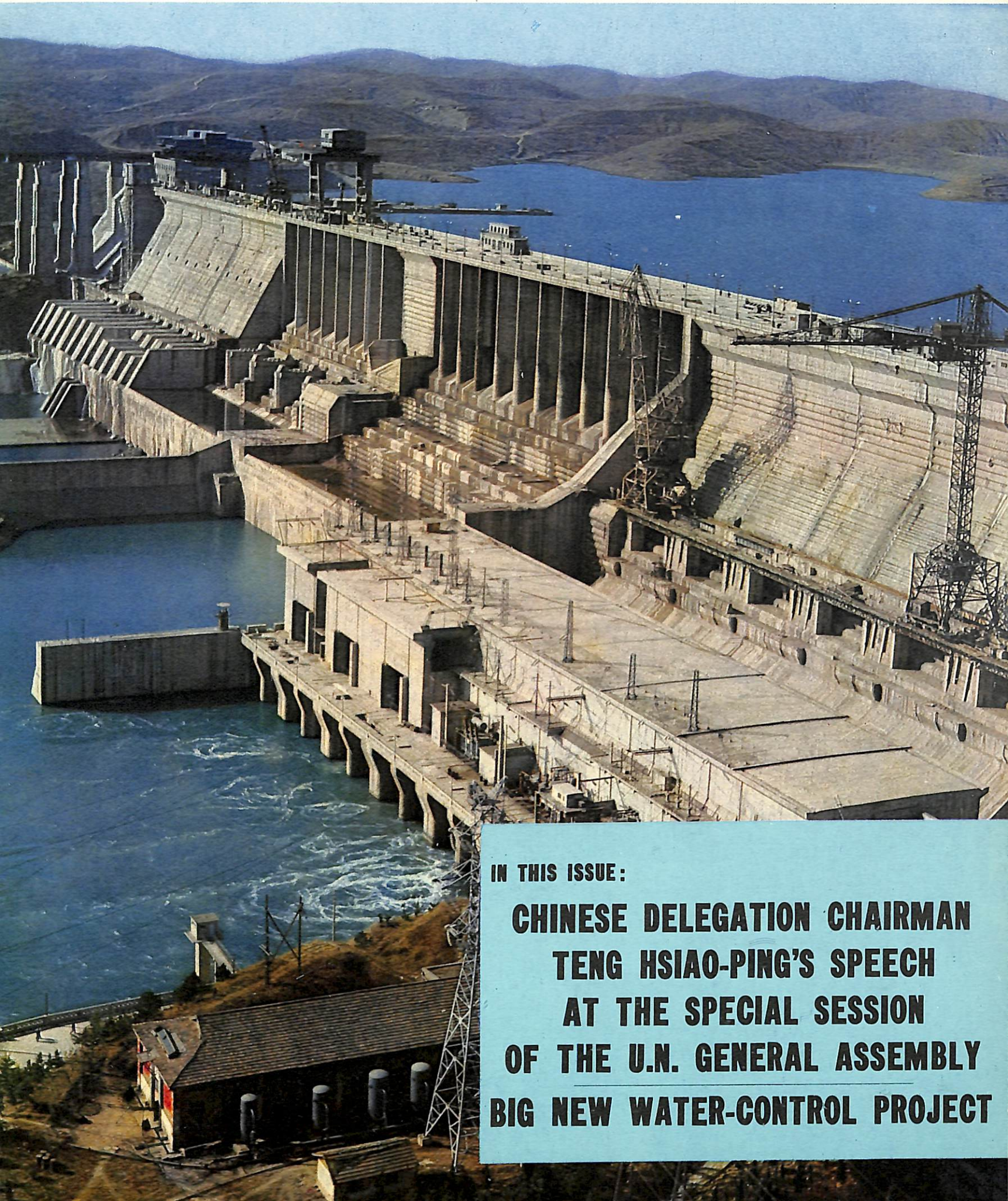


China Reconstructs

VOL. XXIII NO. 6

JUNE 1974



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TENG HSIAO-PING'S SPEECH
AT THE SPECIAL SESSION
OF THE U.N. GENERAL ASSEMBLY
BIG NEW WATER-CONTROL PROJECT**



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PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,
ARABIC AND RUSSIAN BY THE CHINA WELFARE
INSTITUTE (SOONG CHING LING, CHAIRMAN)



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Editorial Office: Wai Wen Building, Peking (37), China.
Cable: "CHIRECON" Peking. **General Distributor:**
GUOZI SHUDIAN, P.O. Box 399, Peking, China.

At the Special Session of the U.N. General Assembly

SPEECH BY TENG HSIAO-PING, CHAIRMAN OF THE DELEGATION OF THE PEOPLE'S REPUBLIC OF CHINA



Teng Hsiao-ping, Chairman of the Chinese Delegation and Vice-Premier of China, speaks at the U.N. Special Session on April 10, 1974.

Mr. President,

The Special Session of the United Nations General Assembly on the problems of raw materials and development is successfully convened on the proposals of President Houari Boumediene of the Council of Revolution of the Democratic People's Republic of Algeria and with the support of the great majority of the countries of the world. This is the first time in the twenty-nine years since the founding of the United Nations that a session is held specially to discuss the important question of opposing imperialist exploitation and plunder and effecting a change in international economic relations. This reflects that profound changes have taken place in the international situation. The Chinese Government extends its warm congratulations on the convocation of this session and hopes that it will make a positive contribution to strengthening the unity of the developing countries, safeguarding their national economic

rights and interests and promoting the struggle of all peoples against imperialism, and particularly against hegemonism.

At present, the international situation is most favorable to the developing countries and the peoples of the world. More and more, the old order based on colonialism, imperialism and hegemonism is being undermined and shaken to its foundations. International relations are changing drastically. The whole world is in turbulence and unrest. The situation is one of "great disorder under heaven", as we Chinese put it. This "disorder" is a manifestation of the sharpening of all the basic contradictions in the contemporary world. It is accelerating the disintegration and decline of the decadent reactionary forces and stimulating the awakening and growth of the new emerging forces of the people.

In this situation of "great disorder under heaven", all the political forces in the world have undergone drastic division and realignment through prolonged trials of strength and struggle. A large number of Asian, African and Latin American countries have achieved independence one after another and they are playing an ever greater role in international affairs. As a result of the emergence of social-imperialism, the socialist camp which existed for a time after World War II is no longer in existence. Owing to the law of uneven development of capitalism, the Western imperialist bloc, too, is disintegrating. Judging from the changes in international relations, the world today actually consists of three parts, or three worlds, that are both interconnected and in contradiction to one another. The United States and the Soviet Union make up the First World. The developing countries in Asia, Africa, Latin America and other regions make up the Third World. The developed countries between the two make up the Second World.

The two superpowers, the United States and the Soviet Union, are vainly seeking world hegemony. Each in its own way attempts to bring the developing countries of Asia, Africa and Latin America under its control and, at the same time, to bully the developed countries that are not their match in strength.

The two superpowers are the biggest international exploiters and oppressors of today. They are the source of a new world war. They both possess large numbers of nuclear weapons. They carry on a keenly contested arms race, station massive forces abroad and set up military bases everywhere, threatening the independence and security of all nations. They both keep subjecting other countries to their control, subversion, interference or aggression. They both exploit other countries economically, plundering their wealth and grabbing their resources. In bullying others, the superpower which flaunts the label of socialism is especially vicious. It has dispatched its armed forces to occupy its "ally" Czechoslovakia and instigated the war to dismember Pakistan. It does not honor its words and is perfidious; it is self-seeking and unscrupulous.

The case of the developed countries in between the superpowers and the developing countries is a complicated one. Some of them still retain colonialist relations of one form or another with Third World countries, and a country like Portugal even continues with its barbarous colonial rule. An end must be put to this state of affairs. At the same time, all these developed countries are in varying degrees controlled, threatened or bullied by the one superpower or the other. Some of them have in fact been reduced by a superpower to the position of dependencies under the signboard of its so-called "family". In varying degrees, all these countries have the desire of shaking off superpower enslavement or control and safeguarding their national independence and the integrity of their sovereignty.

The numerous developing countries have long suffered from colonialist and imperialist oppression and exploitation. They have won political independence, yet all of them still face the historic task of clearing out the remnant forces of colonialism, developing the national economy and consolidating national independence. These countries cover vast territories, encompass a large population and abound in natural resources. Having suffered the heaviest oppression, they have the strongest desire to oppose oppression and seek liberation and development. In the struggle for national liberation and independence, they have demonstrated immense power and continually won splendid victories. They constitute a revolutionary motive force propelling the wheel of world history and are the main force combating colonialism, imperialism, and particularly the superpowers.

Since the two superpowers are contending for world hegemony, the contradiction between them is irreconcilable; one either overpowers the other, or is overpowered. Their compromise and collusion can only be partial, temporary and relative, while their contention is all-embracing, permanent and absolute. In the final analysis, the so-called "balanced reduction of forces" and "strategic arms limitation" are nothing but empty talk, for in fact there is no "balance", nor can there possibly be "limitation". They may reach certain agreements, but their agreements are only a façade and a deception. At bottom, they are aiming at greater and fiercer contention. The contention

between the superpowers extends over the entire globe. Strategically, Europe is the focus of their contention, where they are in constant tense confrontation. They are intensifying their rivalry in the Middle East, the Mediterranean, the Persian Gulf, the Indian Ocean and the Pacific. Everyday, they talk about disarmament but are actually engaged in arms expansion. Everyday, they talk about "detente" but are actually creating tension. Wherever they contend, turbulence occurs. So long as imperialism and social-imperialism exist, there definitely will be no tranquillity in the world, nor will there be "lasting peace". Either they will fight each other, or the people will rise in revolution. It is as Chairman Mao Tsetung has said: **The danger of a new world war still exists, and the people of all countries must get prepared. But revolution is the main trend in the world today.**

The two superpowers have created their own antithesis. Acting in the way of the big bullying the small, the strong domineering over the weak and the rich oppressing the poor, they have aroused strong resistance among the Third World and the people of the whole world. The people of Asia, Africa and Latin America have been winning new victories in their struggles against colonialism, imperialism, and particularly hegemonism. The Indo-Chinese peoples are continuing to press forward in their struggles against U.S. imperialist aggression and for national liberation. In the fourth Middle East war, the people of the Arab countries and Palestine broke through the control of the two superpowers and the state of "no war, no peace" and won a tremendous victory over the Israeli aggressors. The African people's struggles against imperialism, colonialism and racial discrimination are developing in depth. The Republic of Guinea-Bissau was born in glory amidst the flames of armed struggle. The armed struggles and mass movements carried out by the peoples of Mozambique, Angola, Zimbabwe, Namibia and Azania against Portuguese colonial rule and White racism in South Africa and Southern Rhodesia are surging ahead vigorously. The struggle to defend sea rights initiated by Latin American countries has grown into a world-wide struggle against the maritime hegemony of the two superpowers. The 10th Assembly of the Heads of State and Government of the Organization of African Unity, the Fourth Summit Conference of the Non-aligned Countries, the Arab Summit Conference and the Islamic Summit Conference successively voiced strong condemnation against imperialism, colonialism, neo-colonialism, hegemonism, Zionism and racism, demonstrating the developing countries' firm will and determination to strengthen their unity and support one another in their common struggle against the hated enemies. The struggles of the Asian, African and Latin American countries and people, advancing wave upon wave, have exposed the essential weakness of imperialism, and particularly the superpowers, which are outwardly strong but inwardly feeble, and dealt heavy blows at their wild ambitions to dominate the world.

The hegemonism and power politics of the two superpowers have also aroused strong dissatisfaction among the developed countries of the Second World.

The struggles of these countries against superpower control, interference, intimidation, exploitation and shifting of economic crises are growing day by day. Their struggles also have a significant impact on the development of the international situation.

Innumerable facts show that overestimate the strength of the two hegemonic powers and underestimate the strength of the people are groundless. It is not the one or two superpowers that are really powerful; the really powerful are the Third World and the people of all countries uniting together and daring to fight and daring to win. Since numerous Third World countries and people were able to achieve political independence through protracted struggle, certainly they will also be able, on this basis, to bring about through sustained struggle a thorough change in the international economic relations, which are based on inequality, control and exploitation, and thus create essential conditions for the independent development of their national economy by strengthening their unity and allying themselves with other countries subjected to superpower bullying as well as with the people of the whole world, including the people of the United States and the Soviet Union.

Mr. President,

The essence of the problems of raw materials and development is the struggle of the developing countries to defend their state sovereignty, develop their national economy and combat imperialist, and particularly superpower, plunder and control. This is a very important aspect of the current struggle of the Third World countries and people against colonialism, imperialism and hegemonism.

As we all know, in the last few centuries colonialism and imperialism unscrupulously enslaved and plundered the people of Asia, Africa and Latin America. Exploiting the cheap labor power of the local people and their rich natural resources and imposing a lop-sided and single-product economy, they extorted super-profits by grabbing low-priced farm and mineral products, dumping their industrial goods, strangling national industries and carrying on an exchange of unequal values. The richness of the developed countries and the poverty of the developing countries are the result of the colonialist and imperialist policy of plunder.

In many Asian, African and Latin American countries that have won political independence, the economic lifelines are still controlled by colonialism and imperialism in varying degrees, and the old economic structure has not changed fundamentally. The imperialists, and particularly the superpowers, have adopted neo-colonialist methods to continue and intensify their exploitation and plunder of the developing countries. They export capital to the developing countries and build there a "state within a state" by means of such international monopoly organizations as "transnational corporations" to carry out economic plunder and political interference. Taking advantage of their monopoly position in international markets, they reap fabulous profits by raising the export prices of their own products and forcing down those of raw materials from the developing countries. Moreover, with the deepening of the political and economic crises

of capitalism and the sharpening of their mutual competition, they are further intensifying their plunder of the developing countries by shifting the economic and monetary crises onto the latter.

It must be pointed out that the superpower which styles itself a socialist country is by no means less proficient at neo-colonialist economic plunder. Under the name of so-called "economic cooperation" and "international division of labor", it uses high-handed measures to extort super-profits in its "family". In profiting at others' expense, it has gone to lengths rarely seen even in the case of other imperialist countries. The "joint enterprises" it runs in some countries under the signboard of "aid" and "support" are in essence copies of "transnational corporations". Its usual practice is to tag a high price on outmoded equipment and sub-standard weapons and exchange them for strategic raw materials and farm produce of the developing countries. Selling arms and ammunition in a big way, it has become an international merchant of death. It often takes advantage of others' difficulties to press for the repayment of debts. In the recent Middle East war, it bought Arab oil at a low price with the large amount of foreign exchange it had earned by peddling munitions, and then sold it at a high price, making staggering profits in the twinkling of an eye. Moreover, it preaches the theory of "limited sovereignty", alleges that the resources of developing countries are international property, and even asserts that "the sovereignty over the natural resources is depending to a great extent upon the capability of utilizing these resources by the industry of the developing countries". These are out-and-out imperialist fallacies. They are even more undisguised than the so-called "interdependence" advertised by the other superpower, which actually means retaining the exploitative relationship. A socialist country that is true to its name ought to follow the principle of internationalism, sincerely render support and assistance to oppressed countries and nations and help them develop their national economy. But this superpower is doing exactly the opposite. This is additional proof that it is socialism in words and imperialism in deeds.

Plunder and exploitation by colonialism, imperialism, and particularly by the superpowers, are making the poor countries poorer and the rich countries richer, further widening the gap between the two. Imperialism is the greatest obstacle to the liberation of the developing countries and to their progress. It is entirely right and proper for the developing countries to terminate imperialist economic monopoly and plunder, sweep away these obstacles and take all necessary measures to protect their economic resources and other rights and interests.

The doings of imperialism, and particularly the superpowers, can in no way check the triumphant advance of the developing countries along the road of economic liberation. In the recent Middle East war, the Arab countries, united as one, used oil as a weapon with which they dealt a telling blow at Zionism and its supporters. They did well, and rightly too. This was a pioneering action taken by developing countries in their struggle against imperialism. It greatly heightened the fighting spirit of the people of the

Third World and deflated the arrogance of imperialism. It broke through the international economic monopoly long maintained by imperialism and fully demonstrated the might of a united struggle waged by developing countries. If imperialist monopolies can gang up to manipulate the markets at will, to the great detriment of the vital interests of the developing countries, why can't developing countries unite to break imperialist monopoly and defend their own economic rights and interests? The oil battle has broadened people's vision. What was done in the oil battle should and can be done in the case of other raw materials.

It must be pointed out further that the significance of the developing countries' struggle to defend their natural resources is by no means confined to the economic field. In order to carry out arms expansion and war preparations and to contend for world hegemony, the superpowers are bound to plunder rapaciously the resources of the Third World. Control and protection of their own resources by the developing countries are essential, not only for the consolidation of their political independence and the development of their national economy, but also for combating superpower arms expansion and war preparations and stopping the superpowers from launching wars of aggression.

Mr. President,

We maintain that the safeguarding of political independence is the first prerequisite for a Third World country to develop its economy. In achieving political independence, the people of a country have only taken the first step, and they must proceed to consolidate this independence, for there still exist remnant forces of colonialism at home and there is still the danger of subversion and aggression by imperialism and hegemonism. The consolidation of political independence is necessarily a process of repeated struggles. In the final analysis, political independence and economic independence are inseparable. Without political independence, it is impossible to achieve economic independence; without economic independence, a country's independence is incomplete and insecure.

The developing countries have great potentials for developing their economy independently. As long as a country makes unremitting efforts in the light of its own specific features and conditions and advances along the road of independence and self-reliance, it is fully possible for it to attain gradually a high level of development never reached by previous generations in the modernization of its industry and agriculture. The ideas of pessimism and helplessness spread by imperialism in connection with the question of the development of developing countries are all unfounded and are being disseminated with ulterior motives.

By self-reliance we mean that a country should mainly rely on the strength and wisdom of its own people, control its own economic lifelines, make full use of its own resources, strive hard to increase food production and develop its national economy step by step and in a planned way. The policy of independence and self-reliance in no way means that it should be divorced from the actual conditions of a country;



After his speech, Teng Hsiao-ping is congratulated by representatives of other countries.

instead, it requires that distinction must be made between different circumstances, and that each country should work out its own way of practicing self-reliance in the light of its specific conditions. At the present stage, a developing country that wants to develop its national economy must first of all keep its natural resources in its own hands and gradually shake off the control of foreign capital. In many developing countries, the production of raw materials accounts for a considerable proportion of the national economy. If they can take in their own hands the production, use, sale, storage and transport of raw materials and sell them at reasonable prices on the basis of equitable trade relations in exchange for a greater amount of goods needed for the growth of their industrial and agricultural production, they will then be able to resolve step by step the difficulties they are facing and pave the way for an early emergence from poverty and backwardness.

Self-reliance in no way means "self-seclusion" and rejection of foreign aid. We have always considered it beneficial and necessary for the development of the national economy that countries should carry on economic and technical exchanges on the basis of respect for state sovereignty, equality and mutual benefit, and the exchange of needed goods to make up for each other's deficiencies.

Here we wish to emphasize the special importance of economic cooperation among the developing countries. The Third World countries shared a common lot in the past and now face the common tasks of opposing colonialism, neo-colonialism and great-power hegemonism, developing the national economy and building their respective countries. We have every reason to unite more closely, and no reason to become estranged from one another. The imperialists, and particularly the superpowers, are taking advantage of temporary differences among us developing countries to sow dissension and disrupt unity so as to continue their manipulation, control and plunder. We must maintain full vigilance. Differences among

us developing countries can very well be resolved, and should be resolved, through consultations among the parties concerned. We are glad that, on the question of oil, the developing countries concerned are making active efforts and seeking appropriate ways to find a reasonable solution. We, the developing countries, should not only support one another politically but also help each other economically. Our cooperation is a cooperation based on true equality and has broad prospects.

Mr. President,

The Third World countries strongly demand that the present extremely unequal international economic relations be changed, and they have made many rational proposals of reform. The Chinese Government and people warmly endorse and firmly support all just propositions made by Third World countries.

We hold that in both political and economic relations, countries should base themselves on the Five Principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit, and peaceful coexistence. We are opposed to the establishment of hegemony and spheres of influence by any country in any part of the world in violation of these principles.

We hold that the affairs of each country should be managed by its own people. The people of the developing countries have the right to choose and decide on their own social and economic systems. We support the permanent sovereignty of the developing countries over their own natural resources as well as their exercise of it. We support the actions of the developing countries to bring all foreign capital, and particularly "transnational corporations", under their control and management, up to and including nationalization. We support the position of the developing countries for the development of their national economy through "individual and collective self-reliance".

We hold that all countries, big or small, rich or poor, should be equal, and that international economic affairs should be jointly managed by all the countries of the world instead of being monopolized by the one or two superpowers. We support the full right of the developing countries, which comprise the great majority of the world's population, to take part in all decision-making on international trade, monetary, shipping and other matters.

We hold that international trade should be based on the principles of equality, mutual benefit and the exchange of needed goods. We support the urgent demand of the developing countries to improve trade terms for their raw materials, primary products and semi-manufactured and manufactured goods, to expand their market and to fix equitable and favorable prices. We support the developing countries in establishing various organizations of raw material exporting countries for a united struggle against colonialism, imperialism and hegemonism.

We hold that economic aid to the developing countries must strictly respect the sovereignty of the

recipient countries and must not be accompanied by any political or military conditions and the extortion of any special privileges or excessive profits. Loans to the developing countries should be interest-free or low-interest and allow for delayed repayment of capital and interest, or even reduction and cancellation of debts in case of necessity. We are opposed to the exploitation of developing countries by usury or blackmail in the name of aid.

We hold that technology transferred to the developing countries must be practical, efficient, economical and convenient for use. The experts and other personnel dispatched to the recipient countries have the obligation to pass on conscientiously technical know-how to the people there and to respect the laws and national customs of the countries concerned. They must not make special demands or ask for special amenities, let alone engage in illegal activities.

Mr. President,

China is a socialist country, and a developing country as well. China belongs to the Third World. Consistently following Chairman Mao's teachings, the Chinese Government and people firmly support all oppressed peoples and oppressed nations in their struggle to win or defend national independence, develop the national economy and oppose colonialism, imperialism and hegemonism. This is our bounden internationalist duty. China is not a superpower, nor will she ever seek to be one. What is a superpower? A superpower is an imperialist country which everywhere subjects other countries to its aggression, interference, control, subversion or plunder and strives for world hegemony. If capitalism is restored in a big socialist country, it will inevitably become a superpower. The Great Proletarian Cultural Revolution, which has been carried out in China in recent years, and the campaign of criticizing Lin Biao and Confucius now under way throughout China, are both aimed at preventing capitalist restoration and ensuring that socialist China will never change her color and will always stand by the oppressed peoples and oppressed nations. If one day China should change her color and turn into a superpower, if she too should play the tyrant in the world, and everywhere subject others to her bullying, aggression and exploitation, the people of the world should identify her as social-imperialism, expose it, oppose it and work together with the Chinese people to overthrow it.

