

# China Reconstructs

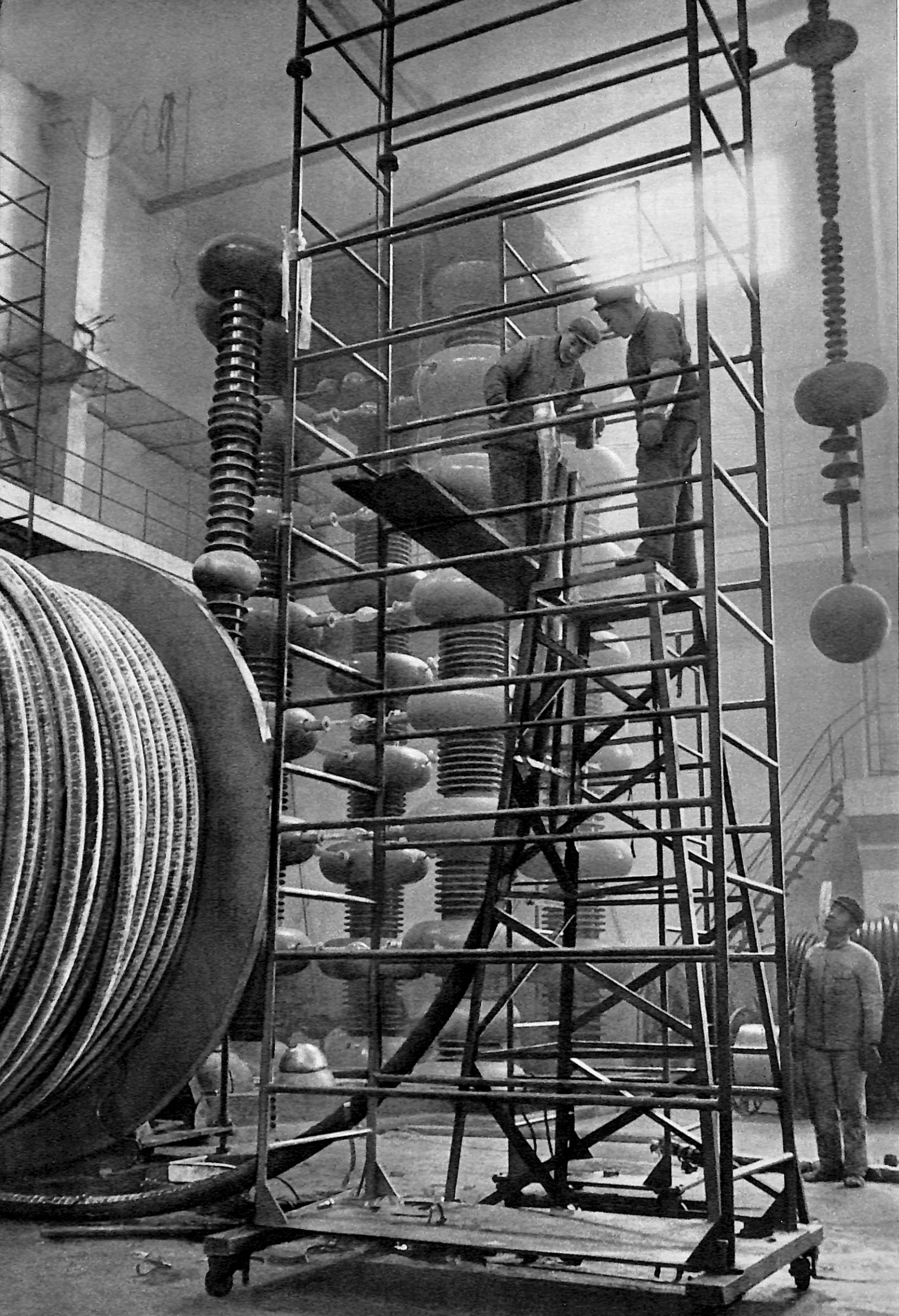
VOL. XXIII NO. 9

SEPTEMBER 1974

**THIS MONTH:**

- **TAMING THE YANGTZE RIVER**
- **CHILD HEALTH IN CHINA**





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## COVER PICTURES:

**Front:** Signalmen moving a buoy (see page 28).

**Back:** Yangtze River engineering team prepares to blast a reef (see page 28).

**Inside front:** Testing a coil of 220,000-v. high-tension wire at the Shanghai Electric Cable Plant.

**Inside back:** The Ching River Dyke protecting the city of Shashih, Hupeh province.

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# The Chinese Working People Always Fought Confucius

TIEN KAI

CONFUCIUS was a reactionary thinker even in his own time, trying to prop up the collapsing slave system. In the 2,000-some years since then he has been revered by China's reactionary ruling classes, especially when in their decline. They exalted him as a "sage", his doctrine as "the way of the sage", and used it as an ideological and theoretical tool for preserving or restoring their reactionary rule.

The working people, however, recognized the reactionary role of Confucius and his doctrine. Always in the forefront of the anti-Confucius struggle, they made it an important part of the greater struggle against exploitation and oppression. Greater exaltation of Confucius and his doctrine by the ruling classes only intensified the working people's fight against them. Chinese history is a record of one wave after another of struggles against Confucius.

## Slave Struggles

Confucius ran into opposition from the laboring people right from the beginning of his counter-revolutionary career. His time, the end of the Spring and Autumn period (770-475 B.C.) in China, was one of transition from slave society to feudalism. There were frequent slave uprisings. In a bid to seize power from the slave-owning aristocrats, the newly-emerging class of landlords advocated reforms. The old order faced total collapse.

Trying to save it, Confucius urged the slaveowners to restrain their words and deeds and make them conform to the rites of the earlier Chou dynasty, to thus keep the slave system from deteriorat-

ing. He travelled from state to state trying to get this idea accepted. The slaves loathed him and jeered

at him for his attempt to hold back progress. In the State of Wei he was called "despicable, ignorant

Slave uprising leader Liuhsia Chih denounces Confucius as an artful deceiver.



and out of tune with the times". At the gate to the capital of the State of Lu a guard derided him as someone "who wants to turn back the trend even though he knows it is impossible".

More than once Confucius was surrounded and ridiculed. Once, as he passed through a place named Kuang preaching a return to everything ancient, the slaves grabbed him and berated him for five days before they let him go. As soon as he was free Confucius got his disciple Tzu Lu to go with troops to suppress the people of Kuang. They rose in open revolt and sent Tzu Lu and his men reeling.

Liuhsia Chih, leader of China's first large-scale slave uprising, and his force of 9,000 struck terror to the hearts of the slave-owning aristocrats, who barricaded themselves in their city fortresses and dared not come out. It was Confucius who came forward, bent on using dissuasion to break up Chih's forces.

Putting on an obsequious manner, he flattered the slave leader saying he possessed "excellent virtue". If Chih would put down his arms and become a peaceful subject, he said, "we will build a big city" and "honor your excellency as the duke".

Chih scoffed at the toadying man before him. He called Confucius an "artful deceiver", mean and shameless, a reactionary politician who "tells lies and uses false pretences to bewitch the rulers in order to gain wealth and position", a "cunning and deceitful person" "habitually praising people to their faces . . . also habitually abusing people behind their backs".

Confucius, he said, was a parasite who "gets his food without farming and his clothes without weaving". Chih listed facts documenting the greed and ruthlessness of the slave-owning aristocrats. He exposed Confucius' talk about benevolence, filial piety and brotherly love as sheer lies to fool the people. He said nothing was more immoral than for the slave-owners to gain wealth without working for it and nothing was



China's first peasant uprising led by Chen Sheng and Wu Kuang.

more moral than for the slaves to rise against their owners and seize that ill-gotten wealth as their own.

"The things Chiu\* talks about are everything I reject," Chih declared. He pointed out that only stupid submissive persons would fall for sweet words and give up revolt for money and position, that nothing Confucius said could make him submissive.

"There is no bigger robber than you!" he said, adding that Confucius deserved death for his crimes. He ordered the man to leave. Stunned and white as death, Confucius slipped away without a word.

The very fact that slaves dared to confront Confucius showed that they were ready to overthrow the system that was holding them in bondage. Their struggle shook the slaveowners' rule to the foundations and propelled society forward from slavery to feudalism.

#### Attacked by Peasant Uprisings

As feudalism emerged the intellectuals of the landlord class took over Confucius' idea of a social hierarchy and his patriarchal ethics and modified them to create a theoretical basis for the feudal system and an ideological weapon

\*The man known to the world as Confucius bore the family name of Kung and given name of Chiu.

for the landlord class to use in ruling over the peasants. This explains why Confucius and his thinking was attacked in every revolutionary peasant struggle in China's 2,000 years of feudal history.

Declaring "It cannot be that princes and earls, generals and ministers are of a special pedigree," and denying point-blank that the king's authority was bestowed by divine right, Chen Sheng and Wu Kuang, leaders of China's first uprising of peasants toward the end of the Chin dynasty (221-207 B.C.), were in essence repudiating the Confucian idea that "a king is a king and a subject a subject" and the Confucian theory of "fate", which is an idealist conception.

One of the precepts of the Confucian school was that "Heaven changeth not, likewise the Way changeth not", a bit of idealist metaphysics which makes it look like the reactionary rule is unchangeable. But toward the end of the Eastern Han dynasty (A.D. 25-220) the Yellow Turban rebels declared they were going to change "heaven" for the landlords into "heaven" for the peasants.

Many ideas put forward by rebelling peasants in their struggle against the feudal system were a direct refutation of the Confucian idea of a rigid hierarchy based on an ancestral relationship. The slogan of equalitarianism was used for the first time in a peasant

uprising at the end of the Tang dynasty (618-907). "Eliminate the differences between high and low, between rich and poor" was a slogan of a peasant uprising in the Sung dynasty (960-1279). "Wipe out injustice" was the declared aim of the insurgents who called themselves the Red Turbans at the end of the Yuan dynasty (1271-1368). Equal distribution of land and no taxation were demands of the revolt led by Li Tzu-cheng that ended the Ming dynasty (1368-1644).

Peasants in revolt also defied the "sage" of the feudal ruling class with direct action. The 13th-century Red Jackets burned down the Confucian temple when they captured Confucius' birthplace, Chufu in today's Shantung province. In the Ming dynasty its replacement was broken into and the Confucian classics dumped into a cesspool by peasant insurgents. In the Ching dynasty (1644-1911) the Nien peasant army four times laid siege to Chufu and finally, to vent their hatred for the "sage" and his reactionary thinking, broke into an academy where he had once lectured and smashed the sacrificial tablet and vessels.

### The Taipings Against Confucianism

The Taiping revolution was a gigantic campaign against Confucianism. Largest peasant uprising in Chinese history, it set up the Taiping Heavenly Kingdom in the mid-19th century.

In 1843 Hung Hsiu-chuan, who was to become its leader, issued an open challenge to Confucianism and the entire feudal system by smashing a tablet reading "Confucius, Great Perfection, Ultimate Sage and Foremost Teacher" in the school where he taught. A story later made up by Hung has a "God-king" denounce the books of Confucius for being "full of misleading and wrong ideas" that had led the people astray. In a fury this "god-king" — a personification of the revolutionary peasants fighting for liberation — orders a divine messenger to flog Confucius.

Hung Hsiu-chuan held that the Confucian doctrine was the ideo-

logical root of all the evils of the feudal rule. The Taipings first banned the Confucian classics, and called them "sorcerer's books". After making Nanking their capital, they set up an "office to expunge books" under the personal supervision of Hung Hsiu-chuan. It examined and revised the Confucian *Four Books* and *Five Classics*, cutting out all "false talk" and "evil words".

The Taiping revolutionary literature, their "four equalities" — political, economic, social and equality between men and women — and their revolutionary policies and measures were a break with Confucianism both in theory and in practice and struck a heavy blow to feudalism.

The Taiping regime was outstanding for its uncompromising criticism of the Confucian idea that "men are superior and women inferior". It attacked the feudal authority of the husband which kept women in bondage, and raised the emancipation of women as a revolutionary task.

The stipulation in writing that "land will be distributed to everyone, regardless of sex" gave women economic equality with men. Women in the revolutionary ranks were free to take part in political activities and combat duty, take civil service examinations and hold official posts. The Taiping regime banned buy-and-sell marriage, prohibited prostitution and the keeping of bondmaids and abolished foot-binding and other customs that humiliated women. This movement for the liberation of women under the Taipings showed that the peasantry's struggle to break away from patriarchal rule had advanced to a new stage.

Each time the working people's revolutionary struggles battered at Confucius their denunciations went deeper. Yet their struggle was limited by the nature of their class and the time in which they lived. Although their uprising dealt blows to the old order and helped promote the development of the social productive forces, neither the slaves nor the peasants were the class that represented a new mode of production. There-

fore they were unable to advance a new social system to replace the old. Nor did they have a scientific theory of revolution which could thoroughly defeat Confucianism. This task can be accomplished only by the proletariat. Representing the new socialist mode of production, the proletariat is the greatest revolutionary class in history. It carries out "the communist revolution which is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas". (*Manifesto of the Communist Party*.)

### The May 4th Movement

With the May 4th Movement of 1919 the Chinese proletariat stepped onto the historical stage and began to lead the Chinese revolution. It was the beginning of a thoroughly anti-imperialist, anti-feudal new democratic revolution and marked a new page in the working people's struggle against Confucianism.

The imperialists as well as the feudal class found the Confucian doctrine of restoration and retrogression of use to them. After the Opium War of 1840, as imperialist encroachment proceeded, Chinese society was transformed from a feudal one into a semi-colonial and semi-feudal one. The imperialists used the feudal-comprador class as the social prop for their domination of China, and the doctrines of Confucius and Mencius\* as an ideological tool for enslaving the people.

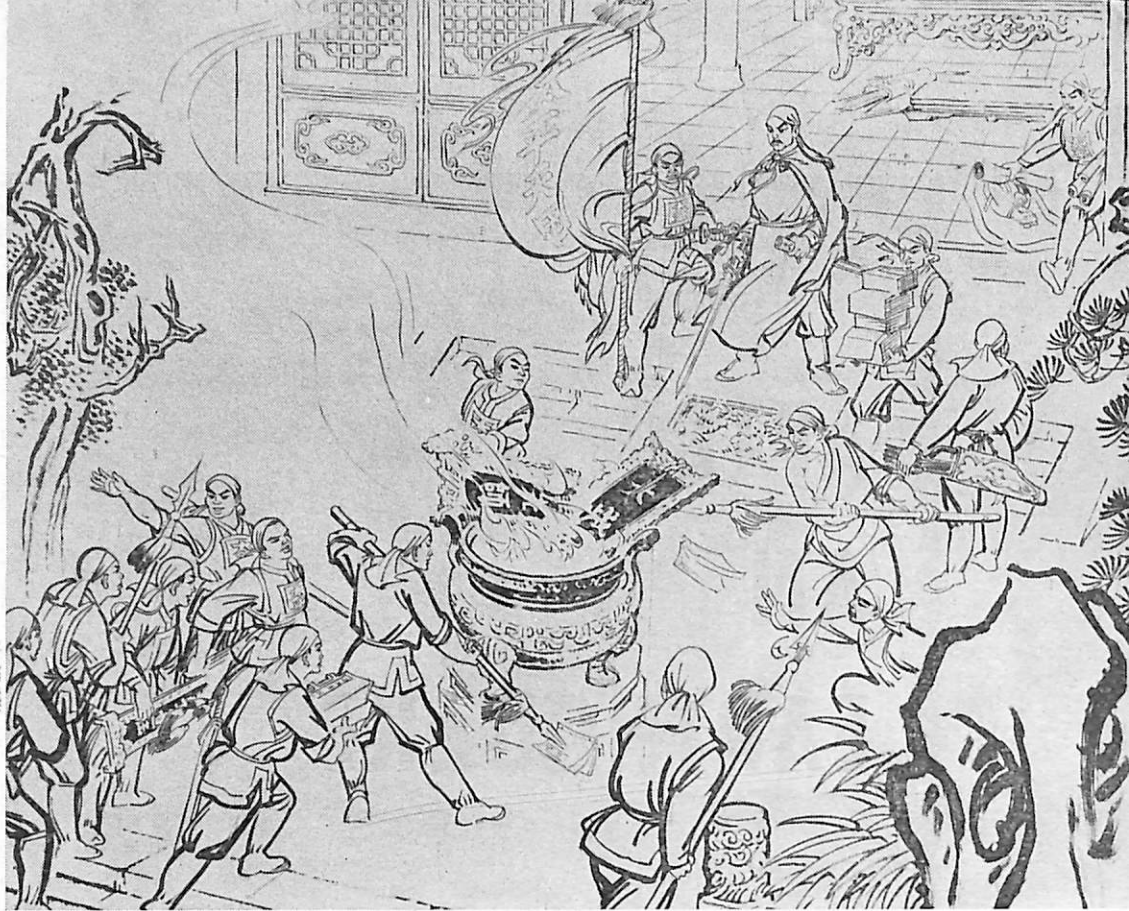
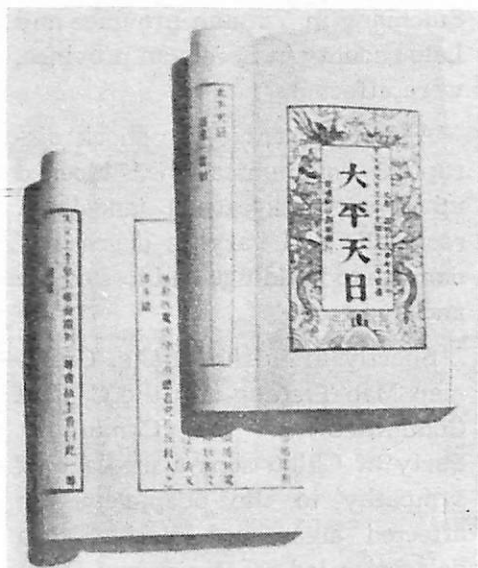
Servants of U.S. imperialism like Gilbert Reid\*\* spared no effort to promote Confucianism. To prevent "the rise of social unrest", he said, Confucianism and Christianity should respect each other, exhort each other, complement each other and be harmonized. Hermann

\* Mencius (390-305 B.C.), principal representative of Confucian thought in mid-Warring States period (475-221 B.C.), took over and developed the thinking of Confucius. The doctrine of Confucius and Mencius means the entire system of thought represented by these two people.

\*\* Gilbert Reid was an American missionary in China's Shantung province in the latter half of the 19th century.

The Taiping revolutionary army sets fire to a tablet reading "Confucius, Great Perfection, Ultimate Sage and Foremost Teacher".

The *Tai Ping Tien Jih* (Taiping Heavenly Days), a chronicle of events published by the Taipings, points out, "Kung Chiu's books used for teaching contain many things that are wrong."



Keyserling,\* an agent of Czarist Russia in the cultural field, said that only by worshipping Confucius could China realize "a renaissance of the ancient principles" and prevent "the people's hearts from being captured by revolution".

The May 4th Movement slogan, "Down with the Confucius Shop", was aimed at smashing this ideological weapon in the hands of imperialism and feudalism and freeing the people from its spiritual shackles. Showing the Confucian "benevolence, righteousness and virtue" to be sheer hypocrisy and exposing the true man-eat-man nature of the Confucian code of ethics, the movement toppled idols long held sacred by the reactionaries. It shook the political and ideological foundation of reactionary rule and pushed forward the movement for new culture and the revolution against imperialism and feudalism.

