

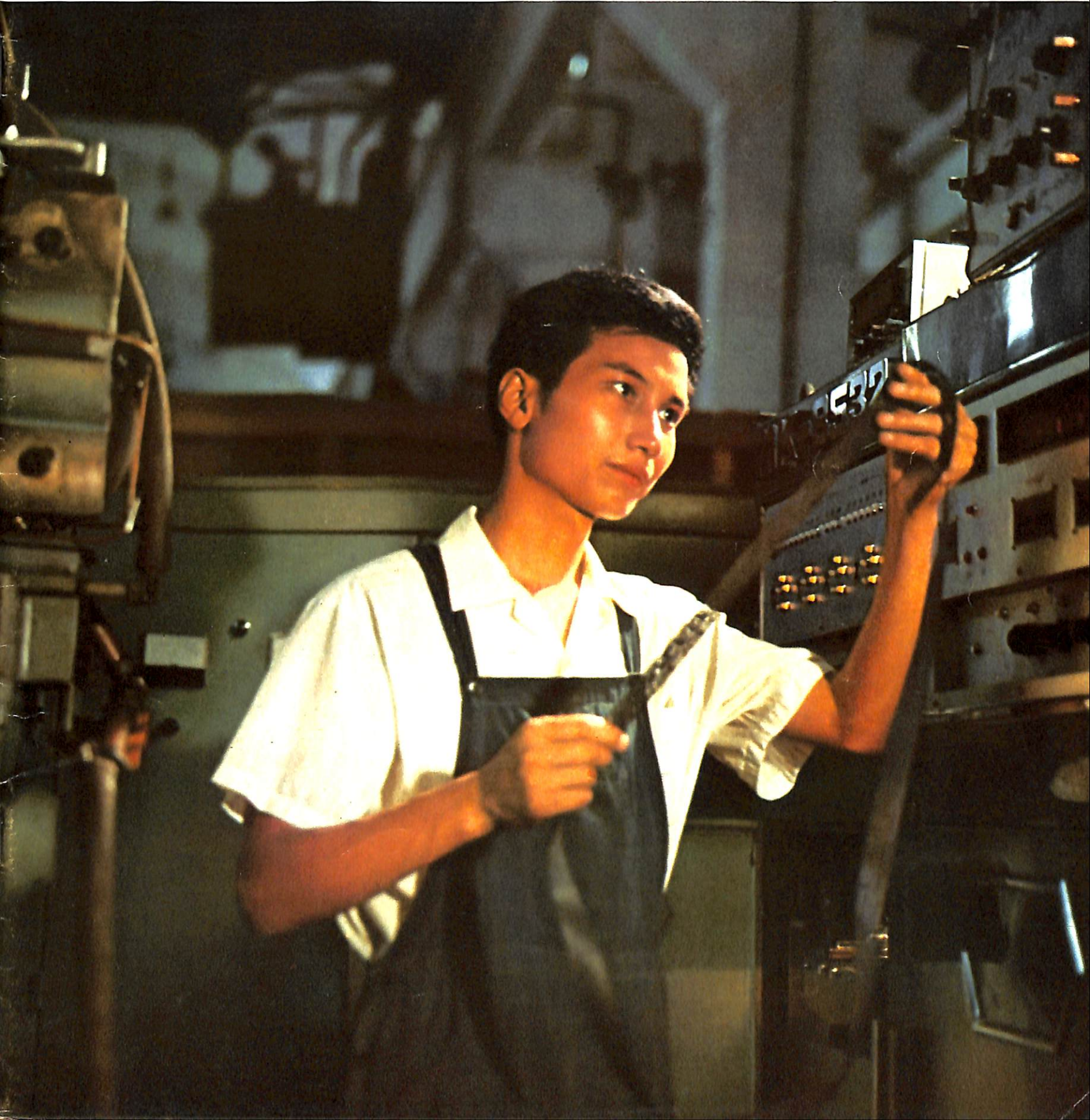
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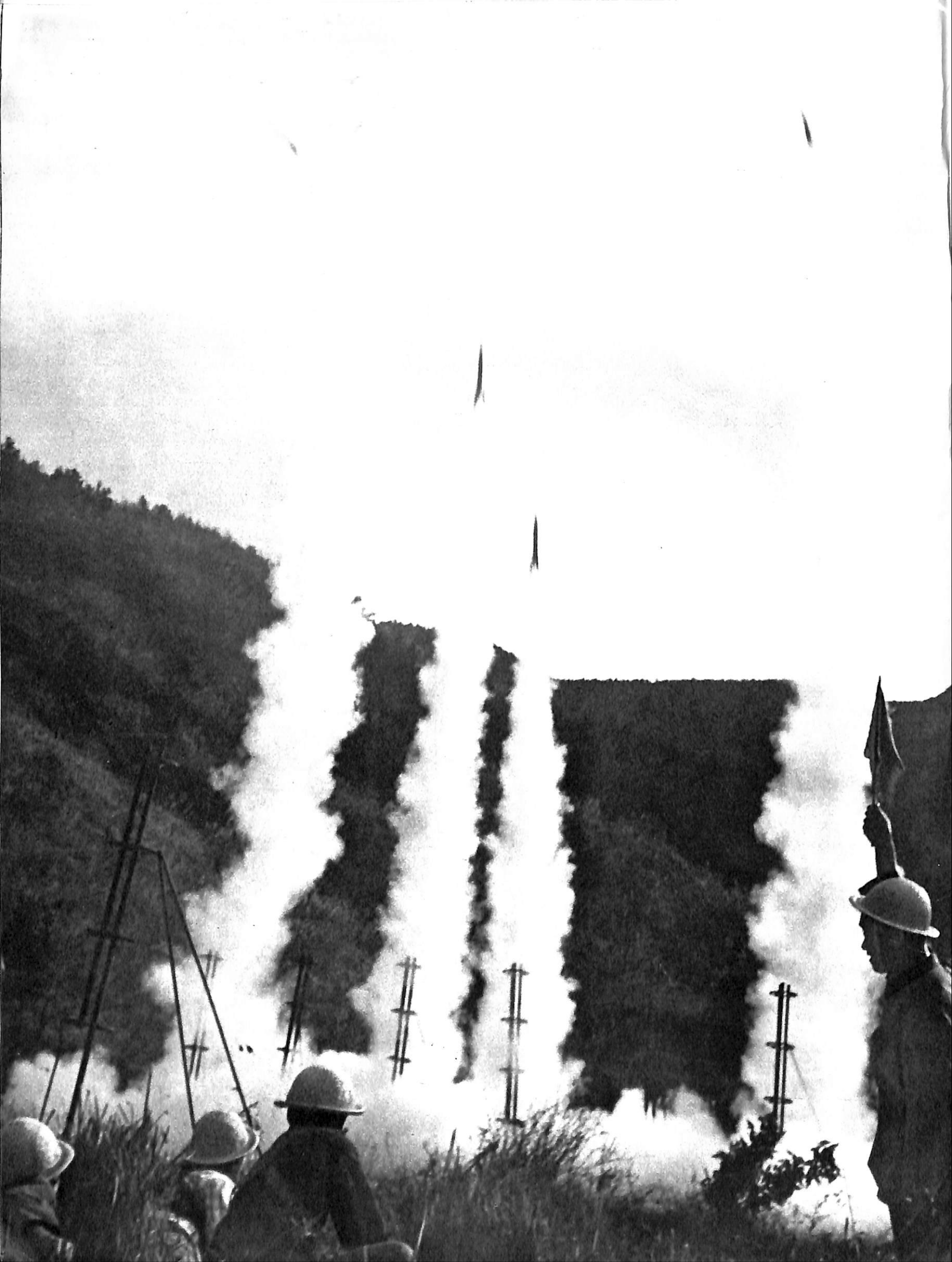
*Factory-run Colleges
Conquering the Desert*

Reconstructs

VOL. XXIV NO. 11

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China Reconstructs

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Front: Shen Kuan-sung, graduate of the Shanghai Machine Tool Plant's "July 21" Workers' College, aligns a numerically-controlled cam grinder. (See p. 6)

Back: A reservoir in the Maowusu Desert. (See p. 14)

Inside front: Rain-making catalyst rockets are launched on the edge of the Yunnan-Kweichow plateau. In the past year rain made in this drought-prone area 20 times with locally-developed rockets has benefited nearly 200,000 hectares of land.

Inside back: A graduate at the Tieno brigade of Huahsi commune outside Kweiyang learns from the brigade Party secretary.

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Students in the "July 21" Workers' College of the Shanghai Machine Tool Plant.

Factories Run Their Own

ONE of the new socialist things that are thriving since the cultural revolution are factory-run colleges.

In July 1968, after reading a report on a spare-time pre-engineering school at the Shanghai Machine Tool Plant, Chairman Mao issued a directive: **"Put proletarian politics in command and take the road of the Shanghai Machine Tool Plant in training technicians from among the workers. Students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study."**

This pointed the road forward for China's education. Two months later the Shanghai Machine Tool Plant began its "July 21" Workers' College — named after the date of the above directive. It opened a new chapter in China's proletarian education.

Today, seven years later, guided by Chairman Mao's directive, similar workers' colleges can be found all across the country, in steel mills and oil fields, on railway worksites

deep in the mountains and ships on the high seas. They are operated by factories of all sizes. Most courses are in engineering, but some are in medicine and liberal arts. These are from several months to two or three years in duration. They may be full-time or after-hours and some are on a part-work part-study basis. Several hundred thousand people are attending such colleges. The graduates, returning to production, have become part of their factories' backbone technical force.

A New-type School

A factory-run college differs from a regular university in that it is designed to train people needed in the factory's actual production. Students are selected from among the workers and return to their work units after graduation.

The bulk of the teachers are experienced workers, but there are also engineers and personnel from technical schools. Assisted by the factory's workers and engineers, they compile their own teaching

materials. The texts, summing up production experience and new innovations, are both practical and reflect the latest technical advances.

The students learn by taking direct part in the three great revolutionary movements — the class struggle, the struggle for production and scientific experimentation. They are required first of all to have a good grasp of Marxism-Leninism-Mao Tsetung Thought. Theoretical and technical knowledge is learned through combining study, productive labor and scientific experimentation. This is in sharp contrast to the old universities under the revisionist line where the students were divorced from proletarian politics, labor, and the workers and peasants.

The Shanghai Machine Tool Plant is famous for its high-precision grinders. Its college offers a three-year course in the design and manufacture of grinders. In addition to classes in Marxism-Leninism-Mao Tsetung Thought, students take mechanical drawing,

higher mathematics, mechanics, hydraulics, electricity, machine design and production and a foreign language. The course produces engineers able to design and make grinders of all kinds.

Teaching is done following the principle of "practice, knowledge, again practice, again knowledge". First, fundamental courses such as mathematics, drawing and elementary knowledge about grinder manufacture are taught on the basis of the worker-students' practical experience. Then the students learn their theory in connection with designing and making machines which are both typical models for teaching purposes and needed by the plant. This raises their practical experience to the level of theory and they begin to learn the basic general principles of designing and making machine tools.

The third stage, built around problems encountered in practice, continues a systematic study of theory in order to raise the students' ability to grasp general laws in courses such as higher mathematics, mechanics and hydraulics.

In the last stage students work in plant shops for additional practice. They apply and consolidate their new theoretical knowledge by designing and making a complete machine tool, with help from workers and engineers.

Serving Socialism

The workers are very enthusiastic about this type of college. Even when it is run by a small factory of only 200 workers, the sign bearing its name is usually put in the most conspicuous place. Uighur workers at the Kashgar Cotton Mill at the foot of the Pamirs opened southern Sinkiang's first "July 21" Workers' College last April with music, songs and dances.

Worker-students are selected by their fellow workers. Sometimes

there are ten times as many applicants as possibilities for enrollment at the time. While in school the students pursue knowledge with great earnestness. When there are not enough texts to go around, several share one copy. When there aren't desks for all, some spread their books on their knees. When the classroom is too small they spill out into the corridors during a lecture.

A few people did not see the point in having such schools. "Going to school at your age?" they asked of the middle-aged worker-students. "What for?"

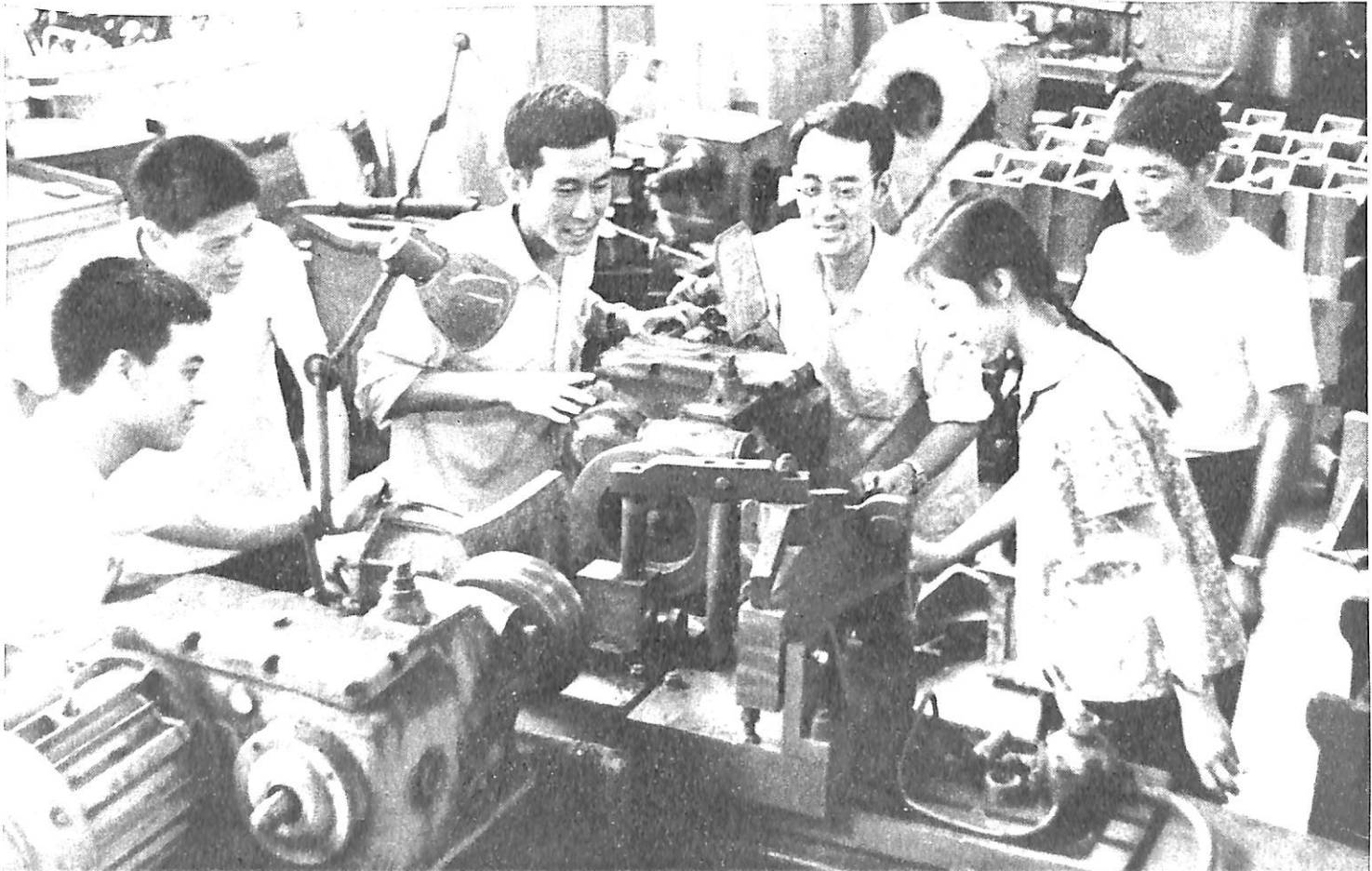
"What for? So that we can take up heavy loads for the proletariat. So that we can do more to help build a modern socialist industrial country," was the answer.

Socialist advances do indeed need more colleges like these to train more technical people faster. For example, as China establishes relations with more and more countries and regions, her ocean shipping is also developing apace and the lack of trained personnel

Colleges

Staff Reporter

A teacher and students at the workers' college of the Tientsin Power Machinery Plant adjust a typical machine designed for use in the factory as part of their course.



poses an increasingly acute problem. Merchant marine institutes are not turning them out fast enough to meet the demand.

In 1972 the Tientsin Ocean-shiping Company began to solve this problem through colleges on its ships. These schools offer both full-time and spare-time courses. One round trip, about five months, is one school term. Students are selected from among the ship's crew. Teachers are the ship's leading cadres, and experienced engineers and wheelmen. Basic theory is taught, supplemented by materials compiled according to the needs of the course, and what the ship can offer in equipment, instruments and work conditions. Seamen attending the spare-time course can qualify as junior wheelmen in two or three years and those in the full-time course, sooner. In the past two and a half years this seaborne college has trained 650 people.

The Ministry of Railways' Second Engineering Bureau faced a serious lack of trained personnel for worksites scattered among a line which stretched through the mountains of five provinces. Instead of waiting for the government to assign it a few university graduates each year, the bureau opened a college with 14 branches situated at the different worksites. Its 21 specializations included tunnel engineering, bridge construction engineering, management, finance, medicine and teaching.

Experience has shown that "walking on two legs" — having both regular and workers' colleges — helps build socialism with greater, faster, better and more economical results.

Working-class Intellectuals

The last two years have seen a sharp increase in factory-run colleges. There were 59 in industrially-developed Liaoning province in 1974. The number had reached 270 by July 1975. The increase came during the nationwide movement to criticize Lin Piao and Confucius and the movement to study the theory of the dictatorship of the proletariat, which enabled people to realize the deep and far-reaching

significance of Chairman Mao's July 21, 1968 directive.

Workers' colleges have shown themselves to be not only a way to meet the need for technical personnel, but to build a contingent of working-class intellectuals. This is in accordance with Chairman Mao's teaching that working people should master intellectual work and intellectuals should integrate themselves with the working people. This process will contribute to gradually reducing the difference between physical and

that were up to the required standards. The workers were indignant and had many times proposed improvements, but were ignored by the "authorities".

Once Tsung Hsuan-heng, a highly-skilled turner, found something wrong with the drawing for the part he was to process, and suggested some changes in the drawing. "It's none of your business," one of the "authorities" told him coldly. "Just follow the drawing." How Tsung wished he could himself have made a drawing!



Wu Yung-chang (right), a graduate of the Shanghai Machine Tool Plant workers' college, teaches new workers.

mental labor, to combating and preventing revisionism, and to consolidating the dictatorship of the proletariat.

Changes at Talién Machine Tool Plant No. 2 illustrate this point. Before the cultural revolution began in 1966 technical power in the plant was in the hands of several bourgeois "authorities" who pushed Liu Shao-chi's revisionist line in industrial management. They were so conservative that since the plant began manufacturing the C-620 lathe in 1958 not a single change had been made in the machine. The plant never seemed to be able to make products

When the plant set up its workers' college in 1969 Tsung, then 41, and dozens of others were in the first group to be enrolled. After graduation he was determined to use all he had learned to serve the working class. A veteran worker named Li in Tsung's shop had been using a small outdated milling machine for years. The table was worked by hand and he had to make several passes when changing a workpiece. More than one worker had asked the shop's technical "authority" to make some changes, but was always told, "Why bother? It'll be junked in a couple of years."

The first thing Tsung did after returning to the shop was to go to Li and say, "Let's do something about that milling machine." Li was so moved he could not reply for a long time. Using his new knowledge, Tsung designed some improvements and, with help from other workers, automated the operation in only a few days. Relieved of his exertion, Li never misses a chance to say, "The worker-students know what we want."

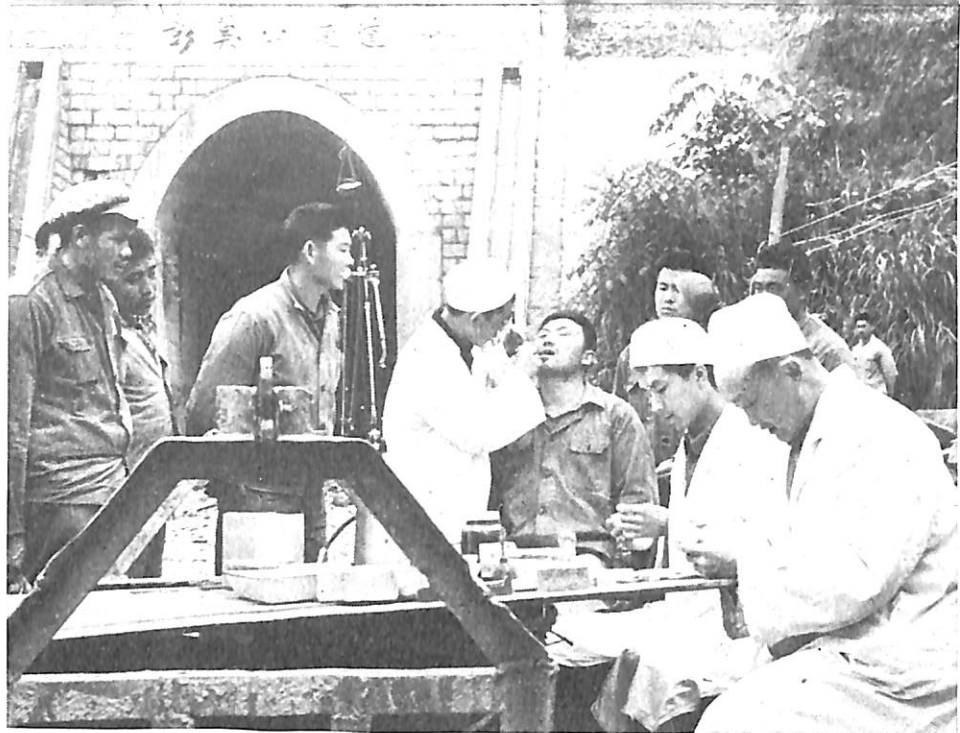
In the past six years, through its college the plant has been building a contingent of worker-engineers well versed in both Marxist-Leninist theory and technical know-how. It has also cast off its reputation for poor products, developed new models of machine tools and tripled production. The lesson is that under socialism a factory must not only turn out products but also the right kind of trained people to keep it going in the socialist direction.

