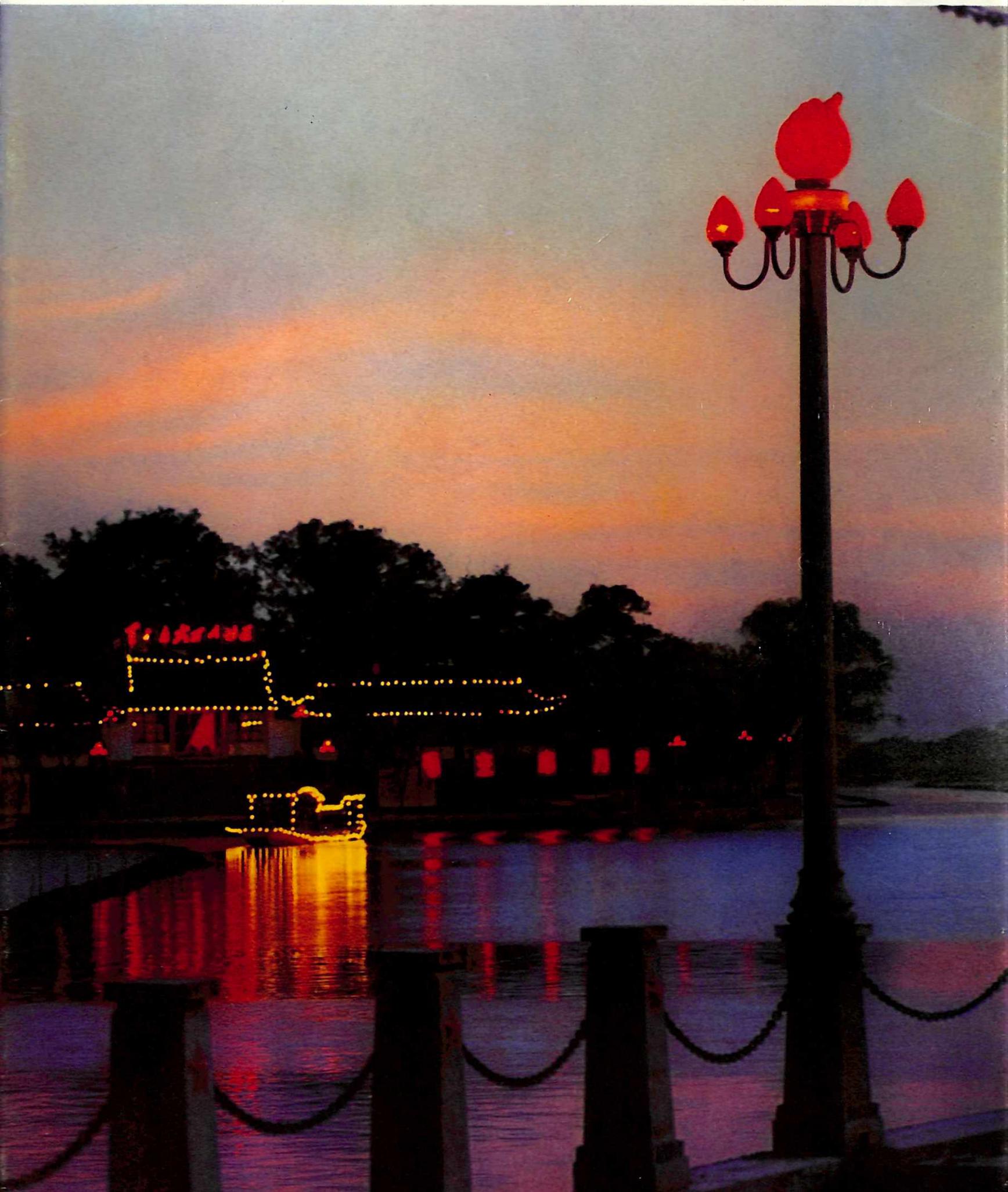


China Reconstructs

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Front: Festival night on Nanhu Lake (see story on p. 12).

Inside front: Han Kuo-tung, a 90-year-old Communist from the Hanpei brigade in Shansi province's Wuhsiang county, tells a story of the revolution at an exhibition.

Back: Workers' apartments in Shanghai.

Inside back: Installing a turbo-generator made in the Shanghai Turbo-generator Plant.

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Shanghai Advances on the Socialist Road

FROM the terrace of the Shanghai Mansions Hotel one has a bird's-eye view of the port city of Shanghai. Vessels of all kinds sail up and down the Whangpoo River. A continuous stream of cars, bicycles and pedestrians moves along the wide waterfront street, the Bund. Round the clock the city of more than a million industrial workers and nine million other citizens dwelling on six thousand square kilometers of land along the Whangpoo contributes its share to socialist revolution and construction. In 23 years initial success has been achieved in transforming and building the city into an integrated socialist industrial base and a vital port for strengthening the friendly ties between China and the people of other countries.

The Past

Old Shanghai was a paradise for imperialist adventurers. The story behind the city's changing skyline as skyscraper after skyscraper arose on the Bund is the story of savage exploitation and plunder of the Chinese people. The customs building was a stronghold of the power of the imperialists. They controlled China's maritime customs, their own foreign representative occupied its main post of inspector general. Only after the liberation did the Chinese people recover sovereignty in this field. Forty years ago, beside the gate of the park on the Bund, which today is open to all, was a sign reading: "No entrance to dogs and Chinese".

Under the wing of the colonialist forces, imperialist adventurers came to Shanghai empty-handed and soon became millionaires through ruthless maneuverings. A prime example was Silas Hardoon who arrived in Shanghai in 1874 without a penny in his pocket. Working hand in glove with reac-

tionary Chinese warlords and bureaucrats, he reaped a tidy profit from traffic in opium. With it and imperialist influence he bought up half the real estate on Nanking Road, the city's business artery and shopping center. He became king of Shanghai real estate. Another such adventurer was the British businessman Victor Sassoon who owned more than 1,900 buildings, including seven of the 28 buildings with ten or more stories.

To preserve and strengthen their political and economic privileges, the foreign aggressors carved "concessions" out of the city's territory. Within these they stationed troops, maintained their own police forces, levied taxes of all kinds, and exercised "consular jurisdiction". In addition to direct colonial rule in these states-within-a-state, the city's public utilities such as the water system, electric lighting, telephone service, street cars and gas were imperialist monopolies. They ran missions, hospitals, schools and newspapers in order to spread an enslaving colonial education.

But the Shanghai people never once bowed to the imperialists. After the Chinese Communist Party was founded at its first national congress in Shanghai on July 1, 1921 (see story on p. 12) it was the vanguard organization for the city's working class, who waged its struggle against imperialism, feudalism and bureaucrat-capitalism under direct Party leadership. On May 30, during a series of anti-imperialist strikes, British police fired on demonstrators on Nanking Road, killing and wounding many. Two days later 200,000 workers began a three-month strike that hit hard at the imperialists. From October 1926 to March 1927 the workers of Shanghai staged three armed up-

risings aimed at overthrowing imperialist and warlord rule.

From the day the Japanese imperialists occupied Shanghai on August 13, 1937, the city's working class and revolutionary people began a long struggle against the invader's rule. It provided strong support for the resistance war in the rest of the country. After the U.S.-Chiang Kai-shek gang took over Shanghai following the victory of the anti-Japanese war in 1945, its workers and other citizens, coordinating with the national armed struggle to seize power, many times launched city-wide mass movements to fight U.S.-Chiang outrages.

The Revolution Continues

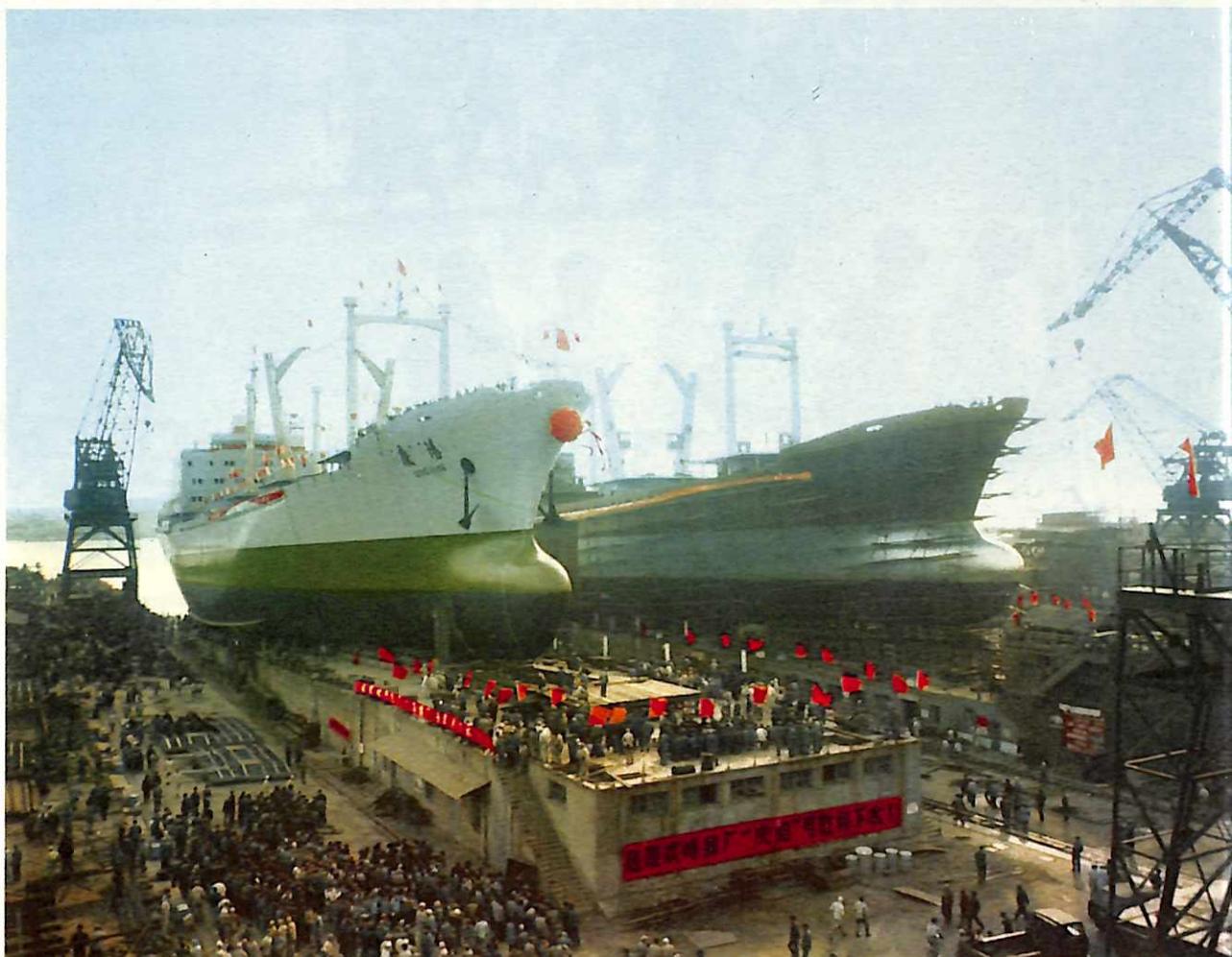
The Chinese People's Liberation Army entered Shanghai in May 1949. Led by Chairman Mao and the Communist Party, the working class and other people of Shanghai began clearing out remnants of imperialist power in politics, economy, and culture and transforming the semi-feudal, semi-colonial metropolis into a city of the proletariat.

The torrent of revolution quickly swept out the filth and dirt of old Shanghai, the source for crime of all kinds. The city was the den of gangsters big and small. Gambling joints, opium houses and brothels were established institutions. In the years immediately before liberation there were 90,000 vagrants and 30,000 prostitutes, and an average of 13,000 recorded crimes every year.

Beginning to exercise its power as master of the city, the Shanghai working class in the latter part of 1949 mobilized the masses to tackle problems left over from the old society. Gambling, opium-smoking, prostitution and gangster organizations were outlawed. A



People's Park in downtown Shanghai, formerly the racecourse.



Another 10,000-ton ship is launched.



Kindergarten children in a residential area in the Pengpu district.

small number of people who had engaged in counter-revolutionary crimes were punished according to law, as were gangster chiefs who had incurred the wrath of the people for their direct dealings with counter-revolutionaries and criminals. Ordinary vagrants and prostitutes were either brought together for reform or the masses were mobilized to supervise their reform. This consisted of political and ideological education, literacy classes and training in useful skills to prepare them for productive work. Then jobs were found for them so that under socialism they became working people earning their own living.

Shanghai has always been an important arena of struggle between the proletariat and the bourgeoisie. After liberation the government confiscated the enterprises owned by the bureaucrat capitalists and turned these into state enterprises. The policy towards the industrial and commercial concerns owned by the national capitalists was to make use of them, but to restrict and transform them. The bourgeoisie, however, immediately took advantage of the economic strength they still possessed and unleashed an attack on the proletariat. Through speculation and profiteering they raked in a huge booty. Some wormed their way into the revolutionary ranks in order to engineer schemes to disrupt the socialist economy, or achieved this end through bribing and corrupting a few weak-willed cadres with money and women.

Led by the Party the Shanghai working class launched mass movements to counter the attacks. There was a "three-anti" campaign against corruption, waste and bureaucracy, followed by a "five-anti" campaign which was against capitalist bribery of government workers, tax evasion, theft of state property, cheating on government contracts and stealing of economic information from government sources.

In the winter of 1955 and spring of 1956, as part of a nationwide movement, peasants in the countryside surrounding Shanghai organized themselves into agricul-

tural cooperatives. The proletariat had full control over the countryside. The bourgeoisie, thus isolated, were forced to accept changes in ownership of their enterprises. In 1956 all of the city's industrial and commercial concerns in 203 lines were transformed so as to be owned jointly by the state and private capital.

The question of what system of ownership for China's economy was basically solved, but the struggle between the working class and the bourgeoisie continued to deepen. In 1957 bourgeois Rightists in Shanghai, in concert with Rightists in the rest of the country, launched an attack on the Communist Party and socialism. Led by the Party and Chairman Mao, the Shanghai working class and revolutionary people repulsed it and moved ahead to new victories in the socialist revolution on the political and ideological fronts.

In 1958, guided by the Party's general line to "go all out, aim high and achieve greater, faster, better and more economical results in building socialism", Shanghai's industry and agriculture made a big leap forward. People's communes were formed throughout the surrounding countryside. But Liu Shao-chi and his agents in Shanghai, representing the bourgeois forces, never ceased their attempts to restore capitalism. They interfered with every advance of the revolution either from the Right or the "Left" and worked against the proletarian dictatorship and taking the socialist road.

The proletarian cultural revolution begun in 1966 opened a new chapter in the history of Shanghai. Carrying on its tradition as the main force in the revolution, the city's working class, uniting with the revolutionary masses and cadres, criticized and repudiated the bourgeois reactionary line pushed by Liu Shao-chi and his agents. In January 1967 they seized the power of the then municipal Party committee and municipal people's council which had been held by the capitalist-roaders, and set up the Shanghai Municipal Revolutionary Committee. Many workers and poor and

lower-middle peasants* became leaders in the new organs of political power—revolutionary committees—of various levels. (See story on p. 8.)

In August 1968, in answer to Chairman Mao's call that "the working class must exercise leadership in everything", the Shanghai workers formed Mao Tsetung Thought propaganda teams to lead the struggle-criticism-transformation movement in the cultural, art, education, journalism and health fields. The working-class leadership thus brought to these fields created conditions for using Marxism-Leninism-Mao Tsetung Thought as a guide for transforming them.

Revolution Spurs Production

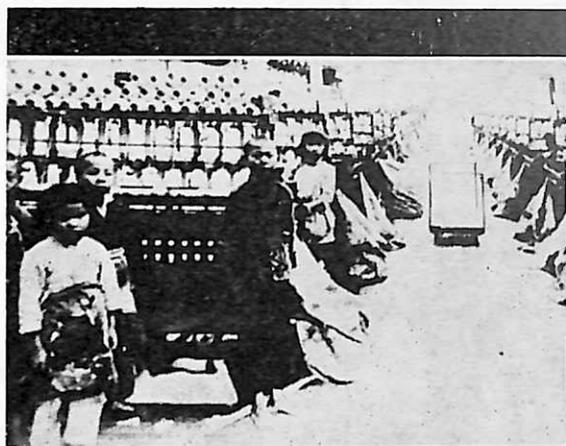
Production, too, has made rapid progress.

The electrical engineering industry is an example. In the 35 years from 1914 to 1949 no electrical motor bigger than 50 kilowatts

*The term poor and lower-middle peasants refers to original class status, not present economic position.

Child laborers in a cotton mill of old China.

Below: Before liberation boats like this on Soochow Creek were home for many people.



was ever manufactured. The Kuomintang ruling clique talked for ten years about making a 1,000-kw. turbo-generator, but nothing materialized. Five years after the working class took over, China's first 6,000-kw. turbo-generator was built. In the 1960s the industry was capable of producing a 125,000-kw. generator with inner water-cooled rotor and stator. More progress has been made in the last two years.

