

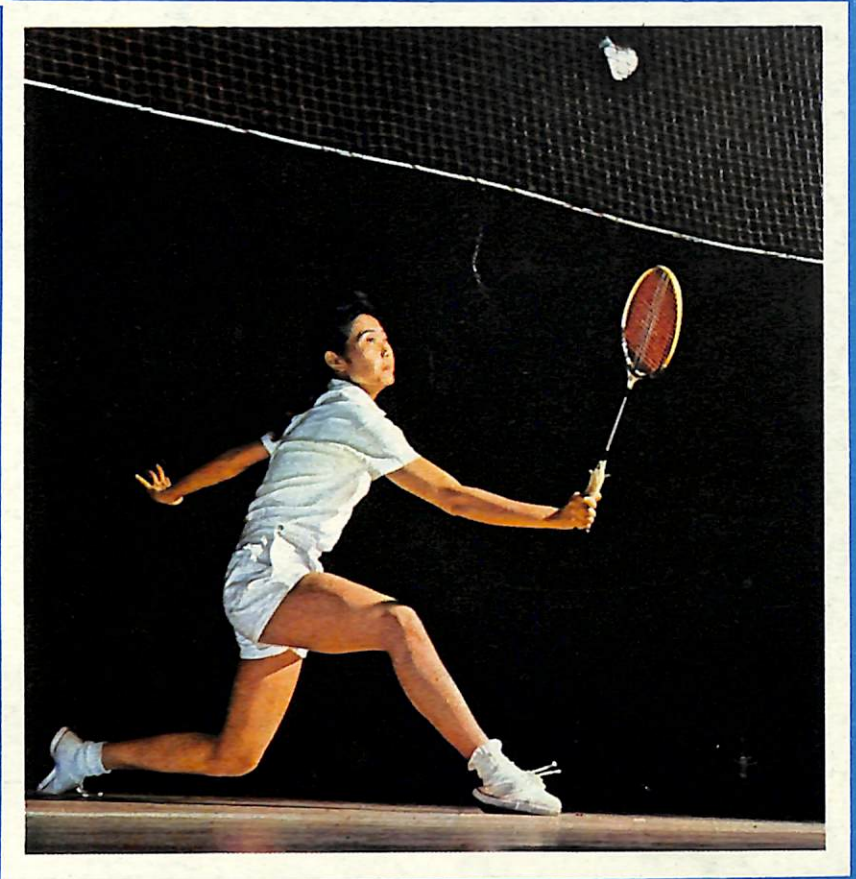
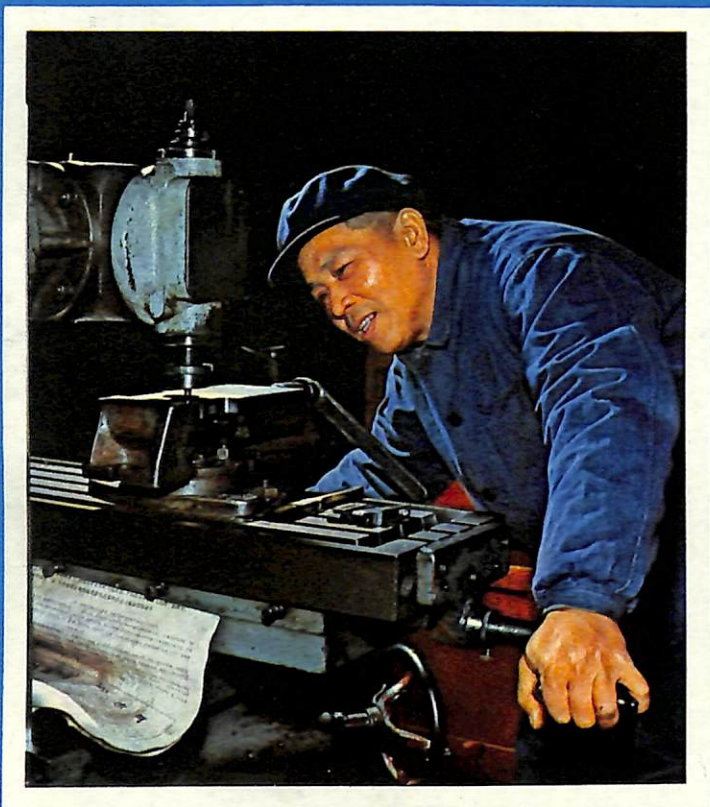
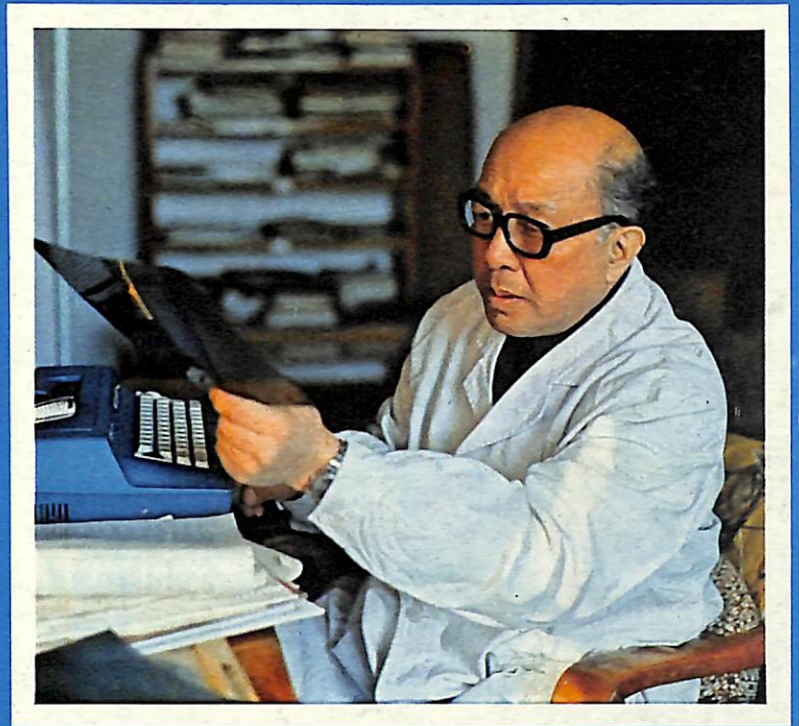
China

Chinese Who Came Back

Reconstructs

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COVER PICTURES:

Front: Chinese who returned from overseas (clockwise): Tai Ai-lien, Wu Huan-hsing, Chen Yu-niang and Hsing Fu-pa. (See p. 2)

Back: Swans, Chinese traditional-style painting by Yang Chih-chien.

Inside front: On the Peking-Yuanping (Shansi province) line.

Inside back: Installing high-tension wires.

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Back to the Homeland

In their days of power the "gang of four" discriminated against all overseas Chinese who had returned to China. With the four out of the way the overseas Chinese are again able to contribute more fully to modernizing the country. How do they feel about it? *China Reconstructs* interviewed a number of them. Here are excerpts from their comments.



Chiu Chi

**Standing Council Member of the
All-China Federation of Returned
Overseas Chinese and Vice-
Director of the Peking
Languages Institute**

THE question of overseas Chinese is being discussed a great deal these days. Who are these people? How have they come to be regarded as a special group?

I am an overseas Chinese myself. I left China in 1937 and lived 13 years in southeast Asia. Since returning in 1949 all my work in one capacity or another has had something to do with overseas Chinese. My experience has taught me much about the history and present situation of overseas Chinese.

Many countries have citizens who live abroad but few have such large numbers whose migration began so early. In southeast Asia I have known Chinese who have lived there for three or four generations or even longer. The same can be found in North America, Latin America and Africa. A conservative estimate puts their number at 20 million. They share a strong common sentiment—a deep feeling for the motherland.

This is a sentiment shaped by historical circumstances. Chinese who left the old China and settled in another country did not go as conquerors or colonists. Most of them went because they were so

destitute at home that the only way out was to go to another land and try to find work. Many were sold by labor contractors to bosses in southeast Asia and the American west.

A large number were forced into exile because of political upheavals at home. In the middle of the 19th century the Chinese people launched a heroic mass struggle against feudal rule. This was the Taiping revolution that engulfed a large part of the country but finally failed. To escape execution large numbers of its supporters fled the country to southeast Asia. Again, in 1927, after Chiang Kai-shek's betrayal of the revolution against feudal warlords and foreign imperialists led to its failure, more people went into exile.

Chinese who left this way naturally received no protection from the mother country. Because most of the places they went to were under imperialist and colonial rule they were discriminated against and oppressed. Almost all the Chinese families I knew abroad had had bitter histories. With sweat and tears and often their blood they eked out an existence in a foreign land. Personal experience taught them that their plight would change only

when their mother country became strong.

This patriotic feeling of wanting their homeland to become independent and strong has been the motive of their support for the Chinese revolution. When Dr. Sun Yat-sen fought to overthrow the feudal monarchy in the early 20th century, he had powerful support from overseas Chinese. Many of the revolutionaries under his leadership were Chinese who had lived abroad. After the 1911 revolution even more overseas Chinese took part in the long struggle for a new and independent China. During the war against Japan, overseas Chinese raised funds and donated medicine and medical supplies for the Communist-led Eighth Route and New Fourth armies and other anti-Japanese

At work.



armed forces. Many young Chinese returned to fight in the resistance and liberation wars.

After the birth of the new China many overseas Chinese returned to spend the remaining years of their lives with their families. Even more returned to study or take part in building socialism. Many scientists, engineers, doctors, teachers and other intellectuals gave up better-paid positions abroad to come back to serve their own people. Many have made significant contributions.

These are the basic facts on which the Communist Party and the Chinese government based its policies concerning overseas Chinese. They follow the principle Chairman Mao stated in 1945: **Protect the interests of the overseas Chinese and assist those who have returned to the motherland.** Since 1949 policies embodying this principle have been well carried out.

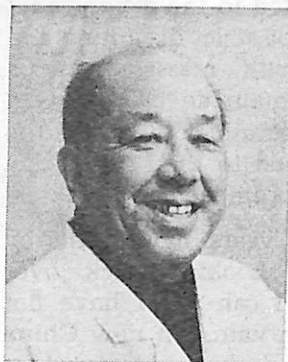
Steps have been taken to settle the question of dual nationality for overseas Chinese, a problem left by history. Rulers of the old China, the Kuomintang government in particular, cared nothing about the plight of the Chinese abroad. On the other hand, with big-nation chauvinism, they specified that people of Chinese descent, whether they had acquired foreign citizenship or not, were still Chinese nationals and used this regulation as grounds for controlling them politically and forcing them to make financial contributions.

After liberation the Chinese government laid down a policy encouraging overseas Chinese to voluntarily acquire citizenship of their countries of residence. Even though this automatically deprives them of Chinese citizenship, they remain our kinsfolk. While overseas Chinese who wish to retain Chinese citizenship are welcome to do so, China asks them to abide by the laws of the countries where they live, respect the local customs and habits, and learn the language. We hope they will play an active role in the economic and cultural growth of their adopted countries and help promote friendship and economic and cultural exchange

with the people of China. China will protect their legitimate rights and interests, and hopes their countries of residence will respect their national tradition, customs and habits.

The Chinese government will make arrangements for overseas Chinese who wish to return to study, work or retire. They will be given equal treatment politically and get special attention in the needs of everyday living. For overseas Chinese who wish to come to visit their relatives or tour the country and for Chinese citizens here who wish to go abroad to see their relatives, the procedures are simplified.

As one who has worked with overseas Chinese affairs since the founding of the people's republic, I can testify to the fact that these policies were formulated under the direction of Chairman Mao and Premier Chou and have been carried out for years with good results. In recent years Lin Piao and the "gang of four" attacked these policies as "capitulationism"



Wu Huan-hsing (Dr. George Wu)

Director of the Cancer Institute
of the Chinese Academy of
Medical Sciences

ONE of my patients, an old cadre who had fought through the long years of the revolution, suddenly asked me one day, "Why did you leave Europe after World War II and come back to settle down in China?"

He knew I am a Chinese born overseas and had studied and worked for long years as a doctor in England and that coming back to China, though the land of my ancestors, meant a great deal of readjustment. I thought for a moment and explained that after World War II China was considered a victor nation and to many doctors, engineers, technicians and other intellectuals like me she

seemed to have all the favorable opportunities to heal the war wounds and launch into a modernization program to make her strong.

For generations we overseas Chinese living mostly under colonial rule had experienced all sorts of injustices and discriminations, and we thought it was because our mother country was weak. But looking back on it today, our wish to see the motherland strong and modern was guided by a muddled concept. We did not realize the importance of the social and political system governing the country. A fascist state, for instance, which can only thrive by oppressing its



With young medical workers.

own people and bullying other countries can never really be strong because it would not have the support of the people either in the country or in the world.

Then my friend asked me another question. "Tell me, doctor," he said, "in these last few years, have you ever entertained the idea of leaving China?" He asked this at a time when the "gang of four" were scheming to seize power and thousands of intellectuals were being persecuted by their followers. We overseas Chinese were branded with a special stigma — politically unreliable because we had friends and relatives abroad.

"Well," I said, "at times when I was called a bourgeoisie, denounced as unreliable and not given the necessary conditions to work properly, I did think of leaving and starting life over again in another land. But I know those who denounce me don't represent the real picture."

"You're right," my friend said thoughtfully. "Such views violate the principles of the Communist Party. The Central Committee and Chairman Mao have always held that the vast majority of the overseas Chinese are patriotic and are a force to be united with. China's Party and people warmly welcome overseas Chinese who are willing to serve the people of the motherland with their knowledge and ability."

That talk moved me deeply. The questions he asked me brought back many memories.

In 1947 I was working in a London hospital when I learned that China was in great need for doctors. After much consideration I

resigned and came back to China. In Shanghai I joined the only tumor hospital in China then — the Shanghai Radium Institute. Very soon I became disillusioned. Kuomintang corruption and ineptness, and the plight of the entire country, made work and research only empty talk.

The war of liberation was gradually increasing in momentum and the People's Liberation Army was approaching Shanghai. To tell the truth, like many intellectuals I regarded myself as "above politics" and it was only a sense of responsibility toward my patients that made me stay. I thought that though Kuomintang propaganda described the Communists as fiends, they couldn't be worse than the Kuomintang.

Liberation came to Shanghai in 1949 and I was swept into the tide of a new life. I saw with my own eyes that cadres of the people's government and the commanders and soldiers of the People's Liberation Army were so entirely different from those of the Kuomintang. I saw that this government was really dedicated to the people, that this army kept strict discipline and was one with the masses. I could no longer remain an onlooker. I began to cooperate closely with the cadres assigned to the hospital by the new government.

Nearly 30 years have gone by since then. Looking back over those years, I can say I have not lived them in vain. In new China I have seen a tremendous development in the prevention and treatment of cancer. It is true I've done my share but that's only a minute part of it. I've been very fortunate in my work to have met persons who had led the Chinese revolution for half a century, including my friend the old cadre. In them I have seen a new man and a new world. This is what I have gained most. Although they have come through unbelievable hardships, they have always kept their spirit of dedication to the people. Their modesty cannot but move all who come into contact with them.

Among these leaders I can never forget Premier Chou En-lai. Much has been written about what he did for China and the world. What I

want to say is that as head of the government of a country with the largest population in the world, busy to a degree unimaginable to an ordinary person, he always found time to be concerned with the health of his colleagues. Time and again he would ask us doctors to come and see him late at night to report on the condition of old comrades-in-arms who were ill and about the progress of their medical treatment.

He was also deeply concerned with my field of work, always encouraging us in our research to find more effective ways of treating cancer. He was always confident that mankind would eventually find a way to conquer it.

Once he asked me to explain what a cancer cell is. I said that a living cell repairs injuries by normal division and proliferation. When tissues suffer repeated injuries through abnormal stimulation by agents known as carcinogenic substances, the cellular division and proliferation could get out of hand and go on proliferating, initiating the formation of a tumor. Such tumor cells may even "escape" to other parts of the body to create another focus of tumor. These cells which have gotten out of hand were once dubbed "anarchic cells" by a French biologist. Premier Chou was amused by the use of such a political term because this conversation took place at one stage of the cultural revolution when the "gang of four" were inciting anarchy all over the country.

Today Chiang Ching and her gang have been overthrown and I again recall that talk with the Premier. "Gang-of-four" types are "anarchic cells" and they must be and can be eradicated.

My only regret is that those "anarchic cells" disrupted scientific research, wasted many years of our precious time and delayed China's modernization. But when I see the new generation growing up around me I am filled with confidence. Some of these young people are truly first-rate scientists doing wonderful work. I have seen a group of young technical people, overcoming tremendous difficulties, lacking sufficient equipment, succeed in designing and building

a betatron, a high-energy medical accelerator and one of the most sophisticated pieces of equipment in a cancer treatment center.

Don't forget that this was achieved when the "anarchic cells" of the "gang of four" were doing their best to sabotage research. Today the situation is completely different. The government has set up a State Science and Technology Commission and the Party Central Committee has convened a National Science Conference and obstacles in the way of research are being eliminated. I am getting older but, together with our admirable young people, I am helping

to bring our own field of research into the front ranks of world science.

I often ask myself why scientists and engineers of the motherland have such inexhaustible drive. The most important reason, I think, is the selfless dedication they have inherited from revolutionaries of the older generation. This year I plan to go on a lecture tour abroad. I shall tell the world about this attitude of the Chinese people toward their work and the motherland because I believe this to be the greatest contribution of the old generation of revolutionaries to the world.

But it was no easy matter to go back at that time. My plans fell through several times because I could not afford the passage. Finally in 1940 when I was 24 I succeeded in returning.

The year 1940 was the hardest of the war years. The Japanese had occupied the greater half of China, the Pacific war had not yet begun. China was resisting Japan all on her own. As soon as I stepped on Chinese soil I began taking part in performances to raise funds for the anti-Japanese cause. I'd found my audience. I was able to make dancing serve my country.

To reach areas still unoccupied by the Japanese, I ran blockades, was strafed by enemy planes and went hungry, but I never regretted the choice. I felt particularly fortunate because not long after I returned I came into contact with progressive art circles led by the Communist Party.

In Chungking where the Chiang Kai-shek government had taken refuge, the corrupt Kuomintang officials had long lost the support of the people. They looked down on artists. To them dance performances were just entertainments to liven up their lavish banquets. I was angered and humiliated. Then I met an entirely different kind of people. They came from another China, one led



Tai Ai-lien

Dancer and Choreographer

SEVERAL years ago when Chiang Ching and her followers were still in power, one of their people was sent to "examine my background". I was told to relate my life before liberation. When I had finished he curled his lip and said with a sneer, "The way you put it, you're a very patriotic person."

Frankly I did not set out to prove myself a patriot. I was only recalling how I, a Chinese born abroad, had returned to China more than thirty years ago. But what he said made me see for myself that patriotism actually was a motive force in my life. And not only I, but many overseas Chinese I knew shared this feeling.

I was born in Trinidad, a fourth-generation overseas Chinese. When I was growing up at home, only my grandmother and father still used a few Chinese words occasionally. We all spoke English as our native tongue. But even so I had known since I was very little that China was my native country and had long made up my mind to go back one day.

When I was 14 my mother took me and my sisters to England where I started dancing lessons. Soon Mother fell sick and I had to spend half my time doing odd jobs to support myself. With help from friends, especially several of my teachers who gave me instructions for nothing, I was able to continue with my lessons in both ballet and modern dancing.

In 1936 on the recommendation of a progressive friend I read Edgar Snow's *Red Star Over China*. I was fascinated by the accounts, which showed me for the first time that in my faraway homeland some extraordinary changes were taking place. The courageous Communists were fighting reactionary rulers against almost insuperable odds. They filled me with admiration. When the war against Japanese invaders began in 1937 I learned more about the struggles going on in China. My vague wish to return someday became more clearly defined—I should go back now and join the struggle for national independence and social progress.

Darning ballet shoes.



by Mao Tsetung and the Chinese Communist Party. These people were honest, upright and completely dedicated to saving the nation and the oppressed people. They were the kind of people I'd read about a few years back, people who represented the future of China. The most unforgettable person, one who influenced me most deeply, was Chou En-lai, the finest representative of them all.

Chou En-lai and his wife Teng Ying-chao were then living in Chungking as representatives of the Communist Party. I met them on many occasions. They were the first to teach me the *yangko* dance of northern Shensi. With their encouragement and as a dance teacher I went to Sikang (now part of Szechuan province) and studied the dances of the national minorities. These I used in designing dances for stage performances, thus introducing China's greatly varied dance art to a much wider audience.

This is the orientation I have been following ever since. After liberation I served as director of several dance troupes and head of the Peking Dance School. It is the greatest happiness for a dancer who loves her art and her country to watch both grow from practically nothing to a flourishing state.

Chiang Ching and her followers tried to make the arts their sole domain and would not tolerate any opinion other than their own. In the years that they held sway they forbade me to perform or teach and banned the dances I created. They spouted very "left" slogans but they were doing exactly the same thing the Kuomintang had done — strangle all art and literature that are progressive and are of the people. Like the Kuomintang they brought on the people's fury and met the same end.

Now the cultural dictatorship of Chiang Ching and company has been overthrown and Chairman Mao's principle of letting a hundred flowers bloom and a hundred schools of thought contend is being put into practice again. This is great news for artists and writers, and I'm sure all the overseas Chinese and friends of the new China abroad are happy

for us. I am 62 years old but I don't feel it at all. I'm teaching in a dance school and helping several troupes rehearse "The Lotus

Dance", one of my best-liked creations — doing my very best to promote the art of dancing in China.



Hsing Fu-pa

Peking Radio Tool and Die Factory

I will always remember what my father told me in Malaya 40 years ago: "If one day our motherland grows strong, I'll go back even if I have to live on cassava soup. And if I can't go back, I'll be happy if after I die my ashes can return." Not long after that he died. I was 13 years old.

My family came originally from Hainan Island in Kwangtung province. When the Japanese attacked Hainan during the Sino-Japanese war I managed to escape to Malaya to look for my father who had been working there for many years. He died six months after I found him.

I had to go on the streets looking for work. First I became an apprentice to a goldsmith who said he would teach me how to make gold rings. But actually he made me cook and wash for his family. Later I was apprenticed to a cafe where I washed the dishes. Off and on I took on odd jobs.

At the end of 1941 the Japanese imperialists attacked southeast Asia. Young, healthy and strong, I joined the Malayan people's army and fought in it until the Japanese surrendered.

In 1946 after I was demobilized I went back to being a waiter in a Singapore cafe. A year later my friends collected some money and paid my way home to Hainan Island where I married a girl I had known since childhood.

Then the Kuomintang started civil war. When they scoured the countryside for peasants to press-

gang into their army, I couldn't go on tilling the soil at home. I had to escape once more. With the help of a relative I went to Vietnam where again I washed dishes and swept floors in restaurants and bars.

While I was a waiter in Vietnam, a tremendous change took place in China — she was liberated. I made up my mind to return. But how difficult to do so from Vietnam under the rule of Ngo Dinh Diem! I slaved to save up 300 dollars to buy a certificate from a local man of influence "guaranteeing" that I was not returning to China but going to Hongkong to visit my relatives. Only in this way was I permitted to board a ship.

I was very happy to be back and united with my family. But I was even more excited and moved to see the motherland changing beyond anything I had expected. People in China thought of everything for us who had come back from abroad. I went to a school for overseas Chinese in Kwangchow and then in 1955 went back to my native village. Agricultural producers' cooperatives were just being organized and I threw myself into the movement. My district assigned me to work among the overseas Chinese. I went to help build water conservation works in my native place and was put in charge of the village literacy class. All at once I became a part of the stirring life of the time.

