Progress and Problems in Literature and Art

China Shows Her Sports
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Front: Dragon dance at the opening of China's Fourth National Games, Wang Hongkun
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New Start for Literature and Art

While the Fourth National Congress of Writers and Artists was meeting from October 30 to November 16, 1979, China Reconstructs reporters talked with four major leaders in the cultural field on the present situation and problems from four distinct angles. Below are interviews with Mao Dun and Zhou Yang, Honorary President and President of the All-China Federation of Literary and Art Circles. Next month we shall print two more, with the well-known playwrights Xia Yan and Yang Hansheng, both federation vice-presidents.

Texts were compiled by our staff reporter Bao Wening.

MAO DUN: “I Place My Hope in the Younger Generation”

The literary work of Mao Dun (Shen Yanbing) covers almost the entire period of China’s new culture, from the May Fourth Movement of 1919 to today. Some of his writings — novels, short stories and literary criticism — have had wide influence not only in China but abroad. They have been translated into many languages (and he himself has translated some foreign works). His masterpiece Midnight*, which appeared in 1933 and was set in the complex metropolitan society of old Shanghai, marked a milestone in the new culture, from the May Fourth period to the early 1940s, and an important aspect of writing. A writer must acquire the ability to appreciate a thing before he can describe it. "I think it's very difficult to be a writer," the old author said. "A writer is an artist of the soul. Some people nowadays think this work is easy. They are completely wrong."

* Midnight and a volume of short stories Spring Silkworms are available in English published by the Foreign Languages Press, Beijing, China.

Best Post-Liberation Works

What did he consider the best works since liberation in 1949? "I would say The Hurricane by Zhou Libo, Builders of a New Life by Liu Qing though unfortunately he died before he finished his trilogy, Sanduoxian Village by Zhu Sha and Defend Yanan! by Du Pengcheng." Each has its own style. Among the short stories, Sanliuan Village by Wang Yuetan and Zhu Zhijuan are good. And all of the better works produced from the Yanan period during the 1940s to the time the gang of four began to dominate the literary scene in the 60s are loved by the people and serve as a place in the history of Chinese literature.

Turning to works on historical themes, he talked enthusiastically of Li Zicheng by Yao Xueyin, a novel about that leader of the 17th-century peasant uprising which overthrew the Ming dynasty. Yao Xueyin, he said, had done extensive research while writing it, and from it came a real story about that leader of the 17th-century peasant uprising which overthrew the Ming dynasty.

In-Depth and Broad View

Then he analyzed the two approaches one must take to life's reality — in-depth understanding of the broad view. On the one hand, the author should study carefully the concrete thing he wants to portray, that is, one subject of life. On the other hand, he should stand on a higher plane to judge the situation as a whole. How can one write with a view limited to only one small place — a shop in a factory or a commune production team — and know all the things about life elsewhere? The inadequacies of young authors are often attributed to the lack of writing technique. Actually the key reason is that they have failed to relate the depth of life in their sphere to the broader view, and that they don't understand the dialectical relation between these two.

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than that of the past. However, it years. But the path is right and stand the test of time. Many works contend? course, it's still hard to tell wheth time for us to carry out this prin hundred schools of thought have survived. New China will problem to be solved in a few tion still going on, he turned to guiding the principle of letting based on the short story were un Canker and other early works he the defeat in some young people's rewrote about the consequences of revolution directly. So in The Writers and artists congress and revisions were made to the correct path. New generation. They are the main force for bringing about a new flowering of literature and art. I believe that they can seize back the time lost in the ten years of the cultural revolution. They should carry on the best traditions of the past and, to do so, acquire a good knowledge of China's classical literature, and some knowledge of foreign literature, too. There are thousands of young writers. At least some of them will write better works than we of the past generation.

ZHOU YANG: On the Hundred Flowers Policy

AT 73, Zhou Yang is at his busiest. He is President of the All-China Federation of Literary and Art Circles, a member of the Communist Party Central Committee and one of the leaders of the Chinese Academy of Social Sciences. Enthusiastic and energetic of speech and action, and looking much younger than his age, Zhou Yang met us in his sitting room.

The writers and artists' congress had been called to help China's literature and art adapt to the central task in the country's work—the four modernizations, he said. It was a historic turning point for China, and literature and art should develop and promote it.

Debate—Not Destructive

"Literature and art are closely linked with politics and class struggle. They are inevitably in-

fluence by politics and, conversely, influence politics. In the past we often put undue stress on class struggle. Many people were hurt in political movements and this tendency became worse starting with the anti-Rightist campaign of 1957. Practice has shown that the use of administrative means and mass struggle to solve problems of world outlook does more harm than good. The congress is seeking cultural workers to evaluate the experience of the 80 years since the May Fourth Movement, and especially of the thirty years since the founding of the new China. Many of us have participated in these phases of history. Summing up now will be limited to what objective conditions today and our present understanding make possible. The principle is to seek the truth from the facts and to be analytical.

"At the congress, there are many more middle-aged and young delegates than older writers, because most of the latter are still living. My hope is in the younger generation. They are the main force for bringing about a new flowering of literature and art. I believe that they can seize back the time lost in the ten years of the cultural revolution. They should carry on the best traditions of the past and, to do so, acquire a good knowledge of China's classical literature, and some knowledge of foreign literature, too. There are thousands of young writers. At least some of them will write better works than we of the past generation."

Things should not be described simply as totally bad or totally good. Our line for literature and art was correct during the first 17 years of the new China, when positive achievements were the main aspect. Of course, there were not a few shortcomings and mistakes as well.

Exposing the Dark Side

Zhou Yang went on: "Since the downfall of the gang of four and the renewed implementation of the Party's policy of 'letting a hundred flowers blossom and a hundred schools contend,' a gratifying number of good works have been written, which have exposed the evils and abuses of Lin Biao and the gang of four, bringing to light social conditions under their fascist autocracy. I want to describe the traumatic effect on the minds of the Chinese people. These works have evoked diverse comment. Some people call them 'Wound-type literature,' and dislike them, saying they 'expose the seamy side.' The authors have been accused of being 'lacking in virtue.' This has triggered a nationwide discussion on the question of what some persons have termed 'lacking virtue' and 'lacking virtue.'"

With regard to this controversy and the current situation in literature and art, Zhou Yang stated unequivocally: "I maintain that the situation is good. That doesn't mean that there aren't problems. Some people say, for instance, that there is ideological confusion. We must view this analytically. Lively thinking and democracy, and the diverse opinions that inevitably result are bound to seem somewhat confusing. But that such confusion exists is a good sign. There were a lot of different opinions on the draft report to the current congress and revisions were made accordingly. That's a good thing, isn't it?"

"Lin Biao and the gang of four negated all culture but their own brand, discarded all old traditions and the restitution and development of the Party's hundred flowers-hundred schools policy. China's writers and artists have experienced an unprecedented emancipation in their thinking. They are breaking with the new superstition' created by Lin Biao and the gang and smashing taboos and restrictions inimical to the advance of culture. All this is bringing socialist culture back onto the correct path. New themes, subjects, forms and styles are emerging. So I say that, on the whole, the situation is good."

Breaking Taboos

Formerly-tabooed themes into which writers and artists were venturing are not just those outlawed by the gang of four, they also include some that were out of bounds during the first 17 years. After the congress, he said: "In the past our literature described heroes struggling with overt enemies, both Chinese and foreign, on the battlefield and in the enemy's courts and prisons. was done to our culture. For a long time people didn't dare to speak or write things. Now they dare, and that's a very good sign.

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After the short story "The Wound" by Lu Xinhua about a girl who cannot forgive herself for breaking with her mother, not knowing that attacks on the latter were unjustified. The story appeared in English in the March, 1979 issue of Chinese Literature.
But no one wrote about those other heroes who fought against careerists and intriguers of all kinds, some fragrant, others not so fragrant, but all who didn’t oppose the Party and the state organs. Fighting these enemies was even more complicated, arduous and dangerous than fighting an open enemy. The revolutionary poetry of Tian An Men was written in anger and steeped in blood and tears of the heroes of the events there on March 5, 1976. The play Where Silence Reigned brought these heroes onto the stage and was a courageous breakthrough on the literary front. We had never thought of works on such themes before. There is no reason for opposing them now." Zhou Yang observed that the epithet ‘lacks virtue’ applies better to the gang of four with all their ‘mindedness’ than to the authors of the new works that expose these. ‘The real question is in what light these themes should be presented. Our literature should inspire and build up the morale of the people and help to bring up a new, socialist generation. The things described are in themselves negative, yet they must be told without being discouraging. That brings us to the question of what we mean by socialist literature.

Film personalities at the Fourth National Congress of Writers and Artists (left to right): film director Tao Jin, Jerrold Evans, famous Dutch film artist; actor Zhao Dan; Chen Puli, well-known Hongkong photographer; Li Pingqu, film director at the Changcheng Cinema Company in Hongkong. Wang Xinquing

What is Socialist Literature?

‘Socialist literature should of course first of all eulogize the people, their society.” said one of the participants. "Our society should give guidance, but not in a dictatorial manner. Some parts of the people may be full of the spirit of socialism and the majority of the people. All things that conform to these interests are flowers. Socialist literature and art are flowers. And so are all patriotic, democratic and progressively-inclined works. Since we speak of a hundred flowers blooming there will naturally be many kinds, some fragrant, others less fragrant or not at all so. But so long as they do not go against the interests of the people we cannot call them poisonous weeds.’

With deep feeling Zhou Yang continued, "Implementing the hundred flowers-hundred schools policy is no easy matter. It’s easy to talk about, but genuinely putting it into practice calls for struggle. The policy is meant to bring democracy into art, but democracy has never been won without a struggle. Democracy that is bestowed from above is never very real. Authors and artists should display courage. They shouldn’t worry over consequences and do only what pleases the higher-ups. If they did, what sort of authors and artists would they be?”

Small Magazines

"Letting a hundred flowers bloom doesn’t mean blossoming merely for the sake of blossoming or taking a laissez-faire attitude; it means blossoming for socialism. What we must have in mind are the interests of socialism and the majority of the people. All things that conform to these interests are flowers. Socialist literature and art are flowers. And so are all patriotic, democratic and progressively-inclined works. Since we speak of a hundred flowers blooming there will naturally be many kinds, some fragrant, others less fragrant or not at all so. But so long as they do not go against the interests of the people we cannot call them poisonous weeds.”

"I can’t say that all have been rehabilitated,” replied Zhou Yang. "Well-known people have, but possibly not all the less-known ones, or not completely. This process is still encountering some resistance. There are people who don’t want to settle such cases. But all will be settled eventually. All unjust and wrong cases left from the past will have to be settled — there’s no getting around that. As the saying goes, ‘Any injustice provokes an outcry.’ The greater the injustice, the louder the outcry.”

On the Yenan Talks

What about the talks at the Yenan Forum on Literature and Art, we asked. Are the principles for cultural work laid down in them by Chairman Mao in 1942 still applicable today?

"They were and still are our guide for cultural work. But we must distinguish universal truths from that which is applicable in general circumstances and circumstances change," Zhou Yang replied. He cited as an example the principle of orienting cultural work to serve the workers, peasants and soldiers. ‘This principle shouldn’t be understood simplistically. We should serve the workers, peasants and soldiers’ first and foremost, but not only these sections of the people. In short, we must understand, apply and develop Comrade Mao Zedong’s thinking on literature and art in the light of the special needs of our new era and the realities of the present.” Things today are different from the way they were in Yenan and even in the early days after the founding of new China, he pointed out. ‘Today’s intellectuals are an important part of the working people. In this way the group we should serve has changed. ‘Lin Biao and the gang of four tried to bring us back to that time when such a big country as ours had fallen behind in recent times, but few countries have cultural traditions as ancient as ours, and when such a big country as ours sets out to achieve socialism, all complications and mistakes notwithstanding, its experience and achievements deserve the attention of the whole world. We shouldn’t take the west as an example in all things. We should accept western things critically, and at the same time create our own examples.”

"We don’t know enough about new foreign works,” said Zhou Yang. "We are still somewhat ill-informed about them. We must greatly increase exchanges with other countries in these matters. Isolating oneself behind closed doors is harmful to any country’s cultural development; it is even reactionary. We should also let people abroad know what is good in China.

