

China Reconstructs

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- Deng Yingchao, Veteran Communist
- Meixian: Hometown of Overseas Chinese

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• 100th Anniversary
of Lu Xun's
Birthday



Riverside cultural center.

Cheng Mian

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Back: Spring in Meiling (Meixian, Guangdong province) Zhou Youma

Articles of the Month

FIRM CONVICTION, UNCEASING STRUGGLE

In connection with the 60th birthday of the Chinese Communist Party, Deng Yingchao, an outstanding woman member of its Central Committee, gives China Reconstructs vivid sidelights on its fighting history based on her own experience. "Without the Communist Party there would be no New China", is the lesson. First instalment of an interview. Page 5



LU XUN IN WORLD LITERATURE

September 25, 1981 will mark the centenary of this great writer, thinker and revolutionary of China. The article is by Ge Baoquan, noted scholar and translator. Page 17

SPRING IN MEI MOUNTAIN RIDGE

Meixian prefecture, Guangdong province, is the native or ancestral home of many Chinese abroad and is known for its educational development. Up-to-date eyewitness report on progress in this once-poor area. Page 8



THE YELLOW RIVER DIKE

The Huanghe (Yellow) River is the most silt-laden in the world. Often breaking its dikes in disastrous floods, it used to be called "China's Sorrow." Since the liberation in 1949, with its 1300-km. main dike repeatedly strengthened, it has never broken its bounds. Page 34

HOW CHINA'S PING PONG PLAYERS WIN



After the Chinese national team won all seven titles at the 36th World Table Tennis Championships, our reporter interviewed its coach Li Furong, himself a former world singles star. Page 23

An extra issue devoted to articles and photographs in commemoration of Soong Ching Ling is now in the press. It will be sent to all subscribers, and given to all buyers of our September issue.



First Lady of China

My husband and I would like to express through you our great sympathy with the Chinese people in their sorrow at the loss of that great lady, Soong Ching Ling, who has stood out as the first lady of China for so long. We had the privilege of meeting her more than once and she will always be remembered by us for so many great qualities — dignity, intelligence, strength of purpose and self-sacrifice with a great love for the children of China. There will be no one to take her place for a long time, and her loss will be felt by all who have taken an interest in China and her people.

ROSAMOND CAFFREY
Lutterworth, England

Mentor and Leader

May I express my sympathy to you in the loss of your mentor and chairman Soong Ching Ling yesterday. Many of us have watched Madame Sun Yat-sen with admiration as she has served the People's Republic of China. She will be greatly missed.

EVA A. CRANGLE
Salt Lake City, Utah, U.S.A.

Will Live Forever

Madame Soong Ching Ling will live forever in the hearts of the people.

ABE PIVOWITZ
New York City, New York, U.S.A.
By cable

Where American History Begins

As two American historians, we read "Chinese Scholars' Views on U.S. History" (*China Reconstructs*, March 1981) with great interest. Particularly enlightening to a teacher of U.S. history was where to begin. How closely, in fact, is the history of the American Indian part of the history of the modern U.S.? And should we, in teaching and studying the first three centuries of U.S. history, begin with the Indians?

As teachers of U.S. history, we are aware — especially if we are writing textbooks for use in the middle and secondary schools — that we face a choice of emphasis: Shall we first study the thrust which impelled Europeans to seek the New World? Or, shall we study the place to which they came? Often, we study Indian-owned North America first, because it seems to be simpler. We postpone European backgrounds, the propulsive force, because they are so much more complicated, and the complexity of religious, economic, and political factors

seems difficult for young students to grasp and for teachers to impart. Consequently, we begin with the Indian almost by impulse.

When we read the summary of the discussions and papers presented at the First Annual Conference of China's U.S. History Research Association, we were suddenly aware that in our recent instruction, we have paid comparatively little attention to the Indian.

We were interested to read about other aspects of, and figures in, U.S. history. But, it was the association's treatment of the Indians which made us say "but I never thought of that." Indeed, a quite new direction has been given to our thinking about the colonial 17th and 18th centuries and of certain sides of contemporary American culture.

ROBERT CAMBRIA and
HELENE S. ZAHLER
New York City, New York, U.S.A.

'Radio Peking' and Its Listeners

"Radio Peking and Its Listeners" in your February 1981 issue was of particular interest to me and I read it eagerly. As a result I wrote to Radio Peking and they sent me a lovely photograph of their announcer team. Thanks to your article I now know the names behind the most welcome Chinese voices that enter my livingroom. At times I take your magazine to my place of work and let my colleagues have a look at it, and it is also on display in the lounge.

Sometimes I have some difficulty in understanding your "Wit and Barb" page, in spite of looking at the pictures for a long time.

ARIE KOOY
Wellington, New Zealand

Roots Are in China

I have been a subscriber of this magazine for eight years. My father is Chinese and my mother is a Swede. I came to Sweden when I was eleven years old, but I feel that my roots are in China. So it is with great pleasure that I read your magazine. It is a way for me to participate with the Chinese people and with my own roots.

I think your color photos are wonderful, beautiful. —
I am most interested in your articles about art, science, archeology, history, especially your "Language Corner".

I'd like to know a little more about Chinese cookery, medicinal plants and the famous 16th-century pharmacologist Li Shizhen.

AI-LIEN PALMQUIST
Värmdo, Sweden

Battles against Disease

As a retired ship's surgeon, I like to read about medicine and surgery. I

think Italians would be very interested in information about the ways you have fought against epidemics. I know that you have won the battles against many infectious diseases and were able to reach a good standard of public health. But I would like to know how.

I think that you should put more emphasis on Chinese language, including some glimpses of the minority languages of China.

GIAN LUIGI GUERRINI
Genova, Italy

Articles from Various Provinces

We like your magazine — proof is that we send it on to friends. You are doing a good job and each issue is perused here by several people. All I can suggest is to keep it as varied as possible, to print articles from most of the provinces.

We spent ten years in China, from 1938 to 1948, and therefore are most interested in the progress evident in most fields. During our stay in China we had really not much time nor opportunity to travel around the country — after all, those were war years.

Naturally we are glad to read about progress in the north, but you seem to prefer to write about Sichuan or Yunnan, or the central provinces. One of our favorite spots while working at Chengdu was Mount Emei and we would be eager to climb it most anytime possible.

FRED FISHER
Port Coquitlam, Canada

Like a Chinese Meal

China Reconstructs is like a Chinese meal — a little of so many different ingredients served appetizingly to interest, satisfy and delight the palate and the eye.

As a third world reader, however, I was intrigued by the simple irrigation device pictured on the inside front cover (December 1980). May we please have more pictures of simple and ingenious farming appliances which do not depend on petroleum products or electricity?

M. FOON
Banjul, The Gambia

Fills a Need

I am a Peace Corps Volunteer from America working in the Labasa Town Council Library, Labasa, Fiji. The people here are extremely interested in learning about other countries and cultures, and your magazine fills this need admirably. The pictures are great. Truly worth a thousand words.

ROBERT KARATSU
Labasa, Fiji

Firm in Conviction, Unceasing in Struggle

—An Interview with Deng Yingchao

ON the eve of the 60th anniversary of the Chinese Communist Party a group of us from *China Reconstructs* went to interview Comrade Deng Yingchao, a member of the Political Bureau of its Central Committee, a much-loved and a respected veteran now deeply engaged in the preservation and development, under new circumstances, of the Party's revolutionary traditions.

Our purpose was to shed light for our readers, through the experience of an old Communist whose active life has been contemporaneous with that of the Party, on the circumstances under which it grew, fought and led the people to victory.

"Elder Sister Deng" is what many people call this warm, vital woman. She talked with us at her home where, from the founding of the People's Republic of China in 1949, she had lived with her comrade and husband, the late Premier Zhou Enlai. As is her custom with visitors, she met us at the garden gate. Though nearing eighty, she seemed almost young as she took us through the courtyard planted with trees and flowers and pointed out the Chinese crabapples, then in bloom, as the favorites of Zhou Enlai.

Without the Communist Party there would be no new China — such was the keynote of what she said. "These whole 60 years show



Deng Yingchao

how we Communists love our mother country which we found poor, humiliated and bedraggled and were determined to save. Never in all her long history has China had a larger, more devoted body of patriots than our comrades who have consistently linked patriotism with the ultimate aim of a communist society."

Of this linkage Elder Sister Deng's own life is a vivid example.

Early Days

Daughter of a widow who made a meager living practicing Chinese traditional medicine, she was able to start school only at the age of nine. But already she had begun to know of her country's wrongs, and to long for a better society.

The primary school to which she went in Beijing was a progressive one, set up by Chen Yilong, a founder of the Chinese Socialist Party. The year was 1915. The warlord Yuan Shikai, having filched the presidency of the first Chinese Republic from its great democratic-revolutionary founder Sun Yat-sen, had just knuckled under to the notorious "21 Demands" through which imperialist Japan planned to enslave China. Deng Yingchao's mother taught at the school, taking no salary, but receiving only board and lodging. At meals with the socialist-minded and patriotic teachers, the little girl heard conversation illuminated by their ideals and hopes. But soon the school was abruptly closed, the Socialist Party proscribed, and Chen Yilong, whom she still remembers with deep admiration, brutally dragged off and shot by Yuan's police. Thus early did Elder Sister Deng learn that great ideals were something to live, work and dare to die for.

May 4 Movement

In 1919 came the famous May 4 Movement, which drew her, as it did so many of China's young, into active revolutionary life. It was a patriotic upsurge, an explosion of protest against the betrayal of China at the Paris Peace Conference that wound up World War I.



Teachers, students and parents pose for a picture on May 27, 1913 at the primary school, set up by Chen Yilong, where Deng Yingchao studied as a child. Enlargement: Deng Yingchao (white arrow), her mother (black arrow), Chen Yilong (triangle).



Despite the Allies' stated aims of "self-determination of nations", the colonial seizures of defeated Germany on China's Shandong peninsula were not returned to China but instead handed to Japan in an inter-imperialist horse trade. The resulting wave of protest sparked by student demonstrations in Beijing soon became a nationwide tide of many sections of society, including for the first time the workers, for full sovereignty, democracy and science against national subjection, feudal tyranny and obscurantism. Disillusion with the behavior of the western democracies turned the most militant wing toward Marxism — under the influence of Russia's October Revolution. Historically, May 4 heralded the founding of China's Communist Party, which came two years later.

Deng Yingchao, who in 1919, at age 15, headed a student street-corner speakers' team in the port city of Tianjin, gave us a partial close-up of how the movement broadened and deepened. "At first we spoke only of patriotism. Then came arrests of students, so we had to demand civil rights. In

the feudal atmosphere of the time men and women students were forced to march separately, a division which weakened our struggle. This propelled us into the fight for equality of the sexes, the right to associate socially, to marry by our own choice. Opposing the old outlook, we stood up for science. The young militants then were pure-hearted and fearless, not individualists, but thinking of the country, ready to give their lives for what they believed right for China."

The initial demands of the movement were won: The warlord government dared not sign the Treaty of Versailles with its giveaway of Shandong; the treacherous ministers, whose dismissal the students had demanded, were dropped; the detained student leaders and demonstrators were released. But the overall democratic demands were not met. "Then many of us left our schools and plunged into the struggles of society," Sister Deng recalled. For the whole country, and for her, the May 4 Movement was the beginning of a long revolutionary road.

Road to the Party

Among 28 students arrested in Tianjin had been Zhou Enlai.

Sister Deng then knew him only as a good fighter, and a fellow member of the "Awakening" Society. The latter — like the group around *New Youth* magazine in Beijing including the early Marxists Li Dazhao and Chen Duxiu and that around the *Xiangjiang Review* in Hunan province led by Mao Zedong — subsequently provided it with some key members. After the most active phase of the movement, Zhou Enlai with a number of other students went under a work-and-study program to France where they came into closer contact with Marxism and organized a Communist Youth League committee.

In 1921 the Chinese Communist Party was set up in Shanghai.

Sister Deng did not know of this when it happened, but by 1923, under the influence of some Marxist ideas which had come to her from new publications, and from the letters of the students in France, she joined the Communist Youth League in Tianjin. "We hadn't read much theory yet," said Sister Deng. "But we knew that the communist social ideal, 'to each according to his need', was worth our life's effort and sacrifice."

Sister Deng's view of women's emancipation, close to her heart from those early times right up to the present, also deepened at the time. "Like others who turned toward revolution, I lost interest in a 'Society for Women's Participation in Government and Politics' which was then being projected. Instead, we helped form another, the Women's Rights Movement League. There was no point, we felt, in just getting women into official posts. The aim of the new organization was broader."

In 1924 came the establishment of the first united front between the Chinese Communist Party and the Kuomintang. Young and fiery, Sister Deng did not like this at first. "I didn't think the KMT was revolutionary, so why join with them?" she recalled with a smile. "But the leadership of the Communist Youth League assigned me to work as secretary of the women's department of the KMT headquarters of what is now Hebei province, so I went. Facts later showed that this united front was necessary and fitted the revolution's needs at the time."

"At the end of 1924," she continued, "Sun Yat-sen came to north China from the revolutionary base in Guangzhou to promote the calling of a National Assembly. I was among those

thronging to welcome him at Tianjin pier. It was the first time I met him and Soong Ching Ling, his wife. He was already very ill and in March the next year, in Beijing, he died, greatly mourned and with his democratic task unaccomplished."

In 1925 Sister Deng became a regular member of the Chinese Communist Party. "In the North, the Party was still underground," she said. "There was no ceremony, no oath-taking, no flag. But I, like others who joined under those circumstances, thought our entry no less solemn, no less glorious. We committed ourselves to fight for the proletarian cause and the coming of communism as long as we lived and breathed.

United Front and Victories

Forming the united front did indeed hasten the pace of China's revolution. Sister Deng was transferred to Guangzhou, where, because of the Kuomintang-Communist cooperation, a revolutionary base had arisen. "Sun Yat-sen had taken the advice of our Party," she recalled. "He had supplemented his original Three People's Principles—Nationalism, Democracy and People's Livelihood—with the Three Major Policies—alliance with Soviet Russia, alliance with the Communist Party and support for the

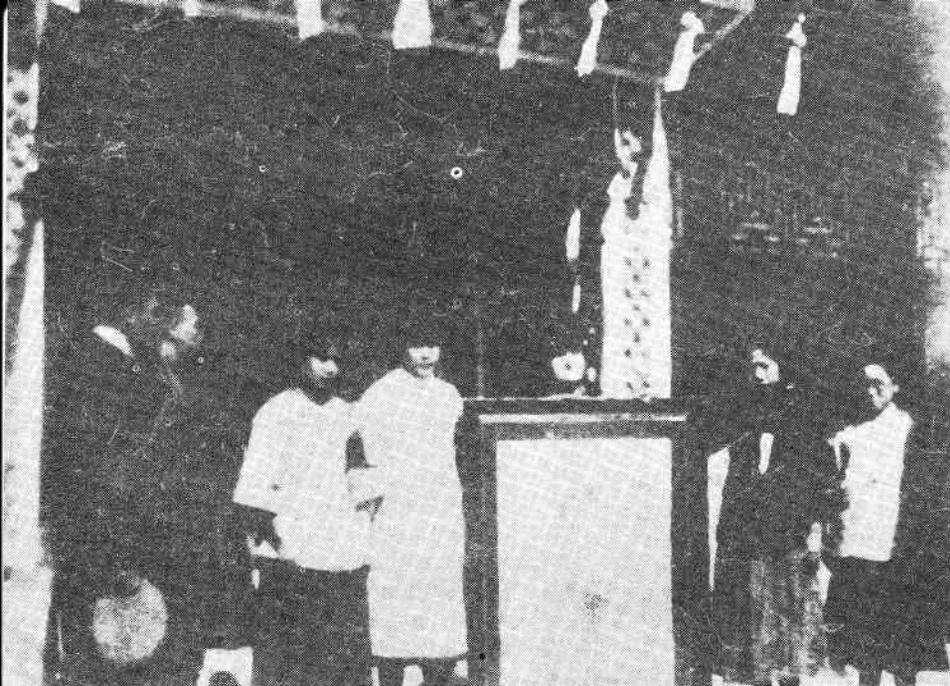
workers' and peasants' movement. He drew up a new program for the democratic revolution and reorganized the Kuomintang accordingly. The cooperation between the two parties was formalized and Communists and Youth League members were permitted to join the Kuomintang as individuals." Mao Zedong, Li Dazhao, Lin Zuhuan, Wu Yuzhang and others became members or alternate members of the KMT Central Committee.

Also on the proposal of the Communist Party and with its support, Sun Yat-sen had initiated the Whampoa Military Academy which laid the groundwork for the revolutionary army. Zhou Enlai, returning at this time from France, was appointed political director of the Academy, and later of the First National Revolutionary Army as well. In Guangzhou in 1925, he and Sister Deng were married.

"It was with our Party's assistance that the Kuomintang headquarters were set up in all China's provinces both south and north of the Changjiang (Yangtze) River within a period of less than four years. Previously the KMT had been weak and ramshackle. This shows that we were really helping and cooperating with it, not in our own Party interests but to save the war-ravaged Chinese people who could no longer live under warlord misrule. It was

Members of the Awakening Society in Tianjin soon after the May 4 Movement. First from right, rear row, is Zhou Enlai and the third from right, front row, Deng Yingchao.





Deng Yingchao (2nd right) at a memorial meeting for Dr. Sun Yat-sen in March, 1925 in Beijing.

precisely this that made it possible for the revolutionary forces, in the Northern Expedition of 1926-27, to advance swiftly and defeat the northern warlords who had long dominated China — and for the labor, youth and peasant movements to advance mightily in those years.

“However, as early as March, 1926, a year after Sun Yat-sen’s death, the Rightist faction in the Kuomintang headed by Chiang Kai-shek tried to split the united front and lay the blame on the Communist Party. Chiang charged, falsely and slanderously, that the warship *Zhongshan* intended to shell the shore at Whampoa in conjunction with a ‘Communist rebellion’. The Kuomintang Central Committee ordered that our activities be restricted. The purpose was to eliminate the Communists, to destroy revolutionary unity. But Chen Duxiu, who then headed our Party, conceded one unreasonable demand after another. About five hundred Communists who held ministerial or other leading positions in the National Government and the National Revolutionary Army — including such comrades as Zhou Enlai, Nie Rongzhen and Ye Jianying — were forced to resign.

“Today,” said Sister Deng, “Jiang Jingguo (Chiang Chingkuo) in Taiwan still repeats the ridiculous claim of the right-wing Kuomintang that the united front we Communists built was a fake, and their party got a raw deal in it. But what was the reality? We helped build up the Kuomintang, its army and government; it was they who profited and later disrupted the united front, suppressed us and drove us underground.

“That they could do this showed that our Party was still in its infancy, lacked experience and did not know how to conduct a united front which included the bourgeoisie and some of the landlords, compradore capitalists and warlords.”

Setbacks and Dire Peril

On April 12, 1927, Chiang Kai-shek, treacherously breaking faith, massacred thousands of Communists, trade-unionists and progressives in Shanghai and unleashed the White Terror. This was followed, on July 15, by a second betrayal by Wang Jingwei (Wang Ching-wei) who had opportunistically kept up a revolutionary pretence in Wuhan, the seat of the National Government. Apart from

those killed, many of our comrades were imprisoned in those years — not to be released until the War of Resistance against Japan began nearly ten years later.

“The Chinese revolution in the 1920s,” said Sister Deng, “rose rapidly from low ebb to high tide, and then, even more suddenly, was plunged into new depths. Its advance then, and later, proceeded in the face of grave setbacks, through many zigzags.

“In the new period, the great obstacle was lack of experience in underground work — not knowing what to do in the face of such massive attack. Splits appeared in the Party ranks. In the few years of the first Communist-Kuomintang cooperation, our membership had grown to 60,000. Now, with so many killed and arrested (the Party had been entirely open, so it was hard to protect our members), with some splits in the Party, some members losing heart or unable to contact the organization, and a few turning renegade, we had only several thousand left. But these were the most steadfast in their convictions, the most tested and persevering in peril. As Chairman Mao Zedong wrote, “They picked themselves up, wiped off the blood, buried their fallen comrades and went into battle again.”

A number of leaders and members were directed to remain in the cities for under-cover struggle. Zhou Enlai, Sister Deng and others were among them, for about five years.

“At the end of 1926,” Sister Deng recalled, “Zhou Enlai was transferred to the hidden Party Center in Shanghai. I was in Guangzhou in late pregnancy, unable to travel. On April 15, 1927, three days after the massacres in Shanghai, those in Guangzhou followed. In hospital after a miscarriage, I learned that the Party offices had been raided, and some comrades immediately executed. After that I lost touch, but was determined to fight on as long as I was alive.

“An elderly woman doctor in the hospital, a devout Christian, felt that what the KMT was doing was inhuman and found

a safer place for me and my mother, who was looking after me. Soon a message came from Zhou Enlai in Shanghai, summoning us there. Since he had no fixed residence, we followed his instructions to make contact through a personal ad in a newspaper addressed to Wu Hao, a pseudonym he used. It was to say that his angry mother-in-law, with her daughter, his long abandoned wife, was staying at such-and-such a hotel and he must come there. But when we got in touch this way, he knew, and we didn't, that a leading Party comrade had been arrested in that very place the day before, so he at once sent someone to get us out of there. With no place to live, I entered a Japanese-run hospital where I hid for two weeks. Then we rejoined each other."

Underground in Shanghai

"Communists and Youth League members in the 'White' areas controlled by the KMT never knew when they might be picked up and killed. But most were brave, optimistic, calm and steady, able to behave on the surface like ordinary townsfolk," Sister Deng recalled. She herself dressed like a typical housewife, Zhou Enlai like a businessman. Financially, they were in straits. The Party, with tiny funds, allowed him 12 yuan a month, and her 8 yuan, with a small subsidy for transportation. On this they had to live, go about their dangerous work, and even buy presents and entertain sometimes, to be normal neighbors. To avoid detection, they moved often. "I walked my feet off, looking for alternative places," Sister Deng recalled. "There were requirements. Each such place had to be sufficiently secluded yet not too isolated from other houses. It had to be well away from where either friends and comrades, or known enemies, were living. It had to have a back door for quick exit, and a vantage-point from which a look-out could be kept." Gradually under these difficult conditions of life and work, underground Party organizations, a communications network

and printing facilities were set up, and Party publications began to appear.

In 1931 came a truly critical moment. Gu Shunzhang, in charge of the Central Committee's security work, turned renegade after his arrest in Wuhan. He was being moved to Nanjing, the KMT capital, where he promised to reveal the addresses of all members of the Party's highest body, the Standing Committee. But the telegram reporting this to Xu Enzeng, a big shot in the KMT secret service, was first seen by the latter's confidential secretary, a hidden Party member, who at once rushed to Shanghai to find and alert Zhou Enlai.

"As it happened," said Sister Deng, "we were secretly stopping in this renegade's house after our own residence had been exposed. Calmly and methodically, Zhou Enlai arranged for the speedy removal of all the threatened Standing Committee members. He also sent me off to hide in a hotel with the traitor's wife, a very important step, because she, too, knew Party secrets, but not yet that her husband had become a turncoat. When the KMT police made their raids, they found no one they were looking for. Disaster was averted — in one of the most

successful examples of secret Party work in the enemy's vitals."

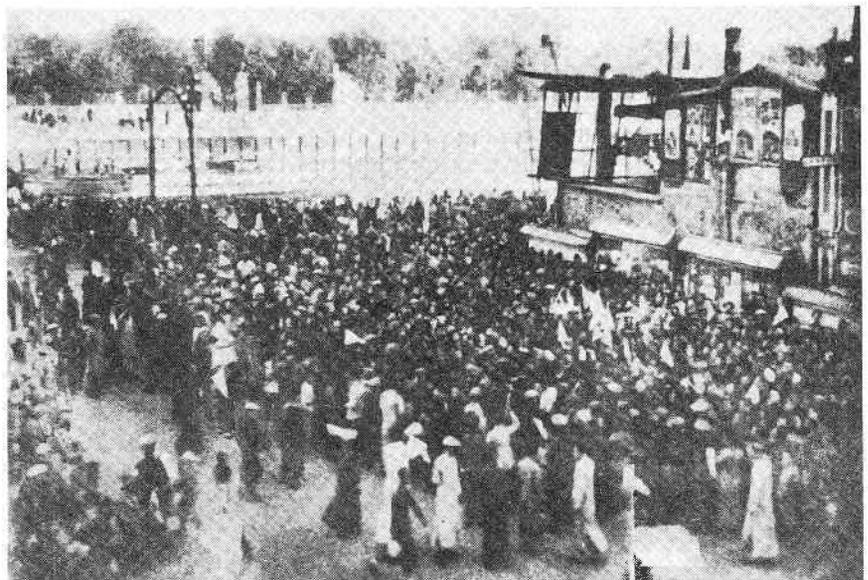
So, despite the terror after 1927, the Party in the "White" areas not only survived and worked, but grew and strengthened itself.

But after 1931, as a result of "Left" mistakes in the Party's own work almost all underground organizations were exposed and smashed by the enemy. It was no longer possible for Sister Deng and her comrades to stay in Shanghai. In 1932, the Central Committee decided that they should move to the Central Chinese Soviet base, by then firmly established in Jiangxi province.

"It was a new great change," said Deng Yingchao. "From secrecy and illegality, we moved to an area in which political power and the army were our own, where our activities were open and the forms of struggle were new and different."

More difficulties and triumphs, hardships and joys lay ahead — in the Long March, the anti-Japanese and Liberation wars, and subsequently — as will be related in the continuation of this interview in our next issue.

On October 15, 1919, student demonstrators besieged a police headquarters in Tianjin.



Spring Comes to Mei Mountain Ridge

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

QING XIANYOU and WU TONG

IN Meixian prefecture the fields were already lush and green by early spring. The peasants were busy ploughing the paddies in preparation for rice transplanting. Traditionally, the work is done by "Grain Rain" time, around April 20 of the solar calendar. But this year the peasants in most of the prefecture would finish it by Pure Brightness, some two weeks early.

A Region of the Hakkas

The prefecture, in eastern Guangdong province, includes the city of Meizhou and seven counties — Meixian, Fengshun, Dapu, Xinning, Wuhua, Pingyuan and Jiaoling. Most of the region is mountainous; it is often described as "seventy percent mountains, twenty percent rivers, and ten percent farmland", and it would be natural to think it is a poor place.

The 3.6 million inhabitants are called Hakkas by outsiders, meaning "guest families". The Hakkas, all Han Chinese, are so called because their ancestors lived in the Huanghe (Yellow) River valley and were driven south to Fujian and Guangdong by famine and war. The local people called them guests, and that form of address has stuck. Most Hakkas live in the mountain areas of Guangdong, Fujian and southeastern Jiangxi provinces, because the flatlands were already occupied by the "hosts".

In the old society this region had indeed been very poor. Unable to

make a living at home, many of the Hakkas went abroad, and there are now 900,000 overseas Chinese who call Meixian prefecture home — they would increase the population by 25 percent if they all came to visit. Nearly every family in the area has relatives abroad.

Toward Prosperity

Since liberation, the prefecture has undergone great changes. There are more than 100 new reservoirs, which have doubled the output of grain. Last year, the prefecture's total grain output was 1,050,000 tons. Starting with practically no industry at all, Meixian now has more than 1,800 factories in such fields as machinery, chemicals, electric power, and metallurgy. Last year the prefecture's coal output was 2.1 million tons, second highest in Guangdong. Before liberation only one or two county towns in the prefecture had electric lighting. Meizhou, in 1949, had only one 40-hp. diesel power plant. Now the prefecture has 1,700 hydro-electric power stations with a generating capacity of 110,000 kw. Electricity has reached 80 percent of the production brigades, and peasants in half of the production teams now use electric light. Transportation is better too. Before liberation, Dapu county had no highways; now it has 380 kilometers of roads, with the main sections blacktopped.

Of Meixian's 1.6 million hectares, less than 150,000 are cultivated, and of these only 100,000 hectares are in paddies. Never-

theless, with 220 people per square kilometer, it has the densest population in Guangdong. Thus there is only 0.04 hectare of cultivated land per person.

But Meixian has great potential in forestry and mineral resources including coal, limestone, iron, sulphur, phosphorous, manganese, copper, lead, zinc, and tungsten which have not been fully exploited.

New economic policies initiated in 1979 have spurred the enthusiasm of the peasants and rural cadres, and the result has been a rise in agricultural production. In 1980 the prefecture harvested 75,000 tons more grain than it did in 1979. Cash crops like soybeans, peanuts, and a local cassava all showed substantial increases. The livelihood of the people has improved too.

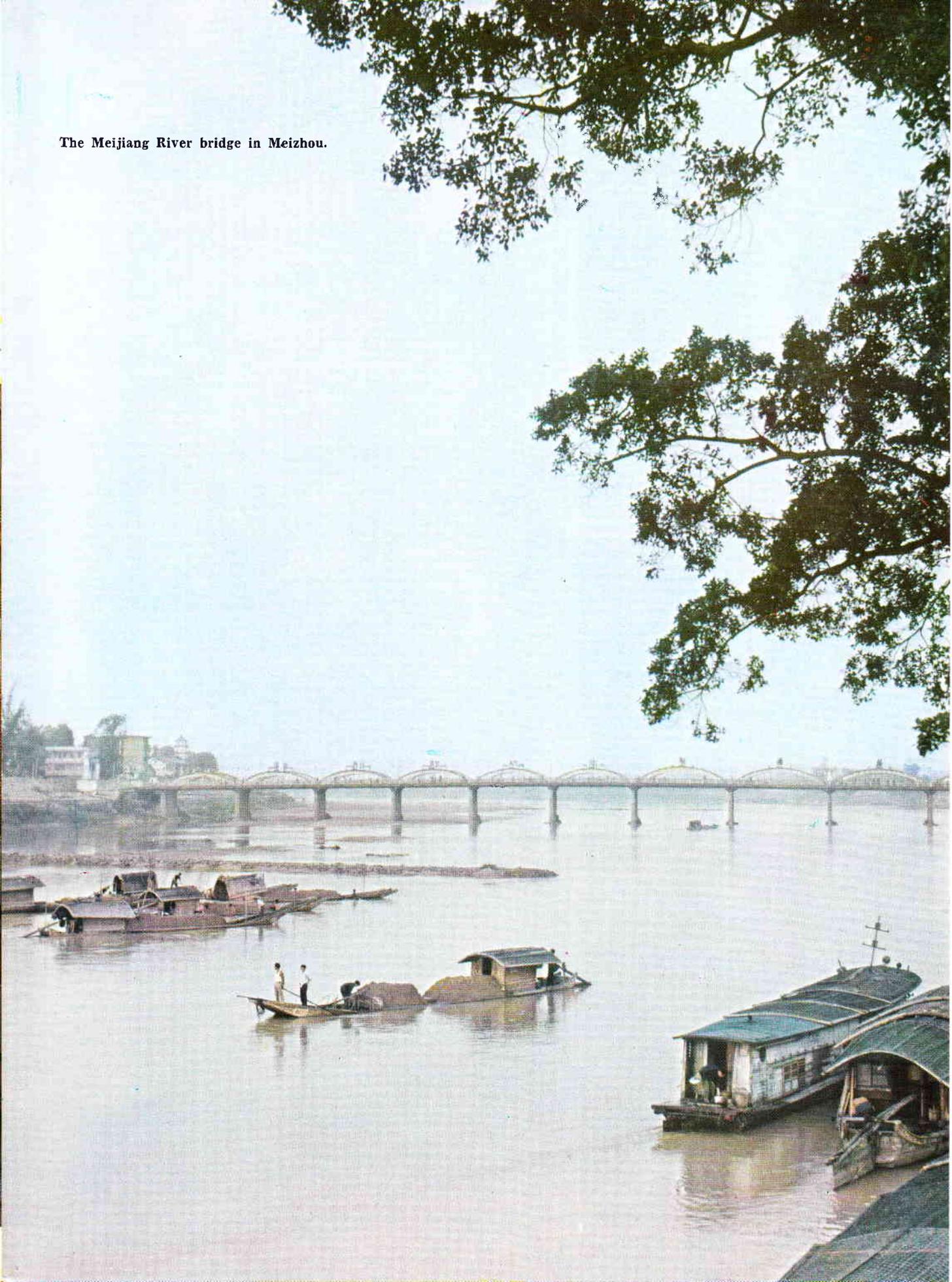
Home of Culture

Meixian and Meizhou have long been known as the "home of culture". A Song dynasty book says, "The Mei people don't accumulate land and property. What they rely on for the future is education". The Hakkas have traditionally been very concerned with the education of their children. The poor have been known to sell their houses and land in order to pay tuition for their sons and daughters.

