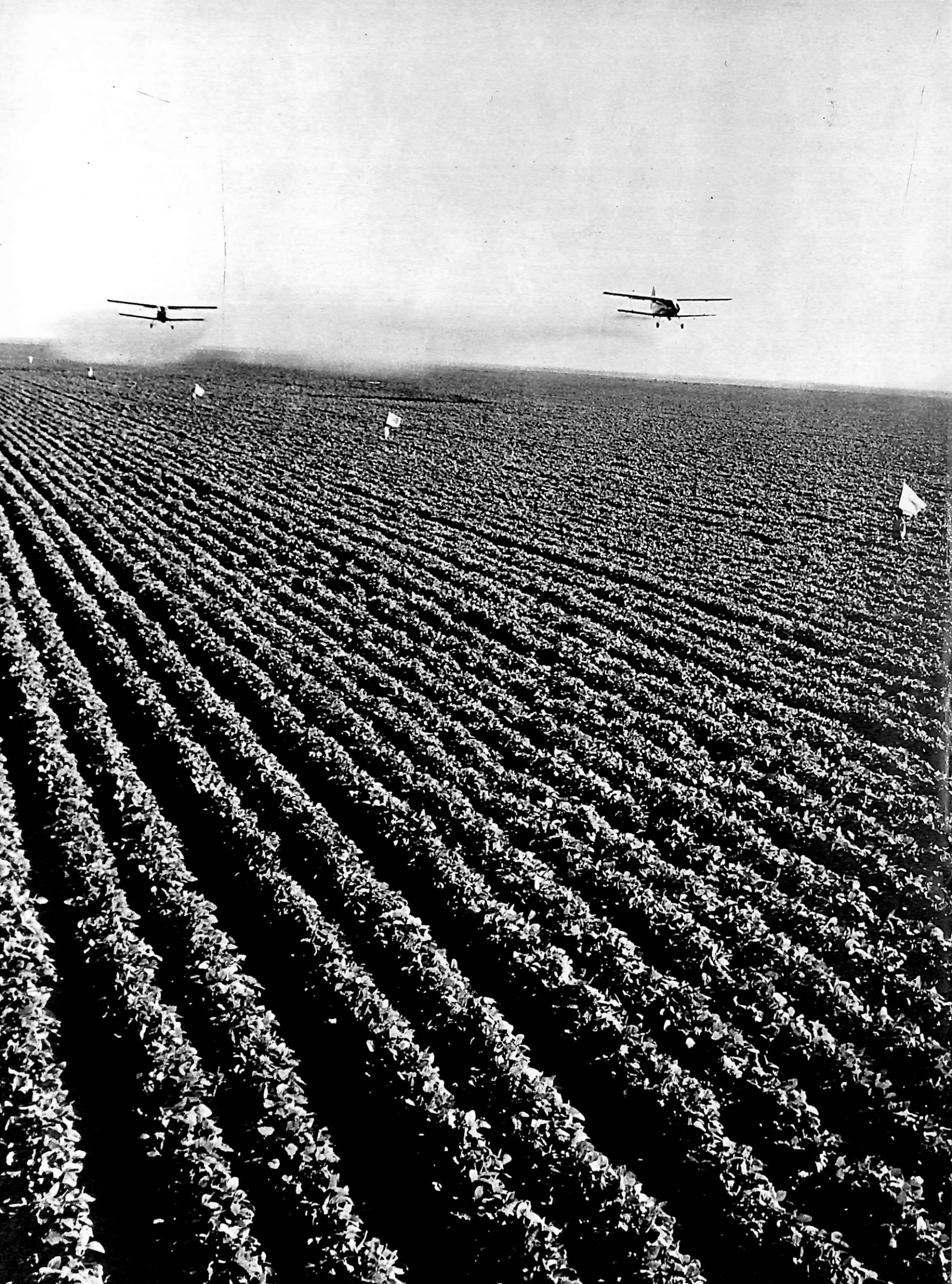


China Reconstructs

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Inside front: Spreading insecticide.

Back: The Tzuchinshan Astronomical Observatory in Nanking. In the foreground are ancient astronomical instruments.

Inside back: Young women workers at the Shuang-chingtzu Iron Mine in Kansu province.

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Lu Yu-lan, A County Party

YU-LAN'S BACK!

The news travelled through the village as if on wings.

It was April 1969 and Lu Yu-lan, Party secretary of East Liushanku production brigade, had just been elected a member of the Central Committee of the Chinese Communist Party at the Party's Ninth National Congress in Peking.

It was midnight when she arrived back in her village, so the big meeting and program the brigade cadres had planned for her welcome could not be held. Early the next morning production brigade leader Wang Shou-tseng told her of the plan.

"We shouldn't have a meeting, Shou-tseng," said Lu Yu-lan. "While we do the hoeing you tell me how things are in the village and I'll tell everybody about the Party Congress." So they all, cadres and rank-and-file commune members alike, went out to hoe the fields.

Lu Yu-lan, now 32, was born in a peasant family in East Liushanku village, Linhsi county, in north China's Hopei province. At 15 she became head of an agricultural producers' cooperative, at 19, Party secretary of a commune production brigade. Today she is Party secretary of Linhsi county and concurrently a deputy Party secretary of Hopei province.

Out Among the People

With her roots among the people, Lu Yu-lan has maintained her close ties with the peasant masses. After she became county Party secretary, whenever she came back to her village she would visit the homes of the poor and lower-middle peasants* to see how they were getting along. One day she learned that Sun Wen-li, an old

poor peasant who lived all alone, putting every bit of his energy into work for the collective, spent very little time taking care of himself. She went to visit him and then led several women members of the brigade to clean the old man's house, do his laundry, sun his bedding and put everything in order. Some people thought that a county Party secretary should not bother with such small things. "Being concerned about the life of the masses is not a small thing!" said Lu Yu-lan.

Knowing that she is very close to them, the peasant masses tell her whatever they have on their minds. In every village she goes she has a group of old peasants to whom she affectionately refers as her "good counselors". Seventy-two-year-old Yang Tsung-chen, for instance, hearing her say that the country was still not able to provide enough chemical fertilizer, got his grandson Yang Chien-wen to tell Lu Yu-lan about a good method his team used to treat farmyard manure for top-dressing the wheat. The team's experience as summed up by Lu Yu-lan was later popularized throughout the county.

It is not easy to find Lu Yu-lan in the county Party committee office. Except for the few days on which there are meetings at the county seat, she is usually living and working in one of the production teams. "The thicker the calluses on a cadre's hands," she says, "the deeper his proletarian feeling for the masses. The more mud a cadre has on him, the less likely he is to act like a bourgeois bureaucrat."

Once Lu Yu-lan went to stay at the Tunghowu village brigade, which had the most problems and the least favorable conditions in

the whole county. She worked with the commune members in the fields and discussed matters with the brigade cadres. There was a drought that spring, and the young maize and sorghum plants had been drying up in the fields, but after the commune members sank wells and irrigated, the fields had turned green again.

"That's good enough," said some of the cadres.

"But there are many bare spots where the seeds didn't sprout!" said the commune members. Hearing this, Lu Yu-lan went with the cadres to examine the fields piece by piece. They calculated that if the bare spots were replanted, the brigade would get 230,000 *jin* more grain. The commune members did this and got a bigger harvest.

Under Lu Yu-lan's influence, Linhsi county cadres of all levels have left their offices to work side by side with the masses. "Yu-lan is a good one for taking the lead!" say the commune members.

Devotion to Ideals

For an ordinary village girl to develop into a county Party secretary was not easy. Lu Yu-lan has done this and won the love of the masses.

In 1955 Lu Yu-lan returned to her native village after finishing primary school at 15. It was a poor place. To the north was a dry sandy riverbed. Half the village's 7,000 *mu* of land was sandy waste. When the spring wind blew up, the sand blotted out the sky and you couldn't see a person even if he

* The poor and lower-middle peasants are the most reliable allies of the working class. The term as it is used today refers to class status and not to present economic condition.

Secretary

Staff Reporter

were in front of you. The sandstorms ruined the crops and autumn after autumn there was never enough grain. The peasants felt there was little to do but leave matters to heaven.

Lu Yu-lan, among the first in her village ever to go to school, had read Chairman Mao's words, "the only way for the majority of the peasants to shake off poverty, improve their livelihood and fight natural calamities is to unite and



The commune members tell her what is on their minds.

Leading members of the East Liushanku brigade in tree-planting, as she has done time and again through the years.





Lu Yu-lan and leaders of the county Party committee map out a plan for water conservation projects.

go forward along the high road of socialism". They made a deep impression on her. She was also inspired by examples of young graduates elsewhere who had chosen to return to their native places. She resolved to join her fellow villagers in uprooting poverty and building a new socialist countryside.

That same year Chairman Mao's article *On the Question of Agricultural Cooperation* was published. The tide for forming farm cooperatives swept through China's countryside. Going from one home to another, Lu Yu-lan organized 24 poor and lower-middle peasant households into a semi-socialist agricultural producers' cooperative.* Not long afterwards she was elected its head.

"Where should we start to change this poor sandy hollow?" Lu Yu-lan pondered as she ate her meals and walked along the road. She sought out Lu Tien-chuan and Lu Ting-wei, two elderly poor peasants, and talked it over with them.

"Ever since ancient times," they said, "our village has suffered

* In the semi-socialist cooperative, land and others of the main means of production, though still owned individually, were pooled and used and managed by the co-op. The members worked collectively and received income both from their labor and for the land, tools and animals they had put into the co-op.

from two great harms — the landlord and the sand. Today the landlord has been overthrown, but the sand still weighs so heavily on us that we cannot stand up. Now we have the Party to lead us and we are organized in the co-op. We can go ahead and change things ourselves. If you want to control the sand you have to plant trees."

These words of the old men were a revelation to Lu Yu-lan. "If all the cadres and masses of the village were mobilized and battled for several years," she thought, "we could change the sandy waste into green fields!"

As they had no saplings, all they could do that spring was to collect elm seeds and set out their own tree nursery. Having no experience, young Yu-lan ran into opposition right from the start. "Heaven decides our fate," some said. "Controlling the sand isn't as easy as curing a headache!"

The cadres did not support her, the masses could not be mobilized. What should she do? Taking Lu Ting-wei as her adviser, she visited nine young women and talked them into going to collect elm seeds with her. Those villagers with feudal ideas were shocked. "Young girls climbing trees and walls!" they exclaimed. "What a disgrace!"

These words were like a cold north wind to the young women, but Lu Yu-lan said, "We're doing this in order to build up a new socialist village, to end our poverty. We shouldn't be afraid of what anybody says. The real disgrace is to be willing to continue to be enslaved by nature and poverty and not to rise in revolution!" They went on collecting elm seeds.

That spring they sowed four *mu* of land with elm seeds and planted two *mu* with willow cuttings. When the autumn harvest was over the saplings were tall enough for transplanting. Lu Yu-lan organized 40 women for afforestation. Every morning before daybreak that winter, carrying saplings on their backs and taking their food, they walked the three and a half kilometers to the sandy wasteland north of the village. There they planted the saplings until the sun dropped behind the western hills. Altogether they set out more than 40,000 trees over 250 *mu* of sandy waste. They proudly named their project the March 8 Forest in honor of International Working Women's Day.

Not Without Obstacles

The March 8 Forest grew up sturdily and gradually became an effective shelter against wind and sand. The people also began to

acquire confidence that they could conquer nature with their own hands. Lu Yu-lan won more and more support from the cooperative members. Soon planting trees became a mass movement and the afforested area expanded to over 600 *mu*. During this same period farm production increased. The collective economy grew steadily stronger as the semi-socialist cooperative became a fully socialist co-op and later merged with others into a commune.

There were, however, a few who wanted to take the capitalist road. Instead of being happy about the changes in the village, they felt that the further growth of the collective economy would end all their hopes of getting rich indivi-

continued to engage in profiteering secretly.

One year Lu Shih-chi and company had made use of his office to steal over 3,000 *jin* of grain from the production brigade. Someone discovered the theft and told Lu Yu-lan of it. The culprits hurriedly made her an offer of part of the stolen grain, trying to get her involved. Lu Yu-lan flatly refused. She exposed them to the county authorities, who traced and recovered all the grain. Hence Lu Shih-chi and company regarded Lu Yu-lan as a thorn in their flesh.

In 1959, seizing the opportunity of Lu Yu-lan's absence from the village at a meeting, Lu Shih-chi and his group influenced some

punished. New leaders were elected in the Party branch. Lu Yu-lan, now 19, became branch secretary. Once more she led the masses in large-scale afforestation.

Class Struggle

Failing in one scheme, Lu Shih-chi and company thought up another.

In early 1960, cadres in the Party branch had a rectification and asked the masses to give their criticism in order to help them improve their work. Lu Shih-chi and company seized this chance to stir up trouble with the intention of breaking Lu Yu-lan. They spread lies among the masses, trying to blame their own sabotage of the collective economy on Lu Yu-lan. Arranging for their people to grab control of the meetings, for three consecutive nights they subjected her to ruthless and untrue verbal attacks. They cooked up letters with false accusations, bombarded county and provincial Party offices with them and even wrote to the Central Committee. "She's only a girl. She hasn't seen much of the world," Lu Shih-chi and his handful thought. "We'll keep on struggling against her until she's in a daze. Then she'll lie down and give up, and we'll be free to do what we want."

Lu Yu-lan was sure of her principles. "It is not just me that they want to ruin," she thought. "They want to wreck our revolution. I won't fall into their trap." Before the close of every mass meeting she would stand up and arrange for the production brigade's work for the next day, as usual. "The rectification movement should make us even more enthusiastic in our work," she would say calmly.

After one such meeting Lu Yu-lan could not go to sleep. She opened Chairman Mao's writings, read his words and pondered what was happening around her. Near midnight she heard a knock at the door and a soft voice, "Yu-lan, open the door!" Sun Chen-hsiang, an old poor peasant, and six others stepped into the room. "Don't take it to heart when some people say ridiculous things at the meetings," one of them said. "Stand firm



Discussing better wheat field management with local cadres.

dually. They sought every opportunity for sabotage.

One such was a man named Lu Shih-chi. As a leading cadre of the village during the time when Liu Shao-chi was pushing the policy of "protecting the rich-peasant economy", Lu had eagerly set up his own oil press and slaughterhouse-butcher's shop, hiring labor, thus engaging in exploitation. Though he had been soon discharged, he did not give up. Joining up with a few others of the same mind, he

cadres who had a rather short-sighted view to ruin the March 8 Forest. In the name of "building pigsties", trees that had grown to timber size were cut down and some were sold. Even saplings were dug up under the pretext of "opening up wasteland".

When she came back from the meeting, Lu Yu-lan was indignant. She led the masses to confront the villains and exposed their sabotage to the light of day. Those who had damaged the forest were duly

against this ill wind, Yu-lan," said another.

Yu-lan felt warm in her heart. "Don't worry," she replied, very moved. "Go home and get your rest." This support from the masses heightened her courage to fight. In concrete detail she wrote up what was happening in the village and sent it to the Central Committee of the Chinese Communist Party. "This is class struggle between the proletariat and the bourgeoisie. As a member of the Communist Party, I will fight to the end against the forces for capitalism in the countryside," she pledged.

A Party committee at a higher level sent people to make an investigation. The plot of Lu Shih-chi and company was laid bare, his lies exposed.

There were many twists and turns on East Liushanku's forward march to socialism. But however hard the ill wind blew, it could not stem the tide of history.

During the Great Proletarian Cultural Revolution Lu Shih-chi and company again popped out. They spread such ideas as "Doubt everything!" "Down with everything!" It had been stated clearly that the main target of the movement was those in authority within the Party who were taking the capitalist road. Hoping to protect themselves, Lu Shih-chi and company shifted the direction of the movement and turned the spearhead of the struggle against the revolutionary masses and cadres.

Acting the part of innocent people greatly wronged, they fooled some peasants who did not know the truth about Lu Yu-lan and Lu Shih-chi and, instigating them to besiege her and most of the revolutionary cadres of the brigade with fierce personal attacks, engineered a seizure of power. Lu Yu-lan stood firm and fearless.

When Lu Shih-chi and company wanted to seize the key to the granary belonging to the No. 10 production team, its old keeper Yang Tsung-chen, a Communist, stepped out and said, "With this key rests the housekeeping power given me by the poor and lower-middle peasants. Without their permission, without Lu Yu-lan's consent, I cannot hand it over."

Several times Lu Shih-chi and his companions schemed to murder Lu Yu-lan, but their intrigues were foiled every time by the poor and lower-middle peasants who guarded her night and day. The revolutionary masses of the village united to struggle against the enemy. Aided by members of the People's Liberation Army sent to support the Left, they finally won out in the cultural revolution. Lu Shih-chi and company were shown up for what they were and Lu Yu-lan had stood the severe test of the storm.

Beginnings of Success

On her way forward Lu Yu-lan has met both frantic attacks from the class enemy and grave challenges from a harsh nature. With several years of hard work on the part of the commune members, the forest was gradually restored. But who would have thought that in 1963 a sudden flood would wash out the young trees? Undaunted by all obstacles, Lu Yu-lan and the commune members kept on planting trees.

After the cultural revolution the Party branch and masses summed up the experience of the past few years and drew up an overall plan for afforestation and building water conservation works in a big way. Today East Liushanku is a different place. The brigade's afforested area has been expanded to over 3,500 *mu*. A million trees are being grown for fruit and timber. Orchards cover the sandy waste north of the village. Shelter belts flank the roads and canals like green screens, breaking the force

of the wind and holding the sand in place.

Electric power is at the service of the villagers who are using machines for tilling the land, pumping water and transport. The brigade has sunk 34 wells with electric pumps for irrigation. Over 4,000 *mu* of farmland have been transformed into neat garden plots watered by a well-laid-out irrigation network. When Lu Yu-lan first returned to the village from school, the peasants here gathered a mere 100 *jin* of grain per *mu*. Now output has multiplied many times over. The average grain yield per *mu* reached 818 *jin* in 1972.