Mr. President,

History develops in struggle, and the world advances amidst turbulence. The imperialists, and the superpowers in particular, are beset with troubles and are on the decline. Countries want independence, nations want liberation, and the people want revolution — this is the irresistible trend of history. We are convinced that, so long as the Third World countries and people strengthen their unity, ally themselves with all forces that can be allied with and persist in a protracted struggle, they are sure to win continuous new victories.

Criticizing Lin Piao and Confucius

The mass movement to criticize Lin Piao and Confucius is sweeping China. Countless numbers of workers, peasants, soldiers, revolutionary cadres and revolutionary intellectuals are holding meetings and writing big-character posters and newspaper articles of condemnation. Below are two of the articles — one by a group of workers and the other by a peasant.

— Editor

'Self-Restraint and Return to the Rites' Means Restoration and Retrogression

TING FU-TAO, CHIANG TEH-HSIN and WU PING-NAN

CONFUCIUS clamored for "self-restraint and return to the rites" in order to restore the slave system of the Western Chou dynasty (11th century-770 B.C.). He wanted at all costs to have people restrain their words and actions to conform with the *Rites of Chou*, the code of rules of the slave system of the Western Chou dynasty. That's what he defined as "benevolence". And he claimed that once this course was followed, "all under heaven will submit to the benevolent ruler".

Yet only seven days after he became the Minister of Justice of the State of Lu, this selfsame Confucius ordered the reformer Shao-cheng Mou executed. At that time, the slaves were valiantly rising in revolt against ruthless oppression by the slave-owning nobility. The aristocrats were drowning the slave risings in blood. Confucius applauded the suppression. He said: "Excellent! If the rule is too lenient, the people will be insolent. If the people are insolent, correct them by force."*

It is clear that the "self-restraint and return to the rites" preached by the slave-owning class meant restoring the slave system, deceiving the people, butchering the people, sucking their blood. When Confucius intoned "all under

heaven will submit to the benevolent ruler", what he meant was that the people should be forced to submit to the slaveowners' rule by counter-revolutionary slaughter. In a word, Confucius' "self-restraint and return to the rites" meant the restoration of the slave system, turning back the wheel of history.

In the 2½ months from October 19, 1969 to New Year's Day of 1970, while China's Great Proletarian Cultural Revolution was achieving great successes and socialist revolution and construction were surging ahead under Chairman Mao's wise leadership, Lin Piao and one of his diehard followers inscribed four scrolls with the words: "Of all things, this is the most important: to restrain oneself and return to the rites". To them the all-important thing was the restoration of capitalism.

We workers, when we hear of "restoration and turning back history's wheel", always recall the gory spectacle of Chiang Kai-shek's counter-revolutionary coup d'état in 1927.

In that year, under the leadership of the Chinese Communist Party, millions of workers and peasants raised the militant slogan, "Down with the imperialists! Overthrow the warlords!" From the cities to the countryside, the mighty storm of revolution swept through China. Under the impact of this great revolutionary upsurge, the imperialists, warlords,

local bullies and evil gentry were badly defeated, and their prestige swept the dust. As Chairman Mao put it, "The day of rejoicing for the masses of the people is a day of woe for the counter-revolutionaries."

The people's revolution plunged Chiang Kai-shek, chief of the Kuomintang reactionaries, into desperate worry. This man-eating wolf, while still pretending to be a revolutionary, chanted the doctrine of Confucius and Mencius. He was anxious to "return to the rites" in order to prop up the semi-feudal and semi-colonial system, the reactionary rule of the imperialists, big landlords and big bourgeoisie.

At that time, we Shanghai workers, uniting to fight, staged our third armed uprising and overthrew the dark warlord rule in Shanghai. Chiang Kai-shek acted the double-dealer. In the open, he presented the Shanghai General Trade Union with a large tablet inscribed "Joint Struggle". Behind the scenes, he plotted a counter-revolutionary coup d'état hand in glove with the imperialists, compradors and gangster chiefs.

On the night of April 11, 1927, he hired a bunch of thugs to pass themselves off as workers and attack the Workers' Picket Guards. When the latter fought back, Chiang Kai-shek disarmed them, using troops he had mustered for

TING FU-TAO, CHIANG TEH-HSIN and WU PING-NAN are old workers at Workshop No. 2 of the Shanghai No. 5 Steel Plant.

* From *Tso Chuan*, a historical work of the period in which Confucius lived.



A shop meeting to criticize and repudiate Lin Piao and Confucius at the Shanghai No. 5 Steel Plant.

the purpose. He ordered the dissolution of the Shanghai General Trade Union and padlocked all revolutionary organizations. On April 12, he carried out his long premeditated counter-revolutionary coup d'état. When 800,000 workers came out in a protest demonstration on Paoshan Road, he ordered them shot down with machine guns. The street was red with the workers' blood and choked with corpses. Such was the savage reality of Chiang's "return to the rites".

Soon thereafter, Chiang made a pilgrimage to Confucius' birth-

place, Chufu county in Shantung province, to bow before "the sage". He extolled Confucius as "the model of human relationships for ten thousand generations". It was under the banner of defending Confucian "culture and virtues" that Chiang carried out his criminal massacres of Communists and the revolutionary masses.

We workers pass by Paoshan Road on the way to our factory each day. We shall never forget those lessons written in blood!

In the present day, Lin Piao advocated "self-restraint and re-

turn to the rites" which he regarded as the most important of all things. He hatched the *Outline of Project "571"*, that conspiracy for an armed counter-revolutionary coup d'état. How like he was to Confucius more than 2,000 years ago, and to Chiang Kai-shek with his counter-revolutionary coup d'état of 47 years ago!

The meaning of Lin Piao's "return to the rites" was abolition of the dictatorship of the proletariat, return to the "rites" of the landlords, bourgeoisie and revisionists, and restoration of capitalism. In his *Outline of Project "571"*, he set up a frantic hullabaloo that landlords, rich peasants, counter-revolutionaries, bad elements and Rightists toppled by the people should "all be politically liberated". This was to throw us laboring people back into the miseries of the past. We, the working class, will not allow this! Never shall we forget the bitterness of class oppression and our hatred for the oppressors, born of blood and tears. We will keep on condemning the renegade and traitor Lin Piao for his criminal counter-revolutionary deeds and repudiating the reactionary doctrines of Confucius and Mencius. We shall not stop short of complete victory!

The Skeletons of Slaves Bare the True Nature of Confucius' 'Return to the Rites'

WU JIH-LIN

OUR village is the site of the "Yin ruins", remains of China's slave society in the Shang dynasty (c. 16th-11th century B.C.). For decades I took part in excavating them. I've seen many relics of human sacrifices showing the brutal class oppression in slave society over 3,000 years ago. This historical evidence makes me perceive all the more clearly the evil motives behind the trumpeting of "return to the rites" by Confucius and also by Lin Piao.

WU JIH-LIN is secretary of the Communist Party branch of Wukuan brigade, Anyang county, Honan province.

Confucius was a fanatic for "returning to the rites". Living in a period of great social change — when the production relations of slave society were giving way to those of feudalism — he wailed that "the rites were lost". This was the irresistible historical trend. But Confucius stubbornly clung to the "rule of rites" and never for a moment stopped longing for their "return".

What were these "rites" which Confucius defended? To be plain, they were the instrument of rule by the slave-owning nobility. In slave society, the "rites" of the

slave-owners were the code that kept this class on top and maintained its privileges, while degrading the slaves. For the slaves, this code meant only exploitation and oppression. The return to the "rule of rites" which Confucius wanted was the restoration of the dictatorship of the slave-owning class over the slaves. This was the original "rule of rites".

But Confucius, to fool the people, declared that "self-restraint and return to the rites" constituted "benevolence". He wanted to pretty it up by mixing it with "benevolence and love". When Con-

fucius proclaimed "The benevolent love the people", who was he referring to? All the people? No. He felt love only for the handful of slave-owning nobles.

Lies written in ink cannot hide facts written in blood. Let's look at historical facts to get at the truth of the "rule of rites" lauded by Confucius.

North of our village there is a big tomb of a Shang dynasty slaveowner. Excavating it, we found 45 human skeletons and 34 skulls. Nearby, we found 17 neatly ranged pits with 152 skeletons of people who had been beheaded. And there were eight other scattered pits with many more headless and dismembered human skeletons. All these were human sacrifices buried with the slaveowner. While he lived, these slaves toiled for him all day long for nothing. When he died, they were slaughtered and buried with him. There

are numerous large tombs like this around our village.

Besides the bones of slaves, we found remains of the luxurious life of the slaveowners — bronze vessels, jade ornaments and bone hairpins. A tripod we excavated, the largest ever found in China, weighs 875 kilograms. These discoveries expose the class oppression of slave society in its naked brutality. On the one hand, the slaveowners lived in debauchery and cruelty. On the other, the slaves worked like beasts of burden and could be slaughtered without cause. Didn't Confucius want to restore the "rule of rites" of slave society? Well, here's what it was like! Was there any trace in it of "benevolence and love"? There was only the all-out exploitation and bloody slaughter of the slaves.

In a class society, all abstract "love", as Engels pointed out,

manifests itself in "every possible exploitation of one by another".* The "benevolence" sung by Confucius was a hoax. His "return to the rites" was aimed at turning back the wheel of history and dragging the then newborn feudal system, which was historically more progressive than slavery, back to the man-eating slave system revealed by the Shang dynasty tombs. We poor and lower-middle peasants** of the Wukuan brigade see perfectly what this call by Confucius meant. We have composed a verse to show up its reactionary nature:

*The 'rule of rites' is a dagger
In a sheath of silver and gold.
It's stained with the blood of
the poor
And echoes the laugh of the
rich.*

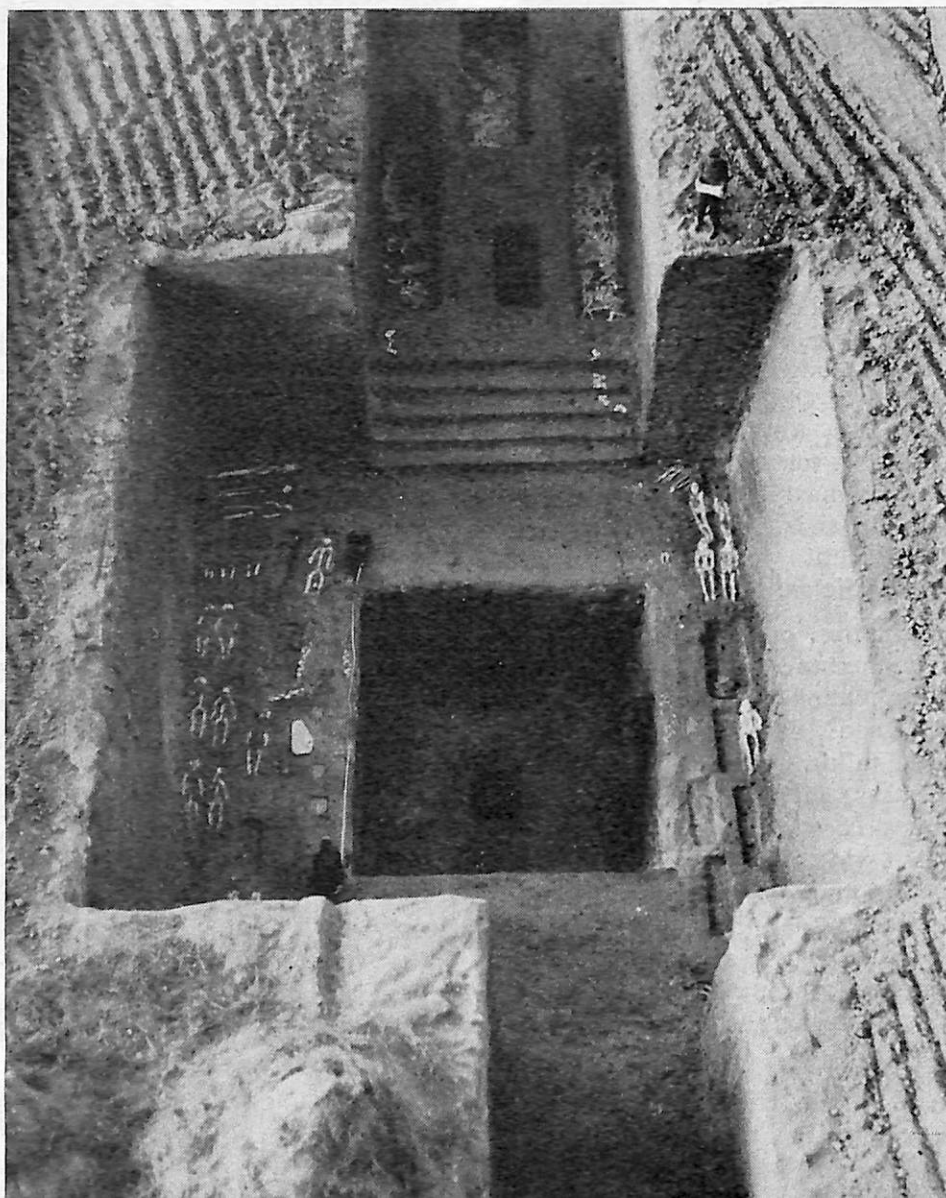
In the period of proletarian dictatorship, Lin Piao and his henchmen tried yet again to resort to Confucius' "self-restraint and return to the rites". Their aim was to restore the system of landlord and bourgeois exploitation and oppression of the laboring people and drag China back into the old semi-feudal and semi-colonial society. They wanted to rebuild this blood-thirsty rule of the landlords and bourgeoisie on the bones of the working people. Before our eyes are the skeletons of the ancient slaves. Vivid in our memories is the bitter life of poor people before the liberation. Lin Piao invoked "return to the rites" to plunge us back into the misery and suffering of the old society. An idiot's dream!

Responding to the call of Chairman Mao and the Party Central Committee, we poor and lower-middle peasants will deepen the struggle to criticize and repudiate Lin Piao and Confucius. We will shatter the Lin Piao clique's dream of restoring capitalism. We will defend the rule of the proletariat, keep it strong as steel.

*In *Ludwig Feuerbach and the End of Classical German Philosophy*.

**This is a political term denoting class status and not present economic status. In class struggle the poor and lower-middle peasants are the most reliable allies of the proletariat.

Skeletons of slaves slain as human sacrifices in the tomb of a big slaveowner of the Shang dynasty in Wukuan village, Anyang county, Honan province.



How Confucius' Family Manor Oppressed the People

CHUN WEN



As poor and lower-middle peasants criticize Lin Piao and Confucius in a village of former manor tenants, Kung Fan-chen, Party branch secretary of the present commune brigade, denounces the manor for its exploitation.

IN the county town of Chufu in Shantung province, birthplace of Kung Chiu—known to the world as Confucius—a huge sinister-looking grey and black mansion stands behind three black gates guarded by a pair of stone lions. This was the Kung family manor, center of the estate of the direct descendants of Confucius.

Through the ages the manor family received political and economic privileges from reactionary rulers—from Emperor Yuan Ti (reigned 48-33 B.C.) of the Han dynasty to Chiang Kai-shek, enemy of the Chinese people—who made use of Confucianism to maintain their rule.

In 1055 Emperor Jen Tsung of the Sung dynasty bestowed the hereditary title "Lord Descendant of the Sage" upon Kung Tsung-

yuan of the 46th generation of direct descendants of Confucius. With the longest history among the manors of China's aristocrat-landlord class, the Kung family was actually a sort of lesser hereditary ruling dynasty, complete with its own officials. It could exercise independent jurisdiction in all sorts of fields.

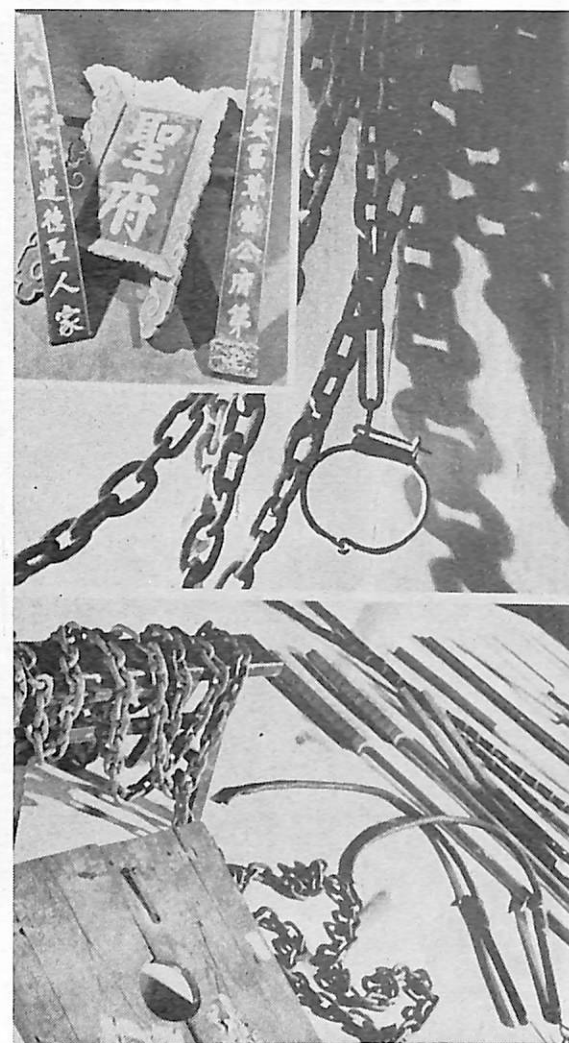
Carrying out the doctrine of their ancestor Confucius, the lords of the manor cruelly exploited and oppressed the laboring people, while talking "benevolence, righteousness, virtue". The record of crimes committed by them show that it was a doctrine of exploitation, a man-eat-man doctrine intended to fool the masses of the people. This is also the doctrine lauded and promoted by the bourgeois careerist and conspirator Lin

Piao who, like other reactionaries in China's history, found it useful for his ends.

A Lesser Feudal Dynasty

The manor had a complete political and economic setup for maintaining its rule over the laboring people. Its six offices took charge of rent collection, management of tenants, protection of the temple and tomb of Confucius and other matters. Forty officials and

Signboard from above the gate of the mansion of Confucius' lineal descendants (upper left) and some of the instruments used to torture the laboring people.



several hundred clerks were kept to perform rites and duties at the Confucian temple. Under Chiang Kai-shek's reactionary rule the Kung manor had its own armed guards.

The manor had a law court of its own, a forbidding hall equipped with 10-foot-long whips, spiked cudgels, iron chains each weighing 30 kilograms and other instruments of torture. Archives of the manor tell of the seizure, trial, beating and torture of tenants, poorer members of the Kung clan and servants of the manor who failed to abide by the "law". The Kung family claimed that imperial decree had given them special instruments of torture with which it could kill people with impunity.

The "Eastern Chambers" were the manor's prison. A book dated 1828 listing people in the service of the manor records 224 jailors,

from which we can deduce the number of prisoners.

Titles to the 40 official positions for the performance of rites at the temple granted to the family by imperial decree could be sold at will. From the Tang dynasty (618-907) the magistrate of Chufu county, the highest-ranking local official, was always a lineal descendant of Confucius. In the Ming dynasty (1368-1644) it became a hereditary office of the Kung family. By the middle of the Ching dynasty (1644-1911), though the office was not always held by a member of the family, it was under the strict control of Lord Kung who could order local officials to arrest and imprison people. An old Chufu county saying had it that "Get put in the Eastern Chambers and you wind up west of the temple". The county prison lay west of the temple.

The Kung manor used the special privileges granted it by feudal rulers to persecute the laboring people. It prohibited them from setting foot in the temple grounds, the grove around the tomb and the birthplace of Confucius, Ni Hill, as well as the burial place of his father, Fang Hill. These were declared "holy ground", "sacred hills". All who violated the regulation were guilty of profanation. They were fined for a minor offence, sentenced to death for a major one.

Old residents of the area still recall how, in the spring of 1912 Kung Chao-chen, a peasant from a nearby village, driven by cold and starvation, cut some branches in the wood around the tomb. He was caught, flogged almost to death and dragged to the county magistrate's office by guards of the manor. Following the instructions

Chang Pao-shu (pointing) exposes the so-called "benevolence" preached by Confucius. Chang's uncle Chang Feng-liang, a tenant of the manor, died of maltreatment.



Telling young commune members how the manor's strongarm men broke his leg, old poor peasant Kung Hsien-chi (center) denounces Lin Piao for advocating the doctrines of Confucius and Mencius to restore capitalism.



of Lord Kung, the magistrate ordered him to be paraded around the wood and through neighboring villages wearing a 30-kilogram wooden stock on his neck. This took place every day for three months. His back became deformed under the weight.

Confucius opposed "revolt against the rulers". Following his preaching, his descendants worked hand-in-glove with feudal officials to suppress peasant uprisings.

In the name of protecting their ancestral temple they forced the working people to build stockades and walls and dig moats around them. They got their representatives in other parts of the country to recruit able-bodied men and train them as armed retainers to suppress rebelling peasants. Whenever an uprising started, "the Lord Descendant of the Sage" reported it to the authorities, helped the government with grain and money to pay soldiers, or organized reactionary troops to coordinate with those of the authorities in massacres.

The manor's archives show that in January 1721, when salt workers in nearby Ssushui county rose in armed revolt, Lord Kung petitioned the government to station troops in Chufu county to protect his property. At his request it sent troops from its garrison at Taichuang to suppress the uprising.

In 1851 when the Taiping Revolution broke out, the manor immediately dispatched 3,000 ounces of silver to the ministry of revenue and population for the purpose of suppressing the Taipings.

In 1860 in Tsouhsien, a county close to Chufu, peasants organized in the White Lotus Society rose in open rebellion. The Kung manor secretly informed the governor of Shantung province of it, saying that the uprising was a "veritable cancer in the vitals that must be wiped out immediately". This single piece of information resulted in the killing of more than 30,000 people.

This century saw the manor collaborate with the Japanese imperialists and Kuomintang reactionaries in slaughtering the rev-

olutionary people. Poor and lower-middle peasants of Nanchuan village tell how in the early days of the War of Resistance Against Japanese Aggression (1937-1945) when the Japanese invaders entered Chufu county the manor gave them a grand welcome banquet. It also chose Nanchuan village, where there was strong resistance to the manor, to lodge the Japanese troops. When they left, the invaders razed the entire 170-family village.