People in Meixian still follow this tradition. The county and the city now have more than 400 kindergartens. Every village has one or more primary schools. All children of school age are in school. Before liberation, Meixian county

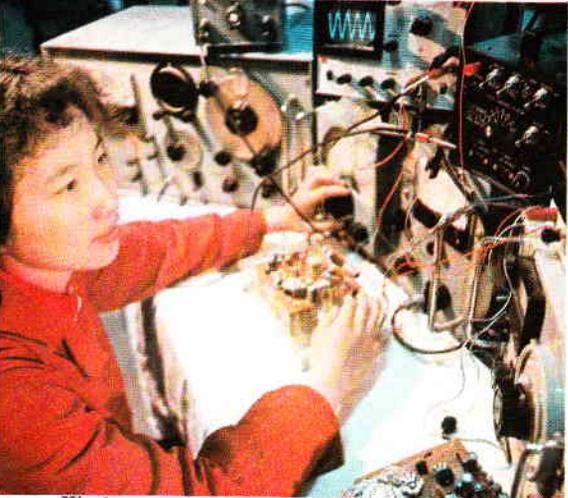
QING XIANYOU and WU TONG are staff reporters for China Reconstructs.

The Meijiang River bridge in Meizhou.





On All Souls Festival Meixian veterans of the Red Army and guerrilla units mourn before a monument to those who gave their lives for the liberation of the Chinese people in the battle at Shanheba.



Worker at the Meizhou Radio Factory checks on product quality before items leave the factory. The factory now processes products for foreign companies, using supplied materials.



People in Fengshun county use hot spring water to cook vegetables for pig mash.

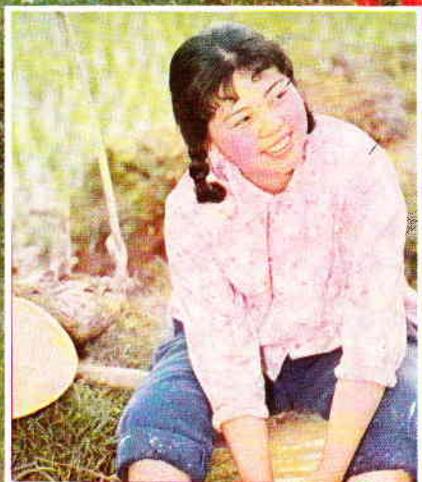
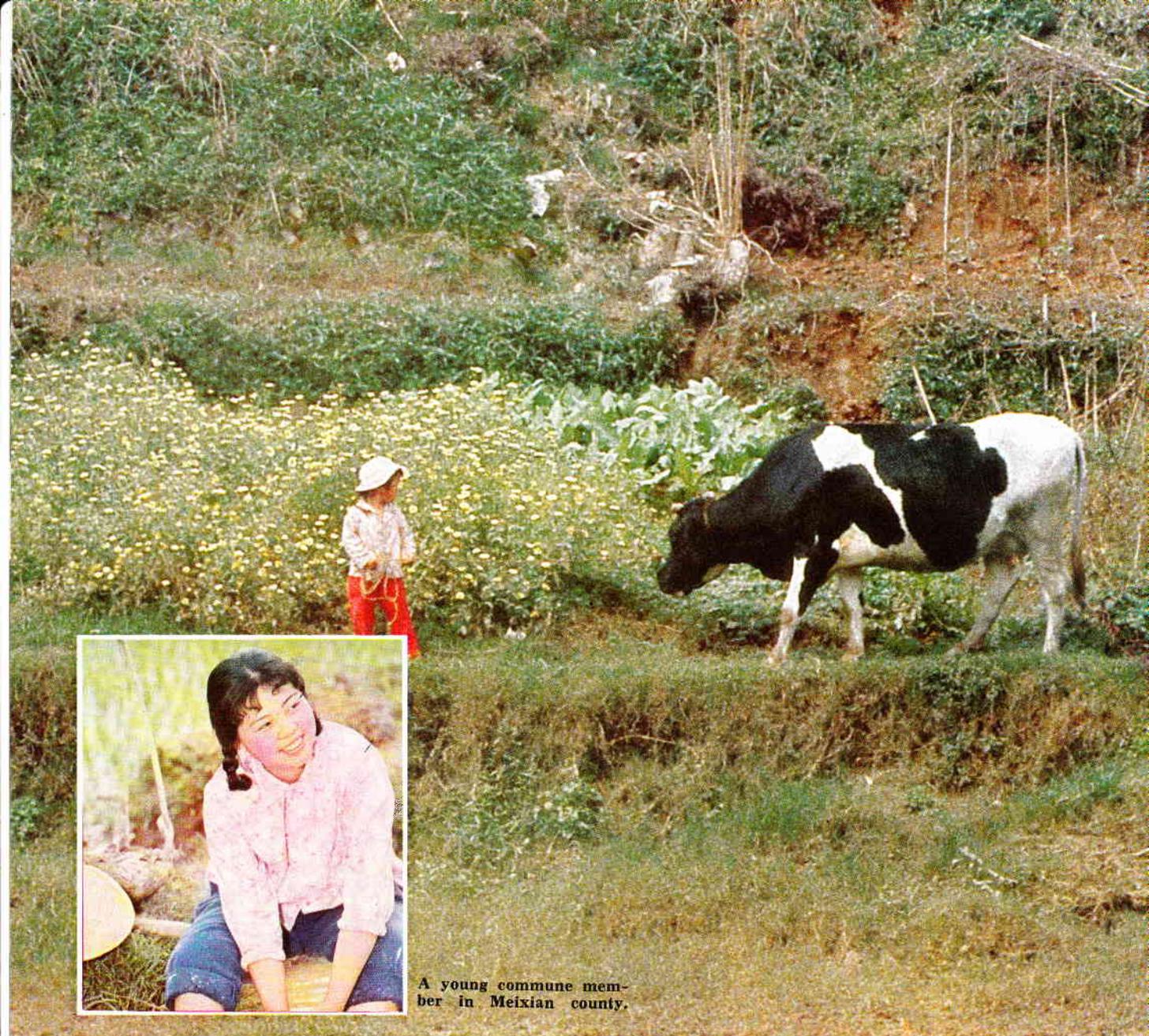




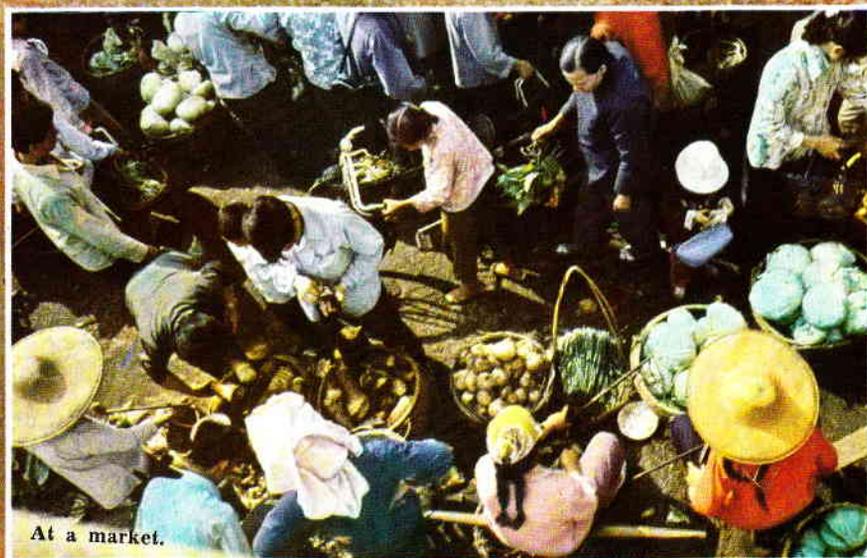
Students of the Dongshan Middle School, one of China's "key" schools, do calisthenics during the break.



Giant porcelain vase made by the famous Gaopo Porcelain Factory in Dapu county.



A young commune member in Meixian county.



At a market.

On a village path.
Photos by Zhou Youma

had only four missionary-run middle schools and five government-run middle schools. Now it has 30 middle schools with 40,000 students. Of these, the Dongshan Middle School, the Meizhou Middle School and the Overseas Chinese Middle School are quite famous.

The Dongshan Middle School, one of today's "key" schools, is the *alma mater* of Ye Jianying, chairman of the standing committee of the National People's Congress. In fact, he was one of its founders. Ye originally studied at the Meizhou Middle School but left it in 1913 with other progressive students and their teacher, Ye Juyuan, in protest against the appointment of a reactionary headmaster. At first they studied at the ancestral hall of the Ye family, but later moved to the Dongshan Academy of Classical Learning at Dongzhuangyuanqiao where the Dongshan Middle School is still located, at the foot of Dongshan Mountain facing the Meijiang River.

The kapok trees planted in front of the school when it was set up are now about 20 meters high. As one walks into the school from its new gate, one sees 20 buildings arranged neatly along the mountain slope, among them a magnificent horseshoe-shaped one completed in February of this year. The second floor of the old Dongshan Academy has been turned into an exhibition hall displaying items from the school's history. In 1926, 1933 and 1949, with money contributed by overseas Chinese, the school built a library, a memorial hall to mark the 20th anniversary of its founding, and a lecture hall. Recently it has built a new four-story dormitory, a dining hall, and a classroom building, the latter donated by people of Meixian origin now living in Hongkong. At the foot of Dongshan Mountain there is a newly-built athletic field.

Li Quanlong, the headmaster, said that in the 36 years before liberation his school had trained altogether 18,360 students, averaging 510 a year. Of these, 3,006 were graduated from senior middle school. But in the 31 years

since liberation, it has trained 43,463 students, an average of over 1,400 a year. There have been 10,842 senior middle school graduates. The staff has been increased, and the quality of teaching has been raised. Last year 48 percent of the school's 300 senior graduates entered colleges. The school now has 1,400 students, half of whom live at school, and 140 teachers.

Donations Help Education

The Overseas Chinese Middle School, 3 kilometers northwest of Meizhou, was established in 1956. Situated near the Meijiang River at the foot of a mountain, it has a beautiful setting. It was closed during the "cultural revolution" and did not reopen until the spring of 1979. The old headmaster, Liao Ming, who was dismissed during the "cultural revolution", is back at his post and the buildings donated by overseas Chinese once again have their original names. A classroom building donated by an overseas Chinese, Qiu Gongye, was recently completed.

The Overseas Chinese Middle School now has 20 classes, with 1,300 students from all over the county. They study hard, but have fun too — they are the county champions in track and field and football. The school has recently been asked to train a women's football team for the county.

Donations from overseas Chinese to aid education back home have been an important factor in making Meixian and Meizhou the "home of culture". But the whole prefecture receives support from overseas Chinese.

Members of the Shayin production team of the Nankou People's Commune in Meixian county have a relative in Japan. To help all the young people of the team go to senior middle school, he set up a "Yingfeng Scholarship Society" with 10,000 yuan, providing free tuition from kindergarten through senior middle school. Shayin production team's 40 students have all joined the scholarship society. In addition to the 10,000 yuan, the relative — who asked to remain anonymous — donates 1,000 yuan

annually to encourage students who study well.

Recipients of the 1,000 yuan are chosen competitively. Every year the young people are required to write essays. Production team leader Chen Yingfeng and representatives of the students' parents read their works and select the good ones to be sent to the sponsor in Japan, who makes the final selection. He not only reads the compositions carefully, but writes comments like, "Don't lose hope. Work still harder to make better progress".

Through correspondence, he learned that Chen Yingfeng, the team leader, is not only a good farmhand and a fair and just leader, but also a senior middle school graduate. So he suggested the scholarship be named for her, to encourage the young people. In 1980, seven of the team's nine junior middle school graduates were admitted to senior middle school. Shayin thus is first among the commune's production teams in the proportion of junior middle school students going on to senior grades. Not long ago the sponsor provided each student with a uniform. Through 1980, he had bought 1,700 yuan worth of books and 200 yuan worth of equipment for Shayin Primary School.

Remaking the Homeland

People visiting Meixian should not miss a trip to the Yanyang People's Commune in the northeastern part of Meixian county, 33 kilometers from Meizhou. It is bordered on the south by the beautiful Meijiang River and on the east by the 100-km.-long Mt. Yinna, once a communist guerrilla base area in the fight against the Kuomintang. Ye Jianying's former residence, a little cottage, is on Huxin Mountain, not far from Mt. Yinna.

The Yanyang People's Commune is a pace-setter in this area. Located in a mountainous area, it suffered under the policy of giving priority to grain production. In 1971 Ye Jianying visited his home village and told the people they should take advantage of the mountains in developing their pro-

duction. They began to develop a diversified economy with large tracts of hillside plots and orchards, and within a few years the face of their mountains had changed.

The commune's Yanxia No. 9 production team has been especially outstanding in this respect. Disregarding orders from higher authorities, they planted their bare

Workers of the Meizhou Pharmaceutical Factory coat balls of Chinese medicine with wax.



The former residence of Ye Jianying, Chairman of the Standing Committee of the National People's Congress.

Photos by Zhou Youma



mountains with fruit trees, built brick kilns, and practiced a system of job responsibility. Since 1974 they have planted 2.2 hectares of plums, oranges, lichees and bananas. Between the trees they plant watermelon, peanuts and soybeans. In addition to the kilns, the team also set up a factory for processing agricultural sideline products, a pig farm and a rabbit farm. Grain production hasn't suffered either. Output in 1979 reached 8.7 tons per hectare, a record for the county.

Yanxia No. 9 has 152 people, of whom 64 are laborers. Total annual income is 83,000 yuan—38 percent from cash crops, 34 percent from sideline production, 16 percent from grain production, and 10 percent from animal husbandry. The average per-capita grain ration has risen from 15.5 kg. a month in 1973 to 26.5 kg. last year. Average per-capita income increased from 50 yuan in 1971 to 360 yuan in 1980, nearly three times the commune's average.

But it was not until 1978, when the Party Central Committee readjusted its rural economic policies, that the commune openly called on its people to learn from the Yan-

xia production team. Last May, Ye Jianying returned to his home again, and was pleased with the results.

Famous Ancient Monastery

The Lingguang Monastery, half way up Mt. Yinna, had been closed during the "cultural revolution"; it was renovated and reopened in 1980. Built in the depths of the forest below Five Finger Peak by the monk Pan Liaoquan, its original name was Shengshousi. In 1385 it was enlarged and renamed Lingguangsi. Because of its sylvan setting and beautiful architecture, the monastery is well-known not only in south China, but also abroad. In the past few years the state has allotted large sums of money to repair it, with veteran craftsmen imported from Shantou and Meixian.

Among the many beautiful tales about this ancient monastery is the legend of the "fried silver carp" and the river snails. One day monk Pan saw some people cooking silver carp and river snails in the yard of the monastery. He told them that man should not kill living things and ordered them to put the creatures back into the pool near the monastery. One side of the fish had already been fried and the tips of the snails' shells had been cut off. But when they were returned to their pool, they were instantly revived. Today the silver carp in the pool are black on one side and white on the other, and the snails really have no tips.

New Industrial City

Meizhou has become an industrial city with more than 100 factories. In 1979 its total industrial output value was 78,420,000 yuan. The Meizhou Radio Factory now processes products for foreign companies with supplied materials; in the process, it has also improved the quality of its own products. The Meizhou Pharmaceutical Factory, into which several workshops were merged in 1965, now has more than 300 workers, of whom 70 percent are returned overseas Chinese or their relatives. □

Centennial of Lu Xun



Lu Xun — great writer, thinker and revolutionary.

LU XUN was a great modern Chinese writer, thinker, and revolutionary. Born in Shaoxing, Zhejiang province on September 25, 1881, he went to Japan in 1902 to study medicine but dropped out to become a writer, eager to change the spirit of the Chinese people. Deeply influenced by the theory of evolution in his youth, he observed through its lens the nature of human societies. During the polemics from 1905 to 1907 between the revolutionaries headed by Sun Yat-sen and reformists headed by Kang Youwei and Liang Qichao, Lu Xun stood firmly for Sun.

Lu Xun returned to China in 1909 and taught physiology, natural science, and chemistry in Hangzhou and Shaoxing, and then became a school principal. After the Revolution of 1911, he worked in the Ministry of Education of the Nanjing Government. After it was moved to Beijing he also taught the history of Chinese fiction at Beijing University and Beijing Women's Normal School.

In May, 1918 *A Madman's Diary*, the first Chinese novel written in the vernacular, was published and

the name of Lu Xun appeared in print for the first time. (It is a pen name; he was then known as Zhou Shuren.) By denouncing and exposing the feudalist social system the novel laid a foundation for the new literary movement.

In the May 4th Movement in 1919, Lu Xun worked together with Li Dazhao, one of the earliest

communists in China, for a progressive journal, *The New Youth*, actively participating in this movement of the new culture against imperialism and feudalism. It was then that he became aware of Marxism-Leninism.

From 1918 to 1936 he produced a series of short stories, essays, comments, and monographs expressing

Lu Xun with young woodcut artists in October, 1936.



Addressing the students at Beijing Normal University in November, 1932.

Photos by Xinhua



the ideas of patriotism and revolutionary democracy. Those he wrote in his last years were based on dialectical materialism. His *The True Story of Ah Q*, published in December, 1921, is one of the most outstanding works in modern literature.

In August, 1926, an order for his arrest was issued by the reactionary regime in Beijing because of his support of the patriotic student movement in Beijing. He fled to the south, and became a teacher at Xiamen (Amoy) University in Fujian province. In January, 1927, he moved to Zhongshan (Sun Yat-sen) University in Guangzhou, then the center of the Chinese revolution. Indignant at Chiang Kai-shek's betrayal of the revolution on April 12 of that year, Lu Xun resigned from the university. Analyzing the different attitudes of young people toward the revolution, he gradually understood that the theory of evolution could not explain human society, and thus embraced dialectical and historical materialism. He went to Shanghai in October and began studying Marxism-Leninism systematically.

FROM 1930 on, he joined the League of Left-wing Writers and the China League for Civil Rights, and was active in revolutionary political and cultural activities. Influenced by the Chinese Communist Party, he introduced Marxist theories on literature and art to the Chinese people, and bravely exposed and repudiated the writers siding with Chiang Kai-shek's reactionary part of the Kuomintang. In his last ten years he concentrated on writing essays in which he analyzed all sorts of social problems in the light of Marxism.

Lu Xun devoted all his life to the cause of Chinese culture. He headed progressive literary organizations, edited cultural journals, trained young writers, translated a lot of foreign literature, introduced to the Chinese people progressive paintings and woodblock prints, and compiled and studied a great deal of Chinese classical literature and other ancient cultural artifacts.

Publications for the Lu Xun Centennial

More than 70 titles are being published in China this year to mark the centenary of the birth of the great writer Lu Xun on September 25.

The People's Literature Publishing House will issue a 16-volume *Complete Works of Lu Xun* with nearly four million Chinese characters. The set contains 1,400 letters and diaries found since the previous ten-volume edition in 1958 and is the most complete to date.

The Relics Publishing House plans to print a three-part *Collected Manuscripts of Lu Xun*. This gathers Lu Xun's essays and letters with photocopies of his original manuscripts.

Collection of the Works of Lu Xun in Japanese is going to press in the Shanghai Literature and Art Publishing House. Soong Ching Ling, an old friend of Lu Xun's, wrote the inscription for the title. Accompanied by Chinese translation, the collection contains 13 essays and transcripts of talks with Japanese friends in the mid-30's. The

photoprinted *Compendium of Modern Chinese Literature, Volume 2, Fiction* compiled by Lu Xun and the *Tatler*, a weekly magazine once edited by him, will be published. In addition, albums of paintings compiled by Lu Xun and an album of illustrations done by famous artists for his short stories are going to press.

Pictorial Biography of Lu Xun, an album in English with articles on his life and work and over 400 photos — some never published before — compiled by his son Zhou Haiying, is being published by the People's Fine Arts Publishing House of Beijing. Japanese and Chinese editions are also being published.

Also to be published are reminiscences by contemporaries and essays examining his life and works such as *Studies on Lu Xun's Short Stories*, *Studies on the Development of Lu Xun's Thought*, *A Chronicle of Lu Xun's Life* and *Studies on Lu Xun's Essays and Reading Notes*. □

Most of Lu Xun's works were first published in newspapers, and then collected into several volumes. The collections of his novels and prose poems are entitled *Call to Arms*, *Wandering*, *Wild Grass*, and *Dawn Blossoms Plucked at Dusk*, etc. Collections of his essays are entitled *Hot Air*, *Bad Luck*, *False Liberty*, and *Essays of Qiejieting*, etc. In addition, his academic theses, translations, and short pieces have also been published in book form.

Lu Xun died in Shanghai on October 19, 1936. In 1956, the people's government rebuilt his tomb, for which Chairman Mao Zedong wrote an inscription. Later, houses where he had lived in Beijing, Shanghai, and Shaoxing were made into memorial museums.

September 25, 1981 is the centenary of the birth of Lu Xun. A commemorative committee with the late Honorary President Soong Ching Ling as chairman and Deng Yingchao, the widow of Zhou Enlai, as vice-chairman, was established on April 21. The committee, made up of well-known persons in different fields, has scheduled a commemorative meeting and scholarly conferences to observe the occasion. There will also be exhibitions, including an exhibition of fine art, and other commemorative activities in different parts of the country. Some of his works will be republished and new books about him will appear. □

Lu Xun's Place in World Literature

GE BAOQUAN

HONORED in China as a great man of letters, thinker and revolutionary, Lu Xun was also a writer of world calibre and of international renown—he contributed notably to world literature both by his own immortal works and by his assiduous translation. I recall that in 1926, when there was some talk of the Nobel Prize in literature being awarded to him, he said with characteristic modesty: "I believe there really isn't anyone yet in China who deserves the Nobel Prize." At the Conference of the Workers Cultural Alliance held in New York in 1931, Lu Xun was elected honorary chairman together with Maxim Gorky, Henri Barbusse and Theodore Dreiser. Although he never received any literary awards or titles, his name stands in the galaxy of world-famous writers of the 1920s and 30s.

Lu Xun's position in world literature is of course assured first and foremost by his writings. In his fiction he created incomparable characterizations of Chinese people of all strata, particularly the laboring people. He described their life and sufferings and faithfully reflected the realities of the old China. Toward the end of the 1920s and the early 1930s he was active in the country's Left literary and cultural movement. His many essays were a powerful outcry and call to arms on behalf of the people of what he called the "Silent China"; in them he waged a blow-

for-blow struggle against the Kuomintang reactionaries. The works he has left us—the collections of stories *Call to Arms* and *Wandering*, and some prose writings and memoirs *Wild Grass*, *Dawn Blossoms Plucked at Dusk* and *Old Tales Retold*, and the 14 volumes of collected essays—have enriched the world's treasurehouse of literature.

'Ah Q'—His Best-Known Work

Lu Xun's most representative work was his satirical novel *The True Story of Ah Q*. It was translated into English, French, Russian, Japanese, German and Esperanto during his lifetime. In a letter, written on March 3, 1931 to its Japanese translator Masayoshi Yamagami, Lu Xun said: "This novella was written in December 1921 for the 'humor' section of one newspaper and afterwards, quite unexpectedly, it became my most representative work and was translated into several foreign languages." The famous French writer Romain Rolland was among the first world literary figures to give a high estimation of *The True Story of Ah Q*. He said of it: "This is an acute satire and outstanding work of literary realism. The pitiable figure of Ah Q will always remain in memory." The progressive American writer and correspondent, Edgar Snow, who once started to make his own translation of *The True Story of Ah Q* (never completed or published as far as I know), wrote as follows: "Lu Xun (Lu Xun) is a courageous leader of Chinese Left writers



Lu Xun at 24, as a medical student in Japan.

and artists . . . It was the mordant *The True Story of Ah Q*, published in 1921, that made him nationally known . . . It is one of the few works by living Chinese that has been widely translated. . . Romain Rolland, a great admirer of Lu Xun's work, said that he was so moved by it that he wept."

Japan has published and translated more editions of *The True Story of Ah Q* than any other country, putting out some 15 different versions in the half century since 1928. Wrote translator Yoshimi Takeuchi: "In Japan, Lu Xun is the best-known of China's modern writers, and among his works *The True Story of Ah Q* is the best known. Anyone who speaks about modern Chinese literature first of all mentions Lu Xun's name. And when talking of his works, they are likely to first mention *The True Story of Ah Q*. That is how popular and famous it is." Ah Q has entered the lexicon of literary characters of world significance.

Since Lu Xun's death, his works have been published in one country after another. In the People's Republic of China, after its founding in 1949, his representative works have been published in twelve languages—English, French, German, Spanish, Korean,

GE BAOQUAN is a scholar in foreign literature and in Lu Xun studies, and a noted literary translator. He holds leading positions in a number of Chinese literary organizations.



Lu Xun (left) with George Bernard Shaw and Cai Yuanpei, famous educator and civil rights leader, in 1933.

Japanese, Arabic, Hindi, Urdu, Bengali, Thai and Esperanto. Many have been translated in Asian and African countries, Europe and the Americas and the Soviet Union. Japan, the earliest and most prolific in this regard, has brought out many anthologies in one or several volumes. Lu Xun's works have won popularity among readers and acclaim from writers all over the world. Plays adapted from *The True Story of Ah Q* have been staged in the Soviet Union, Japan and France.

Lu Xun's Translations

Lu Xun was also an outstanding scholar and translator of foreign literature, something less common among the world's famous writers. Very early he recognized the importance of such translations for the awakening of the Chinese people, kindling their revolutionary spirit and promoting and founding a new Chinese literature. How widely read he was in foreign literature is attested by the more than 1,000 volumes he collected (about half in western languages, the rest in Japanese and Chinese translations), now kept in the Beijing Lu Xun Museum. In fact, when he was a

student in Japan, his literary activity began with translation. In 1903, he translated Jules Verne's *From the Earth to the Moon* and *Voyage to the Centre of the Earth*. In 1907, he completed his first study on foreign literature "On the Demoniac Poets", a review of the lives and works of Byron, Shelley, Pushkin, Lermontov, Mickiewicz, Petöfi and others. In 1909, he compiled and published two volumes of *Stories from Other Lands*. Thereafter, he published new translations practically every year — until 1935, when he completed his translation of the well-known Russian writer Gogol's *Dead Souls*. In 1936, on his sick-bed shortly before his death, he translated the incomplete manuscript of the second part of *Dead Souls*. By rough count he translated altogether more than 200 works by nearly 100 writers from 14 countries; in number of words translations comprise about half of his complete works. Among the sources were Russia (and the Soviet Union), Japan, Britain, France, Germany, Austria, the Netherlands, Spain, Finland, Poland, Czechoslovakia, Hungary, Rumania and Bulgaria. Among the genres were novels, short

stories, poems, plays, children's stories, science fiction and literary and art theory. According to a preliminary count no less than 380 writers of 25 countries or nationalities were mentioned in his books, essays, correspondence and diaries.

Already before the May 4th Movement of 1919, Lu Xun was a trailblazer in the translation and study of foreign literature. Living in semi-feudal, semi-colonial China, he felt it imperative, in his own words, to write "for humanity, and of the need to better it." His intention was to make use of foreign literature that was against reactionary oppression and for national liberation and social progress to promote the Chinese People's own struggles against imperialism and feudalism. In particular, he paid attention to introducing the literature of the oppressed, injured and weak countries, nations and peoples, presenting many such works by writers from Russia, Scandinavia and eastern Europe. He believed that "to pay attention to translating, and thus providing us with an important mirror, is actually to spur and encourage writing." Many of Lu Xun's own short stories were deeply influenced by foreign literature.

Lu Xun's association with Li Dazhao and other pioneers of the Communist movement in China began in 1919, around the time of the May 4th Movement. He was in close contact with the Chinese Communists by 1927. Particularly after the Kuomintang reactionaries staged their counter-revolutionary coup d'état on April 12 of that year (Chiang Kai-shek's betrayal of the revolution and beginning of massacres), his thinking underwent a profound change. He became convinced that it was more important for China's revolution at the time to translate "works on fighting" than on any other theme. In order to set up a body of revolutionary theory for literature and art in China, as a weapon for her Left literary and art movement, he translated into Chinese the Marxist works of Plekhanov and

Lunacharsky on art. In 1930, he translated *The Nineteen* by the Soviet writer Fadeyev, and edited and had printed Cao Jinghua's translation of Serafimovich's *Iron Flood*.

Lu Xun's translations of foreign literary works were compiled and published in the ten-volume *Collected Translations by Lu Xun* in 1958. A volume of *Collected Prefaces and Postscripts to Lu Xun's Translations* is included in the new edition of *Complete Works of Lu Xun* which went to press this year.