An Example for Many

The changes in East Liushanku village have set the whole Linhsi county going. "What East Liushanku can do we can too!" say people elsewhere in the county. They are going all out to transform the whole county into a prosperous area like East Liushanku within a short time.

The women of Linhsi county see in Lu Yu-lan a good example to follow and many women activists are striving to be like her. One is Yang Ai-lien, a young woman from Peihshingyuan village. She, too, has led the masses of her native place to wage a battle against nature and to get rid of their backwardness. She is now deputy secretary of a commune Party committee.

The years of struggle have steel-ed and tempered Lu Yu-lan. In the face of the enemy she never shed a tear, in the face of difficulties she never lost heart. "The Party and the masses have taught me in a positive way," she says. "The class enemy has educated me by negative example. Now I regard every danger as a challenge and every difficulty good training. When one is accustomed to walking 50 kilometers, five kilometers mean nothing."

15 *mu* = 1 hectare (6 *mu* = 1 acre)
2 *jin* = 1 kilogram



The Chinhsi River.



Bypassing rocks.



Detachment leader Lin Jui-ying pilots a raft through rapids.



After a hard day.

Across the Land

WOMEN LOGROLLERS ON THE CHINHSI RIVER

After beating the current.



THE swift Chinhsi River in Fukien province is the main artery for floating out logs from the Wuyi Mountains, one of south China's main lumbering regions. Its 180-kilometer course contains more than a hundred rapids. Eighteen are large ones, and, as the local saying goes, "every one is a gate to hell".

Nevertheless, a detachment of a dozen women in the Chienning water transport team pilot timber rafts down the Chinhsi the year round. In order to handle the job they had to learn the varying water levels and currents and the location of the rocks from veteran workers and through their own experience.

Women's



I WAS BORN in a poor family in Nankung, a small county town in southern Hopei province, and in 1936 entered the normal school there. I was very indignant at the society that allowed the bloodsucking landlords and officials to ride roughshod over the poor, while the latter, after grueling labor, still went hungry. A teacher named Chang often talked about why class oppression existed and introduced me to some progressive books. The elder sister of a classmate, who I later came to know was an underground Communist Party member, told us that the Communist Party had been leading the poor to make revolution and that after a 25,000-li Long



Activities of women in the liberated areas during the War of Resistance Against Japanese Aggression: Filling in trenches dug by the enemy for blockade purposes; militiawomen assemble home-made mines.

Below: Herdswomen on the grasslands of Inner Mongolia make hay with tractors.

HSU KUANG is deputy head of the revolutionary committee of Peking's western district. Working at organizing women since before the liberation, she later was chairman of the women's federation in Tientsin.



Liberation Through Struggle

HSU KUANG

March the Workers' and Peasants' Red Army led by Chairman Mao had set up an anti-Japanese base in Yen-an. I began to learn the truths of revolution.

It was the time of the Kuomintang white terror. Teacher Chang soon lost his job. Because I had led some of my fellow students to oppose this decision by the school principal, I was expelled and taken to the county government office where I was interrogated and beaten. I had to leave town and finally got a job as substitute teacher in a primary school in a distant village.

In 1937 the Japanese imperialists invaded Peiping and pushed southward along the railway line. Nankung was bombed, and the Kuomintang officials fled in panic. Just as I was searching for the road to revolution the Eighth Route Army led by the Communist Party marched into Nankung and set up the anti-Japanese local government there. The Party organization carried out education among us young people first. Soon I joined the revolutionary ranks. My job was to bring the women into the movement to save the nation from Japanese aggression. In 1938 the first Women's Association for National Salvation in south Hopei came into being. I was elected head of the propaganda department. In that same year I joined the Communist Party.

Smashing Feudal Shackles

The women's association sought to mobilize the women in the villages. We intellectuals had had little contact with the peasants and when we first walked through the village in our Chinese gowns or skirts the people would just stare at us and talk behind our backs. When the village head beat gongs to call out the women to the meetings we were holding for them, only men and old women came, but no young ones. Later we found

out that the landlords and rich peasants had spread slanders among the masses, saying, "They're a pack of wild women. Their words are not for young brides to hear."

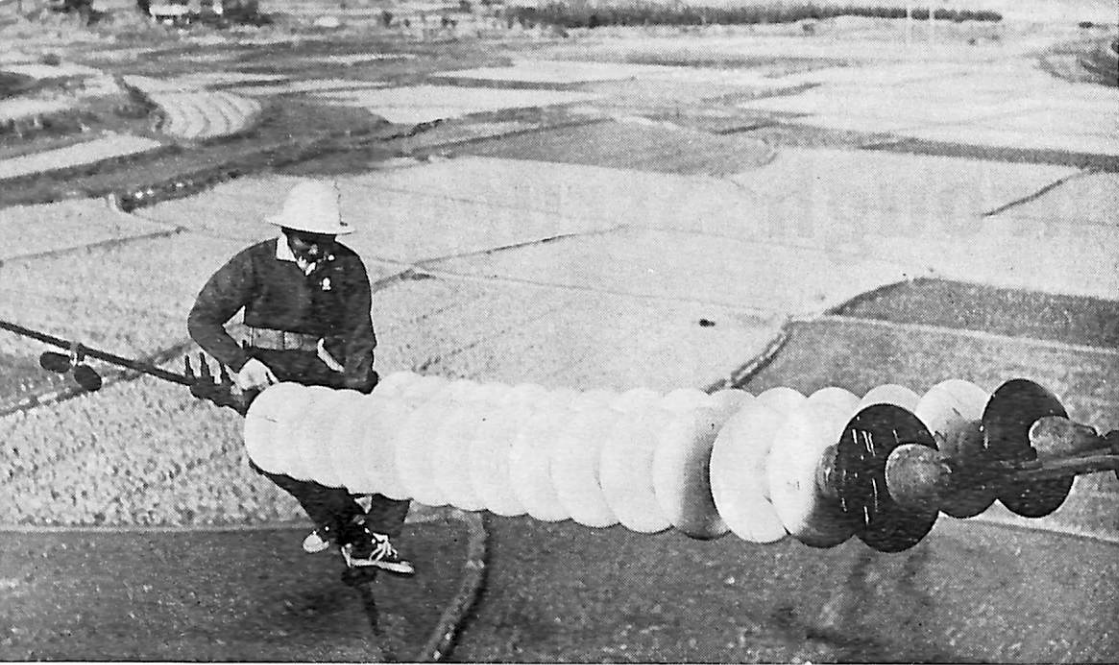
In old China not only did the working women suffer the same oppression and exploitation by the landlords and officials as the men, but in addition they were fettered by the feudal concept that women were inferior to men. Marriage was arranged arbitrarily by the parents. The men ruled over the women. In southern Hopei it was very common for women to be kept from working in the fields out of the fear that they would be seen by strange men. The daughter-in-law or wife had to ask her mother-in-law or husband for every cent. Young women had no position at all in the family.

When I first started to do work among the women I felt that they would never gain any rights unless they struggled for them against their husbands, and against their families for freedom. When the women's association was faced with the job of mobilizing the women for anti-Japanese work, two opposing views arose among its members. One view supported the demands of some young women that tyrannical husbands and mothers-in-law be taken to meetings and publicly criticized. This, they felt, would strengthen the women's determination and give vent to their anger. Others pointed out that at present Japanese imperialism was the enemy of the whole Chinese people, and that this method would undermine the unity of the people against the invaders and sharpen contradictions in the family. Through discussion we finally agreed that victory in the war could be won only by uniting all those that could be united. Without national liberation, women's liberation would have no meaning. We went from

house to house visiting and making friends with the women. They came to understand us and learned to reason patiently with their stubborn mothers-in-law and husbands.

This proved a good way. The change in the family of Sister Wang Erh in Hsiao-wang village, Chulu county, is an example. She was married into the Wang family as a child-bride at the age of 12. Her husband was a tenant farmer and 17 years older than she. She had been ill-treated by the family, and whenever they got a poor harvest, as payment for the rent she was sent to labor for the landlord like a beast of burden. With the back-breaking toil and unhappy family relations, she rarely said anything all day long. People called her "the dumb daughter-in-law". She was not allowed to come to our mobilization meetings because her mother-in-law was afraid she might get out of hand and neglect the household work, while her husband feared she would be attracted to other men.

When I went to visit her, her mother-in-law received me coolly and wouldn't even allow the younger woman to show herself. Some comrades contended that the only hope for Sister Wang Erh's emancipation was for her to get a divorce, return to her mother's house and join the women's association there. I refused to be discouraged and went back again and again to visit and chat with the mother-in-law. I tried to help her see that women should contribute their share to the resistance — that if the invaders took over our country we would become slaves. I described the sufferings of our fellow countrymen in the north-east, which had been forcibly occupied by the Japanese invaders, and pointed out that if we were to lose our country, families would be broken up. I also told her about my own life. When the mother-in-law learned that I too came



A woman from the Kwangchow (Canton) Power Company does maintenance work on a live ultra-high-tension power line.



Rural women have played a tremendous role in developing agriculture. Here women commune members of Loting county in Kwangtung province terrace the hillsides.

from a poor family which had been persecuted by the Kuomintang, and that my mother had died when I was 15, she became very sympathetic. As we talked I would help her with whatever she was doing, like cooking or feeding the pig. And when she was spinning I would prepare the cotton for her. She began saying, "These women have heads on their shoulders. They are also downtrodden people and are of one heart and mind with us."

One evening the mother-in-law sent her son away for the night and had me stay over with her

daughter-in-law. Sister Wang Erh poured out her sufferings to me and said she wanted to get a divorce. I tried to help her see that her mother-in-law and husband were also poor people. This formed a basis for improvement of relations. Actually the husband's own thinking was already changing under constant help from members of the Peasants' Association.*

In 1938 the enemy occupied the county seat of Nankung and often

* An anti-Japanese organization open to all peasants except rich peasants. Landlords, too, were not eligible.

carried out "mopping up" campaigns in the surrounding villages. The enemy's burning, killing and looting also educated the local people. Later the husband joined the Peasants' Association and the wife and mother both joined the women's association. We students also changed in the course of doing mass work. We discarded our city dress and put on peasant clothes. We became very close to the local people and many of the elderly women "adopted" us as "daughters".

'Dumb Daughter-in-Law' to Chairwoman

After we got the women mobilized, we organized them to weave cloth and make shoes which were sold to the Eighth Route Army at cost. We also organized a self-defence unit of young women. They took turns guarding the village, tearing down town walls or destroying roads before the oncoming enemy, nursing the wounded, carrying stretchers, acting as secret messengers, hiding stocks of grain from the enemy and helping the soldiers' families. During the time of the "mop-ups" we organized young women's guerrilla units. To confuse and frighten the enemy so they dared not remain long in the village, we took pot shots at them and threw hand grenades. Often we lit firecrackers in kerosene cans when we didn't have enough ammunition.

"Dumb daughter-in-law", Sister Wang Erh, was particularly active in supporting the front. She was a fast weaver and the cloth was very good. She could make twice as many shoes as the others. She was elected head of the village women's association. Her home and land lay just at the end of the village. One day while she was working in her garden and at the same time keeping a lookout, someone came along whom she suspected to be a spy. As she engaged him in conversation she reached for a string hanging outside her house connected to a signal in her mother-in-law's room, and pulled. This told the old lady to call the self-defence corps. They caught the man on the spot. Another time, Sister Wang Erh caught several more spies using

the same method. "‘Dumb daughter-in-law’ has become a capable chairwoman," said the villagers.

Fighting shoulder-to-shoulder alongside the men, women made a great contribution in the struggle to repel the Japanese aggressors. This not only gave them encouragement but also educated the men and the people as a whole. In the course of the struggle the feudal thinking and customs discriminating against women were broken down. Reality also educated those of us doing women's work. We came to understand more clearly that the women's movement was an integral part of the revolutionary movement. We saw that if the women's movement had been divorced from revolution as a whole, and had fought solely for women's rights—thus becoming a struggle to wrest rights from men and making men the target of their struggle—it would have split the revolutionary ranks. Endless conflicts between the men and women, and between the young women and the old women, would have resulted. This would have been harmful to the struggle for national liberation and that for the liberation of all oppressed classes; it would have turned society against the women's struggle and put obstacles in its way.

The Same as Men

After eight years of war the Chinese people drove out the Japanese invaders. Supported by the U.S. imperialists, the Kuomintang reactionaries—who had always been apathetic about resisting the Japanese aggressors but very active in attacking the Communist-led patriotic forces—robbed the people of the fruits of their victory. Using the areas and cities taken over from the surrendering Japanese, the Kuomintang launched civil war on an unprecedented scale. This was opposed by all patriotic people. In 1948, as the People's Liberation Army moved from victory to victory, I was working in the liberated villages of southern Hopei on organizing the people to support the front and carry out the land reform, and on problems of women's welfare.

Steeled in the eight years of resistance against the Japanese invaders, women in the liberated areas were determined to carry the revolution through to the very end. Everywhere women were sending their husbands or sons off to the People's Liberation Army. One of the most moving incidents is the story of Chao Hsiu-o, chairwoman of the Chaochia village branch of the Democratic Federation of Women in Chihhsien county (the name of the Women's Association for National Salvation had changed to the Democratic Federation of Women). There were only three in her family, two of whom were widows. Her father-in-law, a hired hand for a landlord, had died under the tyrant's mistreatment before the war. Her husband was killed fighting the Japanese. She had only one child, a son. The two widows were drawn together by their feelings of class and national hatred. Both Chao Hsiu-o and her mother-in-law joined the Chinese Communist Party, and she became secretary of the Party branch. Her mother-in-law would often say to me: "At home, I'm head of the family, but with matters of the revolution, it's my daughter-in-law who leads me."

Then one day Chao Hsiu-o was preparing to send her son off to the PLA. Her mother-in-law could not bear the thought. He was the only grandchild, the last one to carry on the family name. Hsiu-o sat down to talk with the grandmother and together they recalled their sufferings under the landlords' oppression. She helped the old woman see that the Kuomintang reactionaries backed up the landlords because their power in the countryside was based on the landlord class. "If we don't overthrow these reactionaries," she said, "we'll have to suffer under them again." Finally the grandmother consented to let her grandson go.

Since most of the men were fighting at the front, women became the main force in agricultural and sideline production. They also enthusiastically made supplies for the army. To meet the clothing needs of the field army they produced 800,000 bolts of hand-

woven cloth ahead of time, in a month and a half. The women also nursed the wounded, filled up trenches and tore down the enemy's barricades. In all these support-the-front activities the women displayed ability they had never shown before. It made even those who had always maintained "women's place is around the stove" acknowledge that women had become an indispensable force in every period of the revolutionary struggle.

Revolution and Women's Rights

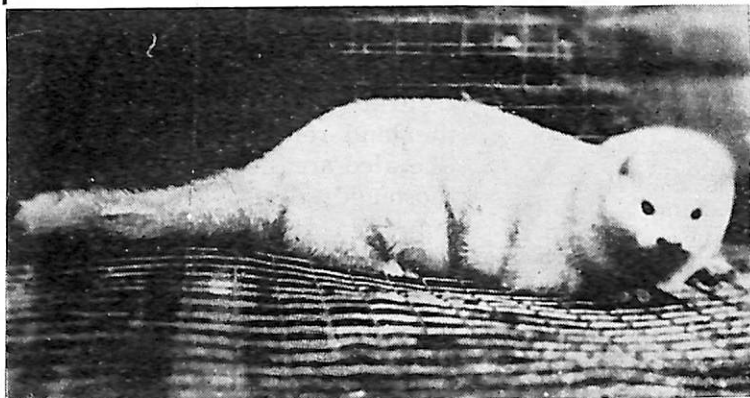
In 1947 the Communist Party Central Committee promulgated the land reform program for the liberated areas. In this struggle to thoroughly destroy the feudal system, two views arose concerning women's emancipation. As the situation developed, some women's problems such as the question of marriage, woman and child care, were in urgent need of solution. In Chaochia village a number of women said to me, "Let the Peasants' Association work on the land reform, the women's federation should concentrate on women's problems." Through discussion, we in the federation came to the agreement that while we must, of course, solve the particular problems of women—otherwise we would be divorcing ourselves from the masses and neglecting our duty—at the same time the most important of our duties was to carry out the main task of the revolution. The feudal landlord class oppressed men and women alike. Without overthrowing the landlords the working women could not really stand up either politically or economically. There would be no solution to their problems to speak of. The strength of both men and women must be concentrated on carrying out the land reform.

In the land reform the women took the lead in many ways. For example, at a struggle meeting against the landlords in Chaochia village, Chao Hsiu-o, supporting her mother-in-law at her side, was the first to stand up and accuse the landlord of his cruel exploitation. Her story of blood and tears

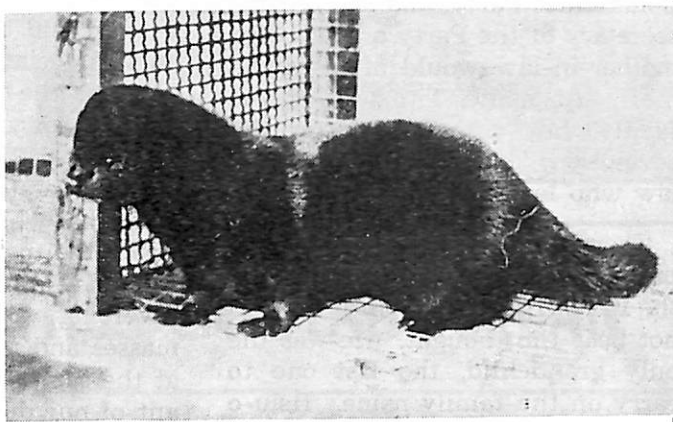
(Continued on p. 39)

New Settlers from the North

CHUN WEN



Minks brought in from the north now thriving in the south.



MINKS in China are natives of the cold north. Hoping to go into fur production, in 1968 our aquatic products experimental farm in southern Hungtse county, Kiangsu province, decided to see whether they could be raised in the south. We brought in 50 minks. In the past four years they have become acclimated to the warm climate. They are strong and healthy, and have bred several successive generations.