By emancipating the people's minds the May 4th Movement

\* In 1912 Hermann Keyserling, a member of the feudal aristocracy in Czarist Russia, travelled through China making speeches in Tsingtao, Peking and Shanghai lauding Confucius and his thinking. Coming at a time when the warlord Yuan Shih-kai was conspiring to restore the monarchy and when the feudal forces of the Ching dynasty, just overthrown in the 1911 Revolution led by Sun Yat-sen, were also agitating for restoration, Keyserling's activities to exalt Confucius and revive everything old were a direct support to the restoration forces.

broke down the tendency to unthinkingly carry out Confucian and Mencian precepts and stimulated them to seek answers in revolutionary theory. Thus it paved the way for the spread of Marxism-Leninism in China.

Chairman Mao stood at the forefront of the May 4th Movement's anti-Confucius struggle. He was active in introducing Marxism-Leninism through the famous *Hsiangchiang Review* and other revolutionary publications which he edited, the Cultural Society and the Marxist Study Society, both founded by him.

Speaking from the Marxist-Leninist viewpoint he showed that the doctrines of Confucius and Mencius were an autocratic ideology which reactionary ruling classes had used for 2,000 years to oppress and enslave the people, and a tool for imperialists and their lackeys and the feudal warlords to do the same. The people had to break with the Confucian ethical code, he said, if they were to win complete emancipation. Though since the Russian October Revolution Marxism-Leninism had become an irresistible force in China, it could be disseminated widely only after the ideological rule of Confucianism was thrown off. Chairman Mao's approach of closely relating the criticism of Con-

fucianism with the struggle against imperialism and feudalism and in its course promoting the wide spread of Marxism-Leninism represented the correct line and orientation for the anti-Confucian struggle at the time.

Today's nationwide criticism of Lin Piao and Confucius by China's workers, peasants, soldiers and revolutionary intellectuals is carrying on this struggle started by the working people of the past and a continuation and development of the proletarian-led anti-Confucian struggle since the May 4th Movement.

The bourgeois careerist and conspirator Lin Piao, like all reactionaries in Chinese history, revered Confucius and his doctrine. He too wanted to restore the old system and turn back the wheel of history. The doctrine of Confucius and Mencius was an ideological weapon for his attempt to push his counter-revolutionary revisionist line, subvert the dictatorship of the proletariat and restore capitalism. Combining criticism of Confucius with the criticism of Lin Piao will enable the Chinese people to better uphold Marxism, oppose revisionism, thoroughly wipe out the influence of Lin Piao's revisionist line, strengthen the dictatorship of the proletariat and prevent capitalist restoration.

# AFTER AN EARTHQUAKE

KAO SHANG



**A** STRONG EARTHQUAKE of 7.1 magnitude struck the high mountains and deep valleys in southwest China at 03.25 hours on May 11, 1974. Five counties, Yungshan, Takuan, Yenchin and Suichiang in Yunnan province and Leipo county in Szechuan province, were affected.

At the epicenter the shock disrupted communications, blocked up rivers and caused landslides, rock-falls and varying degrees of damage to buildings and loss of life and livestock.

Shortly after the quake, Chairman Mao Tsetung and the Central Committee of the Communist Party of China sent a message of sympathy to the people of the affected areas and dispatched a delegation led by Minister of Commerce Fan Tzu-yu.

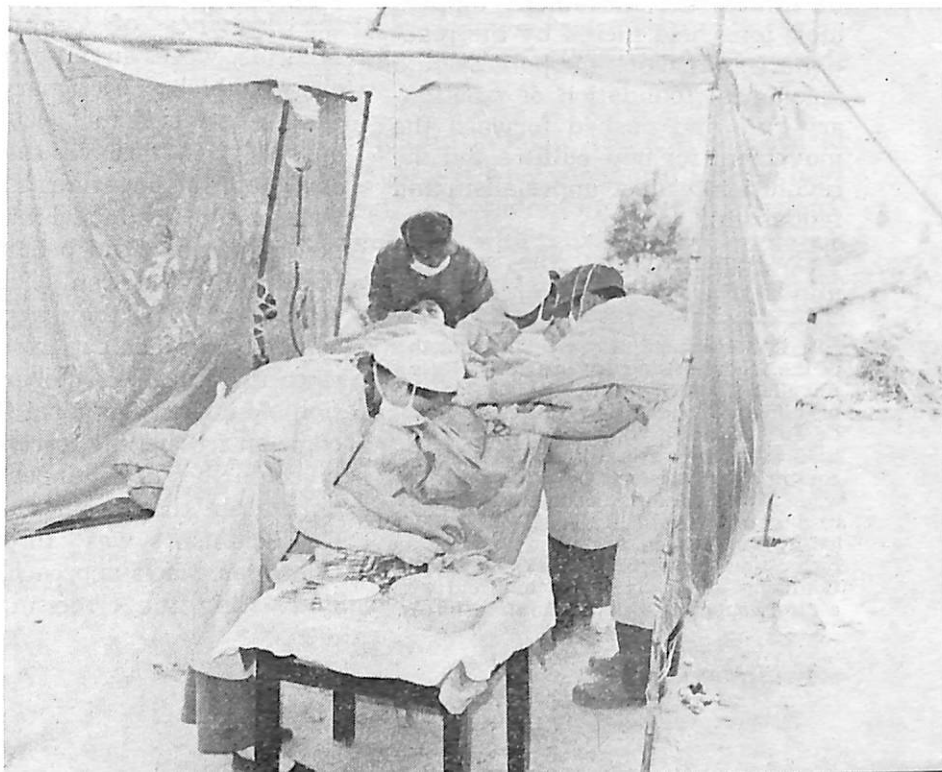
Travelling with the delegation, I arrived at the Unity People's Commune in Yungshan county, the most heavily-hit area, early on the morning of May 14. The mountain slopes were strewn with boulders. We saw places where the earth had split open, irrigation ditches had collapsed and fields sunk. But militant slogans were already written in big characters on the broken

Air-drops of food and materials.

The message of sympathy from the Communist Party Central Committee urging the people to rebuild through self-reliance is read by Party Secretary Lo An-tai.



Medical teams were brought in to help in emergency tent-hospitals.





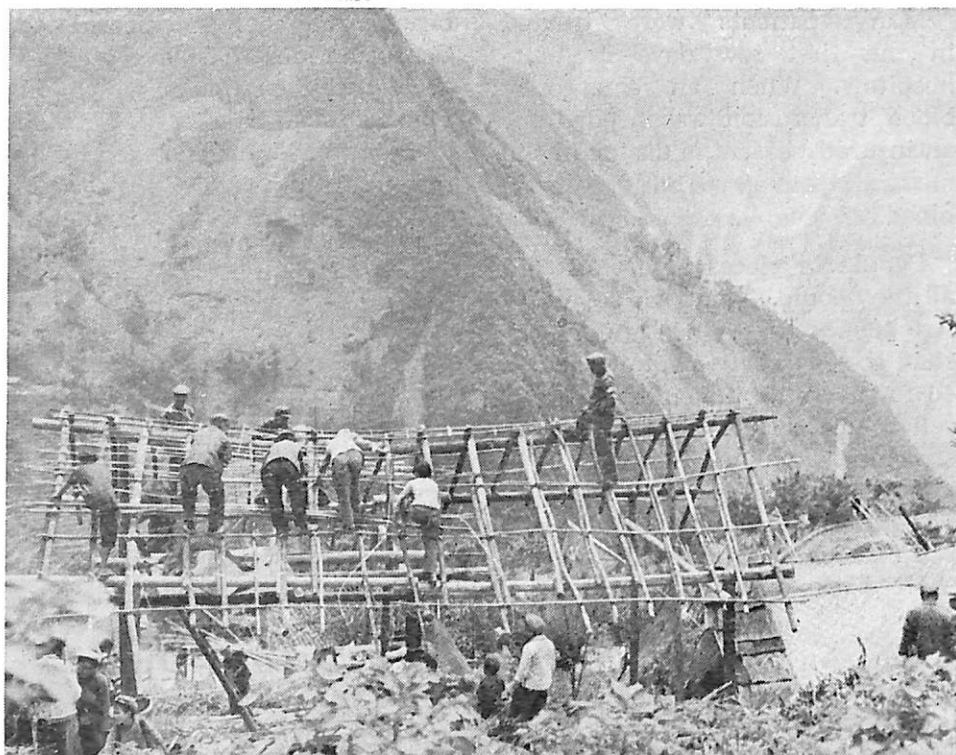
walls: We'll Never Bow Before Natural Calamities! Rebuild Our Homes Through Self-reliance! Makeshift shelters and temporary canteens had been put up and medical teams had begun work. Commune members, members of the militia and PLA men brought in to help were already rebuilding houses that had collapsed. Irrigation ditches were being repaired and, despite the calamity, wheat and maize were being harvested and the second crops sown on time.

**T**HE commune members showed heroism in the face of disaster. Although four of his family of seven were killed in the quake, Lo An-tai, secretary of the Hsiang-yang production brigade, was on the job mobilizing his brigade's Party, Communist Youth League and militia members into 16 teams for the rescue work while stones dislodged by aftershocks were still rolling down the slopes. "A Communist must always think of the people's interests," he said to the teams. "Time means lives. Let's get to work and let nothing stand in our way!" That night they rescued over 200 people from the crumbling houses. Lo himself saved 14.



Soon after the quake maize-planting and other farmwork went on as usual.

New houses being built.



Rapeseed is harvested on a field which had sunk over 100 meters in the quake.



The night of the earthquake, the Party secretary of the Hsinching brigade of the Kaochiao commune was staying at a production team where he had participated in a meeting criticizing Lin Piao and Confucius. His foot was injured as a result of the first shock, but he did not stop to have it bandaged. He went from one production team to another organizing rescue and relief work, helped bury the dead the next morning and did everything he could to see that the survivors could carry on with their everyday life and work.

Lo Chien-hsiu, who is in charge of women's work at the Hsiangyang brigade, helped militia members rescue seven commune members and move them to safety. After the air-dropped message from the Party Central Committee arrived, she went from place to place reading it, urging them to turn grief into strength.

When Kung Fan-lien and her brother, members of the Changshih brigade militia unit, crawled out of their damaged house, their first thought was for some elderly neighbors. After digging them out they went back to bring out the rest of the members of their own family.

As soon as the quake was over, Lin Ju-chuan, an accountant, rushed into the ruins of the production team office and brought out the team's account books.

Although his house collapsed and his children were injured, Wu Ting-hsiang, a "barefoot doctor",\* travelled to two neighboring production teams to treat the injured.

A week after the quake, on a mountain slope, the Hsiangyang brigade Party branch held a ceremony admitting three people who had distinguished themselves for

\*The term "barefoot doctors" refers to medical workers trained from among commune members who continue to engage in farm work. As they first appeared in south China where the commune members work barefoot in the paddy fields, these new-type medical workers are called "barefoot doctors". For details, see "Barefoot Doctors" in *China Reconstructs*, April 1974.

their selfless spirit in the rescue work.

ARMY personnel, medical workers, construction workers, commune members and seismologists were rushed to the area from Peking and from other parts of Yunnan and Szechuan. A dozen times a day the airmen flew over the area dropping tents, food, medicines and other supplies. To make their drops accurate, they often flew down into deep ravines to release their packages from heights of only 200 meters. To messages of thanks radioed from the ground, the airmen radioed back, "Thank Chairman Mao and the Party Central Committee," and "We salute you brave people!"

An urgent task was to move the people to places of safety, especially from boulders that kept rolling down the mountainsides as a result of the aftershocks. The earth on either side of the house of Chen Chung-chuan, an old peasant, was torn away, leaving the house standing on a high ledge halfway up a peak with a sheer drop on either side. There was no way for the old man to get out. Chang Wen-hua, a squad leader, and Yao Cheng-wen, a new soldier, decided to make the dangerous climb down from the top of the peak. Clinging to the seams and crevices, they inched down the face of the cliff. It took them half a day and they arrived with hands bleeding, but they finally got there and brought the old man to safety.

Many patients were treated in the first few days in tent-hospitals. When an emergency blood transfusion was needed for an injured peasant, a doctor in the medical team gave 100 cc. of his blood.

People in places lightly hit did all they could to help the severely-stricken areas. When the Yungshan county Party committee called for 500 militia members to take relief materials to the badly-stricken communes, more than 900 volunteered. Since vehicles could not pass, the volunteers, dodging rolling stones, carried the loads on their backs over the peaks, and

every day did more than the expected quota.

SOME of the members of the delegation dispatched by Chairman Mao covered one or two hundred kilometers, climbing mountains, fording streams, expressing to the injured and homeless the concern of Chairman Mao and the Party Central Committee.

"Fifty-seven years ago we had a bad earthquake here," said Lo Kuo-yu, 70, a commune member in the Mukan brigade, as he clasped the hand of a delegation member. "We got no help from the reactionary government. Many of the dead remained unburied for 50 days. We were unable to treat the injured and there was no food and clothing for the homeless. People left the area and many families were broken up. How different it is today! The cadres organized the people and moved the injured to safety the very day of the quake. The next day Chairman Mao sent a message of sympathy and comfort, then food and clothing and now you people in person. Two societies, two worlds!"

The earthquake struck just at the busiest farm season when the summer crop was ripening and the autumn crop had to be sowed. The Yinchieh brigade of the Mukan commune was hard hit. Should they let the disaster rob them of the crop? This was the problem before them. On the day after the quake the Party branch held a meeting at which Party and Youth League members criticized the Confucian idea that "everything is decided by heaven", which Lin Piao had also advocated. "This is an idea to keep us enslaved by nature and the rulers," they said. "We believe not in 'obeying the will of heaven' but in making revolution. An earthquake cannot defeat us. We must redouble our efforts to rebuild our home and make it better than before."

It turned out that the brigade had such a good crop and salvage work was done so well that even in spite of some losses, this year's summer harvest was 20 percent greater than last year's.



# A Tibetan 'Barefoot Doctor'

**R**ETSO seems an unassuming young woman of 29, but she is a dynamo when it comes to serving the people as "barefoot doctor" for the Tsoch production brigade in the Chumar People's Commune in Chinghai province.

This brigade is located in the southern foothills of the Bayan Kara Mountains, where the Yangtze River originates. The peaks, all

Out to make a home call.

A checkup by Retso (left).



around 5,000 meters above sea level, are capped with snow the year round. The weather is changeable, often with snow in June. The herders live in tents scattered over the brigade's grazing lands, 1,200 square kilometers of mountains infested with wild animals. For ten years Retso, a Communist Party member, has travelled this terrain on the back of her yak giving medical care to the brigade's 110 households.

Once when a herdsman named Tsamo was ill, for nearly two weeks Retso visited her daily, nursing her, doing the milking and collecting cow dung for fuel. One winter Tzuchi, another herdsman who was ill, came to Retso with her two young girls. The "barefoot doctor" invited the family to stay with her while the mother underwent treatment. Seeing the children were very thinly dressed, Retso made some clothes for them.

One morning in April 1972 Retso's son and she herself were ill. A herdsman named Bieding and his wife came with their boy, who Retso diagnosed to be suffering from pneumonia and dysentery. She had little medicine left in her kit, but without hesitation she gave the child an injection of penicillin she had intended for her own son.

After they left, she kept thinking: He's their only son. If something should happen to him, what would they do? She got out of bed, took a last look at her own child and with her kit over her shoulder, set out for Bieding's home to nurse the boy. The couple felt embarrassed. "You and your son are both sick. Why did you come?" It was a long time before Bieding could persuade her to leave and go back to her own son.

Early the next morning the dogs barking outside Bieding's tent announced the arrival of Retso, her eyebrows and hair covered with frost. She stayed that day till the child took a turn for the better. Bieding was effusive in his praise. "You have saved our son. We'll never forget you, our benefactor," he said.

"Our benefactor is the Communist Party and Chairman Mao," Retso explained. "Without them I wouldn't be here."

RETso was born into a family of a poor herdsman in Chinghai province. A year later her mother died in childbirth. When she was five, without any reason a herdsman shot and killed her father. From then on she and her brothers and sisters went begging from place to place. In Chumala county they were seized by four herdsmen and taken as slaves. Six-year-old Retso had to tend calves. She slept with the sheep in their pen.

One night the herdsman's son dragged her to his father's tent and made her scratch his father, whose skin, infected with some disease, looked like that of a mangy dog. The tired child dozed off. The herdsman flogged her and forced her to sit in a pile of snow for three days and nights. Her cries from cold and hunger pierced the other slaves to their hearts. Though they had been forbidden to aid her, one old slave slipped past her to give her an old sheepskin for cover and stuff a handful of *tsamba* (roasted highland barley) into her mouth.

When Retso was eleven, after the day's work the herdsman made her churn butter, a job usually given an adult. She had to do it standing on a pile of hay, for even when she stood on tiptoe she was as not tall as the churn. She had to beat each churnful 3,000 strokes, twice as many as an adult, and often passed out from fatigue, which meant another flogging.

THE slave girl's bitter life came to an end in 1958, when democratic reform\* was carried out in the stockbreeding areas of Chinghai with the aid of a work group

\* The social reforms carried out by the Chinese Communist Party and the People's Government in the national minority areas vary at different times and in different form according to the local situation. Chinghai province was liberated in 1949 and in 1958 democratic reform was carried out. This reform thoroughly shattered the feudal serf system. After it the slaves became masters.

sent by the Communist Party. She did not fully understand the significance of this historic change, but when the cadres took her to their headquarters, gave her new clothes and treated her to buttered tea, she felt the Communist Party must be good.

The group wanted to train her to do medical work through assisting the doctors and nurses who had come with them. She was excited at the prospect. How fine it would be for the emancipated herders to have their own doctor! "But, without any schooling, how can I do it?" she asked.

"Of course you can," members of the work group replied. "Don't you want to be a master?"

Be a master? The idea was new to Retso. The work group explained the meaning of revolution and Retso began to understand.

Eager to learn the skills quickly, after a nurse taught her to give injections, she practised on her own arm.

On several occasions she was sent to training classes sponsored by the Yushu Tibetan Autonomous Chou, where her commune is located. As she studied Chairman Mao's *Serve the People*, *In Memory of Norman Bethune* and other articles, her class consciousness grew as well as her medical skill. In 1960 she was assigned to work in the hospital in the Chumala county town, but, knowing her native place needed doctors, she wanted to return to the grasslands to be a part-time medical worker.

Retso spoke of her wish to the Communist Party branch and with its support she returned early in 1961 to the Tsoch production brigade. She soon became a model both as a medical worker and a herdsman, always out earlier than the others for the milking, spinning woolen yarn till late at night, volunteering for the hardest jobs.

NINETEEN SIXTY-EIGHT was a good year for stockbreeding in the Tsoch brigade. In early winter the herdsmen drove off

herd after herd of fattened cattle and sheep for sale to the state. Every household slaughtered sheep and cattle for its winter supply of meat and the tents were piled high with bags of butter and other milk products.

Every year in this season, cadres of both Han\* and Tibetan nationality working in county and commune offices come to do labor and help the herdsmen with year-end work. One of these was Li Hsueh-liang, a Han, a bookkeeper for the Chumar commune, who came to the Tsoch brigade to assist with the year-end distribution.