When the Chinese People's Liberation Army led by the Communist Party arrived in Chufu county in 1946, the peasants struggled against Kung Cha-kuang, chief steward of the manor. Later the PLA had to temporarily withdraw from Chufu and the manor's armed guards, ganging up with those of other local landlord-tyrants, took bloody reprisal.

Cruel Feudal Exploitation

Under the cover of the slogans "make the people rich" and "benefit the people", Confucius tried all his life to restore the slave system. The record of exploitation by the manor carrying out his teachings shows clearly who Confucianism makes rich and what class it benefits.

In its heyday the Kung manor held nearly 67,000 hectares of land in five provinces — Shantung, Hopei, Honan, Kiangsu and Anhwei. An investigation made in Hungmiao village, Chufu county, found that before liberation the manor claimed 96.3 hectares, or more than 60 percent, of the village's 150 hectares.

The manor's land had been taken from the laboring people by various methods: land grants from feudal emperors of "fields to provide for the sacrificial rites" at the temple to Confucius; annexation of the land of peasants on the verge of bankruptcy; seizure of land through the intervention of local officials on the pretext of covering expenses for a school or making sacrifices at Confucius' temple; and direct seizure of land by force.

According to the archives of the manor, during Emperor Hsien Feng's reign (1851-1862) on the

pretext of checking up on land providing for sacrificial rites, the manor seized huge areas in Peih sien county, Kiangsu province. They claimed that the land had been granted to them by imperial decree in the Yuan dynasty (1271-1368) to provide for sacrifices and planted banners bearing "Lord Sage's Manor" on the fields.

The manor had many vicious means for exploiting the peasants.

First, through land rent. Land rent alone deprived the peasants of more than half their harvest. Counting in the rake-off taken by the manor's lackeys who measured and received the grain, they lost even more than 50 percent. "When you paid rent to the manor," say former tenants, "every time you passed through a door you got fleeced."

Second, compulsory "offerings" and corvée labor. To maintain their decadent and extravagant life the manor forced the peasants to give regular "offerings" and made them work without recompense. Certain households were assigned to supply things without payment: fish, duck eggs, peaches, apricots, bean noodles, trays, brooms and fireworks, and others to supply lambs for sacrifice and blow the trumpets during the Kung family's weddings and funerals. There were others whose duty was to wail at its funerals. These duties were hereditary. Members of the families could not escape them and had to be always at the beck and call of the manor.

Peasants who performed corvée labor for the manor had to endure tremendous physical suffering. Chao Feng-yu, an old poor peasant, recalls, "One winter I and some others were ordered to take New Year presents for the Emperor to Peking. They were loaded on carts, each pushed by two people. It was more than 600 kilometers from Chufu to Peking and the round trip took us over a month, but the manor gave us money for only an 18-day journey. We had to beg our way home. My legs got terribly swollen and my shoulders became raw where the rope and the weight of the cart rested on them. The rope and my clothes stuck to my raw flesh and at night

I had to sleep with the rope on my shoulders. I became deformed for life."

A third method of exploitation was in the form of "gifts" exacted from the peasants annually. Among those listed in the manor's archives are grain, cotton, cloth, pigs and chickens. Additional "gifts" were exacted on special occasions. Any event at the manor meant disaster for the peasants and the events were almost unending: New Year's, festivals, births, birthdays, weddings, deaths.

Usury was a standard form of exploitation. When the peasants had no more grain to eat before the next harvest was in, the manor would give them a loan; but for every peck they borrowed in the spring they had to pay two to the manor after the harvest. They also had to pay double for grain borrowed for seed.

Such exploitation so impoverished the tenants that many had to sell their children to keep them from starving. Many people died and families were broken up.

The survey of Hungmiao village found that 90 of its 110 families had been tenants of the manor. "The clothes we wore hardly covered our bodies, our huts scarcely covered us from the sky," they say. In the 1927 famine, though there was no grain, rents to the manor had to be paid in full. Eighty-five families had to leave the village. More than 60 children were sold by some 30 families, 70 people died from starvation and 12 families were entirely wiped out.

The descendants of the "sage" lived in lavish debauchery. The mansion itself took up 6.6 hectares of land: halls and towers comprising over 400 rooms, eastern, western and central courtyards and a garden at the back.

During Emperor Tao Kuang's reign (1821-1851), the family spent 66,000 ounces of silver at one time for repairs and expansion. The record shows that during the big drought in 1927, when many peasants had to leave their homes to beg for food elsewhere, Confucius' descendants spent large sums of money as usual buying pig



Kung Hsien-jung tells PLA men how, as a near-slave in the manor for 10 years, she was forced to become a wet nurse and even change her surname because the Kung household didn't want a servant named Kung.

liver for their dogs and fish for their cats.

The manor household had nearly a thousand servants. They had servants — middle-aged women, girls and boys — to light the pipes, serve tea, bring water for washing, dress and undress and massage the "lords and ladies". They had their private stonecutters, carpenters, tailors, grooms and sedan-chair carriers. (They rode in sedan chairs even from the front to the back halls, a distance of about 30 paces.)

Weddings and funerals were occasions for the family to show off their wealth. In the second year of the reign of Emperor Hsien Feng (1852), the "young sage" Kung Fan-hao celebrated his wife's birthday with a seven-day banquet of 464 tables. "A single banquet at the 'sage's' manor used up enough grain to last a poor man a hundred years," the poor of the time were known to remark.

Oppression and Resistance

The ruthless oppression and enslavement by the manor stirred repeated resistance from the laboring people. Time and again in the history of the county the peasants rose to resist corvée labor and payment of rent, lock up the lackeys who collected the rent and withdraw in a body from their tenant relationship. During peasant uprisings they joined with other peasant armies.

In the summer of 1928 a mass movement broke out in Chufu county to overthrow "the Lord Descendant of the Sage". The masses plastered the walls in streets and lanes with slogans:

"Down with Old Confucius!" "The Lord Descendant of the Sage's system is a counter-revolutionary system!" and many others. These were chalked all over the red walls of the temple and the wood surrounding his tomb. "Down with the manor of the Lord Descendant of the Sage!" in huge characters was pasted on the wall-screen inside the mansion's gate.

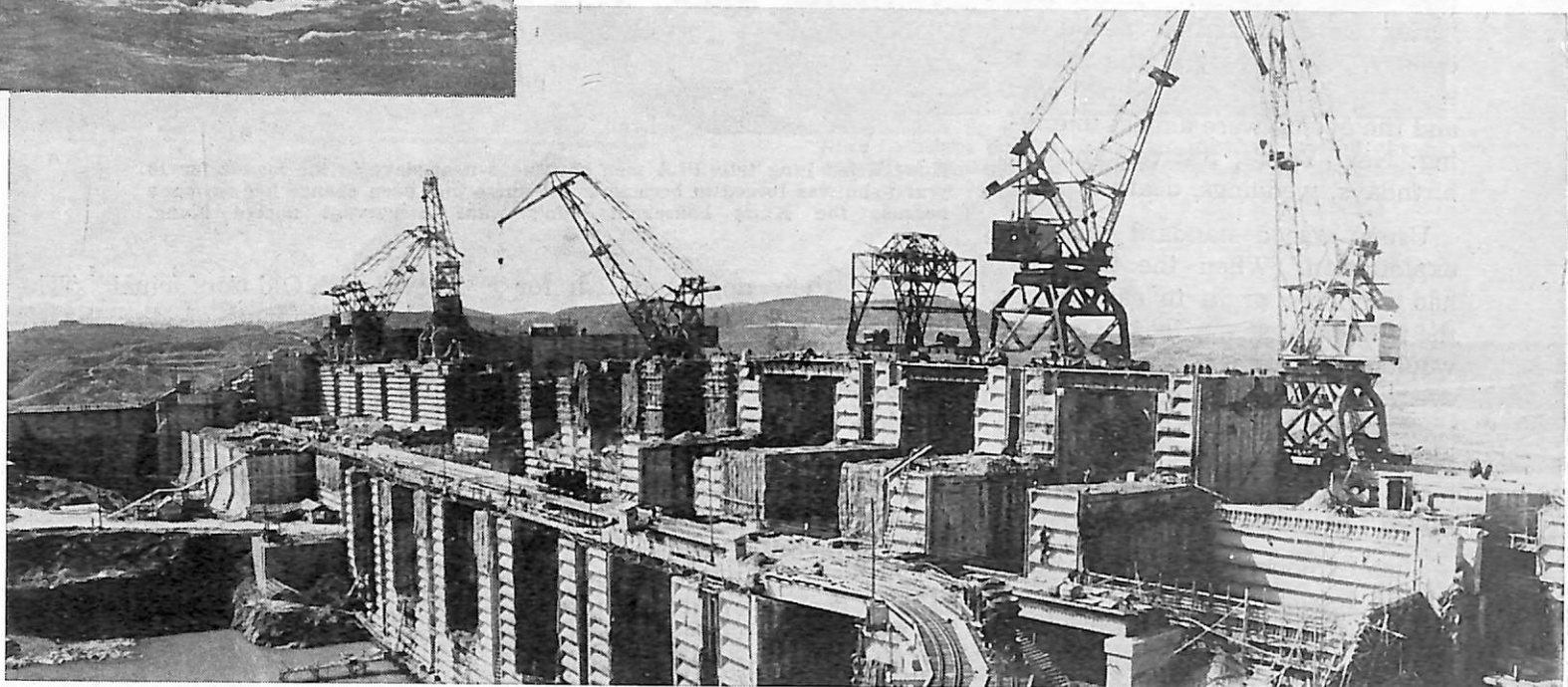
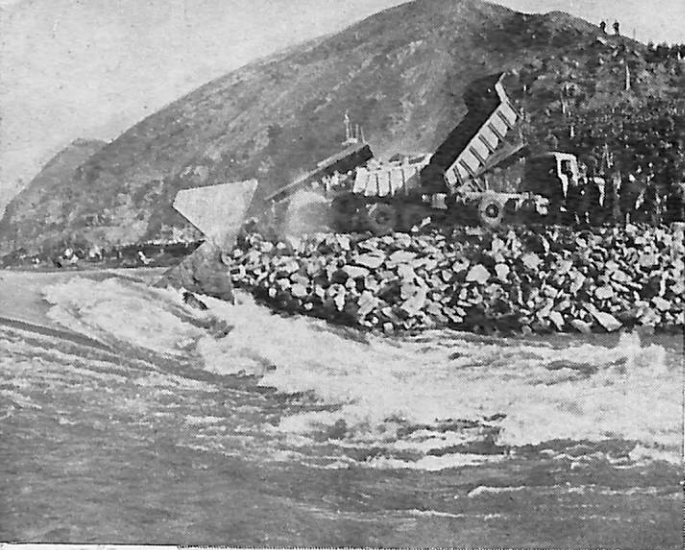
Victory in the Chinese people's War of Liberation in 1949 put an end to the history of their enslavement and oppression. Chiang Kai-shek fled helter-skelter to Taiwan, but in his panic did not forget to take along the "young sage" Kung Teh-cheng, lineal descendant of Confucius in the 77th generation, to use in trying to salvage his reactionary rule.

Today the mansion of "the Lord Descendant of the Sage" has become a place for educating the people in class struggle. They see it as it really was — a man-eating monster's den. In the current movement to criticize Lin Piao and Confucius, the former tenants come to denounce the manor on the spot.

An old poor peasant who had been a servant in the manor house said, "Lin Piao pushed 'Confucius' doctrine urging 'self-restraint and return to the rites' to undermine the dictatorship of the proletariat and restore capitalism. If his schemes were allowed to succeed, we poor and lower-middle peasants would be forced once more to become the manor's beasts of burden. To this we will *never* agree! We must take concrete action to defend socialism."

The Hanchiang Riv

Staff Reporters



The dam during construction. Upper left: Cutting the flow of the Hanchiang.

FROM the pier at Wuhan our boat traveled 687 kilometers up the Hanchiang River to the point where its tributary, the Tanchiang, comes in. Here a huge silver-grey dam cuts across the river and blocks all view beyond. Steel towers carry high-tension lines off in all directions. Barges were being machine-lifted over the dam. This was the first stage of the Tanchiangkou water-control project.

Fascinated by the magnificent dam, we took an elevator to the top where a veteran worker welcomed us. "Now you can see the changes at Tanchiangkou." Pointing into the distance, he told us that the upper reaches of the Hanchiang stretched away on the left, and the Tanchiang on the right. All we could see was a vast blue reservoir, smooth as a mirror, white sails on its surface and terns soaring above. "This water used to bring disaster," he said. "Now we force it to generate electricity, irrigate fields, raise fish and carry water transport. The Hanchiang

was a wild horse, but we've broken it!"

The People's Hopes

The Hanchiang is one of the Yangtze's largest tributaries. Coming down from the southern slopes of the Chinling Mountains in Shensi province, it flows 1,530 kilometers to Wuhan, where it enters the Yangtze. The Hanchiang's drainage area crosses Shensi, Hupeh and Honan provinces. The soil along its banks is fertile and resources are abundant.

The Hanchiang brought constant disaster in the old society. Heavy rainfall in the upper reaches in flood season sent high, fast-moving crests into a progressively narrower channel in the lower reaches which could not discharge it all. To make it worse, high water in the Yangtze backed up into the Hanchiang.

Dykes went unrepaired for years under reactionary rule. From 1931 to 1948 alone, they breached 11 times. A flood in 1935 broke

through in 14 places on the middle and lower reaches, leaving 16 counties and cities under water, including Wuhan. It inundated 447,000 hectares of fields and drowned 80,000 people.

The Party and the government of the new People's Republic of China paid great attention to controlling the Hanchiang. They sent special teams to survey the river and draw up plans, and as initial measures, organized the people to repair dykes and build floodgates. Then they began surveying the site for a dam at Tanchiangkou. Here a reservoir could control flooding over half of the river basin, irrigate fields, generate electricity, improve navigation and make fish breeding possible.

This was the long-cherished dream of the people along the Hanchiang River. As the news spread, people eagerly signed up to work on the project. Spurred by the Party's General Line for Socialist Construction, an army of 100,000 — peasant builders from

er Story

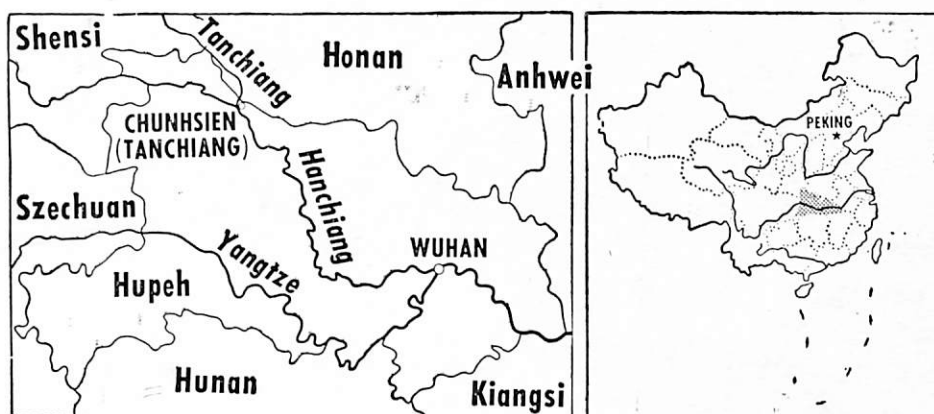
17 counties of Hupeh and Honan provinces as well as workers and engineers from units across the country — concentrated at Tanchiangkou. In barren mountains that had slumbered for thousands of years, ground was broken for the great Tanchiangkou project.

The People's Strength

The project meant cutting the tremendous current of the Hanchiang River, moving thousands of cubic meters of earth and stone, and pouring over three million cubic meters of concrete. This usually requires modern machines. But they were not all available and the builders would not wait. The Party had called on the people of China to maintain independence, keep the initiative in their own hands, rely on their own efforts and build up the country through hard work and thrift. While preparing and installing machinery, the builders improvised methods for overcoming difficulties and kept the project going smoothly.

Clearing the site for the foundation of the dam required a cofferdam from the right bank of the riverbed to keep the water out. The original plan for this called for 1,000 tons of steel piles. But these were not available at the time. Some people proposed using wooden piles, but this would take 3,400 cubic meters of high-grade timber, difficult to obtain and transport.

Unwilling to delay the project and let the Hanchiang rampage any more, the project's Party committee mobilized the workers, peasants and engineers to discuss what to do. Using the people's long experience in fighting floods, they made test borings in the riverbed, and decided to make the cofferdam out of earth and stone covered with waterproof clay. In five months of intense work they put 600,000 cubic meters of earth



and stone into a cofferdam 1,200 meters long and 13 meters high.

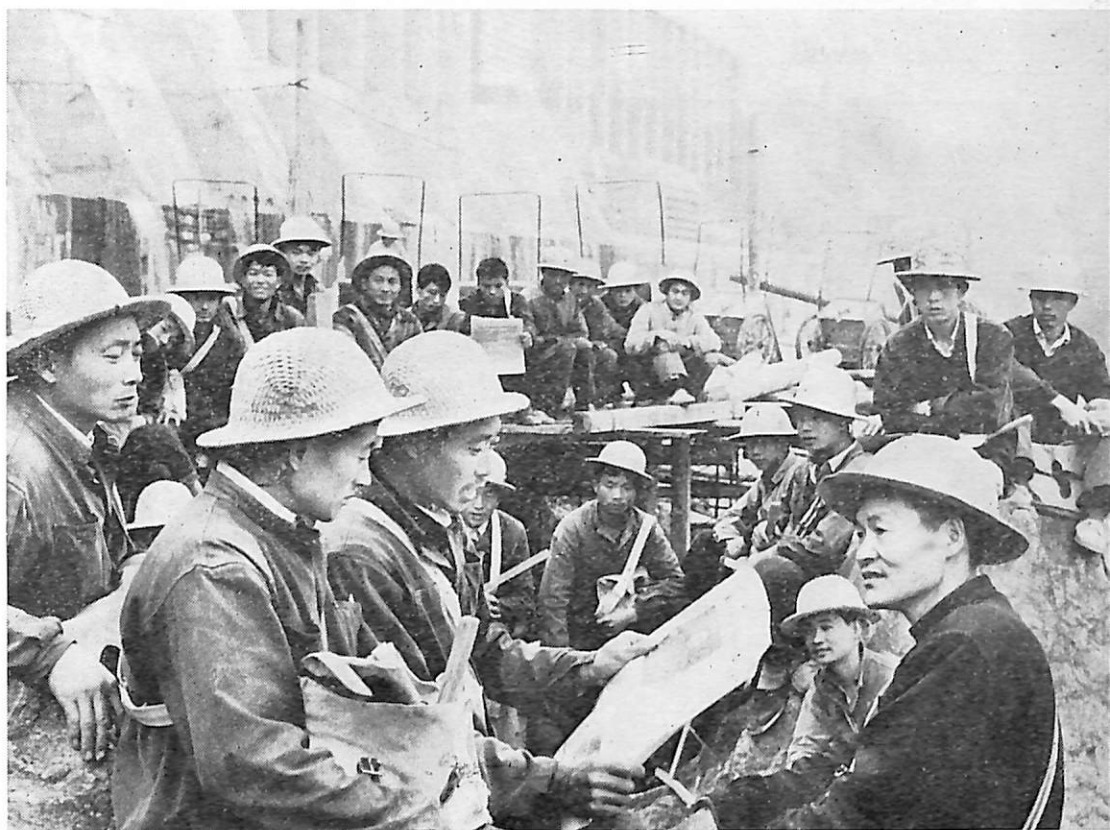
Then they started digging the foundation of the big dam. There were not enough pneumatic drills to make blast holes. They relied heavily on sledgehammers. Picks and shovels did the work of earth-diggers, carrying poles took the place of dump trucks. Thus they swiftly moved 300,000 cubic meters of earth and stone from the riverbed and started pouring concrete.

The work went on day and night. Leaders, workers, peasants and engineers became an unbeatable

unit. The site seethed with activity.

A shock team of 24 girls was active on the site. Their leader was Ho Kuo-jung, an 18-year-old from a village on the upper Hanchiang. When she heard a dam was going to be built at Tanchiangkou, she left home for the first time in her life, determined to do her part for the people along the river. As soon as she arrived, she asked to work at the quarry. Whatever men can do, she thought, women should be able to do too. She got three other women together to learn drilling and blasting. When

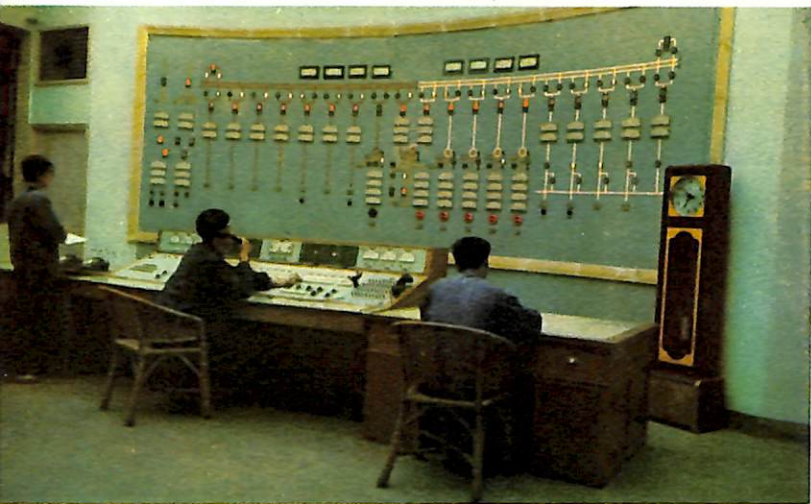
Workers on the Tanchiangkou water-control project study a document of the Party's Tenth Congress.