Shanghai's industrial development has not been without its ups and downs. In the shipbuilding industry Liu Shao-chi pushed the revisionist line that "it is better to buy foreign ships than make our own, still better to charter foreign ships than buy them". The influence of this line held back progress so that in the 17 years from 1949 to 1966 only one 10,000-ton ocean-going vessel was built.

During the cultural revolution the shipbuilders repudiated this line and took a big stride forward. The Shanghai Shipyard planned a 10,000-ton freighter but its building berth could accommodate nothing larger than 3,000-ton vessels. Some people were for constructing a big berth, which would cost the

state five million yuan and take a year to complete. The workers, however, felt they could find a way to build the big ship in the small berth. "Chairman Mao says we should follow our own road in developing industry," they said. They lengthened the berth with old and scrap material. In the last two years Shanghai has put out eleven ocean-going freighters in the 10,000-ton class.

Today Shanghai has more than 9,000 factories, big and small, producing steel, machinery, electronic equipment, meters and instruments, ships, chemicals, textiles and light industrial goods. The total value of the city's industrial output for 1971 was 14.5 times that of 1949 and an increase of 78 percent over 1965, the year before the cultural revolution. Today the value of Shanghai's industrial output in one month is higher than that of a whole year for old Shanghai after a hundred years of industry. The average monthly output of a single rolling mill today equals a whole year's rolled steel production of pre-liberation days. The city is now making many kinds of high-grade alloy and stainless steel, as well as shaped steel, steel

wire, cold-rolled steel and cold-bent shaped steel of many specifications. Besides tapping the potential of existing industries the city has gone into many new lines, aiming at high-grade and high-precision products and sophisticated technology.

Agriculture in the city's surrounding countryside reaped its tenth successive outstanding harvest in 1971. Greater Shanghai supplies all its own edible oil and vegetables.

Shanghai's thriving port is the result of the efforts of its working class in strengthening mutual support and internationalist friendship among the people of the world. Trade with more than 130 countries and regions passes through it and it has contact with more than 200 ports around the globe. The 1971 average monthly volume of goods handled by the port was one and a half times that of the annual figure in early liberation days.

Life Is Better

An army of unemployed numbering in several hundred

(Continued on p. 16)

The park along the Bund.





Statue of Lu Hsun in the park named for him.

Farmland outside Shanghai.



Textile Worker — Central Committee Member

Staff Reporter

AT the Ninth National Congress of the Chinese Communist Party held in April 1969, Wang Hsiu-chen, a Shanghai textile worker, was elected a member of the Party Central Committee. She is also a vice-chairman of the Shanghai Municipal Revolutionary Committee and a secretary of the Shanghai Municipal Party Committee. What sort of person is Wang Hsiu-chen? Why was she elected to these important posts? How is she carrying out her new role as a leader?

Two Worlds

Like millions of laboring women in China, Wang Hsiu-chen had a bitter childhood. She was born in 1934 in a poor peasant family dwelling by the Taitzu River in the city of Liaoyang in northeast China. When she was a little over 10 she began going to the hills to collect firewood for sale, digging wild roots and picking over cinders near the railway. The sticks of landlord flunkies or bayonets of the Japanese aggressor soldiers did not stop her. She often came home long after dark, and always exhausted, sustained only by the thought that she was adding a few coppers to the family's scanty income.

In 1948 red flags were raised on the banks of the Taitzu River. Wang Hsiu-chen's home village was liberated. With leadership from the Communist Party and the People's Government, new means of livelihood were developed and jobs found for the people. Wang Hsiu-chen became a textile worker in the city of Liaoyang. As a once-oppressed daughter of a poor peasant she found inspiration in the ideals of communism. Five years later she became a member of the Chinese Communist Party. Many

times she was elected a labor model and a people's deputy for the city and the province.

In 1956, in a Communist Party program to train intellectuals of the working class, Wang Hsiu-chen was sent to a textile school in Shanghai. She worked hard at her studies, squeezing in every spare hour, and in 1960 finished her course with flying colors. She was assigned to the technical department of the No. 30 Cotton Mill in Shanghai.

Maturing in Struggle

The predecessor of the Shanghai No. 30 Cotton Mill had been the Jenteh Cotton Mill, jointly run by both state and private capital. After socialist transformation the enterprise became wholly a state factory, but the bourgeoisie as a class did not withdraw entirely from history. They used every means in their power to steer the new socialist enterprise down the capitalist road. Under the influence of Liu Shao-chi's counter-revolutionary revisionist line some of the members of the mill's Party committee were wooed and corrupted by the bourgeoisie. Pushing aside cadres of worker or peasant origin, they placed individuals close to the capitalists in important posts in the mill. These two types had close links. They were against leadership by the Party and reliance on the working class. They pushed the capitalist way of management, trying to focus attention solely on fulfilling production targets and making profit, in the hope that the workers would forget the need for taking the socialist road and continuing to struggle against the former exploiting class.

Where were these few people in power trying to lead the workers? Many class-conscious

workers felt something was wrong. Wang Hsiu-chen, too, kept thinking about the situation. If this trend continued, she felt, the working people would surely lose their proletarian political power and again become the exploited. She turned to the writings of Marx, Lenin and Chairman Mao. Chairman Mao says, "Classes and the class struggle are facts, and those people who deny the fact of class struggle are wrong."

When she applied these words to the situation in the mill she realized that what was going on was a struggle between the proletarian and bourgeois classes. As a Communist she could not stand on the sidelines and do nothing. She raised some sharp criticism of the Party committee. The people who were then leading members of the Party committee did not heed her criticism, and had Wang Hsiu-chen transferred from the technical department to the weaving shop. They thought this would make the young woman behave herself and not give them any more trouble. They judged wrongly. Wang Hsiu-chen proceeded to unite the workers in the mill to carry on a struggle against these persons in power who were taking the capitalist road.

When the proletarian cultural revolution began in 1966, Wang Hsiu-chen joined with other workers in putting up big-character posters criticizing the line being followed by the Party committee. They called for a mass movement to bring about a change in the capitalist orientation of the management, and an end to the revisionist line of relying on former capitalists instead of the worker masses in running the mill.

The handful of capitalist-roaders, carrying out Liu Shao-chi's bour-

geois reactionary line, met all night thinking up ways to cope with this onslaught. They persuaded a number of cadres and workers who had been duped by them into attacking Wang Hsiu-chen. Patiently Wang Hsiu-chen talked to these misguided people in terms of Mao Tsetung Thought and explained the class struggle in the mill, and at the same time carried on a tit-for-tat struggle against the agents of the capitalists.

As the flames of revolution flared higher, the handful of capitalist-roaders in the then-municipal Party committee sent out "work teams" to put down the revolutionary mass movement and protect the capitalist-roaders. The group sent to the No. 30 mill launched a white terror against the revolutionary masses. But, quickly noting that Wang Hsiu-chen was held in high esteem by the masses and hoping to line her up on their side, they appointed her chairman of the mill's cultural revolution committee.

Wang Hsiu-chen was not to be silenced. She laid a copy of the Party Central Committee's 16-point decision concerning the great proletarian cultural revolution before the work team and demanded, "Why aren't you carrying out this program formulated by Chairman Mao for the proletarian cultural revolution? Why aren't you going along with the revolutionary masses and making revolution instead of shielding these agents of the bourgeoisie? If you don't do as Chairman Mao teaches, I won't have anything to do with you."

Failing with soft tactics, the work team leader tried tough ones. "This work team was sent by the Party," he told Wang Hsiu-chen. "Aren't you a Party member? Are you going to do as the Party says? Do you still want your Party membership?"

Wang Hsiu-chen burned with anger. How should a Party member act in such circumstances, she asked herself. What kind of a person did Chairman Mao say a Party member should be? She called to mind this teaching of his, **"A Communist should have largeness of mind and he should be staunch and active, looking upon**

the interests of the revolution as his very life . . . always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions."

These words gave her courage. She realized that whatever the working people and she herself had achieved was a result of the revolutionary line promoted by

support from them. On her return to the mill she was greeted with more threats from the work team. "This work team was sent by the leading organization. Against whom are you making accusations?"

"You," replied Wang Hsiu-chen. "Because you are not relying on the masses as Chairman Mao tells us to do."



Wang Hsiu-chen (right) exchanges experience in work with another worker.

Chairman Mao. She resolved that, no matter how great the difficulties, with leadership from Chairman Mao she would struggle to unite the masses and carry the cultural revolution to its end.

At that time the counter-revolutionary features of the handful of capitalist-roaders in the municipal Party committee had not been fully exposed. Wang Hsiu-chen still thought that they might lead the movement in the mill onto the right track. With several comrades she went to the office of the municipal Party committee, but got no

As the struggle grew sharper Wang Hsiu-chen saw that the forces obstructing the revolution were not limited to a few persons in one mill. The struggle — between the proletariat and the bourgeoisie, between taking the socialist road and the capitalist road, between following Chairman Mao's revolutionary line and Liu Shao-chi's counter-revolutionary revisionist line — was unfolding on a citywide and nationwide scale. If the reactionary forces were to be destroyed, it would be necessary for the proletarian revolutionary forces of the whole city to unite.

Like many other workers, she began going to other factories to exchange experience, and then joined the Shanghai Workers' Revolutionary Rebel General Headquarters.

Some of the positions of power in Shanghai were still held by the handful of capitalist-roaders. To protect themselves, they tried to put down the revolution under the guise of concentrating on production. Workers who dared to rise in revolution were charged with "sabotaging production" and "disrupting order". Relentlessly they attacked and persecuted Wang Hsiu-chen and her fighting comrades, but she was not to be intimidated.

"Comrades," she said to her fellow workers, "are the capitalist-roaders really concerned about production? No! They are trying to stop us from making revolution and to protect their own positions. We won't let them frighten us! We will do as Chairman Mao says — carry on both revolution and production."

Wang Hsiu-chen and her comrades decided it was necessary to go to Peking to report the capitalist-roaders' conspiracy to the proletarian headquarters in the Party, headed by Chairman Mao. The hopes of the working class and laboring people of Shanghai went with them as they boarded the train to the capital. A short distance out of Shanghai the train was held up. It was the doing of the same handful who wanted to halt the wheel of history and roll it backward. At their instigation, a crowd of misguided people surrounded and beat up the Peking-bound delegation. The capitalist-roaders gave orders that the delegation be given no food or water and not be allowed to use any communications facilities. After long hours of such treatment, Wang Hsiu-chen fell ill with a temperature of 40 degrees. However, even this did not stop her. As soon as she felt a little better she continued to be an inspiration to the others, leading them in the quotation, "**Be resolute, fear no sacrifice and surmount every difficulty to win victory.**"

Returning to the mill, Wang Hsiu-chen and her comrades continued to struggle. The proletarian headquarters gave them powerful support.

In January 1967 the Shanghai working class rose in the famous January revolution. Revolutionary organizations of the city's masses, forming an alliance, seized back those offices or positions of power that had been usurped by the handful of capitalist-roaders, so that power was firmly held in the hands of the proletariat. The Shanghai Municipal Revolutionary Committee was set up.

The storm of class struggle steeled and tempered Wang Hsiu-chen.

An Ordinary Worker

Wang Hsiu-chen was elected a vice-chairman of the Shanghai Municipal Revolutionary Committee and a secretary of the city's Party committee following the victorious conclusion of the Party's Ninth National Congress and her election as a member of its Central Committee.

For a long time Wang Hsiu-chen could not calm down. She asked herself again and again, "I, a cinder picker and textile worker, I am asked to help lead this industrial center with 10 million people, China's largest city. Can I do it?"

"We have faith in you, Hsiu-chen," workers in the shop told her. "Go right ahead and don't be afraid of anything." Leading comrades in the higher Party leadership gave her warm encouragement and said that if she studied the writings of Marx, Lenin and Chairman Mao, was modest in learning from the masses, made strict demands on herself and worked hard at serving the people she could live up to the hopes and trust of the Party and the working class.

The trust of the masses and the interest of the upper-level leaders gave her confidence to take on her new task. She resolved that though her position and job had changed, she would never change in her loyalty to the Party and the people, but would always try to keep the true qualities of the working class and stay close to the masses.

In line with Chairman Mao's teaching, "**Remain one of the common people while serving as an official,**" she works regularly in her old weaving shop. During the past three years she has spent one-third of her time in the shop, usually during the hottest months, alongside the other weavers.

She began her 1971 stint at the end of June last year, despite the great heat, arriving as punctually as any other worker. The first few days she felt unusually tired. Soon after she went on shift her clothing would be soaked with sweat. The din of the looms and motors sounded harsh to her ears. She quickly realized that this was a danger signal. "It shows all the more that cadres should spend some time on the job every year," she told this reporter as she recalled the incident afterwards. "If a worker-cadre is no longer used to the noise of machines, it means he is beginning to change and could gradually forget that he is a member of the proletariat. In the end this could lead him into betraying his class."

Wang Hsiu-chen views taking part in labor as a good opportunity to learn from the masses. When she went to the mill in 1971 she found many things quite different from what they had been the year before. There were new machines in the shops and the mill was putting out new varieties of cloth. But the work was rather hard as the workers' skill and the work process had not yet caught up. This did not worry the seasoned workers. "These are just temporary difficulties and we'll overcome them," they said. "They won't stop us from carrying our full load in both revolution and production." With the older workers taking the lead, the younger workers, too, pitched in with a will.

Wang Hsiu-chen learned a lot from the incident. She resolved to try to be more like these workers, to cultivate in herself this spirit to take on hardship and difficulty and to serve the people wholeheartedly. In the shop she is an ordinary worker, doing a full eight hours, and as meticulous and conscientious as ever, never turning out cloth with defects. The workers are full of praise for her.

Wang Hsiu-chen's strict adherence to labor discipline also makes a deep impression on the workers. Once when she had to attend an important municipal meeting, at the end of her shift she went to the team leader and asked for leave for the next day. The old team leader was pleased to find the young woman still the conscientious weaver she had known in the past, but said, "You really don't need to ask me for leave. You're a leading comrade in the city government."

"But you're the team leader," replied Hsiu-chen. "As long as I'm working here I should ask you for leave and about everything else."

Working in production has given Wang Hsiu-chen even closer ties with the workers. They look upon her as their bosom friend. They discuss national and international affairs with her and often reflect problems in the mill and the industry. They consult her on ideological questions and matters of everyday life. In this way she keeps in touch with what the workers are thinking, what they are most concerned about and what they want done.

Though the shops are ventilated in summer, the people operating the looms on the north side did not get enough cool air. When the motors were going this corner became even hotter. "I only have to put up with this for a few months," Wang Hsiu-chen thought, "but the others are here all year round. Something must be done." She reported the situation to the mill Party committee and with its support measures were quickly taken to improve ventilation. Much moved, the workers said, "Hsiu-chen knows exactly what we want."

Wang Hsiu-chen's example has helped cadres of the No. 30 mill and other factories and mines to work regularly in production and keep in close touch with the masses.

Leader of a New Type

Wang Hsiu-chen is both leader and ordinary worker. In addition to attending important meetings of the Party Central Committee and municipal Party committee, her job in this sphere also includes taking

charge of certain aspects of its work. This is a heavy task, but it is hard to find her in the office. She spends most of her time and energy at the grass-roots level. When this reporter first saw her, she was seated in a small simple meeting room engaged in a lively discussion with a group of people dressed in greasy work clothes. It was a forum at which cadres from different factories were exchanging their experience at labor, and she was the chairman. Comrade Hsiu-chen always goes to the masses for solutions to problems, a secretary told this reporter. And Wang Hsiu-chen says, "I don't know anything by myself. I get my wisdom and strength from the masses."

Last year the city launched a campaign for education in ideology and political line, following a directive from Chairman Mao. To get ideas on how to go about it in the factories, Wang Hsiu-chen collected many good ideas and methods from the workers and cadres in the shop. Then, when she felt herself on surer ground, she summed up the experience of this factory and used it to guide education in industrial plants throughout the city on the two lines which had been pursued in the Party.

Wang Hsiu-chen has intensified her theoretical study after becoming a leader. After the Second Plenary Session of the Ninth Party Congress the Central Committee issued a call to study Marxist-Leninist classics. Wang Hsiu-chen has spent three hours a day studying the writings of Marx, Engels, Lenin, Stalin and Chairman Mao. In the past year she has studied *The Communist Manifesto*, *The Civil War in France*, *Anti-Duhring*, *Materialism and Empirio-criticism*, *The State and Revolution*, *Critique of the Gotha Program* and *On the Opposition*.

In order to help with the promotion of a citywide study movement, for a period Wang Hsiu-chen went at least once every week to the steel wire maintenance team of the No. 30 mill to study with the workers and sum up their methods so that she would be able to improve and promote them.

As a leader Wang Hsiu-chen is often faced with an acute problem. During the early days of the cultural revolution, a number of people in the mill and the municipal offices had opposed her vigorously. Misled and incited by the capitalist-roaders, they had expelled her from a mass organization and made false accusations against her. Later developments showed that these comrades had been wrong. Now, how was she to act towards them? Keeping Chairman Mao's teachings in mind, Wang Hsiu-chen made great efforts to unite with these comrades who had held opinions different from hers.

One young man had made a serious mistake. At least a dozen times Wang Hsiu-chen sought him out for talks. At first he was stubbornly resentful, but Wang Hsiu-chen recognized that basically he was a good comrade and that it was her duty as a Communist to help all the comrades around her. She was very patient in explaining things to him. When he was ill she visited him in his home, studied Chairman Mao's writings with him and saw that he had whatever he needed. Some comrades said, "Why bother with someone like him?"

