

China

China's Economy Today

Reconstructs

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CONTENTS

China's Economy Today <i>Pien Hui</i>	2
A Visit to the Shaoshan Irrigation Project	7
My Mother <i>Chu Teh</i>	13
<i>Stamps of New China: Comrade Chu Teh Commemoratives</i>	14
The Taihang People Remember Commander-in-Chief Chu Teh <i>Wang Yao-cheng</i>	16
Cancer Research in China <i>Li Ping</i>	20
The Revolutionary Woodcut <i>Ho Jung</i>	23
Resistance to the 'Gang of Four'	
They Never Stopped Production	28
One Who Stood Firm	31
Literacy Was Only the Beginning . . . <i>Kuang Min</i>	33
<i>Cultural Notes: New Books Published</i>	36
<i>Archaeology: Best-Preserved Yin Dynasty Tomb</i>	38
<i>Children: Toy Exhibition</i>	40
Big Drashi — Soldier of New Tibet <i>Israel Epstein</i>	42
<i>Chinese Local Products: Maotai</i>	46
<i>Language Corner:</i>	47
Lesson 8: My Room	
For Advanced Students: Panda	

COVER PICTURES:

Front: Women commune members working in a paddy field below an aqueduct of the Shaoshan irrigation project. (See p. 7)

Back: The 370,000,000-cubic-meter Shuifumiao reservoir, water source for the Shaoshan irrigation project.

Inside front: Wang Chung-lun (left), well-known model worker and now vice-chairman of the Anshan Steel revolutionary committee, discusses reconstruction of a blast furnace with workers.

Inside back: Loading timber at a station on the Chengtu-Kunming rail line.

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Chairman Hua Kuo-feng with Vice-Chairmen Yeh Chien-ying and Teng Hsiao-ping at the Third Plenary Session of the Tenth Central Committee of the Communist Party of China. The plenary session unanimously adopted a resolution confirming the appointment of Comrade Hua Kuo-feng as Chairman of the Central Committee of the Communist Party of China and Chairman of its Military Commission; a resolution restoring Comrade Teng Hsiao-ping to his posts; and a resolution to expel Wang Hung-wen, Chang Chun-chiao, Chiang Ching and Yao Wen-yuan from the Party once and for all and dismiss them from all posts both inside and outside the Party. The plenary session also decided to convene the Eleventh National Congress of the Communist Party of China this year.



China's Economy Today

WE must make up the time lost because of the 'gang of four'!" These words, often voiced by the people after the downfall of the four last year, are now becoming a reality. The prospects for modernizing China's agriculture, industry, science and technology and national defense by the end of the century are getting better and better as a result of the struggle waged

by people throughout the country under the leadership of Chairman Hua Kuo-feng.

Beginning late last year a series of meetings have been called — the Second National Conference on Learning from Tachai in Agriculture, specific conferences on railway work and national planning and the National Conference on Learning from Taching in Industry.

Implementing Chairman Hua's strategy to grasp the key link of class struggle in running the country well, these conferences thoroughly criticized the "gang of four", organized exchange of experience and mobilized the people for increasing industrial and agricultural production.

Spurred by the Second National Conference on Learning from



PIEN HUI

Tachai, leaders at every level from county to province have gone to the grass roots in agriculture. They live and work with the peasants, investigate local conditions and are leading the masses in an intense attack on revisionism and capitalism through exposing and criticizing the "gang of four", and in an energetic movement

to build socialist, Tachai-type counties.

Last winter and this spring, China's hundreds of millions of commune members threw themselves into work to make basic improvements on farmland on an unprecedented scale. They leveled the land, improved the soil and built water conservation projects. Within a few months throughout the country 15,000 million cubic meters of earth and stone were moved, 11 million hectares of land was leveled, the irrigated area was improved and enlarged by 2.1 million hectares and 100,000 wells were sunk and installed with electric pumps.

Kwangtung province achieved a 30 percent increase over last year on its 460,000 hectares of wheat, breaking all previous records. Szechuan province, which suffered severe sabotage from the "gang of four", got a good summer harvest of all crops planted over 3.3 million hectares, with wheat and potatoes hitting an all-time high.

In the Wenchow prefecture in Chekiang province which fell under the direct control of the "gang of four" in the past few years capitalist exploitation had reappeared. In many places the gang's followers dissolved the collective economy by dividing up the land for individual farming. Agricultural output suf-

ferred and polarization had begun — the rich getting richer and the poor, poorer. After the downfall of the gang, the commune brigade organization and collective production were restored. The harvest from the province's 32,400 hectares of spring crops was 20 percent over last year's and that for its 8,733 hectares of tea-oil seed was 40 percent up.

In industry:

1. Many national records have been broken. Forty-two of the country's 80 main products broke monthly production records in May and June. These include crude oil, coal, electricity, chemical fertilizer, cement and tractors. The output of crude oil in the first half of this year is 10.6 percent over that of the same period last year.

2. Increases scored on the basis of whole regions. These have been attained in 29 provinces, municipalities and autonomous regions. Regions which were doing a good

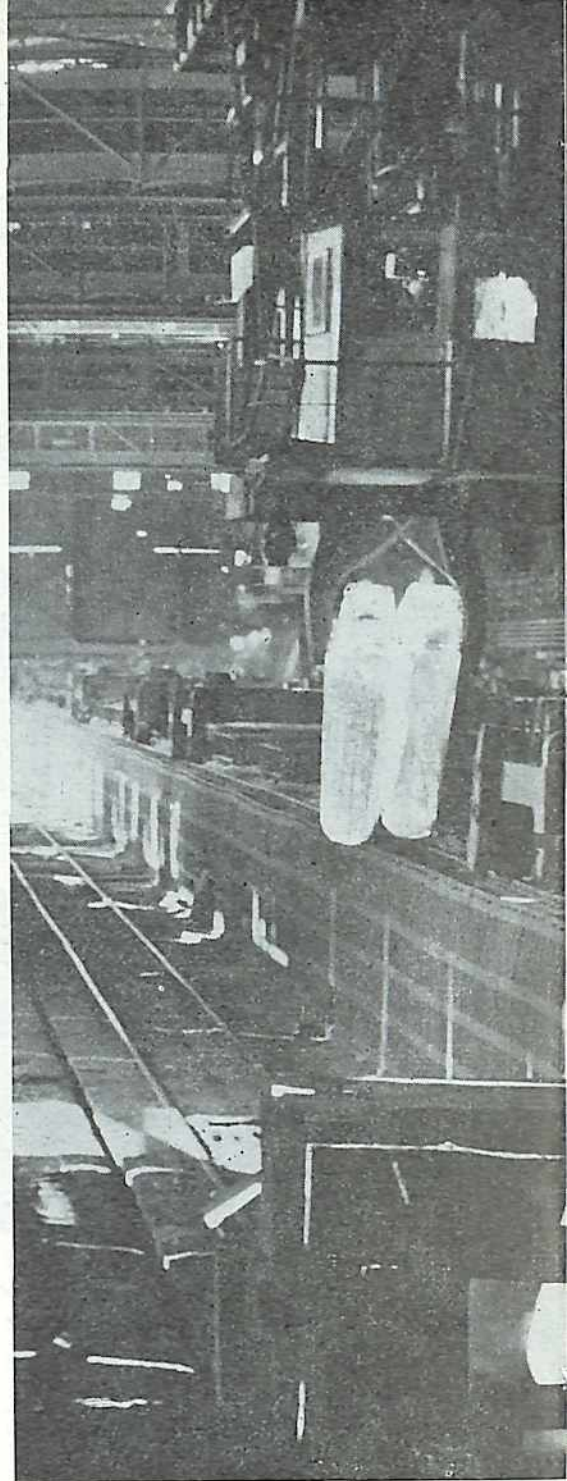
job in production in the past maintained steady growth. Areas badly sabotaged by the "gang of four" have begun to achieve large-scale increases.

3. National industrial output value going up by the month. The figure for the second quarter was 30 percent above that for the first. In the first six months of the year the figure for Chekiang province was up 17 percent over the same period last year and that for Kweichow province 29 percent.

Reasons for the Upswing

To create confusion, the "gang of four" had distorted and attacked Chairman Mao's socialist economic policies from many aspects. Acting on Chairman Mao's instructions, Premier Chou En-lai had put forward on January 13, 1975 at the First Session of the Fourth National People's Congress the great objective of accomplishing the modernization of China's agriculture, industry, science and technol-

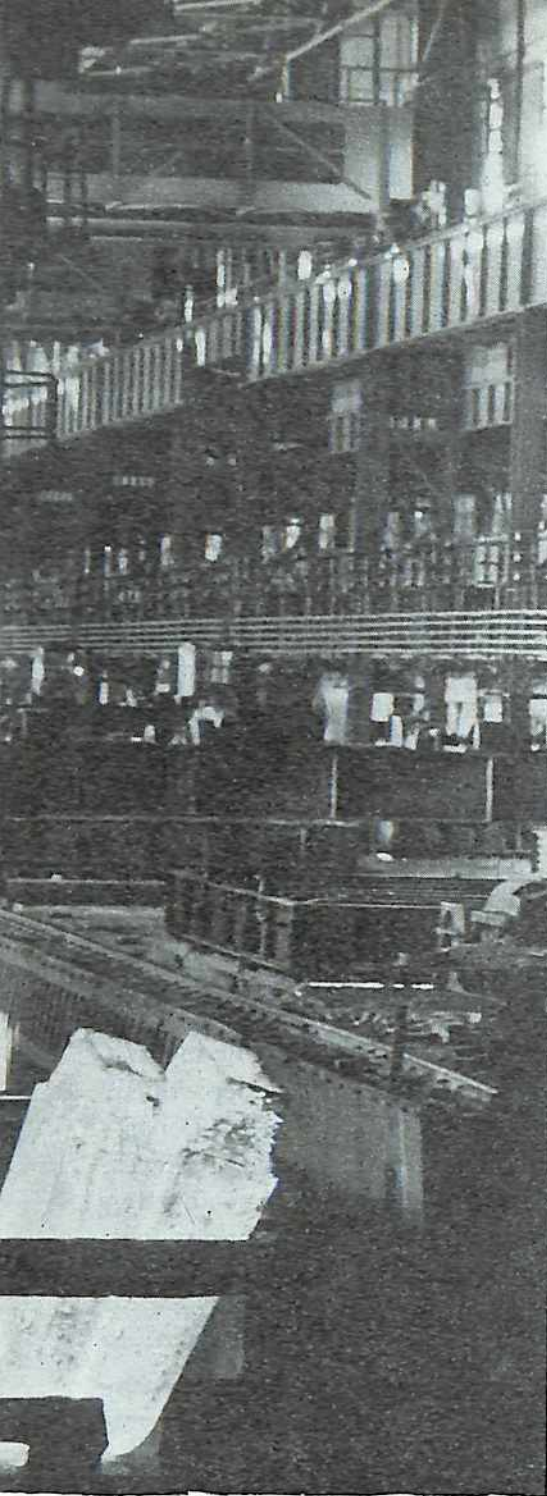
Members of Luchiao commune in Shantung province got their rice seedlings transplanted in time despite a drought by conducting river water into the fields.



New technology of lifting and rolling two ingots at once is used at the First-rolling Mill No. 2 of the Anshan Iron and Steel Company.

ogy and national defense by the end of the century. The "gang of four" called this "revisionism". Using every base method, they sowed dissension in the working class and disrupted production by sabotaging the socialist management of enterprises. During the confusion they aimed to seize power.

In undoing the four's damage the Party Central Committee headed by Chairman Hua Kuo-feng



would be attacked for engaging in "all production and no revolution". Anyone who wanted to strengthen management and enforce necessary rules and regulations would be charged with "controlling, curbing and suppressing" the workers. Cost accounting was castigated as "putting profit in command". Any leader who was concerned about the life of the masses would be accused of using "material incentives". The gang so confused people that they began to feel whatever they did would be wrong.

happy that we can go ahead. Production is sure to rise."

Volume V of the *Selected Works of Mao Tsetung* published this spring on the decision of the Party Central Committee put an ideological weapon into the hands of the masses and leaders at all levels. Particularly pertinent are Chairman Mao's writings on the relation between revolution and production, between politics and work and between being "red" and being expert. The ability to handle the above mentioned relationships will



Exchange of experience helps boost production. Here it is done by workers from the Shanghai Steel Plant No. 3 and the Capital Iron and Steel Company in Peking.

mobilized the masses to make a thorough exposure and criticism of them so as to clear away their poisonous influence politically and ideologically. The gang had utilized many demagogic slogans. First they would say, "If you make revolution well, production will go up by itself." Then they would say, "As long as you make revolution well, it does not matter if production declines." Anyone who wanted to develop socialist production

The exposure and refutation of the gang brought forth the indignation of the masses. They declared that the "gang of four" cared nothing about the sufferings of the people, and went against the fundamental interests of the working people. The gang's opposition to building socialism shows that their aim was to bring the country and the people to ruin. "Now that the gang is overthrown," say the workers, "we feel relieved and are

benefit growth of the national economy. The dialectics in the volume help the people to refute the idealism and metaphysics of the "gang of four" and expose their crimes of sabotaging socialist revolution and socialist construction.

Industry and agriculture have advanced by conquering difficulties. There have been severe natural calamities this year. The summer grain harvest suffered from very low temperatures over

large areas in the south and from cold, hail and drought in the north. But the commune members worked in the spirit of the Tachai brigade — “When heaven brings a big drought, man will make a bigger effort to overcome it.” By struggle they greatly reduced losses due to natural causes.

In Shantung province's Yutai county, the wheat could not sprout because of drought. The county Party committee mobilized the masses to break up the hard crust so that the young shoots could come up. Given meticulous care, the wheat grew thick stalks and heavy ears and gave a record high yield of five to six tons per hectare.

In industry there have been also many difficulties to overcome. Steel production was slowed down by shortages of ore caused by interference and sabotage by the “gang of four”. Efforts were made in the mines and soon production increased.

In a Marxist Way

The workers and cadres analyzed and faced up the difficulties in a Marxist way, made use of what favorable conditions existed and overcame the obstacles. Rail transport on some lines suffered severely from sabotage by the gang. After their downfall Chairman Hua called on the railways to get loading back to peak level as soon as possible. Some people doubted whether this could be done. At a national conference on railway work early in 1977 representatives from different parts of the country exposed and criticized the gang's sabotage of rail transport as a way to wreck the national economy. Difficulties were analyzed and the Party threw its whole weight behind the campaign to improve and speed up railway transport. After the conference all railway divisions and subdivisions sent people to the stations, sections,

shops, shifts and workers' homes to mobilize the workers in the spirit of the conference. This released the initiative of the railway workers and railway transport improved month after month. By April the average number of cars loaded daily broke all records. In May and June the number of cars loaded and unloaded was by far above that for April.

The Second National Conference on Learning from Tachai in Agriculture (December 1976) and the National Conference on Learning from Taching in Industry (April-May 1977) held up before the whole country the two models for developing agriculture and industry along China's own road. The former conference (See *China Reconstructs*, April 1977) summed up and exchanged the year's experience in building Tachai-type counties and mechanizing agriculture. It also set 1977 and 1980 targets for farm mechanization and the number of counties to become Tachai-type ones.

At the industry conference (See *China Reconstructs*, September 1977) representatives heard a report on the Taching oil field, exchanged experience in struggling against the “gang of four” and learning from Taching and discussed plans for increasing the number of Taching-type enterprises.

These two conferences have revitalized the socialist initiative of hundreds of millions of peasants and workers, are accelerating the mass movements to learn from Tachai in agriculture and Taching in industry to a new high tide and spurring industrial and agricultural production to a new leap forward.

Labor Emulation

The workers and peasants are enthusiastically responding to Chairman Hua's call: “Let's have competitions and let everyone give full play to his talents and abili-

ty. . . The advanced must become still more advanced and those lagging behind must catch up. Make revolution and work hard, and we will succeed in whatever we do!”

Large-scale socialist emulation campaigns have been launched. The idea started in the railways when the Chengchow Division sent a proposal for labor emulation to the Peking Division and the latter responded with enthusiasm. Emulation campaigns began to spring up all through industry and agriculture, between provinces, municipalities and autonomous regions, between cities, counties, communes, production teams, professions, industrial and mining enterprises, shops, shifts and individuals.

Friendly emulation has begun between the Shanghai Steel Mill No. 3 and the Peking Shihching-shan Iron and Steel Company and between the Shanghai Department Store No. 1 and the Peking Department Store. Among the provinces, Kiangsu and Hunan are competing for speedy industrialization; Szechuan and Shantung, for both industrial and agricultural growth; Liaoning, Kirin and Heilungkiang, in getting more Taching-type enterprises, speedy industrial development, better fulfillment of economic and technical targets and contribution to the country. Hopei, Honan and Shantung competed in summer grain production. During the National Conference on Cotton Production held in June, representatives from Hupeh and Kiangsu decided to hold a socialist emulation campaign centered around increasing cotton output.

The work of clearing out the poisonous influence of the “gang of four” is continuing so that both leaders and the masses in industry and agriculture can work according to Mao Tsetung Thought to bring about sooner an all-round big leap forward in the national economy.

A Visit to the Shaoshan Irrigation Project

Staff Reporter

THE Shaoshan irrigation project surrounds the native village of Chairman Mao Tsetung in Hunan province. The pool in front of Chairman Mao's birthplace links with a branch channel in the extreme north of the irrigation area. The large-scale project was built 12 years ago under the supervision of Comrade Hua Kuo-feng, then secretary of the Hunan Party committee. Its channels extend to 2,500 square kilometers of hilly land in central Hunan. The system waters 66,000 hectares of farmland in 83 communes. With plenty of water, the fields yield good harvests every year. "Chairman Hua has brought the 'water of happiness'," the people say.

Good Example

Fifty kilometers west of Changsha, capital of Hunan, one gets one's first glimpse of the project, a broad, straight canal of crystal-clear water running like a silver ribbon through the green fields. A 14-meter-high aqueduct carries it over a highway and railway, so that while junks sail above, cars, trucks and trains pass underneath. In the center of the aqueduct are large characters in gold reading "Yunhu's River in the Sky", written 12 years ago by Comrade Hua.

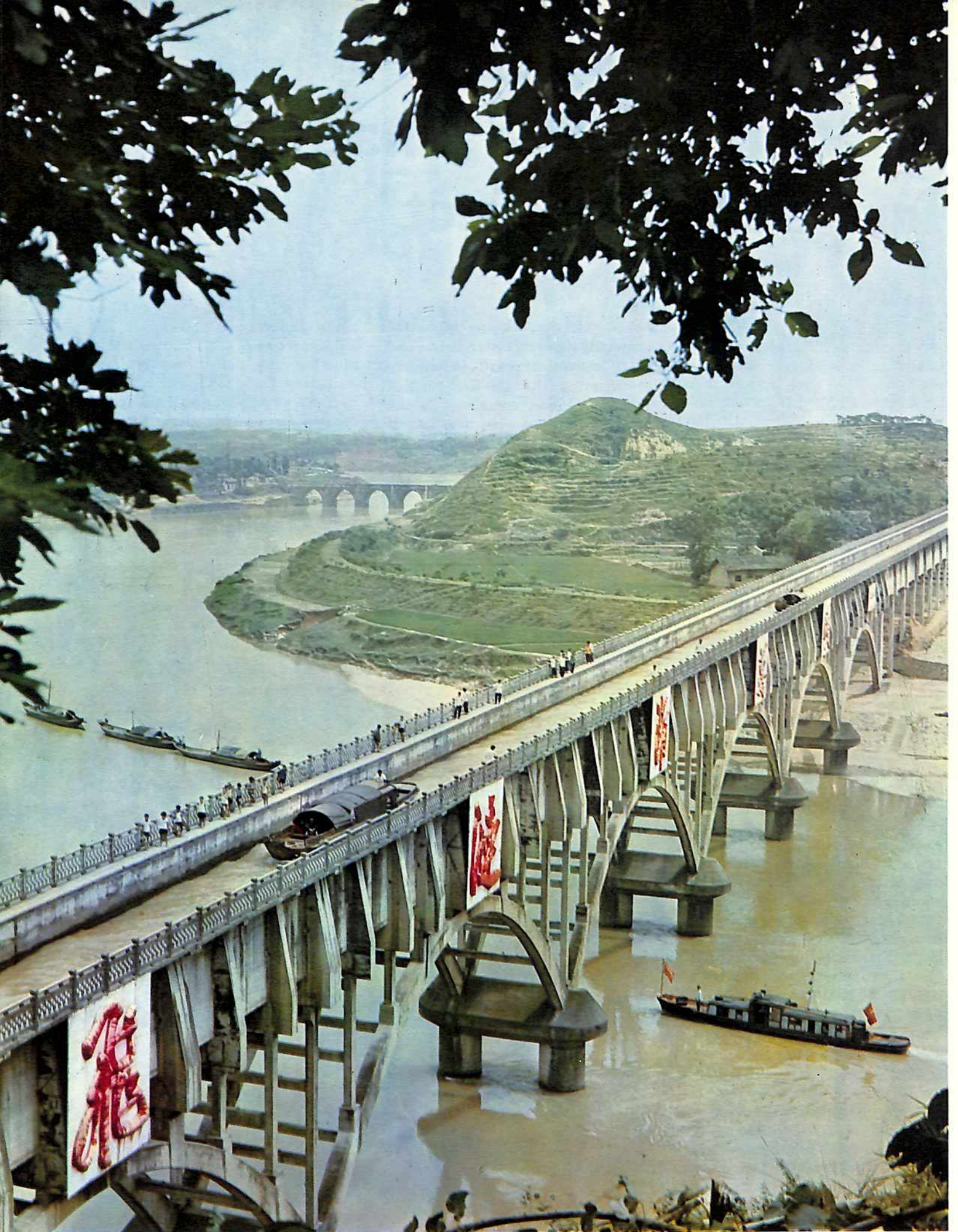
In June 1965 the Hunan Communist Party Committee decided to build the project as part of learning from Tachai, the model agricultural brigade in Shansi province, as Chairman Mao had called on the country to do. A hundred thousand peasant workers began operation on July 1 of the same year. Comrade Hua, as general supervisor mobilized the masses and all resources on a broad scale and carried out well the general line of

"going all out, aiming high and achieving greater, faster, better and more economical results in building socialism" so that the first stage of the project was completed in the record time of 10 months. It included the main canal, the northern, left and right trunk canals totaling 174 kilometers, a dam,

seven tunnels, 19 aqueducts, 230 kilometers of branch channels and nine highway and railway bridges. Irrigating a total of 27,000 hectares of farmland in 1966, it increased farm yields markedly. In six more months the second stage was completed—the 66-km.-long southern trunk canal.