Important Changes

Working-class intellectuals from these factory-run colleges are playing an increasing role in the political, cultural and technological fields and bringing about important changes in industry. Since the Shanghai Machine Tool Plant began its college, night school and short-term classes in 1968, the number of its worker-engineers has more than doubled. They now account for 60 percent of the plant's technical personnel.

The Shanghai plant's "July 21" college turns out graduates with high political consciousness. They keep studying the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao and take the lead in criticizing the bourgeoisie. Eighty percent are taking part in workers' theoretical study groups. In the mass movement to learn from the Taching oil field, they keep to Chairman Mao's revolutionary line and boldly combat the influence of the revisionist line.

They are also competent engineers. The first group of graduates has led or participated in more than 50 important projects—designs for new products and technical innovations. Among these are high-technology products such as a large precision grinder for oil



Worksite medical personnel trained by the workers' college of the Ministry of Railways' Second Engineering Bureau.

film bearing race and an automatic double-wheel face grinder.

The worker-students are among the first examples of the integration of mental and physical labor. They can both design and produce machines. They can both direct production and function as ordinary workers. Wherever they are they play an effective role.

One of the first graduates, Wu Yung-chang, has filled eight posts in the past several years. Skilled in designing, operating a lathe or milling machine, filing and grinding, he has been called an "all-round master".

As more and more workers learn technical theory it is no longer the monopoly of a few, and the possibilities of its being used as the basis for rank and special privileges are being reduced. Instead, mutual help is becoming the relationship between engineers and workers. In the past six years, most of the original 400 engineer graduates from traditional colleges remaining at the plant put in a year's work directly in production. Some have kept working with one shop team for several years running. By integrating themselves with the workers they are making good progress in remolding their world outlook as well as new achievements on the job.

Tsao Wan-chien, a 1956 engineering graduate, studied machine

building abroad for another four years and received the doctoral candidate degree. Poisoned by the revisionist line, she hardly ever joined the workers in the shops or applied her theoretical knowledge to actual production. She had made no outstanding achievement since coming to the Shanghai Machine Tool Plant's grinder research institute in 1962. During the cultural revolution she began going to the shops and discovered her weakness of failing to apply theory to practice. She also found that there was a big difference between herself and the workers: they put the public interest first while she was concerned mainly with herself.

With this realization and the workers' warm and patient help her thoughts and feelings underwent a great change. Not long ago, while taking part in designing China's first large roller grinder, she proposed using a new technological process which won the workers' enthusiastic approval. The trial production was a success.

"Chairman Mao's July 21 directive shows us not only the way to train worker-engineers but also to remold intellectuals from the old-type schools," says Tsao Wan-chien. "As long as we work hard to integrate ourselves with the workers we, too, can become working-class intellectuals and contribute to the building of socialism."

A Factory-College Graduate

CHANG TIEN-LAI



Shen Kuan-sung in a group studying political theory at the Shanghai Machine Tool Plant.

ON A HOT summer day at the Shanghai Machine Tool Plant a white-haired man smiled with satisfaction as he operated the first numerically-controlled cam grinder designed and built in China. When he had heard that such a machine tool had been produced in Shanghai this worker of nearly 60 had travelled 2,000 kilometers from north-east China to try it out. In all the years he had worked on these irregularly-curved parts, the finishing had always been done by hand. A worker could not file more than two a day, and there were often rejects. Now China had produced a machine to do it. "Shanghai's working class is really wonderful," he said to those around him. "They've filled this blank spot in our country's industry."

Daring to Innovate

This blank was not filled by some famous engineer but by a group of ordinary workers and technicians.

The electrical system for the machine was designed by Shen Kuan-sung, a 1971 graduate from the plant's "July 21" Workers' College.

Son of a worker, 32-year-old Shen came from a family that from one generation to another had had no chance for schooling. He was the first of his family to grow up in the new China, get an education and enjoy the other things that make for a happy life. He came to work at the plant at 16 after graduating from junior middle school.

During his ten years as an electrical fitter, he studied technical and political theory in his spare time. As he gained more experience he worked stubbornly at a number of technical innovations, but lack of theoretical knowledge kept him from going further.

Once he and some co-workers wanted to simplify the dynamic

balancing machine being produced according to an old design in their shop. When the enthusiastic innovators got down to work they ran into problems. They asked an engineer for advice, but were told, "You can't change a design just like that. It's not like pulling a rabbit out of a hat."

"We don't believe in magic, we believe in dialectics," Shen replied. He meant that everything is developing and the new is always replacing the old. Why shouldn't they be able to think of a way to improve an old design?

When his shop Communist Party organization picked Shen to attend the plant's workers' college in 1968, he was overjoyed. The news brought tears to his mother's eyes.

Like a Fish to Water

Workers with political consciousness and practical experience take to such a university like a fish to water. Shen studied the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao even more conscientiously and tried to use the revolutionary theory in the political movements he took part in. He got in a lot of solid, live study through learning his technology in connection with the design and manufacture of a typical product.

Consulting grinder operators in their own and other plants, while working on a design for a grinder hydraulic system, Shen and his fellow students found that, strangely enough, many workers weren't using the hydraulic feed control.

It wasn't sensitive enough, they said. The designer-students made a comparative analysis of the hydraulic systems of various grinders and got a lot of advice from experienced workers in the hydraulics shop. They decided to use an electrically-controlled hydraulic feed in place of the traditional one on their new grinder. Its use would eliminate 20 oil lines.

"It's never been done before," some warned them. "It might not work. Better stick to the old way."

"We can't just take the safe way and stick to the old method," Shen replied. "You can't be afraid if you're going to make revolution!" The idea that the traditional design couldn't be changed, he pointed out, was metaphysical. It was seeing things as if they were dead. Using

the basic principles of hydraulics they had learned, the student-designers finally simplified the hydraulic system and increased the precision of feed.

By the end of his three years of study Shen had mastered basic grinder design and production theory. More important, his political level had gone up considerably. A member of the Communist Youth League, he later became a member of the Communist Party, vanguard of the proletariat.

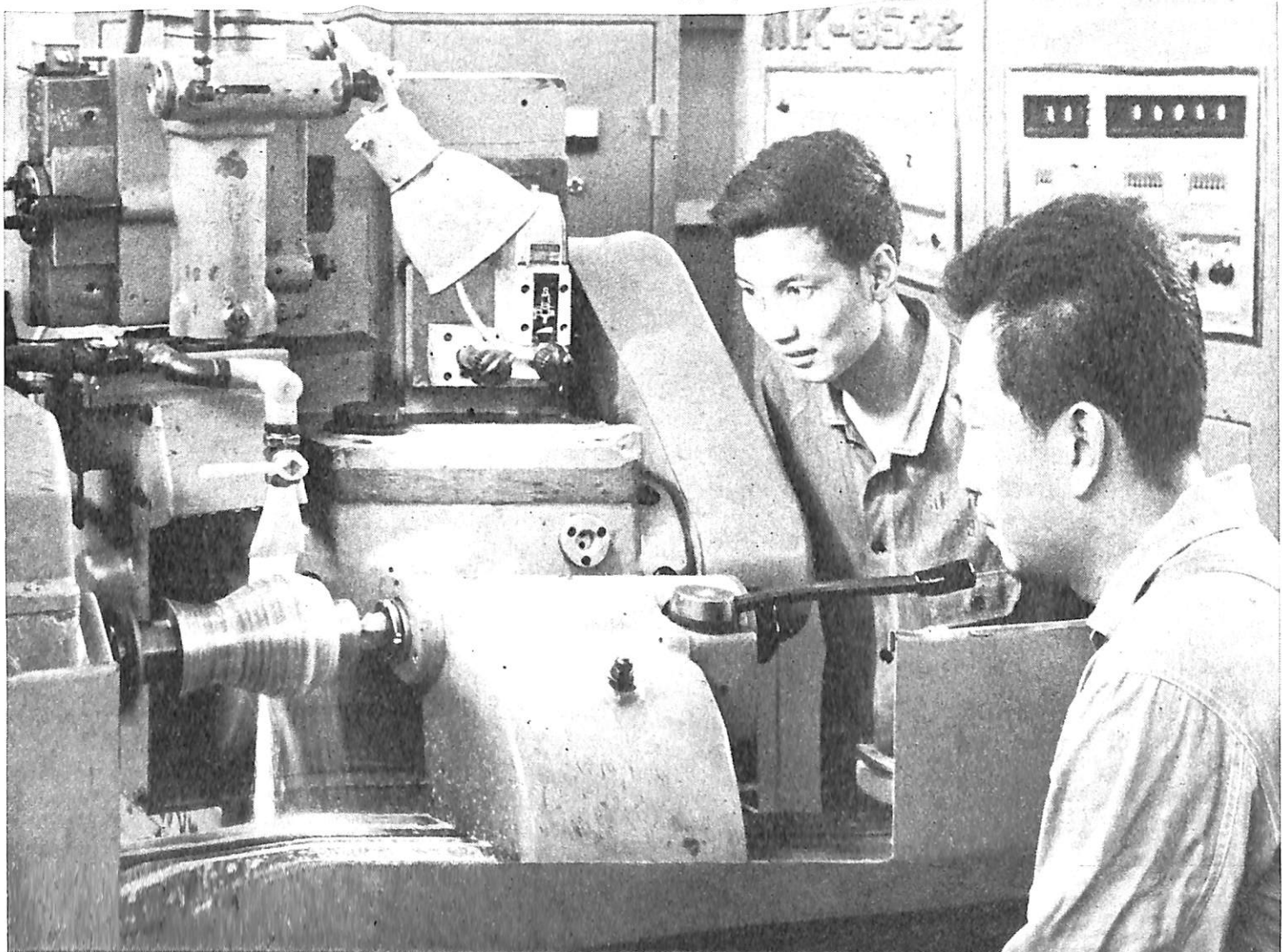
The Heavy Load

After graduation Shen was eager to do more for the revolution. Assigned to work on electrical devices in the plant's grinder research institute, he boldly took on the job of designing the electrical system



Now also a teacher.

China's first numerically-controlled cam grinder, built by Shen Kuan-sung (left) and others.



for a numerically-controlled (N-C) cam grinder.

Before the cultural revolution, two of the plant's technical people had tried to make an N-C template grinder, which is much simpler than a cam grinder. Lacking faith in the wisdom of the workers, they carried on their experiments behind closed doors and were unsuccessful. After that it was hard to drum up any enthusiasm for more work on N-C grinders.

Shen and his dozen co-workers and technicians decided to view the N-C cam grinder as a "paper tiger". They thought that by drawing on the know-how of the masses and combining theory with repeated practice they would be able to master its laws — to "tame" it. In the autumn of 1972, Shen and his colleagues began experimenting in their own shop along the lines suggested by reference material and then went on to get the advice of experienced workers and technicians in many other plants.

One big problem was keeping the flip-flop circuits stable. The flip-flops are the key to calculation, which is the core of the electrical system of the N-C grinder. If they aren't stable, the grinder will turn out imperfect parts. This was the problem which had stumped the previous experimenters. They had failed because their book learning couldn't help them solve the problem and they had been unwilling to learn from people with practical experience. Shen and his co-workers took a different approach. While conscientiously experimenting along scientific lines, they studied the experience of the masses and tried to find the objective laws in the course of their practice.

Every day they made experiments and discussed what their next step should be. The reason for the flip-flop problem was interference. They asked the advice of many workers in factories making or using electrical equipment. One technician suggested raising the operating voltage. This started Shen on a new tack and recalled the principles of electricity he had

learned in the workers' college. For days they had been trying to solve the external problem of controlling outside interference. Raising the flip-flop's operating voltage would increase its internal resistance to interference in the same way that a healthy person resists germs.

Shen and his co-workers made several tests with higher voltage and it worked. A few days later the waveform on the oscilloscope no longer jumped even when external interference was applied to the flip-flop.

That's how Shanghai workers managed to finish China's first N-C cam grinder in September 1973.

Knowledge for the People

Building the grinder was also a process of learning. By the time it went into production Shen Kuan-sung had become a specialist in N-C grinder technology. He realized that he had this knowledge because the Party and the state had sent him to the workers' college and assigned him to making this new product. This knowledge must be passed on without reservation to all workers and technicians who needed it so that they could do more in socialist construction. After some preparation, he began giving lectures in the shops, in the plant's spare-time technical school and the workers' college. He was also invited to speak at a citywide technical exchange meeting.

Through his efforts the workers in the first shop are now familiar with the theory of N-C machine tools and can install control units themselves. Wang Yung-hsin, a worker-technician in the tool shop, had known how to use an N-C line cutter to process precision dies, but not how to repair it. After hearing Shen's lectures he was able to use the principles he had learned to analyze the trouble and make the necessary repairs.

Among those attending Shen's lectures was a 50-year-old engineer, one of the people who had tried unsuccessfully to make an N-C grinder. Now he has gained an appreciation for practical experience. He listened carefully,

missed lectures only when he was away on business and asked Shen to tell him about them when he got back. Now Shen often deepens his own theoretical knowledge by discussing technical problems with him. This engineer is now again designing N-C units and Shen, in turn, has given him a lot of help, not just on technical points but on his way of thinking.

"When after a great effort I had solved a technical problem," the engineer says, "I was unwilling to share all I had learned with others. Shen Kuan-sung is not like that. I should learn from him."

Working-class Qualities

For all his success as a designer, Shen keeps the qualities of an ordinary worker. He makes strict demands on himself and is always on guard against the inroads of bourgeois ideology.

Once when the N-C cam grinder was working on a sample, the operator got sick. None of the other workers on hand knew the job. Shen knew how to operate it: should he take over? "I'm a designer," he thought at first, "not a machine operator." He realized at once that this was wrong. How could he argue about the value of one type of revolutionary work or another? He took over the job.

The plant Party secretary happened to come by and was very happy to see this. "You're doing the right thing," he said. "Graduates of the workers' college must not become divorced from manual labor." The praise made Shen feel ashamed. He realized that his ideological struggle over operating the grinder reflected a dangerous bourgeois tendency and he had to be more vigilant. Since then he often works side by side with the other workers and as late as they do. "Shen hasn't changed," they say. "He's still one of us."

Last May Shen Kuan-sung was promoted to deputy leader of the 6,000-worker plant's production section. Though he has heavier responsibilities, he can still often be seen, his clothes covered with grease, working with the others on the shop floor.

The Children's Own Newspaper

HSIAO PING



Pages 1 and 4 of the May 28, 1975 issue.



Staff artists at work.

EVERY Wednesday morning recess, a crowd of children can be seen waiting at the gate of the Hsichin Street Primary School. They are watching for the postman. When he arrives they crowd around him to get bundles of the newsweekly *Little Red Guard*, which they distribute to classrooms and individual subscribers. Soon articles from the paper are being read over the school's loud-speaker system, and small groups

of children have their heads bent over it in classrooms and shady spots on the grounds. The same scene is enacted in practically all of Shanghai's 4,000 primary schools.

The weekly is named after the Little Red Guards, an organization for children aged 7 to 12. Eight hundred thousand out of Shanghai's 1.4 million children are members of it. The paper is designed to provide the youngsters

with reading matter that will help them to "study well and make progress every day" as Chairman Mao teaches, and to develop morally, intellectually and physically into the kind of people who will carry on the revolutionary cause.

The four-page tabloid-size *Little Red Guard* has a circulation of 800,000 for its age 9 to 12 edition. A smaller, more pictorial version by the same name published fortnightly for seven- and eight-year-olds has a circulation of 400,000.

Varied Content

Issue No. 414 for May 28 of this year (see above) can be taken as a sample. Pages 1 and 4 are devoted to a spread in honor of International Children's Day on June 1. The center of the page is taken up by a feature, "A Seedling for the Revolution", about a fifth-grade girl who puts her revolutionary theory into practice. As one of the leaders of her class she is always thinking of ways to help her fellow pupils. She brings water for them to wash their brushes in calligraphy class, she lets others have the better seats when the class goes to the movies.



Soliciting opinions of young readers.

The story relates how she often reminds herself, "Think of others first. I must never develop the bourgeois habit of thinking of myself first."

The same page carries ten poems by children, with colored illustrations. One is entitled "Pine Saplings", another, "Swimming Meet". "A Change Behind the Teacher's Desk" is about a worker who has come to teach an arithmetic class. "I Think of the Children of Taiwan", showing deep feeling for the writer's compatriots there, ends with the line: "The day Taiwan is liberated we'll welcome you to Peking."

Under the headline "Read Good Books, Criticize Bad Books" on the second page are four articles. "We Should Read Revolutionary Books" warns readers that some individuals in society are attempting to corrupt young people with unhealthy books. Two are stories of how Little Red Guards have learned from heroes they read about in revolutionary books. The last is a review of new children's

books from the Shanghai People's Publishing House.

On page 3 the column "Foreign Friends in China" carries three stories telling how a Japanese schoolgirl and two kindergarteners from Albania and Iraq made friends with Chinese children in Shanghai. Another article on the same page is about Mal, a 13-year-old jeep driver in the Cambodian people's armed forces who saw action in the national liberation war against U.S. aggression.

Teacher and Friend

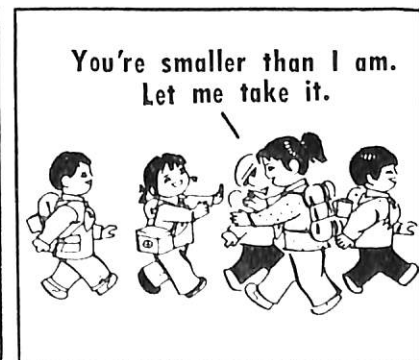
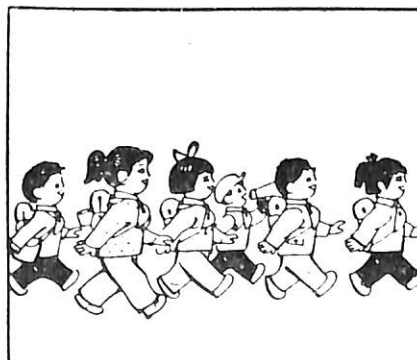
Young readers call the weekly "our teacher and friend". Stories

about children's life and about model workers, peasants and soldiers are frequent. It also has articles on current affairs at home and abroad, stories from Chinese history, and articles on common knowledge in geography and science. Its novels, poems, tales, songs and art works are popular.

The paper often carries features related to after-school activities. Just before summer vacation it offers suggestions on how to spend a meaningful vacation. In coordination with the movement to criticize Lin Piao and Confucius it carried articles on Confucius as an upholder of slaveowner rule, and easy-to-understand background articles on Chinese history. Young readers say they find the feature "Exchanging Experience in Composition Writing" helpful. Their questions or requests to the editor for advice are answered either in the paper or in personal letters.

Schoolchildren like to read stories about heroes and do their best to learn from them. After reading frequent stories about Lei Feng, a People's Liberation Army soldier with communist spirit who served the people wholeheartedly, the young people try to be like him. One suburban school class took turns washing, cooking and fetching water for three poor peasant women in their 70s who had no family and lived alone nearby, cared for by the commune members. When this class graduated the next class took over. They all considered this a good way to learn to serve the people while young.

ON THE MARCH



Cartoon Promotes Selflessness

When her family recently moved to the city from the countryside, Tung Chien-ping found the class at the Hsiangyang Primary School was ahead of that in her old school. At first she was afraid she wouldn't be able to catch up. After she read how Mao Yu-lan, a Little Red Guard, had made big strides through persistence and hard work, she was determined to do the same. She worked double or triple time on math and finally caught up. To help herself memorize the English alphabet and phonetic symbols, she wrote them down on cards so that she could look at them whenever she had time. When she didn't know how to pronounce something she consulted her classmates and teachers. Soon Tung Chien-ping was among the best in her class.

The science column is especially popular. How vast and how deep is the sea? What does the bottom of the sea look like? Why are there more stars on summer nights? are some of the topics. They answer questions that often puzzle youngsters and stimulate their interest to know more. One article on the evolution from ape to man aroused tremendous interest and many letters. One asked: "Since man is evolved from ape, can the modern ape turn into man?"

Support from Society

The *Little Red Guard* has an editorial staff of less than 30, but it has more than a thousand contributors — workers, peasants, army men, teachers, after-school activities counsellors, writers, mu-

sicians, artists and scientists. No paper or periodical in new China is run for private profit; the writers consider it their social obligation to write for the paper and help promote the healthy growth of the younger generation. The paper receives an average of nearly 100 articles and letters a day.