In February 1956 I was among those selected to work on industrial construction in Peking, first on

electronics industry building. Here I met many returned overseas Chinese who had had experiences like mine. We often talked about what we had been through. Who had forced us to leave our homes? The imperialists and the Kuomintang. Who welcomed us back as members of one family? The Communist Party and the people's government.

For more than 20 years I have worked in the factory I helped build, first on a milling machine and later as a leader. Abroad I hadn't had a chance to go to school or learn a skill. I knew nothing about industrial management. Everything that I have the motherland gave me.

In the days when the "gang of four" rode over the people, I was miserable. For the life of me I could not see why gang followers called me a member of the bourgeoisie. At that time some one asked me if I wanted to leave China. I said, "Never — no matter what happens!" I can't bear to think of leaving the motherland. If I had left, how could I have faced my children and grandchildren in the future? At such times I would recall what my father told me before he died.

I didn't believe that Chiang Ching and her gang could last forever. But to tell the truth I didn't imagine that Chairman Hua and the Party Central Committee would solve the problem of the gang so quickly — to the people's great satisfaction. I remember how the workers exploded with joy when the news reached our factory. Everybody celebrated so much that all the wine in the nearby shops disappeared. Many friends who had returned from abroad came and talked to me about how they had felt in the last few years and how they celebrated the victory. "Under the gang I didn't even want to admit that I was an overseas Chinese," one of them said. "Now I can speak out at last."

After the gang's fall Chairman Hua called for order across the land and getting results in the first year. This has been achieved. Our factory completed its state plan

for the year a month ahead of schedule, something it had not done for several years. It looks like we'll do even better this year.

Things have become better and better for us Chinese who have returned from overseas. One of us, an overseas Chinese truck driver in the plant, was elected a model worker at the end of last year. Only four received this honor among the 3,000 workers of our factory. His son took the entrance examination for the conservatory of music and has been enrolled. My son, now 18, has been accepted into the Chinese Communist Party.

In the heyday of Chiang Ching and her gang, a friend of mine suffered so much discrimination and persecution that he left China. Now that the policies on overseas Chinese are being strictly carried out, he wants to come back. We are getting things ready to welcome him.

Many times the father of a worker in our factory, an overseas Chinese, had expressed the wish to return and settle down in the



Getting a young worker's idea on a technical innovation.

mother country. But the worker was worried that under the "gang of four" his father might not be treated well. Now he has written his father assuring him that he will have a happy old age. The father will soon be back in his native country.

As for overseas Chinese like me, coming back to the new China was our first liberation. The "gang of four" kept us spiritually enchained. With their downfall we've been liberated a second time.



Chen Yu-niang

**Women's Singles Badminton
Champion at the Seventh
Asian Games**

I was born and grew up in the city of Solo in central Java. Next door to our home there was an open-air badminton court. I often went to watch people play and got to like the sport. At home I'd use a board as a racket and swing it around like players do. When I really started the game it became a financial problem to my 11-member family because I had to buy my own racket, shuttles and shoes and pay for renting the court.

My father was a native of Fuching county in Fukien province.

When he was a young man, he got on board a ship to escape press-ganging by the Kuomintang government. It took him to Indonesia. He settled down in Solo and opened a small candy store to support a growing family. It was a meager living. When I heard that back in the motherland I could get a free education I longed to go back and study.

In 1960 when the Chinese government sent ships to bring overseas Chinese home, I packed a few clothes, a pair of tennis shoes and a pair of rackets and got on board.

Back in China I enrolled in the Wuhan Institute of Physical Culture in Hupeh province.

Toward the end of October Wuhan was already chilly and I didn't have enough clothing. But as soon as I entered school I was issued cotton-padded clothes, quilts and pocket money. I was not quite fourteen, the youngest in my class and not very good at taking care of myself. My classmates taught me how to wash my clothes and everybody called me Little Sister. Of course I missed my father and mother but I found warmth wherever I went.

The very next day after I arrived in Wuhan I picked up my racket and headed straight for a badminton court. What an ideal place! I could play to my heart's content and not worry about how to pay for this and that. I've been playing practically every day since, including Sundays and holidays. I was determined to work hard, and do well in the game and be worthy of the loving care I received from the motherland.

I would get up at five in the morning and do some jogging. At

Being congratulated when accepting the badminton championship trophy for the Chinese Women's Team at the 7th Asian Games.



six when the whole class turned out to do morning exercises I was ready to join them, having already changed my sweat-soaked jersey for a clean one. In basic technique drills several older classmates played with me, setting up all kinds of difficult shots to give me all-round training. I made quick progress. A year later at the National Badminton Championships in Foochow I placed first in the women's singles. "Good work, Yu-niang," my teachers and classmates said to me, "but don't be complacent." I had nothing to be complacent about but someday I wanted to play against Indonesian players, who were of world class, and for that I had to train hard.

Before I came back to China in 1960 I had competed once against the Indonesian women's doubles champions. My partner and I lost 0:2. In November 1963 I was going to represent China in badminton at the Games of the New Emerging Forces (GANEFo) in Djakarta, Indonesia. It was to be a three-week trip and I was terribly excited.

On our fourth day in Djakarta my father and mother suddenly showed up in our hotel. I hugged them and burst into tears of happiness. They cried too. I never thought they could make the trip from Solo because I knew they couldn't afford it. To my surprise they told me that it was our sports delegation that had notified them of my arrival and paid their fare. In fact, with my delegation's help, my seven brothers and sisters all came to Djakarta to see me.

I had only one thought: "Play a good game." I took part in the women's team event and in the finals we beat the Indonesian team and took the title. As we stood on the award-receiving platform and watched the five-star red flag being raised to the strains of the Chinese national anthem, tears came to our eyes. During the Games I received many letters from overseas Chinese living in different parts of the world con-

gratulating us and thanking us for winning honor for our motherland.

In the year after GANEFO I played against the Indonesians several times. In 1964 I again went to Indonesia as a member of the Chinese team. There I defeated Minarni, the Indonesian national women's singles champion, 2:0. The following autumn I went with the Chinese team to Denmark and Sweden, two countries renowned for their badminton. We took all the titles.

With the kind of training provided by my country, I continued to improve my game. As a member of the Chinese Badminton Team I have visited many countries in the last 15 years. I'm happy to be able to say that I have a part in raising the level of Chinese badminton and promoting understanding and friendship between the people of China and other countries.

When the Seventh Asian Games were to be held in Iran in 1974 I was already 28. Some people said perhaps I'd better not play in competition any more. I felt that as long as I was physically fit and could stay in good form I shouldn't retire. I went to Tehran where our women's team took first place in the team event and I won the women's singles championship. I'm still competing.

Last year I began to train newcomers. I've worked out a training plan in which I coach the young players first and then practice myself. Naturally this is demanding work, but I want to do it. It was under the care of my country that I was able to perfect my game, so now I want to pass on what I've learned and make badminton serve socialist China.

On New Year's Day 1975 I married Chang Kuang-ming, also a badminton coach. We had known each other since childhood in Indonesia. He returned a year after I did. Our common goal is to train new players as quickly as possible and make badminton a still better and more popular game in China.



Han Yung-hua

Retired Returnee

I am 84 years old. I left China when I was 54 and spent 30 years abroad. I am now back in my homeland.

My husband Mei Yi-chi was president of Tsinghua University before liberation. After he died in 1962 I lived in the United States with my two daughters. One was on the east coast and the other on the west coast and I shuttled between them.

When President Nixon visited China in 1972 and the door between China and the U.S. began to open, a friend asked me if I wasn't homesick. Of course I was, but what could I do? He told me I could apply at the Liaison Office of the People's Republic of China in Washington to visit my children in China. I went but found that already thousands of people were applying to go to China to visit relatives or on business or tours. It seemed I would have to wait for years for my turn! I told the people at the Liaison Office that I was getting old and if I waited too long it might be too late. They were sympathetic, and in 1974 I was able to come back for a visit.

During the two months I stayed in China I had a reunion with my son and my youngest daughter whom I had not seen for many years. They had both married and had their own children. My son was teaching hydraulic engineering at Tsinghua University and my daughter was teaching at the Talian Railway Institute in the northeast. They were given leave to be with me during my entire visit. I stayed in Peking for five weeks and then visited Hangchow and Kwangchow.

Seeing is believing. All these years abroad I had heard many things about China. Seeing things in China for myself, I realized that a lot of what I had heard were rumors or distortions. My relatives and old friends told me all about themselves and I could see that the country was making good progress. My children were putting what they'd learned to use and were happy in their jobs.

There's an old Chinese saying, "A tree may grow ten thousand feet high, but leaves grown from the soil will return to the soil." I was 80. My children and grandchildren abroad were all on their own. What was I doing abroad all alone? After returning to the U.S. I went to the Liaison Office again and this time applied to go back to China for good.

There were different reactions to my decision among my family and friends in the U.S. Most of those who had been back to visit relatives or tour the country were for it. What they saw and experienced had convinced them it was a wise decision for me. Some of them were thinking of going back themselves. Others were worried for me, but even these were not as distrustful of China as they had been a few years before. With increasing people-to-people contacts between China and other countries, more and more have learned the truth about the new China.

When I first went to America I had to take a lot of humiliation and discrimination because I was Chinese. Things have changed in

recent years. Now, generally speaking, Chinese in America are respected. I don't know much about politics, but I felt that the discrimination was because the government of old China had let us down. Now our mother country is strong and growing and we who lived abroad felt we could hold our heads high. Also I believe that basically people of different countries want to be friendly with one another. With better understanding friendship will grow.

I kept quiet about my actual date of departure for China and only told a few relatives and friends just before I got on the plane in June 1977. Now I've been back almost a year and I'm convinced I made the right decision. I have a nice roomy apartment and a thoughtful companion who looks after me. My children and grandchildren are always coming in to see me. My relatives and friends abroad no longer worry about me.

When I first came back people told me that if that "gang of four" had not been ousted I couldn't have come back. Or even if I had I wouldn't have been happy. Now that I know a bit more about this "gang of four" I can see that if they had remained in power the Chinese people wouldn't have had a good life — and people like me probably wouldn't have been allowed to come back to stay.

A family reunion.



THE SOURCE OF THE YANGTZE RIVER



Working with a microwave range finder at the headwaters of the Yangtze.

The Tuotuo River, source of the Yangtze, it originates in melting glacial water southwest of Geladaidong Mountain, the main peak of the Tangla Range in Tibet.

The upper reaches of the Tuotuo River.



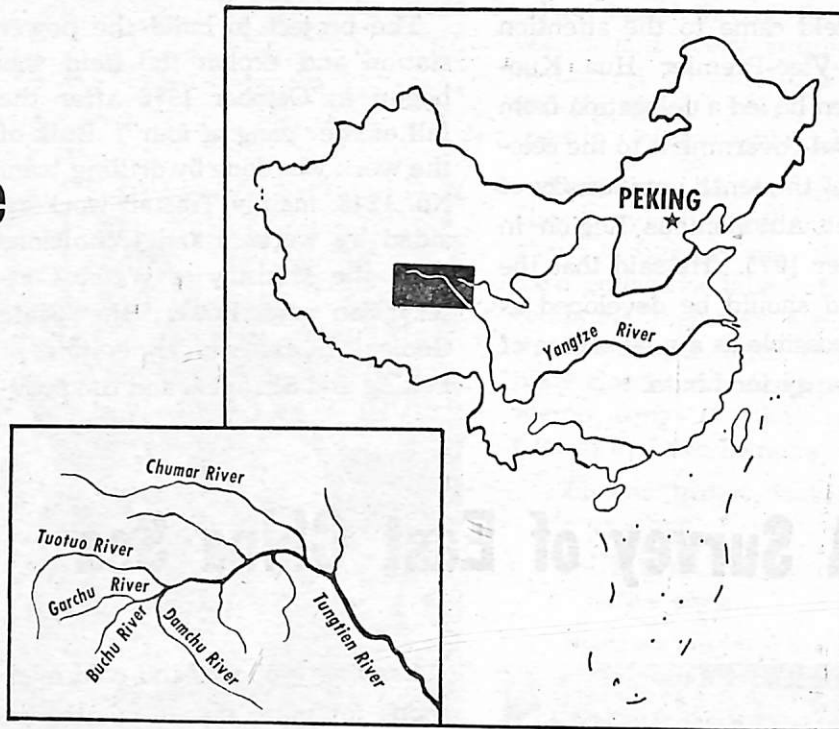
The Length of the Yangtze River

A NEW SURVEY on the source of China's Yangtze River has found it to be a total of 6,300 kilometers long instead of the formerly estimated 5,800 km. Thus it becomes the world's third longest river after the Nile and Amazon, and longer than the Mississippi which was formerly believed to be third. A survey team from the Yangtze River Development Office has declared the source of the Yangtze to be the Tuotuo River which flows southwest of snow-capped Geladaindong Mountain, the main peak of the Tangla Range in Tibet. The source was formerly believed to be on the southern slope of the Bayan Kara Range on the Chinghai-Szechuan border.

The headwaters of the Yangtze are five fairly big streams: the Chumar, Tuotuo, Garchu, Buchu and Damchu rivers. The Tuotuo is the longest, 375 km., with the Damchu second. On the principle that the source of a river is the longest tributary in its upper reaches, the Tuotuo is therefore the Yangtze's main headstream.

The Institute of Geography of the Chinese Academy of Sciences remeasured the total length of the Yangtze. The river lost 80 kilometers of its length in Hupeh province in recent years through a project to straighten two of the biggest bends for navigation. The new source and this change bring the total to 6,300.

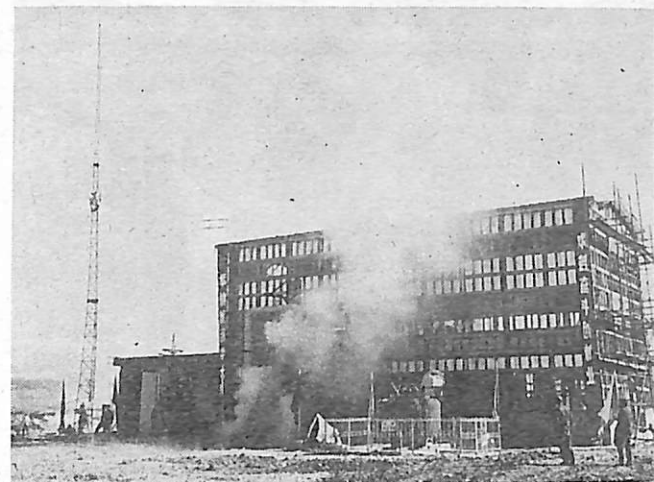
A geothermal steam well northwest of Lhasa in Tibet.



Geothermal Power Station

CHINA'S first experimental geothermal steam power station recently went into operation at Yangpachan, 90 kilometers northwest of Lhasa in Tibet.

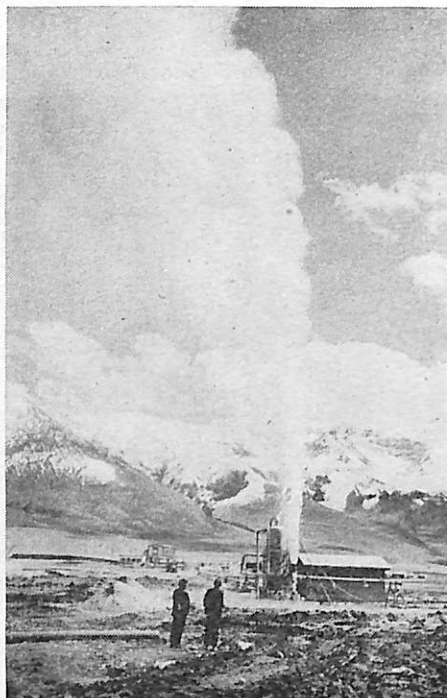
The Yangpachan area, at an altitude of 4,300 meters above sea level, is studded with hot springs many of them of boiling temperature, and many fumaroles, the



China's first geothermal steam power station.

vent-holes which release steam and gases from underground. Escaping steam is found everywhere. There is also a 7,000-square-meter natural pond with water of 50°C.

In 1974 a survey of the Yangpachan geothermal area was begun by a team from the Chinese Academy of Sciences in cooperation with the geological unit of the Tibet Autonomous Region. They found that it is a highly valuable heat field where the underground temperature reaches more than 300°C.



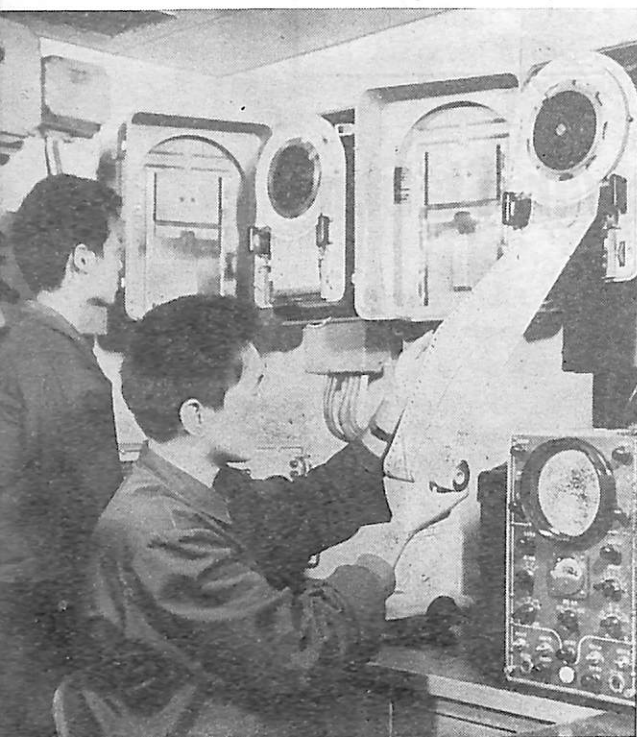
The field came to the attention of then-Vice-Premier Hua Kuofeng when he led a delegation from the central government to the celebration of the tenth anniversary of the Tibet Autonomous Region in September 1975. He said that the heat field should be developed as soon as possible as a new source of cheap energy for Lhasa.

The project to build the power station and exploit the field was begun in October 1976 after the fall of the "gang of four". Bulk of the work was done by drilling team No. 1243, mainly Tibetan workers, aided by workers and technicians from the Ministry of Water Conservation and Power, the State Geological Bureau, the cities of Peking and Shanghai and the prov-

inces of Hopei, Szechuan and Shensi.

The power station was finished in a year. Steam from the underground hot water drives its turbines. Quickly built, with simple equipment, low-cost operation and a high utilization rate, it has the advantages of both hydro- and thermo-power stations.

A Survey of East China Sea



Taking surveys for depth in the East China Sea.

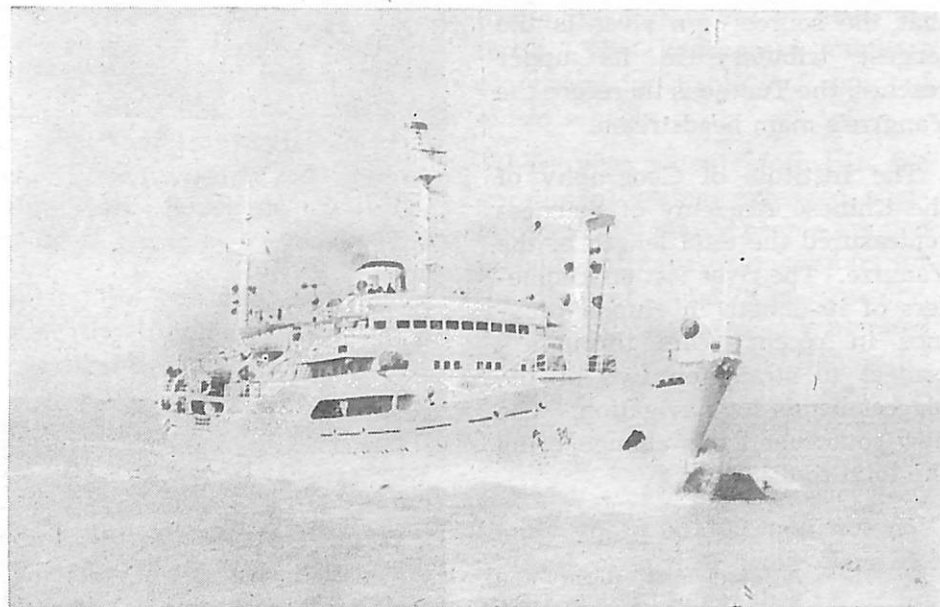
Braving typhoons and cold monsoons for more than a month, the surveyors worked night and day over an area of 285,000 square kilometers. They obtained samples, specimens and data concerning gravity, magnetism, depth, the sea bed, hydrology, biology and meteorology.

They obtained samples of the continental compacted clay, from a peat marsh seam, a shell bed of the littoral facies and the well-rounded sands washed down from the Yellow and Yangtze rivers. The survey provided data on the geo-

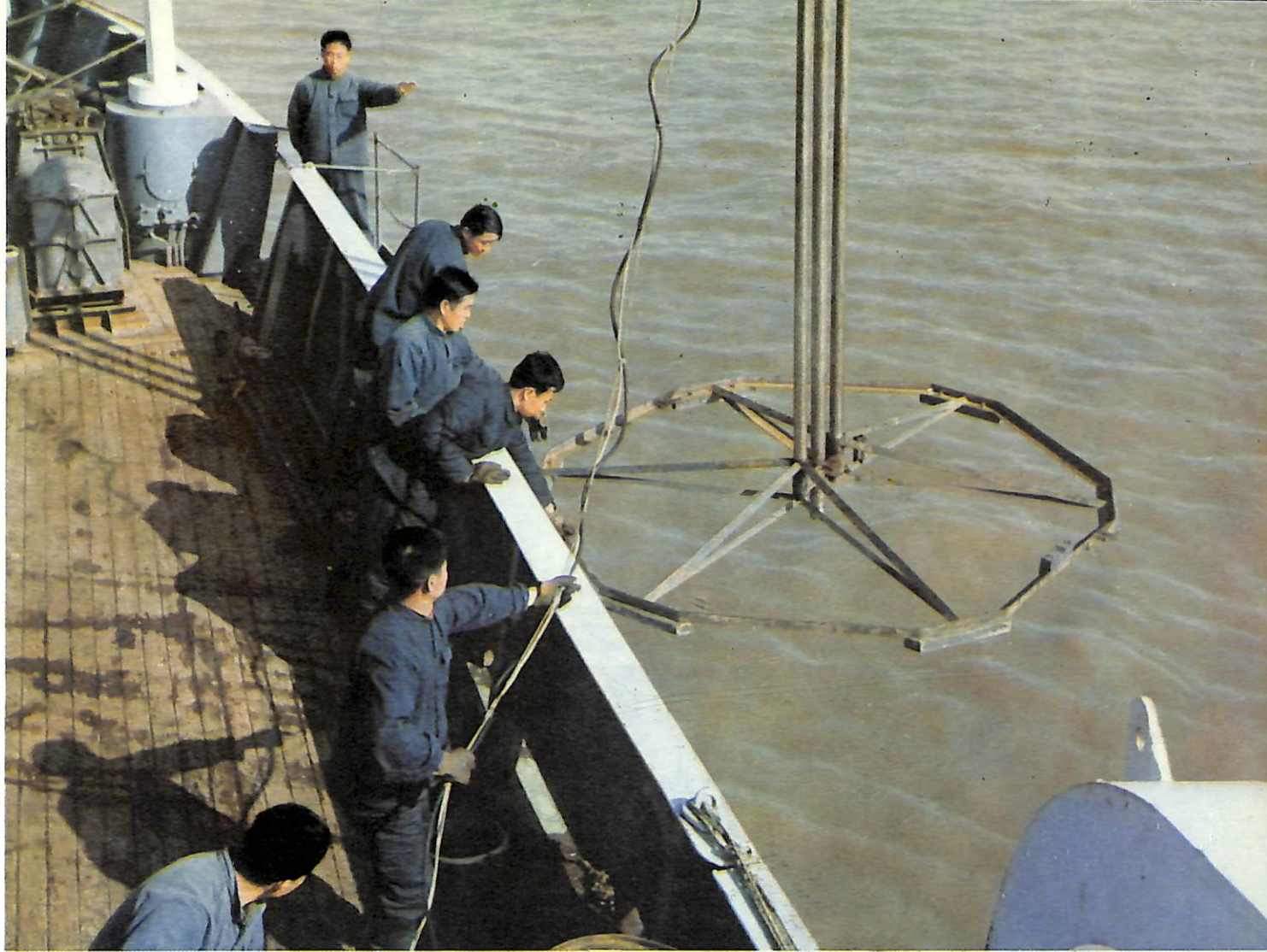
logical structure of the continental shelf of the East China Sea necessary for extracting its oil and gas reserves and also on its origin and development.

