

China

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Affairs of State

Reconstructs

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Closing of the First Session of the Fifth CPPCC National Committee in the Great Hall of the People in Peking.

The CPPCC: Consulting o

IT WAS like kinfolk getting together after a long separation, the First Session of the Fifth National Committee of the Chinese People's Political Consultative Conference (CPPCC). I entered the Great Hall of the People on the west side of Tien An Men Square to a sea of smiling faces and the pleasant hum of voices punctuated by laughter as old acquaintances greeted each other, shaking hands and embracing.

The first friend I came across was Ouyang Ping, a veteran Red Army man who had taken part in the 12,500-kilometer Long March and is now a deputy political commissar of the People's Liberation Army Chengtu Military Area Command. He said he had left the hospital, where he was having treatment, to attend the meeting.

While talking with Ouyang Ping, I noticed a familiar face

CHOU ERH-FU, author of *Morning in Shanghai* and *Dr. Norman Bethune* and other novels, is Deputy Secretary-General of the Fifth CPPCC National Committee.

nearby. It seemed I had seen him somewhere before but just couldn't remember where. "Don't you know him?" said Chou Yang, the well-known literary and art theorist and adviser to the Academy of Social Sciences, who was with us. "That's Li Chu-li." Of course! I should have recognized Li, but his long silver-gray beard threw me off. Li was a member of the Creation Society founded by Kuo Mo-jo several decades ago and our friendship dates from those years. I also saw Liao Meng-hsing (Cynthia Lee), daughter of Liao Chung-kai, Dr. Sun Yat-sen's close associate assassinated by Kuomintang Right-wingers in 1925, and the late Ho Hsiang-ning. Now over 70, she came to the meeting in a wheelchair because she had broken one of her legs recently.

The First Session of the Fifth CPPCC National Committee was held from February 24 to March 8, 1978, overlapping with the Fifth National People's Congress. Hua Kuo-feng, Yeh Chien-ying, Teng Hsiao-ping, Li Hsien-nien, Wang

Tung-hsing and other Communist Party and government leaders attended the opening ceremony. Among the 1,988 members of this national committee — 66 percent more than for the fourth national committee — 476 are from various democratic parties and 143 from minority nationalities. Among them are veteran cadres who followed Chairman Mao through several decades of revolution, compatriots from Taiwan province, Hongkong and Macao, and returned overseas Chinese. In the broad representation are also a few former Kuomintang war criminals released in March 1975 by special amnesty. The meeting's youngest participant was a little over 20 and the oldest, the well-known economist Ma Yin-chu, 95.

Beginnings

As I looked at the portrait of Chairman Mao at the front of the hall, I thought back over the way the CPPCC came to be formed and the role it has played. The history



Hua Kuc-feng, Yeh Chien-ying and Teng Hsiao-ping meet with members of the Fifth CPPCC National Committee.

n Affairs of State

CHOU ERH-FU

of the political consultation that it represents goes back to 1945.

After China defeated Japanese aggression in eight long years of war (1937-45), Chiang Kai-shek was planning to start a civil war and wipe out the Communist Party and the people's armed forces which it led. Trying to realize the people's wish for peace and democracy, in late August 1945 Chairman Mao flew to Chungking for talks with the Kuomintang. The latter was persuaded to sign the "Summary of Conversations", a joint statement agreeing to hold a Political Consultative Conference to be attended by representatives of the Communist Party, the Kuomintang, several other parties, and personages of nonparty affiliation chosen through consultation. The conference was to discuss a program for peace and national reconstruction leading toward the convening of a new national legislative assembly.

Though delayed again and again by the Kuomintang, the Political

Consultative Conference finally met in Chungking on January 10, 1946, attended by 38 representatives of four political parties and by other personages. Though Chiang Kai-shek stated at the opening ceremony that the Kuomintang government would guarantee the people's freedom, recognize the legal status of the various political parties, hold a general election and release political prisoners, he violated these promises even before the meeting was ended. The residence of Huang Yen-pei, conference representative of the China Democratic League, one of the democratic parties, was searched by Chiang's men.

The decisions of the conference on government organization, a program for peace and national reconstruction, military affairs, a draft constitution and convening a national assembly were hailed by people from all walks of life in a mass rally in Chungking. Ruffians paid by the Kuomintang stormed the meeting and beat up the participants. Li Kung-pu, a member

of the rally's presidium, was seriously wounded. Kuo Mo-jo, conference representative of persons without party affiliation, was also hurt. Chiang Kai-shek had never meant to carry out the agreements; he had merely used them as a way to gain time for launching an anti-Communist civil war, which he soon did.

By the end of 1947 the balance of forces between the enemy and ourselves had changed radically. Chiang and his diehard followers were going against the tide of history and people from all walks of life had risen in nationwide resistance to his rule. The war of liberation had reached a turning point. Nationwide victory for the people's forces led by the Communist Party was in sight. On May 1, 1948 the Communist Party proposed convening a new Political Consultative Conference, without the participation of the reactionary elements, and the formation of a democratic coalition government. People throughout the country responded with enthusiasm.

I was then in Hongkong doing united front work in cultural and educational circles. Most of the democratic parties and their leaders had moved to Hongkong from Chungking and Shanghai. All whom I had contact with were

delighted and lost no time in passing on the news. The Communist Party's proposal reflected their long-felt desire. Leading bodies of the democratic parties and prominent personages in cultural and educational circles in Hongkong voiced support for the call. Among them were Li Chi-shen, Shen Chun-ju, Ma Hsu-lun, Kuo Mo-jo, Mao Tun and others. After Peking was liberated in January 1949 they all went there.

On September 21, 1949 the new Political Consultative Conference, that is, the First Plenary Session of the Chinese People's Political Consultative Conference, opened in Peiping (now Peking). At its first meeting Chairman Mao Tsetung, also chairman of the preparatory committee for the conference, made his famous declaration, "The Chinese people, comprising one quarter of humanity, have now stood up."

The First Plenary Session of the CPPCC exercised the functions and powers of a national people's congress. It adopted the Common Program of the Chinese People's Political Consultative Conference which served as a provisional Constitution and elected Mao Tsetung Chairman of the Central People's Government Council. After 28 years of hard struggle by the people led by the Communist Party, the People's Republic of China was established. On October 1, 1949 Chairman Mao

personally hoisted the first five-star red flag at Tien An Men.

The CPPCC elected its own National Committee and since then the entire body has been known as the CPPCC National Committee.

With the convocation of the First National People's Congress in September 1954 as the highest organ of state power, the CPPCC ceased to have the functions of a congress. But it remained in existence as an organization of the revolutionary united front. A relationship of "long term coexistence and mutual supervision" between the Communist Party and the democratic parties would continue to exist. Chairman Mao specifically stated this in February 1957 at a Supreme State Conference.

The First Session of the Second CPPCC National Committee met in December 1954. Mao Tsetung was elected Honorary Chairman and Chou En-lai Chairman of the Second National Committee (and later also of the Third and Fourth).

Achievements

To consolidate and develop the revolutionary united front and bring all positive factors into play in serving socialism, under the leadership of Chairman Mao and Premier Chou, the CPPCC did a lot of work to unite the people of all nationalities, in bringing together patriotic forces across the land and among intellectuals. It played an important role in persuading the

national bourgeoisie to accept socialist transformation. It has been an important body through which the Communist Party's policy of long-term coexistence and mutual supervision with the patriotic democratic parties is put into effect and also in carrying out the Party's nationalities policy and its policies on overseas Chinese and religion. It has also played a role in the protracted struggle against social-imperialism and imperialism, and in supporting the revolutionary struggles of the people in various countries.

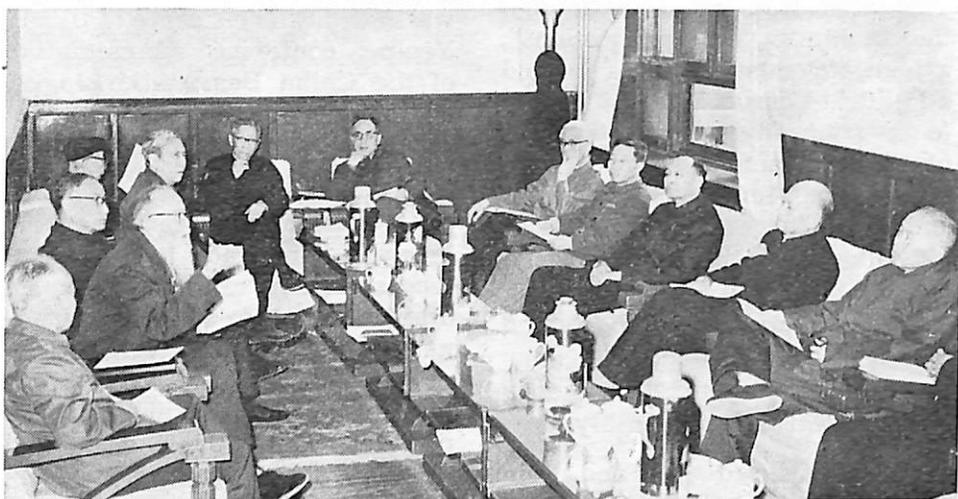
Much work has been done over the years in the following aspects:

The CPPCC has served as an effective channel for helping people in the various circles represented in its membership to understand the Communist Party's policies, and also for getting their opinions and suggestions for the Party and government. To this end it organizes reports and discussions on trends, policies and major issues in national affairs. It takes its members on inspection tours to visit cities and rural areas. It keeps in constant touch with the democratic parties and people's organizations, with minority nationality opinion and with overseas Chinese through committees and work teams under its Standing Committee. It has done a good job of united front work in mobilizing democratic personages in all walks of life to take part in socialist revolution and construction.

A cordial moment at the session. (From left) Poet Chao Pu-chu; Fei Yi-min, head of the *Ta Kung Pao*, Hongkong; writer Hsieh Ping-hsin; legal specialist Lei Chieh-chiung.



A group discussion on the draft revised CPPCC Constitution.





Chairman Mao speaking at the opening of the First Session of the Second CPPCC National Committee on December 21, 1954. Left to right: Kuo Mo-jo, Li Chi-shen, Mao Tsetung, Chou En-lai, Shen Chun-ju, Chen Shu-tung.

The CPPCC has helped representatives to it to study Marxism-Leninism-Mao Tsetung Thought. Such theoretical study, discussion and inspection tours have helped them gain a deeper understanding of Chairman Mao's proletarian revolutionary line and strengthened their determination to continue to make progress under the leadership of the Communist Party. It has helped them remold their own world outlook.

One of its functions is to promote the patriotic struggle of the people of Taiwan province against the U.S.-backed Chiang clique. Every year the CPPCC holds a meeting to commemorate the February 28, 1947 Armed Uprising of the Taiwan people against the Chiang clique. In order to transform passive factors into positive ones, in 1975 Chairman Mao directed that a special amnesty be granted to the last of the Kuomintang war criminals still in custody and all former Kuomintang personnel at or above county or regimental level be pardoned and released. The CPPCC is

helping some of those released to continue their study and remolding so that they can better serve the country.

Past CPPCC national committees have held many activities relating to international affairs. Among these were mass rallies to support the just struggles of the peoples in Asia, Africa and Latin America against U.S. imperialism. The CPPCC has cosponsored meetings to celebrate the Sino-Korean Treaty of Friendship and Mutual Aid and anniversaries of the October Socialist Revolution in Russia and the Bandung Conference. It has arranged for patriotic personages to go on friendly visits abroad and received many foreign visitors from dozens of countries and helped them better understand China's achievements in revolution and construction and the work of the united front.

New Long March

Thirteen years have passed since the First Session of the Fourth CPPCC National Committee. The cultural revolution started and led by Chairman Mao smashed the

three bourgeois headquarters — headed by Liu Shao-chi, Lin Piao and the "gang of four" — and showed the fundamental way for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism.

The "gang of four" did everything it could to oppose Chairman Mao's ideas and policies on the united front and to destroy unity among the people and nationalities in China. As a result, for a long time the CPPCC was unable to carry on its normal functions. The gang even went so far as to attack some CPPCC activities authorized by Chairman Mao and Premier Chou as examples of "restoration" and an "adverse current". In October 1975 Chairman Mao and the Party Central Committee decided that the Fifth CPPCC National Committee should be convened as soon as possible. But the activities of the gang interfered.

Everything changed after Chairman Hua led the Party Central Committee to smash the

gang in October 1976. The Fourth CPPCC National Committee held the Seventh Enlarged Meeting of its Standing Committee in December 1977. It was a meeting of great significance. Chairman Hua, Vice-Chairmen Yeh Chien-ying, Teng Hsiao-ping, Li Hsien-nien and Wang Tung-hsing, the members of the Party Political Bureau then in Peking, attended the meeting, as well as Vice-Chairmen of the Standing Committee of the National People's Congress and Vice-Premiers of the State Council. Yeh Chien-ying made an important speech, explaining Chairman Mao's theory and policies on the united front and pointing out the orientation for united front work in the future. The meeting accepted a proposal for convening the Fifth CPPCC made by Chairman Hua on behalf of the Party Central Committee and elucidated by Ulanfu, head of the Central Committee's United Front Work Department and a member of the Party Political Bureau.

At the First Session of this Fifth CPPCC National Committee, the members were divided into 52 groups for discussion in order to give everybody plenty of opportunity to speak his mind freely. All its members attended the First Session of the Fifth National People's Congress as observers and they expressed unanimous support for the general task for this new period as put forward by Hua Kuo-fang in his capacity as Premier in his report on the work of the government: to continue the revolution under the dictatorship of the proletariat, deepen the three great revolutionary movements (class struggle, the struggle for production and scientific experiment), and by the end of the century transform China into a great and powerful socialist country with modern agriculture, industry, national defense and science and technology. The discussion groups also talked about Vice-Chairman Yeh's report on revision of the Constitution and the draft revised Constitution, as well as the draft CPPCC Constitution. At the group discussions, in which I also took part, members were eager to

give their opinions. I recall that before Li Tieh-cheng, who was once the Kuomintang government's ambassador to Thailand, had finished giving his opinion on a point, another member was raising his hand asking to be recognized.

All who spoke praised the great achievements made under Chairman Hua's leadership in the year since the downfall of the "gang of four". They expressed support for the ten-year plan which calls for building or completing 120 large-scale industrial projects and bringing production of grain to 400 million tons a year by 1985, and of steel to 60 million tons. All were inspired by the bright prospects for China outlined in the plan.

The members were pleased that some good ideas and points they had raised during discussions on the Constitution were taken into consideration in the final version. They were particularly happy to find Chairman Mao's ideas on the united front stated in legal form in the Constitution again. Intellectuals, patriotic personages and people from democratic parties, once vilified, pushed aside and persecuted by the "gang of four", are now again clearly part of the revolutionary united front, adding their contribution to the effort to build a powerful socialist China.

Jung Yi-jen, formerly a big textile capitalist and still a prominent figure in industrial and commercial circles, said, "The united front policy was put into the Constitution in order to unite all those forces that can be united for building socialism and to turn passive factors into positive ones on this score." He said he would continue to do his best to remold himself and help build the country under the leadership of the Party Central Committee headed by Chairman Hua.

Panchen Erdeni Chuji Geltseng, who had earlier been removed from a high political post in Tibet for involvement in a separatist conspiracy, was also at the CPPCC meeting. Attending the current session was like a

political rebirth, he said, expressing his determination to perform meritorious service to atone for his mistake. He said he had made a serious mistake, but had been saved by Chairman Hua.

Sung Hsi-lien, a former high-ranking Kuomintang general said, "I had long been fighting the Communist forces in battles before I was captured in 1949. After I became a prisoner of war five things went contrary to my expectations: first, I was not killed or humiliated by the Liberation Army, but instead was educated by them; second, I was released by special amnesty granted by the Party and government in 1959 and then received by our beloved Premier Chou En-lai; third, in 1961 I was appointed a commissioner of the Literary and Historical Materials Research Committee under the CPPCC; fourth, in 1964 I was chosen a member of the Fourth CPPCC National Committee; and fifth, I was chosen a member of the Presidium of this CPPCC session. My gratitude to the Communist Party is beyond words. I have come to see how wise and correct its policy is. Truly, as the policy has been stated, 'All who are patriotic and support our country, whether they have come early or late, are part of one big family.'"

Democratic consultation reached new heights at the meeting. Everyone spoke his mind freely in the spirit of socialist democracy. Even the older members, to say nothing of the younger ones, were fired with lofty aspirations. Much quoted were these words said at a discussion, "Some of us are over 90. In this company those over 80 are not considered old, and many are around 70. Those at 60 are in the prime of life. We must do our best to help China catch up with and surpass world advanced levels."

"It's our duty to realize the four modernizations by the end of the century," said Chou Pei-yuan, a Vice-President of the Chinese Academy of Sciences. "Though I'm getting old, I have confidence in the future. We oldsters will work together with our middle-aged and young colleagues to make what contributions we can."

Sun Yueh-chi, 85, is still functioning as chief engineer at the Kailuan Coal Mines in Tangshan. When the city was struck by the earthquake in 1976 the house he lived in collapsed and buried him under a pile of debris. He was eventually dug out with two ribs broken. When someone said jokingly to him that he was the most recent relic archeologists had dug up, he joked in reply, "I'm the Peking Man of the 20th century." It was Chairman Hua and the Party Central Committee who gave him a second life, he said. People at the meeting were greatly inspired when he expressed his determination to continue contributing his efforts to building socialism as long as he could.

Economist Hsueh Mu-chiao, 73, has drawn up a 15-year plan for himself — the first five years for writing a book and the rest for

revision and making additions. My old friend Sun Yi, once a Long March commander, clapped me on the back, saying, "Haven't seen you for ages. Didn't expect to meet you here!" He is 75 but looks 50. After the downfall of the "gang of four", he is in high spirits. He said that if a war should break out he would not hesitate to go to the front, and pledged to follow Chairman Hua in continuing the revolution. Toward the end of the conference Li Chuli whom I had met and failed to recognize on the first day suddenly began looking 20 years younger. Inspired by the springtime atmosphere throughout the country he had shaved off his long white beard.

The example of Hsi Chung-hsun, a former Vice-Premier of the State Council, who has been appointed Second Secretary of the Kwangtung Province Communist Party Committee, brings to mind the

lines from an old Chinese poem, "Though tied in the stable the old horse still has the spirit to go a thousand *li*, though in his late years the noble statesman still has lofty aspirations." Now the old horse is no longer tied in a stable but galloping ahead on a new Long March.

Chairman Mao led the older generation of proletarian revolutionaries on the famous Long March, in civil wars, in wars against Japanese aggression and for liberation, in downing the Chiang Kai-shek regime, in founding the new China and carrying out socialist revolution and construction. We have won great victories. Now, holding high the great banner of Chairman Mao, Chairman Hua Kuo-feng is leading the Chinese people of all nationalities on a new Long March. We shall build a powerful China, modernized in the socialist way.

SOME WHO WERE CONSULTED

Ho Chang-kung

Uniting All Possible Forces



S EVENTY-EIGHT-YEAR-OLD Ho Chang-kung in his long history in the revolution has come to know and work with people in all walks of life. He is a member of the Standing Committee of the Chinese People's Political Consultative Conference National Com-

mittee. He served as vice-minister of geology after the people's republic was founded and at present is deputy commandant of a military academy.

Ho Chang-kung was active in the May 4th Movement of 1919 against imperialism and feudalism and

later went to France as a worker-student. On his return to China he threw himself into the First Revolutionary Civil War (1924-27). On the instructions of the Communist Party, he and comrades he had known in his youth organized the Peasant Red Guards around Lake Tungting in his native Hunan province. As their commander-in-chief he led the struggle against the reactionary rule of the local feudal warlords.

Out of his long experience Ho Chang-kung is convinced that "victory in revolution can be achieved only by uniting with all possible forces to hit at the main target". He pointed out that during the May 4th Movement in the struggle against the imperialists' partition of China and against the policy of national betrayal being

pursued by the northern warlords, the revolutionary forces were joined by people from all circles. "That included China's bourgeoisie which was just beginning to develop," he said.

Ho Chang-kung recalled that while in France the worker-students, led by Chou En-lai, had staged protests against the northern warlords' sellout of national sovereignty. In exchange for loans, the latter had ceded to the French government the right to build the Yunnan-Chungking rail line and the income from revenue stamps and fees for inspecting contracts. The worker-students brought the Chinese laborers abroad and overseas Chinese into this struggle, also patriotic students studying abroad on government scholarships, even though the latter came from rich families.

In the Lake Tungting area during the First Revolutionary Civil War, Ho pointed out, the Communist Party used both armed attacks on the warlord troops and efforts to win over the men. Much political work was done among poor peasants in the local bandit bands and soldiers who had lost contact with their companies to persuade them to join the revolution. Many were taken into the Red Guards. Thus this force was able to expand and play an important role in the revolutionary movement in the area.

After the defeat in the First Revolutionary Civil War Ho had followed Chairman Mao to the Ching kang Mountains on the border between Hunan and Kiangsi provinces to establish the first rural revolutionary base area. Ho recalled an incident that took place there in which Chairman Mao had helped him see how important the united front was to the revolution.

On reaching the foot of the Ching kang Mountains the Red Army had learned that the mountain was held by two local armed

bands headed by Wang Tso and Yuan Wen-tsai. Some in the Red Army were for taking the mountain by force but Chairman Mao did not agree. He explained that it would be best to win over the bands and then reeducate their members. This would not only add to the revolutionary force but would give the revolutionaries experience in reeducating such troops that would be useful later on. Chairman Mao himself went to talk to Yuan Wen-tsai and sent Ho to talk to Wang Tso. Wang Tso had worked as a tailor and his band had been robbing the rich to help the poor. But he was known to be strongly suspicious of outsiders. While Ho had had experience in winning over bandits around Lake Tungting, he was not so sure he would have good results with Wang Tso.

"Chairman Mao had a long talk with me," said Ho Chang-kung. "He pointed out that Wang Tso and his band were themselves oppressed by the Kuomintang ruling class and the local tyrannical landlords and their armed guards. They had been forced to become rebels and to make the mountain their stronghold. They had close ties with the mountain people. Like the peasants in this area, Wang Tso and his followers were Hakkas, a group of people who had moved to south China centuries before to escape persecution in the north. Chairman Mao said that the Red Army would have to win Wang Tso and his band over before it could gain a foothold in the Ching kang Mountains, build a base and turn the sparks of revolution into a prairie fire. If we Communists couldn't even win over local troops and bandits, he said, how could we hope to win over other such armed bands and the several millions of Kuomintang troops later on?"

"When I heard this I realized that for this job of doing united front work one had to draw on

both one's courage and one's proletarian concept of liberating all mankind."

He went into the mountains alone to talk to Wang Tso and his family. When Wang understood the policies of the Communist Party and the nature of the Red Army he accepted the weapons presented to him and agreed to be reorganized into the Red Army. The men of the two bands, after reeducation and reorganization, played an important role in consolidating the revolutionary base area.

