it very difficult to build.

Because the designing team made such a wide collection of opinions both inside the shop and out, and because they studied the good points of Chinese and foreign vehicles of the same type, they were able to design an efficient and practical light truck in a fairly short time.

Shop Workers Tackle It

Trial production began with the workers in high spirits. Eighteen worker-leader-engineer teams were set up to handle the problems as they arose. As masters of the country, the workers thought only of how to build the truck well and quickly. They came on shift early and left late. Enthusiasm filled the shop.

There were only a dozen engineers, most of them just out of school. Making the truck body was complicated. Veteran workers, however, made up for the lack of technical knowledge with their long experience. Workers and engineers first made plaster models together. The shop's workers commented on them and suggested improvements. Even an old retired worker came back to the

shop to take part. With good ideas coming from so many, the shape of the body was soon decided. Lacking special dies and presses, the workers hammered the body into shape by hand. Success with this problem boosted the entire shop's determination to overcome every difficulty.

One of the most critical problems was whether they could make the main transmission gears or not. Chang Pao-yi, an auto mechanic for 20 years, insisted that they should use the more advanced hypoid gears. Though he had only had a junior middle school education, he brushed aside the suggestion that such gears required several hundred formulas and could only be turned out on Gleason machines. Foreign dogma should not awe us, he said.

After his shift, Chang stayed on to work on experiments with the three-in-one problem-solving teams. On his days off he went all over the city getting help and advice. Finally, with two machines they had made themselves, they succeeded in turning out hypoid gears up to standard. With this same thorough approach in experimentation and innovation, he was able to introduce the cold extrusion process for making the gears. His fellow workers began

A worker-leader-engineer group working on technical innovation inspects the products of a new machine they designed and made themselves.



to call him their own expert innovator.

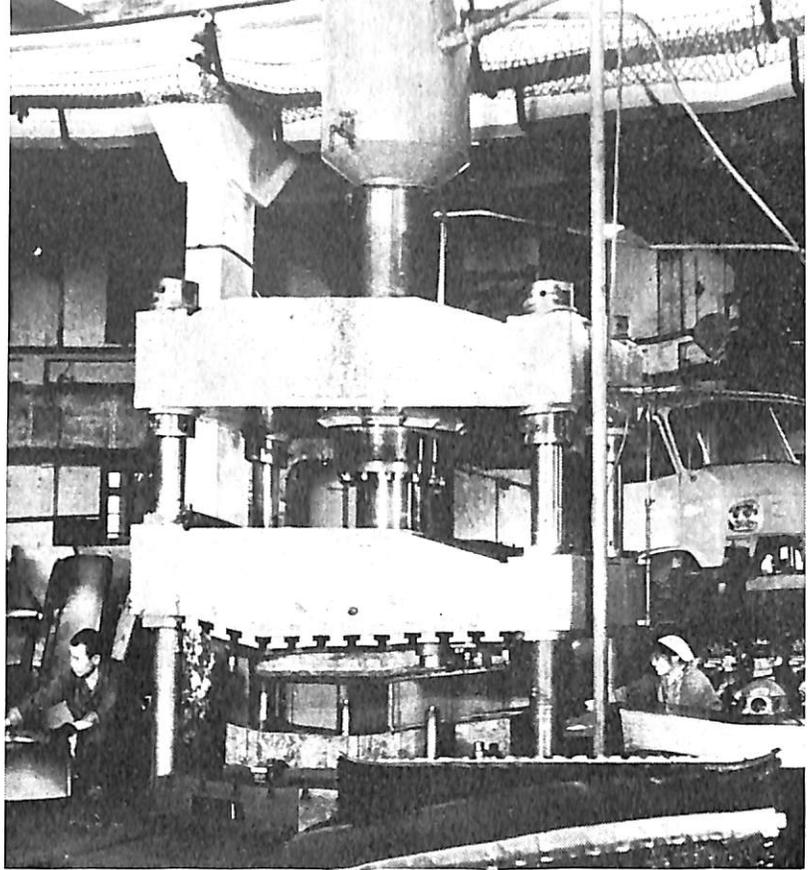
There were many major obstacles confronting the workers in making the prototype of the BJ-130. But Chairman Mao has pointed out, "The wealth of society is created by the workers, peasants and working intellectuals. If they take their destiny into their own hands, follow a Marxist-Leninist line and take an active attitude in solving problems instead of evading them, there will be no difficulty in the world which they cannot overcome." Over two months of this kind of active struggle to solve problems finally produced two trucks that passed all road tests.

Making Their Own Equipment

The success of the prototype brought large orders from the state—and further tough problems. Mass production required large punching, forging and casting equipment and many special processing machines, none of which they had.

The cultural revolution was sweeping the country and the revisionist line was under severe attack. In the shop, the workers studied and discussed Chairman Mao on self-reliance and hard struggle, using this to denounce Liu Shao-chi's philosophy of worshipping everything foreign and, as a result, trailing behind at a snail's pace. They criticized the idea of depending on foreign technique and asking for state help as a lazy, cowardly way of thinking, a bourgeois approach.

"Hands can either make things or beg," the workers pointed out, "and these are two diametrically opposed lines. The country needs this truck. We can't just calmly take our time to get everything we need to build it, we have to make what we need so we can meet the country's demands." The entire shop plunged into a movement to design and build the machines and equipment needed for mass production.



A 300-ton large-table hydraulic press made in the plant.

Again, workers, leaders and technical personnel worked together. When welding the large table of a 300-ton hydraulic press being built, they prevented deformation by proper stitching. When they could not turn over large beams weighing several tons to weld them because there were no cranes big enough, they turned them over with small cranes and jacks.

They needed a roller press and made it with two old lathe beds and several thick steel plates welded together. Now by pushing buttons two workers can press a steel plate into a truck beam in a few minutes.

Out of the thousands of ideas and suggestions for technical innovation, the shop put over 1,000 of them into effect. The workers built 230 pieces of equipment by themselves and set up a dozen production lines. Many of the machines, made in the shop are operating along with machines made in big plants or imported.

As the cultural revolution continued to criticize revisionist ideas, the workers' enthusiasm for the revolution grew and was transformed into a tremendous drive for

production. The movement to criticize Lin Biao and Confucius generated an even greater drive.

The shop (now having earned the right to be called a plant) makes most of the parts of the BJ-130 light truck. A few of the parts are made in other factories through socialist cooperation. The number of trucks turned out has increased 63 percent annually. In 1974 it was nearly 20 times more than in 1968. As the cost has been cut by half, the profit the plant has earned for the state is 4.3 times the initial state investment. Users like the BJ-130. Its quality has continued to improve.

The Erligou Motor Vehicle Plant is being expanded with new buildings, new equipment and more workers. In the mass movement to answer Chairman Mao's call, "In industry, learn from Taching,"* the whole plant is working hard to increase its production. "By 1980," the workers say, "we will triple our present output."

*Like Tachai, a national model in agricultural development, Taching has become a national model in the development of industry. A large modern socialist oil field, in 1964 it was cited as a model by Chairman Mao, who called on the nation's industry to "learn from Taching".

Chinese Expedition Again



Ascends World's Highest Peak

AT 14:30 Peking time last May 27, one woman and eight men of a Chinese expedition succeeded in reaching the top of the world's highest peak — Qomolangma Feng (Mount Jolmo Lungma) — from its north slope.

All but one of the nine-member team were Tibetans. They were Phanthog, woman deputy leader of the expedition, Sodnam Norbu, Lotse, Hou Sheng-fu (Han), Samdrub, Darphuntso, Kunga Pasang, Tsering Tobgyal and Ngapo Khyen. Their ascent continued the work of three other Chinese mountaineers — Wang Fu-chou (Han), Konbu (Tibetan) and Chu Yin-hua (Han) — who in 1960 became the first to conquer the peak from the north face.

Qomolangma towers on the China-Nepal border, the north slope in Tibet and the south slope in Nepal. Weather and topographical features in the area are extremely complicated, particularly on the north slope. The peak is ice and snow-covered the year round. Several large glaciers occupy the valleys, among them the famous Rongbuk Glacier made up of the East, West and Central Rongbuk glaciers. To scale the massif from the north slope, climbers must cross North Col and Second Step, two treacherous zones which "even birds find too difficult to fly over", as they are described.

The weather above 8,000 meters changes constantly. More often than not, bad weather is accompanied by strong winds, often at 60 meters per second (a 12-grade hurricane produces winds of only 32 m. per second). Even when the sky happens to clear, a snow plume usually blows across the summit. Winds from the northwest blow from October to March. The monsoons from the southeast from May through September cause heavy snowfalls on the summit. Temperatures on the peak usually hover between 30° and 40° C. below zero. At 5,000 m. above sea level the oxygen content of the air is only half that at sea level. At 7,000 m. it is closer to the minimum necessary to sustain human life. Above 8,000 m. only about a third of the amount of oxygen at sea level is present.

Since the 19th century, explorers from a number of countries have tried to unlock the mysteries of Qomolangma. It was not until the 1950s that a successful ascent was made from the south slope. Between 1921 and 1938, British explorers made seven attempts from the north slope but failed, and some of them never returned. Hence their description of the north face as unscalable and deadly.

The recent Chinese expedition began work in mid-March this year, setting up a base camp at the Rongbuk Monastery at 5,000 m. on the north slope. During four acclimatization marches they set up camps at 5,500, 6,000, 6,500, 7,007, 7,600, 8,200 and 8,600 m. During the fifth march beginning on May 17, they moved the latter two camps to heights of 8,300 and 8,680 m.

The thoroughness of preparations for the final assault was due to the leadership of the expedition's Party committee and the close cooperation of the climbers, weathermen, scientists, supply team members, telecommunications technicians and the local people. Everyone contributed to solving the countless difficulties.

At 8:00 on the morning of May 27 the nine-member team set out from the final assault camp, reaching the peak after a grueling six-and-a-half-hour climb. The group stayed on the summit for an hour and ten minutes, where they erected a metal surveyor's beacon inscribed, "Mountaineering Expedition of the People's Republic of China," unfurled the five-star red flag, took photos and motion pictures, measured the depth of the snow, collected ice-and-snow samples and rock specimens, and carried out a test of a radio-controlled electrocardiogram apparatus monitored below. This work on the peak provided better data for determining the exact height of Qomolangma and created highly important conditions for scientific research (see p. 37).

The nine climbers returned safely to the base camp at 5,000 m. at 13:10 Peking time on May 30. Physical examinations showed the nine members to be in good condition.

THE Chinese expedition to scale Qomolangma Feng (Mount Jolmo Lungma) set up its base camp in March this year at the Rongbuk Monastery on the north slope at 5,000 meters above sea level.

The first hurdle between the monastery and the summit was North Col, a saddle-shaped ice and snow-filled pass between North Peak and the summit. It is a 70-degree wall of ice halfway up the massif, its top at 7,007 meters. Cut by wide and deep crevasses of unknown depth, the col is the most dangerous area of ice and snow avalanches on the massif.

A party of a dozen climbers set out on March 20 for the expedition's first acclimatization march to reconnoiter a way up North Col.

Reconnaissance

Though the ascent from the base camp to the foot of North Col (6,600 m.) is only 1,600 m., the party actually travelled a distance of 20 kilometers. Then, instead of resting, they went on in a strong wind to scout the col. It had changed greatly since 1960. A new steep, crystalline blue slope stretched upwards. A recent avalanche had piled massive blocks of ice at 6,800 m. From 6,900 m. up to the top a wall of ice was crisscrossed by crevasses. The col looked far more formidable than 15 years ago.

