

# China

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on Chinese History

# Reconstructs

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With this issue

Special Supplement "Medical Care for China's Millions"



# China Reconstructs

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OCTOBER 1978

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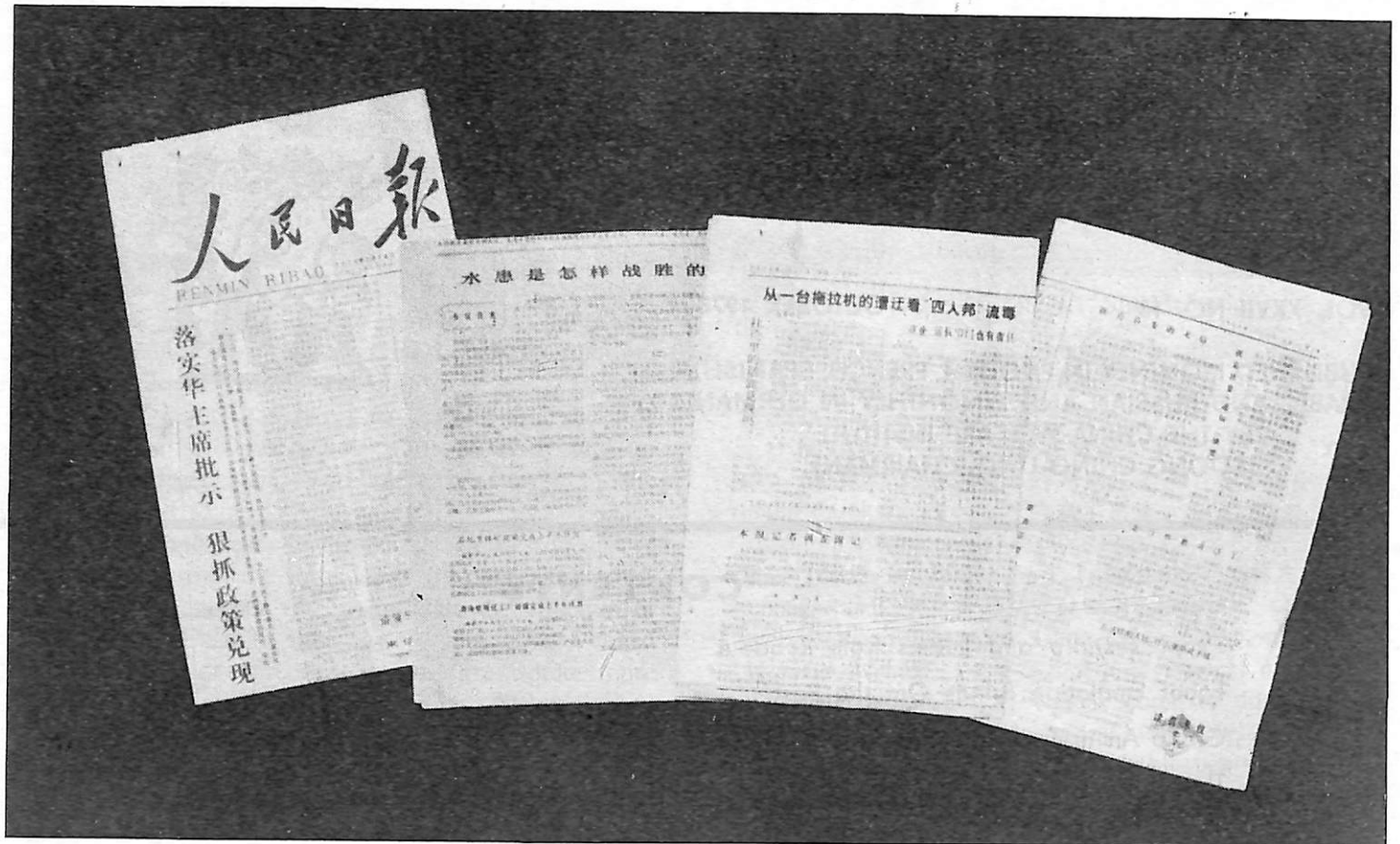
*Front*: Hunting scene (detail), Northern Wei dynasty (386-534), Mokao Grotto 249.

*Back*: Highway bridge spanning the Chialing River in Chungking, Szechuan province.

*Inside front*: Heavy sorghum heads are a source of joy to this young woman of China's Miao nationality.

*Inside back*: Stamps of New China.

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# People's Daily and Letters from Readers

Staff Reporter

LAST July 17 the *People's Daily* carried a story about a young worker who had been persecuted for speaking out against the "gang of four". On April 8, 1976 while the "gang of four" was still in power, 24-year-old Chuang Hsin-hsin, a worker at the Kwangchow Semi-Conductor Materials Factory, wrote a letter to the *People's Daily* stating frankly that he believed that Chiang Ching, Chang Chun-chiao and Yao Wen-yuan, all members of the "gang of four", were ambitious careerists who ought to be removed from power. The man who controlled the *People's Daily* at that time was a confidant of the gang. He turned the

letter over to the city of Kwangchow public security department, demanding that they investigate this "counter-revolutionary" case. On September 29, 1976 Chuang Hsin-hsin was sentenced to 15 years imprisonment on that charge.

A week later the "gang of four" had been removed from power by the Communist Party Central Committee headed by Hua Kuo-feng. From jail, Chuang Hsin-hsin appealed his case. Then, getting no results, he wrote a second appeal, and friends and co-workers lent their help. Finally the case was brought to the attention of the Kwangtung provincial and Kwangchow municipal Party committees

and the decision against him was reversed. After he regained his freedom judicial officials from the province and city came to his home to apologize. The Kwangtung Province Committee of the Communist Youth League called on all Youth League members to try to be like Chuang.

The *People's Daily*, which had for some time run articles repudiating things it had done to abet "gang of four" misdeeds, by carrying a full-page article on Chuang Hsin-hsin and a column by their "Commentator" in which it praised him and criticized its own deeds under the paper's former head, showed that it had come full circle.

◀ *People's Daily* "Letters from Readers" column and article (left) on correction of unwarranted economic burdens on the farming people and bad work style of rural cadres in Kweichow province. A letter to the paper written by a well-known singer of Miao nationality after visiting her home village in Kweichow reached the eyes of Chairman Hua Kuo-feng, who called for an investigation that led to the corrections.

This is another indication of the turn that has taken place all through Chinese society.

At the same time Chuang Hsin-hsin's story also shows that after the fall of the "gang of four", remnants of their thinking or work style sometimes slow up progress and must be resolutely struggled against. In this struggle the *People's Daily* has begun to play a salient role.

**T**HE *People's Daily* published in Peking is the newspaper of the Chinese Communist Party, a national daily with a circulation in the millions. Never in its history, except for the period when it was controlled by the "gang of four", had it aided in suppressing the revolutionary masses. During that period Chuang Hsin-hsin was not the only one who suffered because of writing a letter to the editor. In the month of March 1976 alone the confidant the gang had placed in charge of the paper turned more than 50 letters from readers over to the police. Writers of letters criticizing or opposing the gang and their followers were persecuted. Other letters opposing violations of law or discipline on the part of government units, places of work or the like, or exposing negligence in the performance of duty were "forwarded to the units concerned" — sometimes right into the hands of those at whom the accusations were directed. This often meant reprisals against the letter writers.

The paper's own staff lived in daily fear. The gang had removed the original heads of staff or rendered them ineffective through attacks and placed in these positions people servile to them. Those on the staff who held different

views from the gang's were threatened and repressed.

After the fall of the "gang of four" the Party Central Committee headed by Hua Kuo-feng made thorough exposure and criticism of the gang the first item on the agenda. The need for socialist democracy and socialist legality were reaffirmed at the subsequent Eleventh Party Congress and the Fifth National People's Congress early this year. "Gang of four" strongholds crumbled one after another.

At the *People's Daily* the gang's confidant had never been popular. With his backers gone, he quickly had to step down. Those leaders who were attacked or pushed aside by him were restored to their positions. The staff felt they had been relieved of their spiritual shackles.

**I**N September 1977 the "Letters from Readers" column reappeared in the paper after many years' absence. A commentary pointed out that it had always been a good tradition of the Communist Party to take letters from the people seriously, for they were an expression of trust in the Party. Making the letters column a channel between Party and people was of particular importance at this time, the commentary pointed out, because the column could do much to help correct mistakes and wrongs resulting from sabotage of the cultural revolution by Lin Piao and the "gang of four". It could help promote socialist legality. The paper called on all those responsible for handling letters and receiving visits of complaint from the people — and of course those on the paper itself — to stick to principle and denounce bad things and people.

At first the letters were relatively mild complaints — how loudspeakers of public address systems disturbed school lessons and quiet hours, bad bus service, the poor quality of some consumer goods. In 1978 the letters began to touch

deeper problems — demands to redress grievances imposed under the misrule of Lin Piao and the "gang of four" or to rehabilitate people persecuted or jailed on false charges. Letters also exposed wrongdoing on the part of leaders and criticized below-standard industrial goods that had resulted in heavy losses for the people.

The newspaper maintains a special staff to investigate criticisms made, and when these have been found to be true, gives its unequivocal support to the writers.

**A** typical case is a letter concerning a tractor written by Li Chuan-chieh, leader of Yaohsing production brigade in Anhwei province. The brigade had bought a machine made by the Harvest Tractor Plant in Shanghai, but on



Chuang Hsin-hsin who dared to speak out against the "gang of four".

getting it found that it couldn't be used for plowing because the mechanism to raise the plows didn't work. They could use it only for hauling and even then in a few months it broke down completely.

The *People's Daily* sent the complaint to the tractor plant, which dispatched mechanics to Anhwei to repair the tractor. Some time later the paper received a letter from the mechanics, who agreed that the tractor made by their plant was of poor quality, and added an additional fact: a great many of the accessories, spare parts and tools

that were supposed to go with the tractor never reached the user. They suggested that the paper look into the work of the commerce and transport units that had handled sale and delivery of the tractor.

A reporter went to Yaohsing brigade and traced back the route traveled by the tractor. The results of his investigation were published together with the two letters mentioned above. The upshot was that during the time when the "gang of four" was trying to sabotage production, the Shanghai Harvest Tractor Plant was rather in a state of chaos. It had been impossible to trace who assembled that particular tractor, who passed it at quality inspection, when it was sent to the storehouse and when it left the plant. Nor did the railroad have any record of when the tractor was shipped from Shanghai to Anhwei, or of who loaded it at Shanghai or unloaded it at Hofei, capital of Anhwei, or whether anything had happened along the way. Nobody seemed to know much about why it took the tractor a week instead of two days to be moved from Hofei to the agricultural machinery company in the city of Huainan, where Yaohsing brigade had purchased it, or whether any parts or tools had been lost on the way. Nobody seemed to have been responsible for any of

these things, nor was anybody very much concerned about it now.

In its commentary appearing the same day, the *People's Daily* called on industrial, transport and commercial units throughout the country to expose similar situations to show what the "gang of four" had done to the economy, and to reestablish and improve rules and regulations, which the gang had tried to abolish.

Thus through this letter the *People's Daily* not only played a key role in getting Yaohsing brigade's tractor repaired and supplied with all necessary accessories and spare parts, but promoted efforts in related units to put out better farm machinery, facilitate supply and speed up shipping.

Sometimes a unit accused of wrongdoing has tried to shift or evade the responsibility. Then the *People's Daily* has let these persons reveal themselves in published letters and opened the column to comments from readers on the topic. Such public discussions usually bring out the issues more clearly and enable the people criticized to see why they are wrong.

**T**HE letters column has become the most avidly read section of the *People's Daily*. "Now *People's Daily* is truly the people's own paper, not only in name but in

fact," says one reader. Since September 1977 the number of letters has been soaring — from 1,500 a month at the beginning to 8,000 in December 1977, 20,000 in March 1978, and far above 40,000 in June. At this writing the paper is receiving as many letters in a day as it used to in a month, and the curve is still rising.

The head of the letters department says he believes that letters of exposure and criticism will not increase indefinitely. As the injustices people suffered under Lin Piao and the "gang of four" are corrected, as socialist legality is restored and upheld more rigorously, as the people's democratic rights are better guaranteed, letters of this kind will drop off.

The *People's Daily* has received far fewer letters from provinces where leaders have taken serious measures to handle complaints from the people. The leaders personally investigated important cases and held public meetings to announce how the cases were dealt with. Anhwei and Szechuan provinces have been particularly good in this respect and there have been far fewer letters from there. "If we do a good job of our work today," says the head of the letters department, "we'll have less work to do tomorrow."

## Letters to *People's Daily*: An Unethical Offer

**F**ROM late March to mid-June this year the *People's Daily* received several hundred letters concerning the flooding of the Hsiehyi Coal Mine under the bureau of mines of the city of Huainan in Anhwei province. On March 29, April 23 and June 11 the paper printed three batches of

letters of which excerpts appear below.

**Letter from Chiang Jui-hsi and Su Jung-hsun, Nanking office of the Huainan Bureau of Mines, printed on March 29**

Comrade Editor,

Last October 22 underground water suddenly flooded the Hsiehyi

Coal Mine under the Huainan Bureau of Mines. The bureau telegraphed us that a large amount of equipment and materials was needed urgently to deal with the problem. We went to the Nanking Hardware and Machinery Company. They had everything we needed but a spokesman said they would only give us the materials



The letters department staff at work.

we needed if we gave them eight tons of coke. We were unable to get eight tons of coke in such a short time so we could do no business. We turned to the Shanghai Wholesale Hardware Department which not only satisfied all our needs but had them delivered to the mine.

*People's Daily* editor's note

We passed the letter by Comrades Chiang and Su on to Nanking on November 3, 1977 and on the same day sent a letter to the Huainan Bureau of Mines asking to check out the facts. The reply on November 10 confirmed that they were correct.

On December 23 we telephoned the head of the Nanking Hardware and Machinery Company. He claimed that the two people from the Huainan Bureau of Mines did not explain that the materials were needed for emergency use, and that since they had sought out a man in the company's processing department he had asked for coke.

We then telephoned Comrades Chiang and Su and asked them to give a detailed account. They wrote us saying that when they went to the hardware company they had . . . explained the emer-

gency need to the company man who received them. Giving the materials in exchange for eight tons of coke was his proposition. In their letter to us Comrades Chiang and Su enclosed the originals of the telegram and letter of introduction to the hardware company which the hardware company's man had signed to denote that he had seen them.

**Reply from the Revolutionary Committee of the Nanking Hardware and Machinery Company**  
Comrade Editor,

After receiving the letter from Comrades Chiang and Su we immediately made an initial investigation. We organized comrades concerned to earnestly study the dispatch "The Fight to Save Hsiehyi Mine in Huainan" in the *Anhwei Daily*. We learned how the heroic miners battled day and night to control a flood rare in history . . . . We realized that while it was one of our staff members who had dealt with the matter, the responsibility rested with us, the leaders. It shows that we had taken the matter purely from a business point of view and lacked the spirit of socialist co-



Some of the 2,000 letters the *People's Daily* currently receives per day.

operation. We will learn from this profound lesson. . . .

\* \* \*

**T**HIS reply aroused a storm of public wrath. The paper printed several letters of protest on April 23.

When Hsiehyi Mine faced a crisis, the Nanking Hardware and

Machinery Company not only did nothing to help but took advantage of the crisis to extort coke from them. Is this the way a socialist enterprise does business?

The leader of the hardware company lied over the phone. The company's reply to the newspaper is piling lies on top of lies.

The power entrusted us by the Party and the people must only be used for the public good, not to serve the interests of one unit. Let us hope the Nanking company will get rid of their bourgeois approach, act according to the Party's fine tradition and contribute to the building of socialism.

Chin Hung-wen,  
People's Liberation Army

Your March 29 "Letters from Readers" was not at all satisfactory. It did not speak for the two honest men. That company in Nanking not only tried to take advantage of a work unit in distress but when faced with exposure told lies, in typical "gang-of-four" manner. Rotten behavior. A serious matter.

Veteran Newspaperman

Comrades Chiang and Su were clear in their criticism. The reply by the Revolutionary Committee of the Nanking Hardware and Machinery Company was ambiguous. It made no mention of how they had tried extortion. In the letter they were trying to talk themselves out of a misdeed.

Our Party serves the interests of the people. The Nanking company took advantage of a crisis in another unit to try to profit by extortion. Can such behavior be explained away by phrases like "purely business point of view" and "lacking the spirit of socialist cooperation"?

Hu Tan-yu,  
middle school student

The Nanking company's reply avoided the real issue. It tries to

\* Shadow boxing.

use *taichichuan*\* to gloss over the matter, passing the buck and belittling a serious matter.

This reply sets an extremely bad example and publishing such a reply encourages other work units to do the same when faced with similar exposures.

Chang Hsien-teh,  
Peking Municipal Cultural  
Objects Bureau

#### Editor's note to the four letters published above

... Some letters criticize the *People's Daily* for the way it handled the March 29 letters column. We accept this criticism and hope that the Nanking company will demonstrate the Party's traditional spirit and take a correct attitude toward the masses' criticism, earnestly examine its mistake and rectify its attitude toward work. We hope our readers will continue to supervise us and help us improve our work.

\* \* \*

#### From the Nanking company's Communist Party Committee, printed on June 11

The criticisms in the readers' letters are entirely correct. They are sharp and sincere and shook us up into a clear awareness of our mistake.

As leaders of a socialist enterprise we showed no class feeling for the people's lives and state property and tried to use unsavory methods to benefit from a disaster. This was a serious mistake.

What is more serious, we did not look squarely at our mistake, nor did we take a correct attitude toward criticism from the masses. After the *People's Daily* passed on the readers' views to us, we put off giving a reply for more than a month. Even then we were not sincere in admitting we were wrong but only tried to gloss over the matter. We now see that we were much influenced by the "gang-of-four" style of work. We are determined to look thoroughly into our mistake, get the masses in

our company to help us rectify our work style, draw lessons from it and improve our work.

#### Letter from Hsiehyi Mine printed on June 11

Dear Comrades,

You cannot imagine how greatly moved we were by the letters you published on March 29 and April 23. Our whole mine has been talking about them. Cadres and workers who fought the flood call them an education and an inspiration. They show that with the overthrow of the "gang of four" the Party's fine tradition and work style are being restored, and Chairman Hua's policy of bringing about order by taking politics as the key link is having its effect. Anybody who treated people's lives and state property with such callous disregard should be criticized.

Our workers have urged us to write and ask the *People's Daily* to commend all those who gave us aid when we sorely needed it. [The letter went on to describe in detail how the mine was flooded and how its workers and staff, even retired people and family members, pitched in to fight the flood, how factories, offices and the railroad gave unstinted aid. The combined efforts saved the mine, enabling it to fulfill all its targets for the month of October 1977 and create new highs in five items.]

#### *People's Daily* comment

The events following the flood at Hsiehyi Mine demonstrate the superiority of our socialist system. It was shown in the instant help from all sides. It was shown in the public criticism and self-criticism. The masses criticized the Nanking company not in order to give it a bad time but to help it improve its work. Because the Nanking company has taken a correct attitude toward criticism, its prestige has risen rather than suffered. Let us make positive criticism and self-criticism a regular practice and an important method for building socialism.



# Labor Emulation Brings Out the Best

Staff Reporter



Signalman Wang Chi-ming.



Bulletin board shows close competition among different groups in a workshop.

A red banner is presented to a group which has done outstanding work.



WANG CHI-MING, 26, who works as a signalman at the Nanking Chemical Company, is now an outstanding worker and a model member of the Communist Youth League. It seems hard to believe that only two years ago he was a notorious laggard in the factory.

Wang had fallen into bad company. One of his closest friends was a follower of the "gang of four". The latter, a worker whose only desire was good food and fancy clothes, created disturbances everywhere. Under his influence, Wang Chi-ming often absented himself from his job pretending illness, did careless work, left without asking permission and stayed away for days on end. One day he got into a street brawl and seriously injured a person. His father was so angry that he declared he would disown him if he refused to mend his ways.

Wang's behavior gave his whole work group a bad name. Because of him it could not be cited as an outstanding unit. The group leaders asked the others what they should do. After discussion they concluded that Wang Chi-ming, being very young, could be reformed. They decided on three measures: seek him out for heart-to-heart talks, get his parents' help to convince him that he was wrong, and try to win him away from the influence of the gang's follower.

Not long afterward this "friend" was publicly criticized for disrupting production and unity among the workers. Wang himself was

moved by the sincere help his comrades gave him. He went to see the Communist Party branch secretary and told him of his determination to mend his ways. He kept his word.

When I talked with Wang Chiming, a clean-cut fellow of medium height, he said, "Now that I have been commended for having done some good things for the people, I feel I'm beginning to know what life's all about."

"I've begun to train some apprentices," he continued with a broad smile. "I often tell them my own story and encourage them to improve. We're strong only when we go forward together."

Wang's story is one result of the socialist labor emulation campaign that is sweeping the workshops and offices of the Nanking Chemical Company. Even the cooks and teachers in the kindergarten are taking part in this effort, one of many such throughout the country to increase production and overfulfill state quotas.

### Achievements

Situated on the north bank of the Yangtze River 20 kilometers north of the city of Nanking, this company is one of China's well-known chemical complexes with 24,000 workers and staff members. In addition to turning out chemical fertilizers as its main products, it has research units, a designing department, an electrical machinery plant, construction and installation crews, a multi-purpose utilization office and a college which serve the entire chemical industry. Emulation campaigns to improve old equipment and increase output were nothing new there in the past. But the "gang of four" promoted the idea that such campaigns ignored politics by putting production and winning banners in first place. They in effect equated high production with capitalism. "We would rather go slow under socialism than go fast

under capitalism" was their logic. Influenced by such erroneous ideas Nanking Chemical leaders discontinued emulation campaigns.

The first spring after the downfall of the "gang of four", Nanking Chemical workers, like others in China's industries, enthusiastically responded to Chairman Hua's call for a socialist labor emulation drive. They resumed the "compare with, learn from, catch up with and surpass the advanced and help those lagging behind" movement they had once had, first between work groups and teams and later between workshops and factories under the complex. Every unit and individual began striving to forge ahead. By the end of 1977, 588 groups and 7,315 individuals had been cited as outstanding.

At the beginning of this year the company asked its workers to learn from the Taching oil field, the national model for industry, and build up their enterprise. Also to set themselves targets in eight aspects\* to help plants overfulfill production quotas for 1978. The workers put forward concrete suggestions for achieving these, took real steps and started competitions between shops, groups and individuals. A committee of judges was formed, including plant managers, shop supervisors, trade union leaders, engineers and technicians, as well as workers. They devised methods for comparison and appraisal, exchange of experience and commending the advanced.