During the War of Liberation (1946-49), Ho Chang-kung went on to say, some of the Kuomintang army who surrendered and some of its government personnel, were won over and after reeducation even became members of the National Committee or local committees of the CPPCC and held positions of responsibility after liberation.

"Chairman Mao's united front policy in military affairs," he said, "is to win over people who have been forced into the enemy camp, people who have been our enemies but can become our friends, thus leaving the enemy diehards with as few followers as possible."

Turning to the present, Ho Chang-kung said, "Today, under the leadership of the Party Central Committee headed by Chairman Hua, we face new tasks: opposing the policy of aggression and war of the two hegemonic superpowers, especially Soviet social-imperialism; liberating Taiwan province; and modernizing our country. In all of these it is important to unite the efforts of the greatest number of people by carrying out the policy of the united front as envisaged by Chairman Mao, both within the country and in the world as a whole in order to make China a strong country and to try to delay the outbreak of another world war."

C.C. Chien

Eager to Aid Technical Work

WHEN economic construction and industrial development in China was mentioned before liberation the name of C.C. Chien (Chien Chang-chao) was sure to come up.

C.C. Chien had held the title of director of industrialization in the Chiang Kai-shek government since the early 1930s — soon after Chiang seized power over the greater part of China through a bloody coup. Chien continued in that position through the eight-year war against Japanese aggression and part of the three-year War of Liberation which led to the downfall of the Chiang regime.

Chien sums up his effectiveness in these words, "Though I helped build some factories and mines, they were small. Though I helped train some engineers and technicians, it was really only a handful."

Chien made this observation when *China Reconstructs* visited him not long after the First Session of the Fifth National Committee of the Chinese People's Political Consultative Conference, of which Chien is a member. Recalling the old days, he said with emotion, "I achieved very little in those years of hard work. I failed to see the reactionary nature of Chiang's regime. I was not clear about whom I was working for and I could not see the strength of the workers and peasants."

Chien's experience was shared by many of his generation. In the autumn of 1919, Chien went to



England to study. Indignant at the oppression and plunder which China had suffered at the hands of the imperialist powers since the forties of the last century, 19-year-old Chien burned with the desire to make his country strong and prosperous through industrialization so he enrolled in the London School of Economics. After graduation he returned to China and went to work for the Kuomintang government. He was put in charge of economic planning and industrial construction till 1947.

He looks back on those years with the Kuomintang* as years of hardship and frustration for him personally. The bureaucrat-comprador capitalists — big capitalists tied in with government monopolies and imperialist interests best exemplified by Chiang Kai-shek himself — were bent only on accumulating wealth for themselves and had no real interest in China's industrial development. Chien and friends worked hard to collect funds and find suitable personnel in order to set up a few small government-run factories and mines. In fact these made little actual economic contribution to the country. They served chiefly as window dressing for the Chiang regime, and as the pretext for obtaining loans from abroad.

"For many years I regretted that many engineers and technicians in my sphere saw things only in terms of technology and were indifferent to the future of the country. But then, under the con-

ditions that prevailed, even those who had progressive ideas became apathetic."

C.C. Chien finally became fed up with the corruption and reaction of the Kuomintang regime. In June 1949, four months before the formal establishment of the people's republic, Chien broke with the Chiang Kai-shek regime and came to Peking. He was invited to attend the historic First Plenary Session of the Chinese People's Political Consultative Conference which proclaimed the founding of the People's Republic of China. During the session he met Chairman Mao and Premier Chou. Chien recalls that he was worried about the future of the engineers, technicians and intellectuals in the Kuomintang government units which had been under his leadership. He suggested that the new government give them jobs on a temporary basis and see how they did. If they showed themselves to be of good character and capable at their work, after a period they could be taken on permanently. Chairman Mao's answer came as a surprise to Chien. He told Chien that there was no need for such a period of probation. The main thing, he emphasized, was to enable them to work for the country. The economy was in tight straits, so their remuneration might not be grand. But, he said, we'd share what we have and nobody would starve.

ALMOST 30 years have passed since then. Chien has served in various economic planning posts in the people's government. The dreams of Chien's youth are gradually coming true. For the first time in history China has built up her own fairly complete industrial system in the initial stages, despite severe trials — war, blockade, betrayal from abroad, and disruption and sabotage by careerists at home. A solid foundation for further development has been laid. Chien and other intellectuals of his generation are happy that their knowledge and abilities can be utilized, and that their opinions are considered.

The downfall of the "gang of four" ushered in a new era in Chinese history. The efforts of the whole Chinese people are bent on realizing the call for modernization by the end of the century first made by Premier Chou some years ago in accordance with a directive from Chairman Mao. It is only natural that C.C. Chien should be inspired by this new "Long

March". "I'm 78," he said. "It's inevitable that one gets old, but I feel I've become young again in spirit. I wish I could live another 20 years to see China when she becomes a modern socialist power."

At the National Science Conference last spring Vice-Premier Teng Hsiao-ping, stressing the importance of backup work for the march on science, observed that he

himself would like to be the "director of logistics" for this task and Chien said he would like to be a soldier under him. He said he would do his best to be of help to the scientists, engineers and technicians he had come to know over his past half-century of work, and patriotic persons both in China and abroad who want to work to modernize China.

Feng Yun-ho

She Saved It for Her Country



ONE can hardly believe that Feng Yun-ho, though her hair is gray, is going on 80, her slight figure seems so full of energy. She is a deputy director of the Kwangtung Province Institute of Chemistry.

Born in a carpenter's family, she had to work as a maidservant while still a child. Like every young girl of her age at that time, she was forced to have her feet bound to conform to the feudal code. Not until she was 16 did she get a chance to attend school. She sat in class with children a head shorter than herself. Diligence and extraordinary intelligence made it possible for her to enter the Teachers' College for Women in Peking seven years later. While there she took part in the May 4th Movement of 1919 against imperialism and feudalism. Distressed at seeing her country bullied and invaded by the big powers, she resolved to do her part to make China truly independent. She thought this could be done through developing industry.

In 1927 Feng Yun-ho passed an examination for a government-

grant scholarship and went to study chemical engineering in the United States. Five years later she became the first woman to receive a doctorate at Ohio University. Afterward, working in research labs in the University of Berlin and other colleges in Germany, she developed a process for making rayon fiber from bamboo, rice and sorghum stalks. In 1936 a university in Leipzig, Germany offered her a doctorate in return for the rights to her results, and a Japanese capitalist offered a high price for the rights to her process. She refused, saying, "It's not for sale. I'm saving it for my country."

Later she returned to China and was appointed a commissioner in the Kuomintang government's economic committee. She found that the Kuomintang officials were only interested in lining their own pockets and not in putting her discovery to use for the good of the country. Feng Yun-ho resigned in frustration from her well-paid position and went to Chungking where her husband was running a small soap factory. Independently she began research into making

textile fibers from ramie — also known as China grass, a wild plant with a higher fiber yield than cotton.

DURING the years of the war with Japan, the Kuomintang's policy of being passive in resisting Japan but active in fighting the Communists was an eye-opener to Feng Yun-ho. Inspired by the staunchness of the Communist Party in fighting the Japanese invasion, she drew nearer to the Party. In Chungking Feng Yun-ho often went to hear political reports by Chou En-lai. She became a friend of Chou and his wife Teng Ying-chao, Yeh Chien-ying, Tung Pi-wu and others. Responding to the Party's desire to form a united front against Japan, with 40 other patriotic business people and engineers in Chungking she formed the China Democratic National Construction Association. It exists still today as one of China's democratic parties.

When Chairman Mao came to Chungking in 1945 for negotiations between the Communist Party and the Kuomintang, Feng Yun-ho saw him on two occasions. "I knew nothing about Marxism-Leninism then," she says looking back over those days, "but I felt the Communists were quite different from the Kuomintang people. They were easy to talk to. They were the ones who really wanted to resist the Japanese invasion and were proving it with their actions. I felt if they were leading the country we would have hope for victory."

In 1946 she had success in her work on degumming ramie. When it was reported in the *New York Times* an American capitalist proposed to buy the rights to her

process and that she cooperate with him in joint research. Again she answered, "It's not for sale. I'm keeping it for my country."

By 1948 the Kuomintang government, suffering severe defeats in the civil war they had launched against the Communists, faced total collapse. It imposed a fascist rule in the areas it still controlled and stepped up arrests of democrats and patriots. Feng Yun-ho and her family fled to Hongkong. In 1949 she was about to go to tour Europe and the United States. Her husband had already made all the arrangements. She felt that before she left she ought to get the advice of the Communist Party Central Committee. She made contact with it through the underground Party organization in Hongkong. The reply was prompt and clear: She was invited to go at once to the newly-liberated Peking. So she boarded a ship bound for north China.

She reached Peking just in time for the First Plenary Session of the Chinese People's Political Consultative Conference at which preparations were made for founding

the new republic. She was invited to attend and was greatly inspired. She was elected a deputy to the first three National People's Congresses.

FENG YUN-HO now found possibilities for experimentation such as she had never dreamed of. While serving as an adviser to the Ministry of Textile Industry, she continued her research on making good textile fiber from ramie, first in Shanghai and then in Kwangchow, both big textile centers. When she was 63 her husband divorced her but she did not let this disturb her single-minded devotion to her work. In 1963 she had some success with the fiber and textile mills in many places began putting out samples of comfortable and durable fabrics of mixed synthetic and ramie fiber.

During the cultural revolution scientific research was disrupted and many old intellectuals were persecuted by Lin Piao and the "gang of four". For Feng Yun-ho this meant pressure to retire, but she refused. Then she was given no more work, so she asked to go to learn from the workers in a chemical plant in Kwangtung. At

the plant she was put to doing research on making rayon from sugarcane fiber.

"Later I heard that in 1975 Premier Chou En-lai told a Kwangtung province leader, 'There's a comrade of ours in Kwangtung by the name of Feng Yun-ho. Please take good care of her,'" she said and tears still well up in her eyes when she recalls the incident. "He was a good Premier, a Premier of the people," she said. "He always remembered people he knew in every walk of life."

After the "gang of four" was downed, Feng Yun-ho put on a jacket of sky-blue ramie and synthetic fiber blend and toured many provinces and cities with samples of ramie textiles. Her effort was much appreciated. In line with Chairman Hua's instructions, communes in Hunan province are planting ramie on the hillsides and on other poor land not suitable for other crops.

"I still have a lot more work to do," says Feng Yun-ho, despite her nearly 80 years, "to provide fabrics that make up into clothing for the people that is both comfortable and smart."

Huang Wei

The Old General Didn't Die

HUANG WEI was very surprised to be elected to the Standing Committee of the Chinese People's Political Consultative Conference Fifth National Committee.

"Among the Standing Committee members," Huang explained, "many are veteran revolutionaries and people who have made contri-



butions in industry, agriculture, science, culture or other fields. I'm a former war criminal. I worked for Chiang Kai-shek. I never thought that I could be given such an honor."

Huang Wei was one of Chiang Kai-shek's most trusted generals. He headed eleven "crack" divisions

under the generalissimo's personal command. The latter had refrained from sending them to the front until the People's Liberation Army was threatening Chiang's capital, Nanking, in its famous Huai-Hai campaign, one of the three decisive campaigns that sealed the doom of Chiang's reactionary rule on the mainland. Huang Wei's army was surrounded in late November 1948. In desperation Huang ordered the use of poison gas, but even this did not save his troops from total defeat. Huang Wei was captured by a PLA unit on December 15, 1948.

Chiang Kai-shek, after he fled to Taiwan, said that Huang Wei had been killed by the Communists. Huang himself expected he would be sentenced to death. He was tried and found guilty as a war criminal. Then he was told by a representative of the PLA that it was the Communist Party's policy to allow captured Kuomintang generals, including war

criminals who had committed serious crimes, to live and to give them a chance to reform, so long as they did not rebel, sabotage or create trouble.

Huang spent the next 26 years as a prisoner, until his release by a special amnesty in March 1975.

IN 1956 Huang received a letter from his wife. She had gone to Taiwan with the Chiang Kai-shek forces, and later, hearing that her husband had not died, had surmounted many difficulties to get to Hongkong and then to Shanghai. The people's government found work for her in the Shanghai library, and the four children went to school on scholarships. Later she was allowed to visit Huang. At that time the three older children were either studying in university or had already graduated. This consideration toward his children greatly moved Huang. "The Communist Party is really great," he said, and for the first time he meant it.

From 1956 on, the government began taking Huang and other war criminals on organized tours to enable them to see the progress taking place in various parts of the country. Huang's adamant anti-Communist stand was shaken by the scale of construction he saw going on and the marked improvement in the people's living conditions. His view began to change.

In March 1975, on instructions from Chairman Mao and under the

direction of Hua Kuo-feng, then Vice-Premier and Minister of Public Security, a decision was made to release by special amnesty all the war criminals still in custody. Huang Wei's was the most prominent name on the list.

THE THREE YEARS since Huang Wei's release have witnessed the sharp struggle and the people's victory in overthrowing the "gang of four" which opened the way for vigorous development in all fields throughout the country. Today, as a member of the Standing Committee of the CPPCC Huang Wei himself has a rôle in building China into the powerful socialist country envisaged by Chairman Mao and Premier Chou En-lai. He talks with enthusiasm about the country's bright future, and of the honor it is that he was made a member of the CPPCC National Committee and an observer at the first session of the Fifth National People's Congress. "This demonstrates the Chinese Communist Party's policy that all patriotic people, whether early or late-comer, belong to one big family and to let bygones be bygones," he said. "I am inspired to work harder for the country."

Huang Wei's thoughts turned to his many friends, former colleagues, subordinates and students now among the Kuomintang military and government personnel on Taiwan whom he had come to know through his long years with

the Kuomintang. One of the first graduates of the Whampoa Military Academy at Kwangchow, he had risen from regiment to army commander, had been director of the education department of the Kuomintang Central Military Academy and head of the Sixth School of the Central Military Academy at Kweilin in Kwangsi province during the war with Japan. Chiang Ching-kuo, now "president" on Taiwan was once in charge of political work under Huang's direction when Huang was deputy supervisor of the organization and training department of the Kuomintang Youth Corps and a commander in the corps.

"It is common knowledge that Taiwan has been an integral part of China since ancient times," Huang declared. "Sooner or later our people will liberate Taiwan and our country will be reunified. With the exception of a few top-level diehards, most of those people on Taiwan are looking forward to the day of liberation. I sincerely hope that my experience will help them see the correct way out," he said.

"They should feel confident about their future," he emphasized, "since even a person like me has been well taken care of by the Communist Party Central Committee and Chairman Hua. I believe that as long as they are willing they will have an opportunity to help bring about the reunification of our country."



Lin Sheng-chung

Taiwan People Look to the Motherland

LIN SHENG-CHUNG made his big decision in 1965. He was then a young geologist not long out of Taiwan University, and working in the Mining Research and Service Organization, Ministry of Economic Affairs for the Kuomintang government on Taiwan. Because he had come from a poor family, and because he would not act subservient before his superiors, he often felt pushed around and with no prospects. What was most unbearable was the suffocating atmosphere under Chiang's misrule. He decided to leave Taiwan.

In 1966 a way opened for him with a scholarship to Brown Uni-

versity in the United States. Five years later he received his Ph.D. in geology there. In the meantime he had read a lot about the new society being built on the Chinese mainland in the university library's periodicals, including *China Reconstructs*. What he read made him feel proud to be Chinese. He also participated in patriotic activities of Chinese students in the U.S. and Canada. This helped him see how reactionary and inept the Chiang Kai-shek clique was. He decided that his future lay with a socialist China.

In 1972 Lin Sheng-chung arrived in Peking. Soon afterward he was placed in a job at the Institute of Geology and Mineral Resources of the Chinese Academy of Geological Sciences. This year Lin was one of several people from Taiwan who was elected a member of the Fifth National Committee of the Chinese People's Political Consultative Conference and attended its first session.

China Reconstructs interviewed Lin in the apartment — bright with new furniture, a lace bedspread and pink curtains — that he and his wife, who also works at the institute, set up there after their marriage in 1976.

"I've been in Peking for five years, and all that I have seen has gone to strengthen the first impression I got when I came to a socialist society from a capitalist one," Lin said. "Here with my job and livelihood secure, I can work for our country with ease of mind."

"What has impressed me most is the way the leaders of the new China pay attention to people's opinions," he said and told the following story. Not long after he came to Peking he had written a letter to Premier Chou with suggestions concerning the matter of Taiwan. "I simply addressed it: 'Premier Chou, State Council'. A few days later two members of the Communist Party Central Committee, also from Taiwan province, came to visit me. They had been sent by Premier Chou, and asked for my opinions in detail. It's hard to find words to tell you how happy I was."

Lin went on to relate another incident from his own personal experience. During the recent CPPCC meeting members had been asked to discuss a draft of the report that Chairman Hua would deliver to the Fifth National People's Congress, which was soon to meet. "In the discussion," he said, "I suggested that the paragraph about liberating Taiwan should put more stress on the Taiwan people's struggle. Several days later when Chairman Hua delivered the report, I found that after the phrase 'We place our hopes on the people of Taiwan', he had added the words: 'and resolutely support their patriotic struggle against imperialism and the Chiang clique.' I was very moved. Here I am, a member of a body like the CPPCC, and my suggestions are given consideration too."

Lin told how in Taiwan the Kuomintang politicians spend hundreds

of thousands or even millions of yuan running for positions as members of "parliament". "A poor student such as I was wouldn't stand a chance," he observed. "Once elected, these politicians take advantage of their power to line their pockets and forget all about the promises they made before the election. The people in Taiwan see through such opportunist tricks. The candidates' campaign staffs go from house to house with presents like soap and *wei jing* taste powder, and even send cars to take people to the polls. Yet they can't get a lot of people to go or to vote for their candidates. Last November the Kuomintang officials' manipulation of the election for head of Taoyuan county set off a riot of 10,000 people in Chungli township. Things like that are going to happen again and again. The people's feeling is very strong."

Chang Jui-fang

'We Must Make Up for
Lost Time'



IN their days of power the "gang of four" persecuted many people prominent in Shanghai's film industry, among them Chang Jui-fang, one of China's most popular actresses.

Chang Jui-fang took up acting in 1937 at the outbreak of the war with Japan when she was a student in Peking. Fired with patriotism, she joined a student drama troupe that put on skits and plays calling for resistance and performed them near the battlefields.

She toured with the troupe in Shantung and Honan provinces and finally arrived in Chungking, wartime capital of the Kuomintang government. There in December 1938 Chang Jui-fang joined the Chinese Communist Party. Under its guidance she came to understand more clearly how to relate her work as an actress with the Chinese people's struggle for liberation.

In Chungking she created a number of roles that were widely

acclaimed and became more and more famous. Of these years, she says the most unforgettable thing was the constant leadership and help she received from Chou En-lai, then representative of the Chinese Communist Party in Chungking. "I never dreamed," she told *China Reconstructs*, "that for this I was to be persecuted by the 'gang of four'."

In the 17 years from liberation in 1949 to the beginning of the cultural revolution in 1966, Chang Jui-fang starred in many feature films that became favorites with the audience. One was *Li Shuang-shuang*, a comedy made in the early sixties about the clash between a rural woman's devotion to the public good and her husband's conservative ideas, and how the contradiction was happily resolved. Recently it was again acclaimed when reshown after being banned for more than a decade. Before liberation Chang Jui-fang had been noted for her roles as upper- and middle-class women in tragic situations. On the post-liberation screen she appeared in the roles of outspoken working women of city or country. Though the switchover seemed effortless, it was in fact the result of hard work, study of Marxism-Leninism-Mao Tsetung Thought, going among the workers, peasants and soldiers and getting to understand their thoughts and feelings.

WHEN the cultural revolution began Chang Jui-fang threw herself into it eagerly. Then things happened which perplexed her. First Lin Piao and Chiang Ching declared that since liberation the arts had been dominated by "an anti-Party, anti-socialist black line". Then Chang Jui-fang and many other famous actors, actresses and directors were branded as "black-line people". The charges grew more and more absurd. In December 1967, after Chiang Ching announced that "class ranks in the art and literary circles must be purified", Chang Jui-fang and actor Chao Tan, actress Pai Yang and directors Cheng Chun-li and Chang Chun-hsiang were imprisoned. The person in charge of

investigating their cases was none other than the wife of Chang Chun-chiao, one of the "gang of four". She was later revealed to have been a renegade of the Communist Party and an informer for the Japanese gendarmes during the war with Japan.

"I felt the whole thing incomprehensible," Chang Jui-fang said. "What had I done that I should be treated like an enemy?" It was only much later that she and others who suffered the same fate realized why the "gang of four" had been out to get them. One reason was that they knew something about the past of Chiang Ching and Chang Chun-chiao, especially their activities in Shanghai in the thirties. Chang Chun-chiao had been a Kuomintang special agent. Chiang Ching had been arrested by the Kuomintang as a "Leftist", and had betrayed the revolution at that time. The gang didn't want these facts revealed. People who knew about them were persecuted and marked enemies so that they would not have the right to expose the gang, or even if they did they would not be believed. The other reason was that they had known Premier Chou well. The gang had them "investigated" in the hope of getting information which could be used to attack and discredit him.

Chang Jui-fang was forced to write a detailed month-by-month record of her activities over the past 30 years. It took her two to three weeks to cover each year. In her more than two years in prison she wrote several hundred thousand words of such records.

In two years of investigating Chang Jui-fang, the gang got nothing from her that could be used to discredit Premier Chou. For her part, writing the record of her activities gave Chang Jui-fang an opportunity to review her own life. She saw that her progress from young patriot to proletarian artist had been the result of education by the Communist Party, especially the personal guidance of Premier Chou at crucial moments.

More important, she saw more clearly than ever that the creation

of a revolutionary art, in which she had had a part, had always been an integral part of the revolution led by the Party over the past decades — from the days in Chungking during the anti-Japanese war through the first 17 years after liberation. The "gang of four" persecuted writers and artists on the pretext that they had "exercised dictatorship of a black line". But the arts certainly had not been dominated by any "black line". Chang Jui-fang realized that actually it was the gang themselves who, despite their Left-sounding slogans, were exercising dictatorship over the revolutionaries with an anti-Party, anti-socialist black line. "These enemies hidden deep and long in the Party were exposed in the course of the cultural revolution," Chang Jui-fang said. "While the enemies of the revolution will not be reconciled to their defeat, it will not be so easy for another such clique to push such a black line again".

With the fall of the gang, Chang Jui-fang has gone back to film making. She is now working on a new picture, playing the heroine, a dauntless village woman in *The Roaring River* to be completed soon. The story spans the years from 1938 to 1958 and portrays the life and struggle of the people in a Yellow River flood area.

