

China Reconstructs

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THE CHINESE RIVER DOLPHIN

- More Economic Readjustment
- Books by the Billions

Forest Scene in the Tianshan Mountains.
He Chongyuan



VOL. XXX NO. 4

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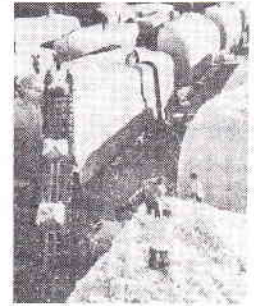
Front Cover

The Chinese River Dolphin (see article on p. 4).
Li Yitang

Articles of the Month

Readjusting China's Economy

Xue Muqiao, the well-known economist, discusses whys and wherefores — and prospects of economic co-operation with foreign countries. Page 7



Billions of Books

China printed over 4.5 billion books in 1980. Who is publishing what? The most-read titles and much other information. Page 19



History's Judgment, New Beginning

The sentences on Jiang Qing and nine other defendants formally closed a grievous period in the history of socialist China and helped forward the new period of stability and unity, democracy, legality and socialist modernization. Page 28

The Changjiang (Yangtze) Dolphin

Describes a rare freshwater variety of this fascinating aquatic mammal and Qi Qi, the first captive specimen. Page 4



After Seeing a Tibetan Opera

A former living Buddha, a drama fan since childhood, gives his recollections, and opinions of the reform and development of this ancient art. Page 52





Practical Manner

Your articles are really very interesting and educative. In particular the efforts made by your country in solving the problems of population and food in a practical manner are praiseworthy and may provide guidelines to other countries facing similar handicaps and difficulties in tackling these vexing issues.

B. J. BANERJEE

Kanpur, India

Love for China

Born in Taiwan, I knew little about China's mainland. Through reading your articles, I have gained a better understanding of various aspects of life there. They have stimulated in me a strong wish to pay a visit this spring to see the magnificent mountains and rivers in our home country.

I always remember that I'm a Chinese. I love China. That's why I write you this letter for more detailed coverage about my beloved motherland.

Of course I'll introduce *China Reconstructs* to my friends here. I myself would like to read more about people, history, biographies, as well as discussions about practical problems confronting China. Articles about beauty spots are also welcome.

WANG ZHIYUN

Toronto, Canada

Misunderstanding Dispelled

Thanks for your outstanding and exclusive article in your issue of September 1980 — "Philately in China". This has also helped us to know the philatelists in China. Moreover the misunderstanding that philately is banned in China is now cleared from our minds.

I suggest you continue to print such good articles on philately in future issues too, because you are at the moment the only source of information for us on stamps of China and it will take more time before the Chinese philatelic journal *Jiyou* comes to hand.

M. NASEEM KHAN

Quetta, Pakistan

Written for Capitalists?

I used to find *China Reconstructs* an inspiring record of the Chinese people's marvellous socialist achievements. Now its articles seem to be mainly addressed to foreign capitalists. The world's people, more than ever, need China's lead in their struggle against imperialism.

ROBERT A. DE J. HART

Stretton, England

Write More about People's Life

Your articles are very informative and some are very important for students of history.

I would like to suggest that life of individual workers and common people in general should be described in the magazine so that readers abroad may know more about the condition of China's working people. A question and answer column could enable readers keen to know about a particular problem to ask and get answers in the magazine.

In the outside world certain misunderstandings have been created about China. So articles related to food problem, agriculture production, housing problem and education should be published regularly.

CHANDER PARKASH

Karnal, India

Why Ads for Alcohol

I have noticed the change in your magazine the last years. It is understandable that you are trying to increase the production of China by marketing through advertisements.

But what is the point of advertising alcohol? Never in history have alcohol or other drugs been of any benefit to the working class. The suppressors have been using alcohol on purpose to keep the working class down and split up.

Research reports say, moreover, that certain percentage of the users of alcohol will be alcoholics.

Even in Norway alcohol and tobacco advertisements are prohibited because of health damage by these products.

FON K. BJOROY

Solsvik, Norway

Something for Everyone

I thoroughly enjoyed your October 1980 issue. I was most interested in the "nationalities" article and the Tangshan report. However, I know that some of the "cultural" articles will be very useful in my sixth form general studies course. I felt that there was something to cater for every taste.

ELIZABETH NIGHTINGALE

Bolton, England

Mo Ce's Woodblock Prints

The works by Mo Ce impressed me very much, especially the woodblock print, "Oh, the Taihang Mountains, Taihang Waters". The colors in his works are wonderful. The proper application of tones makes for an indescribably fine color composition.

I was amazed at the handling of human figures in the xylography of the artist. His works are filled with beauty, love, and the spirit of harmony and progress.

U.A. PLATA

Bucaramanga, Colombia

Layout Criticized

The pictures and photography in your magazine are very beautiful, but they look like stills, rather static, more like paintings. Actually there are certain things only photographs can bring out. Would you please consider this?

As to the layout, I noticed that you are trying to cram as much content as you can on every page. I hope you will make more use of empty space, in the style of oriental painting.

DAW KHIN SAN MYINT

Einme, Burma

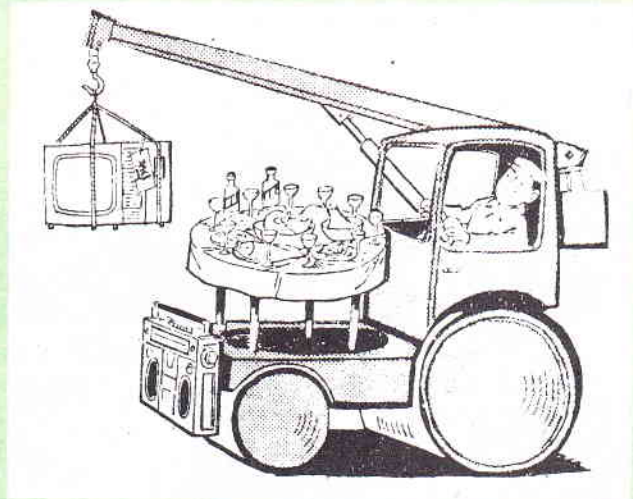
Index Appreciated

I have subscribed to *China Reconstructs* since 1976 and I think that the single greatest improvement you have made in it is to publish an annual index in the March and December issues of 1980. Thank you very much for this as it saves me time making up my own, as I have done for the previous four years.

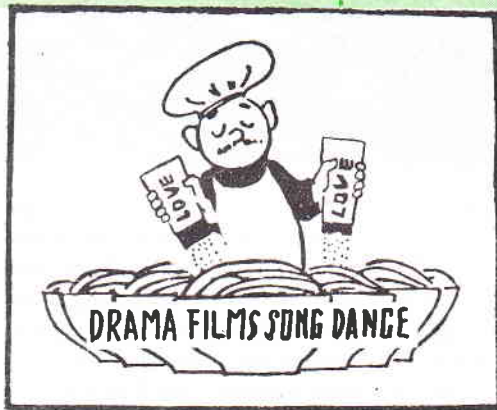
L. S. JAFFE

Miami, Fl., U.S.A.

Wit and Barbs



New machine to pave the way. *Hong Huang*



Same flavor for all.
Chen Zaorong



'Director, what are you looking for?'
"I've lost a button."

Yue Xiaoying



Crushing burden.
Deng Taihe

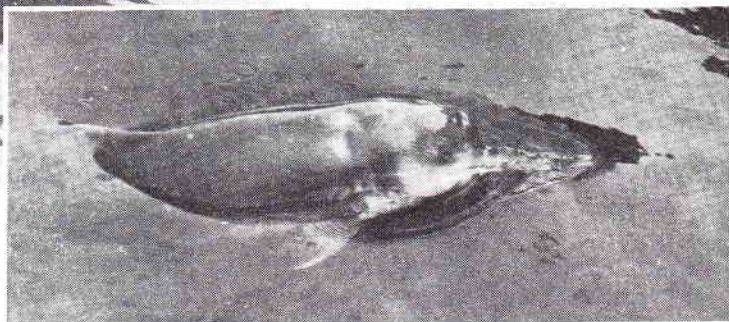
First River Dolphin in Captivity

LIU RENJUN



Feeding time.

Li Yifang



QI QI, a three-year-old male Chinese river dolphin, has made a new home in our Institute of Marine Biology in Wuhan for more than a year. Captured by fishermen on the middle reaches of the Changjiang (Yangtze) River in Hubei province last year, Qi Qi is the first of his species to live in captivity.

The Chinese river dolphin, also known as the white flag dolphin (*Lipotes vexillifer*), is found only on the Changjiang below Dongting Lake. It has the smallest population (not more than 100) of any of the four extant genera of freshwater dolphin.

Qi Qi was captured together with a female dolphin that was ill and undernourished and died soon after. Although Qi Qi was seriously injured in the capture, we managed to nurse him back to vigorous good health.

The Chinese river dolphin shares with other varieties most of the characteristics that have

made this aquatic mammal so fascinating to scientists and the general public all over the world. It is highly intelligent, gregarious, playful, and quick and strong in the water—its shape, strength, and elastic skin enable it to outrace a torpedo.

Since the establishment of our river dolphin research group in 1978, we've done several surveys of the middle Changjiang, investigating the dolphin's environment, characteristics, and habits, and have studied its anatomy and histology through examination of dead specimens. When we heard the news on January 11, 1980 that the Hubei fishermen had captured live ones, we immediately set out to retrieve them—the location was eight hours away by car—and bring them to our institute.

The female dolphin was dead and Qi Qi, in addition to numerous cuts and bruises, had serious wounds—two interlinked holes on his back, each 4 cm. wide and 8 cm. deep, left by fishermen who had tried to catch him with hooks.

After ten days at the institute, Qi Qi's wounds became seriously

festered and he was running a high fever. We feared he might die, but thanks to the hard work of two veterinarians sent by the Beijing Zoo, coupled with our own efforts, he recovered fully in about two months and has not had any trouble since.

We have been with him day and night. Through constant observation we've determined what and how much to feed him, the right kind of water for him to live in, and how to keep him healthy. At first, because Qi Qi was not used to his new environment and also because of his injuries, his weight dropped from 36.5 kg. to 34. But now he's up to 59 kg. and measures 1.45 meters. When our researchers come to his pool, he swims toward them waving his tail and waiting for them to feed him.

Valuable Scientific Data

Our scientists have gained valuable data on the behavior, physiology, and amazing acoustic abilities of the river dolphin.

LIU RENJUN is an assistant researcher and a member of the river dolphin group of the No. 1 Research Section of the Institute of Marine Biology under the Chinese Academy of Sciences.

CHINA RECONSTRUCTS

The behavioral study shows that though the animal swims tirelessly round the clock, it has different rhythms at different times. Being a tough and resourceful animal, it eats almost all Chinese fresh-water fish, unlike the related porpoise, which is usually hypercritical about its food. The river dolphin has a strong digestive system. It swallows fish whole, but expels excreta as fine as mud, without any trace of fish bones. But the dolphin will feed only on fish; neither sweet fruit nor steamed bread formed in the shape of fish will interest a dolphin, though sometimes it will take a taste and then turn away from such fare.

Our research has also disclosed that the blood of the river dolphin is very much like that of mammals living on land, especially the shapes of the blood cells. By watching the components of the blood change, we can predict how the animal's physiological condition will change.

The river dolphin is very good at regulating its temperature. A warm-blooded creature, it develops a thick layer of fat under its skin,

so that only its fin tips and the bottom of the tail, where the fat is comparatively light, will radiate much heat. As the weather turns warmer, the dolphin absorbs its body fat and eventually becomes very thin. Thus, all year round the dolphin keeps a constant temperature of 36°C. Ultrasonic waves from its brain, lungs, and bladder are very much like those of healthy human beings, but its electrocardiogram is quite different not only from man's but from those of other mammals.

Excellent Sonar System

Scientists from the Acoustics Research Institute of the Chinese Academy of Sciences, led by its director, Prof. Wang Dezhaoh, have also done research on Qi Qi. Their experiments reveal that the river dolphin produces two kinds of signals, which we may call whistles and clicks. The whistles are within the human hearing range, but the clicks are ultrasonic. When these signals are electronically reproduced by a device put



Preparing food for Qi Qi. Li Yifang

into his pool, Qi Qi responds immediately. When the whistle signal is reproduced at between 4,000 and 7,000 kilohertz, Qi Qi never fails to answer. But when the signal is above or below those frequencies, his ability to respond is lowered.

Qi Qi also responds quickly to recordings of his clicks when they are played back to him. As soon as the device is turned on, Qi Qi swims toward it. If the clicks continue, Qi Qi will swim around the device. When the clicks stop, Qi Qi immediately goes elsewhere.

If the device produces both signals simultaneously, Qi Qi swims around the equipment and at the same time makes the whistle signal.

The dolphin also "sees" objects with his highly complex acoustical system, much more accurate than even the most advanced artificial sonar. He bounces signals off objects and his brain immediately integrates them into a "picture" of the world around him.

Our present data indicate that the river dolphin has a life expectancy of about 30 years. At the age of three, Qi Qi is still quite young, and we will have many more years to study him. □



Treating Qi Qi's wounds.

Faculty Heads Elected

CHAIARMEN and vice-chairmen of departments in Shanghai's Fudan University were elected recently. Previously these positions were held by appointment. Last year, of the 15 departments in the liberal arts, science and engineering schools, 11 including those of history, Chinese language and physics, held such election. Fudan is the first university to hold department head elections on such a large scale.

Such election was also held last winter at Tianjin's Nankai University. Prof. He Binglin (polymer chemistry) was elected Chairman of the Chemistry Department. Prof. Wang Jitao (organic chemistry) and two others were elected vice-chairmen responsible for instruction, research and administration. Terms run for three years.

The former chairman, 70-year-old Gao Zhenheng, professor of organic chemistry, had been head of the department for 30 years. He had repeatedly requested to be relieved of the post to devote his energies to writing books, teaching graduate students and doing research. Prof. Gao was happy to have 62-year-old Prof. He take over his old job.

Correspondence School Re-opens

AFTER HAVING been closed for ten years, the Correspondence School of Xiamen (Amoy) University in Fujian province has re-opened. The school serves overseas Chinese and others who want to study Chinese culture. It will help promote cultural exchange and friendship with other countries.

One thousand people from 26 countries in different parts of the world made inquiries when they heard the news. Of the 800 who applied for admission 498 passed the entrance examinations.

The school provides teaching materials and works out the course

schedules. The students study at home and send in their work for correction. Diplomas will be issued to those who complete their courses, including practice, and pass the final examinations. Areas include Chinese language (three years), Chinese traditional medicine (three years) and advanced Chinese language (two years). A course in acupuncture will be opened soon.

The school, started in 1956, was originally called Correspondence School for Overseas Chinese. It turned out 10,000 students before it was closed when the "cultural revolution" began in 1966.

Training English Teachers

SEVENTY-FIVE experienced professors of English language from abroad are now working in 24 Chinese universities and colleges on a program to give English teachers more training. They were invited by the Ministry of Education, assisted by the Foreign Experts Bureau.

Six half-year terms have been planned to further train 5,400 teachers, about one-third of the number teaching English in Chinese colleges and universities. Classes in various cities have begun. The program aims to improve the teachers' ability in speaking English and to acquaint them with scientific methods of teaching English literature and linguistics.

U.S.-China Joint Project

AGRADUATE level class run by Shanghai's Jiaotong University and University of Pennsylvania to train Chinese computer managers began in Shanghai last December 8. The class was initiated and funded by Rong Hongyuan, father-in-law of Chinese-American scholar, J. Chuan Chu.

Rong Hongyuan used to be a director and major stockholder in the private Shenxin Cotton Mill in Shanghai. After the mill became a state-private enterprise in 1956,

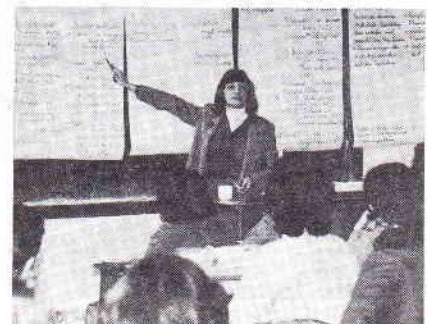
he began depositing his income from the fixed-rate interest paid by the state in Chinese banks. An alumnus of Shanghai's Jiaotong University, he hoped to do something for his alma mater.

J. Chuan Chu came to China in November 1978 with his wife Loretta Y. Chu. Visiting Jiaotong University, he found its department of industrial management short of teachers and equipment. His father-in-law agreed to donate money for the department's improvement. To seek a more fundamental solution to the problem, J. Chuan Chu returned to the United States and proposed to the Computer School of University of Pennsylvania that the two institutions become sister schools, each setting up a foundation for academic exchange.

In March 1980 J. Chuan Chu visited Jiaotong University again to make concrete arrangements. Rong Hongyuan had decided to donate 1,000,000 yuan to the foundation at Jiaotong University, while University of Pennsylvania was to seek its own funds for the sister foundation there. Last June, Mr. Noah S. Prywes, chairman of its computer committee, and last October Mr. John Francis Lubin, vice-president of the Computer School came to Shanghai to settle the details for the joint graduate school class. □

Dr. Marchow from West Germany teaching a special course on contemporary German-language literature at Beijing University for teachers and others from all over China.

Wu Chuping



Economic Readjustment, Xue Muqiao Explains

China's intention to carry out further extensive readjustment, including some investment cutbacks, in her national economy in 1981 has evoked close attention and many conjectures in the foreign press and among our own readers. Below, the noted economist Xue Muqiao answers relevant questions by our reporter Qiu Jian.



Xue Muqiao.

Liu Chen

Q. China's economy has registered many successes and advances in the last two years, so why does the government now propose a policy of further readjustment? What is behind this major decision?

A. Early in 1979 the State Council analyzed China's economic situation and, on that basis, put forward a policy of readjusting, restructuring, consolidating and improving the economy. Now two years of experience have shown this policy to be correct. After initial readjustment, the national economy has begun to improve.

In agriculture the situation is very good now. The new economic policies applied in the rural areas, and the substantial raising of state purchasing prices for farm and sideline products, have boosted the incomes of the peasants and stimulated their economic initiative. There were rapid advances in agriculture in 1978 and 1979. In 1980, despite widespread bad weather which caused a drop in grain harvests, production of cash crops went up and overall agricultural output did not fall below 1979. China has 1,000 million people, 800 million of them peasants. Stability in the rural sector means basic stability in the whole country.

In industry, in spite of the crunch in energy and transporta-

tion, China's overall production rose 8.4 percent in value last year. Light industry's output rose 17.4 percent, that of heavy industry 1.6 percent. There has been a welcome change in the proportions between heavy and light industry.

The market in town and countryside is flourishing—a reflection of the state of production and the people's livelihood. Retail sales have risen sharply, by 15 percent in 1980 over 1979. Salaries, wages and bonuses for factory and office workers have gone up. Consumer purchasing power is turning gradually to such household durables as TV sets, washing machines and tape recorders.

But we must also soberly recognize some latent dangers in the situation. The chief alarm signals are—large deficits in state finances, excessive currency issues and rising prices. We will be in serious trouble if these trends go on unchecked. They inform us that China's national economy, after two years of readjustment, still hasn't entirely extricated itself from its passive situation. These are the reasons that have prompted the government to decide on further readjustments.

Q. Why should there still be such serious financial difficulties in the fifth year after the downing of the gang of four?

A. As a Chinese proverb says, "Ice three feet thick isn't formed overnight." The key reason for the two successive years of big financial deficits is that Leftist thinking long continued to dominate China's economic work. Since 1958, the country had pursued a policy of "high growth rate, high accumulation, low returns and low rate of consumption".³ Hence, for a long time, the people's livelihood did not improve. In the first two years after the gang's fall, we failed to sum up history's lessons earnestly, and in readjusting the economy did not succeed in striking an overall balance. On the one hand, there was the desire to improve the people's livelihood rather quickly, and on the other, to get a lot of industrial and other economic construction done in a hurry. The slogans put forward were unrealistic, the targets too high. In 1978 in particular, we embarked on a large number of projects built with imported equipment. They were more than China could handle with the available technical and administrative forces, funds and materials, and in fact were more than needed. Much construction was undertaken without due consideration or foresight, even after the government proposed its policy of readjustment in 1979. Such con-



The Shanghai Blanket Factory uses orlon fibres to make blankets that are soft, light, warm, resilient and impervious to mildew and moths.
Zhang Liuren



Linqing county, Shandong province, last year harvested more cotton than ever in its history.
Li Jin

struction kept growing in scale, further aggravating the economic and financial imbalances.

SEEKING A NEW ROAD

Q. What measures will the government take in further readjustment?

A. To start with purposes, the readjustment in 1981 will pursue three. 1. To bring about a rough balance of payments and revenues, avoid further deficits, and so leave no debts for 1982. 2. To achieve a rough balance of credit income and expenditure, and discontinue issuing currency for the purpose of meeting financial expenditures. 3. To essentially stabilize prices, especially those for basic daily necessities which account for 70 percent of consumer spending.

One of the chief remedies is to reduce investment in capital construction, as only this can eliminate the financial deficit. Bank loans will be put under strict controls. The livelihood of the people will

be improved, but only within the limits of present capability. However, along with the cutbacks in new heavy industrial projects, much must be done to expand construction in agriculture, light industry, energy and transport and

communications, and to develop education, science and culture.

In the long range, the readjustment should help us find a new path for economic development suited to China's situation. As already said, our former approach

Commune members on Hainan Island fertilize paddy fields in early spring.

Chen Xuesi



was one of "high growth rate, high accumulation, low returns and low rate of consumption." It resulted either in waste of national wealth, or in the creation of little wealth at great cost, and did not help to improve the people's livelihood. China is a large and populous country starting from a poor economic base. Practice has shown that it won't do to be too impatient for quick results. From now on a new approach is needed — to develop our economy not by undertaking numerous new projects, but by giving full play to existing enterprises, increasing economic efficiency, expanding social production and gradually raising standards of living and consumption among the people. In sum, the task is to free our economic work once and for all from the fetters of "Leftism" and find a steady, sound path of development for China's economy.

A COMPARISON

Q. How does the current readjustment differ from that in the early 60s, after the difficulties brought by the "Great Leap Forward"?