Lu Xun's translations of foreign literature may be compared to Prometheus' stealing the heavenly fire for the benefit of mankind. In his own words, he "stole fire from abroad" to "light up the dark night" in China. These labors of his made an important contribution to the birth and growth of China's revolutionary literature, and to the Chinese people's cause of national revolution and liberation. They strengthened the friendly ties and cultural interflow between the people of China and other countries.

Contacts with Foreign Writers

Lu Xun's contacts and connections with foreign writers, sinologists, literary circles and journalists were very extensive.

Having studied in Japan in his younger days, he had an excellent command of the Japanese language. He translated into Chinese the works of such famous writers of Japan as Soseki Natsume, Saneatsu Mushanokoji and Ryunosuke Akutagawa, wrote articles in Japanese for Japanese periodicals, and had much social contact with the Japanese. Soon after his first short story *A Madman's Diary* was published in the early 1920s it was spoken highly of by the Japanese sinologist Masaru Aoki, who commented: "Lu Xun is a writer with a future." His *A Brief History of Chinese Fiction* impressed the Japanese sinologist On Shionoya. The latter at once wrote to Lu Xun, and the two presented each other with books. Lu Xun had

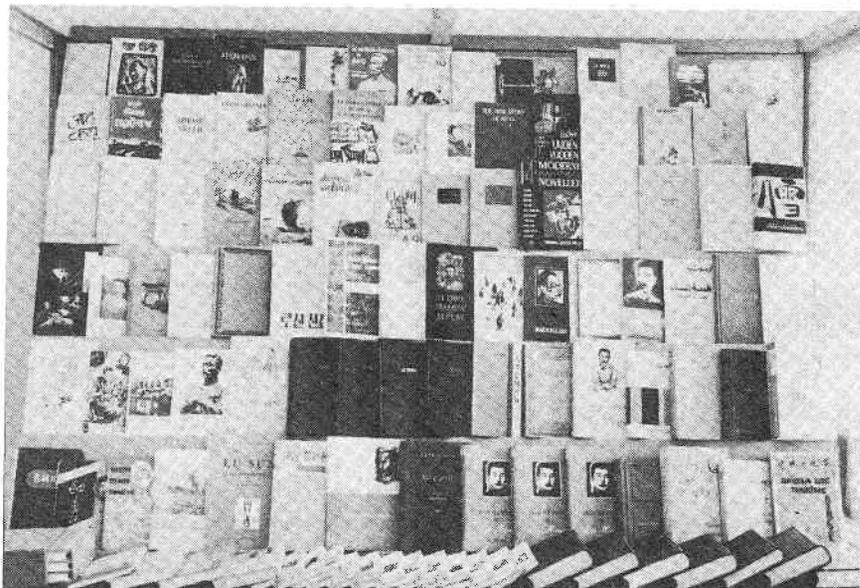
frequent contact with Kamae Fujiwara and Konmei Maruyama, Japanese journalists working in Beijing. He once translated into Japanese his novel *The Rabbits and the Cat* for the *Peking Shuho* (Beijing Weekly) in that language, the chief editor of which was Kamae Fujiwara. Articles appraising Lu Xun's work by Konmei Maruyama were published in the same journal. In 1927, when in Guangzhou, Lu Xun became acquainted with Masayoshi Yamagami, special correspondent for the Japanese news agency Shimbun Rengo, who later became one of the translators of *The True Story of Ah Q*.

After returning to Shanghai in 1927, Lu Xun met Kanzo Uchiyama, proprietor of the Uchiyama bookstore there and became his fast friend. From then until the time of Lu Xun's death, many of the Japanese writers, sinologists, and other literary, journalistic and publishing people who met Lu Xun while in Shanghai were introduced or recommended by Uchiyama. One of these was Saneatsu Mushanokoji whose play "A Young Person's Dream" Lu Xun had translated in 1919, but who first met him only in May 1936 when passing through Shanghai on a visit to Europe. I must mention, in particular, the

young Japanese scholar Wataru Masuda who came to Shanghai in 1931 on a study tour and became acquainted with Lu Xun through the recommendation of the noted Japanese writer Haruo Sato and the personal introduction of Uchiyama. For three hours every day, from April until the end of the year, Lu Xun explained to Masuda his *A Brief History of Chinese Fiction* and his collected short stories *Call to Arms* and *Wandering*. Masuda became one of Japan's most authoritative researchers on and translators of Lu Xun.

Lu Xun had varied contacts with writers in Europe and the Americas in the 1920s and the early 1930s. His first friendship was with the blind Russian writer Eroshenko who had been expelled from Japan and whose children's stories and plays Lu Xun translated from the Japanese. Although there was no direct contact between him and his contemporaries Maxim Gorky and Romain Rolland, they showed profound concern for each other. Lu Xun translated Gorky's *Russian Fairytales* and other works, and literary comments on Rolland by Japanese writers. Rolland highly acclaimed *The True Story of Ah Q*, and Gorky proposed that the ailing Lu Xun be invited to the

Lu Xun's works have been translated into many foreign languages.





Wataru Masuda, Lu Xun's friend in his late years, displays a poem Lu Xun wrote for him in December, 1931.

Soviet Union for treatment and convalescence. In 1933, Lu Xun met in Shanghai the British playwright Bernard Shaw and the French writer Paul Vaillant-Couturier — the latter was a participant in the World Congress against War in that year.

Fairly numerous were Lu Xun's contacts with American writers and correspondents, prominent among whom was Agnes Smedley, who after coming to Shanghai in 1929 became his close friend and also kept close connection with China's League of Left-wing Writers. Some of Lu Xun's articles, which could not be printed in China under reactionary Kuomintang rule, were translated by Smedley and published abroad. The chapter "Lu Hsün" in her book *The Battle Hymn of China* is now an invaluable document for the study of Lu Xun.

Edgar Snow, who met Lu Xun in 1933, translated a few stories of his and got much help from him while editing and translating the collection of Chinese short stories *Living China*. Harold Isaacs, called Yi Luosheng in Chinese, at the time of the founding of the

English-language *China Forum* in Shanghai in 1932, also got in touch with Lu Xun, who suggested titles and wrote a preface for his collection of Chinese short stories *Straw Sandals*. Lu Xun's letters to Isaacs, lately found in the United States, constitute one of the most important recent discoveries of Lu Xun's handwritten manuscripts.

Among the writers of Czechoslovakia, Lu Xun first met, in 1932, Ergon Erwin Kisch, the outstanding exponent of reportage who wrote in German. In 1936, he began a correspondence with the Czech sinologist and translator of Lu Xun's works Jaroslav Průšek. In a preface for the latter's translation of *Call to Arms*, Lu Xun wrote: "Humanity is best off without estrangement, and when there is mutual concern. But the smoothest path is paved by literature and the arts, and it is a pity that few people have ever taken this path." Lu Xun was one of the few, and one of the most important.

Lu Xun's contributions to world literature have won him a major place in its annals. Many scholars

throughout the world are studying his life and works. In leading encyclopedias and literary dictionaries the world over one finds entries on Lu Xun, or even specially devoted to *The True Story of Ah Q*. Among writers of world renown who have commented on Lu Xun, one was the Soviet writer and winner of the Stalin Prize for literature A. Fadeyev, who said: "About Lu Xun, that profound and erudite writer, whole books could be written ... Lu Xun ranks among those writers who are the lights of humanity ... Lu Xun is the pride of Chinese literature and a notable representative of world literature."

As the Guatemalan writer and poet, Nobel prize winner M.A. Asturias has said: "Countless Latin American writers and poets have gained enlightenment from Lu Xun's life and works ... The prolific creativity of his works illuminates not only his own people, but the world as well."

Truly, the great writer Lu Xun belongs to the Chinese people, and to the peoples of the whole world! □

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In the interests of strengthening the ties of friendship and understanding between the people of China and English-speaking friends, the Society for Anglo-Chinese Understanding has been organising visits to the People's Republic of China since 1970. For 1981/2 we can offer the following:

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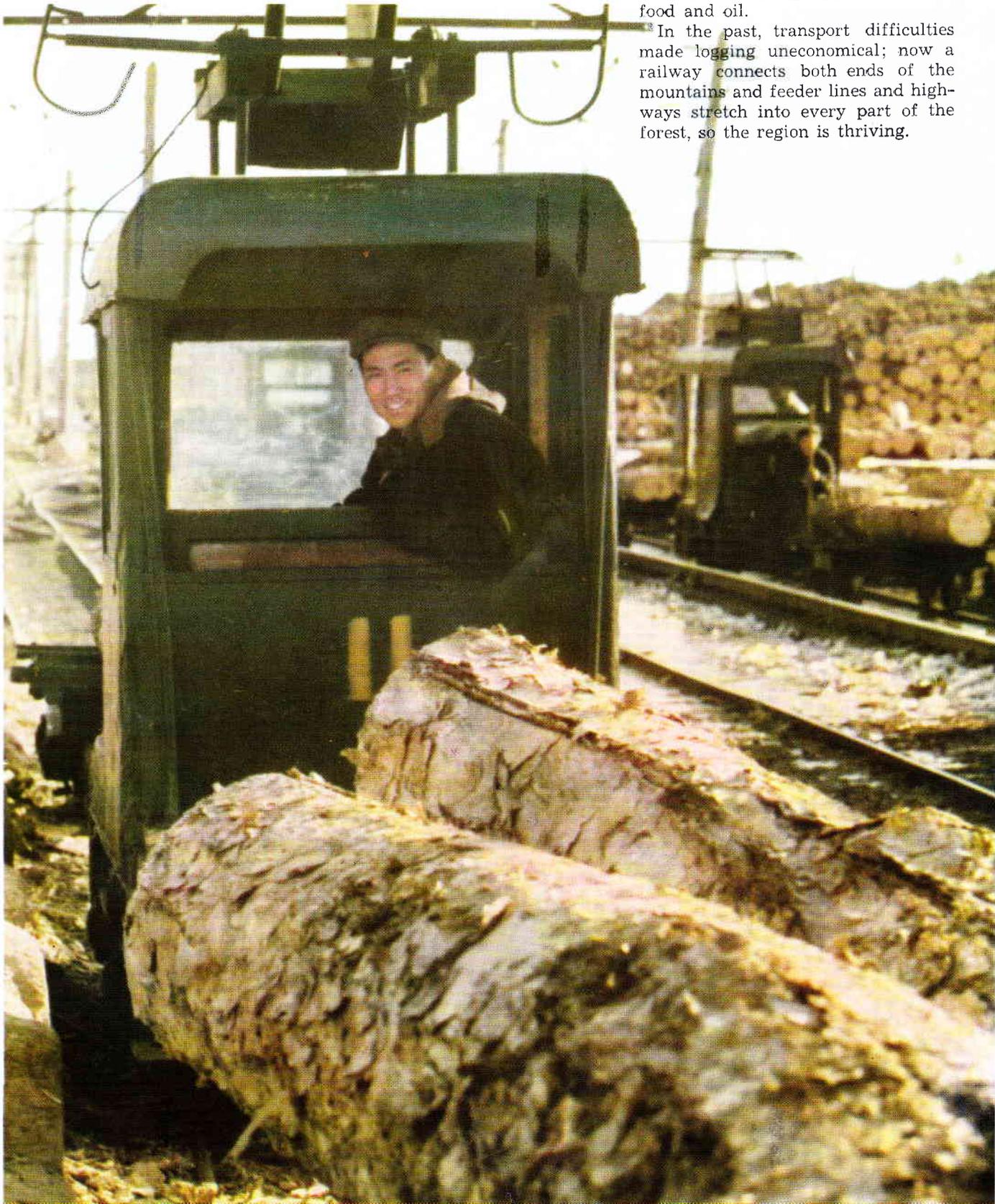
— Home of the Korean Pine

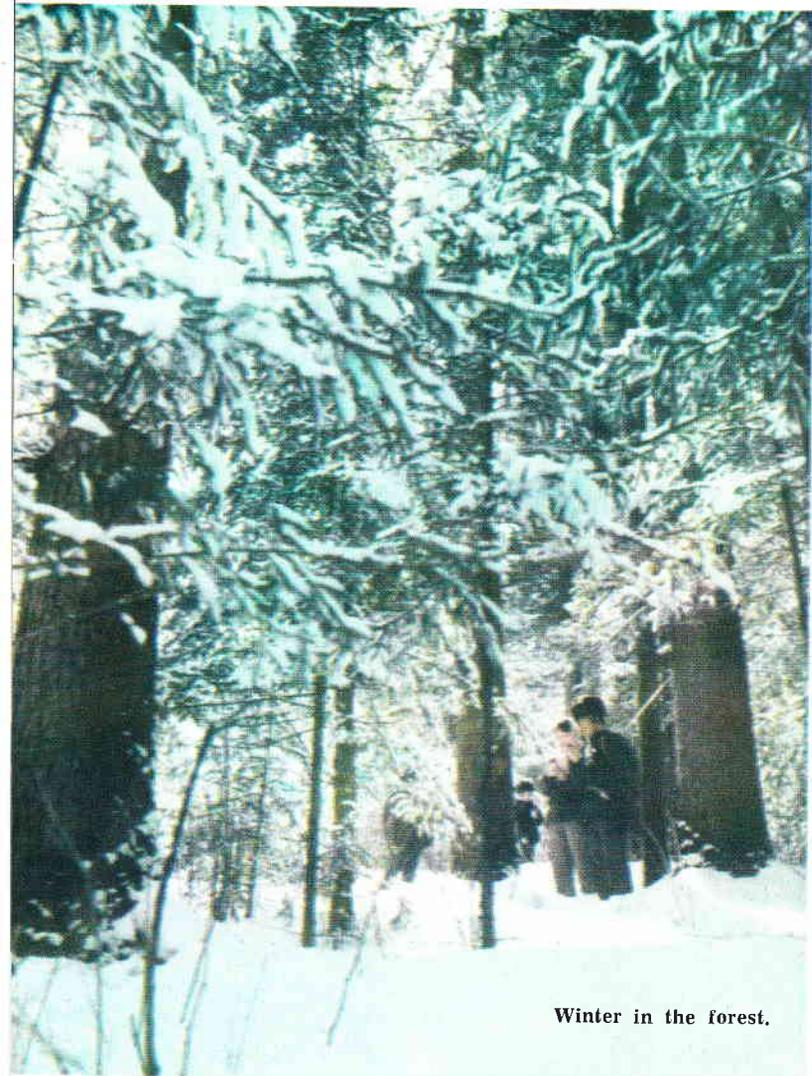
Logging with an electromobile.

The mountains of the Lesser Hinggan Range in northeast China, home of the Korean pine (*Pinus Koraiensis*), are an important timber region.

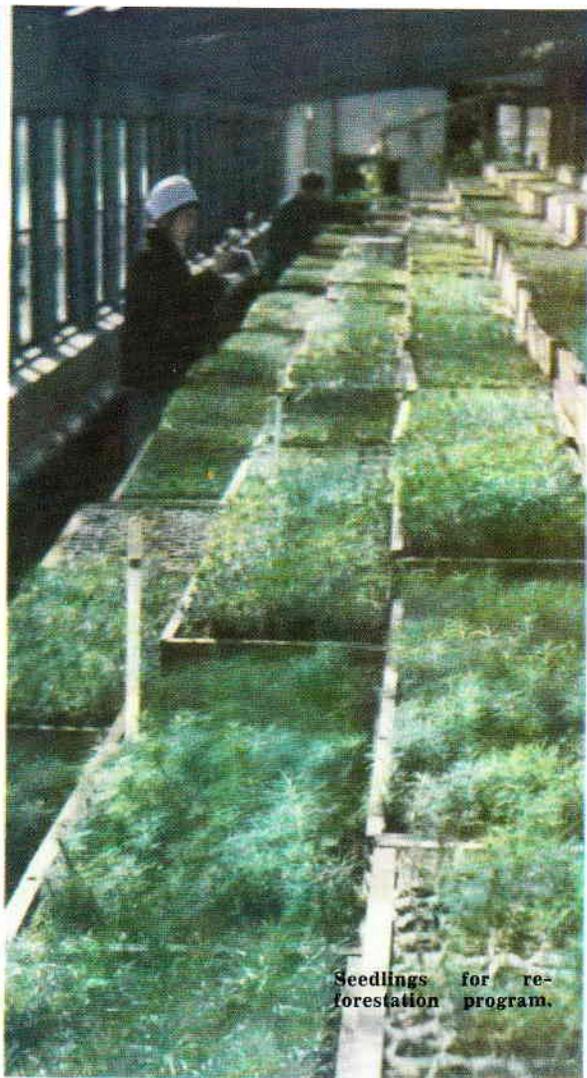
Korean pine is not only an excellent building material, but its bark is used in tanning and its nuts for food and oil.

In the past, transport difficulties made logging uneconomical; now a railway connects both ends of the mountains and feeder lines and highways stretch into every part of the forest, so the region is thriving.

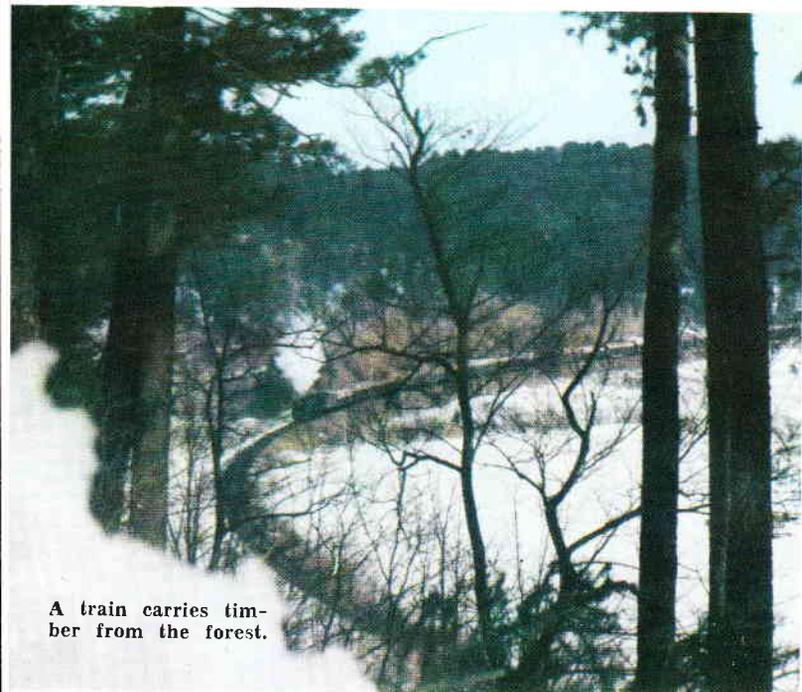




Winter in the forest.



Seedlings for re-forestation program.



A train carries timber from the forest.



A fibreboard shop at a timber mill.

China's Table Tennis Team: Its Secrets of Success

LI FURONG

The Chinese table tennis team that won all seven titles at the 36th World Table Tennis Championships in Novi Sad, Yugoslavia, was welcomed home on May 7th by 4,000 people gathered in the Great Hall of the People. The following article is based on an interview by our staff reporter Tan Aiqing with the team's chief coach, Li Furong, after the

gathering. Li Furong was one of China's top players in the 26th, 27th, 28th and 31st World Table Tennis Championships and took second place three times in the men's singles. He has contributed a lot to promoting China's table tennis to the world's forefront in this sport. This article is adapted from the interview.

THE 36th World Table Tennis Championships had the most participants and the keenest competition in the history of the International Table Tennis Federation. The Chinese team won all seven titles. The men's team won the Swaythling Cup for the seventh time; the women's team won the Corbillon Cup for the fifth time.

Many people want to know how we did it. I have to start the story from the 35th world championships in Pyongyang two years ago. The Chinese women's team did excel-

lently that time, winning all titles, but the men won nothing but the mixed doubles. That was the men's biggest failure since the 25th world competition in 1959. A Yugoslav reporter asked me afterwards what I thought about the Hungarians winning the team event and what I was prepared to do for the next competition. I said, "The Hungarian men's team took 27 years to win back the Swaythling Cup. I am quite certain that the Chinese will not need that much time to win the Swaythling Cup again." I was of

course not the only one who thought this way. The whole crew would not resign themselves to defeat.

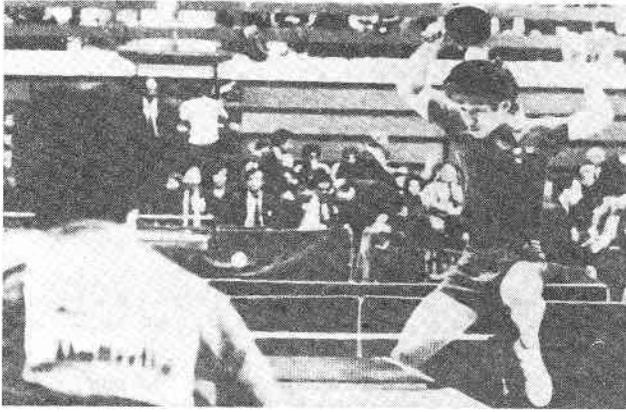
Failure the Mother of Success

Many of our weaknesses were exposed during the Pyongyang competition. Our players were not strong-willed enough and couldn't take the pressure. Like infectious disease spreading fast, when one player lost, the whole gang collapsed. There were shortcomings in our technique too. As we could only execute short serves and not the long ones, our opponents soon got used to our service and waited close to the table for fast attacks, putting us in a passive situation. Our major weakness was our ineffectiveness in counter-attacking loop drives. Physical stamina was also a problem. In the men's finals, Guo Yuehua hurt his leg and had to drop out. Therefore the world championship went to the Japanese player Seiji Ono. This was a very unusual case in the history of the International Table Tennis Federation.

In the following two years, the first thing we stressed was the training of our players' will. We placed very strict demands on them, made them do long runs every day irrespective of the weather. In January of this year Shi Zhihao was running a fever during a competition in Inner

The men's team that won the title at the 36th World Table Tennis Championships. Head Coach Li Furong is third from right.





Shi Zhihao at the contest.



Tong Ling, the women's singles world champion.

Mongolia. I asked him. "What would you do if you had a fever at a world competition?" He persisted in joining the competition and did his part excellently. Coincidentally, during the recent competition in Novi Sad, Yugoslavia, Shi Zhihao fell ill with a temperature of 38.4°C. He ignored his illness and beat two French competitors.

New Emerging Force

For Xie Saike, Cai Zhenhua and Shi Zhihao, the main force of China's men's team, it was their first participation in world competition. Their average age is 20, and it is the youngest group that has ever taken part in a world competition.

Of course it was a little risky to field such young players in a deciding game. But our young people had a reckless courage and were more promising than our veteran players. Xie Saike is known for his speed in serving and the way he angles the drive. He is especially good at returning loop drives with his fast attacks, an example for other Chinese players to follow. Shi Zhihao, though not conspicuous in appearance, is tricky in his playing. Instead of depending largely on close-table fast attacks, our men played more flexibly, combining high-toss service and flat service, long drives and drop shots. Much time has been dedicated to practicing loop drives. A poll was taken before they set out for the competition: 99% of the respondents were in

favor of the three new players. They certainly did not let the people down. In the final match with the Hungarians, Xie Saike won three points and Cai Zhenhua won two points. The Chinese team defeated the Hungarian team 5:2, winning back the Swaythling Cup.

People were amazed to find that the three young players were so adaptable in their first world competition. Credit should be given to the unknown heroes who paved the way to victory for the new hands. It has been our tradition since the 50s that in order to help the top players in the team to get used to their opponents' way of playing, some of our players change their own style during training and mimic foreign players. They have been honored with the name "the forerunners of the champions". So we're familiar with all the ways of playing that exist in the world and are exploring and creating new ways.

While maintaining the Chinese tradition of fast, accurate, steady and powerful play, we pay attention to learning from our counterparts. While placing high demands on our young players we also pay attention to each individual's problems.

When 19-year-old Xie Saike was not doing very well in training, he blamed his bat. I told him to look for the problems in his technique. I gave him a picture of the Chinese men's and women's teams, who won at the 34th world championships in Birmingham, England, and said, "Look at this picture

often. You must be determined to win back the cup." Cai Zhenhua was not always even-tempered. When he lost he grumbled and when he won he slackened his efforts. I wrote a few words of warning for him: "Be responsible to the people. Seize every chance to gain a point. Be prepared for difficulties. Keep cool." He copied these words on a tag and hung it on the net during training.

Magic Weapon?

Western newspapers commented that China won the game with her bat, which they said was a "magic weapon". I was asked about this at a press conference.

The international standard for pimped rubber is anything under 2 millimeters. In the early 60s Shanghai workers and technicians invented a kind of pimped rubber of 1.6-1.8 cm, which was first used by Zhang Xielin (now the coach of the women's team) at the 26th world championships in 1961. Even then it was reported by Western newspapers as a magic weapon. But in the 70s this kind of elongated pimped rubber became popular. It was used by both men and women players in Yugoslavia, the Soviet Union, Hungary, West Germany and England; and new techniques were developed on this basis. So, was China using any magic weapon?

Cai first participated in the world championships in Europe two years ago, and the bat he used to deal with loop drives was ac-

tually invented by an Austrian. This kind of bat was first used by a French player in the 31st world championships held in Nagoya in 1971. The English player Hilton used the same kind of bat and won the European championship last year. So this bat was first introduced by foreign players, and the only difference was that we made an advance in using it.

Others had always used it in defensive play while we used it in attacks. The bat is not the decisive factor in the match. The man using it is.

New Trends

Table tennis has developed rapidly since the 60s. In the early 60s, when the Japanese beat the

Europeans with their fast attacks, table tennis in Europe was at low tide. However, in the following years European players developed two advanced ways of playing by combining the Japanese loop drive and the Chinese fast attack. These were adopted by the Hungarian and Swedish men's teams. We have also created our own way of playing. We are better now at lifting loop drives, but this still needs to be further improved. We are now on a par with European players but not superior to them.

What impressed me most at the 36th world championships was the "game-consciousness" and the initiative of both Asian and European players. A lot of them were familiar with all techniques and each had a trick or two up his sleeve. A batch of promising young players has emerged. The power of the Swedish men's team certainly is not to be ignored. Besides Bengtsson there are many other young players. They have very good basic training, are daring and fearless. The youngest, 16-year-old Lindh, defeated Xie Saike in the men's singles 3:0. They will be China's main rivals in two years. The Polish players are also very young and coming up fast.

The European women's teams are progressing rapidly. The youngest girl in the Romanian team, Olga Nemes, is only 12 years old. Though she was beaten by last year's European champion, the Soviet player Popova, by 2:3, the score was a close one. The players of the Czechoslovakian, Hungarian and South Korean teams are all very young and have substantial potential. They will all be China's future rivals.

I remember when China won the championship at the 31st world competition in 1971, a western reporter said, "Though China has won, she is skating on thin ice." What he said then is also applicable to us now: This time we have gone through a lot of hardships. If we become complacent and do not move up quicker, we are bound to fail. If we are creative, there is still hope to gain new victories. □

Li Xiannian and Deng Yingchao receive the Chinese Table Tennis Team.



Welcomed home by the students and teachers of Qinghua University.

Photos by Xinhua



Medical Care in a Shangdong Village

XIMEN LUSHA

THE public health and medical care programs in the communes and production brigades of Yexian county in Shandong province impress many visitors.

The Cailiang brigade in Guoxi commune, for example, has a population of 500 in 125 families. The village streets are clean. White poplars along the roads rustle in the breeze. The brigade members live in tidy houses of gray brick. The green fields around the village are neat and orderly. In any house one can see bright windows, white walls, clean *kangs* and spotless furniture. Every courtyard has a pump and well. Potted peonies, roses and azaleas seem to speak of the healthy life of the peasants.

The Clinic

The brigade clinic is the basic unit in a three-level medical network that serves the rural areas. Cailiang's clinic is located in a small red brick house in the center of the village. It has five rooms — consultation, treatment, women's and children's care, pharmacy and instrument sterilization. In the women's and children's room is a bed, instruments in a case and a set of pictures on the wall illustrating scientific childbirth. Obviously the clinic can do deliveries and treat the ordinary diseases of women. The pharmacy has 128 Chinese and 120 Western medicines to meet basic needs. In the sterilization room is a high-pressure sterilizer given the clinic last year by the county health bureau. Previously they boiled syringe needles and sent some instruments to the commune hospital to be sterilized.

XIMEN LUSHA is a staff reporter for *China Reconstructs*.

The brigade's clinic was set up in 1969 in only one and a half rooms. Today, with the increase in farm production, public accumulation and personal income increased and the brigade has more money for collective welfare. The new clinic was built in 1978.

Three "barefoot doctors" staff the clinic, a man and two women. They are middle school graduates. Liang Mingjie, 40, became a barefoot doctor in 1969. He was sent to the county hospital for training for a year and later took two short-term training classes. He is the clinic's leader. Niu Shumin, 28, was chosen in 1975. She had one year in the county medical school, three months of classes in the commune hospital and an internship in its delivery room. She is in charge of treating women and children. The third doctor was added in 1979. She had also studied in the county hospital for a year.

With the improvement of the clinic and the medical skill of its barefoot doctors, most patients do not have to leave the village for treatment. Normal deliveries are handled by Niu Shumin in the women's homes. Only difficult cases are sent to the commune or county hospital.

Yexian county has 1,010 brigades in 27 communes. Each brigade has its own clinic and barefoot doctors. In the past the peasants had to go to the commune or county hospital. This meant that they had to walk at least five kilometers, which wasted time and delayed treatment.

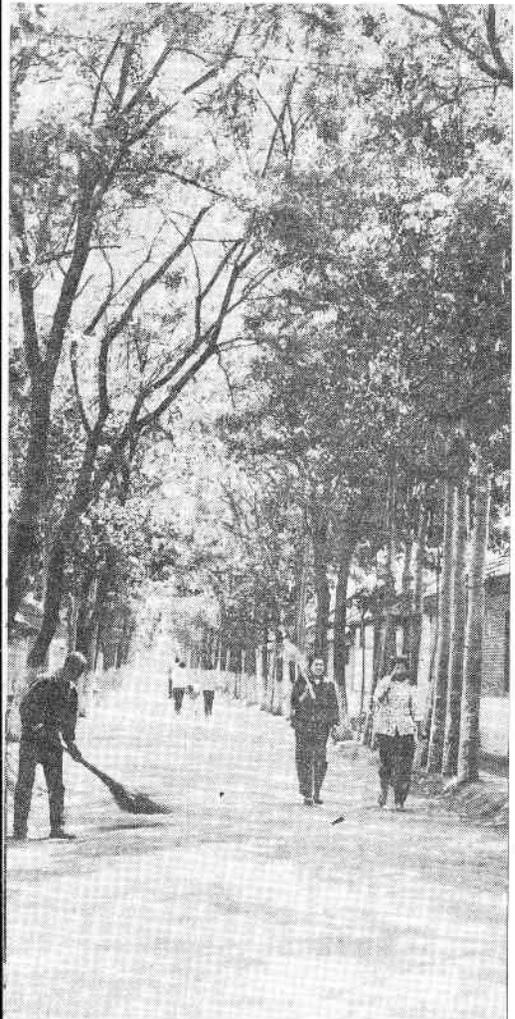
Cost

By 1970 cooperative medical services had been set up in every brigade in the county. Based on



Liang Mingjie sees a patient at home.