The next day was fine and clear, the temperature at 20° C. below zero. Strapping on their gear, the climbers turned to breaking a trail up the col. The thin air at this altitude forced them to stop for breath after every few thrusts of the ice ax. Roped together for safety, teams of four took turns cutting footholds, driving pitons into the ice and securing climbing ropes to them. It took several hours to cut a zigzag trail to 6,800 m., halfway up North Col.

At one point the climbers had just sat down to rest when there

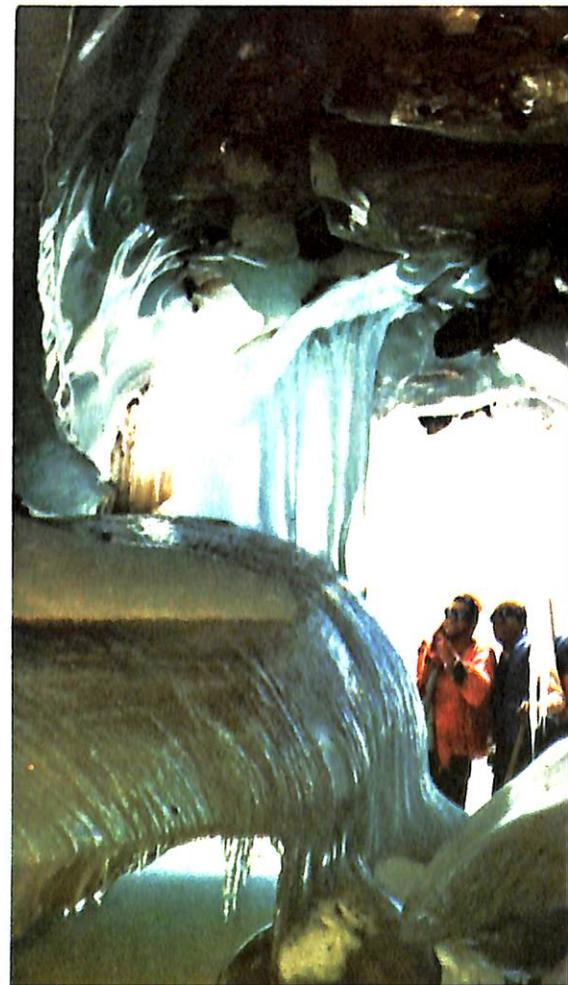
(Continued on p. 31)

Chinese mountaineers unfurl the five-star red flag of China on the summit. In the background is the 3-meter red metal surveyor's beacon they erected. Photo by Hou Sheng-fu.

Qomolangma Feng (Mount Jolmo Lungma).

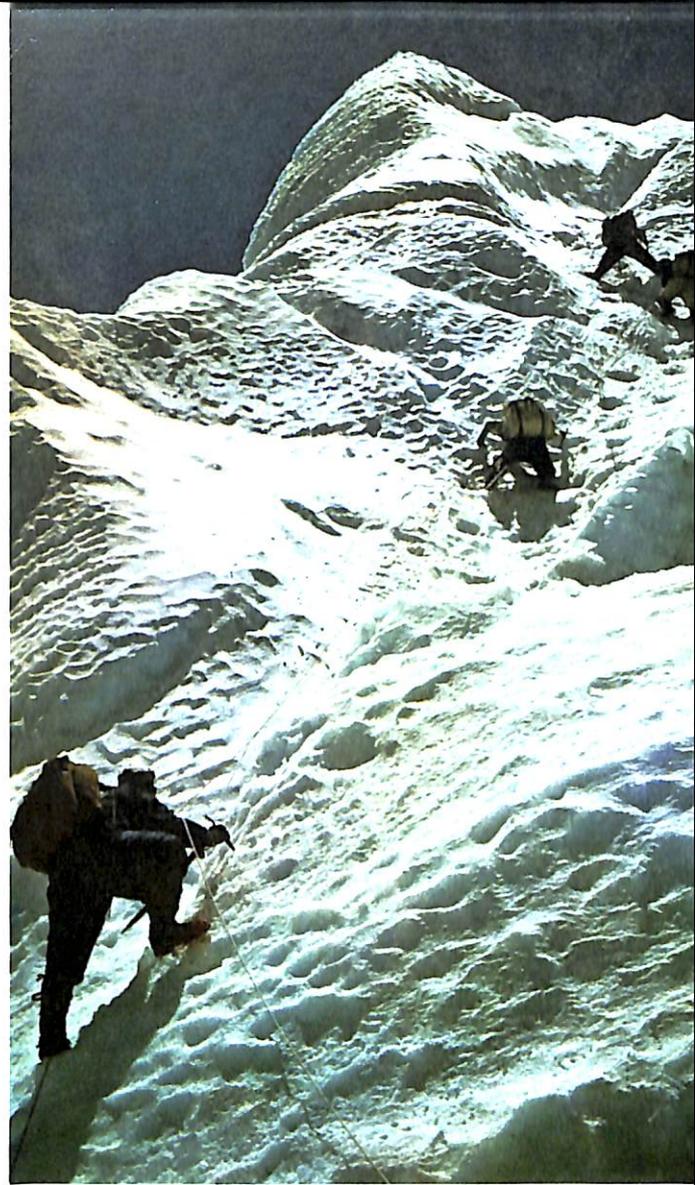


Surveying in the Qomolangma Feng area.



Camp at 8,300 meters.





Assault on the summit.

After reaching the summit from the north slope. Second from left is Phanthog, woman deputy leader of the expedition. Photo by Sodnam Norbu.





The Nine Who Scaled the Peak

PHANTHOG, 37-year-old Tibetan woman and member of the Chinese Communist Party, was born in a serf family in Chiangda county in Tibet. In 1958 she became a worker at Lhasa's "July 1" Farm. In 1959 she joined the Chinese mountaineering expedition and that same year scaled Muztagh Ata, 7,546 meters above sea level, a world record in women's mountaineering. In 1961 she bettered her own record by ascending Mount Kongur Tiubie Tagh, 7,595 m. high. From 1963 to 1966 she studied in the Central Institute for Nationalities in Peking. She is now an office worker. She was a deputy leader of the 1975 Qomolangma expedition and instructor of the women's team (see p. 34).

SODNAM NORBU, 29, Tibetan, a member of the Communist Party, is an electrician in a People's Liberation Army unit. He is a native of Damshune county. Before liberation his parents were servants for herdowners. He began mountaineering in 1965 and once reached the height of 7,450 m. He was Party secretary for the assault team that reached the summit of Qomolangma in 1975.

LOTSE, 37, Tibetan from Lhatse county and member of the Communist Party, was born to servants of serfowners. He joined the PLA in 1956 and in 1960 took part in China's first expedition to conquer Qomolangma. In 1964 he reached 7,700 m. while climbing Mount Shisha Pangma. He has kept up mountaineering and scientific survey activities and was an instructor in this expedition.

HOU SHENG-FU, 36, Han, a member of the Communist Party, came from a lower-middle peasant family in Lochuan county in Shensi province. He took part in the 1960 expedition to scale Qomolangma. In the 1964 Shisha Pangma expedition he did reconnaissance and trail breaking, reaching 7,800 m. Since 1965 he has

been a member of several scientific surveys in high mountains. He was an instructor on this expedition and leader of the second assault group.

SAMDRUB, 23, Tibetan, is from Shigatse. His parents were poor peasants before liberation. He joined the PLA in 1970 and began mountaineering in 1974. A member of the Communist Party, he was on the Party branch committee of the assault team in this expedition.

DARPHUNTSO, 30, Tibetan, a member of the Communist Party, was born in a poor herder family in Palkon county. He began mountaineering in 1965 and once reached the height of 7,450 m. Two years later he joined the PLA. Demobilized in 1971, he went to work as a paint sprayer in the Tibet Motor Vehicle Repair Works. He was a member of the assault team Party branch committee in this expedition.

KUNGA PASANG, 29, Tibetan, a member of the Communist Party, comes from Chamdo. His parents were poor peasants in the old society. In 1967 he joined the PLA in Lhasa and now heads a transport platoon in a PLA unit. He has participated many times in mountaineering and scientific survey since 1965.

TSERING TOBGYAL, 29, Tibetan, a member of the Communist Party, came from a poor peasant family in Zhadthongmon county. He is an electrician in the Shigatse Grain and Oil Processing Mill. He started mountaineering activities in 1965.

NGAPO KHYEN, 21, Tibetan, is a soldier in the PLA. Born in a poor herder family in Nagchhu county, he farmed and herded before enlisting in the army in 1973. He began mountaineering in 1974.



(Continued from p. 27)

was a shout. Tibetan climber Pasang Tsering had fallen through a thin spot into a hidden crevasse. Automatically he broke his fall by pushing his feet against one side of the crevasse and pressing his back against the other, holding tightly to the rope. He was hauled up.

At 6,800 m. they spanned a wide crevasse with a metal ladder, drove in a marker and continued the climb. By the time they reached 6,900 m. the sun was going down and the temperature had dropped to 30° C. below zero. A strong wind drove stinging granules of snow into their faces. Bare skin instantly froze to metal. The climbers levelled out a clearing on a slope and pitched tents for the night.

Howling winds woke them at dawn. Nevertheless they attacked the 50-m. ice wall and in 40 minutes cut more than a hundred steps, each wide enough for a twin foothold.

Barely a hundred meters from the top, they came to another crevasse three meters wide. They finally located a section heaped with ice and snow, linked two metal ladders together, laid them across and secured them with pitons and nylon rope. At noon they stood on top of North Col, having spanned two crevasses with metal bridges and fixed 800 m. of nylon ropes.

Supply Team

The next step was to set up camps at different altitudes and stock them with supplies — tents, food, fuel, oxygen, equipment for scientific survey, cameras and accompanying paraphernalia.

Former serfs from Chhoidzom township in Dingri county sent yak teams to help take supplies from the base camp up to Camps I and II at 5,500 and 6,000 m. Men were to take over from there. But the drivers succeeded in taking the yaks to Camp III at 6,500 m., saving a lot of human effort.



Tibetan transporters and their team of yaks approach 6,500 m.

A supply team made up of PLA armymen and Tibetan peasants was to take supplies from 6,500 m. to North Col. It was the first time the armymen had been above 6,000 m. Some suffered from mountain sickness but did not let it stop them. In six days the transporters climbed North Col five times, stocking the camp there with supplies for the second acclimatization march.

From North Col to 7,600 m. there was a 2-km. snow ridge with a 40-deg. gradient and steep on both sides. Force 8 and 9 winds blew constantly in the section from 7,300 to 7,450 m. On the morning of April 19 the reconnaissance party began building "roads" up this ridge, setting up protective ropes along the steepest sections and clearing the way to 7,450 m.

The supply team followed, led by Tibetan instructor Lozang Dochhen. A bitter childhood in a slave family had deepened his love for the new society and since taking up mountaineering in 1960, he had quietly stuck to the unsung task of transport, choosing the hardest jobs for himself and leaving the easier ones to others.

Just before the transporters reached 7,450 m., the wind rose to

gale force, whipping up a snowstorm that took the men's breath away. "Stick to it and we'll make it!" shouted Lozang Dochhen, plodding at the head of the team. The men inched forward on all fours to the top of the col.

It had been agreed that after 7,007 m. each roped-group of the supply team could use a cylinder of oxygen. But from 7,007 to 7,600 m. no one used any, saving it for possible emergencies on the final assault.

First Try

In three acclimatization marches from mid-March to mid-April, the mountaineers became increasingly accustomed to the high altitudes, cut trails up to 8,100 m., set up camps and carried up supplies.

In the latter part of April the expedition Party committee decided to make the fourth acclimatization march in late April and early May when the weather was likely to be good and try an assault to the summit.