"The Passengers", a short story published not long ago, brought much comment. It is about two Little Red Guards travelling alone by train who try to help other passengers in the same spirit that the train conductors help them. The story has some interesting twists and turns. Author Yao Ko-ming is an amateur writer who is writing for children for the first time. To get material he went to work on a passenger train for a time. He often goes to the schools to get to know his audience better.

Hao Jan, the well-known author of *Bright Sunny Skies* and other novels, has spent much time writing about children in the new society. His short story "New Neighbor" left a deep impression on *Little Red Guard* readers.

One of the many writing for the paper in their spare time is Li Kuang-yu, a young worker at the municipal construction bureau. When asked why he does it, he says, "It's my duty." He reads his pieces to schoolchildren to get their reactions, then goes back and revises them. His article "Where Do Shanghai's Sewage and Rain and Waste Water Go?" was much liked. A recent one under the title "Why Must We Have a Dictatorship of the Proletariat in the Socialist Period?" introduces some

basic ideas of Marxism-Leninism to the children.

Contact with Readers

The paper keeps in close touch with its readers through 600 *Little Red Guard* correspondents scattered through schools in every city district. They are on constant lookout for new things and problems among the children and inform the editorial department of their requests, opinions and criticisms. In this way the editorial department is able to feel the pulse of Shanghai's children, do a better job of meeting their needs and guide them forward along a correct path.

The correspondents are recommended by their schools from among the outstanding Little Red Guards. The editorial department puts a lot of effort into helping them deepen their ideological understanding and improve writing skills. During summer vacations it holds seminars on writing technique. Or, in collaboration with children's palaces located in every district, it has co-sponsored four-day courses in which the young correspondents are taken through the actual process of making editorial plans, reporting, writing and revising. They exchange experience and learn from one another.

The youngsters are very conscientious about writing up the good deeds of their classmates and conveying reader reaction. They offer their own opinions at meetings called at district children's palaces. "We must do a good job to make our own newspaper better," they say.



Trade in a Minority Nationality Area

THE VAST mountain areas of the Kwangsi Chuang Autonomous Region in south China are peopled by eleven minority nationalities* as well as the Han, China's majority nationality. Before liberation communications there were deplorable, agriculture extremely backward. Kuomintang reactionaries, working hand-in-glove with local landlords and profiteers, fleeced the people through unequal exchange at fairs and markets. Daily necessities brought in from other areas were so scarce and highly priced that few could obtain them, while abundant native products, for which there were no shipping facilities, were dirt cheap. A peasant living in the Tamiao Mountains who wanted an embroidery needle had to give an egg or 250 grams of rice in exchange. When he wanted a few boxes of

* They are the Chuang, Yao, Miao, Tung, Mulao, Maonan, Hui, Ching, Yi, Shui and Kelao nationalities.

matches he had to give the trader a fully-grown hen. A Chuang peasant in Tienlin county paid 20 kilograms of unhusked rice for 300 grams of salt. Cases of goiter among the mountain dwellers were common because salt was so scarce and expensive that they suffered from iodine deficiency.

Trade Network

With the establishment of the people's government in 1949 and the policy of equality toward minority nationalities, the state took many steps to develop trade. From Nanning, the capital of the autonomous region, a trading network specifically serving minority peoples gradually branched out to every prefecture, city and county.

Trading stations throughout the area both supply consumer goods and implements and other items necessary for agricultural production, and purchase farm and side-

line products. This is in accordance with the principle of promoting production and providing facilities for the masses. In the 31 counties where most of the minority peoples live, some stores have set up a counter stocked with goods for their special tastes and needs.

Before liberation, the Lunglin autonomous county at the western tip of the region, composed of many nationalities, had only a few stores, all located in the county town. Rural areas were dependent on pedlars. Today there are 85 stores distributed throughout the area with eight in the county town specializing in general goods, hardware, medicinal herbs, farm produce and other goods. The general goods store handles 2,000 varieties of merchandise. Through supply and marketing co-ops which now exist in every commune, and small retail stores in every production brigade, the minority peoples can obtain daily necessities close to their homes.

Increased Purchasing Power

With the steady development of production, purchasing power has increased and the type of commodities in demand has changed. For example, instead of buying trimmings and silk thread to adorn their clothing as in the past, the people now ask for ready-made

Minority peoples shop in the general store in a market town.



The staff from a supply and marketing co-op in Heng county take goods to sell in a country area.





People of various nationalities in Lunglin county sell hides and other native products to a trading station.

clothing in their national styles and colorful cotton prints and silks in a variety of designs. Industrial products such as rubber shoes, thermos bottles, enamelware, aluminum kitchenware and toilet soap, rarely seen in these areas before liberation, are now quick sellers. More and more families are buying higher-priced items such as bicycles, radios, sewing machines, clocks and watches. The purchase and shipment of such goods to these areas is given priority.

The state sets ceiling prices for major industrial goods and guarantees minimum prices for farm and native products to lessen the gap between the two, help the economic development of the area and protect the interests of the minority peoples. It gives subsidies for transport, spoilage and handling costs. People living in the faraway coun-

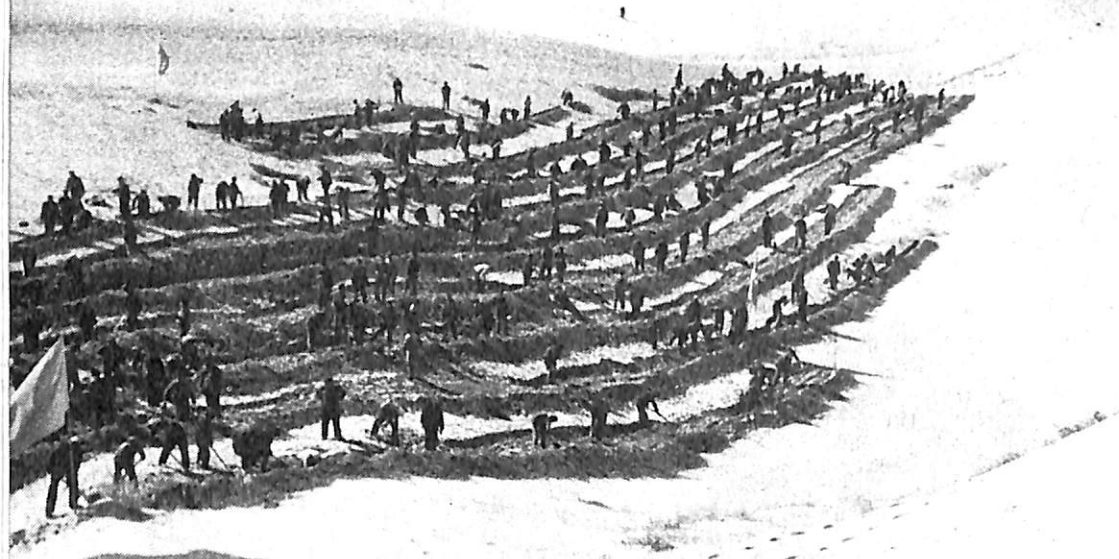
ties of Lunglin and Silin pay the same price for kerosene (¥0.80 a kilo) and salt (¥0.34 a kilo) as residents of the regional capital, Nanning. Tung oil seed, no matter where the state purchases it, brings a uniform income to the producer.

Lower Prices

Prices of chemical fertilizers, insecticides, farm machinery and diesel oil have been repeatedly lowered by the state through production subsidies as a stimulus to agriculture. Thus, while the factory price of a rice transplanter or hand-operated thresher is ¥75, a commune brigade pays only ¥50, the state paying the ¥25 difference to the factory as well as the transport costs. The factory price for a ton of plastic sheeting is ¥3,610 while a brigade buys it for ¥2,500. Among household goods that have

gone down in price over the past 25 years are those for red cotton blankets, popular with the minority nationalities. These sold for ¥10.20 in 1971 but were only ¥8.30 in 1972. Medicines are 80 percent cheaper now than just after liberation.

A steady rise in prices paid by the state for farm and sideline products has further increased the purchasing power of the minority peoples. The average increase for various products over 20 years (1952-72) was 80 percent. Prices were increased in 1971-72, for example third-grade edible tree fungus by 13 percent, and tung oil seed by 9 percent. In the Tamiao Mountains dried bamboo shoots now bring five times what they did at liberation in 1949. One kilogram of mushrooms brings 20 kilograms of salt.



forests deep in the desert beyond the Great Wall.

Fifteen years ago the people here, utilizing the collective strength of the communes, built the Yutung Canal, China's first big watercourse to cross a desert. It conducted water from a distant river to irrigate newly-reclaimed farmland. Every winter and spring since the cultural revolution began in 1966 the people have gone out to build more water works. In this they have been following the revolutionary spirit of self-reliance and hard struggle of the agricultural model Tachai brigade in Shansi province.

Today rows of green willows line the banks of the Yutung Canal. The land is decked with hundreds

CONQUERING THE DESERT

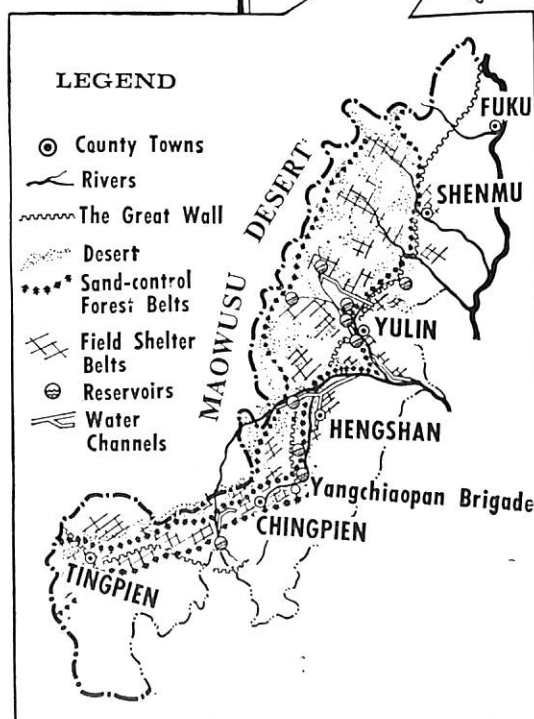
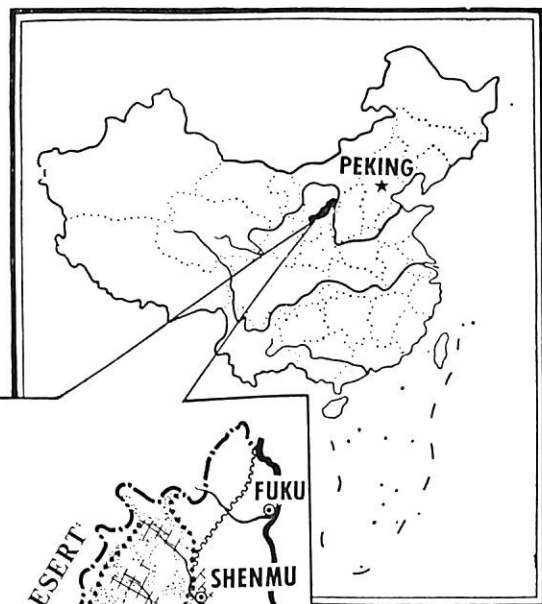
HSING HUA

Planting trees to transform the desert.

ON MAPS printed before liberation in 1949, what is now the Yulin Prefecture in north Shensi province was almost entirely shaded to indicate a desert. This was the Maowusu Desert, a stretch of which lies on either side of the Great Wall within the Yulin area. On successive maps printed since liberation, more and more little circles indicating settlements have appeared. These have spread from the strips of blue, indicating rivers on the edge of the desert, into the interior. These changes on the map reflect the victories of the area's 400,000 people in transforming the desert.

New Oasis

The town of Yulin at the foot of the Great Wall now stands in an oasis. Dozens of kilometers of green fields around it have forced back the yellow sand. Recently, from Yulin I travelled through people's communes and state



SAND CONTROL IN YULIN PREFECTURE, SHENSI PROVINCE

of big and small ponds stemming from it like bunches of grapes from a vine. In them fish are bred, reeds and sweet sedge grow and wild geese and swans have made their home. Inside the shelter belts which crisscross the area are lush green rice paddies. In the tree-shaded villages one can hear the whir of machines processing farm and sideline products.

A survey made by the Yulin Sand Control Research Institute found that 44.2 percent of the desert area has been brought under control. Forest belts — 230,000 hectares of them — have effectively stopped the southward drift of the sand. Belts totaling 1,000 km. are being linked up. Wind and sandstorms which used to ravage the area like ferocious beasts have lost their power before the green walls of trees.

Local archives record that the desert crept southward 70 km. during the few hundred years before liberation. Yellow windborne sand, surging like waves of the sea, devoured fields, pastures, villages and towns in its path. By 1949, the time of liberation, the town of Yulin, once surrounded by farmland, stood like a forlorn island in a sea of sand.

What Is the Lifeline?

What was it that brought life to this desert long associated with death, drought and desolation? Some said it was the water with which the oases were built. Some said it was the forests which hold

down the sand. In the Yangchiaopan brigade in Chingpian county north of the Great Wall they know that while these two are important, it is neither of them, but something else.

For decades the people of Yangchiaopan, which is on the Lu River, had tried to use flowing water to wash away the sand. They had built wood dams across the river, dug ditches and ran the rushing water across places they wanted sand removed. Then they levelled these areas for farming. But individual families working by themselves could only make small plots. And even these were later seized by the landlords.

After the Workers' and Peasants' Red Army led by Chairman Mao reached north Shensi at the end of its 12,500-km. Long March, the area took on a new life. When the Chinese Communist Party led a mass campaign for production, the Yangchiaopan people organized themselves into teams for sand-washing and field-building through joint effort. In 1942 they were cited by Chairman Mao for their water conservation achievements.

After the birth of the new China in 1949 the peasants of the Yulin area took the road of collectivization pointed out by Chairman Mao. This created conditions for large-scale transformation of the desert and in 1958 came the people's communes with still greater strength and manpower. The Yangchiaopan people were organized in a commune brigade of the same name.



The Yutung Canal, first channel through the desert built by people of Yulin prefecture 15 years ago.

The commune members carried rocks and stones from many kilometers away to dam the Lu River. With water conducted into the desert they levelled 1,000 dunes and ridges. Then summer floods guided over the sand deposited fertile silt for crop growing.

The peasants thought then that it was the river that was their source of life.

By 1962 they had begun work on a big dam at Lungyen gorge, part of a plan to transform hundreds of hectares along the river's lower reaches. This was the time that Liu Shao-chi was promoting his revisionist line and accompanying

Members of the leading group of the Yangchiaopan brigade examine the crops.



Tree belts protect the fields.





A sand-control survey team in the Maowusu Desert.

Commune members in Yulin county conduct water to wash away the sand in preparation for building fields.



measures to sabotage socialist collective production and turn the peasants back to individual farming. Yangchiaopan's effort to conquer the desert was stopped, the dam project was called off and grain production declined.

That autumn, presiding at the Tenth Plenary Session of the Chinese Communist Party's Eighth Central Committee, Chairman Mao issued the call to the whole nation: "Never forget class struggle!" Taking his words to heart, the revolutionary cadres and commune members of Yangchiaopan began courageously to combat the Liu Shao-chi line. They corrected the capitalist tendencies and resumed work on the water project.

Another call from Chairman Mao, in 1964, "In agriculture, learn from Tachai", stimulated hundreds of millions of China's peasants to seek to emulate the Tachai brigade in its firm adherence to the socialist road. The people of Yangchiaopan continued their efforts to transform nature on a larger scale.

In 1971 and 1972 north Shensi suffered the severest droughts in decades. The Lu River became dry and a few class enemies still around said gloatingly, "Your root of life has dried up!" The brigade members and their cadres, recalling the Tachai brigade's fearlessness in the struggle against both nature and the class enemy, exposed these characters and repudiated the ideas they were spreading. Then the brigade sought to get water from beneath the ground.

They built five dams across the Lu and set up 17 pumping stations to draw up water that had seeped below the riverbed. They also sank 10 deep wells in the desert and dug a small lake going down to the water level. The hot wind almost dried up the leaves on the trees, but irrigated with this subsurface water the fields of Yangchiaopan stayed green.

In other counties in the Yulin Prefecture the people also threw

themselves into battle against drought. In 1972 the area as a whole harvested 66 percent more grain than in 1965, the year before the cultural revolution. That year had also seen a drought, but the one in 1972 was much more severe.

Now the Yangchiaopan people have come to see that controlling the sand involves not just a struggle to transform nature but a sharp class struggle. "The water of the Lu River is not all-powerful," they say. "The lifeline for conquering the desert is Chairman Mao's revolutionary line guiding us along the socialist road."

Overall Control

Large tracts of sandy waste had been reclaimed, but at first output from these fields was very low. Some thought it impossible to get high yields from such poor soil and that it was good enough if they got any grain at all. Most of the commune members did not agree. Originally Tachai had very poor soil too, they said, but wanting to do more for socialism the people had gradually improved it through hard work. "What they can do we can do too."

The land of the Hsiaotantzu brigade in Tingpien county was getting only about 100 kg. of grain per *mu*.* In 1969 Party secretary Li Shou-lin led the brigade members in an analysis of the land piece by piece. It was found that output was low because water and fertilizer seeped away quickly through the sand.

In an old riverbed far from the village they found clay which, mixed with the soil, they thought would solve this problem. To improve one *mu* of land 140 carts of clay would be needed, involving walking 800 km. back and forth. Some thought this was too much work. The older commune members who had suffered the most in the old society felt differently. "What's so terrible about walk-

ing?" they said. "We'd be glad to push those carts around the earth and back if it could make this sand serve the revolution."

Braving wind and blinding snow, the brigade members shuttled across the desert pushing hand barrows or driving horse carts filled with clay. In three winters they travelled a total of 700,000 km., carrying 123,000 cartloads of clay which was distributed over 60 hectares.

The improved fields faced a severe test in 1973 — both drought and early frost — but stood the test. Yields averaged 210 kg. of grain per *mu*, with some fields getting over 400 kg.

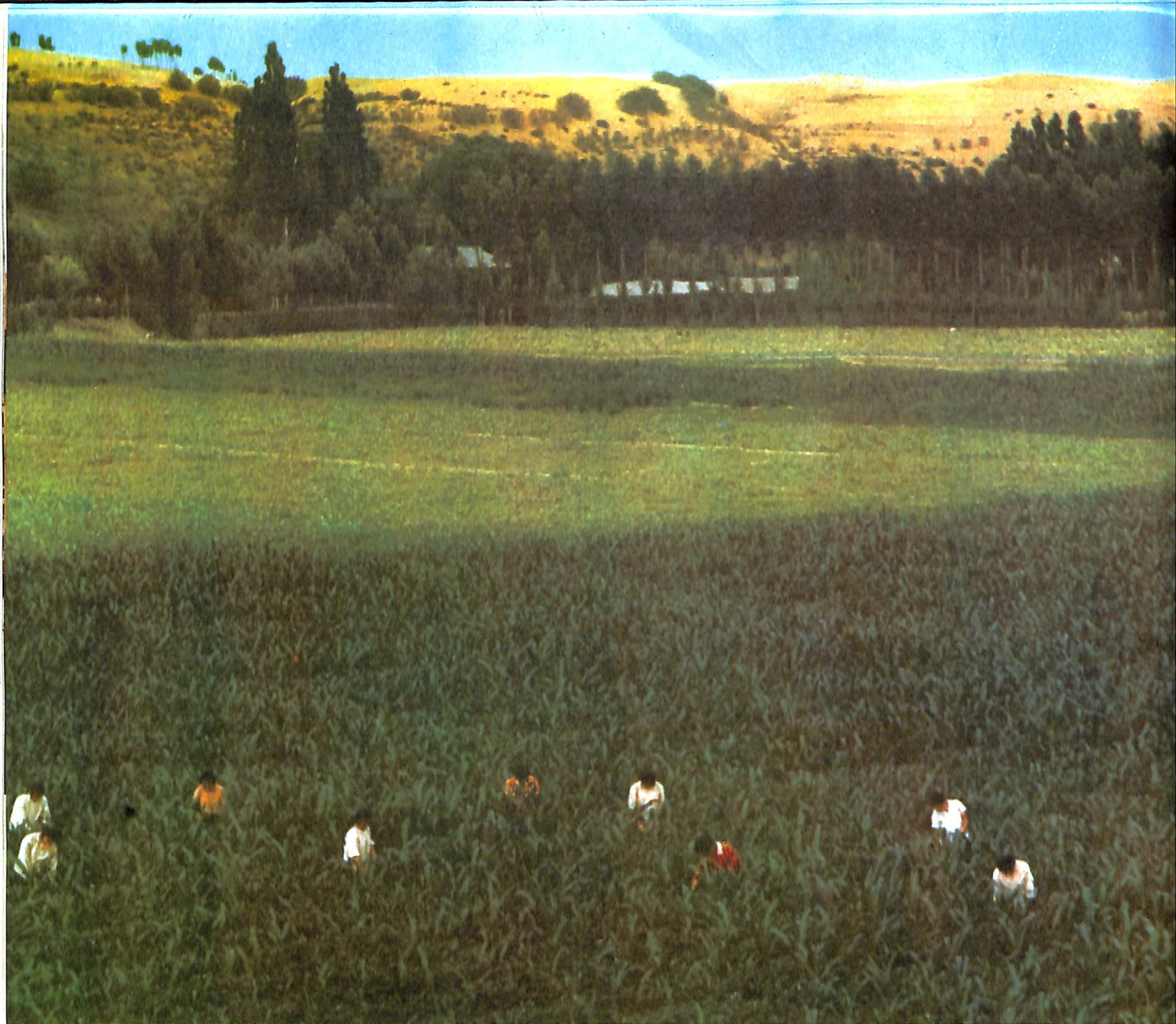
Many times during the past three years the people of the Yulin area have told their own story in criticism of Lin Piao and Confucius, both of whom wanted to turn history back. "In the old society the sand advanced while man was forced to pull back. Today man advances and makes the sand retreat," they say in condemnation of Lin Piao's attempts to restore capitalism in China.