"No," replied Wang Hsiu-chen, "we cannot let our class brothers fall behind." With her patient help, the headstrong young man was finally pulled back from the erroneous path he had been taking.





Site of the First National Congress of the Chinese Communist Party.

A Visit to the Birthplace of the Chinese Communist Party

TANG YING-KUANG

ON Hsingyeh Street in Shanghai stands an ordinary two-story building of grey brick, with arch-shaped lintels above doors with brass-covered iron knockers. Here, in a front room on the ground floor, the founding meeting of the Communist Party of China began its sessions. The building is now preserved as a historical site, with the long table and twelve stools arranged in the 20-square-meter room as they were at the time.

On July 1, 1921, at a dark hour in the history of the Chinese people, twelve delegates, sent by the various communist groups and representing a total of seventy mem-

bers, convened the Party's First National Congress there. Chairman Mao attended as delegate of the Hunan province communist group. The founding in semi-feudal semi-colonial China of a proletarian political party guided by Marxism-Leninism brought fundamental changes in the Chinese revolution. In the half century since then, with leadership from the Party and Chairman Mao, the Chinese people have defeated powerful enemies both at home and abroad, overthrown the reactionary rule of imperialism, feudalism and bureaucrat-capitalism, fulfilled the tasks of the democratic revolution and

embarked on socialist revolution and socialist construction, in which they have achieved great victories.

Historical Experience

Visitors to the site cannot help but recall the long and arduous struggles of the Chinese people before the founding of the Communist Party of China. In 1840 British imperialism, by perpetrating the Opium War, opened the door of China with guns and cannons. In the years that followed, various other imperialist powers many times carried on aggressive war against China. Under their impact China's feudal society grad-



The room where the congress was held.

ually became a semi-feudal and semi-colonial one. In order to protect its reactionary rule, the feudal ruling class adopted a line of submission towards imperialism, actually colluding with them to ruthlessly exploit and oppress the laboring people.

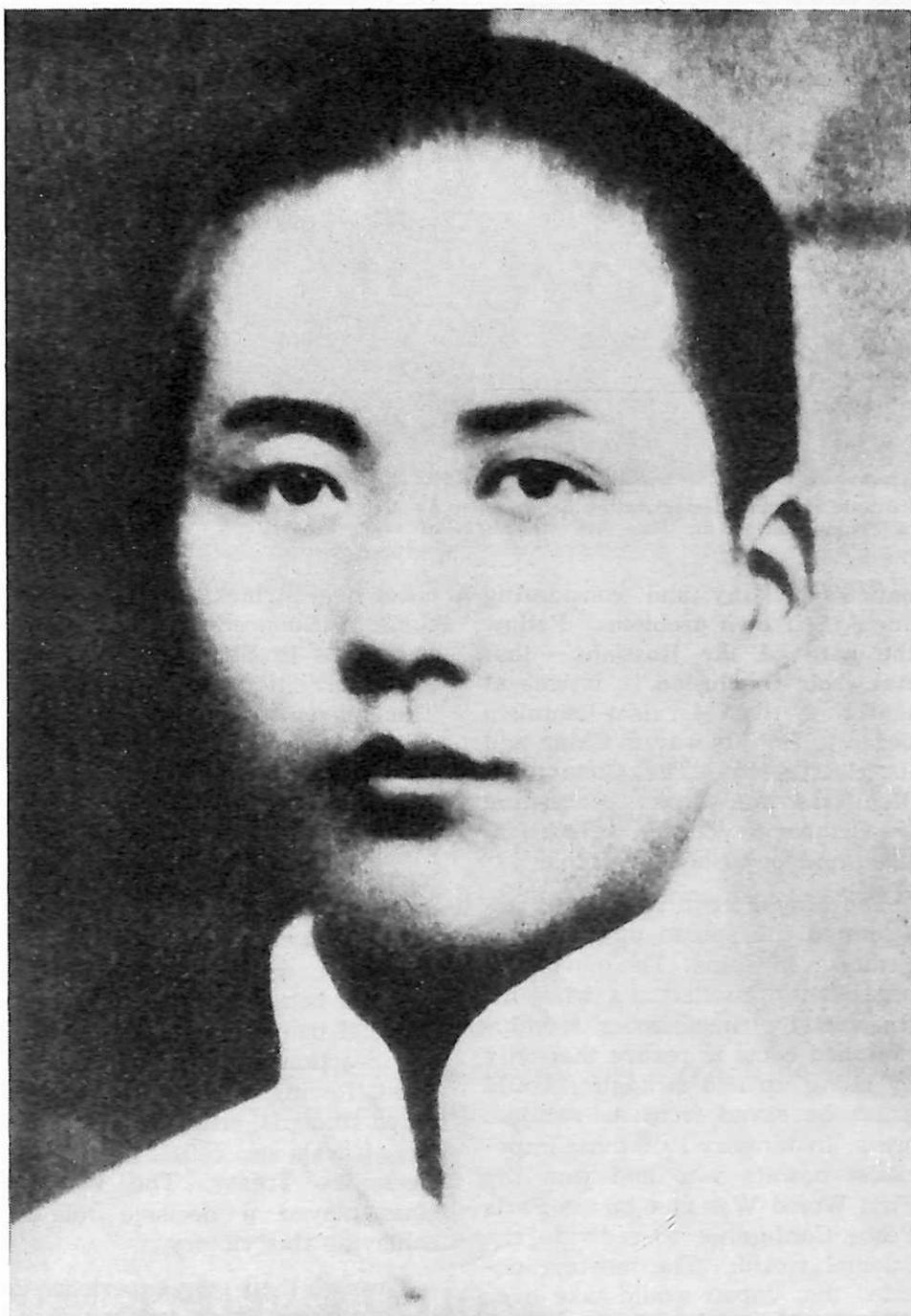
In the 80 years that preceded 1921, the Chinese people, suffering under imperialism and feudalism, waged many heroic struggles. However, all — including the peasant revolution of the Taiping Heavenly Kingdom begun in 1851 and the 1911 bourgeois revolution led by Dr. Sun Yat-sen — ended in failure. The Taiping revolution

had held out for 14 years. It dealt a telling blow to the feudal forces and the foreign invaders and shook the rule of the Ching dynasty. The Taiping peasant rebels, being small producers limited by their backward mode of production, were unable to propose a new social system which could replace the feudal one, so their revolution failed.

The 1911 Revolution led by the bourgeoisie overthrew the Ching dynasty and put an end to the monarchy which had been China's ancient form of feudal political power for more than 2,000 years. Owing to their political weakness and their proneness to compromise, however, the bourgeoisie could not mobilize the broad masses of the laboring people, especially the peasants, to join the revolution and wage a resolute struggle against the enemy. Their revolution ended in failure, with the task of overthrowing imperialism and feudalism unaccomplished.

Chinese history has shown that in the era of imperialism neither the peasant class nor the bourgeoisie in China were able to lead the anti-imperialist and anti-feudal democratic revolution to victory. **"Without the leadership of the working class revolution fails"**, Chairman Mao has said in a penetrating summing-up of this historical experience. Therefore, the responsibility for leading the revolution could not but fall upon the shoulders of China's working class.

By perpetrating aggression against China, the imperialists were creating their own grave-diggers. As imperialist-run enterprises and national industry grew, China's working class also grew in strength. At the time of the First World War (1914-1918) the modern industrial proletariat in China numbered about two million. They represented China's new productive forces, the most progressive class in modern China. The three-fold oppression they faced — by imperialism, the bourgeois and the feudal forces — made them firmer and more thoroughgoing in making revolution than any other class. In 1919 when the anti-imperialist May Fourth Movement burst forth, the Chinese working class responded with the first big political strike in



Comrade Mao Tsetung in 1919.

China's history. It had stepped upon the political stage as an independent class. This was the class basis for the formation of the Chinese Communist Party.

Marxism-Leninism Spreads

The growth of the workers' movement and the speedy rise of the Chinese revolutionary movement was accompanied by the spread of Marxism-Leninism. The workers' movement was the class basis for the Communist Party of China and Marxism-Leninism was its ideological basis; the Party is the product of bringing these two together.

The victory of the October Socialist Revolution in 1917 by the Russian proletariat under the leadership of Lenin opened a new era in world history. It illuminated the path for the Chinese revolution and brought the ideological weapon of Marxism-Leninism to China's progressive intellectuals, who had long been searching for the true way to liberation. As Chairman Mao has put it, **"The salvos of the October Revolution brought us Marxism-Leninism. The October Revolution helped progressives in China, as throughout the world, to adopt the proletarian world outlook as the instrument for studying a**



Patriotic students demonstrating before Tien An Men in Peking during the May 4th Movement of 1919.

nation's destiny and considering anew their own problems. Follow the path of the Russians — that was their conclusion." It was at that time that Marxism-Leninism began to find its way to China and its classics like *The Communist Manifesto* and books concerning the October Revolution were translated and published in China.

The May Fourth Movement accelerated the spread of Marxism-Leninism in China. The movement began with intellectuals who, influenced by the October Revolution, had come to realize that only by rising up and struggling could China be saved from its national crisis. In January 1919 those imperialist powers who had won the First World War met in the Paris Peace Conference to redivide the colonial world. The meeting decided that Japan would take over the special privileges Germany had had in China's Shantung province. The reactionary warlord government in China was preparing to have its representative sign the Treaty of Versailles. This news, on reaching China, aroused a storm of mass protest. On May 4 Peking students demonstrated, shouting, "Uphold our sovereignty and punish the traitors!" Students in other places quickly took up the call with parades and strikes.

On June 3 and 4 when the reactionary government arrested a large number of the patriotic students, the people became even more furious and the working class threw itself into the struggle. Following a big strike in Shanghai on June 5, workers in many other

cities held strikes and demonstrations. Influenced by the workers, merchants in Shanghai and other important cities closed their doors. The movement had soon swept through more than 150 cities in nearly two dozen provinces.

The patriotic movement, originally begun with intellectuals as the main force, developed into a resolute nationwide revolutionary struggle against imperialism and feudalism, drawing in the proletariat, urban petty bourgeoisie and national bourgeoisie. It struck at the reactionary warlord government, forcing it to release all the jailed students, remove the traitorous officials and refuse to sign the Versailles Treaty. The working class played a decisive role in achieving this victory.

Through their own experience in the struggle a large number of intellectuals realized that the Chinese revolution could be victorious only by relying on the working class and taking the theory of Marxism-Leninism as their guide. Armed with this new understanding they began to go among the workers, propagating Marxism - Leninism and organizing workers' movements. In this way the May Fourth Movement helped spread the theory of Marxism-Leninism more widely and link it with the workers' movement. This laid the ideological foundation for the founding of the Communist Party and prepared cadres for it.

As early as April 1918 Chairman Mao had established the revolutionary Society of the New Masses.

During the May Fourth Movement he led anti-feudal and anti-imperialist struggles with Hunan province as his base. In July 1919 in Changsha he set up the *Hsiang-chiang Review*, a weekly which enthusiastically publicized Marxism-Leninism and the idea of fighting imperialism and feudalism. In it he wrote of the immense power of the laboring people's united struggle. It called on the youth to go among the worker and peasant masses, and under its guidance many revolutionary intellectuals went to the workers to spread Marxism-Leninism. In July 1920, Chairman Mao formed the Cultural Book Society in Changsha. He himself frequently sent workers books and newspapers propagating Marxist-Leninist ideas. The book society had seven branches in other counties in Hunan. Soon afterwards Chairman Mao organized the communist group in Changsha. It was the most advanced in the country and its orientation was the correct one. About the same time other communist groups were established in Shanghai, Peking, Kwangchow, Hupeh and Shantung provinces and among Chinese students in Japan and France.

Founding of the Party

The Party's founding congress on July 1, 1921 in the house in Shanghai's French concession was a secret one, but something must have aroused the attention of the French imperialist authorities. On the night of the fourth day a stranger burst into the meeting room through the back door of the house, saying he was looking for someone. He apologized for having entered the wrong place and left, but the delegates feared he might be a member of the imperialists' secret police. They decided to leave the house at once. Fifteen minutes later the place was raided by the police, but they found nothing but an empty house. From the day of its birth the Party was to experience such struggles.

The meeting was resumed on the fifth day on a rented tourist boat on Nanhu Lake in Chiahsing, Chekiang province.

At that time, there was a struggle between two lines on what kind of party should be built. Chairman

Mao advocated that the Party be built on the principles of Marxism-Leninism. Its fundamental task was to seize political power through violent revolution and establish the dictatorship of the proletariat in China. While the Party's ultimate goal should be to build a communist society, at the present stage it should first lead the democratic revolution, which had the aim of overthrowing imperialism and feudalism. Chairman Mao repudiated the Right opportunist view that a disciplined and militant political party of the working class was not necessary; that it would be sufficient to have an open organization to study Marxism-Leninism and to carry on legal propaganda activities; that it was not necessary for it to participate in the workers' movement or actual political struggles.

At the same time he also repudiated the "Left" closed-doorism which held that the Party should not lead the bourgeois-democratic revolution, carry on open and legal activities, and admit any intellectuals to membership.

After a fierce struggle the Marxist-Leninist line represented by Chairman Mao defeated the "Left" and Right opportunist lines. The Congress proclaimed the establishment of the Communist Party of China, adopted its first constitution and elected its leading body.

The appearance in China of a militant political party of the proletariat with Marxism-Leninism as its guide opened a new era in Chinese history. As Chairman Mao has put it, "With the birth of the

Communist Party of China, the face of the Chinese revolution took on an altogether new aspect." Since then the Party, following the Marxist-Leninist line represented by Chairman Mao, has been constantly consolidated and developed. Neither the aircraft and artillery of the imperialists and the Kuo-mintang reactionaries, the white terror and bloody suppression of the enemy nor repeated interference and subversion from Right and "Left" opportunist lines could destroy the Party.

Instead, through long and arduous struggle it has become the Party which is leading the People's Republic of China. Semi-colonial and semi-feudal old China has now been transformed into socialist new China which has attained an initial prosperity.



Bodyguard's Story

I derived much inspiration and consolation from the delightful and impressive chronicles of Chen Chang-feng. "On the Long March with Chairman Mao" is a tribute to the memory of Chairman Mao in shaping the destiny of the author's life. And I have yet to see a literary work as authoritative and appealing as it is authentic.

V.A.O.

Benin City, Nigeria

Revolutionary Hero

The article "Chi Hung-chang — Unbending Hero in Resisting Japanese Aggression" impressed me very much. It is the story of a valiant hero who served his country wholeheartedly and who therefore sacrificed himself in the resistance against Japan. I like such articles about the magnificent heroism of the people genuinely against colonialism, imperialism and reaction.

H.A.A.S.

Giohar, Somalia

I am very impressed by the articles on the workers' and peasants' struggles to overcome difficulties, to increase production and make new inventions, because their moving stories bolster my own fighting spirit. The articles on the heroism of the members of the Liberation Army during the war against Japanese imperialist aggression have also impressed me, because without those heroes of the people, today's China could not have come into being.

D.D.L.

San Jose, Costa Rica

Barren Slopes to Fertile Land

"Sandstone Hollow's Twenty-year Battle" was very moving. You are gradually transforming an agricultural country into an industrial one, bit by bit, with all certainty, with the support of the people, the labor of an entire nation and without exploitation of man by man. There is not a great deal of machinery but there is an enthusiastic people which, united, confronts imperialism and the most reactionary sectors as well as the forces of nature.

If there are mountains of rock and nothing can be sown on them, then you build terraces and bring earth to fill them, even if it must be from far away. That's no problem when you have "foolish old men" who can remove mountains and build up their own nation.

O.G.A.

Medellin, Colombia

Unshakable Faith

Socialism has succeeded in China as a step towards man's deepest aspirations. The road China has taken these last 22 years, in spite of many difficulties, has greatly impressed the rest of the world and has filled Asian, African, Latin American and other revolutionaries with an unshakable faith in the victory of socialism. Even stronger is their desire to fight for the triumph of justice and truth.

A.P.

Saint-Avoid, France

Friendship

The articles and photos about the visits to your country of sportsmen from the whole world give us a deep impression.

We can say the visits do not only mean a chance to win but are of great significance. Primarily, their target is friendship first and competition second. Their aim is to make close ties between the peoples and to bring the Chinese people, whom the imperialists tried for long to isolate, closer to the world's peoples.

I.Z.K.

Aden, People's Democratic Republic of Yemen

Acrobatics

The article on acrobatics in the December 1971 issue shows that there is also a Marxist-Leninist concept of acrobatics and that as a result, artistic activity is greatly enriched. The photographs are very good also.

D.S.

Lausanne, Switzerland

Some Suggestions

Your presentation is essentially Chinese and in some instances is not sufficiently oriented toward western people. Attempts should be made to place your philosophy within a western context to promote greater understanding.

E.R.

London, U.K.

We feel that articles dealing very concretely with the everyday life of the Chinese people would greatly contribute to bridging the deep gulf of misunderstanding that separates our two peoples. We thus suggest that a worker should be invited to recount a day in his life, with details of his food, the people he meets that day, the discussions he has, etc.