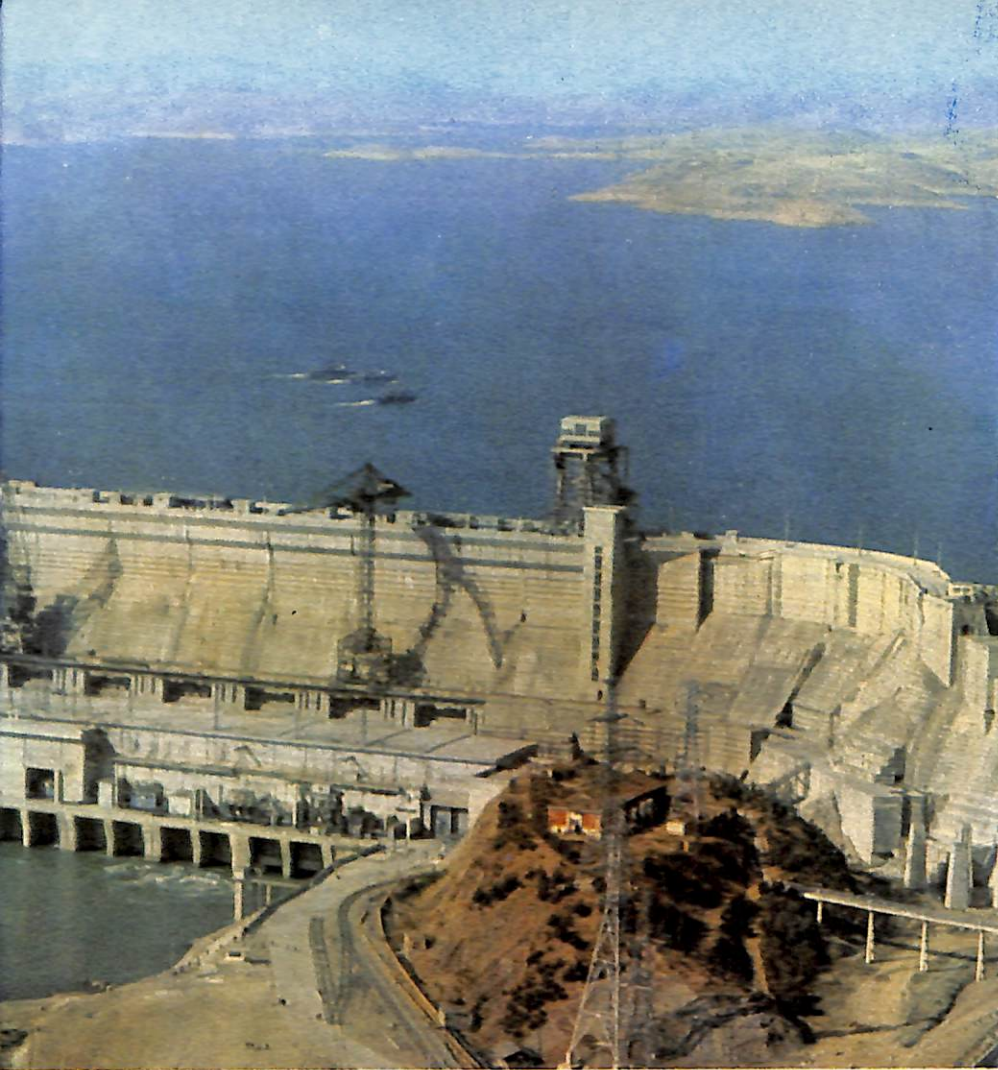
The central control room of the power plant.

Builders of the Tanchiengkou project.



The China-made 150,000-kilowatt generator sets.





The water-control project at Tanchiangkou.



A China-made ship elevator takes a barge over the dam.



An aqueduct on the channel which will carry water from the Tanchiangkou reservoir to fields in Honan.



The project has stabilized the channels in the river, ensuring normal navigation on the middle and lower reaches of the Hanchiang.

some of the rocks rolled into the ice-covered water, she and the other girls jumped in to get them out. The struggle tempered Ho Kuo-jung. She joined the Communist Party of China and became a well-known women's team leader. Her team often left some of the men's teams behind.

Building cofferdams took an enormous amount of stone. Several dozen men worked over an hour to unload a boatload of stone into the river by hand. Chiang Che-ming, a young carpenter, thought he could make dump boats. After several tries he and a team succeeded in making a boat which dumped several dozen tons into the river all at once, raising efficiency 600 times. Technical innovations by the masses bore fruit everywhere, greatly speeding up earth and stone work.

After a year and four months, the dam on the right side grew higher and the diversion conduit was completed while the cofferdam from the left bank cut the flow of the river. For the first time in history the surging waters flowed according to man's will, discharging downstream through the conduit. Before long the foundation

for the left side of the dam was dug and the concrete poured for the dam itself. Then the whole dam started going up together.

Liu Shao-chi's Sabotage

Just as work on the dam was progressing intensely, Liu Shao-chi and his gang took advantage of difficulties in the national economy caused by natural disasters to try to halt the Tanchiangkou project. He called this "contracting the capital construction front". But the builders insisted that the project would go on no matter what. Following Chairman Mao's revolutionary line, they fought the attempt to stop the project.

Workers, leaders and engineers who were working to mechanize the quarrying of sand and gravel, transporting and grading it, mixing concrete, pre-cooling it and lifting it up to the dam saw their work as a practical way to stop the attempt to discontinue the project. Without sufficient supplies, they repaired old machines with scrap. With no crane to install conveyor belts, 100 workers lined up to mount several dozen belts, each over 200 meters long. They set up

a construction supply line two kilometers long in a year and built plants making prefabricated concrete, ice and carbide.

The new Tungfang Electrical Machinery Plant took on the job of producing the 150,000-kilowatt generators for the Tanchiangkou power plant. The shafts of the generators and turbines, over a meter in diameter, seven or eight meters long and weighing several dozen tons, had to be machined to a tolerance not exceeding the thickness of a human hair. By boldly making innovations and working carefully, the workers did the job with a small lathe. It was China's first 150,000-kilowatt water-driven turbo-generator.

Equipment and materials for the Tanchiangkou project poured in from many provinces and municipalities. On-site technical innovations by the builders gave a great impetus to mechanization. Work on the project reached its height in 1965. Work on the main dam and auxiliary earth-and-stone dams on both sides of the river, the building and installation of equipment for the power plant and ship elevator moved together. Mechanization reached 90 percent.

Striding Forward

The cultural revolution launched and directed by Chairman Mao in 1966 further inspired the workers and staff at Tanchiangkou. They criticized Liu Shao-chi's bourgeois reactionary line and his attempt to sabotage their project, becoming even more enthusiastic about socialism in the process. As they set new production records, the dam rose rapidly. A narrow-gauge railway brought giant ladles of concrete to the dam, a dozen large cranes lifted them to the top where vibrators quickly compacted it. Daily, monthly and yearly records were broken one after another. The amount of concrete poured in 1966 was almost half the total poured in the years before the cultural revolution. By November 1967 the dam was high enough to hold water and the gates were lowered to store water for generating electricity.

Work was speeded up on the power plant behind the dam. Carpenters are known as the vanguards of water-conservation projects. A group of them headed by veteran carpenter Wang Pen-li finished many difficult jobs. Tail pipes had to be built below the power plant to expel the water from the turbines. Complicated structure made even designing them difficult. Making the moulds fell to Wang Pen-li's group. With years of experience, he proposed a new form, making movable moulds in a couple of weeks which solved this tough problem and finished the job ahead of schedule.

After the movement to criticize Lin Piao and correct styles of work began and deepened, people took Chairman Mao's revolutionary line even deeper to heart. The builders at Tanchiangkou proposed making up the time lost because of the sabotage and interference of Liu Shao-chi and Lin Piao. On the worksite they criticized the idealist theory of apriorism and the reactionary "theory of genius" pushed by Lin Piao. This further liberated their thinking from old ideas and they became even more creative.

Installing the generators was a crucial job. For convenience in

shipping, the turbines left the plant in two halves which had to be welded together before installation. This was a difficult job demanding high precision. Pooling their knowledge and skill, young welders made thorough preparations and, working in rotation for over twenty hours, completed the job on the first try. Installing the first generator took a year. Later they improved on the old procedure, reducing the time to three months.

New Look of the Hanchiang

The first generator at Tanchiangkou started producing electricity on October 1, 1968. The dam reached its designed height in 1970. By 1973 all six generator sets were in operation and installation of a 150-ton ship elevator — the first in China — was completed. This concluded the first stage of the Tanchiangkou water-control project. Never tamed, the Hanchiang started serving the people for the first time in history.

The 2,500-meter dam created a huge reservoir among the mountains of northwestern Hupeh and southwestern Honan. Its great capacity to store water from the upper Hanchiang is a big step in eliminating floods in the middle and lower reaches. The river will never again cause floods nine years out of ten.

In spite of the unruly river, southern Honan and northern Hupeh have always been seriously short of water. With "water as precious as oil", harvests were always low. Now there is plenty of water. The first two head gates are completed and allow a total flow of 600 cubic meters a second into irrigation channels, which are being built rapidly. Some areas began reaping the benefits last year with better harvests than ever before.

The Tanchiangkou power plant's six generators feed 900,000 kilowatts of electricity into Hupeh and Honan industry and agriculture.

The Tanchiangkou project controls the Hanchiang's flow, stabilizes its course in the middle and lower reaches and eliminates the frequent changes in its channel which used to interfere with navigation. Formerly the narrow course and swift flow limited navigation on the upper reaches. Today 150-ton barges lifted over the dam can go 150 kilometers farther upstream. This has greatly expanded town and country exchange.

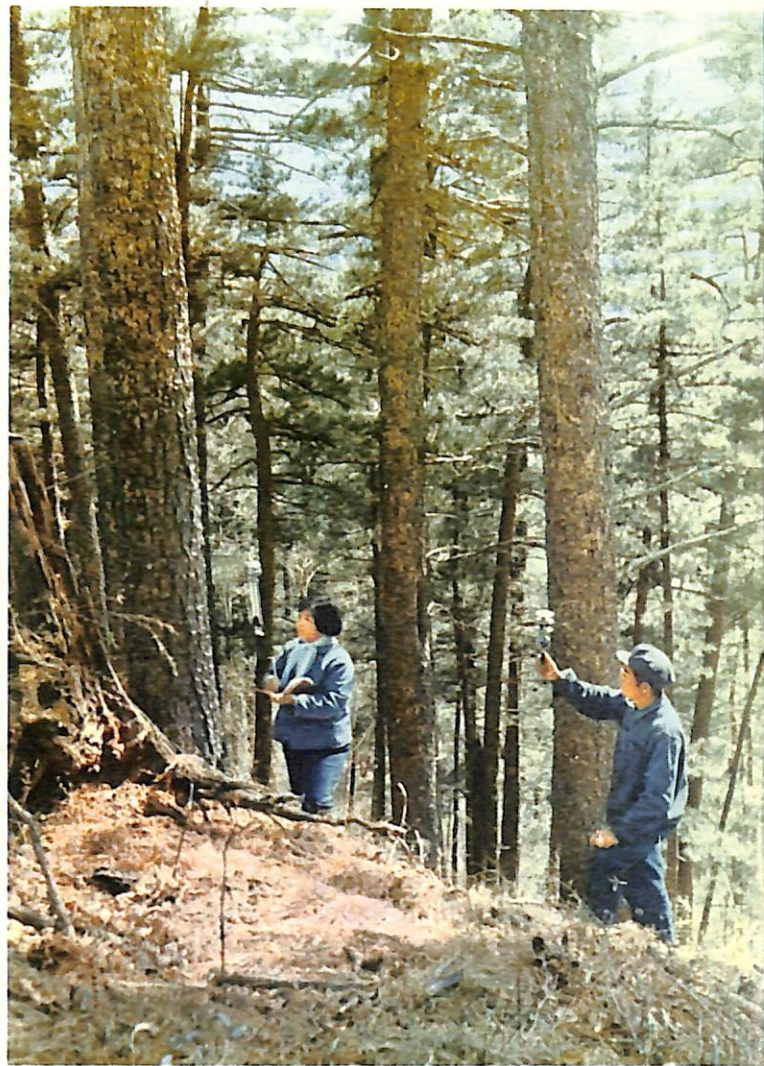
The large artificial lake provides good conditions for raising fish. The lake has been stocked over the last few years and two state-run fisheries set up.

The reservoir can be used for fish breeding.





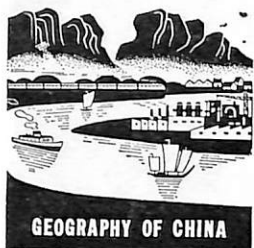
A fire patrol plane over a pine forest in the Lesser Khingan Mountains.



Surveying the virgin forest of the Lesser Khingan Mountains.

Log landing.





Forests

SPREAD over the cold, temperate and tropical zones, China is rich in forest resources. A great variety of trees provide high-quality timber. Many yield products important to the economy.

Over the centuries, however, the reactionaries so plundered the forests that by the time of liberation there were little or no trees in many parts of the country. Most forests were in remote mountain areas. Protection, planned exploitation and large-scale afforestation after liberation have gradually increased the areas.

Tropical Rain Forest and Monsoon Forest Region

The southern parts of Yunnan, Kwangsi, Kwangtung, Taiwan, and the southeastern part of Tibet lie in the tropical zone, warm the year round. The average temperature in the coldest month is above 15°C. and annual rainfall is 1,000-2,000 mm. Influenced by the monsoon, there are two seasons, dry and wet. Where valleys and slopes are very moist there are dense rain forests of a large variety of tropical trees. In some places as many as 50 different kinds grow in an area of only 100 square meters. In areas where the weather is drier, foliage becomes thinner, deciduous trees appear and the forests gradually become the monsoon type.

Tropical industrial trees such as coconut, betelnut palm, eucalyptus and tropical fruit have been widely introduced. The African oilpalm and the common cashew have been grown in China for a long time. In recent years they have been raised in more areas on Hainan Island and successfully cultivated in other places of the tropical region.

The para rubber tree was introduced into China from Brazil long ago. Neglect by the reactionary governments left them dying. The new people's government attached great importance to the production of rubber. The working people conquered drought, typhoon and cold waves and in a short time built large rubber plantations in many places of the tropical region. Constant improvement of the plantations and their management have brought steady increases in yields.

The South China Sea coast used to be nothing but sand dunes. In 1954 the people began planting shelter belts. Today trees cover large tracts of sand and many counties along the coast are clothed in green. Changcheng commune in Lingshui county used to be 70 percent sand and 30 percent fields. Begun in 1956, a shelter belt 1,000 meters wide along its 10 kilometers of coast now holds back wind and contributes to the improvement of the soil. The commune is harvesting 10 times more grain than it did before the shelter belt. It supplies itself with all the timber it needs and sells the surplus to the state.

Subtropical Forest Region

China has a wide subtropical forest region — 800 kilometers between Taiwan and Yunnan and 1,000 kilometers between the tropical region and the line formed by the Chinling Mountains and the Huai River. The average temperature of the coldest month here is 0°-15°C. and the annual rainfall is over 1,000 mm. Luxuriant trees grow green the year round. These are predominantly oak, evergreen chinkapin, nanmu phoebe and Chinese cryptocarya, all important hardwoods. There are also such subtropical deciduous broadleaf

trees as the Chinese sassafras and Chinese tuliptree.

Subtropical conifers of high economical value also grow in this region. Special to China are the Chinese torreyia, its nuts both a food and a source of oil; in the southwest the mourning cypress, fragrant and resistant to decay; in the southeast the thick-foliaged Chinese cryptomeria. The Chinese juniper in the mountains of Taiwan is considered the finest of the conifer timber trees.

Fir and bamboo are common in the region, a rich source of fine material. The Chinese fir has a 30-meter main trunk with few forks. Its timber, light, soft and resistant to decay, has wide uses. Many large quick-growing high-yield fir forests have been planted in recent years. Some in Kweichow province attain full growth, an average of 13 meters high and 19 cm. in diameter, in 8 years. Some in Fukien have a timber reserve of 1,170 cubic meters per hectare.

Moso bamboo is the most important of China's 150 varieties of bamboo. It attains full height, 21-30 meters, in only a month and a half after the shoots break out of the earth and is ready for cutting in four or five years. This speed makes it of high economic value. It is a better material than other wood for many construction and engineering projects. Bamboo is used widely for rural buildings, farm tools and utensils.

Oil tea is a small tree special to China and rich in edible oil. It thrives just as readily in red soil, a poorer soil type, and therefore does not take up land for grain or cotton. Other products for industry such as tung oil and



Tapping latex at a rubber plantation in Hsishuangpanna, Yunnan province.

A China fir forest in west Hunan province.



camphor from this region all rank first in the world.

Temperate Mixed Forest Region

This region is bounded on the south by the Chinling Mountains-Huai River line and on the north by east Kansu, middle Shensi and Shansi, north Hopei and south Liaoning provinces. It is hot in summer and frost free for six months of the year, but bitterly cold in winter, most suitable for temperate deciduous broadleaf trees. Oaks are the most common, providing excellent hardwood timber and long-burning charcoal. Sawtooth oak leaves have been used to feed tussah silkworms for many centuries. Liaoning province alone produces 70 percent of the country's tussah silk. The widely-distributed oriental oak has a bark layer up to 10 cm. thick, making it a main source of cork. A tree can be stripped for cork 8 to 13 times.

There used to be large areas of bare slopes in this region. Mass afforestation movements are gradually covering them with green. As the evergreen Chinese pine and Chinese arborvitae can grow under conditions too harsh for ordinary trees, these are planted for their timber and scenic value and to check soil erosion. The poplar is even more widely planted in both cities and countryside for its timber and other values because it matures rapidly and is not particularly choosy about soil and climate.

Large areas of low hills are being covered with chestnut, walnut and fruit trees. The Chinese chestnut has been cultivated in China for at least 3,000 years. It adapts readily to all kinds of natural conditions and needs little attention. Because it holds water and soil well, it is grown widely on bare slopes and river banks. A tree will bear for more than 200 years. The wood is hard and resistant to moisture.

The walnut is found in 16 provinces and regions, more common in the north than in the south. It has many varieties. The thin-shell variety, a prolific bearer, is most widely cultivated. Its 1-mm. shell can be cracked open with the hand. The kernels have a 70 percent oil content. A variety grown in Shensi

and Sinkiang bears in the second year. Also thin-shelled and rich in oil, it has been cultivated over large areas.

In old China the destruction of the forests made floods, alkalinization of soil and windstorms worse. Now the people, organized and demonstrating tremendous drive, have planted countless shelter belts and orchards that are changing the natural conditions to favor agriculture. At Hsiling commune in Honan province, for example, 60 percent of the cropland used to be sandy or saline and alkaline. Over the years the people have planted 4,300,000 trees, an average of 140 per person. Fortunes paulownia have been interplanted with grain on 2,600 hectares of land. Full-grown trees line roads and rivers and offer cool shade in villages. This helped control wind, sand and alkalinization, which in turn caused increased grain production.

Mixed Broadleaf-Conifer Forest and Coniferous Forest Region

Mixed forests of temperate-zone deciduous broadleaf and conifer trees often stretch for several hundred kilometers in the Lesser Khingan Mountains and the Changpai Mountains. Though cold, with only a four-month frost-free period, annual rainfall is always over 600 mm.

Sixty percent of the trees are conifers. The most important is the Korean pine which grows 40 meters high and one meter in diameter. The wood is light, elastic and strongly resistant to decay. It carves well and is therefore a valuable artcraft wood. It is widely used in house construction, bridge and ship building and furniture making.

Another type of forest here is the cold-temperate conifers, found in the northern Greater Khingan Mountains where the frost-free period is only 100 days and where there is a permanent frozen layer beneath the earth's surface. Ordinary broadleaf trees cannot survive here, but the coniferous dahurian larch is found widely in virgin stands on mountain peaks

(Continued on p. 34)



A bamboo grove in east China.

A seedling nursery in Fukien province.



What Kind of 'Objectivity' and 'Reality' Is This?

In our April issue we published a commentary by the *Renmin Ribao* (*People's Daily*) criticizing the Italian director M. Antonioni's anti-China film "China". Below seven eyewitnesses describe Antonioni's conduct while he was taking the film. They expose what Antonioni's so-called objectivity and reality actually is.

— Editor

Such 'Reflection of Reality'

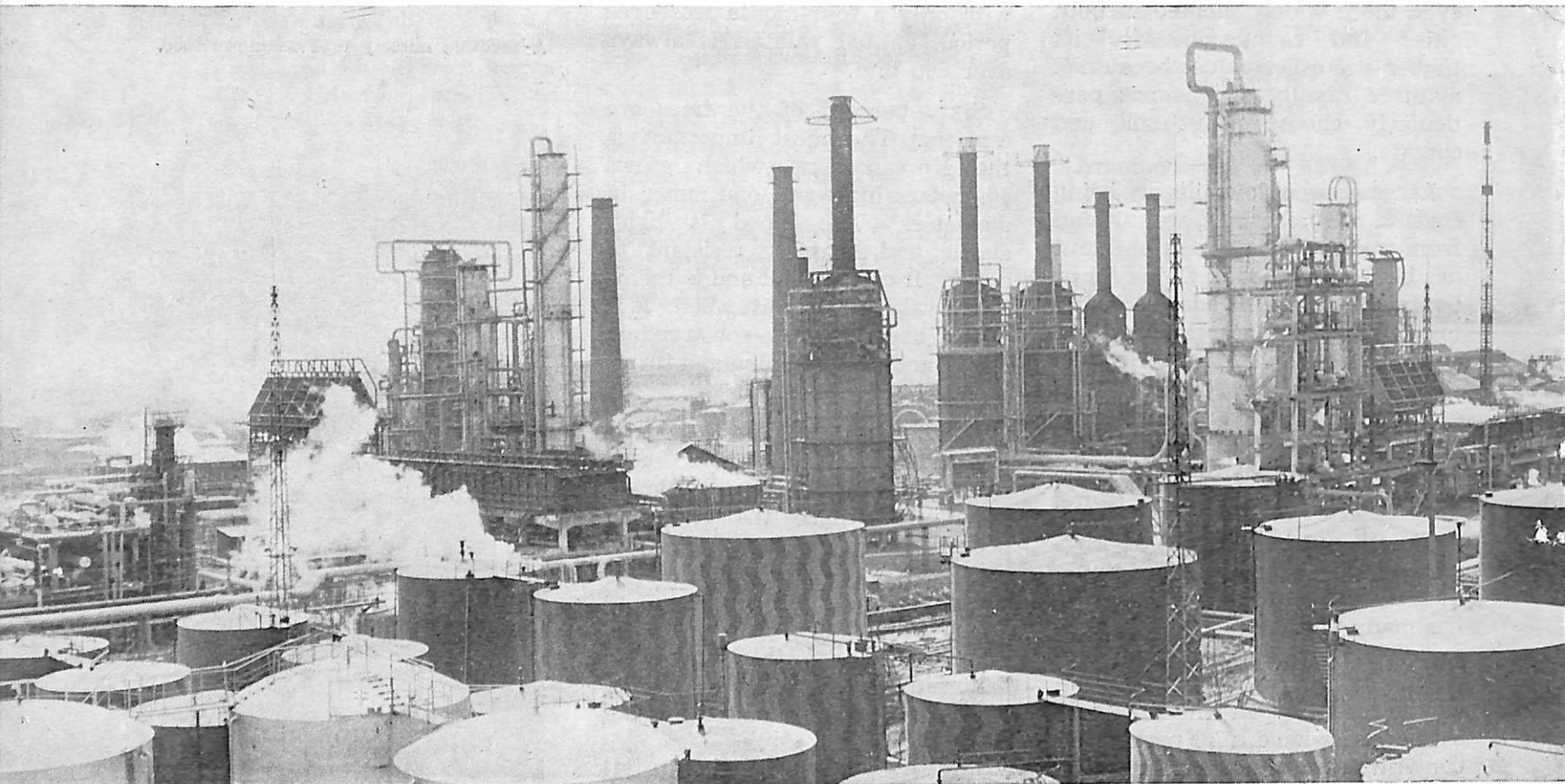
ANTONIONI and his group of six came to our refinery on the morning of June 11, 1972. "I wish to reflect reality," he said.