Comrade Hua Kuo-feng at the Chuchintu worksite of the Shaoshan irrigation project, January 1966.





The 530-meter-long Chuchintu aqueduct over the Lienshui River.



A tea garden on a former barren hillside being watered with a sprinkler.

Many branch channels like this one bring water to paddy fields.



Two research institute members observe the grain in the milk while checking the humidity in an irrigated paddy field.



Ducks reared by a production team in the irrigation area.





Shaoshan Silver River, the main aqueduct, which leads to Chairman Mao's native village.

With Comrade Hua's guidance the people of the area continued to make improvements in the project. They built 2,520 km. of branch channels, 444 electric pumping stations and linked up the reservoirs and pools to form a big irrigation network which brings in water, raises it to the hills and stores rainfall for use in dry periods. The area under irrigation has expanded rapidly. As a flood-prevention measure the people built dykes along the Hsiangchiang and Lienho rivers and straightened the course of several old rivers. At the same time they built more drainage channels, pumping stations and sluice gates and lined the channels with stones and concrete blocks to increase the speed of flow. In this

way they realized their long-felt desire of being free from drought, flood and waterlogging.

In the past 11 years agricultural production has increased greatly. In 1965 only 25 percent of the farmland grew two crops of rice a year; in 1976 it was 95 percent. The average yield per hectare had risen from 3.6 tons in 1965 to 8.25 in 1976. With water, forestry, stockbreeding, sideline occupations and fishing have all developed.

Great Changes

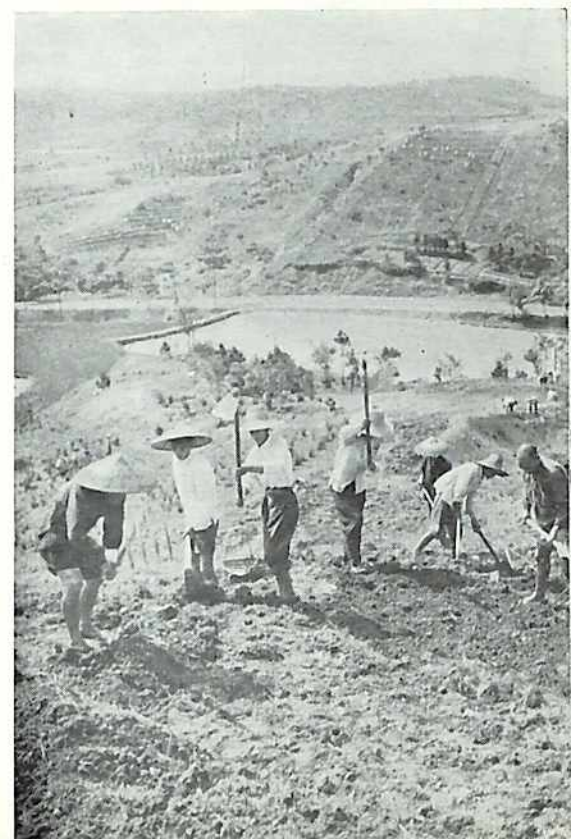
Twelve years ago, before the project was begun, I had worked briefly in the Hsinyen commune in Hsianghsiang county near the northern trunk canal. Now I could

hardly recognize the place. There used to be a lot of wasteland in the hills, what we called "bald slopes" that produced nothing. Now these are all gone. The fields had been small irregular hill plots with ridges in between. Now the slopes have been leveled into large rectangular fields separated by straight roads for tractors.

My old friend Tsao Tsu-yun, leader of the Changchiawan production team, and other commune members told me of the changes since we'd last seen each other. Most impressive were those in farming and in the commune members' lives.

This team used to suffer during dry spells. After the rice was transplanted the members had to tread waterwheels to irrigate for 40, 60 and even up to 100 days a year. "Since the project was built," Tsao said, "we have enough water to grow two crops of rice a year. And we have a one-third-hectare experimental plot where we're trying three crops — combining wheat with early and late rice. Two or more crops a year have brought a big rise in our grain output. The average yield per hectare went up from 3.75 tons in 1965 to 7.5 tons in the past few years, and then to over 10 tons in 1976."

Our conversation turned to the living standard of the commune members. Hsu Cheng-ming, the team's accountant, told me that the



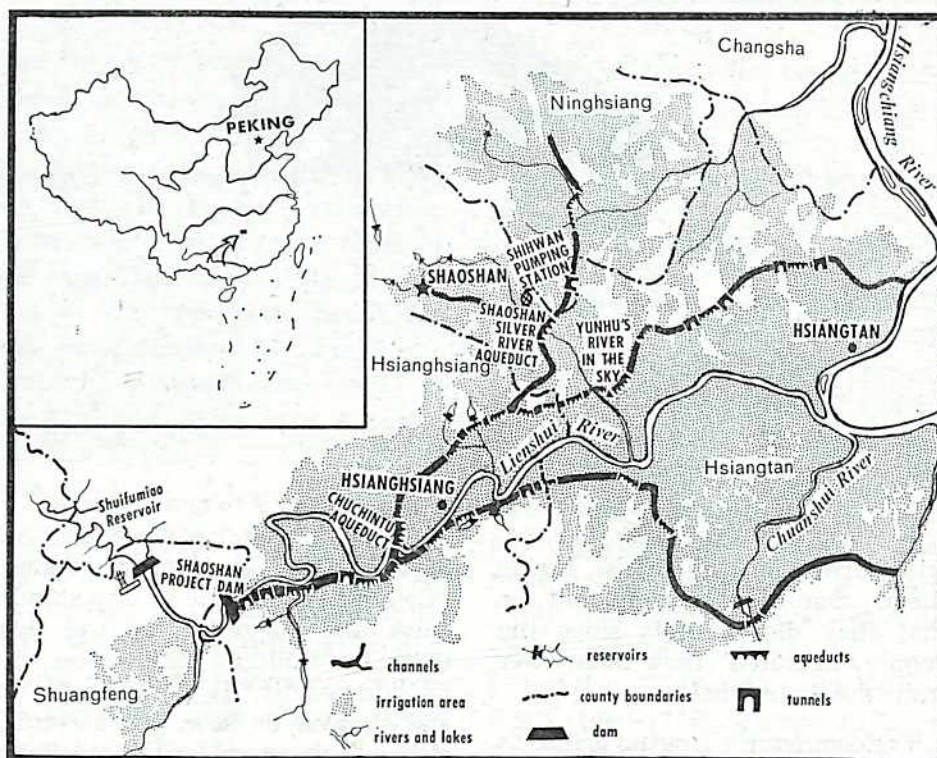
average amount of grain distributed annually to the members as the main part of their income has gone up from 278 kg. in 1965 to 350 kg. in 1976. Before there was water, one-third of the families had incomes so low that they had to borrow from the team in order to last out the year. But they don't have to any more.

I went with Tsao to the home of Tien Kuei-ying with whom I had taken my meals 12 years ago. At that time, because only one in her family of four was able to do farm work, hers was the poorest in the team. They lived in two small rooms. Now I could hardly believe my eyes when I saw their new house with three large bright rooms. "We built this house six years ago," she said, laughing at my astonishment as we shook hands.

Now her family numbers six and two of them are working. As their income increased they paid off all their debts. Last year, according to workpoints earned, they got 323.5 kg. of grain per person as their income (83.5 kg. more than in 1965), and they also got some cash and cotton. They added to their proceeds by selling to the state two pigs they had raised.

Tien Kuei-ying insisted on my having dinner with her and I could not refuse. She immediately got busy shopping and cooking. We

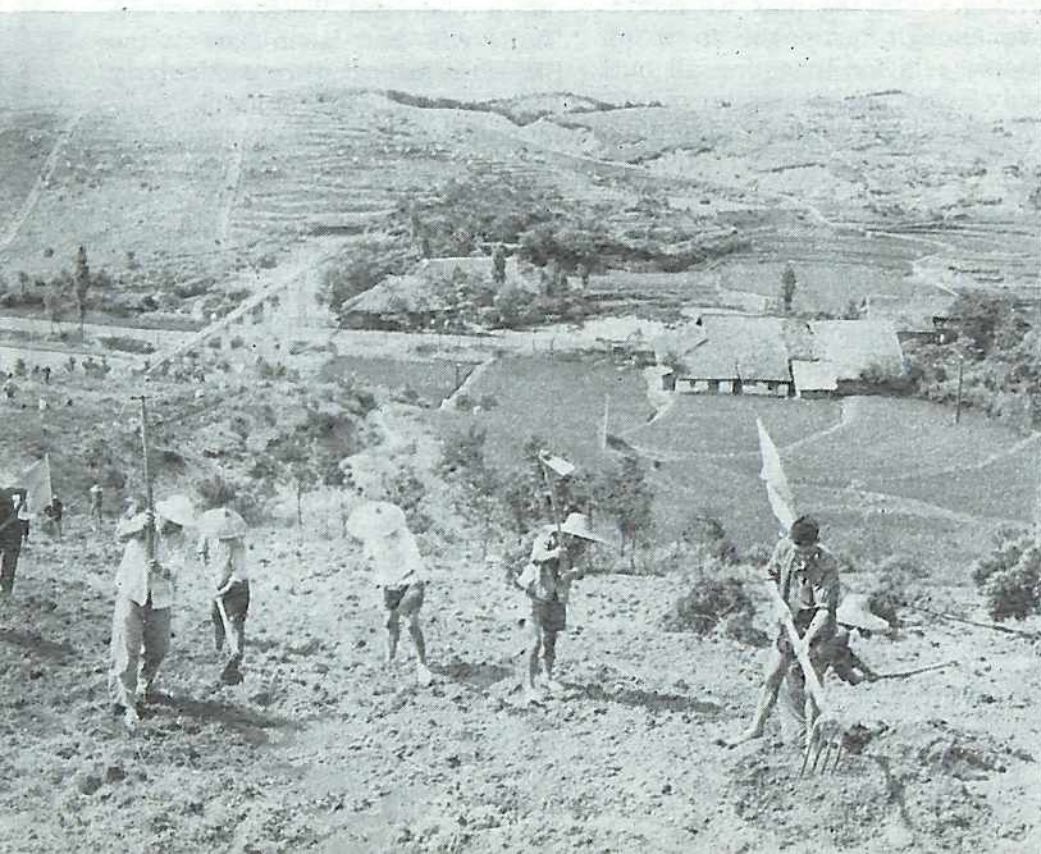
THE SHAOSHAN IRRIGATION PROJECT



had dishes of salt pork, fresh pork, fresh fish, two dishes of green vegetables and a large bowl of egg soup, with rice and wine. I could not help recall those days 12 years ago. Usually we had only dried turnip strips and cabbage, and seldom meat.

Fields' New Look

From a distance, Changfeng commune on the plain looks like a giant chessboard of large, flat fields squared off by tractor roads



The Shihwan electric pumping station irrigates 700 hectares of farmland.

Water makes it easier for members of the Kucheng commune, Hsiangtan county to cover their barren hillsides with trees.



Early rice in the Chuantang brigade, Hsiangtan county.

with irrigation channels beside them. One of its leaders told me that they did all this since the people "liberated" their manpower from the waterwheels.

The commune's Tingtuo brigade's team No. 4 began building fields like this in 1970, leveling the small hills and then dividing the land into rectangular plots all the same size. They planted many trees along the roads and channels. In the first year they built 1.7 hectares of rectangular fields, which gave them 2.8 tons more rice than before. By leveling ridges between the former small plots they actually added 0.07 hectares to their land. In 1971 and 1972 other production brigades and teams did the same thing.

Later with Comrade Wang, Communist Party branch secretary of the Shanghua brigade, I walked up the main canal to see the northern trunk canal. I was impressed by the many bridges. "Chairman Hua always thinks about the masses and taught us to do the same," Wang said. "He asked us to build a foot bridge every kilometer or so. Wherever a lot of people live he asked us to build stone steps on both sides so that they could get down to fetch water and wash clothes." We came to a large wheatfield. It had been made of "waste soil", he said.

"What do you mean waste soil?" I asked.

He explained that when they built the canal a lot of earth had been dug out and piled along the sides. It covered up land belong-

ing to the production teams. "Comrade Hua came to inspect our work and suggested we use this earth for building terraces on the hillside nearby. He worked with us and showed us how. As a result, although the canal took some of our land, we came out with 3.3 hectares more than before."

New Achievements

I found out later that a total of 100 hectares of new fields had been created by the Shaoshan project.

At the Supo commune near the head of the canal I found that the once-barren hills were planted not only to grain, but to cotton, rapeseed, peanuts, garlic, and orange, peach and other trees and the commune has a new 13-hectare fish pond, all indications of diversified farming. "In the past we didn't have enough manpower to tread waterwheels for irrigating all our paddy fields," Party secretary Chao told me, "to say nothing of building a diversified economy."

Throughout the entire project, to date 6,700 hectares of land have been turned into big rectangular fields like the Changfeng commune's. Tractor roads have been built through one-third of the irrigation area's farmland. Industrial crops as well as grain have been developed. Between 1965 and 1976 total cotton production tripled. The 1976 output of rapeseed is 5.2 times what it was in 1965, tea 9 times, fruit 19 times, medicinal herbs 8.8 times and golden lilies, dried and used as an ingredient in Chinese cooking, 27 times. The number of

pigs and fish has also increased rapidly in recent years.

The Shaoshan project has set an example for other places with similar conditions. Some 2,700 hectares of farmland in Hsiangtan county near the southern trunk canal often suffered from drought or waterlogging because the small river there could neither irrigate nor drain the land sufficiently. The Yenping commune and two others had planned to change this, but they gave up for lack of manpower and material.

In the winter of 1975, after studying Comrade Hua Kuo-feng's speech at the National Conference on Learning from Tachai in Agriculture, they reviewed the Shaoshan successes and decided on another try. The three communes pooled their resources and mapped out a plan and work procedure. Those who had taken part in the Shaoshan project were particularly active. With help from other communes, the county and prefecture, in four months they dug the Liehyenching canal, 13 kilometers long, 6 to 8.5 meters deep and from 25 to 40 meters wide, which links with the Shaoshan system. The old riverbed has been converted into farmland and fish ponds and the 2,700 hectares of land now give good harvests despite drought or extremely heavy rains.

In the past few years many communes like Yenping have made great achievements in their struggle to transform mountains and rivers. Constant improvement of the land has increased agricultural output year after year.

My Mother

CHU TEH

This story first appeared in the Liberation Daily in Yen-an on April 5, 1944. We are reprinting it in memory of its author Chu Teh (1886-1976), a great revolutionary fighter and proletarian revolutionary and an outstanding leader of the Party, the state and the army.

NEWs of the death of my mother has plunged me into deep sorrow. I loved her, and so many things she did in her long, toiling life are etched on my mind.

My family were tenant peasants. Our ancestors came from Shaokuan in Kwangtung province. After moving to Hsinanchang of Yilung county in Szechuan province, later generations had always had to work for landlords, but eked out only a bare existence. Our friends were all plain, hardworking peasants.

Mother gave birth to thirteen children. As the family was too poor to support them all, only the first eight lived. The latter five were drowned at birth. Each time it left a searing pain in her, but she had no other way out. She had to look after all eight of us, but as more than half her time was taken up by farm work and household chores, the babies were left to crawl around by themselves most of the time.

Mother was a good work hand. As far back as I can remember she always got up before daybreak. There were altogether twenty in the family. The women took turns a year at a time doing the cooking. When it was her turn, she not only cooked but spun, fed the pigs and silkworms and tended the vegetable and melon patches. Because she was tall and strong she carried all the water and manure herself.

Mother was busy all day long. By the time I was four I had already begun helping her in whatever I could. At eight I was carrying things on my back or on a shoulder pole and also working in the fields. I began to go to the village school. When I came home

she would be sweating over the stove. I would quietly put down my books and go to carry water or herd cattle. Usually I studied in the morning and worked in the fields in the afternoon. During busy periods I spent all my time in the fields with my mother, who taught me much of what I learned about farm work.

LIFE for a tenant family is hard. We were able to get along half-

way decently only because Mother was capable and resourceful. She made us extract oil from tung seeds so we could have a lamp at night. Our meals consisted of either sweet potatoes or crushed peas or vegetables. Mother flavored these with oil extracted from rapeseed so that such coarse food, disdained by landlords and rich people, tasted at least palatable. After an exceptionally good year we were able to have some new clothes. Mother

Comrade Chu Teh in 1936 after arriving in north Shensi at the end of the Chinese Workers' and Peasants' Red Army's 25,000-li Long March.



spun the yarn herself, then got it woven into cloth and dyed. This homespun cloth was thick and durable. A suit of it would last through three brothers.

An industrious family is well-disciplined and organized. My grandfather was a typical Chinese peasant. He would feel indisposed if he didn't work in the fields and did so right up to not long before his death at around 90. Grandmother was the organizer of the family. Every New Year's eve she assigned duties to each of us for the coming year. Mother would be the first up before daybreak to light the stove and begin cooking. Then I would hear grandfather get up, and soon we had all left our beds to feed the pigs, cut wood and fetch water.

Mother worked hard and never complained. She was even-tempered, never beat or scolded us and never quarreled with anybody. Her stable influence was a big factor

in the harmony that prevailed in our large family. She sympathized with the poor, a quality she shared with all her class. Poor as we were, she never hesitated to help relatives poorer than us. On occasion, Father would smoke or take a drink. Mother never let us indulge ourselves. The memory of Mother's frugal habits, her kindness and generosity has stayed with me till today.

PEACEABLE though they were, the Chinese peasants could not escape disaster. Around the year 1900 Szechuan was hit by severe droughts for several years. Bankrupt and starving, peasants had no recourse but to break into the homes of the rich in great crowds to demand food. I saw with my own eyes 600 or 700 peasants and their wives and children, all in tatters, being beaten and killed by government troops, saw their blood reddening the ground and heard their heart-rending cries.

Life for my family also went from bad to worse. We lived on millet and sorghum and did not taste rice the year round. In 1904 our landlord wanted to increase our rent. We couldn't meet it and on New Year's eve were forced to move off. In tears, the family split up to live in two places. With fewer hands and bad weather, we reaped nothing. It was the worst year for my family but Mother didn't lose heart. Her sympathy for the poor and hostility toward the rich grew stronger. Usually she said little, but with pain in her voice she would speak of the misfortune or suffering of people we knew. I myself witnessed countless injustices. All this stirred up in me an urge to rise against oppression and seek a new life.

It was not long after this that I left home because of my schooling. Usually a tenant peasant couldn't afford to send his son to school but my parents were determined to

STAMPS OF NEW CHINA

Comrade Chu Teh Commemoratives



ON July 6, the first anniversary of the death of Comrade Chu Teh, late Chairman of the Standing Committee of the National People's Congress of China, a set of four commemorative stamps was issued to encourage the people of the whole nation to emulate his revolutionary spirit and fine qualities. His loyalty to the Party and the people spurred him to implement Chairman Mao's revolutionary line and dedicate his whole energy throughout his life to the cause of proletarian revolution.

Stamp 1. A color portrait of Chairman Chu Teh. Salmon, light blue, grey and black.



Stamp 2. A photo of Chairman Chu Teh presiding over the First Session of the Fourth National People's Congress in 1975. Salmon, lake, black, bronze-green and white.

Stamp 3. A black-and-white photograph of Chairman Chu Teh at study. He was a tireless student of the works of Marx,



Engels, Lenin and Stalin and of Chairman Mao.

Stamp 4. A black-and-white photo showing Chu Teh, then Commander-in-Chief of the Eighth Route Army, personally directing a battle in the War of Resistance Against Japan. During the long years of revolutionary war, he carried out Chairman Mao's military line and made indelible contributions to the liberation of the Chinese people and the cause of communism.