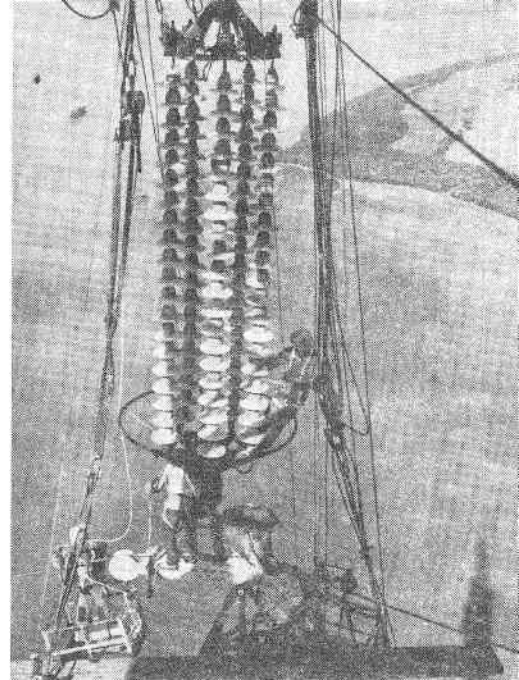
A. It is similar in its aim of correcting serious imbalances in the national economy. But it is also different in some ways.

Firstly, the earlier readjustment was very hurried — we were forced into it after economic crisis

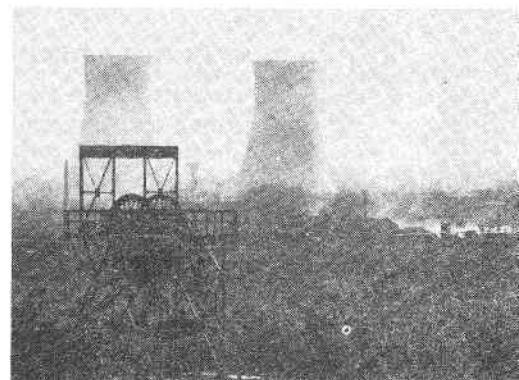
had already been brought about by the three years of Leftist errors beginning in 1958. The current readjustment, however, is a strategic decision taken on our own initiative following sober appraisal and analysis of the state of the national economy.

Secondly, there is a big difference of degree between the economic difficulties faced then and now. The crisis of the early 1960s was marked by sharp drops in agricultural production from 1959 on, which extended to light and heavy industry in 1960-61. Markets were extremely short of goods. Today, by contrast, both industrial and agricultural production are rising.

Thirdly, the current readjustment calls not only for cutbacks and decreases, but also for advances and increases. The economy is advancing in the course of readjustment, unlike the last time, when everything was at a standstill. The central task today is to contract the scope of capital construction. Projects that require heavy investment, take a long time to build, or require raw materials and fuel not now available, are to be resolutely halted. For example, construction of a number of imported plants has been postponed. But that is only one side. The other is that the building of industrial undertakings that are connected with the people's livelihood, have a



Work on a 220 kilovolt high tension transmission line across the Changjiang (Yangtze) River in central Anhui province. *Chen Mouquan*



New thermal power station at the Jiaozuo coal mines, Henan province. *Wang Gangfa*

"Pearl River" SLB-6 4-band radio-recorders produced in Guangzhou find a ready market. *Xu Yigen*



quick capital turnover and yield good economic results will be speeded up so as to better meet the people's daily needs.

Furthermore, in the 60s we did not have today's economic and technical exchanges with foreign countries — exchanges which help us strengthen weak links in our national economy and improve our capacity for self-reliance.

But as we look at today's advantages, we should also take the disadvantages fully into account. As a result of the ten disastrous years and the pernicious ideological influence of the gang of four, the spirit and morale in Chinese

society are not as high as in the early 60s, and it will take time and effort to remedy this. Furthermore, to readjust capital construction may be more difficult than before, because many projects involved are large ones bought from abroad, and their postponement or cancellation will create problems.

Q. What arrangements are being made for workers and staff left with nothing to do when construction is curtailed or enterprises are combined or restructured?

A. Persons temporarily without work will continue to receive their original pay and welfare benefits, and be grouped for professional training, as a sort of "intellectual investment" for future work in their specialties. They may also be organized to work in municipal construction, and tree-planting in and around factories, on a part-work, part-study basis.

READJUSTMENT AND REFORM

Q. Since readjustment will be the central task in the next several years, does that mean that reforms in the economic system will be given up? Are there contradictions between readjustment and reform, and if so how to resolve them?

A. Initial reforms in the economy in the past few years have been shown by experience to be correct in direction and productive of good results. (See "Reforming Economic Management" in the March 1981 issue of *China Reconstructs* — Ed.)

But certain shortcomings have also cropped up. In some localities, the overall interest has been neglected in the pursuit of the local. There has been some duplication in the building of enterprises, with some new enterprises crowding older ones and small factories grabbing raw materials and markets from larger ones—as well as indiscriminate handing out of bonuses, unauthorized price-raising and so on. Steps are being taken to correct these faults.

Generally speaking, readjustment and reform promote each other. But reforms can only be carried out on the basis of substan-

tial material reserves. Large-scale reforms in China's economic structure are not feasible while there are serious disproportions in the national economy, financial income and expenditure do not balance, reserves are low and a fairly large deficit exists. Hence we have summed up the experience of various localities, made a comprehensive estimate of the situation, weighed all the pros and cons and, on that basis, adopted a policy of simultaneous readjustment and reform, with readjustment taken as primary now and for some time to come. That the pace of the reforms will be stepped down does not signify a change in orientation, or backtracking. Moreover, some current reforms do not interfere with readjustment but help it—among these are the system of group (or individual) responsibility for production in agriculture, and the increased powers of self-management granted to industrial enterprises. Both should be kept up and continued. Another example is the system whereby from 1981 onward, investment in the building of profit-yielding projects is to be made not through outright financial allocations, but through bank loans, which carry interest. This major reform in management will help towards the more rational use of state funds and better results from investments in capital construction.

COOPERATION WITH ABROAD

Q. In view of the protracted period of the economic readjustment, some quarters abroad are worried that China's economic policy of greater openness to the rest of the world might change, affecting their present ties of economic or technical cooperation with China. Would you comment?

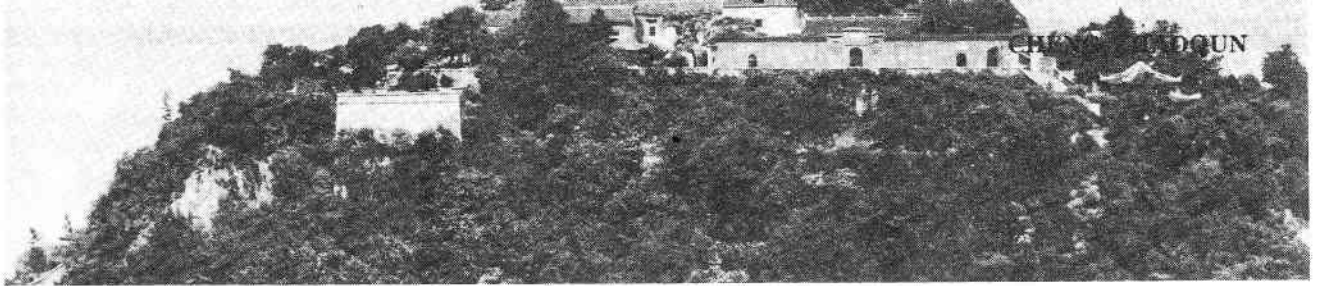
A. Such fears are uncalled for. Since China embarked on a policy of openness to the outside a few years ago, she has been importing equipment, technology and funds, greatly benefitting her national construction. China's determination to modernize, and her open economic policy adopted toward

this end, remain firm and unshakable. During our readjustment, the scale of economic construction has to be controlled and reduced to eliminate the country's financial deficit. Many domestic capital construction projects are also being cut back, and it is necessary to halt or defer some imported ones which cannot go into production for lack of raw materials or energy. Further imports of equipment and technology must be reduced for a time. However, we will keep on honoring all orders contracted with foreign concerns, even if some of the construction involved is stopped or postponed, and no contracts will be changed without the consent of the other party.

Internationally, many experts on macro-economics view China's economic readjustment as wise from the long-term point of view. U.S. economist Richard J. Seltzer wrote recently that China's "pragmatic readjustment policy entails a period of slower but more balanced and selective development. Its goal is to lay the basis for more rapid growth later in the 1980s and a ten-year economic plan now taking shape." Once China's economy has been readjusted and begins steady advance, prospects for economic and technical cooperation will be better than ever.

Even now, there still is broad scope for cooperation that fits in with the readjustment, for instance in such fields as agriculture, light industry, energy sources, railway transportation, port construction, hydro-electric power and technical renovation of existing enterprises. In the last two years China has signed economic and technical cooperation contracts with Japan, the United States and France, including those for 17 joint-investment enterprises already granted permission to operate within the country, four projects for joint exploitation of undersea petroleum and 17 jointly-run (cooperative) enterprises. Such ventures will increase in number as China's economic readjustment makes headway and her finances improve. □

'The Foremost Landscape Under Heaven'



Beigu Hill.

ZHENJIANG, a city in central Jiangsu province that dates back some 2,500 years is four hours' train ride west of Shanghai. The ancients called it "The Foremost Landscape under Heaven".

The city is on the south side of the Changjiang (Yangtze) River where it is intersected by the Grand Canal. With the mountains on three sides and the river on the fourth, Zhenjiang was the strategic "gate" of access to Nanjing, in past ages China's capital, and hence was also named Jingkou (Entrance to the Capital).

History lives in Zhenjiang, much of it connected with the "Three Hills of Jingkou"—Beigu, Jiaoshan and Jinshan. Here, for centuries, scholars, poets and painters have come to admire and savor the romantic old stories and legends clustered around it.

Visited by Marco Polo in the 13th century, it was already famous for its handicrafts. "The city is a seat of trade and manufacture," he wrote in his *Travels*. "The silk produced here is used to weave gold brocade and other fine silken stuffs. The place abounds in game and articles of daily use." Today it has become an industrial city with a population of 300,000 and a new port.

Hill of the Three Kingdoms

Beigu (Fortified North) Hill rises sharply east of the city and has three peaks. It got its name



Rubbing of a stone inscription by Mi Fu, one of the four great Song dynasty calligraphers.

from the steep rearmost one which drops abruptly into the river. During the Three Kingdoms period (220-280), King Sun Quan of Wu recognized its strategic value for the control of regions along the middle and lower Changjiang River and adjusted the construction of the city to the defense Beigu Hill could offer.

Ganlu (Sweet Dew) Temple near the top of the hill is a reminder of an old legend about the marriage of Liu Bei, ruler of the Kingdom of Shu, to Sun Quan's sister. The two kings had formed an alliance against their common enemy Cao Cao of the Wei State in the north. But Sun Quan was not happy about Liu Bei, who had borrowed Jingzhou in western Hubei province from him, but refused to return it. Sun then pretended that he would give Liu his sister to marry, planning that when Liu came for the ceremony, he would force him to relinquish Jingzhou.

Knowing Sun's proposal was a trick, Zhuge Liang, famous wise strategist, decided to counter with another to foil the intriguer. At his suggestion, Liu Bei did come to Jingkou—to visit a highly placed relative of Sun Quan to solicit his assistance. The dignitary, in return for costly gifts, persuaded Sun Quan's mother to invite Liu Bei to Ganlu Temple to determine whether or not he would be qualified to marry the princess. The old dowager noticed Liu Bei's long ears and long arms—features said to be peculiar to emperors. She was satisfied, so the wedding took place almost in a hurry. Traditional operas based on this theme are still popular.

A climb to the summit gives a fine view of the river. Some 1,400 years ago the Emperor Liang Wu Di climbed to the top and wrote a six-character inscription "The Foremost Landscape under Heaven", associating the phrase with the city forever after. Engraved on a cliff, it is still legible.

Soon Liu Bei and Sun Quan became enemies and fought each other. Liu was defeated and died at Baidi, a town higher up the river. His wife, sister of the victor, climbed to the Lingyun (Reaching the Clouds) Pavilion on the top of Beigu Hill, bowed to the west where her husband had died, then threw herself into the river. Ever since then, the pavilion has been called Jijiang (Offering Sacrifice to the River) Pavilion.

Not far from Ganlu Temple stands an iron pagoda built in 1078 during the Northern Song dynasty. The 9-story structure was destroyed by seismic tidal waves and lightning. After liberation in 1949 it was restored, but with only five stories.

The beautiful two-story Duo-jing (Multiple Landscape) Tower on the hilltop was said to have been the dressing place of Liu Bei's wife. Commanding the best view of the surging waters below, it became a place where ancient scholars came to drink wine and write poems.

Here Li Bai (701-762), the renowned Tang dynasty poet, for instance, wrote: "Beigu Hill of Zhenjiang is a pass of the Kingdom of Wu". And Xin Qiji (1140-1207), a Song dynasty poet, left his famous lines here:

*Where lie the central plains?
Before me is only the view
from Beigu Tower.*

*The ages rise, flourish and
decline*

*Like the waters of the long
river,*

Rolling on never to return.

Hill of Calligraphy

Jiaoshan Hill rises from the middle of the river and is covered with luxuriant pines and bamboo groves. Here, two Chinese characters inscribed on a cliff are an apt description of the hill as it looks from a distance: "Floating Jade".

Legend says that a scholar of the Eastern Han dynasty (25-220) named Jiao Guang lived in seclusion in this place. Three times he refused the emperor's offer of an official position, and went on

making a living by gathering firewood, and using his knowledge of medicine to help local fishermen. The hill was named Jiaoshan in his memory.

Dinghui Temple built here during the same dynasty was used by the Buddhists. Its buildings with their painted eaves and vermilion columns seemed part of the surrounding foliage, hence it was described as "wrapped in Jiaoshan". In the 8th century the Great Master Jian Zhen, an eminent monk of the Tang dynasty, sailed from the city of Yangzhou, on the opposite side of the river, to Japan. There he created the Ritsugaku sect and introduced Chinese architecture, sculpture and medicine. His disciple Shenyong was the abbot of Dinghui Temple. Today Master Mingshan, who has studied and practised Buddhism for 50 years, and several dozen disciples conduct worship at the temple.

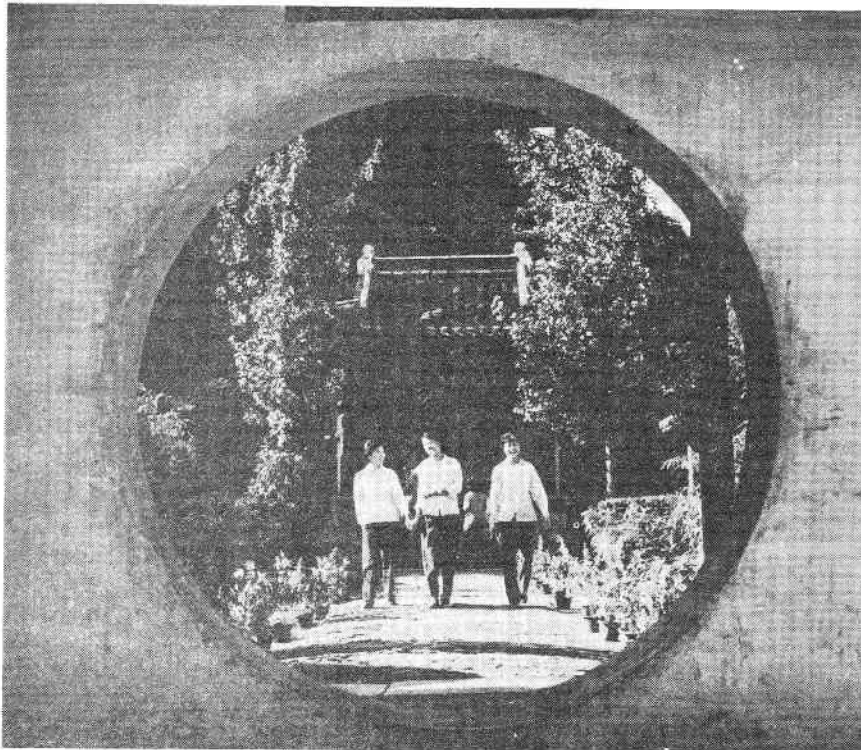
In April 1980 Morimoto, elder of Japan's Toshodai Temple, escorted an ancient statue of the Great Master Jian Zhen for a "homecoming" tour in China. He visited Jiaoshan Hill and wrote an inscription in praise of the traditional friendship of Japan and China:

*Mountains and rivers are different
in an alien land*

*But the wind and the moon
rise under the same heaven.*

More than 260 stone tablets that originally stood among the forests and bamboo groves on the slopes are now in the Baome Studio next to the Forest of Tablets in Xi'an in Shaanxi province. These include priceless inscriptions by such famous calligraphers as Wei Zheng and Yan Zhenqing of the Tang dynasty, Su Dongpo and Mi Fu of the Song dynasty and Zheng Banqiao of the Qing dynasty. In a large pavilion is found the well-known "Inscription on the Crane Burial", written by Wang Xizhi of the Jin dynasty. Wang, who raised cranes, was very sad when a favorite pair of his birds died on the hill. In their memory he wrote this inscription, originally carved on a cliff overlooking the river,

The pavilion housing the "Inscription on the Crane Burial".





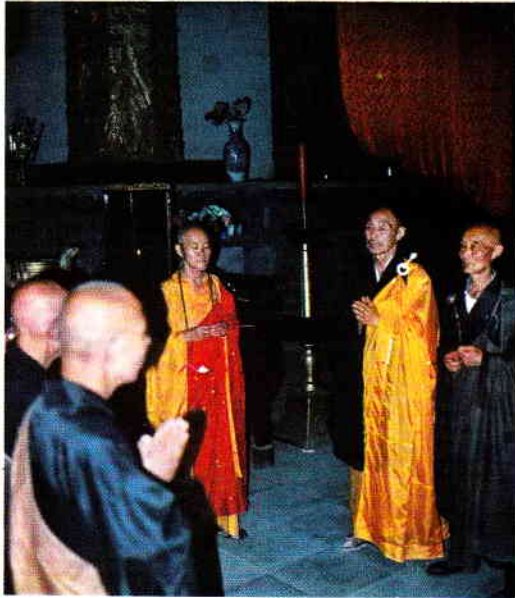
The port at Zhenjiang.

Jinshan Temple.



Ganlu Temple on Beigu Hill.

The Lingyun Pavilion, or Jijiang (Offering Sacrifice to the River) Pavilion on Beigu Hill where Liu Bei's wife of the Three Kingdoms period was said to have drowned herself as a sacrifice to her dead husband.



Chanting sutras at Dinghui Temple.

The main hall of Dinghui Temple.







A street in Zhenjiang.

Today's pupils in the city's schools.

"Steamed Dumplings Stuffed with Zhenjiang Crabs' Fat", a famous local dish.

Photos by Wang Hongxin



which fell into the water in a landslide. In the Qing dynasty five blocks of the cliff were recovered, bearing 92 characters, enough to show the unrestrained style of his handwriting.

The sheer cliffs of Jiaoshan along the river bear at least 1,000 years of travelers' names and poems in various styles of calligraphy. The most outstanding is a short essay inscribed on "Floating Rock" by Lu You of the Southern Song dynasty (1127-1279), who wrote at a time when the invasion of the Jin (Tatar) troops from the north forced the Song court to move to Lin'an (today's Hangzhou). Only a few dozen words, the essay breathes the intense patriotic passion aroused when its author watched the Song navy at maneuvers on the river.

A modern poem with five characters to a line was written in 1920 by members of the Chinese Lawyers Association, a group who worked very hard for the abrogation of all unequal treaties imposed on the Chinese people by imperialist powers:

*To abrogate unequal treaties,
We canvass around the land;
After stopping here for a rest,
We'll tour the whole world.*

At the foot of Jiaoshan there are also the remains of seven ancient rammed earth batteries used by Chinese troops who fought heroically against invading British gunboats during the Opium War.

Hill of Legend

Jinshan Hill used to be an island in the Changjiang River, but by the 19th century had begun to merge with land on the southern bank. It was said that a son of Pei Xiu, a prime minister in the Tang dynasty came to the hill to become a monk. When cutting into the mountain for quarrying, he found a quantity of gold, hence the name of Jinshan (Golden Mountain).

Jinshan Temple at the top built in the Eastern Jin dynasty (317-420) is one of the few of that age still extant in China. It once had some 3,000 monks. Its halls and towers at different levels and the rocks around them combine into a harmonious whole. Ancient scholars described it as "the temple wrapping the hill". A pagoda crowns the summit. In the 18th century the Qing dynasty court had a replica of this temple constructed at its summer resort at Chengde north of Beijing.

Associated with this place is the ever-popular legend of the White Snake, loved as an opera even today. A divine white snake, the story goes, after 500 years of devotion, transformed itself into a beautiful woman named Bai Suzhen. She met the young man Xu Xian at West Lake in Hangzhou; they fell in love and lived together. But the feudal monk, Fahai, disapproving of such behavior, inveigled Xu Xian into coming to Jinshan Temple. The White Snake followed but was refused entrance. In desperation she brought on a terrible tempest to flood the temple. The monk took refuge in White Dragon Cave and told the young man to flee to Hangzhou. There, the White Snake met him at the Fallen Bridge and (as in all good love stories) were reconciled.

Statues of the White Snake and her faithful maid the Blue Snake still stand on Jinshan Hill at the entrance of the White Dragon Cave, fathomless and so narrow that only one person can go ahead sideways, adding a mysterious air to the celebrated hill.

Military strategists have always fought to control Zhenjiang. On the hilltop is Miaogao Terrace where the famous heroine Liang Hongyu "beat a drum in fighting the Jin troops". Her husband, the Southern Song general Han Shizhong, led 4,000 men out to resist an invading Jin army of 300,000 around the hill. At the suggestion of this resourceful woman, his units lay in ambush in the reed marshes. As the battle became fierce, Liang Hongyu herself beat a drum to heighten the morale of the Song army, which won the day.

Though Zhongling Spring lies today on the western side of Jinshan Hill, it was formerly located in the middle of the river. It was described by the Song poet Su Dongpo as "vanishing and emerging with the coming and going of the waves". Already in the Tang dynasty its water was rated the best of the seven grades of water used for tea. Today the spring has been enclosed in a square pool. The tea made with

Food market in Zhenjiang.

Photos by Wang Hongxun



its clear water is unusually fragrant and flavorful.

Jinshan Hill became known in Tang times. Since then many foreigners have visited this place. In 1472 the Japanese artist Setshu painted Jinshan Temple and its landscape, a scroll that became famous in Japan.