The expedition's biological investigation group gathered many species of benthonic organisms (plants and animals living on the bottom of the sea), plankton and microorganisms. They range from invertebrates such as sponges, coelenterates, nemertineas, annelids, brachiopods, molluscs, crustaceans and echinoderms to vertebrates such as various kinds of fish. This will be helpful in ascertaining the species and genera of various kinds of marine life and the laws governing their evolution.

The surveying ship *Shijian* (Practice) in the East China Sea.



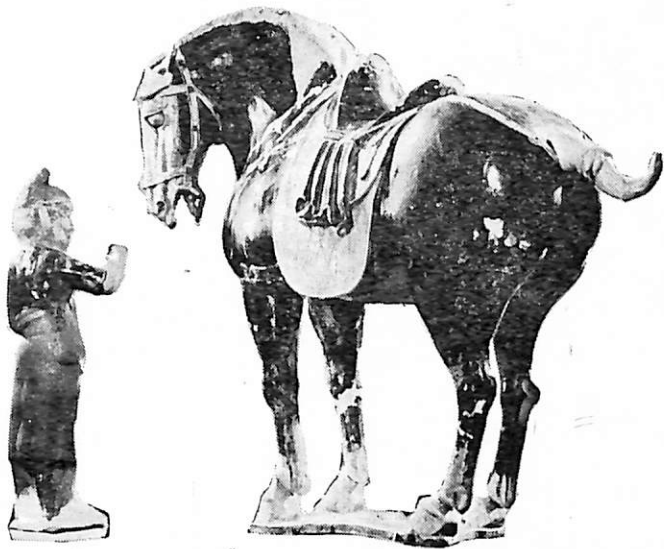
A GENERAL SURVEY of the East China Sea was made near the end of last year by several hundred Chinese oceanographers. Taking part were the North, East and South China Sea offices of the State Bureau of Oceanography and the First and Second Oceanography Research institutes. They found much data of value to China's economic development, national defense and oceanographical studies.



Getting samplings below the ocean floor.

Classifying benthos specimens.





Black-glaze horse and groom, a variation and outstanding example of the Tang dynasty (618-907) three-color-glaze technique, unearthed in a Loyang tomb in 1971.



New workers' residential area.



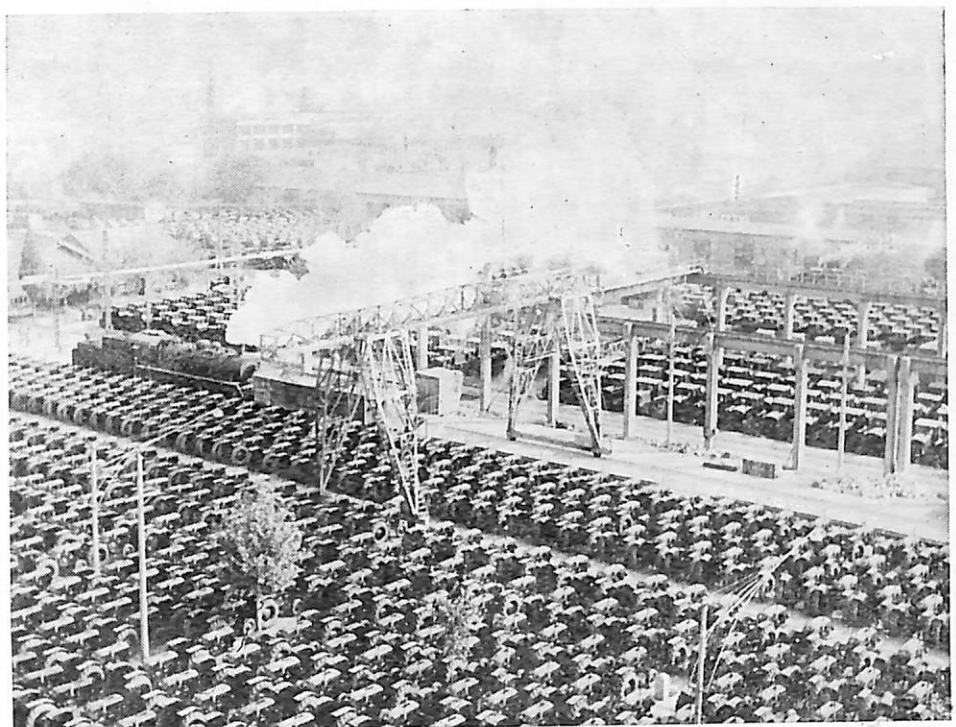
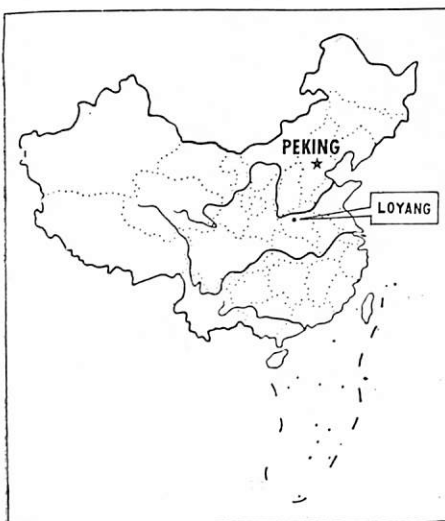
Quality inspection at the Loyang Bearing Plant.

LOYANG,

A City Both Ancient and Young

TANG HSIA

The Loyang Tractor Plant.



LOYANG, one of China's two most important pre-tenth-century capitals, is a veritable underground museum. From things excavated in Loyang alone — a small portion of her total underground treasure — on display in her museum one can see almost every stage of human progress in China's 5,000-year-old civilization. And here today in this industrial city of 500,000 which has grown up since liberation — a base for mechanization producing tractors, bearings, mining machinery and other things — one can feel the pulse of China's present march toward modernization.

Rich deposits of coal, iron and copper found nearby, which facilitated new technology in those earlier days, are also the reason why Loyang was one of China's major cities to be built up soon after liberation, during the First Five-Year Plan (1953-57). Loyang's location on the Lunghai railway from the coast to the west is another.

When Loyang was liberated in 1948 it covered only 4.5 square kilometers and had a population of 90,000. A new city has been built up beside the old one and stretches for 11 kilometers westward along the main boulevard. From the railway station the traveler drives along the plane-tree lined boulevard which links the old town with the newer downtown and industrial districts. In the former, offices of the municipal government, department stores, banks and theaters line both sides of the road for a kilometer. Near an expanse of green which is Labor Park is the attractive Loyang Museum. Crossing the Chien River, the boulevard reaches the industrial district — the nationally-famous bearing, tractor and mining machinery plants completed during the First Five-Year Plan, the refractory materials plant and thermal power plant. The tractor works alone covers an area the size of the entire old city.

Ancestors

Loyang is located midway along the southern bank of the Yellow River, in the cradle of Chinese civilization. Five thousand years ago ancestors of Loyang's local peo-

ple lived near what is today the prosperous industrial district. They hunted in the surrounding hills, fished in the rivers and farmed the plain. Sites of numerous neolithic villages have been discovered west of today's industrial district. Archeologists have only to move away the top stratum of farmland to uncover sites of the semi-underground dwellings of ancient matriarchal society. In this area have been unearthed great quantities of the tools and household goods of the early Yangshao culture — stone axes, scythes and hoes, bone arrowheads and needles, spinning whorls and fragments of three-legged pottery cooking vessels.

Loyang first became important as a "royal city" in the 11th century B.C., after King Wu of the Chou people, centered around Shensi province, made use of a revolt of the slaves of the Shang dynasty to overthrow its rulers. The capital of the Chou dynasty was established near present-day Sian in Shensi province. In order to control the eastern parts of the realm, the Chou rulers established at Loyang a sort of sub-capital or "royal city" and a walled enclosure named Chengchou in which troops were garrisoned to keep watch on Shang captives.

Nine-Time Capital

In 770 B.C. King Ping of the Chou dynasty, his lands invaded by the Jung people from the west, moved his capital to Loyang. In the 1,700 years since, nine dynasties or kingdoms made their capital there at least part of the time. They are Eastern Chou (770-256 B.C.), Eastern Han (A.D. 25-220), Wei (220-265), Western Tsin (265-316), Northern Wei (386-534), Sui (581-618), Tang (618-907), Posterior Liang (907-923) and Posterior Tang (923-936).

In 1954 part of the ancient walls of the royal city were uncovered in what is today's downtown section of the new city. To protect the buried relics pending further excavation, the government had the site enclosed as Labor Park.

There are countless ancient tombs in Loyang. Often those of one period overlay those of a pre-

vious age. Before the plan for city development was drawn up archeologists made an all-over investigation. It was decided to build the industrial district in Chienhsi far to the west, where there are fewer ancient tombs than in other places.

The government has stipulated that no capital construction can be started on a site until a cultural work team has excavated the historical objects. There has been an immense quantity of finds. Some of them are on exhibit in the Loyang Museum. The exhibits include fossil elephant tusks of 600,000 years ago unearthed when the main boulevard was being built, neolithic pottery and tools of stone and bone unearthed in Chienhsi, sets of weapons and a large number of bronze wine vessels with finely carved designs used by slaveowners of the Spring and Autumn period (770-476 B.C.). One of these is a bronze sword in an ivory sheath with a lively hornless dragon winding around the hilt. It reveals the high technological level reached by those early craftsmen. China smelt and cast iron 3,000 years ago. In the museum are many iron tools forged during the Warring States period (475-221 B.C.). They prove that iron tools were used in both agriculture and handicraft production by that time.

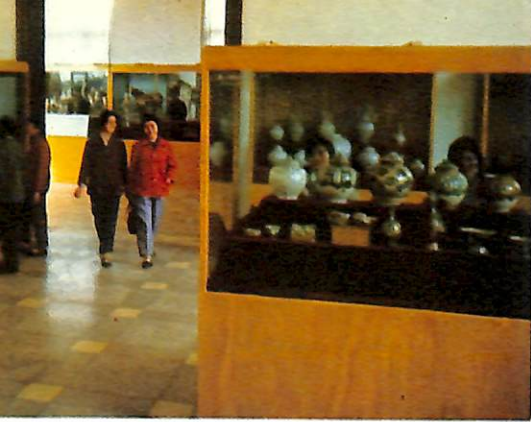
Han Dynasty Relics

Loyang became famous for its prosperity as a capital for the second time in A.D. 25, at the beginning of the Eastern Han dynasty. From the last stop on the rail line before reaching the city from the east one can see a monastery and a pagoda rising in a wide expanse of fields. This is White Horse Monastery, built in A.D. 68, the first monastery set up after Buddhism was introduced into China. Tradition has it that the Buddhist scriptures were brought from India to China on a white horse, hence the name. It is a major cultural site protected by the government. Much work has been done in recent years to restore it.

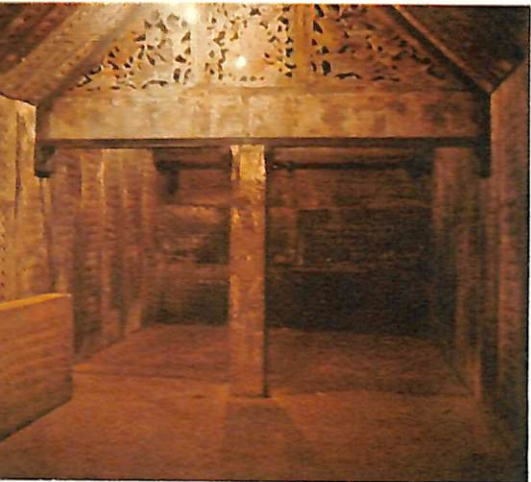
From the train window one can see a section of a ten-meter-high



The giant Buddha of Fenghsien Monastery, Lungmen grottoes, Loyang.



The Loyang Municipal Museum has a very large and varied collection.



A Western Han (206 B.C.-A.D. 24) tomb unearthed and restored in Loyang.



The Loyang Arts and Crafts Experimental Studio making pottery animals after the famous Tang-dynasty (618-907) tri-color glazed pottery.

The tree peonies of Loyang have a long history and are famous throughout the country.



wall, the remains of the ancient city of the Han, Wei, Western Tsin and Northern Wei dynasties, which is well-known in history as the "Han-Wei City". Ancient poets described it as having noble palaces and thousands of houses among luxuriant green trees.

A large number of stone tablets inscribed with the Chinese classics have been unearthed from the southern part of the Han-Wei City on the site of the Imperial University, the first university in China, founded in A.D. 29. At one time more than 30,000 students were enrolled. A Western Tsin stone tablet on exhibit in the museum records that the students came from as far away as the seacoast and the deserts of the west.

It was in this old city that the Eastern Han historian Pan Ku wrote *Han Shu* (Book of the Han Dynasty), China's first dynastic history. Here also, in the Eastern Han dynasty, the scientist Chang Heng invented his armillary spheres showing the movement of celestial bodies and made the world's first seismoscope model in A.D. 132, and Hua To performed surgery under total anesthetics. Following the Northern Wei dynasty the city declined with years of continuous war. After liberation the people's government decided not to build factories here because of the countless ancient tombs underneath.

Sui Canal, Tang City

Loyang had another period of prosperity in the Sui and Tang dynasties. Emperor Wen of the Sui dynasty united the divided country and his son Emperor Yang established his capital in Loyang in 607. He built what is known in history as the "Sui-Tang City". During the Tang period the capital was sometimes at Changan (present-day Sian) and sometimes at Loyang. The site of the city of Sui-Tang times is now covered by the downtown area and southern suburbs of the present city. Surveys after liberation found that the Sui-Tang City had a circumference of 27.5 kilometers. In the reign of Tang Empress Wu Tse Tien (690-705),

100,000 rich families moved to Loyang. Its population then stood at one million, two times what it is today.

Emperor Yang of the Sui dynasty began to build the world-famous Grand Canal. From the Yellow River plain and the Yangtze River basin grain and silk were shipped to Loyang through the southern section of the canal. Tang dynasty books relate that whenever the harvest was bad the emperors would move with their retinue from Changan to Loyang to "live on the eastern capital".

In 1971 when the Loyang railway administration was building some warehouses, an ancient granary was found containing 250 tons of grain. The bottom and walls were built in such a way as to protect the inside from moisture and decay. These measures had proved so effective that even 1,300 years later the individual grains are still discernable and still contained half of their organic matter. The storehouse belonged to the imperial Hanchia Granaries of the Sui and Tang dynasties. For protection, an exhibition hall has been built over it. Later surveys found 400 other granaries containing an estimated 200,000 tons of grain.

The Tang dynasty was the golden age of China's feudal culture. Most outstanding of the display of Tang art works in the Loyang Museum is the pottery in three-color glaze, a famous technique developed in that period. One of these is an exquisite cup in the shape of a dragon's head, its handle in the form of a stream of water from the dragon's mouth. Its pieces found on the site of Empress Wu Tse Tien's palace in Loyang proved that three-color-glaze pottery was not used exclusively as burial objects, as some people previously held.

There is a three-color-glaze figurine of a Persian merchant carrying goods and a water flask. Another is a camel with a load of silk. These represent true scenes on the Old Silk Road. In Tang times Loyang, a silk depot at the eastern end of the road, was an international market where China

carried on brisk trade with African and Middle Eastern countries.

A gift for presentation to foreign ambassadors and Chinese officials after a birthday banquet for Tang Emperor Ming Huang (712-742) was found during construction of the mining machinery plant in Chien-hsi in 1954. This area had been the imperial park. The object is a bronze mirror. On its back inlaid mother of pearl forms the picture of an old man drinking wine under the moon. A copy of the mirror is in the Loyang Museum and the original is in the Museum of Chinese History in Peking.

By the Kin dynasty (1115-1234) the magnificent city of Sui and Tang times was in ruins and a small town was built later on the same spot, the "old city" of today's Loyang.

Modern Industry

Now Loyang has entered another period of prosperity. The days when China could not make her own tractors ended with the production of the first batch of Dong Fang Hong (East Is Red) tractors in Loyang in 1959. During the cultural revolution the workers made innovations on the equipment, technology and products so that output surpassed the originally designed capacity and new models of tractors and a bulldozer went into production.

For a time in 1976 this plant's production suffered at the hands of the "gang of four". But in 1977 the workers began denouncing the gang's actions and have since worked with a will. Greater potential is being released, for tractors are an important part of China's drive to mechanize the main work in agriculture by 1980. Workers in other Loyang factories are also redoubling their efforts to increase production.

South of the main boulevard lies the residential district. Rows of three-story red brick buildings form a dozen blocks of housing for the working people, separated by green areas and shady flower-bedded boulevards. Here one hears a lot of Shanghai and Kwangtung

(Continued on p. 50)

Women Revolutionaries I Have Known

KANG KE-CHING

In our last two issues Kang Ke-ching told about several women she had known during the period of the new-democratic revolution before 1949. Below she tells how three heroines of that revolution who continued to make contributions in the socialist revolution since liberation.

Wu Chao-hsiang, Keeper of the Long March Tradition

WU CHAO-HSIANG is one of my old comrades-in-arms from the Long March. Like Ho Lien-chih*, she joined the Red Army in 1932, when it came to her native village in Wanyuan county, Szechuan province. She had been forced to work for a landlord since she was nine, eating only leftovers and sleeping in a woodshed. Her clothes were always in tatters, through which one could see both old and new welts from beatings all over her body. Her mother dwelt alone nearby and lived by begging. One snowy night her mother came secretly to the shed and woke her. Braving the storm, mother and daughter fled and traveled 50 kilometers without stopping until finally they found the Red Army.

During the war years, fighting the Japanese invaders and the Kuomintang reactionaries, Wu Chao-hsiang endured all kinds of difficulties and hardships. She was with one of the units which marched triumphantly into Peking to liberate it in 1949. After the people's republic was founded, Wu Chao-hsiang was transferred to the Wuhan Units of the People's Liberation Army. She is now Deputy Political Commissar of the Logistics Department under the PLA's Hupeh Provincial Command.

She has kept to the plain style of living of the early days. Once a comrade from the supply section noticed how worn-out the quilt on her bed was, and suggested a new one be issued to her. Wu Chao-hsiang refused. "Why won't this quilt do?" she asked. "We used to camp overnight in the open during the war years. Now we sleep in a house and use a quilt. Aren't we quite well off?"

KANG KE-CHING is a member of the Central Committee of the Chinese Communist Party, a Standing Committee member of the National People's Congress, a Vice-Chairman of the National Women's Federation and widow of the late Chu Teh.



Wu Chao-hsiang cutting rice with commune members.

She is strong on educating the soldiers on building the army through diligence and thrift—that every cent, every inch of cloth that can be saved should be. Those who are in charge of supplies should take the lead in observing regulations, she stresses, and stick to a style of hard work and plain living. She shows special concern for the younger generation. "We veterans must pay attention to the way our youth are growing up," she often says. She has always been strong on bringing up large numbers of outstanding young cadres, particularly women. She often tells the younger women incidents of the heroic struggles of the women during the war years and urges them to carry on in this good tradition.

Wu Chao-hsiang suffers from diabetes and varicose veins, but she still insists on taking part in collective labor. Otherwise, she says, how can she get close to the masses and stay fresh and clear away any

* See "Women Revolutionaries I Have Known" in the March 1978 issue of *China Reconstructs*.

bureaucratic airs that may have gathered. She regularly works with the unit in clearing land and growing vegetables. Several years ago when the men went to a railroad station to help load and unload freight cars, she went along. Working side by side with the young men, she unloaded coal and moved stones and lumber. "Given my age and health, I can't do much," she says with a smile, "but, as a Communist, I am dedicated to doing all I can for the revolution. While there's still a spark of life I can still do something."

Chen Shao-min, Trade Union Leader

CHEN SHAO-MIN was Vice-Chairman of the All-China Federation of Trade Unions when she died last December at the age of 75.

Before liberation she was a leader of a base area, in charge of all-round work, including armed struggle. She was an outstanding member of the Chinese Communist Party, who spent her lifetime at revolution, a fine example for the women of China. After liberation she was active in trade union work and struggled to carry out Chairman Mao's revolutionary line in the workers' movement. She was elected a member of the Eighth Central Committee of the Party (1956) and of the Standing Committee of the Third National People's Congress (1965).

Born in a poor peasant family in Shantung province, at 13 Chen Shao-min became a factory worker in the city of Tsingtao. She joined the Communist Party in 1928. Later, despite Kuomintang terror, she was active in the workers' movement and under the cover of working in textile mills and other factories in Peking, Tientsin and Tsingtao organized the masses. The underground Party sent her to Tangshan east of Peking in 1933 to organize the coal miners. As she worked with the miners carrying loads of coal on their backs she helped them see the cause of their oppression and understand how they were exploited. Becoming one of them, she brought them hope and an awareness of the strength within themselves which they had not had before. Her outstanding qualities were modesty, enthusiasm and a willingness to sacrifice herself. She spread revolutionary ideas among the workers, and what she said went home to their hearts.

In 1939 during the war against Japanese aggression, with Li Hsien-nien (now a Vice-Premier of the State Council) she was sent to build up a revolutionary base along the border of Honan and Hupeh provinces. They carried on guerrilla warfare behind the enemy lines in the central plains. In the seven years that followed their armed forces grew to 30,000, two-thirds of them regulars and the rest guerrilla units. Their

guerrilla area expanded to embrace more than 50 counties in the two provinces.

They were often surrounded by Japanese troops or those of the Kuomintang who resisted the Japanese passively but actively fought the Communist-led forces. But because Chen Shao-min's forces kept close ties with the masses, and their guerrillas operated among them like fish in water, they were able to hold on and expand their area. Chen Shao-min, by then Communist Party secretary of the Honan-Hupeh Border Area and political commissar of the advance detachment behind the enemy lines, kept in constant touch with both her own fighters and the local people. They maintained exceptional unity and cooperation and fought militantly. Even the name "Sister Chen's detachment" gave the enemy troops cause for alarm. Her unit was like a dagger in the enemy's back.

In 1946 when Chiang Kai-shek's troops backed by U.S. imperialism concentrated forces and closed in on them, Chen Shao-min and her detachment retreated from the border area under orders. The people hated to say goodbye to them and the detachment didn't want to leave but they had to for the sake of national liberation. Chen Shao-min was the last to leave. She had to make arrangements with some of the guerrilla units and underground workers to stay behind to carry on the struggle. She remained until she had to break through the enemy encirclement at the risk of her life.