This deeper feeling for socialism has given them greater strength and brought better results in controlling the desert. The Mankeng brigade in Yulin county, which had only 700 scattered trees, under an overall plan has planted 12 shelter belts (total length 10 km.), dug 100 channels (total length 32 km.) and built 50 hectares of level fields and numerous roads over former sandy wastes within the past three years — and doubled their grain output.

Last year in the county as a whole, 1,000 shelter belts were planted beside the fields and at the edge of stretches of sand and 4,000 channels dug for irrigation and drainage as part of the battle to wrest a bigger crop from the desert.

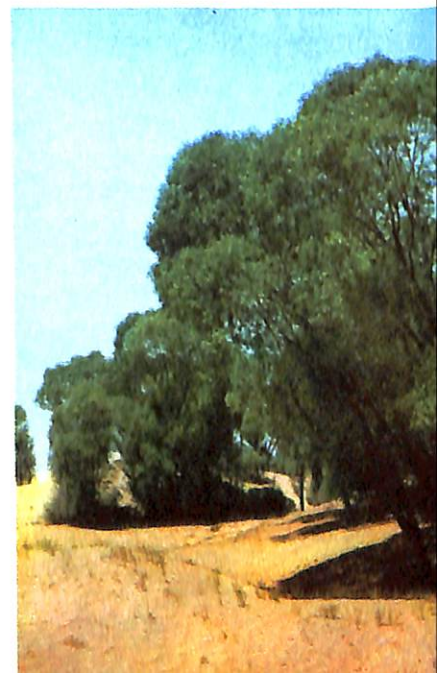
The Yulin area's program for learning from Tachai and conquering the desert is getting results.

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



Crops on a once-desolate desert.

Desert fishpond.





Edge of a shelter belt in Chingpien county.



The newly-built 35-km. Yukao aqueduct brings water deep into the desert.

Another good harvest at the Hsikou brigade.



Growth of a Woman Mine Leader



Yu Hsiu-hua (right) with the Party secretary of the mine.



Yu Hsiu-hua chats with workers while doing her stint in the shop.

THE Chitashan Open-cut Iron Mine supplies raw material to China's famous Anshan Iron and Steel Company. Here a young woman in her early twenties, dressed in blue work clothes, her hair in two short braids, can often be seen with the workers — discussing the operation of a new-type electric shovel or an improved method of drilling holes for blasting, or working side by side with them in the ore-dressing plant trying to find ways to raise quality. In her off-hours she often seeks out individuals for heart-to-heart talks or to ask for their opinions and suggestions. She is Yu Hsiu-hua, head of the mine's revolutionary committee.

Promoted from miner to be a vice-chairman of the Anshan Mining Company in April 1974, last February Yu Hsiu-hua was asked to concurrently head the Chitashan iron mine's revolutionary committee. At the time some doubted whether such a young person — she was only 24 — could handle such a job. Today the miners agree that despite her years she has shown a high level of socialist consciousness and has steadily come to grips with problems. "She takes the lead in everything, set-

ting the example by her own conduct," the miners say. "We have full confidence in such young people."

'Good for Our Village'

The daughter of a poor stonemason, Yu Hsiu-hua became a Red Guard at middle school No. 2 in the city of Liaoyang in Liaoning province after the cultural revolution began in 1966. "I have been tempered in the cultural revolution initiated by Chairman Mao," she says, "and educated by the masses of workers and peasants and the older generation of revolutionaries."

When Chairman Mao called on graduates to go to the countryside toward the end of 1968, Yu Hsiu-hua was the first in her school to put up a pledge in response. Shortly afterward she and some schoolmates settled down in a mountain village not far from the city. Though not physically strong and new to farm toil, she worked hard and learned eagerly from the poor and lower-middle peasants.*

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

When the time came to ready the land for spring plowing she took the lead in breaking down the local custom whereby women did not help take fertilizer to the fields. Every day for a month she carried a manure basket slung over her shoulder.

In summer she and another woman from the commune went into the mountains to cut grass for composting, setting out early in the morning and coming back at dusk. They made their bundles bigger in order to carry more. That way they turned in fewer bundles and got fewer workpoints, which were allotted according to the number of bundles. Some people said they were foolish, but Yu Hsiu-hua replied, "We don't work just for points. Bigger bundles mean more compost for the crops."

She was elected workpoint recorder but continued working in the field with the other commune members as usual during the day and wrote down the members' points at night. She always gave herself the minimum number of points for any job. When asked why, she answered, "I really don't do as much as the poor and lower-middle peasants."

Yu Hsiu-hua was well-liked during her two-and-a-half-year stay in the countryside. "A good girl to have in our village," the peasants said. She was cited as a model commune member and elected head of the women's association and deputy secretary of the brigade Communist Youth League branch.

In 1971 the Anshan Iron and Steel Company was expanding and needed more workers. Yu Hsiu-hua was recommended. The commune members gave her a sendoff, with the admonition to study the writings of Chairman Mao seriously and do good work for the country.

Woman in the Mine

Her experience in the countryside had convinced her that if she were to progress quickly and live up to the hopes of the poor and lower-middle peasants she must plunge into the hardest struggles. Having heard that tunnelling was the toughest, she asked to be put on that job at the Kungchangling iron mine. She was elated when her request was approved. Then, instead, she and seven other women were assigned to the air compressor station. She was downhearted, feeling that she had much more energy to put into her work than was needed for pulling switches and pressing buttons.

One day Kao Kuei-fu, an old worker, took her to Santaokou not far away where the Japanese imperialists had killed some 10,000 laborers during their occupation of northeast China. The place has been turned into an exhibition on class struggle. The sight of the heaps of whitened bones in the ravine that served as a mass grave, and Kao's tales of the countless miners who had lost their lives under enemy whips and bayonets or due to cave-ins, exhaustion, hunger and disease made a vivid impression on Yu Hsiu-hua.

In 1943 the Japanese had come to her family's home to pressgang her own father as a forced laborer.

He had resisted. Her mother had rushed at the enemy and been kicked to the snow-covered ground. "These mines are soaked with the blood of our forebears," she said with tears in her eyes. "Today, we who are the masters of the mines should do our utmost in them. My battle post is at the air compressor station."

After that she did everything she could to learn more about her job. She walked a long way over the hills to ask the advice of a master workman on a certain problem. In her off-hours she often went down into the mine to work and familiarize herself with the way the compressed air was used. After a while she found how much air was needed at different times so that she could supply it accordingly. For this she was cited a model worker for the Anshan municipality; she also joined the Chinese Communist Party.

As the tunnel project progressed, the air compressor station became unnecessary. When the Party secretary asked Yu Hsiu-hua what job she would like to be transferred to, she replied, "I'd like to be a miner and work underground." In the old society there used to be a saying, "Letting a woman work in a mine is inviting a cave-in." After liberation, though many women did work in various phases of mine construction, none had actually worked at mining itself. Nevertheless, Yu Hsiu-hua's request was granted and she became the Anshan mines' first woman miner.

She soon learned to operate a pneumatic drill, light fuses for blasting and make concrete arches. More important, from the other miners she learned to face difficulties courageously.

Toward the end of September 1972 Yu Hsiu-hua was working on a big blasting project at the Kuanmenshan open-cut iron mine. A sudden change in the weather made it necessary to move 700 tons of

dynamite in one night into the mountain chamber for blasting. Yu Hsiu-hua pitched in to help. As she was rushing into the chamber with a sack of dynamite the old team leader caught her by the shoulder. "Hsiu-hua, I can't let you do this heavy job."

"I'm a Communist Party member. I ought to be in the forefront at any critical moment," she replied and continued on into the chamber.

Servant of the People

In August 1973 Yu Hsiu-hua was elected a delegate to the 10th National Congress of the Chinese Communist Party in Peking where she was exhilarated at seeing our great leader Chairman Mao. The congress, which was an inspiration for the Chinese people, was also a source of strength for Yu Hsiu-hua. On her return to the mine she worked more energetically than ever.

In 1974 she was named a vice-chairman of the mining company revolutionary committee. Wondering how she should act in her new position, she studied and thought about Chairman Mao's words, "**All our cadres, whatever their rank, are servants of the people**". In her notebook she wrote, "I'm the daughter of the working people and have grown up educated by the workers and peasants. I should work as a servant of the people, carry on the revolutionary tasks begun by the older generation and wield political power properly for the proletariat."

Yu Hsiu-hua was sent with four other cadres to the sintering section of the Chitashan iron mine in October 1974. The Party committee wanted them to gain experience at the grass roots. One evening about seven, as she was leaving the office after a meeting, she learned that furnaces No. 9 and 16 had to stop working because they were blocked by lumps of ore, a result of over-roasting. Without stopping for

supper she hurried to the spot. The workers were inside the furnaces at temperatures of 80° C., amid suffocating smoke and dust, knocking off the lumps. Yu Hsiu-hua grabbed an 8-pound sledgehammer and stepped in without hesitation. When the workers urged her to leave she refused and went on working until midnight and both furnaces were in production again.

When she first arrived at the sintering section she was told that four young workers had formed a shock team to process more ore. "They have put their whole heart into production," she said to the other workers. "We must support them!"

The next evening, with a copy of Lenin's article "A Great Beginning", she sought out the young people and studied with them. Revolutionary theory gave them a broader vision. They said, "In those difficult years when the young Soviet power faced both imperialist armed intervention and counter-revolutionary rebellion inside the country, the Soviet railway workers, under the leadership of the great revolutionary teacher Lenin, started the subbotnik movement — voluntary labor to build socialism faster. Today we should have the same communist attitude toward labor to build up our socialist motherland and consolidate the dictatorship of the proletariat. We do not work for money but to realize communism as soon as possible." This clear purpose gave them still greater strength. In the past six months the shock team has grown from four to 70 members. They have solved 100 crucial problems in production and helped raise labor efficiency to a record high. Their experience has been introduced throughout the Anshan mines.

Before a Test

On February 4, 1975 Yu Hsiu-hua, just returned to her office from a meeting in Tangshan, Hopei province, was preparing to go home to visit her ailing mother when the news came that the Yingkou-Haicheng area had been struck by a severe earthquake. It was urgent

to find out what had happened to two magnesium mines located there, which were also under the Anshan mining company. Yu Hsiu-hua urged the Party secretary to let her go. Within an hour she and another leading cadre had set out with a medical team for the disaster area. That night immediately after her arrival she inspected the mines and helped set up a group to lead relief work. With the mine leaders she investigated all the mine buildings and installations, aided with living arrangements for the workers and their families and mapped out a plan for relief work and restoration of production.

She worked day and night helping overcome the effects of the earthquake. It was just before the Spring Festival. Many of the workers' houses had been destroyed. Yu Hsiu-hua led workers from the Chitashan mine to help put up temporary living quarters for them. She worked at levelling the ground, carrying lumber, nailing down the roofs. While the others rested she worked with designers to draw up plans for more housing and arranging for manpower to build them.

By the Spring Festival all the workers' families in the disaster area had moved into new housing. This was accomplished through the concern of the Party Central Committee and with the support of the mining company. On the eve of the Spring Festival, only a week after the earthquake, the furnaces at the Haicheng magnesium mines were rekindled.

Knowing that Yu Hsiu-hua's own home also lay within the affected area, the company leaders urged her again and again to go home and see how things were. She refused to go, so others did. Learning that some walls were cracked, the leaders decided to give her lumber and cement for repairs. She refused them, saying, "The Party should give it to those more heavily hit. I can solve my own problems myself."

"Hsiu-hua always thinks of the people first," many observed. "She really has the proletarian revolution at heart."



Cultural Notes

Sho

SHOULDER-POLE art troupe" is what peasants affectionately call theater groups who go on constant tour carrying their sets, costumes, properties, lighting equipment and bedding rolls on shoulder poles, in hampers on their backs and on pushcarts. Mountain villages, grazing areas, island fishing villages and army outposts are their stage.

... for Whom?

The Patung county art troupe in Hupeh province is one of these. Patung is located in a mountainous area where travel is difficult, but despite poor communications the troupe members have left their footprints everywhere. The 42 members walk dozens of kilometers a day, packs strapped to their backs, stopping to give performances in fields, on worksites, threshing grounds and in hospital wards.

Once when on tour in the Ching-taiing commune, the troupe heard that three families had seldom seen a show because their houses were perched halfway up a cliffside from which it was hard to make their way down. It was winter, the path was slippery with snow and



A "shoulder-pole" troupe on its way in a mountain district.



The "Long Drum Dance" created and performed by the Lien-nan Nationalities Song and Dance Ensemble while on tour.

Shoulder-pole Art Troupes

ice, but the troupe immediately set out to make the climb, keeping their footing by hanging on to shrubs and branches.

Outside the three houses there was only one small piece of level ground, about three by six meters. On one side was the cliff down which a spectator might easily fall if a performance were given there. To make the place safe, the troupe hammered in stakes and put up a rattan screen. One of the houses served as backstage. The program of short plays, songs and dances was presented with the same verve and spirit the players would have shown had the audience counted several hundred instead of the actual dozen or so. When it was over, the spectators clasped the performers' hands and said, "You have not only brought us song and dance but you have shown us Chairman Mao's concern for the peasants."

Several years earlier the Patung troupe had not been sure exactly how they should serve the workers, peasants and soldiers. Influenced by Liu Shao-chi's and Lin Piao's revisionist line in literature and art, some of its members wanted only to put on full-length productions

that would bring in high box-office earnings and give them a chance to establish personal fame. The troupe went on tour in the countryside for no more than one month each year. In the absence of regular performances with revolutionary content, the field was open for books and plays propagating backward ideas.

Throughout the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius, the troupe's members studied Chairman Mao's *Talks at the Yenan Forum on Literature and Art* again and again and discussed his teaching that socialist literature and art are "**in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use**".

Members of the troupe pointed out that of the 400,000 people in Patung county, 390,000 lived in the rural areas. Since their first responsibility was to serve the worker-peasant-soldier masses, shouldn't they then find their main audiences in the rural areas? It was essentially a question of "literature and art for whom?"



The show must go on — a troupe swings across a gorge by rope.

A Yao nationality peasant greets troupe members arriving to give performances.



As a result of this study the troupe began to spend 90 percent of its time on tour. From 1972 to the end of May this year it spent 462 days in the countryside, travelled 5,400 kilometers, and gave 536 performances to audiences totalling 540,000 people. While on tour they held 2,300 sessions for coaching local amateur art workers. In addition, they put in 2,500 work-days in commune fields.

Light-pack Troupes

Another remote area where stage performances had seldom been seen was Pingwu county in the Minshan Mountains on the Szechuan-Kansu provincial border. Its 170,000 inhabitants of Han, Tibetan and Hui nationality live in isolated places in snow-capped mountains and primeval forests. As a local folk song goes:

Pingwu county has numberless mountains,

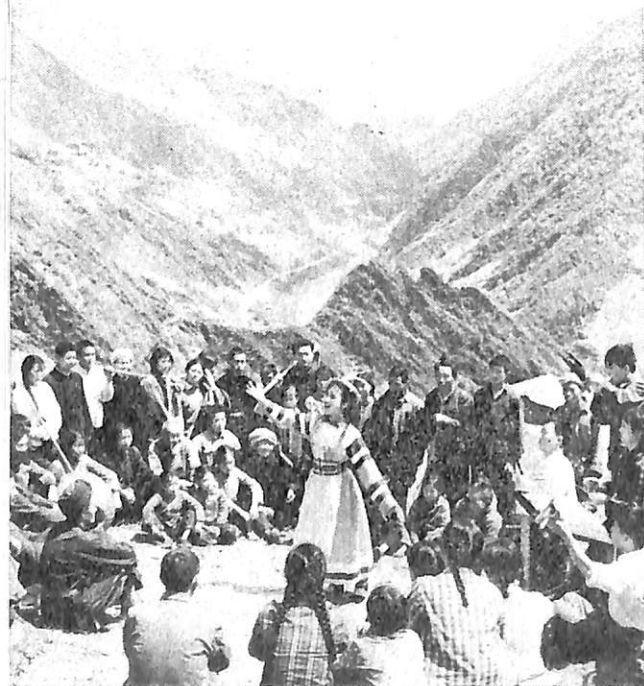
Step out of your door and you have to climb.

Someone shouts to you across the gully at dawn,

But you cannot reach him until late afternoon.

Local drama troupes had made occasional tours of the county in

A performance for commune members by the Pingwu troupe on the worksite of an irrigation project.



the past, but because of bulky props and numerous musical instruments, performances were few and limited to the more readily accessible places.

Determined to provide the people with a richer cultural life, the county drama troupe split up into several groups. With programs composed of short numbers that could be staged with simple, light sets, they set off in different directions to cover the whole county.

Each member of the troupe was encouraged not only to specialize in one performing art but to make themselves as versatile as possible. Every one of the troupe's 26 members is able to perform, 23 are proficient musical accompanists, and one-third can play three or more musical instruments. Many can both sing and dance. The peasants say of them, "Your group is small but your determination is great. You come and perform right at our doors. It is a splendid service for us all."

All shoulder-pole troupes have used their inventiveness to adapt their props for easier transport. The Anchiu Peking Opera Troupe in Shantung province made a "mobile stage", simple to set up and dismantle. For lighting it can use either electricity or kerosene lamps. It has collapsible sets with sections that can be assembled in different ways to produce different scenes. This makes it possible for them to carry in 14 pushcarts everything necessary to put on such full-length modern Peking operas as *Shachiapang* and *The Red Lantern*, both of which require a number of very different settings.

They Learn and Create

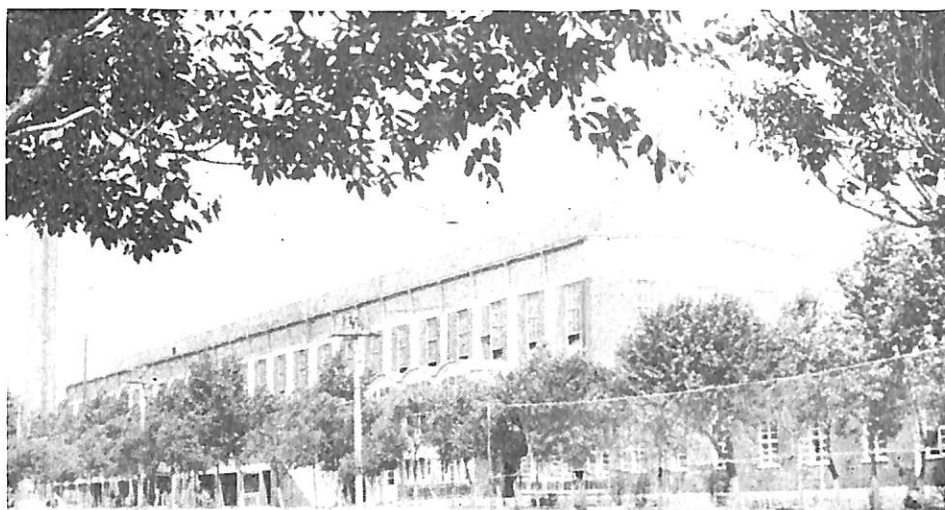
Because they live most of the time with the masses and take part in productive labor, the troupe members have gained an intimate understanding of the life of the workers, peasants and soldiers which enables them to make their portrayals ring true. They are always on the lookout for stories of new people and new things from which to draw material for the creation of new songs, dances and playlets. These are included in their programs as soon as they are written and learned, so that the in-

fluence of the most advanced can rapidly spread.

When Tzuyang county in the Tapa Mountains in Shensi province was launching a movement to build irrigation works, the county's art troupe was visiting the Lienho commune. When they saw how hard the commune members worked to dig tunnels through the mountains to bring water from the Pan River for irrigation, and the backbreaking labor necessary to build terraced fields, the troupe members were deeply moved. They worked with the peasants through the day, gave performances in the evenings and after the performances helped the local amateur performers create new items depicting the militant life on the worksite. The county troupe's productions, the folk opera *Battle on the Pan River*, the orchestral composition *Joy on the Irrigation Worksite* and a song with acting, *Work Chant for Carrying Rocks*, gave the commune members great encouragement.

The theater workers also try to learn the fine qualities of the working people. While performing in a place they also conduct investigations into the class struggle there. When the Pingwu art troupe was at a production brigade in Kuota commune in Szechuan province, it invited old peasants who had suffered great hardship in the old society and some veteran cadres to tell them their family histories and the heroic struggles carried out by the local people before liberation.