Library and Museum

Halfway up a slope in Boxian Park in the outskirts of Zhenjiang is the Shaozong Library. It was built as the successor to the Wenzong Tower of Jinshan Temple which housed the *Si Ku Quan Shu*, a huge collection of works from ancient times compiled during the Qing dynasty and destroyed by its troops when they fought against the Taiping Peasant Uprising in the middle of the 19th century. The library was again destroyed during the anti-Japanese war of 1937-45. After liberation the people's government allocated a large sum of money to rebuild it. Among the 80,000 ancient books now preserved there, many are the only known copies. One of these is a set-phrase dictionary in 100 volumes compiled by Bai Juyi (772-846) of the Tang dynasty and re-edited by Kong Chuan of the Song (960-1279).

The Zhenjiang City Museum built in 1958 exhibits over 1,000 ancient books, paintings, stone

rubbings, bronzes, pottery and porcelain, most of which were unearthed in Zhenjiang and date from the Neolithic Age to the Ming dynasty. A lion-shaped celadon has been exhibited in a dozen countries, including France and the U.S.A. There are also 4,000 relics related to the revolutionary struggles of the local people.

Local Products

Zhenjiang is noted for its handicraft products. These include screens made of marble with natural markings resembling clouds, jade carvings, oil paintings, gold and silver jewelry, velvet articles, embroidered pillowcases and palace lanterns. They are sold in over 80 countries.

Dishes in Zhenjiang's restaurants — delights to all gourmets — are cooked in the Yangzhou style, paying much attention to bringing out the food's full flavor but using little seasoning. "Crystal-like Pig's Trotters" is a famous dish known for 300 years. The skin comes out pure white, sparkling and translucent. The lean meat is soft while the fat meat not greasy. "Steamed Hilsa Shad" is one of the best. Every summer the fish swim up the river from the sea and spawn near Jiaoshan Hill. This is the finest season for the dish. The

scales are left on during steaming to retain the fat.

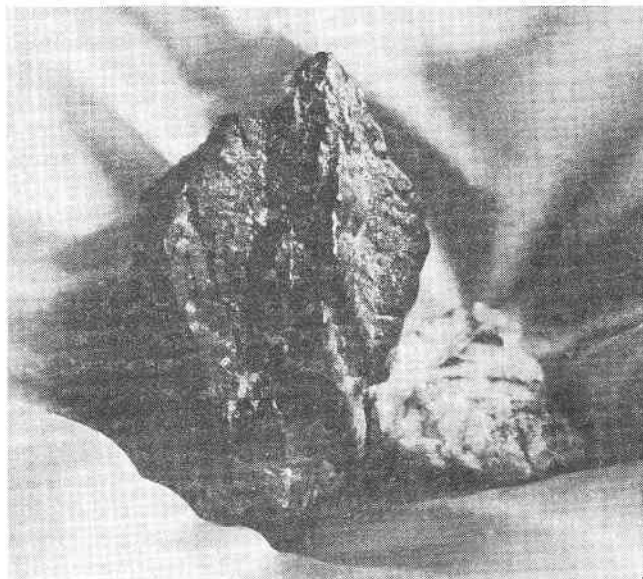
This shad is cooked with Zhenjiang vinegar, a famous product which won a silver medal in an international exposition. Fresh ginger is added. The Song calligrapher and poet Su Dongpo wrote:

*The silver fish with ginger
and vinegar,
Is served two feet long on a
snow white platter.
The peach is in blossom,
spring is in the air,
Its taste eclipses that of the
water mallow and perch.*

"Steamed Dumplings Stuffed with Zhenjiang Crab Fat" are also relished for their thin pastry, abundant juice and delicious taste.

Zhenjiang's fine views of the hills and the great river recall a poem by the Qing dynasty Emperor Qian Long (1736-1796) and three members of his retinue, each alternately composing a line, when they arrived here on a tour of the south:

*The long river surges as if
on an inkstone.
Pick up Jinshan and Jiaoshan
hills as ink sticks
To rub on the slab;
Use the iron pagoda as a
brush
To write on the blue sky —
That's big enough, surely, for
a few lines.* □



Biggest Crystal of Cinnabar

The biggest single crystal of cinnabar ever found in China was dug up last June in Guizhou province, a big producer of the mineral. It measures 6.54 by 3.5 by 3.7 centimeters and weighs 237 grams, sparkles like a diamond and has dark red and white lines. Cinnabar, or red mercuric sulphide, the principal source for extracting mercury, is widely used in the chemical industry and now in laser technology. It is also an ingredient in Chinese medicine.

This piece will for the time being be preserved in its entirety. *Song Lianfeng*

China's Best-Sellers and How They Are Made

FAN ZHILONG

THE year 1980 was a bonanza one for book publishing in China, with a total of 4.5 billion copies printed. They include 20,000 titles in the social sciences, literature, science-technology and education. Among the biggest printing were *A Study on the Problems of China's Socialist Economy* by economist Xue Muqiao (2.7 million copies), *Days with Commander Peng Dehuai*, a reminiscence about the dedication to the people and unbending upright spirit of the late war hero and former Minister of Defense, a newly-annotated edition of the classic novel *Pilgrimage to the West* (2.1 million copies), a newly-edited edition of *Selected Short Stories of Mao Dun*, one of China's outstanding writers, the anthology *Taiwan Short Stories*, *The Chief Criminal Investigator*, one of the few detective stories published this year, Chinese translations of Romain Rolland's *Jean Christophe* and Charlotte Brontë's *Jane Eyre*, the children's book *Interesting Mathematics* and *The Family Handbook*, a collection of information on housekeeping.

There has been a change in publishing. A few years ago when it was under control of the gang of four, only about 4,000 titles were on sale, mostly on political topics. Chinese classical literature was vilified as feudal, western classics as propagation of bourgeois ideas, and many contemporary literary works were branded

as anti-Party or anti-socialist "weeds". There was a chronic book hunger.

Great strides have been made since the downfall of the gang of four in 1976, but "breaking through the taboos of the gang is far from enough," says Wei Junxuan, vice-director of the People's Literature Publishing House. "We need to free ourselves from straitjacket thinking. We had debates over almost every book before publication, but it turns out that those over which we had the biggest debates are the ones readers like best."

The steady growth that has taken place is shown by the following table.

	Titles	Millions of Copies
1976	12,842	2,914
1977	12,886	3,308
1978	14,987	3,774
1979	17,212	4,071
1980 (estimated)	20,000	4,500

More than 14 times as many books were printed in 1979 as in 1950, representing an average annual increase of 9.8 percent. But on a per capita basis even this is quite small — only 4.5 copies per person.

Who Publishes?

China has close to 200 publishing houses. They are of four types. Directly under the National Publishing Administration are the People's Publishing House, the Peo-

ple's Literature Publishing House, the People's Art Publishing House and 10 others. About 80 are operated by various government departments or mass organizations. These include the People's Communications Publishing House under the Ministry of Communications, the People's Medical Publishing House, the Nationalities Publishing Company, the Workers' Press of the All-China Federation of Trade Unions and the Physical Culture Publishing House. Ninety belong to provinces, municipalities and autonomous regions. The People's Liberation Army has two of its own.

The People's Publishing House, which put out *A Study on the Problems of China's Socialist Economy*, was the first to be set up on a national level after liberation for printing works on the social sciences. As new interest is shown in socialist economics, its 1980 catalog lists an unprecedented number of new titles by China's best-known economists including *Socialist Production, Circulation and Distribution* by Xu Dixin, *Some Theoretical Problems of Socialist Economy* by Sun Yefang, *Economic Effects of Socialist Production* by Yu Guangyuan. Xue Muqiao's book is notable for the way it combines theory with practice and for his analysis of real problems in present-day economic life. It was sold out almost as soon as it went on sale.

The most outstanding book issued by the People's Publishing House last year was the first

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The 1980 Book Fair in the Workers' Cultural Palace, Beijing.

Li Fen

volume of *The Selected Writings of Zhou Enlai* containing 60 of his important writings from pre-liberation days, most of which had never been printed publicly before. It aroused great interest throughout the country.

The 80-year-old Commercial Press and the 60-year-old Chung Hua Book Company, now state-owned, are still playing an indispensable and distinctive role. The former now publishes mainly reference books and Chinese translations of works on the social sciences from abroad, while the latter concentrates on classics of philosophy, literature and history.

The Sanlian (Joint) Publishing Company was formed by the amalgamation of three others — Life, Readers' and New Knowledge — which played a progressive role from the 1930s to the eve of liberation. In the 1950s and early 60s it published many works on philosophy and the social sciences. After its ten years of suspension it has now resumed normal operation. Its recent output includes some translations of outstanding foreign books on China like Edgar Snow's

Red Star Over China, Agnes Smedley's *The Great Road*, Lois Wheeler Snow's *Death With Dignity* and Anna Wang's *I Fought for Mao*.

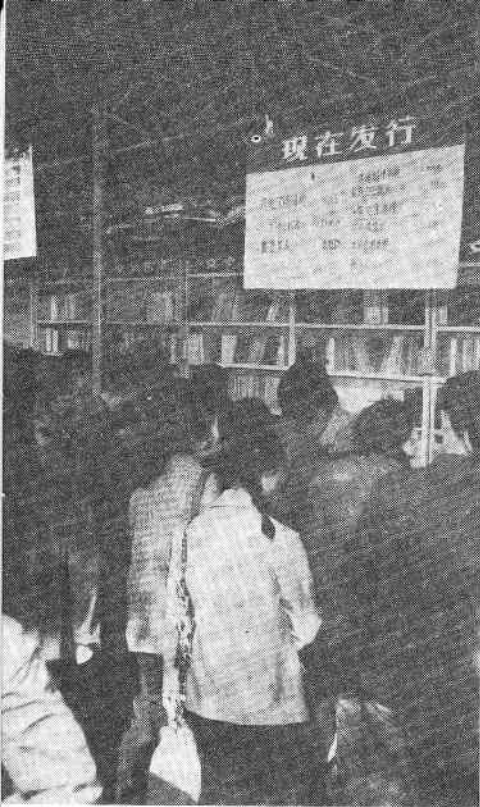
One of the most encouraging signs in recent years is that some unorthodox views are getting a hearing as part of a general trend to encourage academic and artistic creativity, the daring to explore and independent thinking. One of these is *Peasant Wars of Ancient China* by Prof. Sun Daren of Shaanxi Teachers' College, published by the Shaanxi Province People's Publishing House. He argues that peasant uprisings helped the feudal economy to develop through small changes in the relations of production. Another is *Ideological Trends in China's Literature and Art*, written in 1936 by Li Heling, offering a different view from that generally held on the important debate over the two slogans then current in this field on the eve of the war with Japan (literature of national defense and mass literature to defeat Japan. Ed.). It has appeared in the periodical *Lu Xun Annals* published recently by Northwestern University in Shaanxi province.

Literature Old and New

The People's Literature Publishing House over the years has put out many printings of classics like *A Dream of Red Mansions*, *Water Margin* and *Romance of the Three Kingdoms* as well as volumes of research on these and other classics and guides to their textual editing.

Works by famed writers of the older generation who are still alive like Mao Dun, Ba Jin, Ding Ling and Ai Qing are being published in large numbers. Together printings of Mao Dun's *Midnight* and *Spring, Autumn* and *Family* by Ba Jin total 3 million copies. Most impressive is the enthusiasm of these old writers to create new works. Eighty-one-year-old Ba Jin started to write *Reflections* for the Hongkong newspaper *Da Gong Bao* in 1979. The first volume was published last year by the People's Literature Publishing House. The 80-year-old dramatist and filmmaker Xia Yan wrote a special preface for the 500,000-word edition of his selected works.

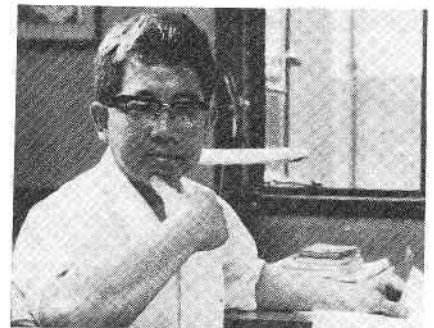
Eagerly awaited and widely acclaimed on their publication were



The famous writer Ba Jin.



Chen Dengke, author of "Breaking New Ground" (left) with Xiao Ma, another writer.



Sha Yexin, a young short-story writer who achieved fame with his play 'Mayor Chen Yi' about the struggles of the late Foreign Minister who was mayor of Shanghai just after liberation in 1949.

writer Chen Dengke, who was framed and jailed under the gang of four, and *The Changjiang Rolls on Unceasingly* about a woman textile worker and underground Communist in 1927, by the authoress Peng Hui, who was persecuted to her death during the "cultural revolution".

Three novels which grew out of the "cultural revolution" and appeared first in one of the several new publications devoted to works by new writers became best-sellers in book form. They are *Song of the Generals* by Mo Yingfeng, a writer in the army, which tells of the sufferings of three air force generals, *The Price* by the worker-writer Chen Guokai and *A Woman Prisoner's Account* by Tan Lin, another young worker.

Thirty-six of the best stories chosen from dozens of literary publications appear in *Selected Short Stories of 1980*. They in-

writer Liu Binyan which warns against intriguers in high places. *Taiwan Short Stories*, *Taiwan Prose* and *Taiwan Poems* published last year, the first of their kind to appear on the mainland in 30 years, were greeted with acclaim.

Works from Abroad

To share the work of bringing contemporary foreign literature to Chinese readers in Chinese, the Foreign Literature Publishing House was recently set up under the auspices of the People's Literature Publishing House and the Shanghai Yi Wen Publishing House. Together they plan to publish 300 titles a year.

Translators of the older generation are doing new works and a great number of books and stories from many countries are being done by young translators, says Sun Shengwu, assistant chief

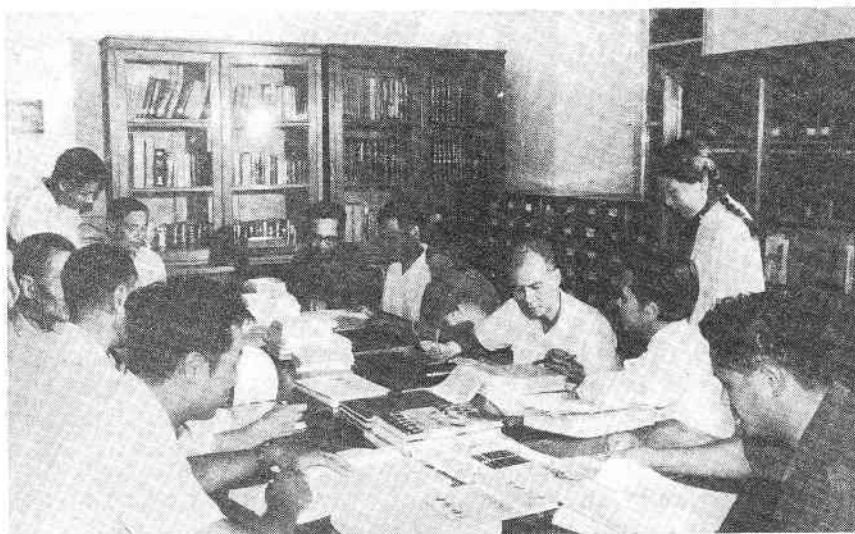
Beneath the Red Banner, an unfinished semi-autobiographical novel of life in a Manchu family during the decline of the Qing dynasty by the late famous novelist and playwright Lao She, and *Fortress Besieged*, a novel about spiritual problems of intellectuals written in the 1940s by the well-known scholar Qian Zhongshu.

Very highly regarded were *Breaking New Ground*, a novel about cadres persecuted in the "cultural revolution" by the

clude new works by well-known older writers Xie Bingxin and Mao Dun, who is writing in this form again after a long absence from it, and some by newcomers to the field and by overseas Chinese. Two of them were the subject of hot debates: *Love Is Not to be Forgotten* by Zhang Jie about a woman who, married to a man she does not love, misses finding true love with another man because he and she are not able to speak out, and *The Warning* by the well-known

editor of the People's Literature Publishing House. From well-known translators there were Lessing's *Laokoon* translated by Zhu Guangqian, *The Ramayana* translated by Ji Xianbei, Romain Rolland's *Soul Enchanted* translated by Luo Dagang and Anton Bottigieg's *The Lamplighter* translated by Xie Bingxin.

The 90 contemporary works published in translation last year include Herman Wouk's *The Winds of War* (400,000 copies; its sequel



The editorial staff of the Science Publishing House of the Academy of Sciences studying and choosing materials. Photos by Xinhua

War and Remembrance will soon be out), Irwin Shaw's *Poor Man, Rich Man*, Siegfried Lenz's *The German Lesson*, Graham Greene's *The Heart of the Matter* and a selection of short stories by Isaac Bashevis Singer. The Foreign Literature Publishing House has also issued collections of essays on foreign literature.

These publishing houses are now at work on three sets of books, one of contemporary foreign literature, one of foreign classics of literature and art and a volume of literary background material. "We want to introduce foreign literature comprehensively and systematically with representative pieces from each historical period and also to show different schools of thought," Sun Shengwu said. "We also want to introduce foreign theory on literature and art in order to heighten our appreciation of it."

Enterprising Local Houses

Books by local publishers used to be limited to subjects closely connected with their areas, and the writings of national leaders or other major works were handled only by national-level publishers. There has been a breakthrough on this. *Be a Qualified Communist*, a booklet of criteria for Commun-

ist Party members to study appearing in a printing of 7 million copies, was brought out by the Shanghai People's Publishing House, *Days with Commander Peng Dehuai* came from the Sichuan People's Publishing House. Its *Seventeen Poems* by Zhou Enlai published in 1977 was greatly appreciated by the people. Over recent years books by a lot of well-known writers have piled up waiting to be published. The Sichuan house has produced some 500 of these. Other local houses in Shandong, Jilin, Hunan, Zhejiang and Jiangsu provinces have been very active and their output is flowing into the national book market, gradually becoming a force in competition with those at national level.

Specialized Publishers

The two specialized publishing houses directed at the largest readership (combined a half billion) are the China Youth Publishing House and the China Children's Publishing House. They commission many famous writers and specialists to compose or compile works especially for their readers. One aim is to aid the moral development of juveniles and youth and help them solve real problems of life.

Love, Marriage and Family and Ideals, Sentiment and Spiritual Life, both by the China Youth Publishing House, together sold a million copies. Encouragement of young writers is one aspect of the latter's work. Its *Again I Clasp Your Hand* (also somewhat inelegantly translated as *Second Handshake*), the story of the life and loves of a woman scientist who returns from study in the U.S., by the young writer Zhang Yang, was attacked by the gang of four but appealed to readers and was widely circulated in hand-copied manuscripts. Since the book's first official edition in July 1979 it has run to several printings to reach 4 million copies.

Books on popular science by the Russian writer Ilin and the 19th century science fiction of Jules Verne are favorites among younger readers. For them, too, an easy-reading series of books on science and cultural subjects is being prepared.

Most science books are handled by the Science Publishing House, the Popular Science Press and local science publishers. They have already issued early volumes of a Chinese medical encyclopedia and a scientific-technological encyclopedia.

Some 1,200 titles of scientific and technical books in a total of 100 million copies were issued by local publishers last year.

Reference books are in big demand. The three-volume *Ci Hai*, the first dictionary-encyclopedia to be published in China since liberation, came out in an edition of 270,000 copies. Textbooks for English lessons on TV sold five million copies, the *Xinhua Dictionary*, indispensable to primary and middle-school students, 80 million copies. A multivolume general encyclopedia is to be published in sections over the next ten years. Issuance of its first volume on astronomy and the first copy of its *China Yearbook*, a volume of events, created a stir in the publishing field.

For many years guidebooks on sex and problems of living were

totally prohibited, but recently a few have appeared. *The Family Handbook* and *The Family Health Advisor* by the renowned gynecologist Lin Qiaozhi have both gone through three printings. *Sexual Knowledge* and *Essentials for Newlyweds* were sold out a few days after they came off the press. Books on cooking, growing flowers and potted plants, fish-raising and interior decoration are also coming off the presses.

The paper situation has improved somewhat so now publishers' biggest problems are the shortage of competent editors and of printing facilities. The latter greatly slows up production. Sometimes it takes six months to a year to get a 100,000-word book onto the counter after the manuscript is ready.

Joint Publication

As cultural exchange with other countries broadens, Chinese publishers are having more contact with their counterparts abroad. The China Art Publishing House and the Kodansha Publishing House of Japan are jointly putting out *Traveling in China*, a set of travel guides. In conjunction with Time-Life Books, Inc. of the United States, the Science Publishing House and the Popular Science Press are putting out in Chinese the *Life Nature Library*, *Life Science Library* and the series *Children's Treasury of Scientific Knowledge*. Discussions are now under way on the joint publication of a picture book on China's grotto statues by the Historical Relics (Wenwu) Press and the Japanese Heibonsha Publishing Company. There will be joint publication of two books with the Yugoslav publishers — *Treasures of the Shanghai Museum*, with the Historical Relics (Wenwu) Press, and on a giant-size picture book *China's Past and Present* with the Shanghai People's Art Publishing House. They will include books published in Chinese for sale inside China, and in other languages for distribution abroad. China's publishers feel that such joint efforts offer broad prospects for the future. □

Selected Writings of ZHOU ENLAI

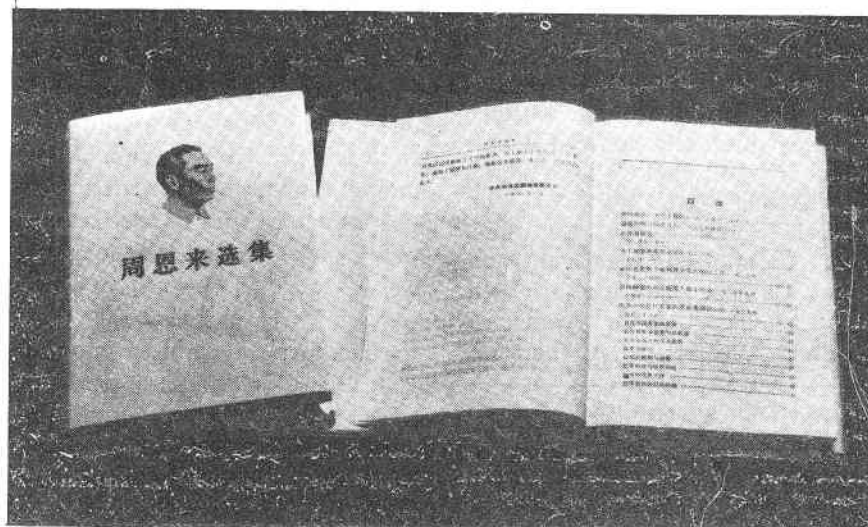
Selected Writings of Zhou Enlai (Vol. 1 in Chinese) has been issued by the People's Publishing House in Beijing. Nationwide distribution began on New Year's Day.