"We have lost ten years," she said. "The actors and actresses of our generation are getting old, while the younger generation has had hardly any opportunity to act, or to act in a good film or play, for a whole decade. Under the cultural dictatorship of the gang the style of acting ceased to have any relation to real life. Characters were not acted naturally but in a stiff, stylized way. The arts were all but ruined."

"We must, and I believe we can, make up for the loss of the past decade," she said. "It's like a renaissance in the arts since the gang fell. We will shoot more and better films for a new upsurge in our socialist culture."

Popular National Dances Seen Again

CHIN MING

DANCES in national style, banned for over ten years by the "gang of four", are making their appearance on the stage again. This is another indication that Chairman Mao's principle for art and literature of letting a hundred flowers bloom and evolving the new from the old is being put into practice again. Derived from traditional folk dances, these creations retain the style of the regions they come from yet are infused with new elements that reflect the richer life of the people of the new China.

Peacock Dance

"The Peacocks" originated in the traditional peacock dance of Tai nationality villagers in Yunnan province in China's southwest. The bird, which inhabits the mountain forests of western Yunnan, is a great favorite among the Tai people. Its feathers are used

to decorate furniture and broadswords worn at the waist. Peacock motifs appear on the women's dresses and the shoulder bags that young men carry. The peacock, considered by the local people as the most good-natured and intelligent of creatures, is often used as a symbol for the Tai national character.

The Tai people say that on fine mornings or clear evenings after a rain, peacocks come down from the mountains in twos or threes to the grassy banks of streams. First a hen walks back and forth while other birds strut in a circle around her. Then a cock springs into the circle, spreads its tail and dances with the hen.

The peacock is so much a part of the Tai people's life that dances miming its movements are a major part of an evening gathering. When dusk falls, as "elephant leg" drums boom and temple gongs ring, people young and old emerge from their bamboo houses and gather at the temple in the center of the village for all kinds of

CHIN MING, a choreographer for the China Song and Dance Ensemble, created the Peacock Dance and the Red Scarf Dance.

The Peacock Dance





The peacock dance



A dance creation based on the ancient Chinese musical composition "A Moonlit Night by the River"



The red scarf dance



The long scarf dance



amusement. A well-known local peacock dancer executes a series of movements in imitation of the bird. Many of the watchers soon join in.

Twenty-two years ago a musician, two dancers and I went to Yunnan to collect material for a stage version of the peacock dance. Many an evening we watched the villagers dancing and singing in the temples. We asked celebrated peacock dancers to perform for us.

In creating a dance for the stage I wanted to present the bird in all the stately grace and nobility of character the Tai people felt it possessed. It seemed best to make it a group dance for girls with a solo performer.

The dance consists of four parts. The parting curtains reveal in tableau dancers fanning out their long, pleated blue-green skirts printed with peacock eyes—the round figures on the bird's tail—to simulate the spreading of the tail. The solo dancer stands proudly erect, gazing into the distance. Suddenly the "tail" disappears and the dancers scatter over the stage. On the brightening stage the "peacocks" dance in a slow rhythm, awakening in the morning sun, flying down from the mountains. The following parts, in quickening tempo, show "peacocks" drinking and bathing and then flying back to the moun-

tains. The dance concludes with a tableau of peacocks alighting on the branch of a tree and turning back their heads for a last look.

Lotus Dance

The popular "Lotus Flowers" was created by Tai Ai-lien, one of our best-known dancers, on the basis of the lotus lantern dance of the Han people of eastern Kansu province.

The lotus flower is loved by the Chinese because, as the saying goes, "it rises unsullied above the muck of the pond", signifying purity. It is also a symbol of happiness and plenty, fitting for a dance on life in new China. The dance as originally done during Spring Festival was by children with a hoop of candlelit lotus lanterns hung from their shoulders. They moved lightly around in a square. As now adapted it is danced by young women in long pink skirts. They are the lotus flowers standing above green "lily pads". As they move with quick yet drifting steps across the gleaming stage floor, they seem to be lightly skimming the surface of the water, evoking a scene of poetic serenity.

Red Scarf Dance

The Red Scarf Dance was created to celebrate the birth of

the new China and express the Chinese people's jubilation at the victory of the revolution.

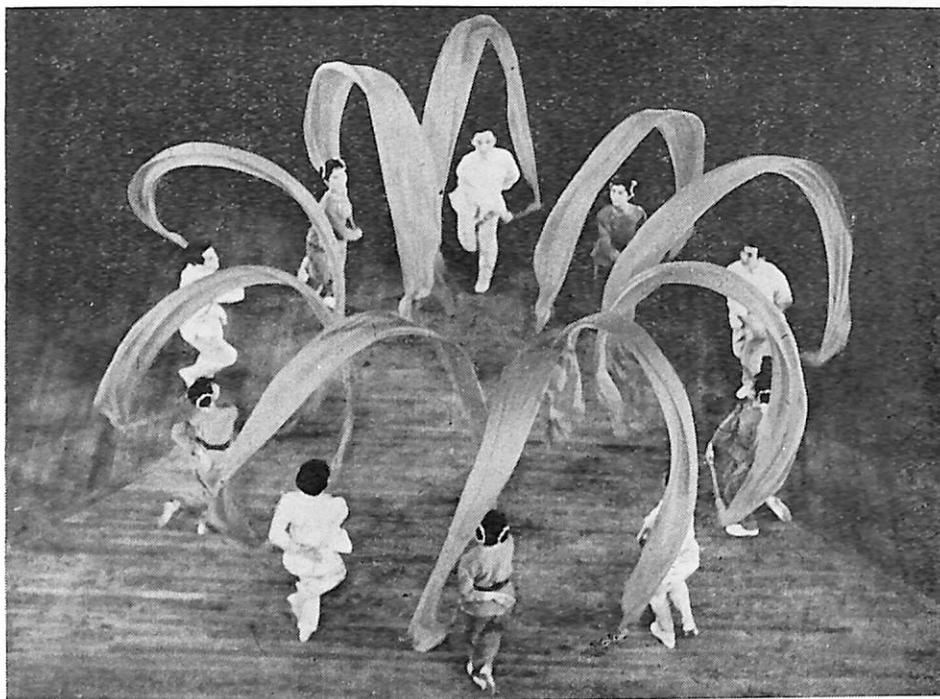
China has had dances with scarves since ancient times. Paintings of flying figures with long scarves flowing about their arms in the Tunhuang grottoes of the Sui and Tang dynasties (6th-10th century) show that even then the scarf was well known in artistry. The scarf movements were later incorporated into dance movements in the Peking opera. In portraying heavenly maidens scattering flowers and Chang-o flying to the moon, the scarves were used to heighten the effect of heavenly figures moving in the world of the immortals.

In Peking opera the dancer used either one or two scarves, in light blue, pale green or with a colored print. Movement was confined to walking around the stage with dainty steps in keeping with the attitude of women of ancient times. Our first problem was how to adapt the dance to express the flaming spirit of a revolutionary people.

I felt that the robust rhythm and steps of the popular *yangko* dance combined with the scarf movements might produce an emotion of a new kind. We tried variations. Making this combination the basic movement, we designed a dance using bright red scarves.

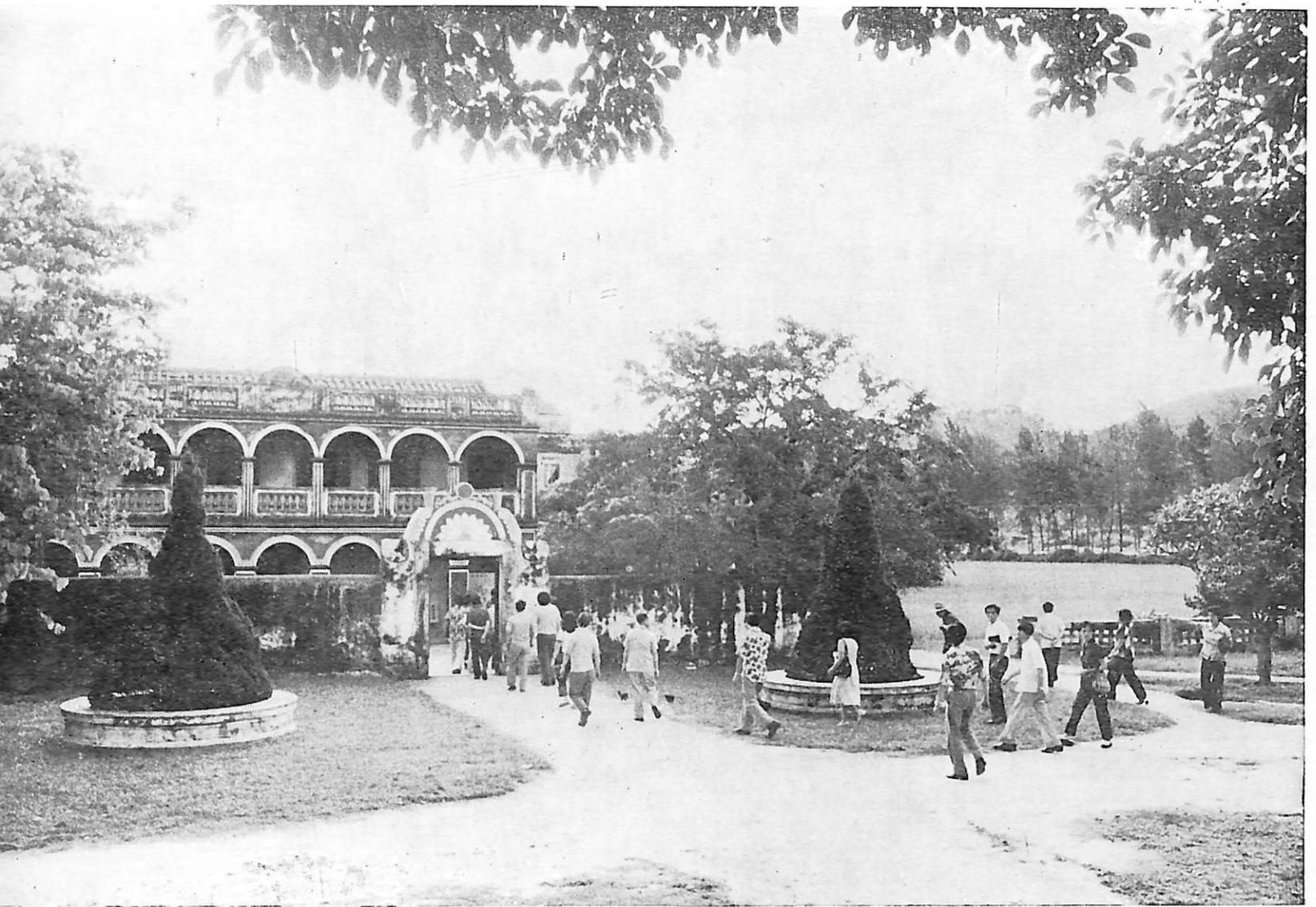
The dance begins with young men and women coming on stage in swinging steps holding lighted torches (the red scarf rolled into a ball attached to one end of a short stick), gathering at Tien An Men Square to celebrate the founding of the People's Republic of China. Suddenly the dancers give their torches an upward swing and these spread out into ten-meter-long scarves, symbols of the flames of revolution. Whirling the scarves as they sway and leap in vigorous rhythm, the dancers create constantly changing patterns in the air. The whole sequence pulses with a joyous verve. For nearly 30 years this dance has been done on and off stage throughout the land and presented in more than 50 countries abroad.

The Red Scarf Dance



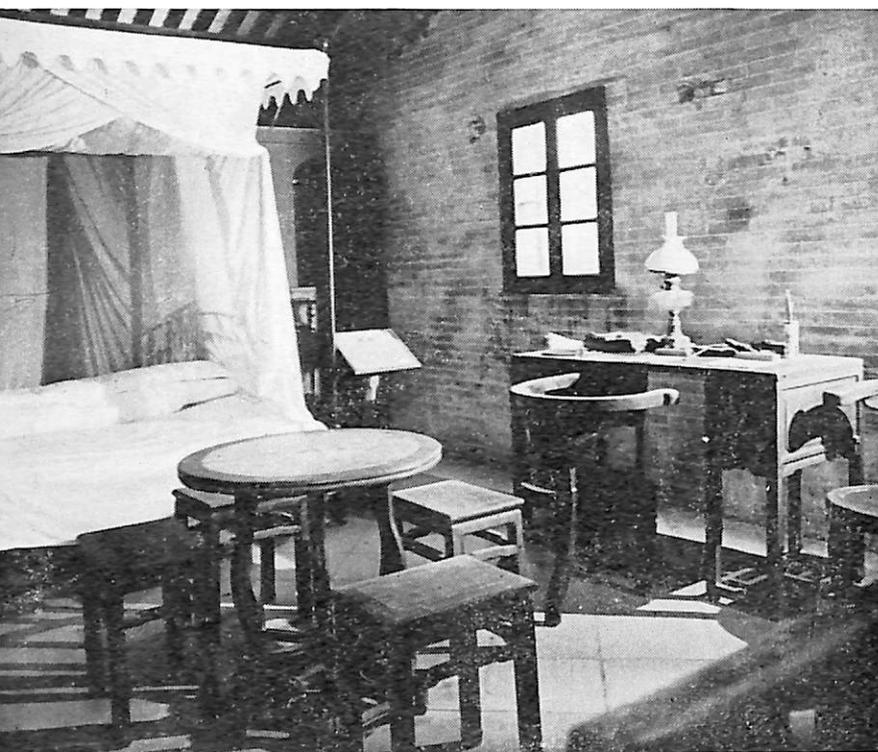


The lotus dance



Visitors to Sun's house.

Sun Yat-sen's office-study.



The Birthplace of Dr. Sun Yat-sen

Staff Reporter

TSUIHENG village in Chungshan county, Kwangtung province is the birthplace of Dr. Sun Yat-sen (1866-1925), the great pioneer of the Chinese revolution. Located about two kilometers from the sea and 29 from Shihchi, the county town, it is about four hours by bus from Kwangchow. Not far away runs a highway to Macao. A serene and lovely place with typical Pearl River Delta scenery of streams and green hills, it welcomes about 200 people a day — compatriots from Hongkong and Macao, overseas Chinese and people from other lands. They come to see the former home of Sun Yat-sen.

Near the bus stop at the edge of the village flows a stream where Sun Yat-sen played as a child. On the other side of it rises verdant Golden Betel Nut Hill. The young Sun and his sister often came here to collect firewood, cut grass and graze the water buffaloes.

Going northward, passing through a meadow and a wood and then turning east, one comes to a two-story building reddish-brown in color. This was the Sun family home, built after Sun Yat-sen was grown up.

On the right as one enters the courtyard stands a huge tropical tree. In 1878 Sun Yat-sen went with his elder brother to Honolulu and stayed there five years. On

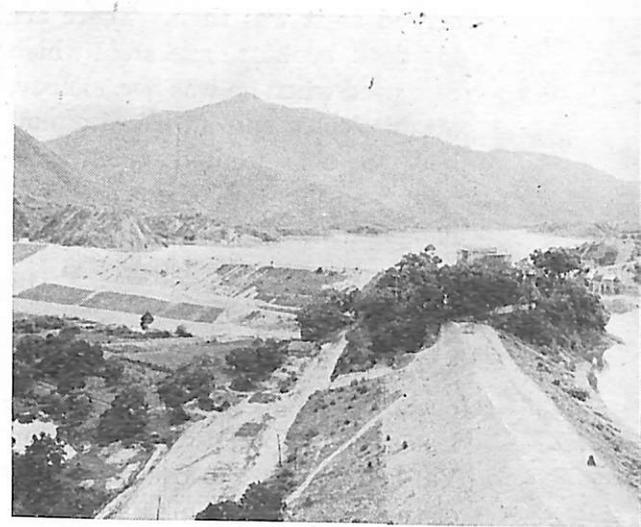
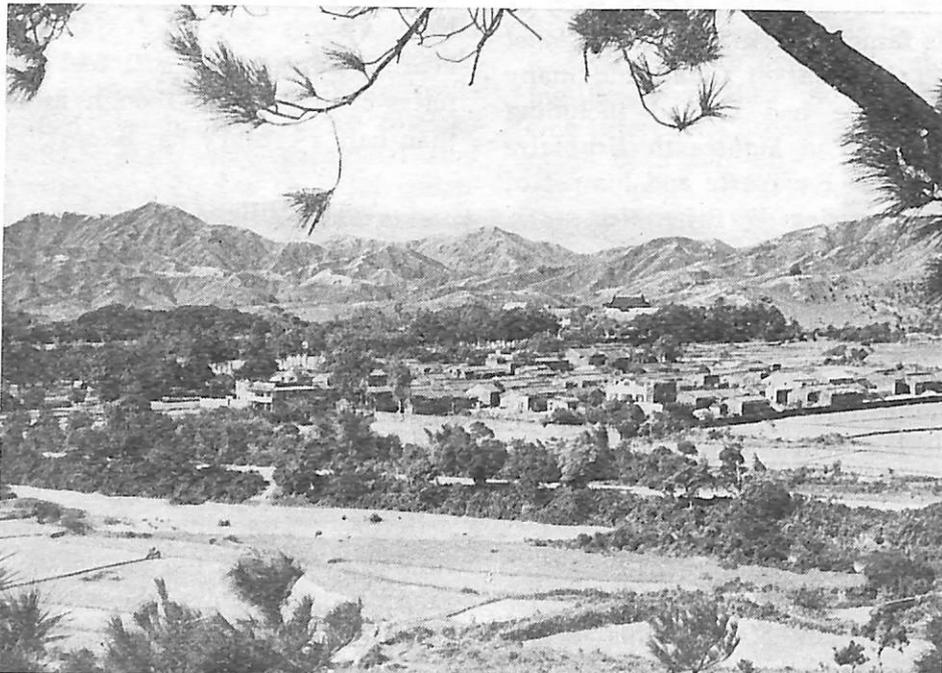
his way home he brought this tree back from a country in southeast Asia and planted it in the yard. Though now nearly a hundred years old, it is still flourishing.

On the left is a well. The family's former house once covered this spot, a four by five meters peasant cottage where Sun Yat-sen was born on November 12, 1866 and shared a hard life with his parents. When the old house was torn down after the new one was built, a well was dug on the spot. The new house was erected in 1892 with money sent from Honolulu by Sun Yat-sen's brother.

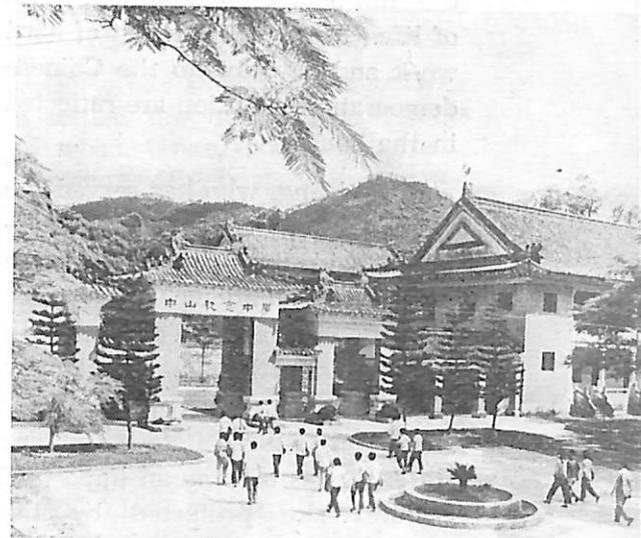
Above the door now hangs a placard with the words in gold in the handwriting of his widow Soong Ching Ling, reading: "Former Residence of Sun Chungshan" (Sun Chungshan is the name by which Sun Yat-sen is known throughout China.) Sun Yat-sen lived in this house from 1892 to 1895 and then came back to it again after he resigned from the presidency of the Republic of China in 1912.

The architecture was designed by Sun Yat-sen himself, and reflects his inventive mind. Unlike other houses in the village, which face in the traditional direction of south, it faces west. Both the first and second floors have verandas, each behind seven pillared arches.

Tsuiheng village, Sun Yat-sen's birthplace.



Yat-sen Reservoir.



The Chungshan Memorial Middle School.

Inside, the sitting room reaches to the second floor ceiling, which is unbroken by outside beams, a thing unusual in Chinese architecture of its day. On the wall facing the door is a portrait of Sun Yat-sen and under it on a long table a planter of evergreens. Pictures of his parents hang on the two side walls. The wooden chairs and tables in Chinese traditional style are arranged as they were in his time so that it seems as though nobody had ever moved them. Opening off the sitting room are the bedroom of Sun's mother in back, and that of Sun and his eldest brother on the left and right.

On the second floor a guest room is on the right, and on the left an office-study where Sun Yat-sen often studied, wrote and discussed the affairs of the nation with friends. The room is pre-

served as it was then. There are the desk, bookcase and stool which Sun used when he was a schoolboy, a table, chair and an iron hospital bed where he treated patients. A picture of him at the age of 18 hangs on the wall.

Preserved as Museum

After the Revolution of 1911 overthrew the Ching dynasty, the last of the imperial dynasties, Sun Yat-sen became the first President of the Republic of China and Commander-in-Chief of its armed forces, serving twice, but he did not change his simple style of life. This and his spirit of hard work and devotion to the Chinese democratic revolution are reflected in the house.

Li Po-hsing, who has served the residence for 20 years as a caretaker, said that before 1949 the place was rundown, the walls peeling, the yard overgrown with brambles and lichen. Repair by the people's government after liberation restored it to its present state. It has become an important cultural site protected by the government.

To the right of the house is the exhibition hall set up in 1966 on the 100th anniversary of Sun Yat-sen's birth. The visitor is greeted by a wall display of Chairman Mao Tsetung's article *In Commemoration of Dr. Sun Yat-sen* facing the entrance. Written in 1956, it praised Sun Yat-sen's contribution as a pioneer of the Chinese revolution.

Sun's life and his struggle to find the road to a prosperous China are shown in exhibits in four rooms covering 600 square meters: his early activities preparing for the democratic revolution, the struggle against those who believed that reform could come through a constitutional monarchy, his leading role in the Revolution of 1911 which overthrew the feudal monarchy and gave birth

to the republic, and his work to promote cooperation between the Kuomintang and the Communist Party.

At first Sun believed that the country could be saved through science. As he engaged in his medical practice in his years after graduation he would ponder on why China was so poor and weak. As the reason became clear to him he gave up medicine and threw himself into the revolutionary struggle. With courage and devotion to his country and the people, he sought to mobilize the workers and peasants to fight against the powerful reactionary forces both at home and abroad, but he died before he could fulfill his aim. It was the Chinese Communist Party which was finally able to accomplish the democratic revolution which he left unfinished, and to lead it to a new stage of socialist revolution.