Two parties left the base camp on April 24 and 26. The first reached the North Col camp on the 27th. The next day it set out for the camp at 7,600 m. At 7,450 m. the wind rose to gale force, threat-



A song during a climbing break.

ening to blow them off the ridge. The piercing cold prohibited any prolonged stay for fear of frostbite. The second party was also caught at 6,500 m. By radio the expedition Party committee gave the order: Both parties halt the advance and return to camp at 6,000 m. There would be good weather in a few days.

For three days the parties waited out the blizzard. On May 2 the weather cleared and the parties resumed their climb.

On May 4 and 5, 33 men and seven women reached the camp at 8,200 m. Seventeen men and three women continued and reached the final assault camp at 8,600 m. An assault to the summit was planned for the following day, May 6.

The next day, however, a force-10 gale kept the climbers in their tents. At 11 a.m. the expedition Party committee radioed the decision to change the assault date to May 7. But the wind continued. The assault members tried to leave camp several times but were driven back by the storm. By now they had been above 6,000 m. for 13

days. They were exhausted, and oxygen, food and fuel had run low. They were ordered to return to base camp.

Crucial Time

The monsoon season was approaching. Weather forecasts reported good weather for the latter part of May. Another try for the top was decided on. Meanwhile the camps at 8,200 and 8,600 m. were moved up to 8,300 and 8,680 m.

As zero hour neared, the base camp became a beehive of activity. Climbers sent in letters expressing determination to fulfil their tasks. Those who had applied to join the Communist Party requested that the assault attempt be made a test of their courage and determination.

The climbers study Marxism-Leninism in a *People's Daily* editorial in camp.





Shooting films.

Weathermen, cooks, medics, transporters, and logistics and telecommunications technicians worked carefully and well to ensure the expedition's success.

A special load of fresh vegetables and fruit sent by the Party Central Committee and flown in by special plane boosted their confidence and determination.

On May 17 and 18 three women and fifteen men left base camp in two assault groups. They were led by Sodnam Norbu, 29-year-old Tibetan member of the People's Liberation Army and Party secretary for the final assault group, and Phanthog, deputy leader of the expedition. Supply groups followed.

From May 20 to 23, gale-force winds and snow kept the assault party at 7,600 m. Tents anchored by heavy nylon ropes tumbled or collapsed. Meals became irregular as gas stoves often would not light and the climbers could not go out and get ice and snow for boiling water. Though hungry, thirsty and cold, their spirits never dropped.

On May 25 the two parties reached the camps at 8,300 and 8,680 m. Two women and seven men dropped out because of fatigue. The remaining eight men and one woman were reorganized into two groups. The first, with Sodnam Norbu, Darphuntso, Kunga Pasang and Tsering Tobgyal, was to reconnoiter the "insurmountable" Second Step, break trail and make the first try for the summit on May 26. On the same day the second group, with Phanthog, Lotse, Hou Sheng-fu, Samdrub and Ngapo Khyen, was to climb from 8,300 to the final assault camp and make an assault on May 27.

The Summit

A force-10 gale on May 26 upset this plan. At 3 p.m. the expedition Party committee at base camp radioed its instruction: Before dark the first assault group was to finish breaking a trail through Second Step and the other group should force march to the final assault camp at 8,680 m. All nine should make the final assault together on the 27th.

Second Step at 8,700 m. was a smooth rock face 20 m. high with an average gradient of 60-70 deg., its top a vertical face. The two groups left their camps at 3:30 p.m. in the teeth of high winds and at 9 p.m. joined forces at the final assault camp.

At 11 p.m. Sodnam Norbu called an open meeting of the Party branch. Everyone agreed to move forward whatever the conditions. "We have the concern of Chairman Mao and the Party Central Committee and the support of the people of the whole country. No hardship will stop us."

Daybreak of the 27th showed the haze around the summit lifting. A light breeze blew under a clear sky. At 8 a.m. the team began its ascent to the summit.

In air which contained only one-third of the oxygen at sea level, the nine walked for an hour and a half without stopping. At 9:30 the party negotiated Second Step and rested 10 minutes while each breathed

(Continued on p. 39)

The Woman Who Made the Final Ascent

PHANTHOG, daughter of a Tibetan serf, has become the first Chinese woman to scale the world's highest peak from its north side.

Her family were serfs in Chiangda county in northeastern Tibet. Her father died while she was very young. Though her mother spun and wove woolen cloth for the serf-owner all day and far into the night, he gave them hardly enough to eat. At last, taking little Phanthog, the mother ran away. They wandered about begging, finally arriving in Shigatse where they managed to exist on the little that Phanthog's mother made from whatever work she could get. Her mother died of fatigue and starvation and Phanthog wandered to Lhasa, where her life was even more miserable.

Under the leadership of the Communist Party, Phanthog became a worker at the "July 1" State Farm in 1958. In 1959 she was one of the first women selected to train as a member of the Chinese mountaineering expedition.

Her hard life in the old society had given Phanthog a will to defy any difficulty. She made strict demands on herself while mastering the mountaineering skills. In July 1959, with this expedition her first, she ascended the 7,546-meter Mount Muztagh Ata in the Pamirs. Her ascent broke the world women's altitude record of 7,456 m. set by the French climber Claude Kogan in 1955. In 1961 Phanthog improved her own record by climbing to the top of Mount Kongur Tiubie Tagh, a height of 7,595 m. In 1963 she was sent for general education and political study to the Central Institute for Nationalities

in Peking. This helped her make faster progress politically.

AFTER the movement to criticize Lin Piao and Confucius began in 1974, Phanthog, along with women throughout China, criticized Lin Piao's counter-revolutionary revisionist line and the Confucian idea that men are superior to women. She and other women climbers recalled how they had been oppressed and discriminated against in the old society. In pre-liberation Tibet the reactionary serfowners looked on women as "creatures who bring misfortune" and said that nine women out of ten were demons. "No matter how high the sky, we could not stand with our heads erect; no matter how broad the earth, there was no room for us to plant our feet," a Tibetan woman climber said.

Such criticism of the old society and the revisionist line brought out more revolutionary enthusiasm in

the women climbers. They felt greater confidence about tackling the world's highest peak.

"I have seen from my own experience," Phanthog said, "that only socialism opens the broad road to complete emancipation for us, the working women of all nationalities."

Fourteen years have passed since Phanthog scaled Mount Kongur Tiubie Tagh in 1961. She is now the mother of three children. Though she has put on weight and does not have the stamina of her early days, she continues strict physical training with the younger mountaineers, running, jumping and marching with a load on her back.

AT LAST the expedition to ascend Qomolangma was under way. During the third acclimatization march each step was a great effort and she was gasping for breath, but Phanthog stuck to her

Phanthog (fourth left) is warmly congratulated on arrival back at base camp.



place in the line of march. That night she lay inside the tent, unable to sleep because of the ache in her back and legs. She thought of her bitter past and the expectations of the people and the Party. The feeling of fatigue left her.

The biggest difficulty in regions above 8,000 m. comes from the extremely rarefied air. Every step forward takes great strength. Carrying her own pack, Phanthog kept up with the men at every step. When they reached the last snow slope below the summit after nine days of march, she was in the grip of fatigue. In order to preserve the oxygen for an emergency, she did not take one breath more than the others.

The summit is only 200 m. above the assault camp but the climb was exceedingly difficult. Here the climbers not only had to contend with the rarefied air and a snowstorm, but also to negotiate some perilous stretches. They had to climb up a rock slope with a 60 to 70 degree gradient. Three men roped together with Phanthog had gone up first and were beginning to haul up the gear. Phanthog was standing halfway up the slope passing on things from a man below. As she boosted a pack over a jutting rock she lost her balance and teetered backward over the deep chasm. She thrust her right foot sharply forward into a rock crevice and threw her weight onto the rock face, thus avoiding a fall.

"I was very excited when we stepped onto the summit of Qomolangma," she said. "I stood beside Hou Sheng-fu as he reported our success to the base camp over the walkie-talkie and when we heard the cheers of our comrades at the base camp I joined them in shouting, 'Long live Chairman Mao! Long live the Chinese Communist Party!'"

PHANTHOG was accepted into the Chinese Communist Party during this expedition. As deputy leader of it and instructor for the



The six Tibetan women in the expedition pose for a snapshot at North Col (7,007 m.). They are Phanthog (third right) who reached the summit; Kunzang (third left), Trazang (first right) and Tratso (second right) who reached 8,600 m.; Pasang (first left) and Paldron (second left) who reached 7,800 m.

women's team, Phanthog always gave first thought to the others and tried to set a good example through her own action.

After they had set up the camp at 8,200 m. everybody was tired and thirsty. Phanthog decided she would go out and get snow to melt and boil for drinking water. A strong wind had risen. There was no snow on this smooth, windswept slope except for some in a distant rock crevice. It was dangerous to leave the tent in such weather, but Phanthog fastened one end of a rope to a rock near the tent and the other around her waist and went out to get the snow.

Thirty-six members of the expedition were women. Among them were workers, commune members, PLA soldiers, office workers and students, and they were of Tibetan, Hui, Owenk and Han nationalities. Phanthog taught them all she knew about mountain climbing, led them in acclimatization marches and was a source of inspiration to them.

One day a 19-year-old Tibetan woman who was descending from the 8,200-m. camp with Phanthog got a little nervous when looking down into the precipitous chasms, for she had never been so high be-

fore. Phanthog stayed with her at every step, providing both moral and physical support.

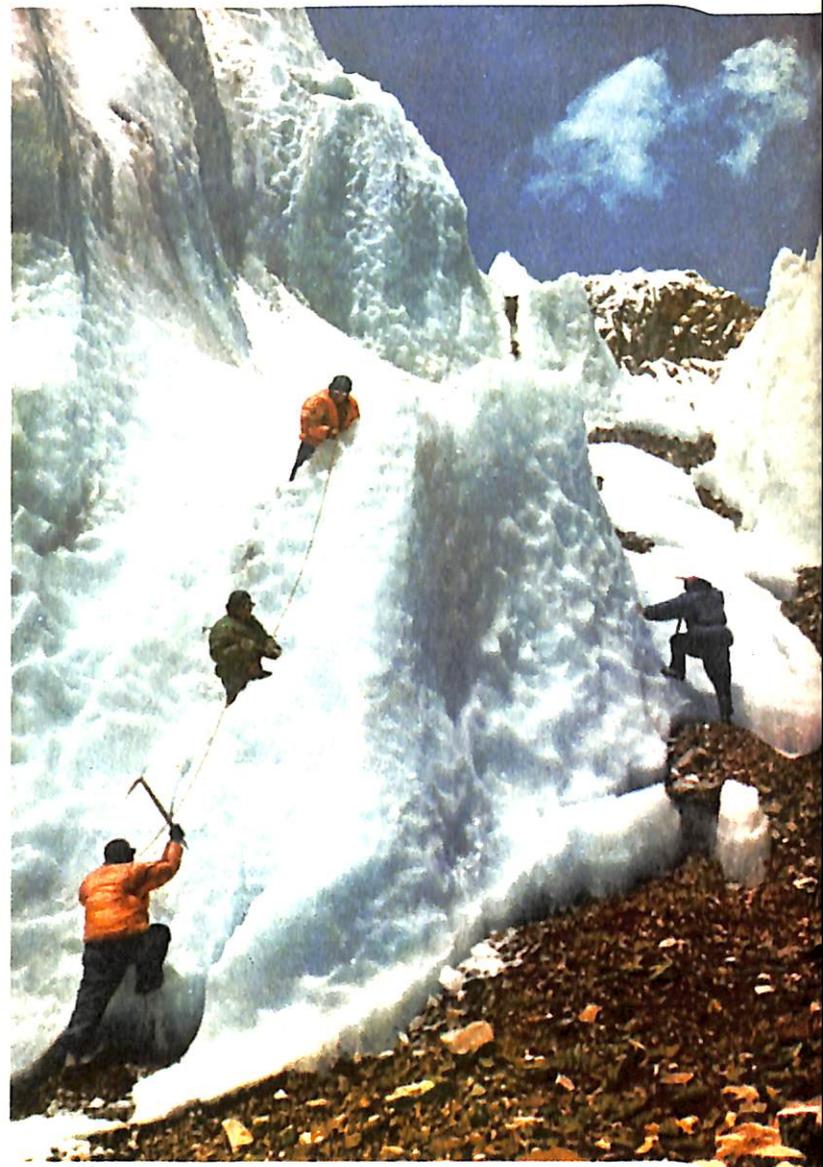
"The success of the expedition stems from the members' collective effort," said Phanthog. "On the acclimatization marches the women ascended shoulder to shoulder with the men, carrying their share of the equipment and supplies. Each woman had a load of about 15 kg. — foodstuffs, tents, cylinders of oxygen and cooking gas, and other things necessary for setting up camp at the various altitudes — and not a word of complaint was heard. In addition there were scientific instruments, for the women climbers also played an important role in scientific survey. We have lived up to our pledge: Chinese women have a strong will, difficulties can't stop us. We climbed the highest peak in the world. We really hold up half the sky."