Remarkable results have been obtained in a short time. Last year the company fulfilled the state plan ahead of time, beating the schedule by 62 days for nitrogen fertilizer, 68 days for synthetic ammonia and phosphate fertilizer, 79 days for all kinds of catalysts and 83 days for the total output

\* The eight aspects are: output, kinds of products, quality, consumption of raw materials and power, labor productivity, cost, profit, and use of working capital.

value. Since the beginning of this year new achievements have been made: the company has begun to meet the eight aims and is 41 days ahead of schedule on its planned output value.

The campaign has also helped the leaders to rid themselves of complacency and improve their work style. This has stimulated the workers to pay more attention to their studies, improve their skill and make technical innovations. Mutual help and unity among workers have become a common practice throughout the company.

### Mobilizing Initiative

The workshop producing gas for the nitrogen fertilizer plant has many red banners hanging on its walls won in previous campaigns. Again it is in the lead.

Collecting ideas and suggestions from the workers, early this year shop leaders drew up norms for output, material and power consumption and cost figures for each machine, operation and process. The workers then began to compete in groups and individually in reaching and surpassing these norms. They now operate their machines with more care, explain in greater detail when handing over work to the next shift and try to make more technical innovations. The maintenance crews keep the machines always in good order. The supervisors go among the workers to study production problems and commend the good people and good deeds. Those in charge of production, quality control and cost are more conscientious. Each worker's achievement is posted on a bulletin board for everyone to see.

Between January and June this year consumption of standard-quality coal per ton of synthetic ammonia produced had been reduced 36 kilograms below the shop's previous low. The average output per gas furnace had risen 12 percent over last year's and

reached the highest level in the country.

The emulation has now spread to other companies and plants in the same line. Since they do similar kinds of work, these plants can easily compare their performance. Unlike in a situation of capitalist competition, under socialism exchange of information between plants and companies is a factor in promoting production.

### Ant Challenges Elephant

In the company office I saw a notice from its Party committee that it had accepted a challenge from the Nanking Red Guard Sulphuric Acid Plant. The Party

committee called on all workers to discuss it and work out steps to meet it.

It had been quite a surprise when the smaller plant had issued the challenge at a "Learn from Taching" conference in Nanking last year. Situated 50 kilometers away, the Red Guard Plant has less than 200 workers. It is so small that it takes only five minutes to tour. Its annual production is equal to two days' at the Nanking Chemical. It is a sort of "protégé" of the larger company which helped the Red Guard Plant select a site, design workshops, make and install equipment, train technicians and even guide initial

A demonstration in assembling meters at the Nanking Chemical Company's nitrogen fertilizer plant.



Remote control with TV observation in a workshop in the catalyst plant—technical innovations made in the labor emulation campaign.

production. Now it was like an ant challenging an elephant.

Over the past year technicians and workers of the two companies have often visited each other to exchange information and learn from each other. There are no "engineering patents" or "trade secrets". With tremendous drive, the workers in the smaller plant have set one record after another. It has outstripped the bigger company in the recycling of waste water and in pollution prevention. Nanking Chemical studied these good points and adopted them in its own plants.

Limited by its small size and poorer equipment, Red Guard fell behind in some aspects. For instance, it consumed more electricity and ore per ton of sulphuric acid produced than the larger plant. The latter's technicians and workers tackled these problems as though they were their own. They helped the Red Guard workers improve equipment and brought down ore and electricity consumption.

"The emulation campaign has shown us," says the Nanking Chemical Party committee secretary, "that to develop our industry rapidly we must bring every worker's initiative into full play. Socialist emulation campaigns are one of the best ways to mobilize that initiative."

# Grotto Art in Tunhuang

CHANG SHU-HUNG

The February and March 1978 issues of *China Reconstructs* carried two articles on the changes that have taken place in the Tunhuang prefecture on the Old Silk Road and the restoration and protection of the priceless relics of the Mokao Grottoes. Mokao and two other groups of grottoes in Tunhuang—the West Thousand Buddhas Caves and the Ten Thousand Buddhas Gorge in Anhsi—were created over the same centuries and belong to the same tradition of Buddhist art. Below Chang Shu-hung, Director of the Tunhuang Cultural Research Institute, gives a brief review of the development of grotto art in Tunhuang as seen in the Mokao Grottoes.

**T**UNHUANG was one of four prefectures established along the Kansu Corridor by the Han dynasty emperor Wu Ti in 111 B.C. It was a caravan stop on the Old Silk Road and thus played an important role in trade and the flow of culture between China, western Asia and Europe. Buddhism and its art reached China through Tunhuang in the first century A.D. The Mokao Grottoes 25 kilometers southeast of the town of Tunhuang are the most famous of the many religious shrines built in the area as a result.

The Mokao Grottoes were begun in A.D. 366, according to inscriptions on a Tang dynasty tablet (dated 698) found at the site. They consist of several hundred caves carved in the steep face of a 1,600-meter cliff between Sanwei and Mingsha mountains. A magnificent spectacle, they were constructed intermittently over a thousand-year period spanning 4th-14th century. Centuries of the ravages

of man and nature severely damaged the grottoes. Today only 492 caves are in good shape. Yet these are a priceless legacy, containing over 2,000 painted statues and 45,000 square meters of murals—enough, if displayed, to fill a gallery 25 kilometers long.

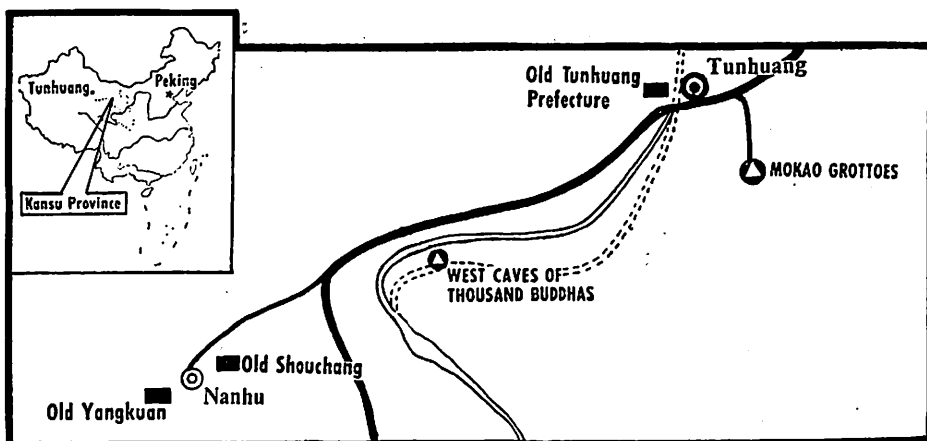
After the Western Tsin dynasty (265-316) collapsed, the Eastern Tsin regime was set up in the south (317-420). The north was plunged into a chaos of wars between the rulers of different nationalities. In a hundred years more than a dozen regimes came into existence. This was the Sixteen Kingdoms period (304-439). By the 5th century, the Northern Wei dynasty (386-534) had unified the north.

All through these periods wars were frequent, production fell and the people suffered. In order to quiet unrest and sustain their control, the feudal rulers used Buddhism to deceive and lull the people because it preached divine retribu-

tion, transmigration of the soul, submission to the suffering of this life and the hope of happiness in a future life. Buddhist statues, shrines and monasteries appeared everywhere. Tunhuang, situated on the frontier where Buddhism first made contact with China, was thus the starting point for subsequent grotto art.

The Mokao Grottoes contain the oldest Buddhist shrines in China. Its murals and statues reflect how Buddhist art was assimilated into the development of traditional Chinese art. As early as the Sixteen Kingdoms period and the Northern Wei dynasty, Tunhuang artists were depicting Buddhist themes but using Han dynasty art forms and including such scenes as riding and hunting. In the horizontal religious serial stories can be found scenes of early Chinese landscape painting—described by the Tang dynasty scholar Chang Yen-yuan in his *Notes on Famous Paintings*: “The mountains are as delicate as carved openwork and the human figures are taller and bigger than the mountains, streams, trees and stones.”

The men and women devotees in elegant costumes give us an authentic picture of how people dressed in the Sui and Tang dynasties. The great mural “Pure Region in the West” in Grotto 217 done in Tang times contains more than a hundred figures, including some flying with long silk scarves drifting in the wind and a 24-





Bodhisat (left) and Ananda (one of Sakyamuni's disciples), height of Tang period (713-762), Grotto 45.



Mokao Grottoes

member orchestra, also pavilions, towers, houses, trees and flowers.

Falling between the large murals and serial stories are smaller paintings reflecting the customs and manners of the time. Grotto 45 contains a painting of a merchant being robbed on the Old Silk Road. Two paintings in Grotto 156 also have secular themes. One depicts the recovery of the Kansu Corridor from the Tibetans in 849 by Chang Yi-chao, later appointed governor of the Tunhuang prefecture. The other shows his wife, Lady Sung-kuo, on an inspection journey. Grotto 61, a Sung dynasty (960-1279) work, contains for the first time a mural of the Wutai Mountain area in relief map form.

#### Early Grotto Art

Cut into the north and south walls of the early period Mokao grottoes (366-580) are many niches in the Han gate tower style. Statues are the main objects in the grottoes. Those of Sakyamuni are

the biggest. Others such as the Bodhisattvas and warriors are smaller. Each has a different posture. On the four sides of the grotto's central pillar or on the surrounding walls are figures in bas-relief. These reflect the simple, plain sculptural style of the preceding Han dynasty.

In subject, early murals centered on the Buddha figures, but decorative motifs included celestial figures with long scarves, dancers, musicians, devotees, warriors, and lotus flower and figure designs in zigzag patterns. The main themes are incidents from Sakyamuni's life and stories after he attained Enlightenment. There are 23 such incidents presented in a series form. One of these in Grotto 428 concerns Prince Sashuina giving up his life to feed the hungry tiger. The figures are larger than the mountains and trees, the latter being used to both separate and connect the scenes in the story. In the scene showing a prince gallop-

ing through the mountains toward the palace, all the trees are bent in one direction to give the feeling of the speed of the horseman and the urgency of the situation.

Chinese fables and folk tales also appear in the early grottoes. There are Fu Hsi, the legendary emperor said to have derived the Eight Diagrams from the markings on a tortoise shell, and his mythical sister and successor Nu Wa. Others are the Royal Lord of the East and the Queen Mother of the West, who rode in a chariot drawn by a dragon and a phoenix; the Somber Warrior, symbol of the north and of winter, depicted as a tortoise with a serpent coiled atop his shell; the White Tiger, symbol of the west and of autumn; the Green Dragon, symbol of the east and of spring; the Scarlet Bird, symbol of the south and of summer, usually depicted as a pheasant or quail, later as a phoenix.

Some murals show the people farming, hunting, fishing, watering

camels, breaking horses. There are also gazelles drinking from a stream, startled deer, galloping bison, calves, rabbits eating grass, hungry tigers and so on.

Figures from the Sixteen Kingdoms period to the Northern Wei dynasty have wide, full faces, with garments molded to the figure. Their cheeks are treated with a thin paint of vermilion mixed with ceruse. The nose and eyeballs are painted chalk-white so that the features of the face stand out with a stereoscopic effect. Over the centuries oxidation turned the vermilion and ceruse black. Today the faces have a white nose bridge and eyeballs on a black face. Because the effect is the shape of the character 小 (*hsiao*), it is called the *hsiao* face. The technique, popular during the period of the Northern and Southern dynasties, later disappeared. Later artists showed a preference for the outline drawing begun in the Han dynasty.

In the early 6th century Hsieh Heh, a well-known painter and art critic, stressed outline drawing as one of the important techniques in depicting the human body. The famous painters Ku Kai-chih and Wei Hsieh had specialized in this. Though outlining their figures with fine lines they kept the vigor and boldness. This style found fuller expression in the murals in Grotto 285 done in the mid-6th century. The figures done in lines as fine as strands of silk are slender, with thin faces. They wear large hats, flowing robes and buskins. The faces have a pink spot on each cheek, clear eyebrows and eyes, and a smiling mouth. This style is a typical expression of the mental outlook of the nobility of the Northern and Southern dynasties, persons who owned vast estates, had great numbers of retainers and servants, drank medicinal wine for longevity and idled their time away with talk.

#### Height of Grotto Art

By the time of the Sui and Tang dynasties (581-618 and 618-907), the country was again unified. As production developed and the economy flourished, so did culture

and art. Tunhuang grotto art entered a new period. With these socio-political changes in society, Buddhist art continued to be used by the ruling class to benumb the people. Buddhism had become so simplified that all that was demanded for "ascension to the Buddhist paradise after death" was to worship faithfully and endlessly repeat the name "Amitabha Buddha, the Immeasurable". In this period the Amitabha Buddha and Mitreya the Future Buddha, the main figures in the Buddhist pantheon, predominate.

Very tall statues of Buddha began to be made. Outstanding are an early Tang one 33 meters high in Grotto 96 and a mid-Tang one 26 meters high in Grotto 130. It took great skill to make such huge statues with the technology of the time. The rough outline was cut from the grotto rock, the finer features being added with clay. The entire statue was painted. It was benevolent and solemn. Others depicted the disciples, Bodhisattvas, lokapalas and warriors, always with Buddha in the central location. Some grottoes contain as many as a dozen such statues, all well proportioned, with sensitive gestures and fine facial expressions.

Grotto 322 has a lokapala in a helmet, a characterization of

honesty and determination. Grotto 194 has a fine example of a warrior with arm and torso muscles exaggerated to give a feeling of vigor and power. In the same grotto is a Bodhisattva with an elaborate hairdo and plump face and figure, dressed in an elegant robe and standing with a faint smile exactly as a woman from the feudal nobility of the time would. In Tang dynasty it was said that "the Bodhisattvas resemble the court attendants", an indication that the sculptors had live models, a new step in grotto art.

Tang murals were on a large scale and dealt mostly with religious stories though in great variety. For example, Grotto 220 contains a mural depicting a debate between a layman and Manjusri, the Bodhisattva of wisdom. The layman is speaking intensely, his keen eyes on Manjusri. The Bodhisattva is listening to what he has to say. Behind are many flying figures scattering flowers, with pavilions and city buildings in the background. In the lower left corner among people as an audience is a stately emperor attended by many eunuchs and officials. The painter is unknown but his technique and power of expression makes him a peer of the well-known Tang dynasty painter Yen Li-pen.

The emperor and his retinue in Grotto 156





“Cutting His Own Flesh to Feed Eagles”, an incident from Sakyamuni’s life, Sixteen Kingdoms middle period (366-385), Grotto 275.



Travelers, height of Tang period (713-762), Grotto 217.



Among these murals there are many scenes of the social life and production of the time — hunting, farming, felling timber, making pottery, making wine, blacksmithing, pulling boats and ferrying, as well as weddings, funerals, medical treatment, tortures such as eye gouging, and burying prisoners alive or cutting off the heads.

There are murals picturing princes of other nationalities, the rulers of Tibet, a caravan from the western region, devotee kings from the Western Hsia Kingdom, foreign heads of state and merchants, a graphic record of constant cultural and economic exchange between ancient China with its many nationalities and the western areas and other countries.

The scenes with the greatest verve are those of music and dancing. There are singing and dancing performances in palaces, religious dancing accompanied by celestial musicians, folk dancing in tea-houses, inns, or at weddings. There are also dancing performances with military music for soldiers. Fantastic acrobatic performances for the nobility are also represented: In one picture one man supports on his shoulder a tall pole on which others perform.

Tang dynasty murals show several types of flying figures, always in the scenes of religious stories. They usually have no wings, the sense of flying being created by two long waving scarves.

Decorative designs of this period were used on altars and thrones, on lintels of niches, on ceilings and on halos and the nimbus. They are an integral part of grotto art. The ceiling of Grotto 205 has a fascinating "three-rabbit" design. Three rabbits, one running after the other, have only three ears among them, but when one looks at each rabbit he finds it has two ears. Another design consists of branches, leaves and flowers, with cloud and wave patterns in a continuous line that can be as long as a dozen meters without repetition. The flowers and leaves seem to float on the waves with a rhythm almost musical.

#### Late Grotto Art

The collapse of the Tang dynasty was followed by a short period of

many small kingdoms. Because of political and economic changes and the growth of ocean shipping, commerce over the Old Silk Road dwindled and Tunhuang was no longer an important location. For 130 years of the Five Dynasties (907-979) and the early Sung dynasty grotto art was preserved and kept up by Tsao Yi-chin and his son and grandson who governed Tunhuang prefecture. They maintained an art academy and trained a group of professional artists to create new works. The grottoes carved in this period are very large and are different in form and layout. The subject and style of the statues and murals retain their Tang dynasty influence, but the use of color and the drawing technique show a simpler folk style. Portrait painting made its appearance. Five Dynasties grottoes contain large portraits of devotees, with complete records of their official rank. These include not only Hans, China's majority nationality, but persons of other nationalities as well, for example, the Uighur king of Yutien in Sinkiang. Some of the devotees are ladies of the nobility and their maids.

Grotto 61, the largest in Mokao, was built in 981 during the Sung dynasty. The beautiful murals are intact. One on the west wall 13 meters long and 4.6 meters high entitled "Wutai Mountains" is in excellent condition. This is the picture relief map mentioned above. It depicts the landscape between present-day Taiyuan in Shansi province and Chengting in Hopei province, showing mountains, terrain, cities, towns, bridges, temples, roads, traffic and travelers. Scenes of daily life show people cutting grass, running an inn, driving carts, turning millstones, climbing mountains, carrying things with shoulder poles, transporting goods on pack animals, and seeing officials off. There are 170 different buildings.

In the Western Hsia and Yuan dynasties (1032-1227 and 1279-1368) the different schools of Buddhism that arose were reflected in grotto art. The murals in Grotto 3, however, though done

during the Yuan dynasty, still retain the Tang and Sung techniques — using different types of drawing to depict different parts of a human figure. This was to have a far-reaching influence on figure painting in the centuries to follow.

#### The Grottoes Today

From the late Ching dynasty (1644-1911) through the rule of the Kuomintang, the Tunhuang grottoes suffered irreparable damage from the plunder of warlords, landlords, bureaucrats and imperialist robbers. Drifting sand all but buried the lower-level grottoes and broken walls could be seen everywhere.

After the establishment of the people's republic in 1949 the grottoes were listed among the important cultural units protected by the state. A thorough survey was made of all the sites. Repair work followed at once. This saved five wooden buildings constructed in the Tang and Sung dynasties from collapsing. Later, specialists in ancient architecture, geology and archeology investigated all the factors threatening the safety of the grottoes and worked out an overall plan for repairing and preserving them. Four or five-story walkways were built to reach every cave along the 1,600-meter face of the cliff. One no longer risks his life climbing to view the grottoes. Drifting sand was brought under control.

Over the past 29 years the Tunhuang Cultural Research Institute has copied, photographed and reproduced murals and statues typical of the art of the different dynasties. It has accumulated and sorted out great quantities of relics and materials for study, publication and exhibition. Weathering through the centuries and damage by birds and insects had caused pieces to flake off from many murals and statues. Sometimes large areas of grotto walls peeled and dropped off. The research institute has found some methods for treating these problems and those murals and statues treated have so far kept their original colors and features.



Celestial Figures, height of Tang period (713-762), Grotto 320.



Watering Horses, Sui dynasty (581-618), Grotto 302.



Women Devotees, Sung dynasty (960-1279), Grotto 61. Second left is Princess Yutien, granddaughter-in-law of Tsao Yichiu, governor of Tunhuang prefecture in early Sung dynasty.

Dancer and Musicians, Tang middle period (763-821), Grotto 112.





# THE MANY STYLES OF CHINESE COOKING

CHU CHI-PING

**M**ANY YEARS AGO in New York I invited some American friends to my home and treated them to several Chinese dishes I cooked myself. They enjoyed it heartily and praised my culinary skill.

Their praise was probably mostly courtesy but it did show that even when prepared by a mediocre cook (like me) Chinese food is a delight in flavor and quality. Of course, when done by experts, famous dishes convince almost anyone that Chinese cuisine is among the best in the world.

Where but in Peking itself can you get a roast duck dinner in its grandest style? The cram-fed Peking duck is a special breed developed at the foot of Jade Fountain Hill on the city's western outskirts. It began to be exported to other parts of the world about a hundred years ago.

For the real Peking duck you must still go to a duck restaurant in the city. The ideal party should be four or five people. They sit down to a table laid with plates of chopped strips of spring scallions, sweet fermented flour sauce and a pile of freshly cooked, thin, unleavened wheatcakes, not unlike tortillas, and of course the fiery *maotai*, *huatiao* rice wine or beer.

**CHU CHI-PING**, a widely-traveled veteran reporter, is now with the *Ta Kung Pao* in Hongkong.



The chef comes in to show the diners their duck—straight from the fire, golden-brown and sizzling hot. He cuts the crisp skin and flesh in thin slices and serves it on platters at once. The diners dip the pieces in the brown sauce and with chopped scallions roll them in a “tortilla” and eat them. The meal is topped with a soup made of duck bones and hearts of Chinese cabbage.

From the 13th to the early 20th century, Peking was the capital of several feudal dynasties. Today, at the Fang Shan (Imperial Style) Restaurant in Peihai Park, people can still enjoy superbly-cooked dishes once prepared in the imperial kitchens. Once a park for the emperors, Peihai now belongs to the people, and for them the Fang Shan Restaurant serves not only gourmet dishes of chicken, duck, fish and meat but delicacies not found anywhere else. Visitors come from faraway places for pea-paste cubes, kidney-bean cakes, sesame-seed cakes filled with minced meat, and tiny steamed *wowotou* of ground

chestnut flour, miniature replicas of the cornmeal buns eaten by north China peasants prepared to suit the taste of emperors.

As cuisines go, the Peking roast duck, the Fang Shan dishes and the instant-boiled or pan-roasted paper-thin mutton slices, which originated with the Mongolian and Manchu nationalities, belong to the northern tradition. A thousand kilometers to the south, in the area taking in Nanking, Wusih, Soochow, Shanghai and Hangchow, cooking is done in the *chiang nan* (“south of the Yangtze River”) style. Here, the traditional “land of fish and rice” has supported a sophisticated culture and a highly refined taste for good food.

Fish at its tender best is served at the *Lou Wai Lou* Restaurant overlooking scenic West Lake in the garden city of Hangchow. After the guests have sat down and ordered, a fish is brought live from the lake water in front of the restaurant, cleaned and dressed and immediately put into boiling water over a quick fire. In minutes the fish is brought to the table garnished with a sweet and sour sauce to give the tender meat just the right tang.

Quite in contrast with the exotic delicacies of Peking's imperial kitchens but just as much a gastronome's delight is “beggar's chicken” *chiang nan* style. It is said that the recipe was thought up by an inventive beggar who had stolen a chicken but didn't have anything to cook it with. He killed and gutted it, put a few green onions and some salt in its cavity





and sewed it up again. Then he coated it with a layer of wet mud and roasted it in his fire. When the mud was baked dry, he smashed it on the ground and broke off the clay, which took the feathers with it. It was the tenderest, juiciest chicken he had ever eaten.