Let us see how he "reflected reality".

He was not interested in the fine tall towers built with our efforts.

He was interested neither in the workers' selfless enthusiasm and concentrated attention on their work nor in our advanced refining processes, automatic instruments and computer controls. But he took the trouble to direct his lens at two patches on a worker's work-clothes, some weeds on an embank-

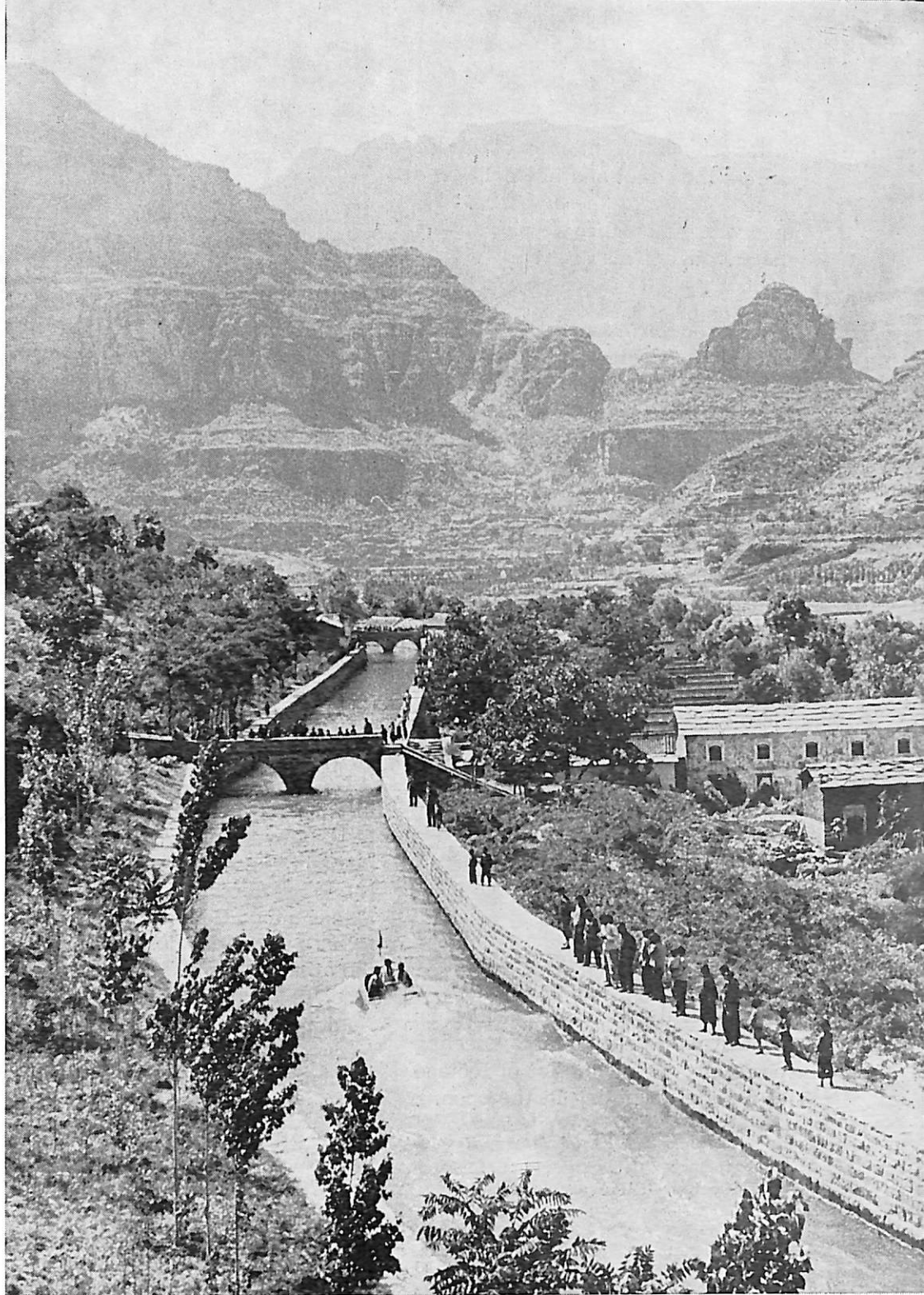
A section of the Shanghai Oil Refinery.



ment and a few dusty installations in the coking section. While shooting the Whangpoo River, he purposely ignored the imposing China-built 10,000-ton oil tanker *Taching* anchored there, and instead directed his lens on three pipelines. He even asked the workers to take off the new yellow gloves they were wearing and put on worn-out ones, so that it would be "realistic".

We told him how our plant had been built in accordance with the Party's General Line for Socialist Construction and Chairman Mao's policy of "maintaining independence and keeping the initiative in our own hands and reliance on our own efforts". We took what was an imperialist oil depot before the liberation, we said, "and after many technological innovations, repairs on antiquated equipment and use of waste materials an initially modern refinery is taking shape". In Antonioni's mouth these few sentences became "This refinery, the largest in the city, is a poor plant, almost built out of scrap." This is Antonioni's so-called reflecting reality.

YUAN JO-HSI, technician at the Shanghai Oil Refinery



The waters of the Red Flag Canal flow through new mountain villages in the Jentsun commune in Linhsien county.

ANTONIONI spent three and a half days in Linhsien county. He never tried to show the new look of the socialist countryside or the tremendous achievement of the people carrying out Chairman Mao's principle of self-reliance and hard struggle. He ignored busy motor traffic on the highways and picked only ox-carts and wheelbarrows. He paid no attention to tractors working in the fields and chose a few donkeys pulling stone rollers.

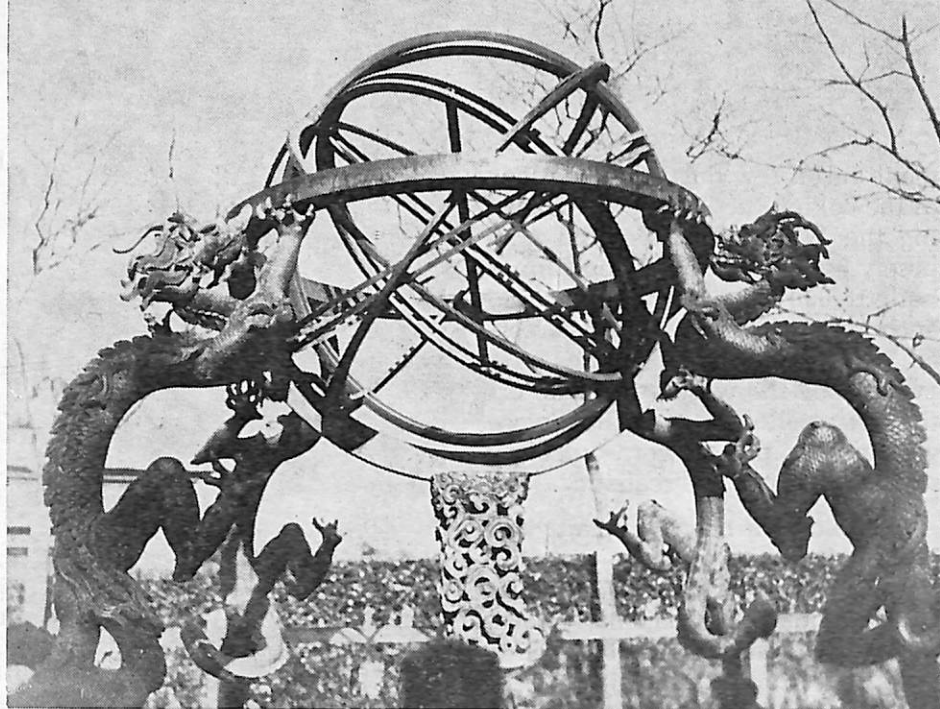
The primary school of the Tatsaiyuan brigade of the Chengkuan People's Commune has 356 teachers and pupils and 35 classrooms. Its buildings are tidy and spacious and it has facilities for table tennis and basketball. Located on the east side of a street, the school has a sign at the entrance inscribed "Tatsaiyuan Primary School". Instead of taking shots of the school itself, Antonioni suddenly appeared when a number of children were studying their lessons

after school in front of an old house across the street and brazenly gave long footage to these scenes. He had the impudence to say in his narration, "This is the village school".

For another example, let us take the Jentsun People's Commune which Antonioni visited. After the commune was set up in 1958, persevering along the socialist road, the members struggled against nature to change backward conditions in their area. The Red Flag Canal runs through this commune. Reservoirs, ponds and pumping stations now form an irrigation network. The commune has 26 times as much irrigated land as in pre-liberation days. Its grain yield has jumped from 0.75 tons per hectare before liberation to 5.1 tons at present. Instead of lacking grain it now has surplus grain. It has also made all-round progress with forestry, livestock breeding and sideline occupations. A lively revolutionary atmosphere prevails everywhere. Antonioni did not film any of this but deliberately sought out dilapidated walls, pigsties and dung heaps, which he shot from squatting and kneeling positions. He gave a lot of footage to a piglet urinating in the open.

YANG KUEI, chairman, Revolutionary Committee of Linhsien County, Honan province

IN NANKING Antonioni asked to film cultural relics and historical sites. We did our best to meet his request. Yet he would not get out of the car when he came to Sun Yat-sen's mausoleum. "Everybody knows this place," he said. "I won't take any shots here." At the Lingku Temple the interpreters told him that it had been built 600 years ago in the reign of Emperor Hungwu at the beginning of the Ming dynasty (1368-1644). When he saw the magnificent structures in good condition, Antonioni blatantly exclaimed, "I don't believe it! They cannot have been built 600 years ago. How can these be so well preserved? This is a fake!" These words exposed his



An armillary sphere, an ancient astronomical instrument in Nanking.

monstrous hostility toward the Chinese people.

In November 1949, following instructions from the Central People's Government, the Nanking municipal government set up the Nanking Municipal Cultural Relics Management Commission specially to take charge of cultural relics in the area. It invited specialists and scholars from Nanking University, Nanking Engineering College and Nanking Museum to make a comprehensive survey of the ancient architecture, tombs and stone carvings. Among their discoveries are more than a hundred sites from the neolithic period, cultural relics of the Taiping Revolution (Heavenly Kingdom of Great Peace, 1851-1864), the grave of a king of the State of Po-ni showing the friendly intercourse between China and Indonesia.

We have done our best to make repairs and preserve these cultural relics and historical sites. We

spent 1,400,000 yuan on a single repair job for Sun Yat-sen's mausoleum. The grave of the king of the State of Po-ni was covered with brambles before liberation and nobody knew to whom it belonged. We spent quite a bit of money to clean up and repair the cemetery and stone engravings and have practically restored its original look. As socialist capital construction has proceeded, we have carried out scientific excavations and collected cultural relics. Last year we put on the Exhibition of Cultural Relics Unearthed in Nanking. Some of the items have been sent to Japan, Britain and France for display.

Antonioni did not have a single shot of the cultural relics from Nanking area in his film. With a vicious motive in the narration he said that, "Few monuments in Nanking have been left intact, a few parks and renovated pagodas".

WEN KUANG-HUI, Nanking

Despicable Tricks

ANTONIONI came to our hospital on May 18, 1972 to film a caesarean operation with acupuncture anesthesia.

Our hospital was built after the liberation and its delivery rooms are spacious, bright and tidy. In the film, however, the room is

pictured as extremely dark and gloomy, giving the viewers a dreadful impression. Acupuncture anesthesia was created by Chinese medical workers in line with Chairman Mao's instruction that "Chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level". They succeeded only after repeated experiments and study on the basis of China's medical heritage. It has won high praise from the people of China and the world. The needles used are slender and flexible with a diameter never exceeding half a millimeter. But in the film Antonioni purposely magnified them to create fear of acupuncture anesthesia in the minds of the viewers.

There are many advantages to the use of acupuncture anesthesia in caesarean operations. It keeps the mother's blood pressure and

pulsebeat normal, there are less bleeding and complications and no after effects induced by drug anesthetics. Completely conscious during the operation, the mother can cooperate with the doctors. Post-operative recovery is quicker. Antonioni saw none of this. Instead, he maliciously gave long footage to the drawing out of water from the womb by the suction equipment, making it look as if the mother were bleeding profusely, so as to vilify acupuncture anesthesia.

In a recent letter to our hospital, Pang Shu-fang, the woman on whom the caesarean was performed, wrote indignantly, "My operation was nothing like the distortion pictured by Antonioni. The needles were very slender. I remained fully conscious during the whole process, through the incision, removal of the baby and suturing all without pain. I recovered very quickly after the

operation and I am in good health now. The shots taken by Antonioni are a slander to the medical and health work of our country."

YI FENG, Peking Maternity Hospital

IN MAY 1972 we received this so-called famous director as we do other guests from abroad. We described to him the development of this socialist enterprise and the life of the workers before and after liberation. But he wasn't at all interested. When he visited the workers' residential quarters, he first walked into one home and said, "It's too clean here, I won't do any filming", and then walked into another where he said, "There's a sofa here, I won't shoot here either." In the third home he noticed an empty soy-sauce bottle and a little piece of meat on a chopping board in the kitchen. As

(Continued on p. 38)

The roving shop of the No. 3 Cotton Mill in Peking.



Sian: Ancient and New

WEI CHIN

CAPITAL of Shensi province and one of China's important cities, Sian has a population of 2,500,000 in the city itself and the 69 communes in the surrounding countryside. The city and its environs cover an area of 2,282 square kilometers. To the north 45 minutes away by plane lies Yenan, where the Central Committee of the Chinese Communist Party was located from 1937 to 1947.

Ancient Capital

Situated in the center of the fertile Kuanchung Basin, Sian and towns nearby served intermittently as the capital of 11 dynasties — of which chief were Chou, Chin, Han, Sui and Tang — from the 11th century B.C. down to the early 10th century. It also served as capital for regimes established by two important peasant uprisings — the Huang Chao regime in the last days of the Tang dynasty (618-907) and that established by Li Tzu-cheng at the end of the Ming dynasty (1368-1644). These added together give Sian a total of 1,080 years as a capital.

Changan, as Sian was known in the past, was the starting point of the famous Silk Road, which played such an important part in economic and cultural exchange between the Chinese people and the peoples of west Asia and Europe from the Han dynasty (206 B.C.-A.D. 220) on. At the height of the interflow, during the Tang dynasty, Changan was peopled by thousands of diplomatic envoys, scholars, Buddhist monks and merchants from China's neighbors to the east and south as well as from the Middle East and European countries. There are numerous sites and relics testifying to their activities.

Actually the history of Sian goes even further back in antiquity. East of the city is Panpo Village, already a settlement in neolithic times. The well-preserved site

which was unearthed in 1953 gives a good picture of the matriarchal society that existed there 6,000 years ago. In the modern museum built to protect the site, three young women guides offered me a lively lesson on one of the basics of historical materialism — how labor created man.

At the Shensi Provincial Museum, housed in a former Confucian temple, one can review 4,000 years of history, from the beginning of China's slave society through feudal times. Here are samples from the brilliant cultures created by the working people — bronze vessels from the Chou dynasty (c. 11th century-770 B.C.), swords from the Warring States period (475-221 B.C.), bas-reliefs and three-color glazed pottery from the Tang dynasty.

There also is testimony of how the "superior men", the rulers, robbed the "inferior men", the laborers, of the fruits of their labor. In a facsimile of the *Book of Songs*, which dates from the Chou dynasty and the Spring and Autumn period, a passage outlined in red reads: "These people do not sow or reap, why do they take the harvests of 300 plots of land? These people do not hunt or trap, how is it that they have badger skins hanging in their yards?" There were also the lines from the Tang dynasty poem, "Inside the vermilion gates wine and meat grow sour while bodies of the frozen dead lie along the open road."

How the working people were humiliated and slaughtered! Records of the burial of an aristocrat-slaveowner note that more than 100 slaves had been buried alive with him. In the Chou dynasty cutting off the nose or feet, being torn asunder between chariots and being boiled to death in a huge

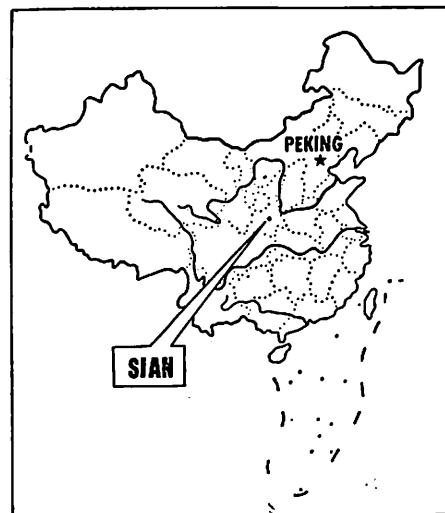
caldron were instituted as punishment for crimes.

In the room devoted to the Sui dynasty (581-618) the lavish funeral objects of an infant child of an aristocrat are a sharp contrast to a small piece of brick with roughly-inscribed words, the only memorial a poor man could afford for his mother.

All this was part of the "rites" so much adored by the Confucians of all times. Small wonder that reactionary rulers through the ages — and Chiang Kai-shek was no exception — tried to uphold this doctrine. Inevitably, however, the oppressed took the road of armed revolution which propels the march of history forward. With hearts full of respect we look at paintings on display depicting great uprisings by millions of unsung peasant heroes organized in armies with exciting names like Red Eyebrows, Yellow Turbans and Green Woodsmen.

The Sian Incident

Twenty-five kilometers north-east of the city lies Huaching Springs at the foot of Lishan Hill. Like a lot of other places in and around Sian, it was the site of struggles through several thousand years of China's turmoils and upsurges. From the aristocrat-slaveowners' regime of the Chou dynasty down to the



* "The superior man is concerned with virtue, the inferior man with farming." (*The Analects of Confucius*, "Li Jen")



The 14th-century Bell Tower at Sian's center with the new post and telegraph buildings in the background.



Huaching Springs, once an imperial resort, is today a park for the working people.

fascist regime of the Kuomintang reactionaries, Huaching Springs was always an exclusive resort for the reactionary rulers. It was here that in 1936 the dramatic scenes of the famous Sian Incident took place.

Since the Japanese invasion of China, Chiang Kai-shek, instead of fighting the national enemy, had stuck to "exterminating the Communists". In December 1936 he flew to Sian to plan his military campaign against Yen-an, headquarters of the Central Committee of the Chinese Communist Party. From his five-room suite in the heart of the Huaching Springs Park he ordered his generals to use troops to break up and open fire at an anti-Japanese demonstration by 10,000 students in Sian. Many were killed.

Two of the forces under Chiang's command, led by generals Chang Hsueh-liang and Yang Hu-cheng, were not oblivious to the influence of the Chinese Red Army and the people's national salvation movement. They urged Chiang Kai-shek to stop the civil war, to form a national united front for resistance as proposed by the Chinese Communist Party and to fight the Japanese invaders side by side with the Communists. Chiang had refused.

At dawn on December 12, 1936, troops commanded by Chang and Yang arrived at Huaching Springs to take Chiang Kai-shek captive. At the sound of gun shots Chiang, without taking time to dress, fled his room and scrambled up Lishan Hill, but was caught cowering behind some rocks halfway up the slope. Today this spot is marked by a pavilion with the name "Chiang Was Caught Here". The Chinese Communist Party called for a peaceful solution of the Sian Incident and did everything it could to achieve it. Chiang Kai-shek was forced to agree to cooperate with the Communists against the Japanese invaders. He was released and returned to Nanking.

The settlement became an important turning point which prevented large-scale civil war, led to the formation of the national united front and brought into being

a broadly-based nationwide war of resistance. It was a great victory for Chairman Mao's policy of a national united front against Japanese aggression.

Thirty-eight years later the glass in the room which was Chiang's still bears a nick from a ricocheting bullet. The weatherbeaten rocks where he hid are unmarked except for two small jujube trees trembling in the wind, but on a rock nearby some visitor has chalked, "We will liberate Taiwan!"

After the incident the Chinese Communist Party set up a liaison office of the Red Army in Sian. In September 1937, after the anti-Japanese war started, it became the office of the Eighth Route Army. From it representatives from Yen-an publicized Chairman Mao's policy of united front, mobilized the masses to join the movement for national salvation and trained new forces for the revolution to go to work in the liberated areas. Here the representatives waged a tit-for-tat struggle against the reactionaries all through the resistance war. They did not leave Sian until 1946 when Chiang Kai-shek again unleashed large-scale civil war after the Japanese were defeated. This new civil war eventually ended with the collapse of the Chiang regime and the birth of the people's republic in 1949.

The Eighth Route Army office was located in austere rooms with rough furniture. A neighboring courtyard served as temporary shelter for young people on their way to Yen-an. The rest of the street was populated by Kuomintang secret police. Today the street has been renamed Red Star Street.

In one of the small rooms, about seven square meters in size and with only a wooden bed, a desk and a chair in it, Dr. Norman Bethune slept on his way from Canada to Yen-an. On the wall is the famous photograph of him operating on an Eighth Route Army soldier in an old temple at the fighting front. On another wall are hung moving lines, translated into Chinese, from Dr. Bethune's diary: "To resist fascism and imperialism is our common task. We do it not only for you,

but also for ourselves." "You and we are internationalists. We recognize no race, no color, no language, no national boundaries to separate and divide us."

The Bitter Years End

Under the Kuomintang the population of the city itself numbered about 400,000. Only a small number could afford to buy fresh drinking water from the three good wells in the city. The rest had to drink brackish water. Food grain had to be brought in from south of the Yangtze River, as it had in the days of the Sui dynasty.