"We mustn’t think that everything foreign is good and nothing of these makes the grade. Our English friend Felix Greene mentioned recently that he had met some people in China who seemed to hold that opinion, which shows that even foreigners have noticed this problem. It’s true that China has fallen behind in recent times, but few countries have cultural traditions as ancient as ours, and when such a big country as ours sets out to achieve socialism, all complications and mistakes notwithstanding, its experience and achievements deserve the attention of the whole world. We shouldn’t take the west as an example in all things. We should accept western things critically, and at the same time create our own examples.”
The Fat-Tailed Sheep of Xinjiang

PENG XIANCHU

The Altay mountain area of Xinjiang in northwesternmost China is famed for its fat-tailed sheep, a large, fine quality breed. How large is the animal? If a calf wandered into a herd of these sheep, from a distance only a herdsman would notice the difference. How big is "the tail?" When one of these sheep slips and falls, the heavy tail, weighing five kilograms or more, makes it hard for it to get up again without a herdsman's help.

A Good Mutton-Producer

Among the sheep of the Altay region this breed is the best producer of mutton and tallow. "Fat-tail" is its popular name. What looks like one tail is really an extended rump where it stores most of its fat. Lambs weigh five kg. at birth — one kg. more than other breeds. A five-month-old lamb usually tips the scales at 40 kg. or more, and yields 20-25 kg. of boned mutton. Adult animals weigh over 100 kg. The ewes are good yielders of milk, which local herdsmen drink and use in their tea. After dropping her lamb, each produces 50-80 kg. of milk a year beyond that needed by her offspring. The mutton of the fat-tailed sheep is sold not only in the butcher shops of Urumqi, capital of the Xinjiang Uygur Autonomous Region, but also in other parts of the country. In 1978 a well-known mutton shop in Beijing held an instant-boiled mutton tasting event. This famous specialty of some of the city's restaurants requires high quality meat, with a definite proportion of fat and lean, which is sliced paper-thin and cooked at the table where diners immerse each morsel for a moment in water boiled over charcoal, dipping it in sauces and eating it. The water itself, as the meal proceeds, becomes a tasty soup. The mutton of the fat-tailed sheep was judged best for this dish — for its tenderness, flavor and absence of odor.

The Pasture Area

The Altay area, 420 kilometers long from north to south and 460 km. wide, covers 107,000 square kilometers. It is bordered on the north and east by the Altay Mountains and on the south by the Gurban Tunggut Desert. Cold air rushes in unhindered through the Ertix River valley down its center, producing winters half a year long. The weather changes so much during the four seasons that the Kazak herdsmen — the majority of the local inhabitants — have to drive their livestock to different pastures very far apart. The summer pastures, the best, are high in the mountains. Watered by melting snow, grass grows quickly here in the warm weather when the sheep fatten. But these conditions last only two months. By August it begins to snow. Then the herdsmen must drive their sheep to the spring-autumn pastures in the foothills and valleys. By October the snow falls here too, and flocks have to be driven some 200 km. to winter pastures, or even 400 km. to the south of the Gurban Tunggut Desert. The herdsmen call this migration "snow chasing the sheep." When spring comes they gradually return to their summer pastures in the wake of the melting snow. And sheep that have wintered south of the Gurban Tunggut Desert must be driven back across it to summer pastures before all the snow melts, or they will die of thirst on the journey. The herdsmen call this "sheep chasing the snow."

The nomadism of the Kazak shepherds here is traditional and dictated by natural conditions. But today it takes place in a completely different world. The herdsmen are commune members. They move from pasture to pasture with all the benefits socialism has brought. There are mobile state trading shops that sell grain, other foodstuffs and sundries, and at the same time buy up wool and other pastoral products; mobile schools that teach the children in Kazak tongue; mobile medical and veterinary units to take care of the health of people and animals; mobile post offices and bookshops. The flocks of sheep and herds of cows are accompanied not only by herdsmen on horseback but by strings of camels. Some of these are loaded with the folded yurts and other personal possessions of the commune members, others with the goods and equipment of the commune-run units. In every yurt there are transistor radios. The people have watches.

But the fat-tailed sheep were developed to adapt to the environ-

Kazak children grow up on horseback.
ment of the Altay area. Storing a great deal of fat in their rumps in the summer enables them to withstand the long migrations and the cold season. The Kazak herdsmen, by constant selection over a long period, have further improved the strains. After the establishment of the communes in 1958 in particular, the collectivized herdsmen settled on Fuhai county's sheep as the best breed and began to popularize it. The process was speeded by artificial insemination. Today the 100,000 herdsmen in the Altay area own 1,800,000 head of this strain—60 percent of the sheep in the area.

For More Meat

Shifting from one pasture to another causes each sheep to lose an average of 12 kg. in weight. Some of the weaker ones die on the way. The herdsmen have long thought this a great waste. Seeking a solution, they hit upon the idea of slaughtering part of their herds before the long trek southward for the winter, leaving a suitable portion particularly of ewes for breeding. Lambs grow fastest in the summer and weigh about 40 kg. at the end of five months. After that they gain weight more slowly. A five-month-old lamb slaughtered in September when it is fattest produces about 21 kg. of mutton. Formerly the practice was to slaughter sheep when they were a year and a half old, getting 32 kg. of mutton from each. Now, in a year and a half the herdsmen can breed two five-month-old lambs. This means more mutton, an extra sheepskin and more fleece. It also means a great saving in fodder and more autumn and winter pasture space for ewes.

Now that more mutton is being produced, the question of better storage has become urgent. Last year three of the Altay area's seven counties built cold storage plants with government investment. The other four will build theirs this year. From them, mutton will be transported to the rest of the country. Recently the price at which the government buys mutton from the herdsmen was raised from 0.94 yuan to 1.38 per kg., thus increasing the income of the people.

Five-month-old lambs are among the herdsmen's own favorite foods. Since each family has its own private sheep (the equivalent of private plots in agricultural areas), the meat is right there on the hoof. The Kazaks traditionally entertain their guests with a mutton dish eaten with the fingers. A large platter of tender mutton surrounded with a roast sheep's head is brought in by the host, who places the dish so that the sheep's head faces the eldest or highest-ranking guest. The latter first slices off and eats two pieces from the head, then cuts off the ears and gives them to the host's children. The rest of the head is passed to the host, whereupon everyone begins to eat.

Guarding the Herds

Bears are particularly harmful because they will kill sheep even if they are not hungry. One of the ways the herdsmen deal with them is by setting traps—not always a safe way, as local stories testify. Once a bear caught in a trap escaped just as a herdsmen approached. It attacked the man, who did not have his rifle. After a desperate fight the herdman somehow managed to kill the beast with his knife.

Wolves are more numerous, and just as fierce. One night, members of the No. 2 brigade in the Xingfu commune were awakened by their dogs. One of the men rushed out of his yurt and saw a large wolf dragging a sheep away from the pens. Not taking time to go back for his gun, he jumped on the wolf's back and seized it by the throat. The animal turned its head and bit him on the arm. In spite of this, the herdman held on with all his strength until the wolf was dead. This exploit earned him the name "batus," which means "hero" in Kazak, and the commune awarded him a sheep for his courage.
Winter Thaw

— On the Anniversary of the Normalization of Sino-U.S. Relations

DR. SAMUEL and HELEN ROSEN

WHEN China "stood up" in 1949 after centuries of oppression, hunger and slavery, those of us who had waited, hoped and worked for that day sang "Qi Lai" at the top of our lungs.

This momentous year of 1979 has brought us the long-overdue normalization of relations between the People's Republic of China and the United States of America, the international "Year of the Child," and the 30th anniversary of the achievement of the American-British friendship with China since the 1930s.

What has happened in these years and how has all of it come about? Our field is medicine; we don't know much about the gross national product or trade agreements. So perhaps our evaluation and understanding is limited, based as it is mostly on that scientific discipline. From the days of 1937, when a small group of us was trying to send supplies of drugs and medicine to the Chinese people, we knew the names and the dedication of the American-British orientation who has united more than 900 million people into a cohesive country, sent their children to school, improved hygiene, health and sanitation, taken care of the aged, fed their people and now lends them toward a program of modernization which will enrich the lives of all.

PROBABLY the answer is — "the people." You cannot eradicate venereal disease without involving the people. You cannot stamp out the pernicious effects of "gang of fourism" (more deadly because it constituted a brand of fascism based on feudal thinking), without informing the support of the people. True, there still exist silent followers and the effect of the last years will take time, perhaps even a generation, to completely eradicate. It is essential, therefore, to analyze what happened in those years, before the downfall of the four in October 1976, and to teach children, as well as teachers who teach children, to face facts and with facts and truth to arm themselves so to arm themselves that such a period will not happen again. As Chairman Mao said in 1949, "After several decades, the victory of the Chinese people's democratic revolution, viewed in retrospect, will seem like only a brief prelude to a long drama... the Chinese Revolution is great but the road after the revolution will be longer, the work greater and more arduous."

Now that diplomatic normalization is achieved, what will it mean in reality to the Chinese people? More long-nosed foreigners on the street? More strangers with cameras dangling from their necks? More customers buying cashmere sweaters and Han dynasty stone rubbings? Those things, certainly, but infinitely more. Now must come friendship and understanding between our two peoples. We must learn more about the Chinese, what they value, how they live, and befriend more about Americans.

Friendship could be defined as "making a connection between people" and normalization of relations has made that connection. It is up to all of us to infuse that connection with life. We are already seeing groups of agricultural experts, engineers, doctors, film and petroleum workers coming to visit facilities in the United States. There have been cultural groups such as Chinese opera. Their counterparts -- such as the Boston Symphony and Isaac Stern — are coming increasingly to China. Young American students are in Shanghai, Kailfeng, Beijing, teaching English, dubbing film titles into English, teaching what is useful in western-style journalism. In 1980 a large and prestigious department store in New York will have a "China Year" -- displaying and selling Chinese arts and crafts, hand-embroidered silk blouses from Shantou, cloisonné vases, lacquered trays and beautiful jewelry. There will be more and more technical, educational and westerners. America is a young country, highly developed technologically.

In the United States, along with some feelings about "the mysterious east," there exists a huge reservoir of friendship and affection for the Chinese people. In these years, it has scarcely been tapped. The great Frederick Douglas, the Black Emancipator, said back in the 19th century that "you cannot
CHINA is now trying to liberate the minds of the Chinese people by teaching that truth derives from practice, and thus promote true socialist democracy. We may paraphrase what Mao once said, "A revolution is not a tea-party," and building socialism is a difficult and protracted process which does not proceed in a straight line but takes a bit sideways to catch the wind in the correct direction. Americans like certainty and definite answers. These are not always available, nor even known at times.

As we face the year 1989 and celebrate the first anniversary of the implementation of the Shanghai communiqué, signed by Richard Nixon and Zhou Enlai in 1972, it behooves us as Americans to realize how much we can learn from the Chinese, and mutually in turn, the Chinese can learn from us. History is made by people, and the deep concern for humanity of the Chinese people combined with the generosity and openness of the American people, can truly build that strong connection, that true friendship which will create for us and our children a stable world, a world of freedom and justice, based on equality and mutual dignity.

The contradictions between our systems of governments must not obscure the reality that the needs of people everywhere are really the same. In this new spirit of rapprochement between our two countries, we embrace our Chinese brothers and sisters. Doctors are said to be "good ambassadors," perhaps because they are basically healers. The long breach between our two countries has been healed. As we face the year 1980 and the implementation of the Shanghai communique, signed by Nixon and Zhou Enlai in 1972, it behooves us as Americans like certainty and definite answers. These are not always available, nor even known at times.

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Drilling rig being towed to another area after sinking the Zhujiang River No. 5 well.

Helicopter bringing in supplies and staff for the rigs.

Gas burn-off (bottom right). A driller turns the head to release oil (bottom middle). Geologists analyze oil well samples (bottom left).

Photos by Zheng Yue
The Kazaks of Xinjiang are good at singing and horsemanship. Both are features of their festivals and social get-togethers. Not long ago I attended one of these affairs.