In addition to Phanthog who went to the summit, three women in the expedition went to 8,600 m.; three others reached 8,200 m.; two reached 7,800 m.; and seven reached 7,600 m. This makes a total of 16 Chinese women climbers who have broken the women's altitude record of 7,595 m. set in 1961.



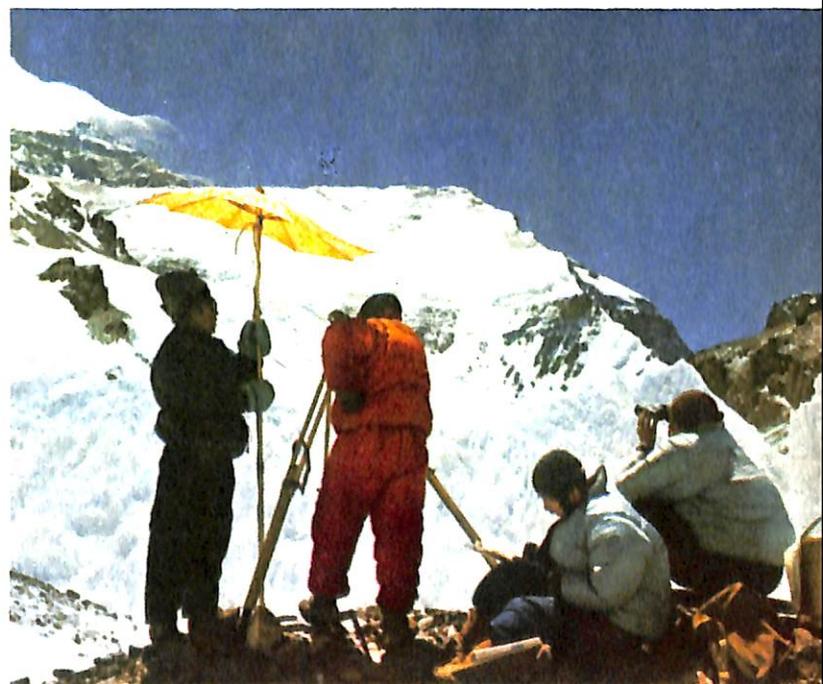
Measuring snow depth and collecting ice and snow samples on the summit.

With a Chinese radio-controlled electrocardiogram built to operate at low temperatures, physiologists at 6,500 meters monitor heart function of mountaineers climbing above 8,000 meters.



Scientists at work.

Observing the summit to get more accurate data of its height.



Scientific Survey of the 'Roof of the World'

WHAT is the exact height of Qomolangma Feng? What are its stratigraphy and structure? How does the human heart function at 8,000 meters above sea level?

These and other questions will be easier to answer with data collected in the survey in the Qomolangma Feng area by Chinese scientists working with the Chinese Mountaineering Expedition.

The unique environment at the world's highest peak is of great importance for scientific study. Since liberation Chinese scientists have conducted several comprehensive surveys there involving a number of branches of science. One was made over 50,000 square kilometers of the area from 1966 to 1968 during the cultural revolution by the Tibet Scientific Survey Team. This year's survey, based on the previous ones, involved survey-cartography, geology, high-altitude physiology, atmospheric physics and other fields.

Participating were over 70 scientific workers from 13 research units and survey-cartographical departments in Peking, Shanghai and Tientsin and the provinces of Kiangsu, Szechuan, Shensi and Chinghai. Some of them were worker-peasant-soldier university students and a number were women.

Surveying the Peak

The geodetic surveyors reached the Qomolangma Feng area in mid-March and set up headquarters at an altitude of 5,400 m. Then they went to the East, Central and West Rongbuk glaciers on Qomolangma's north slope, where they carried out triangulation, EDM traverse and gravity surveys and astronomical determinations over an area of 140 square kilometers. This laid a sound foundation for the accurate determination of the position and height of the peak. A precise levelling line 80 km. long was remeasured and aerial photographs of the whole region were verified.

In order to study the gravity field in the vicinity of the peak,

seven surveyors, overcoming great hardship, climbed to the top of North Col with the help of the mountaineers. There they made gravimetrical measurements and verification of aerial photographs. Two of them climbed on to 7,790 m. to carry these further, setting a record for height of gravity survey.

The three-meter red metal surveyor's beacon planted on the top of Qomolangma by the assault team on May 27 made possible precise measurement of the height of the summit and its position. Surveyors posted at 10 stations located between 7 and 21 km. from the peak, at altitudes from 5,600 m. to 6,300 m., observed the beacon with their theodolites for three consecutive days and obtained data for different periods of the day. The surveyors completed the precise measurement of the height of the summit and garnered a wealth of experience for high-altitude surveying and valuable data for research on the movement of the earth's crust and related topics.

Geological Strata Observation

Data for a geological section of a 40 km. distance on the north slope from Chubu up to the summit was collected by geologists in cooperation with climbers. Six geological sections with a total length of 7 km. were observed and surveyed, and additional brief studies were made along the route by the geologists after climbing steep slopes and traversing glaciers in an area covering 300 sq. km.

Over 600 rock specimens from altitudes of 4,700 m. up to the summit were collected. Thus they worked out a fairly systematic, detailed and complete geological profile of the north slope. A good basis has thus been laid for deeper study of the Qomolangma area's geological structural features and the metamorphism, magmatic activity and migmatization there.

In limestone beds corresponding to the stratum of the peak, fossils

of brachiopods, crinoids and trilobites of the Ordovician period (c. 440 million to 500 million years ago) were found. The locations were the Chuhala and Chienchin valleys and a third valley east of the Rongbude Monastery — all close to the Qomolangma area. The first such fossils discovered in this part of the world, these provide new facts for determining the age of the rocks at the peak.

In late Paleozoic rocks at Chubu, located along the profile under observation were discovered many fairly well preserved fossils of glossopteris and other plants previously found only on the Indo-Pakistan subcontinent (part of the ancient Gondwanaland). These discoveries show that in the Paleozoic era the northern slope of Qomolangma was not separated from the Indo-Pakistan subcontinent by the "great wall" of the Himalayas. This discovery has extremely important significance for the study of the paleogeographical environment and geological development of the Qomolangma area.

High-altitude Physiology

Changes in the climbers' respiratory, cardiovascular and cerebral functions were recorded at different altitudes. At 50 m. and at 5,000 m. above sea level, this was done by the physiologists who went along with the mountaineers. Above that at 7,600 m., 8,300 m., 8,680 m. and at the summit, electrocardiograms made by the mountaineers on themselves were transmitted by radio. The equipment was designed and made in China and operates at low temperatures over distances of more than 20 km.

These provide new data for exploring the changes in the physiological indices (blood pressure, respiration, electrocardiogram and electroencephalogram readings) of the human body under conditions of oxygen deficiency at high altitudes and their relation to adaptability. The data provide the basis for further research on the

principles governing adaptation of the human body to an oxygen-deficient environment.

Atmospheric Physics

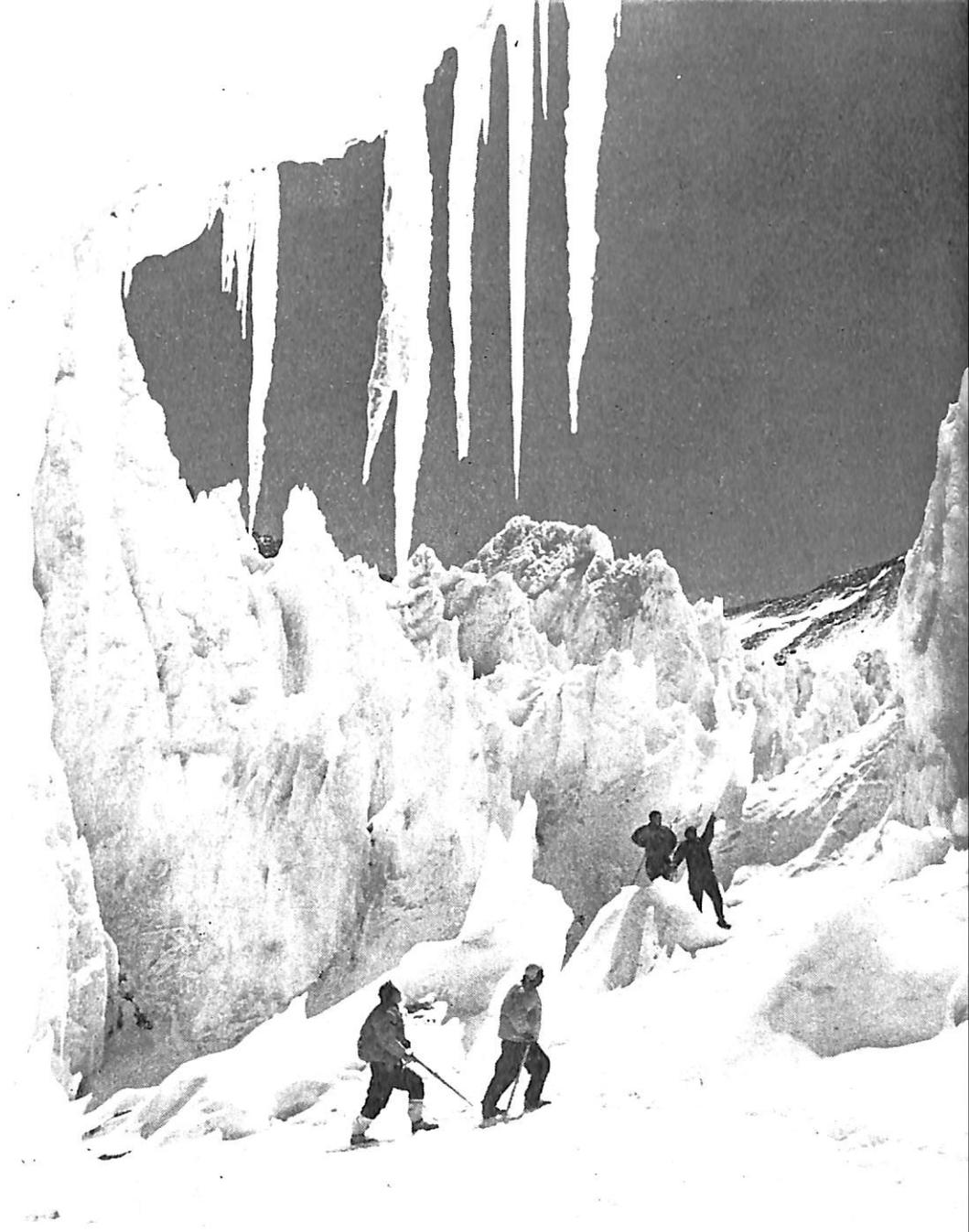
For use in atmospheric physics, comparative meteorological observations were made from different directions at 5,000 m., 6,000 m., 6,500 m. and 7,007 m. This is the first time such comprehensive data has been obtained in this area.