Yangchow dishes are a branch of their own in the *chiang nan* style. Yangchow, on the Grand Canal, was once a hub of water transport. Also the site of an imperial traveling lodge, the city produced many famous chefs. Yangchow-style meat balls, made of ground pork and called "lions' heads", are the best of their kind and often form the heart of a fine dinner. And breakfast in Yangchow is unrivaled, for after savoring steamed dumplings, "thousand-layer" cakes, ham with dried shredded beancurd, and fresh salted pork, one will not think of lunch for a long time.

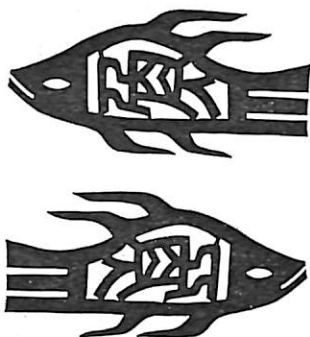
**C**ANTONESE FOOD, prepared in a still different tradition, is the best known Chinese cuisine abroad. Its fresh, tender, crisp vegetable dishes retain most of the vitamins. One Cantonese specialty is "winter melon cup". The seeds are removed from a cup-size winter melon and it is filled with diced black mushrooms, scallops, lotus seeds, shredded chicken and minced pork. Then it is steamed. The diner uses a spoon to scoop out the flesh and delicious filling. Containing practically no fat, it is a favorite with those on strict diets.

In a restaurant on a side street in Kwangchow (Canton) I once enjoyed the best chicken I've ever

tasted. A tender capon is placed on a plate, covered all over with salt and broiled in an oven. It comes out just salty enough to bring out the freshness and tenderness of the meat. To me, this taste eclipses all the other chicken dishes—crisp-skin chicken, chicken cooked in soy-sauce, simmered chicken, sweet barbecued chicken and even "beggar's chicken". Too sweeping a statement? I invite you to draw your own conclusion by trying them all.

The most superbly-done fish I have ever had was also in Kwangchow. The fish was caught in the West River, smothered with salt, rice wine, mushrooms, shredded ham and minced fresh ginger root, and steamed. An unforgettable experience in good eating.

No introduction to Chinese cuisine is complete without a word



about Szechuan food, known for its sharp, peppery dishes. It is popular also with visitors from countries in southeast Asia (such as Indonesia), east Europe (Hungary) and Latin America (Mexico), who like hot food.

I know from experience just how hot Szechuan food can be. Some 30 years ago, armed with the courage of youth, I went with a doctor friend to a Szechuan restaurant specializing in beef tripe. We had been told that the tripe, which was roasted in a large pan and then brushed with a layer of crushed red pepper, would test the endurance of an asbestos man.

We met the challenge head on and ate—and sweated and sweated. Finally we admitted defeat and gave up.

This is an extreme example. Most Szechuan dishes are a treat to the palate and a great many are not hot at all. Once I saw a menu for Szechuan food that listed 14 duck dishes, only two seasoned with red pepper. Of 22 chicken dishes, only two were peppery. Others, like shrimp strips with five flavorings and fish in spicy bean sauce, are just pleasantly sharp, therefore eagerly tried by both hot addicts and ordinary epicures. The Peking Hotel serves a good variety of Szechuan dishes—143 kinds of sea food, chicken, duck, vegetables, soups and desserts. Even so, that menu is still incomplete.

Chinese dishes are prepared not just to attract the taste but the eye and the smell as well. Some Szechuan dishes also appeal to one's hearing. They are called "thunder" dishes because of the noise they make when served—crisp rice with cuttlefish or crisp rice and shrimp in tomato sauce or crisp rice with "three fresh" ingredients. Recipes for these call for deep frying the crusty layer left at the bottom of a pot of cooked rice and cooking the other ingredients separately but at the same time. When ready to serve, the waiter comes in with the crisp rice in one hand and the other ingredients in the other. He pours the mixture quickly over the rice, producing an explosive sizzling sound. The diners attack the dish at once and usually finish it before the sizzling dies out.



I have mentioned only the major styles of Chinese cooking. As a matter of fact, each province has unique dishes of its own. Fukien has famous delicacies. Yunnan has chicken steamed in an earthenware double boiler and "rice noodles over the bridge" — picking up the noodles from one bowl and dipping them in another that holds chicken broth and other ingredients. Shansi has dozens of wheat flour desserts. Some favor-

ites of national minority peoples that have become popular are mutton shashlik from Sinkiang and pork simmered in earthenware casseroles from the Manchu nationality.

Is there any common characteristic among the various styles of Chinese cuisine? I think so. The chef always studies his ingredients carefully and in cooking them does

his best to bring out the special characteristic of each.

Well, there you have it. A Chinese speaking of Chinese cuisine simply can't help showing his national pride and drawing the conclusion that for good eating, China is the place. Foreign friends are welcome to challenge my opinion and resolve the issue by coming to China and trying what we offer.

## DO YOU KNOW?

### About Eating in China

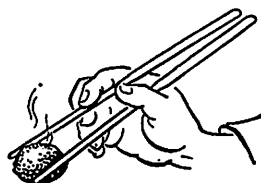
TO TALK about eating in general terms in a vast, multinational country like China is difficult because every nationality, every region, in fact almost every small locality has its own customs. It is usually believed, for instance, that all Chinese people eat with chopsticks, but this is not so. Chopsticks are chiefly used by the Hans, China's majority nationality. In Inner Mongolia, to name one exception, if you are invited to dinner by a herdsman he will expect you to cut a chunk off the boiled whole sheep with a knife and eat it with your fingers.

Chinese children learn to use chopsticks at three or earlier and their proficiency is a marvel to visitors from abroad. On the other hand, since Chinese cooking has become popular in many parts of the world in recent years, many diners abroad have learned to use chopsticks quite well and when they come to China this is a reciprocal marvel to their Chinese friends.

Breakfast is simple, because people have to get to work or school. It usually consists of a gruel of rice, or in the north more often cornmeal, pepped up with a bit of salted turnip or other vegetable and served with a steamed bun, unsweetened pan-baked cakes known as *shaoping*, or an unsweetened deep-fried cruller. A bowl of soybean milk is also popular. The Cantonese in south China usually have tea with small pastries. In other parts of the south breakfast

may mean a thick soup of rice-flour vermicelli.

Lunch consists of rice or steamed buns with one or two dishes of meat or vegetables. Or it may be noodles with a sauce. Most people eat lunch at work. Nearly every workplace in the urban areas has its own cafeteria for its workers, and workers in small establishments eat as cheaply in cafeterias run by the neighborhood especially for them, so nobody needs to eat a cold lunch. Some people prefer to bring food from home in a covered metal box, which they heat up in steamer boxes attached to office



or factory drinking-water boilers and provided specifically for this purpose.

Dinner is the main meal, usually cooked and eaten at home. Today, because most women work outside the home, husband and wife are more frequently sharing the cooking. Sometimes the husband even does most of the kitchen work. Any man below middle age who comes home, pours himself a cup of tea, sits down for a smoke and waits to be served his dinner more often than not lets himself in for a chiding, especially from his daughter.

SUNDAYS and holidays are the time for real eating. A favorite in the north is *chiaotzu* (meat dumplings), while southerners have fish or chicken and two or three other dishes with their rice. Both are often preceded by wine. Sometimes the family goes to a restaurant to eat things they can't make at home.

The Spring Festival coming in January or February is the most important day of the year as far as food is concerned. On its eve the members try to get together, even from far-flung places, for a family reunion dinner. At it the best cooks show off their skills and family recipes handed down for generations see the light. There is a welter of frying, stewing, steaming and roasting to create dishes both tasty and a delight to the eye. Many of the famous Chinese dishes popular abroad today originated in such circumstances.

The Spring Festival lasts till the first full moon, which is the 15th on the lunar calendar. That evening, with traditional lanterns of all shapes and sizes hung up, almost every family eats a dessert or snack of *yuanshao*. These start with a sweet filling of nuts, sesame seeds or some such which is rolled and rolled in white glutinous rice flour till it has a thick coating, and then boiled. The roundness (*yuan* means round) of these is in keeping with the roundness of the moon on this occasion. As these are troublesome to make at home, fortunately they can be bought ready-made all over the urban areas to take home for cooking.

# Our Commune Hospital

CHANG HSING-HSIANG

NOT LONG AGO 26-year-old Tsui Ming-huan came to our hospital and invited me to his wedding. "Dr. Chang," he said, "if you hadn't saved my life I would not be here to get married."

"Don't put it that way," I said. "If it weren't for the new society, I wouldn't have come here and you wouldn't have had a doctor to treat you."

Twenty years ago there was a measles epidemic in Tsui's village. Both he and his elder brother came down with it, and then got pneumonia. Another doctor at the commune hospital and I took care of them night and day till they were out of danger three days later. Since then preventive measures on a mass scale have reduced the incidence year by year and accompanying cases of pneumonia are rare.

In the old society Tsaichiakang, like other rural areas in China, was backward in health work. The whole area had only three doctors without much skill. At 12 I was apprenticed to a doctor in the county town named Nieh Yi-shan. He was an avaricious landlord and also used many tricks to cheat his patients. In our parts the doors of doctors' houses were painted black and we used to have a saying, "The black-painted doors open to people with money; if you're ill without money you can never enter." When a doctor was asked to make an outside call he demanded a high fee and a sedan chair or a horse for transportation.

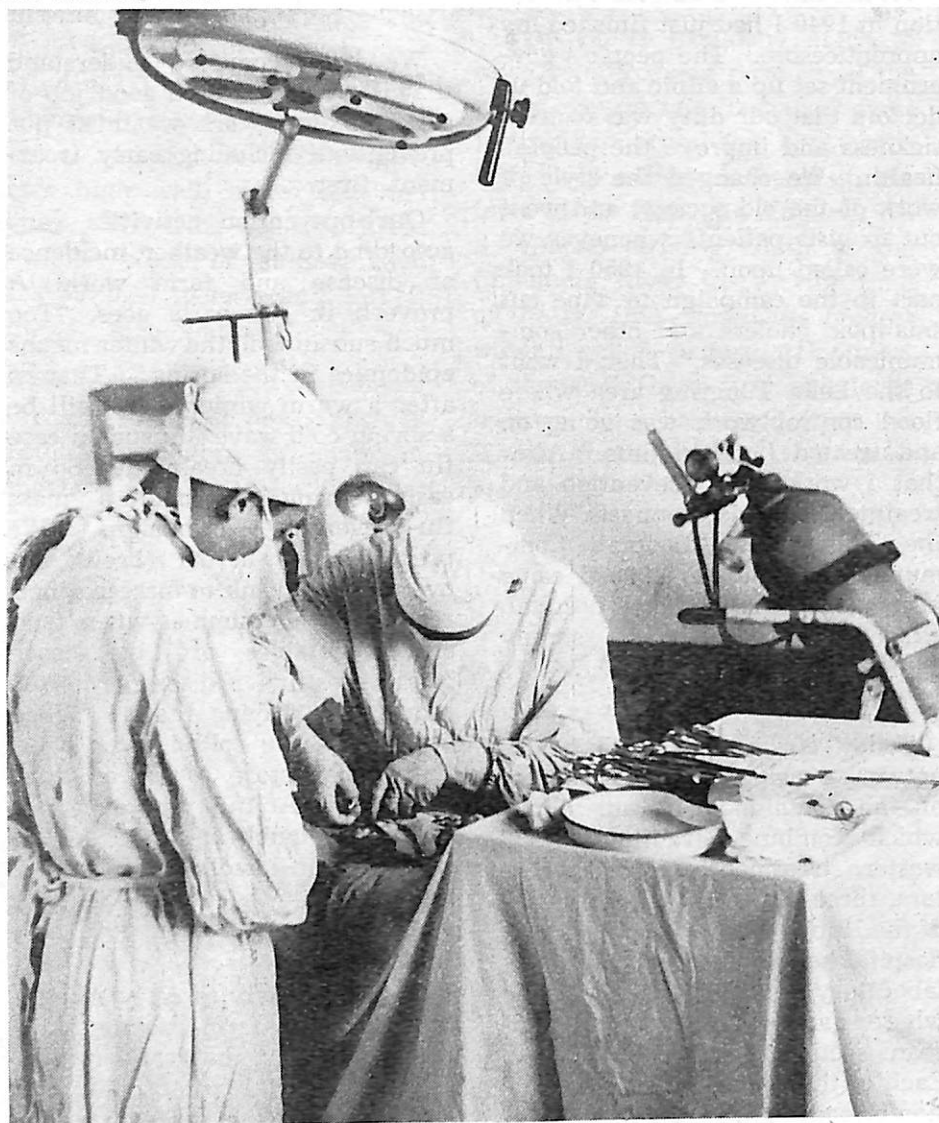
**CHANG HSING-HSIANG** is head of the hospital in the Tsaichiakang People's Commune in Changteh county, Hunan province.

Once a poor peasant's son suddenly fell ill. The father came to Nieh's house several times and begged him to go and treat his son. "You have no money," Nieh said coldly, "and I don't go out for nothing. Come back when you have the money."

The pharmacies sold medicines at very high prices and often pass-

ed off cheap ingredients as expensive ones. Once, pretending it was the rare agalloch, Nieh sold chips of cypress wood used for making coffins, and passed low-priced adenophora off as ginseng at 180 yuan a kilogram. There were often epidemics of smallpox, plague and cholera which took many lives. In 1943 the Japanese invaders came

The operating room.





Chang Hsing-hsiang, head of the Tsaichiakang commune hospital.

to plunder the place. They killed many people, burned down a lot of houses and bombed the place from the air. A smallpox epidemic broke out in which 282 out of the area's more than 10,000 population died.

At the time of Changteh's liberation in 1949 I had just finished my apprenticeship. The people's government set up a clinic and told us doctors that our duty was to treat sickness and improve the people's health. We changed the style of work of the old society, and went out to visit patients whenever we were called upon. In 1950 I took part in the campaign to wipe out smallpox, cholera and other communicable diseases. Then I went to the Lake Tungting area where flood control work was going on and treated flood victims. After that I worked on prevention and treatment of schistosomiasis. When the Tsaichiakang People's Commune was set up in 1958, I came here to take charge of the hospital, which was then very simply equipped.

#### Complete Network

Today our medical and health network reaches into every corner of the commune. In our clinic, which combines traditional and western treatment, are eight doctors, three of whom are graduates of the Hunan Medical College. The hospital has wards, an X-ray room, laboratory and operating room where gastrectomies and Caesarean section can be performed. Each of the commune's 16 production brigades has two or three bare-

foot doctors, most of whom have attended courses in the county medical school. They carry surgical instruments in their kits and can do emergency operations such as appendectomies.

In 1969 the commune set up its cooperative medical care system. Each production team, according to the number of members, allocates to the cooperative medical fund a certain amount annually from its public welfare money. The medical fund pays the cost of treatment for ordinary illnesses for commune families and 30 to 50 percent in chronic cases. In serious cases where expenses are high the commune gives special financial aid. So far the commune has helped 103 of its members whose medical expenses ran over 100 yuan. Yang Hsin-hua, a 24-year-old member of the Luchiatien production brigade, had a brain-tumor operation. The commune paid 600 yuan out of the total cost of 1,000 yuan.

#### Prevention

We have come to understand that if we are to do a good job of rural medical work we must put prevention, including early treatment, first.

Our prevention activities vary according to the weather, incidence of disease and farm work. A proverb in our parts goes, "Too much sunshine in the winter means epidemics in the spring." That is, after a warm winter there will be a spring cold wave. In such a case flu can easily break out. So in early spring we hold a mass flu-prevention campaign. We prepare an herbal brew for everyone to drink to increase their resistance. In summer when fruit and vegetables are in season gastrointestinal diseases often occur. A saying goes, "When cucumbers are sold in the street the drug store does a brisk business." At this time our main job is to publicize the idea of sanitation in handling food and of washing it. We encourage people to eat garlic with their food as a mild germicide.

From mid-July to early August, the busiest farm season, the peasants have to harvest early rice and immediately transplant late rice. At this time cases of paddy-

field dermatitis used to delay the work. We found a folk preparation — kerosene with garlic in it. We ask everyone to rub it on his hands and feet before going into the paddies. This method has proved effective and is now used throughout the whole commune. Today paddy-field dermatitis has practically disappeared.

#### Malaria and Meningitis

At the time of the late rice harvest there is danger of malaria spreading. An old saying went, "The ripening of rice is followed by malaria." To prevent its spread we ask all families in which someone has malaria to take preventive medicine. The barefoot doctors and health workers see to it that the medicine is handed out and taken.

Chin Pao-shan, a member of the Tayunkang production brigade, got malaria in 1974. Health worker Wei Ou-chen took him chloroquine and primaquine for eight days in a row to make sure that he took it. When Chin got better, Wei asked him to continue taking primaquine and pyrimethamine for eight days without fail. Thinking that he had recovered, Chin often neglected to take the medicine. When Wei found this out she took the medicine to Chin's house every day and would not leave till he had taken it.

The Tayunkang production brigade was once a malaria-infested area. Forty percent of the members suffered from it. Quite a few people clung to the superstitious belief that it was due to "attack by malaria ghosts". We launched an educational campaign to teach the peasants the cause of malaria and how to prevent and treat it. After several years of checkup and treatment on a mass scale we have practically wiped out the disease in that brigade. Incidence for the commune as a whole last year dropped to 0.08 percent.

Before liberation epidemic meningitis took many lives around Tsaichiakang. Today when we find even a single case we immediately put the patient in complete isolation. "We fight meningitis today as if we were fighting tigers," one peasant remarked. In November 1970 Chou Hsiao-yun, a



nine-year-old girl in Wulihsi brigade, suddenly developed a fever and then vomited. Barefoot doctor Chou Hsin-an diagnosed the case as meningitis and rushed her to the commune hospital. While we fought to save her life we sent a doctor to the brigade to help Chou on preventive measures. They disinfected the girl's home and asked the members of her family and neighbors who had visited her to take sulfadiazine and furacilin as preventives. To all other villagers they gave an herbal brew.

The village was placed under quarantine. Peasants in neighboring villages also took preventive doses. Our hospital set up checkpoints at crossroads to give furacilin throat sprays to all who passed. The girl got well and a meningitis epidemic was avoided.

#### Anti-Heatstroke Measures

As the busiest farming season is also the hottest time of the year, in the old society a few people would die of sunstroke every year. Today, several weeks before this hot season we health workers begin collecting medicinal herbs in the hills, wash and dry them and store them in jars. We open a study course for production team health workers and work out plans for measures against the heat. When the busy time comes we set up a shed on the threshing ground and serve an herbal brew. We have not had a single death from sunstroke in the past ten years.

The people's government allocates substantial sums for prevention work. Our commune gives all adults annual injections against leptospirosis, tetanus, typhoid and paratyphoid fever and to the children against measles, whooping cough, diphtheria and tetanus. Children are also vaccinated and given BCG inoculations and polio preventives. All are free of charge. We give the commune members a checkup every year with special checks and treatment for hookworms, malaria, leptospirosis and filariasis. Since 1973 the hospital has examined over 1,000 women for metroptosis and vaginal trichomoniasis and given timely treatment.

We keep detailed records on all members of the commune's 126

production teams. Our commune also maintains a system for reporting epidemics. Health workers in the production teams, barefoot doctors in the brigades and the commune hospital make reports to their respective superior levels every 10 days.

In 1969 the commune hospital called together 76 commune members with some knowledge of medicinal herbs in order to learn of their treatments. Seventy-year-old Teng Man-cheng offered 12 prescriptions which had been handed down in his family for many generations. Among them were remedies for snakebite, rabies and paddy-field dermatitis, and also an astringent. From among the hundreds of remedies we collected this way we chose 82 effective ones and introduced them throughout the commune. We set up a three-room exhibition of medicinal ingredients, each labeled with its name and properties.

Through investigation by the commune members we have found 1,000 herbs in the area.

The commune and its production brigades have put aside special plots for growing medicinal herbs. On some as many as a hundred kinds are grown. To encourage the commune members to grow them we set up a special counter at the hospital explaining what ailments the different ones can treat and how to grow them. Today many commune members raise herbs that they need on the plots in front of and behind their houses. Some who suffer from hypertension grow salvia and other plants which help lower blood pressure. In the old days there was a saying among us traditional doctors, "Whoever knows the herbs by the roadside will be well fed and clothed all his life." Today it should run, "Whoever knows the herbs by the roadside will know how to prevent and treat illness."

(Language Corner continued from p. 56)

#### Li Shizhen

Li Shizhen was a famous Chinese pharmacologist and physician. He was born in 1518 in Hupeh province.

His father was a doctor. He learned a lot about medicinal herbs from his father and read many medical books. At the age of 23 he became a doctor. He often treated poor people's illnesses, so many peasants, fishermen and hunters made friends with him.

The year he was 35 Li Shizhen began to compile the *Compendium of Materia Medica*. He walked all over famous mountains which grew medicinal plants to learn their shapes, the conditions in which they grew and collected all sorts of specimens. He spent 27 years in writing this book.

To improve the book, he made three major revisions. His desk was piled several feet high with notebooks in which he recorded the data he collected. Part of this material was copied from ancient books while part was what he heard from others or noted down while he picked the herbs. After repeated studies and careful revisions he finally completed this masterpiece.

The *Compendium of Materia Medica* with over 1,000,000 words, describes in detail 1,800 kinds of medicinal plants. Among them 300 had not been in previous medical books. When the work had just been engraved into wood blocks and was ready for printing and publishing, Li Shizhen passed away.

The *Compendium of Materia Medica* introduces not only medicinal herbs growing in various parts of China but also many foreign medicines. It has played an important role in the medical research of later generations. After its publication the book reached foreign countries. It was translated into English, French, German, Japanese and Russian and became an important piece of literature in international medical research.

# 'LOYAL HEARTS'

— a New  
Stage Play

SU SHU-YANG

WHEN I first sat down to write *Loyal Hearts* I simply felt there were things I wanted to say, to tell and share with others. It was the time right after the fall of the "gang of four". I had a feeling of great elation and a deep urge to speak out. I started writing down the stories of people I'd known and incidents I'd witnessed or heard of at the Institute of Chinese Traditional Medicine where I was teaching history. Gradually they formed themselves into a play, which I called *The Doctors*.

On the recommendation of a friend I took it to the Peking People's Art Theater and read it to the directors and players to see what they thought of it. To my surprise they liked it and agreed to produce it.