I first heard of her deeds while I was in Yen-an. She was not only good at organizational work but was as capable as the men comrades of taking command of a fighting unit. Everything she did was done well in line with the policies of the Party Central Committee and Chairman Mao. I can still see her as she returned to Yen-an, her hair bobbed short and wearing a man's army uniform. The dashing figure she cut made me admire her all the more.

In July 1949, right after the city of Tsingtao was liberated from the Kuomintang troops, Chen Shao-

Chen Shao-min after liberation.



min was sent there to restore production in the textile mills. In study classes she helped organize for the workers, she told of her own experiences to awaken their class consciousness. She showed them how it was their labor which kept the capitalists fed, but that now they had become the masters in their mills. She was the first to propose that body searches by mill guards, one of the things the workers hated most, be abolished. Production rose when these were done away with.

In early 1950 she led the women in an all-out campaign to produce more cotton yarn in response to a call from the government. Profiteering merchants had tried to hoard yarn and corner the market in an attempt to strangle the newly-established socialist economy. Greater production put a crimp in their plans. For success in the production effort the people's government awarded the textile workers' union a sum of 40,000 yuan. On the suggestion of Chen Shao-min, then Chairman of the National Textile Industry Trade Union, the award money was used to build a sanatorium for textile workers. She herself took part in designing it.

Chen Shao-min often went to work in the shops. The younger people were deeply moved when one day they found their 50-year-old trade union chairman cleaning up cotton waste in the bale-opening room. Every night she learned to read and write and studied technical knowledge with help from her secretary and plant technicians. With a lot of experience in production over the years and some hard study she soon became knowledgeable in all the processes of textile manufacture. Once merely from a few figures reported by a technician she discovered that by violating production regulations a shop was increasing labor intensity. She called the director of the mill in for criticism. The technician was very impressed with her knowledge of the subject. "What university did she graduate from?" he asked afterward.

In 1950 Chen Shao-min learned that Hao Chien-hsiu, a 17-year-old spinner at Tsingtao State Cotton Mill No. 6, had fewer yarn breaks than other spinners and left shorter yarn-ends on the rollers, where they would be wasted. She sent technicians to help the young woman make a scientific summary of her way of working and had the method introduced throughout the country. The new method is credited with a national increase of 40,000 bales of fine-count yarn in one year. It also cut down on the number of movements the workers had to make, leaving them less tired.

Later Chen Shao-min investigated weavers' and maintenance workers' movements in various mills and had them summed up into scientific principles which were taught throughout the country. Most of them are still being used. She always paid great attention to training advanced workers. One of them is Hao Chien-hsiu, presently a Vice-Minister of the Textile Industry. Hao studied first at a short-term secondary school and then at Shanghai Textile College and became an outstanding textile engineer. She received

much guidance from Chen Shao-min both politically and professionally.

Today when Chinese textile workers consider changed conditions in their industry and the benefits which they share — things like medical care, factory kindergartens and creches and working time off to nurse their babies — the name of "Sister Chen", who helped create all this for them in the early days after liberation, always comes up.

Chang Hsi-lei, Guerrilla Fighter to Chemical Researcher

CHANG HSI-LEI looks younger than her 56 years. She is the daughter of Chang Tai-lei,* the revolutionary hero killed while leading the Kwangchow Uprising. Chang Hsi-lei was only five when her father died. Her childhood was one filled with hardship. She and her mother continued to live in their town, Changchow, in Kiangsu province, where her mother tried to make ends meet by taking in sewing. Her family's contact with the Communist Party was lost when the underground Party organization in Shanghai was forced to disperse in 1930.

Chang Hsi-lei took naturally to study while she was still very young. Because she was at the top of the class every year, she was able to finish primary and junior middle school tuition-free. From childhood she often listened to her mother tell about her father's revolutionary deeds. She also read the many progressive books and magazines he left. Love for the revolution and the Communist Party was deeply rooted in her heart.

In 1937 the Japanese invaders occupied her hometown and Soochow where she was studying in a teachers' training school for girls. All alone she fled to Shanghai, where, with help from her classmates, she found the underground Party organization. The next year the Party arranged for 900 students and workers from Shanghai, Chang Hsi-lei among them, to leave the city. After marching for many days they reached southern Anhwei province where the Communist-led New Fourth Army was stationed.

Chang Hsi-lei, then 16, became a cadet in the army's general training corps. She had found the big revolutionary family she had longed for and made rapid progress. Family influence helped her grasp Marxism-Leninism quickly. She joined the Com-

* See "The Kwangchow Uprising" in the March 1978 issue of *China Reconstructs*.

unist Party and soon afterward was appointed political instructor of a unit of girl cadets. She later held the same post in the Anti-Japanese Military and Political College's fifth branch in Anhwei province.

During the latter part of the war against Japanese aggression, she worked as secretary of a district Party committee and then headed the propaganda department of a county Party committee. She was active in arousing and organizing the masses in the northern Kiangsu countryside for resistance. In the War of Liberation (1946-49) she did political work among the rank and file in the People's Liberation Army.

After the country was liberated Chang Hsi-lei was sent by the Party to work in industrial enterprises. In 1953 she was transferred to the Yungli Chemical Company's plant in Nanking and appointed vice-secretary of its Party committee in charge of personnel and organizational work. In 1956 she came to Peking and was put in charge of personnel in one petrochemical designing institute and later worked in another as vice-director and vice-secretary of the Party committee.

Chang Hsi-lei was very much aware that without acquiring professional knowledge she would never be able to do her work as a political cadre well. In the old training corps she had been qualified both for political work and to handle military training, although this was actually the job of the leader of her unit. While working at the Yungli Company she attended a spare-time school for workers to review courses in mathematics, physics and chemistry which she had stopped long before.

After she moved to Peking she continued her studies at the designing institute's spare-time school for an hour before work every morning. The street lights would still be on when she went off to school.

Chang Hsi-lei (fourth left) visits a plastic greenhouse outside London.



In 1958 after she had finished all the middle school courses in math, physics and chemistry, she was recommended for study in the organic chemistry department of the Peking Chemical Engineering Institute. She was 36, mother of five and the oldest among her schoolmates, yet she took part in the collective activities like the younger students. She never allowed herself to fall behind either in study or in practical training in the factories. Because of her work experience in the chemical industry she had a better understanding of what they were studying and got excellent marks in her exams. When she was in her third year at the institute her eldest daughter began studying in the chemical engineering department of Tsinghua University. Mother and daughter used to exchange study experience and encourage each other.

After she graduated from the institute in 1963 Chang Hsi-lei was given the task of making arrangements for setting up a synthetic fiber research institute under the Ministry of Chemical Industry. When it was established she was appointed its Party secretary and director. She did her work very well. She often worked side by side with the researchers in the labs. Knowing their difficulties and what was on their minds, she was in a position to meet any possible problems that would obstruct research. She won the respect and affection of all. Her institute has researched and put into production polyvinyl chloride and polyacrylic synthetics and ultra-fine fibers for which they have received praise from the ministry.

In 1972 Chang Hsi-lei was transferred to the Research Institute of Petrochemical Engineering and appointed vice-director in charge of day-to-day work. In 1973 she headed a Chinese delegation attending a world plastics convention in London. Her institute is responsible for coordinating research of all petrochemical engineering units throughout the country. Last year Chang Hsi-lei spent six months touring 71 research units and factories to find out about new achievements. Following through from the information she collected, she helped call some national conferences on chemical work and organize a number of units to join efforts to solve certain problems.

Every year dozens of kinds of new technology and processes are instituted in the field of petrochemical engineering in China. Many of them would not have come into being without the help of Chang Hsi-lei, a veteran revolutionary who studies and works hard now at socialist construction.

* * *

Wu Chao-hsiang, Chen Shao-min and Chang Hsi-lei are only three of many women in China who have followed Chairman Mao since their teens and struggled to bring the Chinese revolution to fruition. In both the new-democratic revolution and in the stage of socialist revolution and construction they have been an important force in the Party and government and today are continuing to make revolution, carry on the Party's fine tradition and set an example for a new generation and train them as successors.

Huang Chen's 'Long March Sketchbook'

WU TAI-CHANG

THE CHINESE RED ARMY'S epic Long March in 1934-1936 has been the theme of many paintings and literary works, but the only works of art created during the march to be preserved in a collection are the pictures in the *Long March Sketchbook*. The sketches were done by Huang Chen, who after liberation engaged in diplomatic work* for many years and was recently appointed a vice-head of the Chinese Communist Party Central Committee's propaganda department and the Minister of Culture. Before he participated in the Long March Huang had graduated from the Shanghai Institute of Art. When he made the sketches he was in his early twenties and working in the Central Red Army's propaganda section.

Huang Chen's sketches were made during breaks in marching or fighting, so he was able to draw

WU TAI-CHANG is on the editorial staff of the monthly magazine *People's Literature*.

only those things that made the deepest impression on him. Conditions for art were naturally very poor. Sometimes the only brushes he had were those he made himself from hemp. He made his ink from soot or scrapings from the blackened bottoms of cooking pots. For paper he used whatever he could find. Often a dozen sketches would be done on as many kinds of paper. With these materials in his knapsack he was ready to draw wherever he went. Many of the sketches he made along the way were pasted on homes or village walls as an encouragement to his comrades or revolutionary propaganda.

Most of Huang's works, like others made by fellow-soldiers, were lost. The loss he feels most keenly, he says, is two he did of Chairman Mao. One showed the chairman astride a grey horse crossing the Hsiangchiang River in Hunan province. The other pictured him as he arrived in Tungwei county in Kansu province beyond

the marshlands: gunfire had suddenly broken out in front of them and Chairman Mao had gotten off his horse to inquire of the local people what it was about. Huang still hopes that these two and others will sometime be found. Though they were not of very high artistic quality, he says, he values them as a first hand pictorial record of the Long March.

HOW this collection was preserved and published is in itself a moving story. In 1938 photostatic copies of the sketches reached Shanghai from the liberated area in northern Shensi province, brought by a soldier who had been on the Long March. He gave them to the late Ah Ying (Chien Hsing-tsun, a writer who died in 1977), then head of the Storm Publishing House and editor of the monthly *Literary Contributions*. Through these means Ah Ying carried on resistance to the Japanese who then occupied Shanghai. He was frequently threatened and persecuted by the Japanese and traitors who served them and by Kuomintang special agents.

Ah Ying became very excited over the photostats. Though he did not know who the artist was or who had collected and photographed them, he immediately recognized their historic value and the role they could play in telling China and the world about the Long March. He got together with some others to get the collection edited and published as soon as possible despite the risk.

The first edition appeared in October 1938. *Red Star Over China* by the American journalist Edgar Snow, which also described the Long March, had just been published in Chinese under the title *Notes on Travels to the West*. To give readers some indication of the content, yet to not attract the attention of the enemy, the collection of drawings was given the name *Sketches of Travels to the West*.

* He was ambassador to Hungary, Indonesia and France, and Chief of the Liaison Office of the People's Republic of China to the United States of America.

However, the editors put as the first picture "Old Hero on a Night March" and included a map, photographs and a chronology of the Long March. For the artist Ah Ying finally decided to put the name of the person from whom the collection had originally been obtained, a Long March veteran named Hsiao Hua who is now a leader of the PLA Lanchow Military Command.

Ah Ying thought very highly of the collection and promoted it enthusiastically. In the introduction he wrote: "When have Chinese sketches ever portrayed such a grand theme, such a tenacious struggle? Enduring under such difficult conditions, the willingness to bear anything for the cause of national liberation — what indomitable willpower! Realistically, optimistically this willpower is portrayed in these drawings. . . . Like the epic Long March, they are immortal. . . . Publication of this album provides evidence to just-minded people throughout the world that China will win out over the Japanese invaders."

The two thousand copies of this first edition were quickly sold out. The majority circulated in Shanghai and in Kiangsi and Anhwei provinces where the Communist-led New Fourth Army was active. Soon afterwards the Storm Publishing House was closed down and some of its personnel were arrested, so for the time being there was no possibility of another edition of the book.

TWENTY YEARS later, nine years after the People's Republic of China had been set up, an avid reader came across a copy of the book in the Peking Library. Recognizing it as an important historical document and excellent material for education in the revolutionary tradition, he suggested to the People's Art Publishing House that it be republished. In December of that year three thousand were printed from a copy of the first edition preserved by Ah Ying. The publishing house asked Hsiao Hua to write an introduction. He stated that he was not the artist

and did not know who had done them, so the book came out without an artist's name.

Actually, ever since the first edition in Shanghai Ah Ying had been trying to find out who the artist was. In 1941 he had left Shanghai and gone to the New Fourth Army base in northern Kiangsu province. There he learned from veterans of the Long March that Hsiao Hua was not the artist. His diary notation for June 25, 1943 reads, "I've learned that Comrade Hsiao Hua does not know how to draw. The sketches were actually done by someone in the propaganda section of the Central Red Army."

Who was the artist? After liberation Ah Ying brought the question up many times with his friend Li Ke-nung, who later became a Vice-Chief of the General Staff of the Chinese People's Liberation Army, now deceased, and asked him to try and find out. They finally located the artist in 1961. When Huang Chen came back from Indonesia Li asked him about the sketches. The question brought back memories, and when the publishing house showed Huang a copy he recognized the pictures as some of those he had made on the Long March. Unfortunately, to this day, neither the originals nor the first photographic copies have ever been found.

In 1962 for the 20th anniversary of the publication of Chairman Mao's *Talks at the Yen-an Forum on Literature and Art* and the 35th anniversary of the founding of the People's Liberation Army, the People's Art Publishing House issued a new edition of the collection. This time it was entitled *Long March Sketchbook* and bore Huang Chen's name. This edition carried a revised version of Hsiao Hua's 1958 introduction, and included poems written to accompany the pictures by Wei Chuan-tung, also a veteran of the Long March, and an account by Ah Ying of the struggle to publish the collection in the beginning.

WHEN the 40th anniversary of the Long March came up in 1975, the "gang of four" did all they

could to play down the commemoration because they were trying to overthrow a number of veteran leaders faithful to Chairman Mao's revolutionary line who had been on the Long March. It would have been a suitable occasion to republish the collection, but it was not reissued.

Huang Chen seldom spoke of his sketches except to say that they could hardly represent the greatness of the Long March. But he was indignant at the way the "gang of four" disparaged the Long March and slandered its veterans. "Only those who suffered under the dark, cruel rule of the Chiang Kai-chek bandit clique can imagine the courage and determination it took to have pictures of the Long March printed and circulated," he wrote Ah Ying. "The fact that they have been published and preserved will enable them some day to encourage us to foster the revolutionary tradition and inspire the revolutionary people to a new Long March in the socialist era."

In August 1977, after Chairman Hua Kuo-feng had led the Communist Party to down the "gang of four", the collection of sketches was published again. This new edition is the most beautiful of all with covers of crimson, symbolizing the blood shed by the revolutionary martyrs.

IN DECEMBER 1977 *China Reconstructs* carried four of the sketches. In the present issue 17 more appear, several of which are discussed below.

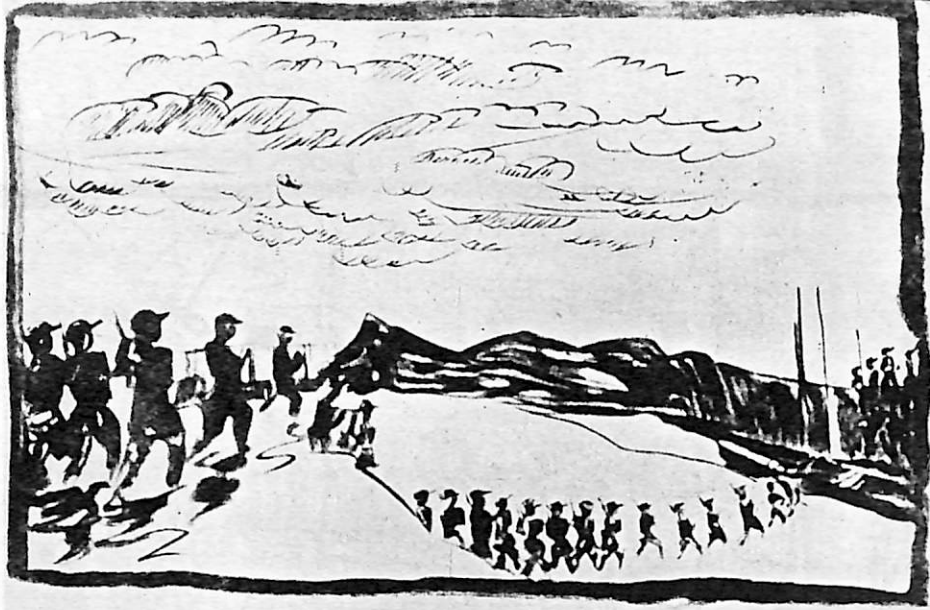
"Old Hero on a Night March", which Ah Ying had chosen to be the first picture, is a sketch of Lin Po-chu*. Huang Chen recalls that at the beginning of the trek, soon after the Red Army left its base in Kiangsi province, it often had to travel at night because of encirclement or blockade from some of the several hundred thousand enemy troops in the area, or harassment by enemy planes dur-

* Lin Po-chu (1885-1960), a member of the Political Bureau of the Communist Party Central Committee and a vice-chairman of the National People's Congress Standing Committee at the time of his death.

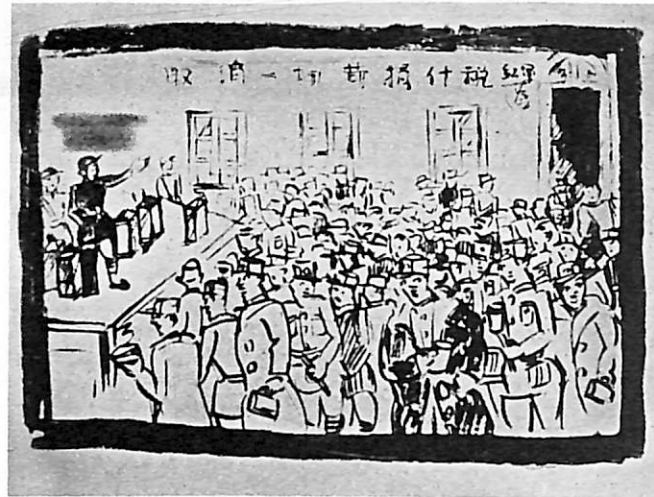


Old Hero on a Night March

夜行軍中的老英雄



Crossing the Hsiangchiang River



Victory at Tsunyi

飯菜
(這兒的偉大勝利使我們
完全脫離了敵人的魔爪)

Miao Woman in Kweichow



A Poor Family on the Szechuan-Yunnan Border Area



A Yi Nationality Guide



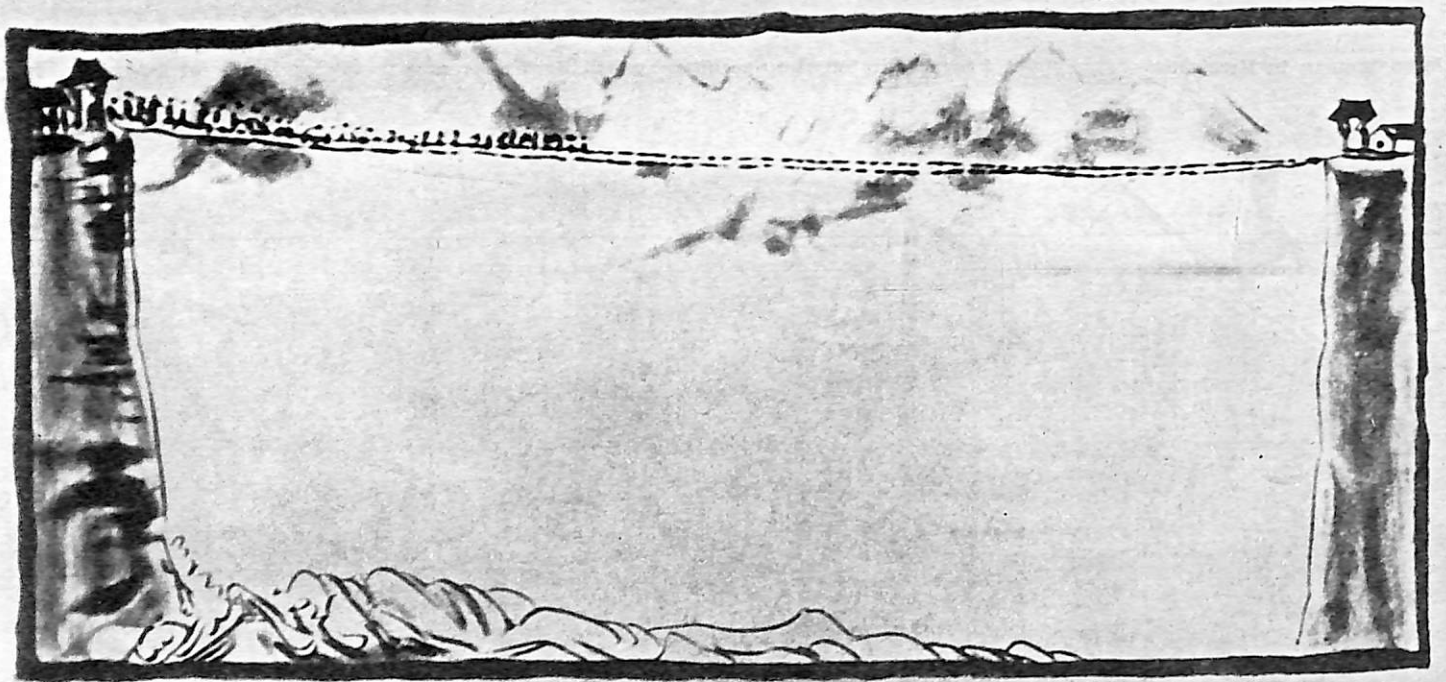


A Yi Nationality Unit of the Red Army



Anshunchang

Luting Bridge



老林之夜



Spending the Night in an Ancient Forest

千仞之高
洪山红军
能以志更
言



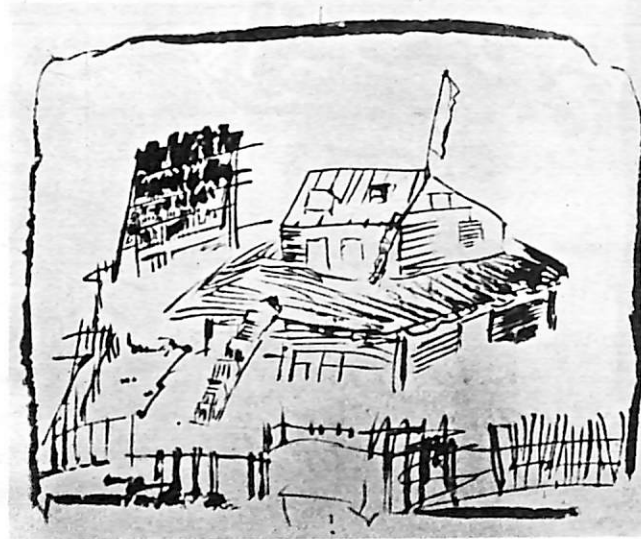
Scaling Chiachin Mountain

小雪山



Coming Down the Snow Mountains

In a Tibetan Village





A Yak



Wild Leaves Serve as Tobacco

Marching Through the Marshlands



Arriving at Hatapu in Minhsien county, Kansu province

ing the day. The soldiers couldn't get much sleep during the day and sometimes when marching at night a man would doze off while walking. If a comrade didn't shake him awake, his head would come down on the back of the man in front of him. Sometimes rain made the roads muddy and slippery, sometimes steep mountains had to be scaled. Yet, Huang Chen recalls, in such hard conditions, people like Lin Po-chu, Tung Pi-wu and Hsu Teh-li*, already in their fifties, always set an example. Lin Po-chu was always optimistic and politely refused any offers for special consideration. Huang Chen captured Lin in a familiar view, carrying a lantern, white-haired and spectacled, striding forward, head held high. Created out of deep love and respect the sketch portrays the sterling qualities of these veteran proletarian revolutionaries.