It was held on the shore of beautiful Lake Hanas in the Altay pastoral area. Distant snowcapped peaks reflected in the crystal clear lake, tall pines on the nearby mountains and green pastures carpeted with the colors of wild flowers made a superb picture.

The festival took place on a stretch of grassland surrounded by dozens of Kazak yurts. The singers sat at a table with microphones — a modern touch. An enthusiastic audience sat around the grass.

First came a solo, then came dialogue songs and group antiphonal responses. The only accompaniment some of the singers used was the dombra, a two stringed plucked instrument. The tonal structure was simple, but the songs were rich in content and meaning. Some were about the herdsmen’s life. There were also ancient folk ballads and love stories. The dialogue songs were something like national minority folk songs in the south China provinces, with exchanged responses. Old and experienced local singers are loved and respected.

Horseback racing came on the last day of the festival — and the most interesting was the boy-girl chase. This is how it is conducted.

Several young men and women are selected and given horses — the better ones usually for the women. A distance is marked out. On the first lap, the boy and the girl walked their horses together. At this point, the boy may tease the girl and even kiss her. The girl also makes fun of the boy, and both are forbidden to get angry. When they reach the end of the distance, they wheel their horses and gallop back. Now the girl lashes on the boy with her whip — lightly, of course, if she favors him, hard if she dislikes him. The nuances often make the spectators roar with laughter. In the old days this was one of the ways Kazak young people selected their marriage partners. Today it has become a popular festival game.
China's Price Policy

On November 1, 1979 the Chinese government raised retail prices on eight items: pork, beef, mutton, poultry, eggs, vegetables, aquatic products and milk. Pork increased 33 percent, beef and mutton prices went up by the same sum as that for pork, eggs by 32 percent, aquatic products by 33 percent. Most vegetable prices did not increase. For poultry and milk, prices were set by the localities according to conditions there.

Why were these measures thought necessary, after the prices involved had remained virtually unchanged for years?

The immediate reason was that, in order to stimulate agricultural production and narrow income gaps between city and country, the prices paid to farmers had already been raised several times — till in some cases they even exceeded the retail prices paid by consumers, with the government making up the difference. Such price differentials also provided loopholes for speculators to buy cheap and resell at a profit.

To understand the present adjustments fully, it is necessary to know in general how and why prices are regulated in socialist China and what her experience has been in this respect. The following explanation is based on a discussion by our staff reporter with Liu Zhuofu, Director of the State Administration Bureau for Commodity Prices.

Eliminating Price Squeeze

Economic problems and solutions in a socialist country with public ownership of the means of production and a planned economy differ from those in a non-socialist country where the market decides. Under socialism, production and distribution of major commodities are regulated by the state plan. Prices of industrial and agricultural products are set by the state. But the law of value still plays its role in pricing these commodities. It is sometimes necessary to readjust prices in accordance with the law of value and to do so is important to promoting socialist economic construction.

In the 30 years since its foundation, the people's republic has kept prices essentially stable. Prices of retail consumer goods, for example, have been allowed to go up at an overall rate of only 0.6 percent per year. The retail prices of staples such as grain, cooking oils, salt, cotton cloth and coal have remained practically unchanged. Here are some prices for 1952 and 1978 in the Beijing area:

<table>
<thead>
<tr>
<th>Commodity</th>
<th>1952 (yuan)</th>
<th>1978 (yuan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice (kg)</td>
<td>0.296</td>
<td>0.304</td>
</tr>
<tr>
<td>Wheat flour (kg)</td>
<td>0.344</td>
<td>0.870</td>
</tr>
<tr>
<td>Cotton cloth (m)</td>
<td>0.867</td>
<td>0.840</td>
</tr>
<tr>
<td>Cabbage</td>
<td>0.087</td>
<td>0.049</td>
</tr>
</tbody>
</table>

More for the Peasants

What about the prices paid to producers? For major farm products in China purchase and sale prices are unified and regulated by the state. Communes, after fulfilling their quota of sales to the state, may sell their surplus at will to the state or at free markets, as do individual peasants who sell their sideline products or produce grown in their private plots.

Over the years, the government has raised the purchase price of grain and oil-seed crops several times. This was done to stimulate production and improve the peasants' life. Such measures are also a way of narrowing the differential between the prices of industrial and agricultural products, and fitting agriculture more closely into a balanced development of the national economy. Compared with 1950, for example, prices paid the peasants in 1978 were twice as high for grain and 2.4 times higher for oil-seeds. At the same time, the prices of farm equipment had been lowered. Even so, purchase prices for farm produce were still relatively too low. Since March last year, therefore, the state had been paying to the farmers more for 18 products — grain, oils and fats, cotton, pigs, cattle, sheep, goats, eggs, aquatic products, sugar beets, sugarcane, hemp, ramie, castor oil, silkworm cocoons, timber, bamboo and hides. Across the country these increases averaged 20 percent for grain (50 percent for grain sold above the production quota), 25 percent for oils and fats.

The value of a commodity is determined by the amount of socially necessary labor spent in its production. Commodities are exchanged at equal values. The labor spent on the same commodity might be different in different enterprises, so its value would be different. But it is exchanged with other commodities only at the value determined by the amount of socially necessary labor demanded in its production.
A commune's shop in Nanning, capital of Guangxi, selling its vegetables. Zhou Jioguo

Keeping a Stable Market

China's price policy has always been based on necessary economic adjustments in order to maintain market stability. Right after liberation in 1949, the people's government took firm measures to halt the runaway inflation under the Kuomintang regime and bring the chaotic market under control. This was in the main achieved in six months. Years later during the floods and droughts of 1960-62, there was a serious shortage of food and commodities, while things in the free market sold at ever-higher prices, threatening the state-regulated price structure. The government acted decisively to put the prices of 18 items indispensable for the people's daily life under strict control.

In 1979, Premier Hua Guofeng reaffirmed China's price policy in his report to the Fifth National People's Congress on the work of the government. "Prices must be kept basically stable," he said, "otherwise there will be chaos in the economic life of the country. But wherever called for, readjustments should be made in time, otherwise the growth of production will be adversely affected."

Small Producers' Goods

Purchase and sale prices for the peasants' sideline products and things produced by individual artisans are agreed upon between seller and buyer. Their marketing is not included in the state plan. Since they include many thousands of items made by single persons or households, the latter are allowed to arrange their own output to suit market demand, and to negotiate their own prices with buyers.

At rural fairs and other places where such things are bought and sold, state commercial departments, collectively owned trading units and individual producers and consumers are all free to decide whether to pay the prices asked, or take those offered. This was the practice up to 1957 and is again the case now. In the intervening years, especially under the ultra-Left line of Lin Biao and the gang of four, farm household sidelines and individual handicrafts were virtually banned as "remnants of capitalism." This reduced the output of many useful things. It cut the income of people able to make them and caused much inconvenience to consumers. The restoration of the earlier policy is expected to increase the volume and variety of such sundries on sale, and in the long run to lower rather than raise prices.

First, prices of daily necessities such as grain, food oils, cotton cloth, and coal were kept the same. Thus, a great number of related goods do not have to sell higher. Here the overall market situation has hardly changed.

Second, there was no increase in rent and the price of water, electricity, transportation and daily-use consumer goods. Though the purchase price for farm products and the wholesale price of coal went up, the sale prices of products using these as raw materials were not in general increased. Loss to the manufacturers of such products, or providers of such services, are to be compensated in three ways: One, factories and plants should lower costs and raise productivity; two, the government requires loss profits from these enterprises; and three, taxes paid by them are reduced or canceled. If they still lose money and need to raise the prices of their output, the decision must first be approved by higher authority. At the same time, to compensate the general consumer for such price increases, the government may consider lowering the prices of other commodities.

Third, the government will continue the nationwide work of constantly examining and readjusting market prices, tightening price control and halting unauthorized or hidden price increases. Relying on price raising instead of on better efficiency and productivity to increase the gains or meet the costs of any enterprise is strictly forbidden.

Other Adjustments

In making the November price readjustments the government took all related factors into account and made arrangements accordingly.

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Chinese Scientists
in New Research on the Structure of Matter

ZHENG ZHIPENG

LAST September Prof. Samuel C.C. Ting, a well-known American physicist, again visited China as a guest of the Chinese Academy of Sciences. He spoke to specialists and graduate research students on how a group of 50 scientists from seven countries he headed had found evidence of a new particle, the gluon, in 1978. This was the Mark-J group working at the German Electron Synchrotron Center (DESY) in Hamburg, West Germany. It included 27 Chinese scientists, of whom I was one. We were very happy, therefore, to meet Prof. Ting again in Beijing. The days when we worked together at DESY are still fresh in my mind.

We arrived at Hamburg in January 1978. At the railway station we were welcomed by Prof. Ting, Prof. U. Becker and Dr. J. Burger from the experimental group. An American, Ms. S. Marks from DESY had met us earlier at the Paris airport to accompany us to Hamburg. For the next two days we took part in the group meeting which was to draw a plan for our experiment.

Language Difficulty

Our first difficulty was the language. English was the group's common language. But we Chinese had learned English by our own efforts after having earlier studied Russian. We had had only two months to practice English conversation, and still had great difficulties with it.

Prof. Ting asked Ms. S. Marks to assist us with our English and she gave an hour a day to this. She was patient and pleasant. Prof. Ting's two daughters also coached us. Other members of the group helped, and in six months we could basically understand what was said in group discussions and express ourselves.

Another difficulty was our lack of experience in high energy experiments. China had no high energy accelerator at that time and we had only worked at low energies. To overcome this difficulty we learned while doing, and from the experience of our colleagues in the group. Prof. U. Becker, Prof. A. Boehm, Dr. M. Rohde and Ms. I. Schulz from our host country, Prof. M. Chen, Dr. J. Burger and Dr. H. Newman from the United States and other colleagues were especially helpful.

Prof. Ting did even more. He worked personally with us and called in specialists to give us reports on high energy physics. Three months after we arrived at DESY we were able to carry out our group assignments independently.

Assembling the Detector

I'll never forget the days when the Mark-J detector was being assembled. The 50 members of our group under Prof. Ting worked for three months installing and adjusting the 400-ton magnet, several hundred different types of detectors and several thousand pieces of electronic equipment. We connected thousands of electric cables. By October everything was ready for the operation of the Mark-J detector.

On Oct. 23, the evening before it was to begin functioning, Prof. Ting rechecked every part with us. We worked until morning. At seven o'clock on the 24th the detector went into operation.

The Mark-J detector — result of the efforts of 50 scientists — enabled our group to discover evidence of the new particle called the gluon.

International Cooperation

The members of our group, though from different countries, worked with one heart. One day while we were assembling the detector a sudden rainstorm struck. Three feet of water invaded our laboratory. We all worked feverishly to clear out the water and prevent our apparatus from being damaged.

About the Gluon

The gluon, a newly identified micro-atomic particle, is so named because it is thought to hold together the center of the atom like glue. It has aroused the greatest interest among scientists all over the world. The first evidence of it was found in November 1978 by a multi-national group of scientists headed by Prof. Samuel C.C. Ting, an American of Chinese origin, while searching for new particles and analyzing a new phenomenon in high energy physics known as the "jet."

Coming from seven countries they worked together on a new electron-positron accelerator, the largest in the world, built at the German Electron Synchrotron Center (DESY) in Hamburg, West Germany. Tang Xiaowei and 26 other Chinese scientists from the Chinese Academy of Sciences, including the author of this article, took part in the experiment.

Three other groups in DESY also found evidence of the gluon.
Prof. Ting is not satisfied with the present achievement. To uncover evidence of the gluon particle was only the first step. The great leap in micro-physics in the 20th century was the discovery that in addition to Newton's revelation of gravity interaction and electromagnetic interaction, there are two other kinds of interaction—one strong, one weak. The purpose of the Mark-J's experiment was to learn more, if we could, about the relations between these four interactions.