In 1935 the Red Army, passing through this area on its Long March, had helped the peasants establish a revolutionary political regime. After the Red Army left, the local tyrants and landlords returned and took savage reprisals, killing many poor peasants. Their stories of this fierce class struggle helped the troupe members see more clearly that the political power of the proletariat did not come easily. Class enemies, though overthrown, are still around, not reconciled to their defeat but dreaming of a comeback. This is why cultural workers must take up the weapon of revolutionary art and literature and continue to struggle for the building of socialism.



The Talien Glass Factory.

Labor Protection in Our Glass Factory

LI CHEN-AN

PEOPLE who visit our factory, the Talien Glass Works on the Talien Gulf, not only admire our handcut crystal and art glassware but are also impressed by our fine work conditions. The shops are high, spacious and bright, the air fresh. Between the various buildings are tree-shaded roads and at the entrance a large bed of flowers. There is a club and football field in the grounds. Yet before liberation the old shops were a real hell on earth.

Under Japanese colonial rule, it was a small glass works producing only tumblers and bottles. My father worked in the raw materials shops. There, where silicon was pulverized, sifted and mixed with other ingredients, fine dust filled the air. I used to take father his lunch and when I entered the shop I could see no more than three meters in front of me. The capitalist owners thought only of profits and showed not the slightest concern for the health and livelihood of those they employed. They didn't even issue dust masks, let alone take other protective measures.

LI CHEN-AN is a veteran worker in the Talien Glass Works.

Regarded as nothing but tools, the workers were powerless to better their conditions. After a few months in the milling shop many would contract silicosis from the silicon dioxide-filled air. After two or three years they found breathing difficult. Fifteen of the 23 workers at the time died of silicosis. As the words of one of their ballads went:

*The door to death opens wide
as the mill roars.*

*Tortured by silicosis the workers
are thin as sticks.*

*Their bodies waste away and
their blood is sapped.*

*Their corpses are buried
wrapped in wornout mats.*

After only one year Father contracted silicosis. Weakened, he caught cholera and died. Though I was only ten I had to support the whole family. I went to the same factory and was taken on as a child laborer in the forming shop. We worked 12 to 13 hours a day in front of crucibles which rose to a temperature of 1,400° C. There was no ventilation or cooling system. In summer workers fainting was a common sight. Once I blacked out and fell over the glass tumblers I

was holding. They broke and the pieces cut into my flesh. All I got was a beating from the foreman.

Concern of the Party

After the founding of new China, we workers became masters of the country. I and a number of veteran workers joined the Chinese Communist Party and some were given leading positions in the factory.

The Party and government showed great concern for the health of us working people, as Chairman Mao had urged. A number of directives were issued on the prevention of diseases caused by dust in factories. The government spent nearly a million yuan to improve working conditions in our plant, including measures to reduce dust and lighten heavy labor. In the grinding, sifting and mixing shops, where the problem of dust was most serious, two measures were taken. First, the machines for these processes were put in a sealed housing and suction equipment installed to remove the dust. Second, raw materials were sprayed with water before and after pulverizing. This reduced the density of dust from 1,168 mg. per cubic meter of air to 3.7 mg.

In 1964 we moved into our present buildings, where the floor space is six times that in the old factory and the forming shop is equipped with an air cooling system and, around the furnaces, water-cooled shields.

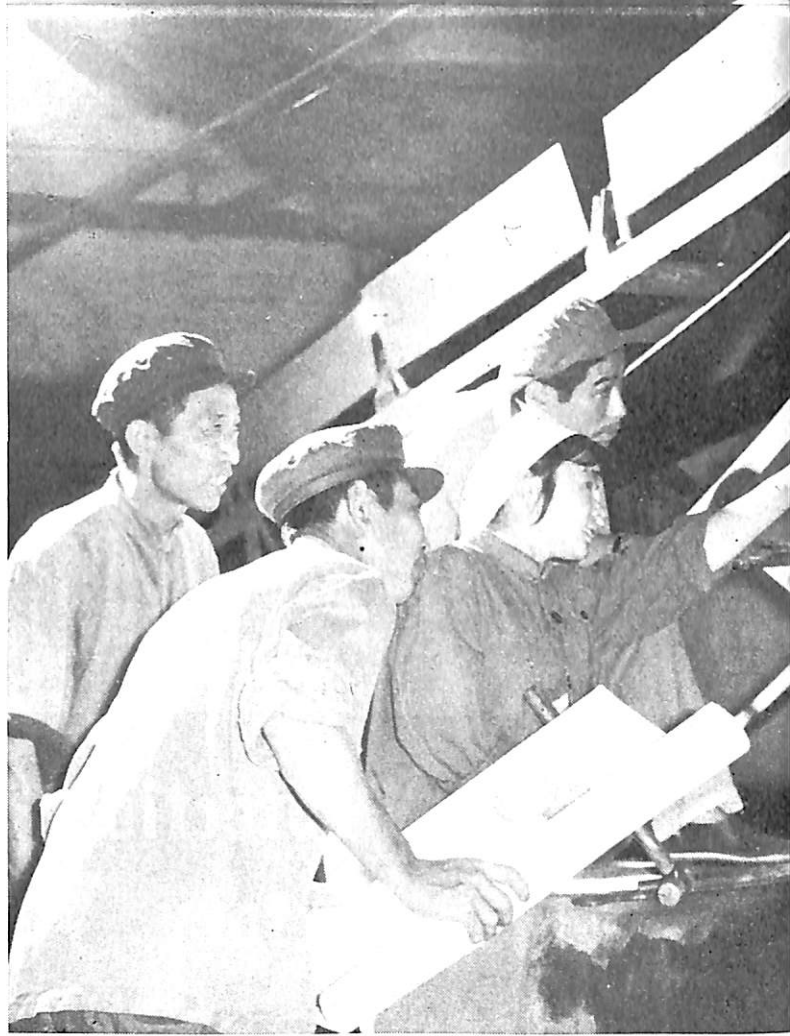
Further Improvement

The bettering of our working conditions spurred us on to make further improvements by our own efforts. Some dust leaked from the closure device on the pulverizer and some rose into the air when the materials were fed into or ejected from it. Also, the dust blown out of the shop was a source of danger to workers in other shops.

Chang Shih-tsai, a veteran worker, suggested that instead of grinding the silicon dry, it be done in water. Leaders of the factory who were under the influence of



The author and a woman worker discuss quality and output.



Liu Shao-chi's revisionist line, "factories should be run by experts", did not believe that the workers could succeed in such an innovation. They said production would suffer if the experiment failed.

During the cultural revolution this wrong line was criticized. Some veteran workers, I among them, were taken into the factory Party committee. The new committee was clear on this point: "We exercise power on behalf of the working class. We must rely on the workers and turn the Party and Chairman Mao's concern for the workers into actual measures." Our Party committee learned a lot from the advanced experience of the Taching oil field on the mass line, self-reliance and the concentration of forces to solve the principal contradiction in production. They mobilized the workers throughout the plant to expose problems and propose solutions.

Many workers pointed out that an effective method for pulverizing in water should be worked out. The Party committee assigned Chang

Shih-tsai and a technician with experience in pulverizing, and some other workers, to reconstruct the grinder. They installed water pipes, built a trough and began experiments. Dust was eliminated but the silicon powder settled at the bottom of the trough and could not be run off.

Undeterred, Chang Shih-tsai and his group moved their bedding into the shop and for three days and nights studied the movement of the sludge and the roller. Urged to rest, they said, "We don't mind being tired so long as we can find a way to eliminate the menace of dust to the workers' health." Applying Chairman Mao's teaching that knowledge comes from practice, they rebuilt the trough many times until they had a design that moved the sludge out easily. The new grinding method reduced density of dust in the air from 3.7 mg. to 0.2 mg. per cubic meter, lower than state requirements.

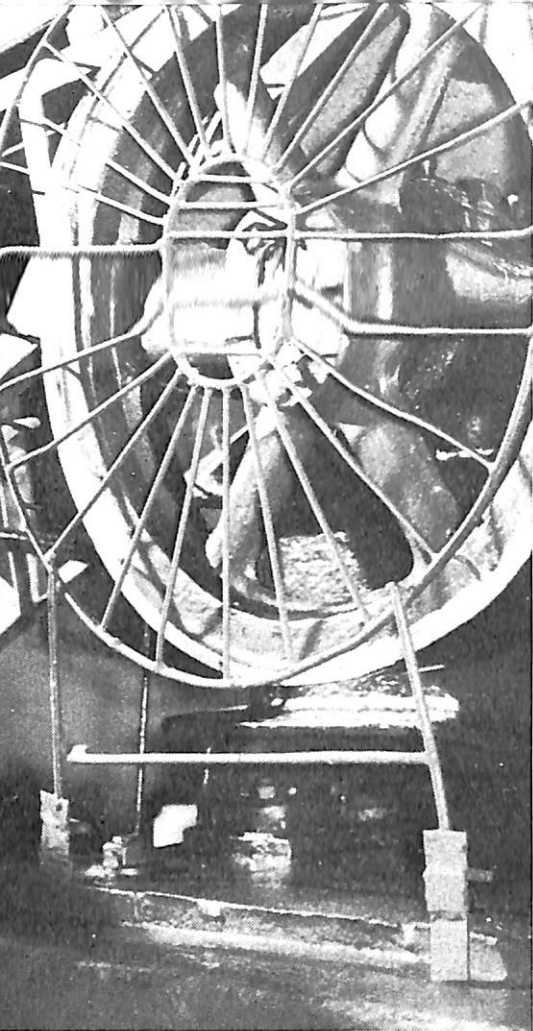
Less Heavy Work

The Party committee next called on the workers to make innovations

that would lighten labor. Groups were formed in each shop with veteran workers as the main force, assisted by cadres and technicians. Three hundred innovations have been put into effect since the beginning of the cultural revolution in 1966, lightening labor and raising efficiency.

The most important was in the raw materials shop where transport and mixing of the wet silicon powder was done by manual labor. The workers' proposal to build a continuous mechanized production line was backed by the Party and carried out with the help of the whole factory. In six months in 1972, using scrap steel and angle iron for props and scoops, the innovators mechanized the transport, pulverizing, drying, sifting and mixing of silicon and other ingredients and automated the transfer processes. Work is now done by pushing buttons. Efficiency is four times higher.

In the forming shop workers in charge of firing the big furnace used to shovel and move three to four tons of coal and cinders every



A worker-cadre-technician innovation group studies improvements on the mechanized production line in the materials shop.

day. By switching to heavy oil for fuel all they do now is check the meters and push the valves. It was goodbye to the old shovel — no more heaving and boosting. Workers released by the change-over in fuel have taken other jobs in the factory.

An instrument for blowing glass, designed by the workers of this shop in 1973, based on the principle of the blood pressure gauge, consists of an iron tube with a rubber bulb. When the bulb is squeezed air is forced into the glass to form the desired shape. This replaced the old method of blowing air into the high-temperature glass by mouth. It also did away with the unhygienic method of several workers blowing down the tube in turn with the risk of spreading infectious diseases, or of inhaling particles of iron rust. One foreign visitor called this a revolutionary change.

Other Measures

There are many other measures. Persons in constant contact with

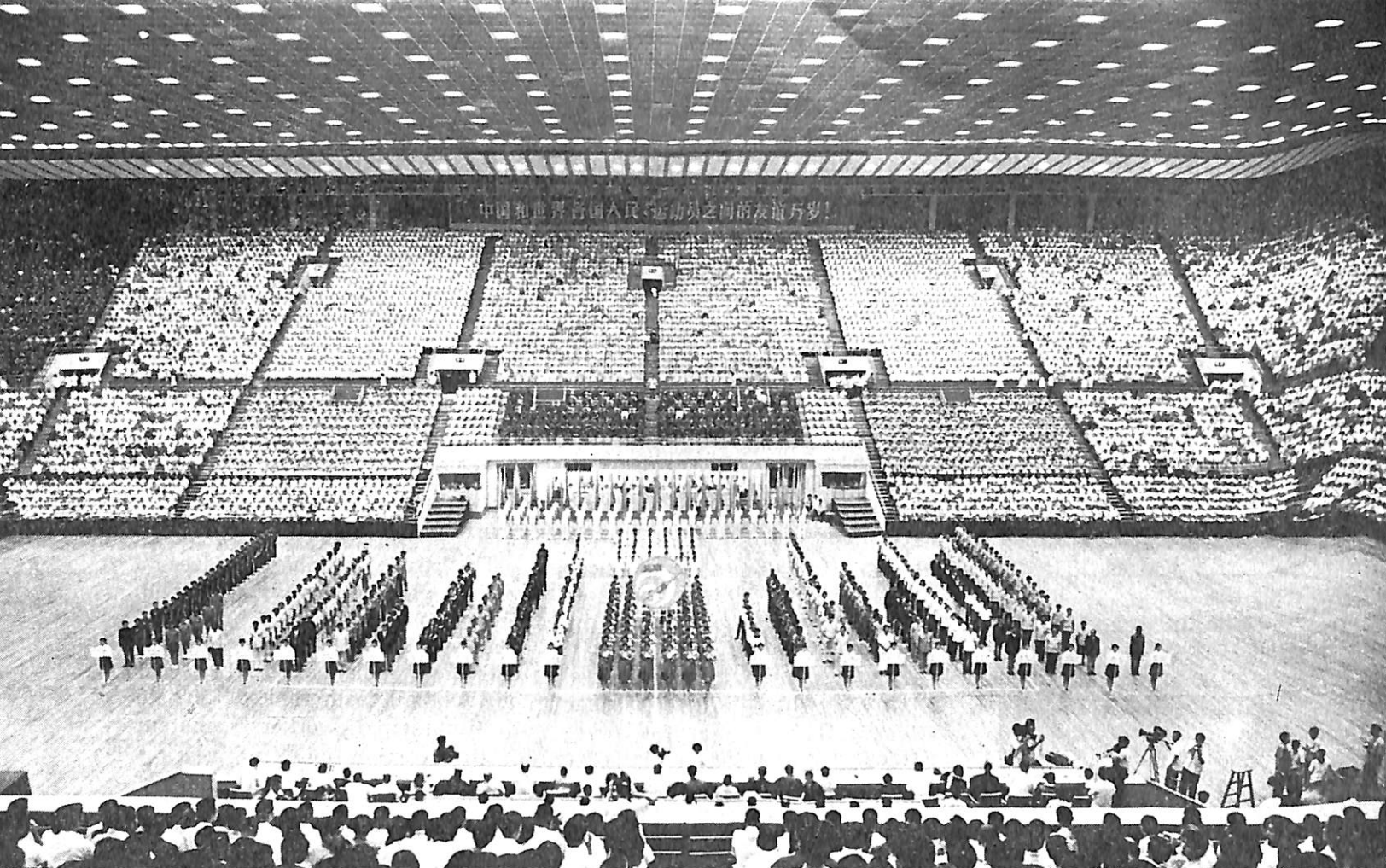
silicon or working at high temperatures are provided with extra-nutritious food daily free of charge. Medical workers from the department of occupational diseases and from the factory clinic regularly go to the shops to measure the density of dust in the air and to give medical checkups. Old workers who contracted silicosis before liberation receive treatment and recuperate in sanatoriums under free medical care while receiving full pay.

The trade union organizes a variety of sports activities to help build up the workers' physique. Many workers join in physical exercises and ball games. Last year our football team ranked third in the municipal workers' amateur football competitions.

We veteran workers know best the difference between the old and new. In the old society a worker was as worthless as a blade of grass in the eyes of the imperialists and capitalists. Today, to the Party we are like treasures.

Engraving glass plates.





The opening ceremony.

Competition Promotes Friendship Swimming Meet

IT WAS the height of summer. The Peking International Swimming and Diving Friendship Invitational Meet, held from August 2 to 10, closed with a display of fireworks, their colors reflected in the pools, and band music at the Taojanting swimming stadium. Present were delegations, a representative and observers from 22 countries and one region in Asia, Africa, Latin America and Europe who held aloft their friendship cups and cheered, along with 5,000 spectators. Throughout the competitions the participants had stressed the promotion of swimming in the developing countries and the consolidation and strengthening of unity among their athletes and peoples.

On the evening of August 11 the Peking Municipal Revolutionary

Committee gave a banquet for the participants in the Great Hall of the People to celebrate the successful conclusion of the meet. It was attended by Vice-Premiers Teng Hsiao-ping and Chen Hsi-lien, and Wu Teh, Vice-Chairman of the Standing Committee of the National People's Congress and Chairman of the Peking Municipal Revolutionary Committee. Before the banquet the government leaders met and were photographed with the 300 foreign friends who had come for the competitions.

Irresistible Friendship

Speaking on behalf of the swimmers and divers at the opening ceremony, Nanda Kyaw Zwar of Burma said, "We travelled to this great country from many miles to open up new frontiers that will



eventually lead to unity among countries here represented. We are separated by vast bodies of water. Let water, therefore, unite us . . . the water in our arena of friendly competitions."

The peoples and athletes of developing countries have forged deep friendships in the course of their struggles against foreign aggression and interference and in defence of their national independence. Some people in the International Amateur Swimming Federation had put pressure on the athletes to prevent them from coming to China, but failed. Woon Sui Kut, leader of the Singapore delegation, put it well, "Small though our country is, we Singaporeans fear no pressure. No one can stop us from making friends."

Rodolfo Aznar Romero, leader of the Mexican delegation, said, "We're proud to be in China for the friendship invitational meet,

Friendship at

YEN NAI-HUA

Spectators from many countries.



Swimmers frequently exchange experience.



Singing an impromptu song of friendship made up by a Somalian athlete.

The Chinese swimmer Lo Chao-ying.





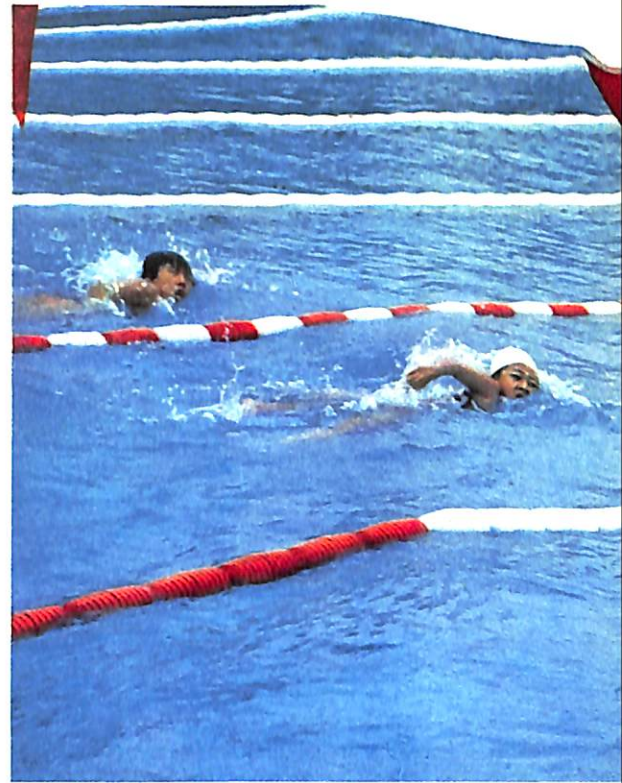
The Peking swimming stadium where the international meet was held.

A trip to the Great Wall.





Some of the teenage participants.



Eleven-year-old Junie Sng Poh Leng (Singapore), winner of the women's 400-m. freestyle event.



Competitors get together at the end of a race.

Delegations, a representative and observers from the 22 countries and a region attending the meet after being presented with friendship cups.



Exhibition of diving in bursts of fireworks at the closing ceremony.



for the swimmers and divers taking part are all from developing countries. We should strengthen our solidarity and friendship."

Great importance was attached to the meet by many countries. Malaysia and Singapore held national trials and sent their best contestants. The government of Sri Lanka took a decision to send a delegation. In the Philippines President Marcos encouraged the participating group to promote friendship with athletes from China and other countries through competition. The Pakistan Swimming Federation commissioned their delegation to present the Chinese athletes with a gift of mangos, symbol of friendship. Tanzania sent a representative, while Jamaica and Zaire sent observers.

The Syrian team, which had been planning to take part in another international meet when they received the invitation from China, decided to come to this one instead. During their plane trip to Peking, Sudanese athletes composed the song "Sudan-China Friendship". Moroccan athlete Chadly Yassir decided to make as many friends as possible in China as his contribution to the promotion of friendship and unity among the peoples and athletes of the developing countries. On arrival at the Capital Airport, he immediately picked up his guitar and played "Unity, Unity Is Strength".

Mustafa Abu Shahla, leader of the Palestine Liberation Organization delegation, related how some Palestinian guerrillas who hadn't known how to swim had learned under difficult conditions because their struggle demanded it. Later they had swum the Jordan River carrying their weapons and dealt the enemy heavy blows. "We didn't come to this friendship invitational meet to win prizes," he said. "Our goal is the promotion of friendship and improvement of swimming techniques to push the revolutionary cause forward."

Progressing Together

To improve their performance, athletes from various countries practiced together in the pool, discussed technique and exchanged experience.

One morning as the Albanian swimmers were ending a training session they were approached by the Pakistani delegation with their leader, Muhammad Latif Butt. "This is the first time in five years we've sent a swimming team to an international meet," he told Emin Gripshi, the Albanian coach. "With the help of our friends, we hope to improve." The two groups began to discuss the best technique for the butterfly stroke. Ignoring their fatigue after a heavy workout, several Albanians jumped into the water and repeatedly demonstrated the butterfly and the crawl. "People often used to keep their technique a secret," a Pakistani said. "Here it is treated as our common wealth."