"Victory at Tsunyi" shows a scene after the battle to take that city in Kweichow province in which the Red Army annihilated 20 regiments of the Kuomintang central army's main force and assorted other units. The picture shows a meeting of prisoners of war and carries the comment: "Thousands of enemy officers and men were captured at the great battle of Tsunyi. This is a scene before mealtime." The taking of Tsunyi enabled the Communist Party Central Committee to hold the famous meeting there which put an end to the domination of the "Left" opportunist line and established Chairman Mao's leadership over the whole Party.

At the left of the picture is a Red Army man talking to the prisoners to raise their class consciousness. His impassioned speech is brought to life with economy of line. Below the platform the prisoners are listening with interest. Huang Chen recalls that such talks

helped the prisoners understand the oppression and deception they suffered under the Kuomintang reactionaries. Many asked to join the Red Army and some became brave fighters. This, he pointed out, illustrates how Chairman Mao's military thinking and the policies of the Communist Party could have such a powerful effect. The reactionaries were very unpopular, so they were bound to meet defeat.

In recounting how he made "Miao Woman in Kweichow" and "A Poor Family on the Szechuan-Yunnan Border", Huang observes that the minority areas the Red Army passed through left a deep impression on him. About the latter sketch, Huang said he had walked into the house of a poor family to find them so destitute that their daughter in her teens literally had no clothes to wear. The father poured out to the young artist the tale of his sufferings under the Kuomintang reactionaries and the feudal headmen. Huang put down the scene to emphasize the need for the Red Army to do propaganda work about the class struggle.

The sketches titled "Anshunchang" and "Luting Bridge" show two perilous crossings of the Tatu River in Kweichow province under battle conditions. Anshunchang is a valley on the southern side of the Tatu. For hundreds of miles up and down the river, mountains tower along its banks, making it very easy for the enemy to ambush the Red Army. The Kuomintang reactionaries had once boasted that there is where the Red Army would be finished just as the Taping Revolution troops led by its general Shih Ta-kai were annihilated by the imperial army.

With incredible courage, the Red Army made the crossing. One unit went over in a boat at Anshunchang so that from that point Red Army units had sped up the river on both sides toward Luting Bridge, fighting fierce battles along the way. In bold, free strokes Huang depicted the crossing of the 17 heroes at Anshunchang. Many people have commented on how the Luting Bridge sketch in only a few strokes brings out the spirit of that cross-

ing. "I will never forget those scenes," Huang says.

"Spending the Night in an Ancient Forest" shows the Red Army camping out in a virgin forest. The wind was blowing hard from the northwest and there was no place to take shelter, Huang recalls. The men found it hard to sleep for cold and hunger. All they could do was to sit through the night waiting for the dawn. "I can still see myself, brush in my pocket, huddled there," Huang says. It was something to be thankful that they could take refuge in the forest. When the Red Army got to the marshlands there weren't even any trees.

"Down the Snow Mountains" depicts the world of ice and snow of this part of the journey. As hailstorms were still a threat, the soldiers ran or slid down the mountainsides to save time.

Of "Marching Through the Marshlands" Huang recalls, "Conditions were so terrible it's hard to imagine. But we never heard a word of complaint. When a soldier would sink into the mire, from which it was impossible to get out, he wouldn't call for help. To comrades who rushed over to try and help him he would say, 'Never mind, go on without me.'" Only such fearless, courageous fighters, with a will of steel, led by the Communist Party, could overcome difficulties rare in the history of mankind to finally achieve victory.

The whole collection is imbued with militant life and radiates the artist's own strong proletarian feeling. Made at a time when the artist had no chance to do them slowly or carefully, they are done with simple, powerful strokes. Nevertheless, Huang Chen's own special method of expression, and his efforts toward artistic exploration and innovation are evident. Some of the sketches clearly show a western influence, while "Scaling Chiachin Mountain" has some characteristics of traditional Chinese landscape painting. The *Long March Sketchbook* is both part of the record of the Long March and also in itself a unique collection of art.

* Tung Pi-wu (1886-1975), a founding member of the Chinese Communist Party, was on the Political Bureau Standing Committee of its Central Committee and a vice-chairman of the National People's Congress Standing Committee at the time of his death; Hsu Teh-li (1877-1968), Chairman Mao's teacher at Hunan Normal School No. 1, was a member of the Communist Party Central Committee and of the Standing Committee of the National People's Congress.

Kazakh Sports Meet

Kazakh traditional wrestling



THE PASTURES at the foot of the Altai Mountains in the Sinkiang Uighur Autonomous Region are at their most beautiful in September. Against the green, the herds of animals grazing in the distance look like rolling pearls. Now is the time when the Kazakh people hold their traditional sports festival to celebrate the harvest. Dressed in their holiday best, athletes from nearby communes around the Khaba county pasture flock to the sports field.

Wrestling, horse racing and hunting are the three favorite sports of the Kazakhs. From childhood the boys wrestle and do stunts on horseback. Wrestling matches and horse races are frequently held in the communes and their production brigades. Three of the county's wrestlers have been chosen for the autonomous region's team.

All morning the wrestling ring has been surrounded by avid spectators. The only undefeated contestant is Mankyi, a 36-year-old model herder. Known for his strength and skill, he downed three opponents in a row seemingly without difficulty. He began as a child throwing sheep and calves and since he grew up has always been among the winners. His physique has stood him in good stead climb-



The boy-girl chase.

ing distant mountains in search of new grazing grounds.

Though the official match is over, several unofficial ones are still going on, ringed by spectators shouting, applauding, whistling and tossing their hats into the air at a particularly good throw.

FURTHER over, a hundred-some horses and their riders are eager to be off for the 20-kilometer race. The signal releases them like arrows. Riding behind them a thousand spectators cheer them on. As the race nears its end a roan ridden by 13-year-old Motelhan is in the lead. He is an expert rider. Before he could walk, his mother used to tie him in the saddle and let the horse run. He was already outstanding as a rider when he started primary school. Children frequently race coming home from school and he was always first.

As Motelhan and his mount near the post, 70-year-old Aderbak strikes up a song. He is happy because a horse he has raised is the winner. Later he reminisces how in the old society, tribal heads and herdowners would stop at nothing to see that their horse won. They even set traps for rival mounts on the racecourse. The horse would

be injured. So would the rider. The herdsmen had to pay an assessment for the annual festival, but were not allowed to attend it. Today people are encouraged to take part in the races. It is viewed as part of improving general health.

NOW it is time for the traditional boy-girl chase and a crowd began to gather at the starting point. At one time this was a way a young person could get out of a marriage arranged by the parents. A young man and woman rode together over a marked distance. On the way down the young man could joke with the girl and make an offer of marriage. The girl was not allowed to refuse, but she did not have to accept his offer if she could race him to the end and win. On the way back the girl was supposed to whip him, naturally with only a flick of her whip if she favored him. He could escape by outriding her to the end of the course. Now that marriage is by free choice, it has become merely a competition in horsemanship among the young people.

Maliha, in her twenties and one of today's competitors, enters the course to the sound of thunderous applause. Known throughout the county as an "iron girl", she is vice-chairman of the Anti-Revisionist

People's Commune. She will ride against Tohdatihhan, head of the county's grazing lands. Maliha gives her horse free rein and goes so fast that she reaches the end-post first by a nose. Tohdatihhan wheels around and has a head start on her for the way back, but she spurs her yellow horse and catches up with him. Just as her whip is about to touch him he slips down over the side of his horse and the whip falls on the horse instead. Before Maliha has another chance Tohdatihhan has reached the starting point. The crowd greets his expert horsemanship with cheers.



Grab-the-sheep.

The last event is "grab the sheep". A young horseman whirls off with a sheep carcass clamped under one leg. In a wave, hundreds of others start out after him. The first one to overtake him reaches out and grabs at a leg of the sheep. In a second the sheep-bearer is surrounded and a fierce scrimmage begins. This traditional sport tests the rider's skill and courage. Many are knocked off their horses and remount. The larger pieces of the sheep which have been torn off give rise to several smaller scimmages. In the end the winners who have managed to secure a piece deposit it at a designated spot and everybody adjourns to a traditional meal. The festival goes on until the merry-makers depart at sunset.

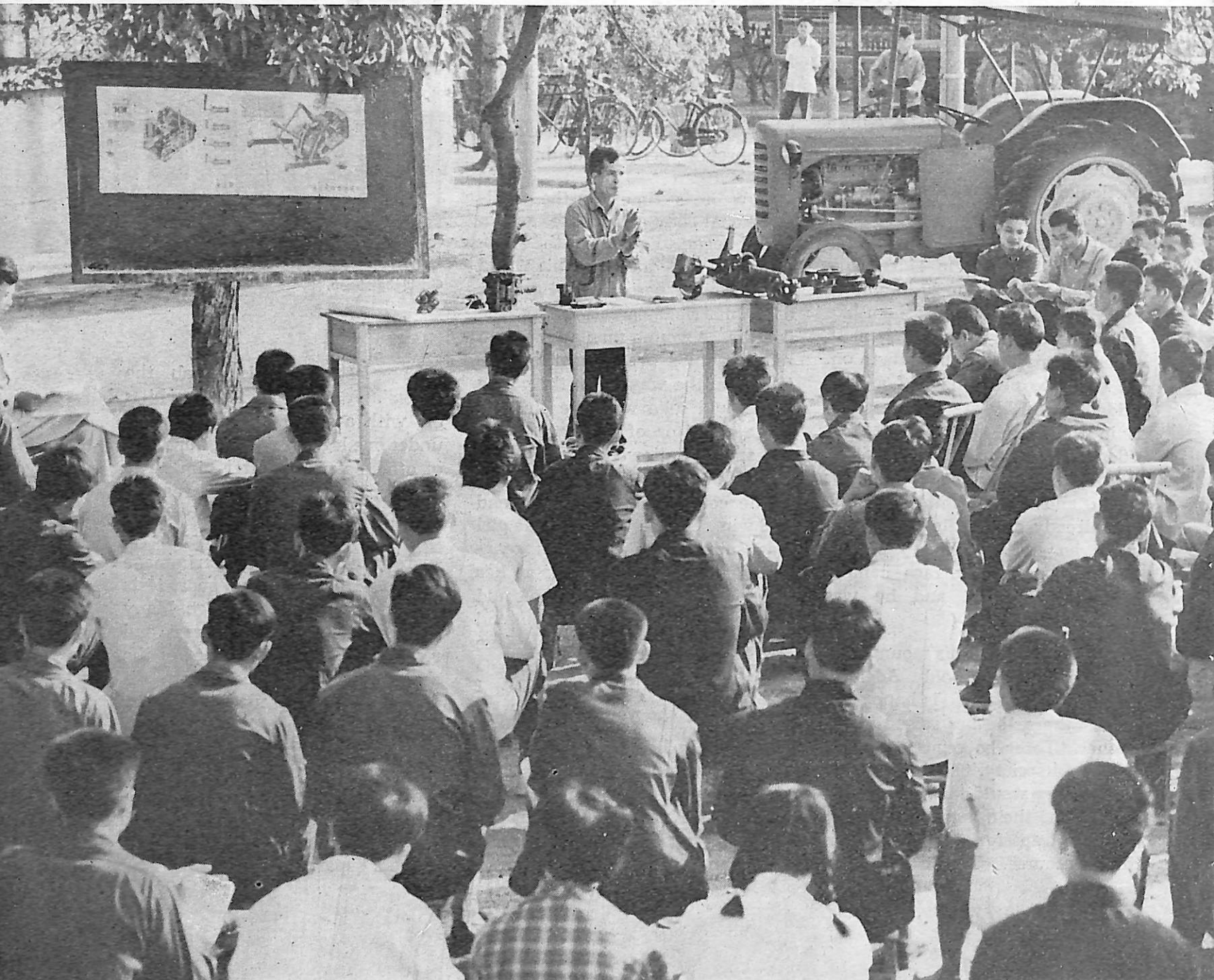
Hua Sheng-hai (3rd left) checking the quality of the chassis together with the workers.

More Tractors for the Chuang Autonomous Region

Staff Reporter



Training tractor drivers and maintenance men for communes.





Plant leader Shih Sheng-chi (left) at work.

THE LIUCHOW Tractor Plant in the Kwangsi Chuang Autonomous Region turned out 4,500 "Bumper Harvest 37" tractors in 1977. This was three times more than it manufactured in 1973. What accounts for such rapid progress?

In this plant it is hard to tell leaders from workers, for they work out in the shops a great deal of the time.

The plant's Party secretary is Shih Sheng-chi, a veteran wounded several times in the anti-Japanese war. In 1974 when he was transferred to the Liuchow Tractor Plant, he moved into the workers' apartments. Some thought that an old revolutionary like him should have a better house. But when people said so, Shih would smile and say, "Cadres shouldn't get special privileges. Besides, living among the workers is convenient if something urgent comes up."

Today workers like to drop in to talk with him and Old Shih is often found in their homes. He is always first to do the hardest work. For instance, the casting shop was once holding production back. Old Shih went to work there to find out why. He soon learned that the molding was not being done well because the machines had not been kept in good condition. He called

the shop leaders and workers together to discuss how to maintain the molding machines better. Some machines needed replacing. When a new one being installed did not fit the holes in the old cement foundation, Shih went to another plant to borrow a pneumatic drill and bored new holes. During the installation he crawled under the machine to guide the workers.

Party committee members do plant work and stay close to the workers. This sets a good example for leaders at lower levels and helps in the training of new cadres. Hua Sheng-hai, a Communist of the Chuang nationality, for instance, was trained in this principle. Now assistant head of the No. 2 chassis shop, he nevertheless is most often found working alongside the rank and file. Near the end of 1976 when the shop had almost completed the year's quota, a crane motor in the production line broke down. It would take three days to get a crane to take it down. Since the shop was producing 30 halves of axle housings a day, this would mean 45 tractors less for the assembly shop. The workers decided to take the motor down themselves and repair it. But this involved climbing a very high ladder. When some hesitated, Hua climbed up himself and with the workers' help brought the motor down in half an hour. It was decided to install a new motor to save time.

Working as Masters

Most of the minority nationality workers in the plant came from the countryside, many from mountain areas. Life in the old society under the landlords was brutal. Though emancipated politically after liberation, they continued farming in a backward way, depending mainly on manpower and draft animals. Workers from these villages knew the tremendous need for tractors. This stiffened their determination to overcome all difficulties in the plant—they were helping to mechanize China's agriculture. They often calculated how many tractors they could pro-

vide for Kwangsi's counties and communes.

Old Liu Chung, an oven brick-layer in the heat-treatment shop, reached retirement age five years ago but refused to retire. "I'll work until I see basic farm mechanization in China in 1980," he said. Old Liu comes early and leaves late. When his work is done he helps others.

Once an annealing oven in the casting shop broke down. Liu went straight there to help. In spite of the high temperature, he rolled up his trousers and crawled into the oven, chipped off the iron and quickly repaired it. Production was not held up long. When Liu learned that there was a shortage of small grinding wheels, he collected old grinding wheels in his spare time and chipped them into the small ones needed. This saved the plant a lot of money.

In an emulation drive, Communist Youth League member Li Jui-yuan got up in the early hours and went to work in his shop three nights in a row. On the fourth night his section head discovered him and told him to go home. Li refused. His shop head had to cut off the power to make him leave.

One-third of the plant's 4,200 workers are women. They play a big part in every aspect of production. When the core-making section got the complicated and strenuous job of casting cylinder

Liu Chung (center) lecturing on the plant's history.



heads, 14 women workers of a "March 8" (International Working Women's Day) team volunteered to do it. Some of the men said, "All the women can do is talk. Give 'em this job and it will break up their team and make them cry!" But the women went ahead anyway, learning what they didn't know from master workers and practicing in their spare time. When they mastered the process, they increased the output of heads 2½ times and set a shop record.

The plant's workers often hold socialist work competitions. In a lathe group of the engine shop, veteran worker Chen Kuei-sheng and young worker Chen Chi-yeh competed with each other. Young Chen passed Old Chen twice. Then the old master thought of a way to improve the cutting tool which upped his production to 320 parts per shift. Then he taught his young competitor the technique, and was promptly surpassed again.

Innovations

As tractor output increased, the shortage of equipment and lack of modern technology became more and more apparent. When these began to block further advance, three-in-one technical innovation

teams of workers, leaders and engineers were formed throughout the plant to improve equipment, modernize outdated technological processes and build new equipment where it was needed.

The nitriding furnace in the heat-treatment shop, for example, had a small capacity, used an old process and took too much time. First the workers sent people to other plants to learn a new titanium-plating nitriding process. This process was too complicated and the machines too expensive. Could they work out a chemical method that would get the same result? The innovation group began with reading Chinese and foreign reference material and made experiments. Six months later they had designed a nitriding process using titanium without new equipment. This cut down the nitriding cycle from 60 hours to 16 and greatly improved quality.

Workers in the tool shop used to make forging dies with lathes and milling machines. It took long hours and intense labor and it was hard to make them accurate. The innovation group decided to make an electrolytic machine to do the job. Plant Party secretary Shih came to work with them. They

made their own blueprints and worked long hours. A year later they succeeded. Their new machine raised productivity ten times. Since 1969 the plant has made 1,300 innovations, manufactured 800 pieces of equipment and set up 17 production lines, greatly increasing tractor production.

National Minority Leaders

Seventy percent of the plant's leaders came up from the workers. Many of them are Chuangs. Woman worker Wei Chiu-mei, a Communist of Chuang nationality, came to the plant from a remote mountain area in 1969. She was assigned to the nitriding shop. Her limited schooling made it hard for her to master the technique but she learned it from veteran Han workers. Soon she was measuring temperatures with the naked eye and identifying metals by the sparks that came from grinding them. Later she became group leader, then section head and finally assistant director of the nitriding shop.

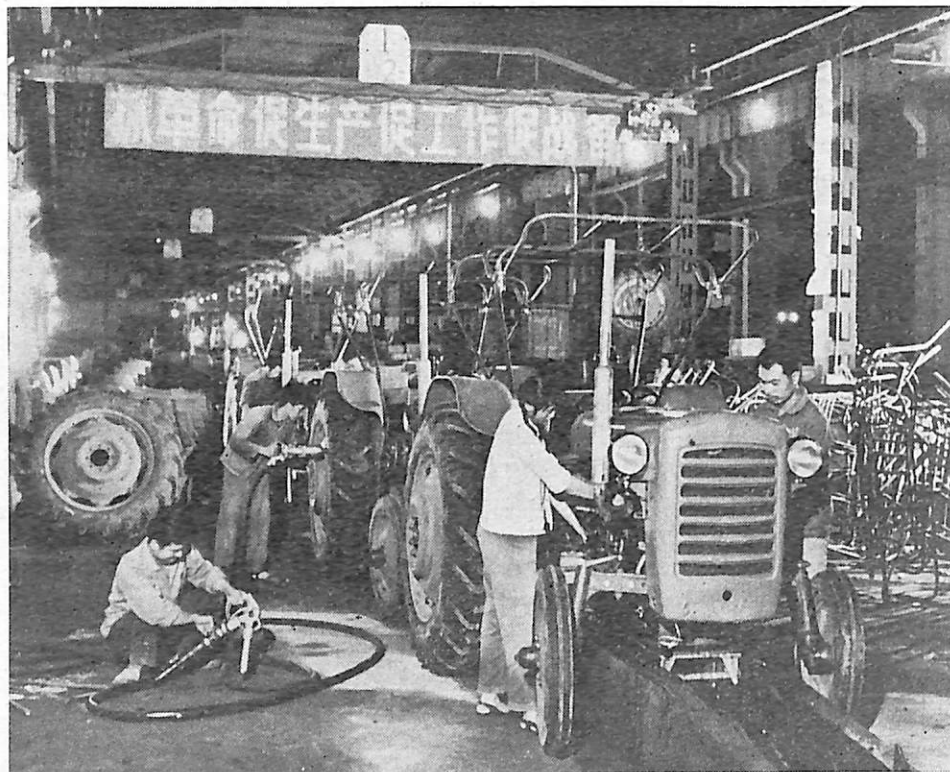
As good leaders should, she spends much of her time working on the shift with others. Last September and October their shop was very busy, for many parts to be processed had arrived late. Wei was then on the 6 p.m. to 2 a.m. shift but often continued working until daybreak and then came to work again in the early afternoon before the day shift was over.

Checking with Users

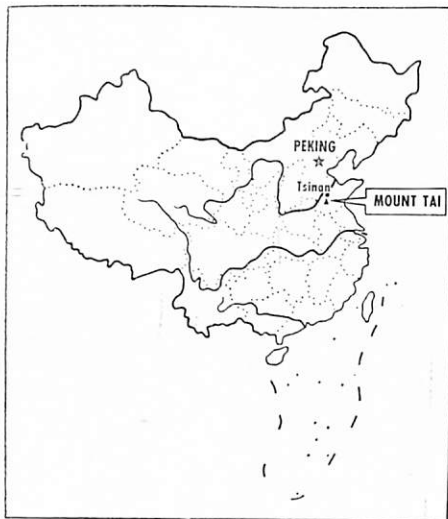
To keep track of how their tractors perform, the plant organizes leaders, workers and engineers to go to villages where commune members of the Chuang, Yao and Tung nationalities use the "Bumper Harvest 37" tractor. They help repair tractors, train drivers and teach them maintenance.

Since 1970 the plant has sent people to all the autonomous region's counties and municipalities to collect suggestions for improvement from the users. These are analyzed and a number of items concentrated on each year. The result has been constantly better quality.

The assembly line.



MOUNT TAI



Mount Tai from a distance.

MOUNT TAI, one of the most famous mountains in China, is noted for its natural beauty and historic monuments. Emperors through the centuries journeyed to this "first of the Five Sacred Mountains"* to worship and pray to heaven. Scholars left poems and inscriptions praising its magnificent scenery. Tu Fu (712-770), famed poet of the Tang dynasty, for instance, wrote these lines: "One day I must climb to the summit and watch the neighboring mountains grow smaller."

To the Chinese people Mount Tai is a symbol of firmness and grandeur. Such expressions as "firm as Mount Tai" and "Even with eyes he doesn't see Mount Tai" (meaning he is ignorant) are common among the people. The proverb (originating with the historian Szuma Chien in the Han dynasty), "Death may be weightier than Mount Tai or lighter than a feather", has been used for centuries to encourage people to die a worthy death.

Two Billion Years Old

Rising abruptly out of the north China plain in central Shantung province, Mount Tai's 1,500-meter peak is in Tai-an county. The mountain spreads over several

neighboring counties, covering an area of 426 square kilometers. The flat plain around it, only 25 meters above sea level, makes it seem far more lofty than normal.

Mount Tai is old. Geologists note its formation of ancient gneiss, gneissose granite and migmatite, and call them the Mount Tai complex. One view places its beginnings in the Pre-Cambrian era two billion years ago. Through all the subsequent changes in the earth's crust Mount Tai has stood, little changed. It seems that the popular saying "firm as Mount Tai" has a scientific basis.

Beautiful Scenery

Mount Tai attracts thousands of visitors every year, particularly in spring and autumn.