Friendship in DESY

We made many new friends in DESY. Mr. M. White and Mr. J.P. Revol, no matter how busy they were, took us out shopping. Our colleagues invited us to their homes. We Chinese comrades were all frequent guests of an old German worker Mr. Demmin, who drove us to places of historical interest in Hamburg and then brought us back home for pleasant meals. We spent New Year's eve 1979 in the homes of Mr. and Mrs. D. Luckey and Mr. and Mrs. J. G. Branson. In their gardens we set off colorful Chinese fireworks.

During our stay in DESY its director, Prof. R. Schopper, with other German colleagues showed special concern for us. On behalf of DESY, he presented many instruments to China, of use to the scientists. From Germany we visited Dutch, Danish, Swedish, Finnish, Spanish, American and other German colleagues showed special concern for us. On behalf of DESY, he presented many instruments to China, of use to her own high energy experiments. Before we left Germany for home Prof. E. Lohmann, vice-director of DESY, showed us around other laboratories of the center. West German technical organizations set up special trips for us to visit such cities as Bonn, Munich and Aachen. Prof. Ting organized a farewell party at which our Japanese friends Mr. and Mrs. Fukushima presented us a big cake with the Chinese words "Bon voyage" on it.

At present a similar research center is being built in China with the help of DESY, which is a great leap in micro-physics in the present achievement. To uncover evidence of the gluon particle was only the first step. The great leap in micro-physics in the 20th century was the discovery that in addition to Newton's revelation of gravity interaction and electromagnetic interaction, there are two other kinds of interaction—one strong, one weak. The purpose of the Mark-J's experiment was to learn more, if we could, about the relations between these four interactions.

In the Mark-J group we Chinese scientists learned not only detector technique and advanced physics, but a strict scientific style of work. High energy physicists need precision and rigorous approach. Any slip-up in our thousands of electronic parts, cables and detectors would lead to error.

Prof. Ting was very strict with the work. Before every experiment he would carefully check the equipment. This prevented any error, and saved time in the end. "Nature attracts every scientist," he told us. "We need to discover things quickly. Time is crucial for the scientist."
A 2.25-meter-high clay statue of a standing Buddha.  
Grotto 31, Tang

A sculpture of Guanyin (Avalokitesvara).  
Grotto 31, Tang

Head of Buddha, Grotto 81, Northern Wei (386-534)

A stout strong dwarf holding up a deva-king.  
Grotto 56, Tang

Buddha Dharma preaching: a mural in Grotto 169, Western Qin Kingdom (385-431)

Buddha and Bodhisattva, Grotto 172, Northern Wei Dynasty (386-534)
The Beijing Library

Si Bo

The Beijing Library is China's national library and the country's largest. Its 9.8 million volumes, documents and manuscripts range from a fine collection of ancient works, some dating from the 11th and 12th centuries to books and periodicals on the most modern technology from abroad.

The main library building with green-glazed tile palace-style roof stands inside a red-walled compound in the western part of Beihai Park in the heart of the capital. The library was set up by the imperial court in 1910. By the time the building was complete, the Revolution of 1911 had overthrown the Qing dynasty, so the library opened as the national library in 1912.

Some of the oldest collection are those from the royal libraries of the Southern Song dynasty (1127-1279) and Ming dynasty (1368-1644). It also inherited books from the imperial court, imperial academy, royal college and some private libraries. Later it acquired many more including handwritten manuscripts found in the Dunhuang Grottoes in Gansu province and famous collections from the library of the Yang, a famous family of book collectors in Liaocheng, Shandong province.

Since 1949, as the leading library of the people's republic, it has been greatly enriched through presentations, purchases, exchanges and gifts so that today it has seven times as many items as then, and 100 times the original number at founding.

In the library's rare book room is a copy of the Si Ku Quan Shu, the gigantic complete collection of Chinese classical works compiled by the imperial library of Emperor Qian Long in the 18th century. Its 3,503 titles in 36,304 volumes are divided into four categories: classics, history, philosophy and literature. The set was hand-copied, and is bound in typical old Chinese style with covers of green, red, blue and gray silk.

Another famous collection is the Yong Le Encyclopaedia completed 570 years ago under the Ming dynasty Emperor Yong Le. It originally consisted of 11,095 volumes. Most of them were lost after the eight imperialist powers occupied and pillaged Beijing in 1900. Since liberation a number of volumes taken by the invading troops have been recovered. There are 200 in the Beijing Library today.
Some volumes of the Yang Le Encyclopedia and Si Ku Quan Shu complete classics.

A special staff is maintained to repair ancient books. Photos by Wu Chuping and from the Beijing Library

There are quite a number of books printed from wood blocks dating from the Song, Jin and Yuan dynasties (10th to 14th centuries). Among them are what may be the world's earliest bound book, Flowers from a Literary Garden designed and bound by Wen Run in 1260. Others include the Kai Bao Zang, a Song dynasty edition of Buddhist scriptures made from a block cut in 971; the Zhaocheng Zang, printed from stone blocks in 1148 under the Jin dynasty in the north and preserved in a temple.

NT Zhaoceng in Shanxi province; Notes from the Dream Brook Garden, a compilation of scientific knowledge dating from 1305; and Designs for Letter Paper from the Studio of Ten Bamboos, from blocks engraved around 1444, considered to be the finest Ming dynasty example of printing.

All of these books are of the thread-bound type—meant to lie flat—as was done in China before the introduction of modern hard-backed bookbinding. The library has many other thread-bound books on subjects covering philosophy, economics, politics, military affairs, literature, art, history, geography, astronomy, mathematics, chemistry, medicine, architecture and water conservation. It also has books in the languages of 20-some minority nationalities, including Mongolian, Manchu, Uyghur and Korean, records of the splendid cultures of these peoples.

In the periodical room are both Chinese and foreign publications, some complete from the very first issue to the present day. These latter include the Proceedings of the Royal Society of Edinburgh from 1783 on, the British magazine Nature from 1869 and Chemical Abstracts from the U.S. beginning in 1907. There are also complete sets of some early Chinese newspapers, including Dong Fang (Eastern Monthly), Min Bao (People's Herald), Shi Wu (Current Affairs) and Shen Bao (Shanghai Daily), all begun in 1904.

Since 1949 the library has acquired many volumes of Marxist classics and documents of revolutionary significance. They include original texts that exchanged between Marx and Engels, a copy of the first French edition of Capital published in 1867, and copies of the 1914 Russian edition of Lenin's What Is To Be Done?, an early edition of Mao Zedong's On New Democracy printed from wood blocks in a liberated area, Shao Xian (Youth), a magazine edited by Zhou Enlai while he was leading the communist group of Chinese students in Paris, and many publications from China's revolutionary base areas during the war years. Along with these in the rare book room are original manuscripts by famous modern scholars and writers, including Lu Xun, Guo Moro, Mao Dun, Ba Jin and others.

The 2,000 seats in the library's 15 reading rooms are full every day with readers ranging from venerable professors and special to young technicians, workers and students, some staying until late at night. In 1978, 5,080 people used the library. This is many more than during the years of the gang of four, when people feared the label "bourgeois specialist" if they spent too much time doing research.

Though the library's floor space has increased from the original 4,000 square meters to 40,000, it still cannot accommodate all who wish to use it. A new library building is being planned. In the reading room for new books in foreign languages only those on the physical sciences used to be on the open shelves. During the past two years those on the social sciences, including literature and art, have also been put out. The number of periodicals in Chinese and foreign languages in the scientific and technological room has gone up from 2,500 to 4,000.

One of the reading rooms.

Deputes to people's congresses of provinces, autonomous regions and municipalities are elected for a term of five years. For prefectures, counties and cities the term is three years. For people's communes and towns the term is two years. Deputies to people's congresses of communes and towns have always been directly elected by the voters. Now this direct election has been extended to include county deputies. Deputies to higher people's congresses above the county level are elected by the people's congresses of the level immediately below. Local people's congresses have the power to decide on the heads and deputy heads of the people's governments at the same level. In the communes the people's congress has the power to decide on the commune chairman, vice-chairmen and members of its administrative committee. Local people's governments are responsible and accountable to their people's congresses and to the organs of state administration at the next higher levels.
China’s Sports in 1979: Progress and Gaps

YAN SHIXIONG

Last year was a fairly good one for China’s sports. In April, the “August 1st” basketball team won two games in matches with the United States men’s team visiting China. In May, China’s table tennis team won four championships and four second places at the 36th World Table Tennis Championships.

In June, woman archer Meng Fan’ai broke the world record of 319 points with 321 points in the 60-meter single-round in Hokkaido, Japan. At the same time two young weightlifters, Chen Weiqiang and Wu Shude, smashed two world records.

July saw Chinese middle-school student athletes win five gold medals at the International Track and Field Meet in France.

In August, Zou Zhenxian, representing Asian athletes, ranked fourth in the hop, step and jump at the Athletics World Cup in Montreal, Canada.

In September, Chen Xiaoxia captured the championship in women’s high diving at the 10th World University Games in Mexico.

In the same month the Fourth National Games, largest ever in China, took place, with 11,000 competitors in 34 events. Eight Asian records in track and field and weightlifting, and 102 national records were bested. Two weightlifters broke three and equaled three world records and five people broke world records in model airplane flying.

In November, weightlifter Chen Weiqiang again broke the world record in the 56-kg. category by jerking 153 kgs. at the 33rd World Weightlifting Championships in Salonika, Greece.

China’s sports flourished in the 50s and early 60s. Chinese men and women broke world records one after another in weightlifting, swimming, track and field, shooting and archery. Basketball, volleyball, table-tennis and badminton teams earned a high reputation.

YAN SHIXIONG is a journalist on the staff of the newspaper Sports News.

“Carry Forward the Revolutionary Cause,” a mass tableau.
Mass callisthenics at the opening ceremony.

"Healthy Growth of the Young."

"Newborn Future," depicted in traditional symbols.

"Sealing New Heights."

A little girl does her part.
In the following decade of gang-of-four activity, however, sports suffered. Gaps appeared and grew between China's progress and that of other countries. In the last three years, however, this situation has begun to improve.

**Weightlifting:** Chinese weightlifters have long been among the best in the world. In 1958 Chen Jingkai of the lightweight class broke the 56-kg. international clean-and-jerk record, becoming China's first world champion. During the ten years that followed, ten Chinese weightlifters in five categories broke world records 30 times. In June 1970, Chen Weigang, 21, jerked 151.1 kg., beating the world record in the 56-kg. category held by the Iranian Naziri for six years. Ten days later Wu Shude, a newcomer in the 52-kg. class from Guangxi Zhuang Autonomous Region, made the world youth snatch record with 107.5 kg., breaking his own record of 105.5 kg. and totaling 237.5 kg. to equal fifth place in the Fifth World Championships in Hungary.

In the Fourth National Games, three world youth records, six Asian and 17 national records in weightlifting were broken — in sharp contrast with the Third National Games in 1975 where only one national record was broken. Judged by the last World Weightlifting Championships, 29 of the weightlifters at the Games could have ranked in the first six places. For the standards set for the 1980 Olympic Games, 54 weightlifters at China's Fourth National Games can qualify.

**Track and Field:** Chinese athletes won 13 gold medals at the 8th Asian Games in Bangkok in December 1978, surpassing the Japanese for the first. By the end of last August, 21 national records had been broken. Another 16 records were scored at the Fourth National Games and the total scores made by the winners of the first six places exceeded those made at the last National Games five years ago. So China's track and field performance is on the upgrade again after a decade of stagnation.

**Diving:** China's diving team was considered "first-class" at the 10th World University Games in Mexico City last September. Such difficulty movements as forward and backward 3½ somersaults can be done by many Chinese divers.

**In the Fourth National Games, seven 15-year-olds broke the national record at the same time. Yu Ping, from Sichuan province, lowered the national record by almost 30 seconds.**

At the Fourth National Games, 20 of the competitors were veterans. For the first time the 1980 Olympic Games exercises were adopted and the gymnasts handled them competently. The optional exercises were more difficult. Previously, for example, only a few Chinese gymnasts could manage the tucked double saltos with full twist. This time, however, nearly all the finals competitors did it well. Further, from tucked saltos they developed to doing piked saltos with twist and stretched saltos with twist. They also mastered and even improved on new movements created by famous foreign gymnasts such as the Hungarian Magyar's double-

**Correction:** The photo on page 38 of our December issue, Ma Yinchu is seated not second but fourth from the left.
Wu Shude, 20, after breaking the world youth record in 52-kg category shatch.