Compiled by the Documents Editorial Committee under the Central Committee of the Communist Party of China, this volume includes 60 of the important writings of Premier Zhou Enlai (1898-1976). They belong to the period of China's new-democratic revolution — from the First Revolutionary Civil War (1924-1927) to the eve of the founding of the People's Republic in 1949. The writings are arranged chronologically; 40 have never been published before. They reflect the signal revolutionary services of the late premier in the struggle for the Chinese people's liberation, his loftiness of outlook, splendid character and contributions to the combination of Marxism-Leninism with China's revolutionary practice.

In selection, compilation and checking, the editorial committee sought the help of veteran revolutionaries and relevant organizations. For the reader's convenience it has added notes and explanations at the end of the volume.

Artist Liu Kaiqu designed a relief of Zhou Enlai that is embossed on the front cover of the *de luxe* edition. Its dust jacket and the paperback front cover use the sketch of the premier drawn by Wu Biduan. The significance of the book is not only historical, but contemporary as well. It is an important source for the study of Marxism-Leninism-Mao Zedong Thought, the theoretical legacy of China's veteran revolutionaries and the history of China's revolution.

The first volume has already been translated into Japanese. English, French, Spanish and Russian translations are under way and will be published severally beginning in May 1981. □





Chang Shang Pu at work.

A Chinese Painter Who Works Abroad

YE QIANYU



Sailing Back.

CHINESE ink-and-wash paintings by Chang Shang Pu, a Chinese woman now living in the United States, were exhibited in Shanghai and Beijing last November. The unique style of her works won favorable comments. Viewers were impressed by the way traditional Chinese art is taking root and developing overseas.

During the anti-Japanese and liberation wars in the 30s and 40s, many well-known Chinese painters went to Hongkong. There, under the influence of western art, they gradually evolved a new school of traditional Chinese painting. Huang Ban Ruo was its pioneer, followed by Lu Shou Kun. These artists regarded traditional Chinese painting as their point of departure or "root", as Lu Shou Kun put it. At the same

YE QIANYU, a master contemporary painter, is vice-chairman of the Chinese Artists' Association and head of the Department of Traditional Chinese Painting in the Central Academy of Fine Arts in Beijing.

time, they believed that because of their time, place and the political environment their work should be more in harmony with trends in western art. This they called "adaptation".

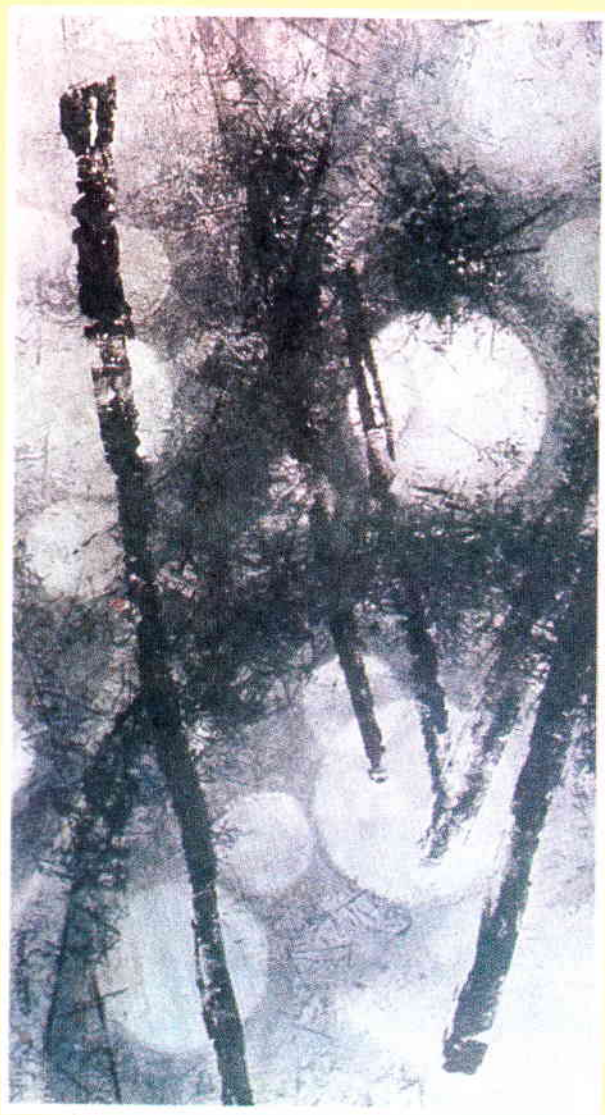
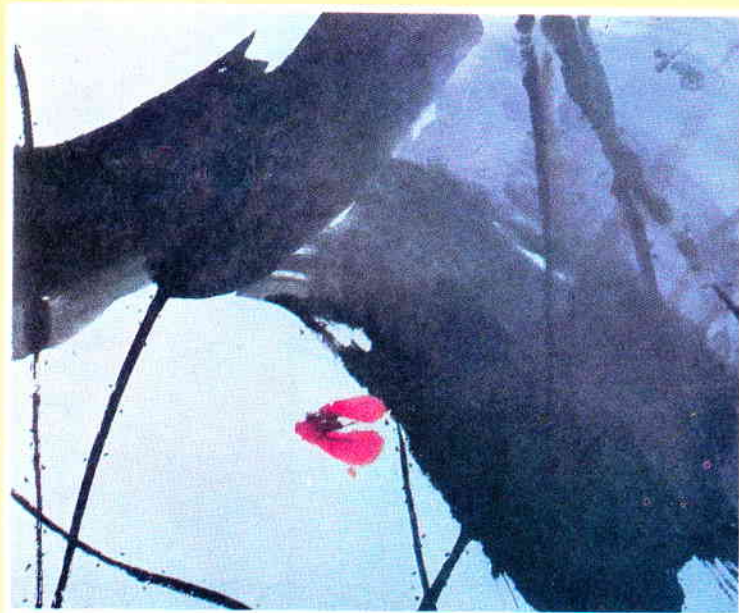
The "roots" they chose for their art were the landscapes of Wang Wei in the Tang dynasty (618-907); the four schools represented by Huang Gongwang, Ni Zan, Wu Zhen and Wang Meng in the Yuan dynasty (1271-1368); and particularly the four great painters of the Ming (1368-1644) and Qing (1644-1911) dynasties—Zhu Da, Shi Tao, Shi Xi and Jian Jiang. Among contemporary artists they held the landscapes of the contemporary artists Huang Binhong, Fu Baoshi and Li Keran in high regard. They selected as their own medium the Chinese ink-and-wash school and felt it their duty to develop it higher so that it could stand on a par with oil painting as an independent branch of world art.

Features of Her Art

Chang Shang Pu belongs to this school. Her major works are landscapes characterized by simplicity, naturalness and profound feeling and imagination. With the splash-ink technique and the use of fine lines, she seeks a simple but at the same time vigorous effect. She uses more colors than the traditional two hues of Chinese painting—blue and ochre. But she adds them so harmoniously that the ink is not overwhelmed and remains dominant. In the decade following her first exhibition in Hongkong in 1967, her works were shown in Taiwan province, Japan and Europe, winning great acclaim for their vitality.

In 1974 she moved to San Francisco, bringing with her the theories, experience and painting methods of the Hongkong school. Intelligent and talented, she strove for "self-expression" and "self-development" in her work, evolving her own style. In this process, her paintings came close to those of China's contemporary painters

Lotus



Bamboo and the Moon



Mountain-and-Water Landscape



Tailu Pavilion in Taiwan

in their efforts to express the beauty of nature. Hence Chinese viewers readily appreciated her work.

To adapt to the present trends of western painting and at the same time express her own subjective mood, Chang Shang Pu combines a realistic reflection of the objective world with abstraction achieved by omitting unnecessary details. Her themes are chosen from the real world rather than mere imagination, and are depicted through a creative method different from pure abstraction. Some critics doubt whether her recent works belong to the genre of traditional Chinese painting at all. I think, however, that since we must recognize the evolution of art, what reason have we to demand that the work of this Chinese painter living abroad

should remain uninfluenced by her surroundings?

The creativeness of Chang Shang Pu's work derives from her accomplishments in traditional Chinese painting. This can be seen from her earlier works, including copies of Song dynasty paintings and the studies of Gong Xian (1618-1689), a master well-known in the Qing dynasty. Her visit to China with her exhibition was made, she said, "to fulfill my obligation to my motherland. I want to show the Chinese people what I have learned in painting and, perhaps for our common benefit, discuss art with my colleagues."

Born in Anhui province Chang Shang Pu grew up in Nanjing. Although fond of painting as a child, she began to act in films because her family could not af-

ford to send her to an art school. She has many friends in the film and theater fields in China today. Among them was the late Zhao Dan, who had worked with her in Shanghai's Star Film Company 40 years ago. It was in Hongkong over 30 years ago that she began to study painting under Huang Ban Ruo and Lu Shou Kun. Hard academic experience toughened her mind and spirit, out of which came her success and contributions to art.

Chang Shang Pu's exhibitions in Shanghai and Beijing mean that a new school of traditional Chinese painting abroad has come back home to its point of origin—an occasion of great significance. It is my hope that all of us—Chinese artists at home and abroad—will work together more to contribute to world art and culture. □

COMING OFF THE PRESS

A Great Trial in Chinese History

Authentic, comprehensive and up-to-date report on the trial of the two counter-revolutionary cliques of Lin Biao and Jiang Qing (November 1980-January 1981)

- Major crimes of the defendants and the disasters they brought to the country and people during the "cultural revolution";
- Highlights of court hearings and court debates;
- Documents: Indictment and Verdict;
- Statistics and a map; list of judges, prosecutors, lawyers and defendants.

And:

A preface by the noted sociologist Prof. Fei Hsiao Tung who was a member of the panel of judges;

56 on-the-spot pictures in 12 pages

Size of Book: 140 mm. X 203 mm. Pages: 234

Prices: Europe and North America £1.30, U.S. \$2.60, FF11.00, DM4.80

Asia, Africa and Latin America £0.65, U.S.\$1.30, FF5.50, HK \$6.60

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History's Judgment, New Beginning

ZHENG SHE

ON January 25, 1981, after two months of sessions the special court under the Supreme People's Court of China pronounced sentence on the ten principal culprits of the Lin Biao and Jiang Qing counter-revolutionary cliques. Jiang Qing and Zhang Chunqiao, who were both found guilty of capital crimes and obstinately unrepentant, were sentenced to death with a two-year stay to give them a chance to earn remission. The eight other defendants received prison terms ranging from 16 years to life. Time in custody prior to the sentences is to be counted as already served.

History, at long last, has passed its judgment on this band of careerists who tried by criminal acts to obstruct the course of history. The conclusion of the trial, the biggest in the People's Republic since its founding in 1949, brings to a formal close a most grievous period in the life of this socialist country. It is expected to mark a milestone in the new period of stability and unity, of growing socialist democracy and legality and of wholehearted work for socialist modernization.

In Retrospect

During the "cultural revolution" that began in 1966, Lin Biao, Jiang Qing and their associates took advantage of the extremely abnormal political situation then created. For pretended "revolutionary" reasons, they trampled on the Constitution and the law, wrecked existing institutions and procedures, fanned anarchy in which beating, looting and ransacking became the order of the day, and imposed their cruel, feudal-fascist dictatorship upon cadres and mass-

es alike. They brought untold sufferings to the people of all China's nationalities and pushed the national economy to the brink of collapse. Under the banner of "cultural revolution" they played havoc with the precious cultural and ethical legacy of the Chinese nation, and set China with her brilliant and ancient history reeling backward. They poisoned social mores, disoriented and harmed a whole generation of the youth, and disrupted the fine standards of conduct acquired by our public functionaries in the decades of revolutionary struggle.

Some of the things that were done in the years 1966-76 seem incredible to us today. Investigations by the special court revealed that, throughout the country, more than 100 thousand people were arrested and sentenced on the charges of "malicious vilification". Some were jailed for a single word or sentence considered detrimental to Lin Biao, Jiang Qing and their associates. Many people, too, were victimized as a result of the deification of leadership fanned up by the gang of four. An elderly worker was branded an "active counter-revolutionary" and persecuted for many years because he put his hands around the neck of a bust of Chairman Mao Zedong while cleaning it. The charge: "Suspected intent to murder"! A five-year-old child, playing with a cat, happened to put on its head a badge portraying Chairman Mao. Child and mother were hauled up before a "revolutionary" criticism and struggle meeting. A typographical error, a slip of the tongue when shouting slogans, a newspaper with a picture of Chairman Mao on it thrown in a wastebasket by mistake — all these were sufficient grounds for being branded a "class enemy".

The indictment against these defendants alone lists 729,511 frame-up victims during the ten disastrous years, of whom 34,800 were persecuted to death. The overall estimate of people unwarrantedly slandered and hurt in various ways during that period is close to 100 million.

How to deal with this counter-revolutionary gang so bitterly hated by the Chinese people? To retaliate by decrees of summary vengeance, on the principle of an eye for an eye? Or proceed by law and try them publicly as an object lesson to the whole people? The latter course was chosen.

Strictly by Law

An outstanding feature of the trial was its strict distinction between political mistakes and crimes under the law. The defendants were arraigned as counter-revolutionary criminals, not for their political stand or views. The indictment charged a total of 48 criminal counts, each supported by evidence (more than 800 items were produced). Every count and piece of evidence was examined in court for accuracy and relevance. Those that did not stand the test were disallowed. For example, the indictment charged Jiang Qing, Zhang Chunqiao, Yao Wenyuan and Wang Hongwen with a conspiracy in pursuance of which Wang Hongwen went to see Chairman Mao Zedong in Changsha to lodge false accusations against Zhou Enlai and Deng Xiaoping, in an attempt to prevent the latter's appointment as First Vice-Premier. After examination, the court decided that this act, evil-intended though it was, did not constitute a crime under law, and so did not cite it in the final judgment. Yao Wenyuan had been charged with criminal responsibility for the planned

ZHENG SHE is a reporter for China Reconstructs.

armed rebellion in Shanghai, because he had prepared public opinion for it. The court held that this charge was insufficiently proved, so it was dropped. The indictment had charged the defendants under eight different categories. The judgment listed only six: namely, organizing and leading or actively participating in counter-revolutionary cliques, plotting to overthrow the government, conspiring to stage armed rebellion, killing and injuring people for counter-revolutionary purposes, conducting demagogic propaganda for counter-revolutionary purposes, and framing innocent people. The two other categories — extorting confessions by torture, and illegally detaining people — were not listed separately for two reasons: For some of the defendants the statute of limitations for such offences had expired. In the case of others, they had played an instrumental role in counter-revolutionary activities already covered by other counts.

Throughout the trial, stress was laid on evidence and investigation. Neither confession by the defendants, nor lack of it, was taken as proof. Zhang Chunqiao remained silent throughout the court examinations and debates, refusing to answer any questions. Nevertheless, each of the charges brought against him was scrupulously examined and checked. An instance was the charge that Zhang had incited Kuai Dafu, a one-time Red Guard leader at Qinghua University, to fan up a campaign to overthrow Liu Shaoqi, the then Chairman of the People's Republic of China. This crime was written into the judgment only after the court had produced Kuai Dafu's diary and a Red Guard "War Bulletin", both recording Kuai's acceptance of Zhang's instructions, and summoned Kuai who confirmed it in person.

Jiang Qing at first denied the charge that she had directly controlled the "Group for Examining the Cases of Liu Shaoqi and Wang Guangmei (Liu's wife —

Ed.)" and had colluded with Kang Sheng, then a senior leader in the Chinese Communist Party, and Xie Fuzhi, former Vice-Premier and Minister of Public Security, in ordering the extraction of confessions by torture and fabrication of false evidence to frame the couple. The court called in witnesses and re-played recordings of Jiang Qing's own pronouncements on this subject. Irrefutable evidence compelled her to admit the facts of this crime.

Wu Faxian, former commander of the Air Force, who confessed in court to having handed over the direction of the Air Force to Lin Biao's son Lin Ligu, said he should bear direct responsibility for Lin Ligu's counter-revolutionary plot to assassinate Chairman Mao Zedong and launch a coup d'etat. Investigation by the court, however, showed that Wu Faxian had no knowledge of Lin Ligu's use of the powers given him to engineer those criminal preparations. In the judgment on Wu Faxian, the count was omitted.

The defendants and their lawyers were given full opportunity to exercise the right of defense. On December 19, 1980 Yao Wenyuan read his own defense statement. On December 24 Jiang Qing also read hers, entitled "Some Views of Mine", in which she denied all culpability and attacked the court, saying, "To rebel is justified, but I am sitting in jail; to make revolution is no crime, but I am being punished." Quotations from her statement were made public the next day in the Beijing press and over TV. Court deliberations on the case of Huang Yongsheng, former Chief of Staff of the People's Liberation Army, lasted three afternoons during which he spoke for three hours in his own defense.

The Will of the People

The 42 sessions of the court were attended by more than 60,000 people from many localities and walks of life. Zhang Ziyi, an old
(Continued on p. 33)

Qiu Huizuo, 16 years; Jiang Tengjiao, 18 years.



Jiang Qing and Zhang Chunqiao, death sentence with two-year reprieve.



Wang Hongwen, life imprisonment; Yao Wenyuan, 20 years imprisonment.



Chen Boda and Huang Yongsheng, 18 years.



Wu Faxian and Li Zuopeng, 17 years.



New Ring Road Aids Beijing Traffic

LIU HONGFA



Three-level traffic circle at the former Xizhimen Gate.

Zheng Dehong

BEIJING is speeding up its traffic with a new round-the-city beltway or ring road opened to traffic last December 25. The 23.3-kilometer limited access highway, built on the site of the former old city wall, circles what was once the city proper. An earlier ring road runs just outside what used to be the wall of the old palace, the Forbidden City located at the center of Beijing, and a third, a truck route still under construction, roughly skirts the boundary between the now-enlarged city and its suburbs. Much of it is also open to traffic.

With a population of 8 million, the Beijing capital district suffers

LIU HONGFA is a staff reporter for China Reconstructs.

from the growing pains of all large cities. It has 3 million bicycles and 90,000 motor vehicles, which though still a small number compared to other cities, represents a big jump in recent years. Hence traffic jams and many accidents. On Chang'an Avenue, the city's broadest east-west thoroughfare, average speed has dropped from 50 kilometers per hour in the 1950s to 30 km. today. The average speed of buses and trackless trolleys in the city is only 17 km. per hour. Cars and bicycles line up for a kilometer at some stoplights during rush hours. Traffic accidents numbered 10,247 in 1980, though this was a drop from previous years. They caused 7,939 injuries and claimed 490 lives.

The new Second Ring Road has four lanes for motor vehicles and two for bicycles, each five to seven meters wide. It has 22 accesses, of which nine are cloverleaf intersections. The biggest is a three-level traffic circle, on the site of the old Xizhimen gate on the city's north-west, with a bicycle level between the north-south and east-west levels. The intersection can handle 6,000 motor vehicles and 20,000 bicycles and other non-mechanized vehicles per hour, and it can take 100-ton trucks. Beijing now holds the record among Chinese cities for multi-level intersections.

A subway will run under the Second Ring Road, connecting with the present east-west line under Chang'an Avenue. The tunnel construction and track laying have been completed. In the future the Second Ring Road will be enlarged on its southern side (see map).

THE RING ROAD system suits Beijing, which centers around the old palace. In the 50s the first, the Inner Ring Road, which is more a routing of streets than a highway, was constructed by widening those on three sides of the palace through tearing down most of its outer wall (the inner wall complete with guard towers still stands). The outer wall on the south, containing the Tian An Men Gate, was kept intact. Along this route, starting from the gate, the annual round-the-city race is run at Spring Festival. The old painted archways or *pailous*, at several intersections, breaking the old streets into three narrow lanes, were taken down as an obstruction to traffic though some were moved

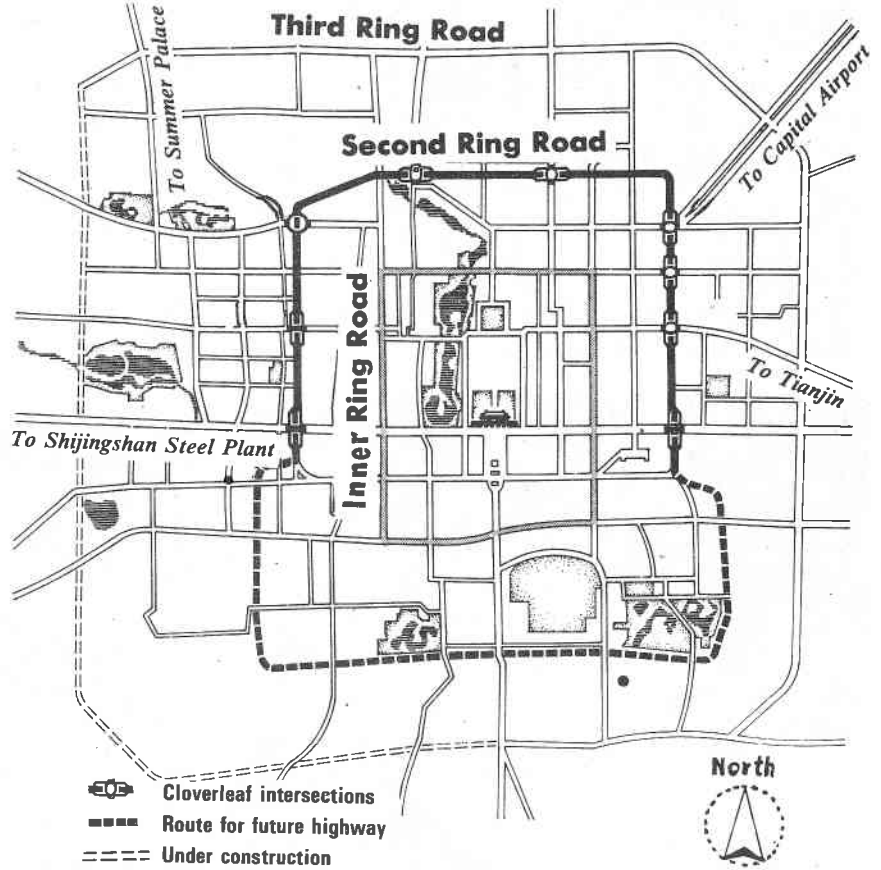
and re-erected in parks. The concept of the wall is still preserved in street names such as Dong Huangchenggen, Base of the East Imperial Wall.