The clean and tidy main street of Cailiang brigade.



voluntary participation and mutual benefit, the funds come from the welfare funds of the brigade and the fees of members (two or three yuan per year). A few better-off brigades give free medical care without any contribution from the members. Cailiang is one of these. If a patient is transferred to the commune or county hospital, he pays only for his food, all hospital costs up to 80 yuan are borne by the brigade. For those in financial difficulties, all of the costs may be paid by the brigade through a system of application and approval.

The funds allotted for medical care go mainly to purchase medicines. The barefoot doctors have no salaries but earn workpoints as other brigade members do.

Health and Sanitation

Treating diseases is only part of the barefoot doctors' duties; they also constantly publicize health and sanitation. "Prevention first" has helped to raise health levels. The brigade has a group to promote sanitation and to organize the people to clean up rubbish, rebuild toilets and eliminate flies, mosquitoes, rats and bedbugs. They inspect sanitary conditions in every household and also promote children's inoculations and family planning.

Situated in waterlogged lowland, Guoxi commune used to be a breeding ground for flies and mosquitoes, which spread disease. As agriculture was collectivized and the people's communes were organized, the members leveled the fields and dug many canals. They combined the improvement of farmland with a sanitation movement, filling in unused ditches and open pools. Today the village has a new look. The fields are like a chessboard, the roads are straight, the environment is clean and pests have been reduced. Small cement-lined ponds were built as fly traps. Thirty of these were constructed last year.

The sanitation group found that almost every household had jars for preserving vegetables in the winter that were left open in the

courtyard. They urged that brigade members turn them upside down before rains, thus preventing the breeding of flies and mosquitoes. Communicable diseases have greatly decreased. Since 1977 not a single case of meningitis, dysentery or malaria has appeared.

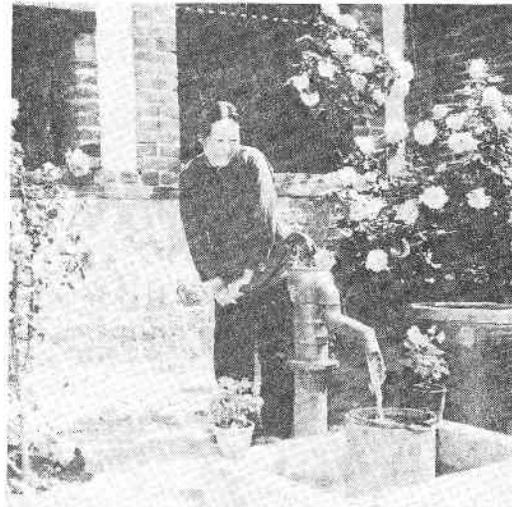
The leading barefoot doctor, Liang Mingjie, got most of his skill in Chinese traditional medicine through his own efforts, though he's had more than a year of professional training. He has studied many medical books, including *Lecture Notes on Internal Medicine, Women's and Children's Diseases* put out by a medical school in Shandong province, *Practical Internal Medicine, Physical Diagnosis and Reference Material on Medicine in Foreign Countries*.

Liang Mingjie's greatest usefulness is that he can handle the most common diseases. But he can also diagnose those beyond his ability to treat. Last year, for example, a patient came to him in the night with a severe abdominal pain. Because the patient had a history of chronic appendicitis, Liang diagnosed the illness as acute appendicitis with partial peritonitis. He sent him immediately to the county hospital where an operation saved his life.

In Yexian county there are many barefoot doctors like Liang Mingjie. With experience and additional training, more and more of them will become skilled doctors. □

The brigade clinic is surrounded by green trees, providing a quiet and tasteful environment.

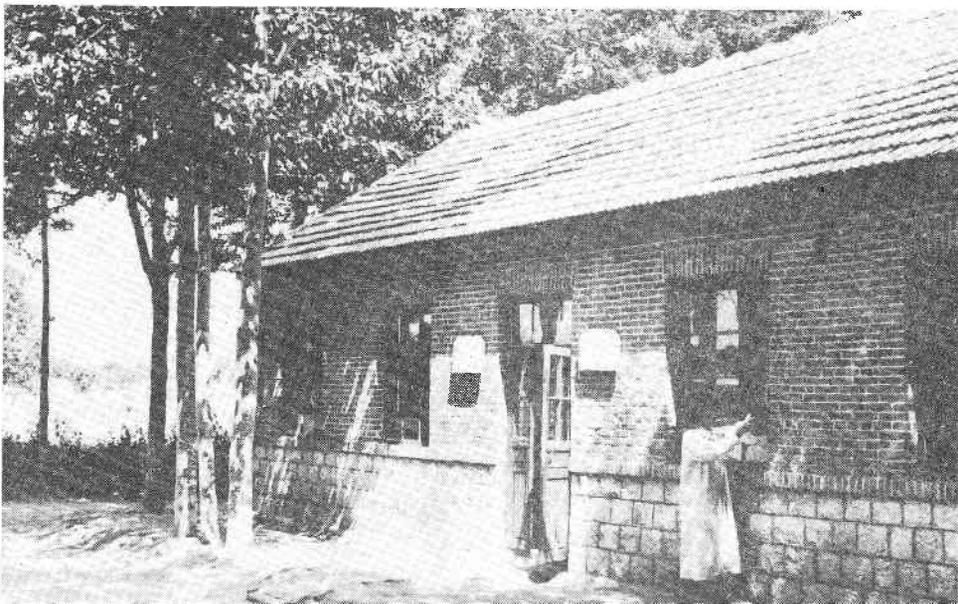
Photos by Sun Xiangxin



Every household has installed a pump, so water sanitation has improved.



The barefoot doctor gives this woman a regular check-up.



Publisher Visitors from the Philippines

MARIA TERESA T. CANCIO

EXOTIC! This is the word that first comes into the minds of the members of the 56 book publishers from Manila who toured China from April 11 to April 29 of this year. Indeed, only the Chinese would be able to call a snake a "dragon" or a cat, a "tiger".

But for us, the words also flow as we describe the wonders of China which unfolded before our eyes during the 18 days that we

time and again to us — except, in the words of our delegation's president, Mr. Louie O. Reyes, "We lost our hearts to China!"

THE hardiness with which the people worked and walked and went about their business recalled to our minds that these sturdy people were the builders of the monumental Great Wall (which surpasses any mountain or man-made structure as a challenge to climb), and the elegant summer and winter palaces. Theirs were the hands that fashioned intricate designs in jade, soapstone, ivory, and lacquered wood. It was also their talented hands that wrought the most delicate embroidery on shimmering silk from Shanghai, as well as created the unmatched beauty of their painted porcelains and silk or rice paper scrolls.

That the thirst for knowledge is a universal trait in all mankind was evident in the manner in which the citizens of the People's Republic of China received our books. They sat down and pored over the pictures of the Tasaday, marveled at Manila's many landmarks, and showed appreciation of the technological advances attained by the Filipinos as presented by our authors in the various scientific fields such as medicine, agriculture, and engineering. A meeting of minds was also in order at Beijing University where we donated books to its library. And, in so doing, we opened another door to the exchange of knowledge between China and the Philippines.

We marveled at the historical places we visited in China. Each temple, each pagoda, hill or lake unfolded its beauty to us, a beauty both mysterious and enchanting.

IN Fuzhou we saw the land of our Fukienese brothers. In this city we visited a commune and the orderliness with which it was run by its members impressed us.

There was a place and a time for everything; not even the little ones remained unproductive, since they helped the older people glean the wheat or rice after harvest, or they would tend the geese or chickens. In China, we discovered no hands are ever idle, and one must be quick and sturdy and ready to act when called upon.

WE visited a kindergarten and discovered that discipline and a positive attitude towards work were developed early in life. The little boys and girls went about playing, dancing and singing and even pulled us into the circle of their games. They were a happy, healthy bunch of youngsters who took pride in their achievements, and in the strength and grace with which they did their work.

From Beijing to Guangzhou there was no end to our clicking away pictures and singing old songs to remember China by. The Seven-Star Rocks in Zhaoqing shook as we stomped around to a Chinese nursery song we'd learned, and the Poets' Hill became a Singers' Hill.

And, of course, how could we forget that delicious snake which was so innocently introduced to us as "chicken soup"? Or how could we forget the wild fox and goose that tickled our palates? There was simply no limit to the culinary talents of our Chinese brothers, so that all the food we'd tasted on the trip made the Chinese food we knew back home elementary by comparison.

Finally in Guangzhou when we bade our Chinese brothers goodbye we could not hold back our tears. We were going to miss them and we would miss China a great deal. For despite the hectic schedule we had to keep all through the trip, the mystery, the beauty, the serenity and simplicity of life in China would never leave us. We could affirm that we would never be the same again after we had seen China, and our group left not only their books behind, but also their laughter, their music, their friendship, their love of life to strengthen the already firm ties the Filipinos have had with them for so long a time. □



Chen Zhiren, vice-chairman of the Commission for Cultural Relations with Foreign Countries, attends the exhibition of the Book Development Association of the Philippines.

Photo by Sun Zhijiang

were there. First there was Beijing, the capital. The warm welcome and the smiling faces of our old friends from Guoji Shudian immediately made us feel at home when we arrived at the Beijing airport.

The days we spent in Beijing and three other key cities of China were full of experiences that bore witness to the truth that China is indeed a "sleeping giant". The citizens of the People's Republic of China impressed us as friendly and very courteous, and most important of all, we affirmed that they were honest and trustworthy. "Nothing ever gets lost in China" was a statement which was proven

MARIA TERESA T. CANCIO is a member of the Book Development Association of the Philippines.

The National Meteorological Center

PENG XIANCHU



The National Meteorological Center in Beijing.

A LONG the road to the Summer Palace in the western suburbs of Beijing stands a nine-story silver-grey building atop which a huge radar antenna rotates in search of rainclouds and other antennas collect data from weather satellites operated by foreign countries.

The National Meteorological Center serves not only as the national center but also as a regional center in Asia for the World Weather Watch Plan of the World Meteorological Organization.

In 1972, the People's Republic of China's lawful seat in the World Meteorological Organization was restored to it. To meet the requirements of participation in the WMO, construction of the center was begun in 1974 and completed in 1978. A large high-speed computer system imported from Japan along with a Chinese-made computer and another new one went into operation on New Year's Day 1980.

PENG XIANCHU is a staff reporter for *China Reconstructs*.

The application of computer technology represents a big step forward in the modernization of China's meteorology.

The center is composed of the Meteorological Telecommunications Hub, the Forecasting Office and the Meteorological Data Office. More than seven hundred people are employed there.

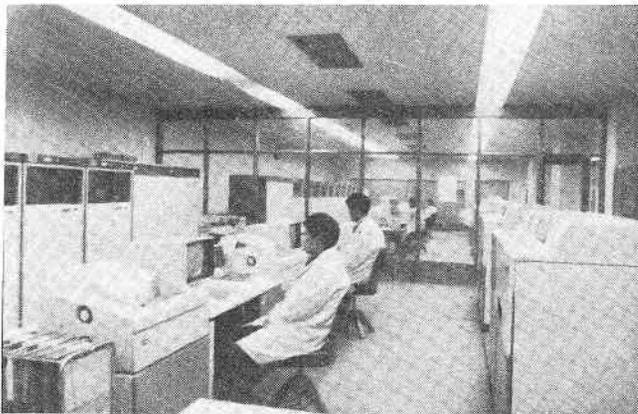
The spacious, bright building has a variety of facilities on each floor. To ensure that the computers on the second and third floors run properly, the rooms are air-conditioned for stable temperature and humidity. What's more, people have to put on white overalls and slippers and take an air bath before entering the rooms. Copper wire is woven into the soft green carpet to eliminate the unfavorable effects of static electricity on the computers.

Two young men seated at the control desk in the operations room

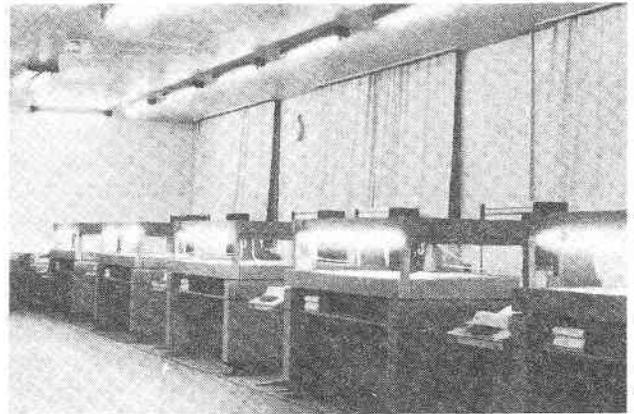
watch the equipment and from time to time give new instructions to the computers. There are only a few workers in the computer rooms, inspecting the equipment. Around the computers is a great deal of ancillary equipment, such as magnetic discs and tapes and floppy discs on which millions of pieces of information are stored.

Plotting and Forecasting

Approaching one of the six X-Y plotting machines in the plotting-room, one sees it automatically plotting a chart showing thousands of surface weather stations. Its fine point moves quickly upon the chart, locating positions accurately. With a sound like a chicken pecking rice, it quickly inscribes more than 20 synoptic symbols and figures for temperature, pressure, dew point, cloudiness, wind speed and wind direction, etc., then goes



The control desk in the operations room of the Meteorological Telecommunications Hub.



The X-Y plotting machines automatically plot synoptic charts for forecasting.

on automatically in search of the next position. Xiao Lin, the 22-year-old operator on duty, is a high-school graduate trained to be a plotter. With more specialized training, she became an operator of the X-Y machines. She said: "A good worker can plot 5 stations a minute at best. Now the machine can do 30 stations a minute, and all accurate, neat and beautiful."

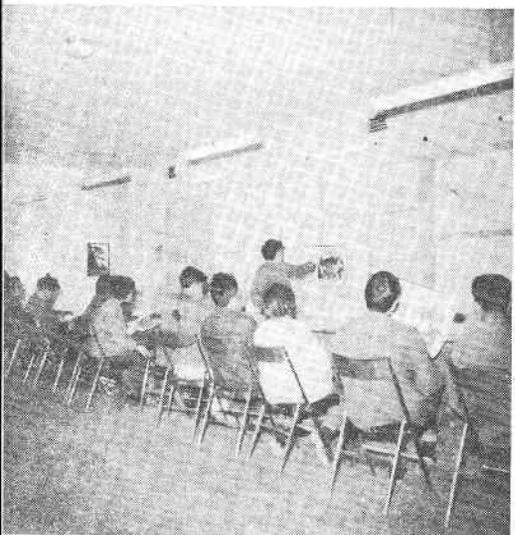
The computer rooms are the major of the Hub. The computers work round the clock, collecting data via the meteorological telecommunications centers in differ-

Data is fed into the computer on punch cards.



In the consultation room, forecasters discuss weather patterns.

Photos by Kang Cunlu



ent areas of the country and also collecting data from other regions of the world through the international circuits linked with Tokyo, Offenbach, Pyongyang and Moscow. At the same time, the processed data is disseminated for domestic and foreign users.

The Forecasting Office is located on the fifth floor. In the large, brightly-lit rooms, the walls are covered with synoptic charts showing various atmospheric levels. There are also many large satellite cloud pictures.

The task of the Forecasting Office is to provide wide-area forecasts and warning of potentially disastrous weather, including cold waves, typhoons and torrential rain. Thus the Office has to analyze the available national and global meteorological data and make charts, which are then used for daily weather forecasting and transmitted by facsimile to local offices and substations all over the country. It makes short-range (1-5 days), medium-range (5-15 days) and long-range (monthly, seasonal and annual) forecasts.

In recent years, by means of the computer system, the Office has undertaken "numerical" weather prediction, that is, prediction by mathematical and physical methods, thus making forecasts more objective. The satellite cloud photos help improve predictions of typhoons, cold waves and rainfall over large areas.

The Meteorological Data Office is located in a four-story building nearby. Each room is full of shelves where thousands of volumes of data are kept in good order, like books in a library. This Office does all the processing, analyzing, archiving and publishing of national and international climatological data. The data processing here is also being automated gradually.

Despite their achievements, the staff remain modest. Liu Ze, deputy director of the Center, said: "We still have a long way to go before full modernization. Though we have our computer system now, it has not yet been made sufficient use of. We have arduous tasks ahead." □

Completeness in Incompleteness

— Artwork from Candy Wrappers

WANG ZHAOWEN

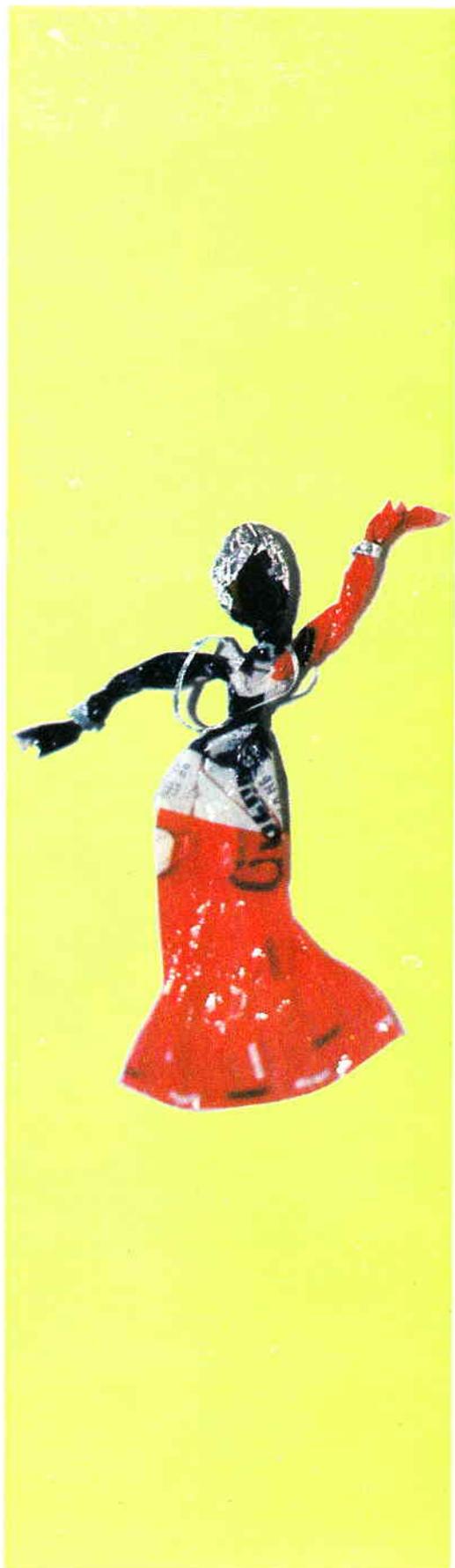
THE difference between the useful and useless is not absolute, just as low can become high under certain circumstances. No one can deny that a candy wrapper is only a piece of waste paper after the candy is eaten. But skill and human ingenuity can turn it into something unusual.

One of these figures appeals to me greatly. It is the beautiful posture that moves me, not the light green wrapping paper of which it is made. I don't forget its lowly material, but it doesn't in the least affect my appreciation of the artwork. In fact, just because it is only wrapping paper this work possesses for me an attraction that paintings or papercuts cannot give. The artists carefully arranged the symmetrical heavy-colored or dotted lines at the end of the paper into skirts, sleeves, fans, umbrellas, bamboo hats, kerchiefs and hats. In short, they made use of the wrapper's characteristics to serve their artistic purpose. Collectors of candy wrappers especially delight in the fact that such art gives their collections an entirely new interest.

Chinese traditional painters stress feeling and spirit rather than actual appearance. These dancing figures show this. The postures and costumes of the figures convey their sex, age, nationality, social status and the kind of dance — and

WANG ZHAOWEN, a noted sculptor, aesthete and critic, is vice-president of the Chinese Artists Association and vice-president of the Chinese Arts Institute.





I cannot help admiring their vividness in spite of the absence of hands, feet and facial features. I do not feel that these are defects. On the contrary, I appreciate the artists' techniques and flexible use of their material and marvel at the artistic attainment that has made them.

These works were produced by three women artists, friends for many years. Wu Meikun is a graduate of the middle school attached to the Zhejiang Fine Arts Institute and has been a painter in the Shanghai Animation Film Studio. Guo Xiaoling, a graduate architect from Tongji University, has been a designer in the Shanghai Design Institute for Civil Use. Zhang Daying learned dancing and modern drama in the Shanghai Art School founded by Tao Xingzhi, who was one of China's foremost educators. She also studied in the Shanghai Theatrical Institute where she is now a teacher.

The creation of dancing figures with candy wrappers has long been the sparetime occupation of these three artists, dancers themselves. Though many of their works were destroyed as part of "the four olds" during the "cultural revolution", in the past several years they have begun to make their dancing figures again. Surely this art will play a positive role in aesthetic education.

When I first saw works of this kind, I also got a copy of the book, *Dancers of the Tang Dynasty*, edited by the late Ouyang Yuqian, the noted dramatist. In 1962, when he was about 70 and resting at the Summer Palace, I was then working on teaching materials at a school nearby. He invited me to relax in his garden one day and in memory of our meeting wrote me a poem. As we talked about the characteristics of minority nationality dances, seated with a bamboo fan in one hand he illustrated dance gestures with his head now turning to one side, now lifting. His impromptu demonstration of the expressiveness of a fan in the dance made an indelible impression on me. As the fan moved around his gray head, it seemed to

me that Ouyang disappeared — and I saw nothing but a young woman's happiness, or shyness or hatred. The dancing figures made of candy wrappers are quite different from his performance, but I think they have one thing in common — the ability to express the spirit.

Ouyang's performance that day and the creative artwork in candy wrappers made me realize that in art the abstract cannot be avoided. Art accepts and rejects and refines. It is in this sense that artists should adopt something of the abstract method. Chinese traditional painting conveys more spirit than object, though the object remains. Often a poem embodies meaning beyond the actual picture given and conveys the spirit. Here, in the relation of spirit and shape, is the unity of opposites. If too much emphasis is put on the likeness of shape and not on the spirit, the result is a one-sided formality. The vividness of both Ouyang's performance and the dancing figures was achieved by exaggeration and the rejection of unessential details.

In appreciating a work of art, the two opposite things, abstract and concrete, may be turned into a unity. For instance, last year I saw on a stall in a Chengdu market in Sichuan province a toy snake made of a number of hollow bamboo tubes intricately connected together with wire. A crude kind of toy. But when I picked it up by its tail, its head and body began twisting and turning so that I had the sudden illusion that it would turn and bite my hand. A simple thing, but it shows the original maker's creative ability. Relying on the viewer's aesthetic judgment, he depended on imagination to embellish and complete his work. People often think them more "snake-like" than a snake realistically carved.

Thus, again for example, if a dancer deems that creating the image of a snake will awaken the viewers to beautiful feelings, it does not necessarily mean that she recognizes the snake as beautiful. Chen Ailian, a noted dancer, only imitates a snake's sinuous move-

ments. If she imitated its slippery coldness, her fine art would become ugly.

The dancing candy wrapper figures surely cannot compare with Ouyang's fan performance or Chen's dance. But from the point of view that the artists can capture the most interesting part of what they feel toward an object and use it to awaken the viewers' interest, one should not look down on the cheap material. Moreover, this kind of use of candy wrappers can be enjoyed by anyone. In a way, they make possible self-education in aesthetics.

I would like to stress two points. First, one should not seek completeness and compare this art with paper-cuts or paintings, for this would be to ignore the special characteristics of this art. Second, only deep experience and rich practice in life enable artists to avoid "art for art's sake". Only artists who are themselves moved by their subjects can make them move others. Raw reality exists both in drama and advertisements, especially where the artists persist in blindly following a special interest. But such works are dull. In Beijing opera, for instance, some formalities have nothing to do with the roles and thus seem lifeless. In a creative art such as candy wrappers, artists should avoid this.

In artwork the criterion is whether the artists can catch the most moving thing in the object they want to depict. It is said that "the way a figure looks around reveals its character". Vivid artwork need not seek a real likeness of the hair or feet. For example, a figure of a woman whose very posture shows that she wishes to step forward is expressive enough. No matter that one cannot see the woman's facial features; the posture itself has vividly conveyed her spirit without using eyes and eyebrows to do it.

I have a feeling that if critics talk too much about completeness when judging a piece of art, they do harm to the development of art itself. So I have talked a lot about "incompleteness" in the art done with candy wrappers. □



The Huanghe River Dike

RI NONG and DE WEI

fully withstood many big floods, including 18 that reached or exceeded 10,000 cubic meters per second, thus protecting life and property on 250,000 square kilometers of the lower Huanghe valley.

The great wall on the water — the 1,300-km. Huanghe (Yellow) River dike.

A New Technology

THE Huanghe (Yellow) River, China's second longest, carries more silt than any other in the world, as it flows through a vast tract of loess land on its middle reaches. Every year about 400 million tons of silt are washed down from the loess to the river's 790-km. lower course, raising the river bed, which for the past century or so has actually been three meters above ground, forming an "elevated river".

The river is contained within dikes that have been constantly raised to check the annual flood. But the Huanghe frequently broke its dikes; according to historical records, in some 2,000 years before liberation the river burst its dikes 1,500 times and had 26 major changes of course. Every time there was a burst, large tracts of land were inundated, with huge losses of human and animal life.

Two Panama Canals

Liberation in 1949 opened a new page in the history of the Huanghe, and since then it has remained under control. In the early 50s, the people's government organized a large group of water-conservancy technicians to inspect the dikes, which were low and dilapidated.

They bored 50,000 holes in the dikes to check their steadiness, and mended and grouted 80,000 cracks and leaks. They repaired and consolidated the 1,300-km. main dike four times, using altogether 500 million cubic meters of earth, twice as much as was removed for the Panama Canal.

The most important part of the work was to reinforce the side of the dikes facing the river. Revetments had been built, but as they were made of sorghum stalks and mud, heavy floods would destroy them. So the technicians and workers first replaced the 5,000 sections of matted revetment with stone, and then enlarged the dikes' width to seven and in some places to 15 metres, enough for two trucks to pass side by side.

The government has established a number of conservation projects along the main dike, embracing tens of thousands of water-conservancy technicians and peasants. They planted grass on the dike slopes and willows and poplars at the base to hold the banks together. On the lee side they built forests and orchards with a total of 250 million trees. With other water-conservancy projects — reservoirs and flood detention works — the dikes have success-

Nantan is on a narrow and dangerous section of the river near Jinan, capital of Shandong province, where peasants used to spend a lot of time digging earth from the fields to reinforce the banks. Eventually, during flood season, alkaline chemicals were forced up from the resulting quarries, damaging nearby fields. After liberation, the technicians and workers in Nantan used pumps to divert river water to low-lying land, letting silt settle in the depressions and clear water irrigate the fields.

Later the engineers and workers of the Shandong River Management Bureau refit a dredging boat with hydraulic cannon and pumps. The cannon disturbs the river bed, making the water contain from 37 kg. of silt to 250 kg. per cubic meter. The muddy water is pumped through rubber tubes to the lee side of the banks. Water flows away, and the silt is used to reinforce the dikes.

The Management Bureau now has 230 such dredge boats, which have cut the cost of strengthening the dikes by 60 percent and reduced manual labor by 80 percent. In the past, construction of every five meters of levee required the destruction of one fifteenth of a hectare of farmland; now the earth is spared and the river pro-

vides the material for its own containment.

This turn-bane-into-boon method has been widely adopted along the Huanghe. To date, 100 million cubic meters of silt dredged up by these boats has reinforced 550 km. of dikes.

The Changes at Huayuankou

The changes at Huayuankou epitomize the new look of the main dike. In 1938, in order to stop the Japanese invaders from marching westward, Chiang Kai-shek broke the dike at Huayuankou near Zhengzhou, the capital of Henan province. The river changed its course to the south, flooding 44 counties. A total of 12 million people were affected, of whom 800,000 died. In addition, the flood created vast stretches of silt-covered land.

Today, walking on the dike at Huayuankou, one sees only traces of the past tragedy. The stone-faced dikes stand firmly against the turbulent water. Atop the dike is a stand of trees. Four electric pumping stations and two other water-diversion projects have been built. Last year, the people here spent another three months reinforcing the dikes, increasing their height and thickness, and improved several water-diversion projects to make the river better serve agricultural production.

Many of the people working on the dike project at Huayuankou are survivors of the 1938 flood, or their descendants. Shi Xiaoshan was six when the dike at Huayuankou burst. He was saved but his parents died in the flood and he became a waif. Not until liberation did he return to his village. He now works in an electric irrigation station.

By setting up pumping stations and using dredge boats, the 800-m.-long dike at Huayuankou has been reinforced to three or five meters high and 50 meters wide. The 100-hectare depression, 13 meters deep, formed by the 1938 burst, has been filled in and turned into paddies. Through the fields run 800 irrigation ditches that have transformed 2,660 hectares of low-yielding saline and alkaline land. Huayuankou now is Zhengzhou's main rice-producing area.

As recently as the 1960s, the Huayuankou People's Commune, with a population of 20,000, had to depend partly on the state for grain. But beginning in the 70s, grain production rose substantially. Last year the commune sold to the state 2,250 tons of grain. It has built orchards and many small ponds for raising fish, ducks, lotus and wild rice stem. In the village and along the roads leading to it are planted many trees. "Huayuankou", which in Chinese means a



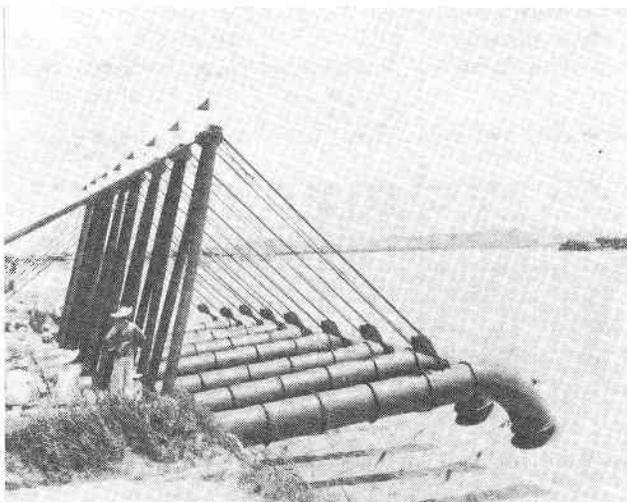
Huayuankou today.

"flower garden place", has begun to live up to its name.