Tu Fing breaks the national record with 2' 12.39" in women's 100-meter free style contest. Photos by Xinhua

Though up to the world levels, Chinese gymnasts still perform unevenly and lack confidence and sustained strength. They need more practice in international meets, in competition with powerful foreign rivals.

Football: Football is popular with the Chinese people. And 1979 was a good year, with the National Football Games and matches at the Army Games and the Fourth National Games. China now has 16 A football teams, 23 B teams and 64 teams of youth. In 1977 China, for the first time, hosted an International Football Invitational Tournament. World-renowned teams such as Italy's Inter-Milan, Britain's West Bromwich and the New York Cosmos from the United States have visited China in the past two years. From them Chinese footballers learned a lot. Last year 13 Chinese teams came to Beijing for the National Games. Every game filled the stadiums and fields—with non-ticket holders making use of nearby trees and rooftops to watch. The Chinese players used to lack aggressiveness in the past. At the Fourth National Games this defect was largely remedied. Scores were closed and six ended in a draw. Results sometimes had to be decided by penalty kicks because overtime playing could not decide the winner.

The Shandong team, tenth-ranker in the previous Games, became the champions this time after beating the Army, Guangdong, Liaoning and Beijing. Strong center forwards, powerful guards, high good and lob passes and all-out attacks broke the long monopoly of the championship held by the Army and the Guangdong teams.

In volleyball China has come up more rapidly than in football or basketball and now ranks in the first ten in the world in quality of play. Taller but younger than before, the players need more experience in competitions.

Taiwan's Team in the Fourth National Games

HONG YONGGU

THUNDEROUS applause greeted the 94-member team representing Taiwan province when it marched into the arena at the opening ceremonies of the Fourth National Games. Due to the situation existing in Taiwan, they could not as yet come directly from there. Some of them grew up on the Chinese mainland and the others came from Japan, the United States, Brazil, West Germany and Hongkong. The oldest was Lin Mian, 59, a chess player, and the youngest was Wu Yuhong, 13, a girl badminton player of Taiwan's Gaoshan nationality.

As the team passed the rostrum, Huang Wenqin and Chen Musen, leaders of the Taiwan group, were warmly greeted by the team leaders of other provinces and municipalities. Huang is vice-president of the Overseas Chinese Federation in Tokyo. It was his third sports trip to the mainland. "We've come with the best wishes of the great majority of our compatriots in Taiwan province," be said. Chen is now vice-head of the department of internal medicine of Beijing's Jishuitan Hospital and a deputy to the Fifth National People's Congress.

The Taiwan athletes were welcomed wherever they went. The spectators cheered their successes and groaned over their failures. The athletes from other provinces visited them in their quarters. Hundreds of goodwill letters came to them from all over the country. One of them from Jilin province enclosed a song entitled, "Song of the Taiwan Athletes" by Chen Jian, a teacher in the Norman Bethune Medical College in Jilin who had
China Returns to the International Olympic Committee

For years China has been excluded from its seat in the International Olympic Committee (IOC). The decision to restore it was made in a resolution adopted by the IOC executive board in Nagoya last October. The resolution recognizes the Chinese Olympic Committee of the People’s Republic of China as the official committee of China. The former committee, based in Taiwan province, will be called the Chinese Taibei Olympic Committee and will remain in the IOC only as a local organization within China. Its anthem and flag must be other than those used at present and be approved by the IOC executive board.

The resolution reflects the fact that there is only one China and that Taiwan is one of its provinces. The Chinese Olympic Committee has expressed the hope that athletes from both the mainland and Taiwan province will march side by side in future Olympic Games.

studied in Taiwan University 30 years ago. Chen wrote, “I hope you take the song of our motherland’s springtime to Europe and America, southeast Asia and Taiwan province.” One of the lines of the song says, “A thousand rivers find their way to the sea, and compatriots will reunite one day.”

Ye Jiazi, a 17-year-old girl from Brazil, was from a Taibei family. This was her first sight of her motherland. Deng Yingchao, vice-chairman of the National People’s Congress, sat with her at a reception for the Taiwan team. Ye Jiazi celebrated her birthday in Beijing with a huge party given her by the Taiwan team in the Xiyuan Hotel. She was also very excited at meeting Chairman Hua Guofeng.

The Taiwan team reached the finals in nine sports: baseball, tennis, badminton, table tennis, chess, shooting, swimming, track and field, and motorcycling. Its motorcyclists were Shanghai workers, sons and grandsons of families in Taiwan. Daring and skillful, they were chosen from a 50-member amateur motorcycling team organized in 1977 among people from Taiwan living in Shanghai. Through rigorous training they had mastered such difficult stunts as climbing steps and hurdling gaps in a bridge. They had often performed for fellow-provincials visiting the mainland.

A baseball game was held between Taiwan and Beijing. Huang Zhaohui, 26, third-base coach, from southern Taiwan, now works as an engineer in a plant in Yokohama, Japan. After the game he was surrounded by the Beijing players. They were old friends, for when the Beijing team went to Yokohama last year, Huang was their interpreter. This was his third trip to the mainland.

In the small-bore rifle shooting match, Zhang Xiaoping, a girl from a state farm in Guangxi, scored 584 points with 60 shots from a prone position, breaking the record of 580 points set last year by Taiwan’s Ge Huiluan. With 565 points she also smashed Taiwan’s record of 558 points in 3 X 20 small-bore rifle shooting made by Wu Deyuan in 1978.

In air pistol shooting, Xu Lingyun, a newcomer who had started her training only a year before, had matched Taiwan’s 1978 record of 369 points in a selection trial. In the official contest she set a new record of 387 points.

On the evening of October 1, the Taiwan athletes celebrated New China’s 30th anniversary in the Great Hall of the People. In its Taiwan Room they watched many painters and calligraphers demonstrate their art. Professor Qi Gong from Beijing Teachers’ University painted some orchids for Huang Wenchun and added the inscription: “Roots in the same mountain but their fragrance spreads far.” The orchid is a favorite flower of the people of Taiwan, Fujian and Guangdong provinces. Though its blossoms grow far apart, its roots cluster together. Prof. Qi told the Taiwan athletes, “We live apart now, but our roots are the same and in the end we will reunite.”

CHINA RECONSTRUCTS
After Thirty Years, I Visit China

MARS SCHMIT

Thirty years in a man's life is a lot—but only an instant to a people with several thousand years of history.

On October 1, 1949 while I was a young student visiting the United States, I learned that in Beijing Mao Zedong had proclaimed the establishment of the People's Republic of China. At last this enormous country had come to know peace after a bitter struggle that had lasted since 1911.

Thirty years later, in July 1979, I undertook my first trip to China, part tourist, part observer, but above all to get an idea of what this people's republic—after being torn, humiliated and bled white for a century—had become.

At the frontier on the way from Hongkong to Guangzhou we scrutinized closely the faces of the Chinese customs officers—each small gesture, each smile, each brusque movement. Our welcome at the border station was warm and friendly. The cup of tea, the big smile and the welcoming speech of the petite Chinese guide, with her very dark almond eyes, at once put us at ease. For China, international tourism is a new thing.

Yet almost always Mr. Xue succeeded in getting us to agree by finding a “common denominator.” We outsiders had first of all to get used to the rhythm of Chinese things clear and then search for an answer. It takes much patience, and above all perseverance.

We outsiders had first of all to get used to the rhythm of Chinese things clear and then search for an answer. It takes much patience, and above all perseverance. The point of view of a Chinese can be very different and it is not always our European logic that triumphs.

In China one never hears “no”, and very rarely “yes”, but you are invited to discuss the subject. Little by little we realized the intelligence of this attitude—to first get things clear and then search for an answer.

We arrived at Guangzhou in the extreme south of the “Middle Kingdom.” It is a city of bubbling activity, as is the Pearl River where junks, ships and other craft cover the yellow water. You can't know the Chinese countryside unless you have seen the roads, which we, at the harvest season, found half covered with rice drying in the sun. The traffic is incredible. From the time the sun rose, the roads were filled with streams of people on foot, in cars and trucks, but above all on bicycles. Thousands of black bicycles, often loaded to the limit with food, animals or barrels, roll endlessly in every direction. Humans are still a major force, whether they are pulling a loaded two-wheeled cart or carrying two heavy baskets hanging from bamboo shoulder poles that flex in rhythm with their quick, agile steps. Both men and women walk like this along the sides of the road, in the middle, or across great fields of rice stretching into the distance.

Rice is the principal food in China. It is grown everywhere. And everywhere in the blinding sun we saw small dark figures in enormous straw hats, bending up to their knees in water the color of burnt earth, planting the frail rice shoots for their second crop. The Chinese people, approaching a billion and essentially peasants, do not have an easy life. But even so, they have an air of contentment. They look at us with surprise and curiosity, but we never saw a dull or hostile face.

Guangzhou is a city rich in history. The Cantonese were the first to have contact with the Europeans, but also the first to resist their influence. Guangzhou is the city where Dr. Sun Yat-sen established the Kuomintang party, which was the origin of a great movement for independence later taken up by Mao Zedong. In a sense, modern Guangzhou was pioneered by Sun Yat-sen, in whose honor a grateful country has built a memorial hall.

A tour group usually has one guide, who takes care of the different needs of the group during its stay in China. Mr. Xue, an able and efficient man, was assigned to our small Luxembourg group of 17 persons. Among us we had differing views—sometimes totally different—on the organization of the trip, the hotels, places to visit. Yet almost always Mr. Xue succeeded in getting us to agree by finding a “common denominator.”

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A New Shanghai

I had not expected the Shanghai I saw. Its name, for me, had a mysterious and adventurous ring. With 12 million people it is one of the biggest cities in the world and China's largest port. In this city's varied past, the colonialists were the crudest. Here the old China saw the beginning of the end with the political struggles that contributed to the fall of the
Qing dynasty and, in 1921, with the founding of the Chinese Communist Party of which Mao Zedong was one of its first members.

Today Shanghai is a busy city where industry is growing rapidly. Innumerable ships from different parts of the world swarm on the Changjiang (Yangtze) River. But I searched in vain for that mysterious, perhaps romantic, atmosphere I had thought I would find.

From Hangzhou to Nanjing

Hangzhou, on the other hand, enchanted me. West Lake with its clear water, the distant hills in a thousand shades of gray, the pagodas with curved roofs, the temples of other times—all this gave the countryside an almost fairyland look. At night, along the shore around the lake, young Chinese couples watch the moon rise above the lotus-covered dark water: It is a little-known China, keeping the slightly dreamlike look of scenes in old silk paintings.

Later, Mochou Lake in Nanjing where Lady Moschou lived, plunged me into this same atmosphere—even more than when we had seen an opera of the same name. In fabulous stage settings, actors with clear, piercing voices wear elaborate multicolored silk costumes and may be playing complex love scenes of officials and concubines of other centuries, often with unhappy endings. The theaters are always packed to the roof. A ticket costs only a fraction of a yuan. Even in the morning, lines form at cinema ticket windows. While we were in Nanjing, they were advertising Chaplin's Great Dictator.

The New China

Life in a Chinese city has its own laws. First, the people seem busier than in our western cities. Endless streams of pedestrians, passengers and bicycles flow through the streets, and volunteers help the traffic policemen maintain order.

Then there are the famous big-character posters covering the walls. Passers-by stop and study the new ones attentively. In the big department stores people crowd around well-stocked counters, but one has the impression that all the merchandise is 20 years behind that of the west. The clerks are very friendly to foreigners, who are immediately surrounded by crowds of curious people when they enter a shop. The people wait patiently to see if the clerk will understand the sometimes desperate gestures of the strangers.

In the big book stores of Beijing, the stock includes Chinese works in foreign translations and foreign works translated into Chinese which are sold at low prices and, judging from the crowds, the Chinese grasp these up. Restaurants are rather few in China, though every city has one or more fine ones specializing in the local dishes. In Guangzhou we had dishes of an absolutely exquisite cuisine. But the roast duck of Beijing's most famous restaurant disappointed me. I had expected an unforgettable dinner. In my humble opinion, neither the service nor the food justified the renown of this old restaurant. Perhaps the new flood of western tourists has done something to the place.