On such occasions Retso always moves in with a friend so that the cadres can stay in her tent, and sends them the best food available. This time she let Li Hsueh-liang ride her docile yak. But one day, having finished work at the No. 4 production team and eager to get to team No. 3 quickly, he took another yak and on the way was thrown and severely injured. Retso was immediately called to the place by the road where he lay unconscious.

Retso and some Tibetan cadres made a soft stretcher and carried him to the nearest herdsman's tent. While someone went for the commune doctor, she told the herdsman, "This brother of the Han nationality comes from faraway Honan province. We are his kinsmen and must take good care of him. Now this tent is his home." He at once made a bed for the injured man and brought his best quilt to cover him.

When the other Tibetan herdsmen learned of the accident many came to inquire about Li Hsueh-liang, bringing him lambskin coats or buttered tea. Retso nursed him for several days and nights until the commune doctor got there, giving injections to kill the pain and feeding him.

**T**HE commune doctor diagnosed it as a fractured vertebra and said Li should be taken to a big

hospital. Retso suggested to the brigade revolutionary committee that the speediest way would be to take Li by a shortcut over the 5,800-meter high Bayan Seso Great Snow Mountains and then down the Chinghai-Tibet highway. The committee agreed and assigned six strong militiamen and a commune doctor of Han nationality to take Li. Retso would not have them go without her. "Li Hsueh-liang was injured for us Tibetans," she said. "A Han doctor can escort him, but can't convey our feeling the way a Tibetan doctor can."

The team set out in whirling snow, Retso in front, carrying her kit and leading her yak.

Above them towered the Bayan Seso Great Snow Mountains. The travellers could hardly open their eyes for the snow. Even their heavy fur-lined coats could not keep out the piercing cold. Ice and snow made the steep slopes so slippery that often the yaks carrying the stretcher lost their footing. This joggled the stretcher, so the team took to carrying it themselves. Retso walked beside the

stretcher all the way, seeing that the patient was snugly covered, brushing off the snow and helping keep the stretcher level when the slope was slippery.

Two or three hundred meters from the high pass leading to the snow mountains, every step was a great effort because of the rarified atmosphere and waist-deep snow. Stretcher bearers had to be changed every ten minutes. Once Retso saw a militiaman stumble in a snow pit. "Let me replace you!" she cried and rushed forward to take over the stretcher. It was so heavy that she could not straighten her back. She could hardly breathe and beads of sweat stood out on her face, nevertheless she took three turns with the militiamen until they got over the pass. After a day's fatigue the stretcher bearers were snoring rhythmically in the tent, but Retso was still up feeding the fire with cow dung to keep it going.

Retso stayed with the stretcher team for seven days and did not leave her patient until the sound of trucks signified that the highway was not far away.

Retso (left) does her regular stint in production.



\*The Han nationality makes up the majority of the population in China.



# NANKING'S CHILD-HEALTH NETWORK

WEI SHENG

ONE morning just before International Children's Day (June 1) we visited a neighborhood clinic in Nanking, a major city in east China. A lively group of children from the Tungfanghung Kindergarten were waiting in line for physical examinations. Sunlight through the windows made their cheeks rosier. A woman doctor was carefully examining each child's heart, lung, eyes, ears, nose and throat. Specimens had been taken to check for intestinal parasites.

Every year at this time Nanking's hospitals and clinics survey the physical condition of nursery, kindergarten and primary-school

children in order to detect disease and emphasize preventive measures. Directed by the Municipal Child-health Office, the survey is one of the city's measures to protect the health of its children.

## Health Network

Before liberation in 1949, even though Nanking was the capital of the Chiang Kai-shek reactionary government, there were only eight kindergartens in the city—and these only accepted children of officials and capitalists. There were no child-health institutions. Infant mortality ran as high as 120 per thousand.

Today, thanks to the care of the Communist Party and the People's Government, this city with a population of 1,400,000 (not including the two rural counties inside the city limits), has 800 nurseries and kindergartens. (Nurseries take children from two months to three years and kindergartens from three to seven.) A child-health network gives good medical care to pre-school children at every stage of their growth.

A health teacher in every nursery, kindergarten and primary school. In short-term courses, these are trained in nutrition, physical training, prevention and treatment of common children's

diseases, acupuncture and the use of Chinese medicinal herbs. They examine the children every morning, give treatment and separate those with symptoms of contagious diseases for further observation. Diseases such as trachoma and roundworm are treated at school. The health program includes physical exercises and sports such as table tennis.

A children's doctor in every neighborhood clinic and street health station. These give regular physical checkups and inoculations, make home visits to infants under a year old and keep a file of every child's physical checkups and inoculations.

A mother-and-child health center in each of the city's eleven districts. The center's staff members go to factories, government organizations, neighborhoods, health stations, kindergartens and nurseries to guide the medical workers there. They organize short training courses and the exchange of experience to help raise professional levels.

The Municipal Child-health Office leads all child-health work in the city. Through regular meetings of representatives of district health centers, it assigns tasks and checks on performance. It sends staff members to the basic health units to help sum up and publicize successful experience. It organizes citywide activities by all the health organizations, such as the exchange of visits and experience among the health workers of the nurseries and kindergartens, and meetings to analyze and improve the child-health system.

The Municipal Child-health Office was established in 1953. As socialist construction advanced, more women took jobs, and health and medical work developed, a comprehensive child-health network was gradually set up.

Physical examinations and inoculations are free. Illness is treated promptly and at low cost. Workers covered by labor insur-

ance,\* who get free medical care, pay half cost for their children. Government workers, also under free medical care, pay only 50 fen a month for each child in collective medical plans. Both systems are subsidized by the state.

Contagious diseases such as smallpox, cholera, kala-azar and typhus were eliminated soon after liberation. Meningitis, measles, encephalitis B, diphtheria, whooping cough and poliomyelitis are now under control. Tuberculosis, digestive and respiratory diseases in children have declined year after year. By 1973 infant mortality had dropped to 11 per thousand.

#### Home Visits to Newborn Babies

How does the child-health network serve the newborn? At the Tahsingkung Health Station, one of 21 in the Hsuanwu District, Dr. Jen Shu-yin told us that she visits newborn babies the day they come home from the maternity ward and again on the 7th, 15th and 30th days. She checks temperature, the umbilical cord, mouth, throat and skin, and shows the mother how to feed and bathe the baby and prepare formulas. The baby's case history is written in her notebook and filed at the station.

We went with Dr. Jen to visit a month-old baby at 257 East Chungshan Road. Like a close friend of the family, she entered the home, examined the baby carefully and told the mother and grandparents that everything was normal. The grandfather, a retired worker 82 years old, looked at his chubby grandchild and chuckled. "With the station doctor coming regularly, the baby eats and sleeps well and has already gained three pounds," he said. "I never thought an old couple like us could have such a fine grandson!" The grandmother interrupted to say, "We owe this to Chairman Mao. Without socialism we would have nothing today." She spoke of her life before liberation: ten children, no child-health work, some dying at birth, others for lack of treatment. Without money for doctors, they had gone to temples and

witch doctors. Seven children died.

#### Wulao Village

Wulao Village is a residential area with 13,000 people. The houses are large and neat, the streets quiet, clean and tree-lined. It was hard for us to imagine this as a slum before liberation, its garbage dumps and cesspools causing epidemics and high infant mortality rates every year. It was called the "Village of Sorrow" (Ku Nao Village).

Freed politically and economically in 1949 under the leadership of the Communist Party, the people of Wulao Village followed the Party and set out to clean up their area. In 1952 they were cited as a model sanitary unit and have kept the title ever since. There has been no encephalitis B, meningitis or typhoid for more than ten years—a fact directly due to the work of the child-health network.

There are 1,204 children under seven, four kindergartens and four primary schools. The neighborhood clinic has a pediatrician and an obstetrician-gynecologist in charge of child-health work. The health director of the residents' committee, doctors of the health stations and health teachers in the kindergartens take care of the daily work. They coordinate their different tasks and follow Chairman Mao's policy of putting prevention first. Aside from regular physical checkups and inoculations, they use slides, storytelling and picture exhibits to teach the children good health habits.

If the station is unable to treat a child, he is sent to the neighborhood clinic. If they can't handle it, he is sent to the pediatrics section of the district hospital or to Children's Hospital. When a child comes down with a communicable disease such as measles, a health worker from the clinic visits the home daily, explaining to the parents how to take care of the child and works closely with them to help the child recover quickly.

#### In Rural Villages

Liu Shao-chi's revisionist line concentrated on city health and

\* See "Labor Insurance and Benefits to the Workers" in *China Reconstructs*, May 1974 for details.



Children's Hospital patient.



Learning to work and keep clean.







Playtime.

Wulao kindergarten girl.



Health station lecture for expectant mothers.



Children's Hospital doctors arrive at the Chianghsinchou commune.



Physical examinations by medical workers from the Municipal Child-health Office.

ignored the rural areas. This disrupted medical and child-health work in the villages around Nanking for a long time. After the cultural revolution began in 1966, Chairman Mao's policy of putting the stress on the rural areas in medical and health work was carried out. This greatly changed the health situation in the villages.

We went to see these changes in Chianghsinchou commune west of the city. There are 1,800 children under seven in the commune, 44 percent of them in nurseries and kindergartens. Extra nurseries are set up during the busy farming season.

Aided by medical workers from the Municipal Child-health Office, the commune set up a child-health service on three levels: the commune hospital doctor, the brigade "barefoot doctor" and the production team health worker. They adopted health measures similar to those in the city. Nurses in nurseries and kindergartens get special training in the commune hospital. "Barefoot doctors" in the brigades give regular physical examinations and inoculations. Under this network, sick children get prompt attention and contagious diseases in the commune have greatly declined.

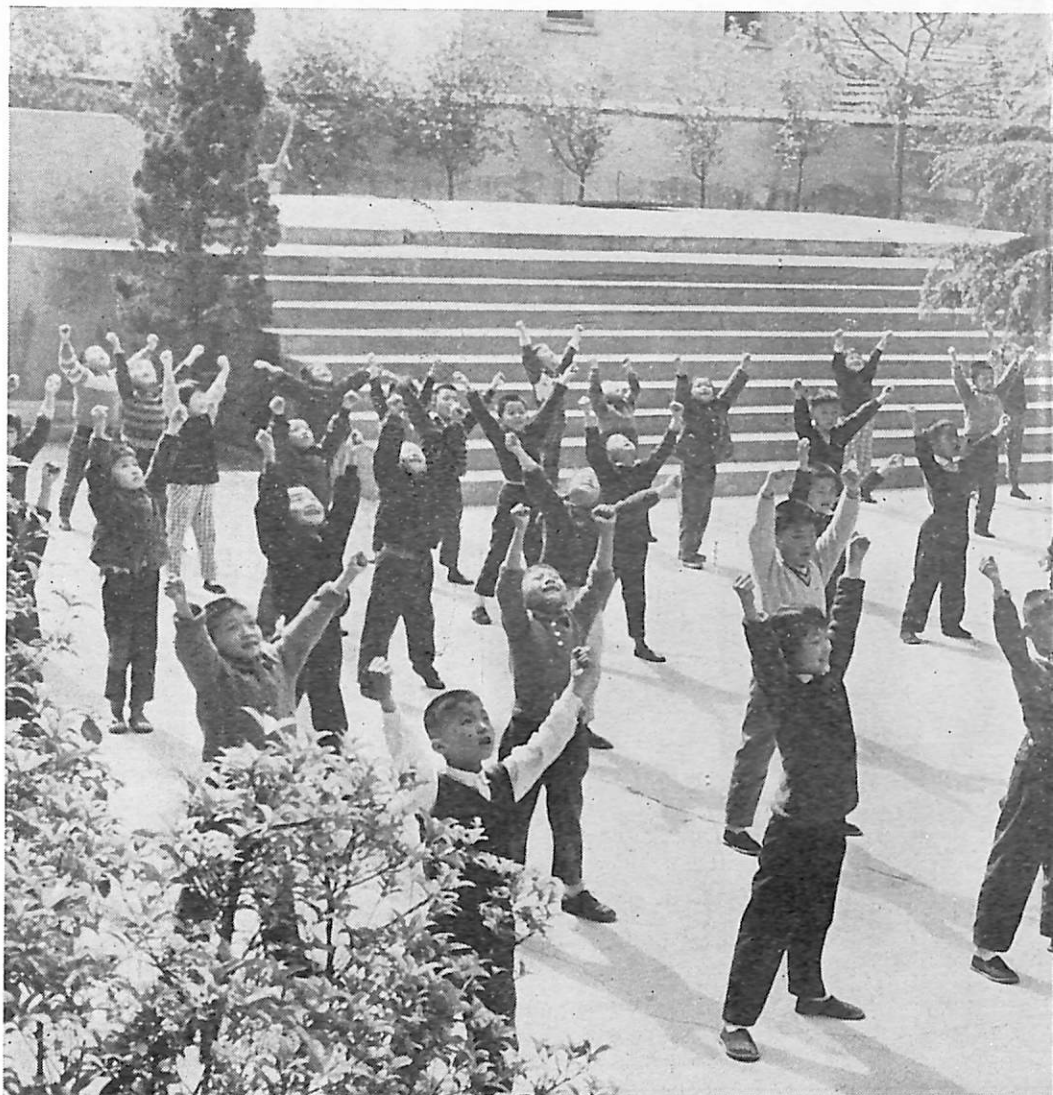
All production teams in the commune have adopted the cooperative medical care system. Each member (and each child) pays a fee of 1.50 yuan\* a year. This covers all medical expenses. The system is subsidized by the team's welfare fund.

\* 1 yuan = 100 fen — about 52 U.S. cents.

In out-of-the-way places where people are widely scattered, "barefoot doctors" are the main force in children's health work. Their wholehearted dedication to serving the people has greatly improved village health service. One night in a village in the Huayuan brigade, "barefoot doctor" Chou Kechun was called to see a child with

a sudden high fever and difficult breathing. It was bronchial pneumonia. He gave her an injection and other medicines, stayed with her until the next morning when she was out of danger, and visited her twice a day until she recovered. As members of the cooperative medical care plan, the family paid nothing for the treatment.

Wulao Village kindergarten does morning exercises.



# Child Health in China Improves

CHINA'S children are taller, heavier and healthier than before the People's Republic began in 1949, according to latest surveys made by child-health personnel. Across the country, full-term babies now weigh 3.25 kg., at least 250 grams more than before liberation.

A general physical examination of 297 children in four brigades of the Bayen Chujeho commune in Inner Mongolia last year found 99 percent in sound health. In the city of Wuhan, ten-year-old boys and girls in 1973 were generally five cm. taller than in 1956, and the boys 2.5 kg. heavier. Seven-

year-old Maonan children in the Kwangsi Chuang Autonomous Region are 3 to 5 kg. heavier and 10 cm. taller than in pre-liberation days. Infant mortality in old China was often higher than 200 per thousand, especially in remote and national minority areas. Today it has drastically declined. In the Peking district, for example, it is 11.6 per thousand in 1973.

The steady improvement in child health is the result of several factors: the continual rise in the people's nutritional and living standards; the development of medical services, health work and mother-and-child care and a sound moral, intellectual and physical growth under a proletarian line in education.

Child health work has progressed steadily in new China. Institutions for mother and child care have been established by the central and local governments, children's hospitals have been built in many cities and pediatrics departments and children's wards set up in general hospitals.

Since the cultural revolution began eight years ago, Chairman Mao's directive, "In medical work, put the stress on the rural areas", has been more effectively carried out. The cooperative medical care system in the rural areas has expanded and peasant "barefoot doctors" have increased in great numbers. Many regular city doctors have settled permanently in the countryside or make regular rounds there. All this has strengthened mother and child care in the countryside.

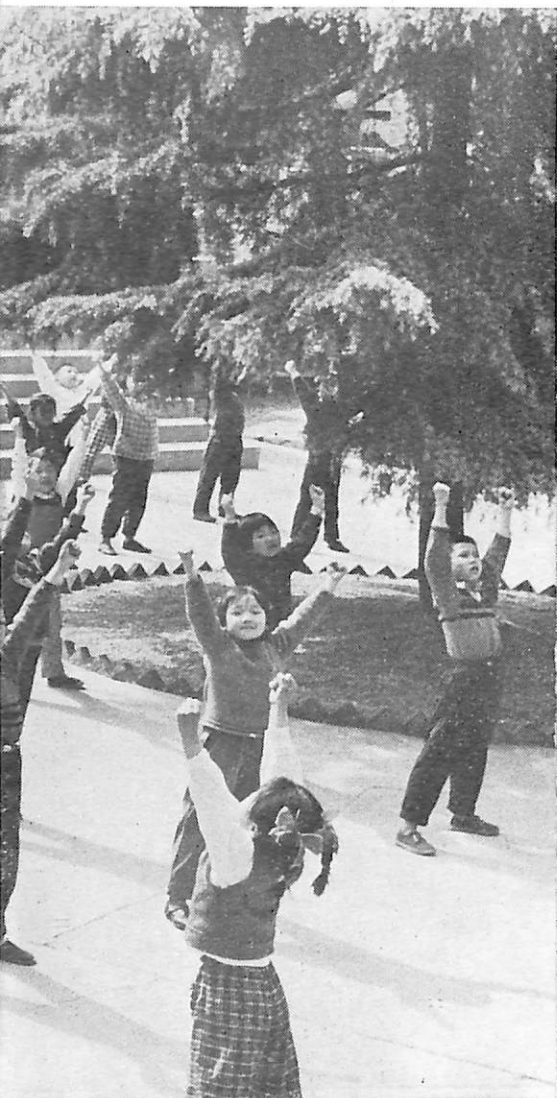
China puts prevention first in child health care. The Communist Party and the People's Government encourage family planning and pay great attention to mother and child care. Difficult and pre-

mature births have become rare, tetanus in the newborn is under control and infant mortality is low. Newborn babies are vaccinated against smallpox and tuberculosis. Children are given inoculations against diphtheria, whooping cough and tetanus. Vaccines against measles and infantile paralysis are in use. Public health departments keep files on vaccinated children and see to it that every child gets proper inoculations regularly.

In 1973, for instance, 99.6 percent of the babies in the city of Foshan, Kwangtung province, were given B.C.G. vaccine. In the Hsianan commune in Kwangsi where the Maonan people live, Nationality Hospital doctors and local "barefoot doctors" give children all necessary inoculations. Mother-and-child health teams in Inner Mongolia travel regularly on the grasslands to serve herdsmen's families.

Medical institutions in China have explored the use of traditional Chinese medicine, pharmacology and herbs in preventing and treating contagious diseases and common ailments in children. Successes have also been made in combining Chinese and western medicine. Widespread preventive measures by medical workers and mass public health campaigns have drastically cut the incidence of diphtheria, whooping cough, poliomyelitis and tuberculosis in children.

Physical culture and sports are developing vigorously in China. Children from nurseries and kindergartens to upper level schools participate in physical exercises, swimming, ball games and other sports. This body-building from an early age plays an important part in the improvement of their health.





# TAMING THE YANGTZE

CHIANG HSIUNG

**H**IGH up on the "roof of the world", the Chinghai-Tibet Plateau, the Yangtze River begins its 5,800-kilometer search for the ocean.