All photos are edged in gold. The legend on the stamps in gold reads: "First anniversary of the death of Comrade Chu Teh (1976-1977), great proletarian revolutionary of the Chinese people." It is superimposed on a design of evergreen plants symbolizing that he will live forever in the hearts of the Chinese people. All 4 stamps are of 8 fen denomination and measure 52 x 31 mm. Perf. 11½. Color photogravured. Serial numbers: J. 19 (4-1 to 4-4).



bring up at least one educated man in the family to stand up to the bullying of the landlords and officials. They scrimped and saved and borrowed so that I was able to finish village school and in 1905 take the county examination for officials, and later to study in Shunching and the provincial capital Chengtu. My family owed a debt of over 200 silver yuan for my tuition and didn't get out from under it until much later after I had become a brigade commander in the Army to Defend the Nation*.

I RETURNED to Yilung in 1908 and opened a primary school in the county town, going home to see Mother two or three times a year. It was a time when new ideas were in sharp clash with the old. Those of us who were influenced by ideas of science and democracy wanted to do something for the people in our home towns. The powerful conservative local gentry blocked our attempts. Without telling my beloved mother, I left for Yunnan and joined the New Army** and the Tung Meng Hui***. While in Yunnan in letters from home I learned that far from blaming me Mother approved of my act.

I have not been back since 1909. In 1921, I had Father and Mother brought to live with me. They were so used to working on the land that they felt ill at ease away from it and later left to go back. Father died on the way. Mother returned and worked at home until the last.

As the Chinese revolution developed, my ideology underwent more changes. When I found that the Chinese Communist Party was leading the revolution in the correct direction, I joined it. After the Great Revolution**** failed I was cut off from home entirely. Mother held the family together with the 30 *mu* (two hectares) of land.

I heard from them again after the War of Resistance Against Japan began. Mother knew we were fighting for national liberation and hoped for our success. She knew our Party was having a hard time and she continued living frugally at home. In the seven years that followed I was able to send her several hundred silver



Comrade Chu Teh, as Commander-in-Chief of the Eighth Route Army, speaks to Eighth Route Armymen in Yenan during the War of Resistance Against Japan.

yuan and some photos of myself. Mother was getting on in years but I knew she was always thinking of me, as I was of her. Last year a letter from a nephew said, "Grandmother is 85 years old, weaker in spirit than last year, not eating as much and not moving about as easily as before. She longs to see you once more." But, having dedicated myself to the cause of national resistance, I was unable to fulfill my mother's wish.

ALL her life she never stopped working. I was told that she was cooking at the stove until one minute before I was born. Even in her old age she continued to work hard. Another nephew wrote last year, "Grandmother is not doing as well as last year because of her age, but she still does whatever work she can and especially loves to spin."

I should thank my mother for teaching me how to struggle against difficulties. Having gone through all kinds of hardships at home, I have been able to weather more of them in 30 years of fighting and revolutionary activities. Mother gave me a strong constitution and the habit of hard work so that I have never felt fatigue.

I should thank my mother for the knowledge of production she taught me, for molding in me a revolutionary will and encouraging me to take the revolutionary

road. On this road I have come to realize more and more that nothing in the world is more precious than this knowledge and this will.

Mother has left me forever. I will never see her again. Her death is an irreparable loss. Mother was an ordinary person, one of millions of the Chinese working people. Yet it is these millions who have made and are still making the history of China. How can I repay my mother's kindness? I will continue to be loyal to our nation and people and the Chinese Communist Party, their hope, so that others like her will have a happy life. This is what I can and will do.

May my mother rest in peace.

*The Army to Defend the Nation was organized by Tsai E (1882-1916) in Yunnan province to fight against Yuan Shih-kai, a northern warlord who made himself emperor in 1915.

**The New Army was a part of the armed forces organized in 1895 after the Sino-Japanese War by the Ching government in hope of consolidating its tottering feudal rule. But with revolutionaries in it promoting their cause, in all provinces the New Army units, with the exception of the Northern New Army of Yuan Shih-kai, inclined toward revolution and became an important force in the Revolution of 1911.

***The Tung Meng Hui (Revolutionary League) was a bourgeois revolutionary party organized in 1905 by Sun Yat-sen (1866-1925). It led the Revolution of 1911 which overthrew the Ching dynasty (1644-1911) and established the Republic of China.

****The Great Revolution is the First Revolutionary Civil War (1924-27).

The Taihang People Remember Commander-in-Chief Chu Teh

WANG YAO-CHENG

Throughout the War of Resistance Against Japan (1937-45) Commander-in-Chief Chu Teh adhered to Chairman Mao's strategic principles for carrying out a "protracted war" and "independent guerrilla warfare in the mountain regions with the initiative in our own hands". Between 1937 and 1940 the Eighth Route Army led by Chu Teh, following instructions from Chairman Mao and the Party Central Committee, operated behind the enemy lines in north China, mobilizing the masses and initiating guerrilla warfare against the Japanese aggressors and their

puppet troops. They fought over 10,000 battles and rendered more than 100,000 enemy troops ineffective. They established base areas along the Shansi-Chahar-Hopei, Shansi-Hopei-Shantung-Honan, Shansi-Suiyuan provincial borders and in Shantung province. In them the people's anti-Japanese armed forces grew stronger and stronger. In the following article, notes from his travel diary, the author shows how the people in the Taihang Mountains remember their beloved Commander-in-Chief Chu Teh.*

IT IS 40 years since the Japanese invading forces attacked the Chinese garrison at Lukouchiao on July 7, 1937, launching all-out invasion of China south of the Great Wall. The people of the Taihang Mountains will never forget their joy at learning that while the Kuomintang army was fleeing helter-skelter in the face of the Japanese invasion, Chairman Mao was sending the Eighth Route Army under the command of Chu Teh to fight the Japanese. Its general headquarters and 129th division under Liu Po-cheng had left north Shensi to move eastward across the Yellow River and would soon arrive in the Taihang Mountains. From there Chu Teh would direct guerrilla warfare in north China and build many base areas behind the enemy lines.

Chu Teh and the general headquarters arrived in the crisscrossing gullies of Wuhsiang county, Shansi province, deep in the Taihang Mountains in the spring of 1938. They quartered for some time in two villages, Chuanpi and Wangchiayu, in the eastern part of the county.

The general headquarters at Wangchiayu was a peasant court-

yard with tile-roofed buildings on the east, west and south and three cave-rooms on the north. Chu Teh and Tso Chuan, Deputy Chief of Staff of the Eighth Route Army, chose the east and south rooms and left the west one and the cave-rooms (warm in winter and cool in summer, hence considered much better than the east and south rooms) for the householder and the guards. Chu Teh's room (both office and bedroom) was simply furnished: a desk, some chairs and a kang (brick bed kept warm in winter by chimney flues running under it), a telephone on the desk, a hoe in a corner, military maps on four walls, a saddlebag filled with hay that served as a mattress and a quilt covered with coarse home-dyed cloth on the kang. On one of the walls hangs a picture showing Chu Teh on horseback and the poem "To My Elders in Szechuan" he wrote while staying here:

*We rein in our horses in
the Taihangs*

*Where swirling snow comes
early in the tenth month.*

*Every night, though still
clad in thin uniforms,*

*Our men swoop down to
attack the Japanese invaders.*

MANY veterans and old peasants recall how hard Chu Teh studied while he lived here. His desk was always piled high with books and *The New China Daily* (Taihang edition). He and Comrade Tso Chuan and others conscientiously studied *On Protracted War*, *Problems of Strategy in Guerrilla War Against Japan* and others of Chairman Mao's important military articles written during the early anti-Japanese war period and sought ways to put their precepts into practice.

Chu Teh often gave talks to his men on Chairman Mao's works. In one on the three stages of the protracted war** he compared the anti-

*The Taihang Mountains are situated where Hopei and Honan provinces border on Shansi. In November 1937 the Eighth Route Army began building the southeastern Shansi anti-Japanese base area centered around the Taihang Mountains.

**In *On Protracted War* Chairman Mao wrote: "Since the Sino-Japanese war is a protracted one and final victory will belong to China, it can reasonably be assumed that this protracted war will pass through three stages. The first stage covers the period of the enemy's strategic offensive and our strategic defensive. The second stage will be the period of the enemy's strategic consolidation and our preparation for the counteroffensive. The third stage will be the period of our strategic counteroffensive and the enemy's strategic retreat."



Chairman Mao and Comrade Chu Teh studying operations during the anti-Japanese war (1937-45).

Japanese army and people to a lampwick and the Japanese invaders to lamp oil. "Though the Japanese devils look quite strong now," he said, "the lampwick will eventually consume the oil." The lamp he used for this simile is still there.

Outside the gate is a vegetable garden and basketball court. In those war years Chu Teh and his guards tended the garden with meticulous care. They grew radishes, eggplants, peppers, potatoes and other vegetables. He was often seen weeding, watering and applying fertilizer after work. Here he also liked to chat with local peasants. As they sat around on the ground and smoked together, their talk ranged from farming and building a democratic government to reduction of land rent and interest and hiding stores of grain from the Japanese.

Close to the site is a level stretch called Lofengping (Phoenix-alighting Square)*. After the general headquarters came to the village the quiet spot became busy with people from various anti-Japanese base areas in north China. Here the people listened to messages broadcast from Chairman Mao and the Party Central Committee in Yenan. This small mountain village now was the front headquar-

* In ancient Chinese tales the phoenix is the king of birds, often referred to as the bird of happiness.

ters for guerrilla warfare in north China. The local people said the Communist Party and the Eighth Route Army were the golden phoenix that had alighted there.

At first the villagers didn't know this man was Commander-in-Chief Chu Teh. Someone once referred to him as "that old cook" because he was often seen helping a cook carry meals with a shoulder-pole to a sentry-post. Later he was thought to be a quartermaster because he was seen digging up wasteland to grow vegetables. Only after they had seen him frequently accompanied by several guards with pistols did the people discover that this man, common as a cook, plain as a peasant and warm toward them like a mother, was none other than the Commander-in-Chief of the Eighth Route Army, the revolutionary hero whose name was linked with Mao Tsetung's.

After Chu Teh left Wuhsiang county the local people collected the tales about him to keep his memory alive and educate the younger generation. From Chuanpi village comes this one:

One day Aunt Yueh came across Chu Teh while she was picking wild vegetables on a mountain ridge. "What kind of plants are you picking?" he asked.

"It's the bitter *kukutsai*," the woman answered. Chu Teh squat-

ted down. "Are there any other edible plants around?" He asked her to show them one by one. Aunt Yueh was quite puzzled. The Commander-in-Chief was busy all day with military affairs, why should he ask about all this?

Chu Teh took a handful of the plants and sniffed them. "Smells good! We want to eat them too." A few days later he invited Aunt Yueh and other neighbors to taste a big wash basin of wild vegetables he had prepared. "Is this the right way to cook them?" he asked with a smile. From then on Chu Teh took the lead in the general headquarters in collecting and eating



Commander-in-Chief Chu Teh in 1938 at Lofengping.

wild plants. The grain the soldiers saved they gave to the villagers.

Another similar story is told by Ho Han-wen, a veteran Red Armyman who has settled down at Chuanpi village.

During the Long March in 1936 the Red Army's Second and Fourth Front armies led by Chu Teh, Ho Lung and Jen Pi-shih arrived at

Luhuo county in Szechuan province. They had to secure grain supplies here before leaving to cross the marshlands to the north. The place was so sparsely populated that they had great difficulty in getting enough. One day the men were notified to assemble in front of the lamasery tomorrow for a lecture by Commander-in-Chief Chu Teh. The next day Chu Teh stood on the earth platform behind some tables on which several dozen kinds of wild herbs and tree-leaves were displayed.

"Comrades," he began. "Today I'm not going to talk on military affairs or politics. I'm going to talk about botany. . . . We are facing serious difficulties. In order to survive and keep on making revolution, I call on you to learn to find and eat more wild plants. . . ."

This exhibition of wild herbs was a vivid military and political lesson to all. It sprang from the same integrity that had once prompted Chu Teh to say, "Put revolution before anything else and be the last to enjoy comfort." Chairman Mao mentioned Chu Teh when he described the Long March in Volume V of his selected works. There were no houses whatsoever when we crossed the marshlands, he wrote, we just slept where we could, and Commander-in-Chief Chu Teh did so too when he walked for 40 days across the marshlands. . . . Our troops had no food and ate the bark and leaves of trees.

AT Wangchiayu and Chuanpi, though it is nearly 40 years since Chu Teh was there, villagers over 50 still remember "Old Chu" as clearly as though he had just left after a chat with them — his square, suntanned face which always had a friendly look for them, the look of determination in the astute bright eyes beneath the jutting black brows.

Li Tso-yin, an old peasant with white hair and beard, likes to tell how he used to play Chinese chess with Chu Teh in the summer evenings under a fruit tree. "Old Chu was a top-flight chess player. No one in our village could match him," Li Tso-yin says. "He was

very serious about the game. Sometimes when he was called away to handle some urgent work at the general headquarters, he would tell me to wait for him. Occasionally we had to wait two or three days before we could finish a game." Li Tso-yin recalls how Chu Teh once maneuvered his five pawns across the "river" to the front and, by using other pieces to attack Li's chessmen, conserved his main force to protect the pawns. "Old Chu didn't play chess for fun. He went at it as though he were fighting a battle," the villagers recall.

This chess story might be slightly exaggerated but the villagers knew from their own experience in those years how Chu Teh followed Chairman Mao's strategic principles and organized the masses in guerrilla warfare. The Eighth Route Army and guerrilla forces under Chu Teh's command mysteriously appeared and disappeared in their operations behind the enemy lines. As Comrade Liu Po-cheng described it in a poem, "The Japanese invaders are assailed on all sides/ But they can find no trace of us."

The other day while crossing the Chochang River, I learned that the battle of Changlotan took place right there on the riverbank. In it Chu Teh and Liu Po-cheng directed an operation to smash a Japanese siege from nine directions. The enemy was not far from the forward command post and the gunfire was quite close. But Chu Teh stayed at his fighting post, calm as ever — like in the lines of one of his poems, "Fighting battles is like playing chess/Calm determination makes success."

ANOTHER story is about the poplars at Chaiwan village. In the spring of 1940 Chu Teh mobilized the armymen and local people to plant over 20,000 poplar trees. Then in 1947 during the liberation war wood was needed in large quantities for expanding the ordnance factory at Liukou because the People's Liberation Army was going onto the counteroffensive against the Kuomintang. The poplars had by then grown tall enough and were felled for this purpose. One

tree planted by Chu Teh was kept. Today it is nearly 30 meters tall and two men can barely stretch their arms around the trunk.

If you break a twig from this tree, inside you will find the pattern of a star. Out of curiosity, I tried it myself and found this to be true. The oldsters will tell you, "The Commander-in-Chief was different from ordinary people and so is the tree he planted." The youngsters will tell you, "He was a veteran Red Armyman. The star in the twig is just like the red star on his cap." Still others may say, "The star is like the heart of the Commander-in-Chief. He left it with us in the Taihang Mountains. . . ."

Botanists can probably give a more scientific explanation, but the legend expresses the people's deep feeling for their leader. Since Chu Teh left the Taihang Mountains everything related to him is treasured for its memories. A pair of millstones or a well once associated with him, a hoe he once used, even a sentence he is supposed to have said have become mementoes that inspire the people.

Li Cheng-shu, a former Eighth Route Armyman who now lives in Chuanpi village, remembers well the day Chu Teh and the headquarters arrived in the village. Chu Teh had just finished speaking at a gathering of the local people. He jumped down from the platform, took out his pipe and asked Li Cheng-shu who was near him for a match. Li lighted up for him and he took a long draw. Chu Teh clapped Li on the shoulder, "Work hard, comrade! Our future is bright!"

These simple words have remained in Li's mind for the past 37 years, an encouragement to him, and also to the people of Chuanpi, to march forward in the revolution. In the ten years from 1939 to 1949, 120 of the 400 people in Chuanpi village joined the revolutionary forces. More than 30 of them gave their lives for the revolution. One was Niu Tu-hai, a militiaman captured while defending the Eighth Route Army general headquarters and local people from

the Japanese troops. The enemy hung him by the hands from a tree. He was tortured and pressed for the whereabouts of the general headquarters. He refused to tell. "They have left for the front to kill you Japanese robbers!" he told the enemy to their faces. Flying into a rage, the Japanese pointed their bayonets at his chest. "Who are the Eighth Route Armymen and Communists in the village? Speak up, or you'll die!"

"I don't know!" Niu Tu-hai said firmly. "No matter what you do, we'll fight you to save our country. Who's afraid of you dirty robbers?" He died a hero's death. The blood of such heroes safeguarded the revolution and ushered in the new era of today.

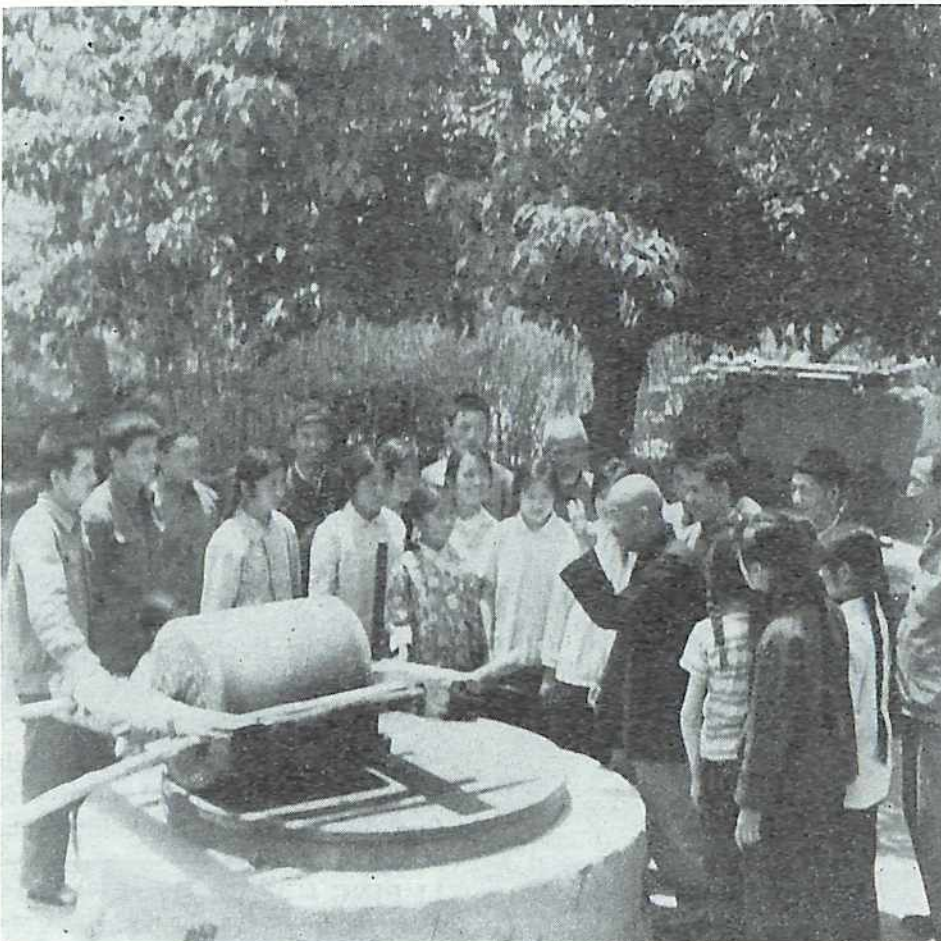
The Taihang people cherish the memory of Commander-in-Chief Chu Teh all the more with the victory of the revolution and the passing of time. The peasants at Wangchiayu still remember how before going back to Yen-an Chu Teh and his wife Kang Ke-ching said goodbye to every family. How

they long to see him again on that familiar yellow horse!

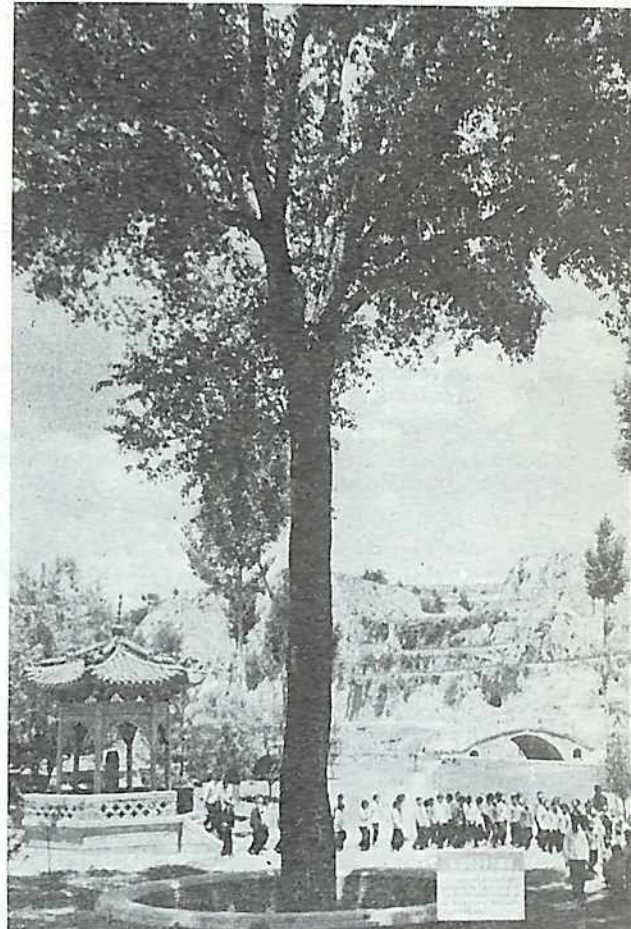
The villagers at Chuanpi, both old and young, feel very close to Chu Teh whenever they see the wells sunk with his help. Before that the village had never had a well. In the highlands it was difficult to dig a well. Water was as precious as cooking oil. Sometimes there were droughts of several months and people had to fetch water from faraway places. For generations the Chuanpi peasants tried all ways to get water but failed. They even dreamed of water in their sleep.