THE OLD city wall on whose site the Second Ring Road is built, was started in 1420 during the reign of Ming dynasty Emperor Yongle. He had just moved the capital there from Nanjing and wanted a similar walled city. (The earlier Yuan dynasty wall was in a somewhat different place.)

The wall was built of big bricks made in Shandong province, with thick paste made from glutinous rice used to mix an exceptionally strong mortar. Later nine gate towers were built.

After the liberation of Beijing in 1949, to facilitate traffic, 30 gaps were cut in the wall. Then, according to the plan for the city and needs of its construction, the wall, viewed as an obstruction to modernization, was torn down section by section, conveniently leaving the space for a circular thoroughfare. Four of the old gate towers in this outer wall have been preserved for their architectural and historical value and in order to keep some of the atmosphere of the old Beijing. They are Qianmen, the Front Gate on the south, Zhengyang Gate just north of it,

Beijing Traffic Routes



Desheng Gate on the north and Dongbian Gate on the southeast.

The moat that used to encircle the wall has been turned into an underground sewer, except for the north side with remains as part

of the city's canal system. So on this leg of the Second Ring Road, the willow-lined canal with old Desheng Gate in the background, still give some feeling of the old city. □

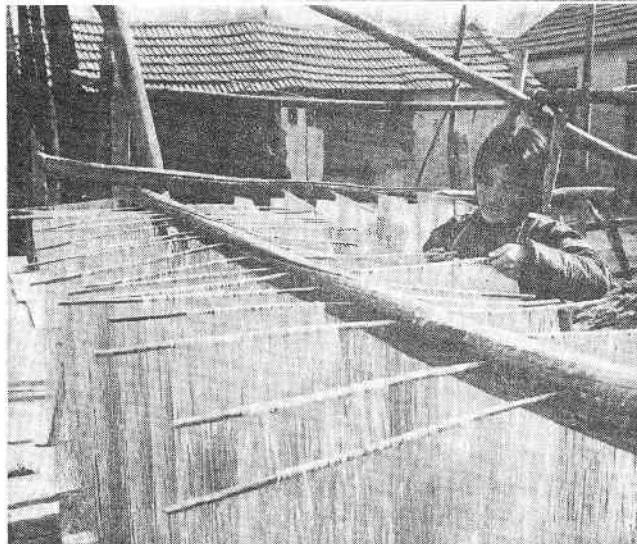
Intersection near the embassy section.

Hu Ying



More Jobs for Spare Labor in Communes

NAN ZHENZHONG



Brigade-run factories provide jobs in countryside: Noodle shop, processing pig bristles, tailoring shop.

Photos by Wang Xinzhu

IN China's cities, where many more young people are awaiting job assignment than state-run enterprises can now accommodate, work was arranged for more than 6 million last year, mainly in collectively-run units and individual repairs and services. What about the surplus manpower in the rural areas? The blind flow of population from country to city is not permitted in China, both because the huge and unwieldy metropolis is seen as undesirable and owing to temporary cutbacks in industrial and other construction. So rural employment problems must be settled on the spot. How is it done?

NAN ZHENZHONG is a reporter for Xinhua News Agency.

First the reader should have an idea of work-organization in the countryside. The basic accounting unit under the commune (usually the production team, and more rarely the larger brigade) first pays a low agricultural tax and sets aside accumulation funds, then it distributes the rest of its crop (or income from it) to its members according to the number of workpoints each has earned. Unlike the present situation in the cities, all those able to work are given something to do. For example, if a hectare of farmland is being worked by 10 or 15 members instead of five or six, and the total income remains the same, the value of each workpoint will be lower and each member's share less. To raise the value of the

workpoint and thus each member's income, local industries and sideline occupations must be found for the surplus manpower.

The Xujiashuang brigade of the Zulai commune near the famous Mount Tai (Taishan) in Shandong province is doing well in this respect. It has 306 hectares of land and 1,753 people capable of cultivating it. If all of them worked on the land, however, it would mean about six people per hectare. Today, with tractors, seeders, threshers, winnowers, mills and water pumps, the brigade needs much less manpower per hectare. Moreover, as the socialist principle of "to each according to his labor" is applied, with those who do more getting more pay, work attendance ranges from 80 to 90

percent and labor productivity is 30 percent higher than previously. The trend toward fewer members actually doing farming is shown by the drop from 1,084 in 1978 to 931 in 1980. Where have the rest of the 800 brigade members not for farming gone?

Some 250 of them now work in commune-run enterprises — making cement, bricks, paper, wine and farm tools, or engaged in transport and building. Part of their pay is given them directly for everyday expenses and the rest of it goes back to the production team to be distributed as workpoints.

The other 500 not needed on the land work in sidelines run by the brigade such as forestry, animal husbandry, education, medical service, farm tool repair, pig bristle processing, brick making, embroidery, basket making, sewing, food processing and slaughtering.

The farm tool repair shop, to take one example, has well-lighted, spacious rooms containing two lathes, a planer, drill press, milling machine, punch press, electric and gas welders, and grinders. It had six workers in 1979, and last year there were ten. Its output value last year was 45,000 yuan. The 57 winnowers it turned out were all sold before the wheat harvest. It is now designing a seeder for neighboring brigades and communes.

Another brigade factory processes pig bristles. Operations such as cleaning, combing and sorting are done by machines. It has 175 workers. Preliminary processing of about 80 percent of its products is done by 300 brigade members outside the factory, in their spare time.

The brigade also runs a bakery. Here, four workers bake 50 kilograms of bread a day, and sometimes as much as 100 kg. They also make bread for commune members who hand in their own flour. The charge is only 6 yuan per 50 kg. of flour used. An old custom in the area is to give a dinner for relatives and friends at weddings, funerals or when a child is born. So much bread is

needed for these dinners that the entire family used to be kept busy for an entire day making bread. Now the bakery does it. People from neighboring villages also come to buy or have their flour made into bread.

The Xujiashuang brigade distributed 202,553 yuan in cash income to its members in 1979. This, plus earnings from family sidelines and food-grain distribution makes up the family income. Like city people, these country dwellers have realized the importance of service trades. The brigade has set up service groups for tailoring,

grain processing, beancurd making, blacksmithing, slaughtering and carpentry. The most welcomed is the house-building group. Commune members used to have to spend at least 200 yuan on cigarettes, tea, wine and food alone when bricklayers built a three-room house for them. Today they pay the building group only 120 yuan without any entertainment expenses. The team built well over 100 houses in 1980.

Xujiashuang brigade has become a national model in arranging work for a surplus rural manpower. □

History's Judgment

(Continued from p. 29)

soldier who had joined the Party in 1925 declared: "The public trial was good. It showed up the enemy and educated the people." Ding Gongnan, Chief of the Beijing Committee of the Chinese Peasants and Workers Democratic Party, said: "Today these arch-criminals who caused a decade of turmoil have been brought to book, publicly tried and sentenced according to law. This has assuaged the grievances of the people and vindicated justice. We members of the democratic parties, together with people of the whole country, are extremely happy." Noted ballerina Bai Shuxiang, who had been cruelly persecuted by Jiang Qing, said when about to leave for the Philippines to take part in an international performance: "Now, at last I have seen Jiang Qing get her just deserts!" Said Qing Lisheng, Deputy Secretary-General of the Chinese Academy of Sciences: "The trial has not only redressed the people's grievances and vindicated justice, but also upheld the authority of the law. What's needed from now on is to constantly strengthen the socialist legal system and rule by law." These words express the general will.

A New Beginning

Professor Fei Xiaotong (Fei Hsiao-tung), Director of the In-

stitute of Sociology under the Chinese Academy of Sciences, who served on the panel of judges at the trial, wrote his impressions in his preface to *A Great Trial in Chinese History*, a book just published in Beijing: "I . . . wish to make two points. One is that we have adhered strictly to the law. The trial of the Lin-Jiang cliques is, after all an affair of the Chinese, the criterion to be followed should be no other than the law of China. It would be most inappropriate to judge our legal procedure by any foreign legal system, in the West or elsewhere. The second point is that, I must frankly admit, our legal system is not perfect and our experience in governing by law is rather inadequate. Still, we have made a tremendous step forward."

The sentencing of Jiang Qing and her associates is seen as a triumph of truth over falsehood, and of light over darkness, a victory of the people over the breakers of socialist law, and of civilization over barbarity. This was the first time in China since the founding of the People's Republic that such high-ranking persons had been tried according to normal legal procedures and duly punished. In China, where legal traditions are relatively weak, it was in itself an important strengthening of the legal system. □

A Design School

with Definite Ideas

LIAN XIAOCHUN and BAO WENQING

THE Central Institute of Arts and Crafts is both a school and a design unit. Its aim is to create articles that are an aesthetic inspiration and joy to the user, combine reality with the ideal within the limitations of the living standard of the Chinese people, and can be widely understood and appreciated by them. Many successes in this direction have been achieved by the students and faculty over the last three years since the school resumed full operation after the "cultural revolution", as shown in a recent exhibition of their work. Also included were some designs by late professors who had made earlier contributions.

The institute's actual beginnings go back to the early 1950s when Zhang Ting, Zhang Guangyu, and Zheng Ke, three old artists in the Department of Applied Art of the Central Academy of Fine Arts in Beijing, took on some students to design the interiors and dinner service for the Xinqiao and Peace hotels, two of Beijing's first modern ones built after liberation. Prior to this, Zhang Ting, head of the school, had been taking students in the weaving and dyeing department to the countryside to learn aesthetic tastes of the peasants, the beauty of the textiles they produced and how these were made.

In 1958, only two years after it was formally set up, the school undertook the designing of the interiors for ten large public buildings then under construction in Beijing, including the Great Hall of the People, the Nationalities Palace, the new Beijing Railway Station and others. During this assignment, many young artists gained the experience which has made them the mainstay of the institute's current staff.



Indigo print wall hanging designed and made by Teng Fengqian.

Most of its present 126 teachers and 515 students (including 70 postgraduates) were represented in 2,000 items in the 1980 exhibition. Since the "cultural revolution" they have thrown out the restricting ideas of the gang of four period and shown a new creativity. One aim is to foster more individual ways of expression. At the same time, the staff believes in linking teaching with production and society, and achieving a proper relationship between Chinese tradition and learning from foreign sources.

Interior Decoration: On exhibit were a living room, study and children's playroom in addition to a bedroom—a forward-looking display no doubt looking toward the day when more Chinese homes would have such separate rooms—featuring tastefully made furnishings: furniture (rattan, bamboo or wood), straw rugs and screens,

hand-dyed and worked wool-cushions and bed throws, tablecloths, pottery table lampstands, bamboo lampshades and ceramic wall decorations as well as calligraphy and paintings. In contrast with many of the fussy things now on the market, these seemed to have been chosen for their simplicity, restfulness and their utilization of the natural beauty of the materials.

Pottery and Porcelain: Most of the exhibits were made by the students and teachers at those of China's ancient kilns which are still functioning. They include the *zibo* pottery of Shandong province, ivory-white porcelain of Fujian province, the unglazed purple sand earthenware of Jiangsu and the blue and white porcelain of the famous ceramics center Jingdezhen in Jiangxi province. Many were by professors Zheng Ke and Mei



Furniture and screen utilizing the natural beauty of bamboo.

Designed by Xi Xiaopeng



Pottery flower vase.

Designed and made by Pan Chunfang



Tea set of unglazed zi sha

Designed and made by Pan Chunfang

Designs in Many Media



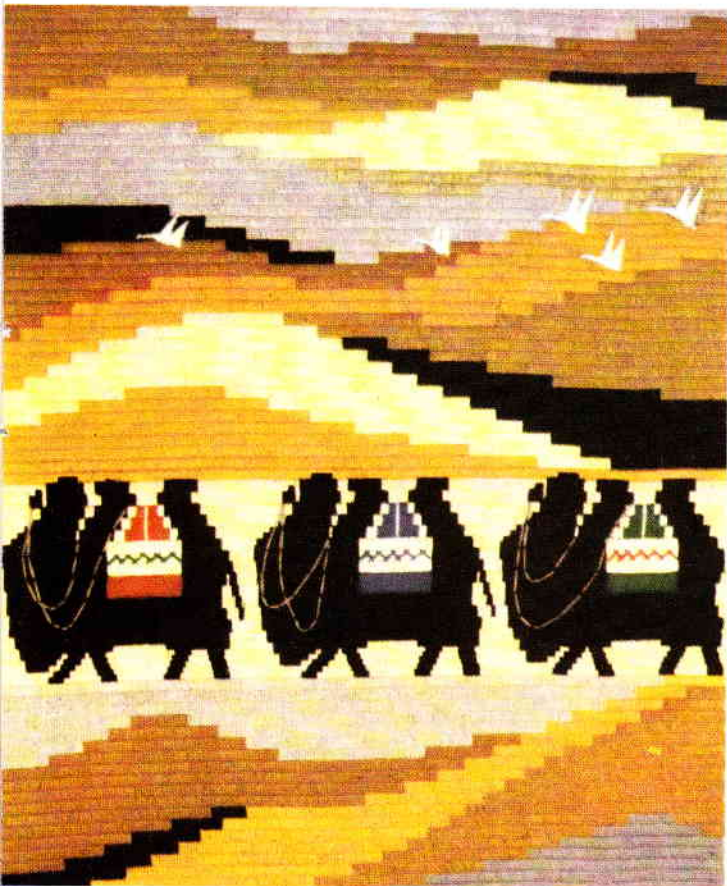
Worked wool hanging.

Designed and made by Zhou Aibing

Xishuangbanna scene (shell mosaic)

Designed and made by Zhu Junshan





Camel (woolen embroidered wall hanging)

Designed and made by Liu Yuanfeng

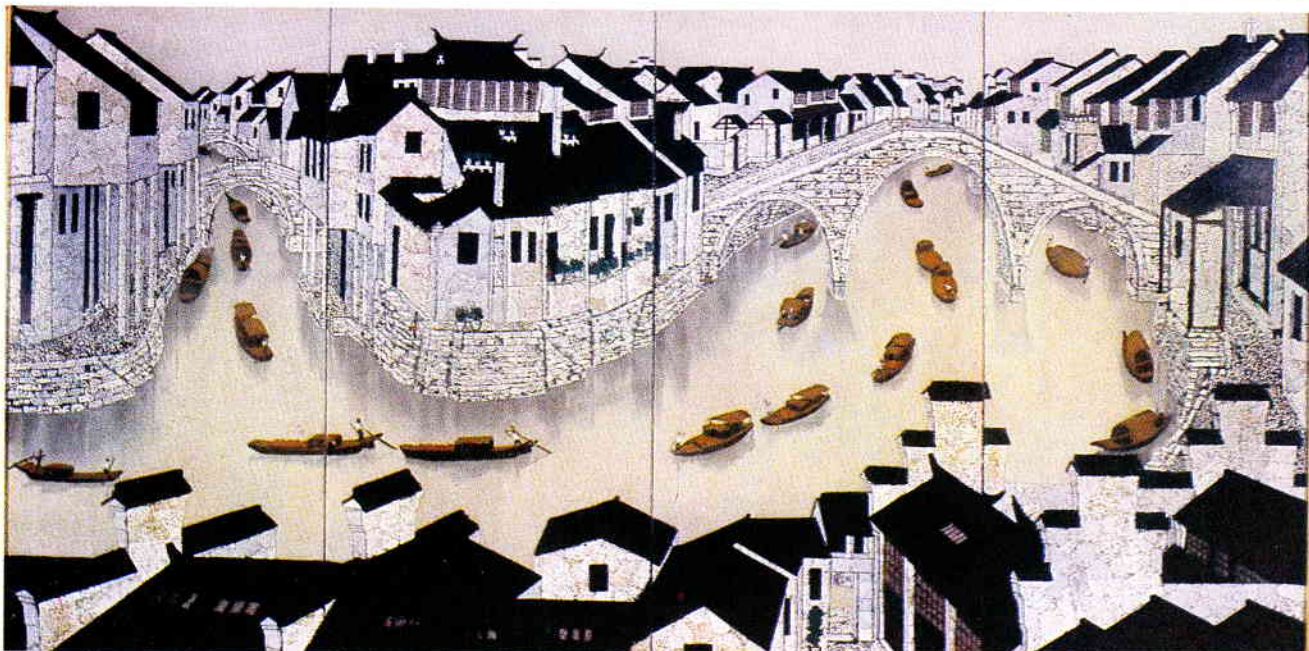


Flying Deity (decorative porcelain plate)

Teachers and students of the Ceramics Department

Town on the water in South China (lacquer)

Painted by Qiao Shiguang

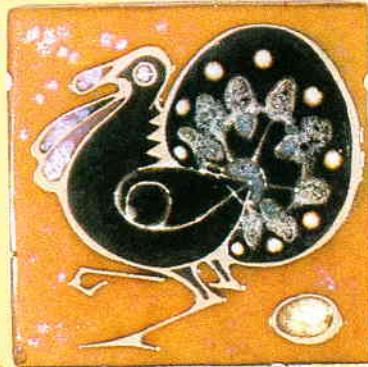




Firelight dance (porcelain tiles) *Designed by Lei Guiyuan*



Mandarin Ducks, symbolizing happy marriage (porcelain wall tile)
Teachers and students of the Ceramics Department



Porcelain Tiling for Zoo Wall.



Teachers and students of the Ceramics Department

Jianying and their students, who used the traditional techniques and materials after visits to the ancient kilns. While carrying on in the fine old tradition, these works do not blindly follow it but show creative advances.

One of the institute's earliest specialties, the ceramics department has trained many people who are playing an important role in plants and schools throughout the country. It has also taught young people from other countries. Its students and teachers have produced numerous ceramic designs for government buildings, Chinese exhibitions abroad, hotels and the foreign and domestic market.

Costume Design: This is a new department set up in 1979 and the easy-to-live-with clothes suited to present-day society reflect the youthfulness of the faculty and students. Visitors were particularly impressed by what the designers did with what are considered relatively ordinary materials, cotton indigo or batik prints, poplins and cotton-dacron mixes. The 50 models on display were done in only six months by students under the guidance of lecturer Bai Congli.

The department offers courses in both illustration and design. In its short existence its people have created designs for a clothing export fair in Shanghai, stage costumes and clothing for diplomatic personnel and athletes going abroad. They have collected much information on the folk costumes and decorative accessories of



Tied-and-dyed and modern stenciled designs in indigo prints. Yang Yin

China's many nationalities and on styles abroad, and assembled their findings into course material. They have also sponsored classes on styling and color combinations attended by tailors from 12 provinces and cities, while members of the staff have traveled to various localities to give similar short-term courses.

Basic Training: Two halls were devoted to works done in the institute's classes on basic techniques. Some of the painting "studies" were not bound by the limitations of the technique, materials or socially-popular subjects and expressed the artists' own in-

terest. Some which seemed to be ordinary life sketches were actually a statement of the artist's view of the objective world.

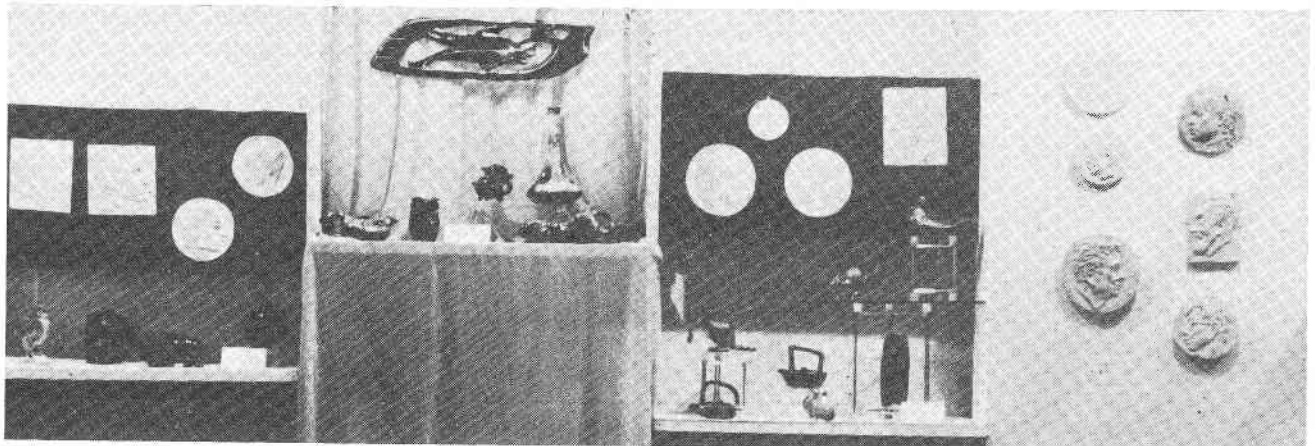
"China should have at least 20 such institutes," said Li Keran, the famous painter. "Zhang Ting's ideas on art are correct. He holds that painting should be integrated with crafts and beauty with practical use. He lays stress on conception, vitality, boldness and creativity. I hope he will train more young talents." □

Modern alum resist-dyed hanging employs various minority motifs.



Pan Derun

Ceramic wall plaques.



Now They're Cooking with Gas

LIU CHENLIE

Production and Use of Methane

HOME-made methane has largely replaced wood, coal, and straw as domestic fuel for some 40 million Chinese peasants, conserving resources, saving money, and making more fodder available for livestock.