Samples of ice and snow were gathered from heights of 5,000 m. up to the summit. The above-mentioned data and samples, very difficult to obtain, are valuable for studies of the meteorology, glacier formation and background value of the natural environment in the Himalayas and Qomolangma area.

Taking part for the first time in such a project were a number of women worker-peasant-soldier university students, who worked at the oxygen-deficient altitude of 5,400 m. One student made three trips to the top of 7,007-m. North Col to observe precipitation and wind.

In this survey scientists and mountaineers cooperated closely to get the first samples of water collected from altitudes of 7,600 m., 8,200 m., 8,600 m. and the summit to be tested for the amount of heavy water they contained. These provide valuable data to add to the picture of heavy water distribution in the Qomolangma area.

Chinese atmospheric physicists made comparative observations from different directions and at 5,000, 6,000, 6,500 and 7,007 m. collected data for working out meteorological gradients.



Chinese scientists observe ice and snow topography in the Qomolangma Feng area.

Collecting a water sample.



(Continued from p. 33)

oxygen for two to three minutes at two to five liters per minute.

As they resumed their ascent the wind rose to force 8 and 9, lashing up snow particles as hard as bullets. Every step was a tremendous effort, but a common determination united them. Phanthog conserved her oxygen as did the others. Climbing with the team she had only one thought: to live up to the expectations of the Party Central Committee, Chairman Mao and the people of the country, to win honor for the socialist motherland and Chinese women.

At 12:30 p.m., when the climbers were about 50 m. from the summit, their way was blocked by a virtually perpendicular ice wall. Sod-

nam Norbu cut a flight of steps on it but failed to climb it. The team made a 40-m. detour to the north, crossed a rocky cliff, turned westward and again headed for the summit.

Suddenly a new wind blew haze over the summit. In the lead, Sodnam Norbu felt a pull of the rope and turned around to see Kunga Pasang falling to the ground. He clamped the oxygen mask over his comrade's face and when Kunga Pasang came to, the team continued. One and a half hours later, at 2:40 p.m. Peking time, the nine climbers stepped onto the peak of the world, one meter wide, a dozen meters long.

With indescribable joy and pride, they looked around at the peaks

jutting up through a sea of clouds below them. They erected a three-meter metal surveyor's beacon, unfurled the five-star red flag of the People's Republic of China, shot films, took pictures, collected rock specimens and ice and snow samples, and measured the depth of snow on the summit. For seven minutes Phanthog helped test a new radio-controlled electrocardiogram apparatus which was monitored below.

During the one hour and ten minutes they stayed on the summit, nobody remembered to use their oxygen supply. When Hou Shengfu reported the success to the base camp over the radio, cheers of "Long live Chairman Mao!" and "Long live the Chinese Communist Party!" resounded on the peak.

AN OUTLINE OF CHINESE ACUPUNCTURE

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Two More Theatrical Festivals

TWO MORE theatrical festivals held in Peking earlier this year testify to China's flourishing socialist stage life due to the implementation of Chairman Mao's policy of "making the past serve the present and foreign things serve China" and "letting a hundred flowers blossom; weeding through the old to bring forth the new". The two festivals, sponsored by the Ministry of Culture, featured artists from ten areas: the Sinkiang Uighur Autonomous Region and the provinces of Shensi, Heilungkiang, Szechuan, Kwangtung, Hupeh, Honan, Yunnan, Kirin and Kansu. Two similar festivals were held last year, with participants from ten other areas.

The 1975 festivals presented a great variety of programs, including Peking opera, stage plays, operas in local style and that of the minority nationalities, songs, dances, ballads, storytelling and comic dialogue. There were works dealing with the proletarian cultural revolution and socialist revolution and construction as well as those portraying revolutionary struggles of the past. Performances were given in about a hundred places — theaters in the city and suburbs and in factories, mines, farming villages and army camps.

*The story of *The Red Lantern* takes place in the Japanese-occupied areas during the war of resistance. Li Yu-ho, a railway switchman and a Communist, is an underground worker. He, Granny Li and young Tieh-mei are three generations from different broken families who in the course of the revolution have come together to live as one family.

Li is assigned by the Party to deliver a secret code to guerrillas in the mountains. Before he can do so he is betrayed and imprisoned by Hatoyama, chief of the Japanese gendarmerie. Using the pretext of inviting Li to a feast, Hatoyama tries with both enticements and threats to make him hand over the code. Li remains loyal to the Party till his death. He and Granny Li are executed on Hatoyama's orders. Tieh-mei, his daughter, with help from the Party and the people, carries out his mission and delivers the code to the guerrillas.

A scene from the Uighur opera version of *The Red Lantern*.

A number of items from the two festivals were chosen for special performances for worker-peasant-soldier audiences in the capital in May and June to mark the 33rd anniversary of the publication of Chairman Mao's *Talks at the Yen'an Forum on Literature and Art* in May 1942. Many of them were model revolutionary theatrical works adapted to local opera styles or to art forms of the minority nationalities. They include *The Red Lantern* in the opera form of the Uighur people of Sinkiang, *Red Detachment of Women* performed in Hupeh's *hanchu* opera style and *Azalea Mountain* in Kwangtung's *quehchu* opera style.

Among the new works was *Red Plum on Mount Tsang*, an opera in the *paichu* style of the Pai nationality in Yunnan province. Its main character is Ah Mei (whose name means plum), a young woman barefoot doctor in the Tali Pai Autonomous Prefecture (*Chou*) in Yunnan who has done a remarkable job in the prevention and treatment of disease in this remote area. There were also plays: *New*

People in a Mountain Village and *New Graduation Song*, showing young people with education maturing in the revolutionary struggles in places where they have settled down in the countryside, and *Battle in the Taihang Mountains* and *Nine-Dragon Strand*. The latter two depict the struggle between the two classes, the two lines and the two world outlooks as reflected in socialist construction. *Five Keys*, a new Peking opera, and *Sturdy Pines on Towering Mountains*, a *hanchu* opera, also deal with the class struggle and the struggle over line.

ONE of the most outstanding offerings was the adaptation of the modern revolutionary Peking opera *The Red Lantern** by the Sinkiang Uighur Opera Troupe. The traditional music of the Uighur people is used successfully to portray proletarian heroes and express the revolutionary spirit and militancy of the original composition. Its music and national color brought warm applause from





Members of the Sinkiang Uighur Opera Troupe discuss Chairman Mao's Talks at the Yen-an Forum on Literature and Art.

the worker-peasant-soldier audiences. The creation of this opera signifies that there is wider interest and deepening appreciation of the model theatrical works in the border regions. It is also one of the fruits of the reform and development of local operas and the traditional music of China's different nationalities.

Much of the music in the Uighur production was adapted from the best in the Twelve Mukam — the "Twelve Grand Suites" — the art treasure of the Uighur people in which are collected their ballads, folk songs and dance and instrumental music from ancient times. Each of the twelve suites is characterized by a certain kind of music. Much of it expresses the Uighur people's protest against the oppression and exploitation of the old society.

Due to historical limitations and sabotage and alteration by the exploiting classes, not all of the Mukam music is suitable for expressing the revolutionary life and struggles of today's proletarians. In adapting it for *The Red Lantern*, the Sinkiang Uighur Opera Troupe followed Chairman Mao's policy of "making the past serve the present" and "weeding through the old to bring forth the new". Choosing those parts which could be utilized and making some reforms and innovations, they worked hard

to achieve a unity between the traditional music and the spirit of our times.

The music for Li Yu-ho is based on robust and sustained musical motifs from the Mushewirak Mukam; for Granny Li, strong, straightforward ones from the Chepiyat Mukam; for Li Tieh-mei, bright, fervent passages from the Rak Mukam and Chepiyat Mukam. From these they composed arias which accurately reflect the emotions of the characters yet preserve the characteristics of the original music.

The composers have utilized the strong points of the Uighur opera to the full, such as the use of the chorus and accompanied singing. In Scene 5 Li Yu-ho's aria "I'm Filled with Courage and Strength", after his arrest by the Japanese gendarmerie, is followed by a choral passage without words which reflects the feeling of the three generations of the Li family when they know that he is going to his death.

Choral and accompanied singing is used several times in the aria "My Spirit Storms the Heavens". When Li Yu-ho sings the words "Once the storm is past flowers will bloom", his lofty aspirations and revolutionary heroism are emphasized by a chorus of female voices singing a melody based on a folk song from the Ili area. Vigor-

ous choral and accompanied singing at the end of the passage underscores Li's line "They will forever march forward" and helps bring out vividly his determination to overcome all enemies.

This version of *The Red Lantern* makes good use of the traditional Uighur instruments. The main accompaniment to the principal passages is provided by the *hejek*, a fiddle, and the *rawap*, a plucked stringed instrument, the two most representative of the Uighur stringed instruments. Other Chinese national instruments such as the *sona* (horn), bamboo flutes and the *yang chin* (dulcimer with metal strings) and western wind and stringed instruments are also used. The *dap*, a kind of tambourine popular among the Uighurs, provides a particularly effective accompaniment to both the spirited and the lyrical songs. It is also used with the *nahra* (iron drum) and *tashi* (stone chimes) to create an atmosphere of battle for the acrobatic scenes.

Answers to LANGUAGE CORNER Exercises

- 一、1. 我们昨天晚上听了音乐，还看了电视。
 2. 那个优秀的邮递员今天送了几百封信。
 3. 我买了一条浅绿色的毛巾。
 4. 那个大夫今天上午作了两次手术。
 5. 我在中国的时候，参观了南京长江大桥。
- 二、1. 她买了两双皮鞋。
 2. 这两个运动员，乒乓球打的都很好。
 3. 他在农村住了两年，对农村的情况比较了解。
 4. 二月二日是我参加工作的日子。
 5. 这个学校有三千四百二十五个学生。

Countering Encirclement in Kiangsi and Fukien

BEGINNING in the late 1920s the revolutionary forces, guided by Chairman Mao's revolutionary line, began going into the rural areas to continue the armed struggle through guerrilla warfare. The first revolutionary base was established in the Chingkang Mountains. In 1929 Chairman Mao led the Chinese Workers' and Peasants' Red Army to set up new base areas in southern Kiangsi province and western Fukien province. The two bases were later combined as the central revolutionary base with Juichin in Kiangsi province as its capital.

Following the example of the Chingkang Mountain base, by arduous struggle many other new base areas were built up throughout the country. The Red Army and the bases kept growing: by June 1930 the Red Army had increased to 100,000 and there were more than 10 bases carrying on guerrilla warfare in 300 counties scattered through 10 provinces.

These developments threw Chiang Kai-shek and the Kuomintang reactionaries into a panic. In November 1930 Chiang launched his first counter-revolutionary "encirclement and suppression" campaign against the central base, dispatching 100,000 troops in eight columns. The Red Army had only

40,000 soldiers. Faced with such a wide disparity between the strength of the reactionary forces and that of the people's forces, Chairman Mao put forward the principles of "luring the enemy in deep" and "retreating to the base areas to fight". This was a further development of the basic rules he had laid down for guerrilla warfare in the Chingkang Mountains — "The enemy advances, we retreat; the enemy camps, we harass; the enemy tires, we attack; the enemy retreats, we pursue". Led by Chairman Mao, the army and the people of the base area launched a counter-campaign in which they applied these principles and shattered the enemy's first "encirclement and suppression" campaign.