When he learned of the problem after he arrived at Chuanpi, Chu Teh went with his men to search for water sources. He assigned Comrade Yang Li-san, who was in charge of supplies, to lead the work of building a dam across Hsiaoeh Gully to store water. At the same time he organized his men to sink wells and dig ponds. One day at the Hsiaoeh Gully site, three soldiers were trying to move a huge rock but couldn't budge it. Chu

Li Tso-yin, an old peasant, tells the younger generation about Chu Teh.



The site of the Eighth Route Army general headquarters in Wangchiayu.



The poplar tree planted by Chu Teh in 1940.

Teh saw them and hurried over to give a hand, getting his jacket covered with mud.

In a few days they had a brick-lined, 43-meter-deep well and five storage ponds. When the dam across Hsiaoeh Gully was completed, rain filled the reservoir and ponds. The people at Chuanpi scooped up the water to taste, tears of happiness welled up in their eyes.

It is now a year since Chu Teh left us, but the Taihang people will remember their beloved Commander-in-Chief forever.

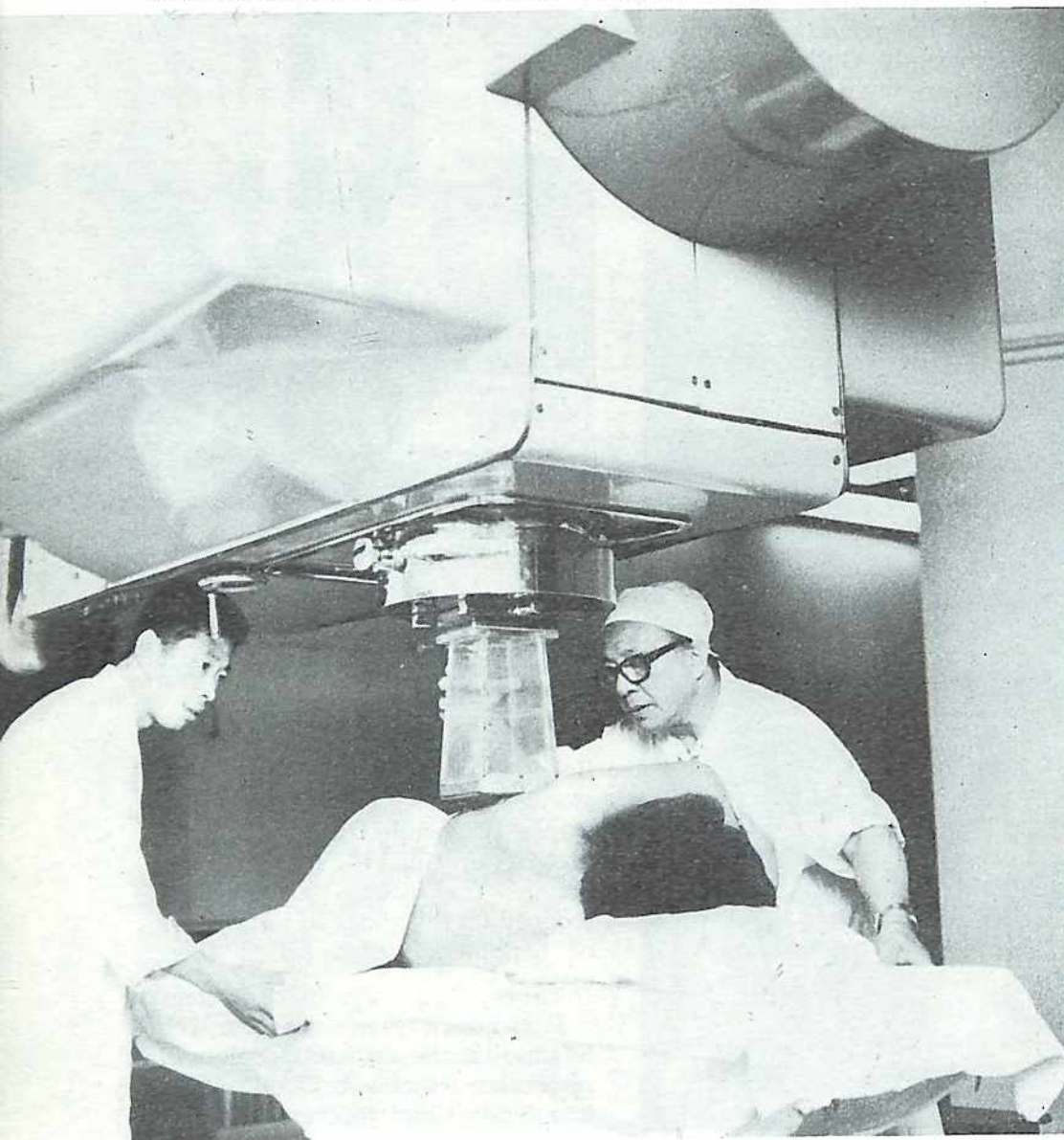
Cancer Research in China

LI PING



A barefoot doctor in Linhsien county getting cast-off cells of the esophagus wall for examination.

In connection with research in cancer treatment Dr. Wu Huan-hsing, head of the Chinese Academy of Medical Sciences oncological hospital, observes a patient receiving radiotherapy.



MORE THAN 30 "bases" for cancer study, prevention and treatment have been set up throughout China in villages, factory and mining areas with a high rate of incidence of the disease. These have already amassed a vast amount of data and opened a number of areas for further research. This work is facilitated by China's broad medical and health network extending down to the grass roots — county and commune hospitals and the barefoot doctors in the rural areas, and factory and mine clinics and the "red worker-medics" in industrial areas.

The first such base was set up in 1969 in Linhsien county, Honan province, where cancer of the esophagus was prevalent. It is staffed by doctors and researchers from the Chinese Academy of Medical Sciences and the Research Institute of Traditional Chinese Medicine in Peking and teachers and students from the Honan Medical College.

First they followed up leads supplied by the local people to find specific spots where incidence

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was highest—an old goatherd's observation, for instance, that in his village some goats "couldn't swallow" and information from a barefoot doctor that in one village there was more cancer among families who drank water from a certain well than among others. Then the team began investigating these spots for natural causes.

In 1971 the team carried out a survey of deaths caused by cancer of the esophagus going back over the previous 30 years (1941-1970) in 76 commune brigades with a present population of 110,000. It showed that the death rate had remained more or less constant over the 30-year period, indicating that the disease was due to some permanent factor in the environment. This fact is borne out by records of the Linhsien county hospital over the past dozen years.

Later mass surveys for cancer of the esophagus were carried out among the six million people of Anyang prefecture in which Linhsien is located and among 50 million people in Honan, Hopei and Shansi provinces and Peking. They found that the high-incidence center for cancer of the esophagus in north China is the southern Taihang Mountains (where the three above provinces meet and where Linhsien is located). The rate of incidence gradually drops off further away from the concentration point.

In cooperation with related research units the Linhsien team studied the relationship between the incidence of the disease and such factors as nitrosamines in food, the lack of the trace element molybdenum in the water and soil, the consumption of moldy corn and the extensive use of pickled vegetables in the diet. After field studies and laboratory experiments they drew up a preventive program which was promulgated by the Linhsien county Party committee. It called for: 1. preventing food from molding, 2. measures to eliminate nitrosamines and their precursors, 3. use of ammonium molybdate fertilizer, 4. treatment for people with severe epithelial hyperplasia (a precancerous lesion) of the mucous membrane of

the esophagus, and 5. changing undesirable dietary habits. A wide publicity campaign made the five measures known to every household in the county. Commune production teams improved their methods of sunning and storing grain to prevent mold. When a well was found to contain too much nitrite or nitrate salts, filtration stations are built to treat the water with chloride of lime or to improve it in other ways. The peasants were urged to grow more vegetables so they would not be so dependent on pickled vegetables. The ammonium molybdate fertilizer is particularly welcomed by the peasants for the increase it has brought in yields.

Mass screenings are carried out regularly by the Linhsien county base for early detection and treat-

areas of the county. Linhsien county hospital records show that between 1961 and 1964, before such surveys began, the rate of early detection was only 6.8 percent. The earliness at which some cases have been detected by such mass screening has rarely been achieved in Chinese city hospitals or noted in medical literature from abroad.

Early detection and treatment has greatly increased the rate of cure. In 1975, follow-up visits to 170 patients who had had early surgery for cancer of the esophagus found that the five-year survival rate was 90.3 percent, and among them, 93 persons had suffered no recurrence in eight years.

Four hundred barefoot doctors have been trained for this work so that in every commune brigade



An examination during a general survey for nasopharyngeal cancer in Chungshan county, Kwangtung province.

ment. This is done by examining the exfoliated epithelial cells of the esophagus, that is, the cells that detach themselves from the lining of the esophagus and adhere to a tiny balloon covered with fine mesh, which is swallowed, inflated and gradually withdrawn.

With this method in some places, the base staff has been able to detect over 90 percent of all cases of cancer of the esophagus, and 81 percent of the early cases as a result of general surveys among people over 30 made in larger

there is a barefoot doctor who knows how to use the apparatus, make smears and examine the cells. In this cytologic examination network they have been instrumental in discovering many early cases.

Epidemiological Surveys

Retrospective surveys of cancer deaths, now done with methods which are an improvement on those used in Linhsien, are in the process of being made for cancer

of many kinds. The National Cancer Control Office under the Ministry of Health mobilized specialists in various fields and 1,000,000 barefoot doctors to start a nationwide retrospective survey of deaths caused by malignant tumors. By last May it had investigated among several hundred million people in 16 provinces, municipalities and autonomous regions. The survey is expected to be completed by the end of the year.

This survey, involving an immense amount of work and many technical problems, could not be done without the aid of the masses. Wherever the field workers go, first they call the people together, tell them the importance, requirements and procedure of the survey and ask for their cooperation. With the help of peasants and cadres familiar with local conditions they visit every home in a village to record the deaths, year and cause. In the frontier regions of Kwangsi, Sinkiang and Inner Mongolia where people of China's minority nationalities live, the survey-makers often travel long distances into sparsely-populated inaccessible mountains or deserts for their task.

In cancer work, too, there has been a fierce struggle between two political lines. In 1976 when the general survey was being launched in Kiangsu province, the "gang of four" tried to undermine it by saying the survey was being used to suppress revolution, that it was putting professional work first, that "our business is to study the living and not the dead". But, feeling that they were carrying out Chairman Mao's directive "**Vigorous action should be taken to prevent and cure endemic and other diseases among the people and to expand the people's medical and health services**" as well as Premier Chou En-lai's many directives on doing more work on cancer, the surveyors continued the project. In six months they completed their work among 50 million people and on the basis of data obtained made a map of the geographical distribution of the

chief kinds of cancer prevalent in the province.

The epidemiological data obtained in recent years has enabled us to start etiological studies involving many fields. In 15 counties of five provinces, among them Szechuan and Honan, we are testing water and soil samples and making intensive studies of nitrosamines, fungi, trace elements and heredity as factors in cancer.

Progress has also been made in studies of cancer of the nasopharynx (the pharynx behind the nose) and liver cancer and of leukemia. Researchers have cultivated several lines of lymphoblastoid cells and found in them the presence of EBV (Epstein-Barr virus), and for the first time in the world have established an epithelial cell line for nasopharyngeal cancer. These will be important in the investigation as to whether or not the virus is the cause of cancer.

Early Diagnosis and Treatment

Improved cytologic examination technique has made it possible to detect 90 percent of the cases of nasopharyngeal cancer. At the Chungshan county base in Kwangtung province, which has a high incidence of this cancer, the success of early clinical diagnosis of first and second-stage cases has been raised from 44.93 percent in 1970 to 68.86 percent in 1975 since the anti-cancer network was set up. A survey of several million people for liver cancer using AFP radioautography was able to detect 80 percent of the cases. Many barefoot doctors are now able to use this method.

There have been great improvements in the treatment of several major kinds of cancer. In the case of cervical cancer the rate of cure has risen throughout the country. Periodical mass surveys for cervical cancer and its precursors undertaken over the past dozen years among women in the Shanghai textile industry has facilitated early detection and treatment. The five-year survival rate for those

who have had surgery, is 96 percent. Among the textile workers, the figures for both incidence and death rate for cancer of the cervix are constantly dropping. The efficacy of radiotherapy for nasopharyngeal cancer is constantly improving, with the five-year survival rate now 49.5 percent. The same is true for the cancer of the liver, breast and choriocarcinoma.

Two Schools United

China's centuries-old traditional Chinese medicine and pharmacology is a precious heritage. One of Chairman Mao's cherished dreams was a new Chinese medicine created by integrating traditional Chinese medicine and western medicine. We have had some success in treating cancer of various kinds with a combination of methods from the two schools. Quite a few medical units have broken away from reliance solely on surgery, radiation and chemotherapy and have begun treating cancer according to traditional Chinese medical theory. Traditional medicine takes into consideration the patient's condition as a whole and takes a dialectical approach to treatment. By the combined use of traditional Chinese medicine and western medicine, we both attack the disease and build up the patient's own power of resistance. Use of the combined method has already enabled Chinese medical workers to formulate certain laws and achieve preliminary clinical successes.

A number of Chinese herbal medicines have proven effective under certain conditions, and studies are now being carried out on their plant chemistry, pharmacology and the processes of production. Some of the medicines can be partially or totally created synthetically. Some 40 effective anti-cancer drugs used abroad are now produced in China and she has produced some drugs of her own for chemotherapy. A dozen types of large-size China-made medical equipment are now in use for prevention and treatment.

The Revolutionary Woodcut

HO JUNG

AN EXHIBITION of selected art works done in the last 35 years opened in Peking last May on the 35th anniversary of Chairman Mao's *Talks at the Yen-an Forum on Literature and Art*. Two hundred twenty of the 763 works on display are woodcuts, and they give a good picture of how this art form has developed in China since Chairman Mao urged artists and writers to make their works serve the workers, peasants and soldiers.

Enter the Modern Woodcut

The art of modern woodcut began in China in the late 1920s when she was still a semi-colonial, semi-feudal country. Influenced by progressive European woodcuts and by the Left-wing cultural movement led by the Chinese Communist Party, revolutionary woodcut artists in China joined in revolt against landlord-bourgeois art which as Lu Hsun said was often "decadent, small and delicate, pornographic and obscure". They began to expose in strong and clear-cut lines the darkness of the old society and the sufferings and struggles of the working class. The great revolutionary writer Lu Hsun loved and valued this art. He called it "a new and young art, a fine art for the masses." He gave the fledgling woodcut artists of his day much help with ideology, subject matter and artistic expression and, himself a skilled woodcut artist, even gave them instruction in the basic techniques.

After the outbreak of the War of Resistance Against Japan (1937-1945), many young artists answered the call of the Chinese Communist Party and threw themselves into the struggle against Japanese aggression. Some went to Yen-an, then center of the revolution; others joined the Eighth Route Army in the Shansi-Hopei-Shantung-Honan anti-Japanese base; still others joined the New



A Speak-bitterness Meeting (1947) Yen Han

Fourth Army in southern Anhwei province, in the flames of battle putting their art at the service of the revolutionary war. Their works played an important role in awakening and mobilizing the people to resistance. However, in the early days of the war, quite a few artists had not yet entirely freed themselves from the bourgeois "art for art's sake" view and were not close to the workers and peasants. Their works did not always reflect reality, were often on subjects too abstract and used stereotyped characterization. The strong European influence evident in their works kept them from being appreciated by the Chinese masses.

In the Liberated Areas

In his talks at the Yen-an forum in 1942 Chairman Mao pointed out: "China's revolutionary writers and artists, writers and artists of promise, must go among the masses; they must for a long period of time unreservedly and wholeheartedly go among the masses of workers, peasants and soldiers, go into the heat of the struggle, go to the only source, the broadest and richest source, . . ." Following Chairman

Mao's advice, artists in the liberated areas went to the countryside, to the battlefronts, plunged themselves into the struggles of the workers, peasants and soldiers in order to acquaint themselves with the masses and their life. They began creating works out of their revolutionary experience and it showed in their woodcuts.

Many works produced between 1942 and 1949 reflected the vigorous life, social changes and the new spirit of the people in Yen-an, the liberated areas and the revolutionary bases. In the exhibition, typical of those on the peasants' struggle against feudal forces under the leadership of the Communist Party are Yen Han's "A Speak-bitterness Meeting", showing how the peasants were aroused at the beginning of the land reform; Ku Yuan's "Burning Old Land Leases", reflecting the peasants' decisive victory in the land reform; and Niu Wen's "Bringing Back the Land Deed", picturing a peasant family's joy on receiving its own land from the government.

The life of the army and the people was portrayed from many



Well-fed and Clothed (1944) Li Chun

"Clad in White, Adorned in Red" (1977) Chao Mei



The Human Bridge (1949) Ku Yuan



The Golden Road (1963) Li Huan-min



Building the Oil Tanker "Taching" (1974) Wang Ke-hua





New Judge Ma Hsi-wu Settles a Case (1944) Ku Yuan



Bringing Back the Land Deed (1948) Niu Wen

angles. "We've Come to Nanniwan" by Wu Lao is on the great production movement that was begun in the Yen-an area in order to defeat the economic blockade imposed by the Kuomintang. "Repairing a Spinning Wheel for the People" by Li Chun and "A New Year's Gift for the Army" by Shih Chan reflect the close relations between the Eighth Route Army and the people. "Voting for Their Candidates with Beans" by Yen Han is a scene during the setting up of the people's political power, and "Taking Aim" by Hsia Feng shows the people's militia at training. "Learning the 1,000 Characters", a new year picture by Chang Hsiao-fei, captures a moment in the literacy movement among the peasants. "Teaching About Childbirth" by Kuo Chun shows a scene in the life of women at that time: a medical worker explaining hygienic delivery methods. The new year picture "Well Fed and Clothed" by Li Chun pictures the improved livelihood of the peasants in the liberated areas.

The woodcuts "Registering for Marriage" and "New Judge Ma Hsi-wu Settles a Case" take as their theme free choice in marriage which replaced the old feudal contract marriage system in the Communist-led liberated areas. The latter is from an actual incident artist Ku Yuan learned about while he was serving in a village government in the Shensi-Kansu-Ningsia Border Region. A young man and woman fell in love and became engaged. The girl's parents objected, for they had planned to marry her to a wealthy merchant.

The young man went to the girl's home at night, took her away and the two got married. The girl's parents went to the people's government and accused the young man of kidnapping their daughter. Ma Hsi-wu, commissioner of the special district went to the village to investigate the case. With the masses helping him do a lot of reasoning he finally persuaded the parents to agree to this marriage of free choice, but also criticized the young man for his methods. Thus the case was settled to everyone's satisfaction.

Ku Yuan's "The Human Bridge" is also based on a real incident during the People's Liberation Army crossing of the Huai River in the Huai-Hai campaign in 1948. Ten PLA men jumped into the icy current of the river to form a bridge for comrades in pursuit of Chiang Kai-shek's fleeing troops.

To make their works more to the masses' liking, woodcut artists in the liberated areas studied the good points of traditional painting and folk art. Then in a style the masses loved, they created fresh, simple and lively works. Among the tasks these artists were given to serve the war were making engravings for postage stamps and banknotes, designs for newspaper art and posters. They lived and worked under hard conditions. They made their own knives and burins out of scrap iron, drew their sketches on the coarsest paper and stuck them up with thorns for thumbtacks. Their hard and simple life and style of work created a glorious tradition for

China's revolutionary artists to follow.

In New China

After the founding of the new China in 1949, Chairman Mao's teaching that art and literature should serve the workers, peasants and soldiers continued to guide artists and writers. The art of the revolutionary woodcut has been developed and the ranks of woodcut artists have been enlarged with the addition of artists from the minority nationalities and from among the workers, peasants and soldiers.

The woodcut "Chairman Hua's Heart is One with the Emancipated Serfs" was made by A Ke, a woman of Yi nationality, as an expression of the deep love of her people for China's new leader. Born in a serf family, she had the opportunity to study in an art school after liberation. Her first work after her graduation was "My Mother", a series of woodcuts depicting the sufferings her mother had endured in the old society. If it had not been for Chairman Mao and the Chinese Communist Party, her family would have been wiped out, and her people would have never become free. She was grief-stricken at the death of Chairman Mao. The crimes of the "gang of four" aroused her deep hatred and she was overjoyed when Chairman Hua downed the four. All these things she tried to put into her work, which shows a young woman delegate returning home elatedly from the Second National Conference on Learning from Tachai in Agriculture waving her

hand to say, "Chairman Hua shook hands with me!"

An exhibition of the works of minority nationality artists was held in Chengtu in the southwestern province of Szechuan for the 35th anniversary of Chairman Mao's Yanan talks. The first of its kind to be held, it featured works by artists from Szechuan, Yunnan, Kweichow and Tibet.