Beside the diving pool Syrian divers Nabil Sokheitah and Maher Ali discussed diving from the ten-meter platform with a Chinese coach and divers. At home the Syrians had only trained on a five-meter platform, but at this meet they decided to compete in the ten-meter event. Chinese coach Liang Po-hsi and diver Li Kung-cheng explained the essential differences in movement needed for the higher dive. Liang helped coach them. The Syrian divers climbed to the platform again and again in a heavy rain, even though they were suffering from backache. They quickly got used to the ten-meter platform, learned new dives, and placed third and fourth in the men's ten-meter event.

"Friendship is more important than competition," many athletes said. They encouraged and helped one another during the competitions. At the preliminaries for the 100-m. butterfly stroke on August 2, Bobongo Albert of the Congo presented a pennant from the Con-

golese Swimming Association to Estefan Hawa, the Palestinian swimmer in the next lane. "This is our first meeting," he said. "Keep this as a memento of our friendship."

An experienced Mexican swimmer saw that Chinese swimmer Lo Chao-ying was pulling himself up too high when he turned in the butterfly stroke, affecting his speed. The Mexican told this to the Chinese coach Chen Yun-peng, who called Lo over to discuss how to correct the defect.

When Algeria's Afane Zaza took third place in the women's 100-m. freestyle, she was warmly cheered and embraced by Alaoui Nouhad of Morocco and Hechiche Monia and Zouiten Ferida of Tunisia. Two years earlier the four women had been competitors at the Maghreb Games. Just before the invitational meet, they met again at a pool in Algiers. They were especially happy to be reunited in Peking. They showed constant concern for one another before the meet and encouraged each other during the events, with hearty congratulations for good performance.

New Forces

This meet showed the vigorous growth of swimming as a sport in the developing countries. Over 200 athletes from 18 countries and one region took part in 29 swimming and three diving events. One swimmer broke an Asian Games record. Athletes from 11 countries — Albania, Algeria, Burma, Iraq, Malaysia, Singapore, Sri Lanka, the Sudan, Syria, Thailand and China — broke 68 of their own countries' records. Many swimmers made their best-ever achievements. Iraqi athletes bettered their results at the Asian Games in every event in which they participated. All athletes from the Congo and Somalia set new personal records. Young competitors from Singapore took first place in seven events. Chinese contestants placed first in 18 others.

Diving Exhibition

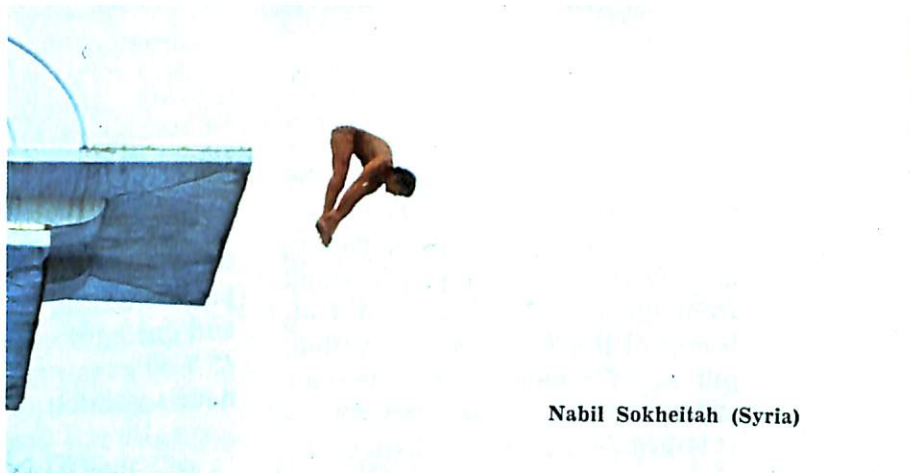


Nora Tay Chin Hong (Singapore)

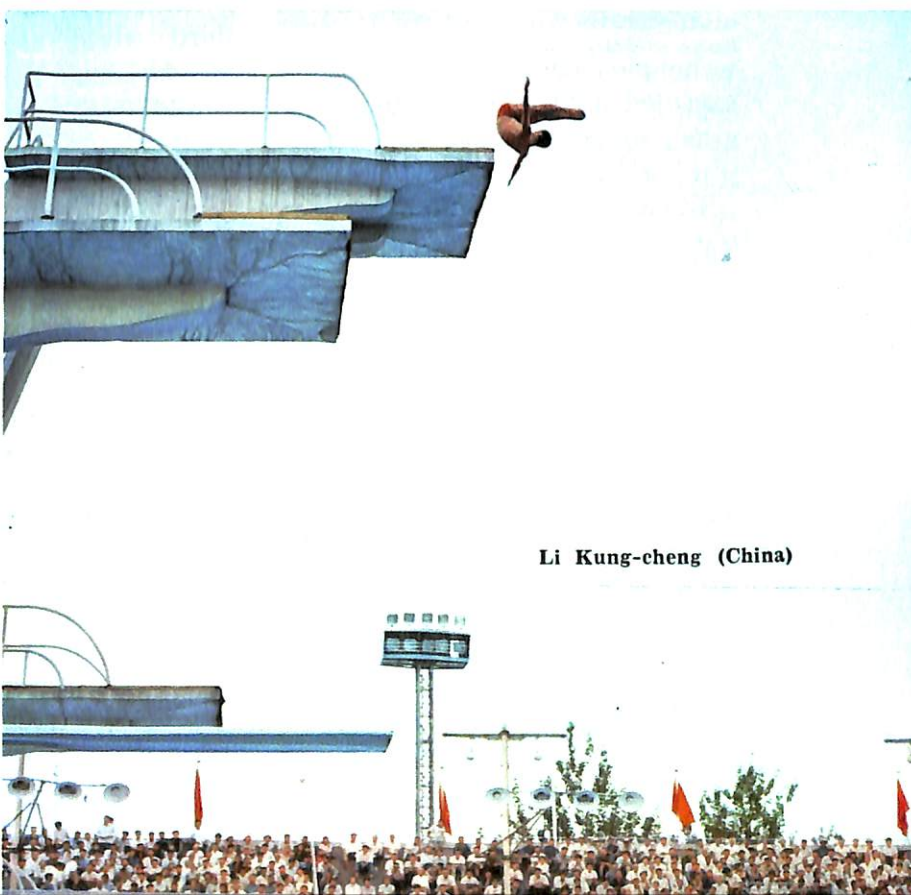


Chung Shao-chen (China)

Boonchai Tse-loh (Thailand)



Nabil Sokheitah (Syria)



Li Kung-cheng (China)



A visit to the Peking Art Handicrafts Factory.

Newly maturing swimming forces in the developing countries were in evidence. Junior contestants were active in the pool and beside the diving platforms. The youngest was just ten, and the average age 15 to 16. They displayed courage, determination, good form and modesty in learning from others. As Woon Sui Kut, leader of the Singapore delegation, put it, "We have great hopes for swimmers from the developing countries."

China's Li Kung-cheng, who took first place in men's platform diving at the Seventh Asian Games, has continued to improve his technique. At this meet he neatly executed a new piked three-and-a-half somersault dive, so difficult it is not listed among those for competition. He made the excellent score of 77.43.

Afane Zaza, 14-year-old daughter of an Oran printer, holds the Algerian record for the 100-m. freestyle. She bettered her record at the meet.

On the evening of August 7, spectators sat in the rain to see the finals of the women's 400-m. freestyle. Using powerful, well-coordinated strokes, Singapore's 11-year-old Junie Sng Poh Leng, youngest of the eight contestants, came in first, clocking 4 minutes 46.98 seconds. This broke the Singapore record and the record of

Japanese swimmer Fusae Nakamura, 4 min. 48.73 sec., set at the Seventh Asian Games last year. Junie also took first place in the 800-m. freestyle.

The athletes from Somalia were taking part in an international competition for the first time. They practiced from the day they arrived and during the meet got to the pool at 7:30 each morning to put in an hour's training. To help themselves learn, they filmed other swimmers in action. "Times have changed," Ahamed Abdi Daarhir, their delegation leader, said. "People of the third world are determined to be masters in the world of swimming."

Always Together

In their spare time during the meet the athletes visited factories, schools, rural people's communes, kindergartens, urban construction and scenic and historic sites. The success of the competitions was celebrated with a party at the 2,000-year-old Great Wall. Songs and laughter filled the air as the delegations danced at the foot of the mountains.

"When I was a student," Hallam Pereira, leader of the Sri Lanka delegation, said happily, "I dreamed of going to the Great Wall. Today my dream has come true!" Groups of athletes climbed up the Wall, gazed long at the mountain

scene and took pictures together in remembrance of the occasion.

As Ahamed Abdi Daarhir, leader of the Somali delegation, presented the head of the Peking administrative office with a team pennant he said, "The Great Wall fills me with thoughts of the history of heroic struggle of the Chinese people, their spirit of self-reliance and the friendship between us. At home, the Museum of Somali History contains mementos of the friendship between our two peoples. Our visit to the Great Wall today deepens our friendship. As a token of the development of this friendship, we present you with the Somali team pennant. It will remain here at the Great Wall as a symbol that we will always be together."

"We will always be together!" cheered friends from Mexico, Venezuela, the Congo and Burma. The sound of their voices echoed along the Wall and down to the valleys below.

Translation of the LANGUAGE CORNER Exercise:

- A: Where did you go yesterday?
 B: I went to the Summer Palace.
 A: Did you go with Little Chang?
 B: Yes, as this is my first time in Peking and I had not been anywhere before.
 A: What did you think of the Summer Palace?
 B: The scenery in the Summer Palace is really fine. How magnificent the buildings are!
 A: Where are you going tomorrow?
 B: I am going to the Ming Tombs. Are you going? Let us go together.
 A: Fine. Is Little Chang going?
 B: He's going too.
 A: What time shall we set out?
 B: Seven o'clock in the morning, all right?
 A: All right.

Developing a Mountain Area

WEN PING-YA



Commune members picking "Cloud Peak" tea.

THE SCENIC Hengshan Mountains, 72 peaks rising abruptly from the plain, lie in southern Hunan province south of the lower-middle Yangtze River. The slopes are tiered with forests and jewelled with ponds and reservoirs. Streams, waterfalls and countless flowers and trees speak of nature's abundance.

In the old society, the area was desolate and bare, its resources long plundered by reactionary officials and capitalists. All that remained were a few clumps of ancient trees shading villas built by the wealthy at scenic spots.

After liberation, the people's government set the Hengshan Mountains aside as a scenic reserve. It surveyed the area and decided to develop its natural resources as a part of socialist construction. Today forests, tea plantations and fields of medicinal herbs have clothed the hills with a new beauty.

Reforestation

The first step was reforestation. In 1956 the state marked off its

first forest area. Since then 8,700 hectares have been planted. The forest workers have struggled tirelessly to make every one of the 72 peaks green. Even the highest of them, Mt. Chujung at 1,360 meters, is now covered with Chinese pines.

Kuang Ching-jung, model worker and vice-chairman of the forest area's revolutionary committee, is an example of the stamina and determination the task required. Twenty-five of the peaks had poor soil and capricious weather with constant windstorms. It was said that forestation was impossible. In 1962, Kuang and some other forestry workers climbed 1,100-m. Nantienmen Peak and planted some firs and pines. The experiment failed when the trees died the following year. "Not even grass will grow in the snow and wind up there!" someone remarked. Kuang retorted, "As long as we persist in finding out the conditions, we can grow trees on any of these peaks." In old China Kuang owned neither land nor shelter and spent his youth as a sedan-chair carrier for rich sightseers. In the new society,

he is a determined forester, stubborn in his desire to plant trees all over the Hengshan Mountains.

In the winter of 1963 when the mountains were deep in snow, Kuang took twenty young workers to a dozen high peaks. For more than a month they studied the soil, weather conditions, vegetation, insects, the direction of the slopes and the growth of what few trees there were. On top of Mt. Chujung they found some Chinese pines. If these could grow in poor soil and such a high, cold area, he reasoned, they should try pines from the north. They selected them from Shensi and Anhwei provinces.

The foresters did not let the difficulties hinder them. In a spring of constant rain, they dug ditches to divert the water and carefully transplanted the saplings. In late autumn when high winds carried sand and even small stones, they protected the saplings by building up earth at their base. The next winter when the branches were heavy with ice, Kuang and his co-workers removed it branch by



The medicinal root *gastrodia elata* now being successfully cultivated by the scientific experimental group.

branch. Today all the high peaks are covered with trees.

After the cultural revolution began in 1966, tree planting accelerated. Nine new forest areas have been set up, the number of foresters has increased tenfold and timber has increased steadily. A forestry research institute has been established and its 33-hectare nursery grows more than 400 varieties of trees. In the foothills, orchards of pears, peaches, oranges and tangerines as well as apples from north China are yielding.

New Tea Plantation

Huakai, the third highest peak in the Hengshan Mountains, is shrouded in clouds, mist and rain. In the past its strange-shaped rocks were covered with clumps of bamboo. Today, tiers of level fields produce the brand of tea known as "Cloud Peak Needle-Point", famous for its shape, size, color and fragrance.

A legend says that many years ago an old peasant planted several tea bushes on the peak, trying his best to get a few fragrant leaves.

He failed, but later a few wild tea plants were discovered in a small crevice. These were seized and developed by a landlord for his own use.

In 1965 the Hengshan County Forest Bureau sent a hundred young school graduates here to set up a tea plantation. They cut down the bamboo, removed rocks with crowbars, filled up gullies, built terraced fields and covered them with fertile topsoil carried from other places. Finally a 66-hectare tea plantation stepped like a stairway to the top of the hill.

The youngsters conquered many difficulties to make sure the tea would grow and thrive. When the shoots were breaking through the soil, a sudden rainstorm sent torrents down the hillside. They dug ditches in the pouring rain to lead away the flow. A dry summer began to wither the young leaves. From morning until night they dug ditches to channel water into the fields. They cut wild grass to cover the young plants and prevent the water from evaporating. The tea survived and, since 1970

when the first picking took place, the output of tea leaves on Huakai Peak has grown. Last year the new plantation sold eight tons of high-quality tea to the state.

Treasure-house of Herbs

In spring and early summer, patches of red, white and yellow flowers stretch for five kilometers from Chihpo Peak at 800 m. to Mt. Laota-ou at 1,100 m. This is one of the largest herb farms in Hunan province. Opened by the workers themselves, the fields grow ginseng, codonopsis and astragal from north China and panax major from the southwest highlands.

The Hengshan Mountains' abundant rainfall, warm climate and fertile soil made them known long ago as a "natural treasure-house of herbs". About 100 varieties could be found. But constant digging over the generations finally left only a few. To protect and develop the herbs the Chinese Medicinal Herb Company of Hunan province set up a farm here in 1968. The farm's workers have cultivated wild herbs and successfully transplanted varieties from north China.

Gastrodia elata, a rare herb known as "mountain potato", is effective in treating rheumatism, neurasthenia and hypertension. Difficult to cultivate, it was regarded as a mysterious plant which "runs away as soon as it is planted". In 1972 a scientific group was formed to study it. Party branch secretary Li En-yu and three young people began to experiment.

Li, 53, is a veteran of the anti-Japanese war (1937-45). To help smash the enemy blockade of the liberated area, he answered the call of the Party and Chairman Mao, took part in the big production campaign at Nanniwan inside the liberated area, and was cited as a model worker. This revolutionary tradition is behind his determination to help change the Hengshan Mountains. With a hoe on his shoulder, he and a few young people climbed a 1,100-m.

peak and started an experimental plot. When they planted "mountain potatoes", excessive moisture rotted them away. Li got around this by placing them on the surface and surrounding them with an earth wall. He took the young workers to Mts. Taliang and Omei in Szechuan province where the plant grows wild to study it and collect material for scientific cultivation.

After three years of experimenting, finally last January they collected 200 kilograms of this precious medicine. The plant grown by Li En-yu weighed 600 grams, three times the average.

Hillside Power Stations

On one of the slopes of the Hengshan Mountains is Huayenhu Reservoir, mirror-smooth behind a stone dam 30 m. high. Not large, nevertheless it is an example of the great changes that have taken place in the area. Plenty of rainfall and underground water has given the Hengshan area many streams and waterfalls. In 1937, in the name of building up the Hengshan Mountains, the reactionary Kuomintang government

collected money from the people and conscripted laborers to build Huayenhu Reservoir. But the next spring a flash flood washed the dam away, submerged large areas of paddy fields and drowned over 200 people. It was not repaired.

In 1956 the people's government rebuilt the reservoir, installed a generator and set up the first hydropower station in the province. It supplied water to farmland around the hills and electricity to the nearby town of Nanyueh.

Since the cultural revolution began, many water control projects have been built. The eight communes in the Hengshan Mountains have used the streams and steep slopes for small hydropower stations with a total capacity of 1,000 kilowatts. Every home has electric lighting and such farm work as husking rice, ginning cotton and pressing oil are done by machine.

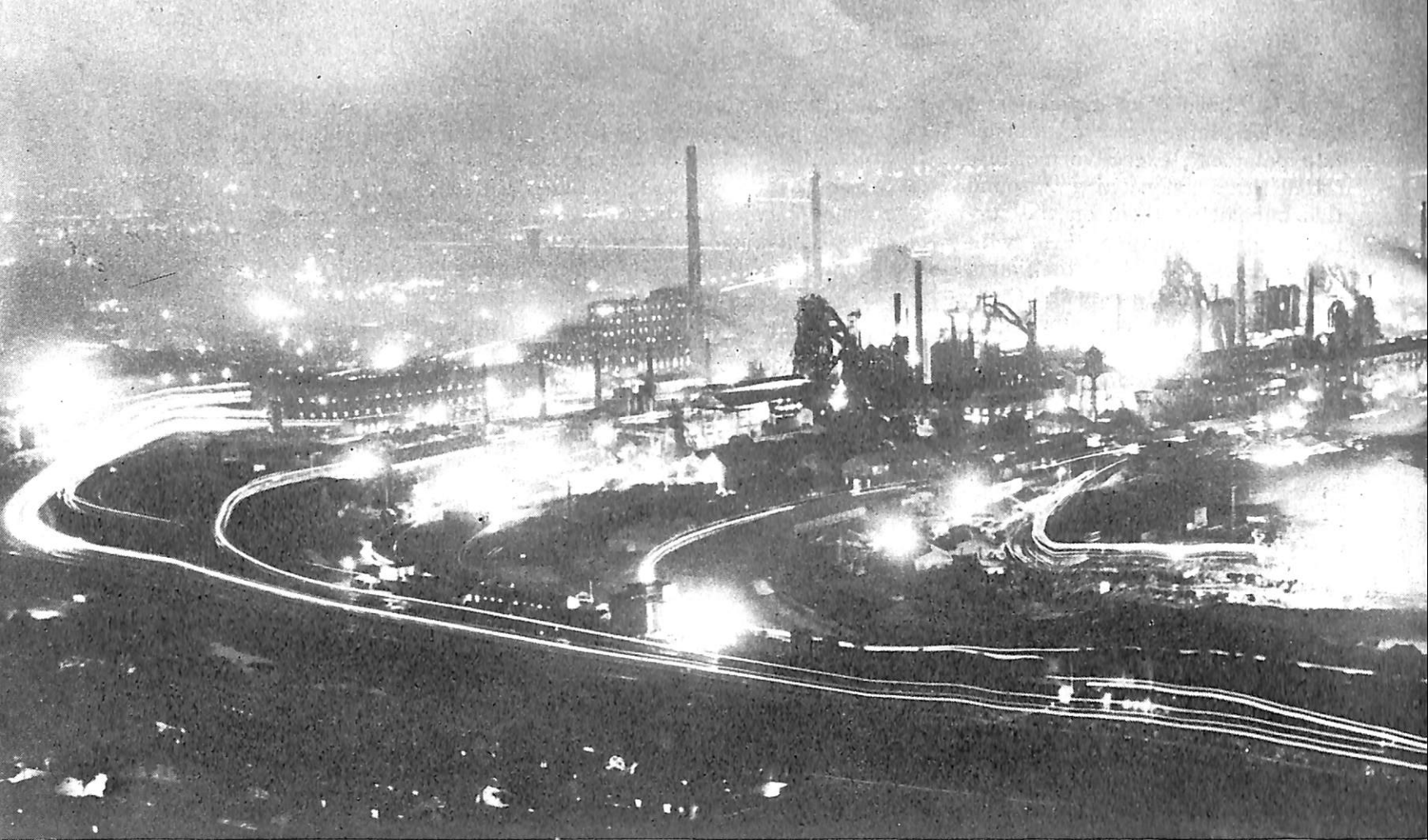
Since the movement to criticize Lin Piao and Confucius began, changes have been even faster. A reservoir for about 30 million cubic meters of water is being finished below Mt. Pichia. Over 17,000 peasants from 27 communes

in the whole county worked 16 months day and night, rain or shine, to build the dam 240 m. wide and 47 m. high. Beginning to store water last spring, the reservoir is already irrigating one-third of the county's paddy fields during the present dry season. A 500-kw. turbogenerator will supply power to five nearby communes.