C.D.R.

Paris, France

(Continued from p. 6)

thousands was a permanent part of old Shanghai. At the time of liberation the imperialists had prophesied that the Chinese people could never solve the problem of unemployment. In answer Chairman Mao said, "In places like Shanghai, the problem of unemployment, or of feeding the population, arose solely because of cruel, heartless oppression and exploitation by imperialism, feudalism, bureaucrat-capitalism and the reactionary Kuomintang government. . . . revolution plus production can solve the problem of feeding the population."

As soon as the city was liberated the Party and government organized the unemployed for productive labor so that they could support themselves, and provide relief to reduce economic hardship. Some were given training in skills to fit them for work. The unemployed found jobs and gradually more and more others joined the labor force. In the past ten or so years 500,000 housewives have gone out to work. Under socialism the threat of unemployment is a thing of the past. All who are able to work are working. It is consi-

dered an honor to labor and to serve the people.

Wages have gone up and labor insurance and other benefits to working people have been increasing. Shanghai industry's expenditures for medical care, pensions, labor insurance and other benefits are equivalent to about 20 percent of the city's total wages. Altogether 2,600,000 workers and office personnel are covered by labor insurance and free medical care, and 1,600,000 of their family members get medical care at half the cost.

Prices have been stable in the past 23 years in Shanghai as in the rest of the country. In recent years the government has more than once reduced prices on farm machinery, medicine and certain industrial goods. Purchase prices for farm and sideline products have risen while the selling price has remained basically the same. This has brought an improvement to the life of the people in both town and country. Residents who knew the old Shanghai cannot help contrasting the stability of today with inflation and skyrocketing prices of the Kuomintang days. In 1937 under Kuomintang rule 100

fapi bought two oxen; in 1947, only one little coal ball; in 1949 it was not enough to buy a single grain of rice.

Housing for the working people has improved greatly. In the past 23 years Shanghai added 10 million square meters of new housing, providing new homes for over a million people. Much of this is in 45 new workers' communities, each with 50,000 square meters or more of floor space. There are more than 30 on a slightly smaller scale.

The New Tsaoyang Villages begun in 1951 were the first workers' residential areas built after liberation. They consist of two to five-story buildings with a total floor space of 840,000 square meters. The apartments have running water, electric lighting, toilets and kitchens with gas stoves. Rent is about six percent of a worker's wages. The community is served by seven middle schools, 14 primary schools, 13 nurseries and kindergartens, two hospitals and eight health stations, also a theater, parks, banks, post offices and a variety of stores. Before liberation many of the residents of the area lived in huts made of straw mats, dilapidated boats or shelters made of several straw mats haphazardly patched together and humped up barely high enough for people to crawl under.

For Wang Hsiao-ti, who now lives at Apartment 81 of the No. 1 Village, a hole in the ground was "home" before liberation. Piles of grass were his only cover in winter. He began working in a factory at the age of 13 and his four sisters and brothers died from cold and hunger. Now in his family of six, two children have finished middle school and are working and two are still in school. His wife is also working. Wang himself retired in 1965 and enjoys a comfortable old age on his pension.

The changes in Shanghai are profound, but they are only the first steps in a long journey. The Shanghai working class and revolutionary people, with a wealth of revolutionary tradition, are advancing on the high road of socialism.

Some Facts About Shanghai

Greater Shanghai is a municipality under the direct jurisdiction of the central government. It is situated at 31.14 north latitude and 121.29 east longitude, at the halfway point along China's seacoast.

The municipality embracing 10 city districts and 10 suburban counties has a total area of 6,100 square kilometers and a population of 10 million. The urban area covers 140 square kilometers and has a population of 5,700,000.

In its earliest days Shanghai was a fishing village and got its name from a river nearby. It was made a township in the 1260s and became a prefecture at the end of that century. By the 17th century the prefecture was a busy port and the Whangpoo River a forest of masts.

After the Opium War (1840-1842), under colonialist pressure, Shanghai became one of the five "treaty ports" and in the century after that became an important stronghold for imperialist penetration of China. The city was liberated in May 1949.

Grace Granich

— In Memoriam

REWI ALLEY

I WELL REMEMBER Grace and Max Granich coming to Shanghai in 1936. For long there had been talk of setting up an English-language paper there which would help the Chinese people with facts they could use in their struggle against Japanese imperialism. One of the contradictions of imperialism was that such a paper could be registered as a foreign one in the International Settlement of Shanghai and so be immune from censorship and oppression by the Kuomintang and its agents which a Chinese one would then have had to submit to. At that time progressive patriotic Chinese in Shanghai could hardly find any publication in which they could express themselves as they wished. Grace and Max came and, despite all difficulties and with great determination, they established the *Voice of China* as a journal in which such things could be said. At first it was only in English, but later as it became established, it became bilingual. It had no trouble selling or with distribution, for it scarcely hit the newsstands before it was bought up in bundles by students waiting to take it back to their schools. It ran through 1936 and 1937, the last number — that of November 1937 — having its type smashed by the Japanese who had occupied Shanghai. I still have the printer's dummy of that issue amongst my treasured possessions. Although most contributors to the journal were forced because of conditions then to write under pen names, some outstanding writers such as Lu Hsun, Soong Ching Ling, Kuo Mo-jo and Edgar Snow made contributions openly under their own names.

Back in the U.S.A., Grace and Max concerned themselves with the journal *China Today* which supported China's resistance, especially that of the Eighth Route and New Fourth Armies.

In the internal struggle that later took place in the U.S.A., they both took the anti-revisionist side. Keen to work with youth, they then conducted a summer school in Vermont, until with advancing age that task became too strenuous for them to carry further.

IN 1971 they came back to China for the first time since leaving it in early 1938. They were amazed with what they saw, and the first 1972 issue of *Eastern Horizon* in Hongkong quite vividly gives some of Grace's impressions.

Towards the end of March 1972 they went to San Francisco to address a meeting. On the way back to Capitola, where they lived, a patrol car cut across their path. Grace was killed in the ensuing crash, and Max injured in the hip and chest. Though in her late seventies, she was still a revolutionary, still working as hard as her eager spirit demanded.

In the McCarthy period she and Max were hauled before a hearing in which the real scamps dubbed them as "enemies of the U.S.A." over a long period of years. Max, who had been an I.W.W. organizer and a friend of Joe Hill, and Grace who ever had fought by his side, laughed. As real Americans — Grace herself being of old American stock — they had always worked for the American people, and this they kept on doing. They

ever looked on their China experience as the high point of their lives, ever treasuring the memories of struggles in Shanghai in those years.

Although Grace was 77 when she last came to China, she did not rest much during her visit. Young as ever in spirit, she eagerly welcomed opportunities to see more and more. She had hoped to put her notes into book form this year, to help add to the understanding of the American people of the real China which stands so sturdily on the side of all peoples.

Though she has left us, her work for China in the dark bitter days of the first impact of Japanese aggression and her continuation of it in after years in the U.S.A. makes for one more link that ties the revolutionary people of China — for whom her memory still remains green — to those who struggle for a better America and a better world. Grace Granich, good fighter, we salute your memory!

Grace and Max Granich during a visit to the Northern Tombs in Shenyang, northeast China.



'Song of the Dragon River'

WHAT about contradictions that arise between the individual and the collective in socialist society and between the smaller and larger collectives? How should they be handled? How should they be viewed?

Song of the Dragon River, a new Peking Opera with a theme taken from the contemporary revolution, offers an answer to these questions in artistic form.

The story takes place in a production brigade.

It is 1963. Rice shoots are growing beautifully in Dragon River production brigade, part of a people's commune near the southeast coast. The prospect is a good harvest. However, 90,000 *mu** of fertile fields of several communes back in the hills are suffering from the worst drought in a century. The county Communist Party committee decides to try to beat the drought and save the harvest by quickly blocking up Nine Dragon River in its middle reaches to raise the water level and make the river flow back up one of its branches to irrigate the dry fields. This means flooding of 300 *mu* of the Dragon River brigade's high-yielding fields built so laboriously on the flats along the river.

The Lesser Sacrificed for the Greater

The problem sharply posed to the Dragon River brigade is: Should they give up their own 300 *mu* and save the 90,000 *mu* in the hills, or protect their own fields and let the 90,000 *mu* be ruined?

There are two diametrically opposed views.

Brigade Party secretary Chiang Shui-ying represents one attitude: that the situation as a whole should be considered, and they should take the trouble on to themselves. "Sugarcane's never sweet at both

ends," she says. "This sacrifice is necessary, and we should make it."

Brigade leader Li Chih-tien represents another view. He and those like him are interested only in the small collective of their own brigade and cannot see why the river should be blocked up.

Li Chih-tien has worked hard day and night for the masses in his brigade, but thousands of years of private ownership have left its mark on his mind. He cannot see things from the over-all point of view of giving up the 300 to save the 90,000. Uppermost in his mind are the high-yield targets, the bonuses for overfulfilling the quota and losses of his brigade. He simply cannot bear losing the crops in the area to be flooded.

In the face of this struggle Chiang Shui-ying stands firm as a rock. She deeply understands that "When one flower blooms alone there's only a spot of red; but when a hundred flowers bloom together spring fills the garden." Sacrificing the 300 *mu* of the Dragon River brigade to "change a drought year into a bumper year" for the hills is in line with the fundamental interests of the revolution. She firmly urges "giving up the lesser to protect the greater" by building the dam.

While considering the interests of the whole, Chiang Shui-ying does not just "take a loss" passively. She proposes making up for the loss through sideline production and hard work to increase the yield per *mu* on 3,000 *mu* of the brigade's fields which are protected by a dyke.

The commune members find her program for making up the loss practicable and support her proposal. Under these conditions Li Chih-tien agrees to blocking the river and diverting the water.

The reconciliation between the two ways of thinking is, however, only temporary and superficial; the latent and profound differences are

bound to lead to a sharper clash. A hidden class enemy tries every means and seizes every opportunity to stir up trouble by making use of Li Chih-tien's narrow concern for the interests of his own group.

In the battle to block the river, Uncle Ah-chien, an active old peasant, and Ah-lien, secretary of the Communist Youth League, on behalf of the masses tell the Party branch that they are determined to fight till the job is finished. The county Party committee organizes members of other communes to come and help and the People's Liberation Army also joins in. The work proceeds at high speed.

Just as the earth dam is about to be closed in the middle of the river, it begins to collapse in one place and wood is needed to reinforce it. There is plenty of wood at the Dragon River brigade's brick kiln, but it has been allocated for bricks, the sideline activity by which the brigade hopes to make up part of its loss. What should they do?

Should the Kiln Burn On?

Just as Chiang Shui-ying and the others in an emergency discussion at the work site decide to use the firewood at the kiln, they see in the distance that the kiln has already been lit. The bricks will become waste if the firewood is taken away. They are faced with a new contradiction.

A hidden counter-revolutionary named Huang Kuo-chung, hearing of the need for the wood and wanting to sabotage the battle against the drought, has urged production team leader Ah-keng to light the kiln before the scheduled time. But the masses find this out only much later.

Meanwhile at the kiln there are also two different opinions. Some are for stopping the fire in the kiln and using the wood for the dam, others are for going on with the firing. As the argument heightens

* 15 *mu*=1 hectare (6 *mu*=1 acre)

Chiang Shui-ying arrives, stops Huang Kuo-chung from adding wood to the fire and senses something questionable about all this activity.

At this moment a little girl named Hsiao Hung comes from the hills with some baskets as presents for the Dragon River brigade to use at the work site. Chiang Shui-ying hands her a flask and tells her to take a drink of water. But before the bowl touches her lips the girl withdraws it and pours the water back into the flask. When asked why, she says her grandmother has told her that "a bowl of water can save several shoots".

She says that her grandmother is named Pan-shui* and that during a drought before the liberation she wept so much that her eyes went blind. Her sight was restored only after the liberation. Water was such a precious thing! The little girl's story reveals how the people in the hills long for water and the hope they are placing in the Dragon River brigade.

Team leader Ah-keng and the team members at the kiln are deeply moved by her words. Chiang Shui-ying seizes on the incident to help them realize why, the minute Mother Pan-shui heard that Dragon River brigade was blocking the river, she had hurried up the hills, cut bamboo and through the

* Meaning in Chinese "Long for Water".

night woven baskets so that her granddaughter could take them to the Dragon River brigade before daybreak. Had she done this for her own interests or those of her own small group, Chiang Shui-ying asks. No, the baskets show that the peasants in both the Dragon River brigade and the hills are as one, bound by the ties of flesh and blood. As Chiang Shui-ying puts it, "Both the fields here and those over the hills belong to people's communes. . . . If we stop the fire and use the wood, although the bricks will be wasted, we will save the dam." Her decision won unanimous support.

At the final stage of closing the dam, Chiang Shui-ying still has many problems to solve. As the current is swift and the waves high at the center of the river, it is very difficult to drive the piles. Chiang Shui-ying is the first to jump into the river to lead the commune members and the P.L.A. men in forming a human wall which conquers the roiling waves. The dam is closed.

The water flows into Nine Bend River, a branch of the Nine Dragon River. Wholeheartedly for the collective, Chiang Shui-ying now leads the commune members and cadres in working day and night on the 3,000 *mu* of rice fields. As the water level continues to rise and approaches the top of the dyke, she organizes manpower to raise it. Though she is not well she wades

into the water of the seedling bed to salvage the seedlings.

Returning home after working through the night, Chiang Shui-ying learns that the water for the hill fields cannot get past a point named Tiger's Head Rock. The county Party committee is organizing members of other communes to come and help cut a channel through the rock. Dragon River brigade has been assigned no task, out of consideration for the difficult situation they already face and the fact that their labor force is fully engaged. Chiang Shui-ying cannot feel easy. "If Tiger's Head Rock is not cut through," she says to the members of Dragon River brigade, "no matter how high the water is here it can't reach the hills. Can we just sit by and let the leaders give us such special consideration?"

Seated beside their fields, the brigade studies once again Chairman Mao's *In Memory of Norman Bethune*. Dr. Bethune's spirit of "utter devotion to others without any thought of self" inspires them to find every possible means to overcome the shortage of labor power. They organize a young people's shock team. Heedless of fatigue, Chiang Shui-ying joins Ah-lien in leading the team to the hills.

Open or Close the Sluice Gates?

The water level rises rapidly and threatens to flood Dragon River

Chiang Shui-ying has a heart-to-heart talk with Li Chih-tien about the proletarian view of public and private interests.



Ah-lien (right) is determined to use firewood to reinforce the dam despite the opposition of some people.



brigade's 3,000 *mu* of rice fields and a dozen homes, while not a drop of it could reach 70,000 *mu* of the good fields in the hills.

Should the Dragon River brigade close the sluice gates and save its own 3,000 *mu* and the homes of its members, or should they make the sacrifice and open the sluice gates still wider to speed up the flow? This is the new trial they face.

Hurrying back from the hills in the night, Chiang Shui-ying joins in the effort to salvage all that can be salvaged and to help the brigade members whose homes will be flooded get out of danger and move into other homes.

Returning from the mountains where he has been cutting firewood for the kiln, brigade leader Li Chih-tien sees their rice fields being flooded. He is swayed by the opinion of Chang Fu, a well-off middle peasant, who does not approve, so at the urging of the hidden counter-revolutionary Huang, he rashly decides to close the sluice gates and stop the water to the hills. Chiang Shui-ying stops him and tries to persuade him to open them wider. The contradiction between the two kinds of thinking reaches a climax.

Li is furious and refuses. Calmly and sincerely Shui-ying points out to him where he is wrong. She helps Li realize that Dragon River Village is prosperous today because three years previously when mountain torrents ruined its land and houses, "Chairman Mao sent the army to the rescue" and "people in the hills made sacrifices, taking a heavy burden onto themselves" to help it rebuild.

Chiang Shui-ying reveals what she has just learned from Mother Pan-shui — that Huang Kuo-chung is the hidden class enemy who 20 years before had killed her son. At that time the local water sources were all controlled by a landlord, and Huang was the keeper. When the young peasant boy tried to use some of the water Huang had killed him. Now the villain was trying to sabotage the fight against the drought, and Li Chih-tien, a Communist so blinded by selfish concern for his little group that he has been hoodwinked by the

enemy, has allowed him to drive a wedge between good comrades.

"The enemy made use of your selfishness and selfishness shields the enemy," Chiang Shui-ying points out to Li Chih-tien.

Shaken to the soul, Li Chih-tien gradually realizes his mistaken stand. At the critical moment of change in his thinking, Chiang Shui-ying gives him warm encouragement, "Hold your head and chest high and look far ahead . . . Raise your head, Chih-tien, and look. What lies before you?"

"Our 3,000 *mu* of land," he answers.

Chiang Shui-ying leads him up the stone steps of the sluice gates and says, "Look farther."

"I see the Palm Hill still within Dragon River brigade."

Chiang Shui-ying leads him up higher onto the bridge of the sluice gates. "Look still farther."

"I can't see any farther."

"Your vision is blocked by Palm Hill!" says Chiang Shui-ying, pointing out that his perspective is limited by things as small as the palm of his hand.

Step by step with Chiang Shui-ying's help he comes to see that though he lives in a little village he must think in terms of the whole world.