By the end of 1980, more than seven million rural households accounting for five percent of the peasantry had built their own methane-producing tanks — 14 times as many as in 1975. In addition, larger tanks to power small electric generating stations have been set up collectively in

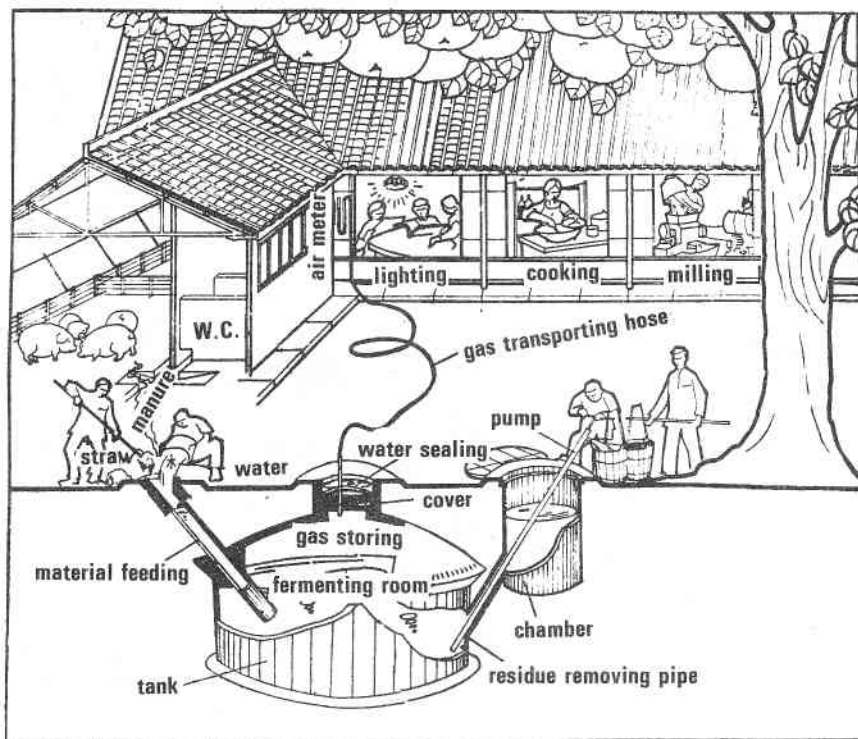
Boiling water on a methane stove in the office of the Matou Commune.

Wang Xinmin



A methane-equipped kitchen in Suzhuang village, Matou People's Commune.

Zhang Yuting



Sichuan, Jiangsu, Zhejiang, Hunan, Hubei, and Anhui provinces.

A model methane-producing village is the Suzhuang production brigade of the Matou People's Commune, an hour's drive east of Beijing. In the past two years, journalists and more than 200 experts from 63 countries have come to see how it's done.

The village's main street is flanked by newly-planted pines and row after row of new houses for 130 families. Each family's rooms are arranged around a square courtyard and surrounded by a wall — a typical architectural style in north China. Outside the east wall of each house stand the family's latrine and pigsty, and under these is a sealed tank made of native cement.

Human and animal wastes are discharged into the tank, water and straw are added, and natural

fermentation produces methane (CH_4), a light, colorless, and odorless hydrocarbon gas. A plastic hose along the wall leads the gas into the house.

Worries About Fuel Disappear

In Suzhuang, as in many other rural areas, fuel had been a perennial problem. Every spring, 80 percent of the village's straw, which might otherwise have been used as fodder, had to be consumed as fuel. The brigade also had to buy coal from the state, and since the supply of coal is limited the villagers had to forage for wheat stubble and firewood. Not only was this work burdensome, taking valuable time from agricultural and sideline production, but it was also harmful to the local ecology.

As one peasant described the situation before the introduction of the methane tanks, "We were no

LIU CHENLIE is a staff reporter for China Reconstructs.

longer worried about having rice in the pot, but we still had to worry about having fuel in the stove. We figured it would be better if we could cook with gas as they do in the cities."

This dream began to come true in April, 1978. While planning the reconstruction of the village, brigade leaders studied the experience of Mianyang county in Sichuan province in western China, and decided to include methane production in the design, adapted to local conditions.

The brigade offered each family free transportation of all building materials and a loan of 45 yuan for those that had to be purchased, supplementing a grant of 35 yuan from the commune and the county government. The loan was to be paid off in three years with fertilizer — a by-product of methane production. In addition, each family was allotted 200 work points (the accounting in the annual distribution of the brigade's income according to labor performed) for building the tank.

A technician from the county methane office was sent to Suzhuang with films, slides, and posters to give the peasants information and encouragement, and he also trained three local people who became full-time methane specialists in the village. The peasants were enthusiastic and built 71 fermentation tanks in the first month of the project. Now every

50 YEARS OF METHANE USE

Recent historical research has shown that Luo Guorui, born in rural Guangdong province, was the first Chinese, and among the first persons in the world, to promote the use of methane. This year marks the 50th anniversary of the establishment of his China Guorui Gas Company in Shanghai.

Luo experimented with methane production as early as 1929 in Shantou (Swatow) and Shenzhen (Shumchun) in Guangdong, and two years later, went to Shanghai where he set up his business. In 1935 he wrote *Guorui's Lecture Notes on China's Storage of Natural Gas*, which he used in a training class he organized.

Among his students was Si Baosui, of Zhuji county, Zhejiang province, who built a methane tank in his home town in 1936. Si Baosui died in 1978 at the age of 89. The following year his family donated his entire collection of Luo Guorui's works to the government.

family in Suzhuang has a methane system.

Benefits of Methane

At the home of the peasant Zhang Baoxiang, I saw a young woman, Zhang's daughter-in-law, walking toward a stove with a pot in her hand. She turned a valve, struck a match, and immediately pale blue flames appeared from 20 holes in the burner, just as they would with natural gas. On the wall, a meter recorded how much methane was left in the tank.

Zhang Baoxiang lit a gas lamp in the bedroom, which was a bit dazzling, and pointing to an

electric light in the ceiling he said, "We have the gas lamp in case something goes wrong with the electricity. And it's brighter than a 60-watt bulb." Mrs. Zhang told me how the smoke from the cook stove used to blacken the walls and make it difficult to breathe; these problems don't exist with methane.

There are seven people in the family. They used to burn 24 yuan worth of coal every year, in addition to wood. Their gas stove cost them only ten yuan, including the hose and pressure meter. They have already paid off their loan for the fermentation tank with fertilizer produced in it.

At the Bio-Gas Seminar organized by United Nations Food & Agriculture Organization in Sichuan province last April. (Right) Seminar delegates visit a peasant family in the Taha commune, Chongqing county, whose courtyard is as clean and neat as a garden after the installation of a methane tank.

Shen Mengsheng



"Every methane tank is like a small factory, producing excellent organic fertilizer," said brigade leader Zhang Desheng. "Tanks in the village turned out 900 tons of liquid fertilizer last year. We used it on the wheat fields in place of ammonia water. It not only brought down production costs but also kept the wheat output at 4.5 tons per hectare despite the drought."

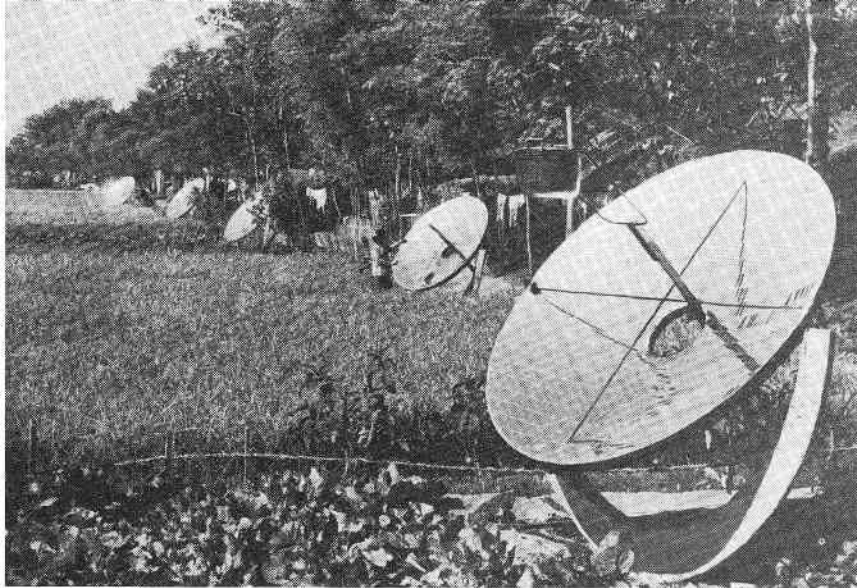
"Methane production," he continued, "has also increased the available feed for the brigade's livestock." Because most of the straw was burned as fuel in the past, the brigade had to spend 900 yuan a year for feed. Now only 20 percent of the straw is used for fuel, and the rest is reserved as fodder. Last year 200 pigs and seven cows were added to the brigade's livestock, and the number of pigs raised by individual families has risen to 307, up from 44 in 1977.

Methane production also helps improve sanitation and prevent disease in rural areas, as manure, straw, and garbage are better controlled. No dysentery has been reported in Suzhuang since the methane system was introduced.

Methane also provides energy for communal enterprises. In addition to each family's 10-cubic-meter tank, the brigade has built a 100-cubic-meter one that powers small generators for irrigation and a mill.

Because fermentation takes place only at certain temperatures and is thus influenced by climate, the amount of methane produced by a family tank from May to November is more than enough for cooking three meals a day and fueling a gas lamp. But in winter, the tank produces only enough gas for one meal and some boiled water each day. So some coal is still needed for both cooking and heating, but much less than before.

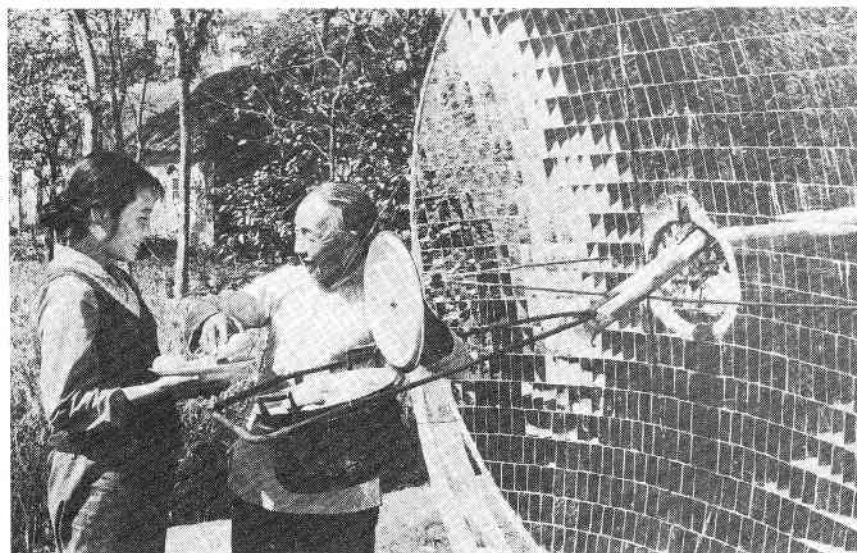
"We're now planning to insulate the houses to conserve heat in winter, store surplus gas in summer, and mechanize the removal of fertilizer from the tank," said Zhang Desheng. □



Solar heat is used by 28 of the 36 households in Production Team No. 8.

A Solar Village

JI YUQING



Wu Ying and her granddaughter cook dumplings on a solar stove.

Photos by Xue Tiejun

ON a clear day last summer, I could tell from afar that I was approaching Production Team No. 8 of the Tanhe Brigade in Hai'an county, Jiangsu province. Not for nothing is No. 8 known as "Solar Village": cement solar-energy stoves neatly lined up in front of the peasants' homes are capped by solar reflectors glinting under the sun.

At the entrance to the village, I encountered an old woman sitting under a big tree in front of a house and weaving a fish net. At 67, Wu Ying appeared thin but in good health. She was happy to tell me about the solar stoves in the village.

"Twenty-eight of the 36 families here are using them now," she said, "and the others are prepar-

ing to install them. There's an old saying about the 'seven necessities for housekeeping' — firewood, rice, oil, salt, vinegar, soy sauce, and tea. Firewood is the first. But more than 20 families used to run out of fuel by February or March, and we had to ask the state for help.

"Now we don't need to buy coal from the state any more. And most of the straw we used to burn can be put to better use. This year we got ten tons of fertilizer from the straw, plus animal fodder and material for house repairs, and the remainder for use in the stove when the sun doesn't shine."

WU Ying stood up to attend to the large aluminum pot of boiling water on her stove. After serving me tea, she poured the water into four thermos bottles.

"Since we don't need to collect firewood any more, my husband now looks after the trees for the production team, earning work points," she said. "Even an old lady like me has time to do some income-producing work in addition to housework and child care. This year I've made five fish nets. My earnings have been equal to the cost of our solar stove."

I was surprised at the low cost till Wu Ying began to list the materials: 150 kg. of cement, 15 kg. of steel, three square meters of glass, 200 kg. of sand, 150 kg. of pebbles, one kg. of asphalt, and less than one kg. of metal wire — about 35 yuan. "We got work points for the time spent putting the stove together," she pointed out.

Every 20 minutes or so, Wu Ying went to readjust the angle of the solar reflector so that the sun's rays were always focused at the bottom of the pot. A solar stove that automatically follows the sun costs more than 1,000 yuan, far beyond a peasant family's reach.

Looking up at the sky, Wu Ying observed that, for all the utility of the solar stove, it can't be used when the sun doesn't shine.

"It would be better if we had a methane stove besides," she said. □

Laughs

One Kind of Merger

A factory made cigarettes that were of very poor quality. Each one took a lot of matches to light. One day the factory received a letter from a match factory: "Many thanks for the quality of your cigarettes, it makes good sales for us!" The cigarette factory replied: "Since we fit together, let's merge and share the profits."



Miao Di

Father Knows Everything

Pingping: Why do people shut one eye when they aim a gun?

Father: Silly! If they shut both eyes how could they see where to shoot?



Hu Yi

Logical Reason

Teacher: Why do you always come late?
Pupil: Because of that sign at the gate. It says "School — Go Slow!"



Hu Yi

Physical Culture Research and Sports Medicine

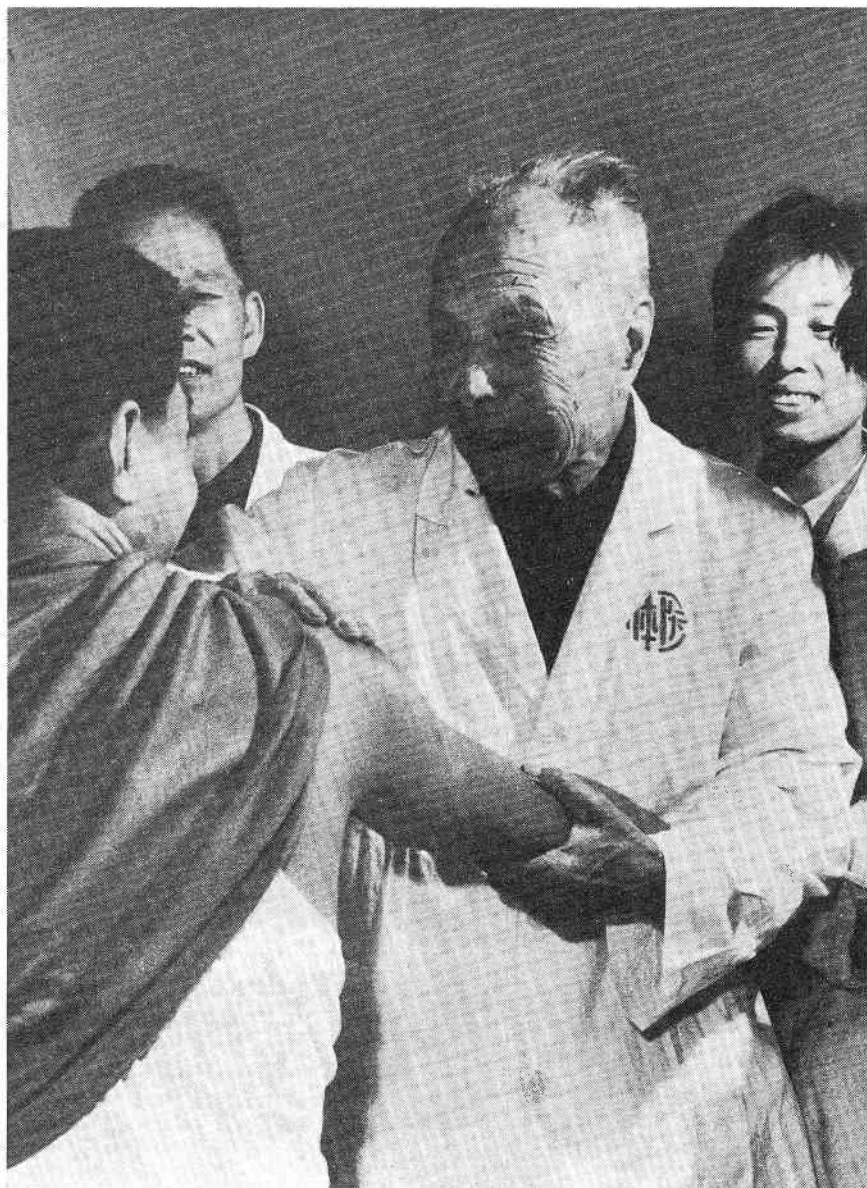
DU HAORAN

LAST December China Physical Education and Sports Science Society and four related scientific societies were established in Beijing: physical culture and

DU HAORAN is the Director of Chinese Academy of Physical Culture.

theory; biomechanics of sports; sports psychology; and sports training. Two preparatory groups were established — on apparatus and research equipment, and on anthropometrics. The leading body of the Sports Medicine Association was reelected. The 1980 National

The well-known practitioner of Chinese medicine Zheng Huaixian passes on his bonesetting technique. *Xinhua*



Symposium on Physical Culture Science was held.

A relatively new field, physical culture science gained international momentum only after World War II. In China it has an even briefer history. Ten physical culture institutes were organized in Shanghai, Beijing, Xi'an and other cities in the early 1950s. In 1957 some 25,000 trainees were graduated from such schools and colleges.

China's first National Research Institute of Sports Science was set up in 1958, followed by the Beijing Sports Medicine College attached to Beijing Medical Institute. In 1964, the first nationwide physical culture symposium was held in the capital; the papers presented indicated that the researchers had played a big role in improving the physiques and the athletic abilities of the Chinese people.

However, during the "cultural revolution" these institutes were abolished, the researchers were persecuted, and many of the reference materials were destroyed. Only in the past few years has there been recovery and advance.

Research on Physical Culture

The 1980 symposium received 621 papers, double the number in the 1964 symposium. The authors ranged from professionals in physical culture to amateur workers.

In terms of content, more subjects and disciplines were covered. Advances were reported in the theory and history of physical culture; physical education; sports injuries; sports physiology and biochemistry; medical control and therapeutic sport. New research was reported in the fields of sports training and sports biomechanics. Sports psychology, intimately connected with training and competition, was once criticized as being based on philosophical idealism, but work in the field has now been resumed. Study has also started on the aesthetics of physical culture, cybernetics and sports.

Sports Injuries

Research in sports injuries has progressed in the past few years.

The symposium received 120 papers from 34 units. Cartilage injuries of the knee, elbow, and ankle are common among athletes, and will not heal by themselves. The National Research Institute of Sports Science, the Sports Medicine Institute attached to the Beijing Medical College and other units have looked into the etiology and progression of these ailments and of bone spurs through general surveys and animal experiments. They also explored various ways of healing injured cartilage, with initial success, such as excision of local cartilage, heterotransplantation of articular cartilage, and animal experiments with silicone salhen.

Such common tendo-entesytis ailments among athletes as patella-tendinopathy; injuries to the shoulder sleeve, and tendo-entesytis of the ischia-pubis are very hard to treat. Researchers have gained some knowledge through clinical experience and animal experiments. Using the electromicroscope to study tendo-entesytis was also reported for the first time in China by the Huashan Hospital attached to the Shanghai, No. 1 Medical College.

Physical culture institutes in China have set about introducing modern science and technology to the field. For example, ultrasonic echocardiograph, telemetric electrocardiograph and cardiac output impedance plethysmograph are being used in research on medical control. Heart rate telemetry, blood gas analysis and limb theography are also being introduced.

Survey of Youth and Children

The papers on the physical fitness of our young people and children attracted the attention of those attending the symposium. The State Sports Commission, the Ministry of Education and the Ministry of Public Health reported a survey covering 16 provinces and cities. They measured 23 indices of profile, function and fitness of 250,000 pupils and students between the ages of 7 and 25 from 1,210 primary, middle schools and colleges, obtaining 4,400,000 data. This is the first



General survey of children.

time that we have a clear picture of the present physical condition and the growth characteristics of Chinese children and young people. At present, an average adult male (aged 18 to 25) is 170.3 centimeters tall and weighs 58.5 kilograms, with a chest measurement of 85.7 centimeters. An average adult female of the same age is 159 centimeters tall, weighs 51.5 kilograms, and has a chest measurement of 78.9 centimeters. Analysis of all data shows that the young people's physique has considerably developed and improved.

The indices of profile of Chinese young people are inferior to those of Europeans, and many indices are also inferior to those of the Japanese. This may be attributed to social, racial, and hereditary factors. Geographical and climatic conditions also have an influence. Taking the Huaihe River and Qinling Mountain Range as the dividing line, people are taller and heavier in the northern provinces than those in the south.

Five tests—sit-ups, the 60-meter run, pull-ups, the standing long jump, and the 400-meter run showed that male norms in urban areas, with a few exceptions, are higher than those in rural areas; but women in rural areas are ahead of city women in some tests.

This first scientific study provides not only a scientific basis for education, public health and physical culture work, but also valuable information for economic

construction. Many experts and scholars were particularly pleased with this. Some of them said: "Formerly, we dared not think of doing a study on such a large scale. Today the dream of a lifetime has come true."

Scientific and Technical Exchange

As an academic body, the China Physical Culture and Sports Science Society is a part of the Chinese Association of Science and Technology. It actively engages in academic research, scientific surveys, public education, and scientific exchange with foreign scholars.

In the past two years, China has sent physical culture scholars to Europe, America and Japan to do research and take part in international forums. At the same time foreign experts and scholars have been invited to China to give lectures. Among them were: Dr. L. Prokop (Austria), former president of the International Federation of Sports Medicine; Yoshio Kuroda, professor of sports medicine at Tokyo University and chairman of the Japanese Scientific Committee; Richard C. Nelson, director of the biomechanics laboratory at the University of Pennsylvania (U.S.A.) and chairman of the International Academy of Biomechanics; and Wolfgang Baumann, professor of biomechanics at the Cologne Sport College (Köln Sporthochschule). Such exchanges are important to China's development of sports science. □

Three Ways to Beautify a Costume

—Art of the Miao, Dong and Bouyei Women

YIN SUQING

EMBROIDERY, batik and brocade are three of the ways that many of China's minority nationalities decorate their costumes. Done with exquisite workmanship they are used with great variety by the different nationalities.