Not everyone at first fully recognized the correctness of these principles. Some feared that once the Red Army withdrew the enemy would take reprisals on the people of the base area. They did not understand the necessity and positive significance of strategic retreat to lure the enemy into the base area. They did not see that under certain conditions refusing to retreat a step before a superior enemy force might make it impossible to preserve one's own forces.

Actually, strategic retreat did not mean passively avoiding battle with the enemy; it was to enable the people's forces to select and create conditions favorable to themselves so as to bring about a change in the balance of forces before launching a counter-offensive to wipe out the enemy. During its strategic retreat to the interior of the base, where it had strongest support among the masses, the Red Army did a lot of propaganda work to help the people understand the principle of "luring the enemy in deep" and to mobilize them for carrying it out.

EIGHT Conditions for A Great Victory" (Fig. 1) was issued by the Front Committee of the First Front Red Army on December 22, 1930 and published in pamphlet form by the Federation of Red Trade Unions in Hsingkuo county, Kiangsi province, on the 28th of the same month. It compared Chairman Mao's strategy and tactics with those of the enemy in eight aspects and explained simply and clearly that "luring the enemy in deep" and "retreating to the base areas to fight" could create conditions favorable to the people's forces and unfavorable to the enemy.

Some of its paragraphs read:

Fig. 1

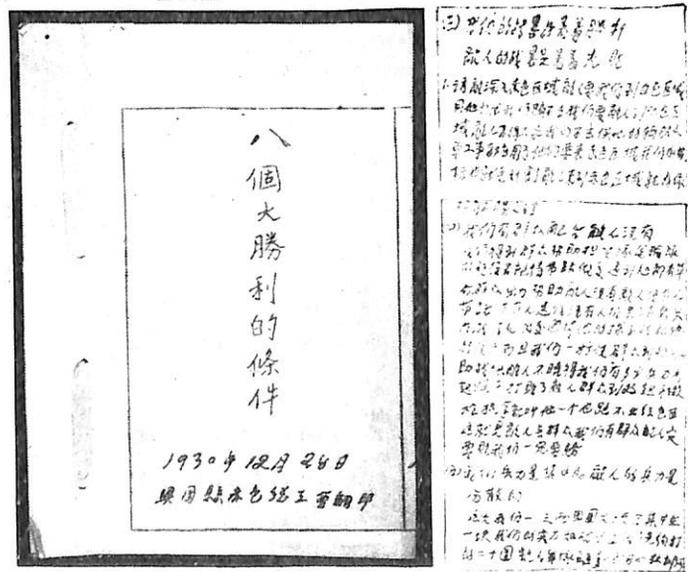
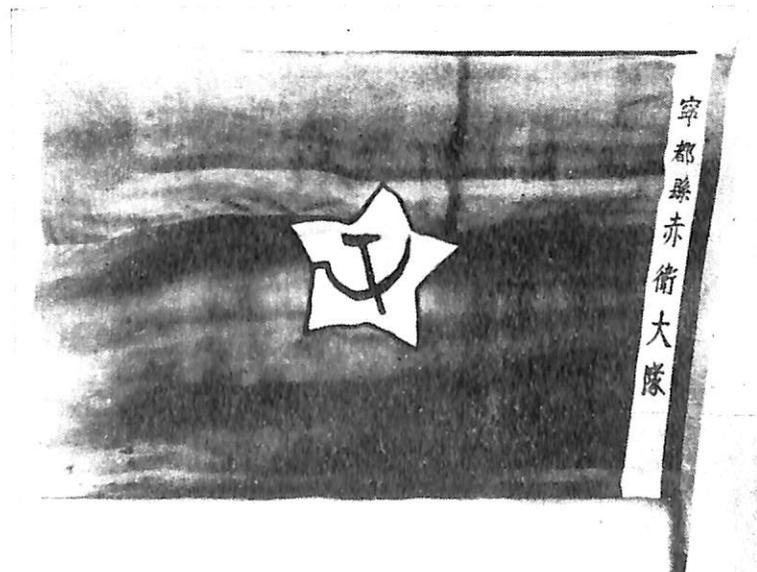


Fig. 2



The enemy wants us to fight him in areas he occupies. That is precisely what we won't do. We'll make him come to our base areas. Then the boats, trains and defense works in his areas will be of no use, but here we can put our spears to full use. Lured into our area, the enemy is left high and dry like a shrimp on the beach. This is the way we will defeat him.

When the enemy comes into the base areas he can't get firewood, rice, salt, oil or other daily necessities. He has to send his men to search for them in the villages. But even then they can hardly get enough to eat. In this case who is actually "encircled" by whom?

We receive support from the masses through stretcher-bearer teams, transport corps and first aid teams. The people also report the enemy's actions to us and volunteer to serve as our guides. The enemy has none of these. . . . In times of battle the masses go up the mountains to fight alongside us and confuse the enemy so that he cannot tell how many troops we really have. When the enemy is defeated the people everywhere come out to capture his troops. With such help no enemy can escape from our areas. This is why we say that we have the masses and the enemy does not, and we are bound to win and the enemy to be defeated.

With concrete examples the pamphlet explained Chairman Mao's strategy and tactics, and

helped the army and the people of the base areas to gain a deeper understanding of the principle of "luring the enemy in deep". This strengthened their confidence in victory over the enemy's "encirclement and suppression" campaign.

At the end of December 1930 the enemy penetrated the base area as far as Lungkang, Hsingkuo county, Kiangsi province. The Red Army seized this chance to attack and won a great victory. They wiped out 9,000 enemy troops and captured their field commander Chang Hui-tsan alive. The rest fled. Pursuing them, the Red Army annihilated another half division. It won two victories in five days, wiping out a total of 10,000 enemy troops. This smashed Chiang Kai-shek's first "encirclement and suppression" campaign against the base area.

CHAIRMAN MAO'S basic military principle for the Red Army is to wage people's war by relying on the masses. In the base areas the people set up their own armed units, the Red Guards, to help the Red Army fight. Fig. 2 is the flag of the Ningtu county Red Guard detachment. Fig. 3 is a home-made cannon used by the people in the county during the Red Army's first counter-campaign.

Fig. 4 is an order, "Assist Captives to Pass Through Base Areas". It points out that 15,000 enemy soldiers and officers were captured

in the counter-campaign, and in the future there would be more battles, more Red Army victories and it would be necessary to take more prisoners. Those who wish to remain in the base areas, it states, have been allowed to join the Red Army and augment the people's forces. Those soldiers and lower-ranking officers who want to return have been set free.

The order explains in effect: This is a necessary measure for extending the political influence of the Red Army and speeding the awakening of the enemy troops and their disintegration. We should realize that these people, who are poor peasants or workers, can play a big role in influencing others when they return to their army. If they return to their homes it is natural for them to speak in favor of our revolutionary bases and the Red Army, thus speeding the progress of people in the enemy-controlled areas on to the revolutionary road.

The victory in the first counter-campaign not only smashed the enemy's attack, but, more important, made the army and the people in the base areas see more clearly the correctness of Chairman Mao's military thinking. Later, under Chairman Mao's direct leadership, the Red Army shattered the Kuomintang's second and third counter-revolutionary "encirclement and suppression" campaigns against the central base. These struggles helped consolidate and develop the central base.

Fig. 3

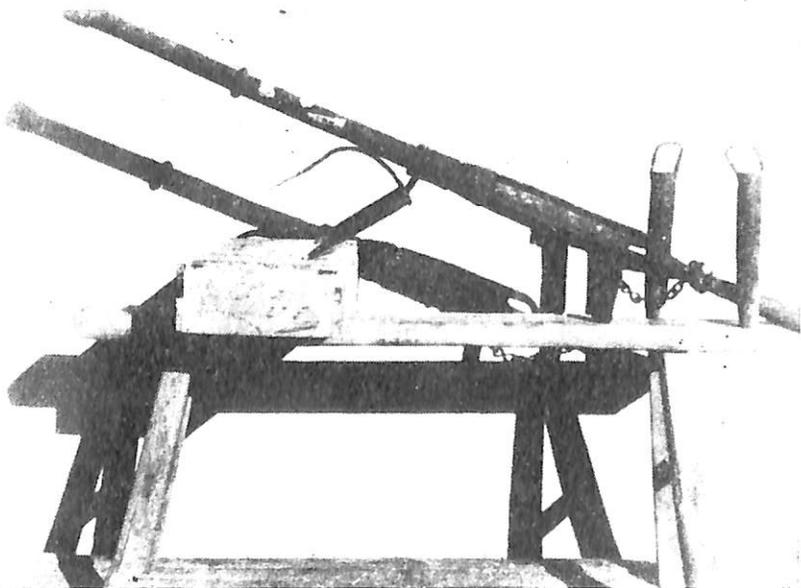
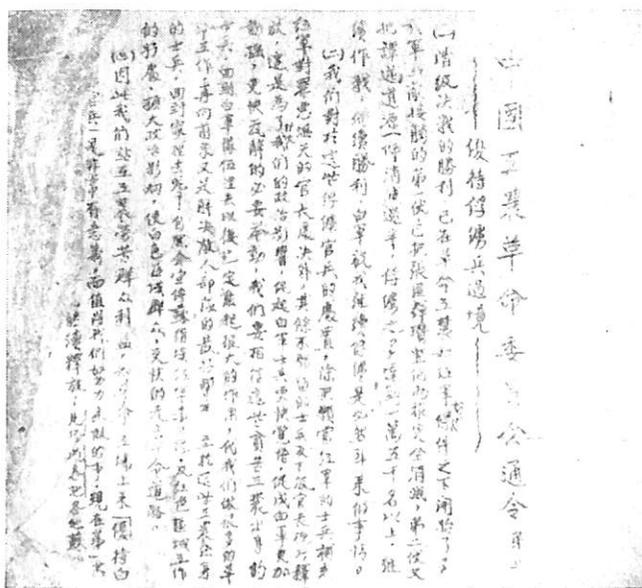
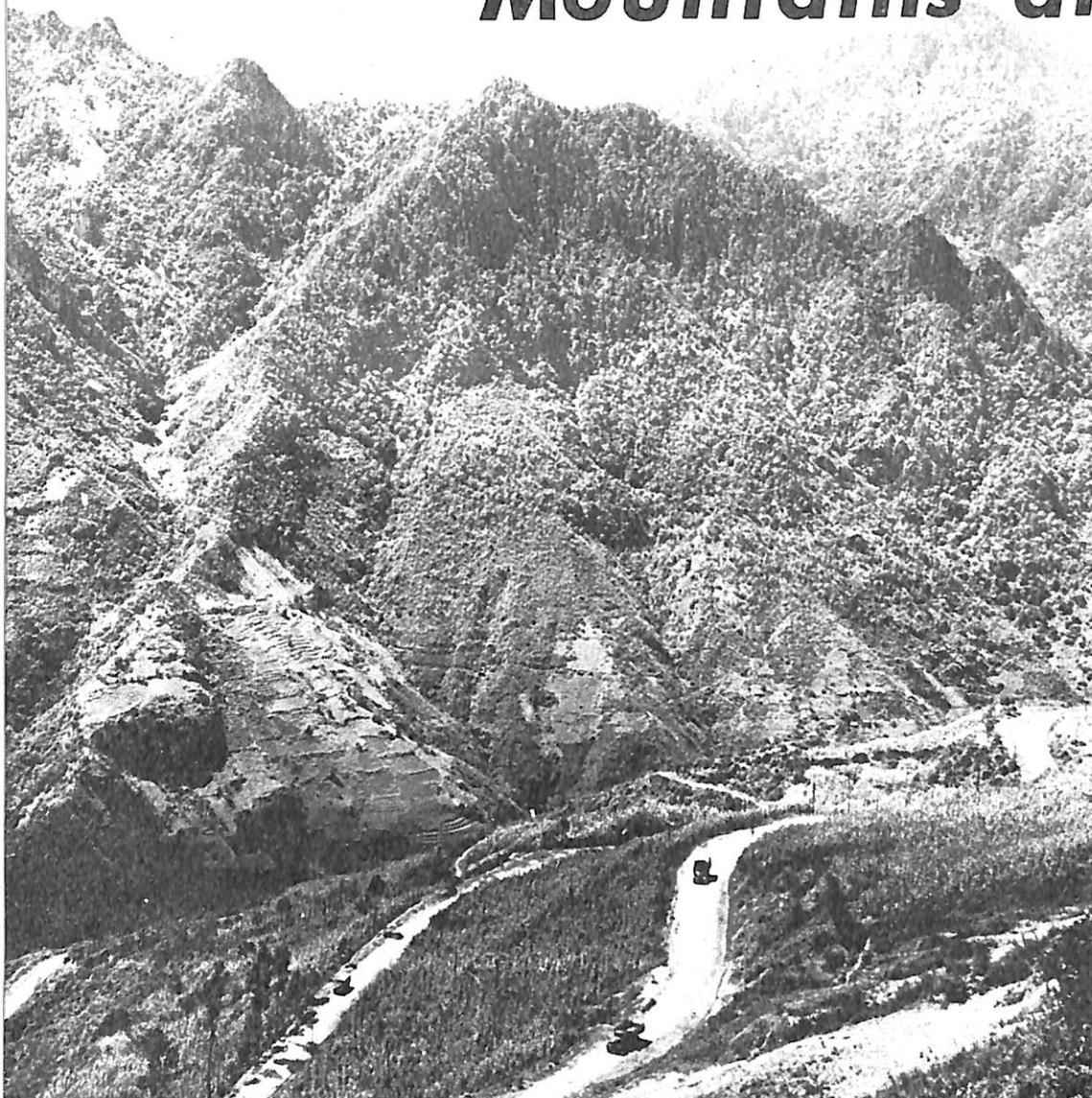