Socialist revolution and construction has brought forth a host of artists from among the workers, peasants and soldiers. The woodcut "Cotton Country in September" by Shih Han-ting, a rural commune member, and Niu Yu-lung, a worker, pictures peasants transporting cartloads of cotton after a bumper harvest. "Building the Oil Tanker *Taching*" by Wang Ke-hua and "The Battle for Oil" by Sun Chih-chi, both workers, and "Taking Over Iron Man's Brake Lever" by members of the *Taching* oil workers' amateur art group reflect the present mass movement to learn from *Taching* in industry.

Works by two soldiers, "Training in the Snow" by Ma Ching-lien and "Coastal Defense" by Chia Teh-Hsin, show the army in its roles as fighting force and construction corps.

Efforts to integrate with the workers, peasants and soldiers

have enabled professional artists to depict real life more strikingly. Li Huan-min, who created the color woodcut "The Golden Road", now in his early 40s, has lived for many years in the Tibetan areas of Szechuan province and done many works reflecting the life and struggle of the Tibetan people. He has worked with the Tibetans in the fields and with them shared

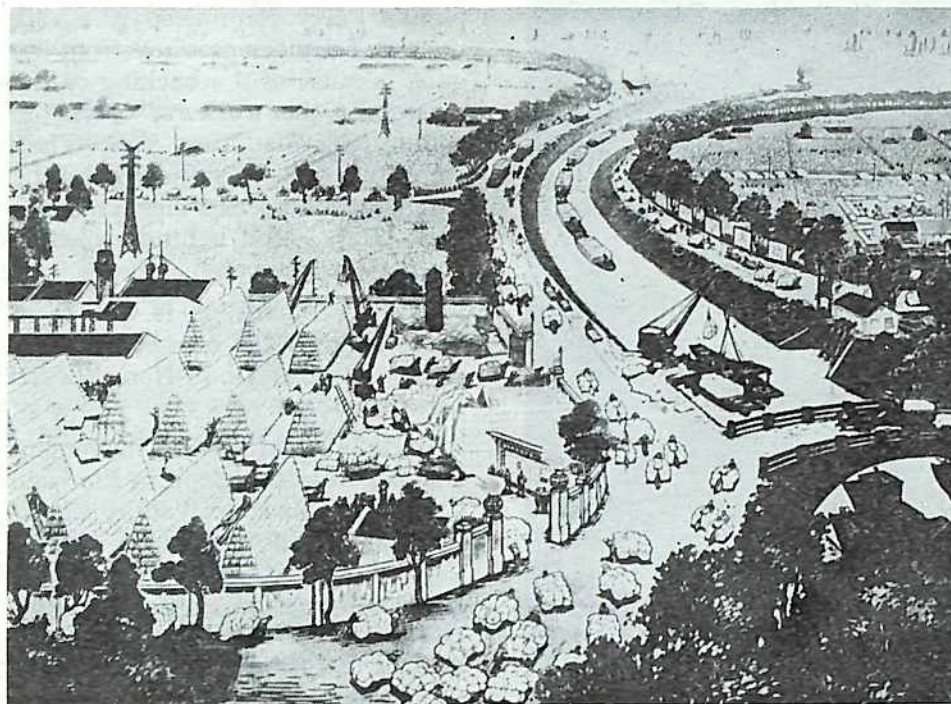
the joy of a bountiful harvest after the democratic reform. In "The Golden Road" we can almost hear the young Tibetan women laughing and singing out of revolutionary élan.

Today's woodcut artists are also creating landscapes that reflect the spirit of our time. Some artists have developed their own unique

Chairman Hua's Heart Is One with the Emancipated Serfs (1977) A Ke



Cotton Country in September (1974) Shih Han-ting and Niu Yu-lung



style in some areas. Chao Mei in his "Clad in White, Adorned in Red" (the title is taken from a line of a poem by Chairman Mao) shows how the once Great Northern Wilderness in northeast China has been transformed into the Great Northern Granary. Hsu Chuan-ju in his "Sugarcane Grows Sweet in the South" uses the woodblock print technique to great advantage picturing the charming landscape of south China. Veteran artist Feng Chung-tieh uses the fine lines and the multi-layer treatment of traditional methods of expression in Chinese landscape painting to create many outstanding works. One of his representative works is "Making Light of Ten Thousand Crags and Torrents", showing the Chengtu-Kunming railway threading through mountains and valleys.

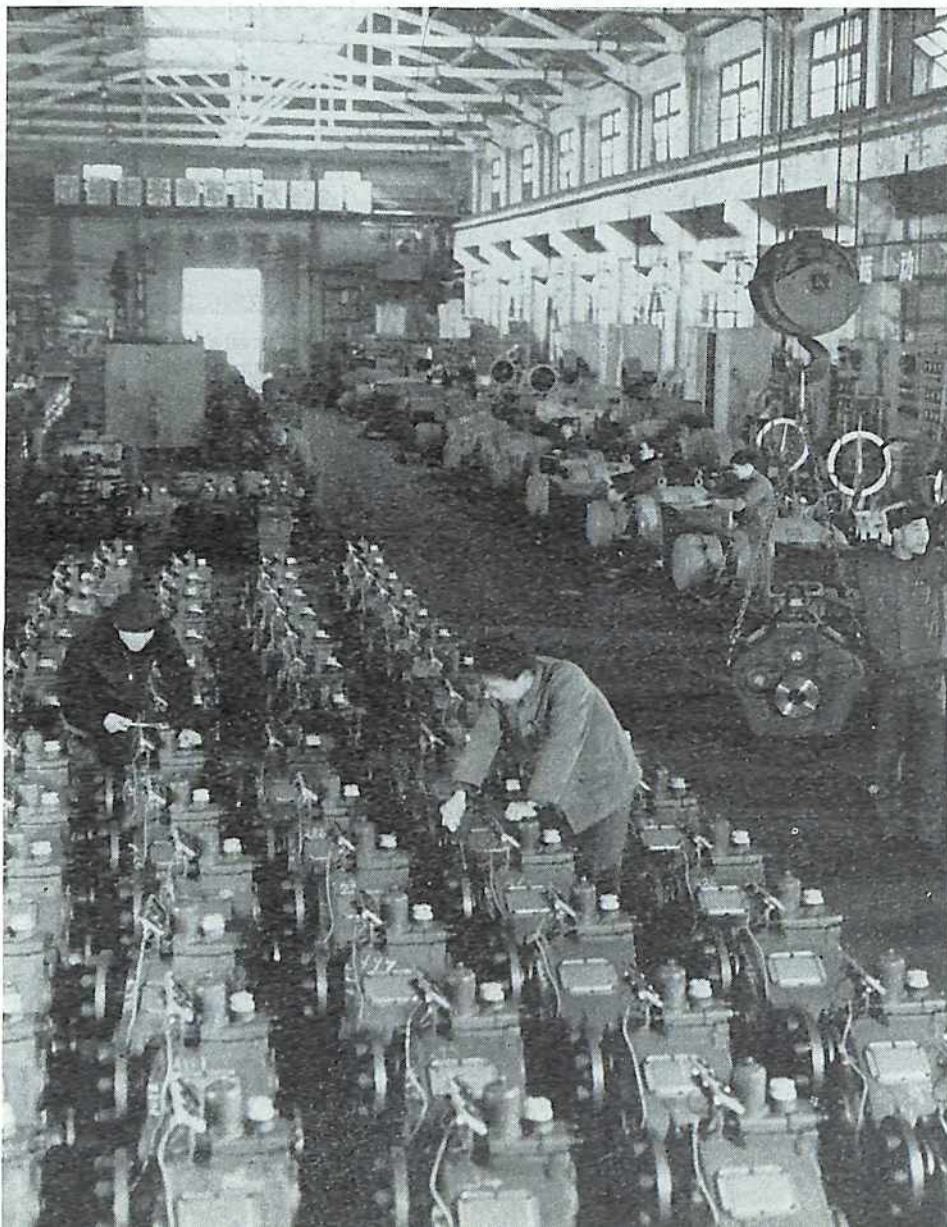
RESISTANCE TO THE 'GANG OF FOUR'

Staff Reporters

An important part of the scheme by the "gang of four" to seize supreme power was to create chaos through wrecking the nation's economy. To keep the workers from carrying out Chairman Mao's call to "grasp revolution, promote production", the gang would declare that the leaders in a place were following an incorrect political line, and then try to get the workers to stop work with the slogan "Don't produce for the wrong line." These efforts met with stiff resistance at the grass roots, and quite a few industrial and agricultural units were able to withstand the pressure. Below are the stories of two.

They Never Stopped Production

Despite efforts of the "gang of four", gearboxes never stopped coming off the line.



CHEKIANG is one of the provinces where the "gang of four" had a direct hand in affairs for several years. While the gang's followers there were able to slow or stop production in a number of factories, one where they did not succeed was the 2,800-worker Hangchow Gearbox Plant. In the 12 years since it has been in operation its machines have not stopped for a single day. Value of output has been increasing at an average rate of 19 percent per year. By 1976 production was double the designed capacity.

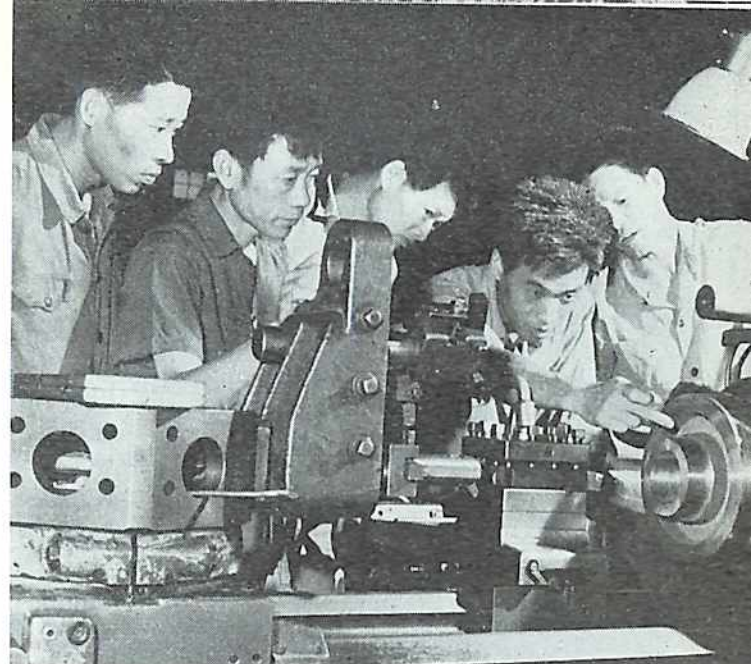
The key factor in whether or not a place could resist pressure from the gang was whether or not its Party leadership relies on the masses and the masses support the Party leadership. "Our gearbox plant's Party committee was able to carry on under pressure from the gang because of the backing of the masses of the workers," says the committee's Tiao Teng-yun. "They were the first to stand up to the gang, they helped us leaders with ideas, they stood behind us when we needed support."

A good illustration is GN Team Two, whose 30 members make gears for the Gong-Nong brand hand tractors.

In 1974 a nationwide movement was begun to criticize Lin Piao and Confucius. As conceived by Chairman Mao and the Party Central Committee, it was meant to thoroughly criticize the Lin Piao clique for its anti-Party activities and, at the same time, criticize the Confucian philosophy which served



Tiao Teng-yun (third left) and members of the plant Party committee study Marxism-Leninism.



Wang Hao-ming (second right) and others in GN Team Two try to improve production processes.

as the clique's ideological and theoretical basis. After the campaign began, the men and women of Team Two held many earnest discussions with lively give and take. They put up several posters of cogent criticism which attracted a lot of interest.

Then strange things began happening. Posters began to appear claiming to relate the criticism to the actual situation in the plant, but actually vilifying the plant leaders, especially those who had opposed Lin Piao's line and for this, been persecuted. When the movement was launched, the Party Central Committee had specifically stated that at every level it should be carried out under the leadership of the Party committee and that participants should not form clandestine alliances. Yet this was what some people in the gearbox plant seemed to be doing. These same persons began spreading the idea that "according to reliable sources in Shanghai" this movement was actually a struggle to seize power and that Party committees should be pushed aside.

"At the time we didn't know there was a 'gang of four' or anything about its conspiracy," Wang Hao-ming, then leader of Team Two, recalls. "But we felt that what some people in our factory said and did was not right, not in keeping with Chairman Mao's revolutionary line."

Without authorization from the Party Central Committee, "gang of four" people in Chekiang

managed to set up their own special group to lead the criticize-Lin Piao-Confucius movement in the province. It set up corresponding groups in many organizations and production units. At the gearbox plant the people of the "criticism group" were given the privilege of sitting in on Party committee meetings. They came and went as they pleased and ceased to do any work in the shops. They did nothing to criticize Lin Piao or Confucius but spent all their time making attacks on members of the plant Party committee, demanding that it take a stand on this or that so-called issue. Things got so that the Party committee meetings became a farce and no decision could be taken on anything.

What did it all mean? Even in Team Two some people were confused and wondered who was right and who was wrong. Team leader Wang Hao-ming got the members together to discuss Chairman Mao's instructions and relevant writings on the criticize-Lin Piao-Confucius campaign, and the Party Central Committee's resolutions on it. They concluded that it was wrong to make the factory leaders the target of the criticism.

Political activity in the plant had always been carried on after hours so as not to affect production. After the "gang of four" raised the slogan "Don't produce for the wrong line", the gearbox plant's "criticism group" went to the plant Party committee and

demanded that the workers be allowed to "make revolution" during working hours. The Party committee refused and the "criticism group" attacked it even more vociferously so that it became impossible for the committee to operate.

ON May 20, 1974 Team Two put up a big-character poster entitled "Our View of the Movement in Our Plant". It pointed out that one of the basic tasks of the dictatorship of the proletariat was to develop the socialist economy. Socialism is built with hard work, it said, and anyone who raises a hue and cry about "revolution" but makes no efforts to increase production is not truly making revolution. Before long the walls were full of posters and slogans signed by teams, groups and individuals expressing agreement with Team Two's view.

Big-character slogans opposing the view also appeared. These charged that Team Two were "restorationists". One, signed by the plant Party committee and the "criticism group", called Team Two's poster "a new onslaught by the bourgeois restorationist forces". This upset and angered Team Two's members. Several quick-tempered young men wanted to go to the Party committee right away and argue it out. Some wanted to put up another poster refuting the charges. Team leader Wang Hao-ming held them back, then called the whole team together to discuss the situation. They decided to put

up an invitation for the members of the plant Party committee to join Team Two's study session after 4 p.m. on June 2.

The invitation became the talk of the plant. Many people thought it a good idea, some were merely curious, others thought nothing would come of it. In any case, a lot of people said they were going to attend the study session. The number was so great that it was decided to hold the meeting in the plant movie theater.

On the day the place was packed well before four. There were at least 700 people in the theater, far more than the number that had gone to a general meeting called a few days earlier by the "criticism group". All the members of the Party committee and the "criticism group" came. As soon as the session began, the leader of the Party committee stood up and stated that the slogan supposedly signed by the Party committee had never been discussed in the committee and the committee had not delegated authority to anybody to put up such a slogan. One by one the other Party committee members got up and stated that they had nothing to do with the slogan. In the end the leader of the "criticism group" admitted that he had put up the slogan without consulting the Party committee. The scheme to suppress the masses in the name of the Party committee was now shown up for all to see.

The meeting was in uproar. This was the worst form of duplicity, many pointed out, since this man was not even a Party member, much less a member of the Party committee. The masses insisted that the "criticism group" be held responsible for this act of deceit.

With the slogan question cleared up, Wang Hao-ming called the study session to order. The members of Team Two spoke one by one. Using facts and reasoning they pointed out that the movement to criticize Lin Piao and Confucius was not a struggle for power but a revolution in the ideological sphere in which Marxism would defeat Lin Piao's revisionism. The Party committees should lead the movement, not be pushed aside. They criticized the

slogan "Don't produce for the wrong line". Citing the tenets of Marxism-Leninism, Chairman Mao's teachings and the Party Central Committee's instructions, they made it clear that the aim of making revolution was precisely to liberate the forces of production, and denounced as "the scum of the working class" those who did not work on the pretext of "making revolution".

The speeches were greeted with shouts of approval. Many people sent up slips to the chairman asking to be allowed to speak. The session lasted till nearly midnight. It became a demonstration of support for the Party committee against those they later found to be followers of the four.

THE MEETING also turned out to be a mobilization for production. Backed by the Party committee, Team Two launched a labor emulation campaign, a socialist method for spurring production reviled by the "gang of four". Each person found an "opponent" doing the same kind of work and they competed in output, quality, safety and cleanliness. Appraisals were held periodically and red flags rotated among the high producers and advanced teams. As production climbed steadily, records were broken again and again. The best-performing shift tripled its quota and then some. Every member of Team Two, 60 percent of them young people who had come to the plant in 1970, overfulfilled his or her individual quota by at least 20 percent. Sparked by Team Two, the entire plant overfulfilled its 1974 plan. Since then Team Two has kept up its good performance and remained in the forefront for team effort.

Team Two's invitational study session was but one example of the way the gearbox plant's masses stood behind the Party in resisting the "gang of four". Soon the four's followers in Chekiang resorted to more desperate ways to halt production in this plant. Weng Sen-ho*, a hand-picked minion of the four, declared, "Let's teach that

* See "Hangchow Factory Sabotaged by the 'gang of four'" in *China Reconstructs*, July 1977.

gearbox plant a thing or two." He let it be known that he was going there to give a talk and throw his weight behind the people opposing the Party committee. When they heard about it, the gearbox workers put up a huge slogan outside their gates: "Come if you like, but we don't guarantee that you'll be able to leave when you please." Weng stayed away.

The four's followers in the plant's superior organization tried to get the Party committee out of the way by sending all the members to a "study class" in a mountain resort so that their people in the plant could have a free hand to mess things up. With the masses behind them, the members refused to leave. Such attacks and counterattacks went on until October 1976 when the "gang of four" fell.

"From our experience," says Party committee member Tiao Teng-yun, "we've learned that as long as we truly rely on the masses and mobilize their initiative and enthusiasm for socialism, we can defeat the strongest of enemies." To do this was no easy thing in practice; for a few members of the Party committee did vacillate under pressure from the gang. But the gearbox plant Party committee had established a sound tradition of democratic discussion before decisions and strict adherence to decisions once they were taken, which held the group together. Veteran cadres among them had often recounted how in the war years the revolutionaries had fought face to face with the enemy, risking jail and execution and death in battle, so that retreat now in the face of a wrong political line seemed out of the question. Reminiscences like this also helped strengthen unity, courage and confidence in the Party committee.

Early in 1977 the Chekiang Province Party Committee cited 160 industrial units for successfully resisting the "gang of four" and consistently fulfilling state plans. The Hangchow Gearbox Plant was one of them. Its representatives were sent to attend the National Conference on Learning from Taching in Industry as an example of fighting spirit for all.



Chan Yung-tung (left) working with commune members.

One Who Stood Firm

NOT LONG after Chan Yung-tung, then 25, was elected secretary of the Communist Party committee of Wuyuan county in 1975, the "gang of four" began making a play for power in Kiangsi province where Wuyuan is located. They had a plan: first, make a lot of false charges against the provincial Party committee, keep the leaders so busy defending themselves that the committee would be paralyzed and unable to function, thus the whole province would fall into disorder and the people would have real cause for dissatisfaction. Then, stir up "rebellion" against the Party committee, and in the turmoil overthrow it and seize power.

The gang had a few followers in official posts in the province. They did their best to get like-minded persons into key local positions, and to induce others to join them by promises of important jobs when they had seized power. These local "gang of four" types went around making speeches everywhere saying that the orientation and political line of the provincial leaders were wrong. They charged that a leading member of the provincial Party committee was a capitalist roader and, though he was ill in the hospital, took him out for endless public criticism meetings. They encouraged gangs of hoodlums and gangsters to beat up local cadres whom they had

called "capitalist roaders". Even the police who tried to keep order were beaten up. They cut off the supply of water and electricity and engineered incidents in order to stop production. With such anarchy, industry and agriculture suffered serious setbacks and there was a complete breakdown in the normal social order.

"Now, really, is it right to oppose the provincial Party committee?" Chan Yung-tung asked himself. "What kind of line has the provincial Party committee been following?" He turned the matter over and over in his mind. In 1975, he recalled, the committee had led the people in a campaign to study Marxist-Leninist theory and to learn from Tachai, the national model for agriculture. Within a year many communes and brigades had been cited as advanced units in learning from Tachai and that year the province reaped the best grain harvest in history. If that wasn't following Chairman Mao's revolutionary line, then what was, Chan asked himself.

"Chairman Mao teaches us that over 90 percent of the cadres are good or comparatively good," he thought. But here were some people saying that *all* the veteran cadres at the province and prefecture level were capitalist roaders. If that were true, then

what about that 90 percent of good cadres? Wasn't it his duty as a Communist to fight against all thinking and action that runs counter to Chairman Mao's teachings?

To Fight Against Wrong

The gang's followers had Chan Yung-tung's name on a list of those they expected to rise in "revolt" and come over to their side. Since he was a new cadre and young, they thought, it would not be hard to get him to go along with them. One day one of the gang's adherents visited Chan. He said a lot of things against the provincial Party committee and asked Chan to join them in seizing power. Chan refused. Several days later another such emissary visited Chan. "Don't be so cocky," he said. "The person who came to see you has powerful backers." Chan was not to be intimidated.