China gives me the impression of a country in vigorous development, where everyone knows that he is counted on. The peasants have remained very poor compared to the west and their life is hard. But their standard of living is higher than it was before 1949. They are proud to tell us that poverty, famine and other dreadful calamities are finally ended, and that after a century of extreme misery their people, relying on their own means, have won complete independence in the world.

One of the first to criticize old Chinese society before the revolution was Lu Xun, who died in 1936 and whom Mao Zedong called the commander in chief of China's cultural revolution. I had read his

The world-renowned Great Wall passes not far from Beijing—a giant serpent of stone more than 5,000 kilometers long, marked with towers, clinging to precipitous mountains and descending into the deepest valleys. It is a symbol in brick and stone of the Chinese people's intelligence and also of their indescribable sufferings in the past.

It seems to me that it well characterizes the Chinese mentality of both the past and the present—to protect the land from foreign invaders.

Beijing is a big, well-organized, and, above all, clean city. The great Tian An Men Square in its very center makes me think of the immense land that is China. The Imperial Palace, the former Forbidden City, now open to the people, has many halls and gardens and parks which gave us a picture of the rich culture of the past.

Tian An Men Square today also contains the memorial to Chairman Mao Zedong, the builder of the new China. This majestic square boldly supported by 50 granite columns, every day receives long lines of silent Chinese pilgrims who have come to pay their respects before the crystal coffin in which he lies.

Obviously a short visit could not answer all our questions. But it was nevertheless long enough to realize that what is going on in the People's Republic of China is different from what the west has tended to believe.


\*LU XUN'S works are available in English from the Foreign Languages Press, Beijing.

CHINA RECONSTRUCTS

JANUARY 1980

Dawn Blossoms Plucked at Dusk,* and our visit to Lu Xun's former residence left a deep impression on me.

Home of Peking Man

Our last stop was Beijing, the capital and home of Peking Man who lived around 500,000-400,000 years ago.

\*LU XUN'S works are available in English from the Foreign Languages Press, Beijing.
In a Catholic Church in Beijing
WEI XIUTANG

ONE Sunday morning, I went to the Catholic cathedral in Beijing's Xuanwu district where several hundred worshippers were attending mass. There were young as well as old people, and from their dress and appearance it was evident that they came from different walks of life. There were also a number of foreigners.

This church is the oldest in Beijing. The first church structure on its location was built in 1650 on the site of the residence of the Italian Jesuit priest Matteo Ricci who had come to China as a missionary in the latter part of the Ming dynasty.

Parishioners chat in the church grounds after mass. Wu Chuping

WEI XIUTANG is a staff reporter for China Reconstructs.

The Catholic church in Beijing was severely hit by the disruptive ultra-Leftist policies of the gang of four, and religious activities were interrupted. In the latter part of 1971 the Xuanwu Cathedral was reopened, serving only foreign Catholics and visitors passing through Beijing. Local Catholics were free to enter only after the downfall of the gang and the restoration of the policy of freedom of religious belief.

Mass In the Xuanwu Cathedral. Wu Chuping

Parishioners attending mass. Wu Chuping

JANUARY 1980

Mass In the Xuanwu Cathedral.

Bishop Fu, now 47, comes from a family of several generations of Catholics. Raised in a religious atmosphere from childhood, he entered a seminary at the age of 15 and spent the next 15 years there and in seminaries. In 1956, at 28, he was ordained to the priesthood by a Franciscan bishop and embarked on his ecclesiastic career. Trained in a strict school, Bishop Fu speaks five languages and is a scholar of no mean achievement.

His election to the bishopric was given considerable coverage by the foreign press and brought him congratulations from bishops, clergy and laity in other dioceses in China. His reaction, however, was modest: "I don't deserve it. This is the result of our country's international prestige and the support of Chinese Catholics for the government's policy on religion." To his flock on his first public appearance after his election he said, "I am young and inexperienced. I hope to learn with
BISHOP Fu lives at the Xuanwu Cathedral with 13 other priests, the eldest of whom is over 70. Most of the others are around 40-50 years of age, and a few were classmates of his in the seminary. Like Bishop Fu, they entered the seminary at an early age to receive a dozen or more years of special training in theology, most of them attaining a university education. They are also hardworking, as can be seen from the neat and well-kept church grounds and the flowerbeds and fruit trees in the garden.

But the bulk of their time is taken up by their ecclesiastical duties: daily masses, breviary recitation, Bible and theological studies, religious instruction for new converts, baptisms, confirmations, marriages, visits to parishioners to bring them communion and explain the doctrines of church, extreme unction for the dying, services for the dead and other priestly functions.

Bishop Fu says, "The life of the ecclesiastics here is a stable and happy one." Their living expenses are borne by the church, as are those for its own everyday activities. The money comes from funds held by the church supplemented by contributions from church members. The people's government helps with special allotments when extra large outlays are required, as for instance for repairs on the church buildings.

Most of the Catholics in Beijing are working people to whom the liberation of the country brought political and social emancipation. The founding of new China has also improved their material circumstances and provided the basis for their normal religious life. The people's government is sure the teacher would not come that day. That evening my teacher and classmates came to see me. When I was better the teacher came to help me make up the lessons I had missed.

When I was in third grade I heard that Teacher Wen was going to be transferred to another place. I was heartbroken, and cried when I came home. But the new teacher was just as good as Teacher Wen and carried me to school every day, just as she had. Some of the bigger children in school also volunteered to carry me. Once someone from another class carried me home. One of my classmates cried and said, "Hongmei is our classmate. We should carry her ourselves.'

I am 12 years old. I live in a mountain village in Dangyang county in the central China province of Hubei. My legs are paralyzed and I can't walk to school like other children, but I still go to school as they do.

In 1975 when I reached the age for starting school I sewed all the other children going and I wanted to go too. My father just shook his head when I asked him. When I asked my mother, she said nothing. "Child, how can you go to school when you can't walk?" my grandmother said. She tried to comfort me, but tears streamed down her cheeks.

A few days later the principal of the school and Teacher Wen came to our house. They said they would carry me to school every day. How happy I was! "It's very kind of you to take such interest in the child," Grandma said, "but our house is half a kilometer from the school. Who will carry her day in and day out?" They told her not to worry. Early the next morning Teacher Wen really came! Mother dressed me in my new clothes, Grandmother took me to the door and Teacher Wen carried me to school on her back. From then on she carried me to school and home every day.

ONE morning there was a big thunderstorm. The rain poured down and the wind was so strong it nearly blew the trees down. I was just thinking that surely the teacher would not come that day, when the door opened and both she and the principal walked in wearing big woven hats to shield them from the rain. They carried me to school as usual.

CHILDREN

WEN HONGMEI

There are 13 children at the seminary, the eldest of whom is 12 years old. I'm 12 years old. I live in a mountain village in Dangyang county in the central China province of Hubei. My legs are paralyzed and I can't walk to school like other children, but I still go to school as they do.

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Once I caught a cold and Grandmother sent someone to tell the school I wouldn't come that day. That evening my teacher and classmates came to see me. When I was better the teacher came to help me make up the lessons I had missed.

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Lanterns Made of Ice

ZHANG SHUICHENG

A lantern made of ice? Doesn't it melt when it's lighted? No, it doesn't. The people of the city of Harbin in far northern Heilongjiang province have been making lanterns out of ice for nearly a century. It is a traditional custom to hang decorative lanterns at the traditional New Year, now known as Spring Festival. But in old China most people in the countryside could not afford even the cheapest lantern of paper. They took to freezing a piece of ice the size of a lantern in a cheap pottery jar. After removing it they would hollow out the center and place a candle or small oil lamp inside. The ice is thick enough and the weather so cold that only the innermost layer around the flame melts. Such pale light was often the only festival decoration of the poor.

Ice lanterns were also made by city people to illuminate their doorsteps and courtyards before there was electric lighting. Ice lanterns have come a long way since then. Today, in Harbin and other far northern cities the public squares glow and the winter wilderness of parks is enlivened with huge illuminated works of ice art. The Lantern Festival, the 15th of the first lunar month, is the high point of the celebration. The ice lanterns are created with the assistance of professional sculptors and architects. The usual December-to-February temperature averages minus-25 degrees Celsius—ideal weather for making ice lanterns. Huge blocks of natural ice are cut from the Songhua River in the center of the city and hauled in trucks to the place where they will be exhibited. They are then cut to the needed sizes by workers with big saws. For a monument-like creation or an ice "building" dozens of blocks are needed. Kettles of cold water are poured on to "cement" them. In the fierce cold they freeze together in no time, even in the middle of the day. The addition of colored bulbs or neon lights completes the construction.

Scultors ply their skill in making ice figures or lanterns in the shape of birds and animals. Working seemingly effortlessly on a block of ice with hammer and chisel, in a matter of hours a sculptor will have a large pot of flowers, the figure of a skater, a carp or a hen. Sometimes larger parts of the figures are frozen to shape in tin molds and finishing touches are added by hand carving.

DISPLAYED against the background of the blue sky, the sculptures are crystalline white. When night comes and the lights go on the place becomes a fairyland and the features of the sculptures show up in striking detail. Despite the biting cold, thousands of spectators pour to the exhibition sites and mill around enjoying the scene.

Michelangelo's sculptures and paintings have been loved and preserved through the centuries. But, alas, the ice sculptor's works, no matter how much they are appreciated, do not last beyond a few months. Yet with each new winter's approach, the sculptors invent new designs, more varied and lively than before.

ZHANG SHUICHENG, a photographer for China Reconstructs, recently spent some time in the land of ice lanterns.

Photos by Liu Xiangyang
“Gateway of Ice” through which visitors enter.

“Cock Peeking at cabbage.”

“Tractor.”

JIE WEN

AS the Shaoxing, the first China-made 10,000-ton vessel produced for sale abroad slid down the slipway of the Shanghai Shipyard amid colorful waving flags and the beating of gongs and drums, 79-year-old Shi Zhongchen, a retired worker from the yard, stood among the watching crowds. His eyes were often on the figure of his son Shi Dexing active on the scene as general director of the launching site. Old Shi’s eyes became misty. How well things had turned out. He looked over at his granddaughter, who had come with him to the celebration and was also in shipbuilding. How different it was from when he was young.

No Time for Skill

Shi Zhongchen was born in a small village on the coast south of Shanghai in 1909. His family had no land. His father made a meager living stuffing cotton for quilts. At 13, the boy began a four-year apprenticeship without pay in a Shanghai machine shop. He worked hard and endured all kinds of privations, hoping that one day he would have a trade and be able to help share the family burden. The boss made him work almost round the clock, doing all sorts of odd jobs. So he had little time to learn from his master till the third year when a new apprentice came to take his place as the man of all work.

In the old society master-workers would not teach all their skills, fearing that if their apprentices became too good they themselves would be fired. Whenever the master was doing a job requiring special techniques, he would send Shi Zhongchen to do something outside the workshop. Thirsting to learn, Shi often stole back in to practice at night. For this he received many beatings. The apprenticeship seemed long to him, and after it ended he had to work for the boss another two years without pay as a form of “thanks.”

When he finished his apprenticeship, he couldn’t find a job and worked as a seasonal laborer for a few years. Later he entered a government-run shipyard. But his hopes of being able to use his skill to feed his family were soon shattered. The so-called shipyard was actually a run-down repair works with antiquated equipment. Shi Zhongchen and his fellow workers went from one boat to another on the Huangpu River to make repairs. The shipyard took almost no safety measures for the workers. Working over the river, they risked the danger of falling in at any time. The sight of only foreign ships in the river made Shi Zhongchen wish that one day China could make her own.

In 1948 Shi came down with typhoid fever and was unable to work, so the family had nothing to eat. His second son also became seriously ill. They couldn’t afford a doctor. Weeping, Shi and his wife watched him die.

Better after Liberation

After Shanghai was liberated in 1949 Old Shi and his son Shi De-
The Lufeng Ape Skull and Its Significance

The fossilized Lufeng skull.