Fig. 4



Motor Highways for Impossible Mountains and Valleys

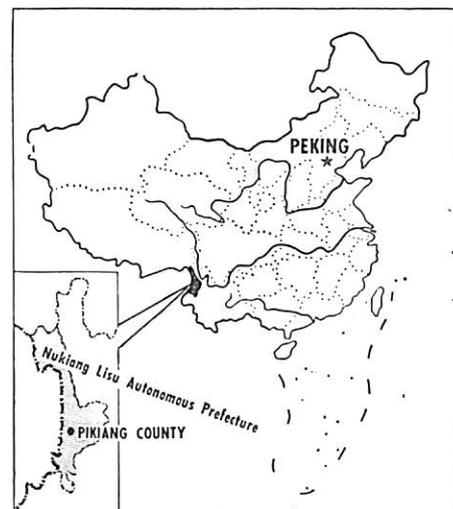


Highways link the mountains inhabited by the people of the Lisu nationality in Yunnan province with the rest of the country.

FOR CENTURIES the tremendous mountain ranges and deep valleys of the Nukiang Lisu Autonomous Prefecture (*Chou*) in the far northwest tip of Yunnan province on China's southwest border kept communications primitive and almost impossible. Today, great changes have been brought by highways threading the mountains and bridges spanning the great rivers.

A five-county area of 25,000 square kilometers, the prefecture's inhabitants include the Lisu, Nu, Tulung, Pai, Yi and Tibetan peo-

ples. The 4,000-meter Kaolikung Mountains and the 5,000-meter Pilo Snow Mountains run from north to south. In the deep valleys between the ranges, the Tulung River in the west, Nukiang in the middle and Lantsang in the east flow out of Tibet. Before liberation the sharp differences in altitude between the mountaintop and valley villages were tremendous obstacles to travel. The only links with other parts of China were a few dangerous footpaths through the mountains where snow made travel practically impossible from four to six months in the year.



There was one iron-chain bridge across the Lantsang River, no bridge at all across the Tulung and Nukiang. To cross these rivers people sat in a sling chair hung on a bamboo rope and slid their way across. Every year many travelers either froze to death in the mountains or drowned in the rivers.

Local products such as lacquer, animal skins and valuable medicinal herbs such as *rhizoma coptis* and *fritillaria verticillata* could not be shipped out. Daily necessities such as salt, tea, cloth, thread, needles and farm tools were extremely scarce. People had to travel dangerous routes for days to buy them from traders who charged exorbitant prices. It was common to say, "A knife is as precious as gold, salt is as precious as silver." Hemmed in and cut off by the mountains and rivers, the national minority inhabitants suffered for centuries.

After liberation, the Communist Party and people's government paid great attention to the welfare of the national minorities in the frontier regions. Chairman Mao called on the people to "Defy difficulties and work hard to build highways in order to help our fraternal nationalities".

Large sums of money were allocated for the Nukiang Lisu Autonomous Prefecture and many technicians and workers came to build roads and bridges. Working with the minority peoples, they climbed the forbidding mountains and crossed roaring streams and rapids. They often worked in midair, suspended by ropes under the scorching sun. They toiled on snow-covered mountains in deep winter. They built bridges in fast currents, in constant danger of being swept away. Every kilometer of highway required the removal of 30 to 70 thousand cubic meters of earth and stone.

By 1962 the first two highways across mountains and rivers had been built. Trucks began to run between the three counties of Pikiang, Lushui and Lanping, the first step in a new highway system.

Here, too, construction was hampered by Liu Shao-chi's revisionist line which opposed Chairman Mao's policy of self-reliance, hard work and the mobilization of the masses in everything. Criticism by the area's nationalities during the cultural revolution exposed the revisionist line and made Chairman Mao's revolutionary line more effective. This greatly accelerated highway building.

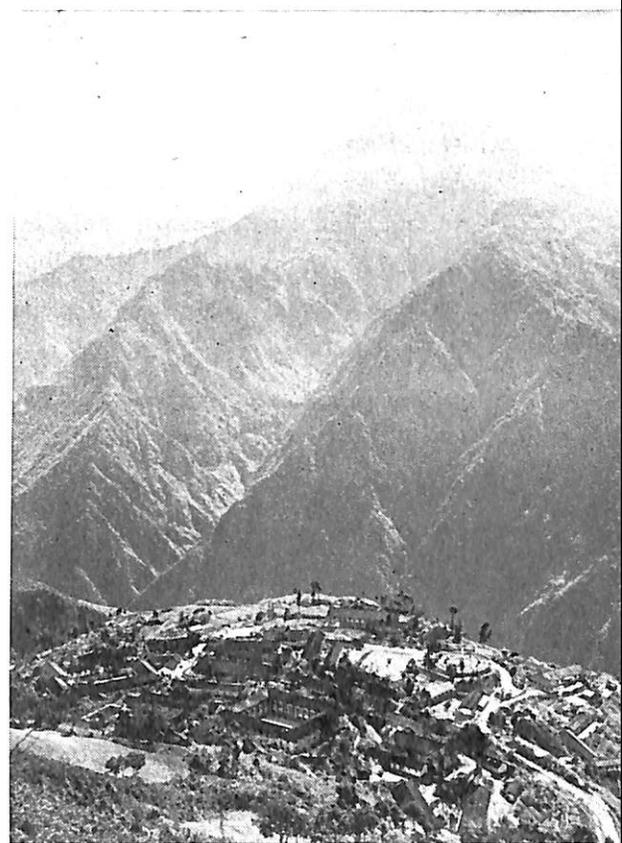
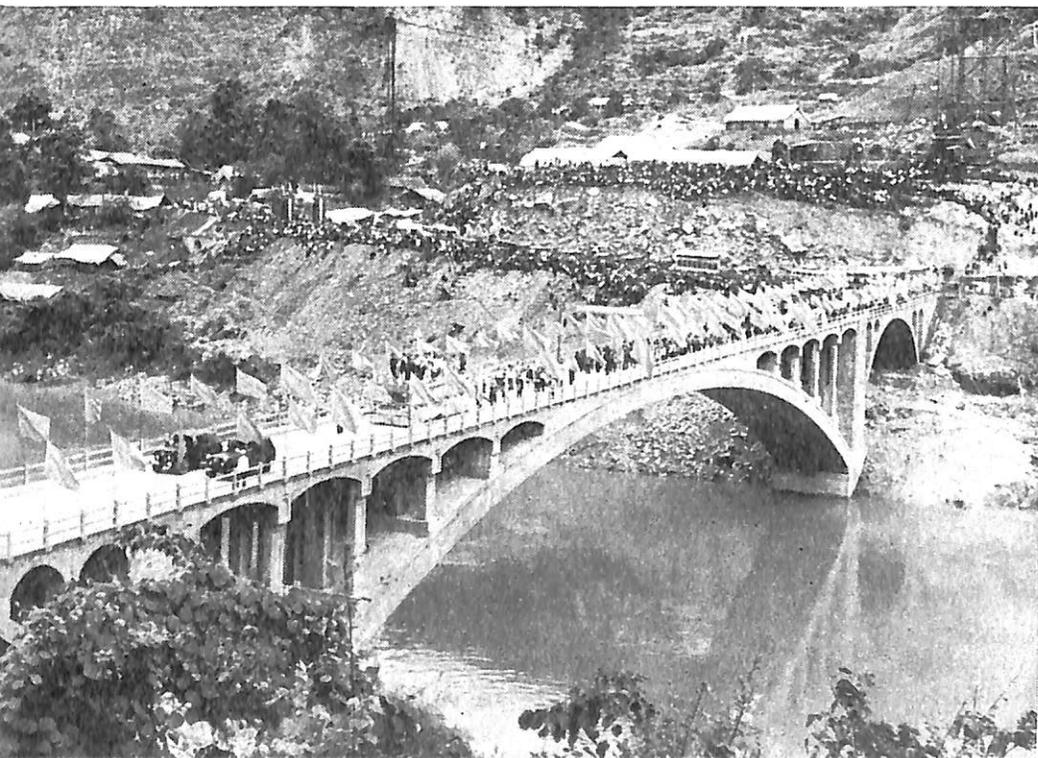
Before the cultural revolution there was still no highway between Fukung and Kungshan counties in a long stretch of the Nukiang valley because of the difficult terrain. But during the cultural revolution, the different nationalities in the two counties tackled the problem with the revolutionary spirit of fearing neither hardship nor death. Leading departments and other areas helped. Together they blasted away a dozen sheer cliffs that even the local monkeys wouldn't climb. They built 20 large steel suspension bridges and many smaller ones across rivers and streams. Finally their motor highway stretched from Pikiang, the center of the prefecture, to Fukung and Kungshan counties with an additional 1,200 km. of side roads for carts. This greatly changed the communications picture in the Nukiang river valley.

Today all five counties in the autonomous area are connected by highways and 63 percent of the communes can be reached by truck. Each county has transport stations and a fleet of trucks. Now machines, chemical fertilizers, daily articles and special items flow to the nationalities of the area and their local products go out to other parts of China.

Better communications has helped expand agriculture and industry and improve the life of the people.

Grain output in 1973 was double that of 1953, the year before the prefecture was set up, and there was another bumper harvest in 1974. Industrial production rose fivefold, 80 percent of this since 1965, the year before the cultural revolution began.