The first problem we workers had to solve was to get the animals safely through the summer. In the summer of 1969 they started dying

of the heat one by one. We lost no time in lowering the temperature in their cages. First we put in blocks of ice, but these melted too quickly.

"Can't we find something that lowers the temperature without melting away?" the workers said when we discussed the matter. Somebody suggested trying bricks which had been dipped in cold well water. This proved successful. As soon as the bricks were placed in the cages the minks cheered up. They liked to stretch out on the bricks. As the water kept evaporating, we sprinkled the bricks from

time to time. From then on not a single mink died from the heat.

Getting them to mate was no easy matter. In February of 1969 from the noises made by some of the female minks we realized they were in heat. The northern farm had told us that their minks were mated in March. Some of our people insisted that mating should not be earlier than that, so we waited until March. This resulted in a very low rate of propagation.

Many workers were of the opinion that the difference in climate in the south had advanced the mating season so that mating should be done earlier. We should not follow the northern farm's experience mechanically, they said. In 1970 we started mating the minks six days earlier than the northern farm. This increased the rate of propagation. In 1972 some female minks bore litters of 14.

By 1972 the original minks from the north had already bred to the fourth generation. We wanted to get the best possible pelts, so we studied this matter from many angles. There was feeding, for instance. The northern farm fed its minks meat and salt-water fish, while our farm fed them mainly fresh-water fish. When we fed our minks fresh-water fish in the amounts given in the north they grew very slowly. With the help of farms in the north we found that the nutritional value of fresh-water fish is not the same as that of salt-water fish. On top of that, some nutrition was lost in the course of boiling or steaming. We worked out a new "recipe" to meet the needs of the new settlers.

Through repeated trials we have learned what to feed the minks as well as how much each one eats. With our personal attention, they all eat with relish. Our success in preventing and treating diseases is another factor in their healthy growth. All 800 pelts we supplied to the state passed the test for quality.



Rows of newly-built houses near the fishing port give Hunghushan Island a new look.

A Fisherman on Taihu Lake

Our Correspondent

HIS FACE, wrinkled and weathered, eyes sharpened by a lifetime of peering into the distance, is typical of the face of veteran fishermen on Taihu Lake. His name is Chiang Shun-hu, and he is 67 this year.

In Chiang's New Home

Chiang Shun-hu and his wife live in one of the rows of white-walled red-tiled houses that have been built for the fishermen on Hunghushan Island in the past three years. The small island is part of the Taihu People's Commune and linked to the shore by a long embankment.

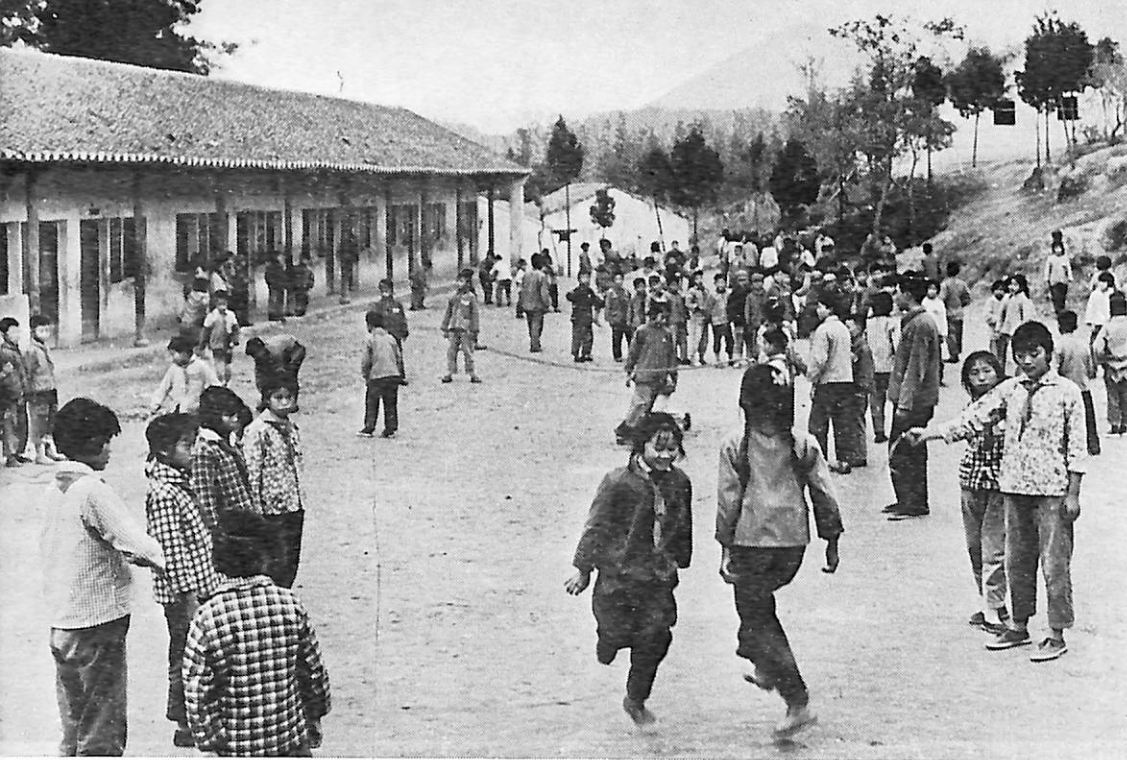
The front room of Chiang's two-room house is furnished with a few plain chairs and a table; a cleanly-swept brick cookstove with several cooking holes takes up about a third of it. The back room serves as the bedroom for the old couple and their daughter. The beds, a chest of drawers, some trunks and other household goods nearly fill it. On the beds are satin-covered comforters. There is a pendulum clock, and on the dresser, a radio. Small though the house is, Chiang is content. In the old society fishermen like him would never have dared even to dream of such a secure and settled life. They lived on boats, from one generation to another.

"We fishermen were so poor we couldn't even afford to buy a thermos bottle," said Chiang as he picked up his to make tea for us. "Out on the boats we had to drink cold water, even in freezing weather." This brought a flow of memories of life before the liberation.

When he was 13 his father died and he stepped into his place working at fishing and drying fish for a shipowner. He spent more

Chiang Shun-hu.





Five hundred children attend the fishermen's primary school on the island.

than 30 years this way on Taihu Lake, out in all kinds of weather with nothing to sustain him but two meals a day of coarse fare supplemented by a bowl of thin gruel. He earned so little that he could never buy a new suit of padded clothes. He married at 27 but still had no home; he and his wife lived on the boat where he worked.

Poor as they were, the lake pirates did not spare them. They were robbed three times. Then, too, every year the Kuomintang headman at the fishing port came to extort half a picul of rice from him as "draftee tax". If he didn't hand in the required amount, he would be pressganged into the army. In order to live he had to ask for loans from usurers or the local despots at very high interest. If the loan and interest were not repaid within six months, the amount was doubled. By the eve of liberation Chiang was so far in debt that he could never have worked it off in his whole lifetime.

This kind of life, Chiang said, was the common lot of the Taihu fishermen. Most of the ten thousand fishermen either hired out to the boat owners or were small operators who barely made a living with their own junks. Though the latter owned their dilapidated craft, they still suffered at the hands of the usurers, local despots and Kuomintang headmen.

Oppression by these and the marauding of the pirates passed out of existence after liberation in 1949, with the collapse of the Kuomintang's reactionary rule and the consolidation of proletarian political power. Responding to Chairman Mao's call to "Get organized", the Taihu fishermen set up mutual-aid groups which later grew into producers' cooperatives. In the nationwide movement to form people's communes in 1958 these became part of the commune. Socialist collectivization ended exploitation. As the collective economy develops, the fishermen's standard of living is gradually

rising and they are better off culturally.

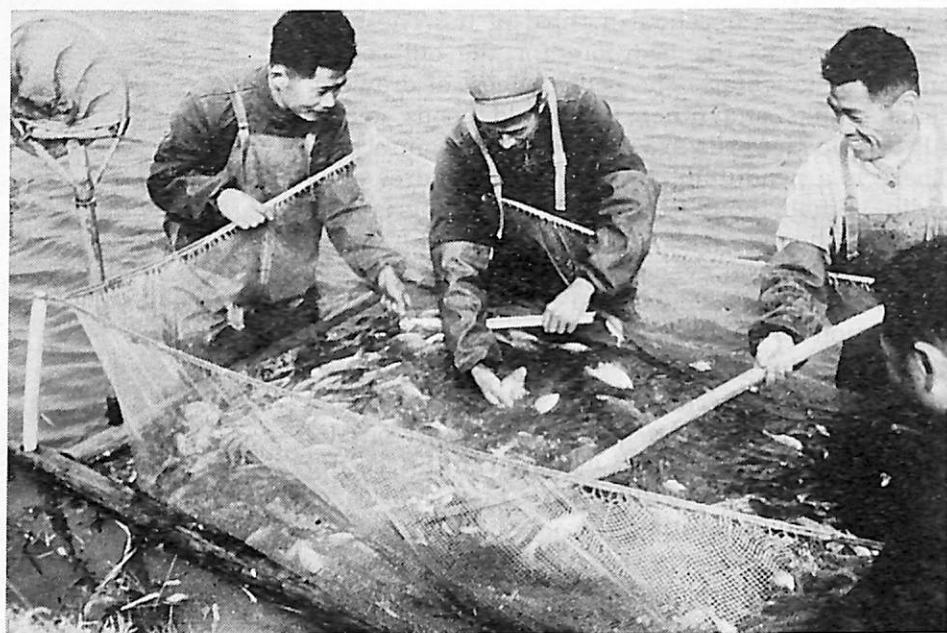
The fishermen used to say they had "three manys" — many illiterates among them, many illnesses and many lice. Today the Taihu commune has its own health and medical network embracing a hospital and a number of health stations. Their children go to primary schools run by the brigades or to the commune's junior middle school. In recent years the commune has spent more than 200,000 yuan to build simple but adequate housing for its members.

Collective Strength

As we sat chatting Chiang Shun-hu's son, Chiang Chun-sheng, 29, and his wife and children came on a visit. He and his family were still living on a boat, but were expecting to move into the next row of houses completed. He is leader of a production team, and chose to remain on the boat until the other members had houses. Anyway, he remarked, the boat isn't the property of a fleet owner. It belongs to the collective now.

The younger man took us to see the fishing fleet of the Husheng brigade to which his team belongs. Four of the commune's six fishing

Silver carp fry are reared at the Wuh sien county's experimental station and later freed into Taihu Lake.



brigades are stationed at Hung-hushan Island. Each has a small wharf of its own. It was right before the season for catching icefish, a special product of Taihu Lake. The newly-painted vessels, shining in the sun, were lined up at the wharf being readied for departure to the fishing grounds. Nylon nets draped from the masts and the neatly-patched white and buff sails stood out against the silver-grey water which stretched to the horizon.

Chiang Chun-sheng led us over a hill covered with bamboo groves, past a department store and school basketball court to the two-storey building which is the office of the commune revolutionary committee. There, talking with Shen Hsiang-lin, chairman of the committee, and several of its members, we learned of the benefits collective production has brought to the commune.

The commune organized the manpower and material resources of more than 1,000 fishing households. All the vessels of its six brigades turn out for the icefish season in summer and anchovies in the autumn. Boats of the commune's transport brigade visit them daily with supplies and to pick up the catch. In late autumn and early winter the larger craft go to the deep water zone to catch carp, Chinese ide, black carp, bighead and mandarin fish, while the smaller boats devote themselves to shrimp and crabs in the shallower waters. The commune has a factory which works the year round processing dried fish and shrimp. It also has its own shipyard, which was originally for maintenance of the fleet, but can now build 20-ton fishing vessels.

The more solid economy of the commune has made it possible for the brigades to buy 50 to 60-ton vessels and modern fishing gear. Nylon nets, being more durable and cheaper than the old ones, are now widely used. They facilitate a bigger catch and make for lighter sailing. Plastics have replaced other materials in some other equipment.

With the hand-to-mouth existence of the past, fishermen had to go out every day; they could not even lay off during the fish-breeding season. Thus they took in the parent fish as well as others in the same net. Since no provision was made to maintain the numbers of fish, they dropped sharply. Now the commune does not fish during the breeding season for icefish, anchovies, shrimp and other varieties of aquatic life. With a secure income, in this slack season commune members repair vessels and nets and can spend more time on political study and discussing domestic and foreign current events. To aid fishing, the state has seeded Taihu Lake with a great quantity of fish fry and young crabs. Through seeding and planned catching the aquatic resources of the lake have become richer and richer. Today a pair of fishing boats take in three times as much as a pair with comparable tonnage did before the fishermen organized.

In the past no grain was grown on the island. Now the women, aided by the men in slack fishing seasons, have reclaimed farmland from the lake and grow rice. They have also planted fruit trees and raise pigs, further steps toward a diversified economy.

Actions Show His Feeling

It's easy to see why fishermen like Chiang Shun-hu, exploited and oppressed for half a lifetime, have a profound love for the new society and for their commune. Chiang is not one to say fine words on this subject but his feeling has been shown in all his actions.

In 1956, when agricultural co-operatives were just being formed on a wide scale, he was the first on the island to join a fishing co-op. Later, when a handful of class enemies attempted to wreck the socialist collective effort by inciting some fishermen to withdraw from the co-op, it was he who first stood out in support of the co-op cadres and urged the fishermen to stay on the collective road. In 1958 he played an active role

in setting up the people's commune. His firmness in taking the socialist direction pointed out by Chairman Mao has won him the deep respect of the fishermen. Twice they have elected him a delegate to the commune representative assembly.

Old Chiang knows every shoal in the lake and every sign of a change in the weather. Though getting on in years, he continues to work on the lake, at the same time teaching what he knows to the younger generation. For the past two years, the brigade's leaders had been urging him to take a lighter job because of his age. Reluctantly, he finally agreed to tend a screen fish trap near the shore. Though the work is easier, he keeps himself busy as usual. And in his spare time he helps his wife and daughter with their work in the commune's fields.

The relation between father and son is very close. Whenever the younger Chiang runs into a problem of work or living he comes to his father. "Once my son became disheartened about his work," Old Chiang told us. "He said the job of a team leader was too much for him."

Pointing to the western side of the lake, Old Chiang said to his son, "See Pingtaishan Island that we often pass when we fish over that way? Before liberation there used to be a temple fair and opera there every year. The shipowners went to see the operas, and the unemployed to seek jobs. We would sit on the ground, waiting to be taken on as hired hands. The shipowners would select the strong, healthy ones, just like buying something in the market. The weak and old were not wanted. When the young hired hands grew old, the same thing happened to them; they waited in vain at the fair year after year.

"Could you let such times come back?" he asked.

The younger man shook his head. Since then he has worked with redoubled efforts for the collective, and no longer complains when faced with difficulties.



Morning on Taihu Lake.



Icefish and anchovies are special products of Taihu Lake.

A supply of food is delivered to a fishing junk.

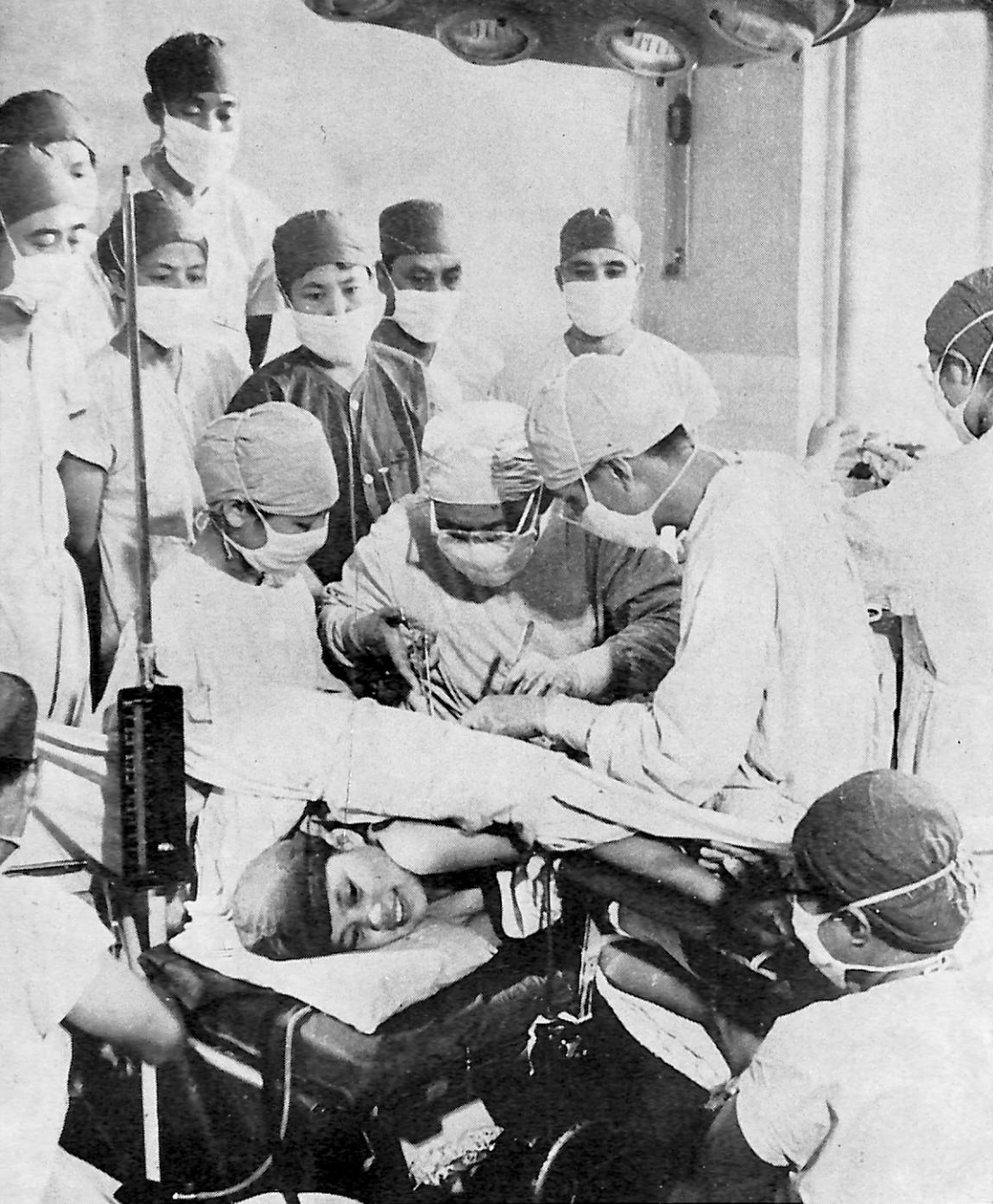


At work at the fishing ground.