Embroidery of the Miaos

The embroidery of the Miao people is considered the best. Most of the 3,900,000 Miaos live in the south, in compact communities in Guizhou and Hunan provinces.

YIN SUQING is a vice-head of the Historical Relics Department of the Central Institute of Nationalities.

The rest are scattered through Guangdong, Guangxi and Yunnan. Miao girls begin to do embroidery when they are six or seven. It, along with spinning and weaving, is their chief spare-time occupation. From the day she is considered proficient, a girl works on her wedding gown. The beautiful embroidery on the dress a girl wears to dancing and singing festivals is, in the traditional view, a sign of her skill, and likely to be an attraction to a young man.

Flowers, birds and butterflies are the most popular motifs among Miaos in the mountainous regions and they favor green as a color.

People in the river valleys picture fish and shrimp in designs that run more to the reds. Out of their deep love for natural life the Miaos excel at stylization and artistic exaggeration of forms appearing in nature.

Bands of embroidery are worn on the sleeves, collar, belt and skirt, which may range from mini-to floor-length. Sometimes a belt will have several sections with a different pattern in each. Exquisite intricate designs with harmonious lines and rainbow colors make each garment a work of art. Miao women further enhance their beauty with silver hair ornaments, breast plates and other jewelry.

Batik of the Bouyeis

The Bouyeis' batik work is considered outstanding. The 1,700,000 Bouyeis live in Guizhou province. They have been known for their batiks for around a thousand years. Bouyei women learn to make them at the age of 11 or 12. With a blade of brass or bamboo, melted wax is applied to the white parts of the design leaving exposed the motifs of human figures, flowers, birds and animals. After the wax hardens the cloth is immersed in the dye. Originally only home-made indigo was used. Now other colors, brown, red, yellow and green are also available. The next



Miao women.

Zheng Shuyu



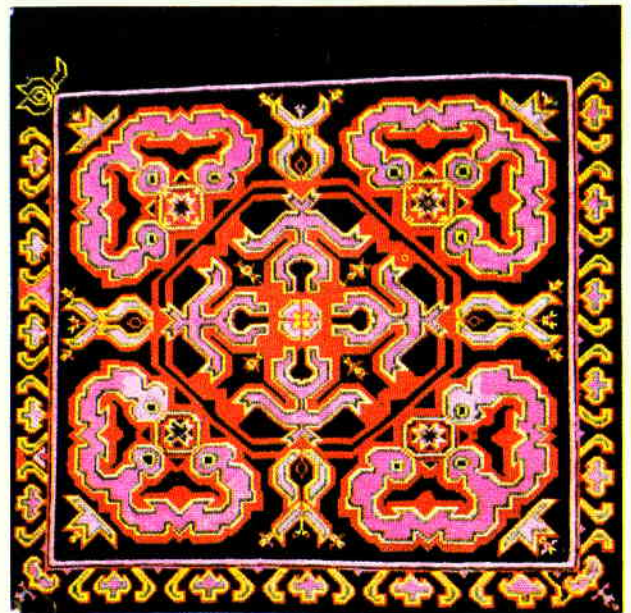
Miao (left) and Dong women's costumes. *Liu Chen*

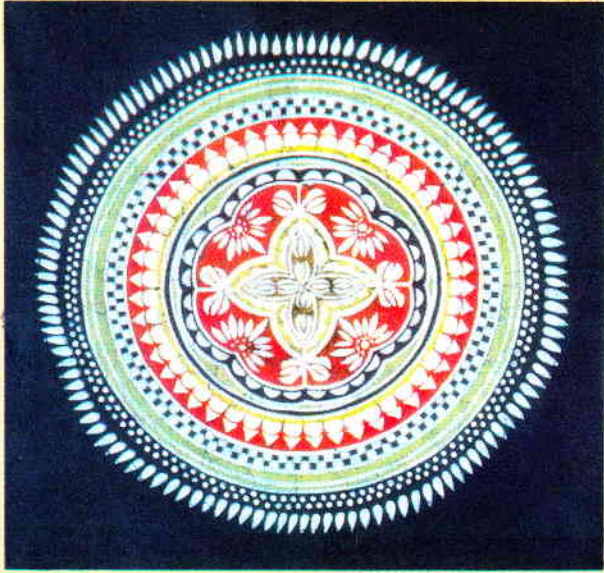


Miao embroidered designs.



Miao cross-stitch.





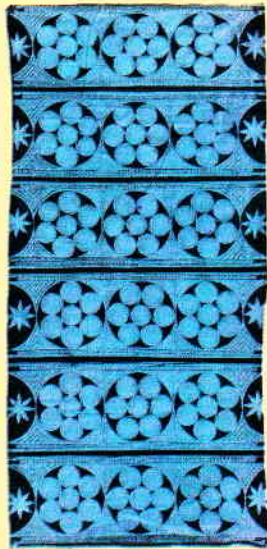
Bouyei batik.



A Dong girl. *Liu Chen*



Bouyei costume.
Central Institute for Nationalities



Dong embroidered apron.



Dong brocade with boy-riding-goat-motif.

step is to boil the cloth in water until it is clear of wax. If the design is a multicolored one, the waxing and dyeing process must be repeated for each color.

The women wear front-buttoned jackets with sleeves trimmed with strips of batik over full gathered skirts. Young women wear embroidered headscarves, older women black turbans. Often **embroidering is done on top of the batik design.** Belts, headscarves, quilt covers and curtains are sometimes decorated in this way.

Brocade of the Dongs

The Dong nationality, 1,100,000 people living in Guizhou, Hunan and Guangxi, are famous for the way their brocade designs, which with only a few lines, capture the essence of whatever they are depicting. In a Dong village nearly every family has a hand loom and girls start weaving brocade at the age of 13 or 14. The most common motifs are camellias, human figures, counter-clockwise swastikas and geometric patterns. These, of course, are also used by other nationalities, but those of the Dongs are outstanding.

The women wear tunics, often collarless, over skirts or trousers. Bands of brocade edge the sleeves and front closing, and trouser bottoms. Festival costumes are of fine cloth, silk and satin. Homespun used to be the material for everyday clothing, but in recent years machine-made cloth of black, purple, white and blue is popular.

Women's hairstyles vary greatly from district to district. The hair is worn in a knot at the front, back or in one on each side, or in braids wrapped around the head.

The men have tunics with buttons at the front; in the mountains they wear collarless tunics buttoned on the right side and big turbans.

It is a Dong girl's pride to show off her handiwork. She will present a shoulder bag or vest she has woven to the young man she favors. At festival get-togethers it is the custom for the young man to signify his choice by singing to the girl in praise of her skill and cleverness. □

Birds' Paradise in the South

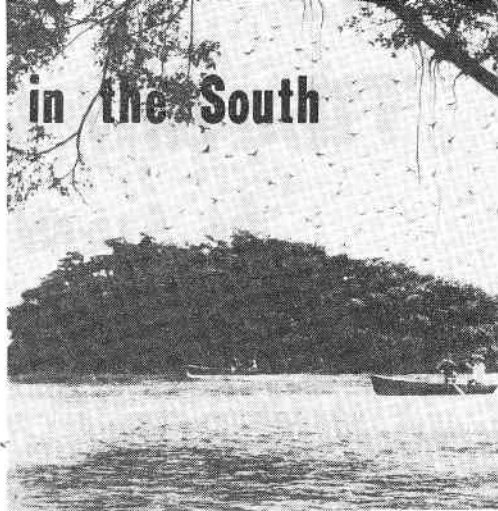
ZHANG QINGXIANG

On a single giant banyan dwell thousands of birds of different kinds. In the morning, while some fly out on the daily search for meals and mates, others, active only in the dark, are returning to their nests. For many years the birds have lived in harmony, sharing one home.

This engrossing scene is found on a small island called Hezhou (Crane Land) in the Tianma River, about 75 kilometers south of Guangzhou. The big banyan covers almost the entire island, its branches stretching over one hectare of land. Banyan trees grow beard-like aerial roots from their branches every year. Lengthening, they eventually reach the earth and take root. The roots then sprout new stems. So it is very difficult now to tell which is the main trunk of the big banyan on Hezhou. It is said there is only one other in the world to compare with it, in India.

Big as it is, the tree can't hold all the birds at once. So the "guests" have to dwell in the big "hotel" in turns. Every day when the east is turning crimson, egrets, sparrows and other diurnal birds, bustling with cries, first wheel above the tree, then flock to the river branches and lakes in the Pearl River Delta and the coastal areas to catch and feed on shrimps, fish, molluscs, and insects. Meanwhile, birds like night egrets are returning to the tree. At sunset, the day shift comes home, and the night shift makes room for them. This lively scene fascinates visitors to the island.

THERE is a legend about the Hezhou banyan: During the reign of the Ming emperor Jing Tai (1450-1456), the people in what is now Xinhui county dredged the Tianma River. Before long a drought hit the area. The local tyrant declared it was the river that brought this disaster and forced the peasants to



The birds' paradise in Xinhui county.
Liang Yuanwei

block it up, by sinking wooden boats carrying big loads of river mud. The night the peasants were blocking the river there suddenly came a big storm. In the confusion one peasant was lost, leaving behind only a punt-pole.

The pole turned into a banyan tree. To remember their missing brother, the peasants named it "sacred tree". Afterwards, everyone who passed it would add earth to back up its roots. Later a flock of egrets frequently flew to the island and rested on the tree. As egrets and cranes look much alike, the small island got its name, "Crane Land".

The island's natural environment has been well preserved, because the people in Xinhui have all along followed an unwritten law—not to catch or kill the birds or damage the tree. More than 40 years ago the world-famous Chinese writer Ba Jin (Pa Chin) visited the place and wrote a travel note called "The Birds' Paradise", and that name has stuck. After liberation, the people's government built a park on the bank of the Tianma River for the convenience of tourists.

Xinhui county is the home of many overseas Chinese. Every year a great number of them, as well as compatriots from Hongkong and Macao, and foreign tourists visit Hezhou. They cruise around the island in boats, getting a fine look at the giant banyan and watching the changing of the avian guard. □

Tibetan Opera

An Age-old Art Revived

HU JIN'AN

THE Tibetan opera is one of the oldest drama forms among China's minority nationalities. For hundred of years it has been performed in Tibet as well as in Sichuan, Qinghai, Gansu and Yunnan provinces — wherever there are large communities of Tibetans.

Its origins may be traced to the 8th century when the Tibetan king Chisongdezan (742-797), a devout Buddhist, invited the eminent Indian monk Padma Sambhava to preach and teach in Tibet. In 779, Padma Sambhava composed a ritual "sorcerer's dance" to greet the completion of Samye Monastery. Based on a story from the Buddhist sutras, it embodied local folk dance movements and was performed to exorcise evil spirits and propitiate the gods through a kind of pantomime. It is considered as the precursor of Tibetan opera.

From Rite to Art

Some six centuries later a lama called Tangdong Jyalbo (1385-?), put on performances of this dance to raise funds to build a bridge. To make it more interesting and religiously instructive, he interlaced the original form with episodes from folk tales and the Buddhist sutras. This dramatization, in which songs were added to dance, gained immense popularity among the local people. Hence Tangdong Jyalbo became known as the founder of Tibetan opera.

Later still, the fifth Dalai Lama (1617-1682) decreed that Tibetan opera should be performed separately from religious services. Thus it became an independent art

HU JIN'AN, deputy director of the Tibetan Opera Troupe of the Tibet Autonomous Region, has more than 20 years of experience with this art. He wrote the revised version of the traditional opera Maiden Langsha.

form. Although linked to religion in its birth and development, it was rooted in the people and their life. The melodies used by Tibet's earliest operatic ensemble, the Bundunba (Seven Sisters) Troupe, were very similar to those of the folk songs known as "Xaiqen". The instrumental music is closely related that of the Tibetan tapdances, drinking songs and *gorxai* (round) dances. Of the dance movements, many originated from the people's everyday experience. This may explain why Tibetan opera has survived, with unchanging popularity, for centuries.

Staging and Structure

Performances used to be given in the open to the accompaniment only of a drum and a pair of cymbals. The melodies, high-pitched and resonant, were sung with choral backing, giving an effect both robust and harmonious.

Each traditional opera consisted of three parts: The *doin*, the *xong* and the *zhaxi*.

In the *doin*, or prologue, a narrator called the *ngoinba* (hunter, or fisherman) first offered prayers of thanks to the gods and solicited their blessings. Then he discussed the plot and the characters, often to the accompaniment of dance movements.

The main body of the opera was called the *xong*. The performers came out and stood in a circle. The performance master, usually the same person as the *ngoinba*, explained the plot, scene, setting, characterizations and lyrics in a rhymed monologue. At appropriate points in the story, the appropriate actor would leave the circle to sing his or her lines, then return to the circle and dance or do acrobatics with the others. This alternation went on till the end of the show,



A *Ngoinba* dances to exorcise evil spirits and propitiate the gods.

Nianxin

which could last anywhere from two or three hours to three days, at the discretion of the performance-master.

The last part was the epilogue, or *zhaxi*, which in Tibetan means blessing or good augury. Singing benedictions, the performers did a joyous dance, and then presented the audience with *hadas* (ceremonial silk scarves) to conclude the performance.

Media of Expression

The chief media of expression in Tibetan opera are: song, dance, rhymed monologue, recitation, acrobatics and acting.

Most important is the singing. Each traditional opera had its own main melody or theme, which remains consistent throughout. For each character, too, there was only one melody, longer or shorter as situation demanded. The opera might use another melody, such as a dirge or folk song, common to all the characters, but not more than one.

Dance and acrobatics are also essential in Tibetan opera. The dance movements usually had little connection with the plot or the feelings and emotions of the characters. They were meant to set off the theme by contrast, or by varying the mood and thus help push the drama to a climax. Some denoted specific actions such as marching or horse-back riding. The actors would occasionally break



An amateur troupe from Lhasa performs the Tibetan opera 'Zhowa Sangmo'.

Nianxin

into folk dance movements as they sang.

Rhymed monologues were generally reserved for male characters of high social position, the cadenced speech being meant to create a feeling of dignity and prestige. Recitation was both in metered verse and ordinary speech. Metered verse in the Tibetan language calls for a strictly defined number of words or sentences per stanza.

Acting in the old Tibetan opera relied heavily on masks and gestures. The only exceptions were the clowns, with their lively warmth and humorous facial expressions. Today, masks are no longer employed by any of the characters unless essential to the plot, and emphasis on facial expression has made the opera more vivid and moving.

As for the plots, most were taken from stories and biographies in the Buddhist sutras, or on folk tales. Thirteen traditional operas are still extant today, of which only eight are frequently performed. Though unsophisticated, the plots are often beautiful and touching.

Traditional Tibetan opera was widely popular and troupes were numerous. As many as twelve used to be officially designated to act during each year's Xodoin festival. Amateurs performed in the rural areas, on street corners and in monasteries or temples. Each troupe had its own style and

character. Broadly, there were two main schools—the white

mask and the blue mask, so named for their attire. The former was of earlier origin, its presentations were quite simple and its influence gradually waned. The blue mask school which came later was more sophisticated, and its four largest troupes enjoyed wide renown. Most prestigious was the Gyumolong ensemble.

It was with members of this ensemble as its core that the Tibetan Opera Troupe of the autonomous region was set up in 1960. It shifted the locale of this traditional art form from public squares and street corners to the regular stage, adding to it the benefits of the make-up room, stage props, lighting effects and orchestra. As a result, it is fast becoming a well-rounded drama form. □

The Tibetan opera "Princess Wencheng".

Zhaqolo



Tibetan opera performance in the Norbu Lingka Park, Lhasa.

Nianxin





Chagba Samzhub (right) tells Langsha Wenbo he loves her.

As time passes, he is impressed by Langsha's wisdom, diligence, kindness and beauty, and comes to love her. They have a son. This infuriates Ani even more. Accusing Langsha of being an evil spirit, she persuades Chief Chaqen to break up the marriage and have Langsha burned to death. Driven beyond forbearance, Langsha becomes a goddess again, curses Chaqen and Ani and destroys them.

This opera, based on legend and on the struggle between good and evil, expresses the Tibetan people's yearning for freedom and happiness. It differs a good deal from the version I first saw long ago.

After Seeing the Opera

འགྲོ་ལོ་ལྷ་མོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

TUNGGAR LOSANG CHINLAI

WHEN *The Maiden Langsha* was first performed in Beijing by the Tibetan Opera Troupe of the Tibetan Autonomous Region I was there to watch it. I had loved this traditional Tibetan opera in my childhood in Tibet. After a lapse of more than twenty years, I was overjoyed at seeing it again in the capital.

Ancient Theme Revived

The Maiden Langsha is a lyrical combination of reality with fantasy. In the plot, a celestial being sympathized with a poor old slave couple and came down to the mundane world to be incarnated as their only daughter. She is given the name Langsha Wenbo, meaning "glorious radiance". Her hope is to bring them happiness, but Chaqen, a local lord, spotting her at a temple fair, forces her to marry his son Chagba Samzhub. Their marriage fills Ani Nyemo, the lord's daughter and bridegroom's sister, with jealousy and hate. Although a nun, she con-

trols the family property, and she fears that Langsha will encroach on her authority. She despises Langsha for her humble background, persecutes her in every way, makes her work like other slaves and gets Chaqen to beat her.

At first, Chagba Samzhub is reluctant to wed Langsha, believing that a forced marriage cannot be happy. But, displeased with the way his father and sister's maltreat Langsha, he sympathizes with her.

Dramatist Hu Jin'an has given the revised play new content and a broader and coherent structure while keeping the liveliness and national essence of the original. It reminds me of the process of reform and development of Tibetan opera, of which I personally saw the beginning.

Recollections

I am 53 years old now. As a child of eight, I was declared a

Masked sorcerer's dance at temple fair, from the opera "The Maiden Langsha".



Living Buddha in a lamasery near Nyingzhi, east of Lhasa. In 1960 I was invited to teach ancient Tibetan at the Central Institute of Nationalities in Beijing, where I am now an associate professor. Since childhood, I had loved Tibetan opera, and when at the lamasery organized an amateur troupe composed of twenty or so young monks aged between 8 and 20. We spent much of our time learning and performing.

Traditionally, we Tibetans celebrate the Xodoin, a five-day festival which falls between the sixth and seventh months by our calendar. Originally a religious holiday, it later became the occasion for dramatic troupes all over Tibet to come to Lhasa and give performances, and so was also called the "Tibetan Drama Festival". Thousands and thousands of Lhasa people and peasants and herdsman from the suburbs would come to the Norbu Lingka, the largest park in the city. Wearing their holiday best and bringing with them yoghurt and a wine made of *qingke* barley, they would encamp in tents near by and watch stage performances virtually day and night. Many of them were presented by the Gyumolong Troupe, one of the four famous in pre-liberation Tibet. I got to know the late Zhaxi Dunzhub, a renowned artist who although illiterate was widely gifted. He played a 6-stringed guitar and excelled at singing, recitation, acting and dancing. He usually acted the parts of positive heroes, both male and female. His

beautiful voice entranced his audiences.

The Gyumolong Troupe, numbering about 40, was the only professional one sponsored by the old local government of Tibet. It had deep popular roots and was artistically accomplished, yet, in status, in the old society, its members hardly ranked above tramps and beggars. They received no pay, for most of the year wandered from place to place with their stage props loaded on donkeys, and made their living by performing on the streets or simply begging.

Up and Down

After the Democratic Reform in Tibet in 1959, the people's government took over the troupe, and in 1960 transformed it into the Tibetan Opera Troupe of the Autonomous Region. The artists were given living quarters and regular salaries. Their livelihood was guaranteed and their enthusiasm ran high. Zhaxi Dunzhub was appointed to head them and later elected permanent member of the Chinese Dramatists' Association. The government sent writers and artists of the Han nationality to help them restore and rearrange traditional dramas. Many new ones reflecting contemporary realities were created.

But, much of this good work was undone during the "cultural revolution". All the troupe's dramas were stigmatized as "poisonous weeds", as being "feudal", "backward" and "reactionary". Professional and amateur troupes were disbanded and playwrights,

directors and actors cruelly persecuted. Even the custom of singing arias from Tibetan opera at major festivals and at wedding celebrations was banned.

In the last couple of years, Tibetan opera has made a comeback. Writers and artists, both Han and Tibetan, have done well in reviving traditional Tibetan dramas, one of which is the 7-act *The Maiden Langsha*. The present version has done away with redundant details and episodes built on superstitious or backward customs. Yet its author has succeeded in retaining its fairytale beauty, and handled the traditional forms of rhyme, recitation and dancing, including a masked sorcerer's dance, in a way that brings out the individuality of the Tibetan opera. The opera now lasts only two and a half hours as against ten in the past.

Problems and Prospects

But, as I see it, there are also certain defects in the revised opera. For example, the scene in which Chaqen forces Langsha to weave *pulu* (a woolen fabric) and harvest *qingke* barley does not tally with social custom in Tibet, because in the old society a woman after becoming a member of a noble family never did manual labor. The revision of the ending, too, is excessive. The original drama ended with Langsha resurrected after death and persuading the villains to mend their ways, whereas in the new version she uses her powers to put them to death. I feel this is too much of a change; besides which, the new ending may be unacceptable to devout Buddhists. Also, some arias have been over-polished to the detriment of their original flavor.

All in all, I think *The Maiden Langsha* represents a bold effort to blaze a new trail for the traditional Tibetan opera. As long as the policy of "letting a hundred flowers blossom; weeding through the old to bring forth the new" is correctly applied, and new content is introduced while retaining traditional national forms, Tibetan opera is sure to make fresh advances. □

Chaqen and Ani order Langsha consigned to the flames.

Photos by Wu Chuping



A Reader's Questions

IN your August and September 1980 issues one article stated that the number of Christians had not decreased since liberation. From this it can be deduced that the Party's policy is not efficient in combating religion.

Lenin wrote that religion is the antithesis of science (ignorance), and that Marxism, based on dialectical materialism, combats ignorance without injuring religious sentiments and propagates science, scientific theory as the correct ideology of a society. Lenin also said that religious organizations should not be associated with political power and that the deepest cause of prejudice is misery and ignorance.

From the foregoing arise the following questions:

1. In my opinion only the concept of "eradicating religion in a day" is ultra-Left. So, why do you consider the policy pursued by the gang of four ultra-Left?