Opening ceremony of the Red Flag Bridge across the Nukiang River in the Paoshan area.



County town of Pikiang in the Nukiang Lisu Autonomous Prefecture.

Meanwhile, the people's income has risen steadily as a result of the sharp reduction in the prices of industrial products they buy and the timely purchase and good prices the state pays for local products. Primary and middle school education has spread and a network of medical and health organizations has grown.

Recalling conditions before liberation, when they had to live on wild plants, wear clothes of sacks and tree bark, make marks on wood or tie knots in string to record events, and pray to the gods when sick, the people of the Nukiang Lisu Autonomous Prefecture are convinced that only socialism could have brought such tremendous changes.

Lesson 9

三张便条儿

Sān Zhāng Biàntiáor

Three Notes

叶平:

Yè Ping:

Ye Ping:

托李同志带去两张

Tuō Lǐ Tóngzhì dàiqù liǎng zhāng

(I) asked Li Comrade (to) bring two sheets (of)

今晚音乐会的票, 希望你能跟你爱人
jīn wǎn yīnyuèhuì de piào, xīwàng nǐ néng gēn nǐ àiren
tonight concert's tickets. Hope you can with your wife

一起来。开演前一刻钟, 我
yìqǐ lái. kāiyǎnqián yí kèzhōng, wǒ
together come. Open performance before one quarter hour, I

在剧场门口等你们。

zài jùchǎng ménkǒu děng nimen.

at theater doorway wait for you.

胡伟

Hú Wēi

Hu Wei

九月五日晨

Jiǔyuè wǔrì chén

September 5 morning

建国:

Jiànguó:

Jianguo:

刚才有一位姓刘的女同志

Gāngcái yǒu yí wèi xìng Liú de nǚ tóngzhì

Just now there was a surnamed Liu woman comrade

来电话找你, 她说本来

lái diànhuà zhǎo nǐ, tā shuō běnlái

come telephone (call) look for you. She said originally (she)

约好今晚到你家去,

yuēhǎo jīn wǎn dào nǐ jiā qu,

made an appointment this evening to your home go.

但是厂里临时通知, 七点半

dànshì chǎnglǐ línshí tōngzhī, qīdiǎn bàn

But the factory suddenly announced (at) 7 o'clock (and) half

要开一个重要的会, 因此她不能

yào kāi yí ge zhòngyào de huì, yīncǐ tā bù néng

will open an important meeting. Therefore she cannot

去了, 请不要等她。

qù le, qǐng bú yào děng tā.

go. Please don't wait for her.

李华

Lǐ Huá

Li Hua

即日 下午 四时

Jí rì xiàwǔ sìshí

Today P.M. 4:00

成中:

Chéngzhōng:

Chengzhong:

昨天我从西安来到北京, 在

Zuótiān wǒ cóng Xiān lái dào Běijīng, zài

Yesterday I from Sian arrived (in) Peking, at

这里办一点儿事。我已经买了明

zhèlǐ bàn yídiǎnr shì. Wǒ yǐjīng mǎile míng

here (to) do a little business. I already bought tomorrow

晨去上海的火车票, 准备

chén qù Shànghǎi de huǒchēpiào, zhǔnbèi

morning go (to) Shanghai's train ticket, (and am) preparing

到上海去学习教育革命的经验。

dào Shànghǎi qu xuéxí jiàoyù géming de jīngyàn.

to go (to) Shanghai (to) study education revolution's experience.

今天来看你, 恰巧你不在

Jīntiān lái kàn nǐ, qiàqiǎo nǐ bú zài

Today (I) came (to) see you, it happened you (were) not at

办公室。我住在大华旅馆 205 号,

bàngōngshì. Wǒ zhùzài Dàhuá Lǚguǎn èrlíngwǔ hào,

office. I stay at Dahua Hotel (room) 205 number,

电话 774792。请在今天午饭后给我来

diànhuà 774792. Qǐngzài jīntiān wǔfàn hòu gěi wǒ lái

telephone 77-4792. Please at today lunch after give me come

电话, 约 个 时间 见面。
diànhuà, yuē ge shíjiān jiàn miàn.
telephone (call), arrange a time (to) see face.

田 安
Tián An
Tian An

九月 十日
Jiǔyuè shí rì
September 10

Translation

Ye Ping:

I asked Comrade Li to bring you two tickets for tonight's concert. Hope you can come with your wife. A quarter of an hour before the performance I'll be waiting for you at the door of the theater.

Hu Wei
September 5, morning

Jianguo:

Just now a woman comrade named Liu called. She said she had made an appointment to visit your home this evening but the factory suddenly announced that there will be an important meeting at 7:30, so she will not be able to come. Please don't wait for her.

Li Hua
4 P.M.

Chengzhong,

Yesterday I arrived in Peking from Sian on business. I have already bought a ticket for tomorrow morning's train to Shanghai. I'm preparing to go there to study the experience of the revolution in education. When I came to see you today, it happened that you were not at the office. I am staying in Room 205 at the Dahua Hotel. The telephone number is 77-4792. Please call me today after lunch to arrange a time to meet.

Tian An
September 10

Notes

1. *The particle le* 了. *Le* 了 added after a verb shows the completion of an action. Wǒ yǐjīng mǎile huǒchēpiào 我已经买了火车票 (I have already bought the train ticket). Jīnnián de xiǎomài yòu huòdéle fēngshōu 今年的小麦又获得了丰收 (We again got a bumper wheat harvest this year).

了 is not used after the verb in its negative form with méiyǒu 没有. Tā méiyǒu cānjiā zhāodàihuì 他没有参加招待会 (He did not go to the reception).

了 can also be used to stress the completion of an action in the future. Míngtiān wǎnshàng wǒ xiàle

bān qù zhǎo nǐ 明天晚上我下了班去找你 (I'll come to see you when I finish work tomorrow evening).

了 is not used in the past other than to stress the completion of an action. In the sentence Shàng-xīngqī wǒmen měitiān dōu qù gōngshè láodòng 上星期我们每天都去公社劳动 (We went to work in the commune every day last week), the emphasis is on every day and not on completion of the action. Therefore 了 is not used.

The use of 了 in Chinese is thus not identical to that of the past tense in some foreign languages.

2. *Adverbial modifiers.* The adverbial modifier is an element used to modify the verb or adjective. Besides adverbs, there are many words or other parts of speech and constructions that can function as an adverbial modifier. Here are some examples.

(1) Adverb. Wǒ yǐjīng mǎile huǒchēpiào 我已经买了火车票 (I have already bought the train ticket).

(2) Adjective used as adverbial modifier. Wǒmen jījī gōngzuò 我们积极工作 (We work enthusiastically).

(3) Time and place words used as adverbial modifiers. Nǐ jīntiān wǔfàn hòu gěi wǒ lái diànhuà 你今天午饭后给我来电话 (Give me a call after lunch today). Zhuōzishàng fàngzhe yí jià shōuyīnjī 桌子上放着一架收音机 (There is a radio on the table). In Chinese, wǔfàn hòu 午饭后 is a noun of time, while zhuōzishàng 桌子上 is a noun of locality.

(4) Prepositional construction used as adverbial modifier. The preposition and its object make up a prepositional construction. Such a construction can be used as an adverbial modifier. Wǒ zài jùchǎng ménkǒu děng nǐmen 我在剧场门口等你们 (I'll wait for you at the door of the theater). Zuótiān wǒ cóng Xiān lái dào Běijīng 昨天我从西安来到北京 (I arrived in Peking from Sian yesterday). Nǐ gēn nǐ àiren yìqǐ lái 你跟你爱人一起来 (Come with your wife).

The noun or pronoun used as the object of zài 在 or cóng 从 is usually a place. If it is a person, zhèr 这儿 or nàr 那儿 is added to turn it into a place. Wǒ míngtiān dào Lǎo Zhāng nàr qu 我明天到老张那儿去 (I'll go to Old Chang's tomorrow). Tāmen chángcháng zài wǒ zhèr tán tiān 他们常常在我这儿聊天 (They often come to chat at my place).

3. *Use of èr 二 and liǎng 两.* Both mean two, but they are used differently. Here are some rules.

(1) As a single digit before a measure word, 两 is usually used. **Liǎng zhāng piào** 两张票 (two tickets); **Liǎng jiàn yīfu** 两件衣服 (two garments). There are a few measure words with which either 二 or 两 may be used. For example, **liǎng jīn** 两斤 or **èr jīn** 二斤 (two jin).

(2) In a number with two or more digits, 二 is used. **Shíèr běn shū** 十二本书 (twelve books); **èrshí zhī xiāngyān** 二十支香烟 (twenty cigarettes); **yībǎi èrshí èr hào fángjiān** 一百二十二号房间 (Room No. 122). If the number begins with **bǎi** 百 (hundred), **qiān** 千 (thousand), **wàn** 万 (ten thousand) or **yì** 亿 (hundred million), 两 may also be used as the leading digit. **Liǎngqiān sānbǎikuàiqián** 两千三百块钱 (2,300 yuan).

(3) 二 is used as an ordinal number, but never 两. **Dièr yè** 第二页 (the second page); **dièr ge xīngqī** 第二个星期 (the second week); **èr jiě** 二姐 (second sister); and **èr yuè** 二月 (February).

4. *Contractions.* For brevity some expressions are often condensed. One can say **jīn wǎn** 今晚 (this evening) for **jīntiān wǎnshang** 今天晚上, and **míngchén** 明晨 (tomorrow morning) for **míngtiān zǎochén** 明天

早晨. These forms are used in writing but not speaking.

Exercises

1. Fill in the following blanks with the proper verbs and the particle 了:

1. 我们昨天晚上____音乐, 还____电视。
2. 那个优秀的邮递员今天____几百封信。
3. 我____一条浅绿色的毛巾。
4. 那个大夫今天上午____两次手术。
5. 我在中国的时候, ____南京长江大桥。

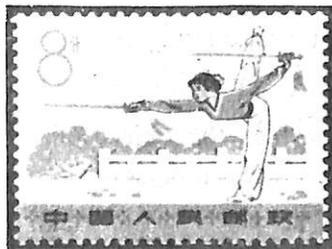
2. Change the "2" in the following sentences into 二 or 两:

1. 她买了 2 双皮鞋。
2. 这 2 个运动员, 乒乓球打得都很好。
3. 他在农村住了 2 年, 对农村的情况比较了解。
4. 2 月 2 日是我参加工作的日子。
5. 这个学校有三千四百 2 十五个学生。

(Answers on p. 41)

STAMPS OF NEW CHINA

Wushu — A Traditional Sport



WUSHU is an ancient form of physical culture, vigorous and rich and varied in content. It is very popular among the masses. The Ministry of Posts and Telecommunications of the People's Republic of China released a set of six stamps entitled *Wushu* on June 10, 1975. Face value is 8 fen, with the exception of stamp 6 which is 43 fen.

Stamp 1. Broadsword — position for an encounter. Yellow, blue, orange-red and white.

Stamp 2. Sword Exercise — lunge. Orange-red, rose, yellow-green and white.

Stamp 3. Boxing — graceful foot and hand work. Orange-red, rose, blue and white.

Stamp 4. Spear Exercise — a leap. Orange-red, yellow, sage-green and white.

Stamp 5. Cudgel Exercise — holding a cudgel in position. Orange-red, lavender, blue and white.

Stamp 6. Three-segment cudgel vs. two spears. Orange-red, white, light blue, purple and drab.

Stamps 1 to 5 measure 30 × 40 mm. Stamp 6 is 30 × 60 mm. Color photogravured. Perf. 11. Serial numbers T7 (6-1 to 6-6).