Thus Chan became a target for their attacks. They got people to put up slogans in Nanchang, the capital, and in Shangjiao, the prefecture center, calling Chan a capitulationist, a new sprout of revisionism, a new-born capitalist roader. They spread the rumor that Wuyuan county had no capable cadres or it wouldn't have appointed such an inexperienced person Party secretary. When they learned that *The Kiangsi Daily* had an article favorable to Chan already set in type they got a few people to put up slogans outside the newspaper office attacking Chan and threatening to smash the plates.

The people in Chan's native place were very angry when they heard what was going on. "All this is nonsense. What has Yung-tung done that's wrong?" they said, and wanted to find his detractors and argue with them.

Chan went back to the commune brigade he had once belonged to. "Never mind what they say about me," he told the members, "but if those fellows want me to join them in going against good cadres who have carried out Chairman Mao's line — that's another thing. I'll never do it.

"Communists are not afraid even of death, so why should I be scared by their clubs?" he said, realizing that his position now made him a candidate for a beating-up.

"You're right, Yung-tung," said the brigade Party secretary, the man who had introduced Chan for Party membership. "We ought to fight against wrong things. We'll support you."

'Exorcising Devils'

The provincial Party committee tried to go ahead in line with Chairman Mao's teachings. In August 1976 they sponsored a province-wide meeting on rural work to discuss how to do a good job in educating the people in Chairman Mao's revolutionary line. Prefectures were to report on problems in agricultural production and exchange ideas on plans for the autumn harvest and winter sowing. It was to be held in a commune in the province's Yuchiang county. Fearing that the "gang of four" might send some people from Nanchang to disrupt the meeting, the Yuchiang leaders set up a checkpoint in Chinchiang commune 30 kilometers up the road to Nanchang, ostensibly to check on traffic violations, but actually to be on the lookout for troublemakers.

Late in the evening of the second day of the meeting a car from Nanchang arrived in Chinchiang and its occupants, claiming to be highway inspectors from the provincial transport department, put up for the night in the commune. The checkpoint watchers suspected these were the people they had been looking for and phoned the meeting immediately. The organizers decided to move the site of the meeting to Wuyuan, Chan Yung-tung's county. The participants piled into cars and trucks and traveled there by back roads that night.

In a few days the troublemakers followed them to Wuyuan. Chan Yung-tung and his county government did everything they could to guarantee uninterrupted proceedings and the safety of the participants. Since the visitors had

said they wanted to know about the transport, Chan asked the county communications office to take them on a tour of the roads and tell them about road building and maintenance. The "highway inspectors" showed no interest at all in these things, but wanted to cruise around here and there and poke their noses in everywhere hoping to find out where the meeting was being held. All over the place they saw big slogans "Grasp Revolution, Promote Production", "In Agriculture Learn from Tachai", "Build More Tachai-type Counties" and this made them furious.

In Wuyuan one of them tried to engage a department store salesman in conversation. "How is it," he asked, "that in other places we've seen big-character posters against the provincial leaders, but not a single one in Wuyuan? Things must be pretty bad here."

"That's all you know about it," the salesman retorted. "Wuyuan is Wuyuan and other places are other places."

One of them wanted to visit the county motor vehicle repair and assembly plant. The workers were ready for him. Since the visitor was concerned about transport in the province, how was it, the workers asked, that they weren't getting certain equipment they needed.

"The provincial Party committee is following a wrong line," he replied. "It's in an awful mess. Nothing can be done about equipment till the problem of line is solved."

"But we think the provincial Party committee has been doing the right thing," the workers replied. "What right have you to say things are in a mess? What has the Party committee done that's not in accord with Chairman Mao's revolutionary line?"

After a few more embarrassing questions the visitor left.

Hoping to get rid of the intruders, the county Party committee decided to have a big meeting and broadcast it through the radio rediffusion network. They broad-

cast Comrade Hua Kuo-feng's talk at the First National Conference on Learning from Tachai in Agriculture, and speakers told about a conference to boost rice production in several southern provinces which had just been held. "Anyone who tries to sabotage things in Wuyuan and wreck grasping revolution and spurring production will come to no good end," speakers declared. Frustrated at every turn, the "highway inspectors" finally decided to leave.

Learning from Tachai

Early in 1976, under Chan Yung-tung's leadership, Wuyuan county held a meeting on how to build itself into a Tachai-type county by 1977. After the meeting eight work teams, with a county leader in each, were dispatched to the rural areas to lead the campaign. Again the "gang of four" tried to sabotage the project. Their followers said that Wuyuan's slogan "Work Hard to Advance Faster" was a reactionary one because the Wuyuan leaders were concerned only with production and not revolution. This was an attempt to confuse the people and intimidate the Wuyuan Party committee. Chan Yung-tung turned a deaf ear to such nonsense. Within the year he visited and worked in the fields in every production brigade in the county. At the Taszu brigade the members were so pleased that the county Party secretary went out with them to cut grass for green manure that before rice transplanting started they had gathered 600 tons and overfulfilled their plan.

Wuyuan county's good situation in revolution and production was a thorn in the side of the "gang of four" followers. Declaring Wuyuan "an air-raid shelter for capitalist roaders" that ought to be smashed, they were loading their thugs into trucks for the job when the news came that the "gang of four" had been removed by the Party Central Committee headed by Hua Kuo-feng. The long suppressed anger of the masses burst forth as Chan Yung-tung led the people of the county in a mass movement to repudiate the gang.

Literacy Was Only the Beginning...

KUANG MIN

THERE was a heavy spring snowfall, but the poetry contest was going on anyway in the brightly-lit meeting hall of Kao-chialiukou village in the coastal province of Shantung. Kao Hsi-chang, an old peasant, mounted the stage amid enthusiastic applause. In a strong resonant voice he recited a new poem he had written:

*The commune members'
spirit new*

*For grain a thousand jin
per mu**

*Moves mountains, rivers.
They are bold,*

*And even at eighty don't
feel old.*

Kao's wife, 71, also writes poems and she, too, read some of hers. Kao, one of the village's earliest Communists, joined the Party some thirty years ago. When the meeting was over, taking their lantern they departed up the country road, the old man leaning on his wife's arm. Poets like Kao are no rarity in the village, and poetry is only one of its activities.

Twenty-two years ago this village was praised by Chairman Mao for the way it had ended illiteracy. Today practically everybody is still going to school, all children to grade and middle school and young and middle-aged adults and even oldsters to sparetime classes. This village has produced some poets well-known locally.

Pioneering Undertaking

Nowadays it's almost hard to imagine that old illiterate state. When the village was liberated from Japanese occupation, only seven out of 840 inhabitants, mainly from landlord or rich peasant

families, could read and write. The peasants carried out land reform in 1947. After they came together in an agricultural producers' co-operative in 1953 the lack of anyone to keep their records became a real problem. They used circles and lines to record their workpoints, but often forgot what the symbols had been meant to stand for. Sometimes they had to call a meeting of the members and get them to list their workpoints all over again. Disputes arose and discussions went on till midnight without anyone being able to make head or tail of things. Some people felt that though the co-operative was a good thing, they ought to drop it because "we uneducated people just can't manage it".

Determined to continue and develop the co-op, the members decided to learn to read and write, insurmountable as this task might

seem. The Youth League, led by the village Communist Party branch, started a class on how to record workpoints. They asked four primary school upper-graders to teach them in the evening. With 115 young and middle-aged members enrolled, the class started learning the names of persons, places, crops, farm implements, simple often-used terms, and the method of making entries. The students worked hard and the class met a real need. After only two and one-half months, when they had studied 243 characters, 19 people were assigned as workpoint recorders, and 92 could record their own points. This improved management of the co-op and made the members feel that maybe they could make a go of it after all.

Chairman Mao learned about their progress while making a study of agricultural cooperatives.

In the brigade's reading room.



*1 jin=1/2 kilogram, 1 mu=1/15 hectare or 1/6 acre.

He praised the peasants for their pioneering efforts and said that the experience should be popularized. He included a report on them in the book *Socialist Upsurge in China's Countryside* which he was compiling for the use of rural workers throughout the country. In an introductory note he pointed out:

"Lenin said that 'a communist society cannot be built in an illiterate country'. In our country today there are so many illiterates, and yet the building of socialism cannot wait until illiteracy is eliminated; thus an acute contradiction arises. . . . This serious problem must be, and can only be, solved in the course of agricultural cooperation. With the formation of cooperatives, the peasants have a strong urge to learn to read and write out of economic necessity. With the formation of cooperatives, the peasants have collective strength, and the situation changes completely and they can organize their own literacy classes."

Always Improving

This note made it clear that China's several hundred million peasants had to stand on their own two feet culturally as well as politically and economically if they were to be able to build socialism. Chairman Mao's note was an inspiration to Kaochialiukou village and gave its peasants strength to

push ahead with education. In the course of transforming their mountains and rivers and strengthening their collective economy they expanded their studies to include revolutionary theory and classes on scientific and technological subjects and other branches of knowledge.

The state has set up more primary schools and a middle school, and in recent years senior middle-school education has become universal in this mountain village. The village itself maintains four kindergarten classes and its spare-time adult education program has developed vigorously. There are three classes at primary-school level, 13 of middle-school subjects, and seven teaching vocational subjects such as farming methods, water conservation, machinery, electricity, medicine and hygiene, correspondence and newspaper writing. There is a political theory class for cadres and six current events and political classes especially for elderly people. Each of the 16 production teams has its own classrooms for sparetime studies. Classes meet in the evening, at noon or during work breaks in the fields.

Twenty people are now teaching in the village's adult education program. Graduates from middle and sparetime schools and middle school teachers serve as instructors for the vocational courses. The

teachers have written 22 textbooks. These are closely tied to the needs of agricultural production (one of them is a collection of proverbs on agriculture), current political tasks and the aim of helping the peasants learn about Marxism-Leninism-Mao Tsetung Thought.

When the class on recording workpoints was started back in 1953, some skeptics said the peasants' efforts to learn to read and write were "just a waste of time and lamp oil". They have been proven wrong.

At that time Liu Shao-chi was pushing the revisionist line. The educational theories of the Soviet educator I. A. Kairov, which were essentially bourgeois, were regarded as immutable principles which had to be followed in all Chinese schools. Some people familiar with them disparaged the village-run classes as "irregular", saying "the peasants won't be able to understand Kairov". The peasants, however, ignored them and kept on with their schools. Some people with revisionist ideas made attempts to divorce these studies from proletarian politics, from life and manual labor. The Party branch of the commune brigade located in the village asked its members to re-study Chairman Mao's note and his instructions on revolutionizing education. The

Members of the first class on how to record workpoints can now study Chairman Mao's works.



A tractor driver lectures to a farm machinery class.



village-run schools stood firm against this counter-current.

New People, New Village

Kaochialiukou village today has hundreds of people with education and high class consciousness. The village has its own political theoreticians, writers, artists, scientists and technical personnel, teachers and barefoot doctors. Its people are able to use Marxism-Leninism-Mao Tsetung Thought to criticize bourgeois ideas and to use their scientific knowledge to change nature. The billboard at the center of the village and the classrooms are often filled with poems by the peasants. In the past three years the brigade's art and propaganda troupe has put on 200 numbers composed by its own members. With the help of the 22 barefoot doctors and health workers trained by the brigade, the incidence of common diseases has declined noticeably. Every year the 13-member scientific experiment group supplies the brigade with good strains of seed. It does soil analysis and makes quite accurate forecasts of local weather.

Many people who were once illiterate have become "home-grown experts". One of them is Yen Kuei-tao, who enrolled in the first class on how to record workpoints and is now vice-secretary of the brigade Party branch and leader of the forestry team. A pauper who never had a chance to go to school in the old society, at first the pen seemed to him heavier than the hoe. He studied hard, hoping knowledge would open the way to building up this poor hilly area. After he learned to read and write, he began to study Chairman Mao's works and took the evening school's class in forestry. He uses Chairman Mao's philosophical thinking and the scientific knowledge he has acquired to guide all his work. He wrote three of the 21 chapters in the brigade-compiled *Textbook on Philosophy*: "The Same Clan But Different Classes", which stresses the need for class analysis; "Work with Your Hands Instead of Begging with Them", on self-reliance; and "Through Practice We Master Grafting Date Trees". He and other members of the forestry



A "little teacher" teaching an elderly student.

team made more than a hundred experiments until they found a way that was 80 percent effective to graft branches of large sweet dates onto the small wild sour-date trees on the mountains. He put the important points into a jingle to make it easy for the commune members to remember them. Today 5,000 grafted trees laden with large red dates in the autumn add to the beauty of the mountain scene.

Yen Kuei-tao wholeheartedly puts all his knowledge at the service of the people. In spring he gets up early and, taking his lunch, goes to the nearby mountains and helps the peasants there graft date trees.

An old saying used to go: "Bare mountains, dry rivers, many stones, soil thin, people poor, can't

even read," but it is no longer true. Shady trees line the banks of the Liukou River for 2.5 kilometers and the mountain slopes are covered with fruit trees and tea bushes. To the northwest of the village are two small reservoirs used for irrigation and fish breeding. The tiny scattered plots of the past have been replaced by a large expanse of level field. Grain production has gone up every year since the cultural revolution began. In 1975 it topped 1,000 *jin* per *mu* (7.5 tons per hectare).

Now the people of Kaochialiukou village know that the ability to read and write is a tool for learning about proletarian political theory and practice, and for learning the technical knowledge needed to strengthen and develop their socialist economy.

New Books Published



WITH the "gang of four" out of the way, new life is stirring in publishing circles. A number of new books have been put out, plans are being made for more and all are being enthusiastically welcomed by readers. This is part of carrying out Chairman Mao's principles "Let a hundred flowers blossom; weed through the old to bring forth the new" and "make the past serve the present and foreign things serve China".

Prominent among the new offerings are those on Chairman Mao Tsetung and Premier Chou En-lai. They include *Reminiscences of Chairman Mao* and two poetry collections, *Song of the Red Sun* and *Chairman Mao Lives Forever in Our Hearts*. They cite his contributions to the Chinese revolution and the world revolution over the past half century and reflect the deep respect and love for Chairman Mao felt by the people of China's different nationalities. *Reminiscences of Beloved Premier Chou* is a selection from the many articles published in newspapers and

magazines throughout the country on the first anniversary of his death. *Premier Chou Is Always with Us* is a collection of some 90 poems by people of various nationalities in China and people in other countries.

Exposure and denunciation of the "gang of four" have made their way into literature and feature in some titles put out by Peking's publishing houses, as do works on Chairman Hua Kuo-feng. The latter include the song collection *Chairman Hua Leads Us Forward*, *Voices of Victory*, a collection of poems, and two prose works, *In Praise of Chairman Hua* and *When Chairman Hua Was in Hsiangyin*.

Members of the older generation of proletarian revolutionaries who have passed away are to be commemorated in a series of editions of their poetry. *Selected Poems of Chen Yi* has already been published, and editions of poems by Chu Teh and Tung Pi-wu will soon appear.

Work has been stepped up on the republication of the works of Lu

Hsun and on revising or writing new notes to them.

Some of the new books are linked to the current nationwide movements to learn from Tachai, the Shansi province commune brigade which is the national model for agriculture, and the Taching oil field in industry. *Our Brothers the Oil Workers*, a ballad by Li Chi, describes the heroism of a group of offshore oil drillers. The items in *Folk Songs on Learning from Tachai* were selected from 126 counties which have been pacesetters in the movement.

MANY writers have gone to the grass roots and lived and worked with the masses, as Chairman Mao always taught intellectuals to do. They have produced a number of works which reflect the life and struggles of the workers, peasants and soldiers. Among them are poems, novels, reportage and other prose works. The novel *Song of Alamus* and *Grasslands, a Group of Short Stories*, describe the heroism of China's people of

Mongolian nationality in socialist revolution and construction. The novel *Dawn Over the Grasslands* pictures the growth of Inner Mongolia's first generation of steelworkers. Other novels include *Yesterday's Battle*, of which Part I has appeared, on the War to Resist U.S. Aggression and Aid Korea; *Wings on life in the air force of the Chinese People's Volunteers in Korea*; *The Yensai Guerrillas* on the guerrilla warfare carried on in the revolutionary bases during the War of Resistance Against Japan; *Flames of Revolution Light Up the Mountains* about the Red Army's revolutionary bases in the mountains during the first years of the Second Revolutionary Civil War (1927-1937); and *Turning Barren Peaks Green* about reforestation in the Yen Mountains of north China.

Books of reportage include *Scaling the World's Highest Peak*, an account of the Chinese mountaineering team's expedition to the top of Qomolangma Feng (Mount Jolmo Lungma) in the spring of 1975.

Publishing houses are also giving more attention to works with historical backgrounds. One of these is Yao Hsueh-yin's monumental 1,300,000-character novel *Li Tzu-cheng*, on the leader of the peasant army which captured Peking and overthrew the Ming dynasty rule in 1644. The first volume was published in 1963, and now at last the second volume has come out. The latter goes more deeply into the life at the end of the Ming and beginning of the Ching dynasties, and gives a vivid picture of the peasant leader and his generals.

PUBLISHING houses have embarked on a plan to reissue the many fine works written over the past 35 years in the spirit of Chair-

man Mao's *Talks at the Yen-an Forum on Literature and Art*. Already in print is Chu Po's novel *Tracks in the Snowy Forest* showing how the People's Liberation Army wiped out bandit rings in the early days of the War of Liberation. A new novel about the war with Japan by the same author, the 800,000-character *Seas Roaring and Mountains Echoing*, has just appeared.

The novel *Song of Youth* by Yang Mo has been reprinted. Set in the 1930s, it shows intellectuals from a petty-bourgeois background finding the road to revolution in the course of fighting domestic tyranny and that from abroad. Another novel by this author, about how the Communist Party established bases behind the enemy lines during the war with Japan, entitled *The East Yearns for Dawn* will be printed soon.

Also recently reissued are: Li Chi's long poem, *Wang Kuei and Li Hsiang-hsiang*, about the new life in the liberated areas during the war with Japan; *Magnolia*, a long narrative poem by Chiao Lin on the people's struggles against the Japanese and the Kuomintang reactionaries in the Tapihshan Mountain liberated area; *Heroes of the Luliang Mountains*, a novel about the war of resistance by Ma Feng and Hsi Yung; *The Hurricane*, Chou Li-po's novel about land reform in the early liberated areas of northeast China; Part I of *The Builders*, Liu Ching's novel set in the time of the movement to form agricultural cooperatives; *Yangko Sketches*, selected from the many created in Yen-an and other revolutionary bases during the anti-Japanese war; and *Beloved China*, written in prison by the Communist leader Fang Chih-min, who was killed by the Kuomintang. Preparations are

also being made for printing the works of influential contemporary writers, including selections from the poetry of Kuo Mo-jo and Kuo Hsiao-chuan.

Publishers are now in a position to provide the means by which people can study the works of the past, both from China and abroad, with a critical eye, evaluate them from a Marxist viewpoint and learn from their good points. Published in recent months have been: poems and articles by the Sung dynasty writer Lu Yu (1125-1210); *The Scholars*, the satirical Ching dynasty novel by Wu Ching-tzu (1701-1753); Pu Sungling's (1640-1715) *Strange Tales of Liao-chai* with annotations. Scheduled to come out soon are: *Poems Compiled by the Imperial Board of Music*; *The Chao Ming Collection* and *The Selected Works of Li Tai-pai*, better known as Li Po (701-762).*

Among foreign works republished so far are Gorky's *Mother* and Ostrovsky's *How the Steel Was Tempered* in new translations. Mayakovsky's long poem *Lenin*, a collection of poems by the 19th-century German poet Georg Weerth, Heine's satirical travel notes *Germany: A Winter's Tale*, and Cervantes' *Don Quixote* will soon be out. Also planned for publication are a number of the works of Shakespeare, of which the first to appear will be *The Merchant of Venice* and *Timon of Athens*.

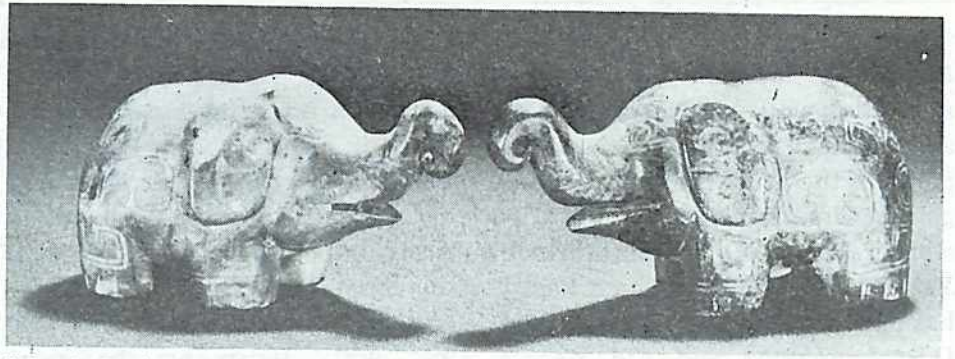
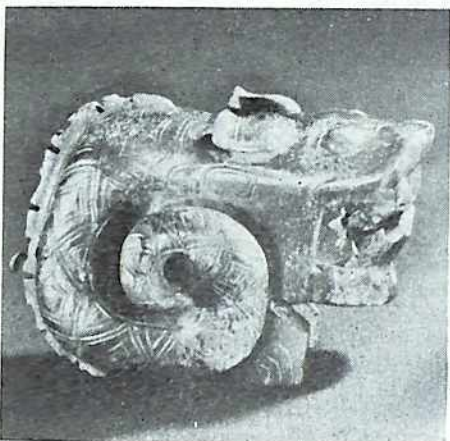
* *Poems Compiled by the Imperial Board of Music* was first published in the Sung dynasty (960-1279) and includes folk rhymes from ancient times as well as folk songs, rhymes and poetry up to the time of the five dynasties (907-960 A.D.). *The Chao Ming Collection* is a selection of literary works which were created prior to the Liang dynasty (502-557). It was compiled by Hsiao Tung, Prince Chao Ming of the Liang dynasty. *The Selected Works of Li Tai-pai* is a collection of this famous Tang dynasty poet's works and was compiled in the Ching dynasty (1644-1911).