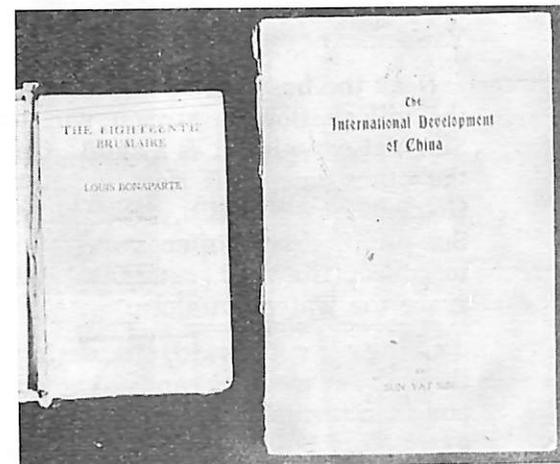
More than 280 pictures and articles are on display, including the overcoat Sun wore when he was inaugurated as president in Nanking in 1912 which had been preserved by relatives, and the inscription "The new generation must surpass the old" which he wrote for the Tsuiheng school in 1921. The latter had been preserved by an old villager. There is an autographed English copy of his famous work *The International Development of China* and many books he had studied including Marx's *The Eighteenth Brumaire of Louis Bonaparte* and his set of the *Encyclopedia Britannica*.

On the wall is a horizontal scroll with his favorite motto in his own calligraphy describing the kind of world he wanted, "Everything for the Public Weal." There is also his last will and testament to his family in which he said, "Because I gave all my time and effort to work for the country, I did nothing to improve the family fortune."

Chairman Mao in his article commemorating the great revolu-

tionary democrat, expressing the feeling of the Communist Party and the people, pointed out, "Dr. Sun was a modest man. . . . He worked heart and soul for the transformation of China, devoting his whole life to the cause; of him it can be justly said that he gave his best, gave his all, till his heart ceased to beat."

The exhibition contains a rare tape recording of Sun making a call to the Chinese people in the



The copy of Karl Marx's *Eighteenth Brumaire* (left) which Sun Yat-sen studied and a signed English copy of his famous work *The International Development of China* (right).

city of Kwangchow in May 1924, taped on the spot by a Shanghai newspaper. Preserved through the years, the tape was sent to the exhibition by someone in Szechuan. Now visitors to the exhibition hearing Sun's voice still feel the force of his words though more than half a century has passed.

The Village Today

Today few of Sun's contemporaries are alive in his village. Some of his relatives work in the county town, others have settled in Hong-kong or abroad, but the village abounds in stories about his childhood and his early revolutionary activities. The villagers tell you he was a warmhearted child always ready to help others who suffered injustice. They tell how he, fighting against superstition, destroyed

a Bodhisattva statue, and how he asked his teacher in the village school he attended to improve his teaching methods, how he gave the peasants medical treatment free of charge, how he and his friend Lu Hao-tung, testing explosives they had made for the revolution, blew up a stone memorial arch in the village.

Sun Yat-sen came from a poor peasant family and at the time his village, too, was very poor. Today everything has changed. Tsuiheng is now a production team under the Tsuiheng brigade of the Nanglang People's Commune. Its 98 households with 360 members farm 20 hectares of land. Before liberation because of frequent natural disasters average grain output was only 1.9 tons per hectare. In 1956 the commune built the Yat-sen Reservoir which waters 700 hec-

孫文 上居來後 翠亨學校

Inscription in Sun Yat-sen's handwriting for the Tsuiheng school, "The new generation must surpass the old."

tares. All of the brigade's fields can now be irrigated and its plowing has been mechanized. Last year's per-hectare grain yield was 8.2 tons and the standard of living has gone up accordingly.

The Wukuei Hills, three kilometers away, where the reservoir is situated, was a revolutionary base area during the years 1937 to 1949 in the resistance and liberation wars. Completion of the reservoir made it possible to set up

several state farms maintaining a diversified economy. A Yat-sen Hydropower Station has also been built and provides the commune with power for lighting and food processing.

The one-room village school which Sun attended is preserved as a historical site. Now all school-age children in the village study in the Tsuiheng Primary School. There is also a kindergarten where over 40 preschoolers go. On a hill slope made green through afforestation stands the Chungshan Memorial Middle School, which is one of the key schools in the fourteen counties of Kwangtung's Foshan prefecture.

In a grove before the Sun house is a banyan tree under which the village children play as they did in Sun Yat-sen's childhood. He often climbed it for birds' nests, and sat beneath it listening to the old villagers' tales of the Taiping Revolution against the Ching dynasty feudal rule. A few years ago the old tree withered, but a young one was grafted onto it and is flourishing.

This little village which nurtured Sun Yat-sen's ideology of democratic revolution has with other villages in China taken the road of achieving prosperity through common effort, as Sun had envisaged. In Chairman Mao's words, "We have completed the democratic revolution left unfinished by Dr. Sun Yat-sen and developed it into a socialist revolution. We are now in the midst of this revolution."

The exhibition hall.



The Many Ways to Farm Mechanization

A DROUGHT of severity rarely seen in its history hit Shantung province last year. Annual rainfall was only one-third of normal. Rivers dried up and the water table fell. There was drought all spring, a little rain in the traditional summer rainy season, then drought again in autumn. But the collective strength of the province's communes, and the mechanization which they have built up over recent years, stood them in good stead — hundreds of thousands of pumps operated night and day for months on end and water was hauled to hill land in tens of thousands of trucks and rubber-tired tractor-drawn carts. Thus the communes were able to

water 4,000,000 hectares, 80 percent of the province's cultivated land, and grain output surpassed that of the bumper harvest year 1975.

To achieve a high degree of farm mechanization is not easy for Shantung, China's second most populous province with a vast cultivated area. Yet it has been leading the country in this respect since 1975. The area plowed by machine rose from 28 percent of total cultivated land (1975) to 48 percent (1977). For fields under irrigation this ratio rose from 48 to 60 percent in the same period. Fertilizer applied per hectare went up from 173 to 525 kilograms. As

a result grain production was up 27.6 percent over that for 1974. This represented an average rate of increase of 8.5 percent per year.

The present national aim is by 1980 to basically mechanize 70 percent of the work of the following main farm jobs — plowing, irrigation, plant protection, processing of sideline products, transportation and farmland improvement. It also calls for a country-wide average of 600 kg. of chemical fertilizer per hectare of cultivated land and mechanization of work in forestry, animal husbandry and fish-breeding. Shantung will probably reach this target ahead of time.

Training tractor drivers at an agricultural machinery school in Yeh county, Shantung province.

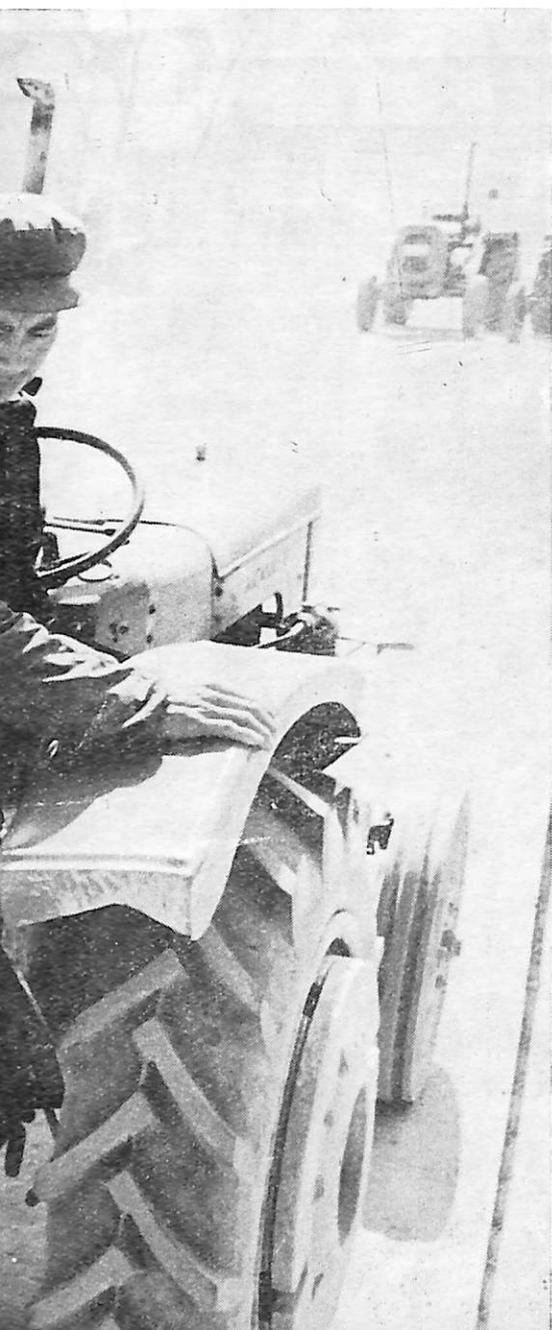


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Staff Reporter

The Local Initiative

Much of the new farm equipment is being made in small factories like the machinery plant set up by the Huanglou commune in Yitu county. It started with only 11 carpenters and blacksmiths. By do-it-yourself means it has made a steel rolling mill, a tube-drawing machine and a plate shear. For the latter, 500 pieces of scrap iron were welded together to create the 8-ton, 1.6 by 2-meter frame. With such equipment the factory makes four kinds of rolled steel totaling 1,500 tons a year from scrap to manufacture 30 kinds of parts for farm machinery. Last



year it made a big gear 2.4 meters in diameter.

Though it has taken over the buildings of an old residence courtyard, the plant still doesn't have enough shop space so the workers do many of the operations in the yard.

This is an example of the way China is going ahead with farm mechanization by local initiative, as well as through the more familiar means from central authority. This enables communes, prefectures, cities and counties to go ahead according to their local conditions and level of economic development.

Based on the Collective

Collective agriculture is the foundation of China's farm mechanization. Early in 1955 when higher-stage farm cooperatives (in which land was not just pooled, but collectively owned) were being formed throughout the country, Chairman Mao pointed out that the social transformation of agriculture had to be combined with technical reform. He suggested 25 years as the period within which basic mechanization could be achieved. In 1959, when these cooperatives came together to form larger units, the people's communes, Chairman Mao again pointed out that the fundamental way out for agriculture lay in mechanization.

National conferences on the mechanization problem in 1966 and 1971 promoted his policies for achieving it: simultaneous development of central and local industry with emphasis on the latter; production of big, medium-sized and small machinery with emphasis on the latter two; and that the communes or their brigades should use mainly their own funds to purchase machinery, though the state could give necessary help.

More specifically, central government industry was to be responsible for production of large-sized machinery, and the rest was to be produced mainly in factories under the provinces, municipalities or autonomous regions. Below them, prefectures, counties, communes and production brigades were urged to develop their own



At the Laiyang Power Machinery Plant production has increased 12-fold in three years.



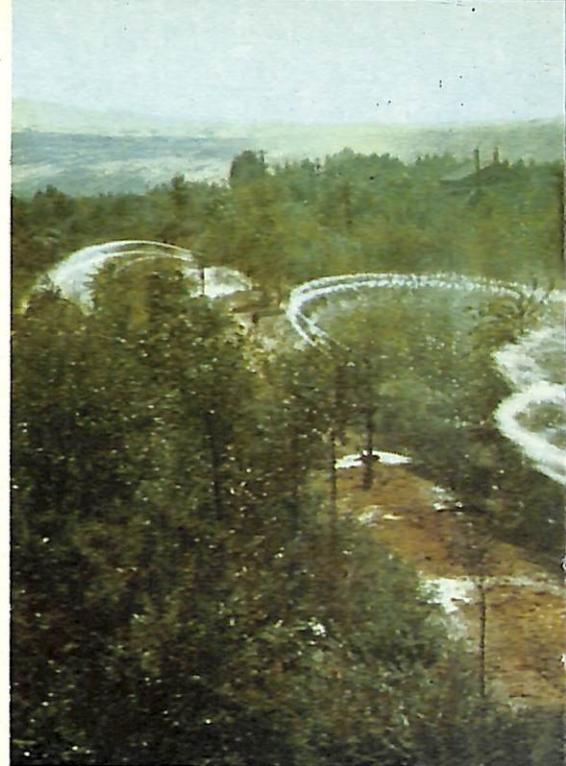
The assembly line at the Changwei Tractor Plant.



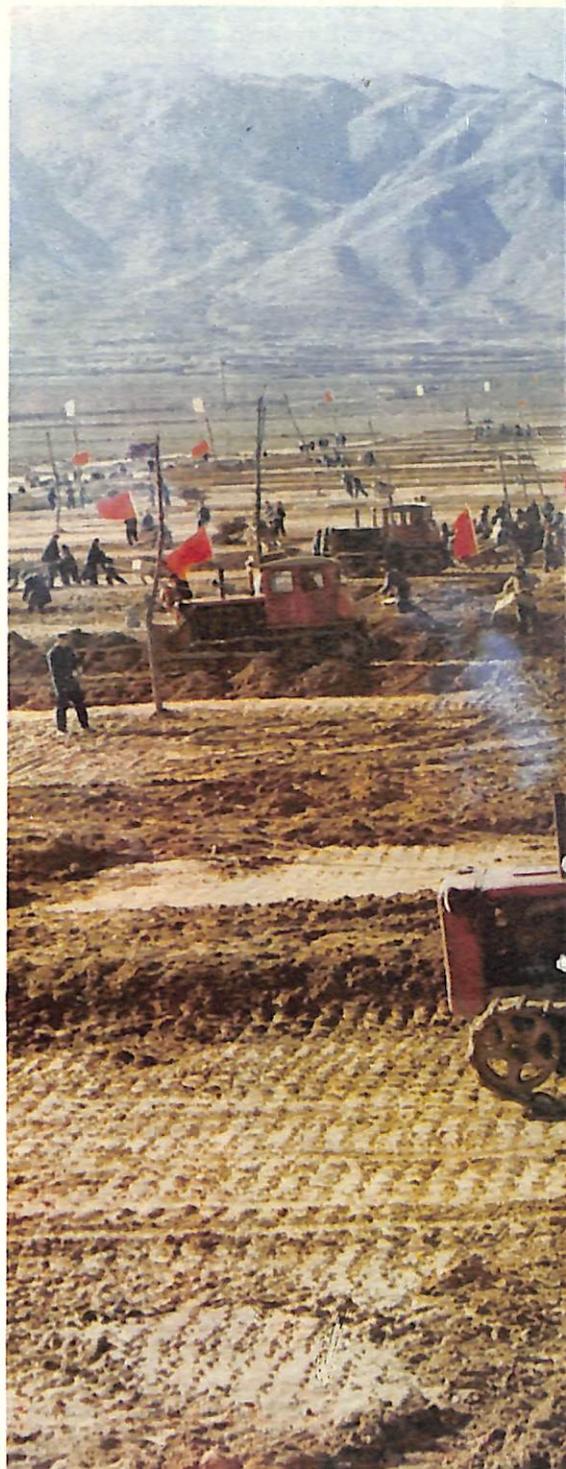
Locally-made harvesters are widely used in the Changwei prefecture.



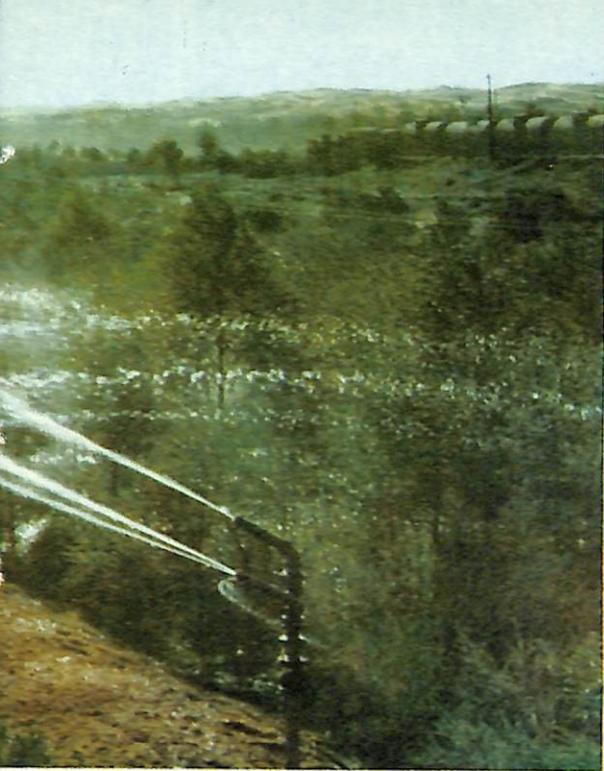
The assembly line at the Shantung Tractor Plant.



Sprinkler systems, the coming thing for irrigation one on the eastern edge of the Tyngeri desert in Sinc



Bulldozers are widely used to level fields in Huolu county, Hopei province.



this
iang.



Harvesting rice with combines in the Kwangsi Chuang Autonomous Region.



industry in support of agriculture, particularly those supplying raw materials, like small iron and steel works, coal mines, and cement plants. Communes and production brigades were urged to develop other industry in a big way as a method of getting funds for farm mechanization.

Cooperation Cuts Investment

Shantung can provide successful examples of all these methods.

The province's Changwei prefecture has a plant which makes 50-horsepower wheel-type tractors. Its base was a small tractor repair plant with 150 workers. In 1975 the prefecture organized 65 factories in its 12 counties and cities to make tractor parts, one or two each. In the seven months that followed these plants made 96 of their own machine tools for the job. In the first year 1,000 tractors were produced. By 1977 output was 5,000. The plant has already supplied an average of two 50-h.p. tractors for every commune in the prefecture.

Such cooperation cut investment to one-third of what would normally be needed to set up a tractor plant and shortened time for getting into production.

The prefecture has also increased its capacity to produce farm machinery by renovating old or small factories. An example is a plant in Laiyang county which formerly produced 1,000 diesel engines a year and now after three years of renovation makes 30,000.

With these methods Shantung has increased its production of small and medium-sized tractors by four times, raising it to 30,000 a year and annually makes internal combustion engines with a total of 2,500,000 horsepower. The province now has a network producing for all kinds of farm machinery, and its prefectures, counties and many of its communes manufacture some too.

Raw Materials

Shantung has done most of its farm mechanization with raw materials available in the province. Nine of its 13 prefectures and cities have set up small iron and steel works and 11 of these and 40 coun-

ties have established small coal mines.

In 1967 Yentai prefecture set up a small iron and steel plant. At first it depended a lot on hand labor but gradually the work became more mechanized. By 1969 it had become a small iron and steel complex, embracing ore extraction, dressing and sintering, smelting and rolling. Small works set up along these lines in other prefectures now produce several hundred thousand tons of steel a year for agriculture.

Getting Funds

Other small local industries help communes and production brigades get funds to buy machinery. Starting from digging sand for foundry use, Pocheng commune in Kaomi county has gradually built up 13 factories, including its own farm machinery plant, a phosphate fertilizer plant, a cement plant, a brick and tile kiln, a factory making chemicals for everyday use, a food processing shop and several others. Last year the commune's total value of industrial output was over 4,000,000 yuan.

Funds acquired in this way have enabled Lotsun commune outside the city of Tzupo to buy a great deal of agricultural machinery, chemical fertilizer and insecticide. Last year 96 percent of its fields were plowed with its 130 tractors. It was able to apply 1,500 kg. of fertilizer per hectare.

The value of production of Shantung's commune and brigade industry has almost doubled in each of the past three years. Total 1977 value was 7.4 times that of 1974.

Rest of the Country

While Shantung is the leader, its progress has been paralleled by that of the country as a whole. Between 1966 and 1976 output of large and medium-sized tractors increased at a rate of 20.3 percent per year, and of hand tractors at 46.4 percent. Output of chemical fertilizer has tripled. In terms of pumping capacity, electric irrigation and drainage equipment increased by five times.

The country now has a considerable farm machinery industry

which can produce all kinds of equipment. It now has 1,600 major farm machinery plants, and 2,700 at county level for manufacture and repair. Nearly all provinces, municipalities and autonomous regions have set up their own plants to make tractors or hand tractors and power machinery, and also small and medium-sized iron and steel works. Small chemical fertilizer plants, coal mines and power stations have also been built in the countryside. Ninety percent of China's rural people's communes and 70 percent of the production brigades under them have set up some such enterprises. Throughout the country many communes and brigades have been cited as advanced units for their mechanization efforts.

Toward 1980

What has been achieved has been done despite interference and sabotage over many years first by Liu Shao-chi, then Lin Piao, and in recent years by the "gang of four" whose influence was the most pernicious. After the Communist Party Central Committee headed by Chairman Hua Kuo-feng smashed the "gang of four", it decided to speed efforts for farm mechanization. The task of basically realizing it by 1980 was put forward for farm representatives and others concerned to discuss in 1976 at the second national conference to learn from Tachai, the Shansi province commune brigade which is a national model for agriculture. More concrete measures were adopted at the third national conference on agricultural mechanization held early in 1978.

Spurred by the conference, the whole country has thrown itself into a mass movement to achieve the mechanization goal. It is being given strong leadership at both central and local levels, and more funds, steel and other materials are being made available to aid the effort. Many new machinery plants have been built, and smaller ones have been enlarged. Output of machinery and chemical fertilizer and of other products needed in the effort has gone up rapidly. The whole country is working to meet the farm mechanization target by 1980.

World Standard Gear Testing

AT a technical demonstration last spring in Peking, Huang Tung-nien, an engineer at the Chengtu Tool Institute, stood beside a new testing instrument. As he pushed a button, a cylindrical gear on the instrument started spinning. A red curve began tracing data on the gear's faults on recording paper while it was instantly processed and made into a printout by computer. It took little more than a minute.

Huang Tung-nien, 43, was the main inventor of this new technique of testing the integrated error of gears. The technique uses many new testing methods. It can give the integrated error curve family of any type of gear with high efficiency. It has led to several new instruments for testing various involute cylindrical gears and provided the basis for a

new concept — “integrated error families”.