People in Huayuankou now no longer fear floods, but they have not lost their vigilance. Hydraulic survey boats work day and night collecting data and keeping a close watch on changes in the river. What worries the dike defenders and technicians is that the riverbed continues to rise as more and more silt is brought there from the loess plateau. The fundamental solution to this problem is general water and soil control on the loess plateau. This is a great project. It has already started, but will take many years to complete. □

One of the siphon projects built along the Huanghe River.

Survey boat keeps a close watch on changes in the river.



Marry a Burned Man?

ZHU Meili, a beautiful young ballet dancer in the Shanghai Ballet Troupe was married in October 1977. Her husband, Wang Danyang, a young technician, had been severely burned. They had met six years before. Wang was a good and honest man and Xiao Zhu fell in love with him.



Zhu Meili, her husband Wang Danyang and their daughter. Zheng Zhensun

Tragedy struck them just before the date set for their wedding. One day, as they were busily decorating the room where they would live, Wang was suddenly called by phone to rush back to his factory. He did not come back, for in a disastrous fire, his face and hands were badly burned. For more than a year afterwards he was in the hospital and Xiao Zhu took good care of him.

After the final surgery, Xiao Zhu sadly saw her lover's face with many scars, shrunken eyelids and twisted mouth.

It was a heavy blow to both of them. Xiao Zhu could not avoid thinking of the many difficulties there would be if she married a man so handicapped. But when she thought of his fine character and their deep love for each other over the years, she quickly swept those thoughts aside. Wang, on his part, did not want to lose Xiao Zhu, but worried that he would be

Restoring Socialist Morality

Over a number of years following the liberation of 1949, the Chinese people, alongside the socialization of the country's means of production and the abolition of exploitation of man by man, initiated a new morality and outlook that became much admired at home and abroad. But during the ten-year turmoil of the "cultural revolution" of 1966-76, under the baneful influence of Lin Biao and the gang of four, not only was this good trend reversed but even such sound old Chinese values as courtesy and respect for parents and elders were derided as feudal, capitalist or revisionist — as though the more rough and foul-mouthed one was, the more "revolutionary". This confused many young people, especially children, and made many cynical. Since the fall of the gang, the damage done by it and by the ultra-Left line it pushed has been gradually lessened.

Now, in a nationwide campaign to "beautify thought, language, behavior and the environment", both the socialist and the common virtues are making a comeback. Stories of acts of comradeship, public spirit and concern for others above self, are pouring into China's press. From them we have selected a few.

a burden to her. Xiao Zhu, when she learned this, promptly said that she would never leave him. Not long afterwards, a famous plastic surgeon did a special operation which was successful for Xiao Wang.

They were married in October 1977 and now have a lovely girl.

Orphans But Not Lonely

THE life of four orphans in Shenyang has been busy and full. Three of them have become workers and the youngest has graduated from junior middle school. After their parents died in 1971, when the children were aged 8 to 16, they lived on a pension and monthly subsidies. The Shen-

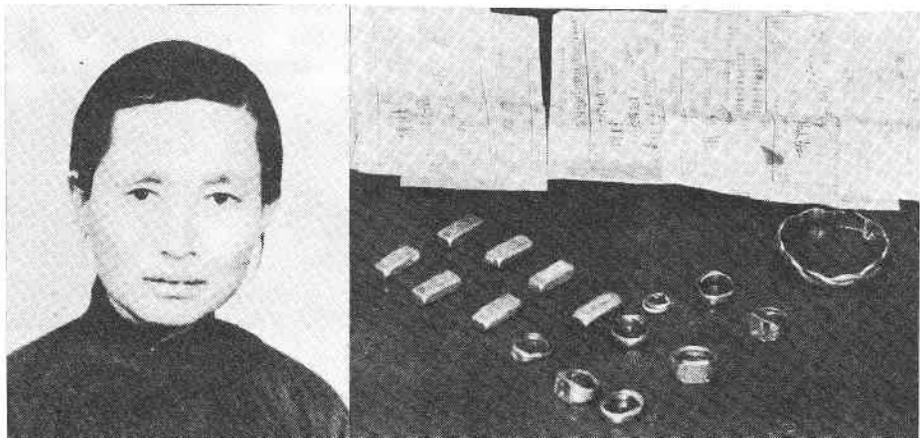
yang No. 4 Rubber Factory where their father had worked appointed Bai Mengjie, an old woman worker to look after them. Like a loving mother, she always went to cook and take care of the children in their home after work, and only then back to her own home.

When she retired in 1973, another old worker, Wu Xiuqing, took her place. When Wu retired in 1978, Zhang Fenglan and Wang Renzuo replaced her. Thanks to the factory and these old workers' concern, the four orphans have been brought up well.

Saving Money for the Country

AN old retired woman in Shanghai recently bequeathed

The late Hu Asu. Gold, jewelry and bank savings which Hu Asu turned over to the country. Xu Yigen



more than 10,000 yuan worth of gold, jewelry and cash to the country.

She was Hu Asu. Before she died last January 26 at the age of 78, she asked someone from her factory — the Shanghai Toothpaste Factory — to write down her bequest. She said, "I can't relate in a few words how I suffered in the old society or how happy my life in the new society has been under the late Chairman Mao. I am very content with my life today. I have lived frugally so that my country could benefit after my death. What I have managed to save I give to our country."

When Hu Asu retired in 1955, she put half of her pay in the bank each month to support the state's construction.

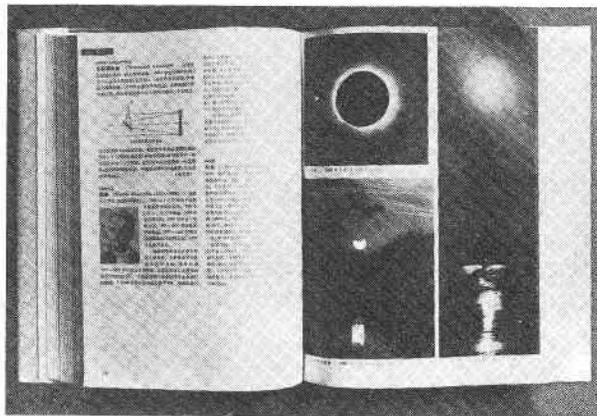
Care for Former Father-in-Law

IN 1969 Sun Guiling, a woman commune member in Zhuolu county, Hebei province, married Li Baoqing in the same village. They lived with Li's father. But in 1971 her husband died. Sun was deeply grieved but tried very hard to keep up her spirits and comfort her father-in-law. "Father," she told him, "don't be so sad. I'll always be your daughter." Sun took care of the old man still better. But Old Li thought he shouldn't be a burden on her.

One day after a meal, he said, "Guiling, thank you for being so good to me. But you are only 26 and you'd better marry again and not bother about me." Tears in her eyes, she said. "No, Father. I'll never leave you. We young people should respect and support our parents."

Nearby, Quan Gui, a commune member whose wife had died, was touched by Guiling's spirit. He also sympathized with her father-in-law. He and Guiling became firm friends and, when they decided to marry, decided to bring the old man to live with them in their new home.

Nine years have passed. Today Sun Guiling's three generations live together happily.



The Greater Encyclopedia of China

JIN CHANGZHENG

THE first of the projected 60 to 70 volumes of *The Greater Encyclopedia of China* has recently been published. Scheduled for completion in ten years, the massive new work is organized by subject matter. The first volume, "Astronomy", contains 1,074 entries with 827 pictures, 192 of them in color; it represents the work of some 200 scholars.

For the first time in the history of Chinese encyclopedia publishing, the entries are arranged according to the Chinese phonetic alphabet, and there are three indexes — one in English, one using the stroke-counting system for Chinese characters, and the third a subject-analytical reference including 5,000 items not contained in the main text.

The volume treats both the historical development of astronomy and the most recent scientific discoveries, down to the late 1970s. Eleven percent of its pages are devoted to the achievements of Chinese astronomers ancient and modern.

Begun in 1978, the encyclopedia project fulfills a long-cherished dream of Chinese scholars. In that year, the State Council established a special publishing house

to prepare China's first modern encyclopedia.

CHINA'S first encyclopedia-type reference work was the *Huang-Lan (Imperial Mirror)*, an 8-million-character compendium published by order of Emperor Wen Di of the Wei Kingdom during the Three Kingdoms period (220-265). In the Ming dynasty (1368-1644), the *Yong-Le Da-Dian (Yong-Le Encyclopedia)* was compiled — 370 million characters in 22,000 volumes, considered at the time the largest reference work in the world.

In the first half of the 20th century, a number of encyclopedias were published, including the *Encyclopedia for Everyday Use*, the *Children's Encyclopedia*, the *Chinese Encyclopedic Dictionary*, and *Wan You Baoku (The Great Treasure-house of Knowledge)*. But these were relatively small works of limited utility, and some were merely compilations of older material.

The Greater Encyclopedia of China will on completion comprise 70 to 80 million characters, with some 100,000 entries grouped under 50 headings representing the major branches of knowledge, using Marxism as the guiding principle. It is thus China's first contribution to modern encyclopedia publishing. □

JIN CHANGZHENG is executive editor of the volume "Astronomy" in *The Greater Encyclopedia of China*.



A Quiet Back Street in Beijing

YOU YUWEN

INSIDE the gridlike regularity of its main thoroughfares, Beijing is a honeycomb of small lanes known as hutongs. They wind about, intersect and double back among its old-style one-story courtyard houses and often end abruptly at the wall of one. Two-kilometer-long Anyuan Lane near the Cultural Palace of the Nationalities on the west side is one of them. Its asphalt road is just wide enough for two trucks to pass. In it live more than 700 families, a total of 2,406 persons. They number among themselves workers, shop assistants, bus drivers, teachers, doctors, government workers and army and government personnel. Despite all the construction of multi-story apartment housing, the city's authorities say that still a majority of its residents live in such lanes. Here is where life with the real Beijing flavor, more or less uneventfully now, is lived.

Through the Day

In the early morning Anyuan Lane belongs to the elderly. Just as day is breaking two elderly women begin sweeping the street. They are local people assigned to the job by the residents' committee, for the municipal government provides street sweeping only for the main thoroughfares. For this work they collect 20 fen from each family.

At about 5 a.m. some of the oldsters come out for jogging — for

some it's hardly faster than a walk — or for morning exercises. People of middle age generally prefer to go to nearby Xiaoyuetan Park for *taijiquan*, Chinese shadow boxing. They take their transistor radios with them to get the morning news. The old men set out, birdcages in hand, for the bird market outside Fucheng Gate, whether for selling or just the companionship it is not certain.

The exercisers stop at shops on the way home for a bite of breakfast and to buy crullers, fried cakes of glutinous rice flour or other foods for breakfast for the rest of the family.

By six the working people are beginning to leave on their bicycles. Those who have nobody at home to help have already been up for a long time, racing around getting breakfast, and maybe lunch for the children, dressing the small ones for nursery school, doing household chores. By seven o'clock the schoolchildren are streaming into the street, though not in such a hurry as their parents. They walk along reviewing out loud their Chinese characters or words learned in a foreign language, talking over difficult mathematics problems, or chattering about a dream they had that night, or last evening's TV program.

After eight the lane is quiet except for the cries of pushcart vegetable vendors from the local stores, and the door-to-door knife and scissors grinders. The oldsters, retired workers and elderly

women, move out to sit and gossip in the shade of trees along the sides of the lane, also unofficially keeping an eye on the neighborhood. Perhaps because of them, here there have been no serious thefts in the past few years.

The procession of different types of people repeats itself in reverse at the end of the day. By seven p.m., except in summer, there is little traffic. In each home the whole family has settled down before the TV after supper. The children soon leave it to do their homework, and the active people to do their laundry, haul out the garbage and what not.

In summer the lane teems with life till late in the night for everybody wants to get out into the air: children running about, oldsters sitting and reviewing the day's events, games of cards and chess under the street lights, a continu-

Hu Shufang as she gives a patient massage treatment.



YOU YUWEN is a staff reporter for China Reconstructs.

ing discussion of the meaning of life among a few young people, and, in the less well-lighted corners, perhaps a young man and woman who have found a kind of meaning in their own lives.

In winter ten p.m. is a common bedtime in Beijing lanes, but quite a few, both young adults and older working people, burn the midnight kilowatts in study.

The Residents' Committee

The lanes are the province of those who spend their lives in them, those who do not have ties elsewhere such as work or school: the retired people and the housewives. It is they who, on behalf of the others who come back to their homes in the lane at night, keep life running smoothly in Anyuan Lane through its residents' committee, a non-governmental group selected by and from among such people in the neighborhood. For their community service they receive a small remuneration from the local government.

This residents' committee is headed by 50-year-old Hu Shufang, who does not have an outside job, but as a respected folk doctor skilled in acupuncture and massage treats many people in her home. She often asks her husband, a tailor in Garment Factory No. 3 to help her with neighborhood business. People say that a great deal of the well-ordered life in the lane is due to her tireless efforts,

and her willingness to criticize wrong tendencies.

Greenification

The lane has been cited as a good example for making its surroundings green. Trees line either side and unused spaces have been planted with flowers. This place consists entirely of one-story houses built around an inner courtyard. In these too, the people like to grow flowers, though, some of the courtyard space has been cut down by the construction of small extra rooms in them to ease the housing squeeze.

In a space less than 10 square meters Xu Runfang and her husband in No. 19 grow more than 30 kinds of flowers including honeysuckles, peonies, roses and pinks. Pots of flowers are piled all over as though they were having an exhibition. They have a lot of time to devote to their flowers now, since both retired last year, one son and daughter married and have their own homes, another daughter lives at her factory much of the time and a son doing postgraduate study at Qinghua University comes home only on weekends. They take great pleasure in it and feel it helps them keep physically fit.

Still Teaching

Another neighbor is 64-year-old Li Yushan. Though he is retired as a teacher, he can't stop teaching.

On summer evenings the children gather in his courtyard to listen to him telling stories, and when he sees them doing homework he can't resist correcting a wrongly-written character, or incorrect posture or offering suggestions on compositions.

A graduate of medical school before liberation, he wanted to devote his life to teaching medicine. But in the anti-Rightist campaign in 1957 he was erroneously called a Rightist, removed from his teaching job and sent to work on a farm outside Beijing. Hoping to have a chance to teach again, he never stopped his study of educational theory and mathematics.

He encouraged his daughter to become a teacher, too. "It's not just a way of making a living but a lofty cause," he used to say. She has lived up to his expectations and has been named as an outstanding teacher. But for Li Yushan himself, when his case was cleared in 1979 he was already over retirement age, so he never led a class again. Thus Anyuan Lane, like many other communities, has its rehabilitated "Rightist". Now, concerned about the decline in the quality of education as a result of turmoil of the "cultural revolution". Li Yushan is writing a book on teaching methods.

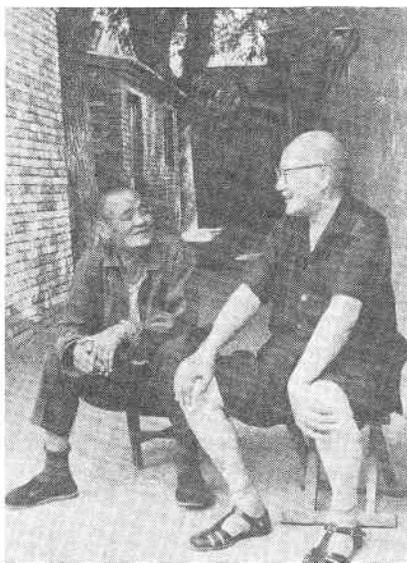
Four Generations

The family at No. 20 manages an admirable feat: 10 people of

Xu Runfang's courtyard.



Summer lane scene.



Anyuan Lane. Photos by Zhang Jingde



The Hutong Lanes of Beijing

THE word hutong, which is what the small back streets or lanes of Beijing are called, is an unusual term used only in Beijing and a few northern cities. In fact it was originally a Han language term, but came from Mongolian roots. In the northern grasslands communities tended to form around wells, so *hot*, or "well" in Mongolian, came also to mean a town, and a *hudu* or *hudun*, variants of it, a camp or village. Later applied to a small street, the sound gradually changed to hutong.

Small streets in Beijing began to be called hutongs after the Nuzhen people from the northeast, who founded the Jin dynasty, captured the city in 1127 and made it their capital. (Their language has similarities with Mongolian.) The custom became more widespread when the city was the capital of the Yuan dynasty (1271-1368) after the Mongol conquest.

Beijing's history is preserved in the names of its hutongs. Some retain the names of famous persons who once lived there, such as Yongkang Hou Hutong for prince Yongkang and Wu Liang Daren for His Excellency Wu Liang. Others are named for well-known craftsmen or shops, such as Doufu Chen Hutong for a beancurd seller named Chen, and Fenfang Liu Jia for the home of a maker of bean vermicelli called Liu. There are also lanes with names like Jinyu (Goldfish), Dengcao (Lighting Rush) and Shoupa (Handkerchief).

Generally speaking, when one of the winding hutongs makes a major turn, it takes on a new name. There are some 6,000 hutongs in Beijing. In the wider ones two buses can pass. The narrowest spot is the southern end of Gaoxiao Hutong, through which only one person can walk at a time. The longest, Rongxian (Embroidery Floss) Hutong, is two kilometers long. The shortest is Yichi Dajie (One-Foot Street), which is actually twenty meters long.

four generations living harmoniously together in two rooms with 40 square meters of space. They include Cui Shifu, her 97-year-old mother and Cui Shifu's son and daughter, each with a family. Except for the son, a teacher in distant Qinghua University who comes home only on weekends, the rest are there most of the time. Cui Shifu does the housekeeping for the whole lot. She gets up early and makes breakfast for them. When they have left for work and school she tidies up the rooms, takes care of her mother and goes out to buy vegetables for the day, pushing her grandson — her daughter's child — in a carriage. Fearing that Cui Shifu will tire herself too much, daughter-in-law Huang Jing, 47,

an engineer at the Beijing Institute of Architectural Design, tries to do as much as she can around the house on Sundays and holidays. Last year her husband bought a washing machine, which makes that task easier.

At mealtime everyone, even the two-year-old, likes to take choice food to great grandmother, who does not come to the table. The old lady is in quite good health and her memory is unimpaired. She says it is the good care of the other members of the family that has enabled her to maintain her health. Her sight, however, is impaired and because of it she broke her leg twice in recent years.

Cui Shifu says she is content to wait her turn for better housing, which she has been promised at an indefinite time in the future.

She has brought up 12 children, including her grandchildren. Some of them are now outstanding workers, or excel in their college studies, and even her small granddaughter has been praised for good work in school. The only thing that troubles Cui Shifu is the fact that she has heard nothing from her eldest daughter since the latter went to Taiwan with her husband in 1948.

Help Each Other

The old woman who lives on the east of the courtyard at No. 37 has Wang Huanqing, her neighbor on the south, to thank for her life. One day as Wang passed through on her way out she heard a groaning from the old woman's room. She forced the door and, finding the latter had been overcome by coal gas fumes, carried her out and revived her.

Wang Huanqing is in charge of neighborhood nurseries for Beijing's West side. Her husband is a vice-political director of an air force division. When the couple moved into the lane — to be closer to Wang Huanqing's work — the neighbors were afraid that, being the wife of a senior army cadre, she would put on airs. But they found her and her husband easy to get along with. The latter seems to enjoy playing with the children in the yard when he comes home on weekends. Wang Huanqing herself is always very good about things like helping people go to see a doctor, taking care of elderly persons and, settling quarrels between children. When men from an army unit came to make some repairs on her home, she also asked them to do some things for the neighbors. People in the courtyard frequently turn to her for her advice.

Since Wang Huanqing is away at work all day, the neighbors help her by buying for her things like vegetables and beancurd which are hard to get after work, and always take in her newspaper so that it won't get lost.

"We're like one family," says Wang Huanqing. □



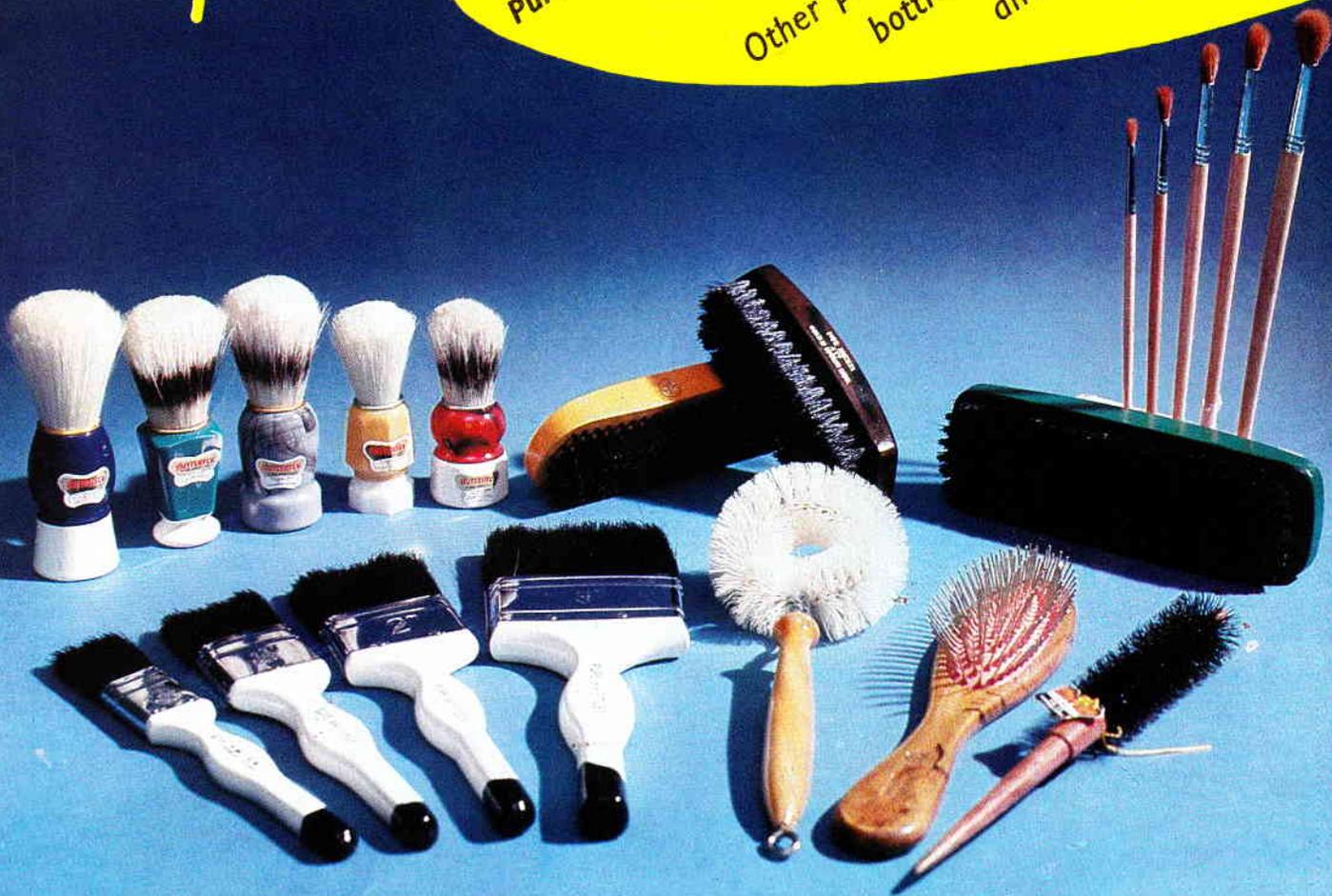
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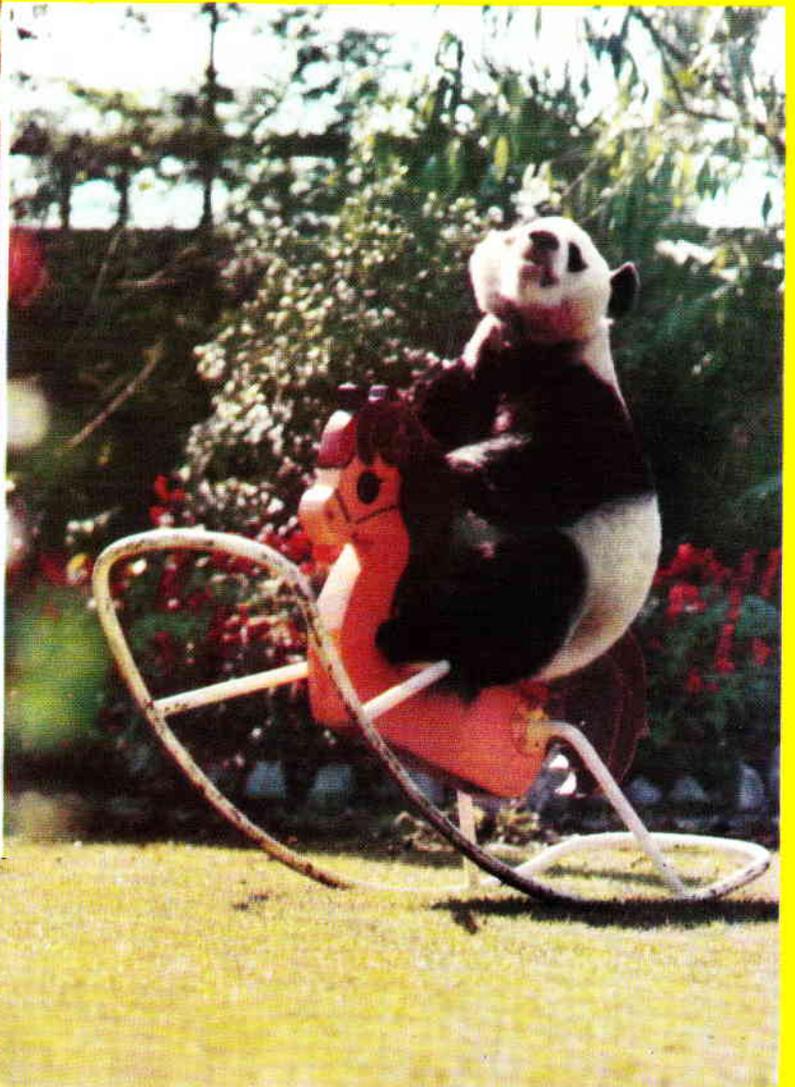
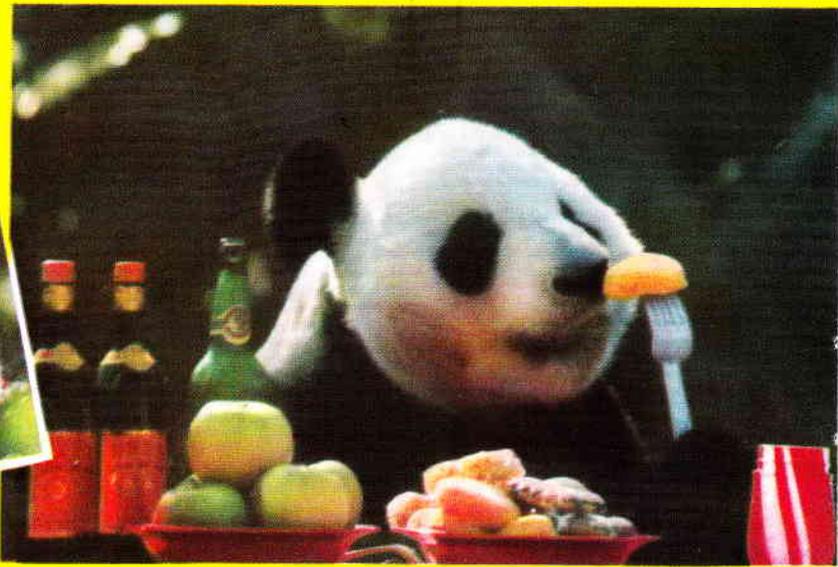
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The Perils of a Performing Panda

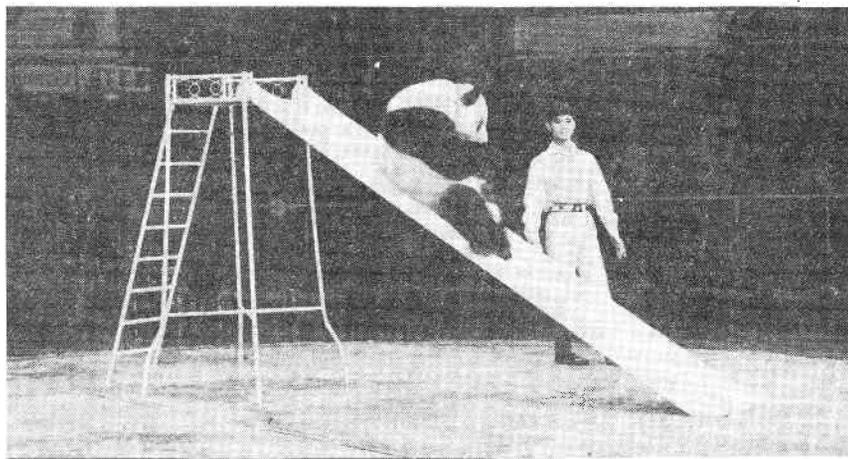
WANG FENG and XU GUANZHONG

THE star of the Shanghai Acrobatic Troupe, Weiwei, is the first performing panda. At the age of 8, he's been on the stage for more than six years and his acts have been televised worldwide.

Weiwei was captured by hunters deep in the mountains of southwestern Sichuan province when he was five months old.

WANG FENG and XU GUANZHONG are on the staff of the Shanghai Acrobatic Troupe.

Child's play.



Blowing one's own horn.



Weiwei trains with teacher Lu Xingqi.

Star

Weiwei's artistic life began in 1974 when the Shanghai Scientific and Educational Film Studio decided to make the film *Pandas* and, needing a cooperative actor, chose him. Once there was a problem when the cameramen wanted some shots of him finding food. He refused to go near the birds' eggs placed on the ground. Finally Zhang concluded that there was something about their smell which he didn't like, and suggested that they be boiled to get rid of the odor and coated with honey. This was successful.

For the shot in which he goes to sleep in a tree, he cooperated very well, finding a comfortable place and sleeping soundly. When they wanted to take a scene of him moving toward the camera through the snow, he was so happy playing in it that he forgot he was acting and walked the other way, so filmgoers have a fine rear view of him.

Before going into the movies the panda had no name. When the film crew wanted him to look at the camera they would call, "Wei! Wei!" which in polite parlance is "Hello", as over the phone, or, less politely, "Hey!" Gradually he began to know these words and respond to them, so Weiwei became his name. Other Chinese characters with the same sound mean "stalwart", and that Weiwei now is, weighing at eight years, 100 kilograms.

On the whole, Weiwei proved so manageable during filming that it was decided to try to teach him some tricks. Performing bears, after all, were a common thing, so why not a panda? He was sent to the Shanghai Acrobatic Troupe and his training was taken over by Lu Xingqi, who now directs him in the ring.