After collecting melted glaciers and snow, it rushes down the Chinghai-Tibet and Yunnan-Kweichow plateaus to the Szechuan Basin and, after winding through rugged gorges, comes to the wide plains of the middle and lower reaches. Generously it takes in water from several hundred rivers and streams and links up innumerable lakes. Finally near Shanghai it ends its search and empties into the East China Sea.

The longest and biggest river in China, the Yangtze drops 5,000 meters from source to sea, a tremendous power source. It and its tributaries serve one-fourth of China's cultivated land and one-third of her people in 13 provinces, two autonomous regions and one municipality directly under the central authority, Shanghai.

◀ Ships pass through Kueimen Gate at the entrance of Chutang Gorge.

Historically the Yangtze has always been a changeable, hard-to-tame river. Before liberation it flooded every five or six years. In 1931 it swallowed up 3 million hectares of land, drowned 400,000 people and brought havoc to 30 million others.

Trying to control the river over the centuries, the people in the Yangtze valley accumulated rich experience in building dykes and dams and digging canals. Too often their efforts were destroyed by greedy and corrupt officials and local tyrants. In the name of building control projects these individuals made the people pay heavy taxes but cheated on work contracts and turned out shoddy jobs, pocketing most of the money. There were some who even breached dykes and created floods in order to extort taxes from the people to rebuild the dykes.

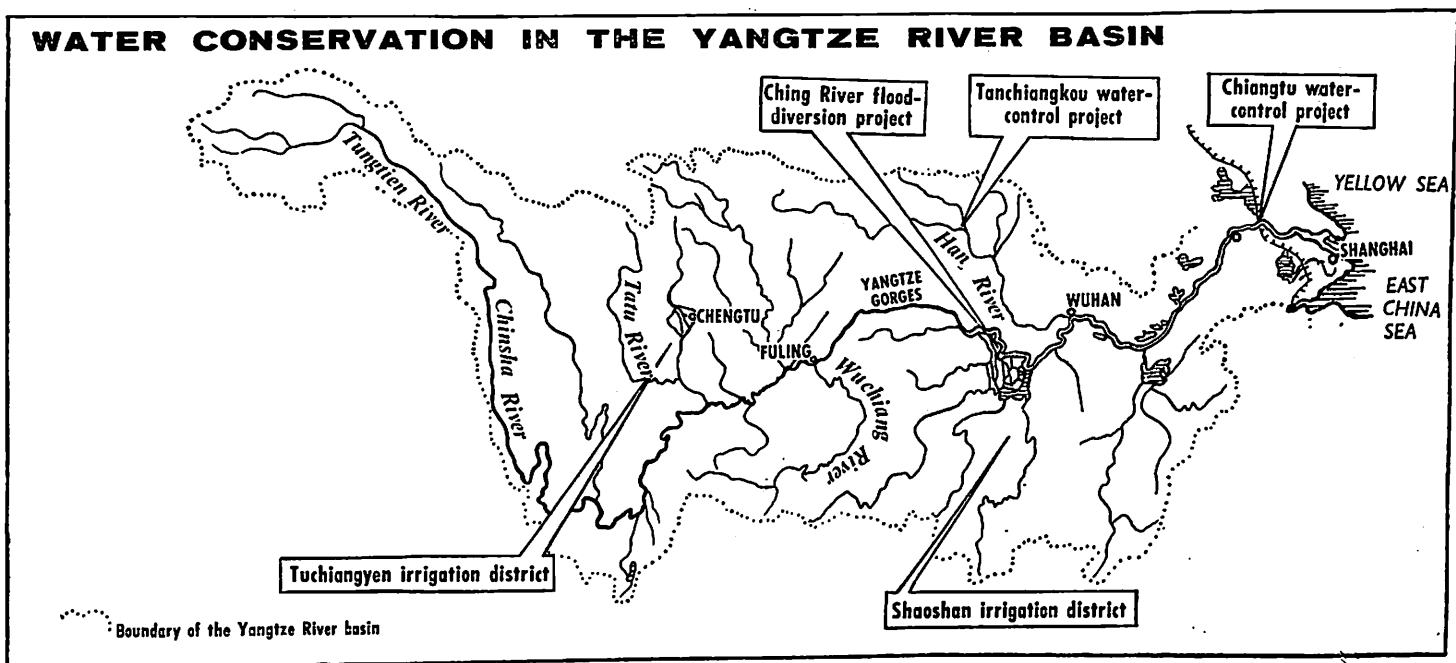
In the spring of 1949 the Chinese People's Liberation Army, having liberated north China, moved southward. It was high-water season. Frantically trying to block the advance, the Kuomintang ordered its troops to use stones

from the dykes to build fortifications. The PLA under the Chinese Communist Party, without letup in fighting, sent men to help the people repair the dykes.

In October that year the People's Republic of China was born. The control and use of the Yangtze became an important part of socialist construction. The Central People's Government set up a special organization for the purpose. Corresponding departments were established in the provinces, autonomous regions and municipalities in the Yangtze valley. Since then, under unified leadership, a planned and organized effort to harness the river has made flood prevention its first task. Work has also been done on long-range plans to eliminate flood, water-logging, drought and snails (intermediary hosts of schistosomes which cause snail fever), and to develop irrigation, hydroelectric power, navigation and fishing.

## Battle Against Flood

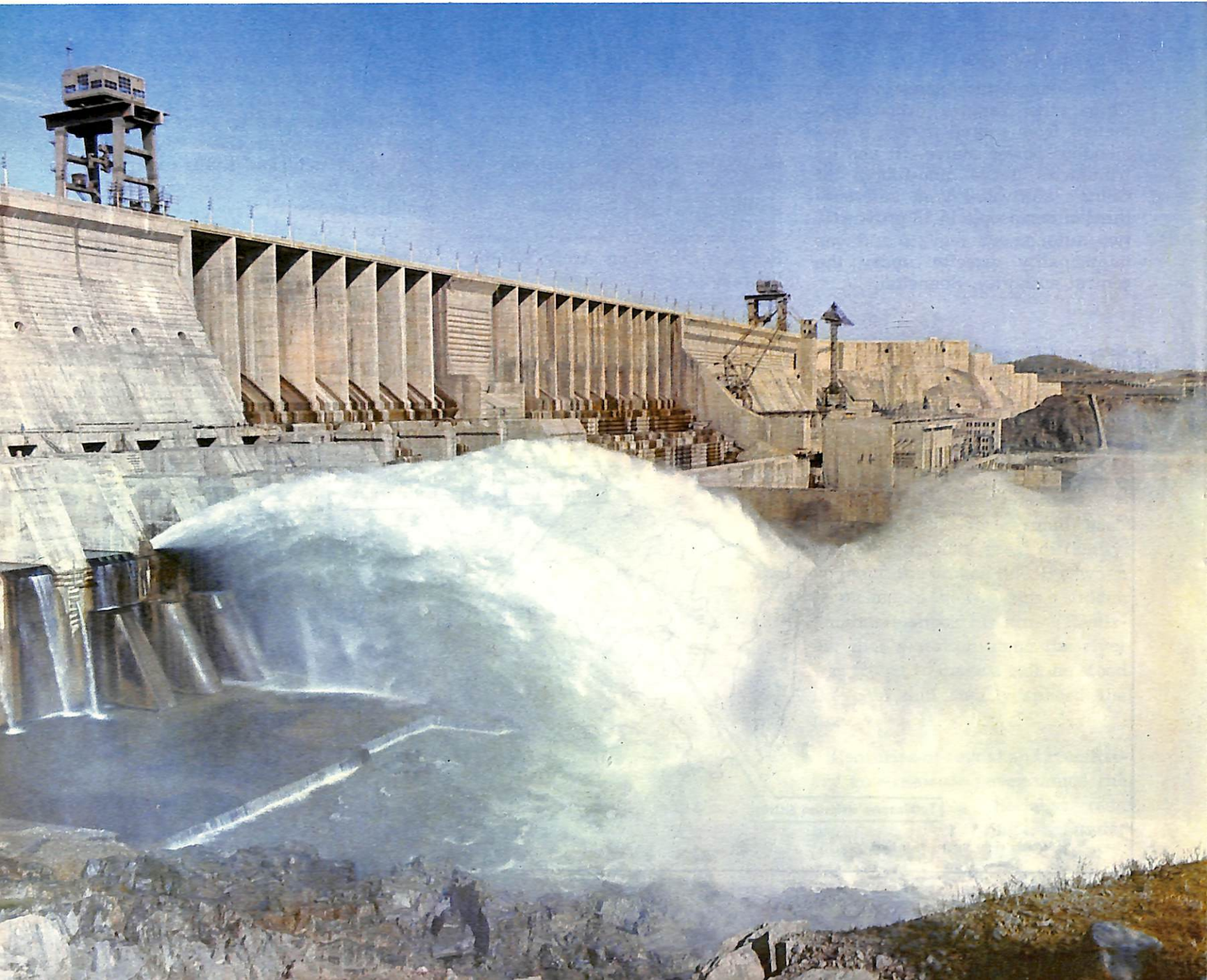
Rolling out of the gorges, the Yangtze drops sharply into the Chiangnan plain and follows a





Irrigation and drainage station built by Mienyang county, Hupeh province, in the Yangtze valley protects local farmland.

The Tanchiangkou project controls the floodwater of the Han River, a tributary of the Yangtze.



narrow winding course known locally as the Ching River. Here accumulated silt raised the bed and during especially high water seasons the river often flooded, its waters pounding the dyke protecting the lower north bank. The water was sometimes a dozen meters higher than Shashih, the city behind the dyke. To people inside the city, boats on the river seemed to float through the air. A breach in the dyke would bring the water pouring down, turning city and countryside on the Chianghan plain into a vast lake.

How to keep the Ching River Dyke and everything behind it safe during unusually high water levels? Strengthening the dyke was the first answer, but a more basic solution was to open up a detention basin on the opposite bank where excess flow could be diverted to relieve pressure on the dyke. Plans for the project drawn up in early liberation days called for a 920-square kilometer basin, a kilometer-long entrance dam on the north, and a lock at the southern end to control the flow into the Tungting Lake in Hunan province.

In the spring of 1952 Chairman Mao and the Party Central Committee approved the Ching River diversion project. This involved 11,000,000 cubic meters of earth and stone, and had to be finished before the high water season. Time meant victory. As 300,000 construction workers, peasants and soldiers from Hunan and Hupeh arrived at the worksites, word came that Chairman Mao had written an inscription for the project: **"Strive for the successful completion of the Ching River flood diversion project in the interests of the people."** Inspired, the builders completed it in 75 days.

"In the interests of the people" became the guideline for all the water-control projects on the Yangtze. Workers, peasants, soldiers, cadres and revolutionary intellectuals worked with one heart and mind and went from success to success.

In 1954 the Yangtze rose to an exceptionally high level. A roaring current was diverted through

the dam's sluice gates into the detention basin, steadily lowering the water level outside the Ching River Dyke on the opposite bank.

This eased pressure on the Ching River Dyke, but the Wuhan Dyke below it was still in danger. At Wuhan where the Han River flows into the Yangtze, the merging waters swelled the flow outside the dyke on the north bank of the Yangtze on a level with two-story buildings in the city.

Three hundred thousand workers, peasants, soldiers, office workers, teachers and students came out to guard the dyke. In a raging storm and rough water they put in 60 kilometers of floating breakwater and raised the dyke with rocks and sand-packed sacks. Shock teams worked round the clock to close up breaches and drain water from the city streets. The Central Flood-Fighting Headquarters sent a constant stream of supplies — gunny sacks, straw bags, pumps, food and medicines — by plane, train and truck.

For a hundred days the people of Wuhan fought the flood. In early October the water finally dropped below the danger line. Chairman Mao sent a message: **"Congratulations to the people of**

**Wuhan for conquering the 1954 flood. Be prepared to conquer equally serious floods in the future."**

"Be prepared" was what the people of the Yangtze valley went ahead to do. They completed the Tuchiaiai lock on the lower reaches of the Han River before the high water season of 1956. This and the Tanchiangkou water-control project\* finished later protect the people in the Han basin by diverting, storing and regulating floodwater. Today there are more than 20 key projects on the middle and lower Yangtze for diverting and storing floodwater.

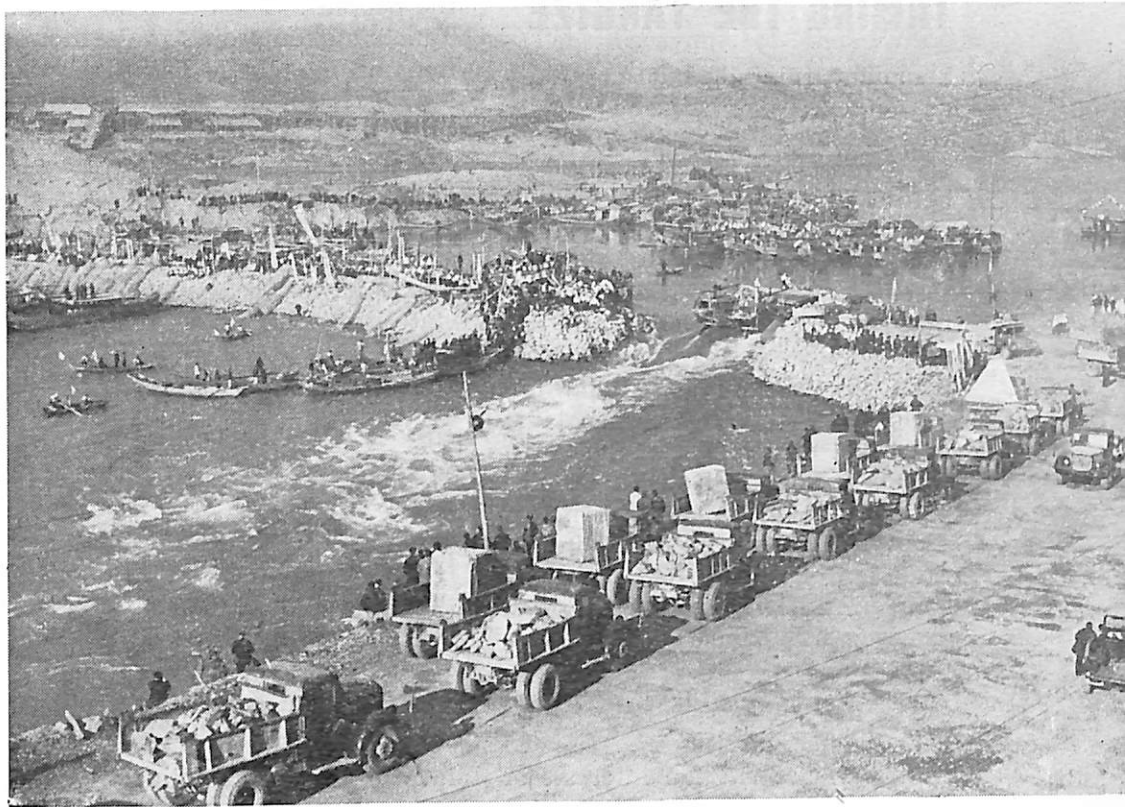
Dykes along the Yangtze form a "great wall" against flood. Every year close to a million peasant-builders are out inspecting, repairing, raising and widening the 3,100 kilometers of dyke from the middle reaches to the mouth of the river, spanning the five provinces of Hupeh, Hunan, Kiangsi, Anhwei and Kiangsu.

#### **Menace into Benefit**

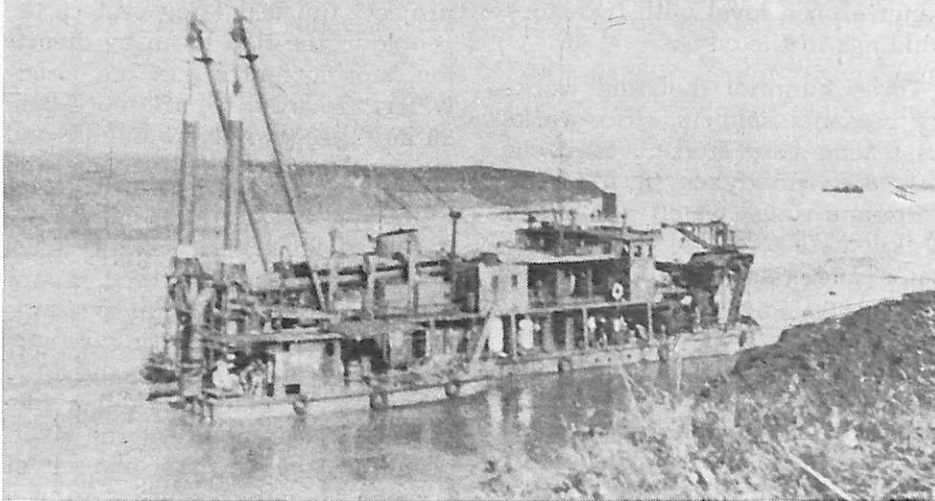
The greater part of the Yangtze valley has a temperate climate and

\* See the June 1974 issue of *China Reconstructs*.

**Work on the Tanchiangkou water-control project in Hupeh province.**



# SURGERY ON THE YANGTZE RIVER



Dredging the beginning of the shortcut canal at Shangchewan.

**D**OWNSTREAM from the Ching River Dyke on the middle Yangtze River there used to be a section with many bends. These were not only an obstacle to navi-

gation but in high-water season they slowed the current, raised the water level and increased pressure on the dyke. Ships sailing the section had to cover 240 kilometers

— a distance of only 80 kilometers in a straight line.

How to solve these problems? During the cultural revolution, workers in charge of Yangtze River valley water conservation decided to give this section of the river a "major operation". They proposed to cut off the two biggest bends and make a straight course between them. Two canals would do it.

Tampering with a river as big as the Yangtze involves many problems which have to be considered carefully. A canal short-cutting the bends, for instance, would increase the speed of the current. Would this bring unwanted changes in the current in the upper and lower reaches?

The planners surveyed the bend section and collected data on hydrological and geological conditions. They visited people living along the river to investigate the history of changes in its course. They learned that this section had once been fairly straight, then cut itself a winding course, later straightened out, and changed like this time and again. Obviously the flow in the upper and lower reaches could adapt to the proposed surgery to change the riverbed of the section.

## TAMING THE YANGTZE

abundant rainfall, but the rainy season does not coincide exactly with the period the crops need the water most. For thousands of years before liberation scattered ponds provided the only source of irrigation, and drought was a constant threat to farmland. Since liberation more than 500 big and medium-sized reservoirs have been built in the mountains and hill regions. There are a dozen large irrigation districts ranging from 40,000 to 140,000 hectares. On the plains and in lakes and marsh areas, large numbers of big irrigation and drainage stations are supplemented by countless small storage, irrigation and drainage projects.

The big projects are built by the state to harness the Yangtze and its tributaries "in the interests of

the people". The first stage of the Tanchiangkou project in the mountains on the middle Han River was completed in the cultural revolution. Its reservoir holds back the floodwaters from the upper reaches and diverts it to large areas of farmland in north Hupeh and south Honan that badly need it. The reservoir is also home of two state-run fisheries.

Its hydroelectric station supplies electricity to the industry and agriculture in the cities and rural areas of Hupeh and Honan. Formerly at low water season a big stretch of the Han was not navigable for small ships. The Tanchiangkou project regulates the water level so that small ships can now go 800 kilometers above and below the dam the year round.

The Hunghu area between the lower Han and middle Yangtze is

low-lying and studded with lakes and marshes. Water control measures here have gone on from simply flood prevention to irrigation and drainage. Four trunk canals totalling 400 kilometers link Hunghu Lake with three nearby lakes — Changhu, Sanhu and Pailu.