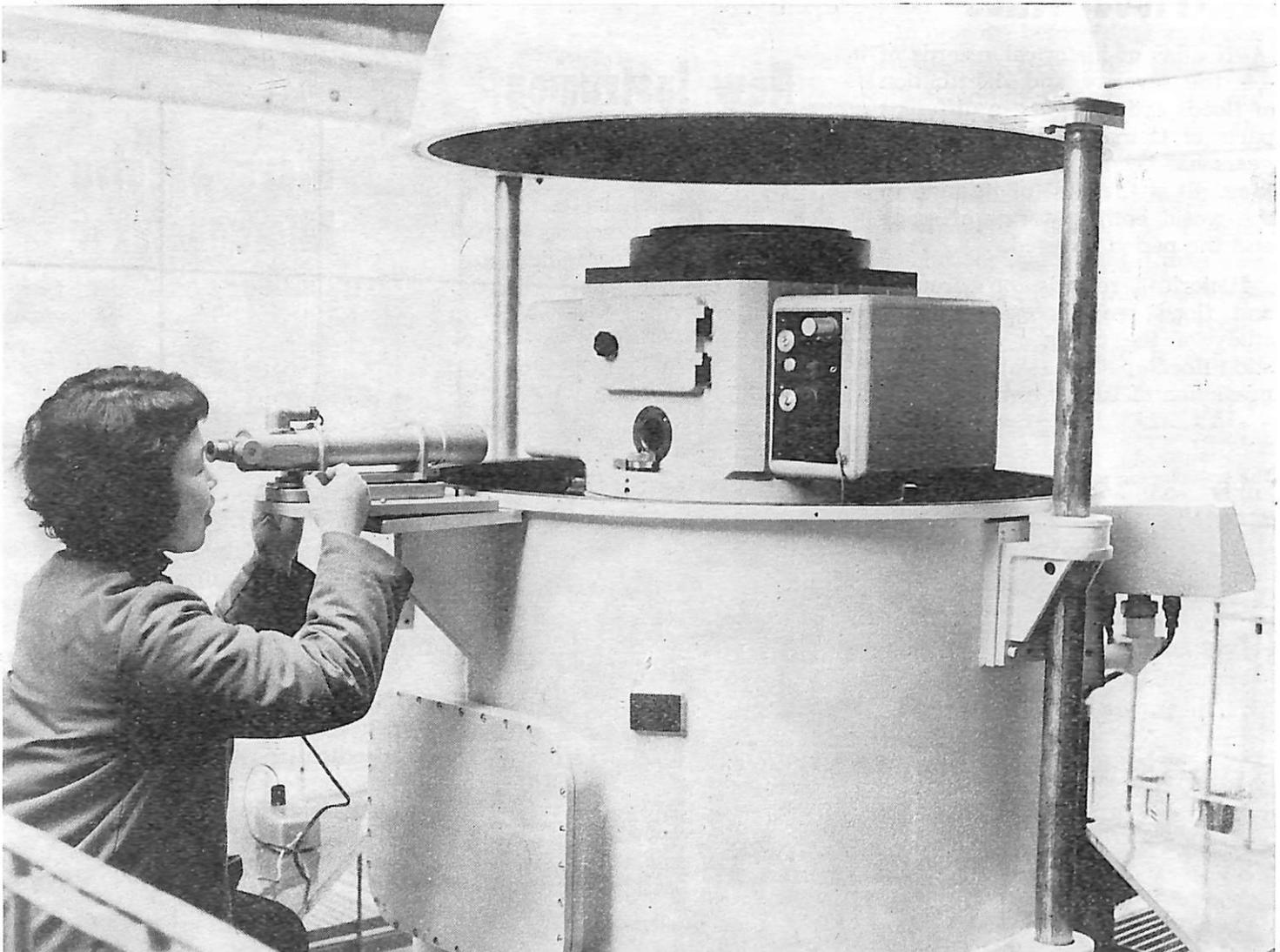
The new concept holds that all errors on the working faces of a gear's teeth form an integral whole. The integrated error is caused by errors in processing technique and in the machine tools, and directly affects the meshing characteristics of the gear. This error can be shown by a curve. Using this new concept, the meshing processes and characteristics of a faulty gear can be precisely explained. From different error curves it is possible to find the technical errors made in the processing of the gear and the changing interrelations of individual errors.

The technique has opened new areas in gear testing. It is believed that it will have a far-reaching impact on the study of the actual meshing process of gears, on setting precision standards, improving gear processing techniques and raising the quality of transmission.



Huang Tung-nien (pointing) during the National Science Conference.

The vacuum photographic zenith tube.



For decades composite error and individual errors have been tested separately by complicated operations with a variety of instruments. These methods were inefficient and yielded either figures for individual errors without indicating their compensatory interrelations or composite error figures with no breakdown into individual errors, so that it was not possible to analyze the processing errors correctly and use the results in production.

Along with scientists, technicians and workers from research institutes and factories, Huang Tung-nien began studying new gear-testing techniques in 1967. They first made a breakthrough on the theory of gear testing and then developed new testing methods, instruments and methods of analyzing gear errors. Then they improved the analysis of gear processing errors and the study of gear transmission quality. After ten years of effort they brought gear-testing technique to the height of world standards.

Drought and Flood Atlas

AN atlas of historical records of the severity and distribution of floods and droughts in different parts of China over the past 500 years has been completed in Nanking. It is the first of its kind in the world both in terms of scope and the period covered.

Historical records on drought and flood are important in the study of the changes in drought and flood patterns and in the prediction of future trends. China

has a wealth of historical records on weather and climate but they are fragmentary and scattered.

Work on compiling the atlas was begun in 1975 by the Research Institute of the Central Meteorological Bureau and the Geophysics Department of Peking University. Experienced long-term forecasters from north and northeast China took part. They read many ancient texts, compiled relevant historical data for the past century and drew charts of drought-flood distribution in north and northeast China.

The Central Meteorological Bureau then organized meteorologists from east, central-south, northwest and southwest China for compiling drought and flood data over the past 500 years. They referred to thousands of volumes of local chronicles and related material from the year 1470 on, recording data on droughts, floods, wind, hail and cold spells. They calculated the rate of summer precipitation in 70 places. Their work ran to over 1.5 million words, from which they made 508 charts. A computer processed drought and flood severity sequences and projected trends over the next ten years for 43 points across the country.

New Instrument for Astronomy

A high-precision instrument for determining time and latitude—a vacuum photographic zenith tube has been developed through cooperation of the Nanking Astronomical Instrument Plant with the Shanghai, Peking and Shensi observatories.

The tube takes photos of stars in culmination near the zenith and determines time and latitude by measuring the distance of the stars on the plates. The instrument was developed in 1975 and mounted and aligned the next year at the latitude station of the Peking observatory. Trial use started in October 1977. Its operation has been stable and its optical and mechanical systems have performed well. The results from initial observations have proved its precision to be of advanced world level. The instrument furnishes accurate data for determining standard time and the coordinates of the earth's poles. It is also an aid to basic research on polar motion, perturbations in the earth's rotation and continental plate motion.

The time-recording device uses a photoelectric microscope. Recording is accurate to 0.3 milliseconds, several times as precise as the contact method used abroad.

The instrument's entire working procedure is controlled by numerical programming, completely automating observation. In order to eliminate abnormal refraction and other shortcomings caused by non-homogeneous humidity of the air in the tube, the entire instrument is in a vacuum housing.

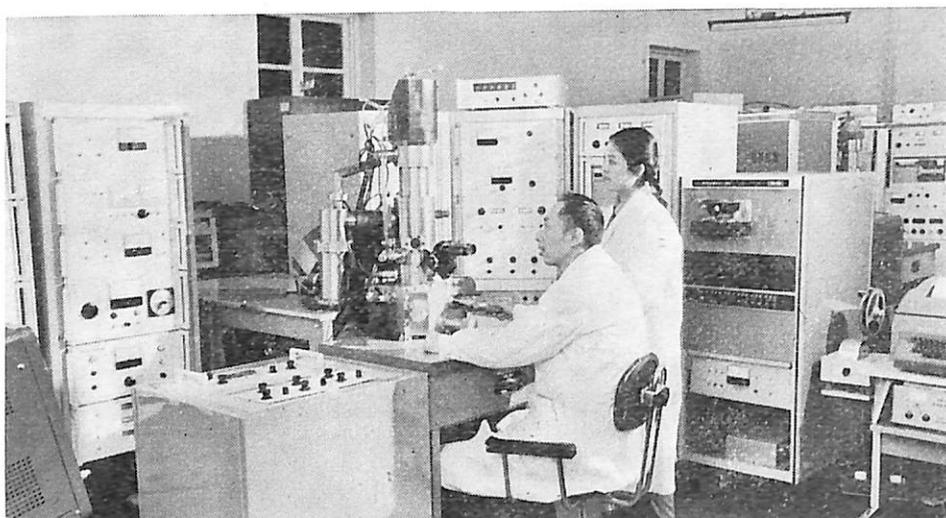
Mass Spectra Microanalyzer

THE Scientific Instrument Plant of the Chinese Academy of Sciences and other units have developed China's first scanning ion probe mass spectra microanalyzer.

Mainly used to analyze small areas of thin surface layers, it is important for research in such fields as semiconductor integrated circuits, solid-state physics, surface science, materials science, environmental science, the earth and space sciences and biology.

The instrument performed satisfactorily in tests. Major technical specifications attained the advanced level of similar instruments abroad.

The scanning ion probe mass spectra microanalyzer.



Tawenkou:

Neolithic Culture Find

KAO KUANG-JEN



Brick-red pottery utensil in the shape of a boar.

THE AMASSING of evidence on the Tawenkou culture, a complete neolithic culture which was a predecessor of the Lungshan culture* is one of the major archeological achievements in China since liberation. Starting about 4500 B.C. the Tawenkou culture went on for about 2,000 years, at which time it had completed the evolution into the typical Lungshan culture. Tawenkou was distributed over the same area as Lungshan, centered around Mount Tai in Shantung province and ranging over the greater part of Shantung and the northern part of Kiangsu province.

First evidence of the existence of a neolithic culture that preceded the well-known Lungshan black-pottery culture came to light with the excavation of an ancient cemetery at Tawenkou, a market town on Tawen River south of Mount Tai. This site was discovered in 1959 when the double track for the Tientsin-Pukou railroad was being laid. A total of 133 graves were excavated that year, revealing a splendid collection of grave furniture such as never seen before. Not long afterward, another cemetery of the same culture was discovered at Hsihsiahou village in Chufu county south of Tawenkou. We named the culture Tawenkou.

In the two decades since, nearly a hundred more Tawenkou sites

KAO KUANG-JEN, a research member of the Institute of Archeology, Chinese Academy of Social Sciences, took part in excavations at neolithic sites in Shantung and is still engaged in excavating Tawenkou cultural sites.

have been discovered, mostly cemeteries. They represent both the early and the later stages of Tawenkou. The graves yielded skeletal remains of the dead and huge quantities of well-preserved artifacts, which afford a fairly complete picture of the burial customs and glimpses of the social life of the time.

Customs and Habits

The Tawenkou people practiced some unique customs. For instance, in most of the skulls unearthed, the occiput, the lower back of the skull, seems to have been flattened by artificial means so that the skull vault rises higher. Another was removal of the two second incisor teeth at puberty, perhaps as part of a coming-of-age ritual, perhaps simply as an aesthetic consideration.

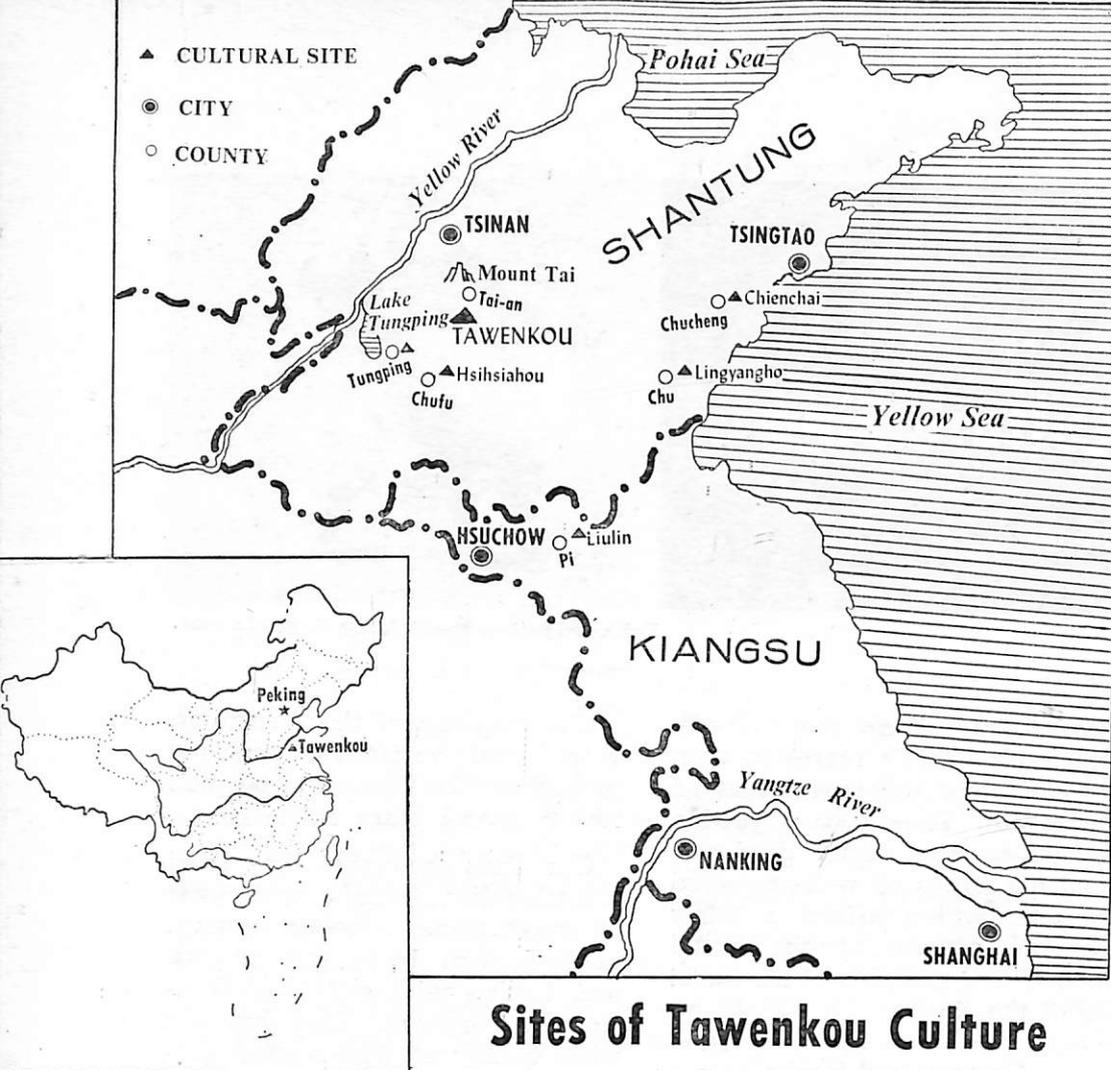
Like primitive people the world over the Tawenkou people loved to wear ornaments that made clinking noises as they moved about. One interesting ornament is a ring made of a pair of the projecting canine teeth of a boar, used for tying the long hair at the back of the head. A few of the bodies wore pouches made by stringing together pieces of tortoise shells. Every person was buried clutching teeth of the water deer, some held a short carved section of bone with a pair of water deer teeth set in sockets at one end. We have not ascertained whether these relics were for warding off evil or for some other purpose. In some cemeteries the head of a boar was found among the funerary goods in every grave.

The majority of these customs, with small variations, persisted throughout the Tawenkou people's two thousand years existence.

Our finds show that they lived a settled life, farming with tools of wood, stone, bone or pottery, hunting with bows and arrows, and fishing with nets and occasionally harpoons. They made a wide variety of well-crafted pottery, first mainly in brick-red, later more and more in gray and black. The designs and decoration represent a system of their own among China's prehistoric cultures.

The clan system still dominated in Tawenkou's early stages. The members of a clan were still closely related by blood and there was not yet too great a difference between rich and poor. Everyone worked and the fruits of labor were distributed equally. A typical clan society is revealed in finds from the graves at Liulin in Pi county, Kiangsu province. Funerary goods were invariably few and simple in nearly all the 200 graves excavated there. The overwhelming majority contained only a few artifacts used in production and everyday life. A few graves contained slightly more objects, such as bone needles and awls,

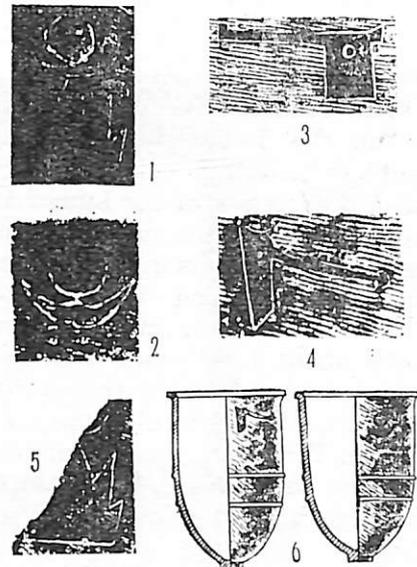
* The Lungshan culture, first discovered in 1928 at Chengtzuya in the town of Lungshan in Changchiu county, Shantung province, belongs to the last stage of Chinese primitive society, and dates from about 2400 to 2000 B.C. Centered mainly in the lower Yellow River valley, it spread as far as the Liaotung peninsula to the north and the Huai River valley to the south. It is distinguished by a burnished black pottery of eggshell thinness, hence also called the black-pottery culture.



Sites of Tawenkou Culture

concentrating it in their individual families. On the other hand, the life of the overwhelming majority of the clan members worsened. Thus unequal social positions and unequal distribution of wealth appeared within the clan. Private ownership — as opposed to communal ownership — gained ground,

Rubbings of symbols found on a pottery *tsun* excavated at Lingyangho in Chu county (1-4) and another from Chienchai in Chucheng county (5) and of the gray pottery *tsun* from Lingyangho (6).



whetstones and pieces of ordinary pottery. There was nothing that could be called luxury articles. The persons in these graves probably occupied a somewhat higher social position and were respected, but they were still laborers and not yet a privileged ruling class.

A thousand years later, however, around 3000 B.C. when the Tawenkou culture entered its later stages, society had undergone great changes. Much progress had been made in farming. There were improved stone tools and many more domestic animals. A higher level of handicraft skill is seen in such articles as tube-shaped containers carved from bone and inlaid with turquoise, and similar containers carved from ivory with openwork decoration. A few women wore finger-rings and bracelets of jade. Pottery had begun to be made on the wheel, a breakthrough in ceramic technique. Using a new, fine-quality clay and firing at over 1,200°C. the people produced ceramic ware with a hard paste and resonant sound in white, yellow and pink. There was

a new variation of the black ware with extremely thin walls and highly polished surface in new shapes resembling today's goblets. Designs on the painted pottery were done in more smoothly-flowing lines.

Private Ownership Begins

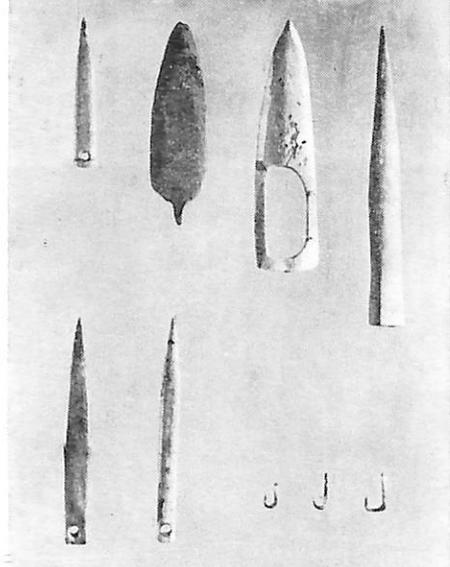
The question arises: Were these varied and fine-quality handicraft products made by clan members strictly for their own use? Apparently not. In the later stages of the Tawenkou culture productive forces had so developed as to enable a section of the people to be freed from farming and engage solely in handicraft production. They had become highly-skilled craftsmen. The fact that some graves had many such objects and the majority so few indicates that the things of value created by the craftsmen were taken away by a small number of people in the clan who had become privileged and of a special rank. These people seized the fruits of labor of others and amassed the wealth of society,

Skulls with the two second incisor teeth removed.

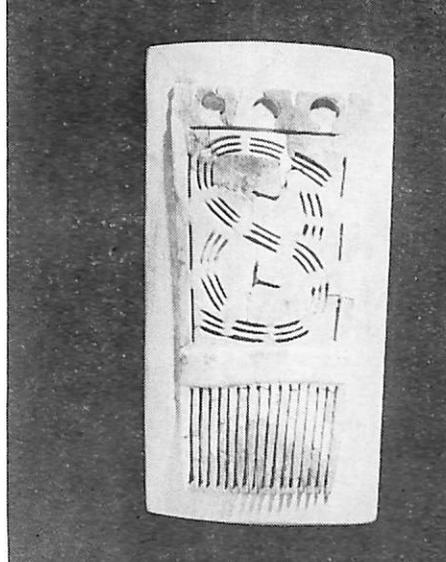


A male and a female buried together in one grave.

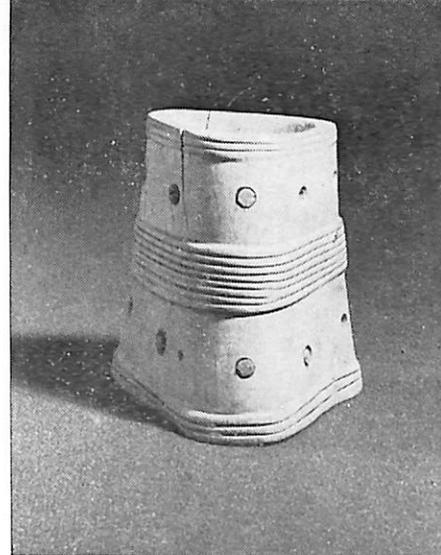




Spearheads made of bone and stone. Bone fish hooks.



Carved ivory comb.



Bone tube-shaped container inlaid with turquoise.

classes began forming and the clan system fell increasingly apart.

Such was the social picture as revealed by the finds from the later-stage Tawenkou cemeteries. The graves of the poor were narrow and crude, only big enough for the body, with few or no funerary goods. The graves of the few rich were several or dozens of times larger than the smallest ones. These generally contained a wooden burial container. The wooden coffin in one grave had possibly been painted in red. The person in this grave, a woman, wore three strings of ornaments, around the forehead, the neck and the chest, made with 77 single stone pieces, and also jade bracelets and rings. Near her body were also found a spade of smooth dark green jade, a carved barrel-shaped holder of bone, two ivory containers, an ivory comb and an ivory tube, and piles of crocodile scales and boar bones and a boar's head. There were also more than 90 pieces of fine pottery, including 38 jars.

The jade and ivory objects were obviously luxury possessions, while a spade of jade could have no practical use but was more likely a ritual object. The large quantity of fine pottery far exceeded the needs of one individual. The concentration of so many products of value in one grave could only mean it was the owner's privilege to have these things made by different people.

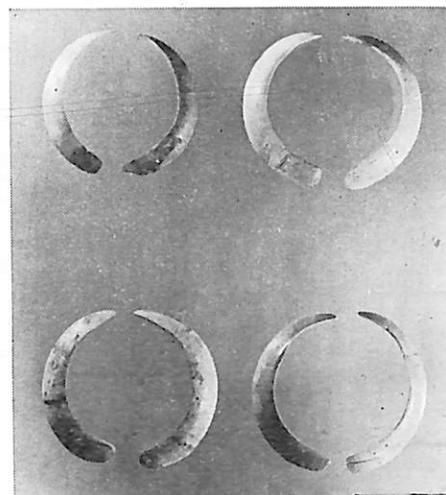
The ability to amass an individual surplus whetted greed for more wealth, land and animals. Taking these by force was the normal means for acquiring them. Those who became leaders in wars

of plunder thus gained more and more power. Many of the graves in the Tawenkou cemeteries contained bodies of young and middle-aged men, very possibly killed in such wars. There were also large graves containing rich funerary goods but no body or a headless body. Perhaps the heads or bodies had been taken in battles as trophies of war.