There were exactly six buses for the whole city and the only industrial construction was a small power plant, a cotton mill and a match factory. The Bell Tower, built in the Ming dynasty, was a jail for Communists and progressives.

The People's Liberation Army entered Sian in May 1949. The man-eat-man society was brought to an end.

Guided by Chairman Mao's revolutionary line, the people of Sian cleared away the filth and mire left from thousands of years of exploiting societies. While working to build a new socialist city they have preserved all that is good and healthy from historical cultures.

The Great Proletarian Cultural Revolution spurred still greater progress in the city's industry, agriculture, education, health and medicine, culture, civic construction and preservation and restoration of historical sites and relics.

Green Valley

While Sian has good natural conditions for farming, agriculture there stagnated under the old exploiting systems. A fundamental change came only with liberation and socialist collectivization. The new agricultural economic system enabled the suburban communes to reap excellent harvests in the last 10 years, with the rise in production gaining momentum after the cultural revolution began.

Another important factor behind the progress is the basic improvement of farmland. Work in the



The site of Panpo Village, dating from neolithic times, is preserved as a museum.



The Tayen Pagoda, 64 meters high, built in 652, demonstrates the high artistic level of the working people of the Tang dynasty in architecture and carving.

Hsiaohsintsun production brigade is typical. This 1,500-member farming unit is situated along a river that often flooded. To turn the menace into a benefit, members built dams, dug canals, removed stones from the soil and made 140 hectares of land into fields that give good yields no matter what the weather. Men are no longer at the mercy of nature. Today the brigade is producing 6.15 tons of grain per hectare, 2.25 times as much as in 1964 and 9 times that for 1949. Average annual income per family is 468 yuan. This represents an increase of 87.2 percent over 1964 and 477.8 percent over 1949.

With Hsiaohsintsun-type farming units setting the pace, the Sian countryside was able to bring in 405,600 tons of grain in 1972 despite a severe drought. This was 36.9 percent more than in 1964 and 190 percent over 1949. Drought hit again in 1973, but grain production continued to rise, with a nine percent increase over 1972.

Supplying the city with vegetables is an important aspect of farming in the suburbs. One important source is the Machichai commune, whose land lies next to the site of a Tang dynasty imperial

palace. The commune irrigates its vegetable plots with the treated sewage from a nearby factory and is using more and more scientific methods for growing vegetables. At the commune experimental farm several fresh-cheeked middle school graduates enthusiastically tell how they are trying out some 60 different varieties of tomatoes from Asia, Africa, Europe and Latin America to find the one most suitable for the Sian soil and climate.

Machichai is actually an all-round commune. It is sometimes called the "Hundred-Thousand-Ten Thousand Commune" because it is getting 100 *jin* of cotton, 1,000 *jin* of grain, and 10,000 *jin* of vegetables per *mu**. From the way the crops looked, though, it seemed they were not going to be bound by the round figures.

Industry: Self-Reliance

Sian's total value of industrial output for 1973 was more than double that for 1965, representing an average increase of 13.5 percent per year. The propelling forces behind this progress were the cultural revolution, the movement to criticize Lin Piao and rectify

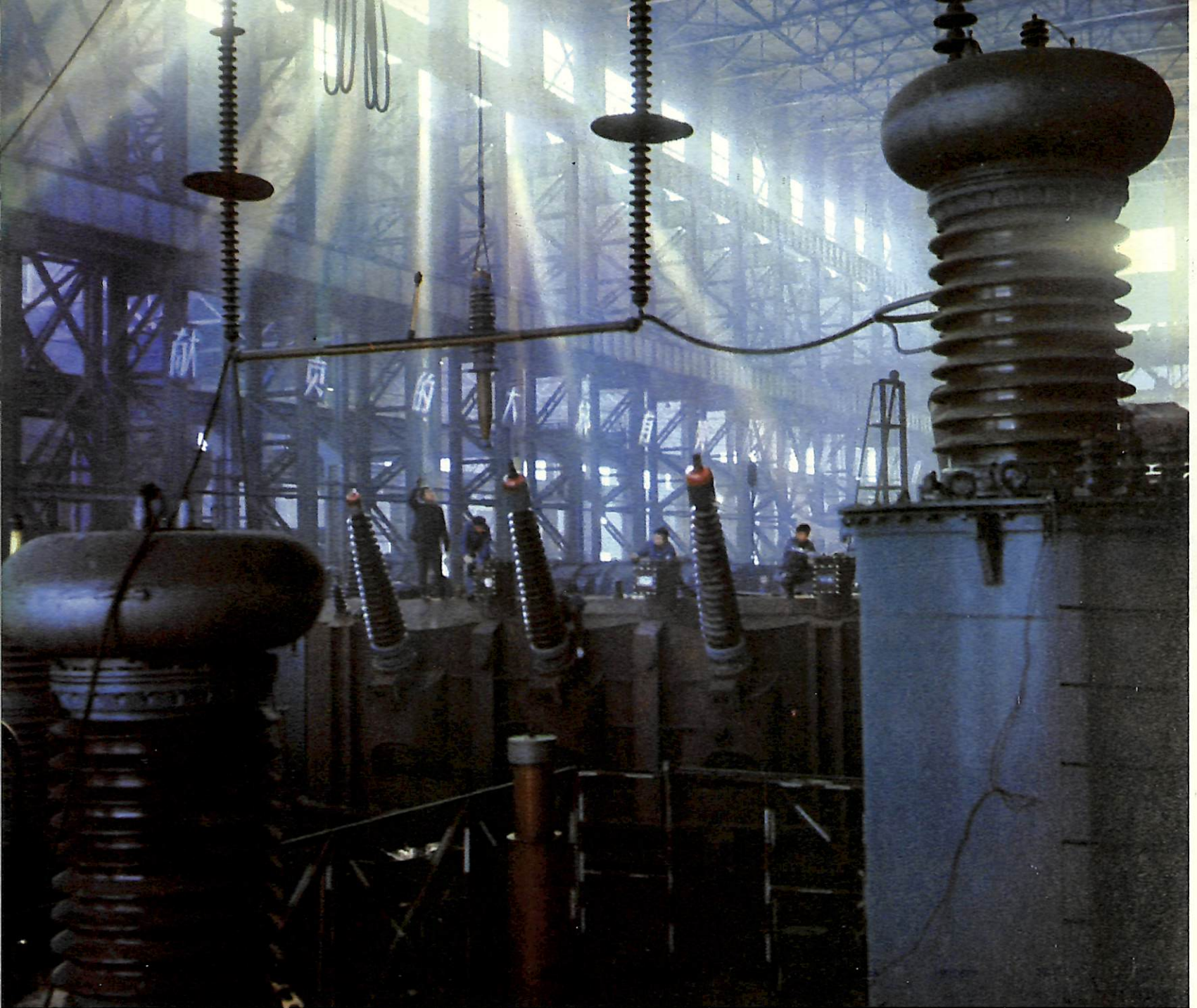
* 2 *jin* = 1 kilogram
15 *mu* = 1 hectare

the style of work, and the deepening of the mass movement to learn from the Taching oilfield, the national pacesetter in industry. It was guided by the policies of self-reliance, maintaining independence and initiative, walking on two legs and following China's own road to industrialization.

A few years ago Sian had almost no chemical industry. Now there are close to 100 plants turning out 300 products. The first Sian-made wrist watches, the "Yenan" brand, came out in 1972. They are made by the Red Flag Watch Factory, established in the cultural revolution.

Today among the city's 1,000 enterprises are those producing steel, machinery, power, construction materials, chemicals, textiles and electrical equipment. The eastern suburb is a textile city all of itself, with a population of 100,000 (workers and their families) and five cotton mills and a printing and dyeing plant.

The No. 4 State Cotton Mill is a modern outfit built in the 1950s. Its 130,000 spindles and 3,240 automatic looms are all China-made. Twenty-four percent of the workers take part in management. Half of the total 6,380 workers are women. Many responsible jobs at



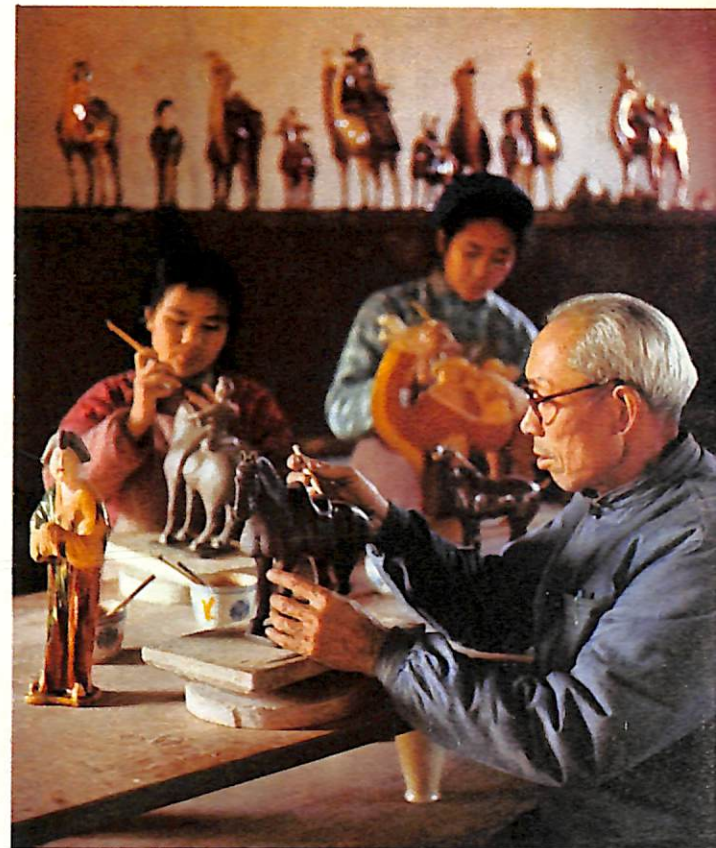
A 300,000-KVA aluminum alloy transformer built during the cultural revolution.

Worker-peasant-soldier students, a worker and a teacher at the Northwest University self-reliantly build a helium-neon laser.





The new watch factory.



Sian craftsmen carry on the tradition of the famous three-color glazed pottery originating there in the Tang dynasty.

A cotton textile mill equipped entirely with machines made in China.



all levels in the plant, trade union and militia are held by young women.

Production has far surpassed the original designed capacity. (They are getting 60 tons of cotton yarn per day in a plant designed for 40; for cotton cloth the figures are 340,000 meters and 280,000 meters.) In the packing department I saw piles of colorful bolts marked for export to other Asian countries.

Housing for the workers is within walking distance of the mill. Residents enjoy the convenience of cafeterias, bathhouses, clinics, libraries, clubs, movie houses and swimming pools. The kindergarten and nursery take care of 800 children. There are 5,000 youngsters in primary and middle school.

In Sian as a whole new housing with a total floor space of 16 million square meters has been built. This is four times that of all

dwellings in the city at the time of liberation.

Small Factories

Among the city's many small and medium-size factories is the 120-worker Welding Tool Plant, whose main product is oxygen welding guns. It grew out of a factory making straw rope. At the beginning of the cultural revolution the few housewives, with only hammers and tongs, switched to making welding tools. Though small, it has had to tackle complicated class struggle as well as technical problems. For a time a class enemy became entrenched in the plant's leading group. This person caused disunity and corrupted some of the young people. Production lagged. Then the masses got mobilized and discovered the truth about the class enemy and exposed her. Encouraged by their victory, the workers strove hard to raise production. Output value for 1972 was ten times over that for 1969. The workers have now written the story of their struggle into an hour-long opera.

Enemies abroad, too, feared China's progress in industry and tried to sabotage it. At the High-tension Insulator Factory I learned from a worker-turned-leading cadre how such sabotage was countered.

This plant was designed in 1956 in the Soviet Union and equipped

A vegetable store in the city.



(Continued from p. 23).

and slopes, in river valleys and marshes. It is a versatile timber grower because of its straight trunk and decay-resistant hard wood.

The greater part of the two kinds of forests lie in Heilungkiang, China's northeasternmost province, where one-third of the area is forest, making the province an important forestry base.

Under natural conditions the dahurian larch and Korean pine attain full growth in 50 to 100 years, too slow for the demand.

The forestry workers combine regulated felling with replanting to ensure a continuous supply of timber. The red pine sapling forests under care grow three or four times faster than under natural conditions. The diameter growth is five times faster.

Southwest Conifer Forest Region

The southeastern edge of the Chinghai-Tibet Plateau has steep slopes, fast rivers and gorges from 1,000 to 2,000 meters deep, some 5,000 meters. On slopes between 3,000 and 4,000 altitude are

large conifer forests. The climate is cold in winter and cool in summer. There is abundant rainfall and relatively small difference in annual temperature. The vegetation is therefore much richer than in the Greater Khingans.

These conifer forests consist of several varieties of dragon spruce and faber fir, good timber producers. The trees are tall and straight, with pagoda-shaped crown and thick foliage. Because it is dim and damp in the forests, they are also called dark conifer forests. Both the dragon spruce and faber fir are now being fully utilized.



Sunning cotton at a production team of the Machichai commune.

in part with Soviet installations according to contract. After the Khrushchov modern revisionist clique usurped leadership in the Soviet Union, in 1960 it tore up its agreements with China, withdrew its specialists and stopped supplying technical designs and equipment. This plant was among those affected. It had not yet gone into production and the loss was great. Far from intimidated, the workers held to the principles of independence, initiative and self-

reliance as Chairman Mao teaches and carried on by themselves. A key installation was the tunnel-kiln, which had to be readjusted. The Soviet specialists had been working on it for nine months before they left but had not solved the problem. The workers got everything in order in a little over a month. They called it the Victory Kiln.

Since the beginning of the cultural revolution the workers have completed 500 technical in-

novations which have contributed to substantial increases in production. Output value for 1972 was 70 percent over that for 1965. As designed the plant was capable of producing 107 products in the under-220,000-volt class. Today it can turn out 360 products ranging up to 330,000 volts. These are sold in more than 20 countries abroad.

The Chinese people will not be bullied. This is their answer to the Soviet revisionists and all anti-China elements.

Forests in Grasslands and Deserts

In places where temperate and warm-temperate zones move toward grasslands, the forests gradually become thinner. Before liberation there were only small second-growth forests on the dry loess plateau. Erosion was serious and the terrain badly broken up. Large-scale projects to remake mountains, control water, replant forests and improve fields have brought great changes. Afforestation to check erosion in many places has promoted farm production, also supplying the local areas

with timber, fuel, fertilizer, fodder and oil.

East and south of China's Inner Mongolian grassland the wind is strong and frequent. In the Fuhsin area in Liaoning province winds with a velocity of 5 meters per second blow at least 240 times in a year. Sandstorms envelop the area up to 34 days every year. Shelter belts being planted in east Inner Mongolia and north Shensi province are already changing this situation.

Forest belts have also been erected in the Kansu corridor, Ningsia and Sinkiang. The Rus-

sian-olive is most commonly used for these belts because it sprouts strongly, grows fast, has a well developed root system and numerous branches, and can withstand cold, heat, salt, alkali, aridity and pressure of sand. It is used for timber and charcoal. The leaves are used for fodder, the berries for food and the bacteria on the root-tubercle to improve the soil.

There are also natural forests in the high mountains of the grasslands and deserts. The large conifer forests in the Tianshan and Altai mountains in Sinkiang have important economic value.

WOMEN COTTON GROWERS

CHIA LA-HSIANG



Chia La-hsiang (left) and a group member examine the growth of cotton fibers with technician Tien Tsun-hui.

WE twenty-six women — ranging in age from 17 to 40 — grow cotton for the Chang-chiachuang brigade in Tali county on the banks of the Loho River in Shensi province. Last year we planted 3.5 hectares and got 2,437 kilograms per hectare of ginned cotton.

Our region produces both grain and cotton. In 1971 in order to further develop the role of women in growing cotton, the county started an emulation campaign for high yields among women's cotton-growing groups. In many brigades and communes production which had never got above a few hundred kilograms per hectare went up to over 750 kg.

The women in our village wanted to do something too. "If others can do it, why not us?" I said, and proposed we set up such a group and join the emulation. Our brigade leaders were all for the idea and more than 60 women signed up. We formed three groups and I was elected head of one.

In 1972 we got 975 kg. of ginned cotton per hectare on the 3.3 hectares we were in charge of. We tried something new on half a hectare: we raised seedlings in a seedling bed and transplanted them. This plot yielded 675 kg., a rate of 1,350 kg. per hectare, 40 percent more than where the cotton was sown directly in the field.

Aiming High

Last year right after the Spring Festival our group began discuss-

ing our target for the year. After reviewing and analyzing our experience with transplanting, many thought that we could aim for 2,250 kg. per hectare. The great majority supported this, but a minority opposed it as too high, and the argument was quite fierce.

The secretary of our brigade Communist Party branch, Hsin Hsiang-lin, had just returned from a visit to Tachai, the national model brigade in Shansi province. He told us how the brigade was able to produce even more for the country since they blasted away hilltops, changed the course of rivers and on the hillsides created terraces of soft, loose soil which regularly gave high yields. The women had worked alongside the men to do this and the year before they had had an excellent harvest despite a big drought.

These tales opened our minds and gave us greater drive. "We're about the same size as Tachai, 400-some people and around 50 hectares of fields," I said, "but we're doing nothing like they are for the country. We lack their determination and drive." Many others said, "The people of Tachai get high yields in the Taihang Mountains. Then why can't we here on the banks of the Loho?"

Secretary Hsin reminded us of what our village was like before the liberation and what many of the families had gone through. Our village was known as a paupers'

village. Most of the inhabitants didn't even have houses or own any land. They worked all year for the landlords and still couldn't support themselves. I myself was born in new China and never experienced those bitter times, but I know how my father worked like a dog for the landlords. The Communist Party and Chairman Mao led the Chinese people, and the poor people of our village too, to liberation. Our life gets better every day as we go along the collective road. The state did a lot to help us overcome difficulties and expand production. Now the state needs more cotton and it's our job to try to produce more.

This discussion helped pull along those few people who had tended to hold back and we all agreed that we should aim for high targets. We wrote our resolve on the blackboard outside the brigade office.

Transforming the Fields

Our brigade had a piece of uneven land 1.5 kilometers from the village. The soil was poor and 1.3 hectares of it was full of reeds. The brigade leaders suggested we transform this land so that it would give good yields of cotton.

The people of Tachai turned their bare hills into granaries, couldn't we turn a poor field into a good one? Conditions can be changed if you work on them. But we had no experience with this kind of work.

That winter we spread 75 tons of farmyard manure per hectare, dug up the soil and irrigated the field. In spring we levelled it. I thought this was enough. But the Party branch said we hadn't dug deep enough, there were still weed roots in the ground and it wasn't level enough. They wanted us to go over it again and make it really level and loose like the fields of Tachai.

It was only ten days till transplanting time. With other members to help, in seven days we moved over 1,000 cubic meters of earth, dug up over 100 baskets of weed roots, repaired and deepened 400 meters of irrigation channels and made small, level irrigated plots.

It's the Care that Counts

Experience had shown us that one of the important ways to raise cotton production is to raise seedlings and transplant them. We decided to do this on a large scale. We sowed 104 beds of seedlings by hand at the end of March. After they sprouted we tended them like they were babies. We'd be out there before the other brigade members. By noon we could remove the plastic sheets over the beds, and we kept them off till after the others had gone home. We checked temperature and moisture of the soil daily and thinned and ventilated when necessary, as well as taking steps to prevent diseases and insects.

The brigade sent Tien Tsun-hui, a Communist Party member in his fifties to serve as our advisor. He ate and slept in a shed in the fields. In 40 days we had sturdy, healthy seedlings ready for transplanting. With other brigade members helping, we set out 200,000 seedlings on 3.5 hectares of pre-fertilized fields. We got our watering just right, so they all survived and grew rapidly.

In midsummer, when the cotton was flowering and forming bolls, we had the biggest dry spell in many years. The flow in the Loho, normally over ten meters wide, stopped six times. The blazing sun

scorched the earth. We'd come to the fields in the morning to find the ground strewn with young bolls. If this kept up, we'd never make 2,250 kg. per hectare.

Hsin Hsiang-lin encouraged us. "In Tachai," he said, "they worked hard and overcame a big drought." He searched the riverbed and found five places where there was still water. He got the whole brigade together and in just two days we dug a channel over 500 meters long connecting them so that the water all flowed into one place and then there was enough to draw on for irrigation. This saved the cotton and other crops. Drought is a bad thing, but the strong sunlight made for vigorous photosynthesis in the cotton leaves once they had water. They thrived, and more bolls matured than in past years.

Then an army of bollworms struck hard and early. In two shifts we sprayed insecticide round the clock. When there was a wind at night, we slept in the fields so that we could resume spraying as soon as it subsided. Three sprayings in ten days wiped out the bollworms in the egg-laying stage and saved the bolls.

With cotton, high yields depend a lot on how well you take care of it, and you can't skimp on work. Last year we hoed seven times, applied topdressing three times, watered four times, sprayed insecticide seven times and pruned seven times.

Once while watering, assistant group leader Chu Chiao-ling accidentally broke a branch with bolls on it. She tied it up with the string from her braid and plastered the break over with mud. This saved four or five bolls.

During the time of the drought the roads turned to dust. Clouds of it kicked up by pedestrians and carts coated the leaves of our cotton plants along a 350-meter stretch of road and kept out the light. We washed the leaves and splashed 200 buckets of water on the road to lay the dust.

We worked hard for several months and at the end did get a bumper harvest. Production per hectare was 2.5 times that in 1972, even greater than in our plan. When we reviewed our experience, though, we concluded we could do still better this year.

Chia La-hsiang's group picking cotton.



(Continued from p. 27)

if he had discovered a great treasure he immediately ordered, "Quick, shoot that—in a minute they'll take it all away." He had the audacity to lie on a bed in a number of ugly positions to be photographed. He even stuck his hand under the bedding and rummaged around. We workers protested his vile actions right then and there.

When he was nearly finished filming, he suddenly asked to be taken to the roving shop. The workers there were working contentedly at their jobs and all the machines and the whole room was spick and span. Actually this was nothing unusual. Conditions that protect the health of the workers are one characteristic of a socialist enterprise. But this reactionary claimed that to photograph such a scene would not be reflecting "the true situation." We told him otherwise.

FANG CHUN-SHENG, worker
at the Peking No. 3 Cotton Mill

THE SCENES of our commune on the outskirts of Peking were filmed by Antonioni on May 20, 1972. The shots he took that day do not show how revolution and production were developing, full of life and vigor. With ulterior motives he took only pictures that could be used to distort, vilify and slander us.