I was an amateur, and though I'd loved the theater since I was a boy, I knew little about play writing. Director Mei Chien and veteran actors Cheng Jung, Yu Shih-chih and Tung Ti and actress Hu Tsung-wen worked with me and together we molded the rough script into the five-act play *Loyal Hearts*.

THE scene is January 1975. Fang Ling-hsuan, an old doctor of Chinese traditional medicine and

**SU SHU-YANG** is the playwright of *Loyal Hearts*.



Dr. Fang Ling-hsuan and his wife get a call from Premier Chou late at night.

a heart specialist at Hsinhua Hospital, returns from attending the Fourth National People's Congress where he has been a deputy and tells his family of meeting Premier Chou En-lai. The Premier had spoken especially of coronary heart disease, saying that he hoped medical personnel would be able to find an effective treatment by combining western and Chinese medicine as Chairman Mao urged. He also asked Dr. Fang how he was coming along in writing down his clinical experience for publication. Dr. Fang is very moved that the Premier knows of his work and makes plans to speed up experiments on a new medicine for coronary heart disease known as "03".

The Minister of Health, a close follower of the "gang of four", declares that work on 03 is a typical example of "doing research behind closed doors", and that since mainly "urban overlords" suffer from coronary heart disease work on it serves mainly them. This, she says, is doing things according to the revisionist line. She orders the 03 group cut down and the majority of its personnel sent to mountain regions to "gear to the needs of the countryside". Dr. Fang is asked to write a criticism of the "Confucians in medicine".

Fang's son-in-law Dr. Chuang Chi-sheng, a member of the Hsin-

hua Hospital's Party committee, is also in the 03 group. In the imminent sharp political struggle on the question of 03, he decides he is going to be on the winning side. He advises his father-in-law to "swim with the current"—to comply with instructions from above and cut the 03 staff to a minimum.

Dr. Fang cannot understand why the Minister wants to stop experiments which Premier Chou has supported. He feels his son-in-law is simply being opportunistic. While he is mulling over the prob-



lem Li Kuang, the hospital Party secretary, comes and tells him to go ahead with his experiments.

A big-character poster suddenly appears in the hospital. It attacks the research on coronary heart disease, demands that 03 be scrapped, charges secretary Li Kuang with following a revisionist line in health work, and advises Dr. Fang to "turn around before it is too late". Just at this time, one of the dogs on which experimental injections of 03 have been made dies suddenly. Dr. Fang is very upset. He puts up a demand for a public debate with the poster writer. He is supported by Ting Wen-chung, another old doctor of traditional medicine and his close friend, Cheng Sung-nien, a young doctor of western medicine who is deputy chief of the 03 project, and many others.

The Minister of Health orders the hospital to disband the 03 group, seal up the laboratory and send Party secretary Li Kuang and Dr. Cheng Sung-nien to the cadre school to do physical labor. Dr. Fang is to give full time to writing articles criticizing the Confucians.

Dr. Fang feels he has failed Premier Chou but cannot understand why things have happened this way. Dr. Ting suspects Chuang

Chi-sheng of being behind the poster and the dog's death.

Li Kuang and Cheng Sung-nien come to say goodbye to Dr. Fang. Li Kuang points out to him that the struggle around 03 is a political one. Some phony revolutionaries lusting for power are distorting the facts about 03 in order to attack Premier Chou, who is carrying out Chairman Mao's revolutionary line. When he sees this, Dr. Fang determines to keep working on 03 until it is successful as his defense of Premier Chou.

Chuang Chi-sheng continues pressuring his father-in-law into

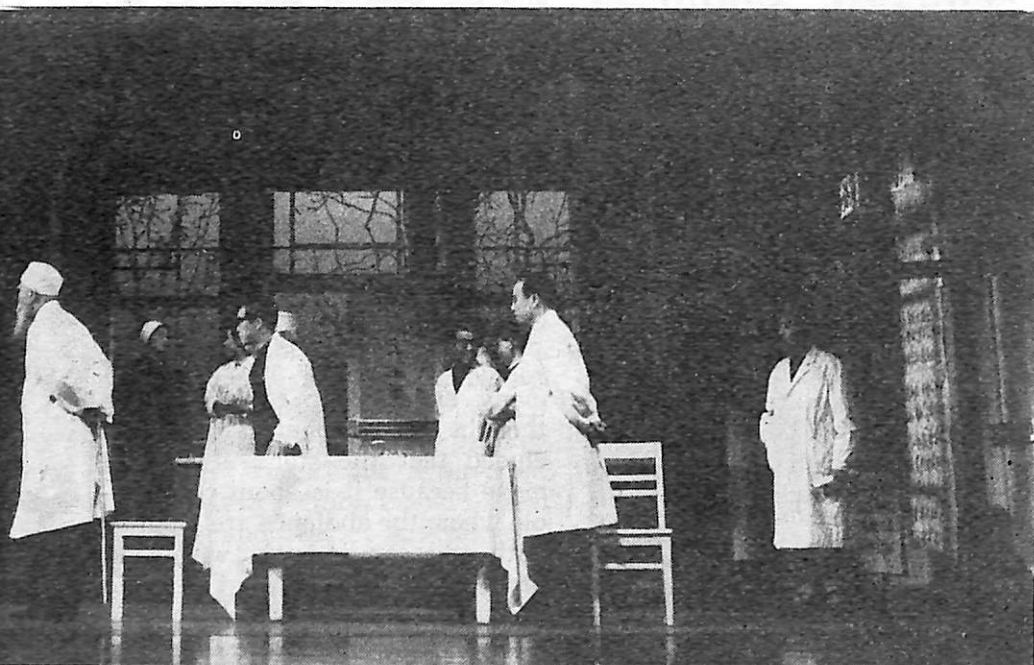
doing as the Minister wants — to criticize "the biggest present-day Confucian", meaning the Premier. Even Dr. Fang's report on his clinical experience is to be written so as to criticize the "big Confucian". Scruples can be set aside, Chuang says, in order to "get the greatest political insurance for your old age". The outraged Dr. Fang orders his son-in-law to leave his home.

Late at night Dr. Fang and his wife are unable to rest. They recall the first time they met Premier Chou. It was an autumn evening in 1942 in Chungking. A young

Cheng Sung-nien (seated) gets congratulations on his successful experiment.



Dr. Fang (seated) challenges opponents of the 03 experiments to a debate.



man had brought Chou En-lai to Dr. Fang's home for treatment. He had talked to them about Yen an and Chairman Mao, asked about their own life and spoken of the future of Chinese traditional medicine.

The ringing of the telephone interrupts their reminiscence. It is Premier Chou calling from his sickbed to ask how Dr. Fang is coming along with his experiments and his book. The Premier also speaks to Dr. Fang's wife and asks after her health. The old couple are almost at a loss for words.

ON New Year's Day 1976 Chuang Chi-sheng, who has been promoted to be hospital deputy Party secretary for having closely followed the Health Minister, sud-

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denly appears and tells his father-in-law that the Minister has reversed her position on 03 and has decided to give it all-out support. She has also decided to publish Dr. Fang's record of clinical experience and asks him to be the main speaker introducing 03 at a national forum on cardiovascular diseases.

Wondering at the sudden change, Dr. Fang learns from Dr. Cheng

Sung-nien's fiancée Liang Chen, a reporter, that the newspaper controlled by the "gang of four" is planning to publish an article which attributes the success of 03 to the "correct leadership" of the Health Minister.

Li Kuang is sent back to the hospital to be criticized as "a capitalist roader following the wrong line". Dr. Fang realizes that he

is being used and that Li Kuang is being framed on a charge of obstructing the experiments for a new medicine. Dr. Fang now knows what he will do at the forum.

The forum is held the next week, presided over by the Minister. Dr. Fang exposes the Minister's intention of making herself the champion of 03 and discrediting Premier Chou. Meanwhile, in order to find out the true cause of the death of the dog, Cheng Sung-nien has given himself an injection of 03 and proved that the medicine is entirely non-toxic.

Chuang Chi-sheng is furious at what his father-in-law has done at the forum. The Minister blames him for ruining the forum, and Chuang rushes to castigate his father-in-law for wrecking his (Chuang's) future. He hysterically blurts out the fact that the dog was not killed by 03 but died from an inadvertent blow, that he had made use of the death to try to stop the experiments.

Dr. Fang's daughter Ching-shu is stunned at this revelation of her husband's unscrupulousness and dishonesty. She had tried hard to see things her husband's way, but now realizes he is a political opportunist who had lied about science and would sell his soul for self-advancement. She breaks with him.

The new medicine is a success and the book is published. Dr. Fang is just sitting down to write to the Premier when funeral music over the radio announces that Premier Chou is dead.

From the depths of his grief Dr. Fang, expressing the feeling of his family and friends and all the people, says, "We must learn to live and fight like our Premier Chou."

*Loyal Hearts* has since received many enthusiastic reviews. I've thought much about it and concluded that the story is able to move because it is about real people whom the audience are familiar with and can identify with, and because it expresses what is in the hearts of millions—love for the late Premier and hatred for the "gang of four".

# New Words for National Anthem

A REVISED version of the national anthem of the People's Republic of China was unanimously approved by the First Session of the Fifth National People's Congress on March 5, 1978.

The new version continues to use the music for "March of the Volunteers" written by the Chinese modern composer Nieh Erh in 1935. The words have been altered so as to make them an inspiration to the Chinese people in this new historic period in which they are striving to create a great and powerful socialist country with modern agriculture, industry, defense, and science and technology. The words are suited to this "new Long March" the Chinese people are beginning.

The music for "March of the Volunteers" was written by Nieh Erh (1912-35), known as the founder of Chinese proletarian music, at a time when the Japanese imperialists were starting war against China. They had occupied north-east China and pushed into north China in an attempt to swallow up the whole country. The reactionary Kuomintang government, instead of resisting this foreign aggression, launched a campaign of encirclement and suppression against the revolutionary base set up in Kiangsi province by the Chinese Communist Party.

At this critical moment for the Chinese nation, Chairman Mao led

the Workers' and Peasants' Red Army on the 12,500-kilometer Long March to north China in preparation for striking back at the Japanese invaders. A patriotic movement to resist Japanese aggression swept China. It was in such circumstances that, fired with patriotism and revolutionary fervor, Nieh Erh wrote the music. Its high-spirited stirring melody gave expression to the Chinese people's determination not to allow themselves to be enslaved, and inspired people of all of China's nationalities to fight valiantly against the Japanese imperialists.

The song continued to be a fighting call through the later years, in

the people's war to liberate themselves from the reactionary Kuomintang rule. So widely known and loved had the song been that after the founding of the new China, following the wishes of the people, Chairman Mao decided on "March of the Volunteers" as the tentative national anthem.

In recent years, after the decision was made to study the problem of a permanent national anthem, a group was formed for this purpose. Discussions among workers, peasants, soldiers and musicians convinced the members that the original music was well-loved, so they decided to keep the music and write new words.

## The National Anthem of the People's Republic of China

March on, brave people of our nation,  
Our Communist Party leads us on our new Long March.  
Millions as one, we march, march on to the communist goal.  
Build our country, guard our country,  
We will work and fight.  
March on, march on, march on!  
Forever and ever, raising Mao Tsetung's banner, march on!  
Raising Mao Tsetung's banner, march on,  
March on, march on and on!

# The National Anthem of the People's Republic of China

*Tempo di Marcia*

Music by Nieh Erh  
Words Collectively Written

前  
Qian -

进! 各 民 族 英 雄 的 人 民, 伟 大 的 共 产 党  
jìn! Gè mǐn - zú yīngxióng-de rén - mín, wéi - dà - de Gòng - chǎn dǎng

领 导 我 们 继 续 长 征。 万 众 一 心  
lǐng - dǎo wǒ - men jì - xù cháng - zhēng. Wàn - zhòng - yì - xīn

奔向共产主义明天，建设祖国保卫祖国

bēn - xiàng gòng - chǎn - zhǔ - yì míng - tiān, jiàn - shè zǔ - guó bǎo - wèi zǔ - guó

英勇地斗争。前进！前进！前进！

yīng - yǒng - de dòu - zhēng. Qián - jìn! Qián - jìn! Qián - jìn!

我们千秋万代高举毛泽东旗帜前进！

Wǒ - men qiān - qiū - wàn - dài gāo - jǔ Máo Zé - dōng qí - zhì qián - jìn!

高举毛泽东旗帜前进！前进！前进！进！

Gāo - jǔ Máo Zé - dōng qí - zhì qián - jìn! Qián - jìn! Qián - jìn! Jìn!

Yeh Chien-ying, on behalf of the Communist Party Central Committee, making the report on the revision of the Constitution at the First Session of the Fifth National People's Congress on March 1, 1978.



# Constitution Revised for Today's Tasks

CHANG HSIN

THE CONSTITUTION of the People's Republic of China was revised last March by the Fifth National People's Congress. The revisions were made on the basis of previous discussions among the people organized by the Communist Party Central Committee in November 1977, and further discussions in February of a draft version. The original Constitution was adopted in 1954 and had been revised once previously in 1975. Earlier, between 1949 and 1954 the Common Program, worked out in 1949 at the First Plenary Session of the Chinese People's Political Consultative Conference, served as a provisional constitution.

The present version of the Constitution was adopted at a time when China's socialist revolution and construction are entering a new period. "The new version of the Constitution sums up our experience in the struggle against the 'gang of four' and reflects the reality of the class struggle in our society," says Professor Lei Chieh-chiung of Peking University who took part in drafting the original Constitution and was a member of the law committee of the First, Second and Third National People's

Congresses. "In the form of basic law it defines our general task for the new period and makes clear right and wrong, which were turned upside down by the 'gang of four'." The revised Constitution thus lays down the general rules for managing the affairs of state in the new period and lays the legal basis for achieving stability and unity and modernizing the country.

## New Period: General Task

The general task for all the Chinese people in the new period as defined in the Preamble to the Constitution is "to persevere in continuing the revolution under the dictatorship of the proletariat, carry forward the three great revolutionary movements of class struggle, the struggle for production and scientific experiment and make China a great and powerful socialist country with modern agriculture, industry, national defense and science and technology by the end of the century". Putting the four modernizations in the Constitution means that anyone who opposes or sabotages this work is clearly violating the Constitution and is subject to punishment by law.

The key to the four modernizations is the modernization of science and technology. The

Constitution provides that great efforts be made to develop science, especially research, and education in order to raise the scientific and cultural level of the whole people. For the first time the Constitution states that "letting a hundred flowers blossom and a hundred schools of thought contend" is a national policy. The National Science Conference and National Conference on Educational Work held this year are examples of carrying out these provisions of the Constitution.

To modernize in a socialist way is the aspiration of the entire Chinese people who, bullied for generations by imperialism, wanted to build a strong and prosperous country. The "gang of four" declared that this goal was "revisionist". They incited work stoppages and did many other things to damage the socialist economy. In the three years of the height of their influence (1974-76) 100 billion yuan in industrial output were lost and 40 billion yuan in state revenue. China's economy was on the verge of ruin.

The revised Constitution reaffirms that "socialist public property is inviolable". Nobody is allowed to disrupt by any means the socio-economic order, undermine state economic plans, ap-

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CHANG HSIN is a researcher in the Institute of Law under the Chinese Academy of Social Sciences.



appropriate or squander state or collective wealth or harm the public interest.

The socialist principle of "from each according to his ability, to each according to his work" is also reaffirmed. Experience has shown that correct implementation of this principle can quickly lead to a big rise in production which is needed in order to rapidly develop the national economy, bring about a continual development of the productive forces and gradually improve the people's material and cultural life. To stimulate more and better production, the present Constitution stipulates that the state, putting proletarian politics in command, is to use both moral encouragement and material rewards, with emphasis on the former.

### Broad Democracy

The general task in this new period can be fulfilled only by arousing the socialist enthusiasm of all the people and this means that they must have full socialist democracy. The revised Constitution stipulates the people's democratic rights in detail. It declares that "the state adheres to the principle of socialist democracy, and ensures to the people the right to participate in the management of state affairs and of all economic and cultural undertakings, and the right to supervise the organs of state and their personnel". This was Chairman Mao's consistent teaching and now it has been written into law. This provision enables the people to see that their specific rights, such as the right to work and to rest and to have education are honored.

Provisions for the people to exercise broad democratic rights in the political, economic, cultural, scientific and educational spheres are included in the revised version. It reaffirms the freedom of speech, correspondence, the press, assembly, association, procession, demonstration and to strike and the people's right to "speak out freely, air their views fully, hold great debates and write big-character posters" as well as the right to raise criticisms and suggestions to the state organs, enterprises, public institutions and their personnel. A

provision concerning the freedom to engage in scientific research, literary and artistic creation and other cultural activities was restored. As in previous versions, the revised Constitution states that the people have the freedom to believe or not to believe in religion, and to propagate atheism.

On the right to work, the revised Constitution stipulates that "the state provides employment in accordance with the principle of overall consideration and, on the basis of increased production, the state gradually increases payment for labor, improves working conditions, strengthens labor protection and expands collective welfare". State rules on working hours and days off, and the gradual expansion of material facilities for recreation and recuperation are guarantees of the right to rest. The gradual expansion of social insurance, social assistance, public health and cooperative medical services are

specific measures that underwrite the people's right to material assistance in old age and in case of illness or disability. Gradual increase in the number of schools and other cultural and educational institutions, and efforts to achieve universal education of a certain level are to guarantee that the people will be able to exercise their right to education.

The very nature of our state demands that there be socialist democracy. That is, it is a socialist state of the dictatorship of the proletariat led by the working class and based on the alliance of workers and peasants. This means dictatorship only over the enemies of the people and broad democracy for the workers, peasants, intellectuals and other working people.

As a guarantee of democracy the Constitution states that the people's congresses at all levels are the organs of state power. They

The draft of the revised Constitution is discussed by members of the First Session of the Fifth CPPCC National Committee.



The revised Constitution was adopted unanimously at the Congress.



and all other state organs work according to the method of democratic centralism.

### Socialist Legality

Usurping a portion of the leading state power, "the gang of four" ignored the Constitution, law and the statutes. They put themselves above the law and did what they wanted. They severely undermined the socialist legal system.

The revised Constitution strengthens the functions of the people's congresses at various levels. In addition to its previous functions, primarily those of making laws, the National People's Congress again has that of supervising the enforcement of the Constitution and laws. The right of deputies to the National People's Congress to address inquiries to the State Council and units under it, the Supreme People's Court and the Supreme People's Procuratorate is stipulated in the present Constitution, as well as the obligation of these to answer such inquiries. As in the previous versions, deputies are declared subject to supervision by the units which elect them, which may replace them at any time. These provisions are to forbid anyone to abuse his power.

The Constitution restored the people's procuratorates as the prosecuting organs which have the authority to ensure the observance of the Constitution and the law by all citizens. The 1975 version of the Constitution had delegated this power to the public security organs. Spelling things out more specifically, the new version states, "No citizen may be arrested except by decision of a people's court or with the sanction of a people's procuratorate, and the arrest must be made by a public security organ." This sees that the public security organs, procuratorial organs and people's courts both work together and restrict one another in order to wage a more effective struggle against law-breaking.

The new version restores the function of members of the masses as assessors, or members of a panel of judges, in the people's courts. Provisions on the right of every

accused person to defense and that all cases, except those involving special circumstances, must be heard in public were restored from the 1954 version of the Constitution. According to court rules he may defend himself or be defended by near relatives or guardians, by citizens recommended by people's organizations (trade unions, women's associations, places of work, etc.) or others permitted by the court, or by a defender appointed by the court if necessary.

The strengthening of socialist legality has two functions, to protect the people and to enable them to carry out attacks on their enemies. This version of the Constitution reaffirms the policy that those landlords, rich peasants and reactionary capitalists who have not yet been reformed are denied political rights, but that at the same time they must be provided with the opportunity to earn a living so that they may be reformed through labor and become law-abiding citizens supporting themselves by their own labor. And that the state punishes all traitors, counter-revolutionaries and other types of bad elements.

An important addition to this list is newborn bourgeois elements. This refers to those newly-emerged elements who resist socialist revolution, disrupt socialist construction, seriously undermine socialist ownership, appropriate public wealth and property, or violate criminal law. Wang Hung-wen of the "gang of four" is one such. Though not numerous, these elements, acting in collusion with the old, unreformed landlords, rich peasants, counter-revolutionaries, bad elements and bourgeois elements, are now the most dangerous section of the urban and rural capitalist forces. They were actually the social base for the "gang of four".

### Implementation

The articles of the Constitution make it clear that its enforcement is underwritten by law. When the "gang of four" was in power they paid no attention to law, trampled on democracy and abused their power. Their shocking actions are still fresh in the people's minds.

Though the gang has been ousted, some people still under their influence think that they can do what they want. Instances of lawbreaking and misdeeds for personal revenge still take place. For this reason some people doubt whether the spirit and provisions of the Constitution can be implemented fully.

In his report to the National People's Congress on the revision of the Constitution, Yeh Chien-ying, Chairman of the Standing Committee of the National People's Congress pointed out, "After the Constitution is adopted, we must make sure that it is fully observed in letter and spirit. No one will be allowed to violate the Constitution. Acts that undermine the socialist legal system, injure the interests of the state and people or encroach upon the people's



Ulihan Ruzi (second right), a Uighur worker at the "July 1" Textile Mill in Sinkiang and deputy to the Fifth National People's Congress, and fellow workers study the Constitution.

rights should be sternly dealt with, and serious violations must be punished by law."

The present version of the Constitution reiterates in much greater detail stipulations on good traditions, systems and style of work which state organs and their personnel are supposed to follow. The most fundamental of these principles are that they should integrate themselves with the masses and be under their supervision, conscientiously observe the Constitution and law, correctly carry out state policies, not take advantage of their position to seek personal gain, work honestly without decep-



A demonstration on March 6 in support of the revised Constitution and other decisions of the Congress.

tion and build up an attitude of serving the people. It stipulates that government cadres should frequently take part in collective production, listen to the opinions of the masses and treat seriously letters from the people and complaints they come to register, be concerned about the livelihood of the masses and be one with them. These facilitate exercise of the right to participate in the management of production, distribution and public welfare in places of work and to make suggestions for improvement on the part of ordinary citizens in factories, rural areas, stores, public institutions and schools, and army personnel. That is, it is to facilitate the people managing their own affairs.

The people's right to expose evil deeds and evil-doers in the organs of state is clearly written into the new version. State organs at various levels maintain facilities for receiving visitors from among the people with complaints and handling their letters. Citizens have the right to lodge complaints on infringement of their rights, suppression of democracy, law-breaking or negligence of duty by government personnel. No one is to suppress such complaints and appeals or retaliate against persons making them. Violations of these rights are to be dealt with severely and in serious cases will be punished according to law.