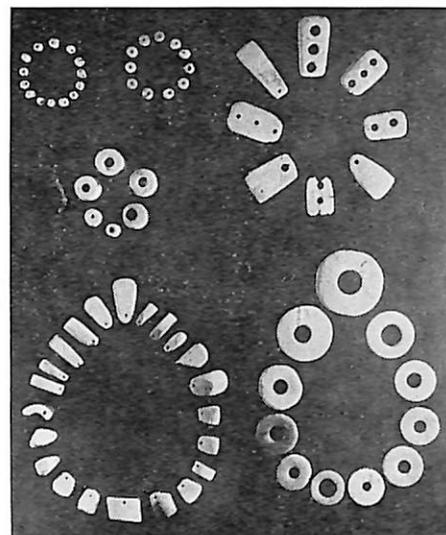
Captives became slaves, the men to toil at productive work, the women to do household chores, or be given to military leaders or outstanding warriors. When their owner died they were often forced to be buried with him. We know that primitive people under the developed patriarchal system had practiced the custom of killing a secondary wife to be buried with the dead master. Tawenkou graves containing a male and a female could well be the evidence of this custom.

Earliest 'Writing'

Among the most interesting finds were six specimens of four pictographs, probably among the oldest examples of Chinese writing. All were found carved in the same place on the same type of pottery *tsun*-vessels unearthed at Lingyangho in Chu county and Chienchai in Chucheng county. Two were pictographs of the ax and the adze, very similar to the archaic characters on the oracle bones which became the present-day 斤 (*chin*, meaning ax) and 戣 (*yueh*, meaning battle-ax). Two others were ideograms, one showing a circle, obviously representing the sun, above a cloud or sea wave, the other having in addition



Pairs of tooled boar teeth for tying hair.



Carved pieces which strung together were worn as ornaments around the neck or head.

mountains beneath the cloud. These have been interpreted as the prototype of the character 旦 (*tan*, meaning dawn or early morning).

The pottery *tsun* were of huge size. They were usually placed



Jar with painted design



Burnished black pottery stemmed cup



Ting-cooking vessel with lid

Kuei-cooking vessel with spout, handle and three hollow legs, a representative shape of the Tawenkou and Lungshan cultures.



Justice in China

I have read *China Reconstructs* very often and the one which struck me most is March 1978 in which you put up "A Case of Theft".

Most of us had had a wrong conception about justice in China. May I congratulate this effort made by your staff reporter to let the outside world glance a bit into your way of justice. I will, without hesitation, plead with you to try and include such items as this mentioned above. This proves wrong the claim that China is without any well organised system of justice and discipline.

E.U.A.

Bali Mezam, Cameroon

Are Exams Necessary?

It is interesting to see that China is aiming for a very high level of education so as to contribute more to mankind. The April issue cleared a number of points, e.g., there are exams to be taken and so an individual is respected. Some people believe that in a socialist society there should be no differences and thus there should be no exams.

A.L.N.

Mahe, Seychelles

Readers Hope to Know...

I enjoyed reading about China's progress in education and science and technology.

I would like to see some articles on library service in China, because it helps "raise the scientific and cultural level of the entire Chinese nation".

D.A.K.

Edmonton, Canada

Your articles on archeology are getting better and better, so are those on science (crop growing and livestock raising). Hope to see more on botany, zoology and biology, also on anthropology.

V.Y. D'A

Lima, Peru

I like the article "Women Revolutionaries I Have Known" by Kang Ke-ching and the reports on volleyball and football in China. I hope *China Reconstructs* will write about the visits of the Chinese women's volleyball team and her football players to Latin America.

More on China's new archeological finds, ancient history, customs and habits, and fireworks.

A.W.C.

Yucatan, Mexico

We must compliment your staff for putting together a very newsworthy and readable publication. We suggest that you

invite narrative reporting from visitors from America and European countries.

B.B.

Honolulu, USA

Would like to see an article about Chinese family life: the income of a middle-level family, its daily expenditure (food, housing and clothing), the everyday life of its members, what they do in their spare time. Something about the new and old residential areas, the look inside and outside the houses.

R.B.

Caen, France

Unforgettable Friendship

My visit to your country in 1977 left a good impression on me. I will never forget the friendship the Chinese people showed me.

While in China I spent a whole morning visiting the Kwangchow Middle School No. 32. It was the best time I had during my trip in China.

The stage performances we saw in China were extremely good. How I wish I could have seen and learned more about China and her art. Too bad I missed Kweilin. Please write about it.

F.V.L.

Bad Kissingen, The Federal Republic of Germany

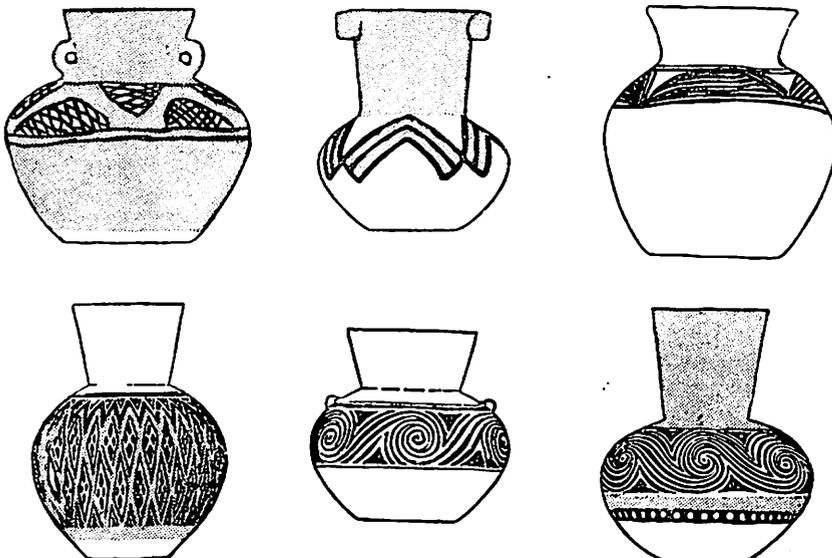
beside the boar heads and were probably ritual vessels. The *tsun* unearthed at Chucheng bears an incised sign painted over in red which adds to the mysterious religious overtones. These could be ritual vessels used in sacrificial rites to the rising sun when praying for a good year. Legends tell

of the astronomers Hsi and Ho of remote times, who were in charge of sacrificing to heaven, observing natural phenomena and fixing the farming seasons. The symbols on the pottery vessels having to do with farm work and natural phenomena could very well have been created by

astronomers, the earliest intellectuals. That the same symbol for a natural phenomenon appeared in two places fifty kilometers apart leads to the questions: Was there a unified social organization over that area? Is this the first record of a society which has moved from barbarism to civilization? Had a state power structure evolved?

In any case, the Tawenkou finds show that between 3000 and 2500 B.C. Chinese society in the east had progressed from harsh existence and primitive equality to an increasingly flourishing economy with growing social differentiation and disintegration of the clan system. It was at least on the eve of the formation of a state. The dawn of civilization was not far off. It has always been held that the state appeared with the Hsia dynasty (2100-1600 B.C.) in western Honan province in the mid-Yellow River valley. Further archeological discoveries may decide the issue.

Painted pottery of the early (1, 2) and later (3-6) stages.



WOVENWARE (see following pages)



Circular fan woven of extremely thin bamboo strips, Tzukung, Szechuan.



Hanging bamboo basket, Fukien.

Rattan furniture, Kwangtung, and floor mat made of corn husks, Shantung.





Flower pot with a plaited bamboo shell, Fukien.



Basket crafted of duckbill hemp, Kwangtung.



Door curtains and ceiling coffer made of braided straw, Shantung.



Bamboo basket, Chekiang.



Rattan fruit trays, Kwangtung.



Weaving rattan mats at the Chiangmen Rattan Products Factory, Kwangtung province.

The Artcraft of Weaving

WANG CHIA-SHU

ALMOST every Chinese home has something woven of straw, grass, rattan or bamboo. Carefully made by hand, a fan, a handbag, a floor mat or a chair becomes also a thing of beauty. Even a thick, lidded straw basket for keeping potted rice warm on cold days, woven with an eye to please, becomes a decorative piece in a peasant household. While more and more articles of everyday use are being mass produced by machine, these handmade objects of homespun beauty remain a favorite with the people.

China's great area and temperate climate provide abundant raw ma-

WANG CHIA-SHU is a teacher at the Central Academy of Industrial Arts, Peking.

terials for woven articles. More plant species that can be used are being discovered all the time. As many as 80 different grasses are used, including cattail, rush, coir, sedge, corn husk and duckbill hemp. The Chinese fanpalm, for instance, was once used only for making fans. Now weavers at Hsinhui in Kwangtung province are making more than two thousand different products from it. The leaves are used for fans and baskets, the bark for mats, the stalks for net bags, the midribs for toothpicks.

Craftsmen of Chaoching in Kwangtung province have created a unique style of woven goods with wild duckbill hemp. As the fibers of this plant are thick, braided

ords about a centimeter wide are made from them and plaited into rows of triangles at wide intervals. A carrying bag with this pattern in the hemp's natural light brown color is a work of art that costs very little.

The provinces of Chekiang, Fukien, Szechuan and Kiangsi all have their own centers of bamboo ware. Tungyang in Chekiang province is noted for finely-woven fruit trays, carrying baskets and screens with landscape, bird and flower designs. Fukien bamboo ware attracts with clever combinations of natural and painted colors and is resistant to worms and mildew. The products from Putien county have such novel designs as the panda, tropical fish and patterns copied from paintings on silk excavated from the famous 2,000-year-old tomb at Mawangtui in Hunan province. The craftsmen of Chinchiang county coat their bamboo fruit trays with raw lacquer to produce a glossy purple-red color that looks from a distance like real lacquerware.

In Tzukung, Szechuan province, extremely thin and soft strips that are almost transparent are cut from love bamboo and used to weave objects with "hidden designs" like those of figured silk. The warp and weft strips must cross at least a thousand times.

The Makers

There are many legends about these skilled craftsmen. One from Szechuan province tells of an upright bamboo weaver named Wang called "Deft Hand Wang" by his neighbors. Word went around that the birds he wove could fly and the human figures he made could speak. This put fear into the emperor who sent troops to seize him. Overnight Wang wove Wushan and Chinling, the two mountain ranges encircling eastern and northern Szechuan, which blocked the troops from going into Szechuan. From the legend was born this poem:

From Szechuan bamboo was woven dangerous Wushan,

From Szechuan bamboo was woven marvelous Chinling;

*Wushan is a door and so is
Chinling,*

*Overnight a gate to Szechuan
was erected.*

The principal producers of woven artcraft today are the rural commune members. At the East Wind Rattan Products Factory in Nanhai county, Kwangtung province, a skilled woman can finish plaiting a basket bottom in a few minutes, before an observer can see clearly how the weft and warp strands are interwoven. Here it is said that the

nimble fingers of a skilled craftsman are like a pianist's. Furthermore, they know how to vary the weave on different articles or on different parts of an article, as required by function, structure and aesthetics.

The art of plaiting in China dates from neolithic times. Neolithic pottery was often made by coating a woven container with clay. Judging from the imprints of various weaves on the bottoms of the Yangshao pottery ware, crafts-

men 6,000 years ago had already mastered some of the basic methods of plaiting still used today, including the herringbone weave. At a later neolithic site at Chien-shanyang in Chekiang province, remains or imprints of some 200 bamboo or straw woven objects — baskets, sieves, dustpans, mats and fishing tools — were excavated. Strips used in bamboo ware were smooth and even, showing a good mastery of strip-splitting probably using stone tools as the use of metal had not yet been discovered.

DO YOU KNOW?

How Chinese Names Are Formed

NAMES of the Han people, who make up over 90 percent of China's population, usually consist of three monosyllabic characters. The first is the family name, the second and third form the given name. Examples are the names Li Kuang-ming and Shen Chien-li. Some names like Liu Chiang and Chang Ming have only two characters because some given names are of only one character. A few others such as Ssuma Wen-ching, Ouyang Ying-chieh have up to four. This is because some family names consist of two characters. In all cases the family name comes first. A term of address is always attached to the first word, which is the family name. Li Kuang-ming is "Mr. Li" or "Comrade Li", never "Mr. Ming".

The family names have been handed down for more than 2,000 years. Nobody knows their exact number. A textbook, *The Hundred Family Names*, with over one hundred common family names arranged in rhyme, was used in the private schools in the old feudal society. Mainly for teaching children to read, it was not an accurate record of Han family names.

In China it is customary for a child to take the father's family name, though in a few cases the mother's family name is taken. Today's Chinese women continue to be known by their own family names after marriage.

In the old society where there was no equality of men and women, after marriage a woman by custom put her husband's family name before her own as she was supposed to be joining his family. For example she might be known as Chang Wang *Shih*. Chang is the husband's family name, Wang the woman's family name. *Shih* originally meant clan, and its use signified that the woman was now a member of the Chang family from the Wang clan. Later the word came to mean simply "married woman".

Actually many women had no official names at all. Before marriage a girl was known by a family nickname. After marriage and the birth of her first child she was known as "so-and-so (the child's name)'s mother".

In the first general election in 1953 the government required every citizen to have an official name. Then wives who had taken the family names of their husbands began to use their own names.

A GIVEN name often expresses bright hopes. Influenced by old ideas before liberation, people often chose such words as Chang-

sheng (long life), Kuo-hsiang (premier of state), Chia-fu (family wealth) and Yao-tsung (honor to ancestors) for boys. Girls' names often had words denoting beauty and treasure, such as Chiung-hua (beautiful flower), Kuei-hsiang (cassia fragrance) and Yu-chu (jade and pearl). Since liberation such names are seldom used as people have changed their old ideas. Now the popular given names are such as Chih-chien (firm will), Chunkuang (spring radiance), Chien-kuo (building the country), Kuang-ming (brightness) and Ta-yung (great courage). Sometimes the birthplace of the child is used in the name, such as Ching (Peking) and Tsing (Tsingtao).

The 50-some minority nationalities in China have other ways of naming. The Uighur people in Sinkiang in the northwest do not use family names. A person is known merely by his given name. Only when it is necessary to distinguish between two persons with the same name is the father's name added after the given name. An example is Temur (iron) Dawamad (continuous; long life). Temur is the given name and Dawamad his father's.

In Tibet, a few persons of the upper classes and high nobility bear names denoting their clan. The ordinary people have no family names. "Ngapo" placed before a name originally denoted affiliation with that clan. Later it gradually became a surname.



China's Favorite Cartoon Character

CHANG SU

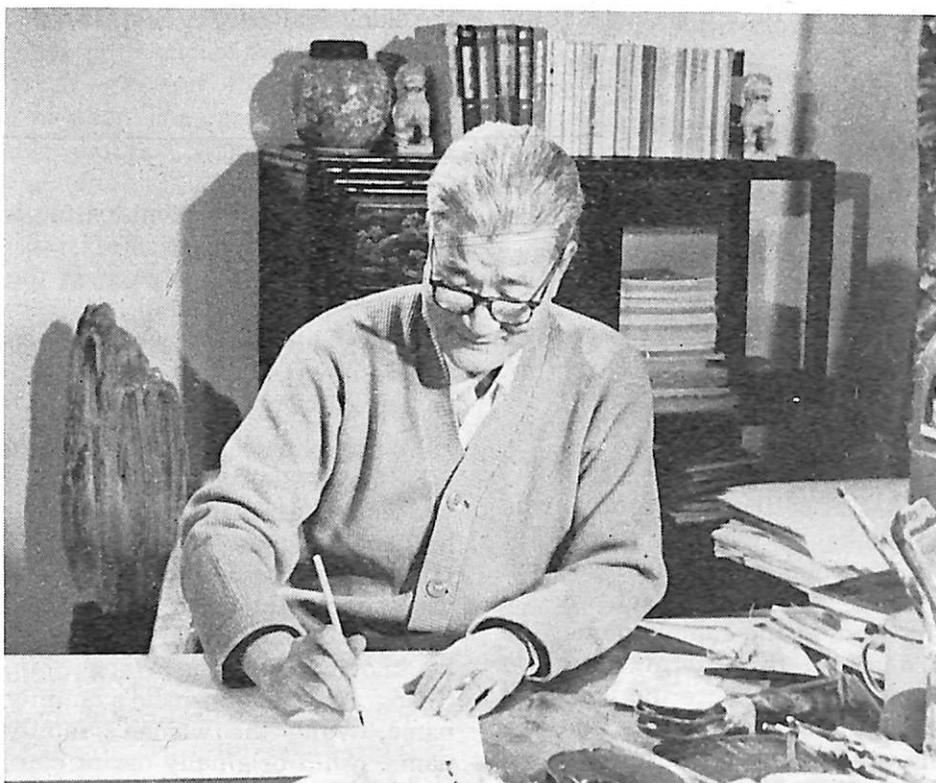
SAN MAO ("Three Hairs") is loved by millions in China. He is the creation of a well-known cartoonist, Chang Lo-ping. When San Mao first appeared in 1935, his life was filled with the suffering of the poor in the old society. Today he is a pal of the children of the new China, sharing their good life.

San Mao has always had a pair of large intelligent eyes over a little snub nose, a naive, at times mischievous, face, and three hairs sprouting from his head. But the San Mao moving through the newspapers of pre-liberation China was a skinny, homeless orphan in rags, the picture of millions of children in those bleak days. When liberation came San Mao changed too, becoming a lively, healthy boy in the new society.

San Mao lives in the midst of Chinese children. With other youngsters, he wears the Young Pioneer's red scarf, laughs on a merry-go-round in a park, or concentrates on a difficult arithmetic problem on the blackboard in school.

In one cartoon episode called "Lost and Found", he picks up a handkerchief on his way to school and runs after the person who lost it. After he has returned it, he discovers that his pencil, pen and notebook have dropped out of his schoolbag. Three other children come running after him and hand them to him. His worried face breaks into a big smile. Bright, affectionate, active and brave, San Mao is a fair picture of Chinese children.

CHANG SU writes for the *Liberation Daily* of Shanghai.



The cartoonist at work.

SAN MAO'S creator, Chang Lo-ping, is now 69 years old. Born in a poor peasant family near Shanghai, Chang liked to draw from the time he was a small boy. At 14 he became an apprentice in a town outside Shanghai. Later he worked as a day laborer and street vendor, and tried to save money to learn painting.

He found a teacher but was only allowed to paint women for calendars in a lifeless way. The face, he was told, had to be white as an eggshell. The more of these blank faces he painted the more senseless it seemed to him. Painting the bustling life outside the studio was far more interesting.

One day his teacher caught him painting a street vendor carrying

his load dangling from a shoulder pole and nearby poor children picking over garbage. He was fired.

He managed to make a living by painting advertisements, designs and trade marks for business houses. In his spare time he sketched the poor people around him, to him like members of his own family. He liked to draw the children, the skinny, homeless, wandering ones that tugged at his heart. From the point of his brush flowed all the humiliation and misery that both he and the children suffered.

Newspaper readers saw San Mao for the first time in November 1935. He appeared in a picture of daily life, his image roughly

sketched but conspicuously marked by the three hairs by which he became known. It was with the publication of *San Mao's Wanderings* in 1945 that the character began to move people and make an impact on society.

China was engulfed in Kuomintang darkness. Life could have been described by the lines of an ancient poem:

*Behind those scarlet gates
meat and wine go bad,*

*While out on the roads lie the
bones of men frozen to
death.*

Chang Lo-ping saw the rich drinking and feasting day and night while the working people were constantly threatened by cold and hunger.

One winter night in a blizzard Chang saw three shivering beggar-children huddled together in a lane nursing a fire in a tin can. It reminded him of the little match girl in Anderson's fairy tale who tried to get some warmth from the flame of her matches. The artist, too poor to help the children, could not sleep the whole night for thinking of them. Early the next morning he passed the same place and saw only tracks in the snow leading to a truck which was piled

with the frozen bodies of adults and children. Shaken by sorrow and anger, the artist took up his brush to accuse the society of exploitation of man by man. His drawings were a call to the public, "Save the children!"

He often spent time with the poor children, sharing his simple meal of baked wheat cake and fritters with them. At night under the light of street lamps he listened to their tales of misfortune. Riding on third-class tram cars, he listened to poverty-stricken passengers recounting the injustices they had suffered. The stark reality of the society was an infinite source for his work. It was at this time that the cartoon strip *San Mao's Wanderings* began to be carried in the papers. San Mao went among thousands of children and moved them with his misfortunes.

Because San Mao's life was common among innumerable Chinese children, the cartoon soon won the sympathy of public opinion. When San Mao was carried in the papers, crowds gathered around the newspaper display cases in the streets. People wrote to express deep sympathy and concern for San Mao. Some even sent clothes, shoes and socks, asking the artist to give them to poor children like San Mao.

After seeing one strip in which San Mao was beaten by a shopkeeper for breaking a vase, a young reader sent the artist a new vase for San Mao to give back to the shopkeeper. One reader wrote, "San Mao is hungry again today. Here is some money my sister gave me to buy a wheat cake. Please give it to San Mao to buy one." In the visitors' book at an exhibition of *San Mao's Wanderings* people wrote: "Please pay attention to the San Maos in the countryside too." "Please draw a girl San Mao." "Why don't you let San Mao have some happy days for a change? Don't make him suffer any more." Someone pointed out that San Mao's miseries will end "only when the rotten social system is abolished".

What an honor it was for the artist to have his creation taken for a real character by society!

AFTER liberation the misery San Mao suffered came to an end. Chang Lo-ping has never forgotten the day in 1949 when he saw Chairman Mao at a meeting of the First National Congress of Literature and Art Workers in Peking. As he shouted "Long live Chairman Mao!" with the other delegates, he felt as if San Mao were laughing with happiness for the first time in many long years.

Chang Lo-ping with children.



Liberation changed San Mao into a healthy boy being brought up by the motherland. Into the new cartoon strips of San Mao the artist poured his love for socialism. *How San Mao Stood Up* pictures the happiness of children in new China. *San Mao's Diary* shows their fine qualities. To teach the young generation to value their life today the artist drew an album called *San Mao's Past and Present*, comparing the two periods.

Though loved by millions of young readers, San Mao disappeared during the past decade as the result of the cultural dictatorship

with which the "gang of four" ruled literature and art. Even cartoons for children did not escape their ax. Chang Lo-ping's drawings were torn up and his brush taken away from him. Though kept from expressing his love for his socialist motherland and his hatred for the "gang of four", he always believed that one day he would be able to draw again.

That day finally arrived in 1976. Chang's emotion, suppressed for a decade, now burst into flower. He took up his brush again and once more the light in his studio stayed on late at night. In a little over

a year he painted more than 130 pictures.