Li Chih-tien himself goes and opens the sluice gates as wide as they will go and lets the water of Nine Dragon River flow over the fields of his own brigade to quench the thirst of land in the hills.

* * *

It is the time of the summer harvest. The clouds are tinted glorious hues by the morning sun. To the door of the state grain purchasing station comes group after group of commune members bringing grain, saying they are the Dragon River brigade. Which is the real one? The staff of the station is puzzled.

With water from the Nine Dragon River, communes in the drought areas have reaped a good harvest and, grateful to Dragon River brigade for its self-sacrificing

spirit, their members have come to pay the brigade's grain tax.

Chiang Shui-ying, Uncle Ah-chien and Li Chih-tien also arrive bringing baskets of grain on carrying poles. The Dragon River brigade, too, has had a good harvest. With the help of other brigades and communes they heightened their dyke, drained the water from their fields and replanted. From then on it was their own hard work and careful field management that got the good crop.

The new Peking Opera ends on this joyful note.

In the course of creating the opera, the writers lived with the peasants in the countryside and worked with them in the fields. Learning from them the fine qualities of the laboring people helped them abstract and generalize from real life to create the characterization of Chiang Shui-ying. She is typical of the advanced proletarian type of person which has emerged in the countryside of socialist China. Through the clash of contradictions the opera reveals her wholehearted devotion to the public interest and reflects the tremendous power of the laboring people to transform society and nature when nurtured by Marxism-Leninism-Mao Tsetung Thought.

Song of the Dragon River shows creativity in the artistic handling of Peking Opera. The music is outstanding for the way the heroine's melody carries through the opera, for the way it has weeded through the old and developed new arias and for the way it suits the changing mood and scene. The dance movements and stage design exhibit freshness and beauty.

Answers to the exercises (p. 36) in the Language Corner of this issue:

- II. 1. 语法不难。
2. 我们一起学习中文。
3. 我们在中国学习中文。

- III. 1. 我学习中文。
2. 中文不难。



Chiang Shui-ying at the work site.

'Song of the Dragon River'



Mother Pan-shui expresses gratitude to Dragon River brigade for their self-sacrificing spirit of helping others.

Chiang Shui-ying leads the masses to jump into the river to block the swift current with their bodies.





Spreading fertilizer (dance).

Li Chih-tien (second from right), instigated by a counter-revolutionary (second from left), is about to close the floodgates when Uncle Ah-chien stops him.

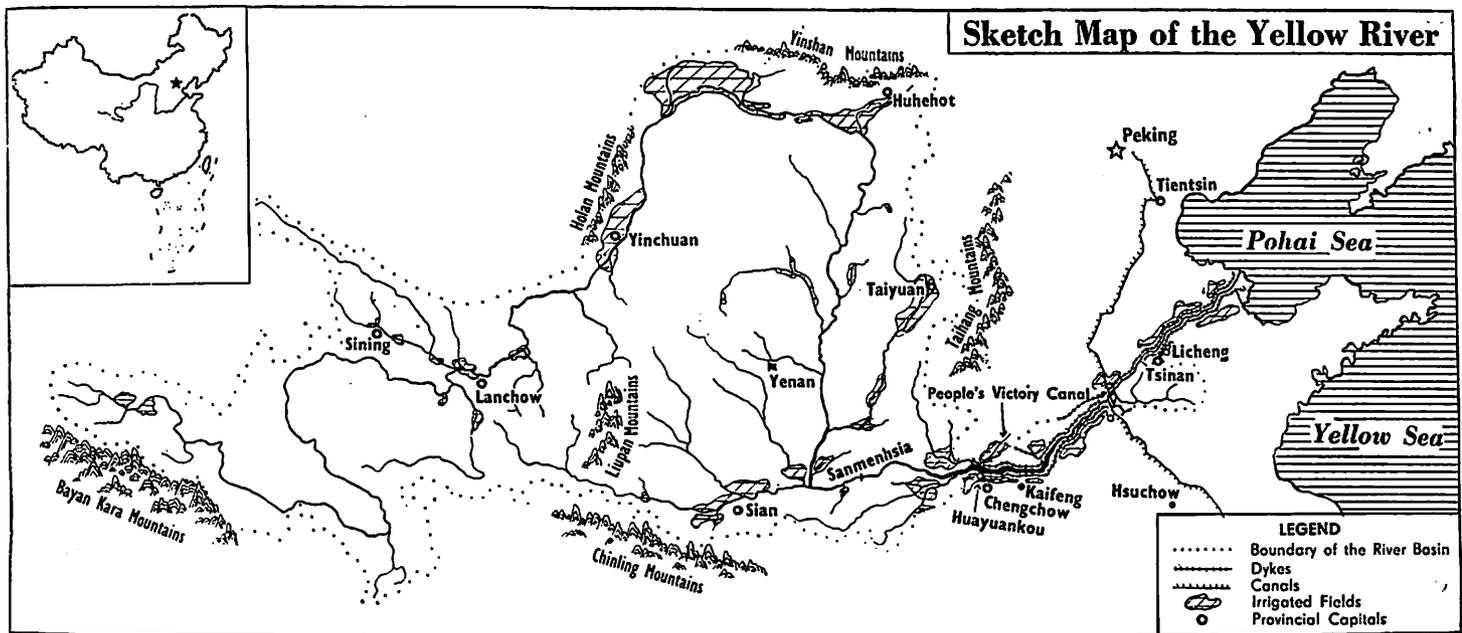




The Lichia-an waterlock in Shantung province for diverting the water of the Yellow River.

Work site of a project to harness the Yellow River.





THE YELLOW RIVER TODAY

HUANG WEN

THE YELLOW RIVER is unconquerable — that was what water conservation specialists, both Chinese and foreign, said before liberation.

True, through the long years of reactionary rule the name Yellow River was a synonym for calamity and starvation. Originating in the Bayan Kara Mountains on the Chinghai-Tibet Plateau in the west of China, it races downward with the force of a runaway horse. Finally, 4,800 kilometers to the east, it empties into the Pacific through Pohai Bay. Passing through the loess highlands where water loss and soil erosion were serious, every year the river picked up 1,000 million tons of silt which it deposited on the north China plain along its lower reaches. In 2,000 years before liberation the Yellow River burst its banks 1,500 times on its lower reaches and underwent 26 major changes in course. The floods affected an area of 250,000 square kilometers, causing untold losses in lives and property. The Yellow River became "China's Sorrow" — because reactionary rulers through the ages did nothing to control it.

With the changing times the Yellow River has also undergone tremendous changes. In liberated China taming the Yellow River is an important part of socialist construction. The People's Govern-

ment has mapped out a comprehensive program to bring the river under permanent control and put it to use. In answer to Chairman Mao's call, "Work on the Yellow River must be done well", the people of the river basin have already made immense progress in realizing the program.

Great Changes

Throughout history it had always been the plains in Honan and Shantung provinces on the river's lower reaches that were hardest hit by its floods. The enormous load of silt brought down from upstream raised the riverbed several meters above the surrounding countryside, making it an "elevated river" which always spilled over during floods.

Today the "elevated river" is still there, but its turbulent waters are locked between dykes seven to ten meters high and wide. These "great walls of the rivers" which stretch across two provinces have been built on the basis of the Yellow River dykes. For two decades every winter and spring 300,000 to 400,000 people, mostly peasants, turned out to heighten and reinforce the dykes, a job involving 350 million cubic meters of earthwork and 9 million cu.m. of stonework and equal to the digging of one and a half Suez Canals or two Panama Canals.



Extensive terraced fields control loss of water and soil along the upper reaches of the Yellow River in Kansu province.

During the high water season every summer and autumn about a million people, including peasants, workers, armymen, cadres and students, organized into flood prevention teams, come out to keep close watch on the waters of the lower reaches and make necessary repairs. In the summer of 1958 the river in Honan and Shantung rose in one of the biggest spates in history, but life on the banks went along peacefully. In 1933 the river had not been as high, but it breached the dykes and deluged 67 counties in five provinces. More than 3,600,000 people became homeless. A sharp contrast!

The "elevated river" has not once broken through its dykes in the two decades since liberation. The Yellow River is under control.

For thousands of years no irrigation project was built along the lower reaches for fear that the water could not be held within the channels. In liberated China, however, this taboo was smashed. The People's Victory Canal in the Hsinhsiang region of Honan province was begun in 1951 and the trunk canal was completed in 1952. Continuous expansion and the construction of auxiliary projects in the past twenty years have created a system with 7,500 kilometers of drainage and irrigation canals, 2,500 pump wells and 40,000 hectares of irrigated farmland. This area was once an old course of the river; drought, waterlogging, alkali and sandstorms wrought havoc with the soil. Grain yield averaged a meager 600 kg. per hectare and cotton 150 kg. Today the area is

averaging 4,500 kg. per hectare in grain and 750 kg. in cotton, an increase of seven times more than the pre-liberation figure.

In diverting the waters of the Yellow River for irrigation, the people have found ways to turn its once-harmful silting to a boon. In the area irrigated by the People's Victory Canal they directed the river water to low-lying and sandy wastes, let the silt settle and then channelled off the clear water for irrigation. Aside from reducing the amount of silt in the canal, the effort transformed large tracts of waterlogged land into good fields.

Fourteen thousand hectares of low-lying farmland along the Yellow River in Licheng county, Shantung province, had become more and more alkaline over the years as the water from the "elevated river" seeped through the base of the dykes. The local people built sluice gates to divert the water through the big dyke and out over the lowlands outside it. As the silt has settled, it has built up a 200-meter-wide, two-meter-high reinforcement along 22 km. of the base of the dyke which blocks the seepage. The clear water is diverted to rice paddies, and to irrigate dry land and wash away alkali from the low-lying farmland. Fields from which the peasants used to harvest nothing nine years out of ten, now yield an average of 3,000 kg. of grain per hectare.

Today more than 50 culverts and waterlocks and 100 siphons on the river's lower reaches are irrigating 267,000 hectares of farmland, protecting it from drought and water-

logging and contributing to an ever-growing agriculture.

Old Irrigated Areas Improved

While new irrigated areas are being developed on the lower reaches, ancient irrigated areas on the upper and middle reaches have regained their youth. There was an old saying: "The Yellow River has a hundred harms, its only wealth is the Bend." The Bend refers to the Hotao Plain along the great bend of the Yellow River in the Ningsia Hui and Inner Mongolian autonomous regions. For thousands of years this was the only place where the Yellow River directly irrigated huge areas of farmland.

The famous Yinchuan Irrigated Area in Ningsia dates back 2,000 years. Before liberation, power over its land and water were in the hands of the landlords and despotic gentry. Each controlled a certain area and diverted the river water for irrigation and drainage to benefit his own land. This wanton misuse resulted in the formation of numerous lakes, at least 70 of them covering as much as 60 hectares. This raised the level of underground water so that large tracts of land became alkaline wastes or swamps and marshes. By the eve of liberation, cultivated land in the area had shrunk from 146,700 to 100,000 hectares. Lack of a unified plan and long disrepair resulted in chaotic and choked channels. The fields suffered from drought in spring when little rain fell and waterlogging in summer and autumn when the rains came. Before liberation the grain yield fell to a

mere 750 kg. per hectare. The riches of the Hotao Plain existed in name only.

After liberation, and especially since the cultural revolution, the local Hui and Han people embarked on planned water conservation projects which extended or added more than 30 trunk drainage canals. In the past few years, peasants from the hundred-some local communes dug tens of thousands of sub-canals and linked them with the trunk waterways to form an effective drainage system. As the level of underground water dropped, alkaline tracts became good soil and large stretches of crop fields were reclaimed from shoaly wastes. Farmland has expanded to over 200,000 hectares.

With improved irrigation and drainage, much of the land gives good harvests and does not suffer from drought or waterlogging. The area's 1971 harvest was the biggest in history. While the target set by the state for yields for the area was 3,000 kg. per hectare, many communes and brigades averaged 6,000 kg. per hectare. In many cases, a whole county averaged as high as 3,750 kg. per hectare.

For Permanent Control

In the upper and middle reaches runs a long stretch of the river through the loess highlands, which extend from Mount Liupan in Ningsia in the west to the Taihang Mountains in Shansi in the east and cover an area of 430,000 sq. km. The highlands are scarred by gullies, have easily-erodible soil and little vegetation, so that rainstorms always washed away large amounts of topsoil. Inevitably the cultivated area shrank with each passing year while the riverbed on the lower reaches was burdened with increasing silt that caused serious floods.

Looking for measures to put an end to water loss and soil erosion, water conservation workers have been conducting extensive investigations along the river's upper and middle reaches for the past two decades to sum up the peasants' experience in the comprehensive management of rivers, mountains, forests and farmland.

The Yungcheng commune in Kansu's Chengning county is situated on the Ching River, a tributary of the Yellow River. Its 3,130 hectares of farmland suffered from serious water loss and soil erosion. A heavy rainfall here would destroy the fields and wash the topsoil and fertilizer into the Yellow River.

In 1964 the commune began a campaign to transform its land, taking after the Tachai brigade, an advanced agricultural unit in Shansi province. Commune members planted trees on steep slopes, dammed gullies to check floods and blocked silt to build terraces and strip fields. The Hsiangyang brigade began terracing its fields after a two-month dry spell. The soil was too dry for banking. Digging down a whole meter to get damp earth, the members created 10 hectares of terraced fields in 40 days.

Members of the Yuhao brigade fought the bitter cold of winter to build six dams, but mountain floods the next summer washed them away. Undaunted, they started all over again and erected six dams more solid than the destroyed ones, and grew rice on their highlands for the first time.

In six years the Yungcheng commune built 48 dams, 1,900 hectares of strip fields, 220 hectares of terraced fields, and set up 10 forest farms with 320 hectares of trees. Water loss and soil erosion is basically under control. They have

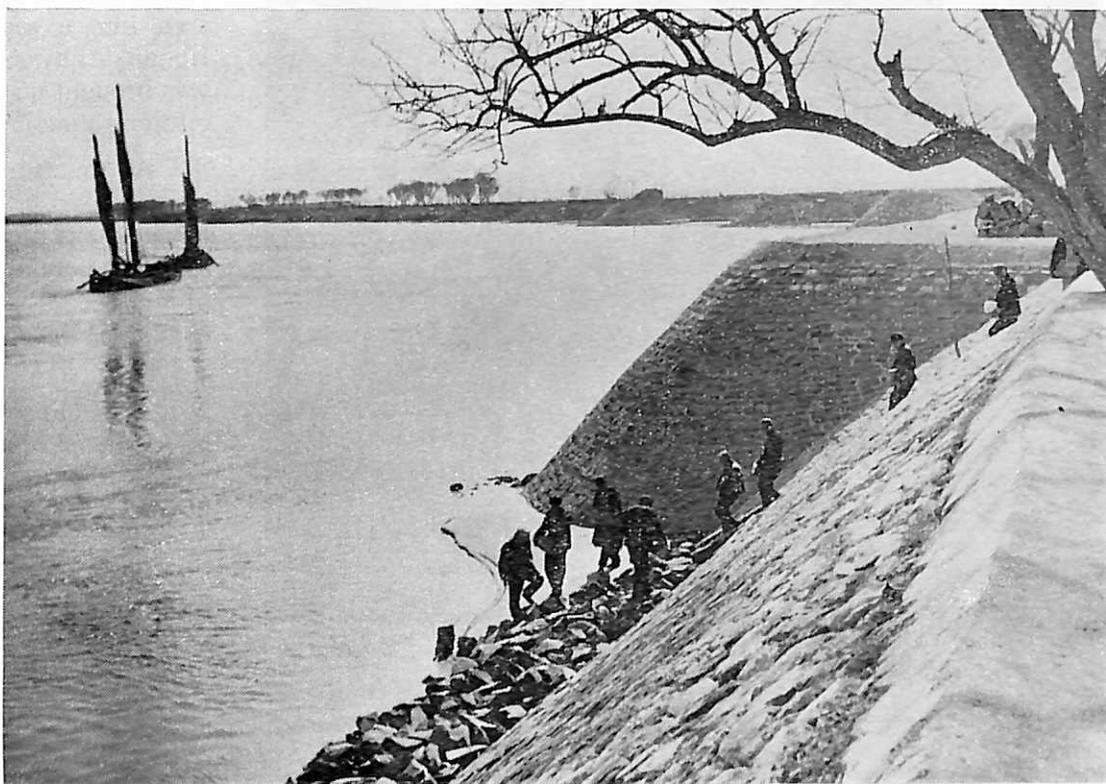
greatly reduced the flow of silt into the Yellow River, developed farm production and improved the people's livelihood.