His first appearance brought barks from the dog, and the monkey made a grab for him, so he gave them wide berth. The somersault immediately presented a problem, but Lu would tempt him with food to bend his head, and then push him over from behind until he got the idea. Now he can do a dozen forward somersaults in a row.

Ride the rocking horse took a lot of effort to master. Weiwei used too much strength and it would always upset forward or backward, so that he was afraid to do it any more. But Lu would take him for a walk outside, quiet him down and then go on.

Pushing a cart entailed a completely new skill for a panda — walking upright on the hind legs. For a panda this is more difficult than for a performing bear because his hind legs lack the bear's strength. Lu first taught Weiwei to hold the cart with his forepaws and trained him to get a firm foothold, then led him to move ahead slowly.

Weiwei took readily to juggling a large ball and going down a slide, for pandas like to play on their backs. Another act is eating with a knife and fork. This was also fairly easy as pandas' forepaws have a part that acts as a thumb, useful for peeling bamboo. Blowing a toy trumpet also came easily because holding it was like holding a bottle.

Travels

Last spring, Weiwei went with the troupe to Japan. There was a slight contradiction at takeoff as TV cameramen wanted to photograph him walking up into the plane with Lu but Japan Airlines insisted that as an animal he had to board in a cage through the

hatch door. But on arrival in Japan photos were allowed of him out of the cage and on the steps.

At Osaka there was another sticky incident. He was so excited by the crowds of Japanese children who came to view him — with pictures of pandas on their caps and balloons — that he bit Lu's toe. Matters were made even worse by a journalist saying that he wouldn't be able to perform, disappointing thousands of children. Changing into shoes with protective tips, Lu patted his shoulder, calmed him down and the show went on, getting thunderous applause. As Weiwei blew the trumpet a chorus sang a song written especially for him:

My name is Weiwei. China is my home.

Riding a little wooden horse I rock around the world.

With Japanese friends I enjoy the cherry blossoms.

At the sight of them, laughing, I blow my trumpet.

Toot toot! People of the world are one family.

Some people feel that because the panda is a rare animal it should not be trained to perform. But Weiwei does not seem to have suffered from his training, in fact it has made him stronger. And this lovable animal has helped to create friendship between the peoples of China and other countries. So why not? □

'Natural History of Sex' Exhibition from France

DENG WANG

THE Exhibition from France entitled The Natural History of Sex which visited three Chinese cities recently was in itself a history-making event: the first such exhibition ever held in China. Its presentation despite China's cultural tradition of reticence to discuss such a topic, is viewed as part of her present campaign to cut population growth to a minimum. The show, widely acclaimed in France, was making its first appearance outside that country. The 18-day showing, opening in Beijing on May 11 and going on to the cities of Shanghai and Qingdao, was part of Sino-French cultural exchanges. Done with the assistance of 300 scientists from France and other countries, the exhibit was first shown in the French National Museum of Natural History. It follows in the tradition set by that museum of presenting scientific information in a cultural setting. Thus the exhibition, which as its title indicates provides information on sex and reproduction, begins with portraits of Aristotle, Leonardo da Vinci, and Linnaeus and quotations from them. Making use of literary and art works, it explains the propagation of animals, plants

and human beings in terms of ecology, biology, genetics, behavioral science and molecular biology. The family planning section includes information on the determination of the sex of fetuses. A number of exhibits from the Beijing Museum of Natural History were added to the Chinese showing.

Activities in connection with the exhibition included showing of two educational films, *Contraception* and *The First Day of Life*. The latter, which took five years to make, shows in retrospect the whole process of maturation of an embryo from conception to the day of birth.

Genevieve Meurgues from the French museum gave a talk on the reproduction of plants and animals illustrated with slides from her own researches in Turkey, Iran and Afghanistan. Marthe Possompess, a biology teacher, lectured on methods of determining the sex of a fetus. Both participated in a lively question-and-answer session with the audience. There were also discussions with educators on the teaching of biology. The French visitors presented China with textbooks used in French upper middle schools. □

Brigham Young University Dancers

'The World Is Our Campus'



Bryce Bassett (right) and others sing in a quartet.



Mary Bee Jensen, artistic director, gives some pointers before a performance.

Photos by Zhang Jingde



Colleen Nelson tells how she learned the Chinese ribbon dance.

Kim Cooper (center) and others do a Czechoslovak whirl.

THE International Folk Dancers of Brigham Young University in Utah, U.S.A. made a hit during their three days in Beijing last May with a rich repertoire of songs and dances of many nationalities. It was the second troupe to come from this university. The first one came in 1980. What impressed audiences most was the feeling of intimacy achieved through their narrations in Chinese and rendering of Chinese songs and dances. The troupe also visited Nanjing, Shanghai, Hangzhou and Guangzhou (Canton). During a break between performances, *China Reconstructs* interviewed members of the troupe in the Hong Ta (Red Tower) Auditorium.

Dr. Heffrey Holland (President of the University):

One of the guiding mottoes of our university is that the world is our campus. We talk about the need to be knowledgeable, to be brotherly and sisterly in a worldwide pursuit of education. For our young people to be able to come to China is very much a part of their education. These students are not professional singers or dancers. They are ordinary students out of a large student body.

Bruce L. Olsen (Tour Manager and Assistant to the President):

The group that came to China last year had a different type of

program, what we call musical theater — short pieces from Broadway shows and other modern numbers. We hope that our American Indian Dance troupe made up of Amerindian students will be able to visit your country some time next year.

We did several things to help the students for this tour. One was to create a course in which they studied Chinese language, culture, and history, so they could come better prepared to communicate and to understand the Chinese people, and to develop a love for them before they came. They spent four to eight months learning the songs and dances, and the narrations in Chinese.

Bryce Bassett:

I confess that I found the Chinese for my narration very hard to learn. We had a teacher, Dr. Chen, who translated all the English narrations into Chinese. We had all this on tape and followed it in *pinyin*, the Chinese romanization. But it was very difficult for us because English unlike Chinese, does not have tones.

Now we can return and tell our families from our own experience what China is really like, that it's different from what some Americans believe. The image the Americans have of China is largely of ancient China, of the emperors and dragons and ancient Chinese art. They don't know much about China's factories, schools and the progress China has made in the last several decades.

I'm a senior in communications. Seeing different parts of the world has taught me a lot about thinking the way others think. I can't communicate well with people if I'm thinking strictly as an American, if I don't stop to think, "How do you see the situation, how do you feel?"

Kim Cooper:

My major is agricultural business. I grew up on a farm in Idaho, where we grew wheat and hay. On the train from Hongkong to Guangzhou I saw many rice farmers working the land. On the whole trip, I saw many different

farming methods. This was fascinating.

Kim King:

Yesterday, on the Great Wall we met a lot of Chinese young people. We couldn't understand each other but all the same we communicated, with sign language. They were so warm and friendly.

We were a bit scared, at the beginning when we performed. We thought the audience wasn't responding. Then we were told that the people would wait until after a number was through to clap. In America, they respond during the number.

Colleen Nelson:

I am a senior dance major and one of the performers of the Chinese Ribbon Dance. We really enjoy that dance but it's hard not to get the ribbons tangled. Dennis Hill, one of the assistant artistic directors who spent two years in Taiwan, taught us the dance over a couple of weeks. He choreographed it himself. We practiced 9 to 10 hours a week, so along with our studies at school, we were very busy. Dennis Hill also designed the costumes and we made them ourselves.

Mary Bee Jensen (Artistic Director of the troupe):

I feel that International Folk Dancing provides us a tool to better understand the peoples of the world. So in 1964 I took my first group to Europe and we performed in the international folk dance festivals there. All the following 17 summers I have gone to Europe.

When we go to Europe, we take only American dances. But as we prepared for our tour to China, I felt that it would be nice to show you some of the other cultures we had studied with and danced with. But we also presented the square dance, the national folk dance of the Americans.

We picked out a Disneyland number: "It's a Small World," which we hoped you might like. We think it is really a small world. If we can be close and travel as we do now, when we go home, we feel very close to you. And we hope you will feel very close to us also. □

Among the Nationalities

Many Kinds of Hospitality

HOSPITALITY has always been a big thing with the people of China's minority nationalities, no matter how impoverished they were in the past, and these customs still persist. Along roads in the areas where the Dong nationality lives (Hunan and Guizhou provinces and the Guangxi Zhuang Autonomous Region in the south), one can see many little pavilions in which the young women hang pails of spring water and a drinking vessel for the use of passing travelers when there is no well nearby. The Dongs are most particular about greeting others with a friendly hello, even those they do not know, or have already met several times that day. Children are trained in this tradition from the time they're very small. Anyone who says nothing on meeting someone is looked down upon. Visitors are always asked to stay for dinner. If chicken or duck is served, the head is given to the guest as a sign of respect. He should accept it with both hands and either eat it or pass it to the eldest at the table.

THE MIAOS who live in the same general area drink camellia tea and with it make a sort of soup for guests. The leaves of the camellia plant are boiled with oil, salt, ginger and garlic and the drinker adds his own measure of fried peanuts, soybeans, corn kernels and glutin-

nous rice which has been previously mixed with oil, steamed and dried in a cool place. This is often served in a cup of red lacquerware on a square-shaped tray. The guest is expected to drink four cups, after which the hostess brings a cup of water for rinsing the mouth. Anyone who thinks he can't drink that much had better tell the hostess beforehand or she will keep on filling up.

Camellia tea is held to stimulate digestion and induce sweating for a cold. The Chengbu Miao Autonomous Prefecture in Hunan province is one of its famous producers.

Tea flavored with brown sugar and sometimes with a few dates or dried longans in it is served by the Hui people of the Ningxia Hui Autonomous Region. It comes in a covered cup and when the lid is lifted an appetizing aroma rises. This beverage, too, is considered to be helpful to digestion.

AMONG the 800,000 Kazaks who are chiefly herdsmen in far western Xinjiang and Gansu and Qinghai provinces, koumiss, or fermented mare's milk is the answer to both thirst and hunger. The best time for making it is during the summer when the people go with their herds of horses, cattle and sheep to the higher, cooler pastures.

Koumiss is a lot stronger than most people think. Even a Kazak

herdsman will not drink it straight down, but take it sip by sip as he sits talking with his fellows. But there was once a herdsman whose feat of downing 15 kilograms of koumiss between morning and night became legendary.

TIBETAN families consider it great to have many guests in their homes. The whole family comes out to welcome the visitors or see them off, helping to lead the horse, hold the saddle, and present white silk *hada* scarves as a token of esteem. Guests are entertained with dinner no matter whether they are new or old friends.

After the diners are seated, the ingredients for making *zanba* are brought to the table—tea with milk, butter and roasted *qingke* (highland barley) flour. *Zanba* is the staple food of the Tibetans. It may take a while for the newcomer to learn the technique of making it. Into the tea-milk mixture are placed a couple of pieces of butter. The flour is poured in on top, and the whole is mixed with the fingers until it is the right consistency to be kneaded into small balls, which are eaten with the fingers. If there is too much liquid, the Tibetans sip out some tea. They are very skillful in eating *zanba* without spilling a single crumb. For very distinguished guests boiled breast or leg of lamb is also served.



Before their new year Tibetans prepare *qiema*—a wooden vessel containing *zanba* meal on top of which a couple of ears of *qingke* barley are planted to symbolize hopes for a bumper harvest. *Xinhua*

AMONG the 300,000 people of the Luoba nationality living in the Himalayas of southeastern Tibet it is customary for the host to take the first sip of the wine and taste of the food on the table to put the guests at ease. This probably had its origin in the desire to show that the food was not poisonous. Favorite foods served include roast or dried meat, buckwheat cakes and corn liquor. Guests are supposed to finish everything placed before them or they will not be considered polite. If the host comes in from a hunt, the guest shares the bag like a member of the family. To receive a guest anything but warmly or have him leave in anger would incur a loss of face for the host. □

Hui commune members entertaining guests in their yard. *Su Junhui*

Su Junhui

Kazak ride out to welcome their guests. *Xinhua*

Xinhua



Domestic Insurance Service Restored

LU ZHENHUA

CHINA'S domestic insurance service has started again after being suspended for 20 years. Last year, property worth 130,000 million yuan was insured by the People's Insurance Company of China and its 400 branches in various provinces and cities.

The insurance field in old China was fairly rudimentary and concentrated mainly in the port city of Shanghai. In fact, branches of foreign insurance firms had a virtual monopoly.

As soon as new China was founded in 1949, the people's government set up a state-run insurance company whose functions were "to protect state property, ensure safety in production, promote the circulation of commodities and improve the people's welfare." Between 1949 and 1958 when China had little money for construction, this company provided the state with a respectable 1,000 million yuan in reserve funds after payment of indemnities.

Then in 1958, after the advent of the people's communes in

China's rural areas, people began to think and act as if communism were just around the corner and that expenses for childbirth, old age, illness and death as well as losses incurred by factories and mines through accidents or natural disasters would all be borne by the state or the collectives. Domestic insurance services were considered superfluous and were soon discontinued.

Revival

In 1973 a warehouse belonging to a Shanghai leather plant burned down with a property loss equivalent to 2 million yuan. The state agreed to cover the direct losses and gave the plant a subsidy as well as a loan, but all this failed to make up the actual losses. It took a long time to bring production back to normal. In 1977 a fire broke out in the center of Fuzhou, capital of Fujian province, and destroyed half a city block, affecting several hundred households. Relief and subsidies were provided by the state but couldn't make up all their losses. People began to

realize the importance of insurance.

China has established a system of socialist public ownership which provides labor insurance and social welfare, and the state directly handles the income and expenditures of state enterprises so as to lessen their economic risks. But as some discerning economists have pointed out: for a big socialist country with poor economic foundations like China to indemnify its enterprises for accidental losses by canceling the amount from accounts or submitting it as expense instead of setting up a special insurance fund beforehand is out of keeping with a socialist planned economy.

Also responsible for the restitution of the insurance service are the recent reforms in economic management. The local authorities as well as factories, mines and enterprises enjoy larger financial powers, especially the 6,000 pilot enterprises which were given expanded powers of self-management. In these places, whether or not production or business goes well has a direct bearing on the

Grounds of the Chinese People's Insurance Company in Beijing.

Zhang Jingde



A foreign trader fills in an insurance card.

Zhang Jingde



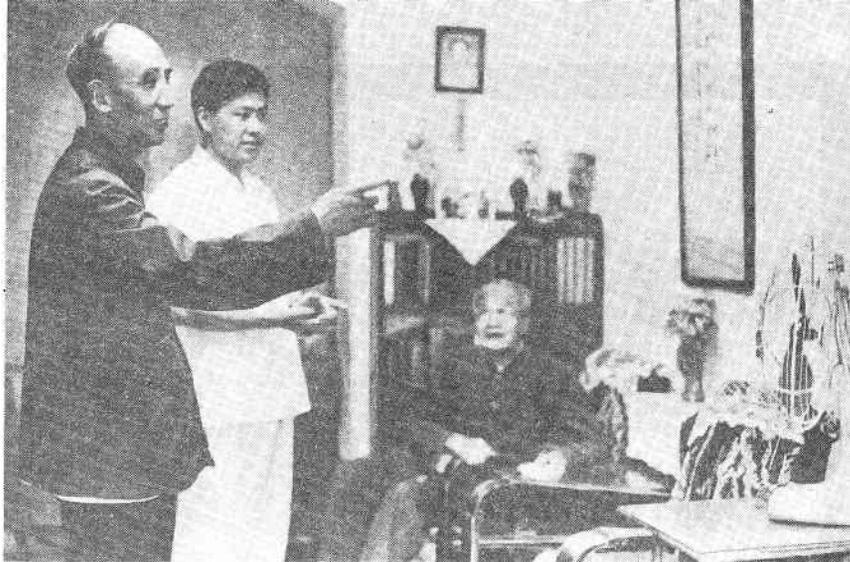
economic interests of enterprise and worker alike; and insurance reduces the hazards they are exposed to. Also, now that the people's government has called on its people to become well-off as individuals through their own labor, a good many families have become able to build their own houses and buy new furniture and household electrical appliances. They want protection from unexpected losses, and, more than just placing their trust in a stable social environment, would like to benefit from some sort of insurance. Such are the circumstances that led to the revival of the insurance service.

China's Insurance Service

The People's Insurance Company of China, the sole such organization in the country, is run by the state. Its main office, founded in 1949, is in Beijing with upward of 400 branch agencies throughout China and business relations abroad with over 800 companies in 100 countries and regions. It handles various types of insurance needed by China's national economy and foreign trade.

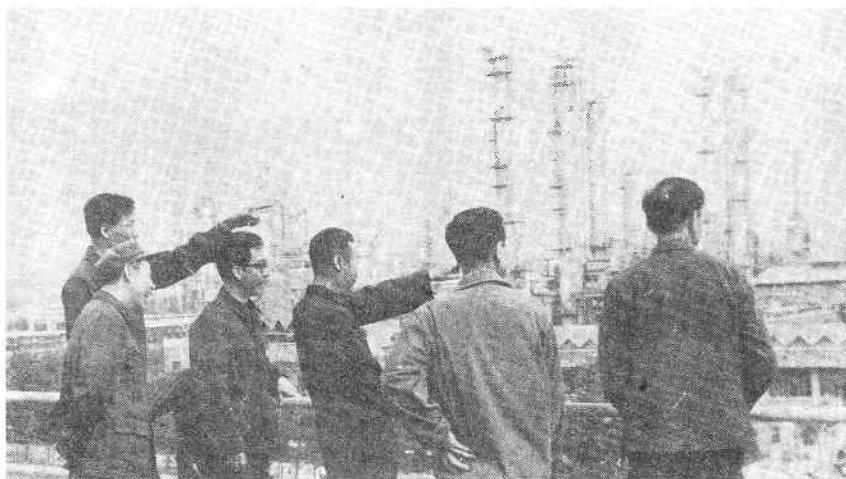
Internally, the insurance service provides two types of insurance property and personal — covering such items as enterprise property, household property, citizens' personal insurance, goods transport, ships and motor vehicles.

At present the first two lines of insurance do the most business. Enterprise property insurance was instituted to give enterprises prompt indemnity for damage caused by natural disasters or accidents to buildings, machinery, equipment and products. Household property insurance is designed to protect personal property and ensure a secure life for the people. The insurance company compensates policy holders for property losses caused by fire, explosions, lightning, flood, earthquakes, landslides, etc.



The family of He Li (second left) took out family property insurance.

Zhang Jingde



The Yanshan Petrochemical General Corp., one of China's major industrial complexes, has insured its property.

Li Desheng

A citizens' personal insurance service is under preparation. All persons in good health, capable of normal work and within the stipulated age limits are eligible for such insurance. At the expiry of the policy, if the holder is still alive, all the insurance premiums plus interest are to be returned to him or her. There is much public interest in this type of insurance as it will also play the role of a savings deposit.

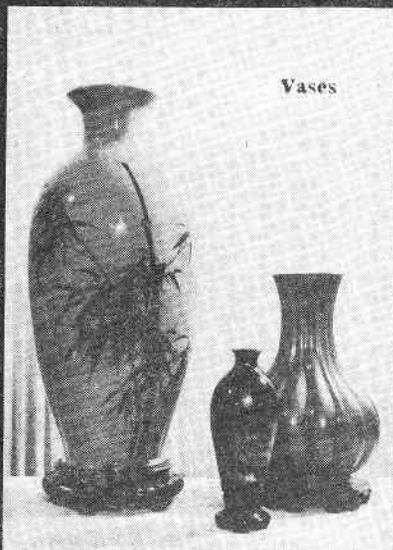
Internationally, the Chinese People's Insurance Company provides installing insurance, construction insurance, third party

responsibility insurance, joint venture property insurance, and comprehensive property insurance and labor insurance for the parties involved in contracts for processing imported materials and in compensation trade. As China's foreign trade develops, measures of greater flexibility are being applied in external insurance.

To enable foreign participants to obtain prompt inspection and indemnity for losses, the Chinese People's Insurance Company has entrusted 280 agents in various parts of the world to handle these procedures locally. □

Fuzhou Lacquerware

LIN LIN and
WANG WEIZHONG

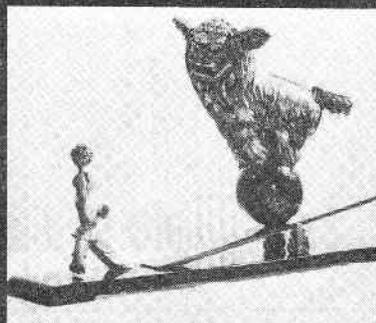


Vases

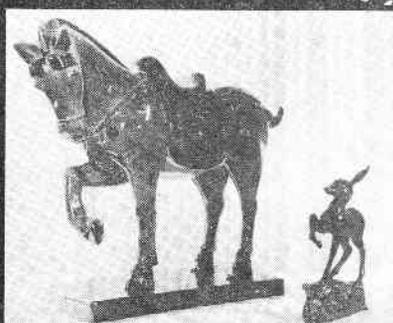
Not only beautiful but utilitarian, Fuzhou lacquerware is very light and very hard. It has strong anti-corrosive properties and is a good insulator as well. It can, therefore, be used for anything from a tea set to an automobile instrument panel.

Each piece involves anywhere from 30 to more than 100 operations. The lacquer is applied on a mud or plaster base which is broken and removed after drying. Designs are inlaid with gold, silver, or mother of pearl, or may be painted on the mirror-like surface.

Archaeologists have determined that lacquerware was first produced early in the Bronze Age, when a lacquerware utensil would fetch ten times as much on the market as an equivalent piece in bronze. The stuff is still much fancied by connoisseurs. □



Dancing lion.



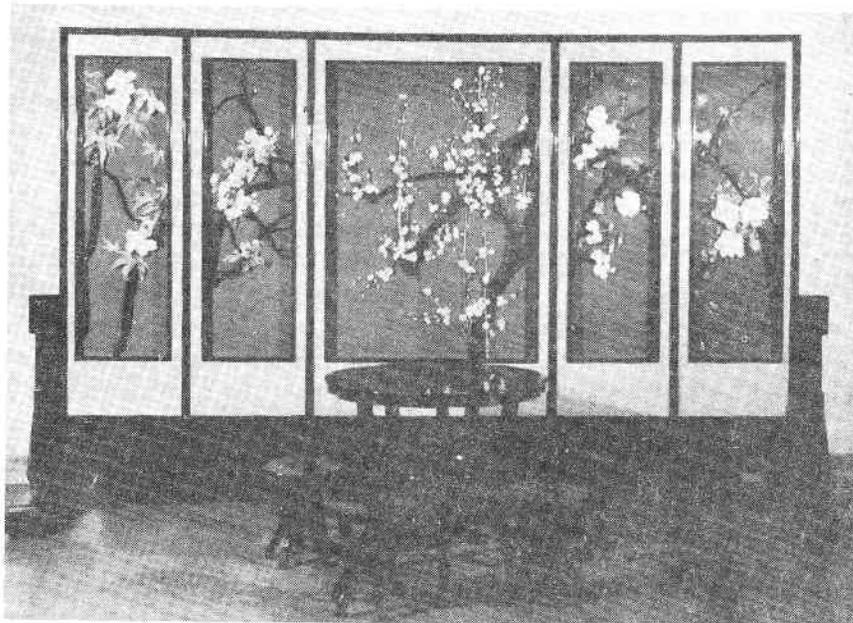
Horses, in imitation of Tang-dynasty three-color glazes.

THE "three treasured objects" of Chinese artcraft are Beijing cloisonné, Jingdezhen porcelain, and Fuzhou lacquerware. The two main lacquerware workshops in Fuzhou (Foochow), popular stops on tourist itineraries in South China, employ 1,300 workers and last year grossed five million yuan, with sales in more than 40 countries.

The local industry dates from the 18th century, and Fuzhou has had a lacquerware research and teaching institute since 1907. The people's government has continued and developed this tradition.

Screen with shell and ox horn carvings.

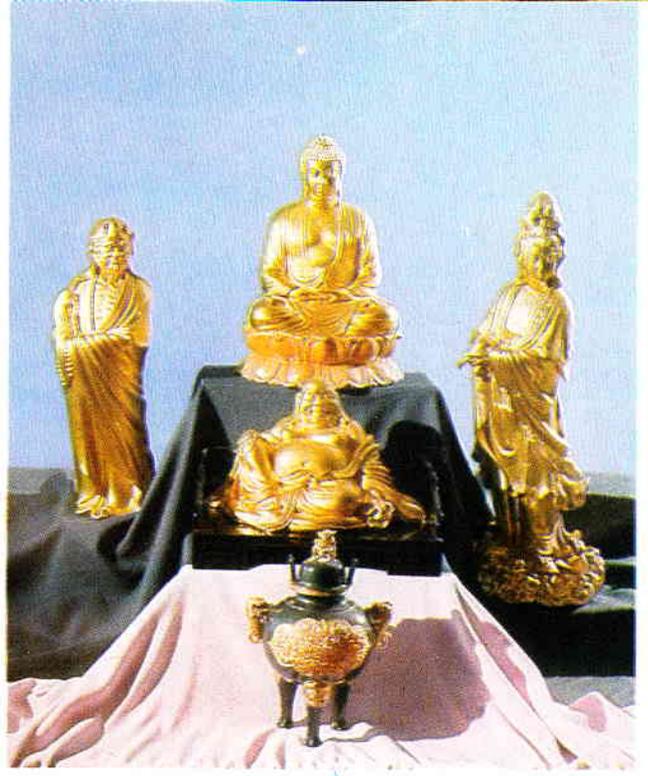
Photos by Cheng Xi



LIN LIN and WANG WEIZHONG are reporters in the Fujian province bureau of Xinhua News Agency.



God of Longevity.



The Buddha.



Rectangular and round trays and two wine jars in imitation of relics from the tomb of Mawangdui.



Fruit case.



A veteran artist paints a flower vase.

Mirror-like flower plate.



Photos by Li Kaiyuan and Cheng Xi

Mechanization of Agriculture

YANG LIGONG

OLD China had no farm machinery, let alone an industry to produce it. After liberation in 1949, implements such as a new-type plow and a horse-drawn harvester began to be made here and small farm machinery factories were established. In addition, a number of exemplary mechanized or semi-mechanized state farms and tractor centers came into being. Peasants went to farms dozens of kilometers away to see what tractors looked like and how they worked. For them, "plowing fields without cattle" was a symbol of socialism. In 1959, the start of production at the Luoyang No. 1 Tractor Plant in Henan province in

China's central plain, marked the beginning of a new era.

Achievements

In the 26 years from 1953 to 1978, China's farm machinery industry grew at an annual rate of 20.3 percent. The total value of farm machinery in 1978 was 100 times that in 1953.

Alongside rapid development of the industry, farm machinery has come to play an increasingly important role in agriculture. At present, a total of 150 million horsepower is available in the countryside, with irrigation and drainage equipment accounting for 40 percent, machines for processing farm and sideline products 15 percent, and tillage machinery over 30 percent. The remainder is in harvesting, spraying, transport,

forestry, animal husbandry and fishing equipment. With the increase in irrigation and drainage equipment, 24.7 million hectares have been irrigated, bringing greater ability to resist waterlogging and drought and guaranteeing steady increases in grain production. In the past, transport of farm products, mainly carried on the shoulders of the peasants, accounted for 30 to 40 percent of total man-hours used in agriculture. Now tractors double as an important means of transport in the countryside. Nationally, 1.75 million trailers pulled by tractors, added to 30 million rubber-tired handcarts and 2 million rubber-tired animal-drawn carts, have greatly reduced the burden on the people. Forty-two percent of

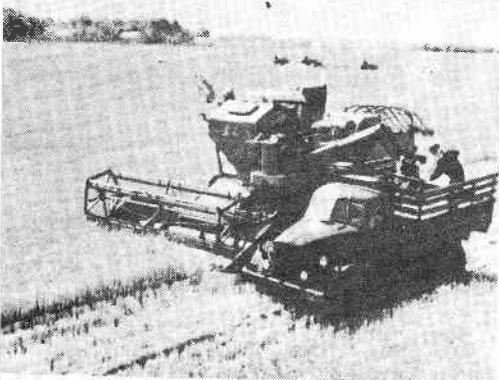
YANG LIGONG is the Minister of Farm Machinery.



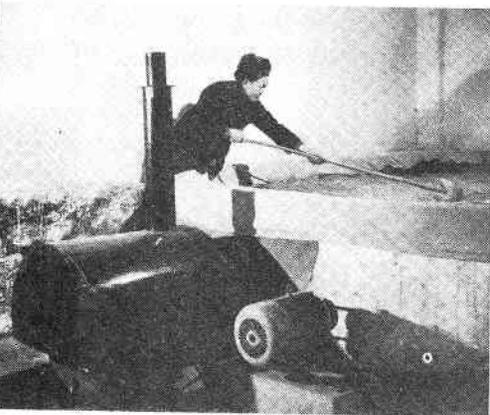
Electric shears are used on these sheep in the Chenbaerhuqi commune, Inner Mongolia. *By Lu Jinfa*

China's total cultivated land is plowed by tractors. Machine-sowing is practiced on 13 percent of farmland that is not in paddies. Mechanized harvesting and rice transplanting are weak links.

Commune members in Tengxian county, Shandong province, gather wheat with a harvester. *Xinhua News Agency*



Shifosi commune in Guangji county, Hubei province has succeeded in making a dryer run on methane. In two to three hours, it dries 1,000 kilograms of grain or 1,250 kilograms of rapeseed. *By Liu Chao*



Sowing machines made in Huaide county in Jilin province await shipping. *Xinhua News Agency*



Transplanting machines are used on only 0.7 percent of the paddies and harvesters on only 2.6 percent of the grain land.

Eleven million people are engaged in the production, use, and maintenance of farm machinery, and a number of counties, communes, production brigades and farms in different parts of China have basically achieved mechanization. Their experience will be valuable for others which have the conditions for doing so. No doubt the level of mechanization in China is quite low compared with the developed countries, but compared with China 30 years ago, it represents remarkable progress.

Experience

In China's agriculture as in other areas of her economy, the principal mistakes since liberation have been impetuosity and rash advance. For many years the set objective was to achieve "basic mechanization of agriculture" by 1980. This was impractical and was put forward merely by analogy to the time taken by some other countries. Worse, it was later regarded as a firm target to be achieved by 1980. As a result, farm machinery production mounted rapidly, but the peasants got no benefit from it because it was inappropriate to the existing level of production. However, not until 1979, was it abandoned. This does not mean that China has given up the whole project. Those who think that China, with the largest population in the world, does not need mechanization are wrong. The reason is, simply, that the Chinese peasants themselves will not willingly go on farming manually or relying on draft animals forever.