More than 30 irrigation and drainage stations and locks on the main waterways and at canal outlets supply water in drought and drain off excess water when necessary.

With the lakes now stable, fish-breeding areas have expanded greatly. The marshes used to breed enormous numbers of snails, and snail fever was a big threat to the peasants' health. Draining turned vast tracts of marshes into fertile fields, also cutting down the snail areas. Waterways in the area used



Repeated experiments with models added proof that the Yangtze could stand the operation.

How should the doctors operate? Chungchoutzu, the biggest bend, was chosen as the first worksite. Usually, a canal is dug in the narrowest part behind the bend. The river then shortcuts through the canal, widening and deepening it to necessary proportions. According to general practice, the width of such a canal should be one-fifth that of the river, and at the required depth this would mean digging 10 million cubic meters of earth. Too great a task. The planners broke away from convention, re-evaluated the geological conditions, rate and volume of flow and the water level, and decided that they could make the canal only one-thirtieth of the Yangtze's width.

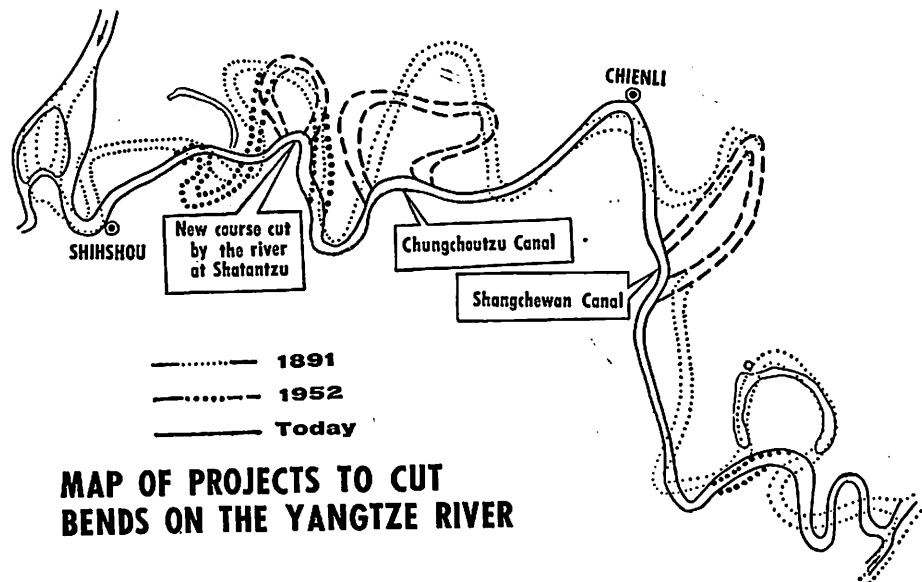
The project began in the winter of 1966 in the low-water season. In cold wind and icy water, thousands of peasants from communes along the river fought nature with high spirits, their slogan: "We won't go home until we see water in the new river!" Half a year of struggle with clay and marshland finished the canal. In the following high-water season, the river completed washing it to a width

and depth suitable for navigation and flood diversion. By boldly leaving the beaten track in hydraulic engineering, the removal of only 1.8 million cubic meters of earth was required.

The second bend, Shangchewan, was tackled in the winter of 1968. The two completed projects gave better protection to the dykes, shortened the navigation course

and provided experience for such construction work in the future.

Straightening the two bends cut 58 kilometers off the shipping course. The old bends in the river gradually silted up and left only a number of crescent-shaped lakes. Nearby communes have already reclaimed fertile land from the riverbed and turned the lakes into fish ponds.



**MAP OF PROJECTS TO CUT BENDS ON THE YANGTZE RIVER**

to be only deep enough for small wooden boats. Today small ships use the trunk canals into the Yangtze.

A 2,500-square-kilometer hill country around Shaoshan (Chairman Mao's homeland) in Hunan province is now an irrigation district using the Lien River, a branch of the Yangtze. A big dam stores the waters of the Lien and diverts it through a trunk canal, 9 conduits and 26 aqueducts to fan out into a web of canals spread over six counties and the countryside outside the city of Hsiangtan to irrigate 53,000 hectares of farmland.

The Shaoshan project began in the summer of 1965. A hundred thousand peasant builders and water conservation workers completed the dam and two trunk canals in ten months. The rest of the project was finished in 1967. Trunk and branch canals totalled

1,800 kilometers. For the trunk canals alone, the builders cut through 110 hills and filled in 90 ravines and small valleys. They also built 2,300 aqueducts, conduits, bridges and locks, and 193 electric pumping stations. Dykes were erected on both banks of the Lien River.

A medium hydroelectric station rose on the Lien River dam in 1972 to supply electricity to Hsiangtan and the rural areas. Water and electric power enabled communes and production brigades to set up 180 factories for farm produce and other products. Over 95 percent of the farmland is growing two crops of rice a year, as compared with 25 percent before.

#### Rely on the Masses

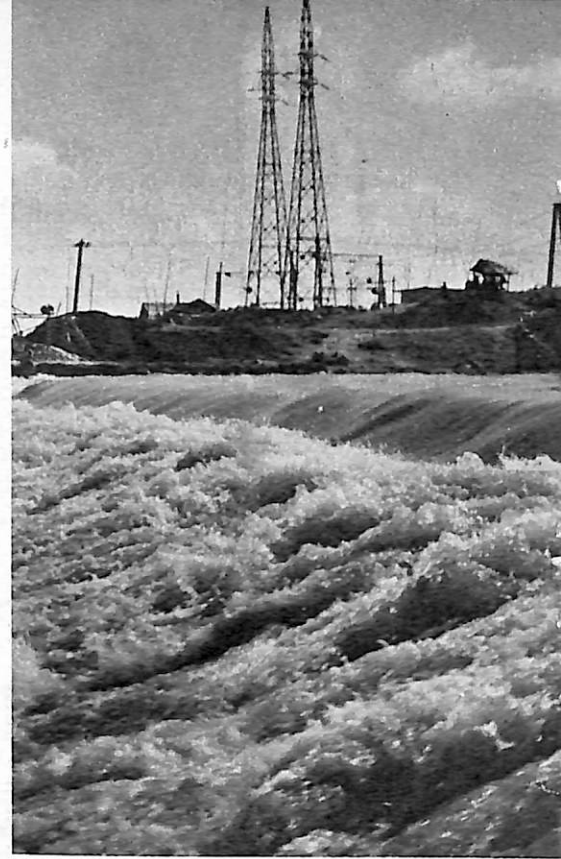
Big state-built water-control projects alone cannot put all the

rich resources, talents and industry of the people of the Yangtze valley to full use. On the one hand, the growth of local industry and agriculture demands constantly greater amounts of water. On the other hand, the rapid expansion of the collective economy of the people's communes provides infinite potential for the development of water conservation by the masses. To tap this potential a policy has been worked out to build small, medium and big projects simultaneously. In the rural areas the emphasis is on small works and complete local irrigation and drainage systems built by the communes or production brigades. This policy is an expression of the mass line advocated by Chairman Mao. It gives full play to local and mass initiative.

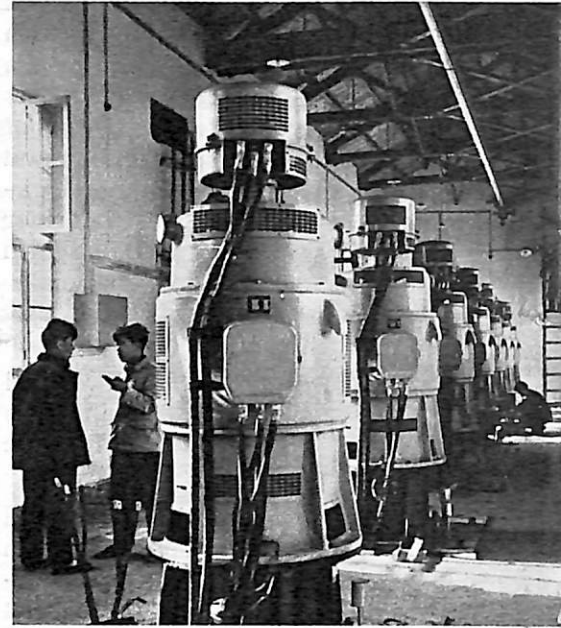
To design the Shaoshan irrigation district the designers first went among the masses to find out



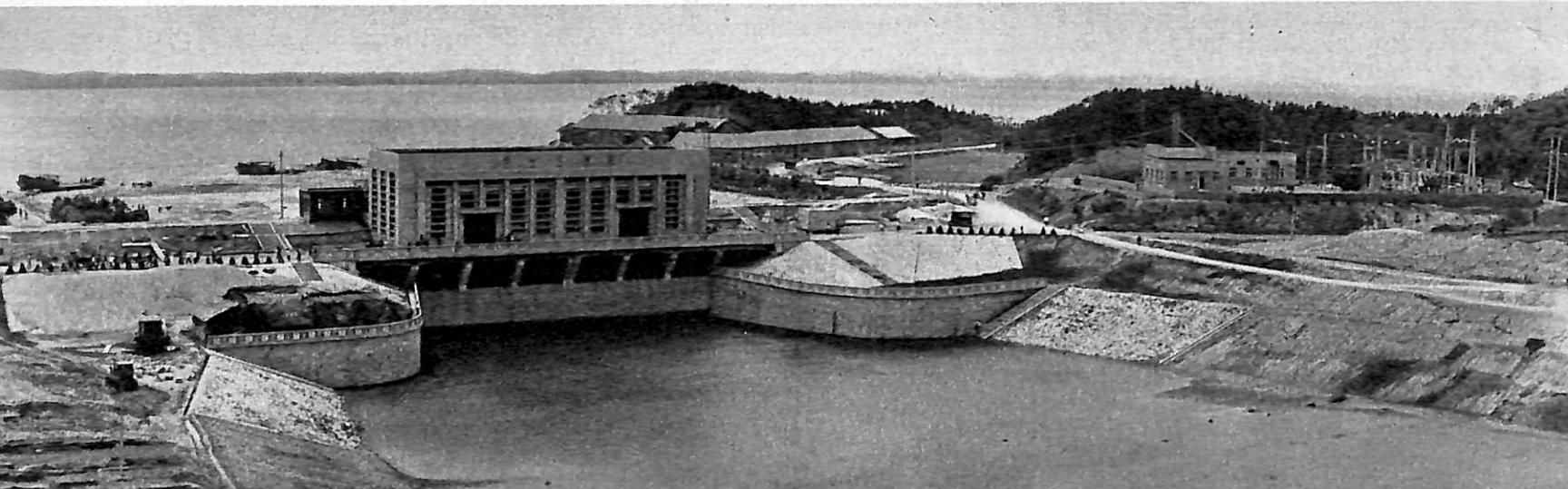
The Huangshantou distribution gate of the Ching River flood diversion project.



Irrigation and drainage station built by the Wusheng commune in the Tungting Lake area.



The Loshan drainage station serves 27,000 hectares in the Hunghu area.





No. 1 pumping station of the Chiangtu water-control project on lower Yangtze.

Fields in the Shaoshan Irrigation District.



## TAMING THE YANGTZE

their needs and wishes. They visited 71 communes and had long talks with their cadres and members. Their plan, calling for the construction of small, medium and big works, was designed with the full interests of the users in mind. Commune members were not only the main force in building the 1,800 kilometers of trunk canals, they also built tens of thousands of small channels linking 52,000 ponds and 120 small reservoirs with the trunk canals to form a huge irrigation network.

On the Yunnan-Kweichow Plateau on the upper Yangtze where national minorities live in compact communities, water conservation was never developed. Years of mass effort have transformed the natural picture. Today canals link up reservoirs and ponds in thousands of networks serviced by water turbine pumping and electric irrigation stations. In the middle and lower reaches where water conservation was more developed, progress has been bigger. The fertile Yangtze River delta is studded with tens of thousands of small drainage and irrigation stations run by communes and brigades. Three-fourths of the 2,700,000 hectares of the delta's cultivated area is irrigated and drained with electric pumps. The combination of small, medium and big water conservation projects has expanded the irrigation areas on the middle and lower Yangtze from 4 million hectares in early liberation days to 10 million hectares today.

The large-scale construction of hydroelectric stations is another important achievement of the mass line. Work done since the cultural revolution began has brought the number of small rural hydroelectric stations up to 20,000. These plus 20 medium and big state-built ones supply cheap electricity to industry, agriculture, homes and rural rediffusion systems.

Electricity has transformed areas once backward in industry and agriculture. The Liangshan Yi Autonomous *Chou* in Szechuan province, for example, had no industry before liberation when it

was under the slave system. After liberation the nine counties in the *chou* built 30 small hydroelectric stations. Since the cultural revolution began it has built 530 more and trained 1,000 electricians in the course of construction. Now the autonomous *chou*'s industries turn out farm machinery and equipment for small hydroelectric stations. Former slaves have electric lights in their homes.

The boom increased the demand for equipment and materials. While industries everywhere produce these in great quantities in support of agriculture, the station builders exploited local resources in the spirit of self-reliance. Sui-chuan county in Kiangsi province did this in building its 90 small hydroelectric stations. It recruited all kinds of local help — county farm machinery plant workers,

## Stone Fish at Fuling — Ancient Hydrological Station on the Yangtze

**I**N the Yangtze River at Fuling county, 120 kilometers downstream from Chungking in Szechuan province, a stone ridge 1,600 meters long and 10 meters wide runs parallel to the southern bank. Tradition says that white cranes used to light here; hence its name — White Crane Ridge. It slopes northward to the middle of the river at an angle of 14.5 degrees.

Usually submerged, the ridge only appears in the driest season between winter and spring. On its surface near the lowest water level, pictures of fish and a mass of hydrological data were carved in ancient times. These are regarded as an ancient hydrological station on the Yangtze.

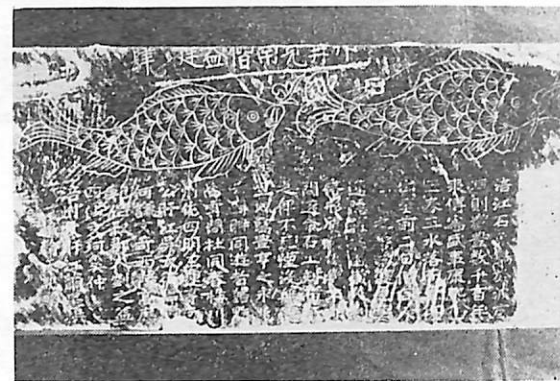
The stone fish appeared above water level four times since liberation in 1949. A hydrological surveying team and several archaeologists studied these carvings to collect historical data needed for building water conservation works on the river. They found a treasure-house of ancient information on the upper reaches of the Yangtze.

### Zero on Ancient Marker

There were 14 carvings of fish and 163 inscriptions close together. One of the fish was carved in relief, the rest engraved. Cut in different periods, they vary from 0.3

to 1.5 meters in length. Three fish, carved in the central part of the inscriptions, were used as water-level marks. It is not known when the earliest was done, but there is an account of its appearance above water in the first year of Kuang Teh (A.D. 763) in the Tang dynasty. Thus, temporarily it is called the "fish seen in the Tang dynasty". The other two are carp facing upstream and were engraved in the 24th year of the reign of Emperor Kang Hsi (1685) in the Ching dynasty. These, carved more or less on the same level on the rock surface, remain clear and intact. Their bellies are very close to the zero point on the gauge of the present Fuling Gauging Station.

Two fish engraved in the Ching dynasty and remnants of a "fish seen in the Tang dynasty".



and commune and brigade carpenters, blacksmiths, stonemasons and bricklayers—to turn out whatever was needed through technical innovation. These people rebuilt scrap electric motors into generators, fired bricks and lime and quarried stone slabs to take the place of rolled steel and cement. With these they got the stations going until they could be replaced with new equipment. Even today

stone pipes are holding their own in some units.

After the nationwide movement to criticize Lin Piao and Confucius got under way, builders on water-control worksites all along the Yangtze held meetings to denounce Lin Piao's slander against socialism and the cultural revolution. With the achievements of the past 25 years made under Chairman Mao's

revolutionary line, they hit back at his claim that "the present is not as good as the past".

The people's struggle to tame the Yangtze itself is the best refutation of the reactionary Confucian idea boosted by Lin Piao that those above are wise and those below are stupid. It reaffirmed Chairman Mao's words that "**the masses are the real heroes**".

The "fish seen in the Tang dynasty", located between the Ching dynasty pair, is worn and incomplete. But its belly is also close to zero on the present gauge. Inscriptions on the rock and historical records say that two carved fish were seen in the Tang dynasty, but only one remains today.

The discovery shows that in ancient China people used fixed objects to measure the water levels. The data was obtained by recording the distance between the surface of the water and the carved fish. The fairly precise location of the fish marking the lowest water level must have been the result of long years of observation, study, comparison and analysis. It shows that a definite level of hydrological scientific knowledge had been reached by ancient China's working people.

As recorded by the inscriptions, the pair of fish were engraved in the Ching dynasty to replace those seen in the Tang dynasty already worn by the ages. Thus, the zero point on the ancient gauge had

been in use for at least 900 years, a rare thing in the history of hydrology.

#### Thousand-year Record

The carved fish were ancient water-level markers and the inscriptions were the written records. The fish appeared above water only about once in a decade in exceptionally dry years. People would crowd to the site to look at them. The date, the measurement between the fish and the water level and descriptions of the appearance of the fish in prose and verse would then be engraved on the rock. These records increased with the ages, providing a long sequence of hydrological data on the dry years.

A hundred and sixty-three inscriptions, comprising more than 30,000 characters, have been found. These date from the Tang dynasty (618-907), through the Sung (960-1279), Yuan (1271-1368), Ming (1368-1644) and Ching (1644-1911) dynasties, to modern times. One hundred and eight of them consti-

tute hydrological data. Altogether 73 dry years are recorded.

Hydrologists now working on the Yangtze River have surveyed and edited these inscriptions, obtaining a continuance of data covering more than 1,200 years since A.D. 763.

#### Importance in River Control

Sufficient and reliable hydrological data is required in designing water conservation projects. Knowledge of the highest and lowest water levels through the ages is particularly important so that construction can guarantee power generation and navigation at the lowest water level and safety and flood resistance at the highest, even if these occur only once in a thousand years.

The discovery of the Fuling stone fish provides necessary historical hydrological materials for the study of the special characteristics of the upper Yangtze, the utilization of its water resources and the building of hydroelectric, navigation and farm irrigation projects on the river.

White Crane Ridge. (Arrow points to location of carved fish.)



Hydrologists and archaeologists surveying the stone fish.



# The Yangtze Gorges Submit to Man

AS the tremendous flow of the Yangtze River drops from its upper reaches to the Chiangnan plain, it is suddenly squeezed into the famous Yangtze Gorges, a killer of men and boats for thousands of years. For 200 kilometers, sheer cliffs rise menacingly on both sides and the river narrows by many meters. Nobody can say how many lives the gorges' rapids, reefs, rocks and shoals claimed in the past.

An old legend says that thousands of years ago the goddess Yaochi and her eleven sisters came down to the human world to help Yu the Great control the river. After the floods were tamed, they remained on earth as twelve mountain peaks overlooking Wu Gorge to help guide pilots.