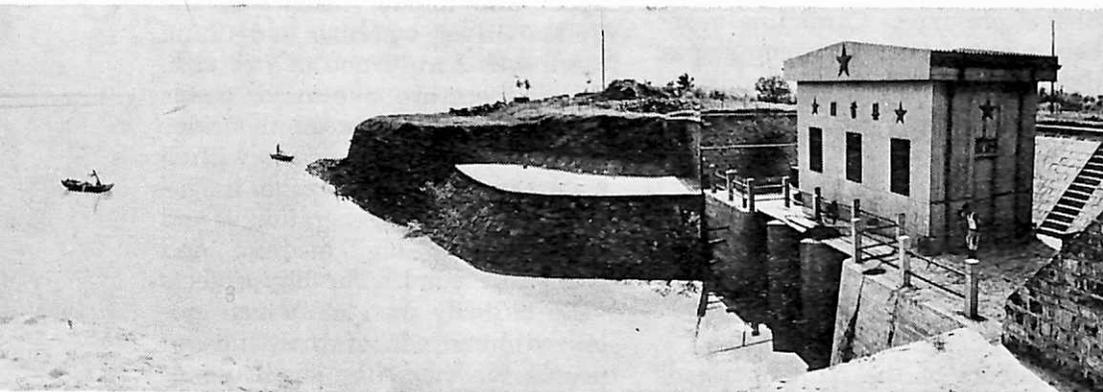
The experience of Yungcheng and many other advanced communes, introduced elsewhere on the loess highlands, is developing into a mass campaign to conserve water and soil. More and more advanced units are emerging every year.

Reservoirs are being built on the upper and middle reaches of the Yellow River where in old China there was hardly one of fair size. Today there are five major water conservation centers on the river and its tributaries — each with a huge capacity for drainage, irrigation and power generation — and thousands of big, medium and small reservoirs. The big projects were built by the state which mobilized hundreds of thousands of people for them, the smaller ones by the communes and brigades. They are a boon to control of floods on the lower reaches and development of irrigation and power generation.

Twenty years of hard work is turning the river of sorrow into a benefit to the people. The basin has five times as much irrigated land as before liberation. The struggle to conquer the Yellow River continues, but what has been done proves that the people are stronger than the river, that the Yellow River can be conquered.

A section of stone embankment along the river.





Shelter belts along the river in Yenling county.

An old peasant who suffered severely from the flood compares his good life today with the misery of the past.



Electric pumping station on the outskirts of Chengchow, Honan province.

Across the Land

Flooded Wasteland Blooms

Good rice from the once-flooded area.



ONE June evening in 1938 peasants in Huayuankou near Chengchow in Honan province suddenly heard a loud explosion on the bank of the Yellow River. The river water poured through a breach in the dyke and over the low-lying plains to turn the area into a sea covering 44 counties and cities in Honan, Anhwei and Kiangsu provinces. The disaster was brought on by Chiang Kai-shek, head of the Kuo-mintang reactionaries.

At that time the Japanese imperialist army had invaded part of Honan. In order to slow the Japanese advance and to make time for retreat, the KMT reactionaries bombed the dyke without regard for the lives of the people in the area. This was the most serious change of the river's course in history. After it abated the flood left the site a sandy desert.

After liberation, with aid from the Party and government, the people in the flooded area began to utilize the water resources in the wasteland. They have constructed drainage and irrigation projects, planted trees, and caused the silt to settle and build up into fields. They also reinforced dykes and sunk wells. Now the once-flooded area has a completely new look.

A Poverty-stricken Village Transformed

NIEH LIN-KANG

OUR Nieh Family Village, with 1,600 people and 134 hectares of land, is situated on the Shantung peninsula, on the coast of Pohai Sea.

Under the government of the Kuomintang, the place was poverty stricken. Along the sea to the north of the village lay a desolate sandy waste. When the wind rose it blew the sand over the fields and buried them so that the village was forced to move southward. To the south of the village the soil was poor, only a thin layer over the rocks. In nine out of ten years there was drought. Suffering from class oppression and the disasters wrought by wind and sand, the poor peasants had no way to get along. Of the original households, something over 100, 39 had to leave their homes because of famine, 17 existed by begging, and 7, fearing that if a child remained with them it would starve, sold one or more of their children. Many more hired themselves out to landlords or rich peasants as year-round or short-term laborers.

In 1949 our village was liberated. Politically emancipated from the reactionary rule, the peasants threw themselves into transforming nature.

From Desert to Orchards

To plant forests to curb the sand, this was something we never dared dream of. "Unless we can control the sand," the villagers said, "this place will never be any good." Very soon after liberation, with concern and help from the People's Government, we planted saplings on the sandy wasteland north of the village. But they either dried up or got buried by the sand. We did it six times and still they did not grow.

One midwinter night our village Party secretary Nieh Chen-chun called the Party members and old



Bird's-eye view of the Nieh Family Village today. The picture at the right shows the sandy waste the area was before liberation.

poor peasants together to draw lessons from the failure. They found that one of the reasons was that the sandy waste had not been levelled, but the chief reason was that they had not organized everyone for the effort. A mass meeting of the villagers was called. "If we want the saplings to take root in the sand, we must first be organized," Nieh Chen-chun told them. "**More people mean a greater ferment of ideas, more enthusiasm and more energy.**" This is the way we must do it if we want to go from poverty and suffering to well-being." More than a hundred poor and lower-middle peasant households volunteered to form a co-operative for forestry.

The winter wind off the sea penetrated to the bone. Members of the forestry co-op came to the sandy waste at daybreak and began their work of filling the low places with the sandhills. Nieh Fu-hou, an old poor peasant, and the young Nieh Hsi-chun kept carrying two or three baskets of sand at a time between them on a pole. A brand-new carrying pole made from a thick locust limb broke in two under the weight. Another poor peasant, Nieh Tsung-tan, already over 50, said he wished he could work with the strength of two men. "In the old society," he said, "three generations of my family wanted to

control the sand. We failed because of the oppression by the reactionaries. Today Chairman Mao and the People's Government support us. The carrying pole can rub my shoulder raw, but it cannot wear away the determination of us poor and lower-middle peasants."

With our two hands, relying on our revolutionary will and working through three winters and springs, we removed more than 300 big sand dunes and filled as many hollows to make the land level. Then we dug three drainage ditches, each 2 meters deep and 3 meters wide, with a total length of 5 kilometers. Thus we created the conditions for large-scale afforestation.

To plant apple trees on the sandy waste we had to dig pits and fill them with earth brought from far away. The whole village joined in a drive to level two meters off a hill covering four-fifths of a hectare and carry the earth to the sandy area. This was still not enough; we had to fetch more earth from a neighboring village. We filled over 30,000 pits with 90,000 cubic meters of good earth and planted fruit trees in them.

In 1958, to suit the needs of production growth, we set up a people's commune and our village became a production brigade of the



Sinking a well.

North Valley commune. Working according to the brigade's unified plan, we put in nearly 200,000 workdays on the empty stretch of sand north of our village. We planted 8 main shelter belts, each 17 meters wide and totalling 8 kilometers in length; 3 lesser forest belts, each 5 meters wide and with a total length of 5 kilometers; and apple trees and grapevines between the forest belts. These trees now form a green "great wall" that stops the wind and sand and provides large amounts of fruit for the people in town and countryside.

Sinking Wells

South of our village the land is high and the soil very thin. As we suffered from drought nine out of every ten years, we knew that if we didn't have water for irrigation we couldn't increase our grain output. Unfortunately, we had no mountain gully to build a dam and make a reservoir. The only way was for us to dig wells. But 40 centimeters below the surface we

ran into rock, nothing but hard rock. To dig wells meant breaking into it.

When the Party branch proposed the plan for wells, some said, "We've put in ten years of huge effort to control the sand. Now the commune members are no longer poor but well off. This big expanse of forests is good enough." The Party branch then asked the peasants to discuss the question: "Shall we be passive and satisfied with what we already have or shall we continue to go forward?" The opinion expressed by most of the peasants could be summed up as: "We shouldn't be satisfied just because we have a bean in our bowl or go backwards when something stands in our way."

In 1963 we began to dig four wells simultaneously. The young men swung big 15-kilogram iron hammers, bringing sparks at every blow. Seven meters down they found the rock so hard that a heavy blow could break only a thin layer. Several of the men who had opposed sinking the wells came to the site and said, "This is like lighting a candle for a blind man — pure waste!" Chen Shu-hsien, a woman in her fifties, was angry at the remark. "You wait and see," she shot back at them. "No matter how deep down the water is, we'll dig until we get to it!" Though she is a small woman and busy with housework, she insisted on joining the young men and women on the job. "When I think of the sufferings in the old society," she said, "I'm glad to work hard and get tired in order to build socialism." We all respected her for it.

Everyone is enthusiastic about improving our village. Nieh Hsi-chih puts it this way: "The stone is a dead thing. But we are living men. If we don't get water at 10 meters, we can dig 20 meters. And if that is still not deep enough, we can go to 30 meters. In the end we'll reach water."

Finally, working through two winters and springs, we did succeed in getting four big wells. People peered over the brink into the hole 30 meters deep. Nobody could stop smiling at the sight of the water gushing out of the pumps.

Altogether we put in more than 90,000 workdays and removed over 70,000 cubic meters of rock to make 13 wells and install them with pumps. We also dug irrigation canals totalling 2 kilometers in length and levelled the land so that 80 percent of it could be irrigated.

Great Change

Since 1956 our village has no longer depended on the state for its grain supply, but has had a surplus over our needs. In 1969 our per-hectare grain yield reached 5,985 kilograms, five times more than what we got before liberation. In 1971 we raised this figure to 7,650 kg. At the same time there has been similar progress in oil crops, cotton, hemp and other industrial crops. Our brigade has set up small factories for 17 different kinds of work like pressing oil, carpentry and making clothing and farm machinery. The development of a many-sided economy has helped to further agricultural mechanization.

(Continued on p. 44)

The first good harvest.



GATEWAY TO CHINESE

Editor's Note: *With the present issue we begin a new series of lessons in elementary Chinese. It is designed to provide a basic understanding of Chinese pronunciation and grammar and knowledge of some Chinese characters and often-used vocabulary which can serve as a foundation for further study.*

INTRODUCTION

What is usually referred to as "Chinese" is really the language of the Han nationality, which makes up over 90 percent of China's population. It has many different dialects. The Chinese being popularized throughout China today is based on the northern dialect with Peking pronunciation as the standard.

The Chinese language, with a written history of over 3,000 years, has developed greatly in the last several decades. Especially since the founding of the

People's Republic of China, the vigorous development of the socialist revolution and socialist construction has created many new terms like "大跃进" (big leap forward), "人民公社" (people's commune), "试验田" (experimental plot), "教改" (reform of education), etc. These have enlarged and enriched the Chinese vocabulary and strengthened the power of expression of the language.

CHINESE PRONUNCIATION

Before we get into pronunciation, a few words about the Chinese Phonetic Alphabet. This alphabet uses letters from the internationally-accepted Latin alphabet to indicate the pronunciation of the Chinese characters. As the characters themselves do not represent sounds, the phonetic alphabet is a convenient tool which helps overcome difficulties in reading, writing and remembering the characters.

The key to pronunciation of the Chinese Phonetic Alphabet below uses as a guide the International Phonetic Alphabet and similar sounds in familiar English words.

I. Key to Chinese Phonetic Alphabet

(1) Initials

C.P.A. ¹	I.P.A. ²	Key Words
b	p	bed (de-voiced ³)
p	p'	peak
m	m	man
f	f	fan
d	t	day (de-voiced)
t	t'	tea

¹ Chinese Phonetic Alphabet

² International Phonetic Alphabet

³ "De-voiced" means "the vocal cords do not vibrate"

n	n	no
l	l	law
g	k	gay (de-voiced)
k	k'	keep
h	x	hard
j	tɕ	jeer (front-palatal)
q	tɕ'	cheer (front-palatal)
x	ɕ	ship (front-palatal)
zh	tʂ	judge (retroflex ¹ , de-voiced)
ch	tʂ'	church (retroflex)
sh	ʂ	shirt (retroflex)
r	ʐ	leisure (retroflex)
z	ts	reads (de-voiced)
c	ts'	hats
s	s	sound
y	j	you
w	w	way

uei	uei	way
uan	uan	one (approximately)
uen	uən	went (approximately)
uang	uaŋ	oo + ahng
ueng	uəŋ	oo + eng
üe	yɛ	ü + eh
üan	yan	ü + an
ün	yn	German grün

Notes:

1. Chinese syllables generally have two parts, an initial and a final sound. For example, *ma* is composed of the initial "m" and the final "a".

2. The "i" after *z*, *c*, *s*, *zh*, *ch*, *sh* and *r* is not pronounced as in the I.P.A., but like the voiced prolongation and weakening of the fricative element of the preceding initial.

3. When *i*, *u*, *ü* are separate syllables they are written *yi*, *wu*, *yu* respectively. When they are at the beginning of a syllable they are written *y*, *w*, *yu* respectively, as in *yan*, *wan*, *yuan*.

4. When *ü* follows *j*, *q* or *x* it is written *u*, without the two dots.

5. When *iou*, *uei*, or *uen* follow an initial they are written *iu*, *ui* and *un* as in *niu*, *gui*, *lun*.

(2) Finals

C.P.A.	I.P.A.	Key Words
a	a	father
o	ə	saw
e	ɤ	her (British)
i	i	see
u	u	rude
ü	y	German ü (i pronounced with lips rounded)
er	ər	err (tongue slightly curled)
ai	ai	I
ei	ei	eight
ao	au	now
ou	ou	old
an	an	can
en	ən	turn (British)
ang	aŋ	German Gang
eng	ɛŋ	sung
ong	uŋ	German Lunge
ia	ia	Asia
ie	iɛ	yes
iao	iau	yowl
iou	iou	you
ian	iɛn	yen
in	in	in
iang	iaŋ	young (approximately)
ing	iŋ	sing
iong	yŋ	German jünger
ua	ua	guano
uo	uo	wall
uai	uai	wife

II. Tones

In Chinese the pitch and change in pitch of a syllable makes for a difference in meaning. This distinguishing pitch is called the "tone". There are four tones in Peking dialect, represented by the following marks:

- 1st tone, high and level
- / 2nd tone, rising
- ∨ 3rd tone, falling-rising
- \ 4th tone, falling

Each character has its own definite tone. For example, *mǎi* 买 (to buy) is 3rd tone, *mài* 卖 (to sell) is 4th tone. Both syllables have the same initial and final, but because their tones are different, their meanings are also different. Here are a few more examples:

<i>mā</i> 妈 (mother)	<i>má</i> 麻 (hemp)
<i>mǎ</i> 马 (horse)	<i>mà</i> 骂 (curse)
<i>jī</i> 鸡 (chicken)	<i>jǐ</i> 急 (urgent)
<i>jǐ</i> 挤 (crowded)	<i>jì</i> 记 (record)
<i>liū</i> 溜 (slide)	<i>liú</i> 留 (stay)
<i>liǔ</i> 柳 (willow)	<i>liù</i> 六 (six)
<i>chuāng</i> 窗 (window)	<i>chuáng</i> 床 (bed)
<i>chuǎng</i> 闯 (charge)	<i>chuàng</i> 创 (begin)

¹ "Retroflex" means "with the tip of the tongue curled back"

Sometimes syllables may change their tones. For example, **bù** is 4th tone. But when followed by another 4th tone, it is pronounced in the 2nd tone. E.g.: **bùhuì** → **búhuì** 不会。

Finally a few words about the neutral tone and retroflex ending. When a syllable in a word or sentence loses its original tone, it is pronounced short and light, in what is called the neutral tone. Neutral-tone syllables have no tone mark. E.g.: **chāzi** 叉子 (fork), **míngzi** 名字 (name), **wǒde** 我的 (my), **xièxie** 谢谢 (thanks).

The “er” sound is frequently added at the end of words. The “er” combines with another final to form what is called a retroflex final. For example, the words 花 **huā** (flower), 手绢 **shǒujuàn** (handkerchief), 小孩 **xiǎohái** (child) are pronounced **huār**, **shǒujuànr** and **xiǎoháir**. The retroflex final appears only at the end of a word. This 儿 is generally not written out. We write 小孩 instead of 小孩儿. In phonetic transcriptions er is written as r: **xiǎoháir**.

CHINESE CHARACTERS

I. Characteristics

Chinese characters are the symbols used to write Chinese. Many characters developed from pictographs. From ancient writing on archaeological relics we can see the development of some modern characters from these pictographs.

☉	☽	日	日	ri	sun
☾	月	月	月	yuè	moon
人	人	人	人	rén	person
木	木	木	木	mù	tree

It is possible to draw a picture of a concrete object but abstract concepts were represented by symbols.

上	上	上	上	shàng	up
下	下	下	下	xià	down

Aside from these, there are also characters made up of two or more other characters. For example, 日 and 月 combine to give 明 **míng** (bright); 人 leaning against 木 gives 休 **xiū** (rest).

Characters of this type account for only a very small proportion of all Chinese characters, but many of them are in common use. These characters contain nothing to indicate their pronunciation.

The overwhelming majority of Chinese characters are of a second type, which contains an indicator to their pronunciation. These are made up of two parts, the phonetic component which indicates the approximate

sound, and the signific component which carries the meaning. For instance, in the character 萌 **méng** (sprout), the signific 艹 (originally a picture of grass) carries the meaning while the phonetic 明 **míng** provides an approximate guide to the sound.

Learning to recognize phonetics and significs is a help to learning characters. Once knowing the pronunciation of one character, by analogy it is possible to know the pronunciation of many others containing the same phonetic component.