If labor productivity is to be raised significantly, it will have to be by mechanization. To this end, we are summarizing our experience to seek a way of mechanization that fits China's natural, economic and social conditions. Since we have more difficulties than the developed countries in mechanizing agriculture, obviously, we have a long way to go to achieve our goal.

The experience of the past 30 years has taught us that me-

chanization must be realistic: Any country's experience can be learned from, but no country's experience can be copied wholesale.

First, China has one billion people, of whom 800 million are peasants with a tradition of cultivating the land intensively. The basic facts of Chinese agriculture are great population, relatively little cultivated land per person, a poor economic base and vast territory. At present, the economic development program rests first on bringing the initiative of the peasants into full play. By taking advantage of surplus manpower, we can develop a diversified rural economy while still maintaining intensive cultivation. As both the collective and the individual become more prosperous, we will gradually increase the use of machines in the main processes of farming. By degrees, some peasants will be transferred to forestry, animal husbandry, sideline occupations, fisheries and farm and sideline products processing, but we believe the vast majority of Chinese rural people, unlike those in the western countries, will not be able to divorce themselves from the land and go to work in the cities. Thus, we must combine the mechanization of agriculture with the development of a diversified rural economy. For now, our emphasis should be on increased grain output and national income, not on saving manpower.

Secondly, given China's vast and varied territory, the mechanization of agriculture must be suited to local conditions. And third, the technology should be appropriate: bigger is not always best, and machines that run on available energy sources — coal, water, wind, methane, etc. — would be better than gasoline-fueled machines.

These considerations lead to the conclusion that agricultural work will for many years yet be accomplished by a combination of manual labor, animal power and machines. As labor power is shifted to other fields, farm machinery will play the leading part in production. Small and



Automatic sprinklers are used on tea plantations of the Ruao commune, Xinchang county, Zhejiang province. *By Shen Chubai*

medium-sized machines will be most common, though of course large, modern equipment and improved and old tools will be used where appropriate.

Since economic development in various parts of China is uneven, the progress of mechanization will vary from province to province.

In south China, the water problem should be tackled, first, to prevent drought and to gain stable, high yields. For example, Jiangsu and Zhejiang provinces have less arable land than some others, but grow two or three grain crops a year. In the northeast, large equipment is appropriate because there are wide areas of cultivated land and relatively few people. A base of commodity grain has now been set up there.

Current Task

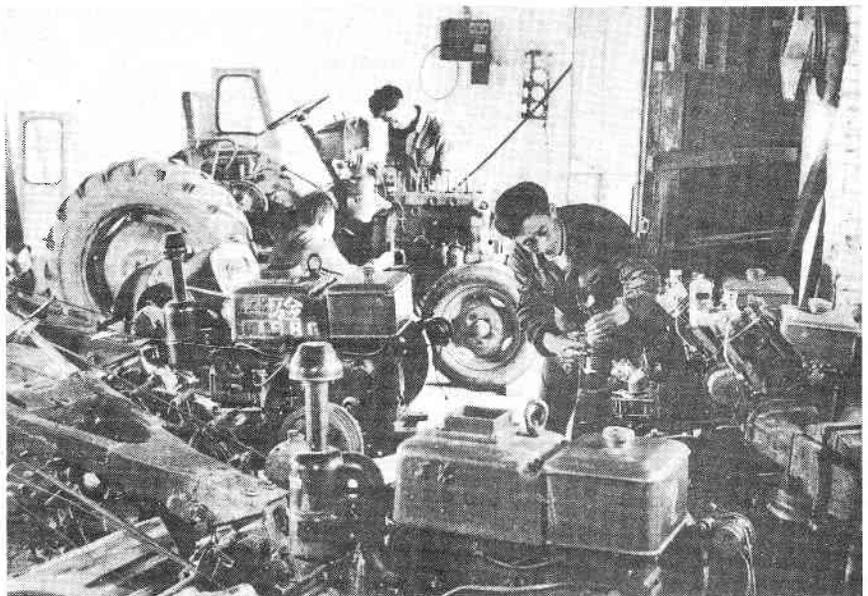
The Ministry of Farm Machinery is now readjusting the direction of industry and its range of products. In addition to making farm machinery, many of its factories will now make consumer goods for both domestic and foreign markets. Steps will also be taken to improve the quality of farm machinery and increase its variety.

The system of job responsibility now being popularized in China is a new form of management for a socialist collective economy. While

large farm tools by pooling their capital. At first, some worried that the responsibility system would retard the mechanization of agriculture, as small units devoted more energy to the small parcels assigned to them. But the experience of the past few years has shown otherwise. In Sichuan, the most populous province, where the system of job responsibility was introduced early, the total power of farm machinery increased by 1.126 million h.p. last year, the third biggest annual increase since liberation. Collectives and households bought 15,300 hand tractors. Clearly, the responsibility system and the mechanization of agriculture were not contradictory but complementary. Good results have been obtained in some places where large machines, such as tractors owned by the collective, are assigned to certain persons who use and maintain them. Some production brigades have negotiated contracts with farm machinery stations to do plowing and harvesting, providing bonuses for good performance and penalties for poor performance. In a word, Chinese peasants have welcomed both mechanization of agriculture and the responsibility system. □

socialist public ownership holds the dominant place, production brigades can assign quotas to smaller units, like households or groups of several households. Those who produce more are rewarded and those who fail to fulfill the quota are penalized. The state's policy on agriculture has changed slightly to suit the new form of management. For example, the state encourages peasants to buy tractors or other

Staff members of the farm machinery station of the Sandun commune in Nanhu county near Shanghai maintain tractors in good order. *By Liu Zhongyang*



A Day with Squad Six

ZHAO SHOUYI and ZHANG KEZONG

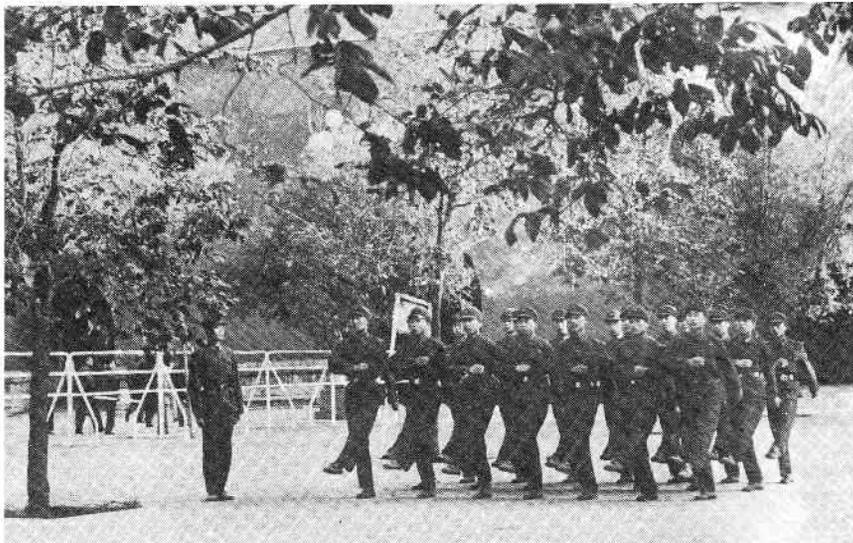
THIS August 1 marks the 54th birthday of the People's Liberation Army, and we took the occasion to visit a company of the 51112 PLA unit stationed in a courtyard alongside the Palace Museum in Beijing. Soldiers were drilling on the barracks grounds, practicing riflery and the brisk movements of *bufuquan* shadow boxing.

Political instructor Sun Zengke took us to Squad 6, where as soon as we entered, the few soldiers in the room stood at attention. The room seemed a bit small to house the squad's 11 soldiers, but it was clean and tidy, and as some of the men were out, we sat down for a chat. Tang Jianfa, the squad leader, said his soldiers came from many provinces and from both farms and

ZHAO SHOUYI and ZHANG KEZONG are special correspondents for *China Reconstructs*.



Liu Yongsheng (right), the company leader, calls on a soldier in sick bay. Zhang Jingde



Drilling on the barracks grounds.

Zhang Jingde

cities, but all had at least a junior middle school education. Six members of the squad had re-upped after their first three-year tour; the other five are new recruits.

"Did you join the Army voluntarily?" we asked.

"Of course we did," said one of the men, Xu Jianying. "Most of us tried more than once to sign up before we were accepted." The squad leader pointed out Xiao Xu, who comes from Weinan county in Shaanxi province. After graduating from senior middle school last July he worked as a casual laborer in a factory and was earning more than 60 yuan per month. When recruiting began at Weinan, he and his younger brother went to sign up. Both were qualified, but the quota was small and only Xiao Xu was accepted.

When we asked why he left his high-paying, if temporary, factory job to join the army, he said he wanted the political awareness and work skills the army could give him. More important, he said, was

that he was of age and it was his duty to the country.

"Since you are in the army, your family's income has been reduced. Did your parents support your decision to join the army?" we asked.

"Of course they miss the extra money," he said, "but government policy is that production brigades should give special consideration to the families of servicemen. So they get an allowance and there really is no problem.

"My parents supported my decision because they knew that army service would be helpful to me in the future. For example, in 1979, ten young workers in my parents' factory signed up. In the army, some of them have done very well and received awards. They all got new job skills. One of them, Zhao Jianming, used to be my classmate. At school he didn't study hard, and did not respect his parents. But now in the army he's won a third-class merit citation. He often writes letters to his parents apologizing

for mistakes he made in the past. Seeing Zhao Jianming's example, my father took my younger brother and me to the recruiting office."

Huang Tianpeng, a soldier from Sichuan province, said he was just 16 when he first went to sign up, and he was rejected because of his age. He applied several more times over the years until he was accepted. Xie Duanzheng from Shaanxi province told us he was rejected at first because his two older brothers had been in the army already. But his father took him to every leading level of the commune and county administrations to ask them to intercede. Finally, Xie Duanzheng was admitted.

A Short, But Happy Day

As we were talking, the lunch bell rang. Soldiers quickly formed a line in front of their dining hall. The company leader announced the afternoon schedule and the men then filed into the hall, each squad at its own table. The mess is run by a committee elected by the soldiers. The committee, and the enlisted men's club, are both led by the Armymen's Revolutionary Committee, which is elected democratically. They assist the company leaders in all kinds of work: The club is in charge of the company's recreational activities; the mess committee puts together the weekly menu and keeps the company's account books, which are published for everyone to see. The diet is mainly rice, wheat and some maize. Each man has his individual ration, but it's more than enough, and there is usually some grain left over at the end of the month. The mess committee gets vegetables and meat from state suppliers, and the men also raise pigs and grow vegetables in the courtyard to improve their diet.

After lunch we talked with Sun Zengke, the political instructor, about how the men studied and trained. The company does guard and sentry duty at major public buildings in Beijing. In political study sessions there is discussion of both government policy and the

basics of Marxism and Mao Zedong Thought. Study of current affairs, both domestic and international, helps the soldiers better understand their military mission. The men are organized into two classes according to their degree of literacy. They study Chinese, mathematics, physics and chemistry. Some better-educated soldiers are chosen to be teachers. Those who can study on their own are free to choose other subjects of interest to them.

Passing by a laundryroom, we saw a young woman washing clothes and asked what she was doing in the barracks. Sun Zengke said she was the wife of a soldier and had come to visit her husband. Regulations permit two-week visits by soldiers' wives, and a soldier who has extended service (more than three years) is allowed a 20-day home-leave each year, with travel expenses paid by the state. Wives and parents who visit army men get a travel allowance, plus room and board.

In the afternoon, some of the soldiers left to do volunteer work in a plant nursery at the request of the gardeners or to do clean-up jobs.

They work hard all day, but after supper there's time to relax. Some of the men got up a basketball game; others played chess. Some watched TV, and members of the company's theater group seized the time for a rehearsal.

When a Soldier Was Ill

Last April, Cui Chunwang, a new recruit in Squad 6, caught cold and ran a fever. "The illness wasn't serious," he said, "but I was touched by the concern of my comrades." They tended to his fever, bought fruit for him with their own money, helped him take his medicine and go to the bathroom. The mess squad cooked special dishes for him and fed him. The company leaders came to see him whenever they had time and urged those on duty to visit him every half hour.

That kind of brotherly concern, the soldiers said, is common among them. When the father of a new



Intramural basketball. Zhang Jingde



Soldiers do volunteer service in the Laijinyuxuan Restaurant at Zhongshan Park. Zhang Jingde



Principles of marksmanship. Wu Shan

recruit, Miao Guangzhi, lost his purse during a visit to the barracks, Zhao Tingjun, the mess squad leader, at once took ten yuan from his own pocket and put it into the old man's. When Huang Tianpeng's home in Sichuan



Soldier on duty at the Monument to the People's Heroes in Tian An Men Square rearranges a memorial wreath for Soong Ching Ling presented by Beijing Teachers' University. Zhang Jingde

was damaged in a fire, the company sent a letter of sympathy with 50 yuan. Many soldiers said, "The company is like a family, and we are like brothers."

A New Soldier's Change

Liu Ruyi, a new recruit, comes from Xiping county in Henan province. His father, Liu Jinchang, is a veteran production brigade leader. The old man is illiterate, and he hoped that his son would be a good student. But the boy went to school during the "cultural revolution"; Ruyi often played hookey or disrupted his classes. His father severely criticized him, even angrily beat him with a stick. But that only made Ruyi belligerent. He was well

known in his village as a rowdy.

When recruitment began in his place in 1980, Liu Ruyi was the right age. He wanted to sign up, and his father agreed to let him go. But the father doubted that even the PLA could do anything with his son.

Liu Ruyi noticed that his army buddies were different from him, and wondered why. Early on, the company had an educational meeting entitled "Outlook on Life". There was a heated discussion, and eventually Ruyi got the point. He determined to work harder and make up for his mis-spent years. Since then he's followed three rules—study hard, stress unity, and help others with pleasure. Every morning he gets up half an hour earlier than the rest. He shortens his lunch break to help sweep the courtyard and clean the latrine. He never lets himself get left behind in study, work, or military training. When he didn't pass a test on the horizontal and parallel bars, he practiced until his arms became swollen and his hands blistered. Finally, last year, he passed. He has been transferred three times, but never uttered a word of complaint. No matter where he was, he worked and studied hard. By the end of last year, his name was on the honor roll. His father is pleased.

Hu Zhiming also went to school during the "cultural revolution". Though a graduate of a Henan province senior middle school, he could read only at a much lower level. In 1980 the company invited a soldier from another unit to talk about his self-study ex-

perience. Hu Zhiming was impressed, and within a year had reviewed all his junior middle school books and studied his senior middle school texts over again. The instructor said many of the soldiers have picked up some technical skills; when they leave the army and go back to their home towns they'll be better workers. "Many of their parents," he said, "think the army is really a great school."

A Wedding Ceremony

Last March, Wei Tingping, a demobilized soldier, visited his former company when he came to Beijing on an errand from Henan. He had left it a year earlier, and returned to express his thanks to the leaders and soldiers.

Wei Tingping had joined the army in 1975. In 1979 his family was building a new house. But it rained for several days and the house caved in. At the same time, his wife was killed in an accident. When cadres of the company heard the news, they bought him a train ticket home.

Six months later he met a girl who was interested in marrying him but hesitated because of his family's difficulties. The company leaders helped persuade her to overcome her hesitation on the economic problem, and helped get approval for him to marry while in the army. Finally the company held a wedding ceremony. The men bought apples, candy, and cigarettes and made two red paper flowers for the couple to wear. Their congratulations were sincere, and so was Wei's gratitude. □



The company's literacy class.

Zhang Jingde



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Marvelous Sights on Mount Emei

GUO ZHUSONG

most of them green broadleaf species. Their crowns are splashed with strongly fragrant red and white blossoms. These are *gong-tong*, a variety rare in the world. This tree has hanging blossoms that resemble white doves with spread wings—thus its name, “dove tree”.

After climbing the Ninety-nine Hairpins, one comes to a grove of dragon spruce trees. The sun's rays filtering through the interlacing branches give a feeling of peace and quiet. It is often misty on Mount Emei. The Ninety-nine Hairpins seems dark, but here it is different. The gossamer mist seems to touch everything. Along a foot path are stone posts linked by iron chains to help people climb. Today only occasional medicinal-herb collectors use it. During the Song dynasty (960-1279) a broad path was built away from this ancient one. Now a new highway has been added. In the past tigers and bears roamed the old trail and here grew “gold-thread” (*Coptis chinensis*), a Chinese medicinal herb.

Streams and Waterfalls

A couplet written on the facade of the Elegant Sound Pavilion (Qing Yin Ge) describes the streams of the mountain. They flow on either side of the pavilion. One meanders slowly eastward, black in the subdued light and thus named Black Dragon River. The other, dropping swiftly, throws up a white spray and is called White Dragon River. Both flow under a double bridge in front of the pavilion, then join to tumble down upon a giant rock in the valley. Through the ages this rock has

CHINA RECONSTRUCTS

Sunrise on Mount Emei.

IN Japan people say that if you don't climb Mount Fujiyama you are a fool, but if you climb it twice you are mad. I have climbed Mount Emei—one of the four famous Buddhist mountains—ten times, but each time I enjoyed it more.

Mount Emei lies 160 kilometers southwest of Chengdu, capital of Sichuan province. The peak is 3,100 meters above sea level. Its rolling ridges look like the delicate eyebrow of a beautiful woman. The trail from the foot of the mountain to the top is 63 kilometers. Along the way are strange crags and valleys, exotic flowers and age-old trees, roaring waterfalls and clear streams, rare birds and strange animals. It is a fascinating world.

A Buddhist Mountain

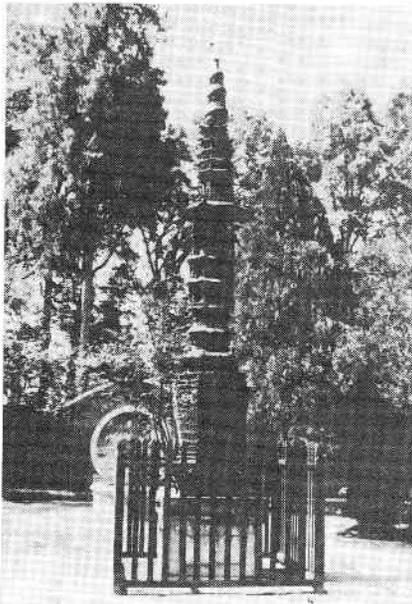
“On most of the famous mountains are found many monks”, says an old Chinese proverb. Mount Emei is reputed to be the place where the bodhisattva Pu Xian (Samantadhara), a disciple of Sakyamuni, the founder of Buddhism, preached that faith. In the 2nd century A.D. temples and monasteries began to be built here. By the 6th century it had become a Buddhist center. At its height there were more than a hundred temples and other buildings. More than 20 of these still remain today.

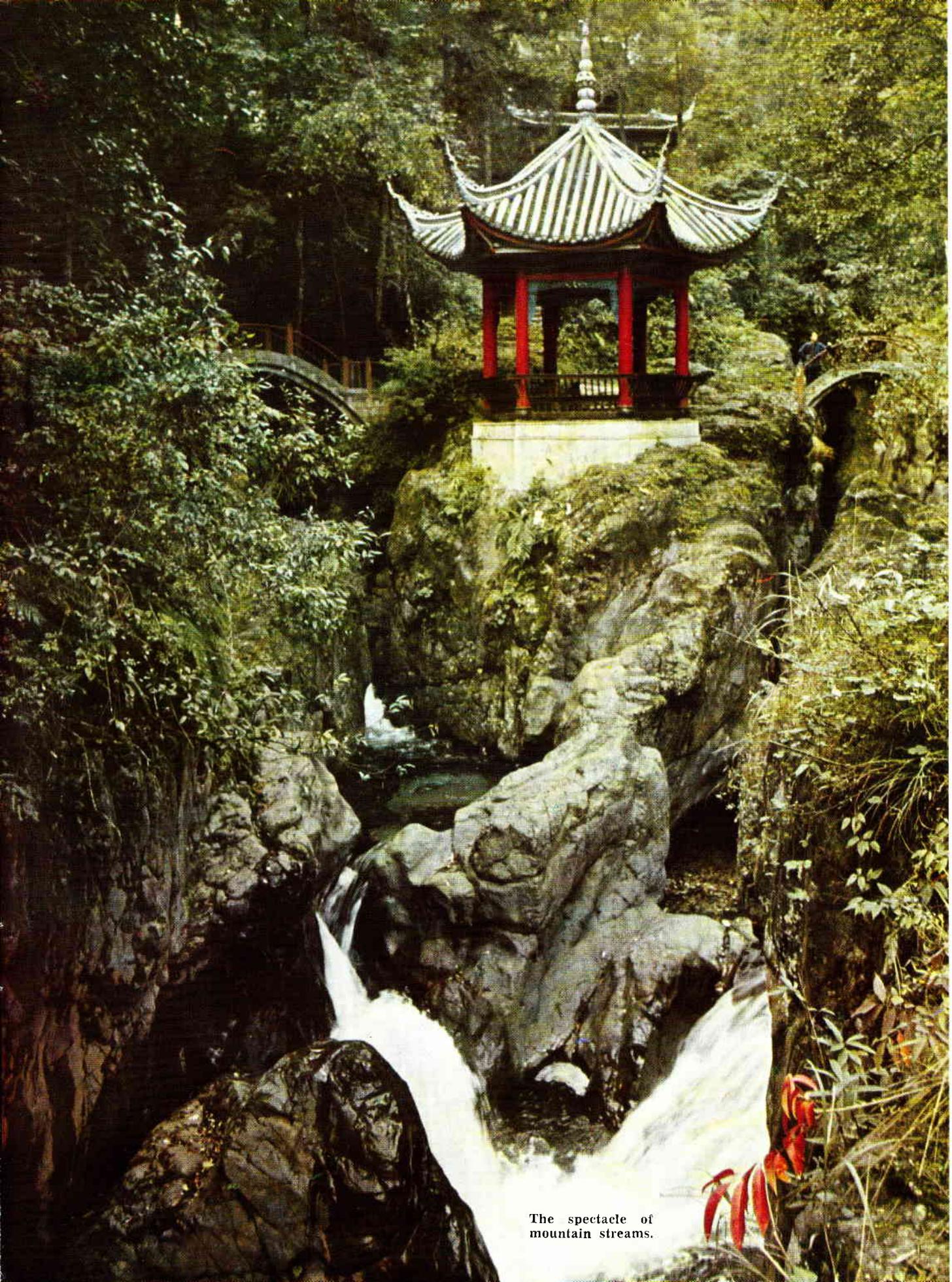
According to historical records, the Buddhists and Taoists once fought over the possession of this mountain. Today places named after Taoism stand side by side with those of Buddhist origin.

Charm and Beauty

From Elegant Sound Pavilion (Qing Yin Ge) to Horse Chestnut Meadow (Suo Luo Ping), a mountain path known as Ninety-nine Hairpins winds tortuously upward for 500 meters—a half-day climb. Along the way the hillsides are covered with trees,

The 16th-century bronze pagoda in Sheng Ji Temple is 7 meters high, with more than 4,700 Buddhas cast on its body.



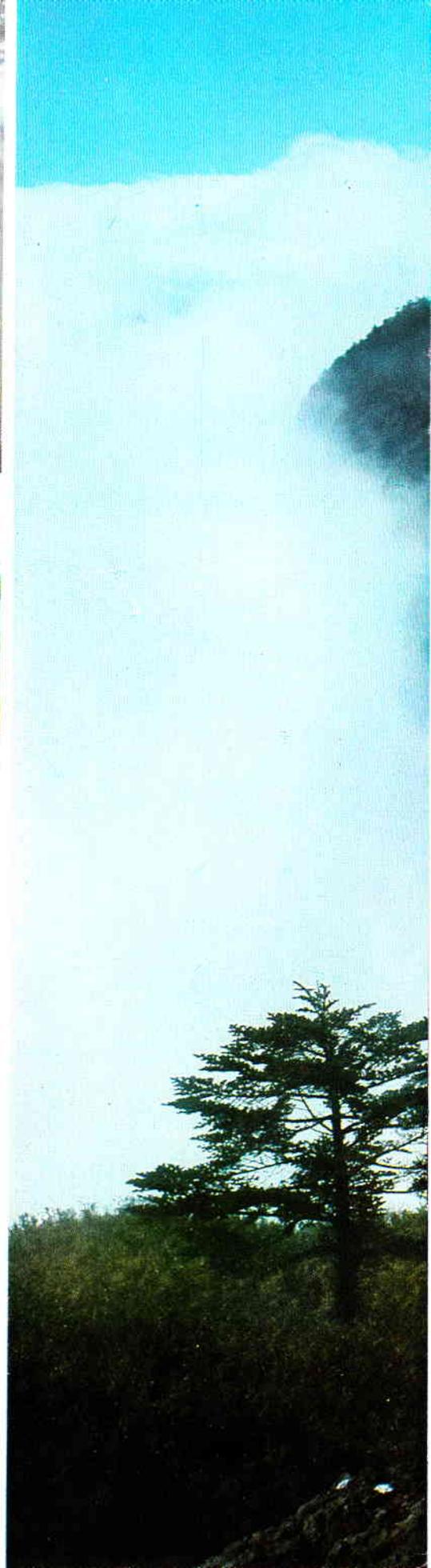


The spectacle of mountain streams.



Mount Emei in the rain.

A "Buddhist monkey" snatches food from a visitor.



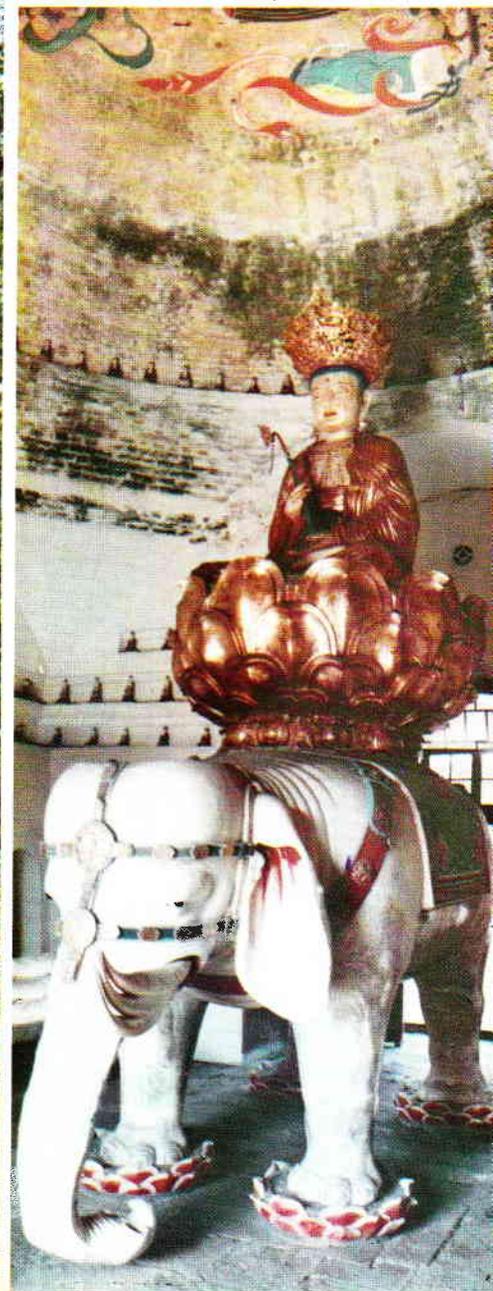
Misty Mount Emei.





**Elegant Sound Pavilion
(Qing Yin Ge).**

**Bronze statue of the bodhisattva Pu
Xian in the Ten Thousand Year Temple
(Wan Nian Si). cast in 980 A.D. It is
9.1 meters high and weighs 62 tons.**



been worn into the shape of a heart. On a sunny day a rainbow hovers over the rock from morning till night.

The rushing stream has formed dozens of waterfalls. Where a mountain pass constricts it is called the Dragon Gate Gorge (Long Men Xia). Here are many stone inscriptions. The two Chinese characters *Long Men* are in the calligraphy of Su Dongpo, a famous poet of the Song dynasty. There are many leaping waterfalls on Mount Emei. Some pour out of caves, others seem to hang from rocks, even shoot upward. Many stand alone, others fall in groups.

Opposite Clear Water Temple (Jing Shui Si) there is a wide stream at the foot of the precipice with water so clear that one can see the bottom 5 meters down. In 1943 I saw a group of small animals drinking and playing there quietly. They ran away when they heard human voices. A monk told me they were a kind of deer. I saw a lot of them at that time but none on my most recent visit.

A Natural Museum

There are more than 3,000 varieties of plants on Mount Emei. Among them are mulberries, pines and larches hundreds of years old. The most fascinating are varieties that have survived from the crustal movement* during the Tertiary Period, the ginkgo, and a dozen others. There are also thirty varieties of rhododendrons, including the precious long-pistil type, and fourteen kinds of orchids, of which the tiger-head orchid is rarest.

The rare animals include the "Buddhist monkeys", the "musical frogs" which make sounds like a guitar, the whiskered frogs of which the male has black whiskers around its mouth, and a type of pheasant. Near the Crouching Tiger Temple (Fu Hu Si) are two varieties of precious butterflies (*Gastropacha querdifolia*, and *Papilio xuthus*).

In June, 1939, the first time I visited Mount Emei, I saw three groups of monkeys near Nine Elders Cave (Jiu Lao Dong) and Washing Elephant Pool (Xi Xiang

Chi), the largest group consisting of over 300. They begged for food and played around the visitors. In 1968 and 1973 when I came again, I saw only a dozen hiding in the forest. I was told that many had been killed by the "rebels" during the "cultural revolution". Even the thousand-year-old statue of the bodhisattva Pu Xian in the Ten Thousand Years Temple (Wan Nian Si) couldn't escape this disaster, let alone the "Buddhist monkeys".

In 1937 I met a wandering monk named Neng Qing at Hua Yan Ding. He said he had come from the Wutai Mountains. But, strangely, he had European eyes and wavy hair. I traveled together with two Christians and spent the night at Washing Elephant Pool. After settling down, the monk Neng Qing went out with a sack of corn to feed the "Buddhist monkeys". A large crowd of them, young and old, came scampering and chattering around him, snatching food from him and each other.

The two Christians did not like the monk's offering, thinking it a waste of grain. To add insult to injury, when they came back to their room, to their surprise, they found all their handbags, walking sticks and hats had been stolen by the monkeys. After a long search, we found them hanging on the trees way up on the cliffs and finally had to ask Neng Qing to coax an old monkey into bringing them back to us.

The Light of Good Omen

The Light of Good Omen (Jin Ding Xiang Guang) is the most attractive of the wonderful sights on Mount Emei. It is also known as the Radiance of Buddha. This natural optical phenomenon can also be seen in the Wutai, Lushan and Huangshan mountains, but only once in three to five years. On Mount Emei it occurs several times a month, and almost every day in October and November. In October 1948, I stayed two weeks on top of Mount Emei and witnessed it nine times. One appeared was especially spectacular.