Another Generation

Shi Yingli, the third daughter of Shi Zhongchen, went on to study in relation to upper and lower jawbones and teeth also said to possess some Australopithecus characteristics which were found several years ago in Pakistan and Turkey. The skull was found on a slope of Miaoshanpo Hill at the northern end of the Lufeng Basin nine kilometers from the county seat. It lay in a rich fossil deposit, though the site is not large and the stratum not thick (only six to seven meters with many layers of thin brown coal and thin sand superimposed). The ape skull was in a coal layer. Previously the site had yielded a lower jawbone of Sinopithecus in 1975 and one of Ramapithecus in 1976. In two seasons of excavation in the winter of 1976 and spring of 1977 more than 100 teeth of ancient apes and a great number of fossils of 30 kinds of mammals were also unearthed.

A geochronological study of the mammal fossils provides the clue to dating the Lufeng ancient ape — the early Pliocene epoch, or about 5 million years ago. The main animals that existed at the same time as the Lufeng ancient ape were the three-toed horse, stag, rhinoceros, saber-toothed tiger, deer, muntjac, and gibbon — comprising both forest and grassland species. The area at that time provided a good environment for ancient apes to live and propagate. Spore pollen analysis indicates that the climate was warm and moist, like that of today's southern subtropics. The basin was covered by wide stretches of grassland, rivers and lakes and surrounded by low, densely-wooded mountains. Between the grasslands and forests grew abundant plum, walnut, hazel nut and other nuts and fruit trees providing food for the apes. After death their bones were washed by the rain to the sandy shores of the lakes and were gradually fossilized.

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The fossilized Lufeng skull.
Tribute to a Colleague

ELSIE FAIRFOX-CHOLMELEY

IT IS 28 years since the first issue of China Reconstructs came off the press. It had taken six months, from planning done on a park bench, to muster a staff of six, find and move into an office, and prepare the first issue. Four of the six are still connected with the magazine. One works elsewhere. But one, a talented woman, photo editor and the magazine’s first picture editor, Gu Shuxing died of cancer on November 5, 1968, alone and unhappy because Chen Hansheng, her husband and closest comrade-in-arms, who was being tormented and slandered in those days of Lin Biao and the Gang of Four, was not even permitted to be with her at her life’s end.

Susie Gu, the name by which I first knew her, was the first Chinese woman I had ever met. That was in 1928. I was immediately struck by her beautiful, intelligent, sensitive face. Thenceforth our lives continued to cross in Tokyo, New York, Hong Kong, Guillin, London and Beijing. I worked closely with her on numerous occasions over the years. Her strength of character, independence (she was a truly liberated woman), determination, honesty, humor and imagination, all qualities I much admired, left their mark on my own development.

Because she spoke little of her earlier life, it is only recently that I learned more about it.

Her family was descended from feudal officials in Wuxi, Jiangsu province. Among her ancestors were scholars-members of the Dong Lin Political Group which, some four centuries ago, opposed the corruption of the Ming dynasty eunuchs. When she was born in 1897, her father, though erudite and a good mathematician, was living in poverty, without position or job. Curiously, it was his lineage that later changed this.

In 1910, the Qing Viceroy of Nanjing, a Manchu aristocrat named Duan Fang, anxious to enhance his own name and fame, went to Wuxi to look for descendants of the Dong Lin Group. Since its members had been noted for uprightness and learning, Duan Fang thought that if he could be instrumental in getting one of their descendants an official position it would give him good repute. So Gu Shuxing’s father was brought, before Duan, who recommended that he be sent to Beijing to be private tutor to the two sons of the then premier Qu Hongji.

Gu Shuxing was 14 when the family moved to Beijing, where her father became a favorite of the premier. She and her younger sister, the only other child, were plunged into a life restricted by feudal custom. She was not allowed out on the street except with the family’s permission and then only dressed as a boy and in a donkey cart enclosed by curtains. On one occasion she sneaked out in the cart without leave and peeked through the curtains to get a look at the outside world. She got such a dressing down from her father for this that she remained afraid of him for the rest of her life.

But she had the spirit of rebellion. Following her schooling in Beijing, not very long after the 1911 Revolution that overthrew the old monarchy, she asserted her independence by teaching for several years, first in Miyun (the site of the major reservoir built after the liberation) and then in Tongzhou, a small town east of the city.

From this experience sprang her interest in education, and in 1917 her family paid her passage to the United States. She entered the University of California at Berkeley as a self-supporting student. In term-time she worked in the dining room and in the vacations in a canning factory. It was while at college that she first became attracted to photography. It was then too that she met Chen Hansheng, a research student in the Graduate School of the University of Chicago. They were married in 1921 when Gu Shuxing graduated. They returned to China in 1924.

During the following turbulent years, both worked with Li Dazhao, professor in Beijing University and one of the founders of the Chinese Communist Party. They both took part in the famous anti-imperialist parade of Beijing students on March 18, 1926. When warlord police fired on the demonstrators and 47 were killed, Gu Shuxing urged the students on to continue their protest. She also used her camera as a weapon, taking photographs which recorded those events and are now a valuable part of the historical record.

When Li Dazhao was executed by the feudal warlords and their foreign backers in April 1927, the Chens left for Moscow. They returned one year later to Shanghai where they met Soong Ching Ling (Mrs. Sun Yat-sen). In 1932 Gu Shuxing joined in the work of the 19th Route Army, then resisting a Japanese armed attack on Nanjing. Horrified by these atrocities and the plight of their country, Chinese patriots in New York worked with a very broad range of American friends of China to propagate a boycott of the wearing of silk—clothes and stockings—large quantities of which came from Japan and helped pay for shiploads of scrap iron which was being exported to Japan for the manufacture of arms.

Gu Shuxing came to my office one day saying she wanted my help in organizing a committee to aid Chinese war orphans. "I've already found a place," she said. "Come and look at it." It was a small room up a rickety staircase, not far from the New York Public Library, and one floor above the offices organizing the boycott of Japanese goods.

Under Gu Shuxing’s drive, it quickly became a hive of activity. Simultaneously building the organization and raising funds, she announced we must put on a theater show. On the day and night, using her charm and enthusiasm, she made friends everywhere, then persuaded, coaxed and even bullied them to stir their consciences and contribute to her funds and influence to supply support for the orphans and incidentally stoke indignation and action against the Japanese invasion.

She launched out without hesitation to procure a major Broadway theater for a song and dance evening and enlisted the support of the Chinese dancer, Silan Chen, and her friend Lily Mehman to prepare the program. When the famous black dancer, Leadbelly, was prevented by illness from appearing at the last moment, Gu Shuxing and the other artists quickly found another to take his place. The house was packed and...
THE FuChun RIVER where Gu Shuxing's ashes were scattered.
ON THE DESK in painter Zhang Ding's study was a plastic bust of a boy, something like a Tang or Song dynasty sculpture from the Dunhuang Grottoes in Gansu province on the Old Silk Road or the temples in the Maiji Mountains. A closer look revealed features more like Nezha. On a bookcase were several drawings of stage figures, including Nezha and the Dragon King. Zhang Ding was designing the characters for the cartoon film, Nezha Troubles the Sea, which would be produced by the Shanghai Animated Cartoon Studio. The bust was the model of Nezha, for centuries a very popular boy-hero in Chinese storytelling.

The tale comes out of a 16th century mythological novel, Appointment of the Gods, based on Lord Wu's overthrow of the cruel King Zhou 3,000 years ago. In the novel, righteous gods help Lord Wu subdue King Zhou's evil gods, Nezha, only six or seven years old, is the youngest god supporting Lord Wu. Possessing a great martial skill and magic weapons given him by his teacher, he is invincible.

In the film sequence, the Dragon King of the East Sea sends devils to the shore to catch children for his banquet. Nezha wounds one of the devils as it chases a boy. The Dragon King's son, Prince Aobing, comes out of the sea to fight Nezha but is killed. Now the Dragon King asks other dragon kings — of the West, North and South Seas — to help him avenge his son.

In Chinese mythology, dragons were the bringers of rain and the lords of the waters. So the dragon kings threaten Nezha's father, Li Jing, Governor-General of Chentang, with a great flood unless he surrenders Nezha. Li Jing, in turn hides Nezha's magic weapons so he cannot fight the dragon kings. Nezha, distressed to see the people drowning, takes his own life so that the dragons will withdraw the flood. His teacher, Master Taiyi, transforms Nezha's soul into a lotus flower and arranges his rebirth. Nezha goes back to the sea, destroys the Dragon Palace and defeats the dragon kings.

How to Draw the Hero

The cartoonist Zhang Ding, persecuted for nearly ten years by the gang of four and only beginning to work again after their fall, put a lot of effort into this new job. It was not an easy thing to convert an episode from an old novel into a cartoon. The image of Nezha he had seen and made clear was without jarring this well-established image? A dozen years ago Zhang Ding's close friend, the late painter Zhang Guangyu, created the figures and main scenery of the wildly-welcomed animated cartoon, Havoc in Heaven, about the Monkey King's revolt against the Jade Emperor of Heaven, an episode from the famous Chinese novel Pilgrimage to the West. This gang of four banned the film for ten years. Released only in 1977 and acclaimed at home and abroad, it was among the best offerings at the 1978 London Film Festival. A Finnish newspaper commented last spring that it revealed "an integration of the most outstanding characteristics of cartoon and the traditional style of Oriental painting: Nezha Troubles the Sea, the new wide-screen color animated cartoon, will rival Havoc in Heaven in its beauty and national flavor."

The two artists, akin in artistic style, are both lovers of China's cultural heritage and connoisseurs in Chinese traditional painting, opera, jade carvings, bronzes and folk toys with simple lines and striking colors. Both have studied western art. The works of both excel in exaggerating the essence and characteristics of situations and people.

Zhang Ding, having grown up in a small town in northeast China, finds his Nezha image in the village boys he played with as a child — simple, naive and resourceful. The red apron and blue-bordered white blouse Nezha wears in the film is typical of the Chinese countryside, with some artistic embellishment. His hairdo comes from ancient folk toys with simple lines and characteristic and people.

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worked with the set designs and also made useful suggestions on the Chinese traditional background music. He insisted that the characters’ movements have the dance rhythm similar to Beijing opera and that the tone of this ancient fairy tale should not simply be a repetition of the old. His suggestions were welcomed by director Wang Shuchen and the designers, musicians and photographers. The result was an adroit combination of Chinese artistic tradition and the techniques of the modern animated cartoon.

The Story of Zhang Ding

Zhang Ding’s father was a petty clerk in a warlord army. The boy played in the streets with other children from poor families. Later, when he became interested in puppet shows and designed puppet plays, these northeast China children were the center figures and his childhood experience his motivation.

His mother, a country woman, had a good art sense. For the Spring Festival, the most important traditional Chinese holiday, she would knead dough into ducks, chickens, rabbits, pigs, cows, peaches, pomegranates and fat babies, beautiful in a rustic way and made more charming when she added delicate red dots to their eyes, cheeks and mouths. This kind of folk art, as common as embroidery among countryside women, was handed down from generation to generation. It found its way into the young Zhang Ding’s soul, laying the foundation for his later fame and skill as a decorator and handicraft artist.

Country folks in northeast China were superstitious. They believed in fox spirits, hanging images in their homes either in the likeness of a benevolent old man or a gentle fairy-like woman. Not daring to call them fox spirits, they called them “grand immortals.” “Fox spirits” were foxes who had gained immortality through hundreds of years of meditation and were capable of changing themselves into human beings and making people suffer. People tried to appease them so they would not make trouble. Zhang Ding didn’t believe all this but liked the pictures by folk artists, some printed in color with woodblocks, some drawn by hand. With simple lines and striking colors they were highly decorative and strongly local in flavor. In school Zhang Ding drew fox spirits and other legendary figures behind his textbooks.

After the Japanese occupation of northeast China in 1931 Zhang Ding tramped alone to Beijing (then Peiping) and entered a private fine arts school. There he studied painting for several years, supporting himself by drawing cartoons for newspapers. Because his cartoons urged fighting the Japanese aggressors and exposed the corrupt Kuomintang government, he was thrown in jail.