The journey to the summit begins at the southern foot of the mountain at the Taitsung Archway. A little over one kilometer up the trail stands an ancient temple called Wangmu Chih (Celestial Pool of the Queen of the Immortals), which was mentioned in records of Mount Tai dating 1,600 years ago. The temple was a resting place for the emperors on their way to the top. Secluded and quiet, it is known for the clear, sweet water of its two springs.

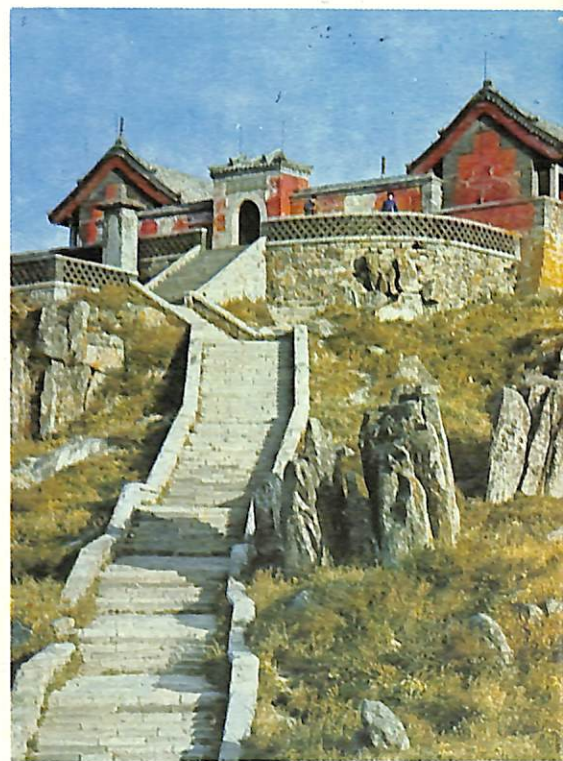
Halfway to the summit, winding stone steps lead to Toumu Kung, formerly a Buddhist convent. The majestic building with colored eaves and vermilion walls adds a unique beauty to the mountain park. In the eastern hall one can hear the wind sighing and streams murmuring, a sound not unlike music. During the rainy season in late summer one can look out from a window at a waterfall tumbling down three ledges. North of the temple is a primary school for children of the people who live on the mountain.

Of the waterfalls the one at the Black Dragon Pool is the most spectacular. In the distance it looks like a white sheet of silk floating under a bridge. From closer it resembles a white horse galloping over mountain torrents and plunging into the deep pool below. Farther down is the recently-built Lungtan (Dragon Pool) Reservoir, its crystal water reflecting the surrounding mountains and clouds. This and the Hushan (Tiger Mountain) Reservoir at the foot of an opposite mountainslope are favorite places for sightseeing.

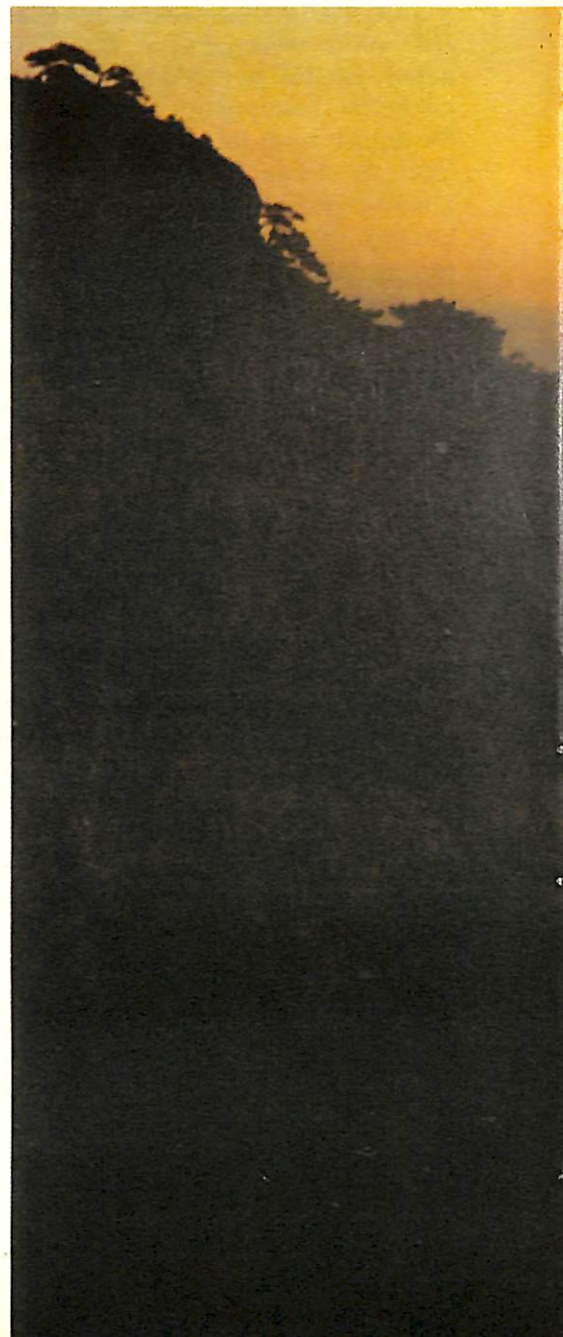
*The Five Sacred Mountains are Mount Tai (east) in Shantung province, Mount Heng (south) in Hunan province, Mount Hua (west) in Shensi province, Mount Heng (north) in Hopei province, and Mount Sung (center) in Honan province.



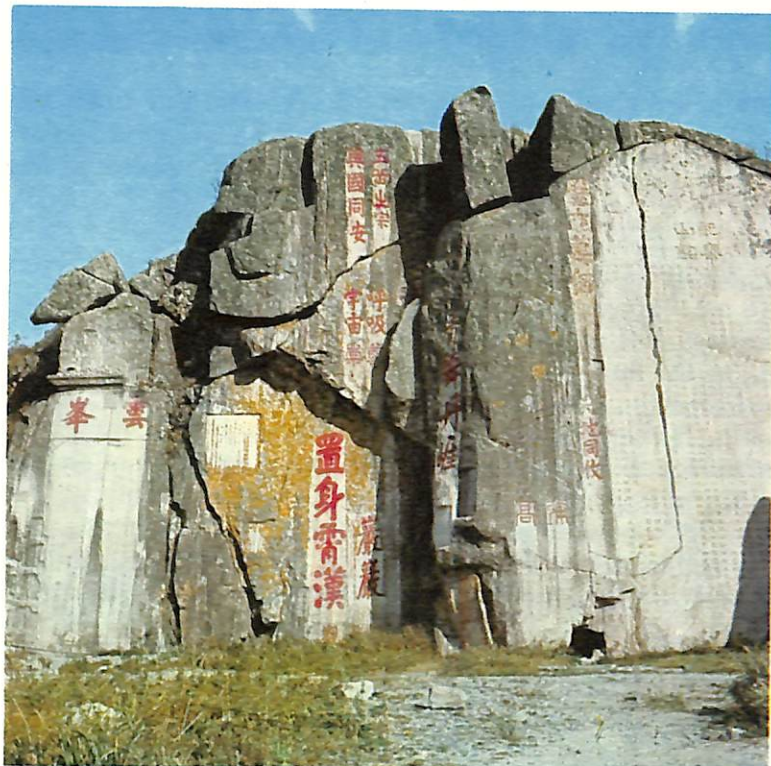
South Gate to Heaven



The Emperor of Heaven Temple,
the highest point on Mount Tai.



Sunrise from the summit.



Inscriptions through the centuries in praise of Mount Tai. On the right is a famous one of the Tang dynasty.



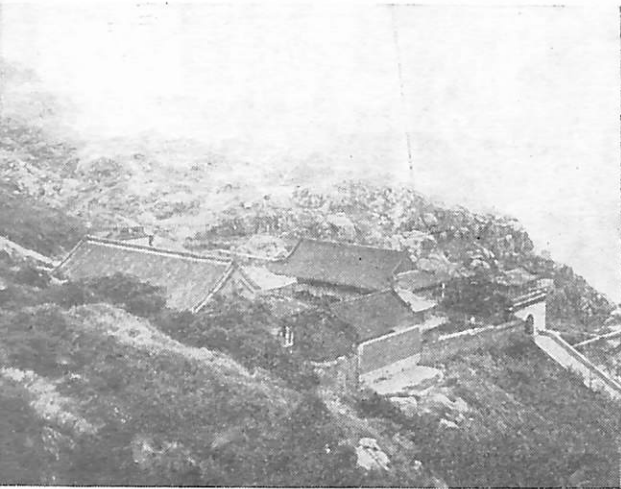
An ancient pine facing a sea of clouds.



An attractive part of the journey is the Paitung (Cypress Tunnel) formed by great centuries-old cypresses. Their branches and foliage intertwine to blot out the sunlight, making it pleasantly cool in the summer.

Not far away are the towering "wutaifu" pines, with a few new pavilions built as rest places for travelers. "Wutaifu" was an official rank in the Chin dynasty (221-206 B.C.). According to legend, the first Chin emperor took shelter from the rain under the trees here and conferred on them this official title. The original trees were destroyed by mountain torrents. The present three were planted in 1730.

The higher one climbs, the clearer one can see neighboring hills and crests. Each of them has a legendary story. The Greater and Lesser Tienchu (Sky Candle) Peaks look like a pair of candles pointing to the sky, the clouds drifting over



Azure Cloud Temple.

the pines on top appearing as purple smoke. At the bottom of a slanting fan-shaped cliff, Shantzuya, is the site of a stronghold built by Fan Chung, a peasant uprising leader in the late Western Han dynasty (the first century).

The last stone archway, the South Gate to Heaven, is the entrance to the summit. The main building is the gorgeous Pihsia Tzu (Azure Cloud Temple), a splendid palace roofed with bronze and iron tiles. Standing on the extreme top is Yuhuang Ting (Em-

peror of Heaven Temple). From there one gets a panoramic view of the vast plains and the meandering Tawen River far below. A passing train on the Tientsin-Pukou Railway looks like a tiny earthworm moving across a plate of sand.

The climax of the whole journey is to watch the sunrise from the summit. Before daybreak people staying in the hostel get up and go up to Jikuan (Sun Watching) Peak. The wind is strong. A glimmer begins to appear on the horizon and it gradually becomes a red glow. The sun slowly rises and then with amazing suddenness breaks through the clouds like a great fiery ball rising from the sea.

A Museum of Chinese Culture

Mount Tai, located on the lower reaches of the Yellow River, stands in the most civilized area of ancient China. A large number of monuments, representing nearly every period of Chinese history, give a sense of continuity of Chinese culture. The most celebrated of these include Taishan Temple, Sutra Stone Valley, and a huge rock bearing inscriptions of the Tang dynasty.

The Taishan Temple, at the foot of the mountain, consists of a group of ancient buildings with many cultural relics. Built in the Han dynasty (206 B.C.-A.D. 220) it was greatly expanded in the Tang and Sung dynasties (7th-13th centuries), covering an area of 96,000

square meters. It is studded with pavilions and towers, tall pines and cypresses, and stone tablets. The main hall, constructed in A.D. 1009, is a double-eaved painted wooden structure 48.7 meters long and 20 meters wide with yellow tiles and red walls. It is one of China's three great ancient palace-style buildings (the others are the Hall of Supreme Harmony in Peking's Forbidden City and the Confucian Temple in Chufu county not far from Mount Tai). A huge mural, 3 by 62 meters, is a masterpiece of the Sung dynasty. It portrays the god of Mount Tai with his entourage starting out on an inspection tour and his return to his palace. Its excellent arrangement and flowing style give it a high artistic value.

In a valley on the mountain lies a 3,000-square-meter solid flat rock. On the smooth and gently sloping surface an ancient calligrapher's text of the Buddhist Diamond Sutra was cut in characters 50 centimeters high. Weathering over a thousand years has left only 1,043 characters but they are a valuable cultural heritage.

On a steep cliff near the summit is an essay on his visit to Mount Tai written by Emperor Hsuan Tsung of the Tang dynasty in A.D. 726. Its 1,000 characters are engraved on a cliff face 8.8 meters high and 5 meters wide. Both the art of calligraphy and the engraving skill are famous.

A "wutaifu" pine.





The Waters

Commune-grown rice delivered by a fleet of boats.

of Lake Hunghu

HU CHENG-LIN

THE Lake Hunghu area, midway up the Yangtze River and on its northern side, was famous as a revolutionary base during China's Second Revolutionary Civil War (1927-1937). Led by Red Army General Ho Lung, the people fought the Kuomintang reactionaries with guerrilla warfare. These struggles were later depicted in the popular opera *Red Guards of Lake Hunghu* written in the 1960s.

Today, half a century later, the Hunghu area is a thriving farming-fishing center. The 470-square-

kilometer lake teems with fish — bream, Chinese ide and black, silver and golden carp.

The story of an old fisherman I met while crossing the lake by steamer gives a picture of the people's past life. Once before liberation his family had lived mainly by farming, and fished only in slack seasons. Then the little land they owned was seized by the local landlord in repayment for a debt. The only thing they had to make a living with was a small dilapidated boat and a much-mended net. Then the local tyrant who ruled fishing there declared the entire lake to be his own and demanded an exorbitant cut from any fishing done in it. The fisherman and his family couldn't make a living and had to go out begging. When the Red Army units under Ho Lung came to Hunghu he joined the Red Guards, the guerrilla units affiliated with it.

After liberation things were much better, but still working individually, the fishermen couldn't always be sure of a good catch or a regular income. They began working collectively, which culminated in the formation of the Hunghu People's Fishing Commune in 1958. Large-scale water conservation projects in the past few years have brought even faster changes in both farming and fishing.

At the commune, its Communist Party office head Comrade Chen spoke enthusiastically of this two-pronged growth which is an adaptation to local condition of Chairman Mao's principle of taking grain as the key link while developing in an all-round way. Since fishing is the commune's main operation, they of course give priority to fulfilling state targets for it while at the same time growing some grain. Five of the commune's 16 production brigades are situated quite far from the lake, thus have more farmland. These engage primarily in agriculture, and fish only during slack seasons.

Once this primarily fishing area did not grow enough grain to feed itself. Last year the commune averaged 6 tons per hectare from its 1,700 hectares of rice paddies, enough for its own use and some to sell to the state.

In the last ten years the commune has undertaken several projects to control the lake water. It has dug three big canals and over a hundred smaller ones and built more than 100 electrified pumping stations, sluice gates and boat locks. Now it is able to keep the fields safe in time of flood or drought, and to develop fish breeding in the waters around the edge of the lake.



A good catch at a fish farm.

Before 1965 the commune had only two fish farms with a total area of 470 hectares. Now it has ten covering a total of 1,400 hectares, enough to keep 180 boats working the year round. In 1976 it supplied 1,600 tons of fish for domestic consumption and export.

Touring the production brigades by boat I saw evidence of the many sidelines the people are engaging in — hunting the wild ducks that abound in this watery area, growing lotus and water chestnuts. Fuwan brigade, for example, bagged 200,000 ducks one winter and made 100,000 yuan from their sale. The Sanpa Fish Farm also

Lotus farm on Lake Hunghu.





Harvesting lotus seeds.

raises lotus in its fish-breeding waters and every autumn is able to harvest 50 tons of lotus seeds (worth 50,000 yuan), a delicacy used in Chinese-style desserts.

The reedy, watery wastes which once provided excellent cover for guerrilla fighters now through the hard collective labor of Hunghu's commune members are providing the wherewithal for bringing the place closer to its description in the theme song of the opera *Red Guards of Lake Hunghu*:

*Hunghu waters, wave beats
on wave,*

*On Hunghu's bank lies our
native place.*

*Boats set out, nets are cast in
the morning breeze.*

*Nets are drawn, boats come
home, heavy at the end of
day.*

*Lotus blooms and wild ducks
fly.*

*Fields are filled with fragrant
grain.*

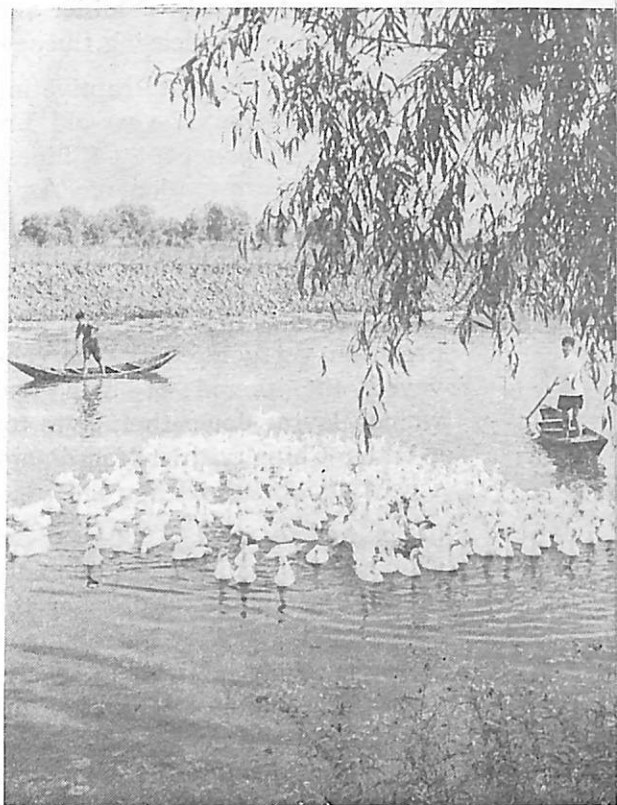
*They say a land of beauty is
Paradise;*

*More so is our Hunghu, home
of fish and rice.*

A motorized boat-plow works up a paddy field.



Geese, another sideline.



More Musicians for the Future

KUNG YEN

WHEN the Central Music Conservatory recently announced five concerts to be given by some of its new entrants, tickets to all five were sold out within an hour. Practically all the noted musicians in Peking went, some more than once. Each performance was listened to with great interest.

Eight-year-old Lu Szu-ching came on the stage, gave the Young Pioneers' salute, nodded to the pianist with aplomb and began a violin arrangement of the popular children's song "I Love Peking's Tien An Men". In his next piece, the Romanian folk composition "Skylark", he displayed astonishing dexterity and feeling. Ten-year-old Tsai Yi-min played Chopin's piano etudes in F minor and G flat major with pleasing fluency.

Perhaps the most captivating performance was 12-year-old Liu Yueh-ning's *yangchin* (Chinese dulcimer) interpretation of "Azaleas in Bloom" based on a folk song depicting the revolutionary war years of the twenties. Handling the striking hammers with precision yet gentleness, she conveyed the theme of men and women laying down their lives for a better China with extraordinary sensitivity for a girl her age.

The *cheng* is a 2,000-year-old Chinese instrument traditionally played with one hand pressing the strings and the other brushing and plucking them. Li Meng, a 17-year-old Chuang-nationality girl from a musical family, had mastered the technique of plucking with both hands and did this with

good effect in her rendition of a modern Chinese composition "Iron Girls on the Haiho River Worksite".

Peng Kang-liang, a 22-year-old young man from a Kwangtung peasant family who sang in a rich bass voice, was considered a rare discovery. His unusual tonal strength in the low ranges was revealed in a song sung by Yang Pai-lao in the modern opera *The White-haired Girl* and "Ol' Man River", the American song about black slaves.

THE Central Music Conservatory has held concerts by its graduates ever since its inception in 1950, but this was the first time it gave a concert by its new entrants. Twenty-four of the nearly 300 admitted to the conservatory and its secondary school performed. They came from varied backgrounds, being children of musicians, teachers, workers, peasants and cadres. Items performed included singing and pieces on the piano, violin, cello, flute, trumpet, clarinet, the traditional instruments *erhu* (two-stringed Chinese violin), *pipa* (plucked string instrument), *cheng* and *yangchin*.

While the entrants need more systematic training before they can attain true technical facility, and an all-round education before they can become accomplished artists, their performances were significant in showing that the reformed enrollment system in education has brought to light a great number of young people of

promising talent, some of them truly gifted.

Musical education after liberation made progress unparalleled in the old China. Musical institutions and performing troupes trained a great many composers, singers and instrumentalists in both western and Chinese traditional music, quite a few of very high standard.

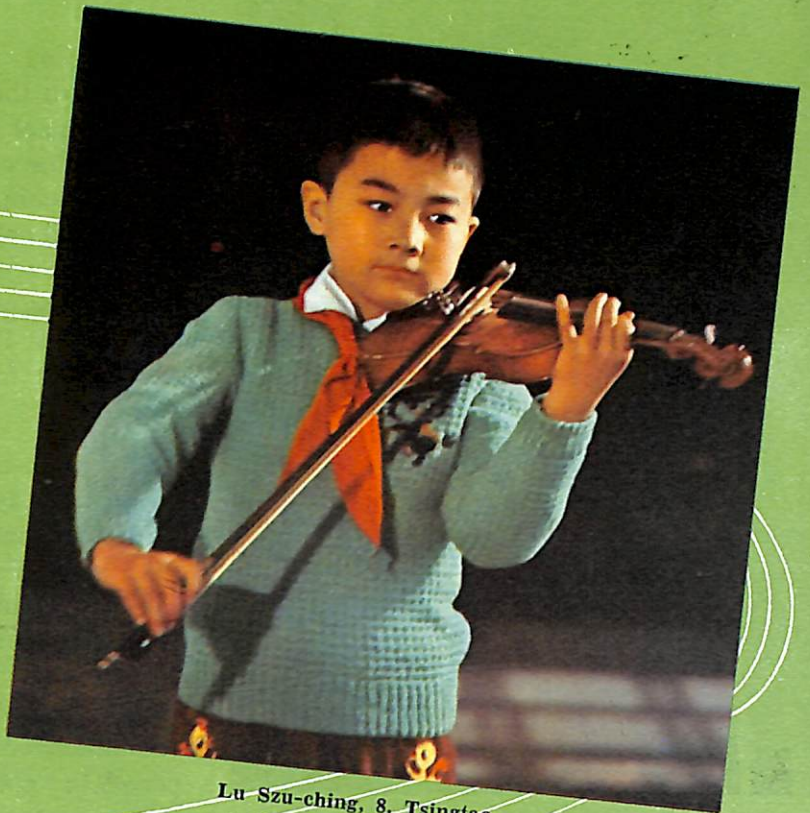
During the years when Chiang Ching and her followers dominated education and the arts, the Central Music Conservatory was abolished, some of its teachers sent away, its departments put under the May 7 College of Arts. There, under Chiang Ching's direct control, music by established Chinese and foreign composers was forbidden and only that from the "model theatrical productions" allowed. This was against Chairman Mao's principles of letting a hundred flowers bloom and a hundred schools of thought contend, and making the past serve the present and foreign things serve China.

In the May 7 College of Arts well-established teaching systems, materials and methods were repudiated. With an ultra-leftist approach, entrance examinations were abolished and family background became all important—only children with a three-generation worker or peasant background were admitted, and these only from a very few specified districts. Little consideration was given to whether a prospective student had a musical talent or even interest. This kept great numbers of promising children out of music schools.

Last year when reforms in the enrollment system extended eligibility, 17,000 young people applied to take entrance examinations for the Central Music Conservatory. The school had originally planned to admit only 130. After strict screening to select the best according to an all-round appraisal, there were so many qualified eligibles that the conservatory finally admitted 300, and not one of these needed to begin from the very beginning.



Tsai Yi-min, 10, Shanghai



Lu Szu-ching, 8, Tsingtao



Liu Yuch-ning, 12, Loyang



Wu Man, 14, Hangchow



Peng Kang-liang, the bass discovery.

UNDER Chiang Ching's cultural dictatorship, giving private lessons, even though for no remuneration, was labeled as "taking the capitalist road". This did not stop many people from nurturing talent when they found it.