Legends are legends. It was not until this mid-century that the gorges ceased to kill men. New China blasted the rocks, reefs and shoals away, dredged and widened the channel, manned and steadily improved the signal system. Today, with the elimination of hazards in the gorges, 3,000 kilometers of the Yangtze River is navigable in safety, day or night throughout the year.

## Blasting Reefs and Shoals

Soon after liberation in 1949, an engineering team arrived at the gorges. Explosions shook the sleeping mountains as workers began eliminating the rapids, shoals and reefs so feared by boatmen.

When the Yangtze flows into Chutang Gorge it is compressed into a channel only 100 meters wide. At the mouth of the gorge stood a huge boulder. With seven

tons of dynamite the workers blasted away this stone monster that had wrecked so many vessels for so many centuries.

Along both sides of Siling Gorge, the farthest downstream, there were many hidden reefs, some like sword blades, some like spears. In the middle of the gorge, the Kungling Reef divides the course into two channels which contained many rapids, whirlpools and concealed rocks. So many boats had overturned here, drowning their occupants, that it was called "Devil's Gate".

In 1900, the imperialists sent the *Juisheng* up the Yangtze into Szechuan province to plunder its rich resources. They ordered a Chinese navigator, Chang Lai-tzu, to pilot it. When the ship reached Kungling Reef, Chang steered straight for it, knowing that the current would carry the boat around it. But the arrogant captain accused Chang of trying to wreck the boat and pushed him into the river, where he drowned. The captain then tried steering it his way. The boat smashed into the reef and he was drowned too.

In the low-water season of 1937 even small junks had a hard time passing through the Kungling Reef section. New China's workers reconstructed the channel three times, blasting away the hidden rocks, dredging and widening the two channels, until "Devil's Gate" became safe. This year, during the low-water season, the level was lower than in 1937, yet 3,000-ton ships passed through both day and night.

In the past 20 years, workers in the Yangtze Gorges have blasted away over 100 hidden reefs and

shoals — 4,000,000 cubic meters of stone, more than 90 times what had been removed in the previous century.

## Signal System

When the sun goes down and the outlines of the gorges grow dimmer, neon-lighted markers turn on automatically to guide the boats. Before liberation there were only 700 old markers along the entire river. As boatmen put it, these were nothing but "some bamboo sticks in the water and white circles on the shores" of little value to pilots. Soon after liberation a chain-signal system of 7,000 oil lamps was installed. At every danger spot lighted markers were hung on the cliffs, fixed on sandbars or floated on buoys. Night navigation became possible through the gorges.

When Chairman Mao inspected the Yangtze River in March 1958, he called on the workers to electrify the entire signal system to eliminate the arduous labor of lighting and extinguishing the lamps every day and collecting them for refueling. With many technical innovations, in over a year's time the workers developed an electric marker light suitable for conditions in the gorges. Then, during the cultural revolution they produced transistorized neon lights with photo-electric switches so that the markers light automatically when it grows dark and turn off automatically when it gets light.

Over 100 motorboats service this marker system. In September last year Boat No. 1203 found a cliff marker floating in the water below. Against high wind and waves, the captain maneuvered next to

An advanced party of surveyors maps the depth of the river so that hazards can be removed.



Blasting away a dangerous sandbar at the mouth of a gorge.



shore. A worker climbed out on a rock and retrieved the marker. He and another man climbed the cliff to a ledge where one stood on the other's shoulders to fix the marker back in place 30 meters above the river.

The workers of Boat No. 838 take care of the markers for about a dozen kilometers. They feel they must guarantee that every single light along their section is in working order at all times. Their boat patrols the river day and night and moves the markers according to the demands of the rise and fall of the water level. In storms when the level rises rapidly they continue their inspections, checking buoys one by one.

Once late at night they saw that one buoy light was out. After a struggle against the strong current they finally stepped onto the buoy. Just then a boat approached the section. They held up a red hand light until the boat was safely through.

### The Eyes and Ears of Ships

Dozens of traffic and fog signal stations have been set up on the cliffs above the river in sections of the gorges where navigation is possible only one way at a time or is hampered by fog. A telephone system connects the stations and ship-to-shore radio keeps ships constantly informed of water, fog and traffic conditions.

The Laokuanmiao Station, for example, is 200 meters above the river and manned by only three workers. To get water, every day they climb down steps they themselves chiseled in the side of the cliff. Located at the entrance to a gorge, in winter the station is buffeted by gale-force winds. But it operates day and night in every season. The men have never given a wrong signal, a late one or missed one since 1965, and this has earned them a citation as an advanced collective in the gorges.

Chingshihtung Station was built on a steep slope above Wu Gorge, a desolate spot with only eagles and wild goats for company. An old worker and a young one run this post. When the young man first came, he was restless and complained that his duties were too simple. One day he sighted a ship approaching from upstream. He was about to give the signal to pass when a raft suddenly entered the narrow mouth of the gorge. He panicked and forgot what to do. The veteran worker immediately gave the warning signal, then used the incident to point out the high responsibility and skill the job required.

One day during a storm a rockslide broke their telephone line. Navigation service could not be suspended to wait for a repairman to come a long way in such weather. Taking pliers and wire, the young worker managed to reach the cliff in a small boat. Climbing up with great difficulty, he found the broken line. But when he picked up the two ends a sudden numbness shook his arm. Realizing that a station along the river was trying to make a call, he stood the pain and swiftly spliced the line.

Centuries of feudal and reactionary governments never tamed the Yangtze Gorges. Socialist men have been able to bring them under control in two decades.

Workers remove a dangerous overhang to ensure safe passage in the channel.

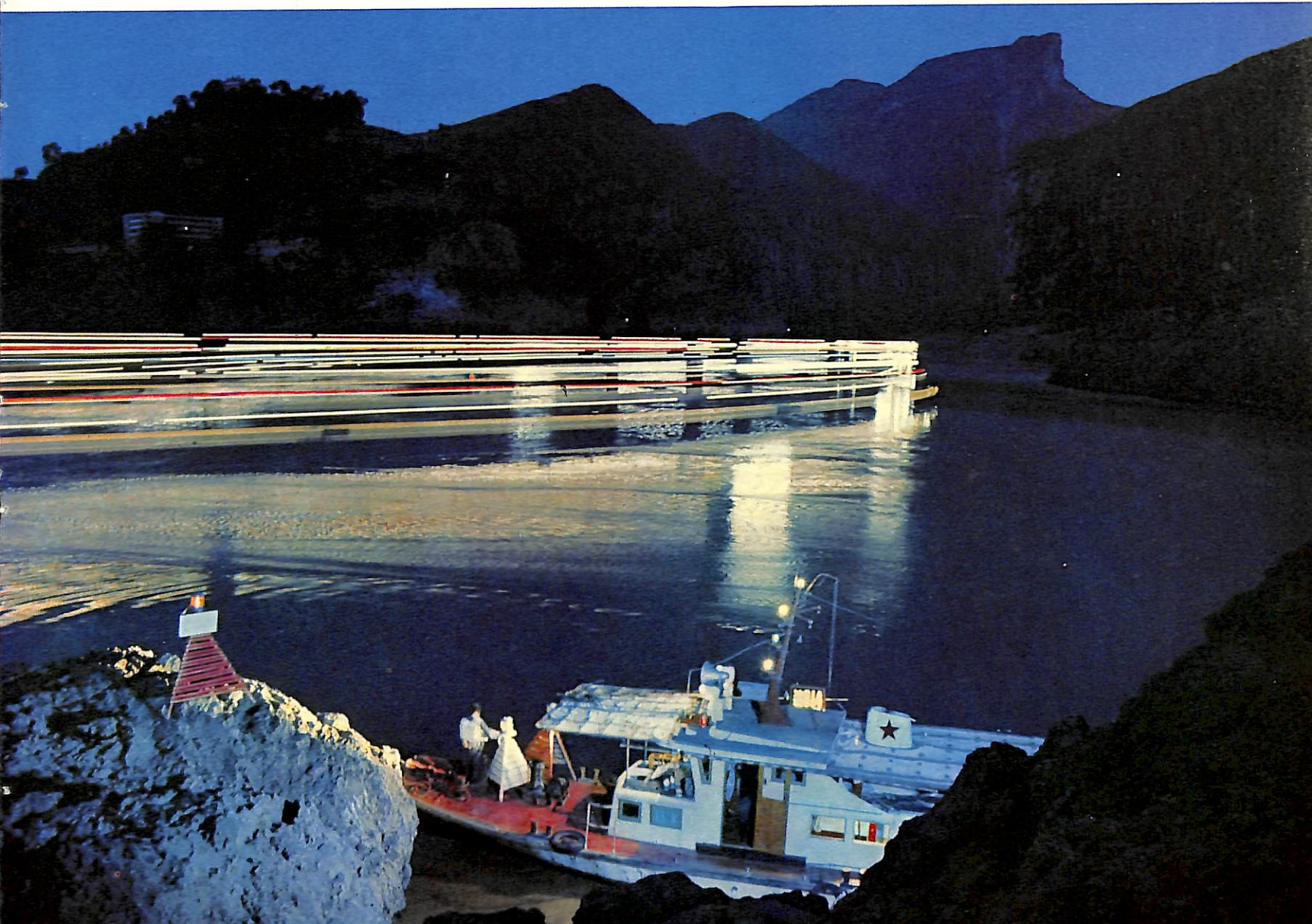






Checking marker lights at night.

Neon marker lights guide ships safely through the gorges at night.





Cadres and members of Yuehsi commune analyze the reasons for their bumper wheat harvest.

# Yangtze River Delta Country

Staff Reporters

**E**ARLY this summer we went to the Yangtze River delta in Kiangsu province to report on Wuhsien county, a "water country" so checkered with lakes and spiderwebbed with streams and canals that you feel no one can go anywhere except by boat, though actually roads lead in all directions. The minute we set foot in Wuhsien we were in a new socialist countryside — high-tension lines running over green canal-laced fields, pumping stations and roads between irrigation and drainage canals, hand tractors

moving steadily in levelled fields. The ancients' "picturesque scenery of the villages south of the Yangtze" is even more beautiful today.

## Making Floods Useful

The old society left many difficult problems. A local folksong of those days complained that "living in the land of fish and rice, our crops fail nine years out of ten; to keep body and soul together, we must flee our villages to escape famine".

Peichiao's land is low. Before liberation, constant floods and waterlogging — varied by drought — made poverty and famine common. A big rain meant a big disaster, a small rain meant a small disaster. Most of the land grew only one crop of rice, never more than 2.25 tons per hectare. Wheat was less than a quarter ton. The reactionary rulers of the past only fleeced the people and never bothered with such matters as silted rivers or collapsed dykes. Not one large water conservation project was ever built here. The

peasant could only face flood, waterlogging or drought with his waterwheel.

Liberation brought enthusiasm and pride. "Heaven decides," the old rulers had told them. "Not heaven — man!" they said now, and led by the Party they began the long process of turning flood disaster into benefit.

The peasants told us that in the early liberation years they worked mostly on preventive measures — reinforcing and repairing dykes — because small-peasant farming and old practices and customs restricted their thinking. Scattered small stretches of dykes, however, were of limited use and in a 1954 flood most of them broke down. More than 1,300 hectares of farmland went under water. The harvest that year dropped sharply.

The peasants of Peichiao learned a lesson from their failures: to end the flood menace they had to merge the small dykes into large ones. Having pooled their land and concentrated their manpower, their advanced agricultural cooperatives were in a position to do this. Thus in the winter of 1957 the local cooperatives set up a joint headquarters with 10,000 peasant workers.

Under a single plan and unified leadership, they combined several hundred small dykes into six large ones five meters high and totalling 65 kilometers in length. These dykes still play an important role in flood prevention.

These dykes, enclosing six large areas, greatly cut the menace of flood from outside but did nothing to remove accumulated water inside. Moreover, water traffic with the outside rivers was practically cut off.

In 1958 when peasants across the nation began forming people's communes, several cooperatives in the area merged in a commune. This new social organization provided an ample labor force and a solid material foundation for solving

these problems. With state support and full use of the commune's collective economy, they built an electric pumping station in each of the six dyke enclosures, mainly to drain excess water.

In September 1962, two days of heavy downpour brought the rainfall up to 350 mm. The water level in the rivers rose to 4.2 meters. The new dyke enclosures protected the fields from flood and the excessive water inside the dykes was drained off in three days by continuous operation of the six pumping stations.

Shortly afterward, the peasants started building flood-control gates

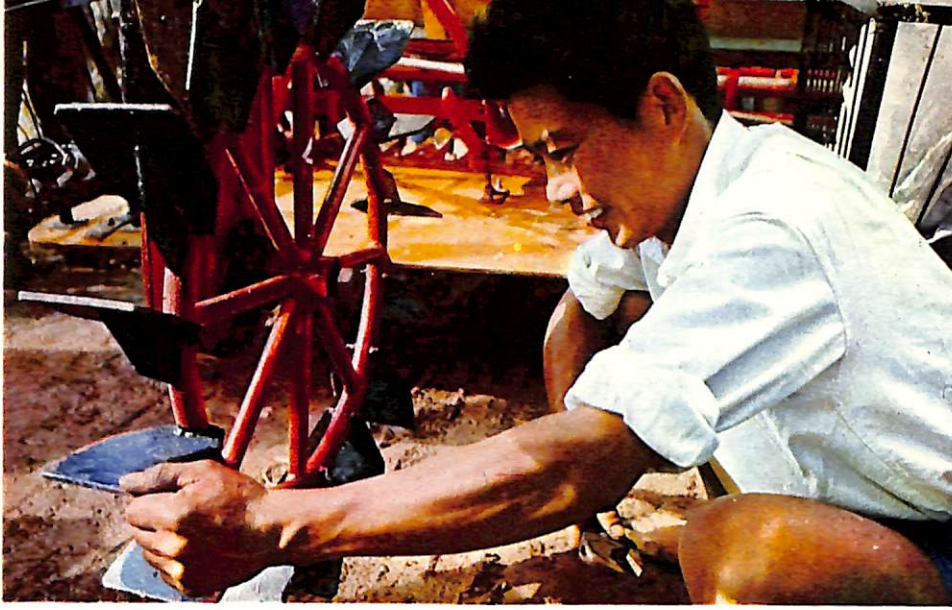
and locks so that commune boats could ply in and out of the dykes. To date there are 22 gates and 18 locks.

As the commune's collective economy grew and consolidated, the peasants went on building water conservation works every year. As a result, their power to control and utilize the water source increased year by year. By the end of 1973 the commune had 26 electric pumping stations irrigating and draining 2,660 hectares of paddy fields.

Three months of no rain in the summer of 1971 brought a serious drought. Not a single field of 1,730

Tsaohu fishery gets good catches.



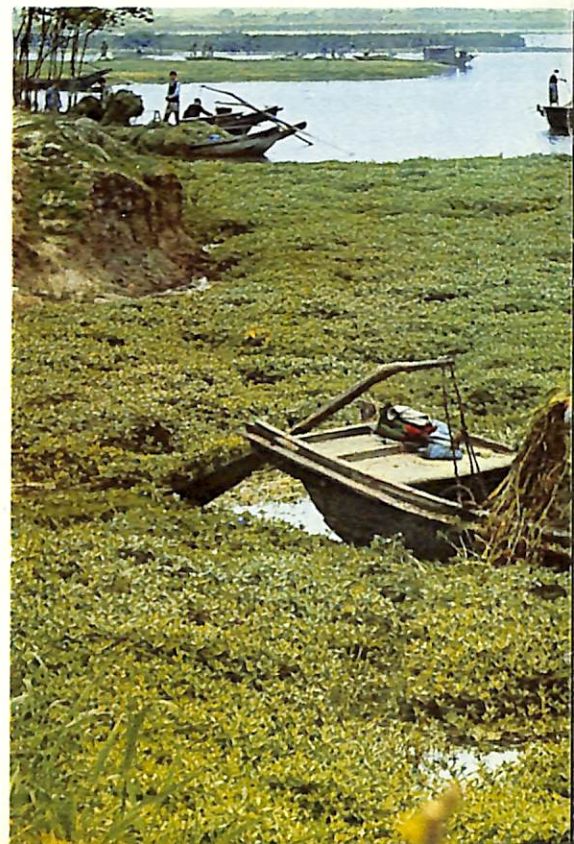


Sheng Fu-ming, mechanics instructor, repairs a motor-driven rice-transplanter.

Multiple-purpose 4 h.p. diesel motors turned out by Wuh sien county's own diesel engine plant.



Chinshan commune in Wuh sien county on the Yangtze River delta. Taihu Lake in the distance.





Collecting water hyacinth for fodder and fertilizer.



Mechanized transplanting of rice seedlings.



hectares of double-crop rice was affected. The per-hectare yield that year was the highest in history.

The changes in Peichiao commune are common in Wuhsien county. Each district, each commune has its history of battling flood and drought and turning flood disaster into benefit. More than 100 million cubic meters of earthwork has been involved since liberation. Over 11,800 kilowatts of power are now used in irrigating and draining county fields. There is an electric pumping station in most villages. Diesel engines for pumping are even more popular. Irrigation and drainage of 72,000 hectares is now completely mechanized. Waterwheels are a thing of the past.

### A Prosperous Economy

The construction of water conservation projects in Wuhsien has helped diversify the economy. There has been a rapid development of farming, forestry, animal husbandry, fisheries and sidelines. Yuehsi commune is a good example.

The commune is close to Taihu Lake. Most of its land is low and subject to flooding. The rest is high and prone to drought. Before large-scale water conservation works were built, a great part of the peasants' labor had to be used on the waterwheels. Though only two crops were grown, no one could be spared to help develop an all-round economy. In bad weather there was hardly enough labor power to water parched fields or drain off excess water. This seriously handicapped their efforts for higher yields. Up to 1964, the rice yield was still no higher than 3.75 tons per hectare.

Today, 830 hectares of fields are sown to three crops a year — two of rice and one of wheat. The grain output per hectare rose from 5.25 tons in 1964 to 13.3 tons today. How did this rapid increase come

about? The key factor was the radical reform of the system of cultivation — growing two crops of rice instead of one. Water conservation works played a decisive role in this change. The commune's eleven pumping stations and network of canals have done far more work than all the thousands of waterwheels in the past. They ensure water for planting double crops of rice, release a tremendous amount of manpower for growing it, and allow the scientific use of water.

After the commune members began double cropping, there was a shortage of fertilizer. To meet the demand, they raised pigs in a big way. But how to get fodder for the pigs? Commune Party leaders organized the growing of water hyacinth, water lettuce and other water plants in Taihu Lake and the rivers. When we travelled on the lake by boat southeast of the commune, we passed a large area of green water plants 17.5 kilometers long and about 230 hectares in size. Here the commune grows 17,000 tons of green manure and fodder for the pigs.

At the same time they made full use of the natural resources of the area to raise silkworms, fish, poultry and cultivate artificial pearls. They also plant fruit trees and others such as sweet osmanthus. Sideline products increased from a dozen to 42. In 1973, income from these was 1,170,000 yuan — 30 percent of the commune's gross income. This all-round development has strengthened the collective economy and increased the commune's reserves, which in turn has speeded up the mechanization of agriculture.

### New Generation of Peasants

During our stay in Wuhsien we met many young people. With education and high ideals, they devote their knowledge and youth to the building of a new socialist countryside.