The "gang of four" both trampled on democracy and impaired centralism. Under the slogan of so-called "mass democracy" they promoted the idea "the greater the disturbance the better" and that "the correct orientation is to direct the spearhead upward against the leadership". This amounted to opposing leadership by the Communist Party. It disrupted socialist discipline and undermined unity of the country and among the people. In carrying out democracy we want democratic centralism, not anarchism. Only in this way can we both strengthen leadership and guarantee that the people can exercise their democratic rights and take part in government.

"Democratic centralism is a decisive factor in whether our nation stands or falls," is the opinion of Chien Tuan-sheng, a veteran constitutional scholar. "Only by promoting greater democratic centralism can we be sure that the Constitution can be implemented."

The Communist Party is giving the people leadership in developing greater democracy and in the work of strengthening the legal system. This has been shown in many instances since the revised Constitution was adopted. Recently the newspapers have carried a number of accounts of punishment meted out by state organs to leaders who suppressed democracy or

subverted the legal system. One was the story of Li Chun-shan, vice-secretary of the Party committee of the Keshan State Farm in Heilungkiang province, who violated the central government regulations forbidding the use of public funds for personal entertainment. When people criticized his actions he suppressed them. Wang Yu-shan, a worker on the farm who dared stand up to Li, was persecuted. Li has now been dismissed from all his Party and government posts.

In another instance, Liu Teh-tsai and Hsuan Shih-ming, principal leaders of the city of Luta in the northeast, were likewise punished after the masses exposed their misuse of state funds for unnecessary and luxurious construction for a few elite and for their own comfort and prestige. Liu, who had been deputy commander of the Shenyang PLA units, first secretary of the municipal Party committee and chairman of its revolutionary committee, was removed from all his posts, demoted in rank and had his salary cut. Hsuan, a secretary of the Luta Party committee, was expelled from the Party, dismissed from his posts, arrested and punished according to law.

The revised Constitution is being widely publicized to help the people understand the importance of legality and encourage them to observe the law.

# The Chientang Tides

CHIN CHING-HSIANG

EVERY year in the three days after the Mid-Autumn Festival on the 15th day of the eighth lunar month (mid-September or later), people crowd the dikes along the Chientang River estuary in Chekiang province to watch an astonishing spectacle of nature — the Chientang tides.

It begins as a silver line across the horizon where the sky and the waters meet. As it pushes up-

rolling back in the opposite direction. Called the Turnaround Tide, this collides with East Tide and South Tide to kick up columns of water several meters high. The spectacle is more swift and breathtaking than the tides at the mouths of the Seine, the Ganges, the Amazon and the Severn.

The first Chinese scholar to give a scientific explanation of the tidal waves of the Chientang River was



Watching the tide come in.

stream, low rumbles like distant thunder are heard. The line widens into a white ribbon, then becomes a rolling, roaring silver dragon driven by great surging billows. Suddenly the forward slope of the tide rises steeply in a wall of foaming water almost four meters high.

This is known as Angry Tide, or East Tide. Before it subsides another one, South Tide, rolls up from the southeast, collides with East Tide and kicks up more seething, white waves. Meanwhile the first waves of East Tide have hit the stone sea walls and are now

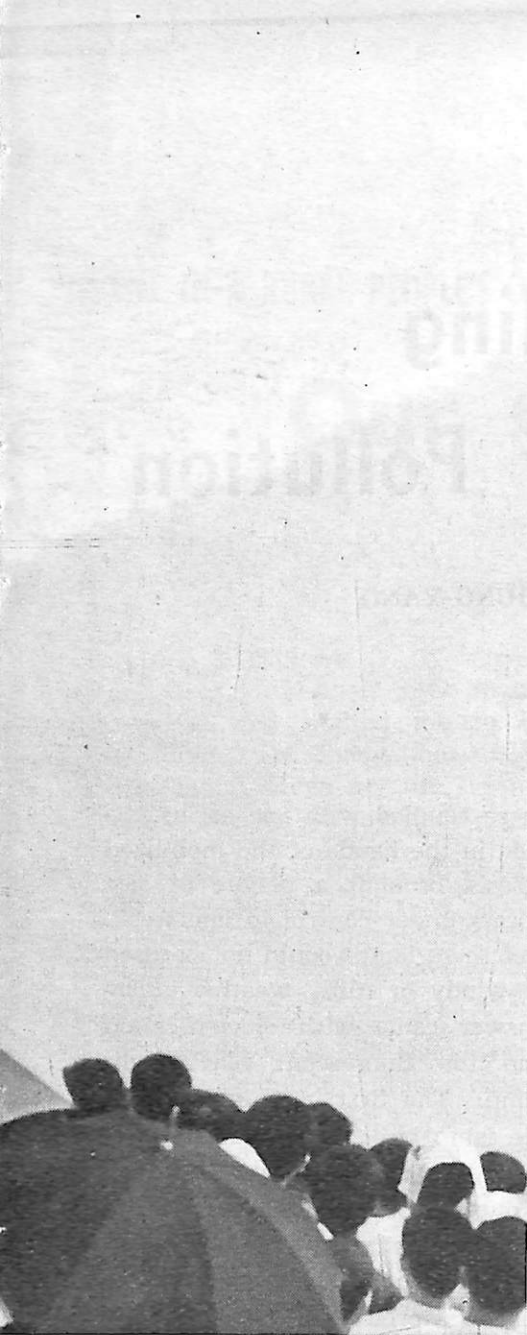
**CHIN CHING-HSIANG** is a teacher of the geography department specializing in coasts and estuaries at Shanghai Teachers' University.

the philosopher Wang Chung in the first century A.D. "When the tide occurs in the sea," he wrote, "the water swells and surges. As the water enters the narrow channel and shallow bed of the river, it is suddenly compressed and rises to form the rolling tides."

The Chientang River originates on the borders of the Chekiang, Kiangsi and Anhwei provinces and meanders 500 kilometers eastward through Chekiang province to empty into Hangchow Bay at Kanpu. The river and the bay form a funnel which measures 100 kilometers at the wide end, from Nanhuitsui in the north to Chenhai in the south. At Kanpu, 95 kilometers southwest of Nan-

huitsui, this narrows down to 20 kilometers. Further west around Haining it is only three kilometers wide. The tidal waves, coming from the east toward the narrow end of the funnel, become increasingly compressed. In the section from Kanpu to Tachien-shan the riverbed rises sharply to only two meters under water, causing the tide to rise up like a wall.

The biggest tides on the Chientang River happen in autumn during the eighth lunar month when the sun is near the equinoctial point. With the sun, moon and earth close to being in one line, the joint gravitational pull of the sun and the moon on the earth's water



**T**HERE are also meteorological and geographical causes. In Chekiang province summer and autumn winds are mostly from the southeast, the same general direction as the tides. This gives the waters flowing toward the narrow end of the bay an additional push. Low atmospheric pressure in this season also adds to the water level. The river channel has been washed deeper and smoother by summer floods so that the tides travel a longer distance than usual. These factors combine to create fast turbulent currents which, helped by the peculiar underwater terrain, act on each other to create the spectacular sights of East Tide, South Tide and Turnaround Tide.

The highest of the tides on record is 8.9 meters, the fastest speed over 10 meters per second, and the greatest volume several hundred thousand tons per second. The tide is so powerful that it once shifted a 1.5-ton iron ox, cast by ancient rulers to "keep watch over the sea" and anchored on an eight-meter high wall, more than ten meters. The same tide also lifted a whole block of stones, each  $1.4 \times 0.35 \times 0.40$  meters, and left it some ten meters away.

This tremendous power, causing the coasts to silt up or collapse, is constantly changing the shape of Hangchow Bay and the Chientang

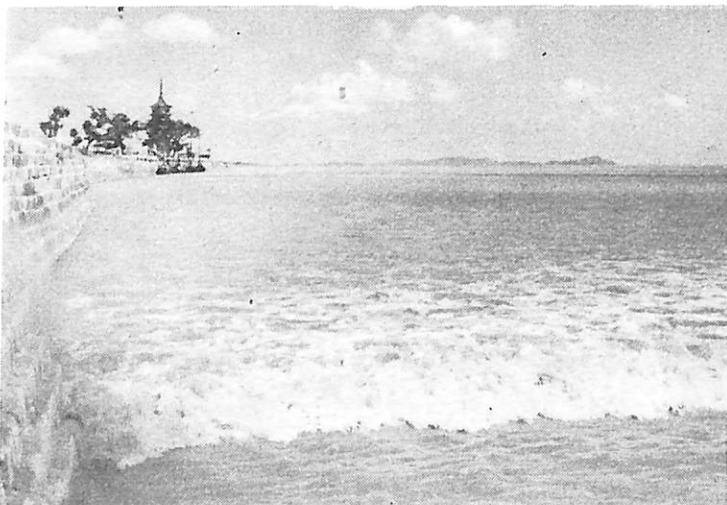
River. In the old days little was done to protect or repair the coasts and the people suffered deeply from the tidal disasters. In the thousand years before liberation there were over 200 major tidal floods. In 1940 when the sea wall at Chenwen Harbor collapsed, water rushed 25 kilometers inland, blocking all the rivers around the harbor. Thousands of hectares of land lay waste for more than a decade.

Since ancient times people have built dikes to control the tides. The first ones were of earth. Gradually walls of huge stone blocks running down in 18 steps to the ocean floor were designed. The seams between the blocks are sealed with lime and glutinous rice paste, the stones anchored together by iron chains linked by hooks driven into the stone.

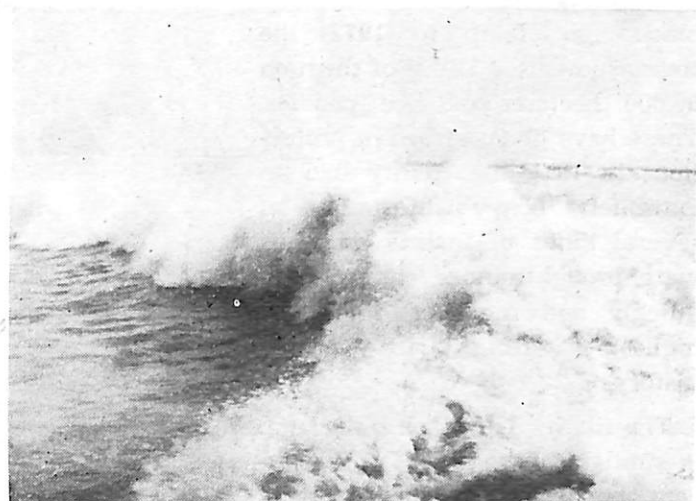
New China has done much to raise, reinforce and reconstruct the walls. Spurs and T-shaped dams jutting out from the long walls have been added to break up the force of the tides. In August 1974 a typhoon striking south of the Chientang River just at the time of the big tide caused the highest water level in history. But most of the walls held firm and large tracts of land reclaimed from the sea in former tidal areas were protected.

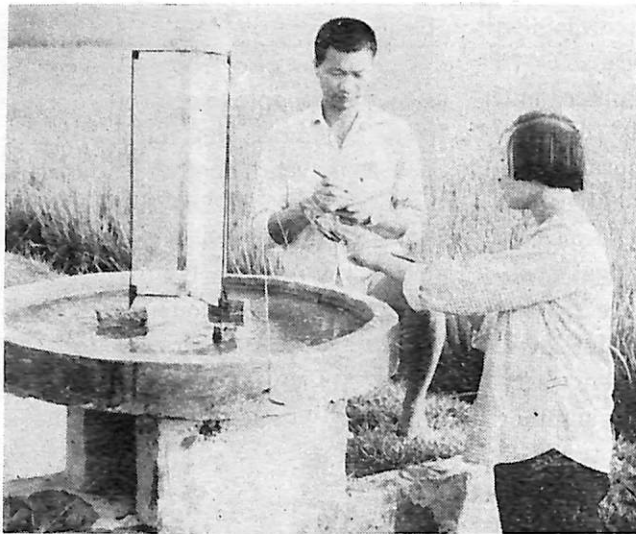
is especially strong. The tide on the 17th and 18th of the month, around full moon, is thus the biggest.

Stepped stone sea wall blocking the tide at Haining.



The Turnaround Tide





Checking the number of rice borers killed by the lamp.

# Pest-Killing Without Pollution

SHEN CHUNG-YANG

**T**HE fluorescent black light lamp is being increasingly used in Chinese fields to eliminate insect pests. It reduces the amount of insecticide needed. Tungkuang county in Kwangtung province, primarily a rice-producing area, is one which has had good results with this method. Pests multiply rapidly in Tungkuang's hot, damp climate, so for centuries the county suffered from frequent plagues of insects. As China's agricultural economy and her chemical industry developed after liberation, the commune members were able to use insecticides, but they found that prolonged use also had some disadvantages: the soil and water were becoming polluted, the poisons were known to be injurious to people's health, and the pests were gradually developing resistance to them.

Installing its first fluorescent black light lamp in 1972, the county now uses 31,000 of them on 60,000 hectares of rice paddies. These have given effective protection: in 1977 the county had an extremely heavy infestation of several kinds of insects but they were brought under control very quickly and the people got the highest per-hectare rice yield in history.

The fluorescent black light lamp is similar to the familiar fluorescent home-lighting lamp, except

that the inside is coated with a different kind of powder which produces a purple-gray glow. This attracts the insects at night and lures them into a trap underneath.

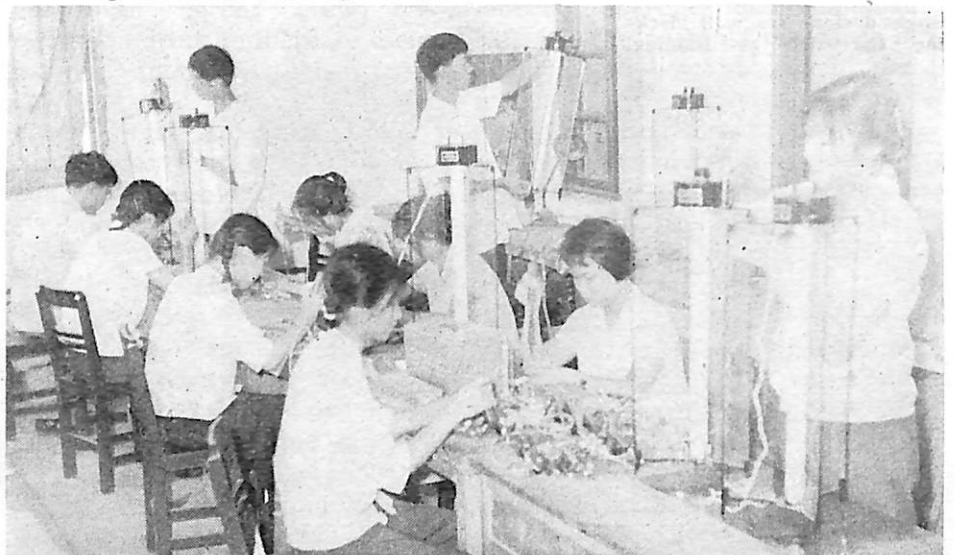
**C**ATCHING insects by light is not new. In pre-liberation days some Tungkuang farmers had used oil lamps. But this was not very successful as long as farming was done individually because there was the danger of attracting to one's own small plot more insects than could be killed. This problem was solved when farming became collective in new China.

In later years kerosene or gas lamps were used on the collective fields, with good results. In 1971

these coupled with use of insecticide in the hands of the mobilized masses brought a plague of rice borers under control in one week. But these lamps could not be used in windy or rainy weather. The answer came with electrification and the fluorescent black light lamp. The first home-made sample lamp built in 1971 by a commune brigade agricultural research group trapped and killed 6,000 rice borer moths in one night. By 1972 the Tungkuang County Radio Factory was producing the lamps and they were being snapped up by the communes.

With constant experimentation the commune members have cal-

Assembling fluorescent black light lamps.



culated how much land one lamp can serve. They divided the 200-hectare experimental plot into three areas, one with one lamp per hectare, one with one lamp per 1.7 ha. and a third one which was separated from the other two by a wall eight meters high, where they sprayed insecticide instead of using the lamps. They maintained watch night and day observing and recording reactions of the different kinds of insects in the three areas and later organized this data into reports and graphs.

They learned that the light is effective in eliminating a great many kinds of insect pests including those that damage rice, corn, cotton and trees. It is especially effective for 40 kinds that feed on rice, such as stem borers, rice stem borers, yellow riceborers, African mole crickets, green rice caterpillars, armyworms and stinkbugs. In their studies to amass this information the Tungkuang county commune members were aided by the Plant Protection Institute of the Kwangtung Academy of Agricultural Sciences, which several times sent its researchers to work in the villages.

Use of the lamps is coupled with continual vigilance. Now the county has a science research network with units at all levels. It includes the county insect forecast center, agricultural science stations in the communes, forecast groups in the production brigades and forecasters in the production teams. This enables the affected brigades to concentrate their forces as soon as an outbreak of pests is detected.

The county's experience with the fluorescent black light lamps is now being introduced elsewhere. Several articles written by county people on their experience have been published and they described their experience at a national meeting.

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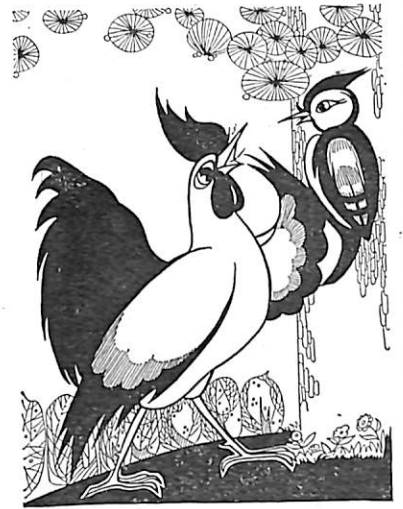


CHILDREN

# Cock with the Big Comb



Once there was a cock with a very big comb who thought himself very handsome. He strutted about crowing and saying, "How beautiful I am. No one can match me."



"Look at me, who else can match me?" he said to the woodpecker catching worms. "I wouldn't be so sure of that," the woodpecker replied. "If you don't believe me, go and compare yourself with some others."



He came to an orchard and wanted to match his beauty with a bee. "Sorry," said the bee, "I've got to gather honey while the flowers are in bloom."



Coming to a storehouse he met a striped cat and wanted to match his beauty with her. "Sorry," she said, "I've got to watch out for the mice."



He came to a rabbit farm and wanted to match his beauty with an Angora rabbit. "Sorry," said the rabbit, "I'm going to get my hair cut."



He came to a pond and wanted to match his beauty with a frog. "Sorry," said the frog, "I've got to catch these insect pests."



Finally he met an old horse carrying grain and asked him sadly, "Why doesn't anyone want to match his looks with me?" "Beauty is not decided by the way one looks," answered the horse, "but by what one can do to help people."



The cock felt very ashamed. He doesn't strut and boast any longer. He gets up early every morning and crows to wake people up.

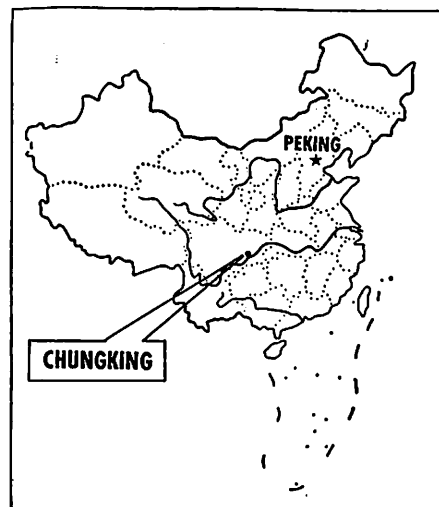
Written by Ho Hsueh-hai and drawn by Chu Hua-chieh



# CHUNGKING,

## City on a Mountainside

LIN MENG



AS IT RISES on the slopes of a mountain wedged in between the Yangtze and Chialing rivers in Szechuan province, the city of Chungking looks like the superstructure of a gigantic ship. From there the Yangtze meanders north-eastward across the Szechuan basin and then through the awe-inspiring gorges in the Wu Mountains on its way to the sea.

From atop Loquat Hill, the city's highest point, one has a fine view of the palace-style People's Auditorium, the Municipal Indoor Stadium and other new buildings on the mountainsides, the TV tower piercing the sky on the opposite peak and the Chengtu-Chungking railway snaking its way along the Yangtze until it disappears in the distance. At night the lights on the mountain slopes look like a galaxy of stars. And with a little imagination, viewing the reflections in the water of the torches of welders at work on the new bridge which arches over the Yangtze, one might conjure up the fancy that the Milky Way had fallen into the water.

### Foggy City

That is, when the weather is clear. Chungking, famous for its overcast skies, is enveloped in fog about 90 days of the year. When a slight mist rises from the river it looks as if the landscape is covered with a thin veil. In a heavy fog rivers and mountains disappear. When the fog begins to disperse

**LIN MENG** is a Vice-Chairman of the Chungking People's Political Consultative Conference.

from above, the mountain peaks are bathed in sunlight while the valleys below are still immersed in mist.

Before liberation "foggy Chungking" also meant the dark rule of the Kuomintang. Chiang Kai-shek made it his temporary capital during the Second World War and with him came a host of bureaucrats, politicians and profiteers. They lived in private villas, foreign-style houses with gardens and enriched themselves by smuggling, stockpiling and black-marketing, graft and bribery. Meanwhile the starving working people of Chungking huddled in bamboo shacks along the riverbank.

Chungking was also the site of the Sino-American Special Technical Cooperation Organization. Started in the Second World War ostensibly for U.S. government personnel to train forces for fighting the Japanese, after the war it continued to train secret agents and killers for the Kuomintang and maintained a secret prison heavily guarded by blockhouses, sentry boxes and barbed wire. On the eve of the city's liberation Chiang Kai-shek personally ordered the slaughter of the 300 prisoners that remained and burning of their bodies to destroy the evidence. Even a three-year-old child living there was not spared. Now the building at the foot of Koloshan Hill has been turned into a museum showing with objects and photographs how Chinese Communist and other patriotic personages were tortured and murdered.

Yet in those days Chungking was also the site of a valiant struggle for the people and against the forces of reaction by the late Premier Chou En-lai and others led by the Communist Party.

### Lighthouse in the Dark

During the war with Japan Chou En-lai, Tung Pi-wu, Yeh Chien-ying and Teng Ying-chao were in Chungking as Communist Party representatives in the Kuomintang capital. They had their headquarters in Red Crag Village up the Chialing River west of the city. The Kuomintang reactionaries, while giving lip service to cooperation with the Communists, regarded these people as dangerous enemies. They surrounded Red Crag Village with machine-gun positions and watchtowers from which they could observe all who came and went. When the Communist delegation rented a first floor apartment at No. 50 Tsengchiayen as an office in the city, Kuomintang special agents forced a family on the second floor to move out and they installed themselves in it so that they could spy on Chou. Outside the door were agents in the guise of street vendors. Fifty meters away was the headquarters of Tai Li, head of the Kuomintang military secret service. As many as 80 special agents were kept busy tailing Chou's office staff and patrolling the entire 10-kilometer route between Tsengchiayen and Red Crag Village.