Rest and odd jobs while the junk pursues a school of fish.





ACUPUNCTURE WITH ONE NEEDLE

PERFORMING chest surgery with anesthesia induced by acupuncture needles since 1965, our institute has been able to reduce the number of needles from the original 40 to one. We have been able to remove parts of the lung in this way. Altogether, during the past seven years, our hospital has performed 664 operations with acupuncture anesthesia. In about 90 percent of these the anesthesia was successful. Two

HSIN YU-LING is head of the Surgical Department, Peking Tuberculosis Research Institute.

Removal of a lobe from the lung under acupuncture anesthesia with one needle is performed on Wei Hsiaofen, a worker, at the Peking Tuberculosis Research Institute.



Immediately after the one-hour operation the patient is able to sit up.

ANESTHESIA

DLE

HSIN YU-LING

hundred and one of the operations were performed with anesthesia from a single needle, and 98.5 percent of these were successful.

Acupuncture anesthesia, developed on the basis of the needle therapy of traditional Chinese medicine, has been used with quite good results for surgery in China in recent years. While the patient remains fully conscious, pain is killed by inserting needles at certain points. It was first used by medical workers in Sian, Shensi province, in 1958 for incision and drainage of the breast. Inspired by their success, an old doctor of traditional Chinese medicine and several young chest surgeons in our institute began experimenting with acupuncture anesthesia. They failed in seven attempts and stopped. Then in 1965 acupuncture anesthesia was successfully used to remove part of a lung by the First General Tuberculosis Hospital in Shanghai. Our institute sent people to Shanghai to learn from its staff and on August 16, 1965 we removed part of a lung with acupuncture anesthesia.

From Forty to One

When we began using this method forty needles were inserted into as many points on the patient's body, and four people were needed to manipulate them. These points were based on ancient Chinese medical theories and had proved effective in stopping pain. However, we felt we had to explore further. Were all 40 points of in-



Medical workers testing the efficacy of points for acupuncture anesthesia on themselves.

sertion equally important? Were so many points needed to anesthetize for lung surgery? With these questions in mind we analyzed large quantities of clinical data and experimented on our own bodies. We noted that insertion into some of the points had little effect; insertion at other points often produced side effects. We eliminated eight of these points which were of minor importance and interfered with the full functioning of the needles at the chief points. The remaining 32 points were just as effective.

Once after an operation under general anesthesia a patient felt great pain in the area of the incision. Even drugs like morphine could not stop it, but it quickly subsided when we inserted needles into a few selected points. Cases like this were a revelation to us. They proved that insertion at a few points can produce as good results as at many points. We decided to further reduce the number of needles.

We made a bold supposition: Since removal of part of a lung involves only one side of the chest cavity, we could possibly get the necessary anesthesia from inserting needles into points only on that side. We tried this on ourselves and it proved to be true, so we were able to reduce the number by half — to 16 points. Then we weeded out four more of these.

This increased the effectiveness and needed only two people to attend to the needles during surgery. Gradually we became able to do more kinds of operations under such anesthesia, from the relatively simple removal of a lobe or a segment of a lobe to plastic surgery of the chest, removal of the pleural membrane and other major operations.

Some people thought that by this time we had already gone quite a way in reducing the number of points from 40 to 12, and did not dare to go further. As a result things stayed where they were for more than four years.

In 1969 we began making further studies. We studied Chairman Mao's teaching, "In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature undergoes constant change; they never remain at the same level." With new understanding the doctors and nurses of our institute launched into further research. Experimenting on ourselves with every acupuncture point and group of points, we retained only those that proved best and dropped the rest. After six months we were able to reduce to only two the number of anesthesia points for removal of part of a lung.

Then we learned that army doctors had had good results with inserting one needle deeply enough

to penetrate through two points, and wondered whether this could be used in removal of part of a lung.

We selected the *sanyanglo*, a point halfway up the outer side of the forearm and the *hsimen*, on the inner side of the arm. The former is highly effective in nullifying pain, and the latter functions like a sedative. We concluded that while in surgery the main thing is to eliminate pain, in operations involving opening the chest, tranquilizing the patient is also very important. Therefore we decided to needle from the *sanyanglo* through to the *hsimen*. With experience we learned to apply the proper stimulation by way of the needle. Finally we were able to remove part of a lung under anesthesia from only one needle used in this way.

We found that though one needle provides less stimulation than 40, it can kill pain just as well if it is inserted into the most effective point, and that suitable stimulation applied at this point helps regulate the functions of the body. Later we learned from other medical units about additional points on the neck and in the ear where insertion of one needle also provides anesthesia for chest surgery.

Becoming More Effective

As we worked on improving the effectiveness of acupuncture anesthesia, we found that in addition to the physiological problem of finding the best point of insertion, we had also to pay attention to getting the cooperation of the patient. As the patient is fully conscious during the operation, his mental state plays an important role throughout. Clinical practice has shown that his mental state has much to do with how much pain he feels. Though the effect of acupuncture anesthesia on a patient's body is independent of his will, his mental state clearly affects his physiological functions and his ability to withstand the operation. Worry, tenseness and fear can weaken the analgesic effect of the acupuncture. When the patient is

calm and optimistic and readily cooperates with the medical personnel, the anesthesia is better and the positive physical factors are brought into play to help him withstand the effects of the operation.

There is, for instance, the problem of the patient's difficulty in breathing after the chest is opened. In the past we had considered only technical measures. We collapsed the lung before the operation and had him in an oxygen tent during it, but these did not completely solve the problem. Later, we began explaining to the patient the reason why breathing is difficult at this stage, and dispelled his worries. Before the operation we taught him to do abdominal breathing exercises. During the operation we tried to keep him calm and get him to breathe deeply and slowly after the chest cavity was opened. This solved the problem of breathing fairly well.

At present acupuncture anesthesia is not able to create a state of complete painlessness. Some patients still feel slight pain at certain stages of the operation, so, according to the patient's condition, a small amount of local anesthetic is used in sensitive areas during difficult operations. This supplements the acupuncture anesthesia and encourages more people to be willing to use it.

The effect of acupuncture anesthesia can be heightened if the main contradiction is grasped at each stage and appropriate measures are taken to solve it. Through cooperation between doctors of western and Chinese traditional medicine we have worked out different methods of solving problems arising in the course of an operation. They require close coordination between anesthetist and surgeon.

While the chest wall is being opened, the main contradiction is the problem of pain. At this stage the acupuncture must give a strong stimulus, and the surgeon's movements must be light, precise and swift. After the chest is opened the main contradiction becomes difficulty in breathing. At this stage oxygen must be given as

needed, and the surgeon's movements should be slow so that the patient is able to grow accustomed to breathing under the new conditions. During the operation the surgeon should apply his instruments with a light, deft touch and avoid undue pull on the internal organs. The acupuncture stimulus can be lessened or stopped for brief intervals to allow the organic functions to adapt to the new conditions. After the excision, as closing the chest proceeds, pain again becomes the main contradiction and the anesthetist must give a strong stimulus.

Acupuncture anesthesia is now being widely used because it is safe, simple, easy to learn and enables the patient to make a quicker recovery after surgery. In chest surgery it solves problems that ordinary anesthesia cannot. For instance, patients unable to undergo surgery because they are allergic to anesthetics can now be operated on under acupuncture anesthesia.

Though this method of anesthetizing with a single needle for chest surgery has many good points, it still has some defects, such as incomplete analgesia and disruption of normal breathing after the chest is opened. This shows that we have not yet mastered all the laws of acupuncture anesthesia and must still do more theoretical study of it.

Answers to Language Corner Exercises

Lesson 14:

Sample sentences

1. 她捡起一个钱包来了。
2. 他跑进学校去了。
3. 他走上楼来了。

Lesson 15:

1. 雪被刮走了。
2. 我们被运动员的精采表演吸引住了。
3. 我没有参观过那些名胜、古迹。

THE NEW CONQUERS THE OLD IN NANKING

NANKING, an important city on the lower Yangtze, is a well-known center of culture with a history of over 2,000 years. Here north and south China are joined by a magnificent bridge spanning the rolling river. New industries and mines built since liberation cover both banks and show that Nanking is becoming a socialist industrial city.

Nanking was the center of Kuomintang counter-revolutionary rule before liberation. In those days it was strictly a consumer city and a hotbed of crime. The great majority of the then-existing factories could do only processing and repairs; manufacturing was negligible. Of the total population of some 700,000, only 16,000 were industrial workers, while as many as 200,000 were waiters in the many restaurants or servants of the wealthy — or made a living as prostitutes, singsong girls and the like, serving the officials and politicians in other ways. More than a quarter of the population was unemployed.

In April 1949 a million Chinese People's Liberation Army fighters crossed the Yangtze and smashed the Kuomintang reactionaries' center of power. Nanking returned to the hands of the people, and the Communist Party and people's government began leading the effort to restore and develop production. Work began on solving the social problems left by the old society. The unemployed and those without decent jobs were found suitable work and helped to gain deeper political consciousness. Now, more than twenty years of hard work has gradually changed the look of the city.

Masters of the New Society

On the eve of liberation Chairman Mao had stated explicitly:

"From the very first day we take over a city, we should direct our attention to restoring and developing its production." As soon as Nanking was liberated the municipal people's government began putting Chairman Mao's instruction into effect. Bureaucrat-monopoly capitalist enterprises, which were closely allied with the feudal forces and imperialism, were confiscated by the people's government to become the property of the socialist state. This served as a base for economic development. Other old industrial enterprises were helped to restore and develop their production. Great efforts were put into organizing those without work to help themselves through starting cooperatives or other units for production. By 1952, the end of the stage of rehabilitating the national economy, the number of industrial and mining enterprises in the city had grown from 881 in 1949 to 1,302, and its total value of industrial output had increased fourfold over that before the liberation. The problem of unemployment had in the main been solved.

Planned national economic construction begun in 1953 speeded up Nanking's development. It got a further boost in 1958 during the Big Leap Forward. Her people, inspired by the General Line for Building Socialism — to go all out, aim high and achieve greater, faster, better and more economical results — built a number of branches of industry new to the city including mining, steel and other metallurgy, telecommunications, machine building, petrochemicals, meters and instruments, trucks and chemical fibers. Many of these began on a shoestring or as small concerns and expanded, or started with repair and processing work and gradually learned to design and manufacture products

Facts About Nanking

NANKING is situated on the lower reaches of the Yangtze River at 32° 3' north latitude and 118° 47' east longitude. The city itself has a population of 1,300,000 and covers an area of 60 square kilometers. The total area of the Nanking municipality (including 10 city districts and Chiangning and Chiangpu counties) is 3,190 square kilometers; it has a population of 2,400,000. Nanking is the capital of Kiangsu province and its political, economic and cultural center.

Famous as one of China's ancient cities, Nanking dates its origins back to 472 B.C. From the 3rd century to the beginning of the 15th century, it was the capital of eight feudal dynasties. It was also the capital of the Taiping Heavenly Kingdom, the renowned peasant revolutionary movement of the years 1851-1864.

During the revolution of 1911, which overthrew the feudal monarchy, the great revolutionary precursor Dr. Sun Yat-sen set up a provisional government in Nanking. There he took office as provisional president. Nanking was the capital of China during the reactionary Kuomintang rule, which was set up after Chiang Kai-shek betrayed the revolution in 1927.

On April 23, 1949 the Chinese People's Liberation Army crossed the Yangtze River and liberated Nanking.



The tomb of Sun Yat-sen, China's great revolutionary precursor.



Monument to revolutionary martyrs who were executed by the Kuomintang.

Morning on the bridge across the Yangtze at Nanking, completed and opened to traffic in 1968.



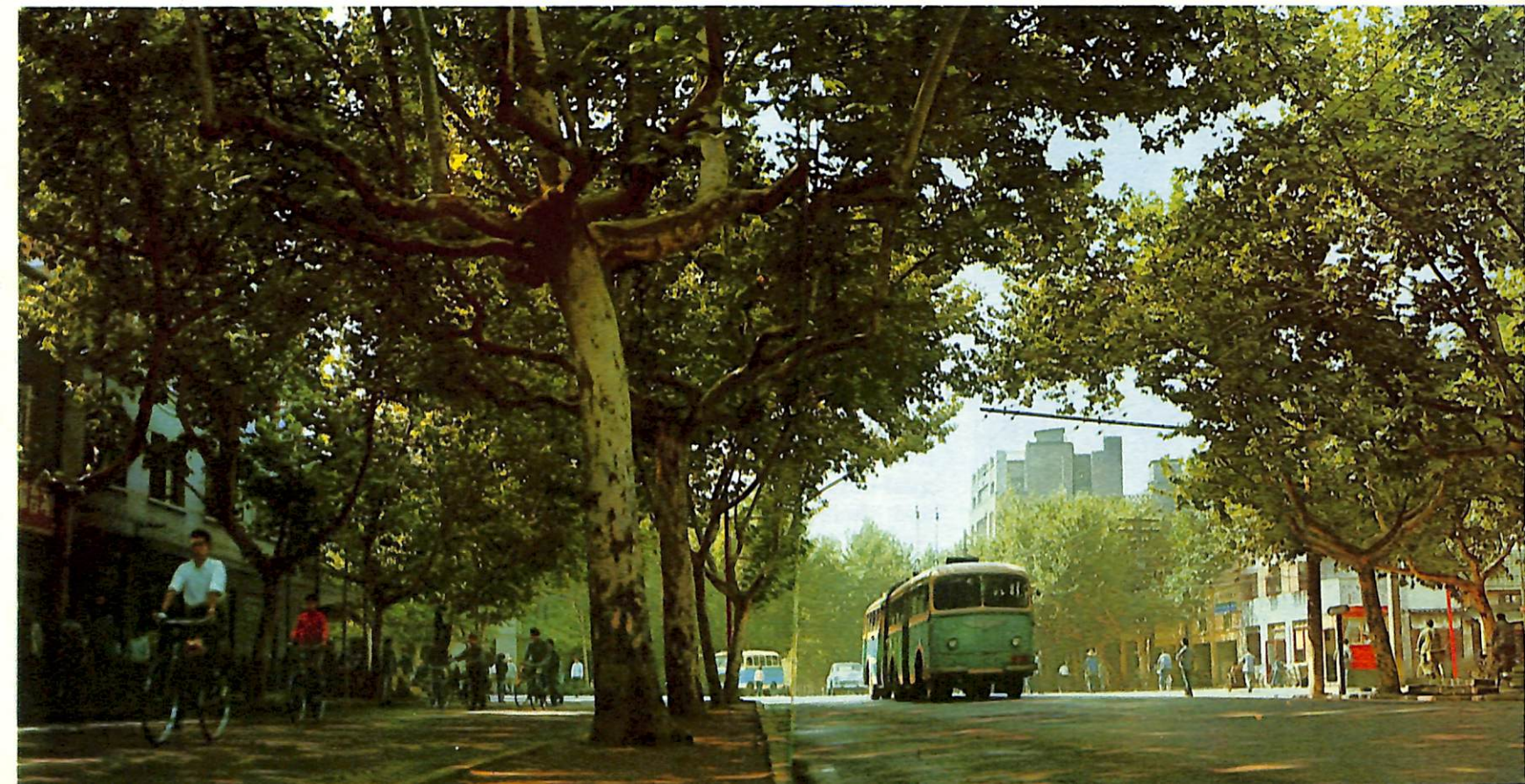


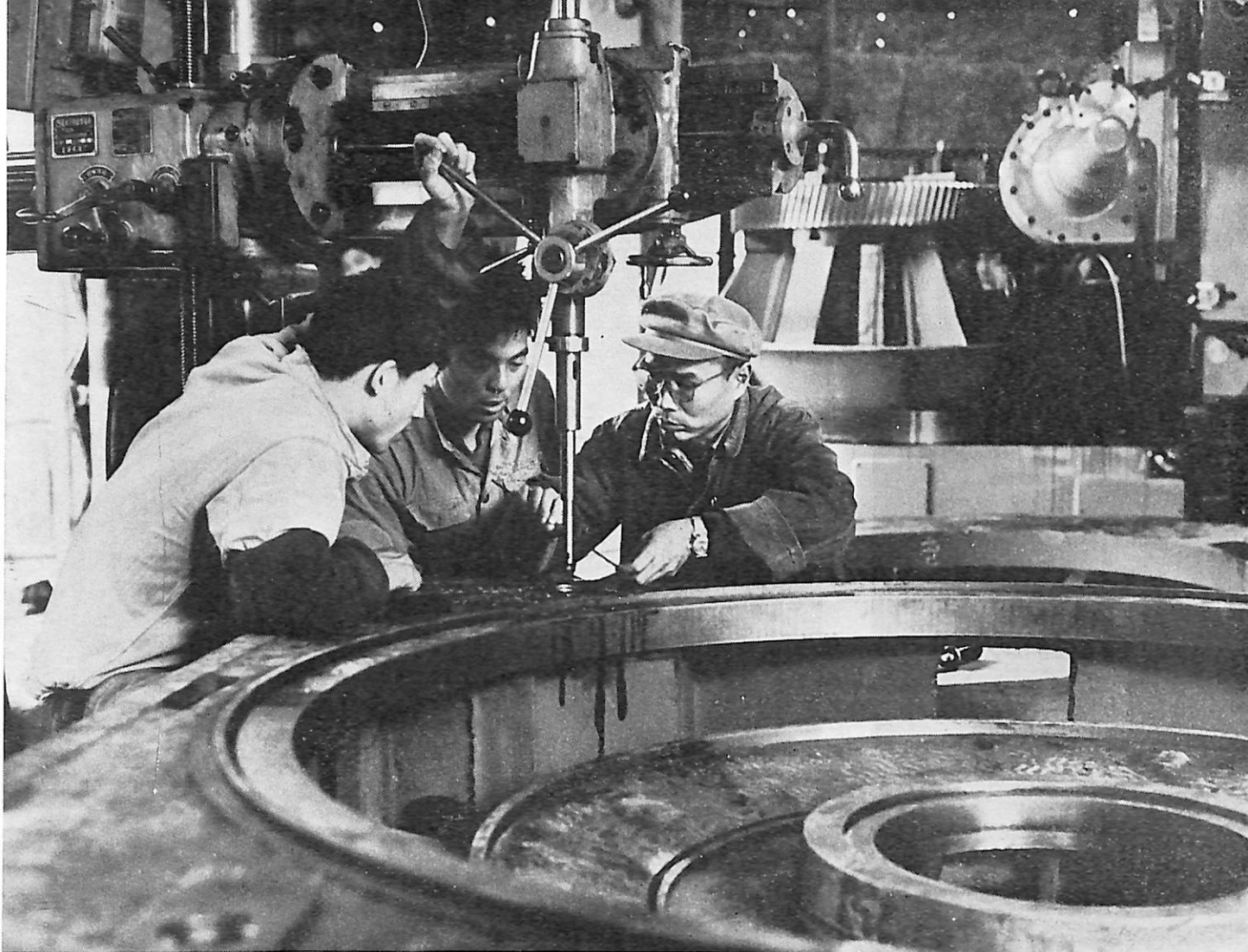
tyrs at Yuhuatai where more than 100,000 patriots
ang during the 22 years of its reactionary rule.