Lu Tsai-ken, an agro-technician in Yuehsi commune, was one of these. In appearance he is just an ordinary young man and rather reticent. But when we talked with him about agricultural science and farming techniques he was at home. After graduating from junior middle school in 1961, he returned to his native village to take part in farm work, was first a brigade agro-technician, later promoted to agronomist for the commune.

The experimental plot where he carries out scientific research is in a production team not far from the commune headquarters. In his office a huge chart hangs on the wall recording his research. He and his colleagues were experimenting to find a strain of rice that will grow between the early and late ones. They were about to select the best of 25 strains to be tried over large areas. This will produce more grain for the state.

"Our job as agro-technicians is to be good advisers," he said. "Along with helping to improve the cultivation system, many new problems have to be studied and solved. 'We farm and learn to farm every year.' This popular saying among us describes the new situation in farming. It demands that we make a fresh start in learning in order to hold the initiative in our work."

The Yuehsi commune members often mentioned Sheng Fu-ming, a popular instructor of mechanics of the first production brigade, who began as only a grade-school graduate and was an outstanding tractor driver. He was so familiar with the mechanics and "temper" of each tractor that from a hundred meters away he could judge whether it was all right or in trouble. He could tell which part of it was wrong and what was the matter with it. With the people's trust he was elected the agricultural mechanics instructor.

Sheng told us that the growth of local industry provided more machines for agriculture. Yuehsi commune has 80 small and medium tractors. The first production brigade has a dozen and plows all its land by tractor. "When commune members see their tractors plowing fast and well, they think of the great amount of intense labor they save," Sheng said. "They affectionately call them 'high-yield machines'. This stimulates us to work still better to increase grain output."

Chen Yu-chen, a 24-year-old girl in a scientific experiment group in the Hungkuang 2nd brigade, Tungting commune, told us an interesting story about silkworm raising. "To blaze a new way for increasing cocoons, we tried to breed the worms in a scientific way this year. Through rigid control of the temperature and humidity in the rearing room, we got a high hatching rate and faster, more even growth in a shorter period. We are going to have a good harvest of spring silkworms this year."

This girl, a lively student from the town of Tungshan, came here

Agro-technician Lu Tsai-ken checking wheat growth in an experimental plot.



Chen Yu-chen, scientific silkworm breeder.

in 1969. She had a keen interest in silkworm breeding and volunteered to join a silkworm rearing group. At first she knew nothing of her job. Undiscouraged, she learned from veteran peasants and studied. In five years she has grasped all the techniques of the job and is now a capable hand in silkworm rearing.

Chen Yu-chen told us that the production of cocoons in her brigade has leaped in the past few years. Before liberation only one generation of the silkworms was raised each year. Now they raise four. At the beginning of the cultural revolution in 1966 the bri-

gade was raising three tons of cocoons. By 1973 it jumped to 16 tons. "The good harvest of cocoons made us work twice as hard," she said, "because this supports socialist construction, consolidates the collective economy and increases the commune members' income."

Wuhsien is only one of some thirty counties on the Yangtze River delta. Its pre-liberation poverty and backwardness was common to the entire delta in the past. Today its prosperity is common to all the delta counties. Like the rest of China, Wuhsien is going through deep changes.



The duet "The Girls Have Taken Up Rifles".



Dance of Lights.

### Cultural Notes

# Albanian Song and Dance Ensemble Visits China

THE National Folk Song and Dance Ensemble from Albania completed a 26-day tour of China this summer, performing in Peking, Shenyang and Harbin. The numbers were greeted with enthusiastic applause on each occasion and the great variety of their songs and dances was much appreciated. During the ensemble's visit Chinese leaders attended its performances and received its members.

The Peking premiere opened with the song "True Friends". With the rise of the curtain, the theater, filled to capacity, reverberated with the words: "A bosom friend afar brings a distant land near. China and Albania are separated by thousands of mountains and rivers but our hearts are closely linked."

With such feelings the Albanian artists presented that night a program of more than 20 songs and dances vibrant with life and revo-

lutionary militancy. Included in the titles were "Teachings of Enver Hoxha, Teachings of the Party", "Gjirokastra Stands Above High Mountains", "March of the Guerrillas", "We Are Building Socialism", "Festival in the Cooperatives", "Dance of Lights" and "Gjirokastra". Rich in national flavor, they vividly portrayed the achievements of Albanian workers, agricultural cooperative members and people's army fighters in the political, ideological, economic and military spheres, led by the Albanian Party of Labor headed by Comrade Enver Hoxha. They passionately praised the revolutionary heroism of the Albanian people in their resistance to foreign intervention and aggression.

Wearing colorful costumes of the different Albanian nationalities, the performers showed the great diversity of their folk art and unity of the Albanian people,

In a spirit of deep proletarian comradeship, the Albanian artists also presented several Chinese songs and dances, including "Sailing the Seas Depends on the Helmsman", "The Three Main Rules of Discipline and the Eight Points for Attention" and "Washing Day". Their fine renditions drew prolonged applause.

At the end of the performance, a huge portrait of the Chinese people's great leader Chairman Mao Tsetung and a huge portrait of the Albanian people's great leader Comrade Enver Hoxha were flashed on the backdrop of the stage. The entire audience burst into cheers: "Enver-Mao Tsetung! Mao Tsetung-Enver!"

ON THEIR TOUR the Albanian artists visited factories, communes and dramatic art institutes, and had gatherings with Chinese workers, peasants and artists at which the militant friendship be-





This commune was given its name on November 29, 1960, to commemorate the 16th anniversary of the liberation of Albania. Since its establishment, many Albanian comrades coming to China have visited and worked there and the Albanian people show a keen interest in its development.

The Albanian artists visited the commune when the fields were a deep summer green. Sorghum, rice, fruit, melons and vegetables were growing in rich profusion. The guests visited the farm machine repairshop and the poultry and dairy farms. When they came to the wheat fields where harvesting was in progress, they immediately picked up sickles and set to work cutting the wheat side by side with the Chinese commune members. The peasants said, "Our commune is a symbol of the friendship between our two peoples, and every one of our successes is inseparable from the concern and support of our Albanian comrades."

At an exhilarating gathering at the end of their visit, the Albanian artists performed songs and dances from both countries before a thousand commune members. Chinese amateur singers and dancers in the commune sang a song they themselves had composed called

"The Brave Eagles Have Come". They also sang two Albanian songs: "The Eagle of the Guerrillas" and "The Revolution Forges On", in both Albanian and Chinese. The sun shone brightly as these songs of friendship floated across the fields.

This visit by the ensemble to China has further helped to strengthen the revolutionary friendship and militant unity between the Chinese and Albanian peoples and artists, and to promote cultural exchanges between the two countries.

The ensemble visits the Central Institute for Nationalities.



tween the two peoples was warmly expressed.

Members at the Sino-Albanian Friendship People's Commune gave their comrades-in-arms from the Land of the Eagles a hearty welcome in traditional style, with the playing of sonas and beating of gongs and drums.

The artists get a hearty welcome at the Sino-Albanian Friendship People's Commune outside Peking.



# Huang Sheng-hsiao, Longshoreman and Poet

HUO PAI-LIN

*Loading ships in the past,  
Legs ached with the climb,  
Backs bent like a bow,  
Shoulders pressed with the  
weight.*

*Today workers make machines;  
Lifting cargo is like play,  
One man pushes a button,  
The warehouse gives up its  
cargo.*

**H**UANG Sheng-hsiao, a veteran longshoreman in the port of Yichang on the mid-Yangtze, wrote these lines to praise the new life of the dock workers and the tremendous changes that have come over the port.

Since the founding of the new China in 1949, Huang Sheng-hsiao has written over a thousand poems and articles. Some 400 of them have been printed in national, provincial and municipal newspapers and periodicals. Six collections of poems, including Part I and II of a long poem, *Masters of the Yangtze Who Have Stood Up*, have been published. Some of his works appear in middle-school textbooks. Since 1972 he has given dozens of talks on his experience in creative writing to a total of 58,000 people in factories, communes and army units.

Now 56, Huang Sheng-hsiao is chairman of the Crewmen and Dockers Club in Yichang and a member of the Committee of the Yangtze Crewmen and Dockers Trade Union. In the old society his family were poor working people who had no chance to go to school. His grandfather was a boat-tracker who pulled a tow-rope along the Yangtze all his life. His father began rowing a boat to ferry people across a river from the age of 12. His mother died of starvation. Huang Sheng-hsiao himself became a coolie on the docks when he was nine, carrying heavy loads

on a shoulder pole. His whole family worked like horses and oxen and ate the food of pigs and dogs. One of his children starved to death. In a poem he indignantly accused the old society:

*Oh, hateful criminal society!  
Carrying poles weighed our  
shoulders,  
Handfuls of sweat, drops of  
blood,  
Paths of footprints, bodies  
with scars.  
We carried rice, our stomachs  
empty;  
Loading cloth, we wore  
sacking;  
Hoisting wood and charcoal,  
our stoves were cold;  
Moving brick and tile, we  
crouched on dykes roofless.  
Each work chant was a  
hymn of hate  
Which burned in our hearts  
like a flame.*

In 1949 Yichang was liberated. Coolies, bullied, oppressed and exploited by officials and capitalists in the past, became masters of the country. They took part in managing the docks and selflessly threw themselves into helping to build socialism in the motherland. The docks began a continuous change. Tower and overhead cranes gradually replaced the age-old carrying of goods on the shoulders and backs of men. Loading and unloading became more and more mechanized.

Seeing all these changes, Huang Sheng-hsiao's heart became as turbulent as the currents of the Yangtze. He who had labored and lived on the docks since childhood now wanted to accuse the old society of its crimes and sing the praises of socialism in poetry. Not knowing how to write, he made up some work chants to sing of the strength of the workers and the honor of labor. Singing these, the

dock workers grew more and more enthusiastic and often completed their tasks ahead of time and overfulfilled them.

Huang Sheng-hsiao's creative work received the attention and encouragement of leaders and the people from the beginning. In 1951 he was named Class A Model Propagandist of Yichang. When he received a pen as an award, he was extremely moved. "In the old society," he thought, "I carried thousands of pens, not one of them belonging to me. Now the Communist Party gives me a pen. With it I shall write what we workers feel towards the Party and Chairman Mao and sing of socialism." Thus his poem "Chairman Mao Gives Me A Pen":

*In the old society I spent my  
strength  
And chafed my shoulders a  
thousand times  
Carrying thousands of boxes  
of pens —  
And not one of them was  
mine.*

*The pen of the capitalist  
Dipped in a sea of blood,  
Drained the blood of the  
workers  
And sucked the coolies' mar-  
row.*

*Each dock was occupied by a  
wolf  
Who took rent and interest  
on carrying poles;  
One stroke of his pen in his  
book  
And tears rained all along  
the Yangtze.*

*Chairman Mao led us in  
revolution  
And our strength became  
boundless;  
Shaking the Three Moun-  
tains\* off our backs*

\* The Three Mountains were imperialism, feudalism and bureaucrat-capitalism.



Huang Sheng-hsiao asks dockers for comments on his poems.

*We smashed the dark hell on earth.*

*The Yangtze, the ships are returned to us,  
So are the docks and the earth;  
I've jumped out of the bitter sea, master of the land,  
Culture, the pen, is returned to me.*

*Chairman Mao gives me a pen,  
What the Party's done for us I write endlessly.  
A red sun rises in my heart,  
I write of love and happiness.*

*I dare to beat battle-drums in the literary field  
And plant a red flag on the superstructure.  
I'll write of heroes in the millions,  
Of new miracles in our socialist motherland.*

Huang Sheng-hsiao kept on working, studying and writing poetry. To give him training, the Party sent him to a workers' spare-time school, assigned professional writers to help him revise his writ-

ings and invited him to conferences on literary and artistic creation. To widen his experience, he was sent to Peking, Shanghai and other places to talk to advanced workers, peasants and soldiers.

Huang Sheng-hsiao studied Chairman Mao's works very earnestly. Ever since he first read the important article *Talks at the Yen-an Forum on Literature and Art*, he has more consciously used poetry as a weapon in the fight for socialist revolution and construction. In 1954 he became a member of the Communist Party.

During the Big Leap Forward in 1958, like people all over the country, the longshoremen of Yichang were fired with daring and enthusiasm. With irrepressible revolutionary passion Huang Sheng-hsiao wrote many popular poems in praise of the Big Leap Forward. He went to Peking for the National Congress of Workers in Folk Literature.

Huang Sheng-hsiao's enthusiasm for creative writing rose even

higher after being steeled in the cultural revolution. He actively coordinated with the revolutionary struggle and the struggle for production, warmly publicizing Chairman Mao's revolutionary line and singing of the triumph of the proletarian cultural revolution.

In the last two years he has written more than 20 poetical works of which the 180-line lyric *Shouldering the Mountain and the Sea, I Follow the Party* was published in a collection of poems by workers, peasants and soldiers throughout the country by the People's Literature Publishing House. In this poem he wrote:

*The docker voices his feelings proud and free,  
His heart overflows like floodgates of a dam;  
Standing atop the gorges he looks on the docks,  
The more he looks the higher his spirit soars.*

*Rows of tower cranes wave their giant arms,  
Faster than horses the overhead cranes fly,  
Freight trains speed in a continuous flow,  
What great changes have come over the docks!*

*I raise a peak in the gorges as a brush  
To write what's in the docker's heart,  
Each line a song,  
Each word a bunch of flowers.*

*It's the Party that saved me from the bitter sea,  
A docker became master of the land.  
It's the Party that points out the way,  
And the docks become mechanized.*

*Slaves along the Yangtze are masters now,  
With strength to carry mountains and seas.  
Steel, iron, grain, cotton come marching in line,  
The motherland entrusts them to us to ship everywhere.*

*Each work chant is now a song,  
Each drop of sweat a flower.  
Feeling the spring breeze, the docker's full of strength  
In building a new country of the people.*

*We don't rely on gods or  
emperors,  
Nor "geniuses" and idols;  
We rely on the hands of peo-  
ple,  
Labor creates the new world.*

In the current movement criticizing Lin Piao and Confucius, Huang Sheng-hsiao wields his pen as a weapon, writing poems with deep proletarian feeling, to denounce Lin Piao's use of the doctrines of Confucius and Mencius in his attempt to restore capitalism.

Huang Sheng-hsiao never forgets Chairman Mao's teaching that revolutionary writers and artists "must for a long period of time unreservedly and wholeheartedly go among the masses of workers, peasants and soldiers, go into the heat of the struggle". After becoming a trade union cadre and a recognized poet, he continued living and working among the masses. All of his poems were made in labor and the heat of the struggle.

Speaking of his experience he said, "All things come from the hands of labor. There is no harvest without sweat. All my poems are born in the life of labor." Because he never left the masses or labor, his poems reflect the thoughts and feelings of the working people and are immensely popular. Worker-peasant-soldier readers all over the country write him warm letters. One worker wrote of his poems: "They vibrate with life, the images are lively, the feeling sincere. They are bold of vision, strong in militancy and speak what's in the workers' hearts. This is just the kind of poetry we like."

Education by the Party and encouragement from the masses gives Huang Sheng-hsiao great energy. He has reached the retirement age for longshoremen, but he is full of vigor and refuses to retire. Since July last year he has lived and worked together with the crew on the Yangtze Steamer No. 2008 and is getting ready to write Part III of his poem *Masters of the Yangtze Who Have Stood Up*.

"To help build a better tomorrow," he said, "I must always be a propagandist of the people and write to help bring about communism."

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## Lesson 9

## 一篇日记

## Yi Piān Rìjì

## A Diary Entry

九月二日 星期一 晴  
 Jiǔyuè èrri xīngqīyī qíng  
 September second Monday clear

今天是开学的第一天，来自  
 Jīntiān shì kāi xué de dìyī tiān, láizi  
 Today is open school first day, come from

祖国五湖四海的同学和老师，  
 zǔguó wūhúsihǎi de tóngxué hé lǎoshī,  
 motherland five lakes four seas schoolmates and teachers

聚集在美丽的校园里。看看今天，  
 jùjízài měilì de xiàoyuánlǐ. Kànkàn jīntiān,  
 gather at beautiful campus in. Seeing today,

想想过去，我的心很不平静。  
 xiǎngxiang guòqù, wǒ de xīn hěn bù píngjìng.  
 thinking (of) past, my heart very not calm.

我生在四川凉山彝族  
 Wǒ shēngzài Sīchuān Liángshān Yízú  
 I (was) born in Szechuan Liangshan Yi nationality

的一个奴隶家庭。在旧社会，我  
 de yíge núlì jiāting. Zài jiù shèhuì, wǒ  
 a slave family. In old society, my

家世代受压迫，受剥削，  
 jiā shìshìdàidài shòu yāpò, shòu bōxiū,  
 family for generations suffered oppression, suffered exploitation,

过的是牛马一样的悲惨生活。  
 guò de shì niú mǎ yíyàng de bēicǎn shēnghuó.  
 (what we) passed was ox horse same miserable life.

我六岁那年，爸爸忍受不了  
 Wǒ liùsui nànián, bàba rěnshòu bù liǎo  
 I six years (old) that year, papa stood not

残酷的压迫，逃出了凉山，可是  
 cánkù de yāpò, táo chūle Liángshān, kěshì  
 cruel oppression, fled from Liangshan, but

狠心的奴隶主把他抓了回来，  
 hěnxīn de núlìzhǔ bǎ tā zhuāle huilai,  
 vicious slave master him captured (and) came back,

活活地用毒药把他害死了。我  
 huóhuóde yòng dúyào bǎ tā hàisǐ le. Wǒ  
 alive used poison him killed. I

给奴隶主放羊，长年吃不上  
 gěi núlìzhǔ fàng yáng, chángnián chī bú shàng  
 for slave master herded goats, long year eat not get

一顿饱饭，穿不上  
 yí dùn bǎo fàn, chuān bú shàng yí  
 one full meal, wear not get one

件遮体的衣服。  
 jiàn zhē tǐ de yīfu.  
 piece cover body clothing.

为了反抗压迫，我们奴隶不断  
 Wèile fǎnkàng yāpò, wǒmen núlì búduàn  
 To resist oppression, we slaves continually

起来斗争，可是总是受到  
 qilai dòuzhēng, kěshì zǒng shì shòudào  
 rose up (in) struggle, but always suffered

奴隶主的镇压。一直到毛主席，  
 núlìzhǔ de zhènyā. Yízhí dào Máo zhǔxí,  
 slave master's suppression. Right up to Mao Chairman,

共产党领导的中国人民  
 Gòngchǎndǎng língdǎo de Zhōngguó Rénmín  
 Communist Party led Chinese People's

解放军来到了凉山，我们  
 Jiěfàngjūn lái dào liángshān, wǒmen  
 Liberation Army came to Liangshan, we

才获得解放。接着凉山地区  
 cái huòde jiěfàng. Jiēzhe Liángshān dìqū  
 only then obtained liberation. Following (this) Liangshan area

实行了民主改革，彻底埋葬了  
 shíxíng le mǐnzhǔ gǎigé, chèdǐ máizàng le  
 carried out democratic reforms, completely buried

奴隶制度。我们广大奴隶结束了  
 núlì zhìdù. Wǒmen guǎngdà núlì jiéshù le  
 slave system. We broad slaves ended

苦难的生活，当了国家的主人。  
 kǔnàn de shēnghuó, dāngle guójiā de zhǔrén.  
 miserable life, became state's masters.