Chou En-lai's activities have left vivid memories among the people of Chungking. He directed the *New China Daily*, which reported

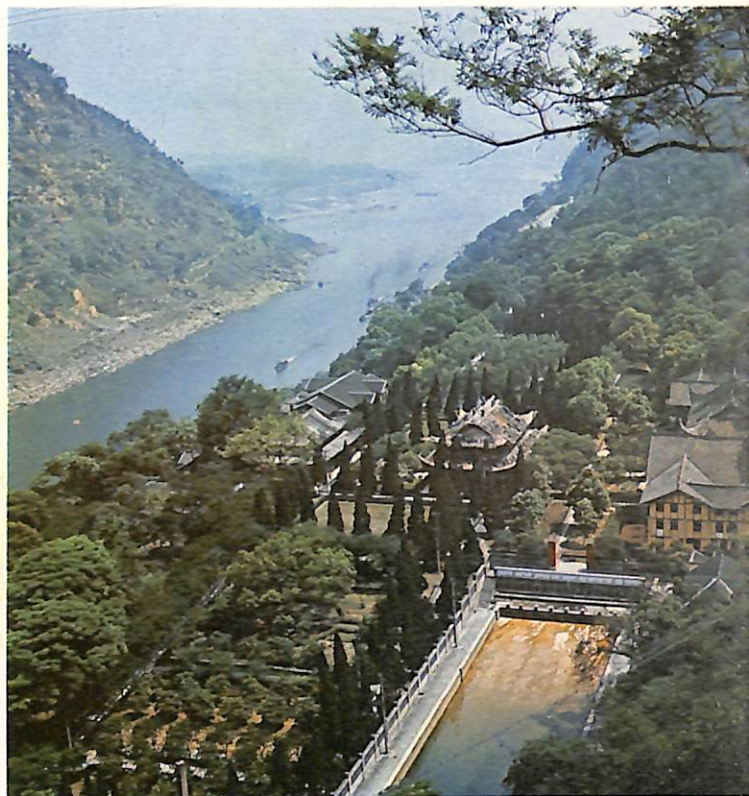


Chungking city on a mountain.





North Hot Spring.



Chaotienmen Wharf where the Yangtze and Chialing rivers meet.



The People's Auditorium.



New buildings around the Monument to Liberation.

truthfully about the revolution to the people under Kuomintang rule. He often met and talked with groups of college students or other young people. Influenced by him, quite a few went to Yen-an, center of the liberated areas. He maintained wide contacts with Chinese national capitalists and other businessmen as well as people from abroad in order to broaden the democratic united front against Japan.

Many intellectuals in Chungking counted him as their friend. One

of these was Kuo Mo-jo, whose historical play *Chu Yuan* Chou read in manuscript and then reviewed after attending a performance. Written in praise of an ancient poet-patriot, it expressed the indignation the people felt for the Kuomintang reactionaries and encouraged them to rise up against the dark rule.

#### Chou En-lai Fights Back

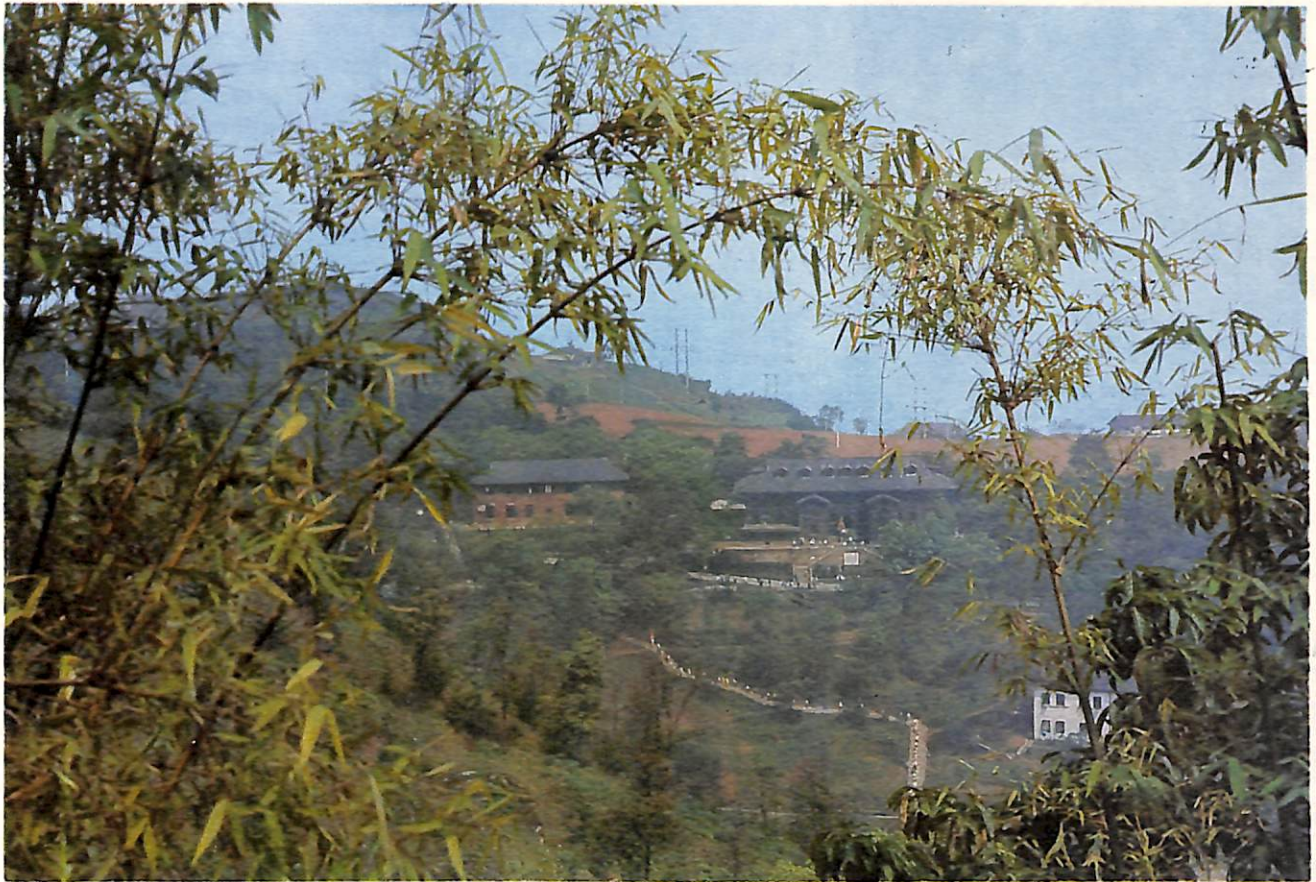
Once, to intimidate Chou, Kuomintang special agents got some-

one to send him a letter in which a bullet was enclosed. Chou made use of the opportunity to expose the act to a press conference of Chinese and foreign journalists. When he had finished speaking to them he turned toward the room above and shouted, "Listen, Kuomintang gentlemen! Go and report to your superiors that I, Chou En-lai, have made this accusation!"

After the victory in the war with Japan, Chiang Kai-shek, with the support of U.S. imperialism, actively prepared for a civil war against the Communists. To deceive the people and win time to deploy his troops he pretended to seek peace and invited Chairman Mao to Chungking for negotiations. Chairman Mao's concern for the future of the nation brought him there on August 28, 1945.

While negotiations were going on Chiang Kai-shek ordered his forces to attack the Communist-held Shangtang area in southeastern Shansi province. From Red Crag Village by wire Chairman Mao directed the army and people at Shangtang in a counterattack for self-defense. As a result the Communist-led army wiped out 35,000 Kuomintang troops at one blow. Seeing the Communist forces so strong and public opinion so much against him, Chiang could do nothing else but sign what became known as the "October 10th Agreement". Thus the 43-day Chungking negotiations ended in a victory for the Communist Party.

While in Chungking Chairman Mao stayed at Cassia Garden, residence of General Chang Chih-chung. Though General Chang was one of the Kuomintang representatives to the negotiations he invited Chairman Mao to stay at his place so that the latter could meet people from all walks of life. Chairman Mao talked with representatives of the democratic parties and patriotic people without party affiliation, explaining to them the Communist Party's policy of peace, democracy and unity for building a new China. He listened to their opinions. Here he also met with Japanese writers who had opposed the war against China and entertained at dinner foreign friends and representatives of China-aid



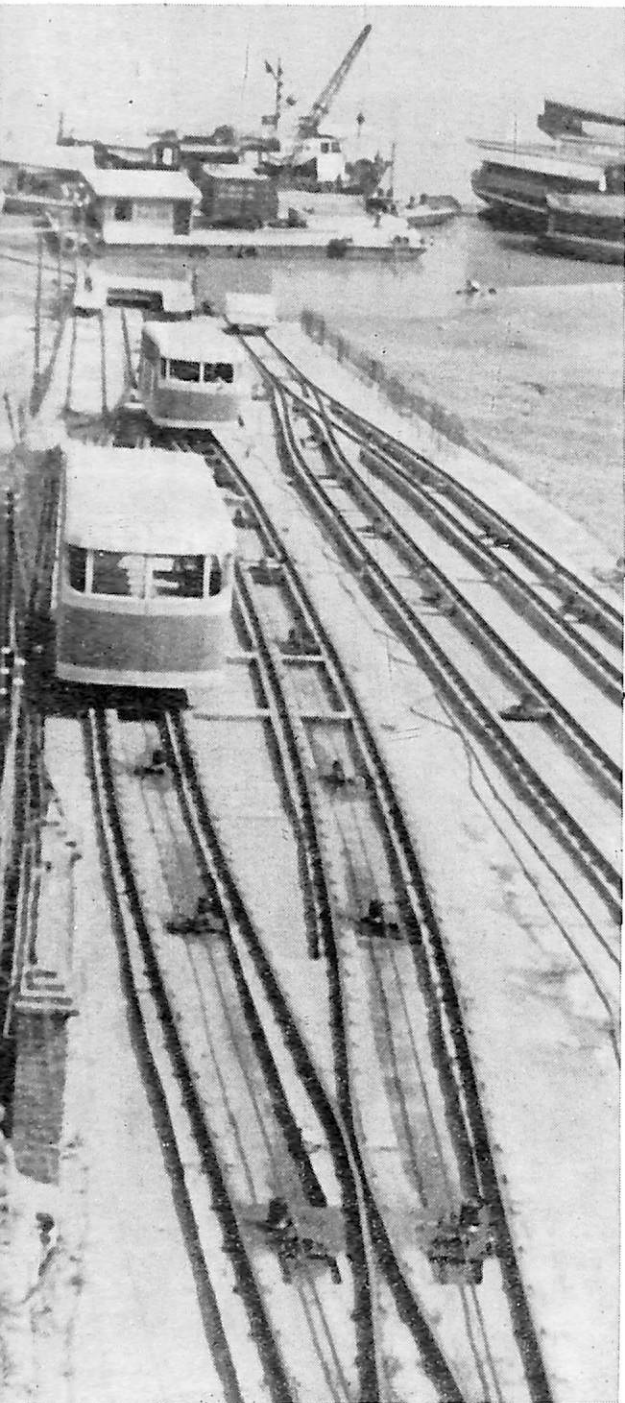
Red Crag Village.

South Hot Spring.





The municipal indoor stadium.



Cable cars on the slope up from the river at Chuchimen.

organizations to thank them for their support for the Chinese people.

Today Cassia Garden, Red Crag Village, Chou En-lai's office and the office of the *New China Daily*, maintained as they were in those days, are branches of the Chungking Red Crag Revolutionary Museum.

#### Scenic Spots and Construction

The city has a few quiet spots for relaxation which also attract visitors. North Hot Spring is a park 50 kilometers north of Chungking up the Chialing River. Here ancient buildings from the Ming (1368-1644) and Ching (1644-1911) dynasties seem in perfect harmony with the natural surroundings. South Hot Spring is a park surrounded by hills on the south bank of the Yangtze 26 kilometers south of the city. Inside, Huaishi Creek winds its way for three kilometers among willows, bamboo groves and sometimes between sheer cliffs festooned with wisteria vines. Swimming pools and baths fed by the springs are suitable for use the year round.

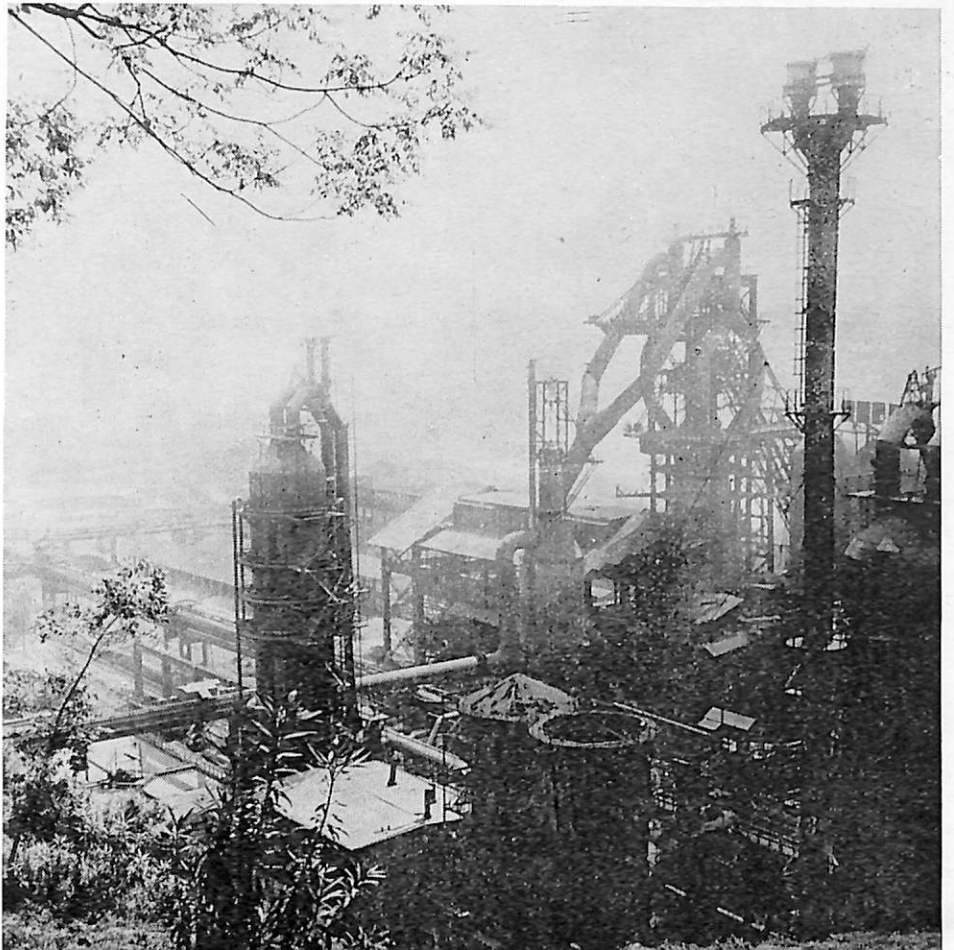
Greater Chungking, which takes in four suburban counties and a number of satellite industrial

towns covering 9,500 square kilometers, has a population of six million.

Since its liberation on November 30, 1949 the city has built up a fairly comprehensive industrial system embracing steel, machinery, chemicals, power, textiles and light industries. Its machinery plants, which did only repairs before liberation, now produce complete sets of equipment for small and medium-sized factories. A year's industrial output (by value) before liberation can be produced in ten days now. Industry now accounts for 90 percent of the total value of industrial and agricultural production, compared to 40 percent at the time of liberation. The new Chungking's industrial capacity is 22 times that in the old days.

Chungking has always been an important reshipment center for the southwest. In the old days its connection with other provinces was through the two rivers and by only two highways. Since 1903 first the Ching dynasty rulers and later the Kuomintang government had promised to build a railway. Taxes and levies for it had been collected in advance up to the year 1991. But not a foot of rail or one sleeper appeared before liberation.

#### Chungking Iron and Steel Works.



In 1950, the first year after liberation, Chairman Mao signed the order to build a rail line linking Chungking with Chengtu in the province and two years later it was opened to traffic. Afterward lines to Kweichow and Hupeh provinces — much more difficult engineering projects — were completed and linked with the nationwide rail network.

Inside the city transportation has improved greatly. It used to be

by rickshaw, hard pulling in this hilly city. And on the downgrades the vehicle would gather such speed, pushing the puller ahead of it and forcing him to run so fast it seemed as if his feet never touched the ground. Narrow streets have been widened and grades have been reduced on the steeper mountain roads. There are 40 times as many buses and trolleybuses as at the time of liberation. At the wharf where coolies once carried loads

up the stone steps on their backs or on shoulder poles cable cars have been installed.

Last winter work began on a one-kilometer-long highway bridge over the Yangtze, the first for this city which had always had to use ferries. It was scheduled to be finished in 1982, but with labor emulation campaigns and much help from volunteers it is expected to be opened in 1980, two years ahead of time.



### Tunhuang Art

I would like to thank you for providing your readers with color prints of Tunhuang sculpture and various other old works of art in the past copies of *China Reconstructs* this year. You may not be aware of how important these color prints are to some one like myself who teaches Chinese art. There are very few color illustrations in either textbooks or books specializing in a particular aspect of Chinese art. To get those colored shots of the Lungmen sculpture was very special and a great treat for my class.

D.K.R.

McFarland, U.S.A.

### Articles on Life

*China Reconstructs* is getting better and more interesting. Especially after the downfall of the "gang of four", I think your magazine is more informative and the articles are less stereotyped than they used to be before 1977.

More and more aspects of life are being treated. I think that is very good, because it shows to more and more people in our country that socialism is not merely an alternative for undeveloped countries, but that socialism brings into being a higher degree of human existence.

In your July 1978 issue I was very moved by the article on Wu Chi-chang. How great people can become if they persist in the right orientation and love for the people and the socialist country.

B.K.

Rotterdam, Holland

### From North China to North America

The results of the studies revealed in "From North China to North America" in the May 1978 issue show that migration

from China to America through the Bering Strait had taken place at a comparatively later period of history. These findings and the results of some earlier studies indicate that there were a number of migrations through the Bering area (which was a plain and not a strait then), and some reached the southern tip of South America over a period of several thousand years.

Fifteen years ago a U.S. magazine mentioned a migration through the Bering Strait some 60,000 years ago. This is for your reference.

P.N.

Ecuador

### Eight-Point Charter

For someone living far away from China, *China Reconstructs* truly gives a good picture of China's road to socialism. Your general content is very good and varied, thus covering many aspects of daily life in China both today and how it was in China before the liberation.

I have with great interest read the articles on China's Eight-Point Charter for Agriculture. These articles do give a vivid picture of the tremendous strides forward the Chinese peasants have made in their efforts to help in creating a strong socialist country.

T.L.

Lund, Sweden

### Sino-Romanian Friendship

I read your magazine not long ago and I have found several things which I like very much. I want to know much more about the Great Wall with some pictures.

I am a Romanian seaman, and I came for the first time to China — Dairen (Talien) harbor.

I know that the friendship between our two peoples is very sincere and very big. I have seen how the Chinese people from Dairen made a good reception for us. Maybe you can help me to learn more about your country.

T.T.

Constanta, Romania

### Need More Sales Agents

There are few agents and it is very difficult for the people in the interior to get *China Reconstructs*. There will be many more subscribers if you can appoint more agents. As most of the subscribers are schoolchildren or for the schoolchildren, it is better if you can get agents in schools.

S.W.W.

Kandy, Sri Lanka

### China Welfare Institute

I am very happy to see that new content has been added to your magazine recently. For example, in the June issue there is an article on the China Welfare Institute, which reflects how the Chinese people threw themselves into the struggle against the Japanese invasion with staunch spirit and iron will. Another article, "A New Long March Begins", shows the determination of the Chinese people now to turn their country into a strong power before the end of this century.

E.E.M.

Arauca, Colombia

### Daily Life

I hope you will write in detail on the various aspects of the daily life of different types of people in China. As an office worker and student of accounting, I would like to know the daily life of a student in China and how accounting is taught there.

N.V.L.

Bordeaux, France

### Spring Flower Fair

Your article in *China Reconstructs* June 1978 concerning the spring flower fair in Kwangchow was most heartening.

I have long been waiting for this article and was always wondering if China had a flower industry.

A Reader

Paramaribo, Surinam



Children like riding the revolving airplanes.



An artifacts exhibition last spring.



A teahouse.

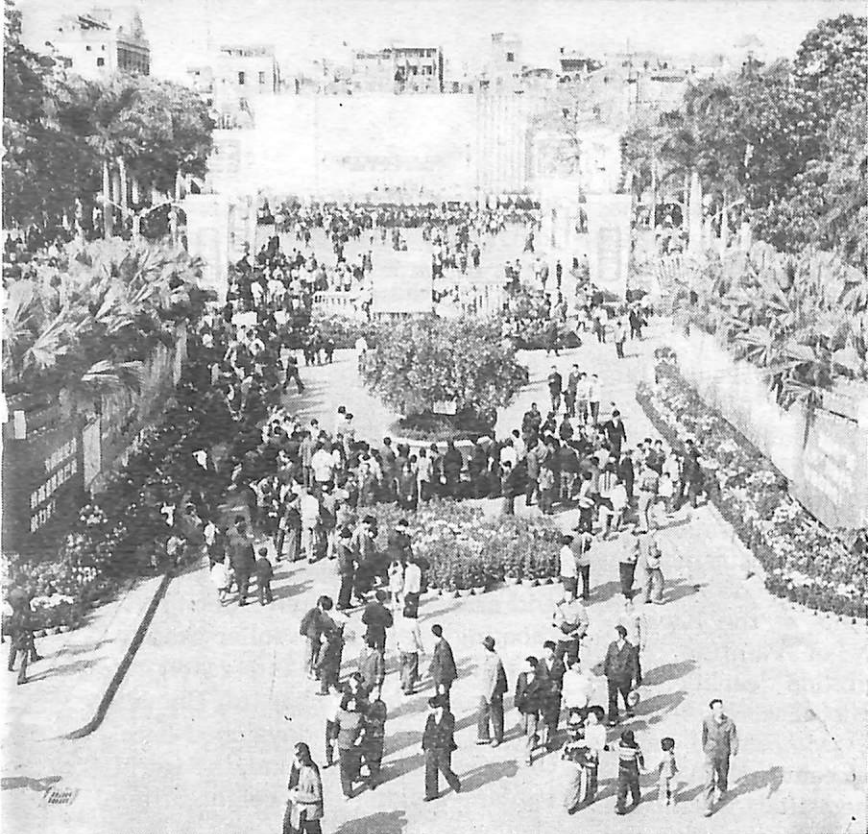


A corridor serves as a gallery for New Year pictures.