He had originally planned to film the pig farm that day but when it was time to go there he changed his mind. Then he said he wanted to take shots of a commune member's home. As soon as the car arrived in the village of the production team we planned to take him to he said he would not film there because, "They've prepared in advance. I want to shoot where they haven't prepared." Actually we had made no special preparations for him. Antonioni had already made some still shots of this team on May 15, so we suggested, "Why don't you compare the pictures of this place you took last time with what you see today and see if there's any difference?"

But he made the excuse that the films hadn't been developed yet. In answer to this fuss over nothing we said, "We don't need to make preparations especially for you. Shoot if you want to, otherwise don't."

Unable to find any material to serve his anti-China aims, Antonioni resorted to making up scenes to deceive people. He had the cheek to ask some commune members to fake a scuffle for him to film. We rejected this unreasonable demand on the spot. Then when he was visiting a middle school dance group at rehearsal, Antonioni insisted that the performers change from their gay skirts into slacks, that "skirts are not a Chinese custom". We again refused and told him, "Shoot if you want to, otherwise don't." There was finally nothing else he could do but to pack up his cameras and leave.

MA PAO-TING, CHANG SHU-YUN, FENG TEH and LI YAO-CHANG, Sino-Albanian Friendship People's Commune

THE anti-China joker Antonioni admits that in taking shots of Peking's Wangfuching Street he "kept the camera hidden" to "catch unawares the daily reality". But these words do not tell the whole story of his despicable tricks.

Pretending to be "a friend", one day in May 1972 Antonioni came to our bank saying he wanted to film the bustling Wangfuching Street scene. He asked for our cooperation and we received him as a guest.

As soon as he entered the door he rushed up to the roof. From there one can see the entire lively, thriving street, the gay crowds of worker, peasant and soldier customers streaming in and out of the department store and other shops. But he quickly came down, saying, "This place is no good." Then he looked through a window on our second floor. From there one can get a very good view of the center of the street, the big department store and the parking lot before it. But after two glances

he shook his head and again said, "No good."

In another officeroom he finally chose a window from which one can see only the entrance to a side street and a small section of the Wangfuching Street. His selection of this window for taking his pictures reveals that he did not really want to show the scenes of prosperity on the street, but was looking for pictures with which to vilify our capital and the Chinese people.

More enraging was the fact that he drew the curtains and cut two 30-centimeter slits in them with a pair of scissors. Then he poked the lens through a slit and started to take sneak shots. He hid behind those curtains for a long time, racking his brains for ways in which he could attack and denigrate our great capital. Truly contemptible to the extreme!

HSU CHING-CHANG and CHIA WEN-TSAO, savings department, Wangfuching branch of the People's Bank of China

Answers to LANGUAGE CORNER Exercise

1. 要是你把书都放整齐，找起来就方便了。
2. 大夫们抢救了三小时，终于把那个病人救活了。
3. 最近那个工厂制造出很多新产品。
4. 晚饭以后他买回来很多水果。
5. 体育表演就要开始了，观众都走进体育馆去了。
6. 这张纸太小，写不下两千字。
7. 虽然这座山很高，但是我们爬得上去。

The Pupil Who Wasn't There



The 14 Little Red Guards visit their classmate Chen Ching-hua (second from left).

THE West Fangpang Road Primary School in Shanghai used to have a pupil who never came to school. How did this happen? The story begins six years ago.

Chen Ching-hua had entered the West Fangpang Road School, like other children, at the age of seven. Soon, because of a congenital heart ailment he had to quit. After he got better, the doctor said he must stay at home and be very quiet or his condition could easily worsen.

But how Ching-hua wanted to go to school! His classmates wished they could do something to help. They said, "Chairman Mao teaches us, 'All people in the revolutionary ranks must care for each other, must love and help each other.' Let's go to Ching-hua's house and tell him what we learn in class every day. Then he won't have to fall behind." Many of the children thought this was a good idea. The school administration agreed.

Fourteen members of the Little Red Guards took turns going to Ching-hua's home to help him with the day's lessons. The teachers corrected his exercises and often visited him to see how his health was and how he was progressing in his studies and his political understanding. The children called him "our absentee classmate". Ching-hua, too, felt he was still one of the class.

CHING-HUA advanced from grade to grade, all the while with such help from his teachers and classmates. The 14 Little Red Guards often faced situations where they had difficult decisions

to make, but they tried hard to make the right one. They became able to more consciously put the interests of someone else before their own, and more conscientious about what they were doing.

One day Hsiao Lu, whose turn it was to go, stayed late at school for a rehearsal. By the time it was over a downpour had started. Should he go to Ching-hua's home as usual? He hesitated only a minute, then rolled up his trousers and started for Ching-hua's house. He didn't get home until very late that night, but felt happy because Ching-hua had not missed his lesson.

Huang, another classmate, was a basketball fan. One day her father told her to come straight home after school because he had tickets for the finals of the workers' basketball championships. She looked forward to it with excitement all day. As soon as class was out she grabbed her schoolbag and ran. Before she was out of the door, her teacher called her back. "Pan is sick today. Can you go and give Ching-hua his lesson?" she said. Huang was taken aback. Give up the basketball game? But then she thought of Ching-hua waiting. "Yes, I'll go," she said and left for Ching-hua's house.

His schoolmates made Ching-hua feel that he was part of a warm collective. In his diary he wrote, "All these years my classmates have given me help as a revolutionary duty. I must study hard for the revolution so that I can do my part in building socialism and communism when I grow up."

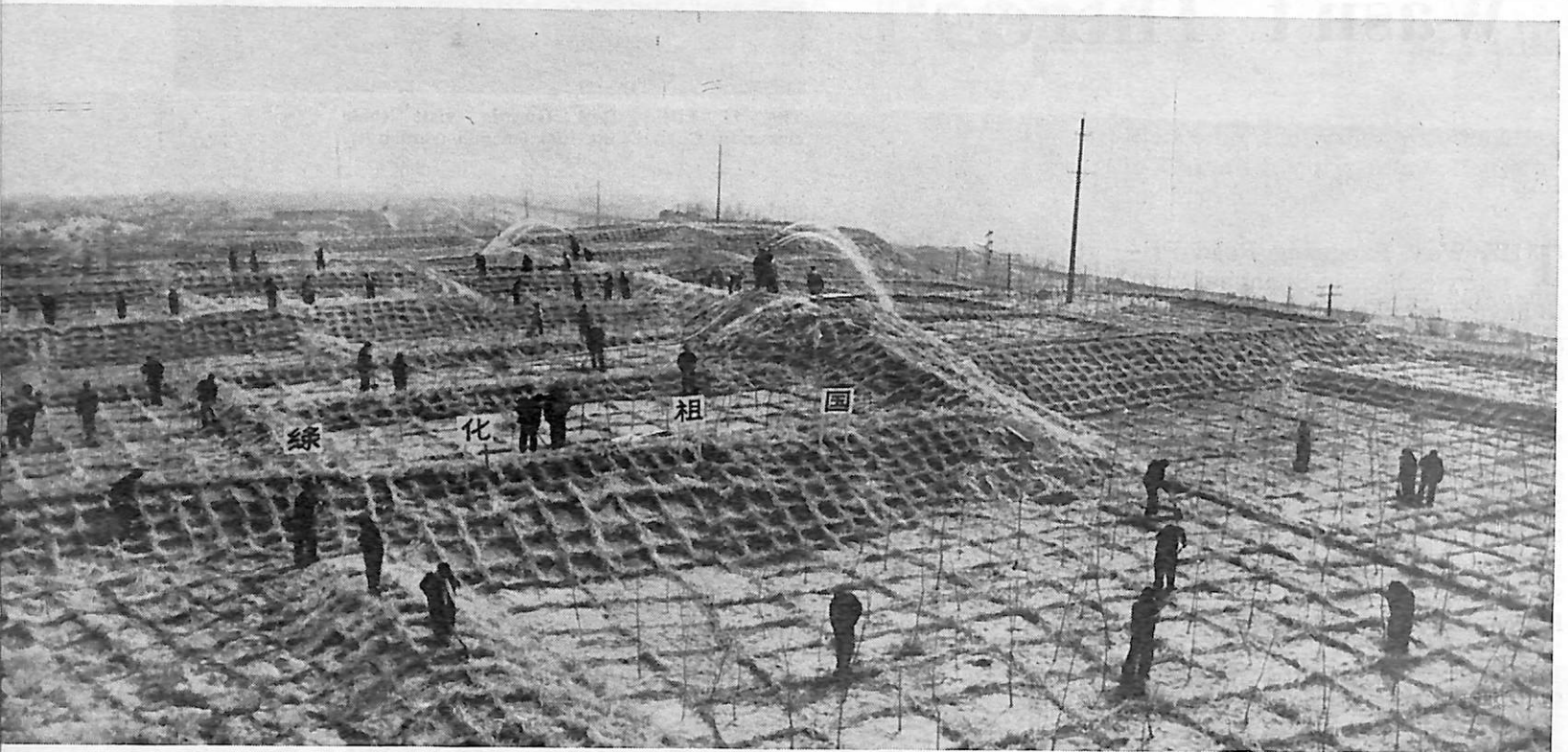
He continued to study hard and also to read the newspapers regularly. In addition to their help with lessons, his classmates made it a point to tell him interesting stories when they heard them and to tell him what was going on in the revolution in education in their school. When discussions were going on in school, he wrote speeches for someone to read for him. Year after year he finished his courses satisfactorily. While in the fifth grade he became a member of the Little Red Guards. His health is much better now. He takes walks in the neighborhood and helps his mother with household chores.

THE class graduated from grade school early this year. On the last day the 14 Little Red Guards and the teachers came to congratulate Ching-hua on his graduation. They promised to go on helping him in middle school. Looking at the familiar faces as they surrounded him, Ching-hua was too moved to say a word. Even more moved was his father, an old tannery worker.

"In the old society," he said, "we working people had no chance to go to school at all. I began working in a capitalist's factory when I was a small boy. When I was young I was like a blind man, I couldn't read or write a word. Today in the new society all the children of the working people go to school. Even this ailing child of mine is getting a proper education. Truly, the difference between the two societies is like the difference between heaven and hell!"



Controlling the Desert

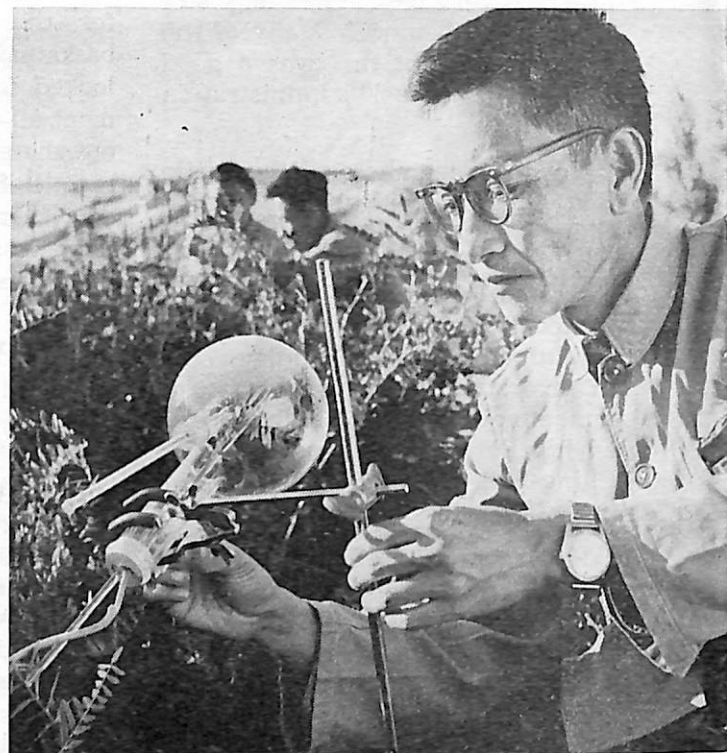


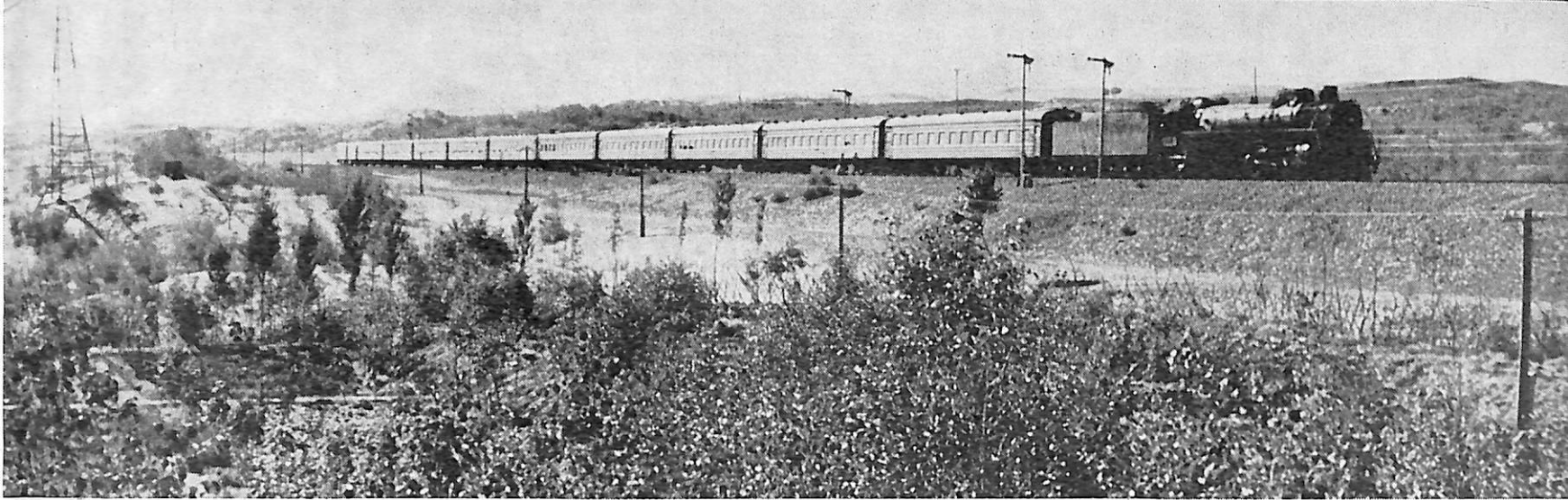
These young trees when grown will form a shelter belt to check shifting sand dunes.

Technicians from the Chungwei Forestry Farm test wind velocity and direction and ground surface temperature in the heart of the Tengri Desert to discover the laws of the shifting of sand dunes.



Collecting data on photosynthesis in tree seedlings planted on sand dunes to provide a scientific basis for afforestation.





Trees grown along the Paotow-Lanchow line hold the sand in check and ensure uninterrupted rail traffic.

Water from the Yellow River now flows into the Tengri Desert.



Vegetables, melons and fruits thrive in places formerly covered with sand dunes.



THE Tengri Desert is one of China's biggest. Its shifting sand dunes were a great menace to the surrounding farmland, pastures and railway line.

Over more than a decade workers at the Chungwei Forestry Farm in the Ningsia Hui Autonomous Region, scientists and members of local communes have planted trees on the southeastern fringe of the desert to stabilize the dunes. Water from the Yellow River has been brought to the desert 1,300 meters above sea level and wheat, soybeans, cotton, apples and grapes are grown there.

Cotton harvest on an experimental plot.



The New Opera 'Hsiangyang Store'



Liu Chun-hsiu goes from door to door.



Liu Chun-hsiu, Party branch secretary Wang Yung-hsiang and salesman Tsui Yu-hai on their way to sell goods at Paiyunpo.

CLASS STRUGGLE in the commercial sphere is the theme of *The Hsiangyang Store*, a new opera in the *pingchu* style performed by the Peking Pingchu Company. The story takes place in the autumn of 1963 in a store in an industrial area on the outskirts of Peking. Liu Chun-hsiu, a member of the Communist Youth League, has been assigned to work as a saleswoman in the store managed by her father. There she meets Uncle Li, a retired worker who has come to make purchases for workers at Paiyunpo, a new housing project near a new rolling mill. Chun-hsiu thinks that the store should do its best to make their wares available to the workers where they are. She proposes that they sell from a pushcart on the street at Paiyunpo and asks to do the job.

Chun-hsiu's suggestion meets with different reactions in the store. Communist Party branch secretary Wang Yung-hsiang and others support it enthusiastically, and Wang offers to push the cart himself. Tsui Yu-hai, a young salesman who looks down on commercial work, thinks selling goods on the street is demeaning.

Manager Liu Pao-chung, who is most interested in the store keeping the place it has earned as an advanced unit, advocates standing securely behind the counter. Pushing a cart is overdoing it, he thinks. After a debate he reluctantly accepts Chun-hsiu's proposal.

Pan Yu-tsai, a reactionary who by concealing his past as a capitalist, has managed to get put in charge of buying and the stockroom, seizes this chance to make trouble. If the cart goes to Paiyunpo, they will discover that he has been illegally selling some of the stocks at a high markup. He tries his best to discourage Liu Pao-chung from the project.

One clear autumn day Wang Yung-hsiang, Liu Chun-hsiu and Tsui Yu-hai push a cart down the road to Paiyunpo. They are hailed all along the way by workers and other local residents. Chun-hsiu becomes even more determined to do a good job of serving the people.

Pan Yu-tsai sneaks up and in collaboration with Fu Man-tang, a Paiyunpo profiteer, removes a nut from the cart while no one is look-

ing. This causes the cart to tip over, injuring Chun-hsiu and damaging some goods.

Prodded on by Pan Yu-tsai, Liu Pao-chung becomes furious and orders Chun-hsiu to stop work. Undaunted, she refutes his arguments and with support from Wang Yung-hsiang continues to sell goods in Paiyunpo from a basket on her back. "The Party and people believe in me," she sings, "I'll continue to make revolution by going to Paiyunpo." From customers in Paiyunpo she picks up clues on Pan Yu-tsai and Fu Man-tang's profiteering, which she reports to the Party branch.

AFTER repairs, the cart rolls again towards Paiyunpo and Pan Yu-tsai continues his obstruction and sabotage. While loading the cart he slips a package of baking soda in with the packages of sugar. When Chun-hsiu mistakenly sells the soda for sugar he gets the customers all steamed up. He even fakes letters from customers complaining about Chun-hsiu.

Goaded to rage by the class enemy, Liu Pao-chung orders Chun-hsiu to write a request for

a transfer and leave the store at once. The waves of struggle breaking over this 19-year-old woman are a severe test for her, but with the education given her by the Party, she is not afraid. All this only strengthens her resolve to do her job well. "I won't be like the poplar and willow, green only half the year," she writes in her letter, "but like the plum blossom heralding spring. Standing straight atop a cliff, I'll develop roots, blossom and never waver!" She criticizes her father for his conservative thinking and patiently helps Tsui Yu-hai see that looking down on commercial work is wrong.

On the basis of the clues provided by Chun-hsiu, the Party branch decides to take inventory to find out just what Pan Yu-tsai has been up to. Desperate, he breaks into the accountant's office at night to get the books. Just as he is leaving, Chun-hsiu appears. He tries to kill her, but she bravely fights him. Wang Yung-hsiang and other workers rush in and catch the class enemy on the spot.

The step-by-step development of the conflict in the opera brings out the heroic character of Liu Chun-hsiu quite well. Through placing her amidst sharp, complex conflicts, the writers manage to give a fairly deep portrait of the class struggle between the proletariat and the bourgeoisie and that between Chairman Mao's revolutionary line and the revisionist line in commerce.

THE opera was first performed in 1963. Since then it has gone through six revisions. "What we learned about the creation of the model revolutionary Peking operas helped us revitalize *The Hsiangyang Store*", say members of the company in retrospect. The original play was not successful because of the influence of the revisionist line in literature and art. It did not emphasize the main heroic character, the negative characters were too prominent, and most of the play was taken up with "middle characters". It presented a shallow picture of class struggle.

During the Great Proletarian Cultural Revolution, the members of the Peking Pingchu Company,

after criticizing the revisionist line in literature and art, revised *The Hsiangyang Store* several times. They strengthened the class struggle elements and put special effort into creating the character of Liu Chun-hsiu.

In the course of revising the opera they worked in almost 40 stores in Hopei province and the cities of Peking, Tientsin, Shenyang and Sian, waiting on customers, wrapping packages, pushing carts on the street, making home deliveries and taking part in political study with the workers and staff members. In this way they obtained a wealth of vivid raw material which they worked into their revised version. Many of the incidents, dialogues and arias in the present production were created out of real life.

Going into store life enabled the members of the company to think and feel more like the workers, peasants and soldiers. While they were working in the No. 19 Grain Store in Sian, a woman in the neighborhood had to hurry off to her mother's home where someone had become acutely ill, hoping the neighbors would care for her three children. A saleswoman making her rounds of the neighborhood to see if anyone wanted anything discovered this situation. Every day she went there to make their meals, wash their clothes and do what-

ever else she could for them. When the mother came back several days later she was moved to tears to find the house spick and span and the children well cared for. The opera company was inspired by many such incidents to try to do a good job of writing and producing an opera which shows the struggle and advances in the commercial field and creates the heroic image of a representative of the new generation there.

PINGCHU is a variety of local opera with a history of between 60 and 70 years. It has a wide audience in both north and south China. Its main characteristics are its liveliness and its popular, easily-understood lyrics sung clearly in common speech in a robust, unconstrained voice. Since liberation reforms have been made in *pingchu* according to Chairman Mao's policy of "Let a hundred flowers blossom; weed through the old to bring forth the new". Particularly since the cultural revolution, innovations have been made in both music and singing by learning from the model revolutionary Peking operas. Many of them have been adapted to the *pingchu* style. It was such remodeling that enabled *The Hsiangyang Store* to win the approval of audiences in the capital during the North China Theatrical Festival.

Members of the cast of the opera "The Hsiangyang Store" work in a store to help them enrich their roles.





In the Silkworm Country

HO WEN



Upper: Commune members weigh the worms to determine their quality.

Harvesting silkworm cocoons spun on branches in the breeding room.

SPRING comes early to the Yunlung production brigade and its seemingly endless mulberry groves begin turning green. Lying in Haining county 50 kilometers northeast of beautiful Hangchow in Chekiang province, the area has a mild climate particularly suitable for silkworm culture and its concomitant mulberry planting. The people here started sericulture some 2,000 years ago. Today it is known throughout the country for its high output of silkworm cocoons.

One of the many experienced silkworm hands among the Yunlung brigade's 3,000 inhabitants is Chin Hsiu-hsien, manager of the silkworm room of the brigade's production team No. 12. At twelve she began learning silkworm skills from her mother.