现在我们一家跟全国  
 Xiànzài wǒmen yí jiā gēn quán guó  
 Now our one family and whole country

人民一样过着幸福的生活。  
 rénmin yíyàng guòzhe xìngfú de shēnghuó.  
 people the same spend happy life.

由于党的培养，我当了人民  
 Yóuyú Dǎng de péiyang, wǒ dāngle rénmin  
 Because of Party's cultivation, I became people's

公社的干部，又参加了中国  
gōngshè de gānbu, yòu cānjiāle Zhōngguó  
commune cadre, also joined Chinese

共产党。在毛主席革命路线  
Gòngchǎndǎng. Zài Máo zhǔxí géming lùxiàn  
Communist Party. At Mao Chairman revolutionary line

指引下，在轰轰烈烈的教育  
zhǐyǐn xià, zài hōnghōnglièliè de jiàoyù  
guidance under, at vigorous education

革命中，大批工农兵上了  
géming zhōng, dàpī gōng nóng bīng shàngle  
revolution midst, large batch workers peasants soldiers went to

大学，我们公社也送我到  
dàxué, wǒmen gōngshè yě sòng wǒ dào  
university, our commune also sent me to

北京的一个大学来学习，  
Běijīng de yige dàxué lái xuéxí,  
Peking's a university come study,

这是过去做梦也想不到  
zhè shì guòqù zuò mèng yě xiǎng bú dào  
this is in past have dream still think not of

的事。对于这一切，我要永远  
de shì. Duìyú zhè yíqiè, wǒ yào yǒngyuǎn  
thing. Toward this all, I will always

记在心里。我一定要努力学习，  
jìzài xīnlǐ. Wǒ yīdìng yào nǔlì xuéxí,  
remember heart in. I certainly will work hard (at) study,

全心全意地为人民服务，为革命贡献  
quánxīnquányìde wèi rénmin fúwù, wèi géming gòngxiàn  
wholeheartedly for people serve, for revolution contribute

自己的一生。  
zìjǐ de yìshēng.  
own whole life.

### Translation

Monday, September 2nd. A clear day.

Today is the first day of school. Students and teachers from all over the country have gathered on this beautiful campus. As I looked at today and thought of the past my mind was in a turmoil.

I was born into a family of slaves of Yi nationality in the Liangshan Mountains of Szechuan province. For generations in the old society my family suffered oppression and exploitation, living like beasts of burden. When I was six years old, unable to stand the cruel oppression, my father fled from Liangshan. But the vicious slaveowner caught him, brought him back and poisoned him. I herded goats for the slaveowner. Throughout the year I never ate my fill or had a piece of clothing that covered me.

We slaves struggled continually against this oppression but always suffered defeat at the hands of the slaveowners. We were only liberated when the Chinese People's Liberation Army led by Chairman Mao and the Communist Party came to Liangshan. Then the Liangshan area carried out democratic reform and the slave system was buried for good. Our miserable life ended and we slaves became masters of the country.

Now our family leads a happy life like the rest of the people in the country. Educated by the Party I became a cadre in our people's commune and joined the Chinese Communist Party. Guided by Chairman Mao's revolutionary line and during the vigorous revolution in education large numbers of workers, peasants and soldiers have gone to university. Our commune sent me to university in Peking, something I could never have dreamed of in the past. I will

always remember this. I will study hard, wholeheartedly serve the people and devote my whole life to the revolution.

### Notes

1. *The structural particle 的* turns the word it follows into an adjective. It is usually placed between the modifier and the noun. In some cases its use is obligatory, in others it must not be used. In some its use is optional. Below are some basic rules:

(1) 的 is not used with a numeral or indicative pronoun that indicates a specific number, points out a specific thing or shows the division of a group into parts. For example, *wǔ běn shū* 五本书 (five books), *zhèjiàn shì* 这件事 (this matter), *měige dìfang* 每个地方 (each place).

(2) 的 must be used with time words, words of location and various constructions used as modifiers showing the time of an event or the location or category of a thing. For example, *jiǔyuè yīrì de Rénmín Ribào* 九月一日的人民日报 (the *People's Daily* of September 1st), *mǎlù pángbiān de shù* 马路旁边的树 (the trees beside the road), *mǎi dōngxi de rén* 买东西的人 (people buying things), *Máo zhǔxí, Gòngchǎndǎng lǐngdǎo de Zhōngguó Rénmín Jiěfàngjūn* 毛主席、共产党领导的中国人民解放军 (the Chinese People's Liberation Army led by Chairman Mao and the Communist Party).

(3) Adjectives of two syllables may be used with or without 的. For example, *piàoliang (de) yifu* 漂亮(的)衣服 (beautiful clothing), *bēicǎn (de) shēnghuó* 悲惨(的)生活 (miserable life).

If the modifier itself has a modifier, 的 must be used, as in *hěn piàoliang de yifu* 很漂亮的衣服 (very beautiful clothing), *fēi cháng bēicǎn de shēnghuó* 非常悲惨的生活 (extremely miserable life).

With a one-syllable adjective 的 is generally omitted, as in *xīn fángzi* 新房子 (new house), *bái zhǐ* 白纸 (white paper).

(4) Nouns or personal pronouns used as modifiers showing a possessive relation generally use 的, as in *Zhāng tóngzhì de míngzi* 张同志的名字 (Comrade Chang's name), *wǒ de jiā* 我的家 (my home). But in phrases showing an intimate relationship such as *wǒmen gōngshè* 我们公社 (our commune) and *wǒ bàba* 我爸爸 (my papa), 的 is seldom used. If the personal pronoun is combined with an indicative pronoun (often followed by a numeral), 的 is almost never used. For example, *wǒmen zhège gōngshè* 我们这个公社 (this commune of ours), *tā nàjiàn yifu* 他那件衣服 (that article of clothing of his).

(5) 的 with the word or words preceding it forms a 的 construction which may be used as a predicate adjective. For example, *Zhège shōuyīnjī shì tā mǎi de* 这个收音机是他买的 (This radio was bought by him), *Tā de gāngbǐ shì lán de* 他的钢笔是蓝的 (His pen is blue).

2. *Prepositions* together with the following noun, pronoun or construction form prepositional constructions. These generally serve as adverbs. For example, **Tā cóng Běijīng huílai** 他从北京回来 (He came back from Peking). Some may serve as complements or adjectives. For example, **Lǎoshī hé tóngxué jùjízài xiàoyuánlǐ** 老师和同学聚集在校园里 (Teachers and students gather on the campus), **Tā tánle tā duìyú zhège wèntí de yìjian** 他谈了他对于这个问题的意见 (He spoke about his ideas on this problem).

We have learned a number of prepositions and commented on their use, such as **bǎ** 把, **bèi** 被, **bǐ** 比 and **gěi** 给. Here are a few more.

(1) **Duì** 对 and **duìyú** 对于 are generally used for a direct reference to a specific matter or person. For example, **Tā duì wǒ hěn hǎo** 他对我很好 (He is very good to me), **Wǒ duì lǎoshī shuō: "Nín hǎo!"** 我对老师说: "您好!" ("How are you!" I said to the teacher), **Tā duìyú nóngcūn de qíngkuàng hěn yǒu liǎojiě** 他对于农村的情况很有了解 (He has a good understanding of the situation in the countryside) and **Wǒmen duìyú gǎohǎo zhèjiàn gōngzuò dōu hěn yǒu xìnxīn** 我们对于搞好这件工作都很有信心 (We are all quite confident of doing this work well).

对于 may be replaced by 对. For example, it is also correct to say, 他对农村的情况很有了解 and 我们对搞好这件工作都很有信心.

对 may also serve as a verb, as in **Zhège chuānghu duìzhe nàge chuānghu** 这个窗户对着那个窗户 (This window faces that one).

(2) **Guānyú** 关于 usually indicates a more general reference to the matter or person involved or the scope of something than 对 or 对于. Prepositional constructions using 关于 are generally placed before the subject. For example, **Guānyú gōngzuò wèntí, wǒmen tāolùnle jǐ cì** 关于工作问题, 我们讨论了几次 (We have discussed the question of work several times).

### Exercise

Use the construction in parentheses as an adverb or adjective in the sentence:

1. 张同志当过厂长。(那个工厂的)
2. 他看见了那个送报员(正在送电报的)
3. 这是农村的新干部。(从下乡知识青年中培养出来的)
4. 人们的知识是学习来的。(从实践中)
5. 学校安排得很好。(关于学生参加劳动的事)
6. 老大娘说: "你真是一个机智勇敢的孩子。"(对我)

(Answers on p. 48)

## STAMPS OF NEW CHINA

AS part of its participation in commemorating the centenary of the Universal Postal Union, the Ministry of Posts and Telecommunications of the People's Republic of China issued a set of three stamps on May 15, 1974 entitled "Centenary of the Universal Postal Union".

Stamp 1, 8 fen. A postman with mail bags on a motorcycle against a background of China's vast land symbolizes the Chinese postal workers' spirit of serving the

people wholeheartedly. Green, light blue, buff and vermilion.

Stamp 2, 8 fen. People from five continents, symbolizing the unity and friendship of the peoples of the world. Bright blue, chestnut, vermilion, yellow and slate violet.

Stamp 3, 8 fen. The Great Wall built by the working people of ancient China, the design of a tapestry presented as a gift to the Universal Postal Union by the Chi-

nese Ministry of Posts and Telecommunications. Bronze green, yellow-green and yellow.

Legend in red across the upper part of the stamps reads: "Centenary of the Universal Postal Union (1874-1974)". The red mark at the corner is the emblem of the Universal Postal Union.

All stamps measure 27 × 60 mm. Perf. 11. Photogravured. Serial numbers: J.1. (3-1) to (3-3).





Shapur II coins

# Sassanian Silver Coins Testify to Ancient China-Iran Friendship

HSIA NAI

**F**RRIENDLY exchanges between the peoples of China and Iran date back to the second century B.C. Since that time frequent trade and cultural interflow has resulted in mutual benefit to both civilizations.

During the time of Iran's Sassanian Empire (226-651) the Silk Road which ran from China westward through Iran was a great thoroughfare. Along it Chinese silks and other commodities flowed westward, while from Persia\* and other countries came glassware, spices, gems, silver, woolen goods and also a certain amount of money in the form of Sassanian silver coins. Sassanian coins unearthed in China since liberation offer vivid proof of this historical exchange.

Numismatics, or the study of coins, often provides valuable material for the study of political, social and economic history. It is

even more useful for a better understanding of trade relations between the different countries in ancient times. The coins of the Sassanian Empire were used in international trade in Central and West Asia — thus facilitating trade on the Silk Road — as well as being official currency in Persia itself.

A total of 1,168 such coins, including some Arab-Sassanian coins — of the Sassanian type minted soon after the Arabs conquered the Sassanian Empire — have been unearthed in China in 29 finds during archaeological excavation since

\* Under the Sassanids Iran was known in China as Po-si (Persia), as differentiated from An-si (Parthia) under the earlier Arsicides.

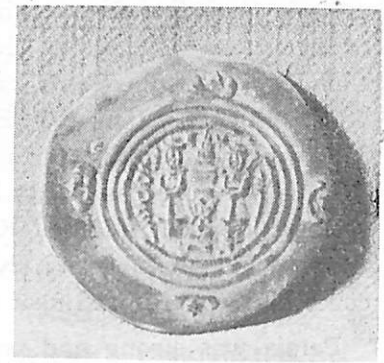


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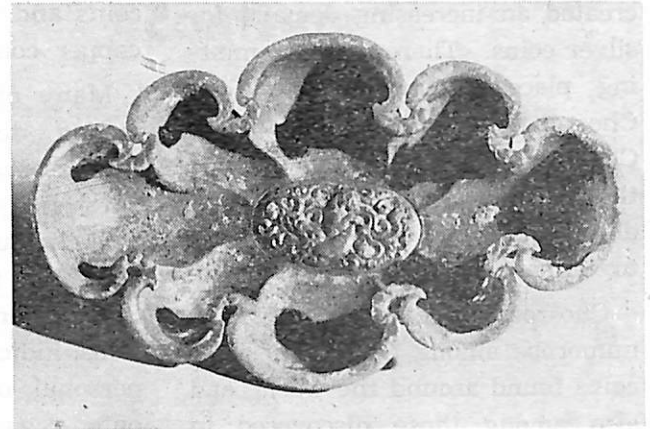
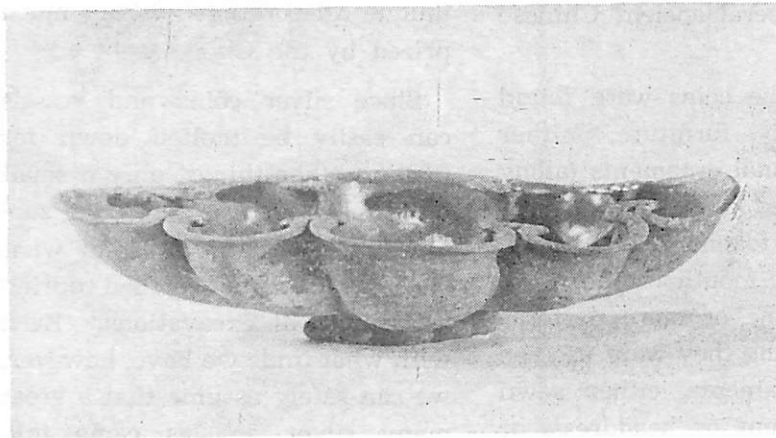




Peroz coins



Chosroes II coins



Eight-lobed silver dish decorated with sea animals, unearthed at Tatung, Shansi province.

1949. Added to those from four finds before liberation, this makes a total of 1,174 Sassanian coins found in China.

They were discovered mainly in north and northwest China on or near the route of the Silk Road. Its eastern terminal from the end of the 5th century through the 8th century was Loyang, which was either capital or secondary capital of the ruling Chinese dynasties during that time. Spots where the coins were found include: Wukia (Ulugh-art), Turfan and Kucha in the Sinkiang Uighur Autonomous Region; Sining in Chinghai province; Sian and Yaohsien in Shensi province; Shenhsien and Loyang in Honan province; Taiyuan in Shansi province; and Tinghsien in Hopei province. Two of them are in China's most southerly province, Kwangtung, at Yingteh and Chuchiang. Coins unearthed there probably came over the sea

route, for a Chinese monk of the mid-eighth century wrote that the Persians "also sailed to the land of China as far as Kwangchow, in order to get raw and woven silk, twilled damask and brocades". From other evidences this sea communication can be traced back as far as the fifth century.

**T**HE first Sassanian silver coins were minted during the reign of Ardashir I, founder of the Sassanian Empire. Each succeeding ruler of the empire minted his own issue with one side bearing his likeness in a magnificent crown. The inscription around it includes the name of the ruler. The coins found in China are issues by 12 kings from Shapur II to Yazdegerd III, whose reigns cover the period from 310 to 651. More than half the coins, 593 of them, are from the time of Chosroes II (590-628). There are also 282 Arab-Sassanian

coins and some 100 which have yet to be dated.

The friendly exchanges between China and Iran, the political and economic rise and decline of the Sassanian Empire and the role the coins played in trade and communication on the Silk Road are all reflected in the minting dates of the coins and distribution of spots where they were found. The earliest Sassanian coins found in China are those from the reign of Shapur II (310-379). He led the eastern expedition that conquered the Kushan Empire in Central Asia. During his reign Iranian culture spread eastward and his coins followed caravans into China.

The 122 silver coins found in China bearing the head of King Peroz (459-484) of the mid-Sassanian period are evidence of the brisk exchange between the two countries around this period. During the years 455-521 at least ten Persian envoys came to China,

records in China show. The records also carry detailed descriptions of Persia's products, customs and political system. A Persian king who sent an envoy to China in 518-19 is listed as Ju Ho Do, no doubt a transliteration of Kavadh who reigned 485-530. Kavadh coins have been found near Sian.

Persia was strong and prosperous during the reigns of Chosroes I (531-579) and Chosroes II (590-628). The highly-developed trade created an increasing demand for silver coins. There were 82 minting places during the time of Chosroes I and 120 during that of Chosroes II. Large numbers of these coins have been handed down and some found their way to China.

Chosroes II coins are the most numerous among Sassanian silver coins found around the world, and also among those discovered in China. Chinese records have evidence of many exchanges during that time. A Persian envoy came to China in 553. Later, Emperor Yang Ti of China's Sui dynasty (605-618) sent an envoy with gifts to Persia. When this envoy returned to China a Persian emissary came with him bearing gifts in return.

Even some very rare coins such as those minted by Queen Boran (630-31) and King Yazdegerd III (632-651) toward the end of the Sassanian dynasty have been found in China. This can be explained by the fact that in that period relations between China and Iran were very close, as is recorded in detail in Chinese historical documents.

**M**ANY of the coins bear the name of the place where they were minted. Those that can be definitely identified include Hamadan, Istakhr, Bishpur, Niha-vand, Raiy and Zarang, all in eastern Iran. The fact that most of them are on the Silk Road, and

that some of the names of these mints were known in ancient China, are further evidence of the lively trade between the two countries in that distant time.

The more than 1,000 coins found in Ulugh-art and 100-some in Sining are from coin hoards. Others were collectors' items. The single Sassanian coin found in a hoard in Hóchia village near Sian was found together with a Byzantine gold coin, five Japanese silver coins and several ancient Chinese copper coins.

Many of the coins were found among tomb furniture, either used as personal ornaments (along with gold and silver jewelry) or as religious tokens, which were placed in the mouth of the dead. Some bear one or more perforations, indicating they were used as personal ornaments, either sewn onto a garment or headdress, or strung together as pendants. The one piece found at Turfan is perforated and gilded and a tiny ring is welded to it. No doubt it was used as a personal ornament.

Sassanian coins have been found among the gold and silver jewelry in relic caskets in the foundations of Buddhist pagodas in China, a practice which evidently came into China with the Buddhist monks.

Other products from Sassanian Persia have been found in exca-

vations in recent years. Among the silverwork found in a 5th-century hoard at Tatung, Shansi province, were an eight-lobed oval silver dish decorated with sea animals and a gilt and silver bowl decorated with palmettes and bust medallions. A silver lotus-petal bowl decorated with a pair of confronting lions was among the Sassanian silver found in an 8th-century hoard in Sian. These unusual-shaped vessels with their unique decoration were much prized by the Chinese.

Since silver coins and vessels can easily be melted down for making other things, only a small number of such objects have survived until today. Most of what we have were unearthed during archaeological excavations. Even with what finds we have, however, we can safely assume that a great many silver articles came into China from Iran. No wonder it has been said that when speaking of Chinese goods to Iran the trade route could be called the Silk Road, but when speaking of Iranian goods to China it could also be called the Silver Road.

These ancient cultural objects are reminders of the long history of friendship between China and Iran. The Chinese people value this traditional friendship highly and are happy that it is being developed in the present day.

#### Answers to LANGUAGE CORNER Exercise

1. 张同志当过那个工厂的厂长。
2. 他看见了那个正在送电报的送报员。
3. 这是从下乡知识青年中培养出来的农村的新干部。
4. 人们的知识是从实践中学习来的。
5. 关于学生参加劳动的事, 学校安排得很好。
6. 老大娘对我说: “你真是一个机智勇敢的孩子。”