In the old society only a few footpaths threaded their way from the foothills to the summit of Mt. Chujung. Reactionary officials, landlords and capitalists, carried in sedan chairs, came to enjoy the scenery. In the 26 years since liberation, the state has built many roads to the tops of the hills. Beautiful Mt. Mochingtai was once the private preserve of bureaucrats and warlords, with guards to keep the working people away. After liberation the government confiscated their villas and converted them into rest homes and hostels. With roads in all directions, thousands of people now come on holidays to enjoy the scenery. Botanists and geologists come to study. Artists come to paint. The once-desolate Hengshan Mountains have become a treasure benefiting the people.

The worksite of a new reservoir.





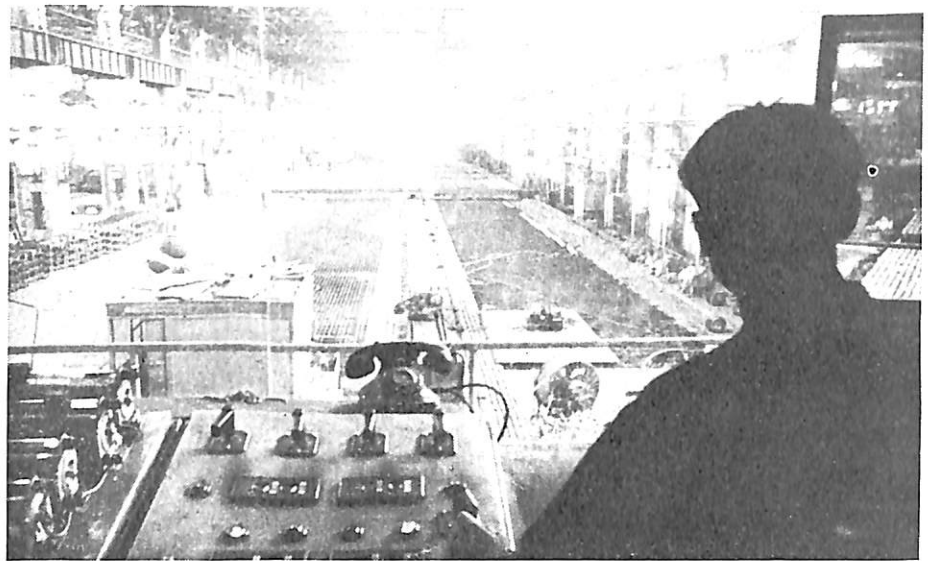
The Capital iron and steel plant at night.

A new mine.

ACROSS THE LAND

Capital Steel Mill Continue





View from the control room of an automated rolling line.



Deputy Party secretary Ma Hsiao-lu with workers during a break while working in the smelter.

to Advance

Molten iron flows from blast furnace No. 1.



WORKERS at the Capital Iron and Steel Company in Peking are doing even more to increase production since they began studying the theory of the dictatorship of the proletariat. Having met the target for the first half of the year ahead of time, they are working hard to do the same for the entire year's plan. They have overfulfilled every state plan for the past six years.

The Slaves Were the Makers of History

— New archaeological finds on ancient Chinese slave society

HSIA NAI

SLAVE society is of pivotal importance in the history of social development in China. During this period the appearance of private ownership of the means of production set in motion the change from primitive classless society to class society. This period also saw the first appearance of the state — a state dedicated to enforcing the slave system. The material and spiritual wealth created by the labor of the slaves stimulated economic and cultural development. The slaves' frequent revolts against the ruthless exploitation and oppression, and their armed uprisings against the slaveowners, propelled society forward. It was the slaves who were the makers of history.

HSIA NAI is director of the Institute of Archaeology under the Chinese Academy of Sciences.

This truth has been borne out again and again by cultural relics unearthed in recent years, especially since the movement to criticize Lin Piao and Confucius began. They include finds dating back to the Shang and Western Chou dynasties, those from the early Spring and Autumn period — the period of slave society, and from the late Spring and Autumn and early Warring States periods — the time of transition from slave to feudal society.*

Early Shang Palace

Continued excavation at the Shang dynasty site at Erlitou in Yenshih county, Honan province, has yielded more finds of importance. At this dwelling place of

* Shang dynasty (17th-11th century B.C.); Western Chou dynasty (11th century-771 B.C.); Spring and Autumn period (770-476 B.C.); Warring States period (475-221 B.C.).

the early Shang people a 10,000-square-meter platform foundation of an ancient palace has been uncovered. Post holes and stone post bases found in their original positions indicate that the hall consisted of eight bays and was surrounded by corridors.

In the layer of Shang cultural debris just above the foundation were ten graves, and nearby two more. Some of the grave pits were very narrow, about 32 cm. The hands of some of the dead were pulled back toward their hip bones and the upper arms were dislocated, as if they had been forcibly bound. The skeletons, obviously of slaves buried alive with the dead as a sacrifice, are a vivid reminder of the savageness of the slave system.

The palace remains and other finds show that the Erlitou settlement was no longer a natural village but a town of the early type. The size of the palace indicates that a state was already in existence. The ruler apparently owned huge numbers of slaves, since a small slaveowner would not have been able to command the labor power and materials necessary for the construction of such a large building. Remains of bronze workshops and small bronze objects such as chisels, awls, knives and arrowheads indicate the beginning of a bronze industry. The Erlitou site dates from the first half of the second millenium B.C.

Middle Shang Cities

During the middle Shang dynasty small walled cities came into existence even in the Yangtze River valley, which is beyond the central plains, cradle of Chinese civilization. This is shown by the

Foundation of the early Shang palace at Erlitou in Yenshih county, Honan province.



excavation in 1974 of Panlung-cheng, the remains of an ancient walled city, in Huangpi county, Hupeh province. It had a large palace consisting of a hall of four bays girded by a continuous corridor. On the four sides outside the corridor were 43 large post holes originally holding wooden posts for supporting eaves. The layout is very similar to Shang palaces described in ancient records, and to the early Shang palace unearthed at Erlitou.

A tomb found outside the city contained an inner and outer wooden coffin which, though rotted, still retained their shape. The exterior of the outer coffin is engraved with exquisite animal-mask and thunder-cloud designs. They are China's earliest extant wood carvings. More than 60 funerary objects of bronze, jade and pottery were also exhumed. Two bronze *yueh* (axes) bore dragon and cicada designs. All these indicate that the person buried in the tomb was a high-ranking slaveowner. In the same tomb were found skeletons of three immolated slaves.

Another middle Shang city had been found in 1952 at Chengchow in Honan province. These two, dating back 3,500 years and built with the blood and sweat of the slaves, are among the earliest Chinese walled cities so far discovered. The Chengchow Shang city measured seven kilometers in circumference. A 40,000-square-meter rammed-earth platform foundation was excavated in 1973 in the northeastern part of the Shang city. On it are the remains of building foundations with post bases and holes. Quite a number of jade and bronze hairpins and jade spades were unearthed nearby. This indicates that the area was a residential district for Shang slaveowners. Its architecture is a marked contrast to the crude semi-underground building foundations of dwellings inhabited by slaves uncovered in 1954 outside the Shang city at Chengchow.

Excavation of an ancient trench at Chengchow dated to the Shang period yielded a large number of human skulls and great quantities of potsherds and bone and



Square bronze *ting* (cauldron), middle Shang, unearthed at Chengchow, Honan province.



Bronze jar of either Shang or Western Chou dynasty, recovered at Ketsu county, Liaoning province, reveals a high level of artistry.

stone objects. Within a 15-meter section of the trench there were close to a hundred pieces of skull bones bearing clear traces of having been sawed. These may be remnants of containers made from the skulls of slaves killed by their owners.

Also recovered at the Chengchow site were two large square bronze *ting* (cauldrons), one 87 centimeters and the other one meter high. This is the first time large vessels dating from such an early period have been found. They prove that the slave laborers of those days were already highly skilled at bronze-working.

Late Shang Culture

Further excavation has been done at two late Shang sites at Kaocheng county in Hopei province and Hsiaotun village near Anyang in Honan province. During 1972-73 eleven semi-underground dwellings and 58 tombs were found at Taihsi village near Kaocheng. In addition to vessels and articles of pottery, jade, gold, bronze and lacquer there were skeletons of bound sacrificed slaves.

An important find was a *yueh* (ax) with a bronze handle and iron blade. Before this discovery there had been no definite proof either in ancient records or among archaeological finds that iron was

known and used before the Western Chou dynasty, and from Western Chou itself, so far there have been found only two bronze weapons with iron blades, both of meteorite iron. This new *yueh* from the Shang ruins provides an important clue for determining when iron was first used in China. Recent metallurgical studies indicate that the blade was made from meteorite iron (natural iron fallen to the earth from space), not wrought iron. This find in a clearly slave-society grave indicates that slave society in China began in the bronze age, as in ancient Egypt and Mesopotamia, but, as in these places, implements were occasionally made with meteorite iron before the art of iron smelting had developed.

Excavations made in 1971 and 1973 at the Hsiaotun ruins near Anyang, political and cultural center of the late Shang period, yielded 4,000 oracle bones and tortoise shells bearing inscriptions. The inscriptions include records of sacrificial worship, war expeditions and hunting, and also calendrical and astronomical data. They are valuable specimens of China's earliest writing. A chariot burial was discovered in 1972 near Hsiaotun with two horses and an immolated slave.

Ruins discovered in 1973-74 at Wucheng in Chingchiang county,

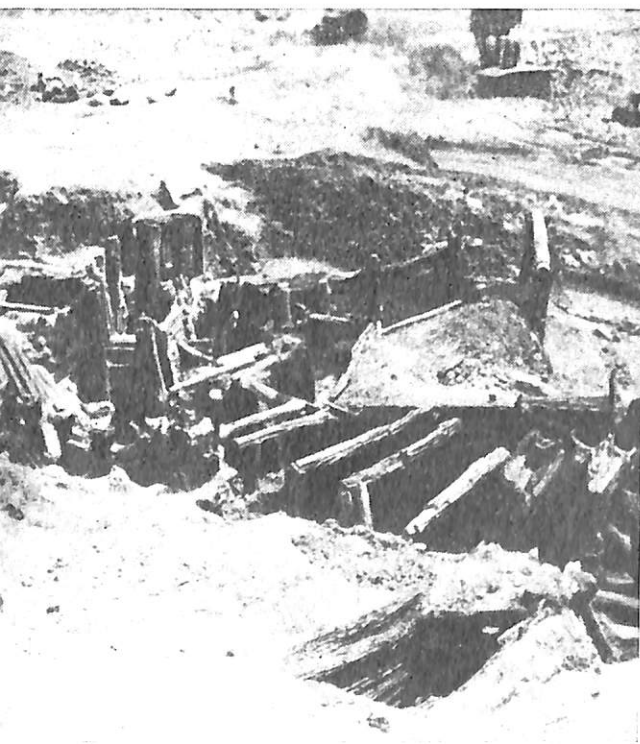
Kiangsi province have been identified as from either the Shang or Western Chou dynasty. In addition to stone and bronze objects and pottery there were stone molds for casting bronze, and pottery shards bearing incised writing. These seem to belong to the same period of late Shang as the Hsiaotun finds.

Further excavations at Ketso county in the northeastern province of Liaoning in 1973-74 yielded two collections of Shang or Western Chou bronzes totalling 12 pieces. Four bear inscriptions indicating

Inscribed oracle bones unearthed at Hsiaotun near Anyang, Honan province.



Partial excavation of a copper mine dating from the Spring and Autumn and Warring States periods at Tunglu Mountain in Tayeh, Hupeh province.



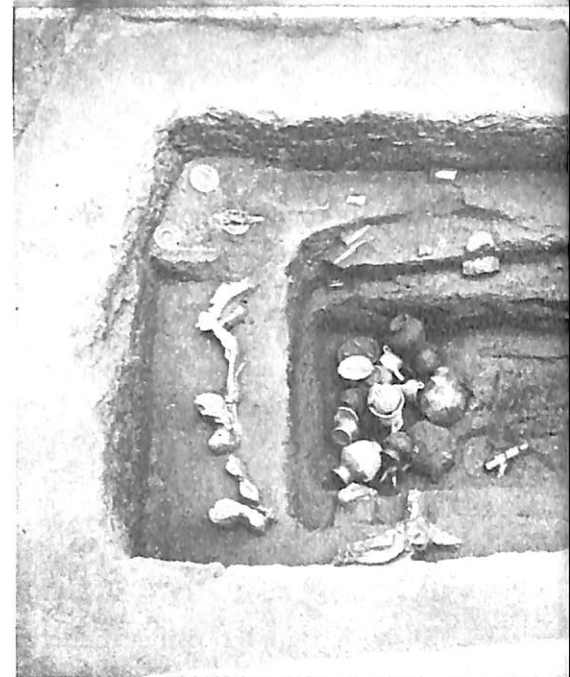
they were used by slaveowners. Shapes and decoration suggest some might date from late Shang. These discoveries prove that late Shang culture with its elegant bronze ware and mature writing had extended from the central plains as far as the valleys of the Taling River in the northeast and the Kan River south of the Yangtze in present-day Kiangsi province.

Western Chou Tombs

More bronzes have been unearthed in recent years around Sian in Shensi province, the Western Chou political and cultural center, and also at the cities of Fufeng and Paochi in the same province. These also are our heritage from the labor of the slaves.

Evidences of burying immolated slaves, prevalent in the Shang dynasty, have also been found time and again in Western Chou tombs. A number of Western Chou tombs have been discovered near Liuliho in Fangshan county near Peking. Seven of them excavated during 1973-74 were found to be those of slaveowners and all except one contained skeletons of sacrificed slaves. Two of the tombs had two slaves each and the other four one each. One of the eight slaves was a female of about 17, and the rest were even younger males. The skulls of some are cracked, some had their hands tied behind them, some lay with their legs straight and their feet close together. These positions indicate that they were either bound and buried alive or killed and then buried. Some were placed between the inner and outer coffins of the master, some outside the coffins, others at one end or to one side of the rectangular pit. None had its own coffin or funerary objects.

The slaveowners, on the other hand, had coffins within coffins. One had two outer coffins, the outermost measuring three by four meters. Funerary objects included bronze ceremonial vessels and weapons, glazed pottery (proto-porcelain) and ornaments made of jade, stone and shells. Alongside some tombs were pits in which chariots and horses were buried. Four such pits were unearthed,



Western Chou tomb at Liuliho near Peking. At right is the skeleton of a sacrificed slave.

with two, four, six and ten horses. One of them held a sacrificed slave-charioteer.

In slave society not only the means of production but the slaves themselves were the property of the slaveowners. They regarded their slaves as mere "tools that were able to talk". The slaveowners lived a parasitical life off the labor of the slaves; they bought, sold and killed them at will and when they themselves died had their slaves buried alive with them as sacrifices. This custom of human sacrifice, an extreme form of class oppression, was taken over from Shang times by the Western Chou slaveowners. In addition, they formulated a whole set of rites — the "Rites of Chou" — to stabilize the relations of production under the slave system. These rites are reflected in the different coffins and kinds and number of funerary objects for slaveowners of different ranks found in the Western Chou tombs.

Ancient Mine

By the Spring and Autumn period, especially its later part, a great social transformation was in the making. As the forces of production developed, feudal relations of production appeared and the slave system began to fall apart. Slaves engaged in slow-downs, escaped or rose in revolt, shaking the slave system and the slaveowner-aristocrat rule to their foundations. The rising landlord class also mounted struggles to



seize political power from the slaveowning aristocrats.

Continued excavations in 1971-72 of the ruins of the State of Tsin at Houma in Shansi province, dating from the end of the Spring and Autumn period, revealed pits containing human and animal sacrifices, evidence that the slave system was still in existence at that time. These were not far from the site of the discovery in 1965 of jade slips recording alliances of groups. Studies of these slips show that the chief figure in the covenants was Chao Meng, an aristocrat of the State of Tsin who had broken away from the ranks of the slaveowning aristocrats and become a member of the landlord class. He had formed these alliances to consolidate and line up supporters for his own group — mainly of his clan — and to break up the ranks of his enemies and suppress them.

Excavations of two shafts at a copper mine at Tunglu Mountain near Tayeh in Hupeh province in 1974 provide material for the study of production techniques of that time. One yielded bronze tools of the late Spring and Autumn period, the other iron implements of the middle and late Warring States period. This was the first excavation of a mine of such early times. The wooden props are well preserved.

Implements unearthed include bronze axes and adzes, iron axes, hammers, spades and a hoe, wooden mallets, shovels, spades, wooden

boat-shaped dippers for ore washing; also equipment for loading and transport such as covered rattan baskets, open bamboo baskets, thick ropes, scoops, a wooden windlass and hooks; and, for drainage, wooden ladles, buckets and troughs. They show that the miner-slaves had already amassed experience in locating and selecting mine sites, digging and transport, propping tunnels and draining off underground water. The finds are of immense value for the study of the development of mining and metallurgy in China.

By the time of the Warring States period the feudal system was established in the majority of the ducal states. The new feudal relations of production further promoted the growth of the forces of production. Iron-smelting technology had made greater progress. Recent studies show that among the iron implements found in the Warring

States shaft at Tunglu Mountain were some of malleable cast iron which had been tempered and cast iron with decarbonized surfaces, as well as those of ordinary wrought and cast iron.

Three iron smelting sites covering a total area of 300,000 square meters were found in 1973 at the second capital of the State of Yen in Ihsien county, Hopei province. Some of the late Warring States iron swords are of low-carbon steel produced from wrought iron by the carbonization process. Some had been hardened through quenching. Iron smelting had become more and more widespread and iron was being more widely used for making farm tools. This contributed greatly to further consolidation and development of the feudal system. Peasants freed from slavery, with handicraftsmen, became the motive force in feudal society propelling history forward.

Lu Hsun Picture Set

(Captions in English)

A series of color pictures under the title *Lu Hsun — Great Revolutionary, Thinker and Writer*, depicting scenes from the life of the communist Lu Hsun.

Lu Hsun had deep proletarian feeling for the Chinese Communist Party and Chairman Mao, the great leader of the Chinese people. He was a keen student of Marxism-Leninism and consciously took his lead from the proletariat. Under the White terror during Kuomintang rule, he fearlessly fought the Kuomintang reactionaries and counter-revolutionary double-dealers who had wormed their way into the revolutionary ranks.

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The Confucian-Legalist Struggle During the Peasant Uprising at the End of the Chin Dynasty and the Founding of the Han Dynasty

CHUNG CHEH

This is the fifth of a series of articles on the struggle in Chinese history between the Confucians and the Legalists. Previous articles appeared in the March, May, July and September issues.

— Editor

WHEN Chin Shih Huang (born 259 B.C.), outstanding statesman of the ascendant landlord class, died in 210 B.C. a counter-revolutionary coup d'état was launched by the eunuch Chao Kao (?-207 B.C.), who represented the slaveowner forces desiring restoration of the slave system. He placed Hu Hai (230-207 B.C.), a younger son of Chin Shih Huang, on the throne as Second Emperor of Chin and made him his puppet. Chao Kao at once did away with the Legalist line pursued by Chin Shih Huang, which stood for reform, progress and unification of the country, and began to promote the line of the Confucians, which was for restoration of the slave system, retrogression and partition of the country. This led to intensified exploitation and oppression of the laboring people.

The Chao Kao-Hu Hai reactionary rule levied extortionate taxes on the poor peasants, used large-scale conscript labor and suppressed resistance with torture. Many were forced back into slavery. The contradiction between the landlord and peasant classes sharpened, finally breaking out in China's first large-scale peasant uprising led by Chen Sheng (?-208 B.C.) and Wu Kuang (?-208 B.C.).

First Great Peasant Uprising

In the seventh month of the year 209 B.C. some 900 poor peasant conscripts were forced to leave their homes in the Huai River valley to serve terms in distant Yuyang (today's Miyun county near Peking). Among them were Chen Sheng and Wu Kuang. When they

reached Tatse township, Chihhsien county (today's Suhsien county, Anhwei province) a heavy rainfall washed out the roads, making it impossible for the group to arrive at their destination on time. The penalty for this was death.

Chen Sheng and Wu Kuang realized that, "If we run away we die; if we rebel we die. Since rebellion can mean no worse than death, shall we rebel?"

They killed the two officers in charge and called the conscripts together. "We will be put to death because the rainstorm has delayed us from reaching Yuyang on time," they stated. "If a man dies he should die heroically. We should rise and rebel against the Second Emperor of Chin. How can it be that emperors and kings are born that way?"

This was a resolute refutation of the reactionary ideas preached by Confucius and Mencius that "Everything is decided by Heaven": that the emperor had his "mandate from Heaven", that life and death are pre-ordained, that wealth and honor come from Heaven, and that to rebel against the ruler is a crime.

The 900 poor-peasant conscripts responded to their call and Chen Sheng and Wu Kuang proclaimed an armed uprising. "Fight against the wicked, kill the Chin tyrant!" was their slogan for revolution. It aimed the spearhead of their struggle directly at the political power of Chao Kao and Hu Hai. With only wooden clubs as weapons and pieces of cloth tied to bamboo poles as their flags, the

peasants threw themselves into battle.

They conquered Chihhsien county and within the month took many other county seats. Everywhere the army went poor peasants rallied to it. Soon it had grown into a great peasant revolutionary force with some 700 chariots, 1,000 cavalry and tens of thousands of foot soldiers.