For example:

方 fāng :	芳 fāng	防 fáng	房 fáng	妨 fáng
	纺 fǎng	访 fǎng	放 fàng	

巴 bā :	吧 ba	疤 bā	芭 bā	芭 bā	把 bǎ
	爸 bà	耙 bà			

Because pronunciation has changed over the centuries, however, many phonetic components like **míng**, above, now indicate only the approximate sound. Others no longer indicate the sound at all. Owing to changes in the form of characters, some significs are no longer written the way they were when they originated. Therefore significs and phonetics are only a limited aid in learning characters.

Although most Chinese characters have this phonetic component, as writing they are semantic rather than phonetic. This kind of writing has its shortcomings when compared with the phonetic script used in other parts of the world. Using the phonetic alphabet to write Chinese is the fundamental orientation for the reform of the Chinese written language, but this cannot be

realized in a short time. Much work on the reform of the written language has been done since the founding of the People's Republic of China, including simplification of characters.

A very important measure for reforming the written language has been to reduce the number of strokes in characters to make them easier to recognize and write. Since 1956 over 2,000 commonly used characters have been simplified. For example, 聲 simplified is 声, 種 simplified is 种. The simplification of characters reduces difficulty in learning them and makes them much more convenient to write.

II. Structure of Characters and Rules for Writing

Some characters are quite complex, and to remember them one must analyze them. Characters are generally composed of several basic structural parts called "character components". Some character components can stand by themselves; for instance, 人 is itself a character. Most characters, however, are made up of two or more components. For instance, 人 can be part of 从, 个, 众, 坐 and 囚. Although the number of characters is quite large, there are only a limited number of character components. Once one learns some of the character components, it becomes easy to recognize and write many characters.

All character components are written with the following eight basic strokes:

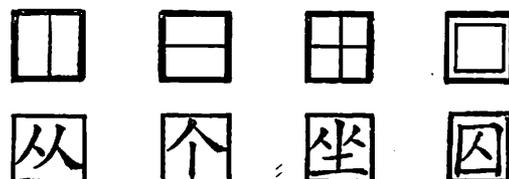
dot	丶	right stroke	㇇
horizontal	一	rising stroke	㇇
vertical	丨	hook	㇇
left stroke	丿	turning stroke	㇇

These strokes are basically straight lines and should not be written in curves like Latin letters. From top to bottom and from left to right are the main directions.

Following are the rules for order of strokes when writing character components and characters.

Example	Stroke Order	Rule
十	一 丨	First horizontal, then vertical
人	丿 丨	Left side first
三	一 一 一	From top to bottom
川	丿 丨 丨	From left to right
月	冂 丨 冂	First outside, then inside
国	冂 丨 冂	Finish inside, then close
小	丨 丿 丨	Middle, then the two sides

The written character should fit the shape of a square. There are basically four types of arrangements for the elements.



CHINESE GRAMMAR

1. Chinese words do not undergo morphological changes (changes in form).

Pronouns have no case:

Tā rènshi wǒ. 他认识我。(He knows me.)

Wǒ rènshi tā. 我认识他。(I know him.)

Verbs have no tense or aspect:

Zuótiān wǒmen cānguān gōngchǎng. 昨天我们参观工厂。(Yesterday we visited a factory.)

Míngtiān wǒmen cānguān gōngchǎng. 明天我们将参观工厂。(Tomorrow we will visit a factory.)

The aspect of Chinese verbs is indicated by particles. Future "Language Corners" will talk about this.

2. The parts of speech in Chinese are basically the same as those in most other languages. There are nouns, numerals, verbs, adjectives, adverbs, pronouns, conjunctions, prepositions, interjections, etc. There are also some parts of speech peculiar to Chinese, such as

Measure words:

yíge rén 一个人 (one person)

liǎng běn shū 两本书 (two volumes of books)

sān zhāng zhǐ 三张纸 (three sheets of paper)

Words of locality (a special class of nouns, often used with a preposition):

Shūjià shàng de shū hěn duō. 书架上的书很多。

(There are many books on the bookcase.)

Tā zài jiàoshì lǐbian kàn bào. 他在教室里边看报。

(He reads the newspaper in the classroom.)

Particles (for example, the modal particles **ma** 吗, **ba** 吧 and **le** 了):

Nǐ xuéxí zhōngwén ma? 你学习中文吗? (Do you study Chinese?) **Ma** 吗 indicates interrogation.

Jīntiān bú huì xià yǔ ba. 今天不会下雨吧。(It won't rain today.) **Ba** 吧 indicates supposition.

Tā yào dào Běijīng qù le. 他到北京去了。(He will be going to Peking.) **Le** 了 indicates factual narration and gives an affirmative tone.

3. In Chinese when a word changes its part of speech or use in a sentence there is no morphological change. E.g.:

Tā shì fānyì. 他是翻译。(He is a translator.)

Fānyì bù róngyì. 翻译不容易。(Translation is not easy.)

Nǐ huì fānyì zhèjù huà ma? 你会翻译这句话吗? (Can you translate this sentence?)

4. Chinese sentences are generally composed of a subject and a predicate. The predicate is most often a verb with its subordinate elements.

When there is a predicate adjective, the copula **shì** 是 is generally not used. For example, we cannot say **Zhèběn shū shì xīn** 这本书是新 for **Zhèběn shū xīn** 这本书新 (This book is new).

When there is a predicate noun, **shì** 是 is generally used. **Zhè shì shū** 这是书 (This is a book).

Peculiar to Chinese is the use of a subject-predicate construction as predicate. **Tóu téng** 头疼 (head aches) is a subject-predicate construction. In the sentence **Wǒ tóu téng** 我头疼 (My head aches), **tóu téng** 头疼 is the predicate.

5. The elements of a Chinese sentence occupy fixed positions. Generally speaking, the subject precedes the predicate, objects follow the verb, attributives and adverbs precede what they qualify, while complements follow it. This order cannot be changed without changing the meaning of the sentence or making it into nonsense.

Wǒ bāngzhu tā. 我帮助他。(I help him.)

If the order is changed the meaning changes:

Tā bāngzhu wǒ. 他帮助我。(He helps me.)

Again, if

Tā zài jiàoshì kàn bào 他在教室看报 (He reads the newspaper in the classroom) is changed to **Tā kàn bào zài jiàoshì** 他看报在教室, it is no longer a meaningful sentence.

In Chinese, the order generally remains unchanged when sentences become interrogative or exclamatory.

Tā lái le. 他来了。(He has come.)

Tā lái le ma? 他来了吗? (Has he come?)

Tā pǎo de kuài. 他跑得快。(He runs fast.)

Tā pǎo de duō kuài! 他跑得多快! (How fast he runs!)

Lesson 1

学习中文

Xuéxí Zhōngwén

Learning Chinese

A: 你好!
Nǐ hǎo!
You (are) fine!

B: 你好! 很久不见了!
Nǐ hǎo! Hěn jiǔ bú jiàn le!
You (are) fine! Quite long not see (you)!

A: 我去中国了。
Wǒ qù Zhōngguó le.
I went (to) China.

B: 你在中国学习中文吗?
Nǐ zài Zhōngguó xuéxí zhōngwén ma?
You in China studied Chinese?

A: 对, 我在中国学习中文。
Dui, wǒ zài Zhōngguó xuéxí zhōngwén.
Right, I in China studied Chinese.

B: 中文难吗?
Zhōngwén nán ma?
(Is) Chinese hard?

A: 中文不太难, 发音比较
Zhōngwén bú tài nán, fāyīn bǐjiào
Chinese (is) not too hard, pronunciation relatively

容易, 语法也不复杂。
róngyì, yǔfǎ yě bú tài fùzá.
easy, grammar also not too complex.

B: 我也想学习中文, 你能帮助
Wǒ yě xiǎng xuéxí zhōngwén, nǐ néng bāngzhu
I also want to study Chinese, you can help

我吗?
wǒ ma?
me?

A: 好吧, 我们一起学习。
Hǎo ba, wǒmen yìqǐ xuéxí.
Fine, we together study.

B: 谢谢你, 再见!
Xièxiè nǐ, zàijiàn!
Thank you, again see (you)!

Translation

- A: How are you?
 B: How are you? I haven't seen you for a long time!
 A: I've been in China.
 B: Did you study Chinese in China?
 A: Right.
 B: Is Chinese hard?
 A: It's not too hard. The pronunciation is relatively easy and the grammar isn't too complicated.
 B: I'd like to study Chinese too, can you help me?
 A: Fine, we can study together.
 B: Thank you. Be seeing you!

Notes

1. *Adjective as predicate.* In Chinese, an adjective may be used directly as a predicate. For example, **Zhōngwén róngyì** 中文容易 (Chinese is easy); **Yǔfǎ fùzá** 语法复杂 (Grammar is complicated).

2. *Position of adverb.* In Chinese, an adverb always comes before the verb or adjective it modifies. **Yìqǐ** 一起 (together) in **Wǒmen yìqǐ xuéxí** 我们一起学习 (We study together); **zài Zhōngguó** 在中国 (in China) in **Wǒ zài Zhōngguó xuéxí** 我在中国学习 (I study in China); and **bù** 不 (no) in **Zhōngwén bù nán** 中文不难 (Chinese is not hard) cannot be put after the verb or adjective. We cannot say **Wǒmen xuéxí yìqǐ** 我们学习一起, **Wǒ xuéxí zài Zhōngguó** 我学习在中国 or **Zhōngwén nán bù** 中文难不.

3. *The modal particle le 了.* The particle 了 is used at the end of a sentence and indicates the factual narration of a past, present or future event. E.g.: **Hěn jiǔ bú jiàn le** 很久不见了 (Haven't seen (you) for a long time) and **Wǒ qù Zhōngguó le** 我去中国了 (I went to China) both narrate past events.

4. *The modal particle ma 吗.* Adding the particle 吗 to the end of a declarative sentence produces an interrogative sentence. For example, **Nǐ zài Zhōngguó xuéxí zhōngwén ma?** 你在中国学习中文吗?

(Did you study Chinese in China?); **Zhōngwén nán 'ma?** 中文难吗? (Is Chinese hard?)

5. *Change of 3rd tone.* When a 3rd tone is followed by another 3rd tone, the first is pronounced as a 2nd tone: **nǐhǎo** → **níhǎo** 你好 (how are you?); **hěnjiǔ** → **hénjiǔ** 很久 (for a long time); **yǔfǎ** → **yúfǎ** 语法 (grammar). But the tone mark doesn't change when it is written.

Exercises

1. Practise speaking:

(1) **Wǒ qù**

Zhōngguó Běijīng (北京 Peking) Shànghǎi (上海 Shanghai)
--

le.

(2) **Wǒ xuéxí**

zhōngwén. yīngwén (英文 English). fǎwén (法文 French).

(3) **Nǐ bāngzhu**

wǒ. tā. péngyou (朋友 friend).

(4) **Fāyīn hěn**

hǎo. nán. róngyì.
--

2. Make the following words into sentences:

- (1) 难, 语法, 不 (Grammar is not hard)
- (2) 中文, 一起, 我们, 学习 (We study Chinese together.)
- (3) 学习, 我们, 中文, 中国, 在 (We study Chinese in China.)

3. Answer the following questions:

- (1) 你学习中文吗? (Answer in the affirmative)
- (2) 中文难吗? (Answer in the negative)

ELEMENTARY CHINESE

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TALIEN SHELL WORK



Working on a new picture.

ORDINARY SHELLS, found everywhere along seacoasts, rivers and lakes, in the hands of skilled craftsmen become a material for a work of art. Carved and set together in a fashion that makes use of their natural shape, coloring and contour, they are used to create art works that have the characteristics of low-relief carving and in composition resemble the traditional Chinese painting.

A host of beautiful screens and pictures featuring landscapes, birds, flowers and human figures, all made with shells, are on display in the exhibition room of the Talién Shell Workshop, located in the northeastern coastal city of Talién. The lifelike realism of the figures in works with titles like "Beautiful Prospect" and "Happy Generation" causes one to ponder deeply. The scenes in "Crane Beside a Spring", "South of the Yangtze" and other mountain-and-water, bird-and-flower type works are imbued with life. Their creators have tried their best to achieve a unity of revolutionary political content with the highest possible perfection of artistic form.

In the bright carving and grinding shop, small motors hum and grinding wheels whirl at high speed. The workers in their white coats are deftly cutting the pieces of shell into different shapes and grinding them according to the requirements of the design. In another shop the pieces are set together. Often a thousand pieces and shells of two dozen kinds are used in a single work.

FOR a time before the cultural revolution, designs for shell work, influenced by Liu Shao-chi's revisionist line, did not have revolutionary content. Instead, a flood of works with emperors, kings, generals, ministers, scholars, beauties, traitors and feudal superstitions as their subject matter poured from the workshops.

All this has changed since the proletarian cultural revolution began. Designers now often go to work in field and factory to draw on the life of the masses for their inspiration. When a new design is made it is first passed around among the masses for their opin-

ions and often revised many times in accordance with their suggestions.

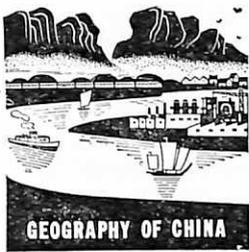
Under the guidance of Chairman Mao's teaching — "Let a hundred flowers blossom; weed through the old to bring forth the new", the designers have correctly handled the relation between ancient and contemporary themes and between taking over good traditions and creating and developing new styles and forms. The Talién shop's new works have a wider range of subject matter and are expressed in more varied ways. Among them, "People's Communes Are Fine", "In Agriculture, Learn from Tachai", "Beautiful Prospect" and "Happy Generation" reflect China's socialist construction. "Chang-o Flies to the Moon" and "Monkey Subdues the Demon", both taken from legends, and "Sheep on a Slope" and "Washing Clothes in the Stream" reflect the fighting spirit of the laboring people of ancient times and their desire for a happy life. Still other new landscape and bird-and-flower works symbolize today's prosperity.



"Beautiful Prospect", shell work.



Bird-and-flower screen.



Birds and Animals

CHINA'S vast territory, stretching over the frigid, temperate and tropical zones and covering high mountains, plateaus, plains, deserts, grasslands and forests, is the home of numerous kinds of wildlife: 1,150 known species of birds and 409 of animals.

While China covers about 6.5 percent of the world's land area, her mammals account for 11.1 percent of the world's total number of mammalian species, and her birds 13.4 percent of its bird species.

Greater North China

This area includes four regions.

The northeastern region with an extremely cold climate, including areas around the Greater and Lesser Khingan Mountains and the Changpai Mountains. It abounds in forest animals conditioned to the cold. Among the rodents the most common are the chipmunk and the squirrel, which is important for its fur. There are also many large herbivorous animals like the moose, the sika deer, the red deer (wapiti) and the roe deer. The abundance of these forms is an important factor in enabling the carnivorous animals subsisting on them to thrive. Of these the more important are the Northeast China tiger, the leopard, the red fox and the weasel family, of which the sable is the most important.

The most common game birds of this region are the hazel grouse, the ring-necked pheasant and the Daurian partridge.

The north China region, including the basins of the Yellow and Huai rivers and the loess plateaus to the west. One of the main characteristics of this region is the wide distribution in the fields of

rodents harmful to the crops, such as the vole, zokor (mole-rat) and hare. This is a transitional region, with animals of both the north and the south. Some of the typical forest animals of the northeast such as the chipmunk have spread to the hills in the northern part of this region. Some of the forms of the prairie, such as the ground squirrel and the pika (mouse-hare) are also found on the loess plateaus of this region, while southern forms like the white-bellied rat and the masked palm civet have also spread northward.

As the bulk of the forests of this region has been exploited, there are very few large and medium-sized forest animals, except for a small number of roe deer and wild boar. The common carnivorous animals are mainly medium-sized or small species such as the badger and weasel. Birds of economic value include the rock partridge, the brown-eared pheasant and long-tailed pheasant. The last two are found only in this region.

The Inner Mongolia-Sinkiang region comprises the western part of northeast China, Inner Mongolia, Sinkiang, the northern part of Ningsia and the northwestern part of Kansu. The deserts and semi-deserts in the western part of this region have little rainfall, while the prairies to the east have a bit more.

The most common mammals of this region are rodents and ungulates or hoofed animals. Of the rodents, the most typical are those belonging to the gerbil (sand rat) and jerboa families. Also widely distributed are the marmot, ground squirrel, Daurian pika and tolai hare. Harmful to pastures, these are usually destroyed.

The Mongolian gazelle, which roams in herds over the prairies of the east, and the goitered gazelle, which inhabits the deserts of the west, are the most common among the ungulates. The saiga antelope, a resident of Sinkiang's northwest borderland, is valued for its horns, which are processed for use in traditional Chinese medicine. Special to this region are the Asiatic wild ass, the famous tarpan (wild horse) and Bactrian camel. Among carnivorous animals, most common are the grey wolf and the kit fox.

Birds special to this region are the eastern bustard, the sand grouse, the sand lark and the ground chough, all remarkably adapted to life in the grasslands and deserts. The red-crowned crane and blue-eared pheasant are also particular to this region.

The animals in the Altai Mountains in northern Sinkiang are similar to those in the northeastern region. This is the only place in China where the Mongolian beaver, an important furbearer, dwells in its natural state at present.