A night show in the park's open-air theater.







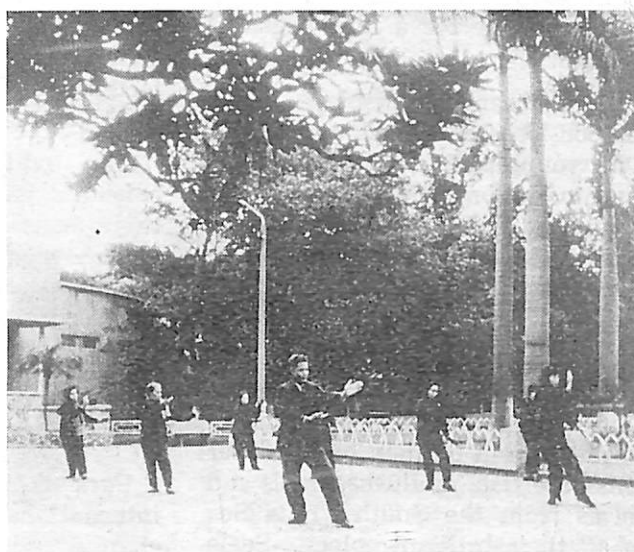
Inside the park, located in the center of metropolitan Kwangchow.



An exhibition on the wildlife of Australia.



Pianist Liu Shih-kun performs on the open-air stage in the park.



Morning tai-chi exercises.

# Kwangchow Cultural Park

WEN HUA

**C**ULTURAL PARK in the center of metropolitan Kwangchow (Canton) is a combination botanical garden, amusement park, and exhibition and performing arts center. For five cents in the daytime and ten in the evening people can go to any or all of the entertainments the park provides.

For the residents of the city's congested commercial area where the park is located, its green-shaded walks are a retreat from traffic-filled streets. Whatever the season of the year, flowers and trees of warm and cold zones are found there, often thriving at the same time. Kapoks, coconut trees

and palms set a subtropical atmosphere. Beneath them blossom tree peonies from the north, roses from the south, crab apple blossoms and gerbera.

The pink of plum and peach blossoms is set off by the pure white of magnolias. Azaleas line the banks of a brook while a nearby pavilion is encircled by potted cyclamen and carpets of pansies and larkspurs. There are more than 150 varieties of trees in the park, including araucaria, Indian rubber trees, Philippine mango and avocado trees, teak and gingko. All year the air carries the scent of osmonthus, michelias, jasmines and cassia.

Each season features some special flower show—dahlias from Liaoning, peonies from Loyang, camellias from Yunnan, rhododendrons from Szechuan, miniature tray landscapes and potted plants from Soochow. The orchids-of-the-valley that grow everywhere in the park were cultivated from wild orchids sent by Marshal Chu Teh, the late Chairman of the National People's Congress, who dug them up in a valley in the Chingkang Mountains, one of the historical sites of the Chinese revolution.

### Exhibitions

About thirty exhibitions are open during the year in the park's eight exhibition halls, some permanent, some for a few weeks or months.

A permanent display called "Labor Created Man" is popular with young people. It outlines the long evolution from the origin of life on earth to the emergence of human society, using reproductions of fossil specimens, cultural relics, pictures and charts.

One of the most popular year-round exhibitions is the Aquarium housed in a building built like a ship. Here in built-in ocean-water tanks are fish, mollusks, shells and corals from the South China Sea in all their brilliant colors. Scale models picture the meandering Kwangtung coast and the sea.

The first kelp successfully transplanted to the South China Sea is preserved in a glass bottle. Years ago when Chairman Mao visited the Aquarium he expressed the hope that this iodine-rich seaweed used to prevent goiter would be grown in quantities sufficient to supply people living in mountainous regions where the disease is prevalent.

In a small exhibition room two sets of scale-model scenes depict the life of the fishermen before and after liberation. The pre-liberation series shows the families of poor fishermen in a desolate village anxiously waiting for their uncertain return, tyrants and pirates seizing their hauls, and the poor left with only husks and wild roots to eat. The post-liberation series shows rows of new houses

at night ablaze with electric lights, fleets of motorized boats at sea following navigation lights, escorted by the militia and netting big hauls.

At least one or two art exhibits are open at all times. The latest was one on woodblock prints, paintings and calligraphy from Peking's Jungpaochai Studio, another on traditional-style landscape and flower-and-bird paintings by Peking artists, and one on the works of students of the Kwangtung Academy of Painting. An artcrafts exhibition earlier this year displayed local works—carvings in ivory, jade, stone, wood, bamboo and coconut shells, also lacquerware, hemstitch work, embroidery with silk threads and glass beads, pottery and woven goods. The exhibit included a collection of ornamental lanterns made in a great variety of shapes.

The exhibition organizers also consider teaching science one of their tasks. Right after an earthquake leveled the city of Tangshan in 1976, the staff enlisted the help of seismologists and put up an exhibit on earthquakes and how to take precautions. It included photographs of relief and reconstruction work in Tangshan.

Park exhibitions also emphasize internationalism and cultural exchange with foreign countries. An exhibit on the life of Dr. Norman Bethune, the Canadian Communist who died helping the Chinese people fight the Japanese aggressors, was studied carefully by the city's medical workers and schoolchildren. A niece of Dr. Bethune and her husband visited the exhibit, presenting the guide with a souvenir badge of the Canadian flag.

In 1972 British friends, Mr. and Mrs. S. G. Hutchins, loaned China 500 mementoes of the Paris Commune for exhibit, including pictures, paintings, photostatic copies of documents, flags and a number of actual objects. They were first shown in Kwangchow Cultural Park and viewed by thousands.

A recent exhibit called "Wildlife of Australia" aroused great interest. Specimens and films brought knowledge of the habitat

and habits of such animals as kangaroos, koalas, parrots and birds of paradise to park visitors.

### Amusements

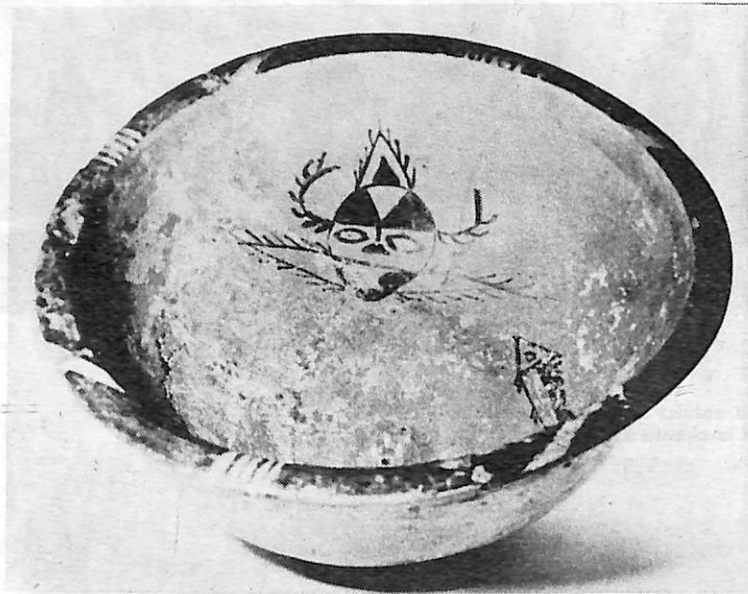
As in parks all over China, the earliest ones to arrive every day are older people who come to do their morning *taichichuan* exercises. Later, people come to watch basketball, table tennis, gymnastics, *wushu* (martial arts), fencing and archery. Children flock to the shooting gallery, roller-skating rink, Ferris wheel and revolving airplanes. A number of China's famous sportsmen developed here. One was Chen Ching-kai, the world bantam-weight weight-lifting champion. Another was Liang Li-chen, who played on the Chinese Corbillon Cup team at the 28th World Table Tennis Championships.

Many people come every day to hear storytellers narrate novels, a chapter a day, with a skill that enables listeners to almost see the scenes. Currently veteran storyteller Liao Hua-hsuan is presenting the new historical novel *Li Tzu-cheng*.

Exhibition matches in Chinese chess always draw top interest. Opponents play on a semi-open air platform. Above them a huge chessboard hangs vertically where the several hundred spectators can see it. Two men follow the players and move the chess pieces with sticks while a third announces the move over a loudspeaker. Even rain doesn't keep the fans away. They come with umbrellas and often stay after the match to argue points.

Many celebrated Chinese chess players have played here. Liu Hsing of the Kwangtung Chess Team began coming here to watch games when he was only five and started to play against big names at 12. Three times he defeated the noted veteran Hu Jung-hua. The biggest event ever held here was the Hongkong-Kwangchow Chess Competitions which were broadcast over the radio. That day not only was the park packed, but all over the city people sat next to their radios and moved their own

(Continued on p. 54)



Painted pottery with human face and fish design, Panpo.

## Chinese History— I

# Primitive Society

CHIAO CHIEN

CHINA is one of the places where man first made his appearance. From very early times the ancestors of the Chinese people have lived and worked on the land now known as China. Remains of primitive man and his artifacts have been found in many parts of China, in such widely-scattered places as Yunnan and Kweichow provinces in the south and Honan, Shansi and Shensi provinces and Peking in the north. The earliest primitive man so far known to have existed in China is the Yuanmou ape-man whose fossil teeth found in Yunnan province show that he dates back 1,700,000 years.\* Two others are Lantian Man found in Shensi province from 800,000 years ago and Peking Man dating back 400,000 to 500,000 years.

The great amount of the remains and artifacts of Peking Man found over the years have brought fame to the place where he dwelt—caves in Dragon Bone Hill near Choukoutien southwest of Peking. They provide one of the best pictures of this early man and how he lived.

What was Peking Man like? His head retained some apelike characteristics. He had a low receding

forehead with heavy bones over his eyes like a protecting ridge, unlike modern man. He had high, flat cheekbones and a broad, flat nose, a protruding jaw and receding chin. He had a very thick skull with a cranial capacity smaller than that of modern man. His limbs had developed further than the rest of his body, the arms and hands through labor and the legs through walking. The former are almost like those of modern man. Though his legs were not perfectly straight, he was able to walk erect. The use of the hand and walking promoted changes in the head and brain.

### Tools and Fire

Peking Man was able to make simple tools. No other animal can make tools; this ability marks the fundamental difference between man and other animals. Peking Man's tools are representative of those of the early Paleolithic Age or old Stone Age. He used clubs fashioned from branches and crude flaked stone implements. With these he collected roots, plants, seeds and fruit and hunted animals for food.

Peking Man used fire. Probably he did not know how to make it, but only how to preserve it. What might have happened is that lightning or some other natural occurrence started blazes and eventually

man learned how to benefit from them and to preserve them. Fire meant food could be cooked. This shortened the digestive process and promoted man's physical development. The possession of fire greatly increased his ability to conquer nature. With fire he had light at night and warmth in cold weather, and could frighten away wild beasts that threatened him.

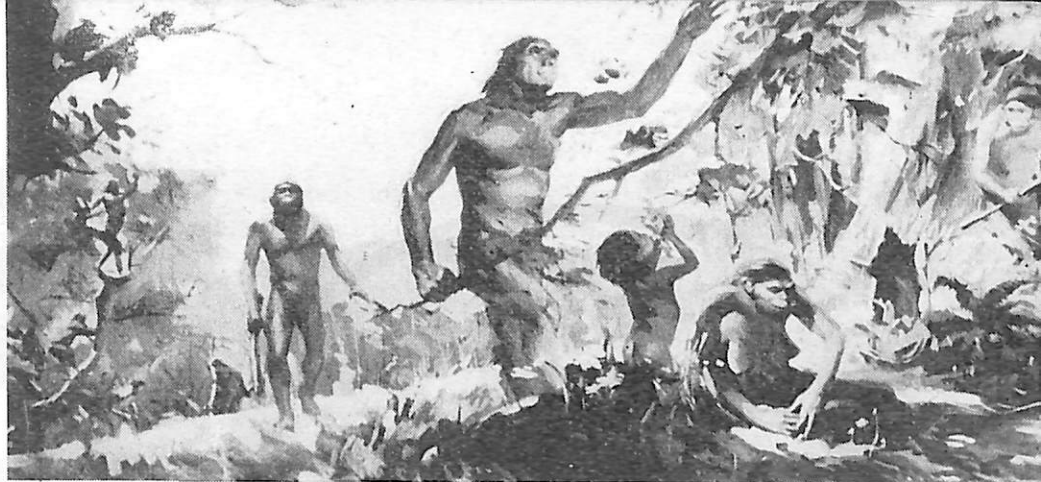
During the times of Peking Man the climate around Choukoutien was warm and humid. Herds of wild horses, sika deer and antelope roamed the plains. Rhinoceroses and elephants also appeared occasionally. Fierce animals—bears, wolves, leopards—made their home in the mountains and caves, and in the dense forests lurked the saber-toothed tiger.

Life for Peking Man was hard and precarious. With such crude tools and weapons it was difficult to obtain enough food. For safety and survival he lived a communal life involving a few scores of persons. Together they collected edible plants, their main food, and hunted, sharing the fruits of their labor. These primitive groups were the earliest form of human society.

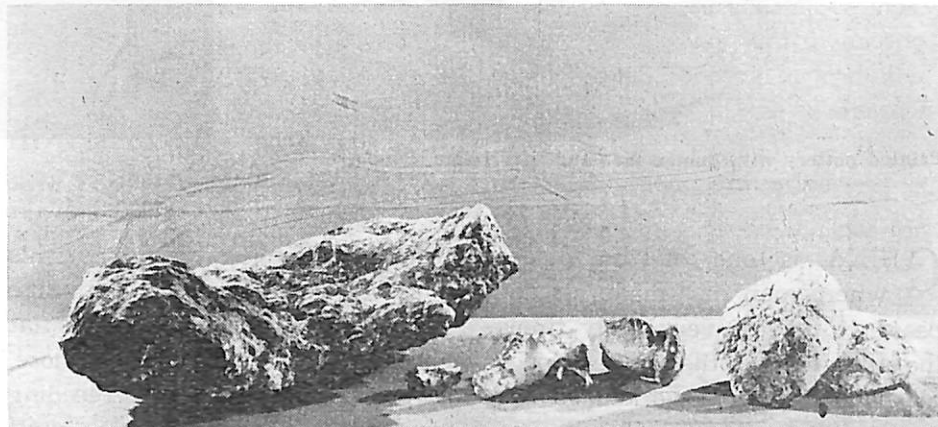
The animals they hunted were usually small and easily caught. The main game was the thick-

\* Described in *China Reconstructs* August 1977 issue.

Reconstruction of Peking Man (female).



Ashes (right), charred animal bones (center) and burnt rocks found in the Choukoutien cave of Peking Man.



jawed deer and sika deer. Nights were spent in caves, at the mouth of which was a fire to frighten away fierce animals. Man developed language over a long period of working together. Peking Man was able to communicate with his fellows with a simple language aided by gestures.

### The Clan Commune

Primitive man continued to develop in the struggle against nature. Evidences of primitive man more recent than Peking Man have been found in many parts of China: Mapa Man along the Pearl River in Kwangtung province, Changyang Man in Hupeh province in the Yangtze River valley and Tingtsun Man in Shansi province in the Yellow River area.

Around 17,000 years ago a more advanced type of man lived at Choukoutien, the home of Peking Man. He has been given the name Upper Cave Man because he dwelt in a cave above that of Peking Man. Man had now developed out

of the *Homo erectus* or ape-man stage into *Homo sapiens*, or modern man. In appearance Upper Cave Man basically resembled modern man. His technology was that of the late Paleolithic Age. He used improved methods of flaking stone and was therefore able to make a wider variety of sharp implements. He knew how to chisel and drill holes and sew animal skins into clothes using bone needles. He collected plants and hunted. Fishing and clamming had extended his diet. He knew how to make fire, so he was no longer tied to one place by the need to preserve it\*. This facilitated the spread of man over a wider area.

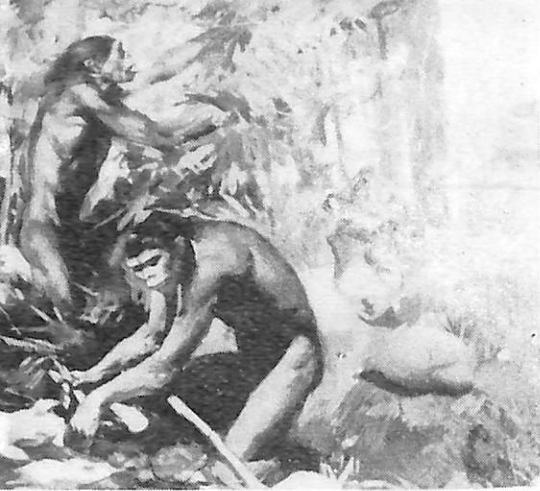
As ape-man developed into modern man his social organization also developed. The primitive groups evolved into clan communes. These consisted of several hundred people originating from a

\* Ancient legend credits a man known as Suijenshih (the fire-giver) with drilling into wood to make fire and cooking with it for the first time. He also taught the people how to catch fish.

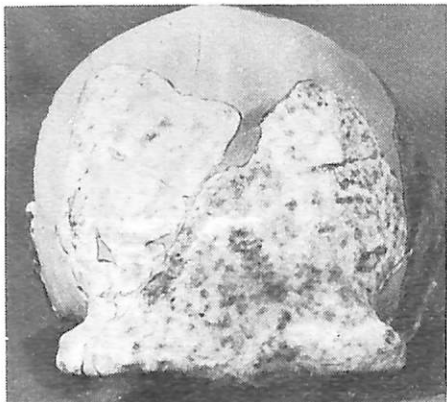
common ancestor working together for the common good. The earlier clan communes were matriarchal. Ancestry was traced by descent from the mother and woman played a leading role in production and daily life. At one time or other matriarchal clan society existed in many parts of China, including in such far reaches as Heilungkiang in the northeast, Sinkiang in the northwest, Yunnan and Tibet in the southwest and the island of Taiwan off the southeastern coast.

We know quite a bit about life in a matriarchal commune at the height of its development from archeological discoveries made in 1952 at Panpo village near Sian in Shensi province, dating from six to seven thousand years ago.

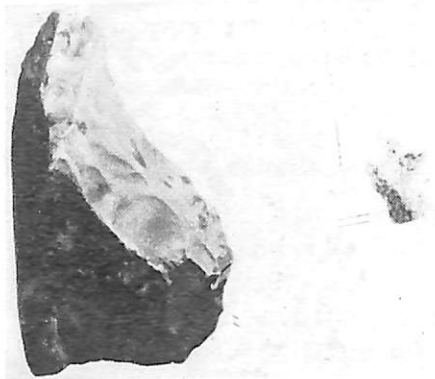
By this time the discovery had been made, probably by women, that seeds which fell on the earth grew new plants and they had learned to cultivate them. Primitive agriculture had begun. The Panpo people farmed by burning off the brush and used stone axes to



An artist's conception of Peking Man.



Fossil skull-cap of Peking Man and stone chopper and scraper he used.



remove roots. They loosened the earth with stone spades and wooden hoes and with sharp sticks drove holes into earth in which to place the seeds. They planted millet (China was the first place in the world where it was grown), vegetables such as cabbage and mustard, and hemp from which they made clothing. They harvested with knives of stone or pottery.

Over the centuries hunting people, not able to eat at once all they caught, kept some of the animals and gradually they learned to domesticate them. This was the beginning of animal husbandry. The

Panpo people raised pigs, dogs, oxen, sheep and chickens. Crop cultivation and animal husbandry were the chief occupations of the Panpo people, though hunting and fishing were still important.

Instead of merely flaking stones, the Panpo people made tools of stone polished till the edges were smooth. These tools show that they were of the Neolithic Age, or new Stone Age. They made needles, awls, fishhooks and fish-spear heads of bone and horn. Some tools were perforated so that a handle or twine could be inserted. They hunted with the bow and had arrowheads of stone or bone.

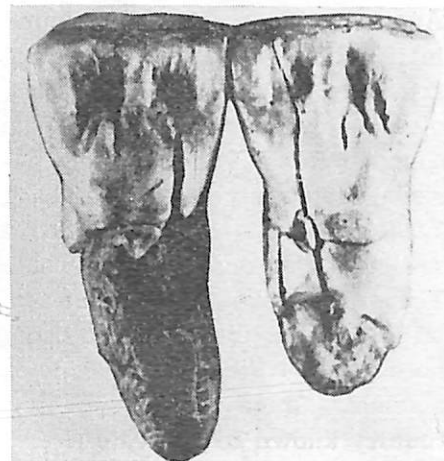
The Panpo people used pottery in which they stored water and other things and cooked their food. Many such vessels were brownish-red in color and bore artistic designs of human faces, fish or other objects. Such pottery was both a utensil and primitive handicraft art. Around the rims of some vessels are engraved symbols of about thirty types, several of which recur again and again. These symbols are the few remains of a very early writing in China.

The Panpo people built houses and because they were an agricultural people lived in a settled community. It was a village with a definite area for dwellings, a kiln and communal burial ground. The dwelling area, surrounded by a ditch six meters wide and six meters deep as protection against wild animals, contained about fifty round or square houses without windows. The doors opened to the south to prevent the cold northwest wind from entering. Each house covered about ten square meters. In the center was a big rectangular communal house for collective activities.

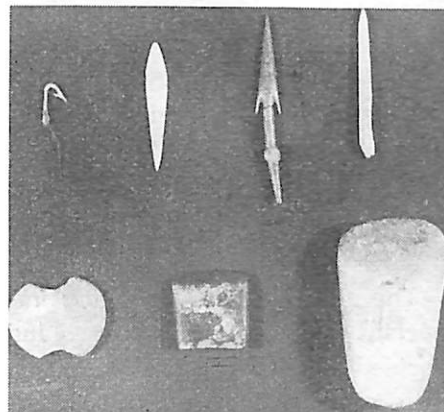
Panpo village is a representative of one of China's most famous

Gray pottery jar of the Tawenkou culture, with symbol of sun over a mountain, thought to be prototype of the character 旦 (tan) for dawn.

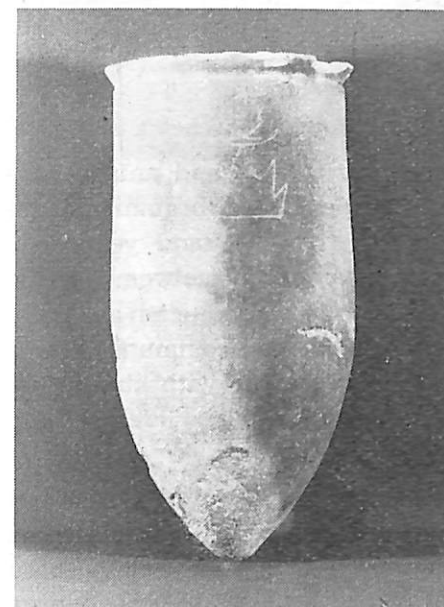
neolithic cultures, the Yangshao culture, so named for Yangshao village in Honan province where its remains were first discovered in 1921. Often called the "painted



The two fossil teeth which led to the discovery of Yuanmou Man and the fact that man existed in China a million years earlier than supposed.