Best-Preserved Yin Dynasty Tomb

Kneeling jade figure with headdress. Height 7 cm.



Jade dragon. Length 8 cm.



Jade elephants. Length 6.5 cm.

A well-preserved tomb dating from the early 12th century B.C. located near Anyang in Honan province was discovered and excavated last year by the Institute of Archaeology of the Chinese Academy of Sciences. A two-character inscription "Fu Hao" (Lady Hao) and a three-character inscription "Szu-mu Hsin" (Presiding Mother Hsin) found on the bronzes unearthed suggest that this was the tomb of a wife of King Wu Ting of the Yin dynasty. Yin dynasty is the name given to the latter part of the Shang dynasty (16th-11th century B.C.). It dates from the removal of the Shang capital to a new site named Yin in 14th century B.C.

The ruins at Anyang have long been known to be the Yin dynasty capital. Much of the wealth of underground relics here had been plundered by grave robbers before liberation. This royal tomb is the best preserved of any belonging to the Yin slaveowner-aristocrats excavated so far.

The tomb is a rectangular pit measuring 5.6 by 4 meters at the opening. The bottom is 7.8 meters below ground. Most of the burial chamber, which is far below the present water table, has collapsed. No remains were found of the tomb's main occupant but bones of 16 persons, obviously slaves buried as human sacrifices, were found on top of the outer coffin and around it. Four have been identified as males and two as females. Two were children. These and the wealth of funerary objects testify both to the brutality of the rule of the slaveowners and the lavish life they led.

Nearly 200 bronze ceremonial vessels have been unearthed. This find is exceptional both for the number of objects and variety of shapes. Several of the vessels are also unusually large. All are examples of the superior casting technology already existing in Yin times. There were at least 30 *ting* caldrons, including two sets of six each and 7 pairs. Two of the square *ting* stand 82 centimeters high and weigh 117.5 kilograms. Other large vessels include *hsien* steamers, *kuei* food containers and basins, some in sets.

Wine vessels make up 70 percent of the ritual bronzes, a reflection of the Shang-Yin aristocrats' wide use of drink, which is well known. There were about fifty *ku* beakers and forty *chueh* goblets. The biggest *chueh* is 30 cm. high. There were both square and round *chia*, *tsun* and *hu* — all wine containers — of various sizes, some as high as 70 cm. The large wine vessels are usually in pairs, decorated with elaborate high-relief or animal-head designs. Shapes seen for the first time include a large bronze *chin*, a stand with six legs and three openings for holding wine vessels or chafing dishes, and a casket-shaped *yi* for storing wine.

The grave held some 400 jade and stone objects, all finely worked. Most interesting are ten busts and figurines which provide much information on the costumes of the people of different social strata. Some in a kneeling position have headdresses and a wide sash, some are barefooted and naked with tattooed bodies, with hair coiled around their heads. One flat figurine is carved as a male on one

side and a female on the other. This is the first time so many jade figurines have been unearthed from an Yin tomb.

Scores of animal and bird figurines are lively works of art. They include tigers, bears, elephants, oxen, sheep, horses, monkeys, rabbits, eagles, cranes, owls, parrots, geese, pigeons, dragons, phoenixes, tortoises, frogs, cicadas, fish and mantises. There were also a great variety of jade pieces used either as ornaments or symbols of rank. Two skillfully carved jade *kuei* food containers 10 cm. high, a marble buffalo about 20 cm. long, and three turquoise-inlaid ivory cups 30 to 40 cm. high are other outstanding pieces.

Four bronze mirrors were among the finds as well as a set of five bronze *nao* (a percussion musical instrument); a set of five stone chimes; a pottery ocarina; 400 bone hairpins; bronze halberds, lances, broadswords and arrowheads; bronze spades, picks, adzes and chisels; and a few bronze ornaments for horses.

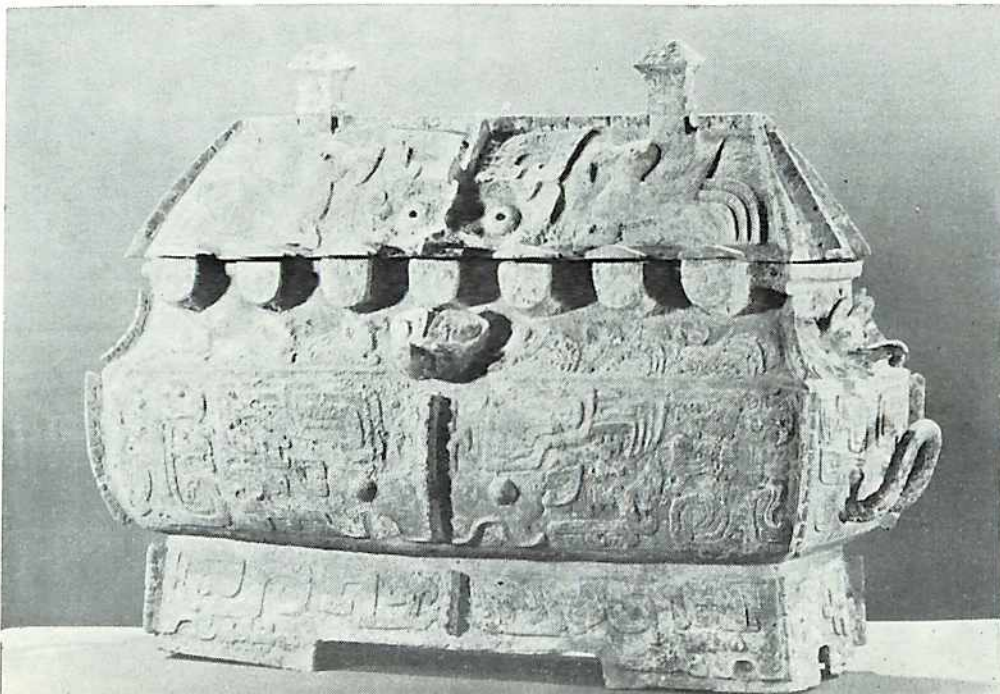
More than 6,000 cowrie shells, which were used as money, were recovered, a considerable sum of wealth for Yin times. They may indicate something about the development of commerce at the time.

The relics in the tomb, especially the basic characteristics of the bronzes, and the stratum in which

they were found date it in the reign of Wu Ting. The style of writing of the inscriptions on the vessels is similar to that of the oracle bones at the time of his reign. Wu Ting was the nephew of King Pan Keng, who moved the capital, and his reign was the longest of the Yin dynasty. He mounted many expeditions to expand his territory and captured great numbers of people whom he made slaves. An oracle bone records that one of Wu Ting's three legal wives was given the posthumous title "Pi Hsin" (*pi* is a Chinese character meaning grandmother, but mother in later times). Another oracle bone records that Fu Hao (Lady Hao), a woman general, waged expeditions on the orders of Wu Ting. Some scholars suggest that she was one of Wu Ting's wives. Since this tomb contains articles inscribed "Fu Hao", very possibly she was the occupant and the name "Szu-mu Hsin" (Presiding Mother Hsin) inscribed on other bronzes was probably a title conferred on her posthumously. If so, this is the only Yin tomb to date that can be associated with historical records and oracle bone inscriptions.

The discovery sheds new light on the Yin society and the rituals of the slaveowner class. It makes possible a revision of the chronological order of the large tombs and bronzes excavated earlier at the ruins of Yin and a new understanding of the layout of the Yin capital.

Casket-shaped bronze *yi* for storing wine. Height 60 cm., length 88 cm., weight 71 kg.



Bronze *tseng* cooking pot with the characters "Fu Hao" (Lady Hao) inscribed inside.



Bronze *tsun* ritual wine vessel in the shape of an owl. Height 46 cm.

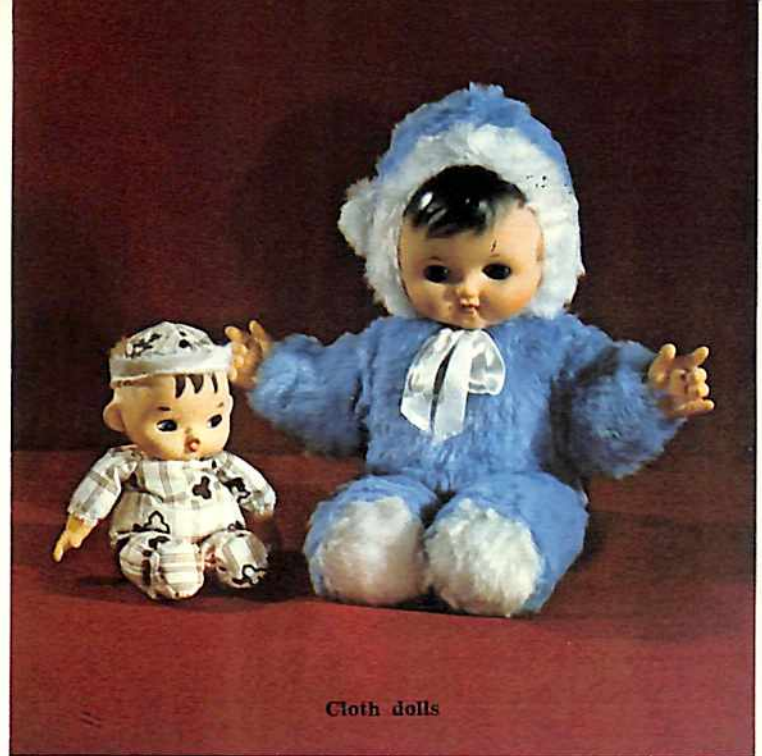


Rubbings of inscriptions: Left: Szu-mu Hsin (Presiding Mother Hsin) from a square bronze *ting*. Right: Fu Hao (Lady Hao) from a bronze *fou* wine container.





Embroidered silk elephant



Cloth dolls



Plush pandas



Donkey

CHILDREN

Toy Exhibition

THE first national toy exhibition ever held in the People's Republic of China opened recently in Peking. On display are over 4,000 toys made of metal, wood, plastic, clay, ceramics, straw and bamboo. They come from over 200 toy factories and also from workshops operated by the people's communes and neighborhood committees throughout the country. Among them are dolls, trucks and other vehicles, and construction and educational toys. There are mechanical toys with friction-type, electric or spring propulsion, and some with radio, photoelectric, sound, magnetic or other new technical means of control.

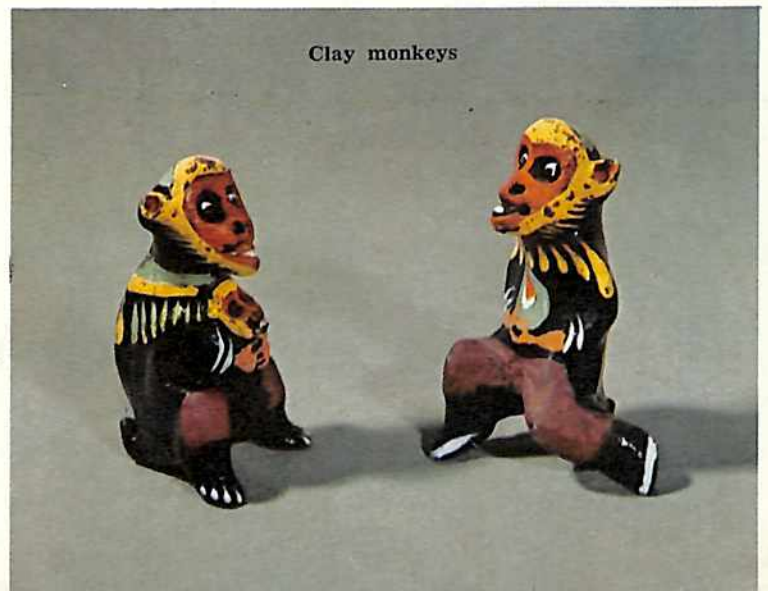
Among the stuffed toys are dozens of kinds of animals — lions, tigers, bears, giant pandas, giraffes, and elephants to name a few. There is a section of colorful and exquisitely-made Chinese traditional folk toys, such as cloth tigers, wooden swords, bamboo diabolos, kites and puppets.

The exhibition attracted endless crowds of children.

A performance of mechanical dolls at the exhibition.



Moon-landing car



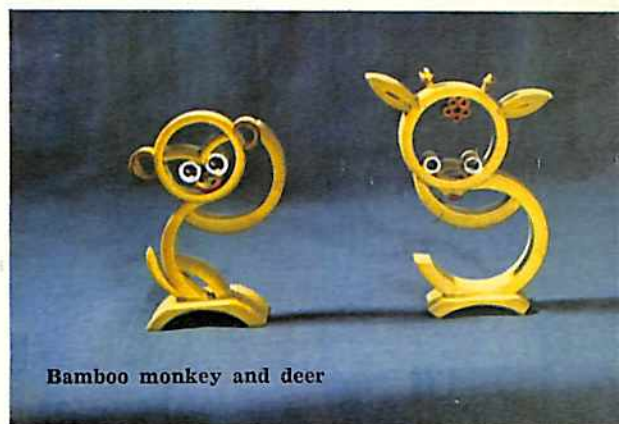
Clay monkeys



Spun silk kite



Mohair dog



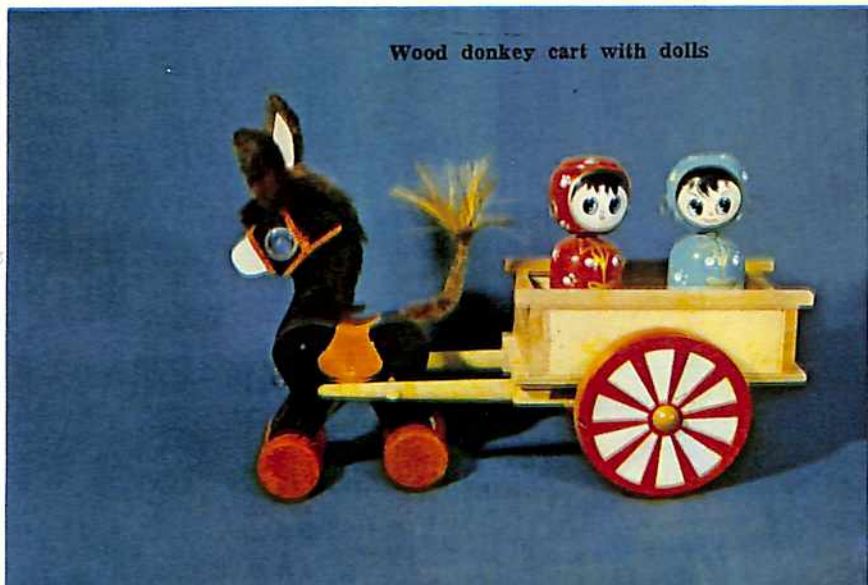
Bamboo monkey and deer



Stuffed cock



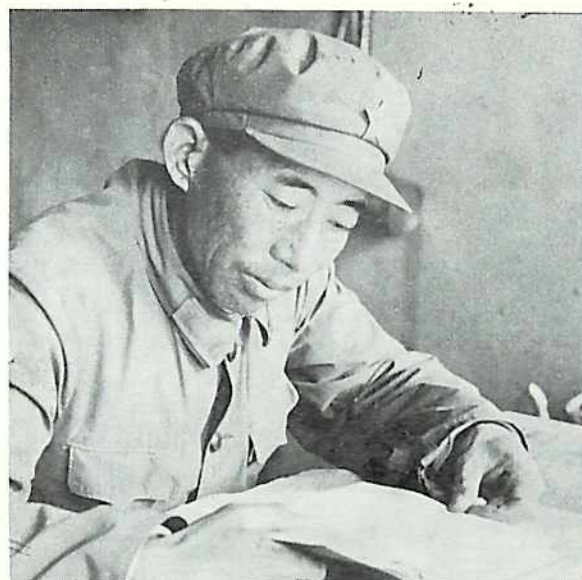
Traditional figures



Wood donkey cart with dolls

Big Drashi— Soldier of New Tibet

ISRAEL EPSTEIN



Studying Chairman Mao's works.

IN 1951 the People's Liberation Army entered Tibet to secure the border of multinational China, of which Tibet had been a part for hundreds of years. It undid a century of imperialist penetration, and brought aid, relief and revolutionary hope to the oppressed and exploited people.

In 1955, on my first visit there, I saw the early effect on Tibet's serfs and slaves of contact with this army, which their feudal masters, lay and spiritual, were trying vainly to make them suspect and fear. Their own feeling toward it moved quickly from wonder to respect, to warm love — as a result not of words but of its everyday deeds. They encountered for the first time a fighting force that daily served the masses, was consciously opposed to the national discrimination and persecution which had existed in old China, had class feelings like their own, never batted on the population, worked hard for its own sustenance and harder still for the common benefit. This army not only wore the red star of revolution as insignia but lived by its working-class principles.

In 1965, on my second visit, I saw the PLA in Tibet already with numerous Tibetan soldiers and officers, overwhelmingly from the ranks of the liberated serfs and slaves. In Shigatse I spent some time in a company composed main-

ly of such Tibetans. One was Big Drashi, so called not from his size — he was short and spare — but simply to distinguish him from many other bearers of this common Tibetan name. He was one of those PLA men who pattern themselves on the Han heroes Lei Feng and Wang Chieh, and the Tibetan hero Purbu Drashi (who not only bore arms for the people but willingly gave his life for their everyday interests — while saving herdsmen's cattle in a blizzard). Though only 25 then, Big Drashi, for his similar spirit and deeds had not only been named assistant political instructor of his company, but elected to the People's Congress of the Tibet Autonomous Region.

Eleven years later, in 1976, I saw him again. By then he was assistant political director of the people's armed forces department of an entire county, Nanmuling, near Shigatse, and a member of the revolutionary committee (government) of the entire Tibet Autonomous Region. His story reflects the revolution in Tibet as a whole.

Below I repeat it, as he told it to me in our two long talks more than a decade apart.

From Darkness to Awakening

I come of a slave family. For generations we had belonged to Thupten Lamasery (here in the

Shigatse area). My grandfather, father, mother and elder sister were all flogged to death by its agents. After we lost father and grandfather, mother took me and ran away quite a long distance. She got work as a servant. Though we thought we were safe, we were tracked down. When I turned eight, the age for feudal service, two lamas came and took us back. Mother beat her head on the ground and wailed, "Have mercy. Can't you put it off for two years?" But they only said, "It's written in the books. You are slaves — the boy is eight. Do you want to break the law?" Kicking her aside, they carried me off.

I was too small to work, and too unwilling. Most of all, I wanted my mother. I kept screaming for her, so they locked me in a shed. That night I burrowed my way through the mud wall and ran up the mountainside. I had only one garment. There were leopards up there. Next morning my legs were so frozen, I could hardly move. Looking down, I saw the lamas go to mother's hut. I imagined them beating, perhaps killing her and cried and cried. Dry with thirst but not daring to go to the stream, I drank my own urine. Next day I couldn't stand it anymore and went down. Mother was huddled on the floor, all bloody from being beaten. When she saw me, she cried, "Run away

quick. It's the end of me but you must live. Take a bag of *tsamba**, go!"

"I won't go," I wailed. "Let's die together."

"Get out!" she ordered me, weeping. "Quick!"

How could I bear to leave her? That night I crept back, helped her get ready and we slipped away together. So we began our years of wandering.

Mother hid in the hills and dug wild roots, I found work as a herd-boy. I changed masters several times this way. When things got too bad we'd run off again. This went on till I was 13. Then we met the PLA.

It happened when we were begging in a village where a unit was quartered. Its political instructor, who spoke some Tibetan, saw us half naked, hungry and caked with mud. Asking about our story, he at once gave us some clothes of his own — flannel underwear and an overcoat. The same day he talked to his comrades, and got us a room and a cow. "Stay here with us," he said. Why was he so good to us? He explained, "It's not just you Tibetans who're poor. There are poor people everywhere. We're the army of all the poor."

"I was a homeless youngster just like you," he told me. "Then I found the Party. It taught me that we were hungry and ragged because the rich robbed us. It taught us to take up guns and fight them. That's how we Hans won a new life."

Though we still had to do some labor service for a local serfowner, we helped out in the PLA camp and were paid for it. Life became much easier. But what made us happiest was a growing hope — this army had come to bring us freedom. The political instructor often talked with us. Step by step we learned about classes, class struggle, the Chinese revolution. Mother became gay and sang a lot, making up the words herself. I remember one song, "Chairman Mao and the Party are like the

never setting sun over the heads of the slaves. The time will come. Soon, soon, it will come. By day we'll all have food and freedom. By night we'll sleep in warm beds and with warmth in our hearts." One day she said to me, "You must join the PLA!" So I wouldn't forget she'd take me by the chin each morning, tug at my neck and say, laughing, "Grow quickly, son, so they'll accept you sooner."