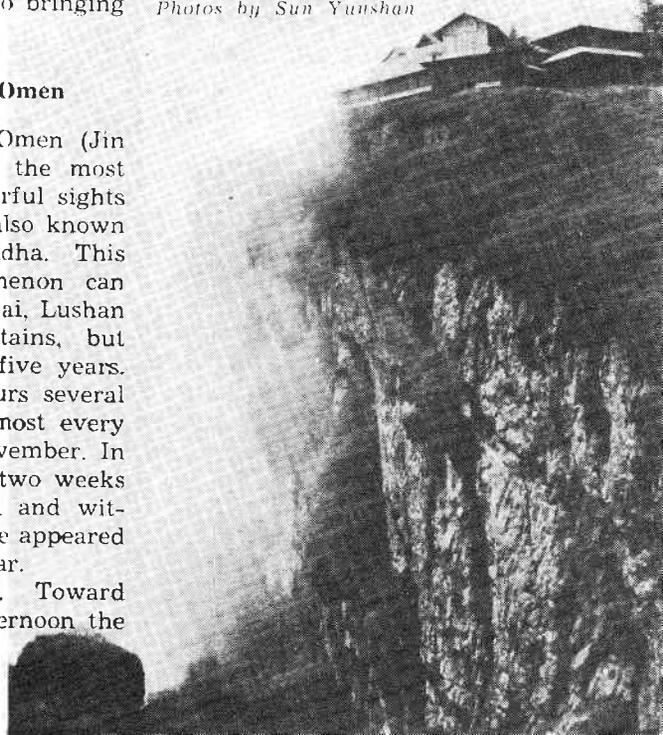
It was a foggy day. Toward three o'clock in the afternoon the

mist suddenly vanished. The sun shone on the green fields below as far as the eye could see. Half an hour later, heavy dark clouds came from the north and covered the earth in a moment. The reflection of the sun on the clouds stung my eyes into tears. The cloud layer looked like a snowy carpet on which were raised designs with gray borders — the sign that the Light of Good Omen would soon appear.

Suddenly rings of light appeared on the cloud carpet and their color became deeper and deeper. An ancient writer, Fan Chengda, described this: "Standing by Reflection Rock (She Shen Yan) one can see himself appear in the center of the radiance. As in a mirror, the movements of one's hands and feet are reflected." It was said in ancient times that many devout pilgrims, when they saw their own reflections with colorful rings around their heads, thought they had become immortals through self-cultivation, and threw themselves down into the valley. That day I stood a little far from the Rock and so I didn't see this marvelous spectacle. I regret it to this day. □

Wo Yun An (Crouching Cloud Nunnery), one of the golden-rooted temples on the main peak of Mount Emei.

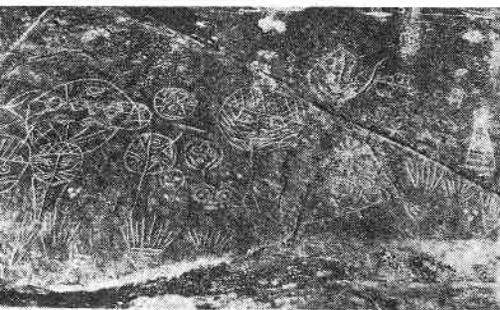
Photos by Sun Yunshan



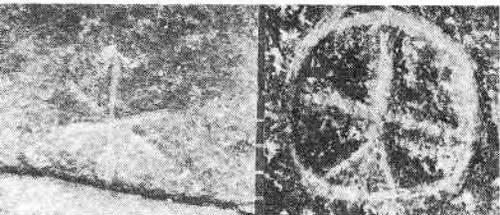
Early People's Ceremonial Cliff

LI HONGPU

ROCK CARVINGS revealing for the first time the agricultural life of primitive people along China's east coast before 1,000 B.C. have been discovered in Jiangsu province. They cover 300 square meters of a cliff of smooth black rock nine kilometers southwest of the coastal city of Lianyungang.



Carvings feature human faces, crops and various symbols.



Symbols include an asterisk and the Chinese character for "big" inside a circle.

The drawings feature human faces, rice seedlings and millet ears. On top of the cliff are three huge rocks, two of which are not of a type found locally, so were possibly moved there. On the smallest, round holes are symmetrically carved. It is believed that this cliff was a holy place where these primitive people worshipped the stones.

LI HONGPU is in charge of the archaeology section of the Lianyungang Museum.

The cliff carvings include the heads of birds and pigs, figures resembling the moon, sun and Big Dipper, and symbols which include a pyramid of dots, an asterisk and what resembles the Chinese character 大 inside a circle. The faces are decorated with geometrical designs including lozenges and a net pattern and one triangle inside another. This was a common motif in the art of Neolithic peoples. It occurs many times on objects excavated from the well-known Banpo Village in Shaanxi province, whose people were in the Neolithic Stage between six and seven thousand years ago.

THE Lianyungang area at the southern foot of the Jinping mountains abounds in early artifacts. The cliff on which these carvings were done is known as Jiangjun Ya (Generals' Cliff) from some much later figures of warriors with horses which once decorated a part of it, but unfortunately were destroyed by quarrying in 1958.

Pottery whorls and potsherds were found recently near the Jiangjun Ya carvings. Just behind the cliff bone needles and stone

axes were uncovered in an excavation at Beigejian. Northwest of the mountains at Erjian village were found relics of people who were in the Neolithic Stage 6,000 years ago. Fifteen kilometers northeast of the mountains at ruins near the Dacun reservoir was eggshell-thin black pottery (China's most famous black pottery culture found at Longshan in Shandong province dates from 2,400 B.C.). Further east at an excavation site at Chaoyang legs of Neolithic three-footed vessels in the shape of a bird's head are found everywhere. And on a cliff of Kongwang Hill, 2.5 kilometers south of the city have been found what are adjudged to be China's earliest Buddhist reliefs dating from the Eastern Han dynasty (A.D.25-220).

Archaeologists first learned about the Jiangjun Ya carvings when they were described by local peasants at a meeting on preserving historical spots and relics held in the winter of 1979. Such primitive carvings preserved down to the present are known in the outlying regions such as Xinjiang and Gansu in the northwest, Inner Mongolia in the north and Yunnan in the southwest, but such a find along the coast is unique. □

Jiangjun Ya (Generals' Cliff).

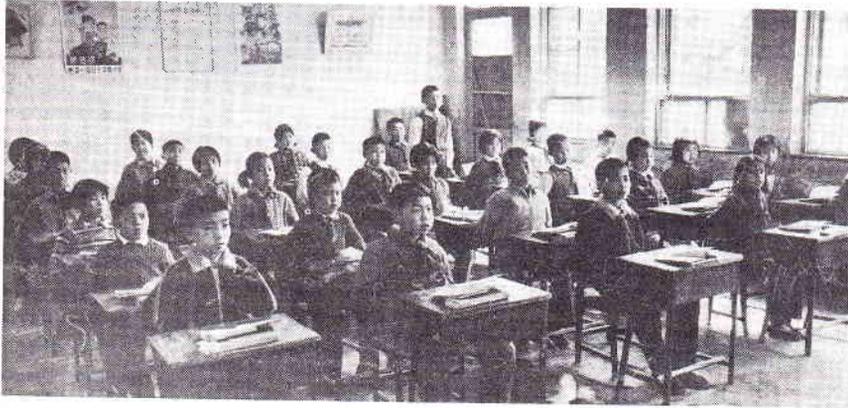


Life and Work of a Primary School Teacher

LI SHUXI



Ma Xiufang and her pupils.



MA XIUFANG, a teacher of Chinese at Beijing Guanganmen Wai Primary School No. 1, looks younger than her 39 years. She has a delicate complexion and dignified countenance, with eyes that radiate warmth. Her enthusiasm for her work and her pupils comes through in conversation, and one senses in her a youthful vitality.

Of Hui nationality, Ma Xiufang lives in the Hui neighborhood around Niu Jie (Cow Street). Her husband, Chen Jianzhou, of Han nationality, is also a teacher. They met in the 1960s when they worked in the same school. Some

Huis and Hans don't like the idea of intermarriage because of the difference in life-styles (the Huis follow Muslim customs), but Ma Xiufang knew that what counted most was their mutual interests and their love for one another. But in 1966, soon after they got their marriage license, Chen Jianzhou, then 25 years old and secretary of the school's Communist Youth League, was branded a "revisionist" and sent to the countryside. In those turbulent days lovers being separated like this was nothing unusual. Ma was determined. "I know him well enough," she said. "I'll wait for him." She kept their marriage license until Chen was rehabilitated. The wedding was

held in February 1967 to the delight of their friends and relatives. Since then they've been living with Ma's mother, and are now the parents of two children, a ten-year-old girl and a six-year-old boy. Both being teachers, they are strict with their own children, and taught them to read at the age of four. Their daughter is now a "three-good" student (morally, intellectually and physically) and a Young Pioneer team leader. Influenced by her mother's love for music, she loves music, too.

Patient and Considerate

Despite lack of uniformity in the pupils' scholastic levels and the poor discipline at that school in the past few years, Ma Xiufang has always been considerate and patient with her pupils. She opposes simplistic measures such as scoldings or punishment. Ma recalled an obstreperous boy in her class named Zhu Ke, who kept breaking school regulations. He liked to bully the girls and pull their pigtails. His parents talked with Ma, hoping she would be strict with him. They had him take a notebook to school every day and asked Ma to record his behavior in it. To help him tell

LI SHUXI is a reporter for People's Education.

On the playground.



Ma Xiufang and her family in Tao Ran Ting Park.
Photos by Zhang Jingde



right from wrong, Ma asked him to write up his behavior himself.

Once Zhu Ke hit a girl, and was afraid the teacher would scold him. But after school, Ma Xiufang had a talk with him and he admitted his mistake, so she wrote in his notebook, "Zhu Ke is an honest boy. He has admitted his mistake. He is making progress. Do not scold him or beat him." Zhu Ke was moved to tears, and behaved better afterwards.

Ma Xiufang has been a teacher for 18 years. Every day she comes to school earlier than others, cleans the classroom, gets everything ready for class and waters the plants on the windowsills. She treats her students like a gardener does her flowers and plants, hoping that they'll grow up healthy in a good environment. There was a girl in her class who showed no interest in studying and cared nothing for cleanliness. Her classmates nicknamed her "Little Lazybones". She was found untidily dressed with a few buttons missing during a check-up one morning. Instead of criticizing her, Ma Xiufang sewed the buttons on for her, explaining why one should keep oneself clean. The child burst out crying. Ma found out later that both her parents were physically handicapped and could not take care of their children well. Ma considered it her duty to take better care of children who were neglected at home, and since then items like needles, thread, buttons and ribbons are often found in Ma's odds-and-ends box. She acts as mother as well as a teacher.

Teaching Characters

Chinese language is one of the basic courses in primary school. As the Chinese characters are so different and numerous, it is not easy to teach them. Summing up her teaching experience over the years, Ma has found a way to present the characters so they are easy to memorize. Take the text on Liu Hulan in the third-year textbook, for example. One sentence says, "Liu Hulan had a character cast in iron," in which

"cast" is a new word. The problem was how to make her pupils understand the meaning of "cast" when used with reference to a person. The first question Ma asked was "Have any of you ever touched iron or steel? How does it feel when you touch it?" "Very hard," was the answer. "Now can you understand what the sentence in the text means?" "Liu Hulan was like a girl made of iron," the children cried unanimously. Then she continued to explain the text: "In 1947, prior to liberation, Liu Hulan, while helping her comrades to escape, was captured by the KMT reactionaries. She had been betrayed by a traitor. In an attempt to find out who the other communists were, the enemy tried to bribe her, and failing that they tortured her ruthlessly. She stood firm. So the enemy took her to the chopping block. Liu Hulan cried out, 'Kill me or chop off my head. Death is not frightening to a Communist!' She was only fifteen when she died."

So "cast in iron" refers not to her body but to her iron will, Ma explained.

Important Work

In addition to her everyday teaching, Ma studies on her own such subjects as educational psychology, teaching methodology, language, literature and writing. She often does research on special topics, and analyzes the texts and key points of teaching with her colleagues. She said happily, "I'm really busy every day, but I love my job. It makes me happy to think I'm doing important work."

Ma Xiufang has a happy family life too. She and Chen share an interest in reading and discussing Chinese and foreign literature and poetry. Nearly every Sunday they go picnicking with their children in the parks or to the zoo, Zhongshan Park and the Summer Palace. "We don't want to lock our children up at home. They need to see more of everything and have more fun. They learn from what they see and what they hear. This is also a part of children's education," said Ma. □



Huang Di as depicted in a stone rubbing of later centuries.

THE Chinese people often refer to themselves as the descendants of Huang Di, the Yellow Emperor, a part-real, part-legendary personage. Many extravagant tales grew up around him. A collection of legends written down in the Warring States period (475-221 B.C.) gives this account:

Huang Di lived in a magnificent palace in the Kunlun Mountains in the west, with a heavenly doorkeeper who had the face of a man, the body of a tiger and nine tails. The Kunlun Mountains were full of rare birds and animals and exotic flowers and plants, and Huang Di had a pet bird that helped take care of his clothes and personal effects.

TO Huang Di was attributed invention of the cart, the boat and the south-pointing chariot, a chariot with a gear mechanism that enabled a pointer to always indicate south, no matter which way the cart turned. Huang Di is said to have taken one with him in battle. He is supposed to have known the laws of astronomy and is credited with drawing up the first calendar used by the Chinese people. His conversations on diagnosis and treatment with the physician Qi Bo are contained in China's first medical book, *Nei Jing* (The Yellow Emperor's Canon of Medicine).

Lei Zu, Huang Di's wife, is said to have taught the people to raise silkworms and weave beautiful

• Legends and Tales from History

Huang Di, the Yellow Emperor

FENG TANG

silk fabrics. Apparently encouragement of the initiative of talented persons was a thing as much desired then as it is now, for the account mentions that this was one of Huang Di's strong points. As a result a whole list of men are credited with inventions: Cang Jie of pictographs; Ling Lun, the twelve-tone musical scale; Li Shou, various measuring instruments; and the craftsman Feng Bo who actually built the south-pointing chariot. These things all did come into existence four or five thousand years ago, so in this way the Yellow Emperor has become the symbol of the culture of the Chinese nation and representative of its talents.

A STORY which may represent a memory of tribal wars between Huang Di and Chi You is related in the *Tai Ping Yu Lan* compiled by Li Feng and others between A.D. 977 and 981. (Chi You is described therein as a god, and in other sources as leader of a tribe.) He had 72 brothers (81 by some accounts), all of them with ferocious visages such as a head of bronze and forehead of iron, a

human face and the body of an animal. He was skilled at making weapons and casting bronze, and his arrows, axes and spears were unparalleled. He took his men to Shandong and attacked the tribe of Yan Di, driving him into Huang Di's territory around Zhuolu in northwestern Hebei province. The latter was angered and went to battle with Chi You.

He was no rival for Chi You and at first suffered several defeats. Chi You conjured up a thick fog which blurred the vision of the Yellow Emperor's men. Luckily the south-pointing chariot helped them know their way. Huang Di also had his men make bugles. There were in Chi You's army many spirits, but they were afraid of the sound of a certain kind of dragon. So the Yellow Emperor had his men make instruments out of animal horns which duplicated this sound and the demons were paralyzed with fear.

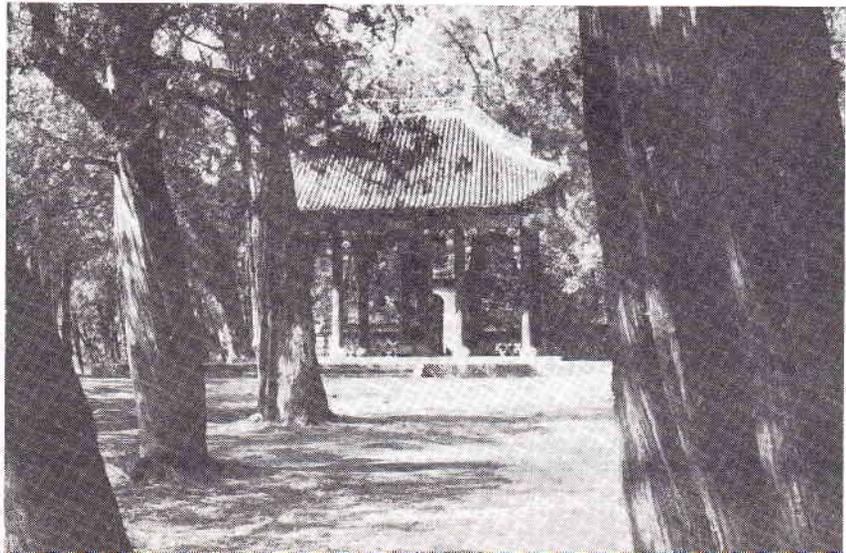
Chi You called on a god of wind and rain and blew up a tempest, but Huang Di brought out his daughter who emanated an enormous amount of heat and dried up the storm. Before Chi You's

brothers could recover from their surprise Huang Di's forces defeated them.

THE last and decisive battle was fought at Zhuolu. Chi You had gone for help to the Kuafu, a clan of giants in the north (its ancestor was Kuafu who raced the sun and died of thirst) and they drove Huang Di back 50 *li*. But, using strategy learned from the Goddess of the Ninth Heaven, Huang Di finally defeated them. Chi You retreated until he reached what is today's Shanxi, where he was captured by Huang Di's men and beheaded. To make sure the head would not reunite with the body, Huang Di sent it to be buried a thousand *li* away. The place where Chi You was beheaded came to be called Xiexian (*xie*, to sever, and *xian*, county) and is still known as that today. Nearby there is a salt lake with water of a reddish color, tinted, people say, by Chi You's blood.

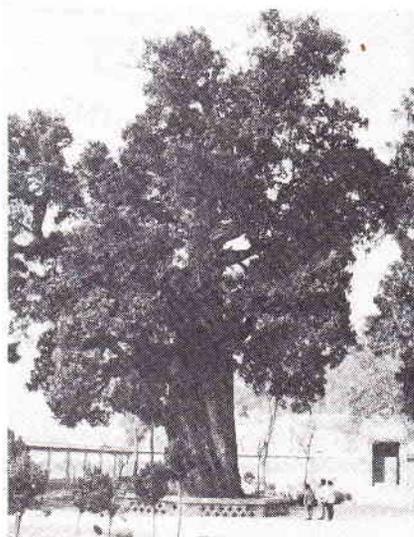
After the defeat of Chi You, Huang Di became leader of all the tribes on the central plains. He ruled an area stretching east to the sea, west to today's Gansu province, south to the Changjiang (Yangtze) River and north into today's Shanxi and Hebei provinces. Legend has it that he lived to be 110 years old and then a dragon came and took him back to Heaven where he belonged. □

The pavilion in Shaanxi province said to mark Huang Di's grave. There he is honored as the founder of the Chinese nation.



One of the many ancient cypresses on the mountain, this one according to legend planted by Huang Di himself.

Photos by Wong Tianyu



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Lesson 8

HUANG WENYAN

Kites

丁云: 天安门 广场 真 宽阔,
Dīng Yún: Tiān'ānmén Guǎngchǎng zhēn kuānkùo,
Ding Yun: Tian An Men Square (is) really spacious,

放 风筝 正 合适。 你看,
fàng fēngzheng zhèng héshì. Nǐ kàn,
(to) fly (a) kite just suitable. You look,

已经 开始 放了。
yǐjīng kāishǐ fàng le.
already begin (to) fly.

琼斯: 是一条大龙。 越来越 高了。
Qióng Sī: Shì yī tiáo dà lóng. Yuèlái yuè gāo le.
Jones: (It) is a big dragon. More and more high.

丁: 听说 龙身 有 一百四十八
Dīng: Tīngshuō lóngshēn yǒu yībǎi sìshí bā
Ding: Hear say (the) dragon body has 148
节, 五十八米长。
jié, wūshí bā mǐ cháng.
sections, (is) 58 meters long.

琼斯: 画得也好。 是谁 做的?
Qióng Sī: Huà de yě hǎo. Shì shuí zuò de?
Jones: Painted also well. Is (by) who made?

丁: 是 一位 老 工人。 去年
Dīng: Shì yī wèi lǎo gōngrén. Qùnián
Ding: Is one old worker. Last year

颐和园 举行了一次 迎
Yíhéyuán jǔxíng le yī cì yíng
(the) Summer Palace held a welcome

春 风筝 表演。 各种各
chūn fēngzheng biǎoyǎn. Gè zhǒng gè
spring kite demonstration. All kinds all
样的 风筝 做得 非常 精巧。
yàng de fēngzheng zuò de fēicháng jīngqiǎo.
types of kites made very skilfully.

琼斯: 哎, 你看, 那边 还有
Qióng Sī: Ai, nǐ kàn, nà biān hái yǒu
Jones: Ai, you look, that side still have

一 个 小 的, 好象 是
yī ge xiǎo de, hǎoxiàng shì
one small (one), seems (to) be

带 响声 的。
dài xiǎngshēng de.
carry sound.

丁: 风筝 上 可以 安 纸鼓
Dīng: Fēngzhengshàng kěyǐ ān zhǐgǔ
Ding: Kite on can install paper drum

或 苇 鼻 儿, 风 一 吹 就
huò wěibí, fēng yī chuī jiù
or reed whistle, wind (once) blow then

响, 很好听。

xiǎng, hěn hǎotīng.
(it) sound, very fine (to) hear.

琼斯: 春 秋 佳 日, 云 淡 风 轻,
Qióng Sī: Chūn qiū jiārì, yún dàn fēng qīng,
Jones: Spring (and) autumn fine weather, cloud thin wind light,
在 旷 野 放 风 筝 多 有 意 思。
zài kuàngyě fàng fēngzheng duō yǒu yìsī.
in open wilds fly kite how much interesting.

丁: 关于 风筝, 两千 多 年
Dīng: Guānyú fēngzheng, liǎng qiān duō nián
Ding: About kite, 2,000 more years

以 前 中 国 历 史 上 就 有
yǐqián Zhōngguó lìshǐshàng jiù yǒu
ago China history on have

记 载。 南 方 北 方 都 有 做
jìzài. Nánfāng běifāng dōu yǒu zuò
record. South (and) north all have make.

的。 特 别 是 天 津, 现 在 还
de. Tèbié shì Tiānjīn, xiànzài hái
Particularly is Tianjin, now still

是 出 口 风 筝 的 重 要 基 地。
shì chūkǒu fēngzheng de zhòngyào jīdì.
is export kite important base.

琼斯: 风 筝 不 仅 是 有 趣 的 玩 具,
Qióng Sī: Fēngzheng bùjǐn shì yǒuqù de wánjù,
Jones: Kite not only is interesting toy.

而 且 是 工 艺 美 术 品。
érqiě shì gōngyì měishùpǐn.
but also is craft art object.

丁: 下 星 期 你 有 空 儿 吗?
Dīng: Xiàxīngqī nǐ yǒu kòngr ma?
Ding: Next week you have free time?

人 们 还 要 放 呢。
Rénmen hái yào fàng ne.
People again will fly (kites).

琼斯: 有。 他 们 哪 天 放, 你 就
Qióng Sī: Yǒu. Tāmen nǎ tiān fàng, nǐ jiù
Jones: Yes. They which day fly, you just

哪 天 去 找 我。
nǎ tiān qù zhǎo wǒ.
which day go look (for) me.

丁: 好 吧!
Dīng: Hǎo ba!
Ding: Fine.

Translation

- Ding Yun: Tian An Men Square is really big. It's great for kite-flying. Look! Kite-flying has already begun.
- Jones: It's a big dragon, and it's flying higher and higher.
- Ding: I hear the dragon's body has 148 sections, and it's 58 meters long.
- Jones: It's also painted very nicely. Who made it?
- Ding: An old worker. Last year a kite show was held in the Summer Palace to welcome spring. There were many different kinds of kites, all skilfully made.
- Jones: Oh, look! There's a small one over there. It seems to be making a sound.
- Ding: A drum made of paper or a reed whistle can be attached to a kite. When the wind blows it makes a sound and is pleasant to listen to.
- Jones: It's fun to fly a kite out in the wilds in spring and autumn when the weather's fine.
- Ding: Kites are mentioned in Chinese historical records more than 2,000 years ago. They're made in both the south and the north, particularly in Tianjin which is still a major exporter of kites.
- Jones: Kites are not only interesting toys, they're also a handicraft art.
- Ding: Are you free next week? People will be flying kites again.
- Jones: Yes, whenever they do, let me know.
- Ding: All right.

Everday Expressions:

- 1、宽阔 **kuānkùo** broad, spacious
宽阔的广场 **kuānkùo de guǎngchǎng** spacious square
宽阔的马路 **kuānkùo de mǎlù** broad road
- 2、放 **fàng** release, fly
放牛 **fàngniú** put cattle out to graze
放学 **fàngxué** let out school
放风筝 **fàng fēngzheng** fly kite
- 3、安 **ān** affix, install, put in
安电灯 **ān diàndēng** install electric lighting
安铃 **ān líng** install a bell
安玻璃 **ān bōli** put in panes of glass
- 4、精巧 **jīngqiǎo** skilful, delicate
技术精巧 **jìshù jīngqiǎo** technique (is) skilful
构造精巧 **gòuzào jīngqiǎo** structure (is) delicate
- 5、记载 **jìzǎi** record
记载历史 **jìzǎi lìshǐ** record history
记载事实 **jìzǎi shìshí** record facts
有记载 **yǒu jìzǎi** is recorded
没有记载 **méiyǒu jìzǎi** is not recorded

Notes

Connecting a complement to the verb with de 得.

In Chinese as in English, a complement is something added to the predicate that extends the

meaning of the verb. But in Chinese one kind of complement must be connected to the verb with the word (called a particle) **得** 得. **Tā lái de zǎo** 他来得早 (He comes early). **Tā xuéxi de hǎo** 她学习得好 (She studies well). Here **得** connects the complements 早 and 好.

The negative form is made by placing **不** after the particle **得**: **Tā lái de bù zǎo** 他来得不早 (He doesn't come early). **Nà ge fēngzheng zuò de bù jīngqiǎo** 那个风筝做得不精巧 (That kite is not made skilfully).

If there are other elements, as for instance an object, in the predicate, the verb must be repeated. **Tā zuò fēngzheng zuò de jīngqiǎo** 他做风筝做得精巧 (He makes kites skilfully, or literally: When he makes kites he makes them skilfully). **Tā lái xuéxiào lái de zǎo** 他来学校来得早 (He comes to school early, or literally: When he comes to school he comes early).

The interrogative form is **Tā lái de zǎo bù zǎo?** 他来得早不早? (Does he come early?)

Exercises

- Answer the following questions in Chinese:
 - How does one ask someone whether he or she is free?
 - If someone asks you such a question, how should you answer?
- Give the interrogative forms of the following sentences:
 - 那个风筝做得精巧。
 - 星期天我没有空儿。
 - 他做菜做得很好。
- Complete the following sentences according to the text and translate them into English.
 - 风筝不仅是有趣的玩具, _____。
 - 他们哪天放风筝, _____。
 - 关于风筝, 两千多年以前_____。

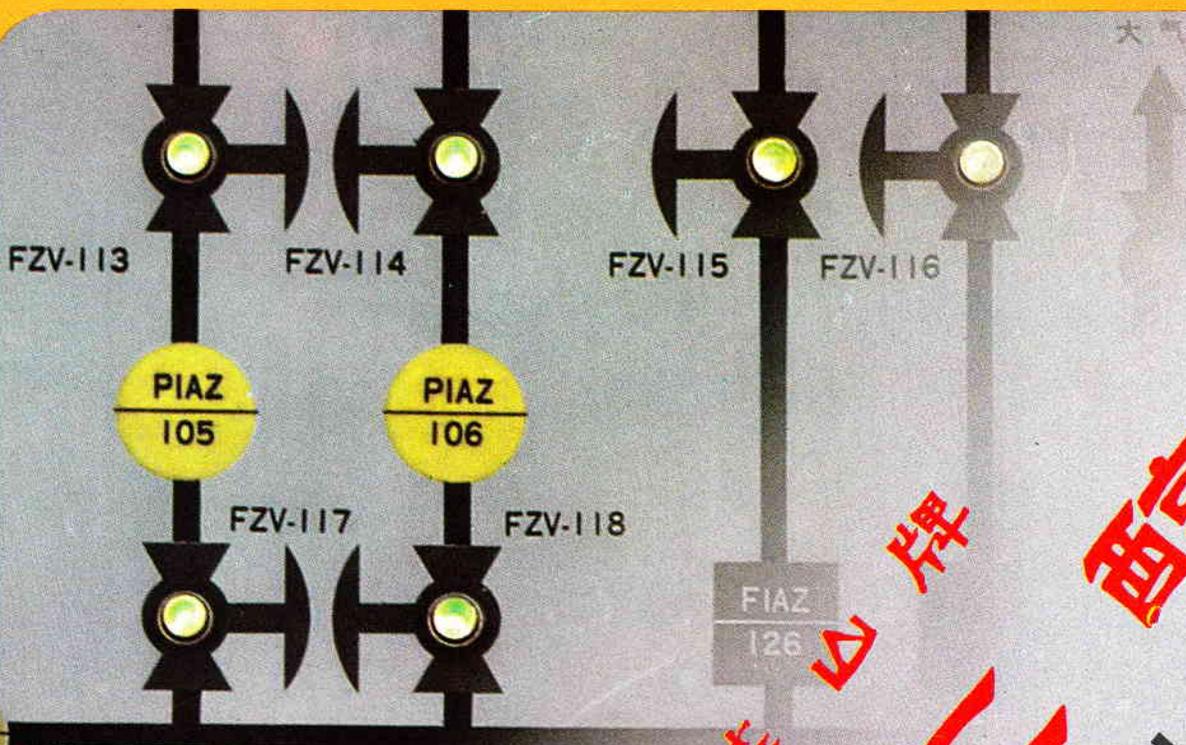
4. Read the following paragraphs:

一天, 我和朋友到天安门广场去看放风筝。有一位老工人做的风筝是一条龙。这条龙有五十八米长, 龙身有一百四十八节。画得非常好看, 跟真的一样。

还有一个小风筝, 也放得很高。风筝上安着纸鼓, 风一吹就响, 很好听。

中国做风筝的历史很长, 两千多年以前, 历史上就有记载。现在南方北方都有做的, 各种各样的风筝做得都很精巧, 不仅是有趣的玩具, 而且是很好的工艺美术品。

春秋佳日, 云淡风轻, 在旷野放风筝, 分外有意思。



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