On International Children's Day, June 1, 1977, lively, lovable San Mao again appeared in the papers. "San Mao is liberated!" people said. "San Mao and I have gone through thick and thin for 42 years," Chang said. "We can't be separated."

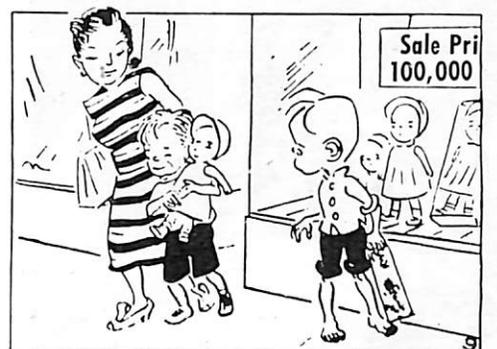
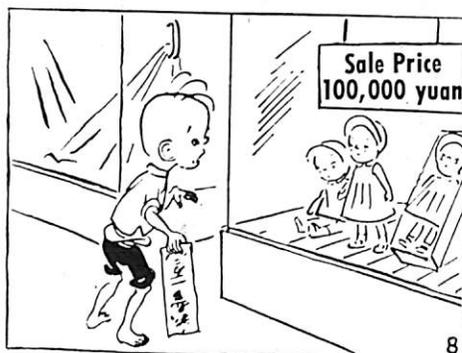
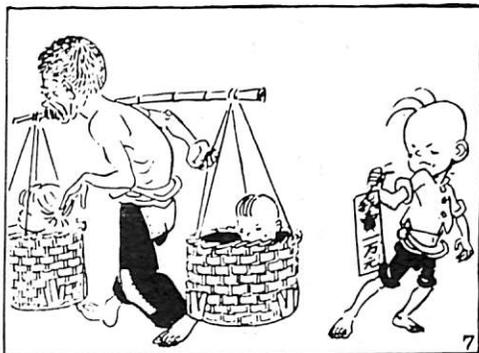
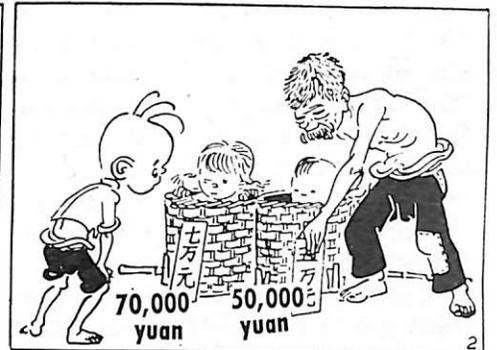
Youth seems to have come back to Chang Lo-ping. He has discarded his cane and is constantly found among the children in kindergartens and children's palaces. "I'm going to paint children all the way to the year 2000," he says.

CHILDREN

San Mao Cartoons

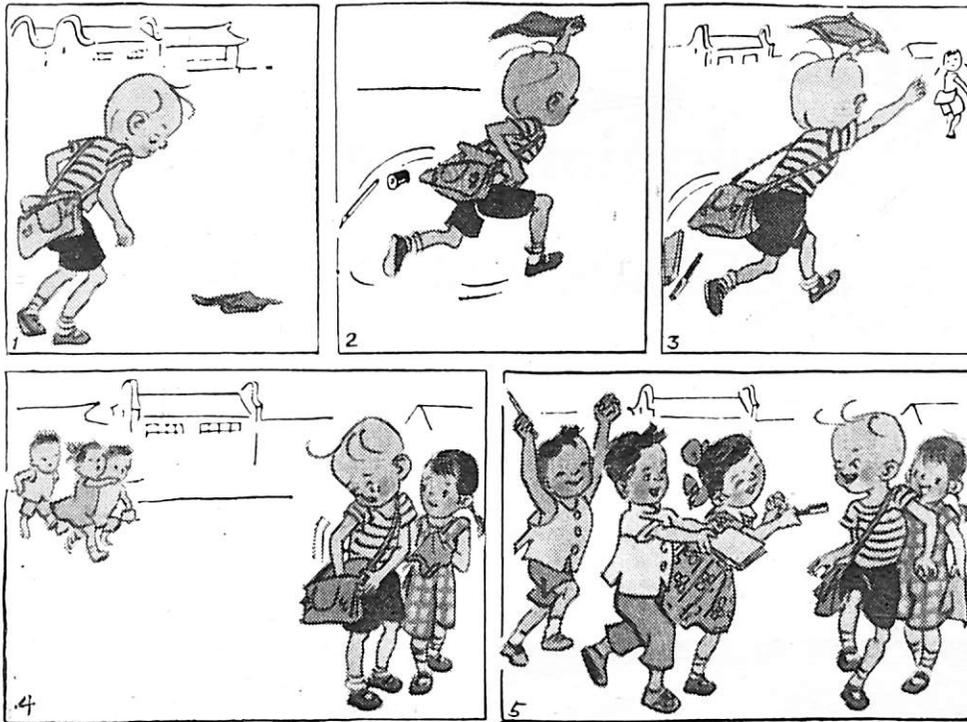
San Mao in Old China

Slash-Price Competition,
Cheaper Than a Doll



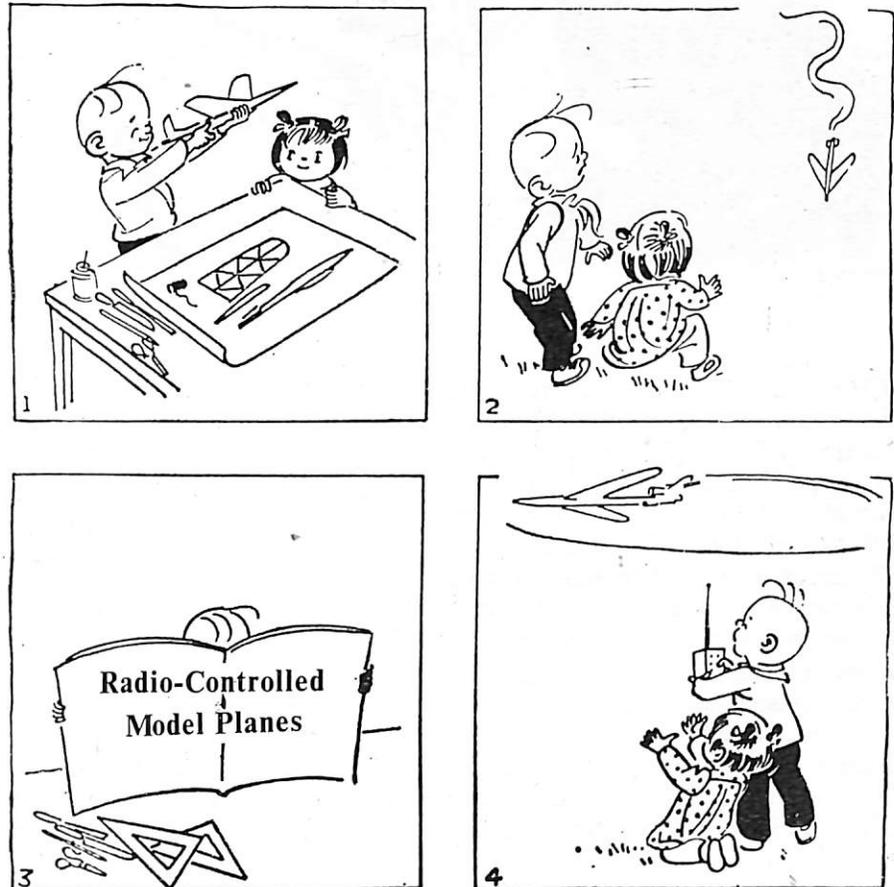
Note: 10,000 yuan before liberation was equal to one yuan after liberation.

San Mao After Liberation



Lost and Found

San Mao After the Downfall of the 'Gang of Four'



We Love Science



Photo 1

Production Campaign in the Anti-Japanese War



Photo 2

reclaiming land. Photo 1 shows the plot he farmed in Yen-an. Photo 2 shows him chatting with peasants of Yangchialing near Yen-an.

Other members of the Party Central Committee also took the lead in the campaign. Chu Teh, then Commander-in-Chief of the Eighth Route Army, with his bodyguards formed a group to grow vegetables. He worked in the field whenever he could, morning and evening. Chou En-lai, then Vice-Chairman of the Central Committee's Military Commission, for the quality and quantity of yarn he spun was cited as a "spinning hero" in a competition among the personnel of the central organs and their bodyguards. The committee of judges gave the yarn to the border region government for display at an industrial and agricultural exhibition.

FOR the Chinese people the years 1941 and 1942 were the hardest of the War of Resistance Against Japan. The Japanese invaders launched savage "burn-all, kill-all, loot-all" attacks on the liberated areas. The Kuomintang reactionaries, passive in resisting Japan but active in attacking the Communists, imposed a military encirclement and economic blockade on the Shensi-Kansu-Ningsia Border Region which was under the direct leadership of Chairman Mao and the Communist Party

Central Committee. Natural disasters aggravated the shortages.

Chairman Mao called on the army and people to "develop production and be self-supporting". A big production campaign was launched in the border region and the liberated areas.

He gave guidance to the campaign in his articles *Economic and Financial Problems in the Anti-Japanese War* and *Get Organized!* Busy as he was, he often took time out to work with the people at

SHOCK FORCE in the campaign were the personnel of the Eighth Route Army and New Fourth Army. The former's 359th Brigade, in particular, became a pacesetter for its reclamation of the Nanniwan area southeast of Yen-an. In March 1941 this brigade under the command of Wang Chen, now a Vice-Premier, was the first to answer the call of the Party and Chairman Mao. They went to Nanniwan with the slogan "Defend the Party Central Com-

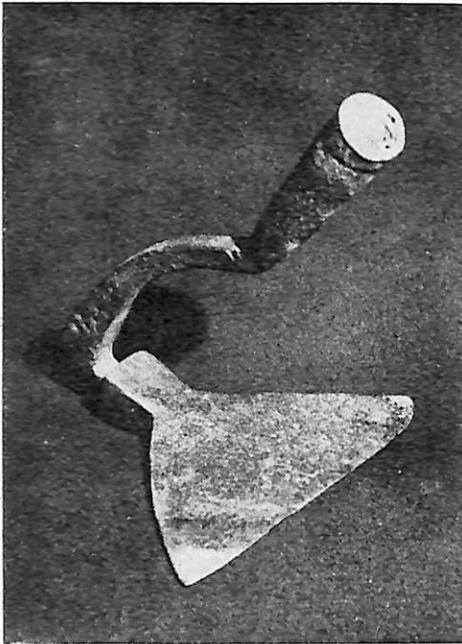


Photo 3

mittee with a gun and achieve self-sufficiency through production with a hoe."

It was an uninhabited place filled with wild animals and overgrown with brambles. The brigade set up headquarters in some old caves. The officers and soldiers slept in huts they built of branches and ate wild vegetables when need be. They went down the mountain and hunted up scrap iron to make into hoes and shovels. Photo 3 shows the hoe used by Wang Chen.

They reclaimed land with the same heroic spirit that they fought the enemy. Thickets and brush were flattened and plot after plot of new fields appeared. The reclaimers also raised pigs, sheep and cattle and made bricks and paper. They went among the people to learn how to make spinning wheels, to spin and to weave. Photo 4 shows one of thousands they made. Through years of hard work they changed the once-wild Nanniwan into a thriving place often compared to the area south of the Yangtze in its richness.

IN July 1943 when Nanniwan was expecting a good harvest, Chairman Mao visited it. He inspected the fields, cave-dwel-

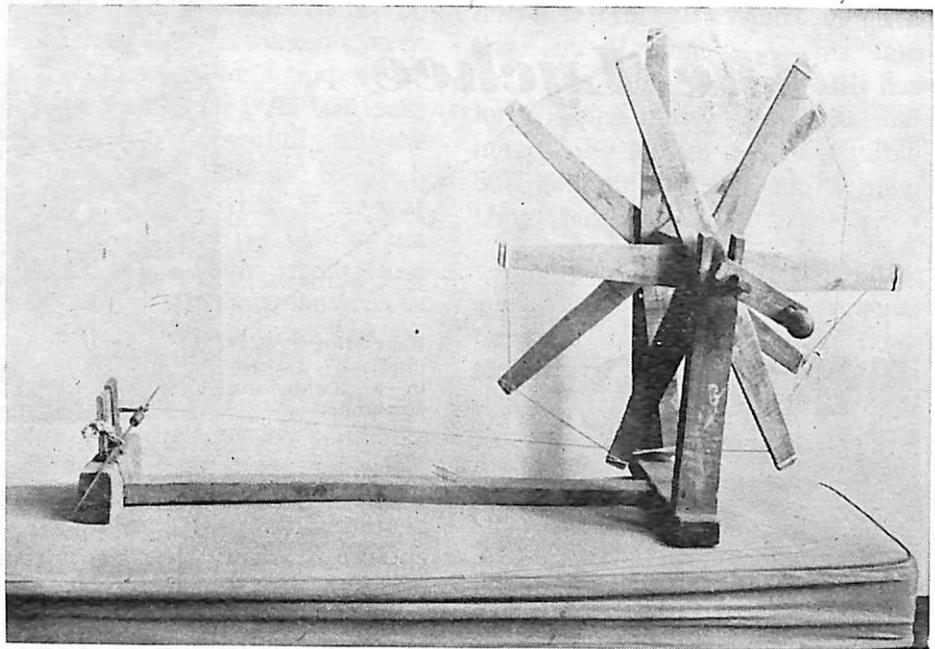


Photo 4

lings, pigsties and kitchen and saw how the settlers lived and carried on their studies. What he saw prompted him to say, "Difficulties are not insurmountable. So long as all of us strive to overcome them, they will bow before us."

That winter the Yanan Film Studio was preparing a documentary on Nanniwan and asked Chairman Mao to write two inscriptions which would be used in the film. They found the inside of his cave too dark, and, having no other lighting, asked him to step outside to write them, which he did. The inscriptions, "Work with our own hands" and "Ample food and clothing" are pictured in Photo 5. Capturing the essence of the production campaign, it served as a guiding principle for all kinds of work in the liberated areas.

The campaign enabled the army and people in the liberated areas to supply themselves with sufficient food and clothing, and defeat the enemy's blockade. It also strengthened ties between the army and the people. It tempered the cadres, heightened the revolutionary spirit of the Party and the people and laid a material foundation for continuing the struggle against the Japanese invasion until final victory.



Inscriptions by Chairman Mao: "Work with our own hands" and "Ample food and clothing".



The Lychee



Harvesting *Sanyuehung* lychees in a Kwangtung commune.



Lychees.

AMONG the tropical and subtropical fruit of south China, the lychee is the "king". Its flesh, translucent and pale as ice, is luscious and juicy, and has a high content of glucose, phosphorus and vitamin C. When the Sung dynasty poet Su Tung-po (1037-1101) was exiled to Hainan Island, he wrote, "If I had 300 lychees to eat every day, I wouldn't mind settling down south of the Nanling ranges."

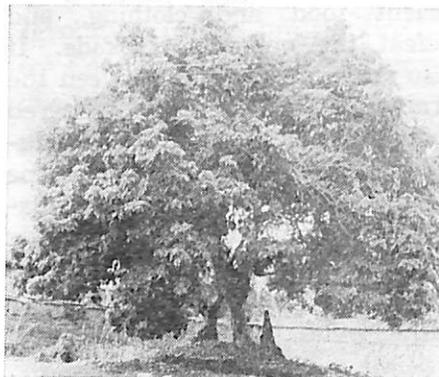
The tree is an evergreen which may reach 10 meters in height. It has a spreading crown of feather-shaped leaves. Its trunk is some-

times large enough to take two people with outstretched arms to encircle it. Tiny blossoms without petals open in early April. The fruit, with a warty red shell, is about 3 centimeters in diameter and ripens in late June.

Very sensitive to cold, the lychee grows only in the southern provinces of Kwangtung, Fukien, Taiwan and Szechuan and the Kwangsi Chuang Autonomous Region where the climate is humid and soil soft and loose. The lychee grew only in China until the early 1920s when it found its way abroad. Its foreign name derives from the name in the Kwangtung dialect.

The lychee is difficult to keep fresh. After a few days it loses its flavor and color. It is said that, in order to provide his favorite concubine with fresh lychees, Emperor Ming Huang (685-762) of the Tang dynasty built courier stations every five kilometers so that post-horses could rush the fruit from Kwangtung to his capital in Changan (now Sian in Shensi province) in seven days.

The ancient *Sungchiahsiang* lychee tree.



The lychee has been cultivated for more than two thousand years. A recent investigation listed 130 varieties that differ in form, color and flavor. The names usually indicate their particular qualities. *Sanyuehung* (red in the third moon) ripens in the third month of the lunar calendar, earlier than all others. *Kueiwei* (cassia taste) has the flavor of cassia blossoms. *Chentzu* (Chen family purple) from Putien county in Fukien is said to have been cultivated by a Chen family in ancient times. It has a bright purple shell and is very juicy. Tsengcheng county, Kwangtung, produces *kualu* (hanging green). A green line runs around the shell from the stem. Its flesh looks like white translucent jade. When wrapped in paper, it doesn't change color for a whole day or lose its juice.

A lychee tree begins to bear fruit only after ten years and takes twenty to thirty years to reach its prime. Usually a tree lives over a hundred years, some even a thousand. In Putien county, Fukien province a lychee tree called *Sungchiahsiang* (Sung family fragrance), planted in the eighth century, is still bearing fruit. Records of few fruit trees go back as far as this one, to 1056.

The lychee can be canned and made into sauce, jam and wine. Kwangtung people soak dried tea leaves in the juice of the lychee and then dry them again in the sun. This is called lychee tea. When prepared, it releases a lychee fragrance.

Yeh Ting, Staunch Revolutionary

THE Northern Expedition of 1926-27 was China's first great revolutionary war against the imperialist and feudal forces. The vanguard of this army was the Independent Regiment commanded by the 30-year-old Communist Yeh Ting.

Two years before, Dr. Sun Yat-sen, with the help of the Chinese Communist Party, had reorganized the Kuomintang he had founded and a basis for cooperation between the two parties was laid. A revolutionary united front against imperialism and the feudal warlords was formed on the basis of this cooperation. Within the Kuomintang, the right wing represented by Chiang Kai-shek had tried from the beginning to keep the Communists out of the National Revolutionary Army. In the Communist Party, secretary-general Chen Tu-hsiu was too ready to yield. Mao Tsetung and other Communists, however, wanted to establish a revolutionary force led directly by the Communist Party. Thus, under Chou En-lai's supervision, the Independent Regiment was formed, the majority of its soldiers Communist Party members. Yeh Ting was appointed its commander.

In his mobilization speech to the regiment Yeh Ting said, "We are an armed force of the people, the vanguard of the Northern Expedition. We represent not only the revolutionary army but also the Chinese Communist Party."

Under Yeh's command the regiment was a highly disciplined unit with close ties with the people. Everywhere it received assistance from the worker's pickets and peasants' self-defense units. With the Independent Regiment opening the way, the Northern Expeditionary Army advanced swiftly into Hunan province and took its important cities and strongholds. The warlord armies, in spite of

imperialist backing, constantly retreated. The press at home and abroad gave prominent coverage to the Independent Regiment's victories. The people began to call it the Iron Army.

The Iron Army's advance panicked the imperialists and the warlords. Wu Pei-fu, biggest of the warlords and called China's strongman by the imperialists, mustered his troops to hold on to Tingszuchiao, a strategic point 100 kilometers south of the big city of Wuhan, the military, political and economic center on the middle Yangtze. A special broadsword detachment was given the job of spurring on the troops in battle.

In a blazing assault on Tingszuchiao, Yeh Ting's Independent Regiment routed the warlord army. In hot pursuit the regiment dealt the enemy a crushing blow at Hoshengchiao, 50 kilometers from Wuhan, quickly advanced and took Wuhan. A part of the Independent Regiment was now reorganized and expanded into the 24th Division commanded by Yeh Ting, who was also appointed garrison commander of Wuhan.

In April and July 1927 Chiang Kai-shek and Wang Ching-wei of the Kuomintang right wing betrayed the revolution. The big bourgeoisie they represented openly colluded with imperialist and feudal forces and unleashed a massacre of Communists and other revolutionary people. The first revolutionary war had failed.

To stem the tide of defeat, the Communist Party's Front Committee headed by Chou En-lai launched the Nanchang Uprising on August 1, 1927 with troops commanded by Chu Teh, Ho Lung, Yeh Ting and Liu Po-cheng — the first shot at the Kuomintang reactionaries.* The uprising failed. But it marked the beginning of the Second Revolutionary Civil War,

with the people's armed forces led by the Communist Party pitted against the alliance of the big capitalists and landlords backed by the imperialists. The war was to last ten years.

Soon after the Nanchang Uprising, the Communist Party Central Committee sent Yeh Ting to Kwangchow as military commander. On December 11, 1927 he, Chang Tai-lei and Yeh Chien-ying began the Kwangchow Uprising.** It also failed. In 1928 the Party sent Yeh Ting to Moscow to study. Soon he left the Soviet Union, lost contact with the Party, thus forfeiting his membership, and spent ten hard years abroad.

JAPAN'S full-scale invasion of China in 1937 brought Yeh Ting back to China. The Chinese Communist Party had managed to form a national united front with the Kuomintang against Japan, the second period of cooperation. But the Kuomintang, never a willing partner, stayed passive in resisting Japan but active against the Communist Party. Hoping to capitalize on Yeh Ting's prestige in the Northern Expedition, the Kuomintang asked him to serve as an army commander. He refused.

Toward the end of 1937 Yeh Ting arrived at Yen-an in northern Shensi province, headquarters of the Communist Party Central Committee. For the sake of mobilizing the people of the entire country, the Communist Party had agreed to reorganize the Red Army into the Eighth Route and New Fourth armies of the National Revolutionary Army, these two units to remain under the direct leadership of the Communist Party. Yeh Ting was appointed commander of the New Fourth Army

* See the August 1977 issue of *China Reconstructs*.

** See the March 1978 issue of *China Reconstructs*.



Yeh Ting

which consisted of Communist-led units which had continued guerrilla war in the lower Yangtze valley after the Red Army left in 1934 on its Long March.

In a speech welcoming Yeh Ting to Yen-an, Chairman Mao said, "Why are we welcoming General Yeh Ting? Because he was a famous general of the Northern Expedition in the Great Revolution, because he has consented to command our New Fourth Army, because he is for our Party's policy of anti-Japanese national united front."

Yeh Ting replied, "I feel unworthy of the welcome. Making revolution is like climbing a mountain. Many comrades head straight up, unafraid of the height and the hardship. I turned back halfway and for a time went downward. Now I'm trying to catch up. I will follow the road pointed out by the Party and, under the leadership of the Party and Chairman Mao, fight in the resistance war to the end."