Surrounded by mountains on three sides and opening out onto the city on the fourth, Lake Hsuanwu is one of the most attractive tourist sights in Nanking.



One of the city's shady boulevards.





The Nanking No. 2 Machine Tool Plant has developed out of a small factory of some 30 workers making weights and measures to one producing more than 20 kinds of machines for processing gears.

on their own. Small and medium-sized factories run by street residents' committees also sprang up and grew rapidly.

The Nanking Machine Tool Plant had been a branch factory of the China Agricultural Machinery

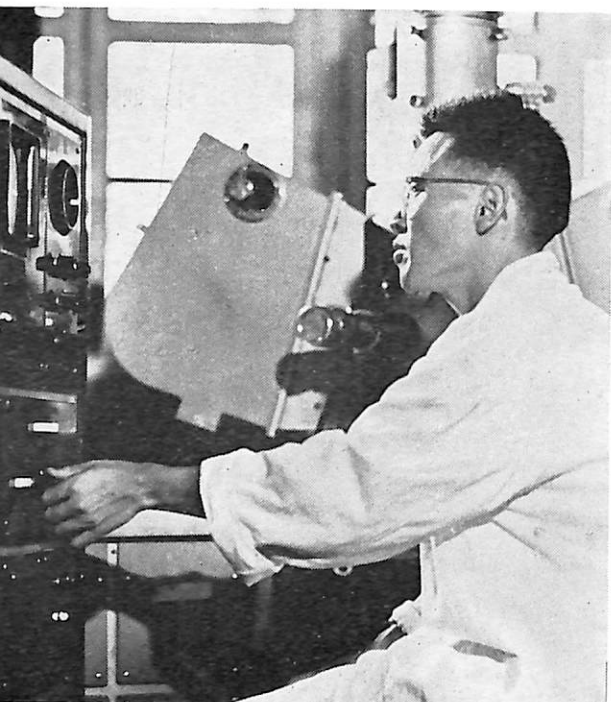
Company, a concern run jointly by the Chiang Kai-shek gang and U.S. capital. It had some 70 workers and 20 simple machines, but not one piece of agricultural machinery had been produced there from the time the factory was built until Nanking was liberated. The workers called it "a flower vase" — just for show. Today the plant has grown to one with over 3,000 workers and 400 machines, a medium-sized enterprise capable of producing many types of precision machine tools.

Another story concerns the Nanking Chemical Fertilizer Plant, formerly called the Nanking Plant of the Yungli Chemical Works, and one of the main chemical factories in Kuomintang times. All machines and equipment had been imported and even the raw materials came from abroad. Consequently, annual output was a bare 18,000 tons, and there were only three kinds

of products. Since liberation the plant, reorganized and expanded, has grown into a large concern with more than 10,000 workers producing over 50 kinds of chemical products. Its output is 60 times that of the early days after liberation.

This swift progress in industrial construction, bringing demands for more and more workers, solved the problem of unemployment from its very roots. Many housewives who previously could never have found jobs in production have now stepped outside the narrow confines of their homes and joined the ranks of those building socialism. Today there are 350,000 industrial workers out of a population of 1,300,000. In 1971 the city's total value of industrial output was nearly 100 times what it was in 1949.

The unemployed of the old Nanking have been an active force in building the new Nanking during these 24 years since liberation. Fifty-three-year-old Hsuan Feng-



An electron probe X-ray micro-analyser made in the Nanking Chiangnan Optical Instruments Factory is tested and aligned.

chuan, a veteran worker at the Nanking Truck Plant, is one of them. He got his first job in a capitalist's factory at the age of 14, suffering hunger and all sorts of maltreatment. Once he fell ill from exhaustion. Did the capitalist give him medical treatment? No, he kicked him out of the plant. He lost his job five times in similar ways and led a wandering existence. After liberation he became a worker at the truck plant. "Now the plant belongs to us," he says, "I'm trying to be like a real master and do my best at my job."

True to his word, for many years without a break he has used every minute of his spare time learning how to read and write and to study modern technology. From being illiterate he has become a worker-technician who can understand technical books, make drawings and design cutting tools. At the same time he has deepened his political consciousness. He joined the Chinese Communist Party in 1960. In the past dozen years or so he has had a part in making 300 big and small technical innovations.

The disabled and old people who had no means of livelihood, and the homeless children who used to wander about the streets of Nanking, were cared for through social welfare institutions. The government saw to the children's education and taught them about

the revolution. When they reached working age jobs were found for them.

The Confucius Temple District

The area around the Temple of Confucius in the southeastern corner of Nanking has traditionally been a place of great activity. Shops and theaters line either side of the Chihuai River that flows through it. Egret Island Park nearby is a center for recreation for the laboring people. Many factories have been set up in the surrounding streets and lanes.

Old residents of Nanking remember the district as a pleasure ground for the officials, compradors, landlords and capitalists of the old society. The one-square-kilometer space was packed with brothels, dance halls, opium dens, gambling houses, bars and posh restaurants. Concentrated there were most of the city's 24,000 prostitutes, including the singsong girls and taxi-dancers who got most of their income in the same way. From them the Nanking city government collected what was known as the "flower tax".

After liberation the Party and people's government cleaned up this sink of corruption and transformed it. They closed the brothels, opium dens and gambling houses and prohibited the sale and use of opium and other harmful

drugs and similar shady occupations. The government organized literacy and re-training classes for the former prostitutes, singsong girls and taxi-dancers, and study classes to help them deepen their class consciousness. They were given free medical treatment for their diseases. Those who had families were sent back to their homes. Suitable jobs were found for most of them and they began a new life.

There is the story of Ni Shu-cheng. She had been sold into a house of prostitution at the age of 11, and became known as one of the four most famous singsong girls of the Confucius Temple district among her patrons, the officials and capitalists. She even had her own rickshaw to go out in. But shortly before liberation she and the other three, having lost their youth and beauty, were kicked out into the streets. The other three died. Ni Shu-cheng alone survived.

Today she is leading a full, meaningful life. She has married. After Nanking was liberated she joined the newspaper reading group and night school organized by the neighborhood. The revolution enabled her to understand that the root to her past sufferings lay in the criminal old society. The sight of women in the neighborhood going out to work together

The Chihuai River.



filled her with envy. She made up her mind to become a worker supporting herself by her own labor.

When construction began on a new industrial and mining area south of the city she registered for work and was taken on. However, the old society had made her into a useless "plaything", she could hardly carry any weight on her shoulders. On top of this, a few people spread gossip behind her back. "Ni Shu-cheng has never worked before. It takes her three days to wash a bed sheet and she's all tired out. She wants to work!"

She felt a bit discouraged. Nevertheless, early the next morning she went to the worksite as usual. She felt that if she kept working she would become stronger. The responsible person at the site, knowing about her, sought her out and encouraged her. The workers were careful not to give her too big a load of earth at first. She began to feel the warmth of the collective. Now long experience has made her into a strong and able worker. There has also been a great change in her outlook on things, and in her habits of living. Whenever she comes across something she doesn't know how to do, she asks other workers to teach her. In the past, afraid of getting dirty, she had never been very eager to go near the workers.

Stone Embankment Street in the Confucius Temple district used to be lined with brothels. Today the buildings house factories or serve as apartments. There are now four factories and two production groups run by the residents' committee. Fifty women who were prostitutes in the old society still live on this street. All have married and have families. Except for those who are old or not strong, they are either workers or shop assistants.

Lin Su-chiu is leader of a production team in the East Wind Plastics Factory. The changes that have taken place in her family before and after liberation are typical of those in many. Four of the six people in her family died as a result of conditions in the old society: her father was killed by the Japanese aggressors, her elder sister died of harsh treatment as a child-bride and her two younger brothers died of starvation. Even working as a servant, her mother could not earn enough to support both of them, so to keep Lin Su-chiu from the fate of her brothers she sold the girl into a house of prostitution when she was 12.

The Communist Party and Chairman Mao saved Lin Su-chiu from her misery. In 1952 she married. Today there are also six in her family: her husband, a worker in

a state factory, the elder son who is in the Chinese People's Liberation Army, a daughter studying in middle school, the younger son in primary school, and Lin Su-chiu's mother who is living out her old age in comfort with her daughter. With both husband and wife working, they can put aside some savings every month. When Lin Su-chiu compares the present with the past, she says she feels as if she is living in a different world.

Changes in a Restaurant

Old Nanking was a parasitic consumer city. Wine shops, restaurants and the like made up half of its industrial and commercial units. A total of 84 wine houses and restaurants lined the 500-meter length of Kungyuan Street, located near offices of the big Kuomintang government officials. A great many people made their living waiting upon the official elite. In the city as a whole there were about 100,000 waiters and waitresses and servants, who constantly faced abuse and humiliation from their patrons and employers.

After liberation the socialist transformation of private industrial and commercial enterprises carried out by the Party and government gradually changed these enterprises into ones serving production and construction, and for the workers, peasants and soldiers. Service personnel, knowing that the place of work is theirs, try to do their jobs well in the spirit of serving the people wholeheartedly.

To the right of the new Nanking railway station now stands the Liu Hua Chun Restaurant which has a history of half a century. When it was on Kungyuan Street before liberation its business was devoted solely to giving elaborate banquets for officials, compradors and the landlord class. Today, working in the all-night service department of this restaurant is a middle-aged woman named Li Yueh-ying. From the age of 13 she had to earn a living as one of the hostesses at a restaurant. The owner used her and her elder sister to attract customers. She had to be attentive to the customers and drink with

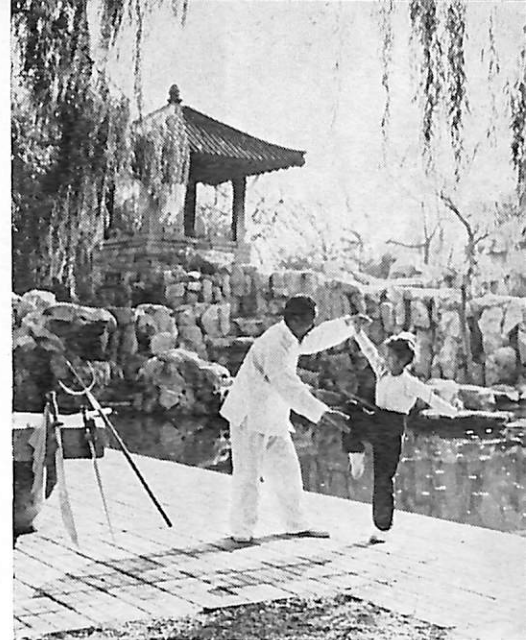
(Continued on p. 44)

Li Yueh-ying serving customers.





Mass demonstration of boxing by the Peking wushu team.



Sha Kuo-cheng coaches nine-year-old Yu Liu, of Tai nationality, in boxing.

SPORTS

National Wushu Exhibition

KAO KE

AS bearded Sha Kuo-cheng, 68, wearing an unadorned suit of silk in traditional cut, with great concentration went through his *pa kua lien huan chang* routine to the accompaniment of Chinese classical music, the audience murmured approval of his smooth, polished execution, free yet controlled.

Sha had come from Yunnan province to take part in the National Wushu Exhibition held last November in Tsinan, Shantung province. Its more than 360 participants hailed from 24 provinces, municipalities and autonomous regions. A number of them were attending or teaching at the Peking Institute of Physical Culture. Along with oldsters like Sha was a large group of new contestants. Juniors accounted for 70 percent of the total, the youngest just going on seven.

Over 1,350 items were performed at the 30-odd sessions of the exhibition, which attracted a total attendance of 100,000. The largest national exhibition of wushu since the cultural revolution began, it reflected the vigorous development of the art in China.

Wushu is a Chinese sport with a history of thousands of years. At the beginning, wushu consisted of only a few simple blows, kicks,

holds and leaps. Later these individual movements were organized and developed into the various forms of wushu which include *chang chuan*, *tai chi chuan*, *hsiang hsing chuan*, *pa kua chuan*, *nan chuan* and *lien huan chang* boxing as well as fencing with swords, broadswords, spears and cudgels.

Like other sports, wushu has been considerably improved since liberation. Following Chairman Mao's instructions to make the past serve the present and weed through the old to bring forth the new, wushu enthusiasts have revised and reformed this ancient traditional sport, giving it a new look.

The new emerging from the old and the blooming of a hundred flowers in wushu is reflected in the structure of both the required and optional routines and their difficulty, and in the way the leaps and bounds have been elaborated.

Chen Tao-yun from Anhwei used the ancient *pa hsien chien* as the basis for her optional sword routine. While discarding many trifling and non-functional movements, she added some relatively difficult ones, such as a lunge followed by a turn and split with rear thrust. This tightened up the whole routine and made it move

faster. The footwork, which used to move mainly in straight lines along the floor, now follows curved and zigzag patterns, making the movements more natural, the overall effect both strong and graceful.

In women's events with long weapons, performance had previously not been very good. This is no longer so. Kuo Pei of Shanghai did an optional cudgel routine which was both bold and quick. Her cudgel work was clean and her flips and leaps agile. The difficult movements such as *hsuantzu sao kun* (see photo) are done cleanly and smoothly. Both form and spirit show a marked advance.

Among the male contestants, Hsu Chi-cheng of Liaoning province storms through his optional routine behind his flashing broadsword. Wang Chang-kai of Shantung created his sword routine on the basis of an ancient traditional one. He performed it for the first time at the junior national wushu meet in 1959. Then the routine was relatively simple, with only some 40 movements. Now it has over 70, with a decided rhythm, fast yet orderly. His footwork and form in a dozen leaps are clean and his firm and graceful execution are a pleasure to watch. Every school and style shown at the exhibition had its strong points.



Cudgel, Kuo Fei, Shanghai.

Spear, Niu Huai-lu, Shantung.

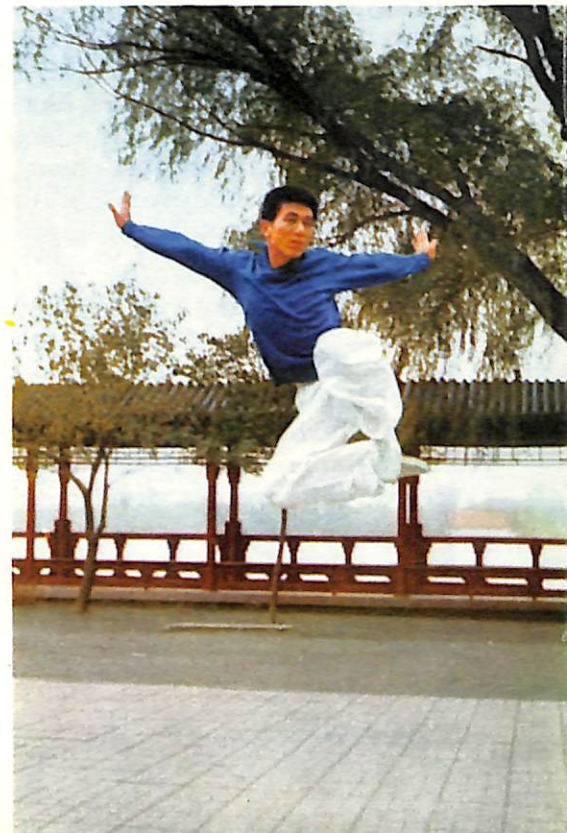


Broadsword, Hsu Kuei-lin, Shantung province.



Three-segment cudgel (Yin Chin-sheng) vs. spear (Pan Han-kuang) and cudgel (Su Chiang-sheng), Kwangsi Chuang Autonomous Region.