Members of the old slaveowning aristocracy and reactionary Confucians of the original six states* lost no time in infiltrating the ranks of the peasant army in the name of opposing the Chin dynasty. They engaged in all manner of counter-revolutionary intrigues for partition and retrogression. This brought about an intense struggle within the army itself between the forces that wanted restoration and partition and those who opposed them.

Struggle in the Rebel Army

After taking Chenhsien county (today's Huaiyang county, Honan province), an important juncture on the Chin dynasty north-south communication route, the rebel army decided to set up a peasant revolutionary political power there which would mobilize and lead the armed struggle of peasants throughout the land against Chin. They chose Chen Sheng as king.

Opposition came from Chang Erh and Chen Yu, two reactionary Confucians who had infiltrated the peasant army. They were aristocrats of the old state of Wei, and Chin Shih Huang had once offered rewards for their arrest. They

* The six ducal states — Han, Chao, Yen, Wei, Chu and Chi — which held separate sway before being wiped out by Chin Shih Huang in the course of unifying China and establishing a centralized feudal dynasty.

tried to smear Chen Sheng, saying that if he became king he would "show selfishness before all men under heaven". According to them, delegates should be sent to the descendants of the aristocrat-heads of the original six states to restore their lost positions, "subdue them through kindness" and win their support. This would create more enemies for the Chin dynasty, they said, and compel it to divide its forces, thus speeding victory over it.

Chen Sheng saw through this scheme as a way to prepare the ground for restoration of the slave system and rejected the proposal. He assumed the office of king of what he named the Changchu reign and made Chenhsien county its capital. It was the first peasant revolutionary state power in Chinese history. Peasants in many areas rallying under the Changchu banner rose in revolutionary struggle against the Chin reactionary rule. Chen Sheng and Wu Kuang organized these forces into separate armies which continued their advance in various parts of the country.

Kung Fu, another reactionary Confucian in the peasant revolutionary army and an eighth-generation lineal descendant of Confucius, offered his advice. The reason the Western Chou dynasty (11th century-771 B.C.) had replaced the Shang dynasty (17th-11th century B.C.), he said, was because it carried out as a matter of first importance the policy, "Revive states that are extinct; restore families that have lost their positions." He said that the only long-range plan was to carry out this policy in earnest and re-establish and consolidate the six states.

Chen Sheng replied sternly, "I will not re-establish separate domains for the descendants of the aristocrats of the six states. As for the ancient kings, what have I to do with them? I am conquering the country by leading the soldiers myself in rebellion. I have nothing to do with the Chou dynasty. Why should I copy its policies?"

With this clear-cut stand the leader of the peasant uprising waged a tit-for-tat struggle with the Confucian infiltrators and repulsed their repeated attempts at restoration and retrogression.

Twists and Turns

Under Chen Sheng's command, the main force of the peasant revolutionary army led by Chou Wen (?-209 B.C.) marched west to Hsienyang (near Sian in today's Shensi province), center of the Chin reactionary rule, winning victories all the way. It soon had 1,000 chariots and hundreds of thousands of fighters.

As Chou Wen's army approached Hsienyang, Hu Hai, the Second Emperor of Chin, hurriedly got together a reactionary army of several hundred thousand men and launched a frantic counterattack. By that time leadership of the anti-Chin armed forces in many areas had been usurped by aristocrats who were seizing this opportunity to extend their own power. In their localities they held sway as king. They refused to obey Chen Sheng's command to send men to aid Chou Wen. Thus left without support, Chou Wen's army had to fight alone and was finally defeated by the Chin troops. Chou Wen killed himself rather than surrender.

The Chin army then turned toward Jungyang (now Jungyang county, Honan province) which was under attack from a portion of the peasant army led by Wu Kuang. Wu Kuang was murdered by an ambitious officer under his command. The army, its morale affected by the loss of its commander, was defeated. Taking full advantage of the situation, the Chin army went on to attack Chenhsien county, the uprising army's center. Chen Sheng led his troops in courageous resistance but, greatly outnumbered, he was forced to give up Chenhsien and shift his forces. On the way he was murdered by a traitor.

Peasant War Achievements

Though Chen Sheng and Wu Kuang were killed, the flames of peasant revolutionary war lit by them had spread through vast areas and were burning ever more brightly. Two of the peasant armies, led by Hsiang Yu (232-202 B.C.) and Liu Pang (256-195 B.C.), gradually became the main forces resisting the Chin army.

In 207 B.C. the army led by Hsiang Yu defeated and annihilat-

ed the main force of the Chin army at Chulu (today's Chulu county, Hopei province). In a tight spot, Chao Kao again resorted to conspiracy. He deposed the Second Chin Emperor Hu Hai, forced him to commit suicide and set up Tzu Ying, nephew of Hu Hai, as another puppet on the throne. Unwilling to play the puppet, Tzu Ying had Chao Kao killed. In the tenth month of the year 206 B.C. the army led by Liu Pang took Hsienyang, and Tzu Ying surrendered. The Chin dynasty had come to its end.

The great peasant war started by Chen Sheng and Wu Kuang demonstrated the tremendous power of peasant revolution and set a shining example for later peasant uprisings. While attacking the feudal ruling class, it also dealt a heavy blow to the forces for restoration of the slave system, hit at their remnants and emancipated large numbers of slaves. It shook the entire structure of early feudal society, enabling it to change and develop toward a higher stage.

The peasant war also struck at the doctrines of Confucius and Mencius. It marked the beginning of the laboring people's struggle against Confucianism in Chinese feudal society. The war directly prepared the way for Liu Pang's subsequent founding of a new feudal dynasty representing the interests of the rising landlord class, for his continuance of the Legalist line and for his final wiping out of the slaveowner forces for restoration.

Unification vs. Partition

The struggle between Liu Pang and Hsiang Yu that ensued after the fall of the Chin dynasty was a struggle over which line would win out, the Legalist line represented by Liu Pang or the Confucian line represented by Hsiang Yu. The struggle centered around the issue of whether to move forward with the development of society, create a unified, centralized power and strengthen the dictatorship of the rising landlord class, or whether to turn backwards, re-divide the country into separate ducal states and thus suit the needs of the slaveowner forces for restoration.

Joining the ranks of the peasant uprising, Hsiang Yu and Liu Pang became its leaders when Chen Sheng and Wu Kuang were killed. The two had very different class and ideological backgrounds and political aims.

Hsiang Yu was a descendant of an aristocrat of the State of Chu and a follower of the teachings of Confucius and Mencius. After the Chen Sheng-Wu Kuang rebellion broke out, Hsiang Yu killed the prefect of Wuchung (today's Wuhhsien county, Kiangsu province). With some powerful officials and old aristocrats of his acquaintance as his mainstay, he organized troops to join the uprising. Later reactionary Confucians also swarmed to his banner. After the fall of the Chin dynasty, Hsiang Yu became the political representative of the aristocracy of the six old states and of the Confucians.

Liu Pang, born into a peasant family, had been a petty rural official. When some prisoners he was escorting under guard to a place of labor escaped, he set the rest free and himself fled into hiding in the mountain forests. After Chen Sheng and Wu Kuang sparked the peasant uprising, Liu Pang was chosen to be commander of the peasant army in his native place, Peihhsien county (in today's Kiangsu province).

As a youth Liu Pang had admired the achievements of Chin Shih Huang. He respected the Legalists and had nothing but contempt for the Confucians. "How can you rule the land with those decadent Confucians in office?" he said. He chose his officials according to their own merits. Most of the men he placed in responsible posts were from the lower social strata and were people who stood with the Legalists and against the Confucians. Many had been low-ranking officials of the landlord governments in the Chin dynasty. Some were laboring people.

After Liu Pang took Hsienyang, the Chin capital, in 206 B.C. he gave orders to enforce army discipline and seal the Chin treasury. He proclaimed the abolition of the harsh laws and the tortures of Chao Kao and Hu Hai. He proclaimed and implemented the law: "Death to those who kill; punishment to

those who wound or rob others." He granted a general amnesty to all who had been condemned as "criminals" by Chao Kao and Hu Hai. To Tzu Ying, the last king of Chin, who had killed Chao Kao and surrendered to the peasant army, he gave protection.

In the interests of unification of the country, a few days after his entry into Hsienyang Liu Pang withdrew his troops to Pashang a short distance away to wait for Hsiang Yu so that the two could enter the capital together. Hsiang Yu, furious at the news of Liu Pang's victory, rushed his troops to nearby Hungmen in Hsinfeng (northeast of Lintung, Shensi province). He invited Liu Pang to a banquet at which he planned to have him assassinated. With the help of officers under him Liu Pang escaped from the trap.

Enraged at the failure of his intrigue, Hsiang Yu led his troops into Hsienyang. He killed Tzu Ying, ordered the palace burned and allowed his soldiers to kill and loot at will. To give vent to the aristocrats' anger for the loss of their six ducal states, he had Chin Shih Huang's tomb dug up and robbed.

In all this Hsiang Yu was continuing the bloody tradition he had already set for himself, for after he had defeated the main force of the Chin army he had taken into slavery 200,000 Chin soldiers who had surrendered and given up their arms. These Chin soldiers were actually poor peasants who had been conscripted into the army during their terms of forced labor for the Chin ruler. Later Hsiang Yu, a faithful follower of Confucius and supposedly meticulous about "benevolence and respect for man", had the entire 200,000 buried alive.

After occupying Hsienyang by his military superiority, Hsiang Yu forced Liu Pang out of Kuanchung (today's central Shensi province). He named his domain Western Chu and gave himself the title of Mighty King of the State of Western Chu, with Pengcheng (now Hsuehchow, Kiangsu province) as his capital. He also created 18 dukes to head 18 states. Most of them were descendants of the heads of the

former six ducal states and their generals and ministers. Thus China was again partitioned.

In order to get rid of Liu Pang, Hsiang Yu made him one of the 18 dukes, "Duke of Han", over the remote Pashu-Hanchung area (now Szechuan and southern Shensi).

Reunification and Western Han

Liu Pang was indignant at the criminal behavior and betrayal of Hsiang Yu and his diehard perpetration of the Confucian line for partition and restoration of the slave system. On the advice of his counseling ministers Hsiao Ho (?-193 B.C.), Chang Liang (?-189 B.C.) and others Liu Pang made Pashu his base. There he collected an army, developed the economy and built up his strength. Soon after, he launched a war to overthrow Chu and unify the country. He marched his army to Kuanchung to do battle with Hsiang Yu's forces.

In the early stages Hsiang Yu's army was much stronger and repeatedly defeated Liu Pang. Because Liu Pang adhered to the Legalist line for unification and progress, which corresponded with the desires of the people, his forces grew stronger in the course of the war and were eventually victorious.

After conquering the Kuanchung area, Liu Pang instituted measures to develop production. His building of the area into a consolidated rear from which he could keep sending troops, grain and other supplies to the front was one factor contributing to his victory.

In 202 B.C. Liu Pang, uniting with other peasant forces to form a 300,000-strong army, fought a decisive battle with Hsiang Yu's 100,000 soldiers at Kaihsia (now Lingpi county, Anhwei province). The Chu army was annihilated; Hsiang Yu ran away in defeat and killed himself beside the Wuchiang River (in today's Hohsien county, Anhwei).

With the war at an end, Liu Pang reunified China and founded a new centralized feudal rule, the Western Han dynasty (206 B.C.-A.D. 24). Liu Pang was chosen emperor by his followers and given the title Han Kao Tzu, Founder of the Han dynasty.

Lesson 11

游览颐和园

Yóulǎn Yìhéyuán

Visiting the Summer Palace

(两个朋友走进颐和园。)
(Liǎng ge péngyou zǒujìn Yìhéyuán.)
(Two friends walk into (the) Summer Palace.)

A: 啊! 书上常说颐和园怎么
A! Shūshàng cháng shuō Yìhéyuán zěnmē
Oh, books on often say (the) Summer Palace how
漂亮, 今天才亲眼看到了它。
piàoliang, jīntiān cái qīnyǎn kàndào le tā.
beautiful, today only (with) own eyes (I) see it.

B: 你第一次来北京, 应该把北京
Nǐ dìyí cì lái Běijīng, yīnggāi bǎ Běijīng
You first time come (to) Peking, should Peking's
的名胜古迹都看看。你
de míngshèng gǔjì dōu kànkàn. Nǐ
famous places (and) historical sites all see. You
看, 这里的风景多美啊!
kàn, zhèlǐ de fēngjǐng duō měi a!
look, here scenery how beautiful!

A: 这就是昆明湖吧?
Zhè jiù shì Kūnmíng hú ba?
This is Kunming Lake?

B: 对。咱们是划船呢, 还是爬山呢?
Dui. Zánmen shì huá chuán ne, háishi pá shān ne?
Right. (Shall) we row boat or climb hill?

A: 咱们顺着这长廊走吧。
Zánmen shùnzhe zhè Chángláng zǒu ba.
(Let) us along the Long Corridor walk.

B: 好吧。这个长廊有七百二十八
Hǎo ba. Zhège Chángláng yǒu qībǎi èrshí bā
Fine. This Long Corridor has 728
公尺长呢!
gōngchǐ cháng ne!
meters long!

A: 这个公园真大啊!
Zhège gōngyuán zhēn dà a!
This park (is) really big!

B: 它是北京最大的公园。是由昆明湖
Tā shì Běijīng zuì dà de gōngyuán. Shì yóu Kūnmíng hú
It is Peking's most big park. (It) is with Kunming Lake
和万寿山两部分组成的。
hé Wànshòushān liǎng bùfēn zǔchéng de.
and Longevity Hill two parts composed (of).

A: 什么时候修建的?
Shénme shíhòu xiūjiàn de?
What time (was it) built?

B: 最初, 是一七五〇年修建的皇家花园,
Zuìchū, shì yīqīwǔlíngnián xiūjiàn de huángjiā huāyuán,
First was (in) 1750 year built imperial garden,

后来被外国侵略者烧毁了,
hòulái bèi wàiguó qīnlüèzhě shāohuǐ le,
later by foreign invaders burned down.

现在的公园是一八八八年重建的。
xiànzài de gōngyuán shì yībābānián chóngjiàn de.
Today's park was (in) 1888 year rebuilt.

A: 修建这个大花园可真不容易啊!
Xiūjiàn zhège dà huāyuán kě zhēn bù róngyi a!
Building this big garden was really not easy!

B: 这个公园一共有三千多间
Zhège gōngyuán yìgòng yǒu sānqiān duō jiān
This park all together has 3,000 more
房屋, 有几十座不同形式的亭子
fángwū, yǒu jǐshí zuò bùtóng xíngshì de tíngzi
rooms, has several tens different shaped pavilions
和三十多座不同风格的桥。
hé sānshí duō zuò bùtóng fēnggé de qiáo.
and 30 more different styles (of) bridges.

A: 劳动人民真有创造力啊!
Láodòng rénmín zhēn yǒu chuàngzàolì a!
(The) laboring people really have creative power!

B: 可是劳动人民用血汗和
Kěshì láodòng rénmín yòng xuè hàn hé
However (the) laboring people using blood and sweat and
智慧修建起来的颐和园却
zhìhuì xiūjiàn qilai de Yìhéyuán què
wisdom built up (the) Summer Palace instead
成了当年封建帝王和贵族享乐
chéngle dāngnián fēngjiàn dìwáng hé guìzú xiǎnglè de
became those years feudal emperors and nobles enjoyment
地方, 劳动人民连到这儿来
dìfang, láodòng rénmín lián dào zhèr lái
place. (The) laboring people even to here come
走一走, 看一看都不行。
zǒuyí zǒu, kànyí kàn dōu bù xíng.
walk or have a look all (were) not allowed.

A: 是啊, 现在劳动人民是国家的主人
Shì a, xiànzài láodòng rénmín shì guójiā de zhǔrén
Right, now (the) laboring people are country's masters.
了, 颐和园也回到了人民手中了。
le, Yìhéyuán yě huí dào le rénmín shǒuzhōng le.
(The) Summer Palace also (has) returned to people's hands.

Translation

(Two friends walk into the Summer Palace.)

A: The books often say how beautiful the Summer Palace is. Only today am I seeing it with my own eyes.

B: On your first trip to Peking you should visit all the famous places and historical sites. Look how beautiful the scenery is here!

- A: Is this Kunming Lake?
 B: Yes. Shall we go boating or climb the hill?
 A: Let us take a walk along the Long Corridor.
 B: Fine. This Long Corridor is 728 meters long.
 A: What a big park!
 B: It is the biggest park in Peking. It is made up of Kunming Lake and Longevity Hill.
 A: When was it built?
 B: It was first built in 1750 as an imperial garden. Later it was burned down by foreign invaders. The present one was rebuilt in 1888 on the original foundations.
 A: It is quite a thing to build such a big garden.
 B: There are more than 3,000 rooms, dozens of pavilions in different shapes and more than 30 bridges in different styles here.
 A: The laboring people really have creative power.
 B: But the Summer Palace which the laboring people built with their blood and sweat and their wisdom became a place for the enjoyment of the feudal emperors and nobles in the old days. The laboring people were not even allowed to come to walk or look around.
 A: Right. But today the laboring people are masters of their country and the Summer Palace has returned to their hands.

Notes

1. *Modal particles.* In Chinese, while the mood can be shown by the intonation, a modal particle added at the end of a sentence makes the mood clear.

We have already learned the use of the particle *ma* 吗 (Lesson 8, 1974) to show a question. Other modal particles in common use are:

(1) le 了

a. To show the appearance of a new situation. *Jiěfàng hòu, láodòng rén mín shì guójiā de zhǔrén le* 解放后, 劳动人民是国家的主人了 (After liberation the laboring people became masters of the country).

b. To show the completion of an action. *Zuótiān wǒmen qù Yìhéyuán le* 昨天我们去颐和园了 (Yesterday we went to the Summer Palace).

(2) ba 吧

a. To show consultation, agreement or command. *Zánmen shùnzhè zhè chángláng zǒu ba* 咱们顺着这长廊走吧 (Let us walk along the Long Corridor). *Hǎo ba* 好吧 (Fine!). Here we may simply say 好, but more often 好吧 is used. *Nǐ mǎshàng zǒu ba* 你马上走吧 (Go at once).

b. To show probability. When 吧 is said in a high tone it means a question, and in a low tone it means a statement. *Zánmen zǒule yǒu sān lǐ lù le ba* 咱们走了有三里路了吧 (Have we walked three li already?). *Yǒule ba* 有了吧 (We have).

(3) ne 呢

a. To show alternative when used at the end or in the middle of a sentence. *Zánmen shì huá chuán ne, háishì pá shān ne?* 咱们是划船呢, 还是爬山呢? (Shall we go boating or climb the hill?) *Zánmen huá chuán bù huá chuán ne?* 咱们划船不划船呢? (Shall we go boating or not?)

b. At the end of questions using an interrogative pronoun such as who, what, how, where or why. *Shuí zài libiān ne?* 谁在里边呢? (Who's inside?) *Nǐ zài zhǎo shénme ne?* 你在找什么呢? (What are

you looking for?) The interrogative pronoun can sometimes be omitted, as in *Wǒmen qù Yìhéyuán, nimen (qù nǎr) ne?* 我们去颐和园, 你们(去哪儿)呢? (We are going to the Summer Palace, where are you going?)

c. To show exaggeration. *Zhège chángláng yǒu qībǎi èrshí bā gōngchǐ cháng ne!* 这个长廊有七百二十八公尺长呢! (The Long Corridor is 728 meters long).

(4) a 啊

As an exclamation. *Zhège gōngyuán zhēn dà a!* 这个公园真大啊! (This park is really big!) 啊 is sometimes pronounced as *ya* or *wa* depending on the vowel before it.

2. *Reduplication of verbs.* In Chinese many verbs are repeated to indicate that the action is brief. *Nǐ yìnggāi bǎ Běijīng de míngshèng gǔjī dōu kànkan* 你应该把北京的名胜古迹都看看 (You should look at all the famous places and historical sites in Peking). When a monosyllabic verb is repeated, a *can* be inserted in between, as in *kànyikan* 看一看 (have a look).

3. *Wǒmen* 我们 and *zánmen* 咱们 both mean "we", but are used differently. 我们 may or may not include the listener, but 咱们 always does. *Xiǎo Wáng duì Xiǎo Lǐ shuō, "Zánmen zǒu ba."* 小王对小李说: "咱们走吧。" (Little Wang said to Little Li, "Let us go.") Here 咱们 includes Little Li, so we can also say 我们. *Xiǎo Zhāng, nǐ ānxīn xiūyǎng, wǒmen zǒu le, yìhòu zài lái kàn nǐ* 小张, 你安心休养, 我们走了, 以后再来看你 (Little Chang, have a good rest. We are leaving but will come to see you again). Here 我们 does not include Little Chang, so we cannot say 咱们.

Exercise

Read the following dialogue and learn the usage of the modal particles:

A: 昨天你到哪儿去了?

B: 到颐和园去了。

A: 你和小张一起去的吧?

B: 对了, 我第一次到北京, 什么地方都没去过。

A: 你觉得颐和园怎么样?

B: 颐和园的风景真不错, 那些建筑多雄伟 (xióngwěi magnificent) 啊!

A: 明天去哪儿呢?

B: 去十三陵 (Shísānlíng Ming Tombs)。你去不去? 咱们一起去吧。

A: 好吧。小张去吗?

B: 他也去。

A: 几点出发 (chūfā set out) 呢?

B: 早上七点, 好不好?

A: 好。

(Translation on p. 34)