In August 1957 when I was 18, I applied formally to join. Mother sat up with me several nights telling me how our own family had suffered. "That's why you should follow Chairman Mao and become a good soldier for the people, like the political instructor," she would end.

Education in the PLA

When the doctor pronounced me fit, I danced with joy. The day I got my uniform I kept looking in the mirror. The next day I was issued a rifle. I held it tightly and recalled mother's words. I had lived up to her hopes. I even talked to the gun, "With you in my hand," I said to it, "I'll take revenge on the serfowners who killed our dear ones."

Training the militia.



My main thought was still to avenge my own family's wrongs. Many other Tibetan recruits felt the same. It was only gradually, through education in our unit study groups, that we realized we must do much more. Our task was to avenge and put right the sufferings of all Tibet's laboring people and stand up for all the oppressed people of the earth.

With that my feeling for my gun got deeper, too. It wasn't just mine. It was given to me by the Party. If we poor had no guns, I knew, the night would be everywhere, and last forever. I slept with its sling looped around my wrist. It was my first thought on waking. Returning from drill or labor, I oiled and polished it till it shone.

Then I learned something more. A weapon in your hand isn't enough. You also need a weapon in your head, revolutionary thinking. Only with Mao Tsetung Thought in command could I grasp my gun firmly and always use it for its proper purpose.

It was to read Chairman Mao's books for myself that I applied myself to learning the Tibetan alphabet.

* Roasted barley flour, a staple food in Tibet.

Suddenly, two months after I went into barracks, I received crushing news—mother was dead! Ngawang Tsering, a serfowner, had accused her of losing a calf from his herd. Beaten so savagely that three of her ribs broke, she died of internal bleeding. In fact, they were paying her back for putting me in the PLA*. Dying, she sent me a picture of Chairman Mao she had kept wrapped in a *hata* (a silk scarf as a sign of respect). "Tell Drashi I leave him to Chairman Mao," she said.

Since then the Party has been my mother, our army unit my family, the whole country my home. In 1959 when the reactionary serfowners rebelled, our whole company applied to be sent to smash them. But they were put down before we could even set off. In the democratic reform that followed, the serf system was abolished.

In 1961 we began to study Chairman Mao's works all over again, in an armywide movement, with the stress on applying them in class struggle, in overcoming difficulties and in remolding ourselves. We started with *Analysis of Classes in Chinese Society*. I looked at the first words, "**Who are our enemies? Who are our friends?**" I brought it down to myself, "Who are my enemies? Who are my friends? Who oppressed us? Who liberated me? And why?" Class analysis gave the only full answer. From this viewpoint, I connected up everything I had seen and learned since my childhood.

Then we studied Chairman Mao's *In Memory of Dr. Norman Bethune*. From it I drew three lessons for myself. First: Bethune

* Under the Agreement on Measures for the Peaceful Liberation of Tibet (1951) the status, functions and powers of the serfowner local government remained unchanged after the entry of the People's Liberation Army, upon its promise to cooperate in reform. Instead, a small group of reactionary rulers headed by the Dalai Lama sabotaged progress, and not only continued their oppression but colluded with imperialists and other foreign reactionaries to stage an armed revolt in 1959, in an attempt to tear Tibet away from the rest of the country and perpetuate the dark serf system forever. It was in these circumstances that the killing of Drashi's mother, and many similar crimes, took place.

set the revolution, even in a country far from his, above his own life. So what must I do in our own revolution? Answer: Always put the general interest first and think of others before myself. Second: Bethune was a Party member, I too had joined the Party. What should I learn from him as a Communist? Answer: His internationalist spirit. Third: As a soldier what should I learn? Answer: Our country is still menaced. Two-thirds of the world's people are still oppressed. Bethune raised his medical skill. I should improve my fighting skill.

In 1963 I was promoted to a cadre. Naturally I was happy. But also I was afraid. As an ex-slave, without schooling, how could I carry the responsibility?

Chairman Mao's *Oppose Book Worship* was an especially big help here. It teaches that knowledge doesn't start from books; whatever is written in books now came from life in the first place. "Get on your feet," I prodded myself. "See what's to be done. Think it over, start doing it."

That's how I took hold of the contradiction between my poor preparation and doing a good job. I got to like the work more and more. I never let myself get far from the soldiers—I work, study, live and rest with them—just as I did before promotion.

Big Drashi in 1976

When I met Big Drashi again in Shigatse in 1976, still an armyman, still in uniform, he spoke first of Chairman Mao. It was only a month after the passing of the great leader, when all Tibet was plunged into the most poignant mourning.

If not for Chairman Mao's leadership could we serfs and slaves have overthrown the manorial lords and become masters so soon? How long would we have waited otherwise for awakening and liberation? Who knows where my bones would be lying by now?

He loved the poor, was close to us, put his faith in us. I myself saw him many times, and so did

far greater numbers of our Tibetan serfs and slaves than was ever reported. My first time was in 1965, on a group visit to Peking. In 1969, as a delegate to the Ninth Party Congress, I sat with him in the same hall for hours on end and heard his ringing call, "**Unite to win still greater victories.**"

Chairman Mao was our saving star. Our grief for him is endless. Our sense of duty to him has no bounds. We are determined to learn from him, generation after generation, and carry the Chinese and world revolution to victory.

Then in reply to my question about what had been the greatest change in Tibet in the 11 years since we had last seen each other and what he himself was now engaged in, Big Drashi went on.

The cultural revolution launched and led by Chairman Mao was the biggest change. It was a battle between two classes, a great debate, a great mass movement. It taught me something new, that classes and class struggle exist throughout socialism and are expressed in two lines in the Party itself.

I saw things then that I'd never seen or even imagined in the past—the masses rising to seize power back from the capitalist roaders wherever they had usurped it.

In Tibet, one achievement in the course of the cultural revolution was the organization of communes. In the old society hunger was everywhere—I, for one, was always hungry. With the communes, and the collective struggle and new science they brought to farming, we won self-sufficiency in grain, guaranteeing plenty of food for all, in 1974.

In industry, even a screw could not be made in old Tibet. During the cultural revolution we built many factories and a brand-new industrial center at Nyingchi. Many things we used every day are made there now, enough for everyone in the region.

In transport not only was the Lhasa River bridged in those years, but the swift and broad Yalutsangpo in two places, Chushul and Gongka. It used to be thought no man could do this.



Big Drashi with members of the Nammuling county militia.

Most important of all, people's thinking has changed. Like many other slaves and serfs I took up the rifle to fight the enemy. Now I know there is much more to be done — we have to continue the revolution under the dictatorship of the proletariat for a long time, until communism. That takes hard work and acute, complicated class struggle. One cultural revolution isn't enough. Holding fast to Chairman Mao's teachings, we must move on and on. I must remain a revolutionary as long as I live.

Now I'm working with the militia. The main thing is to build it under the Party's leadership, to arm it not only with weapons but with Marxism-Leninism-Mao Tsetung Thought.

Nammuling county is huge but it has far fewer people than any in the inner provinces, only about 48,000. In 1969 when I came, a thousand of them were in the militia. Now, after the victory of the cultural revolution, there are 4,098 — one person in twelve.

Our militia force has 1,277 women members — almost a third. In feudal Tibet women were supposed to be not humans but "demons". Now they're to the fore in politics, production and military training. In militia education we're very thorough in criticizing the old views on women.

Our county militia has built many Tachai-type fields and dug an irrigation canal seven kilometers long. Last summer they erected a bridge that can take the heaviest traffic. For long years there had been only a swaying

chain bridge across the local river with planking so narrow only one person at a time could get across. Soldiers of the old Tibetan army, guarding it, extorted a five yuan toll for each crossing. Every day there were curses, blows, screams there. Sometimes people were simply pushed off to drown. Now villagers come from afar to see our new bridge and praise the militia for putting it up. Trucks, carts, pedestrians, cattle cross it with no trouble or expense. Of our county's nine districts, all but three are now linked by highway thanks to it. We've kept the old bridge intact, too, for comparison and class education.

One enemy the militia fights is hail, a common calamity here. This means fighting superstition, too. There used to be "Hailstone Lamas" who fooled the people. They'd charge big fees in grain, butter and money, pray a bit, then spit in the direction of the threatening cloud. If hail didn't come down, they took the credit for moving the hearts of the gods. If it did, they said the people's "sins" were too big to forgive. Now the militia shoots at the hail clouds with special shells fired from AA guns. This often changes the hail to rain.

In military work our everyday task is to guard bridges, roads, warehouses, the fruits of the people's labor. It's also to prepare for a people's war in case of invasion. A people's war is everyone's affair, not just the army's.

In political work we build the motive of service to the Chinese and world revolution among the young people. Many of them didn't

think deeply enough about these things before. Led by the local Party, we study Marxism-Leninism-Mao Tsetung Thought, criticize capitalism and revisionism, raise our awareness in defending Chairman Mao's line.

Wherever it goes, the militia performs many good deeds. In the old society childless and aged people, once they could no longer work, just waited for death. Now the state, or the communes, provide them with grain. But there are still many things they need done, cooking their meals, hauling their firewood — and all this the militia takes on. That's an everyday way of carrying out Chairman Mao's injunction to "serve the people wholeheartedly".

"Just as you did when you were a young soldier," I interjected, remembering.

To do it oneself isn't much. To help spread it on a mass scale is what counts. We're a people's army.

In conclusion, Big Drashi returned to the theme of the people in arms.

Just as I was when I joined the army, the militia are happy to get their guns. Especially the girls. And the old people tell them, "The serfowners used guns to keep us down and murder us. Chairman Mao sent the PLA with guns to give us back our lives, to make us the masters. Now guns have come into our own hands, in every village. We must use them to defend the Party Central Committee and Chairman Mao's heritage.

"Guns kill people. That's something we serfs and slaves have always known. They were aimed at us. Now we know that guns are a tool of class dictatorship. That of parasites over us working people or ours over them — that's the alternative."

If any imperialists or reactionaries venture to invade, and try to bring the old world back to Tibet, they will run into Big Drashi and his class brothers of all China's nationalities in the PLA, and the Tibetan militia, fighting on their home ground.

Who can doubt the outcome.



Ready for packing.

Chinese Local Products

MAOTAI

Testing for quality.



AMONG the great variety of alcoholic beverages produced in China, the eight most famous are Maotai, Fen Chiew, Hsifeng, Luchow Tachu, Shaohsing Wine and also Yentai Red Wine, Vermouth, and Fine Quality Brandy. Shaohsing Wine has the longest history. Two thousand years ago it was already famous. Later the other seven were produced.

Fragrant, smooth and with the appearance of liquid crystal, Maotai is the most prized. Despite its high alcoholic content (53%), it rarely gives those who drink it a hang-over. It is still bottled in the same type of cylindrical porcelain jars, with a small opening, that were used nearly 200 years ago. At the Panama International Exhibition in 1915, it was ranked among the world's famous alcoholic beverages.

"A fine liquor is born in fine surroundings," the Chinese saying goes. This holds true for Maotai which is distilled in a town by the same name in southwest Kweichow province. Maotai, 400 meters above sea level, lies in a setting of mountains, 1,000 meters high. It is sheltered from wind, has a temperate, misty climate, plentiful rainfall, and never any snow. The Chihshui River, which gets its water from the many mountain springs, runs past Maotai. Its water is clear, sweet and soft, an important factor to the quality of the liquor. The soil is known locally as "sinople soil", because its orange-red color resembles that of a Chinese medicine by that name. In no other environment, it is said, can Maotai be successfully produced.

For several hundred years the importance of the town of Maotai had been as a port for landing salt brought from other places to Kweichow. Then at the beginning of the 18th century the technique for making Hsifeng Chiew was introduced there from Shensi province. When this technique was integrated with local traditional ones, and with the climate and natural conditions of Maotai, a new liquor of unexpected excellence

emerged. Its fame spread and it is now regarded as China's top-ranking liquor.

The process for making Maotai has been the same for more than 200 years. It is made from sorghum with a wheat ferment and water from the Chihshui River. The sorghum is fermented and distilled eight times, each process taking more than 30 days. Each distillation is stored separately in special porcelain jars for three years to age—to develop the fragrance and reduce tartness. It is then blended by highly experienced tasters. During the fermentation and distillation process, any liquor of inferior quality is poured back into the vats for reprocessing, thus ensuring the high quality of the final product.

In the old days, production was controlled by landlords and capitalists. Workers in the distilleries were cruelly exploited and output with crude equipment in dilapidated workshops was very low.

In 1949 the people's government took over the distilleries. Since then the state has allocated funds for repairs, the building of new workshops and acquisition of equipment. The government has also sent groups of technicians to work with local engineers and workers in a combined effort to summarize past experience and devise ways to further improve this unique product. Many skilled workers have come forward to contribute their knowledge of special processes which had always been closely guarded family secrets. With the development of the socialist revolution and construction annual output is now more than ten-fold the pre-liberation figure.

CORRECTION

The name in the second caption from top on page 39 of the August issue of *China Reconstructs* should read: Tseng Cheng-kuei.

Lesson 8

My Room

我的房间里有一张床、一张书桌、
 Wǒ de fángjiānli yǒu yì zhāng chuáng, yì zhāng shūzhuō.
 My room in has a bed, a desk,
 一个书架。书桌前边有一把椅子。
 yí ge shūjià. Shūzhuō qiánbiān yǒu yì bǎ yǐzi.
 a bookshelf, (at) desk front has a chair.
 书桌上有一个台灯、一架收音机和
 Shūzhuōshàng yǒu yí ge táidēng, yí jià shōuyīnjī hé
 Desk on has a table lamp, a radio set and
 一些学习用的东西。书桌旁边有两
 yìxiē xuéxí yòng de dōngxi. Shūzhuō pángbiān yǒu liǎng
 some (for) study used things. Desk beside has two
 个凳子，凳子中间的小桌上有一把
 ge dèngzi, dèngzi zhōngjiān de xiǎo zhuōshàng yǒu yì bǎ
 stools, stools between small table on has a
 茶壶和四个茶杯。我很喜欢这间
 chá hú hé sì ge chá bēi. Wǒ hěn xǐhuan zhè jiān
 teapot and four teacups. I very like this
 房间。
 fángjiān.
 room.

My room has a bed, a desk and a bookshelf. In front of the desk there is a chair. On the desk there are a table lamp, a radio set and some things used for study. Beside the desk there are two stools. Between the two stools there is a small table on which are a teapot and four teacups. I like this room very much.

1. **Measure words.** Instead of an article like the English "a", every Chinese noun has what is known as a measure word, used in conjunction with numerals. Below are the nouns used in this lesson, with their measure words.

Numeral	Measure Word	Noun	Numeral	Measure Word	Noun
一	张	床	一	架	收音机
yì	zhāng	chuáng	yí	jià	shōuyīnjī
a		bed	a		radio set
一	张	书桌	两	个	凳子
yì	zhāng	shūzhuō	liǎng	ge	dèngzi
a		desk	two		stools
一	个	书架	一	把	茶壶
yí	ge	shūjià	yì	bǎ	chá hú
a		bookshelf	a		teapot
一	把	椅子	四	个	茶杯
yì	bǎ	yǐzi	sì	ge	chá bēi
a		chair	four		teacups
一	个	台灯			
yí	ge	táidēng			
a		table lamp			

As you see, different nouns have different measure words. The most widely-used measure word is

gè 个 and it may be used instead of the noun's specialized measure word. Thus, we can also say yí ge shūzhuō 一个书桌 (a desk), yí ge shōuyīnjī 一个收音机 (a radio set), etc.

Here are some more commonly-used measure words.

一件上衣	yí jiàn shàngyī	a jacket
一条裤子	yì tiáo kùzi	trousers
一本杂志	yì běn zázhì	a magazine
两块糖	liǎng kuài táng	two pieces of candy
两支钢笔	liǎng zhī gāngbǐ	two pens
三张纸	sān zhāng zhǐ	three pieces of paper
四朵花	sì duǒ huā	four flowers
五棵树	wǔ kē shù	five trees
六条毛巾	liù tiáo máojīn	six towels
七封信	qī fēng xìn	seven letters

Often the measure word is itself the name of something. For instance, tiáo 条 means "strip", and is frequently a measure word for long things, like trousers or towels; jià 架 means "frame" and is used with nouns that have them, or contain machinery, thus yí jià shōuyīnjī 一架收音机 (a radio set), yí jià fēijī 一架飞机 (an airplane). This makes it easier to remember which measure word goes with which noun.

(1) Some nouns themselves carry the idea of measure, and after them no measure word is needed. For instance, sān nián 三年 (three years), wǔ tiān 五天 (five days). We cannot say sān ge nián 三个年, or wǔ ge tiān 五个天。

(2) After the indicative pronouns zhè 这 (this) or nà 那 (that), the numeral yī 一 may be omitted, as in Wǒ hěn xǐhuan zhè (yì) běn shū 我很喜欢这 (一) 本书 (I like this book very much).

2. èr 二 and liǎng 两. Both 二 and 两 mean two, but they are used in different ways.

(1) Before a measure word 两 is usually used, as in liǎng zhāng shūzhuō 两张书桌 (two desks), liǎng ge dèngzi 两个凳子 (two stools). But if the number is larger than ten, the last digit must be 二 and not 两. We must say shí èr ge dèngzi 十二个凳子 (twelve stools), not shí liǎng ge dèngzi.

(2) Before a measure word that indicates length, area or weight, either 二 or 两 can be used. For instance, èr gōngjīn táng 二公斤糖 (two kilograms of sugar) or liǎng gōngjīn táng 两公斤糖; èr gōngchǐ huābù 二公尺花布 (two meters of printed cotton) or liǎng gōngchǐ huābù 两公尺花布。

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For Advanced Students:

熊 猫 Xióngmāo (Panda)

熊猫的脸 liǎn (face) 象猫 māo (cat), 但它肥胖的身体、短尾巴 wěiba (tail) 又很象熊 xióng (bear), 所以人们把这种动物 dòngwù (animal) 叫熊猫 (bear-cat). 科学家 Kēxuéjiā (scientists) 叫它猫熊 (cat-bear). 熊猫的性情 xìngqíng (temperament) 很温和 wēnhé (mild), 样子又长得很可爱, 大家都很喜欢它。

熊猫是中国特有 tèyǒu (particular) 的动物, 中国四川省 Sīchuān shěng (Szechuan province) 西北部和甘肃省 Gānsū shěng (Kansu province) 的南部是熊猫的故乡 gùxiāng (native home)。熊猫最喜欢爬 pá (climb) 树, 它就生活在这里的高山密 mì (thick) 林 lín (forest) 之中, 吃竹笋 zhúsǔn (bamboo shoots), 喝泉水 quánshuǐ (spring water)。

解放前, 熊猫是被随意 suíyì (at will) 杀害 shāhài (kill) 的。有人用熊猫的皮 pí (fur) 做褥子 rùzi (mattress)、做大衣, 把熊猫的肉 ròu (meat) 当 dàng (as) 食物 shíwù (food)。因此本来 běnlái (originally) 就很少的熊猫就越来越少了。

解放后, 人民政府作出了保护 bǎohù (protect) 珍贵 zhēnguì (valuable) 动物的规定 guīdìng (regulation), 在熊猫生长 shēngzhǎng (grow) 的密林里不准 zhǔn (allow) 打猎 dǎliè (hunt), 也不准没有计划地乱砍 kǎn (cut) 树, 还派了专人 zhuānrén (special person) 做保护熊猫的工作。因为人们爱护熊猫, 不伤害 shānghài (harm) 它, 现在熊猫的胆子 dǎnzi (boldness) 也就大起来了。它们常常到山下的河边去喝水, 见了人也不害

怕 hàipà (frightened)。喝完水, 再慢慢地走回山里去。有的熊猫跑到社员劳动的地方去, 喝社员的水, 吃社员的饭。社员们把它喂 wèi (feed) 饱以后, 就送它回去。有的熊猫还在晚上跑到伐木 fámù (logging) 工人住的地方, 蹲 dūn (squat) 在他们旁边烤火 kǎohuǒ (to warm oneself by a fire)。

The Panda

The panda's face looks like a cat's, but its fat body and short tail is like a bear's. So people call this animal xióngmāo (bear-cat). Scientists call it māoxióng (cat-bear). The panda has a very mild temperament and is very lovable. Everybody likes it very much.

The panda is an animal particular to China. The northwestern part of China's Szechuan province and southern part of Kansu province are its native home. Pandas like most to climb trees. They live in the dense forests of the high mountains there, eating bamboo shoots and drinking spring water.

Before liberation pandas were killed at will. Some people used panda fur to sleep on or to make overcoats, and ate the meat. So pandas, originally quite few, became fewer and fewer.

After liberation the people's government made a regulation protecting rare animals. In thick forests where pandas live, hunting is not allowed nor is unplanned tree felling. Special people are sent there to do panda protection work. Because people show concern for the panda and do not harm it, pandas have become bold. They often go to drink at the riverside at the foot of a mountain and are not afraid of seeing people. After drinking they walk slowly back to their mountains. Some pandas go where commune members work in the field, drink their water and eat their food. After the commune members feed them sufficiently they send them back. Some pandas also go to places where lumbermen live in the evenings and squat beside them to warm themselves by the fire.