Later he joined a cartoon propaganda team and finally made his way to Yanan, then the center of the Chinese Communist Party in the War of Resistance Against Japan (1937-45). He taught painting at the Lu Xun Academy of Fine Arts and worked to popularize fine arts at war and the succeeding War of Liberation (1946-49). In this period he did New Year pictures in the Chinese tradition, and cartoons and wall paintings. He collected and sorted out folk arts. He studied the possible synthesis of the good features of both Chinese and foreign art. He once worked so hard decorating an agricultural exhibition in Yanan that when the exhibition opened he had fallen asleep in a corner of the hall.

After liberation in 1949 Zhang Ding was busy in teaching in the Central Academy of Fine Arts where he became department head and later deputy president of the Central Institute of Arts and Crafts. He was among the artists who decorated the Great Hall of the People and several guest houses for foreign visitors. He helped do designs for holiday parades, magazine covers and exhibition halls.

More than 60, Zhang Ding is still President of the Central Institute of Arts and Crafts. After he finished the Nezha Troubles the Sea film, he took part in decorating the new buildings at the Beijing International Airport, climbing ladders with the young people to wield his brush in the youthful spirit of his many artistic creations.
Cruising on the Huangpu River

(Wang: It originates in Zejiang county in Zhejiang province and merges with the Changjiang River at Wusongkou. Its total length is 84 kilometers. The widest part of the river is around 400 meters. This boat goes to Wusongkou and back. It takes about 4 hours.

Brown: Are there any foreign ships here?

Wang: Yes. Shanghai is China's biggest international and commercial city. It supplies one-eighth of the country's total industrial output by value, and one-third of China's export products are made in Shanghai. There are really a lot of factories, warehouses and wharves along the Huangpu River. It's very beautiful at night. When the barges are lit up it looks like a fiery dragon swimming on top of the water.

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The Song Dynasty

1—Northern Song, Liao and Xia

JIAO JIAN

During the 300 years of the Song dynasty (960-1279) wars with non-Han nationalities on the fringes were frequent and peasant uprisings broke out one after another. The dynasty falls into two periods, Northern Song (960-1127) with the capital at Kaifeng and Southern Song (1127-1279) after the emperor was forced to flee to Hangzhou. Yet agriculture, handicrafts (silk, porcelain and others), commerce and the urban economy continued to develop. There were also new achievements in science and culture (Song painting, for instance, ranks among the greatest).

But before this would happen, as the preceding Tang dynasty (618-907) collapsed amidst peasant uprisings, the country again broke up into warlord regimes which followed each other in quick succession. This period, known as the Five Dynasties in the north and Ten States in the south, lasted for half a century from the time Zhu Wen, peasant leader turned warlord, seized the throne in 907 and set up what became known as Later Liang, till 979 when most of the country was unified under the Song dynasty.

Northern Song

In 996 the crack troops of Later Zhou, last of the Five Dynasties, mutinied near Kaifeng in Henan province. The officers came to their leader, General Zhao Kuangyin, draped him in a robe of imperial yellow and acclaimed him emperor. He became the first ruler of the Song dynasty under the name of Song Tai Zu.

Having acquired supreme power in such a way, he was only too aware that he could be similarly toppled. At the suggestion of Zhao Pi, his Prime Minister, he took summary action. He summoned the chiefs of the armies to a banquet in the autumn of 963 and told them, "I do not doubt your loyalty. But if one day one of you is roused at dawn and forced to don a yellow robe, even if unwillingly, how can he avoid being obliged to swear fealty to Song? If you retire to the provinces and choose there the best lands and most delightful dwelling places to pass the rest of your lives in pleasure and peace, would this be better than to live a life of peril and uncertainty?"

The next day, claiming ill health, the army commander retired, and Zhao Kuangyin, draped him in a robe of imperial yellow and acclaimed him emperor. He became the first ruler of the Song dynasty under the name of Song Tai Zu.

Economic Development

The rapid consolidation of Song power over the whole country facilitated the rehabilitation of agriculture and the advance and spread of technology. The estate of a big landlord under Song usually consisted of the residence for his family, an orchard, vegetable plots, ponds, woods, mills and storehouses as well as fields. His tenants lived in small houses on the fringes. Some landlords possessed dozens of estates, with hundreds or even thousands of tenants. The latter had to pay 50-60 percent of their produce as rent. When they had to borrow, it was at usurious rates so that they often paid twice or thrice the original sum at harvest time. When a landlord mortgaged or sold his land, the tenants usually went with it to the new master. But, during the latter part of the Northern Song dynasty, sometimes a landlord leased his land to a tenant by contract for a specified length of time, after which he was free to leave. This limited freedom was a stimulus to greater production.

A plowshare of iron for the animal-drawn seed drill, and rakes and curved hoes of this metal came in use on the central plains and in north China. Millet, wheat, broomcorn millet and beans from north of the Huaihe River began to be grown along the middle and lower Changjiang (Yangtze) and in the valleys of the Minjiang and Zhujiang (Pearl) rivers in the south. Champa rice, an early-ripening, high-yielding variety first introduced into Fujian province from Vietnam, spread to Jiangsu and Zhejiang provinces and the Huaihe River valley. Many tea plantations were opened in the hilly areas of Fujian, Zhejiang, Hubei, Hunan and Anhui.

Some Dates for This Period

Five Dynasties, Ten States 907-979
Song Dynasty

Northern Song 960-1127
Capital at Dongjing (today's Kaifeng in Henan province).

Southern Song 1127-1279
Lin'an (today's Hangzhou in Zhejiang province).

Liao (Gidans) 916-1125
Shangjing (near today's Bairin Zuoqi in Inner Mongolia).

Jin (Xixiaans) 1115-1234
Haining (near today's Acheng county in Heilongjiang province).

Xia (Tanguts) 1038-1237
Xingning (today's Yinchuan in Ningxia).
Agricultural growth spurred the development of mining and handicrafts, including metallurgy, porcelain making and silk weaving. By the mid-11th century, 3,500 tons of iron ore were being mined per year. Coal, extracted in quantity, was burned as household fuel in Shanxi province and in the Song capital, Kaifeng. Used in iron smelting at high heat, it produced better farm tools, weapons and vessels for daily use.

Thirty major porcelain kilns were in operation during the Northern Song period. The ding kiln in Hebei province had by then become famous for its pure-white porcelain and began producing many other kinds.

From Sichuan, where silk-weaving was most advanced, Emperor Tai Zú brought 200 weavers to Kaifeng. Big government-owned silk factories soon sprang up in many cities, including Kaifeng, Luoyang, and Runzhou (today's Zhenjiang in Jiangsu province). There were many more colors and designs than during Tang times.

Commerce grew with agriculture and handicrafts. This period saw the appearance of numerous shops in the big cities and fairs in the countryside. Many of these fairs later grew into small towns.

More trading necessitated the circulation of huge amounts of copper and iron coins, and silver also began to be used. The introduction of paper money, the world's earliest, facilitated the larger transactions.

The capital Kaifeng, then known as Dongjing, was a prosperous city of 200,000 families. Every kind of trade was represented in its shops. There were several amusement centers where audiences enjoyed dramas, storytelling, acrobatics, martial arts and kickball games. The bustling atmosphere of the capital is captured in the scroll painting "Qing Ming Festival at the Riverside" by Zhang Zeduan, picturing the busy street along the Bian River toward the end of the Northern Song dynasty.

Liao Dynasty of the Qidans

From the 10th to 13th centuries three other kingdoms ruled by non-Han nationalities existed side by side with Northern Song covering large sections of China in the north and northwest—Liao founded by the Qidans (Khitans), Jin (Kin) of the Nuzhens (Nuchens) who later conquered Liao, and Western Xia of the Tanguts.

The Qidans, nomads who depended on hunting and fishing, lived along the upper reaches of the Liaohe River in today's Inner Mongolia. During the fourth to sixth centuries they had frequent contacts with the Han people on the central plains. They exchanged sheep, horses and hides for things they needed from the Hans. Through association with the many peasants who fled north of the Great Wall to escape fighting between the warlords, the Qidans gradually learned the arts of farming, weaving, salt production, iron smelting and the building of permanent houses and walled cities. A portion of them began to live as farmers.

The Qidans were unified at the beginning of the tenth century under a noble named Yelu Apaochi. He promoted farming and building of cities on the Han model and took up Han culture. In 916 he declared himself emperor of the Qidan state. Shangjing, near today's Bairin Zuoqi in Inner Mongolia was his capital. He appointed some Han scholars as officials to formulate rules of feudal relations. During the latter part of his reign the Qidans acquired a script for their language.

Apaochi built up a powerful state extending from the sea on the east to the Altay Mountains on the west, inhabited by Qidans, Hans, Nuzhens and Uygurs. Later the Qidans adopted the dynastic title Liao.

Making Peace with Liao

In 936, as a reward for helping the military adventurer Shi Jingtang who set up the third of the Five Dynasties, Later Jin, the Liao kingdom was given 16 prefectures in northern Shanxi and Hebei. Thus it gained a foothold south of the Great Wall. Song
Western Xia Kingdom, the Tanguts

In the northwest (today's Ningxia, Gansu and northwestern Shaanxi) the Tanguts, a branch of the nomadic Qiang people who are somewhat similar to the Tibetans, had been developing since mid-Tang times. By the turn of the 11th century they had formed a kingdom and in 1038 their leader Yuan Hao declared himself emperor. His domain is known in history as Xixia (Western Xia), with capital at Xingqing (present-day Yinchuan in the Ningxia Hui Autonomous Region), it embraced Tanguts, Tibetans, Uygurs and Hans. The main occupation was stock-breeding, but barley was grown, mainly by Han farmers, along the Huanghe River. Grain had to be purchased from Northern Song areas during times of natural calamities.

Xia cavalrmen mounted several attacks against Song. Both sides suffered great losses in the fierce battles, and trade could not be carried on. Faced with growing discontent among his people because they could not get grain and goods from Song, Emperor Yuan Hao concluded a peace treaty with Song in 1044. While nominally Xia was to pay Liao 100,000 taels of silver and 200,000 bolts of silk annually, the peace thus bought did facilitate trade. The Song government set up trading posts along the frontier in Hebei, where silks, rice, tea and other goods were exchanged for sheep, horses and camels from Liao. In this way the arts of porcelain making and printing were introduced into Liao. Its craftsmen made porcelain after Song patterns and a large number of books were printed there, including the multi-volume Buddhist scriptures. In another century, by 1125, the now-settled Qidans were to be driven out by one of their semi-nomadic vassal peoples, the Nuzhens.

The small but powerful Xia state, with its fairly high level of culture, lasted until it was destroyed by the onslaught of the Mongols in 1227.

Instituted civil and military service systems after the Han language on law and the arts of war. He appointed some key positions. The Tanguts created their own written language and feudal society began to develop among them. An imperial university and schools were set up as in the Song. Han books were translated into the Xia language and Xia scholars began to write books on history, literature and medicine in their own language.

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Five sets of commemoratives reflecting China's unity and progress were issued on October 1, all of 8 fen denomination. In the first set, stamp 1 shows the national flag against a bright sky and a rainbow, symbolizing a new spring for the country. Stamp 2 shows the flag flying against a background of mountains and the Great Wall. Measurement 62 X 26 mm., perf. 11.5, serial numbers: J. 44 (1-1) to 5-5, J.

Set 2 consists of one stamp bearing China's national emblem. Measurement 31 X 38.5 mm., perf. 11.5, serial number: J. 46 (1-1).

Set 3 also one stamp carrying the words of the national anthem. It measures 49 X 54 mm. Perf. 11. Riched and planarized watermark, serial number: J. 48 (1-1).

Set 4 has four stamps showing people of different nationalities celebrating the country's 30th anniversary. Measurement 33 X 38 mm., perf. 11.5, serial numbers: J. 47 (4-1 to 4-4).

Set 5 consists of four stamps symbolizing modernization in industry, agriculture, national defense, and science and technology. They measure 31 X 28 mm. Perf. 11. Serial numbers: J. 49 (1-1 to 1-4).

Also on October 1, a miniature sheet of a 1 yuan stamp bearing China's national emblem was issued. Perf. 11.5. The sheet measures 67 X 75 mm.