Stone axe, adze and net sinker and bone awl, fish-spear head, arrowhead and fishhook of the Neolithic Age, Panpo village.



pottery culture" it spread over Shensi, Shansi, Honan and Hopei provinces.

Panpo represents life in the Yellow River area in the age of matriarchal clan communes. Another village, Homutu\*, found in 1973 in Yuyao county, Chekiang province on China's east coast, gives a picture of life in the Yangtze River Valley in this period. Homutu village dates back 7,000 years. Its people also led a settled life in houses built of wood. They raised pigs, dogs and water buffaloes and cultivated rice using hoes made of the shoulder bone of animals. China was the first country known to cultivate rice.

The Panpo and Homutu finds show that in the matriarchal clan commune land, houses and livestock belonged to the whole clan. The members shared equally. When they died they were buried in the common burial ground. The graves, which is one of the chief ways we have of knowing about these people, show no distinction between high or low. Classes had not yet developed.

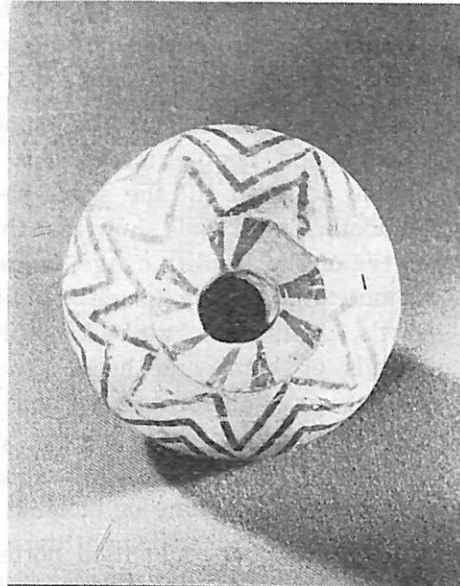
The clan had its chief, and important matters were discussed and decided on by all the members. Several adjacent clans often combined to form a tribe. Chiefs of clans and tribes were chosen by their members. They enjoyed no special privileges and participated in the productive process like other members.

### The Patriarchal Clan

As agriculture and animal husbandry developed, beginning about four to five thousand years ago, men began to replace women in the leading role in production and daily life and the clan commune became a patriarchal one with kinship determined by blood relationship with the father.

Excavations from the middle and the late stages of the Tawenkou culture in Shantung and Kiangsu provinces have provided us with a

Panpo jar, side and top views.



Gourd-shaped vessel with human mask design, Chiangchai.

# The Magic Artistry of Painted Pottery

YANG HUNG



picture of the life of the patriarchal commune and the beginning of its process of disintegration.\*\* The Tawenkou culture started about 4500 B.C. and went on for about 2,000 years. It is now known to be a predecessor of another of China's famous neolithic cultures, the Lungshan culture, and by 2400 B.C. had evolved into it. Named for the place in Shantung province where it was first found in 1928, the Lungshan culture is sometimes

called the "black pottery culture" for its fine burnished black pottery. It centered in the lower reaches of the Yellow River.

The Tawenkou people led a flourishing economic life. They cut down trees with wood-handled

\* A report on the Homutu village finds is in the June 1977 issue of *China Reconstructs*, entitled "A Neolithic Village Nearly 7,000 Years Old."

\*\* Finds of the Tawenkou Culture are described in detail in the August 1978 issue of *China Reconstructs*.

**A**MONG the art which has come down to us from China's neolithic age, the painted pottery is some of the most aesthetically pleasing. The potters of the Yangshao culture, which existed about five to six thousand years ago, decorated their basins with designs of frogs, fish, fishnets and human faces. One basin excavated at Panpo village near Sian in Shensi province had a face with two fish in the mouth, and another, four small deer. The animals may be totems intimately connected with the people's food-producing activities. The fish designs at Panpo were quite realistic on the early pottery, and later became stylized into abstract triangles and lines. One fine gourd-shaped vessel unearthed at Chiangchai, Shensi province has a uniquely stylized human mask design.

The life style of primitive man was to sit and use his vessels on the ground. So designs were placed to be best enjoyed when viewed from above, inside the rim for basins, on the shoulder for narrow-mouthed jars. On one basin with a narrow bottom from Panpo the design is on the outer wall just below the rim. One small pot unearthed at Panpo when viewed at eye level seems to be decorated only with four rows of zigzags around the belly. But when viewed from above the whole forms a design of an eight-petalled flower.

A pottery basin of the Machiyao culture, which existed at the same time as that at Yangshao or a little later, discovered in a damaged tomb at Tatung in Chinghai province is decorated with figures of dancers. Inside the rim are three groups of dancers, each with what is probably a braid hanging from the headdress. Each dancer has a tail. Possibly this represents a group dance of a clan to bring or celebrate success in a hunt.

stone axes. They used thin, flat stone spades to clear away wild grass. They loosened the earth before sowing with pickaxes made of deer antlers. They reaped their harvest with knives of stone or sickles made of bone or with blades made of clam shells. The development of agriculture provided better conditions for raising domestic animals—dogs, sheep, cattle, chickens, and lots of pigs, which, being fast multipliers,

provided a dependable source of meat.

Greater productivity in agriculture and animal husbandry created a demand for better tools and conditions whereby certain people could be freed from farming to specialize in making articles of pottery, stone and bone, and later jade and ivory. Within the commune some families specialized in certain handicrafts. Handicraft thus broke away from agriculture

and became a separate field of production.

Toward the end of the Tawenkou culture private property began to appear and a division between rich and poor. Instead of sharing equally, some were now taking the products of the labor of others. There began to be a surplus of products over what was needed for subsistence. The chiefs of clans, tribes and tribal confederations began to take advantage of their

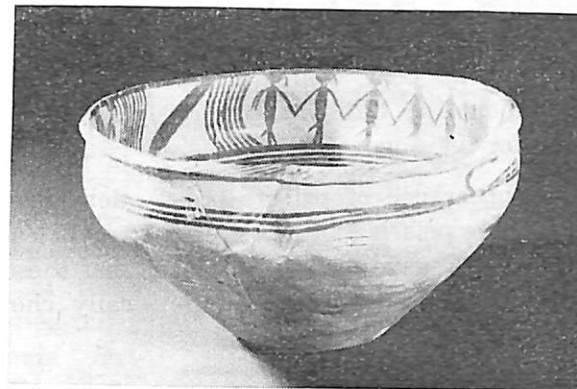


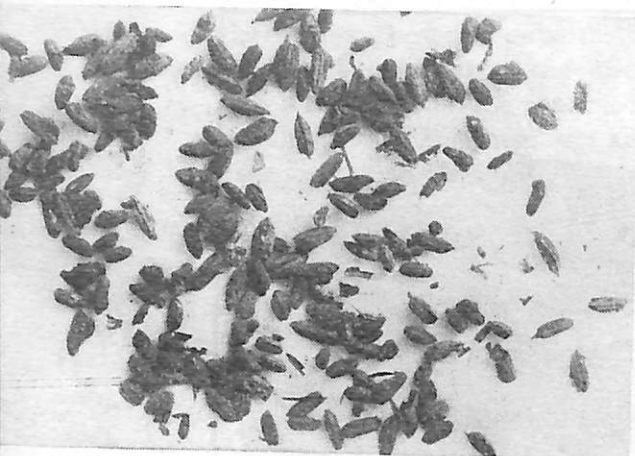
Basin with frog and fish designs, Chiangchai, Shensi.



Basin, Panpo, Shensi.

Basin with design of dancers, Tatung, Chinghai.





Rice was being cultivated 7,000 years ago in China: some grains of it excavated at Homutu village.

positions to appropriate this surplus for themselves and their families, to acquire as their own property animals and grain which had once belonged to the clan, and they gradually became richer. They also began to be able to possess luxury goods such as finely-crafted combs of ivory, and rings and bracelets of jade, and quantities of fine wine vessels. Such were found in the graves of the richer people, but not in those of the poor, who had only a few tools and ordinary pottery vessels for their own use.

The appearance of private property and polarization between rich and poor gave rise to classes. A group of privileged men ap-

peared who became the nobles holding the power in the clan. In order to increase their power and wealth they drove the ordinary clan members into wars for plunder. Formerly they had killed most of the people they took captive. Now the clan nobility made these captives into slaves to produce more wealth for them, and some of the members of their own clan also gradually became enslaved. This led to the appearance of two classes, slaves and slaveholders, whose interests were directly opposed. The slaveholders needed a force to hold down the slaves. As communal society gradually gave way to slave society a slaveholders' state was born in the Yellow River region.

#### Legends Reflect Process

This process is reflected in ancient legends. There is Huang Ti (the Yellow Emperor). Between four and five thousand years ago he is supposed to have united the tribes of the Yellow River valley into a confederation. Legend has it that sericulture and silk weaving and the cart and boat were invented in his time. Later the confederation was headed by the legendary rulers Yao, Shun and Yu. It is said that these leaders were democratically chosen.

According to legend Yao was quite rich and presented Shun, who was to be his successor, with clothing, musical instruments and a great number of cattle and sheep. And that Shun had so much extra grain that he had a barn at his home to store it, and that he exchanged goods he possessed for some from other clans.

Yu, last of the great legendary rulers, came from a family of the nobility and rose to head the confederation. He used force to impose his will on others. After his death his son Chi took over his position as leader of the confederation, though this violated the principle of democratic election. The position became hereditary. This line of rulers is known as the Hsia dynasty (2100-1600 B.C.), considered the beginning of the state in China.

Slavery destroyed the common ownership of clan property and the equality among its members. But it was to break the economic limitations of the clans, enable production to advance on a larger scale and raise efficiency. The labor of the slaves would create material wealth and develop science and culture to a degree hitherto unprecedented in China.

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(Continued from p. 48)

chess pieces as each move was announced.

*Wei chi*, or *go*, is also popular. The late Vice-Premier Chen Yi, a veteran revolutionary and old *wei chi* enthusiast, once played against a 13-year-old boy here. The boy was impressed by the skill of his opponent but became tongue-tied when he learned that his opponent was the vice-premier. "Thank you for a good game," Chen Yi told the boy and then talked with him and others about the "secrets" of *wei*

*chi*. Comparing a chess game to fighting a battle, he pointed out that it was important to keep a cool head even when heavily surrounded. Concentrate on maneuvering your forces to expose the enemy's weak points, he said, and launch surprise attacks. This is the way to avert danger and turn a losing battle into victory.

At least 800 theatrical performances are given in the park every year. Sometimes as many as 400 actors and actresses are performing in the different houses at the same time. Professional

troupes usually perform on a big open-air stage. Amateur factory, commune, school and army groups use two other open-air theaters, an indoor hall and a movie house.

Many famous troupes and artists from all over the country have performed here. On a recent May Day twenty thousand people packed the big open-air theater to hear the noted pianist Liu Shih-kun play "Battling the Typhoon". There was not a sound in the audience. At the end there was a moment of silence, then a storm of applause.



Lesson 20

Four-word Expressions

Chinese has many pithy idiomatic expressions, usually of four characters, which come from classical literature. Some can be understood only if you know the origin or literary allusion. Below are two of the stories.

拔苗助长

Bá Miáo Zhù Zhǎng

Pulling Up Seedlings to Help Them Grow

中国 古代 有一个性急的农民，  
Zhōngguó gǔdài yǒu yí ge xìngjí de nóngmín,  
(In) China's ancient times had an impatient peasant (who)  
总 嫌 他 地 里 的 庄 稼 长 的 太 慢，  
zǒng xián tā dìlǐ de zhuāngjia zhǎng de tài màn,  
always disliked his field's crops growing too slow,  
心 里 很 着 急。  
xīnlǐ hěn zháojí.  
(his) heart (was) very worried.

一天，他跑到地里，把每棵苗  
Yī tiān, tā pǎodào dìlǐ, bǎ měi kē miáo  
One day, he ran to the field, every seedling  
都拔高了一些。回家以后，很得意  
dōu bāgāole yíxiē. Huí jiā yǐhòu, hěn déyì  
all pulled higher a bit. Return home after, (he) very proudly  
地对家人说：“我今天太累了，  
de duì jiālǐ rén shuō: “Wǒ jīntiān tài lèi le,  
to family people said, “I'm today too tired,  
我帮助地里的苗长高了。”  
wǒ bāngzhù dìlǐ de miáo zhǎnggāo le.”  
I helped field's seedlings grow higher.”

他的儿子听到这话，赶到地里  
Tā de érzi tīngdào zhè huà, gǎndào dìlǐ  
His son hearing these words, hurried to field (and  
一看，所有的苗都枯死了。  
yí kàn, suǒyǒu de miáo dōu kūsǐ le.  
took) a look. All seedlings (had) withered and died.

刻舟求剑

Kè Zhōu Qiú Jiàn

Seeking a Sword from a Notch on a Boat

从前 有一个人，乘船过江的  
Cóngqián yǒu yí ge rén, chéng chuán guò jiāng de  
There once was a man. (When) by boat crossing a river  
时候，不小心，把带着的剑从船边  
shíhòu, bù xiǎoxīn, bǎ dài zhe de jiàn cóng chuánbiān  
time, not careful, (he) brought along a sword from boatside  
掉到江里去了。他急忙在船沿上刻了  
diàodào jiānglǐ qù le. Tā jí máng zài chuányánshàng kèle  
dropped river into. He hastily at boat edge on cut  
一个记号，嘱咐自己说：“这是我  
yí ge jìhào, zhǔfù zìjǐ shuō: “Zhè shì wǒ  
a mark, admonished himself said, “This is my  
的剑掉下去的地方。”  
de jiàn diào xiàqù de dìfang.”  
sword dropped place.”

船 继续向前走，等船停住以后，  
Chuán jìxù xiàngqián zǒu, děng chuán tíngzhù yǐhòu,  
(The)boat continued forward sailing. Wait boat stopped after,  
他就从船沿刻着记号的地方跳下  
tā jiù cóng chuányán kè zhe jìhào de dìfang tiàoxià  
he then from boat edge cut mark's place jumped down to  
水去找剑，结果什么也没有找到。  
shuǐ qù zhǎo jiàn, jiéguǒ shénme yě méiyǒu zhǎodào.  
water to look for sword, with the result anything not found.

Pulling Up Seedlings to Help Them Grow

In ancient times in China there was an impatient peasant. He always felt the crops in his field were growing too slowly and was much worried.

One day he ran to the field and pulled every seedling a little higher. On his return home he proudly told his family, “I'm very tired today. I helped the crops in our field grow taller.” When his son heard this, he hurried to the field to find that all the seedlings had withered and died.

Seeking a Sword from a Notch on a Boat

Once upon a time, a man crossing a river by boat carelessly let his sword fall into the water over the side of the boat. He hurriedly cut a mark on the edge of the boat saying to himself, “This is the place where my sword fell into the water.”

The boat continued sailing. When it stopped, he jumped down into the water from where the notch was made to search for the sword but found nothing.

Notes

1. Four-word expressions. **Bá miáo zhù zhǎng** 拔苗助长 (pulling up seedlings to help them grow) in the first story is used to describe a person who in seeking quick results ignores natural processes. **Kè zhōu qiú jiàn** 刻舟求剑 (seeking a sword from a notch on a boat) is used to describe a person who doesn't realize that a situation changes. **Zhōu** 舟 is an ancient character for **chuán** 船 (boat).

Here are a few other such commonly-used expressions.

**Huà shé tiān zú** 画蛇添足 (drawing a snake and adding feet to it) is used to describe doing superfluous things. **Zhè ge bàogào yǐjīng jiǎng de hěn quánmiàn le, zài yào duō shuō, qǐ bú shì huà shé tiān zú** 这个报告已经讲得很全面了，再要多说，岂不是画蛇添足？(This report is very well-rounded. If you say more, isn't it like “drawing a snake and adding feet to it”?)

**Làn yú chōng shù** 滥竽充数 (to pretend to play the yu — a wind instrument — in order to make up the number for an orchestra) is used to describe a person who does not have the necessary skills but is included in a group just to fill in a vacancy. **Wǒ**

zhè ge rén gēnběn jiù bú huì chànggē, cānjiā jīntiān de héchàng, jiǎnzhi shì làn yú chōng shù 我这个人根本就不  
会唱歌, 参加今天的合唱, 简直是滥竽充数。(I don't  
know how to sing at all. Taking part in today's  
chorus is really "pretending to play the *yu* in order to  
make up the number").

Zhāo sān mù sì 朝三暮四 (in the morning three  
and in the evening four) is used to describe a person  
who changes his mind frequently. Nǐ yào xuéxí  
shénme zhuānyè, yīnggāi dìngxiàlai, nǚlì qù zuānyán,  
bù néng zhāo sān mù sì 你要学习什么专业, 应该定下  
来, 努力去钻研, 不能朝三暮四。(You should decide  
what specialized course you want to study and go  
into it energetically. You can't be "three in the  
morning and four in the evening").

2. **Complements of direction.** In Lesson 17 we  
learned the use of the verbs lái 来 (to come) and qù 去  
(to go) after another verb to indicate the direction of  
the action. Used in this way 来 and 去 are called  
complements of direction. Here are some more  
such verb-complement combinations. Shànglai 上来  
(come up), shàngqu 上去 (go up), xiàlai 下来 (come  
down), xiàqu 下去 (go down), jìnlai 进来 (come in),  
jìnqu 进去 (go in), chūlai 出来 (come out), chūqu 出去  
(go out), guòlai 过来 (come here), guòqu 过去 (go  
there), huílai 回来 (come back), huíqu 回去 (go back)  
and qǐlai 起来 (get up).

3. **Compound complements of direction.** These  
verb-complement combinations are often used after  
another verb to indicate direction, in which case they  
also become complements. These are known as  
compound complements of direction. For example:  
Mèimei pǎohuíqu le 妹妹跑回去了 (My younger sister  
has run back). 回去 is the compound complement of  
direction of the verb 跑.

If the verb with the compound complement of  
direction has an object, it is usually inserted in the  
complement. Wǒmen zǒujìn diànyǐngyuàn lai 我们走  
进电影院来 (We entered the theater). 进来 is the  
complement of direction for the verb 走.

4. **Complements of result.** These tell the result  
of an action, and are usually a verb or adjective placed  
immediately after the verb. Nà ge rén bǎ měi kē  
miáo dōu bágāole yixiē 那个人把每棵苗都拔高了一些  
(That man pulled every seedling a little higher). The  
action is shown by the verb bá 拔, and the result of

the action by gāo 高, the complement of result.  
Here are two more examples: Chuán tíngzhù le 船停住  
了 (The boat stopped). Tā méiyǒu zhǎodào jiàn 他没有  
找到剑 (He did not find the sword). Zhù 住 and dào 到  
are the complements of results.

For Advanced Students:

### 李时珍 (Lǐ Shízhēn)

李时珍是中国著名 (zhùmíng famous) 的药物学  
家 (yàowùxuéjiā pharmacologist) 和医学家 (yīxuéjiā  
physician)。一五一八年生在湖北 (Húběi Hupeh)。

他父亲是个医生, 他跟父亲学到不少关于药草 (yào-  
cǎo medicinal herbs) 的知识, 又读了很多医学书籍  
(shūjí books), 二十三岁就成了医生。他经常给穷人  
(qióng rén poor people) 治病。因此, 不少农民、渔民、  
猎人 (lièrén hunter) 跟他交 (jiāo make) 了朋友。

李时珍三十五岁那年开始编写 (biānxiě compile)  
《本草纲目》(《Běn Cǎo Gāng Mù》 Compendium of  
Materia Medica)。他走遍了产药材 (yàocái medicinal  
materials) 的名山, 了解 (liǎojiě come to understand)  
药草的形状 (xíngzhuàng shapes) 和生长情况, 并搜集  
(sōují collect) 了各种药草的标本 (biāoběn specimen),  
他整整花 (huā spend) 了二十七年的时间写完这部 (bù  
set) 书,

为了把书写得更好, 他做了三次大的修改 (xiūgǎi  
revision)。他的书桌上堆 (duī pile) 了几尺高的笔记本,  
(bǐjìběn notebook), 上面是他平时记载 (jìzài record)  
下来的材料 (cáiliào material)。这些材料, 一部分是从  
古书上抄 (chāo copy) 下来的, 一部分是他听别人说  
的和采药 (cǎiyào pick medicinal herb) 时记下来的。  
经过反复 (fǎnfù repeated) 研究, 仔细 (zǐxì careful)  
修改。《本草纲目》这部伟大的著作终于写成了。

《本草纲目》共有一百多万字, 详细 (xiángxì in  
detail) 介绍了一千八百种药物, 这些药物里有三百多  
种是以前药书上没有讲过的。当这部著作刚刚刻好  
木版 (mùbǎn wood block), 准备印刷 (yìnshuā print)  
出版 (chūbǎn publish) 时, 李时珍就逝世 (shìshì pass  
away) 了。

《本草纲目》不仅介绍了中国各地区的药物, 同时  
也介绍了很多外国的药品 (yàopǐn medicines)。它对于  
后人 (hòurén later generations) 研究医学起了很大作  
用。《本草纲目》出版以后, 就传 (chuán spread) 到外国。  
译 (yì translate) 成日文、德文、法文、英文、俄  
文等, 成为国际 (guójì international) 上医学研究的重  
要文献 (wénxiàn literature)。

(For translation see p. 23)

## STAMPS OF NEW CHINA

### Hsu Pei-hung's Horses

A SET of ten special stamps featuring  
paintings of galloping horses by the  
well-known artist Hsu Pei-hung (1895-1953)  
was issued on May 5, 1978 by the Chinese  
Ministry of Posts and Telecommunications.  
They are in black and white with only a  
little yellow or blue in the grass underfoot.

At the side or bottom some of the  
stamps bear the inscription, signature or  
date from Hsu Pei-hung's original painting.

The ten stamps measure 30×40 mm. and  
are of 4, 8 (2 stamps, each a different  
painting), 10, 20, 30, 40, 50, 60 and 70 *fen*  
denominations.

The ministry also issued a super-special  
stamp of 5 yuan denomination of the  
painter's work "Herd of Galloping Horses".  
The stamp measures 148×98 mm. and comes  
set in a light gray sheet in tapestry pattern.

All stamps are color photogravured. Perf.  
11.5. Serial number: J 28 (10-1 to 10-10).