The father of eight-year-old Lu Szu-ching, himself an amateur musician in Tsingtao, is an example. When the boy was very young his father thought that his reaction to music showed a special bent. He began providing every opportunity to develop the boy's talent. He started him on violin lessons at 4½, asking friends and friends of friends to teach him. It was a time when the "gang of four" banned the works of a great many of the best Chinese and foreign composers, and violin scores of any kind were hard to find. The father borrowed what scores he could and mimeographed them so that not only his son but others could use them. (There are thousands of amateur violinists in this coastal city.)

Szu-ching made quick progress and his father took him to Shanghai and Peking to get instruction

from noted violinists. Everyone who heard the boy recognized his rare musical gift and helped in any way he could. But only now does Szu-ching have a real chance at comprehensive training. While the lowest age limit for admittance to the conservatory's secondary school was 11, an exception has been made for eight-year-old Lu Szu-ching.

Liu Yueh-ning, the 12-year-old *yangchin* player from Loyang in Honan province, began taking lessons from an amateur player when she was eight. A year later the teacher, who was a factory worker, was injured in an accident and could not continue the lessons. He recommended her to a well-known *yangchin* player in the Honan Province Song and Dance Troupe in Chengchow. Liu Yueh-ning began making a three-hour train trip (under the care of the train conductors) to Chengchow and back once a month to have her lessons. "Azaleas in Bloom" which she played at the concert was composed by her Chengchow teacher.

Peng Kang-liang, the voice student, did not particularly care for singing when he was in middle

school. One day scouts from the Kwangtung Song and Dance Troupe came there looking for young people to learn traditional instruments. Just for fun Peng tried playing the *erhu*. He made such a discordant noise that everybody including Peng burst out laughing. His deep rich voice attracted the scouts' attention and he was taken into the troupe.

The troupe gave him voice instruction. He learned to play the piano, read a great amount of literature and listened to all kinds of music. Still, with its busy rehearsing and performing schedules, the troupe was unable to give him the kind of strict and systematic instruction necessary for turning a good voice into a trained one with beauty of tone and technical facility. So when the new enrollment regulations were announced, the troupe urged him to apply for entrance to the conservatory.

The late Premier Chou En-lai once said while visiting the Central Music Conservatory that China's large population was a great pool of talent and the key to discovering and selecting the best lay in correct methods. This has been proven true.

Veteran musicians greet new conservatory students.



A Surprising Reunion

LAST YEAR several delegates representing people of Taiwan's Kaoshan nationality now living in Kwangtung province came to a meeting in Peking. On June 26 they visited the Central Institute for Nationalities for a discussion with people of their own nationality. Each talked about his work and life.

Tien Chung-shan, a worker in his fifties at the institute told the visitors that he was born in the village of Ganifanal in Taitung county on Taiwan. Delegate Huang Kuang-chao suddenly interrupted to ask him what he had been called in his childhood.

"Damei," he answered.

Recognizing him by a scar over his left eye, Huang ran forward and embraced him. "You're my cousin!" he said. "I'm Gamula (his childhood name). I've found you at last!"

The discussion stopped while the two excitedly explained what had happened to them. The cousins grew up in the same village on Taiwan. Their families were poor peasants and they had grown up under Japanese rule. Both boys were forced to become child laborers. The scar over Tien's eye was the result of a beating by a Japanese boss.

After Japan was defeated they were pressganged into the reactionary Kuomintang army and sent to fight against the people on the mainland. Both were maltreated by the Kuomintang of-

icers. Once in the winter of 1947 they saw each other from a distance on a march in Shantung province. They wanted to talk but a Kuomintang officer stopped them. They had not seen each other again after that.

In March 1948, Huang Kuang-chao was taken prisoner by the People's Liberation Army during a battle in Shantung. He joined the P.L.A. and fought in the War of Liberation and later as a Chinese Volunteer fought in the war to resist U.S. aggression in Korea. Cited nine times for valor, he was made a platoon leader and became a member of the Chinese Communist Party.

In 1963 he was discharged from the army and began work in Kwangning county in Kwangtung province. Commended many times as an outstanding worker, he is now the secretary of the county's bureau of industry and commerce. His wife works in a department store, and their five children are in school.

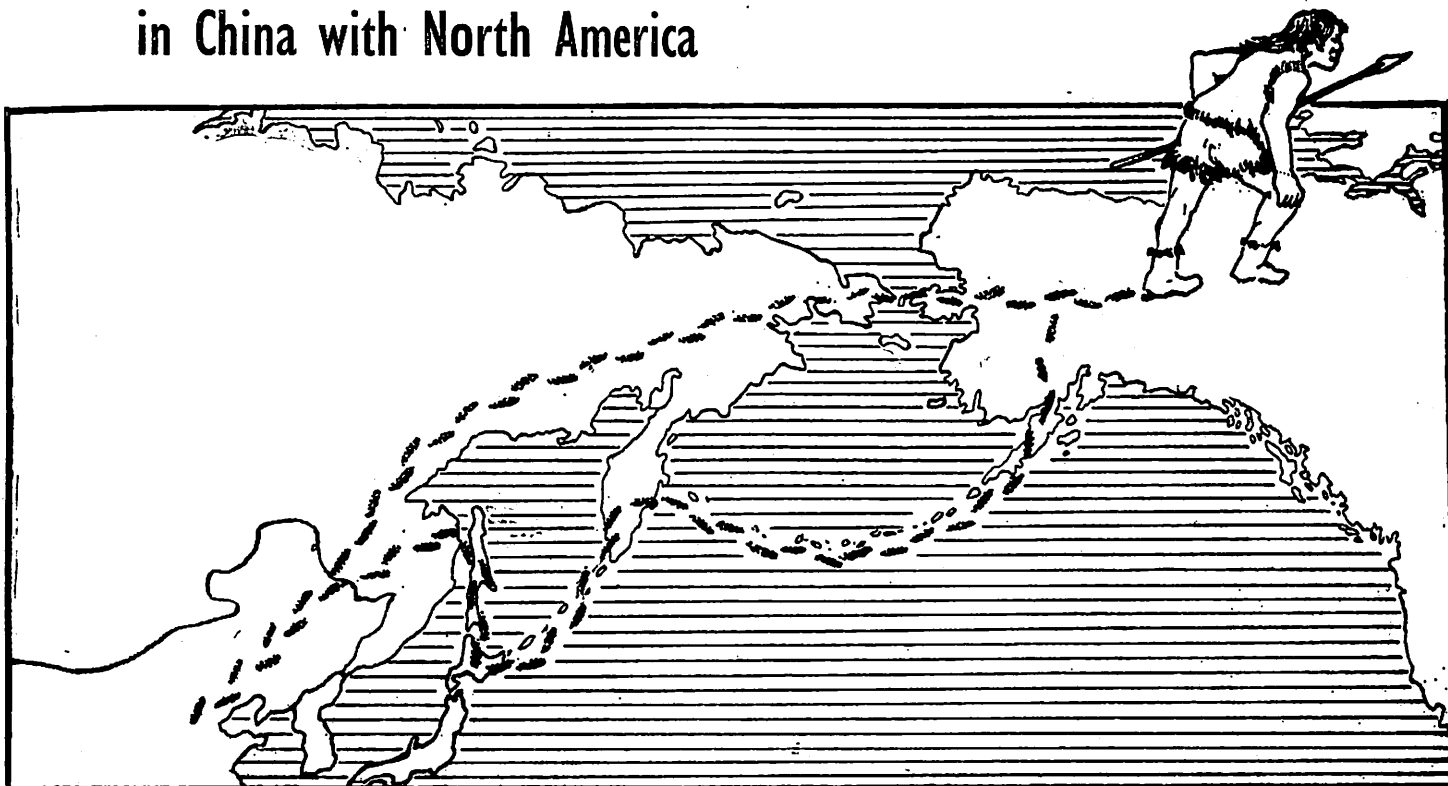
Tien Chung-shan too was taken prisoner in Shantung and later joined the People's Liberation Army. In 1959 he became a translator and editor in the Central Institute for Nationalities where his wife also works. Their oldest son now works in the research academy under the Ministry of Posts and Telecommunications.



From North China to North America

GAI PEI

—An Evidence Linking Paleolithic Culture
in China with North America



The route possibly taken by ancient hunters from north China.

A NEW CLUE to the origin of Old Stone Age culture in north America has come out of the study of the nine Late Paleolithic sites discovered recently at Hutouliang village in Yangyuan county in China's Hopei province. Important among the cultural remains found are wedge-shaped cores from which ancient man used to chip narrow stone blades. They are almost identical with such cores found in north America not only in appearance but in methods and steps used.

Wedge-shaped cores have attracted wide attention in the world for more than 50 years. In 1925 the American archeologist N.C. Nelson found this kind of cores in the People's Republic of Mongolia. Later he uncovered similar cores on the campus grounds of the University of Alaska in Fairbanks. Nelson held that the wedge-shaped cores could not have originated

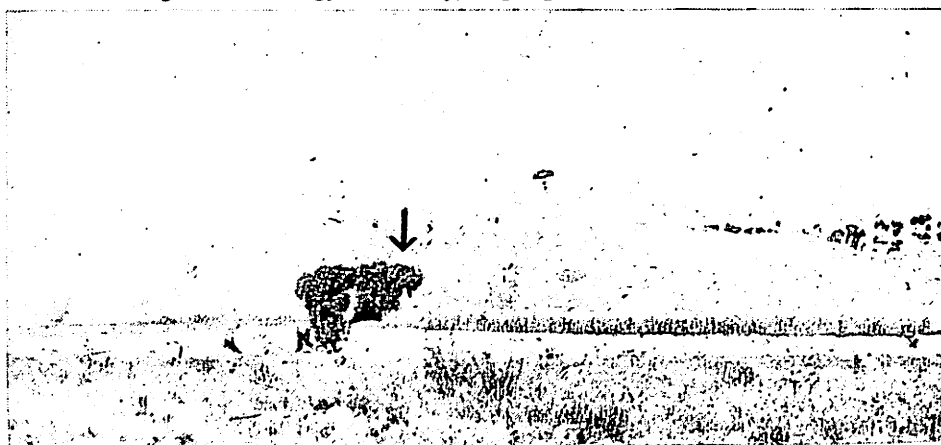
separately in both Asia and America, and that they are evidence of direct links between Asia and America in the Stone Age. Nelson's viewpoint has attracted wide attention in world academic circles.

In 1939 the French paleontologist Teilhard de Chardin did a comparative study of the wedge-shaped cores found in China's Sinkiang and Harbin, and those in Alaska. He held that a subarctic sheet of human culture existed at

the dawn of the Neolithic age, stretching from central and north Asia to the northern part of north America. The American archeologist J.W. Smith suggested that the wedge-shaped cores had originated in north China.

At the Hutouliang sites over 200 wedge-shaped cores were unearthed between 1972 and 1974, more than the total found in all the Paleolithic sites in north America. No other site in Asia has contained

The Hutouliang sites in Yangyuan county, Hopei province.



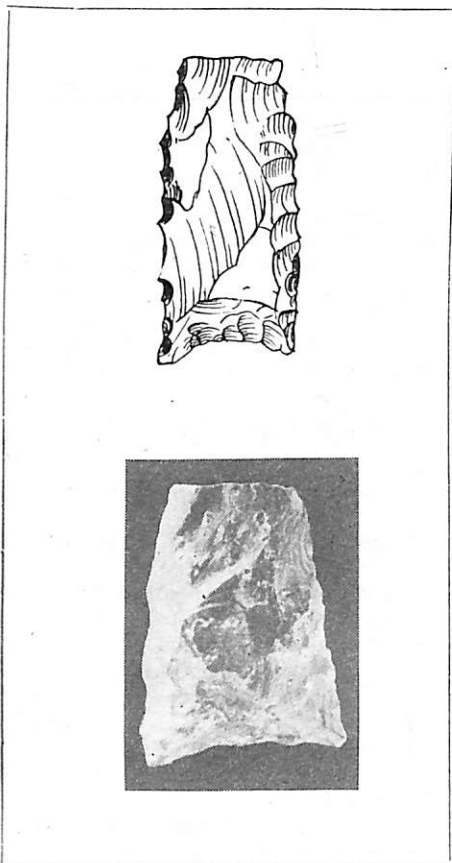
GAI PEI is a research worker in the Institute of Vertebrate Paleontology and Paleoanthropology under the Chinese Academy of Sciences.

this many. This suggests the origin and subsequent distribution of the wedge-shaped cores and calls for a systematic study.

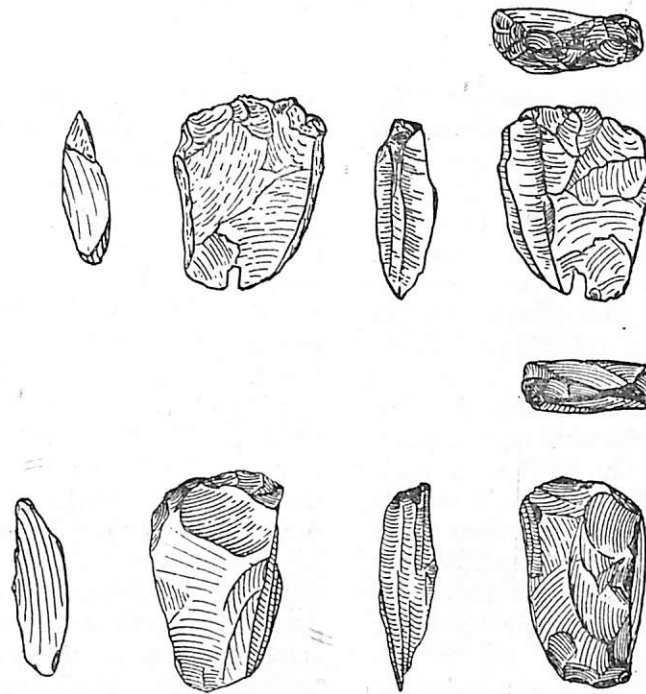
Hutouliang village lies some 80 kilometers west of Peking on the left bank of the Sangkan River which flows through the loess area and empties into the Kuanting Reservoir northwest of Peking. The village is 80 meters above the water. The banks of the river contain four geological terraces. All the core sites are located in the second terrace 20-30 meters above the present river level.

The finds indicate that this terrace was once a river flat which got left above the water level as the river gradually cut itself deeper. Today over 20 meters above the river, the sites are buried in clay and hard sandy loess. Geological study has provided a good basis for dating the sites.

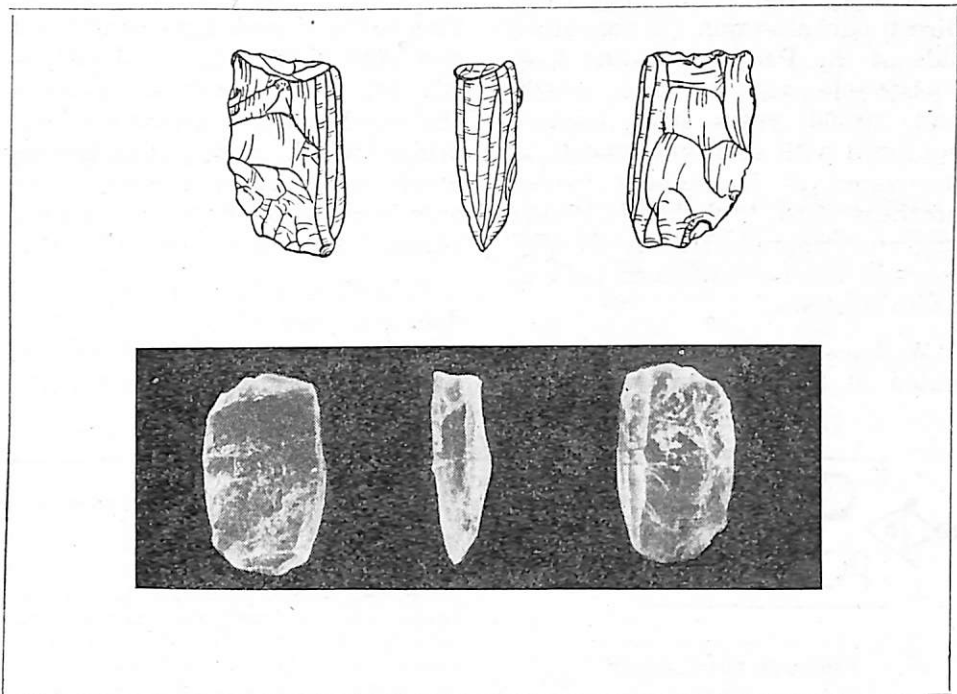
Large quantities of animal fossils are found in the cultural layer and in a nearby contemporary stratum. Some fossils, represented by some extinct forms such as



Top: The remainder of a projectile point found at Noatak Drainage in Alaska. Bottom: The remainder of the same type of projectile points found at Hutouliang.



Top: Wedge-shaped cores found in the Stikine-Tahltan region of British Columbia in Canada. Bottom: The same type of cores found at Hutouliang.



Top: Wedge-shaped cores found in Alaska at the Brooks Range site. Bottom: Wedge-shaped cores found at the Hutouliang sites.

woolly rhinoceros (*Coelodonta anti-quitatis*), elephant (*Palaeoloxodon namadicus*), gazelle (*Gazella przewalskii*), rodent (*Microtus brandtoides*) and the ostrich, are considered to be of the Late Pleistocene age (10,000 to 100,000 years ago). Thus the nine sites date back more than 10,000 years ago. They are thought to be places used by hunters — some of them lookout posts, others places for butchering animals, making stone implements or for dwellings.

Wild horses, deer, gazelle and other large steppe species now no

longer found in the Sangkan River valley were the main animals hunted. There is not a single complete animal bone in the sites, an indication that the hunter inhabitants cracked the bones of their kill for the marrow. Pointed implements of stone found at the sites were the main tools for hunting. They tipped bone for projectile points and daggers with micro-blades chipped from wedge-shaped cores.

There was evidence of the use of fire — large quantities of charcoal pieces and charred bones and

ostrich-egg shells. Around the fire places were large numbers of cracked animal bones and such implements and utensils as stone hammers, anvils, choppers, scrapers and graters. Various ornaments were also found — perforated shells and stones and flat beads made of ostrich-egg shells. Red iron ore (hematite) used in dyeing was also discovered. The disposition of Hutouliang sites and the remains found in them provide a fairly complete picture of the life of these ancient hunters. The assemblage of stone artifacts at Hutouliang are the first discovered in an undisturbed layer in north China.

FROM the viewpoint of cultural history, the Hutouliang finds direct our attention to the other side of the Pacific. In the Late Pleistocene age between 10,000 and 20,000 years ago, hunters equipped with such implements as uncovered at Hutouliang moved northeastward, probably following migratory animals. Ultimately they reached the northwestern part of north America.

Wedge-shaped cores carbonated at 28,000 years were dis-

covered in the Shihyu site in Shansi province several years ago. These and the cores unearthed at Hutouliang prove that the techniques used to make them originated in north China. Almost identical cores have also been discovered in Alaska at the Akmak site on the Kobuk River and the Brooks Range site, and also in northern British Columbia in Canada. They are so similar in shape and method of making to those found at Hutouliang that both look as if they had been made by the same craftsman. The pointed implements and scrapers found in north America are also strikingly similar to those at Hutouliang. In prehistorical terms, both north China and north America belonged to the same cultural tradition in the Late Pleistocene. This cultural tradition spread from east Asia (including the Japanese islands), the Mongolian plateau and northeast Asia across the land bridge which is now the Bering Strait to northwest America. The area is called the horseshoe-shaped cultural zone of the north Pacific.

Paleogeographic and paleoglacial data and cultural remains make it possible to assume that the ancient hunters left north China for the

north along the Sunghua and Heilung rivers. Reaching the mouth of the Heilung River they continued along the Pacific coast, passed through the "Koryak Corridor", gained the northeastern tip of Asia and then crossed to northwest America. It must have been a tough journey for them, but there was no insurmountable obstacle to keep them from north America. In those days Asia and America were connected by a land-bridge of cold, dry plains about 1,500 kilometers wide from north to south. The Bering Strait appeared only about 10,000 years ago.

Another route the north China hunters might have taken was from the mouth of the Heilung River to Sakhalin Island, to Hokkaido Island via the Tatar Strait which was sometimes dry, then through the Kurile Islands, the Kamchatka Peninsula and the Aleutian island chain to the Alaskan Peninsula.

Cultural and economic changes took place both before and after the north China hunting people entered America. This is an important subject for further study. Chinese scientists are now working in this field.



Improve the Layout

The layout of *China Reconstructs* has improved recently. The February issue was a very good one.

I would suggest that you make a new design for the first page (Contents) to make it more attractive, perhaps with some photographs.

R.B.

Amsterdam, Holland

Three World Analysis

Your January issue gets your magazine off to a fine start for 1978. The article "Chairman Mao's Analysis of the Three Worlds" was very good, and I heartily agree with the contents. I keenly follow and applaud Mao Tsetung Thought, and will always have the highest praise and regard for him and what he stood for.

I am very glad you have started a Readers Mailbag. It is a good idea and surely improves the magazine.

D.A.S.

New York, U.S.A.

Useful Magazine for Students

This fascinating magazine has opened our eyes to the crucial progress currently under way in your country. As you may know, our Freshman Academy students have just completed a unit of study on the People's Republic of China. Your important monthly magazine with its attractive pictorial spreads, its up-to-date maps and the personal reminiscences of China's great heroes have all contributed to providing a more correct attitude and knowledge regarding present day China.

H.D.

New York, U.S.A.

More Maps

I am a keen student of the history of the communist revolution. I wrote to you recently praising your excellent history articles and pictures dealing with the Ching-kangshan Mountains period and the Nanchang and Autumn Harvest Uprisings.

I forgot to say that it would be a great help to give a map of the places involved, especially the route followed to the Ching-kangshan, some of the main battles and the towns where major incidents occurred. It is difficult for foreign readers to find some places in our maps of China.

M.R.

Melbourne, Australia

Progress in Science

The January 1978 issue helps to broaden our cultural knowledge, including your new discoveries and experiences. "The Drive to Modernize Science", for instance, tells us that New China's progress in science and technology should be attributed to the socialist system and Chairman Mao's support. "New Research in Cell Genetics" brings up the prospects for breeding new strains of animals.

J.E.V.

Bogota, Colombia

Exploring Ancient Medicine

As a student of the Medical School of Baghdad University I like your articles about Chinese medicine and public health, particularly the contributions made by Chinese scholars and doctors in exploring ancient medical heritage. I would like to read more of this kind, because they — especially those about Chinese acupuncture anesthesia and Chinese medicinal herbs — have aroused particular attention of many people here. Your articles about other subjects are also good and informative.

W.H.A.

Baghdad, Iraq

The Toronto Symphony in China



Maureen Forrester, contralto.

THE Toronto Symphony Orchestra from Canada made its Chinese premiere in Peking on January 31 this year, the same day 40 years ago that the Canadian doctor Norman Bethune arrived in China to give his services in her war against the Japanese invaders.

Under the baton of the talented young conductor Andrew Davis, the 50-year-old orchestra presented Beethoven's Symphony No. 5 in C Minor, Berlioz's "Roman Carnival" overture, Brahms' Variations on a Theme of Haydn and Tchaikovsky's Symphony No. 4 in F Minor, also works by two contemporary Canadian composers, "Boreal" by Morel and "Two Sketches" based on French Canadian airs by MacMillan.