Under Chairman Mao's instructions, Yeh Ting took his troops behind enemy lines and waged guerrilla warfare on a large scale, setting up eight anti-Japanese bases in Kiangsu and Anhwei provinces. In the first three years these troops fought 4,000 battles

with Japanese and puppet troops, killing, wounding or capturing 100,000. Beginning with 10,000 men, the army expanded to 100,000.

THE GROWTH of the people's anti-Japanese armed forces terrified the anti-Communist elements in the Kuomintang represented by Chiang Kai-shek. The Communist-led Eighth Route and New Fourth armies became the biggest obstacles to their capitulation to the Japanese. Time after time Chiang Kai-shek engineered attacks on them.

In the winter of 1940 he ordered New Fourth Army units in southern Anhwei province to move north before a definite date. In the meantime he secretly moved seven divisions in a tight encirclement.

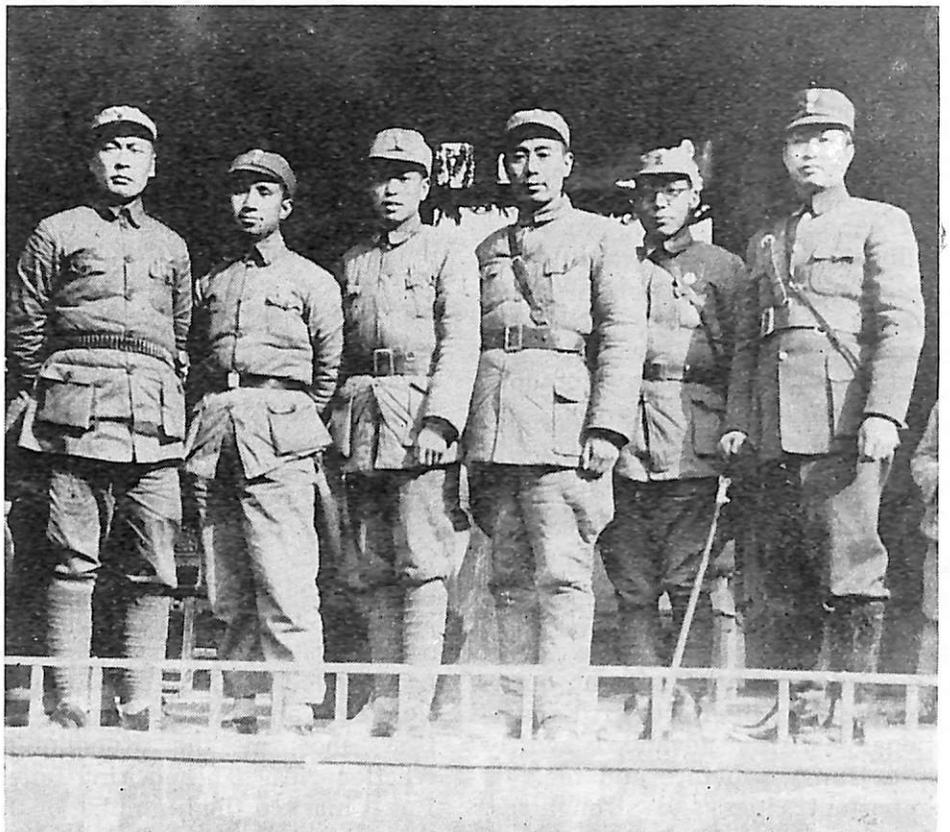
Hsiang Ying, deputy commander of the New Fourth Army and secretary of the Southeastern Bureau of the Communist Party Central Committee, had failed to recognize the gravity of the Kuomintang attacks. Instead of taking

the route specified by the Party Central Committee, he moved the troops along the route mapped out by the Kuomintang. Once encircled, Hsiang Ying overruled Yeh Ting's decision to take the point defended by only two battalions of Kuomintang troops, thus missing a chance to break through. Instead he moved the troops in another direction and gave the enemy time to tighten its encirclement.

Chairman Mao and the Party Central Committee radioed Yeh Ting to take over full command of the southern Anhwei units. Yeh radioed back his determination to follow the Party Central Committee's instructions and fight to the last man if necessary. For seven days Yeh's unit fought Kuomintang troops ten times its size. On January 14, 1941, munitions and food exhausted, Yeh Ting sent a last message to the Party Central Committee and Chairman Mao, smashed his transmitter and tried a final breakthrough. He was wounded and captured.

This was the Southern Anhwei Incident, the biggest of the Kuo-

Chou En-lai (third right) with New Fourth Army leaders. Commander Yeh Ting is first on the right. First left is Chen Yi, Commander of the First Detachment of the army and later its Acting Commander after Yeh Ting was wounded and captured in the Southern Anhwei Incident.



为人进出的门紧锁着，
 为狗爬走的洞敞开着，
 一个声音高叫着：爬出来呵，给你自由！
 我渴望着自由，但也深知到人的躯体
 那能由狗的洞子爬出，
 我只能期待着那一天
 地下的火衝騰，把這活棺材和我
 一齐燒掉，我應該在烈火和熱血中
 得到永生。

Yeh Ting's poem "Prison Song" in his own handwriting.



Coal Pit, one of the Sino-American Cooperation Organization concentration camps in Chungking, where Yeh Ting was imprisoned.

mintang's many attacks against the Eighth Route and New Fourth armies during the anti-Japanese war. Hsiang Ying's failure to follow the Central Committee's instructions and prepare for treachery resulted in the loss of 9,000 men. Hsiang Ying himself was killed.

In captivity Yeh Ting faced threats and bribes. Ku Chu-tung, a high-ranking Kuomintang general who commanded the third war zone, said to him, "You're not a member of the Communist Party now. We can work well together." Yeh Ting needed only to make an announcement in favor of the Kuomintang, Ku said, he would immediately be appointed deputy commander of the third war zone and the two could "cooperate in resisting Japan".

"This is a time of national crisis," Yeh Ting replied. "I have always stood for resistance against Japan, but you people never kept faith. You went back on your promise to cooperate with the Communist Party and resist Japan and instead engineered this ambush in southern Anhwei to destroy the New Fourth Army. And you have the audacity to say 'cooperate in resisting Japan'! You can kill me but you can't bend my will!"

Yeh Ting was imprisoned for five years, constantly subjected to threats and attempted bribes.

Throughout he remained loyal to the revolution. After liberation a poem of his was found on a wall of the concentration camp in Chungking where he was held. Written in November 1942, it was called "Prison Song":

*The door for man is firmly
locked,
The hole for dogs is open.
A voice commands:
—Crawl out and have your
freedom!*

*I long for freedom but deep
down I know
Man cannot crawl through
the hole for dogs.
I await that day
When earth's inner fire
bursts through
And consumes this living
coffin and myself.
Amid those searing flames
and burning blood
I shall attain immortality.*

Yeh Ting had asked his wife to give this poem to Kuo Mo-jo. Kuo's comment was, "The poem was written with his lifeblood. The poem is the man." It was passed around among the people, inspiring thousands to dedicate themselves to the overthrow of Chiang Kai-shek. In the new China the poem has been read by millions more, inspiring them to be like the man who wrote it.

AFTER the victory against the Japanese, a political consulta-

tive conference of representatives of the Communist Party, the Kuomintang and other parties and groups was held in Chungking in January 1946. The Communist Party took up Yeh Ting's case with the Kuomintang, demanding his release. Forced by the political situation, the Kuomintang released him. On March 5, the day after, Yeh Ting telegraphed the Party Central Committee and Chairman Mao: "Released last night. I have made up my mind to fulfill my long wish to join the great Chinese Communist Party and, under your leadership, give my all to the liberation of the Chinese people. I ask the Central Committee to examine my history and give me a reply."

On March 7 the Party Central Committee answered: "Received your telegram of the 5th. Thousands rejoice at your release. You have struggled for the liberation of the Chinese nation and mankind for more than 20 years and withstood severe tests. The whole country knows of your infinite loyalty to the nation and the people. We have decided to accept you into the Chinese Communist Party and hereby send you our warm greetings and welcome."

As a member of the Party Yeh Ting was now ready to work still harder for the revolution. Meanwhile Chiang Kai-shek, urged by

the U.S. imperialists, had stepped up preparations for a full-scale civil war. On April 8, 1946 Yeh Ting boarded a plane at Chungking for Yen-an. The plane caught fire and crashed at Heicha Hill, Shansi province. All aboard were killed. Yeh Ting was 50.

In memory of Yeh Ting and other comrades who perished,

Chairman Mao wrote an inscription published in the *Yenan Liberation Daily*: "They died for the people, a glorious death." Chu Teh, commander-in-chief of the Communist-led armies, wrote: "They gave their lives to bring peace, democracy and unity for the people of the country." Chou En-lai, then in Chungking, wrote a memorial article.

Three and a half years after Yeh Ting's death, Chiang Kai-shek's 22-year reactionary rule was overthrown. The "living coffin" Yeh Ting spoke of in his poem went up in flames and socialist China was born. Yeh Ting has his "immortality amid searing flames and burning blood", an immortality in the memory of the Chinese people.

STAMPS OF NEW CHINA

Examples for Chinese Women

FOR International Working Women's Day, on March 8, 1978, a set of two stamps entitled "Glorious Examples for Chinese Women" was issued for the Chinese people all over the country to learn from their revolutionary spirit of fighting heroically and fearing no sacrifice for the liberation of the Chinese people.

Stamp 1, Hsiang Ching-yu (1895-1928), who organized the workers to struggle against the capitalists, warlords and imperialists during the period of the Great Revolution (1924-27). Chairman Mao praised her as a model woman leader. In 1928 she was executed for her revolutionary



activity. (*China Reconstructs* March 1978). Carmine, black and white. Gold characters in the upper left corner read: Martyr Hsiang Ching-yu.

Stamp 2, Yang Kai-hui (1901-1930), wife of Chairman Mao and his comrade-in-arms. In the 1920s, on Chairman Mao's instructions, she organized the peasant movement in several Hunan counties and led armed struggles against the Kuomintang reactionaries and local tyrants. She died heroically for the revolution at the age of 29. (*China Reconstructs* December 1977). Vermilion, black and white. Gold characters in the upper left corner read: Martyr Yang Kai-hui.

All stamps are of 8 fen denomination and measure 30 x 40 mm. Perf. 11. Color photogravured. Serial numbers: J. 27 (2-1 to 2-2).

Meteorological work

EFFORTS for more accurate weather forecasts through combining modern technology with the practical experience of the masses is the theme of a set of five special stamps issued by the Chinese Ministry of Posts and Telecommunications on April 25, 1978.

Stamp 1. Weathermen using a sounding balloon to obtain meteorological data from the upper atmosphere. Orange, apple-green, blue-green, salmon, lilac, deep blue and rose.

Stamp 2. Chinese-made radar monitoring a typhoon. Deep blue, lilac, blue-green, light blue, vermilion and greenish yellow.

Stamp 3. Technicians studying the laws governing changes in weather with a Chinese-made computer. Light blue, rose, cobalt, orange, light green, greenish yellow and venetian red.



Stamp 4. Rural forecasters keeping watch on the weather. Yellow, yellow-green, cobalt, rose, black and blue.

Stamp 5. Rockets being launched to disperse hailstorm clouds. Light yellow, yellow-green, blue, gray, mauve and cobalt.

All stamps are of 8 fen denomination and measure 30 x 40 mm. Perf. 11. Color photogravured. Serial numbers: T. 24 (5-1 to 5-5).

Lesson 18

The Chinese Character 'Spring'

人们喜欢春天是有缘故的。当
Rénmen xǐhuan chūntiān shì yǒu yuàngù de. Dāng
People like spring is (to) have reason. When

春天来到大地时，冰雪消融，
chūntiān láidào dàdì shí, bīng xuě xiāoróng,
spring comes to earth time, ice (and) snow melt,

万物复苏，到处是欣欣向荣
wànwù fùsū, dào chù shì xīnxīn xiàngróng
ten thousand living things revive, everywhere is flourishing

的景象。春给人带来美好的希望……
de jǐngxiàng. Chūn gěi rén dàilái měihǎo de xīwàng
scene. Spring to people brings beautiful hopes.

春和太阳、植物、花草有着密切的
Chūn hé tàiyang, zhíwù, huācǎo yǒuzhe mìqiè de
Spring with sun, plants, flowers, grass has close

联系。春天，在温暖的阳光下，
liánxi. Chūntiān, zài wēnuǎn de yángguāng xià,
connection. (In) spring, at warm sun light under,

经过严冬的花草纷纷萌芽
jīngguò yándōng de huācǎo fēnfēn méngyá
passed through harsh winter flowers and grass profusely sprout (and)

吐绿。所以，最早的春字
tǔlǜ. Suǒyǐ, zuì zǎo de chūn zì
become green. Therefore, most early chun character

写成“𡇗”，“☉”是太阳，“𠄎”
xiěchéng “𡇗”, “☉” shì tàiyang, “𠄎”
was written “𡇗”, “☉” is (the) sun, “𠄎”

象是破土而出的幼芽，后来
xiàng shì pò tǔ ér chūde yòuyá, hòulái
looks like break earth (and) come out young sprouts. Later

又写成“𡇗”、“𡇗”，其中“𡇗”就是
yòu xiěchéng “𡇗”, “𡇗”, qízhōng “𡇗” jiù shì
again was written “𡇗” (and) “𡇗”, in it, “𡇗” is

古写的草，最后才变成今天的
gǔ xiě de cǎo, zuì hòu cái biàncéng jīntiān de
ancient writing's grass. At last (it) finally became today's

春字。

chūn zì.
chun character.

春是吉祥的象征，是万物
Chūn shì jíxiáng de xiàngzhēng, shì wànwù
Spring is good luck symbol, is ten thousand living things

生长的关键。人们喜爱她。在中国，
shēngzhǎng de guānjiàn. Rénmen xǐ'ài tā. Zài Zhōngguó,
growth key. People love her. In China,

有些地名、人名都用“春”字。
yǒu xiē dìmíng, rénmíng dōu yòng “chūn” zì.
have some place names, personal names all use chun character.

如东北的一个城市叫“长春”，
Rú Dōngběi de yí ge chéngshì jiào “Chángchūn”,
For example, Northeast one city is called Changchun.

有许多妇女喜欢用“春花”、“迎春”
yǒu xǔduō fùnǚ xǐhuan yòng “Chūnhuā”, “Yíngchūn”
Have many women (who) like to use Chunhua (and) Yingchun

作名字。中国还有一句格言，“一年之
zuò míngzi. Zhōngguó hái yǒu yí jù géyán, “yí nián zhī
as names. China also has a proverb, “One Year's
计在于春。”
jì zài yú chūn.”
plan lies in (the) spring.”

There is reason for people to love the spring. When spring comes to the earth the ice and snow melt, all living things revive and everywhere are scenes of flourishing life. Spring brings beautiful hopes to the people.

Spring is closely associated with the sun, and with flowers and other plants. In spring under the warm sunshine flowers and other plants which have survived the hard winter sprout and turn green all over the place. Therefore the earliest Chinese character for spring was written 𡇗, ☉ pictures the sun and 𠄎 looks like a young sprout breaking through the earth. Later it was written as 𡇗 and 𡇗. The 𡇗 used in them is the ancient form of the character for grass. Finally the character for spring became 春 as we know it today.

Spring symbolizes good luck. It is the key to the growth of all things. People love it. In China some place and personal names contain the character 春. For example, one of the cities in the northeast is called 长春 Chángchūn (Long Spring), and many women are named 春花 Chūnhuā (Spring Flower) and 迎春 Yíngchūn (Welcome Spring). In China there is also a proverb, “The plan for the year depends on the spring.”

Notes

More on Chinese Characters

1. *Idea and phonetic components.* The great majority of Chinese characters today are ideo-phonograms. Each character conveys an idea in itself but often also has an indication of the pronunciation. In Lesson 3 (May 1977) and Lesson 12 (February 1978) we learned that most characters are made up of two components, one to represent the idea and one to show the sound. An example is the character 湖 hú (lake). The idea component 氵 indicates water and the phonetic component 胡 indicates the sound.

Characters with the idea component 日 rì (sun):

míng 明 (bright) chūn 春 (spring)
nuǎn 暖 (warm) qíng 晴 (sunny weather)

With the idea component 火 huǒ (fire):

kǎo 烤 (roast) hōng 烘 (bake)
tàng 烫 (to iron) yān 烟 (smoke)

With the idea component 言 yán (an ancient word for "word"):

shuō 说 (say) jiǎng 讲 (speak)
dú 读 (read) yì 议 (discuss)

With the phonetic component 胡 hú:

hú 湖 (lake) húdié 蝴蝶 (butterfly)
jiàng糊 菜糊 (paste) húlu 葫芦 (bottle gourd)

With the phonetic component 干 gān:

gān 杆 (stalk) gān 肝 (liver)
gān 竿 (pole)

A knowledge of the components of characters makes them more interesting and easier to learn but one cannot rely exclusively on them. Social, economic and cultural changes have brought changes in the ideas to which the characters refer. Thus in many characters the idea component does not play its original role. For example in 机 jī in 机器 jīqì (machine) the idea component is 木 mù (wood) because in ancient times machines were made of wood. Now most machines are made of metal, but the character has kept its original form.

The phonetic component too has ceased to play its original role in some characters. For example, originally 他 tā (he), 地 dì (earth) and 池 chí (pool), all with the phonetic component 也 yě, had similar sounds, but now they are quite different.

2. *Homonyms.* These are pronounced the same but are different in form and meaning. Chinese has many of these, for example, 做 zuò (do) and 坐 zuò (sit), 一 yī (one) and 衣 yī (clothes), 激动 jīdòng (excited) and 机动 jīdòng (flexible). If some one says 请你 zuò 一 zuò, from the sound alone it's not clear whether he is asking you to sit down or to do something. You can tell only from the circumstances in which it is said.

3. *Characters with more than one pronunciation and meaning.* For example, 长 cháng (long) and 长 zhǎng (grow), and 觉 in 睡觉 shuìjiào (sleep) and 觉得 juéde (feel).

For Advanced Students:

马头琴的传说

在中国内蒙古 (Nèi Ménggǔ Inner Mongolia) 草原 (cǎoyuán grassland) 上, 人们最喜爱的乐器 (yuèqì musical instrument) 是马头琴 (mǎtóuqín horse-head fiddle), 但关于 (guānyú about) 马头琴却有着一段 (duàn section, here a measure word) 悲惨 (bēicǎn sorrowful) 的传说 (chuánshuō tale).

很久以前, 草原是封建 (fēngjiàn feudal) 王爷 (wángye prince) 的草原, 牲畜 (shēngchù livestock) 是封建王爷的牲畜。孤儿 (gū'ér orphan) 苏和跟所有的贫苦 (pínkǔ impoverished) 牧民 (mùmín herdsmen) 一样, 过着牛马不如 (niú mǎ bùrú worse than that of a cow or horse) 的生活。他唯一 (wéiyī only) 的伙伴 (huǒbàn companion) 是一匹心爱 (xīn'ài beloved) 的枣红马 (zǎohóngmǎ date-red horse)。这匹马是他从恶狼 (èláng vicious wolf) 的口中救出的小马喂 (wei feed) 大的。

有一年, 草原上要举行赛马 (sàimǎ horse-race) 大会。王爷借口 (jièkǒu pretext) 给得胜的骑手 (qíshǒu rider) 奖赏 (jiǎngshǎng prize), 向牧民勒索 (lèsuǒ extort) 钱财。

为了把被王爷搜刮 (sōuguā plunder) 去的钱财夺回来, 还给人民, 苏和骑了他的枣红马, 去跟一个贵族 (guìzú nobleman) 骑手比赛。赛马开始了, 王爷阴险 (yīnxiǎn underhandedly) 地派人阻挡 (zǔdǎng obstruct) 枣红马, 可是苏和毫不畏惧 (háobú wèijù without the slightest fear), 他奋力 (fènlì do his best) 前进, 终于获得 (huòdé win) 了第一名。

王爷气急败坏 (qìjī bàihuài furious), 竟诬陷 (wūxiàn falsely charge) 苏和偷 (tōu steal) 了王府 (wángfǔ prince's mansion) 的枣红马, 让人把苏和打了一顿, 抢 (qiǎng seized) 走了他的马。贪婪 (tānlán rapacious) 的王爷自己想试试 (shìshì try) 枣红马, 谁知马不等王爷坐稳 (wěn steady), 就狂奔乱跳 (kuáng bēn luàn tiào run and jump wildly) 起来, 一下子把他摔 (shuāi fall) 在地上, 王爷气得立刻让人射 (shè shoot) 死了枣红马。

苏和失去 (shīqù lose) 了伙伴十分 (shífēn extremely) 痛心 (tòngxīn heartbroken)。这天夜里, 他梦见 (mèngjiàn saw in a dream) 死去的枣红马告诉他: “用我的骨头 (gútou bone) 做根琴柱 (qínzhù fiddle neck), 琴柱上刻 (kè carve) 着我的头象 (tóuxiàng likeness of a head); 用我的皮 (pí skin) 做琴箱 (qínxiāng sound box); 我的鬃毛 (zōngmáo mane) 做成弓 (gōng bow) 和弦 (xián string), 那便是一把马头琴, 我要发 (fā give out) 出愤怒 (fènnù indignant) 的声音……”。

从此 (cóngcǐ since then), 草原上响 (xiǎng sound) 起了低沉 (dīchén low and sad) 有力的马头琴声, 人们说这琴声就是苏和与 (yǔ and) 枣红马的控诉 (kòngsù accusation)。

Tale of the Horse-head Fiddle

The musical instrument most loved by people on China's Inner Mongolian grasslands is the horse-head fiddle. There is a sad legend about it.

Long, long ago the grasslands belonged to a feudal prince and all the animals were his. Suhe, an orphan, like the other poor herdsmen led a miserable life. His only companion was his beloved date-red horse. This horse was one that he had saved from the mouth of a vicious wolf when it was small and raised up.

One year a horse-race was to be held on the grassland. On the pretext of giving a prize to the winning rider, the prince extorted money from the herdsmen.

To get back the money extorted by the prince and return it to the people, Suhe rode his date-red horse and went to compete with a nobleman rider. After the race started, the prince underhandedly sent someone to obstruct the date-red horse, but Suhe fearlessly dashed forward and finally won first place.

The prince was furious and falsely charged Suhe with stealing the date-red horse from his mansion. He had someone beat Suhe, and seized the date-red horse. The rapacious prince wanted to try the horse himself. Unexpectedly before the prince was mounted the horse bucked wildly and threw him to the ground. The prince was so angry that he ordered someone to shoot the horse.

Suhe was heartbroken to lose his companion. That night he saw his horse in a dream. It told him, "Use my bones to make a fiddle neck and on it carve a likeness of my head. Use my skin to make a sound box and my mane for bow and strings. That will be a horse-head fiddle. I want to voice my indignation."

Since then whenever the sad deep tones of the horse-head fiddle are heard, people say that this is the denunciation of Suhe and his date-red horse.