The Chinghai-Tibet region, with a very cold and dry climate and few kinds of food, has far fewer species of mammals than the other regions. They are mainly those forms which are particularly adapted to the highland meadows and cold deserts of the plateau: ungulates like the yak and the Tibetan antelope, rodents like the woolly hare, the Ladak pika and the Himalayan marmot, and carnivores such as the snow leopard and the Tibetan sand fox. The Himalayan marmot and the Ladak pika, valued for their fur, are most numerous in the region. Yaks under domestication are indispensable to transport in Tibet.

The most common birds are the Himalayan griffon, the Tibetan snow cock, the Tibetan sand grouse and snow finches.

Greater South China

This area may be subdivided into three regions.

The southwest region begins with the Hengtuan Mountains in western Szechuan and northern Yunnan and stretches westward

to the southernmost part of eastern Tibet. Most of the mountain ranges in this region run in a north-south direction. The terrain rises and falls sharply, providing a variety of natural conditions. In places high above sea level live northern forms like pikas, marmots, musk deer and hazel grouse, while at lower altitudes dwell southern species such as the rhesus monkey, the large Indian civet, parakeets and sunbirds.

Some very valuable species are found only in this region. The giant panda, the red panda, the golden-haired monkey and the takin (ox-sheep) are the most famous of these. The world-renowned giant panda, which looks like a bear but is smaller in size, inhabits the bamboo groves in mountains 2,600 to 3,500 meters above sea level. Almost two-thirds of China's insectivores are found in this locality.

This region is noted for quite a number of bird species. Most common are the babblers (laughing thrushes) and certain types of pheasants. Of the more than 20 species of pheasants distributed in various parts of China, almost half are found in this region. These include the Tibetan eared pheasant, the Chinese monal pheasant and the embroidered pheasant. About the same can be said of the babblers.

The central China region, which takes in the lands of the middle and lower reaches of the Yangtze River and its tributaries. The majority of its animals are of the southern group, including the stump-tailed monkey, the large Indian civet, the Chinese pangolin (a kind of anteater), and egrets and flowerpeckers. There are also a few northern species like the penduline tit and the azure-winged magpie.

Species particular to the region are the great pipistrelle, the Chinese river deer and the Chinese river dolphin among the mammals, and the bamboo partridge and the golden pheasant among the birds. Waterfowl that winter in the region's lakes and ponds are one of its rich resources.

The south China region, comprising the southernmost part of

Fukien, Kwangtung and Yunnan provinces and the Kwangsi Chuang Autonomous Region, as well as Taiwan province and the islands in the South China Sea. The excellent natural conditions of the tropical zone enable this region to have more species of animals than any other region in the country.

Of particular note are those mammals that live in the trees of the tropical forests, such as the tree shrew, the fruit bat (flying fox), the slow loris and the gibbon. Outstanding among the carnivores are the South China tiger, the large Indian civet and the clouded leopard. Asiatic elephants are found in southernmost Yunnan.

Bird species here include parakeets, hornbills, broadbills and sunbirds. In southern Yunnan live the famous green peacocks and the jungle fowl, the wild ancestor of the Chinese domesticated chicken.

Many tropical forms rarely seen elsewhere in China are found in Taiwan province and on Hainan Island. Among these are the Taiwan black bear, the Taiwan monkey and the Taiwan long-tailed pheasant. On Hainan Island are the Hainan hare and the peacock pheasant. Gannets, which inhabit the islands of the South China Sea, have created a rich source of fertilizer with their droppings.

Protecting and Utilizing Wildlife

Chairman Mao teaches that "for the purpose of attaining freedom in the world of nature, man must use natural science to understand, conquer and change nature and thus attain freedom from nature."

Hunting, animal farming and nature conservation are the main means for conquering and changing nature. All these have a definite place in China's planned socialist economy, and much progress has been made in them due to efforts of the Communist Party.

Hunting: Mountainous areas which make up 60 to 70 percent of China's land area provide good conditions for developing hunting. Every year the state purchases a sizable quantity of wild animal

pelts and skins as well as antlers, musk and other animal ingredients used in medicine. Great quantities of meat from wildlife also serve as food; in some places that from hunting equals nearly one-third of that from slaughtered domestic animals.

Different animals are hunted in different areas. The main ones are the squirrel, weasel, hare, marmot, musk deer, roe deer, wild boar, Mongolian gazelle and monkey, as well as wild geese, ducks and pheasants.

Animal farming: Farms for breeding traditionally wild animals in captivity are an almost entirely new undertaking since the liberation. Animals raised for fur include the sable and otter, which are native to China, and the mink and coypu (nutria) which were brought from abroad. Preserves for muskrats have been established in a majority of the provinces and autonomous regions and controlled capture is now allowed in many. State purchases of pelts are rising year by year.

In the past the deer were killed for their antlers, an ingredient in traditional Chinese medicine, but now these are removed from the live deer. The musk-deer farm in Szechuan province has begun collecting musk from the live animals also. Among birds, quails, swans and Tibetan snow cocks are being raised experimentally.

Nature conservation: Quite a few sanctuaries and nature reserves have been established to protect natural resources and to serve as bases from which the numbers of wildlife can be adjusted, to further promote protection and raising of birds and animals of economic value, and in which work in acclimatization and re-acclimatization is being carried on. In this way it is possible, beginning from mere protection of wildlife, to move on to measures which will make the best use of natural conditions in enabling wildlife resources to develop and utilizing them rationally. Protection of insect-eating birds such as titmice, and hanging up nesting boxes for them have been a boon to eliminating insect pests harmful to the forests.



Northeast China tiger



Tibetan snow cock



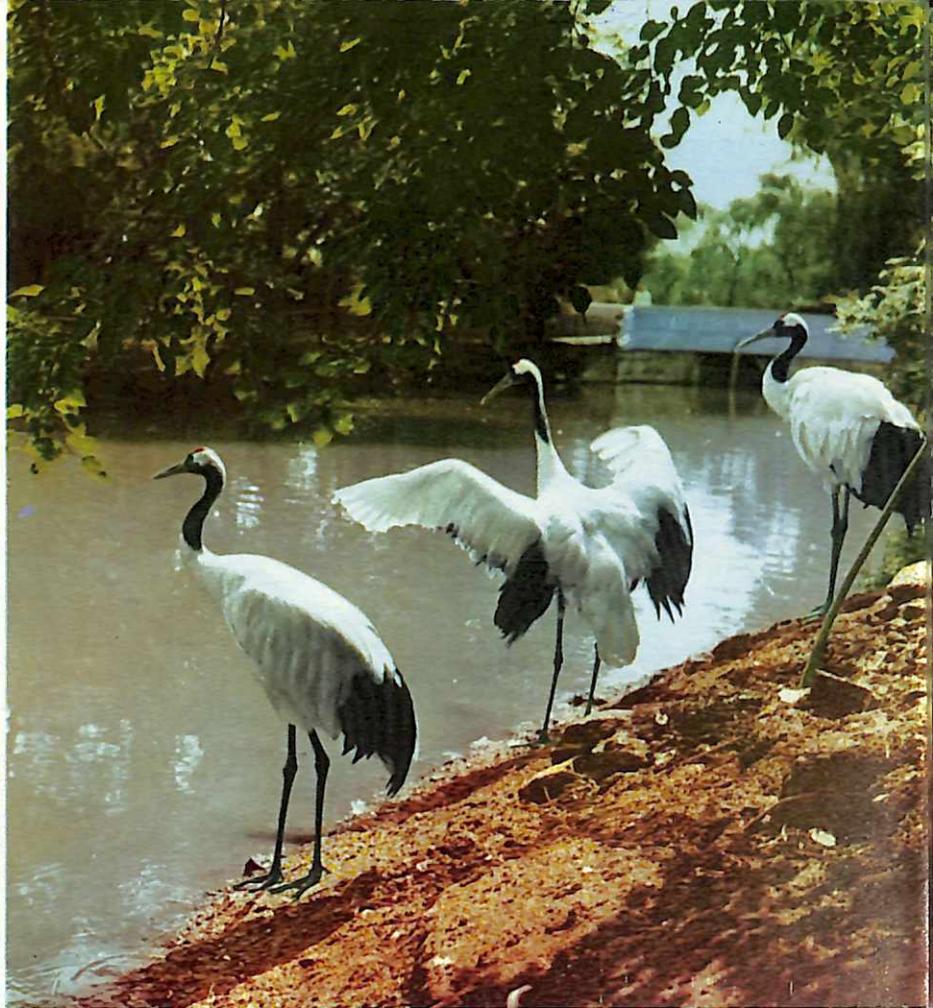
Musk deer



Sables



Golden monkey



Red-crowned cranes



Giant pandas



When Did Shanghai Become Land?

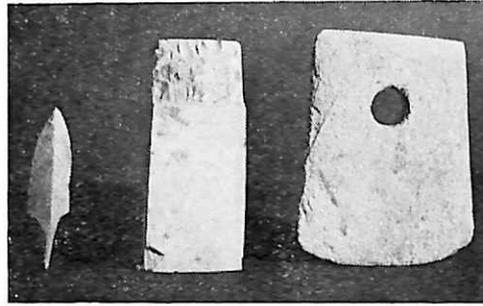
MANY differing opinions have been advanced on when the alluvial plain on which the city of Shanghai stands became land. The Shanghai municipality, composed of the city proper and ten suburban counties, is built on the delta created by the Yangtze River as it enters the sea on China's southeast coast. Based on the rate of sedimentation, it had been calculated that 2,000 years ago the coastline ran through Chiating, Chingpu and Sungchiang counties and there was no land where Shanghai county now lies. According to the local history *Annals of Shanghai County for the Chiaching Years (1796-1820)*, as late as the eighth century the area of the county was still covered by the sea.

When did Shanghai become land?

Since 1958 and especially since 1966 investigations and excavations by Shanghai archaeological workers have found many ancient ruins and tombs which provide important new data related to this discussion.

The Shanghai region measures about 100 kilometers from east to west and 120 km. from north to south. Seventeen sites of ancient ruins found in the southwest of the region — Chingpu, Sungchiang, Shanghai and Chinshan counties — indicate that already in the times of primitive society this was inhabited land. The sites include some dating back 3,000 to 4,000 years to the Neolithic period and run on up to the Spring and Autumn and Warring States periods (770-221 B.C.).

This article was written by Huang Hsuanpei, who works in the archaeology section of the Shanghai Museum.



1 Upper photo: General view of the ancient ruins at Machiao, Shanghai county.

Lower: Neolithic artifacts unearthed at Machiao. Photo 1: (left to right) Stone arrowhead, stone adze, stone axe. Photo 2: Black pottery pot with lid. Photo 3: Hsien utensil for steaming and boiling, pottery mixed with sand.



And the northeastern part of the Shanghai region — when did it become land and how far did it extend? Ancient records offer no exact answer. The first light was shed on this question by the discovery in early 1960 of an ancient beach at Machiao in Shanghai county. It was a 2.5-meter-thick strip of shells, 30 m. wide and several kilometers long, containing many traces and relics of ancient man. There are earth dwelling floors hardened by fire, traces of postholes, stove pits, artifacts of stone, pottery, bone and jade, and nine graves. The earliest relics come from the late Neolithic Age, while the late ones date back to the Spring and Autumn and Warring States periods. Many characteristics of these finds are similar to those at the late Neolithic site at Liangchu in Hanghsien county, Chekiang province, and they belong to the Liangchu culture. The discovery of this ancient beach establishes the fact that the land west of Machiao was formed over 4,000 years ago.

What about east of Machiao? It had always been thought that this land was formed very late. Investigation has turned up an urn with a yellow and green glaze, wine jugs

and porcelain bowls from the Sung dynasty (A.D. 960-1279) along the banks of a river east of the town of Huinan in Nanhui county, east of Machiao. And in another place east of Machiao, northeastern Chuansha county, a Southern Sung (13th century A.D.) tomb containing iron oxen and an epitaph have been found. These show that this strip became land not later than the Southern Sung dynasty.

Clues as to when Punan, the area immediately south of the city, became land are provided by two sites containing relics of ancient man, one on the beach at Chichiatun in Chinshan county on the northern shore of Hangchow Bay and the other at Tachin Mountain, an island 20 km. out in the bay. Hard pottery with geometric designs of the Spring and Autumn and Warring States periods and ancient wells and tiles from the Han dynasty have been found at Chichiatun. Pieces of hard pottery with geometric designs two or three thousand years old have been dug up on the slopes of Tachin Mountain. These relics indicate that the transformations between sea and land were quite complex. Now the two sites are separated by the waters of Hang-



Pottery pitcher with printed pattern of the Spring and Autumn and Warring States periods (770-221 B.C.) unearthed at the Chichiatur site, Chinshan county.

Neolithic Age tripod for cooking, red pottery mixed with sand, unearthed at the Sungtse site, Chingpu county.

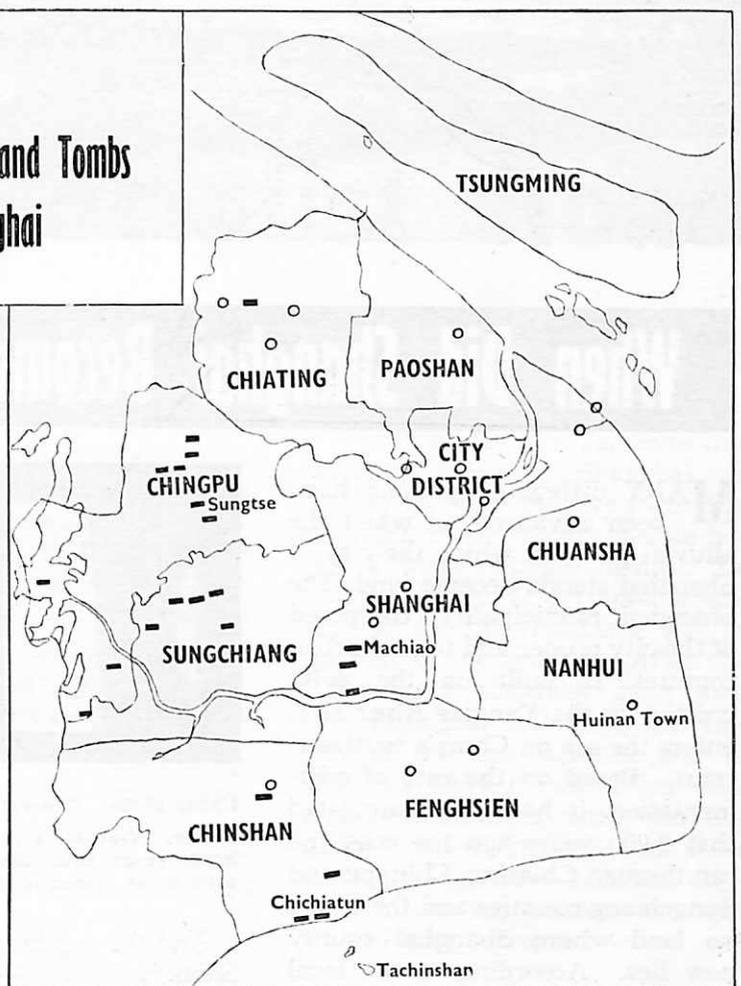


Sites of Ancient Ruins and Tombs Found in Shanghai

LEGEND

■ Sites of ancient ruins or tombs from the Neolithic Age up to 221 B.C.

○ Tomb sites of the Sung and Yuan periods (A.D. 960-1368)



chow Bay, but two or three thousand years ago Tachin Mountain may have been connected with the coastal strip around Chichiatur. The area of water now separating them may have been created by tidal or geological processes.

Valuable material on the appearance of the Shanghai area in ancient times has been found at many sites. Most of the 17 sites are against mountains or on high ground, a choice made by the dwellers to avoid the threat of water. Piles of fish bones and tor-

oise shells are often found in storage caves or beside stove pits. Many pottery fishnet sinkers have also been found, as well as the teeth and skeletons of the hornless river deer, which likes aquatic plants. This shows that the people lived in an environment with lots of water. In addition, finds of antlers and bones of other types of deer that are customarily forest-dwellers indicate that the ancient Shanghai area was well wooded.

Most interesting of the sites is that at Sungtse in Chingpu county.

These neolithic dwellings were built on a high mound of hard earth surrounded by marshland. The land below the mound has yielded no neolithic relics, but many relics and sites from the Spring and Autumn and Warring States periods. This seems to indicate that during the Neolithic Age the land was marshy, so people selected high places for their homes. By the Spring and Autumn and Warring States periods, the marshes had dried up and no longer restricted the choice of location for dwellings.

(Continued from p. 30)

When we set up a factory for repairing agricultural machinery, all we had were simple tools like hammers and old pliers. A brass bushing on a diesel engine broke and we had to melt some brass and make a new one. We did not have a crucible for melting brass and everybody racked his brains to think of a way. Finally we hammered an iron shovel into a wrought-iron crucible and did the

job. Learning as we worked, our skill grew and we made more equipment. Now we are able to repair big machines like tractors and diesel engines and make small and medium-sized farm implements and some machine parts.

The proletarian cultural revolution was a great impetus to our brigade's production. For many years in a row we have had good harvests of grain, fruits and indus-

trial crops. The living standard of the commune members is gradually rising and our collective economy is becoming more and more consolidated. Now our brigade has a collective grain store of 158.5 tons and a public accumulation fund of 542,670 yuan. We have bought three tractors, 33 diesel engines and electric motors, and 61 machines to be drawn or powered by them. Farm work is basically mechanized.