Under Mr. Davis' precise, sensitive guidance the performance was distinguished by beauty of tone and a glowing style. Each piece was rendered with a subtle eloquence and attention to the spirit of the composition. Guest contralto Maureen Forrester sang six songs by Mahler which draw for themes on the collection of folk poetry *Songs from the Youth's Marvelous Horn* with clarity of tone and depth of feeling. Another guest artist, the 19-year-old pianist Louis Lortie, impressed listeners with his command of the keyboard and graceful sweep in his performance of the Piano Concerto No. 1 in E Flat Major by Liszt.

Louis Lortie at the piano.



(Continued from p. 18)

dialect and northeast China accents, as many of the workers came from those places to help build up Loyang's industry. They have been followed by shops and restaurants catering to their tastes.

Every big factory has its own club and a hospital with 400 or more beds. There is a primary school for every block of housing and a middle school for every two. City planners have arranged things so that none of the 40,000 children and teen-agers in this housing need to cross heavily-trafficked areas to go to school.

On the south the apartments turn into the one-story courtyard houses of a peasant village. To build the ten-square-kilometer Chienhsi industrial district the government bought half the farmland of the Worker-Peasant People's Commune. When this happened, one in every four in the 2,400-population South Village brigade was taken on to work in the factories.

Good City-Farm Relations

Loyang is noted for its close industry-agriculture relations. With machines made in and borrowed from the tractor plant the South Village production brigade, for example, turned its hilly slopes into terraced fields. They created six storage ponds in the hills with equipment partly provided by the refractory materials plant, which also helped them install a pumping station. The mining machinery plant helped it build a farm machine repair factory which earns the brigade 400,000 yuan a year. With this sum they could buy chemical fertilizer and more tractors.

Cultivation and irrigation on all of the brigade's 106 hectares of farmland, both on plain and hillside, are mechanized. Its per-hectare yield of grain has increased from 0.75 tons to the present 7.5 tons. With only half its original land, the brigade still sells 30 tons of surplus grain and 250 tons of fruit per year to the state. After the cost of the food grain consumed throughout the year is deducted,

per-member income averages 150 yuan a year.

The cost of schooling and of medical care at the factory hospitals is paid by the brigade. Generally speaking, the living standard of the commune member is not lower than that of an ordinary worker nearby.

The brigade has utilized its higher slopes for growing fruit. Here walking through corridors of grapevines and orchards of apples ready for harvest on a clear fall day one can get a good view of the industrial city.

Peonies and Sculptures

Loyang is noted for its tree peonies. Grown there since ancient times, they were declared the national flower during the Tang dynasty. Of the more than 90 varieties in Tang dynasty Loyang, only 40 remained by the time of liberation in 1949. Today the city cultivates more than 110 varieties, the most prized being one of dark purple.

In mid-April up to 10,000 people a day visit the peony gardens in Labor Park. The Tang dynasty poet Pai Chu-yi described such a peony season:

*For twenty days between which
the flowers bloom and fall*

The entire city is in ecstasy.

Twelve kilometers south of Loyang on cliffs flanking the Yi River are the Lungmen Grottoes, one of China's greatest treasuries of stone sculpture. They are Buddhist images cut into the rocky riverbank over a period of 400 years from the Northern Wei dynasty to the Tang dynasty. Some 100,000 figures either in relief or in the round still remain. The biggest is a Buddha 17.14 meters high, the smallest, two centimeters. It is interesting to compare the Northern Wei statues at Lungmen with another collection of religious statuary from the same period in the Yunkang grottoes near Tatung in Shansi province.

The Northern Wei dynasty was founded by a minority people from

the north and had its first capital at Tatung. Later it was moved to Loyang. The Buddhist images in Tatung's Yunkang caves appear more spiritual and austere than those at Lungmen. The latter seem more benign and approachable. They were made after the Wei rulers began to assimilate the culture of the Hans, the people of central China, and to try to win them over to consolidate the rule.

In the Tang dynasty the feudal rulers had the Caves of Ten Thousand Buddhas carved. As Buddhism teaches acceptance of all suffering, not one of the 10,000 images shows rebellion.

The art at Lungmen itself represents two different aesthetic viewpoints of the ruling class of the two main dynasties represented there, Northern Wei and Tang. The Northern Wei images have longer noses, wider eyes, thinner faces and more slender necks and figures — marks of Greek influence. Those carved in Tang times have flatter noses, long eyes, fuller faces and the rounded figure of the Han people.

Before liberation, unscrupulous foreign treasure hunters, often aided by the Kuomintang government, took away many of Lungmen's statues and stone carvings. Among them was the pair of large relief panels representing an emperor and empress paying homage to Buddha. Both are in the United States, one in the Metropolitan Museum in New York City and the other in the William Rockhill Nelson Gallery in Kansas City.

At Lungmen today there is a special office for the protection and maintenance of its art works. Far from Loyang's industrial district, Lungmen is a scenic spot for sight-seeing and convalescence.

The Loyang Pneumatic Tool Factory has made a special kind of vibrationless pneumatic drill. With its help, steel rods are inserted into the weathered stone images for reinforcement. With the use of a high-polymer chemical, the eroded parts are filled in and restored. Thus this creative art of the working people of ancient China can now be preserved.

Lesson 15

Subscribing to a Newspaper

顾客：同志，我要订报纸。

Gùkè: Tóngzhi, wǒ yào dīng bàozhǐ.
Customer: Comrade, I want to subscribe to a newspaper.

营业员：你订什么报？

Yīngyèyuán: Nǐ dīng shénme bào?
Clerk: You subscribe to what newspaper?

顾：一份《人民日报》。

G: Yī fèn «Rénmín Rìbào».
C: One subscription to the "People's Daily".

营：从什么时候开始？

Y: Cóng shénme shíhòu kāishǐ?
Cl.: From what time (do you want to) begin?

顾：这个月。

G: Zhè ge yuè.
C: This month.

营：今天是五月三号了，后天

Y: Jīntiān shì wǔ yuè sān hào le, hòutiān
Cl.: Today is fifth month third number. The day after tomorrow,

五号才能开始送报。

wǔ hào cái néng kāishǐ sòng bào.
fifth number, (we) can begin (to) deliver the newspaper.

顾：这两天怎么办呢？

G: Zhè liǎng tiān zěnme bàn ne?
C: These two days how to do?

营：我们这里有零售的，你可以买

Y: Wǒmen zhèlǐ yǒu língshòu de, nǐ kěyǐ mǎi
Cl.: We here have single-sale ones, you can buy

一号和二号的，我现在补给

yī hào hé èr hào de, wǒ xiànzài bǔ gěi
the first and second number(ones), I now make up (for)

你。

nǐ.
you.

顾：太好了。我先订五月、六月两

G: Tài hǎo le. Wǒ xiān dīng wǔ yuè liù yuè liǎng
C: Very good. I first subscribe for May and June two

个月的吧！

ge yuè de ba!
months.

营：下次续订最好在期满前

Y: Xià cì xùdìng zuì hǎo zài qī mǎn qián
Cl.: Next time renew (you'd) better at expiration before

一个月的中旬或者下旬来

yī ge yuè de zhōngxún huòzhě xiàxún lái
one month's middle-ten or last-ten days come (to)

办理。

bànlǐ.
arrange.

顾：好吧！请问，你这里也可以

G: Hǎo ba! Qǐng wèn, nǐ zhèlǐ yě kěyǐ
C: Fine. Please (may I) ask, (with) you here also may

订杂志吗？

dīng zázhì ma?
subscribe to magazines?

营：可以，你要订什么杂志？

Y: Kěyǐ, nǐ yào dīng shénme zázhì?

Cl.: (You) may, you want to subscribe to what magazine?

顾：《人民文学》。

G: «Rénmín Wénxué».

C: "People's Literature".

营：《人民文学》是月刊，每月月初

Y: «Rénmín Wénxué» shì yuèkān, měi yuè yuèchū

Cl.: "People's Literature" is a monthly, every month beginning

出版，要在前一个月的

chū bǎn, yào zài qián yí ge yuè de
published. (You) must at previous one month's

月底以前订，一次订

yuèdǐ yǐqián dīng, yí cì dīng
end before subscribe. (You can) one time subscribe (for)

半年，一年都可以。

bàn nián, yí nián dōu kěyǐ.

half a year or one year both all right.

顾：我订今年下半年的吧！

G: Wǒ dīng jīnnián xià bàn nián de ba!

C: I subscribe (for) this year's latter half year.

请算算我一共该付多少钱？

Qǐng suànsuan wǒ yí gòng gāi fù duōshao qián?

Please calculate I altogether should pay how much money?

顾：前几天我订了一份《光明

G: Qián jǐ tiān wǒ dīng le yí fèn «Guāngmíng

C: Before several days I took out a subscription (to) "Guangming

日报》想转一个地址，怎么

Rìbào» xiǎng zhuǎn yí ge dìzhǐ, zěnme
Daily". (Now I) want to change the address, how

办？

bàn?
to do it?

营：请你填写单子吧！

Y: Qǐng nǐ tiánxiě dānzi ba!

Cl.: Please you fill in the form.

顾：麻烦你了。

G: Máfán nǐ le.

C: Trouble you.

营：没关系。

Y: Méi guānxi.

Cl.: (It) doesn't matter.

(Place: The subscription counter of a post office.)

Customer: Comrade, I would like to subscribe to a newspaper.

Clerk: What newspaper do you want?

C: The "People's Daily".

Cl.: When do you want it to begin?

C: This month.

Cl.: Today is the third of May. We can only begin to deliver it on the fifth, the day after tomorrow.

C: How about these two days' newspapers?

Cl.: Here we have single copies for sale. You can buy the papers of the first and second. I can make up for you now.

C: Fine. First I only want to subscribe for the two months of May and June.

- Cl.: Next time when you want to renew you'd better come to arrange it in the middle or latter part of the month before your subscription expires.
- C: Fine. May I ask, can I subscribe to magazines here too?
- Cl.: Yes. What magazine do you want to subscribe to?
- C: "People's Literature".
- Cl.: It is a monthly magazine that comes out at the beginning of the month. You must enter your subscription before the end of the previous month. You can subscribe for six months or one year. You can do either.
- C: I will subscribe for the second half of the year. Please figure out how much I should pay altogether.
- C: A few days ago I took out a subscription to the "Guangming Daily" and I want now to change the address. How should I go about it?
- Cl.: Please fill in the form.
- C: Many thanks.
- Cl.: You're welcome.

Notes

1. The verbal particle **le** 了 to show action completed. When we want to stress that an action has been completed, we usually place 了 after the verb. For example, **Qián jǐ tiān wǒ dīng le yí fèn "Guāngmíng Rìbào"** 前几天我订了一份《光明日报》 (Several days ago I took out a subscription to the "Guangming Daily"). **Shèyuánmen xiū le yí ge shuǐkù** 社员们修了一个水库 (The commune members built a reservoir).

With the negative form of the verb using **méiyǒu** (we learned about this in Lesson 6) 了 is not used. **Wǒ méiyǒu dīng "Guāngmíng Rìbào"** 我没有订《光明日报》 (I did not subscribe to the "Guangming Daily").

2. Divisions of the month. In old custom the month was not divided into four weeks but into three periods of ten days each: **shàngxún** 上旬 (first ten days), **zhōngxún** 中旬 (middle ten days) and **xiàxún** 下旬 (last ten days). The terms **yuèchū** 月初 (beginning of the month), **yuèzhōng** 月中 (middle of the month) and **yuèdǐ** 月底 (end of the month) are more general in nature and do not necessarily refer to a ten-day period.

3. Saying "thank you". In Peking and other parts of China the colloquial **máfan nǐ** 麻烦你 (trouble you, or sorry to trouble you) is used more often than **xièxiè nǐ** 谢谢你 (thank you).

For Advanced Student:

十三陵

十三陵 (Shí Sān Líng Thirteen Imperial Tombs) 位于 (wèiyú located at) 北京西北郊, 离城约 (yuē about) 五十公里 (gōnglǐ kilometer), 是中国明朝 (Míng Cháo Ming dynasty) (1368—1644年) 十三个封建 (fēngjiàn feudal) 皇帝 (huángdì emperor) 的陵墓 (língmù imperial tomb)。在这里, 人们参观的主要是两个陵墓——长陵 (Chánglíng) 和定陵 (Dìnglíng)。

长陵是明朝第三代 (dài generation) 皇帝的陵墓, 是十三陵中修建 (xiūjuán built) 最早、规模 (guīmó scale) 最大的一座。这个陵墓的前边有一个大宫殿 (gōng-

diàn hall), 是明朝统治者 (tóngzhìzhě ruler) 举行祭祀 (jìsì sacrifices) 的地方。这个大殿修建于1427年, 离现在已有五百五十年, 面积 (miànjī area) 共一千九百多平方米 (píngfāngmǐ square meter), 是中国现存最大的木结构 (mù jiégòu wooden structure) 古建筑之一。殿里有几十根大木柱 (mù zhù wooden column), 其中四根最大的高14.3米 (mǐ meter), 直径1.17米, 两个人抱 (bào embrace) 不过来。

定陵在长陵的西南面, 它是明朝朱翊钧皇帝的陵墓。他统治中国四十八年 (1573—1620年)。在他当 (dāng serve as) 上皇帝的第十二年开始修建自己的陵墓, 那时他才二十二岁。

定陵的墓室 (mùshì tomb chamber)——地下宫殿, 面积一千九百多平方米, 由前、中、后和左 (zuǒ left)、右 (yòu right) 五个殿组成, 全是石结构, 没有柱子。前殿、中殿和后殿, 有三座大石门, 石门很大, 每座重八吨 (dūn ton)。后殿中央 (zhōngyāng center) 放着三口石棺 (shí guān stone coffin), 中间是皇帝自己的, 左右两边是他的两个皇后 (huánghòu empress) 的。

修建定陵前后 (qiánhòu altogether) 用了六年时间, 每天有三万多民工 (míngōng civilian laborer) 参加极 (jídūān extremely) 艰苦 (jiānkǔ arduous) 的劳动, 不少民工在劳动中失去 (shīqù lose) 了生命 (shēngmìng life)。

从定陵的陵墓里, 还发现 (fāxiàn discover) 各种文物 (wénwù cultural relic) 约两千多件, 其中许多都是无价之宝 (wú jià zhī bǎo priceless treasure), 例如皇后的两顶凤冠 (fèngguān phoenix crown), 每顶上都有一百多块非常珍贵的宝石 (bǎoshí precious stone)。这些文物现在都放在定陵博物馆 (bówùguǎn museum) 里, 供 (gòng provide) 群众参观。

The Ming Tombs

The Ming tombs are located about 50 kilometers to the northwest of Peking. They are the tombs of the thirteen feudal emperors of the Ming dynasty (1368—1644). The two main tombs for people to visit are Chang Ling and Ding Ling.

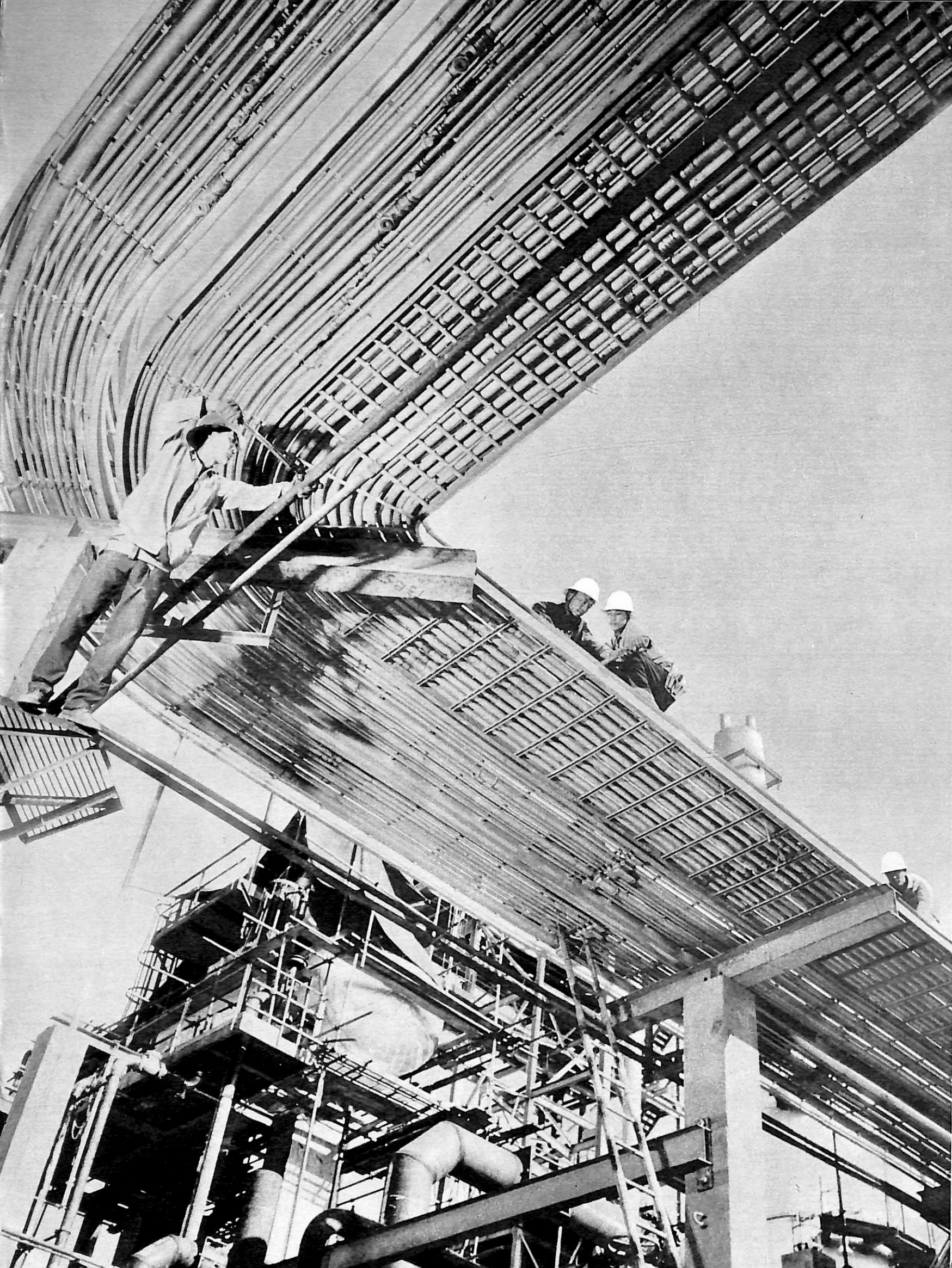
Chang Ling, tomb of the third emperor of the Ming dynasty, is the earliest and largest one among the thirteen tombs. In front of the tomb is a hall. It is the place where the Ming rulers offered sacrifices. This big hall, built 550 years ago in 1427, has an area of 1,900 square meters and is one of the biggest extant ancient wooden structures in China. In the hall there are several tens of big wooden columns. The largest four among them are each 14.3 meters high and 1.17 meters in diameter. Two men with their arms stretched out cannot encircle one column.

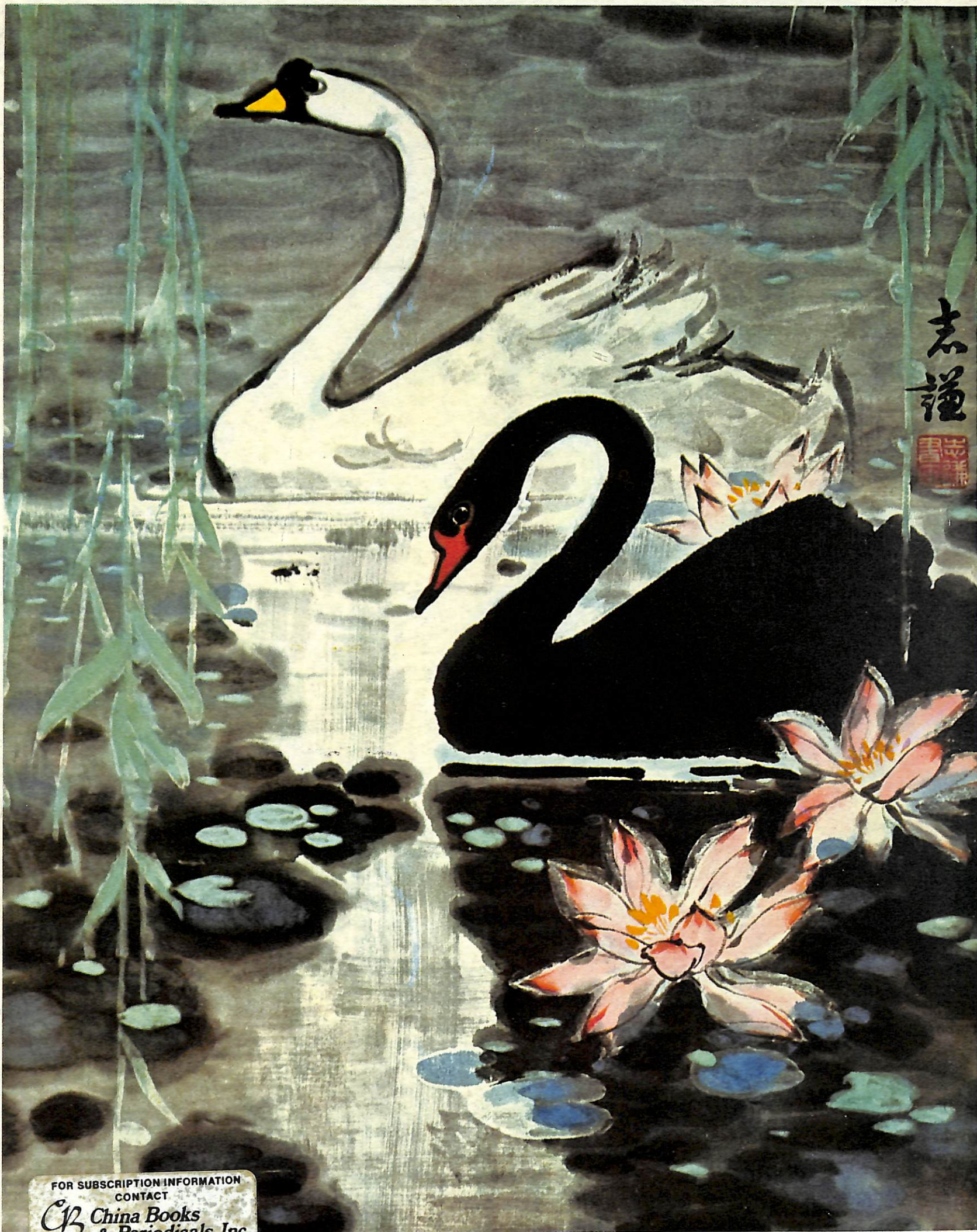
Ding Ling, to the southwest of Chang Ling, is the tomb of Emperor Zhu Yi-jun. He ruled China for 48 years (1573—1620). In his 12th year as emperor he began to build his tomb. At the time he was only 22 years old.

Ding Ling's tomb chamber, the underground palace, has an area of 1,900 square meters. It consists of five halls—front, middle, rear, left and right. They are all stone structures without columns. There are three stone doors in the front, middle and rear halls. They are very big, each weighing 8 tons. In the center of the rear hall are placed three stone coffins. In the center is that of the emperor himself while at left and right are those of his two empresses.

It took altogether 6 years to build Ding Ling. Every day 30,000 civilian laborers took part in the extremely hard labor, in the course of which many of them lost their lives.

In the Ding Ling tomb various kinds of cultural relics, over 2,000 of them, were discovered. Many of them are priceless treasures, for example the two phoenix crowns of the empresses. Each has over 100 precious stones. All these are on display in the Ding Ling museum for public view.





志強



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