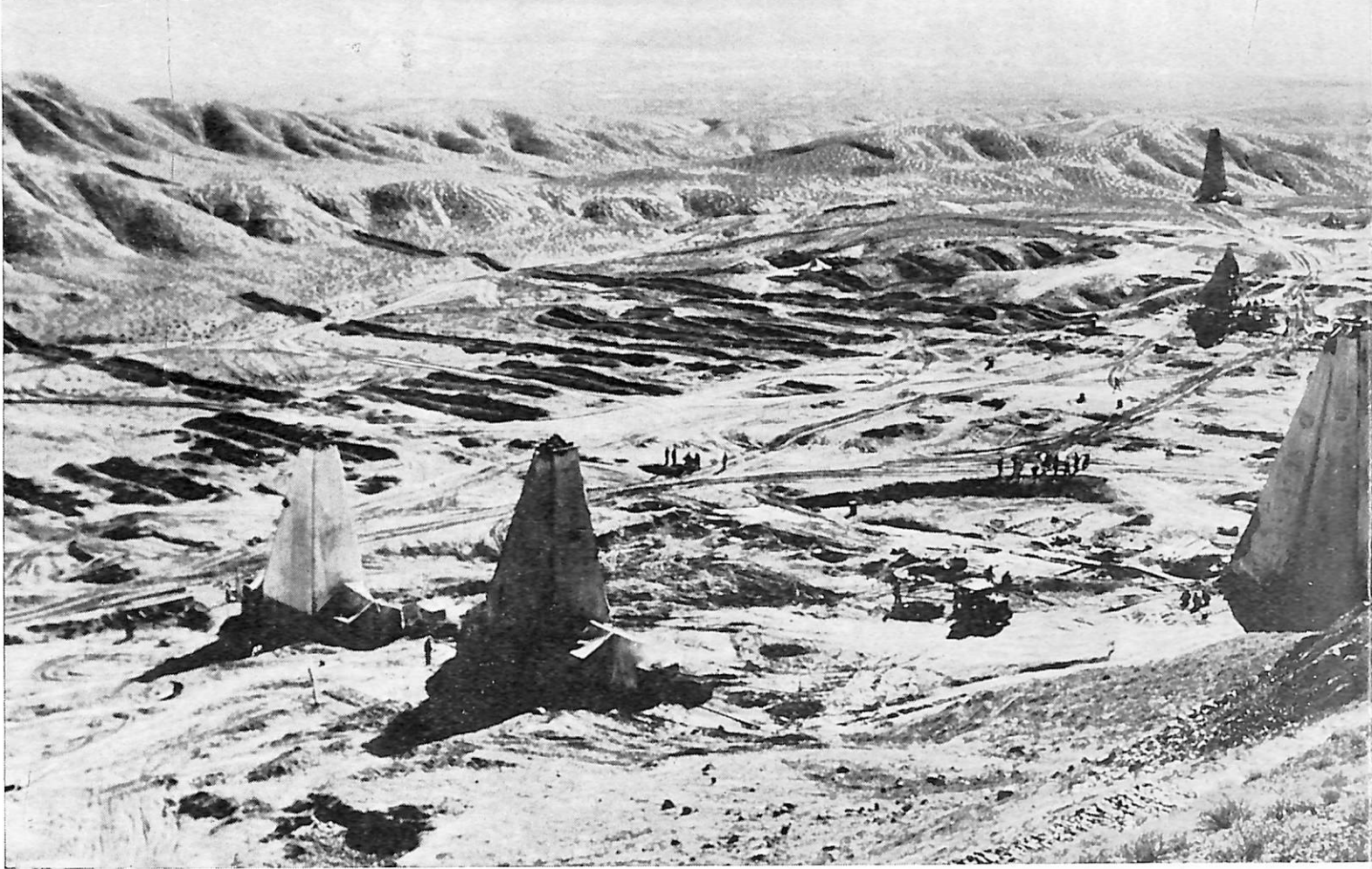
Boxing, Wang Chin-pao, Kiangsu province.





Sword, Chen Tao-yun, Anhwei province.

DEVELOPMENTS IN GEOLOGICAL WORK



RICH reserves of mineral resources and abundant geological data are now available for China's socialist construction as a result of efforts of her geological workers over the past 20 years. In old China only 18 kinds of minerals had been prospected, and almost no reserves suitable for industrial construction had been found. Now we have discovered over 100 kinds of useful minerals and hundreds of thousands of sites. The size of many reserves has been confirmed as suitable for constructing industry there. For some minerals, the confirmed reserves rank among the world's leading ones. Confirmed reserves of such major minerals as iron, coal, copper and phosphorous also rank high among those of the world. Some minerals

which are rare elsewhere are found in considerable quantities in China.

Before liberation imperialist firms, seeking to plunder China's underground resources, surveyed for iron in central, north and northeast China. Few reserves, however, were confirmed and these when opened were soon damaged by predatory exploitation. The extent of China's iron remained an unknown factor right up to the liberation. Aside from a long-range reserve which was estimated to be very small, hardly any had been confirmed with any degree of accuracy as suitable for industrial use.

Now nationwide surveys and prospecting for iron ore carried out

in accordance with the needs of the country's socialist construction have discovered relatively large beds of iron ore and other raw materials near the iron and steel bases at Wuhan, Anshan and Pao-tow, and also some in other regions suitable for establishing large bases. At the same time they also found resources for developing small and medium-sized iron and steel plants in many places. Some areas which once had to bring in iron from outside to cast cooking utensils and small farm tools now have small iron and steel plants using local resources.

Finding Water for Agriculture

Locating underground water has occupied China's hydrogeological

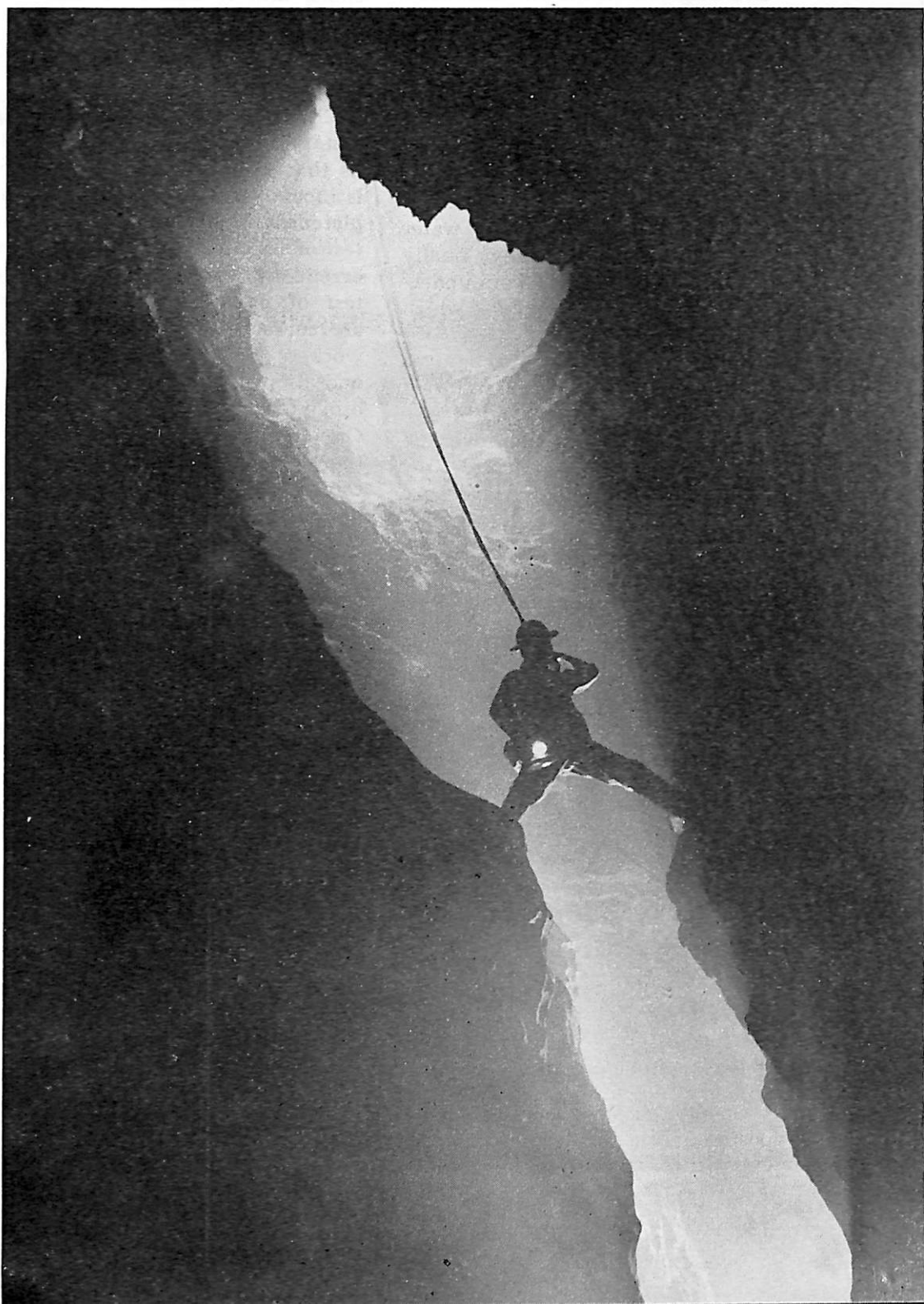


Left: Surveying in a mining area at the foot of the Chilian Mountains in Kansu province.



Right: Members of Kiangsi's geological team No. 909 explain the importance of finding ores for the revolution. Within one year people reported over 1,000 ore sites, of which 29 provided a basis for further prospecting.

Below: Searching for water in Kwangsi.



workers. In many quite large arid and semiarid regions of north China agriculture depends mainly on underground water for irrigation. Large-scale surveys and prospecting in these places has led to discovery of sources of water for irrigation and drinking water for man and animals. These have also solved the problem of water for some key cities and large industrial enterprises.

Yangcheng county in Shansi province used to suffer from disastrous droughts almost every year. Since liberation the Communist Party has led the peasants of the area in a mass movement to dig wells and build irrigation works. To aid the movement the Shansi geology department's hydrogeo-

logical group sent a survey team to the county to search for water sources underground. They went through all the mountains, rivers and valleys in the county, visited over 2,000 peasants, examined several hundred wells and springs and located many formations where water was stored. In 1971 they directed the masses in digging several hundred wells which provide drinking water for over 10,000 people and even in times of drought ensure good harvests on over 2,000 hectares of land.

In search of water for drinking and irrigation, a similar team from the geology department of Kansu province carried out investigations in Huining, Tinghsi, Chinan, Kan-ku and Kulang counties. In 1971 there was a big drought in the latter's Chienshan brigade of the Hengliang commune. Hydrogeological workers were rushed to the scene and searched for water round the clock. They finally found water-bearing layers underground and dug five wells, which meet the immediate needs for drinking water for both humans and stock. Last year they returned to Kulang and helped the masses dig 105 wells and dam over 20 underground streams for use. Now some communes and brigades in the area no longer need rely on rainwater cisterns for drinking water, as in the past, and 400 more hectares are being irrigated.

The extreme dryness of the north China plain and serious soil erosion on the loess plateau to its northwest made agricultural yields there very low. In some areas where alkalization of the soil was severe it was almost impossible to farm. Now parts of these regions have changed tremendously since utilization of underground water and advances in water and soil conservation and soil improvement have led to high yields and turned former alkaline wasteland into fertile farmland.

A Break with Foreign Conventions

China's geological workers, opposing mechanical application of experience from abroad, have

stuck to their own road for geological work over the past 23 years. One thing resulting from this has been the discovery of a number of large oil fields in China.

Hoping to find oil resources to exploit, imperialist firms had sent out groups to prospect. They came to the conclusion that China was poor in oil. Many of the large oil fields known in the world at that time were located in geological strata formed by deposits on the bottom of ancient oceans. Strata from the corresponding period in China, on the contrary, were all deposited in continental depressions, and it was held that, not being ocean deposits, they were incapable of forming oil, to say nothing of large oil fields.

Chairman Mao has said that **"The history of human knowledge tells us that the truth of many theories is incomplete and that this incompleteness is remedied through the test of practice. Many theories are erroneous and it is through the test of practice that their errors are corrected."** China's geological workers repeatedly studied this quotation and Chairman Mao's other teachings in *On Practice* and *On Contradiction*. These gave them great inspiration and encouragement. They realized that even granting that the theory of the oceanic formation of oil is correct, it only represents the summary of limited practice in certain regions. Therefore it has its own limitations, and is incomplete. Nature is extremely complex. Oil can form in strata deposited in the oceans of certain geological eras, but from this, one must not conclude that it cannot form in continental strata. They carried on investigation and study in accordance with Chairman Mao's teaching to **"Break down foreign conventions and follow our own road in developing industry"**. Gradually they concluded that if certain geological structures are present for forming and trapping oil it can be found in strata deposited both in continental locations and in ancient oceans.

Basing themselves on this idea, in ancient continental depressions

throughout China they found many strata favorable for oil formation, along with the geological structures for trapping it. After thorough prospecting, they finally struck oil in one such stratum. Since then the discovery of one large oil field after another has cast the theory of an oil-poor China into the garbage dump of history.

There is a similar story about finding coal along China's south-east coast in the regions formed of igneous rock, which was created by volcanic activity. It had always been held that "volcanic activity destroys coalfields", so these igneous rock regions were not even considered as possible sites for coal deposits. Chinese geologists thought it was wrong to stress the destructive effect of volcanic activity without recognizing the possibility that coal might exist below the strata affected by it. After detailed investigations, they did find coal in some widely-scattered igneous-rock areas along the coast and in some other areas south of the Yangtze which had never been regarded as promising. Now some of these regions are self-sufficient in coal and the tradition of the south getting all its coal from the north is changing.

Copper deposits of the skarn type found abroad had never proven very large, so some foreign experts vehemently opposed searching for large ones in China. But, reasoned China's geological workers, objective geological conditions are extremely complex and present possibilities for unlimited variation in the formation and concentration of ore beds. Whether or not large copper deposits of this type exist must be determined on the basis of concrete analysis of concrete geological conditions, not by indiscriminate application of limited experience.

A geological team made a thorough investigation of a skarn-type site which had previously been rejected several times as a possibility for a copper mine. When they started drilling, on their first try they struck a bed of rich copper ore tens of meters thick. The next few holes they



A new source of ore is mapped by a geological prospecting team in Yunnan province.

drilled also hit a thick bed of rich ore. Since then other medium and large copper deposits of this type have been found.

Mass Reporting of Ores

One reason for China's rapid advances in geological work is that the specialized work of geological teams is combined with mobilizing the masses to report ores. This latter is the concrete application of Chairman Mao's mass line to geological work.

Geological workers first went to the countryside in 1958 to help the local people appreciate the importance of finding and reporting ores. Taking mineral samples with them, they taught the peasants the rudiments of how to recognize and search for ores. Soon seeking out and reporting ores in the mountains became a mass movement. Over 100,000 mineral deposits were found that year, including iron, coal, copper and aluminum, and reserves confirmed were from one-third to several dozen times larger than those for 1957. Many important mines now in production were first discovered by ordinary people.

Again during the cultural revolution this mass movement surged forward. In the year 1970 tens of thousands of new deposits were re-

ported. The large salt mine discovered in Kiangsi by geological prospecting team 909 and one recently found in Anhwei were both the results of prospecting based on such reports of salt wells and salt mud.

The local people are most familiar with their own mountains, rivers, land and rocks. In the course of years of work some of them have accumulated a vast fund of experience in finding and recognizing ores. Specialized geological personnel can do only a limited amount, but when their strength is combined with that of the masses, there is no limit to what they can do. In one area, an old peasant led prospectors to a slope where he knew coal had been dug during the Ching dynasty. They had found a coal mine.

In another area a team searching for iron had surveyed along regularly-spaced lines with a magnetic detector without finding anything unusual. Later a 78-year-old peasant led them to a spot between the lines where his grandfather had said iron had been mined more than a century before. Ten meters down they found a 10-meter-thick bed of rich iron ore. The people in another place reported to the team that their spring water contained rust. Fol-

lowing up this clue, the team found a valuable deposit of high-quality iron ore.

This team's success in mobilizing the masses to report ores has resulted in over 1,000 reports of ore sites in the dozen counties where they work. These leads soon enabled them to confirm deposits suitable for construction of mines for iron, coal, phosphorous, copper, lead, zinc and many rare metals. In the past few years these counties have set up over 100 small mines, and each has small industries which turn out iron, steel, coal, cement and chemical fertilizer.

This mass movement has developed many "local geologists". Kiangsi's geological prospecting team No. 908 has trained 5,000 of them in the past two years through classes, taking on apprentices and spreading their experience through letters. During slack seasons for farm work, these local geologists accompany professional geological personnel into the mountains to hunt for ore, examine sites and evaluate ore beds, thus learning as they work. Most of them can now recognize over 20 kinds of ore, and some have learned to make chemical analyses. They are the mainstay of the mass movement in geology and have become useful assistants to the professional geological personnel.



KEEPING THE CAPITAL CLEAN IS EVERYBODY'S BU

ASHES and household garbage from the Peking municipality's four million-plus residents amount to 2,700 tons a day. Yet the streets, both main thoroughfares and small lanes, are kept neat and clean. Every day the city's sanitation crews sweep and remove refuse while the city sleeps.

Mechanical sweeper trucks cruising at a stately pace four in a row keep 60-meter-wide Changan Avenue free from dust, fallen leaves, stray scraps of paper. Three seasons of the year (winter excepted) it, like all the main streets, is watered from sprinkler trucks with high-pressure pumps.

When the street lights come on is the time for the city's residents

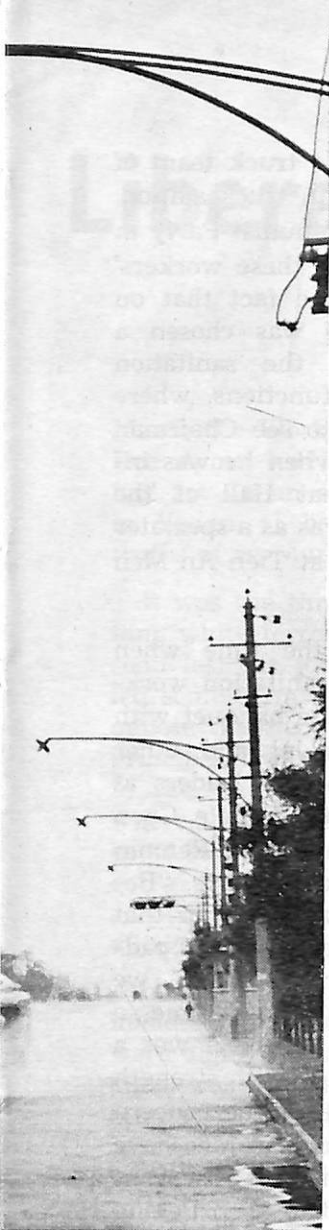
to turn out to empty their household refuse at assigned dumping points. Soon afterward the sanitation workers appear to load it into garbage collection trucks. By three in the morning it is all on the way to composting grounds outside the city.