"We used all the money the family had but it bought only as many silkworm eggs as could cover a quarter-sheet of paper," began Chin Hsiu-hsien, now 50, recalling her early life. "Our primitive methods could not prevent grasserie, a disease where silkworms suffer from excess fluid, and many of them died. Our crop of cocoons

was so poor that in order to live we had to borrow money at a high rate of interest. Mother was always saying that maybe next year would be better, but I never saw a better year until after the liberation." Such was the life of many peasant silkworm rearers. Though they toiled to supply the raw materials for famous and costly silk fabrics, they suffered hunger and cold as a result of oppression and exploitation at the hands of the Kuomintang reactionaries, landlords and avaricious merchants.

Yunlung was liberated in 1949 and Chin Hsiu-hsien and thousands of other impoverished silkworm raisers joined the ranks of the people who had become masters of the country. Today Chin Hsiu-hsien is chairwoman of the women's association in her commune brigade and manager of its silkworm room. Situated near a large mulberry grove, the room, with 500 square meters of space, is light and bright and has equipment for controlling temperature and ventilation. Its wide porch provides a place for the workers to rest and do subsidiary tasks. Last year the 30-some men and women reared 124 sheets of

silkworm eggs. Their meticulous care brought output of cocoons to the highest in history.

The brigade has a total of 23 such silkworm rooms, Chin Hsiu-hsien told us. They were set up with collective capital in 1958 when the commune was formed. The government supplies the equipment and high-quality silkworm eggs.

All the silkworm rooms have had excellent harvests of cocoons in recent years. Last year the average yield per hectare of mulberry groves rose to 2,250 kilograms. It was about 200 kg. before the liberation. Since the cultural revolution silkworm rearers have set up their own filatures and other shops for processing farm produce.

Learning from Tachai

"Yunlung would not be what it is today had it not been for the mass movement to learn from Tachai," said Chin Hsiu-hsien. For her brigade this began in 1968, in response to a call from Chairman Mao for agriculture to learn from the brigade which has become a model for the whole coun-



Yunlung brigade members study a new method of rearing mulberry saplings.

try. That spring Chu Chih-ming, vice-secretary of the brigade's Communist Party branch, came back from a visit to Tachai in Shansi province and told how the people there had transformed their barren gullies into a new socialist countryside through their own efforts. "Why can't we change our own place the same way?" asked the people of Yunlung.

The 200 hectares of land belonging to the brigade was in small patches scattered all around. The mulberry groves, lying here and there among the paddy fields, were hard to tend and not producing all the leaves they could. Inadequate channels made irrigation of some fields impossible during the dry season, and drainage slow after a heavy rain. Sericulture could not expand.

With Party branch secretary Li Chin-sung taking the lead, the brigade conducted wide discussions and drew up a five-year plan. It called for levelling of the land to build large mulberry groves. Beginning that winter, the entire brigade and its cadres, braving the cold and ice, worked tirelessly from early morning till late at

night. After a total of 130,000 workdays in three winters, they had removed 150 hillocks, filled in 48 unused ponds and joined the small and scattered mulberry groves into larger ones. For 80 percent of the land under mulberry trees they built a good irrigation and drainage system which assures plenty of leaves regardless of drought or heavy rains. The 1972 per-hectare production of mulberry leaves was 47 percent above that for 1967.

Scientific Management

Silkworm cultivation requires exceptional skill because the worms grow so rapidly and are easily affected by changes in temperature. The silkworm rearers have undertaken many scientific experiments which have yielded a number of new methods of raising cocoon production. Since the cultural revolution scientific research has proceeded on a mass scale.

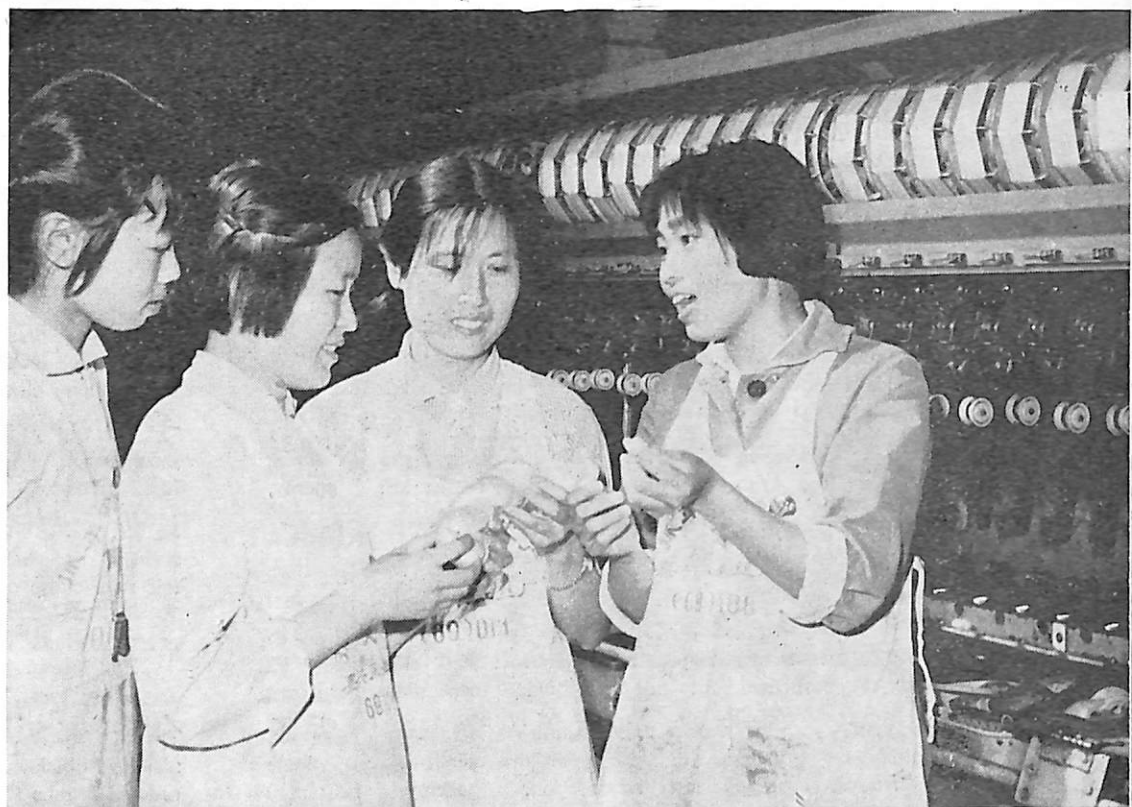
The Yunlung brigade used to have three crops of cocoons a year (spring, summer and autumn). After they had more mulberry leaves the question arose as to whether they could get more crops per year. At a suggestion from some of the growers, a section of a

grove was set aside for experimentation. Together the grove attendants and silkworm rearers closely watched the development of the leaves from early spring to winter frost, and the feed requirements of the silkworms from the stage of larvae to full-grown caterpillars. After repeated experiments they were able to institute a system of five crops a year (spring, summer, and early, middle and late autumn). The greater number of silkworms raised production of cocoons to over 100 tons in 1973, about 3.8 times that of 1964.

Chin Hsiu-hsien told us that technicians and members of provincial, county and commune research organizations often give them help. The government supplies whatever equipment and pharmaceutical products are needed for research.

With the Party branch giving attention to the matter, the brigade has built up a corps of 320 highly-skilled silkworm rearers. They have improved their methods of feeding and the general management of groves and silkworm rooms. New and better skill has practically wiped out grasserie and other common silkworm diseases.

Exchanging experience in reeling silk.



Lesson 6

小号手

Xiǎo Hàoshǒu

Little Bugler

在第二次国内革命战争的时候，
 Zài dièr cì guónèi géming zhànzhēng de shíhòu,
 At second time civil revolutionary war time,
 中国南方的一个山区有个孩子
 Zhōngguó nánfāng de yíge shānqū yǒu ge háizi
 China south a mountain area had a child
 叫小勇，是地主“山中狼”家的
 jiào Xiǎoyǒng, shì dìzhǔ “Shānzhōngláng” jiā de
 called Xiaoyong, was landlord “Mountain Wolf” family's
 放牛娃。他的父母都让“山中狼”
 fàngniúwá. Tā de fù mǔ dōu ràng “Shānzhōngláng”
 cowherd. His father mother both by “Mountain Wolf”
 给害死了。小勇十四岁那年，村里
 gěi hàisǐ le. Xiǎoyǒng shísisuì nànián, cūnlǐ
 give killed. Xiaoyong 14 years (old) that year, village
 来了红军，他找到了红军的指导员，
 lái le Hóngjūn, tā zhǎodào le Hóngjūn de zhǐdǎoyuán,
 came Red Army, he found Red Army's (political) instructor,
 要求参加红军。并且表示要为广大
 yāoqiú cānjiā Hóngjūn. Bìngqiě biǎoshì yào wèi guǎngdà
 requested join Red Army. Moreover expressed want for broad
 劳动人民报仇，要革命到底。
 láodòng rénmin bàochóu, yào géming dàodǐ.
 laboring people revenge, want make revolution to end.

指导员见他苦大仇深，革命的
 Zhǐdǎoyuán jiàn tā kǔdàchóushēn, géming de
 Instructor saw he bitterness great hatred deep, revolutionary
 决心很大，就把他留下了。当让
 juéxīn hěn dà, jiù bǎ tā liúxià le. Dāng ràng
 determination very great, then him kept. When asked
 他学吹军号的时候，他忙说：“我
 tā xué chuī jūnhào de shíhòu, tā máng shuō: “Wǒ
 him learn blowing bugle time, he hurriedly said: “I
 当红军是为了打仗杀敌人，
 dāng Hóngjūn shì wèile dǎzhàng shā dírén,
 (serve) as Red Army (man) is to fight battles kill enemy,
 我不吹号，我要枪。”
 wǒ bù chuī hào, wǒ yào qiāng.”
 I not blow bugle, I want rifle.”

“在战场上，没有军号就调动不
 “Zài zhànchǎngshàng, méi yǒu jūnhào jiù diàodòng bù
 “At battlefield on, not have bugle then maneuver not
 了部队，军号也是武器，敌人听了
 liǎo bùduì, jūnhào yě shì wǔqì, dírén tīng le
 can troops, bugle also is weapon, enemy hears (it)

心惊胆战，我们战士听了斗志昂扬。”
 xīnjīngdǎnzhàn, wǒmen zhànshì tīng le dòuzhì ángyáng.”
 trembles with fear, our fighters hear (it) morale soars.”
 指导员的这些话使得小勇非常
 Zhǐdǎoyuán de zhèxiē huà shuō de Xiǎoyǒng fēicháng
 Instructor's these words spoken so Xiaoyong extraordinarily
 激动。“好，既然吹号这么重要，
 jīdòng. “Hǎo, jìrán chuī hào zhème zhòngyào,
 moved. “Well, since blowing bugle this important,
 我就吹号。”
 wǒ jiù chuī hào.”
 I then blow bugle.”

有一次，小勇执行任务回来，
 Yǒu yí cì, Xiǎoyǒng zhíxíng rènwu huílai,
 Have one time, Xiaoyong carried out mission came back,
 走上一个山头，突然发现“山中狼”
 zǒushàng yíge shāntóu, tūrán fāxiàn “Shānzhōngláng”
 walked up a hilltop, suddenly discovered “Mountain Wolf”
 带着反动武装来进攻。小勇想：
 dàizhe fǎndòng wǔzhuāng lái jìngōng. Xiǎoyǒng xiǎng:
 leading reactionary armed (force) came attack. Xiaoyong thought:
 敌人这次来了这么多，我们的人很
 Dírén zhècì lái le zhème duō, wǒmen de rén hěn
 Enemy this time come this many, our men very
 少，我要想个办法打乱敌人的
 shǎo, wǒ yào xiǎng ge bànfǎ dǎluàn dírén de
 few, I must think (of) a method (to) disrupt enemy's
 计划，把敌人引向这边来。他拿起
 jìhuà, bǎ dírén yǐnxiàng zhèbiān lái. Tā náqǐ
 plan, enemy lead toward this side come. He took up
 军号就吹了起来，还向敌人扔了几个
 jūnhào jiù chuī le qǐlai, hái xiàng dírén rēng le jǐge
 bugle then blow began, also toward enemy threw several
 手榴弹。敌人听到号声，就向小勇
 shǒuliúdan. Dírén tīngdào hàoshēng, jiù xiàng Xiǎoyǒng
 hand grenades. Enemy heard bugle call, then toward Xiaoyong
 这边跑来。
 zhèbiān pǎolai.
 this side came running.

指导员看到敌人的部署乱了，立刻
 Zhǐdǎoyuán kàndào dírén de bùshǔ luàn le, lìkè
 Instructor saw enemy's disposition disrupted, at once
 命令部队追击。在追击，不但消灭了
 mìnglìng bùduì zhuījī. Zài zhuījīzhōng, búdàn xiāomiè le
 ordered troops (to) pursue. At pursuit in, not only wiped out

大量 敌人,而且打死了“山中狼。”
 dàliàng dírén, érqiě dǎsǐle “Shānzhōngláng”.
 large quantity (of) enemy, but also killed “Mountain Wolf”.

战斗胜利 结束后, 指导员 称赞
 Zhàndòu shènglì jiéshùhòu, zhǐdǎoyuán chēngzàn
 Battle victoriously concluded after, instructor praised

小勇是红军的好战士。
 Xiǎoyǒng shì Hóngjūn de hǎo zhànshì.
 Xiaoyong is Red Army's good fighter.

Translation

At the time of the Second Revolutionary Civil War, there was a child named Xiaoyong living in a mountain region of south China. He was a cowherd for the family of the landlord Mountain Wolf, who had killed both his parents. The year Xiaoyong was 14, the Red Army came to their village. He found the army's political instructor and asked to join the army. He said he wanted to avenge all the laboring people and make revolution to the end.

Seeing his great bitterness, deep hatred and great revolutionary determination, the instructor let him stay. When the instructor asked him to learn to blow the bugle, he hurriedly said, "I'm in the army to fight battles and kill the enemy. I won't blow a bugle, I want a rifle!"

"On the battlefield we couldn't maneuver troops without a bugle. It is also a weapon. Hearing it, the enemy trembles with fear and our fighters' morale soars." Xiaoyong was extraordinarily moved by the instructor's words. "Well, since blowing the bugle is so important, I'll do it."

Once when Xiaoyong was coming back from a mission he walked up a hill and suddenly discovered Mountain Wolf leading his reactionary armed force coming to attack. "So many of the enemy have come this time," he thought, "and we have very few men. I must think of a method to disrupt their plan and lead them over this way." He started blowing his bugle and threw several hand grenades at them. They heard his bugle call and came running his way.

Seeing the enemy's disposition disrupted, the political instructor at once ordered his troops to pursue. In the course of pursuit they not only wiped out large numbers of the enemy but also killed Mountain Wolf.

After the victorious conclusion of the battle the instructor praised Xiaoyong as "a good Red Army fighter".

Notes

An additional element placed after a verb or adjective is called a complement. We have studied six types of complements which we summarize in this and the next lesson.

1. *Complement of result.* An adjective or verb which tells the result of an action. Examples: **chīwán** 吃完 (finish eating), **kànqīngchū** 看清楚 (see clearly), **xǐgānjìng** 洗干净 (wash clean). In this lesson: **Xiǎoyǒng shuō: "Wǒ de fù mǔ dōu ràng 'Shānzhōngláng' gěi hài sǐ le"** 小勇说: "我的父母都让 '山中狼' 给害死了" (Xiaoyong said, "Both my parents were killed by Mountain Wolf"). Again, **Xiǎoyǒng xiǎng le yí ge bàn fǎ, dǎluàn le dírén de jìhuà** 小勇想了一个办法, 打乱了敌人的计划 (Xiaoyong thought of a method to disrupt the enemy's plan).

2. *Directional complement.* Tells the direction of an action. There are both simple and compound directional complements.

(a) There are only two simple directional complements: **lái** 来 (come) and **qù** 去 (go). If the verb has an object, it may be placed either between the verb and the complement or after the complement. For example, **Tā ná gāngbǐ hé mòshuǐ lái le** 他拿钢笔和墨水来了 (He brought a pen and ink with him), or **他拿来了钢笔和墨水**.

Words indicating location must be placed between the verb and the complement, as in **Lǎo Bái huí diànbào jú qu le** 老白回电报局去了 (Old Bai returned to the telegraph office).

(b) A compound directional complement is formed by combining **shàng** 上 (up), **xià** 下 (down), **jìn** 进 (in), **chū** 出 (out), **guò** 过 (across), **huí** 回 (back) or **qǐ** 起 (start) with 来 or 去. (NOTE: 起 combines only with 来. We can't say 起去.) The object is placed either between the two parts of the complement or after it. For example, **Xiǎohóng cóng dìshàng jiǎnqǐ yí ge qiánbāo lai** 小红从地上拣起一个钱包来 (Xiaohong picked up a purse from the ground), or **小红从地上拣起来一个钱包**.

Words indicating location must be placed between the two parts of the complement, as in **Huǒchē jiù yào kāi le, lǚkè dōu zǒujìn chēzhàn qu le** 火车就要开了, 旅客都走进车站去了 (The train was about to start and the passengers had all entered the station).

3. *Potential complement.* The affirmative form is to place 得 between the verb and complement of result or directional complement to indicate possibility. For example, **Zhè jǐběn zázhì nǐ jīntiān kàn de wán ma?** 这几本杂志你今天看得完吗? (Can you finish reading these magazines today?)

The negative form uses 不 to indicate impossibility. **Nàge tóngzhì wǒ hǎoxiàng jiànguò, dànshì xiǎng bù qǐ lai le** 那个同志我好像见过, 但是想不起来了 (It seems I've seen that comrade but I can't think where).

Liǎo 了, **dòng** 动 and **xià** 下 as potential complements:

Liǎo 了 used as a potential complement indicates whether or not an action can be carried out, as in **Méiyǒu jūnhào jiù diàodòng bù liǎo jūnduì** 没有军号就调动不了军队 (We couldn't maneuver troops without a bugle). Sometimes it means to finish, as in **Nǐ yòng de liǎo zhème duō zhāng zhǐ ma?** 你用得了这么多张纸吗? (Can you use up all that paper?)

Dòng 动 used as a potential complement indicates whether or not the subject has the strength to carry out an action. For instance, **Zhège jīqì hěn zhòng, nǐ yí ge rén bān de dòng ma?** 这个机器很重, 你一个人搬得动吗? (This machine is quite heavy, can you move it by yourself?) and **Wǒ tài lèi le, zǒu bù dòng le** 我太累了, 走不动了 (I'm too tired, I can't walk any more).

Xià 下 used as a potential complement indicates whether or not there is space to contain something. For instance, **Zhèzhōng qìchē zuò de xià liùshí rén** 这种汽车坐得下六十人 (This kind of bus can seat 60 people); **Zhège fángjiān bú dà, zhù bú xià sì ge rén** 这个房间不大, 住不下四个人 (This room is not large enough for four people to live in).

Exercise

Use the constructions in parentheses to complete the following sentences:

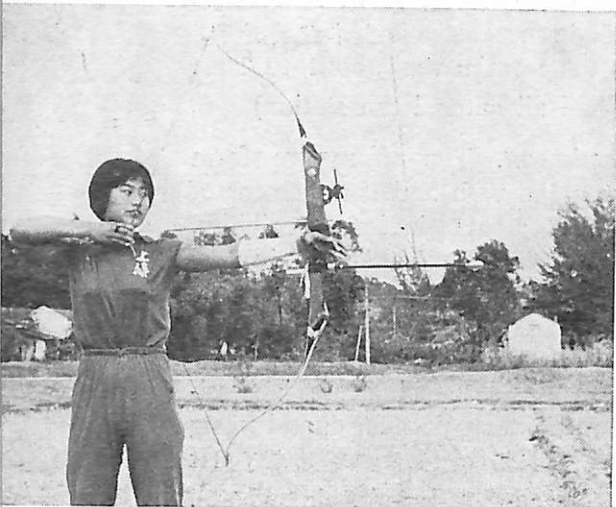
1. 要是 _____, 找起来就方便了。(放整齐)

2. 大夫们抢救了三小时, 终于 _____。
_____。(救活)
3. 最近那个工厂 _____。
_____。(制造出)
4. 晚饭以后 _____。
_____。(买回来)
5. 体育表演就要开始了, _____。
_____。(走进体育馆去)
6. 这张纸太小, _____。
_____。(写不下)
7. 虽然这座山很高, _____。
_____。(爬得上去)

(Answers on p. 38)

SPORTS

Shanghai Teenage Girl Breaks World Archery Record



Wang Wen-chuan in action.

Wang Wen-chuan (right) is congratulated on her success by Li Shu-lan (center), the noted Chinese woman archer who has several times broken world records, and the coach of the Shanghai archery team.



WANG WEN-CHUAN, a 17-year-old schoolgirl from Shanghai, scored 342 points in the women's 30-meter single round archery event, topping the listed world record of 341 points set by Grazyna Krauzowicz of Poland. The record-breaking performance took place on February 19 at a friendship archery tournament held in Canton attended by sportsmen from other parts of the country.

Wang Wen-chuan, a student at Shanghai's Hsinpin Middle School, had had slightly more than a year's experience with archery. She was determined to scale world peaks in the sport and win honor for her socialist motherland. Modest and diligent in study, she trained hard to improve her skill.

In Canton she found it difficult to adapt herself to the cold, windy and overcast weather. Helped and encouraged by her comrades, she managed to overcome this difficulty and was ready to do her best. She began by bettering the listed national record in the women's 50-meter single round event. Then, in top form, she cleared the world record in the women's 30-meter single round. The first arrow got 10 points, a good beginning. The first 33 arrows scored a total of

314 points — four arrows of 8 points, eight of 9, and the rest of 10. Three arrows remained, and she was only 27 points from the world record. After taking a brief rest, she picked up the bow again. Agile and precise, she sent two arrows to the bull's-eye. As the last arrow hit the 8-point zone, the spectators rose in wild cheers.

In addition to her world record, Wang Wen-chuan also improved on the listed national records in the women's 30-meter single and double round, 50-meter single and double round, 70-meter double round and the four-event total for both the single and double round events. This made her the women's individual all-round title. The Shanghai team made up of her and two other girls broke national records in the all-round team total for both the single and double round events.

The Canton archery tournament was a relatively large contest, drawing 67 male and female entrants representing Shanghai, the Inner Mongolia and Tibet autonomous regions, and Chinghai, Shantung, Liaoning and Kwangtung provinces and the Peking Physical Culture Institute.