Day in and day out, Peking's hard-working sanitation workers keep a total of 200 kilometers of streets clean. This means not only sweeping but keeping them swept throughout the day. Several shifts operating 16 hours a day, from 3 in the morning until 7 at night, patrol the streets, sometimes sweeping one block several times a day. During seasons of heavy watermelon rinds and fruit peels,

on busy streets their numbers are reinforced.

Everybody Pitches In

The city's cleanliness is achieved not only by the sanitation workers' labors, but also through daily efforts of the city's citizens and through mass health and sanitation movements which are held periodically. Early every spring, in midsummer and in autumn the Peking Municipal Revolutionary Committee calls meetings of leaders at all levels to discuss these patriotic health movements. Stress is on disease-prevention, extermination of pests and clean-up of the immediate surroundings. They are carried out under the direct



Left: Peking's streets are swept and watered daily.

Right: The snow is quickly cleared away.

Below: Residents in the Dragon Beard Ditch neighborhood and employees in local concerns have a big clean-up.



SINESS

leadership of a member of the revolutionary committee, with leadership groups at the municipal, district, county and neighborhood levels who in mass meetings mobilize the people in army units, schools, factories, shops and neighborhoods. In addition to these big mobilizations, the city also calls for seven or eight city-wide clean-ups every year. In 1972 almost four million residents participated in these. To maintain cleanliness between clean-ups, the lanes and smaller streets pay someone in the neighborhood as a part-time sanitation worker to do the sweeping.

Tacheng Lane in the western part of the city, one of its thousand or so lanes, is the home of 400 households with 1,400 people.

Litterboxes made by the residents themselves are located at intervals along the cleanly-swept asphalt main street. Every house is neat and tidy. Neighborhood sanitation work is led by the head of the neighborhood committee himself, a man named Liu Hsiang-chih. There are sanitation propaganda teams and shock teams who also do publicity work and help out families who are short-handed when it comes to cleaning.

Concern for public health and sanitation is becoming a part of the people's lives. One day last February when the residents of Tacheng Lane came out to sweep the snow off the streets, they found a path already cleared the length of the lane. Then they saw

Grandpa Sun, broom in hand, his shoes and clothes all wet with snow. He is a retired worker who lives at the west end of the lane. "Grandpa Sun, was it you who swept the snow?" they asked.

"Well, I get up early anyway, so I should do more sweeping. You folks have to go to work, so you should get more sleep," the old man replied with a broad grin.

In winter after a heavy snow thousands of office workers, army-men, salesclerks, students and others turn out with shovels and brooms to help the city snow-removal crew. The combination of this army and mechanized snow-removal equipment clears the streets in no time.



Kao Yu-feng (center) and his mates check over a sprinkler truck.

Workers and leaders in the offices and shops along the streets frequently sweep their own sidewalks to help out the sanitation workers. In front of the Hsitan Food Market, though it has a big daily turnover of food, it is always very clean. The salesclerks sweep every day and make it a rule to clean up after every delivery of vegetables, even the smelly water invariably left on the ground after the delivery of fish.

Industrial refuse is treated and disposed of by the factories themselves. The use of gas for cooking is being extended to more and more neighborhoods, thus cutting down on ashes. Vegetable supply and marketing stations try to reduce the number of steps between farm and consumer to reduce waste from too much handling. There are commercial units in every neighborhood which buy up old bottles, waste paper and scrap metal for recycling or re-use. This encourages the public to save them, and like the other measures above, has contributed to the gradual decrease in the amount of Peking's household refuse.

Refuse into Fertilizer

The collection is trucked to 20 composting grounds of the people's communes on the outskirts of the city, where it is sorted by commune compost units. Sweepings and organic matter such as vegetable leaves are piled together and earthed over to keep them from

smelling. The high temperature inside kills germs and worm eggs. After some time the refuse becomes rich black compost. Peking's garbage collection produces about 1,500,000 tons of compost a year, supplying fertilizer to more than 30 people's communes and scores of agricultural and forestry units.

Before liberation, garbage was piled all over Peking. It was so high around the foot of the city wall that from the garbage mounds children could easily mount to the top of the wall. In the western part of the city there was once a ditch several meters deep filled with foul water, known as Two-Dragon Pit. Later on it filled up with garbage and became Two-Dragon Road. Then gradually it became Two-Dragon Hill. Many such big and small hills existed in Peking during the Kuomintang rule.

After liberation the people's government mobilized the working people, People's Liberation Army men, cadres and others to clean up. In three months they cleared away over 200,000 tons of rubbish, the accumulation of years.

The Sanitation Workers

Garbagemen and street cleaners were at the bottom of the old society. Today, with the other laboring people, they are masters of the new society. Kao Yu-feng, driver of a sanitation truck, is one of them. He began as a collector of night soil at the age of 16. Now

he is leader of the truck team of the No. 3 sanitation truck station. He joined the Communist Party in 1959. Symbolic of these workers' new position is the fact that on two occasions he was chosen a representative of the sanitation workers at state functions, where he had a chance to see Chairman Mao. Once was when he was invited to the Great Hall of the People and once was as a spectator in the grandstand at Tien An Men Square.

Talking about the time when she, representing sanitation workers, attended a state banquet with Premier Chou En-lai and other Party and government leaders at the Great Hall of the People, Chen Hsiu-ying, who heads the Renmin Road sanitation squad, says, "Before liberation I was so poor that I never even owned a pair of padded shoes. After liberation we workers stood up. I became a worker in 1965. Before, I was a housewife. I'm filled with strength every time I think of the concern the Party and Chairman Mao have for us workers. It makes us want to work very hard to keep Peking clean."

Recently a new group of young people has been assigned as sanitation workers. When one of them, Hu Yu-ling, started she worried that others would look down on her. She found, however, that everybody she met while sweeping the streets — traffic policemen, salesclerks and passersby — was very friendly and helpful. Once a stranger even brought her a cup of tea.

The elderly sanitation workers treat the newcomers like their own sons and daughters. They urged them to learn to do their job well, and told them stories which brought out the contrast between their own sufferings in the old society and the bright prospects for young people today.

Finishing up their work as the sun rises, with the feeling of a job well done, the sanitation workers watch the people of Peking going to work along clean streets.

Saved and Returned

ONE early summer evening the doctors and nurses of the Changchun Road clinic in Kunming were about to call it a day when four workers came in carrying an eight-year-old boy who had fallen into the river. Everyone sprang into action.

The patient was breathing weakly, his icy limbs hung limp. Dilated pupils, bulging eyes and a quickened pulse indicated that he had been in the water quite a long time. After two hours of emergency treatment, he came to, murmuring, "I want my mama!"

"Where do you live, son?" asked one of the workers.

"What? Aren't you his relatives?" asked the doctor in surprise.

"No, we don't know who he is." The workers told the doctor about the rescue.

* * *

AT NINE that evening, Chang Yun-nan, who lives near the river, was just leaving the house to take his sick child to the hospital when suddenly he heard shouting.

"Help! Help! Someone has fallen in!"

Handing his child over to the mother, Chang raced in the direction of the cries. From the wall by the river he caught sight of something dark, perhaps the person's head, bobbing with the current. Climbing over, he plunged from a three-meter-high bank into the water and swam swiftly toward the object.

A woman factory worker and a construction worker, hearing shouts as they were passing by, rushed to the site. They arrived just in time to take the boy from the arms of Chang Yun-nan, who

was climbing up the steep bank with difficulty.

An anxious crowd had gathered. Chang rushed home for a bench and lay the limp body across it. After expelling a large quantity of water from his lungs and stomach, the child uttered a weak cry, to everyone's relief. He was rushed to the clinic by Chang Yun-nan and three other workers.

* * *

NOW the patient was out of danger. Still, the clinic staff felt it advisable to keep him under observation to guard against the possibility of his contracting inhalation pneumonia. There was no regular in-patient department so he was taken to the maternity ward. Where were his mother and father?

In reply to repeated questions, the youngster mumbled, ". . . 6 . . . 7 . . ." The medical workers wondered if it might mean house No. 67 in a nearby street. An old doctor at once got on his bicycle to make inquiries at each No. 67 house in the area, but his efforts were of no avail.

The situation was reported to the district security department. By morning all the police stations in Kunming had received a call and were looking for the parents.

The boy woke up early. At sight of the snow-white walls and bedding, he realized he was not at home and burst into tears. "I want my mama!"

The head of the maternity department brought in a bowl of poached eggs with brown sugar and began to feed him. "Don't cry," she said soothingly, "you must try to eat, and then I'll take you to look for your mother." Seeing that he wanted to get up,

one of the nurses ran home to fetch him a suit of her son's clothes and helped him dress.

* * *

THE clinic's Communist Party branch secretary, Chao Chih-sien, put the youngster on his back, and with the deputy head of the revolutionary committee of the clinic searched through the neighborhood. The answer was always the same: "Someone already inquired, and we have also asked around. No one here has lost a child."

Not a clue could be found, so after three hours there was nothing to do but to take the boy back to the clinic. No sooner had they entered and put him down than he rushed over to a man of about thirty shouting, "Daddy!"

The father, Wang Yu-ling, is a commune cadre in Luchuan county in Yunnan province. He and his wife had been sent to Kunming on business. It was a good opportunity to bring along their son, Little Meng, who is mentally retarded, and have him examined. That evening at the hotel where they were staying, Little Meng noticed that his mother was not in the room, and went out to look for her. Two hours passed as he wandered from the southwestern corner of the city to the northeastern. Reaching the bank of the river, he slipped and fell in. After searching in vain most of the night, the parents went to the local police station, where they were overjoyed to receive news of their missing child.

They had made straight for the clinic. When they caught sight of their son's clean clothes drying on the line and learned how the medical workers had cared for him, they were too moved for words.



A Singing Mountain Village

L OCHENG, a scenic mountain district in Anhwei province, is famous for its folk singing. You are likely to hear a song burst forth anytime, loud and free, from the lips of commune members working in the fields. Singers often make up their own words as they weave their songs of the new socialist village, of how they stood up from their oppression, of their happiness today and of their hopes for a still better life tomorrow.

When the flowers are in bloom in the early warmth of spring the commune members put up a stage and hold a singing competition. Long before the festival starts people begin streaming in from all directions to pack the space around the platform. Among them is a 73-year-old grandmother who has walked over from her village 40 kilometers away. The competition begins amid the beating of drums and gongs.

A stir of excitement runs through the audience. A young woman in her early twenties mounts the stage. With a flourish she begins a song.

Commune members love to sing,

We spend our life in song.

We carry loads but never tire,

We smile at wasteland turned to green.

She is Liu Cheng-jung and it is she who usually leads the songs in the fields. Once when the commune members were very pressed to get the rice shoots transplanted in time, she struck up a song. As she went along deftly sticking each

bunch of seedlings into the paddy, her short braids bobbing in rhythm, she made up her own words. Her spirit was infectious. Soon singing was heard from fields all around.



Liu Cheng-jung sings at the competition.

In water paddies silvery white,

We are busy planting rice.

Our feet trample down fatigue,

*Our hands embroider Tachai flowers.**

The commune members emulated each other in transplanting as

* "Tachai flowers" refer to successes achieved through self-reliance, as done by Tachai, a model brigade in Shansi province.

well as in singing with the refrain:

Chairman Mao showed us Tachai's road,

Everywhere songs of a bumper crop;

What we're planting is a magic herb

Whose fragrance will fill the hills.

THUNDEROUS applause greets a grey-bearded man with a long-stemmed bamboo pipe stuck in his belt. Holding himself straight as a pine tree on a hill, he sings in a strong, clear voice to the accompaniment of the mellow notes of a flute. He is 59-year-old Chiang Wu-ssu, who has loved to sing since he was small. In the old society he began working for a landlord as a cowherd at the age of 10. His family was so poor that they did not own a speck of land. What had he to sing about? Yet he did sing. He sang fighting songs, songs of resistance.

In the spring the peaks and valleys used to echo with the angry voice of a boy in a huge rain hat, leading an ox by the rope.

The ox's horns form a circle wide,

The cowherd roams the mountainside.

He eats his chaff and wild greens cold,

On rainy nights his clothes are wet.

He swings his whip, the mountains shake.

The landlord's our enemy to the death!

Liberation in 1949 brought a new life and socialism to the four members of Chiang Wu-ssu's family, as to the other peasants in Locheng. The old society and the new are different worlds to Chiang Wu-ssu. The more he sings the more he wants to sing about it.

The Party is the sun that warms our hearts,

We're happy singing our mountain songs.

We sing of new scenes throughout the land,

And of spring in Locheng.



Chiang Hsiu-chen, one of the outstanding singers.

All eyes are fastened on the singers as each song touches a chord in the hearts of the audience. Individuals and choral groups vie for time on the platform to express their feelings. Sometimes it is a solo, sometimes a dialogue between two singers or groups. Among

them are a brigade Communist Party secretary, a woman cadre, an old peasant, a young student and a 10-year-old Little Red Soldier. Most of the participants are people from families who were severely oppressed and exploited in the old society.

The competition reaches its climax with the performance of Chiang Hsiu-chen, one of the famous songsters of Locheng. Daughter of a poor peasant, with a childhood of bitter suffering, over the years she has created many folk songs expressing the joy of the liberated peasants.

At the festival she sings of the changes in her native place, of the bumper harvests, of the new pride and heroism of the people around her. She gives voice to what is in the hearts of all the commune members as she compares the past with the present.

*Land hard as stone,
Crops but one foot tall.
Grain heads light as roosters' tails,
Only five out of ten were full.
Today the land rebounds
beneath our step,*

*Crops stand sturdy as a wall,
Each head big as a horse's tail
Each plump grain shines like gold.*

*In the account book of our hearts and minds
We know what Chairman Mao has brought.
Since we learned to farm the Tachai way
Our granary has overflowed.*

*Now we manage affairs of state,
Working in the fields we build up our commune.
If heaven falls we'll prop it up,
If the earth sinks, we'll raise it.*

*We who were poor will follow the Party
For ten thousand generations.*

The performance goes on for three hours in a festive atmosphere. Even when it finally draws to a close, the audience doesn't seem to acknowledge the fact. They go off up the mountain paths to home, singing.

(Continued from p. 11)

roused the bitter memories of many and strengthened their determination to overthrow the landlord class. Every poor peasant, man or woman, was allotted a piece of land in the land reform. To emphasize the fact that women had economic equality with men we gave each woman a land certificate in her own name or wrote her name alongside her husband's on one certificate. Before, women had always been referred to by others as "so-and-so's wife" or "so-and-so's mother". Now for the first time in their lives many women heard their own names spoken in public.

At the meeting to give out the land certificates Chao Hsiu-o mounted the platform to talk about the new draft marriage law, attacking the feudal marriage sys-

tem with its polygamy, concubinage, child-brides and arranged forced marriages. She called on the people to create a new kind of family based on democracy and harmony.

After the land reform the federation started work on woman and child care in a big way. In the villages, where once there was the bitter saying, "Pregnant women are seen, but no baby's laughter is ever heard", training classes for midwives were started. Before, in the villages in this area no girl ever went to school. Now we started night literacy classes and the sound of women reciting the texts could often be heard. After being allotted land the women organized themselves into mutual-aid teams for agricultural production and co-ops for manufacturing home-woven cloth. In this way they started on the road of socialist col-

lectivization. These activities again proved that at every stage of the revolution women were an important force. Equality between men and women, freedom of marriage and other women's rights and the solution of their special problems can only be achieved step by step as the revolutionary struggle, with the women participating, achieves victory and revolutionary state power is established.

The revolutionary struggle liberated women, and steeled and trained many women activists. After the liberation those in southern Hopei became cadres of the various local governments, including heads of counties, districts or courts of justice. As for myself, I went to Tientsin and later Peking to continue to organize and mobilize women for socialist revolution and construction.



A neighborhood chorus in the city of Luta gives a performance of revolutionary songs.

Cultural Notes

VOICING OUR TIME

THE collection *New Songs of Life and Struggle*, one of several selections of songs composed since the Great Proletarian Cultural Revolution began and published last year, has already sold millions of copies. In Shanghai and Peking it sold out in the first two days of its appearance — a total of 300,000 copies.

The main theme of the 101 songs in the book is the love the people of China's various nationalities have for the Chinese Communist Party, Chairman Mao and the socialist motherland. Through them one sees vivid pictures of the life and struggles of workers, peasants and soldiers engaged in various aspects of socialist revolution and socialist construction. One sees lumbermen in the deep forests "choosing ties to make a smooth roadbed for the locomotive of our era — the revolution — to advance on"; of oil workers beside their drills in the grasslands "with our bare hands creating fountains of happiness"; of rural commune members "wresting bumper harvests of grain and cotton from heaven and earth"; of soldiers of the People's Liberation Army "racing ahead shouldering our sub-machine-guns"; of "barefoot doctors" as they collect medicinal herbs on the mountaintops, "feet resting on the clouds, head touching the sky"; of a touring medical team from the

city, "red medical kits slung over our shoulders, travelling to the remotest mountain villages" to treat patients; and of Red Guards "steeling ourselves in struggle in the countryside, in the factories, in the mines".

This selection includes 15 songs which are either from China's revolutionary history or folk songs with new verses created during the cultural revolution. It also contains nine songs on the theme of internationalism and the unity based on struggle which the Chinese people share with other peoples of the world. Among these are included "The Internationale" and "The Peoples of the World Will Win!"

Varied Forms

The songs express the thoughts and feelings of revolutionary people in a variety of forms: for singing in unison, for chorus, for solo voice. Some are suitable for song-with-action performances. They include vigorous marches, melodious lyrics, folk songs in local style and songs of the minority nationalities.

Of special note is "Chairman Mao Walks Through Our Motherland". The free-flowing solo melody tells with feeling how Chairman Mao went among the masses

and led them during the sharp and complicated class struggle of the cultural revolution. The chorus, in four-part harmony in a brisk march tempo, expresses the determination of the Chinese people to achieve new victories along the road pointed out by Chairman Mao.

Many of the songs chosen to represent the new life in different parts of the country were created from folk or local opera melodies. For example, "We Will Clothe the Mountains and Rivers Anew", extolling the builders of the Red Flag Canal in Linhsien county, Honan province, was adapted from a local opera aria.

"After a Thousand Years the Iron Tree Bursts into Flower" successfully applies the principle of utilizing foreign things to serve China. Composed for coloratura soprano, it uses the vocalizing and staccato techniques of western music not merely as vocal pyrotechnics but to express the song's revolutionary content. It movingly describes the feelings of deaf-mutes as "spring thunder bursts in upon the soundless world" after they have been aided to hear and speak through acupuncture treatment.

The selection also includes songs from the Mongolian, Tibetan, Uighur nationalities and five others, each a worthy representa-



Members of the propaganda team of an army unit stationed in Peking sing a Tibetan song expressing the joy of the emancipated serfs.

tive of the style of its creator-nationality.

Songs from Life

Quite a few of the most popular and moving songs in the collection were created by amateurs or by professionals living among the workers, peasants or soldiers. A song composed by members of the Tachai brigade in Shansi province tells of their battle to transform their gullies and ridges into fertile terraces, of how they "cut through mountains and tamed rivers, painting a new picture on our land". Commune members elsewhere have acclaimed its catchy, easy-to-sing tune as an expression of the revolutionary spirit of farming people of this new era which inspires them, too, to "vow to rearrange our mountains and rivers".

A music group attached to the Palace of Culture in Yen'an was impressed by the enthusiasm and energy of the educated young people from the cities who had come to settle down in the Yen'an area. They wrote "Girl Stonemasons Along the Yen River", an exuberant piece portraying a group of "iron girls" ordering "the rocks to blossom forth and mountains to move aside" as they "swing ham-

mers and hold their drills in place" on the site of an irrigation project.

Taught on the radio over the Central People's Broadcasting Sys-

tem, some of the songs in this selection have caught on throughout the country, livening up singing activities in factories, communes and army units.

CHINESE MEDICAL JOURNAL

The **Chinese Medical Journal** is published monthly in Chinese by the Chinese Medical Society, with English abstracts of its articles. To promote the scientific and cultural interflow between China and other countries it carries reports on China's progress in the health and medical fields and achievements in related scientific research. Each issue has about 90 pages with illustrations.

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Lesson 14

一个钱包

Yíge Qiánbāo

A Purse

一天早上, 张小华去上学,
Yitiān zǎoshang, Zhāng Xiǎohuá qù shàngxué,
One day morning Zhang Xiaohua went to school,

在路上发现一个钱包, 捡起来
zài lùshàng fāxiàn yíge qiánbāo, jiǎnqǐlai
at road on discovered one purse, picked up

看了看, 里边装着四十块钱。张小华
kànlekan, libiānr zhuāngzhe sishikuài qián. Zhāng Xiǎohuá
looked, inside containing forty yuan money. Zhang Xiaohua

想: 我一定要找到这个钱包的
xiǎng: Wǒ yídìng yào zhǎodào zhège qiánbāo de
thought: I surely must find this purse's

主人。于是, 她就站在那儿等着。
zhǔrén. Yúshì, tā jiù zhànzài nàr děngzhe.
owner. So she then stood there waiting.

过了一会儿, 一个五六十岁的老大爷
Guòle yíhuǐr, yíge wǔliùshí suì de lǎodàye
After a while, a fifty-sixty year-old grandpa

走过来了, 他一边走一边往
zǒuguòlai le, tā yíbiānr zǒu yíbiānr wǎng
walked over, he while walking at same time towards

地上看。张小华想, 这大概
dìshàng kàn. Zhāng Xiǎohuá xiǎng, zhè dàgài
ground looked. Zhang Xiaohua thought this probably

是丢钱的人, 就跑过去问: “老大爷,
shì diū qián de rén, jiù pǎoguòqu wèn: “Lǎodàye,
was lost money person, then ran over asked: “Old Grandpa,

您丢了东西了吗?”
nín diūle dōngxi le ma?”
you lost something?”

“我丢了一个钱包, 里边有四十块
“Wǒ diūle yíge qiánbāo, libiānr yǒu sishikuài
“I lost a purse, inside have forty yuan

钱。”
qián.”
money.”

张小华听了, 就高兴地把钱包
Zhāng Xiǎohuá tīng le, jiù gāoxìngde bǎ qiánbāo
Zhang Xiaohua heard, then happily purse

拿出来, 说: “这是您的吧?”
náchūlai, shuō: “Zhè shì nín de ba?”
took out, said: “This is yours?”

老大爷接过钱包说: “是我的, 小
Lǎodàye jiēguò qiánbāo shuō: “Shì wǒ de, xiǎo
Old Grandpa took over purse saying: “Is mine, little

姑娘, 谢谢你。你叫什么名字啊?”
gūniang, xièxie nǐ. Nǐ jiào shénme míngzi a?”
girl, thank you. You called what name?”

“老大爷, 不用谢。这是我应该
“Lǎodàye, búyòng xiè. Zhè shì wǒ yīnggāi
“Old Grandpa, no need thank. This is (what) I should

做的。”小华说完就向学校
zuò de.” Xiǎohuá shuōwán jiù xiàng xuéxiào
do.” Xiaohua finished talking then toward school

跑去了。
pǎoqu le.
ran.

Translation

One morning Zhang Xiaohua discovered a purse on her way to school. She picked it up and found forty yuan inside. I must find the owner, she thought. So she stood there waiting.

After a while an old man of fifty or sixty came by, looking down at the ground as he walked. Zhang Xiaohua thought this probably was the person who lost the purse. She ran over and asked, “Grandpa, did you lose something?”

“I lost a purse with forty yuan in it.”

Zhang Xiaohua happily took out the purse and said, “Is this yours?”

“Yes, it's mine,” he said, taking the purse. “Thank you, little girl. What's your name?”

“You needn't thank me, Grandpa. This is what I should do.” Then she ran off toward the school.

Notes

1. *Compound directional complements.* In Lesson 12 we learned about the simple directional complements *lai* 来 and *qu* 去 used with other verbs, such as *chūlai* 出来 (come out), *guòlai* 过来 (come over), *guòqu* 过去 (go over), *qǐlai* 起来 (get up), *shàngqu* 上去 (go up). These combinations can also follow other verbs, in which case they are known as compound directional complements, as in *Dàshǐguǎnde tóngzhì zǒuchūlai yíngjiē wǒmen* 大使馆的同志走出来迎接我们 (The comrades from the embassy came out to welcome us). *Chūlai* 出来 is the compound directional complement of the verb *zǒu* 走. Other examples: *Yíge lǎodàye zǒuguòlai le* 一个老大爷走过来了 (A grandpa walked over), and *Xiǎohuá bǎ nàge qiánbāo jiǎnqǐlai le* 小华把那个钱包捡起来了 (Xiaohua picked up that purse). *Guòlai* 过来 and *qǐlai* 起来 are the compound directional complements of the verbs *zǒu* 走 and *jiǎn* 捡.

If the verb with a compound directional complement has an object, it is usually inserted in the complement. For instance: *Tā zǒuchū gōngyuán qu le* 他走出公园去了 (He walked out of the park); *Tā mǎihui hěn duō cài lai le* 他买回很多菜来了 (He bought a lot of vege-

tables). The objects "park" and "a lot of vegetables" go between the complements.

2. *Approximate numbers.* Two consecutive digits are used together to indicate an approximate number. For example, *liǎngsān ge yīshēng* 两三个医生 (two or three doctors), *shísiwǔ suì* 十四五岁 (fourteen or fifteen years old), *liùqībǎikuài qián* 六七百块钱 (six or seven hundred yuan), *bājiǔwàn rén* 八九万人 (eighty or ninety thousand people). In writing, a mark called a *dùn diān* (、) is sometimes put between the two numerals.

3. *The de 的 construction.* In Lesson 5 we explained how the structural particle *de* 的 connects a noun and its modifier. It has another usage: a noun or pronoun, an adjective or a verb (including a verb-object construction or subject-predicate construction) followed by the functions as a noun, as in *Zhège qiánbāo shì wǒ de* 这个钱包是我的

(This purse is mine). (Meaning: my purse.) *Nàdǐng màozi shì hóng de* 那顶帽子是红的 (That hat is red). (Meaning: a red hat.) *Zhèfēng xìn shì gēge de* 这封信是哥哥的 (This letter is Brother's). (Meaning: Brother's letter.) *Zhè shì wǒ yīnggāi zuò de* 这是应该做的 (This is I should do). (Meaning: what I should do.)

Exercises

Make sentences using the following groups of words, paying special attention to the position of the object (underlined>.

1. 捡 起来 一个钱包
2. 跑 进去 学校
3. 走 上来 楼

(Sample sentences on p. 20)

Lesson 15

在中国旅行 Zài Zhōngguó Lǚxíng Travelling in China

A: 你是什么时候来中国的?
Nǐ shì shénmo shíhou lái Zhōngguó de?
You are what time come China?

B: 我是二月初来的。你呢?
Wǒ shì èryuèchū lái de. Nǐ ne?
I am early February come. (And) you?

A: 前天刚到。现在正在北京
Qiántiān gāng dào. Xiànzài zhèngzài Běijīng
Day before yesterday just arrived. Now just in Peking

游览。
yóulǎn.
sightseeing.

B: 北京的名胜、古迹真多,
Běijīng de míngshèng, gǔjī zhēn duō,
Peking's scenic spots (and) historical sites really many,

而且大部分已经被修整过了。
érqiě dà bùfen yǐjīng bèi xiūzhěngguo le.
moreover most parts have already been restored.

A: 是的。我昨天参观了故宫, 今天
Shìde. Wǒ zuótiān cānguānle Gùgōng, jīntiān
Yes. I yesterday visited Imperial Palace, today

游览了长城。那是多么雄伟的
yóulǎnle Chángchéng. Nà shì duōmo xióngwěi de
saw Great Wall. Those are how magnificent

建筑啊! 你已经参观过一些其他的
jiànzhù a! Nǐ yǐjīng cānguānguò yìxiē qítā
structures! You already visited some other

地方了吧?
dìfang le ba?
places?

B: 广州、上海、杭州我都去过了。
Guāngzhōu, Shànghǎi, Hángzhōu wǒ dōu qùguo le.
Kwangchow, Shanghai, Hangchow I all have gone.

广州是一座亚热带城市。上海是
Guāngzhōu shì yízuò yàrèdài chéngshì. Shànghǎi shì
Kwangchow is a subtropical city. Shanghai is

中国最大的工业城市。杭州的
Zhōngguó zuì dà de gōngyè chéngshì. Hángzhōu de
China's largest industrial city. Hangchow's

风景很美, 我被它吸引住了。
fēngjǐng hěn měi, wǒ bèi tā xīyīnzhù le.
scenery very beautiful, I by it attracted.

你什么时候去这些地方参观?
Nǐ shénmo shíhou qù zhèxiē dìfang cānguān?
You what time go these places visit?

A: 我后天就要去上海了。
Wǒ hòutiān jiù yào qù Shànghǎi le.
I day after tomorrow then will go Shanghai.

B: 坐火车去还是坐飞机去?
Zuò huǒchē qù háishì zuò fēiji qù?
Take train go or take plane go?

A: 坐飞机去, 已经订好飞机票了。
Zuò fēiji qù, yǐjīng dīnghǎo fēiji piào le.
Take plane go, already booked plane ticket.

B: 好, 祝你旅行成功。
Hǎo, zhù nǐ lǚxíng chénggōng.
Well, wish you travel success.

Translation

- A: When did you come to China?
B: I came in early February, and you?
A: I just arrived the day before yesterday. I am now sightseeing in Peking.
B: Peking has many scenic spots and historical sites, and most of them have already been restored.
A: Yes, I visited the Imperial Palace yesterday and today I saw the Great Wall. How magnificent they are! What other places have you visited?

- B: I have been to Kwangchow (Canton), Shanghai and Hangchow. Kwangchow is a subtropical city. Shanghai is China's largest industrial city. Hangchow's scenery is very beautiful. I was fascinated by it. When will you visit these places?
- A: I will go to Shanghai the day after tomorrow.
- B: Are you going by train or plane?
- A: I will go by plane. I have already booked a ticket.
- B: Well, I wish you a successful trip.

Notes

1. *The passive voice with bèi 被.* The use of the preposition *bèi 被* indicates the passive voice. The word order is generally: receiver of action — *bèi 被* — doer of action — verb — other elements. For instance, *Wǒ bèi Hángzhōu de fēngjǐng xīyīnzhù le 我被杭州的风景吸引住了* (I was attracted by Hangchow's scenery); *Tā bèi tā de péngyou qǐng qù le 他被他的朋友请去了* (He was invited by his friend). In the spoken language, *ràng 让* or *jiào 叫* is often used instead of *bèi 被*. Sometimes *bèi 被* is followed immediately by the verb without the doer of the action, as in *Nàxiē míngshèng, gǔjī yǐjīng bèi xiūzhěngguo le 那些名胜、古迹已经被修整过了* (Those scenic spots and historical sites have already been restored).

2. *The particle guo 过.* To stress past action (once or many times), the verb may be followed by *guo 过*, as in *Guāngzhōu, Shànghǎi, Hángzhōu wǒ dōu qùguo 广州、上海、杭州我都去过* (I have visited Kwangchow, Shanghai and Hangchow); *Wǒ tīngshuōguo nàjiàn shì 我听说过那件事* (I have heard of that matter).

The negative form is *méi(yǒu)……guo 没(有)……过*. For example, *Guāngzhōu, Shànghǎi, Hángzhōu wǒ dōu méiyǒu qùguo 广州、上海、杭州我都没有去过* (I have never been to Kwangchow, Shanghai

or Hangchow); *Wǒ méi tīngshuōguo nàjiàn shì 我没听说过那件事* (I have never heard of that matter).

3. *The exclamatory sentence.* The adverb *duōmo 多么* is usually put before the verb or adjective.

The particle *啊* is often placed at the end of the sentence, as in *Nà shì duōmo xióngwēi de jiànzhù a! 那是多么雄伟的建筑啊!* (How magnificent that building is!)

4. *The single-element sentence in which the subject or predicate is understood.* In some sentences the subject or predicate is not spoken because it is understood from the context. For instance, in the lesson when B says to A: *Wǒ shì èryuèchū lái de. Nǐ ne? 我是二月初来的。你呢?* (I came in early February, and you?) and A answers, *Qiántiān gāng dào 前天刚到* (I just arrived the day before yesterday), *你呢* and *前天刚到* are complete sentences although the first one has no verb and the second no subject.

5. *Yao……le 要……了 for future events.* *Yao……le 要……了* or *jiù yào……le 就要……了* indicates something will happen in the future, as in *Wǒ hòutiān yào qù Shànghǎi le 我后天要去上海了* or *Wǒ hòutiān jiù yào qù Shànghǎi le 我后天就要去上海了*. Both mean "I will go to Shanghai the day after tomorrow."

6. *Zhèngzài 正在.* In Chinese *正在* (or *正* or *在* alone) placed in front of the verb shows action going on at the time.

Exercises

Organize the following words or word groups into sentences.

- 了、雪、刮走、被
- 被、我们、精采、表演、运动员的、了、吸引住
- 过、名胜、古迹、那些、我、参观、没有

(Answers on p. 20.)

(Continued from p. 26)

them, but when there were none around she was kept busy at other tasks, working for 14 to 16 hours a day. She got leftovers for food and could have only a small portion of the tips. Just let a customer make the slightest complaint and she would be cursed or beaten. Once she couldn't stand it any longer and refused to keep company with one of them in getting drunk. He threw the winepot at her, soaking her from head to foot. The owner fired her for "offending the customer".

Li Yueh-ying returned to restaurant work after liberation; in the new society the service trades are no longer looked down upon but are considered honorable work needed for the revolution. "Today service personnel are no longer playthings of the official elite but servants of the people just like cadres in other jobs," she says. With this new understanding she goes about her work with enthusiasm and a deep sense of responsibility.

Once an old lady who suffered from ulcers, while stopping at the

restaurant for a meal as she passed through Nanking, became violently ill. Li Yueh-ying first took her to the clinic serving the restaurant workers and then, as the case was serious, to a hospital. While the old lady stayed at the hospital, people from the restaurant went to visit her several times. When she got well they helped her to buy a ticket and saw her off at the station. Later her son wrote them a letter of thanks, praising them for their warmheartedness in serving the people.

There are many workers at the restaurant who, like Li Yueh-ying, serve the workers, peasants and soldiers with constant devotion, thus earning it a name as "a good restaurant just as you enter Nanking". The Liu Hua Chun Restaurant was moved to its new place in 1968 after the bridge across the Yangtze and the new railway station were completed.

Since the Yangtze bridge officially opened to traffic, this restaurant's 190 workers serve 15,000 people a day and as many as 20,000 on holidays. It has added

a quick-meal department and all-night service to meet the needs of travellers. The cooks also did their best to increase the variety on the menu to suit the tastes of out-of-town customers. Hu Shan-yi, a veteran cook, offers many of the Nanking and Soochow dishes which are his specialty and from the other cooks has also learned to prepare dishes special to other parts of the country. Through pooling their experience and constantly improving their skill the cooks now can make nearly 200 kinds of staples and meat and vegetable dishes instead of the original 70. They have also extended their service to selling hot meat-filled steamed buns on the station platform and in hot weather cold drinks in the mines and fields.

Old Nanking could never have changed of its own accord. It took the storm of revolution, which toppled the reactionary rule of the Kuomintang, to wash away the city's dirt and crimes so that work could begin on building a vital new Nanking.