2. How much influence has religion exerted within China's Communist Party?

3. What is the Party's present position on religion?

4. It is wrong for a country which considers itself Marxist-Leninist to "conciliate religion but not combat it". If you combat it as you are doing now, what is the aim — to increase or decrease its influence?

It would be good if you would publish an article on the Chinese Communist Party's policy in regard to religion.

U.A. PLATA

Bucaramanga, Colombia

What Is China's Policy Towards Religion?

LEI ZHENCHANG

I WAS asked by *China Reconstructs* to answer Mr. Plata's questions. Based on my own understanding, I will give an account of China's attitude and policy toward religion, which I hope will help clarify the matter.

China is a country of many nationalities and religions. The major religions are Buddhism, Taoism, Islam and Christianity, both Catholic and Protestant. Each has had a long history here. And religion is especially linked with the history and customs of some of our national minorities. For ten of them, including the Huis, Uygurs and Kazaks, the link is with Islam. For the Tibetans, Mongols, Dais and Yugurs it is with Buddhism (including Tibetan Buddhism or Lamaism);

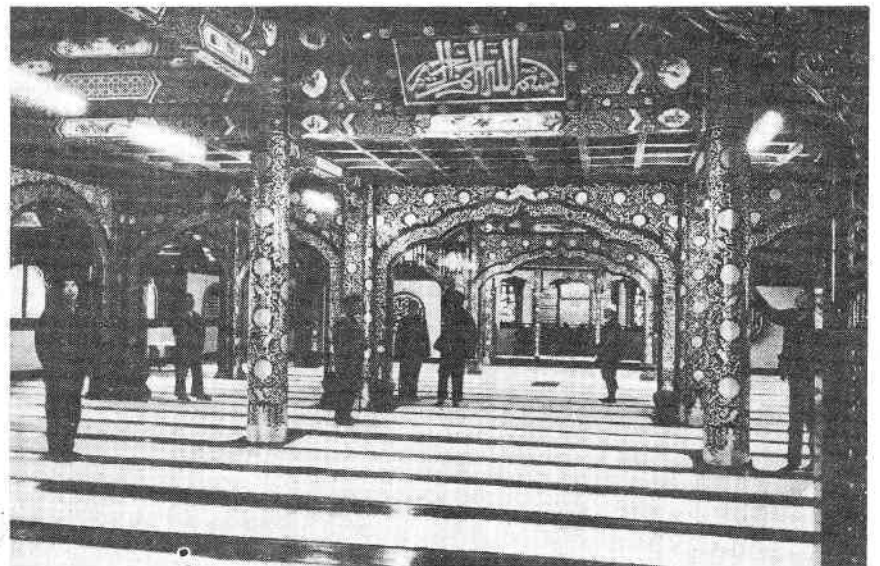
LEI ZHENCHANG works in the Research Institute of World Religions of the Academy of Social Sciences.

and Catholicism and Protestantism have had a wide influence among the Miaos, Yaos and Yis. Among the majority nationality, the Hans, there are also a number of believers.

The Party and government have stood for a policy of freedom of religious belief. This fundamental, long-term policy accords to Chinese citizens the right to believe or not believe in religion, or any sect thereof. Non-believers are free to become believers, and vice versa. All citizens, religious or not, are politically equal. All faiths, large or small, are on an equal footing.

WHY should a socialist country with Marxism-Leninism as its guiding philosophy maintain a policy of 'freedom of religious belief'? We think religion is a product of history and that objec-

The Niujie Mosque in Beijing, erected in 1230, has been restored to its original splendor.
Wu Chuping



tive laws of development govern its origins, development and eventual disappearance. So long as there are conditions for the existence of religion, there will be followers. Today there are still a considerable number of believers in China. Policy must take account of this reality.

Moreover, religious belief is mainly a problem of ways of thought, which cannot be solved by administrative orders. There are religious differences among the people of China's nationalities, but all love their country and share the common goal of making it strong and prosperous. So there is no reason to exclude believers from the common effort.

During the ten-year turmoil of 1966-76, Lin Biao and the gang of four brought misery to religious people as to others. They raised the slogan of "abolishing religion", and said, "Religion belongs in the museum." Under this ultra-Left line, monasteries, temples and churches were closed down or demolished, and religious activities obstructed. Many religious leaders and ordinary believers were cruelly persecuted. State organizations dealing with religious affairs were slandered as "protectors of religious monsters and demons" and disbanded. All

these actions, which were supposed to be "revolutionary", ran counter to new China's long-time policy of freedom of religious belief and indeed brought harm to the revolutionary cause.

LENIN, in his article, "The Attitude of the Workers' Party to Religion", pointed out that the philosophy of the Party is atheistic. On the other hand, quoting Engels, he said, "... the workers' party should have the ability to work patiently at the task of organizing and educating the proletariat, which will lead to the dying out of religion, and not throw itself into the gamble of a political war on religion." He also said, "Engels called their (the Blanquists' — Ed.) vociferous proclamation of war on religion a piece of stupidity and stated that such a declaration of war is the best way to revive interest in religion and prevent it from really dying out."

This is true. As a result of the doings of Lin Biao and the gang of four, religion did not die out at all. Instead, in the face of the disasters the gang brought to the people, religion could spread again as a solace. So the number of believers in some places increased during the "cultural revolution".

Christmas Mass, 1980, in St. Joseph's Church in Beijing.

Wu Chuping



Bainqen Erdini, honorary chairman of the Chinese Buddhist Association, arrives at Pusading Temple, Shanxi province, for a religious ceremony.

Chen Weihua

After the gang's overthrow, the policy of freedom of religious belief was restored. A number of temples, mosques and churches were repaired and reopened. The Bureau of Religious Affairs under the State Council resumed its functions. Also restored were the Chinese Buddhist Association, the Chinese Taoist Association, the Chinese Islamic Association, the Chinese Patriotic Catholic Association and the Three-Self Patriotic Movement Committee of the Protestant Churches of China. Research on religion has been reactivated and exchanges with religious circles abroad have been increased.

Now, as before the "cultural revolution", religious notables have been elected to the people's congresses and the Chinese People's Political Consultative Conference at various levels. Here they deal with state affairs like other deputies and also help see

that the policy of freedom of religious belief is properly carried out. This has won the support of believers, stimulated their initiative in building the country and built closer ties between them and the people's government. It contributes to stability and unity at home and increases the scope of contacts with the people of other countries. This is a help to speeding up China's modernization, building international unity against hegemonism, and maintaining peace.

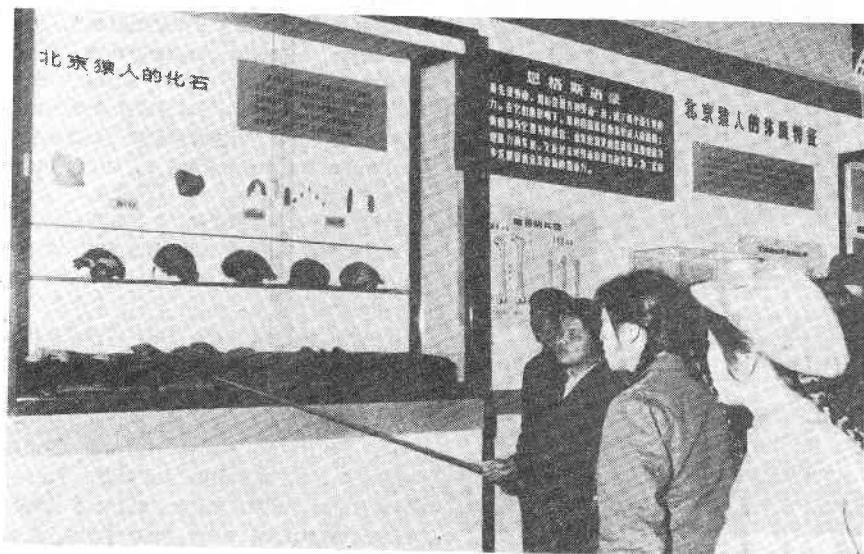
WHILE China's return to a correct policy on religion has generally been well received abroad, it has also caused some misunderstandings. One is the idea that the policy is "new". Actually it is of long standing, though it has sometimes been grossly violated — as by Lin Biao and the gang of four for ten disastrous years. Thus, today's "new" freedom of religion is only a restoration of a long-held policy.

Another misunderstanding is that China "conciliates religion but does not combat it." As materialists, Chinese Communists do not agree with religion, or indeed any other form of idealism. Lenin's article, "The Attitude of

the Workers' Party to Religion", pointed out: "A Marxist must be a materialist . . . i.e., one who treats the struggle against religion not in an abstract way, not on the basis of remote, purely theoretical, never varying preaching, but in a concrete way, on the basis of the class struggle which is going on in practice and is educating the masses more and better than anything else could." As Mr. Plata says, Marxism views poverty and ignorance as the deepest causes of religion and prejudice. It is China's struggle against these causes that is "educating the masses more and better than anything else could."

In addition, the people's government makes great efforts to popularize science and technology in order to raise the cultural level of the entire nation. It propagates dialectical and historical materialism so that a scientific outlook will gradually be cultivated among the people. If this is done well and steadily, the influence of religion can only diminish. That is what happened in the 50s and early 60s. Administrative orders cannot be used against religious belief. History and experience have proved that such forms of "struggle" bring only harm. □

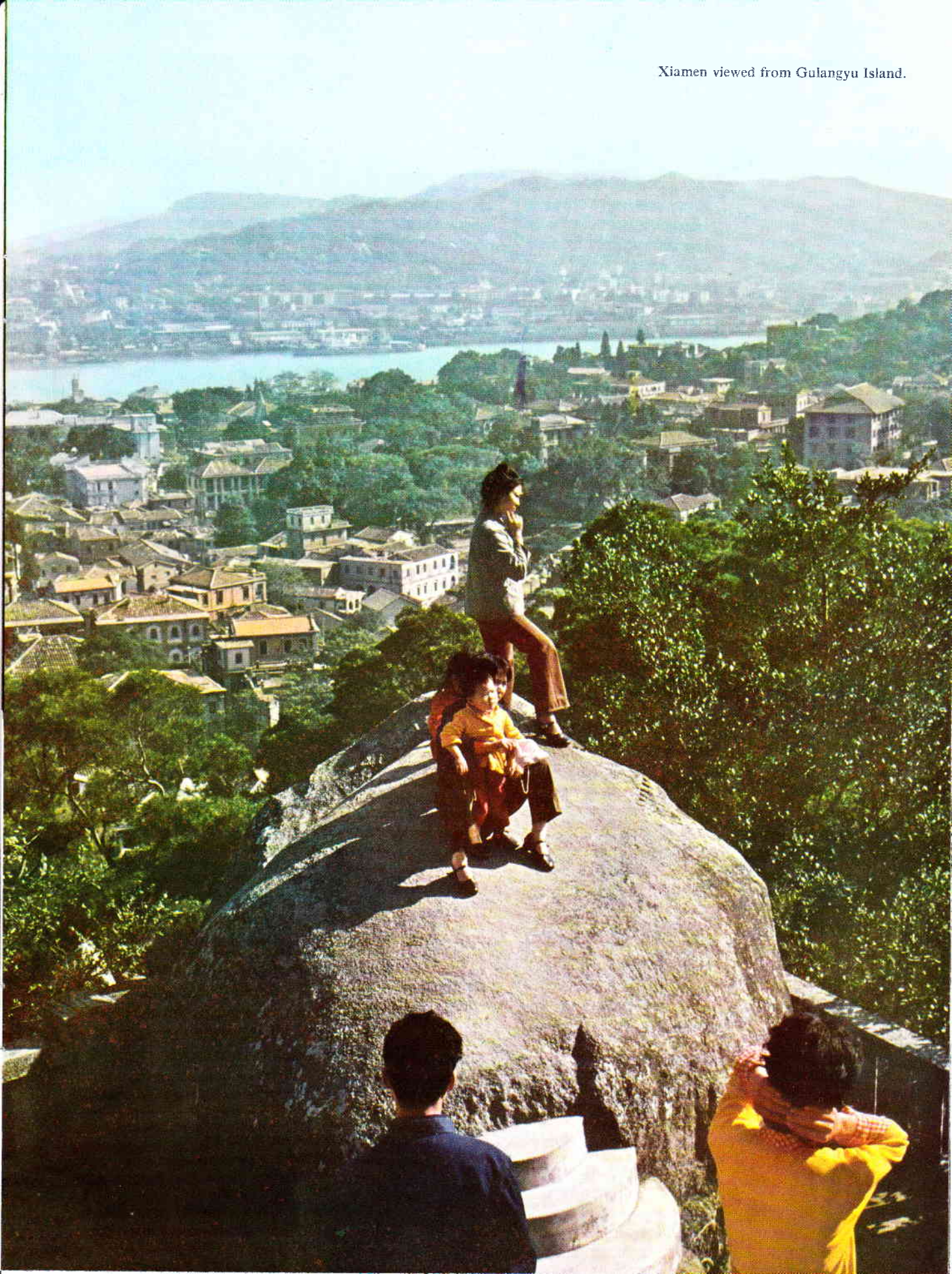
Popularizing the scientific view: At the site of the discovery of Peking Man, visitors learn at first hand about the evolution of humankind.



In the Xiamen (Amoy) Special Economic Zone

THE Xiamen Special Economic Zone around the city of Xiamen (Amoy) in the southern Fujian province is being built up under a 1979 ruling which permits Fujian and Guangdong provinces greater flexibility in economic dealings abroad. This has increased trade, facilitated the introduction of advanced technology, and made it possible to set up enterprises that manufacture or assemble with materials from abroad, as well as joint-investment firms with overseas capital. A new port and other facilities are being constructed. Xiamen will also be built up as a tourist area. □

Xiamen viewed from Gulangyu Island.





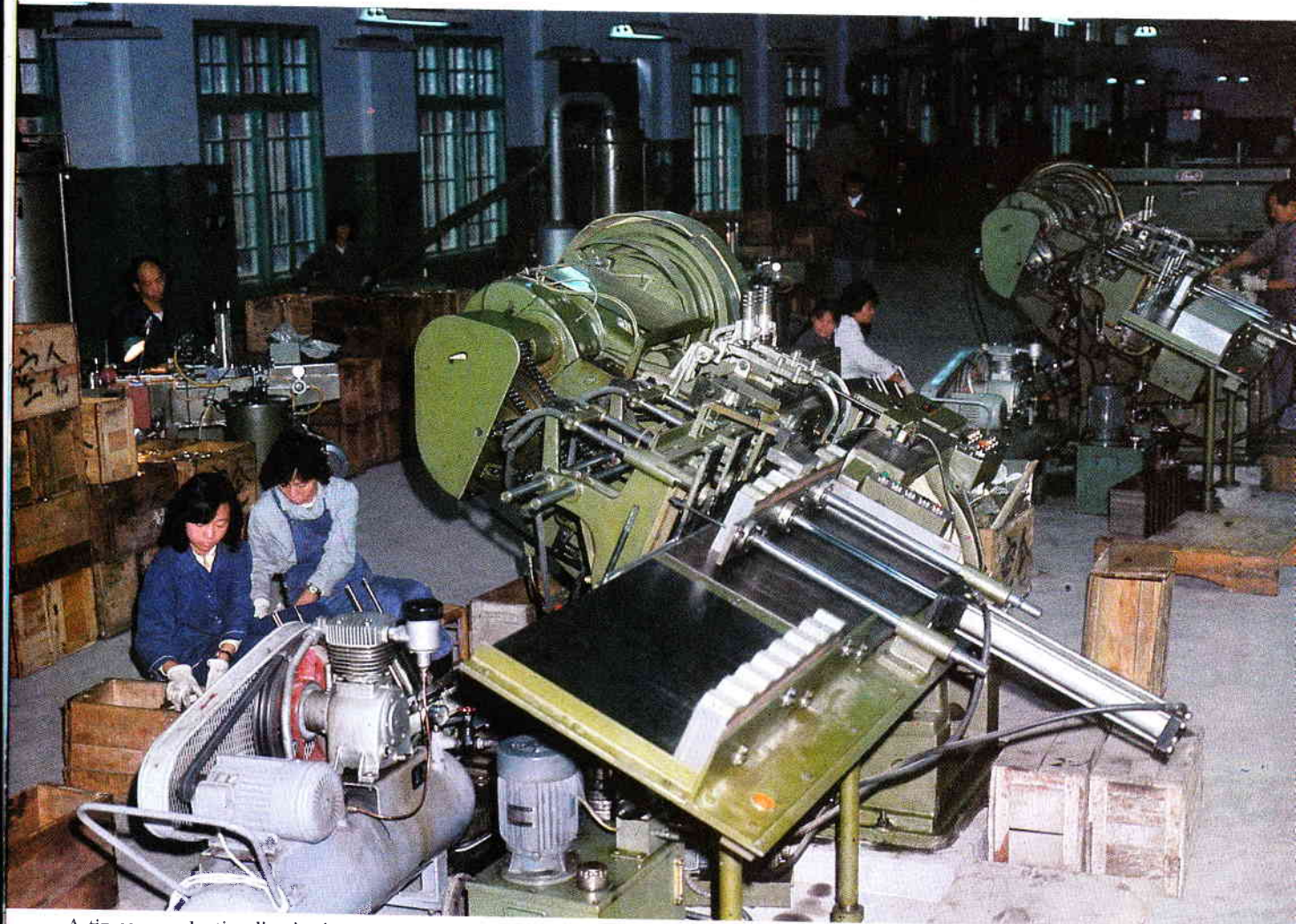
The new Dongdu port being constructed in the Xiamen (Amoy) special economic zone.

A Chinese worker in the Xiamen Tobacco Plant working with an American technician from a U.S. tobacco corporation.



The minibuses of a car service company in Shishi, Jinjiang county, are bought in the form of compensatory trade.





A tin can production line in the newly-built Xiamen Canned Food Factory.

Workers in the Xiamen Garment Factory make clothing with raw materials supplied by firms abroad.



Production of bead-embroidered slippers, a traditional Xiamen export item, is being expanded as a result of more flexible economic policies.





Sunlight Rock, a scenic spot on Gulangyu Island, which is being developed as a tourist attraction.



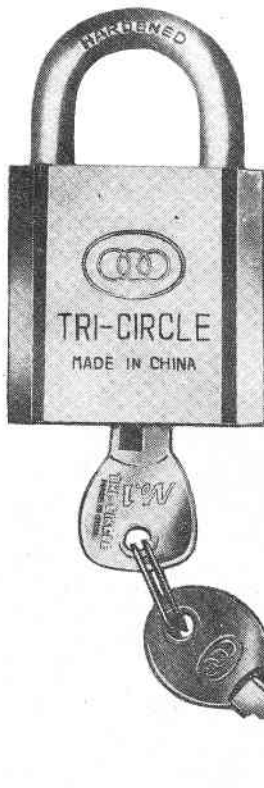
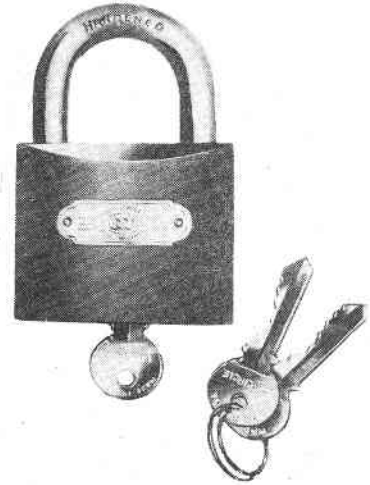
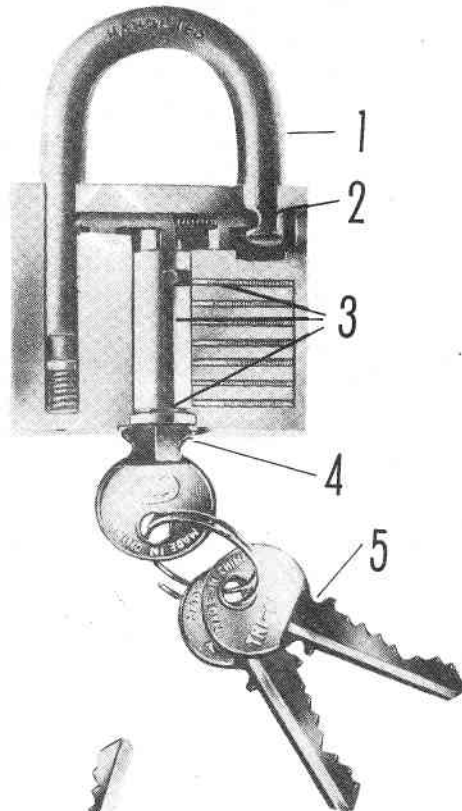
The legend "Eight Immortals Crossing the Sea" in a rush-fiber picture.



As the Shishi Xinhu Craft Factory expands production of pictures made with rush-fiber, a traditional Jinjiang export item, a designer tries her hand at a new design.

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China's Mineral Resources

HSU CHIEH

MINISTRY of Geology reports show that China has discovered, on her own territory, all the minerals so far used in the world. For 132 of them, significant reserves have been found. China is one of the few countries with such a large variety. Reserves of important minerals, as already ascertained, are sufficient for her economic development in the 80s.

Wolfram deposits are three times all those in the rest of the world. Rare-earths make up 70 percent and antimony 44 percent of the world's total. Deposits of iron, copper, bauxite, lead, zinc, tin, coal, phosphorus, gypsum and salt rank among the largest in the world.

China's modernization requires an adequate stock and variety of mineral resources. In the old, backward days it was doubted whether she possessed many mineral resources. Only 300 geologists were graduated and 14 drilling machines for prospecting put into use in the half century before 1949. Only 18 mineral deposits had been located and their sizes were not known. Geologists generally believed China poor in natural resources. The development of geology after the founding of new China changed this idea. As now known the picture is as follows.

Energy Resources

China abounds in coal, oil, natural gas and uranium resources. Estimates put the country's coal reserves at one-third those of the entire world. Most of its 2,000 counties have deposits in varying amounts, and there are over 4,000 mines. The coal is of good quality and variety, and easy to extract. Shanxi province and Inner Mongolia have 60 percent of China's

HSU CHIEH, a geologist, is a standing committee member of the National People's Congress, chairman of the Science and Technology Committee, and adviser of the Ministry of Geology.



Geologist Hsu Chieh (facing camera).
China Pictorial

total as now known. A wide distribution of carboniferous strata promises more discoveries.

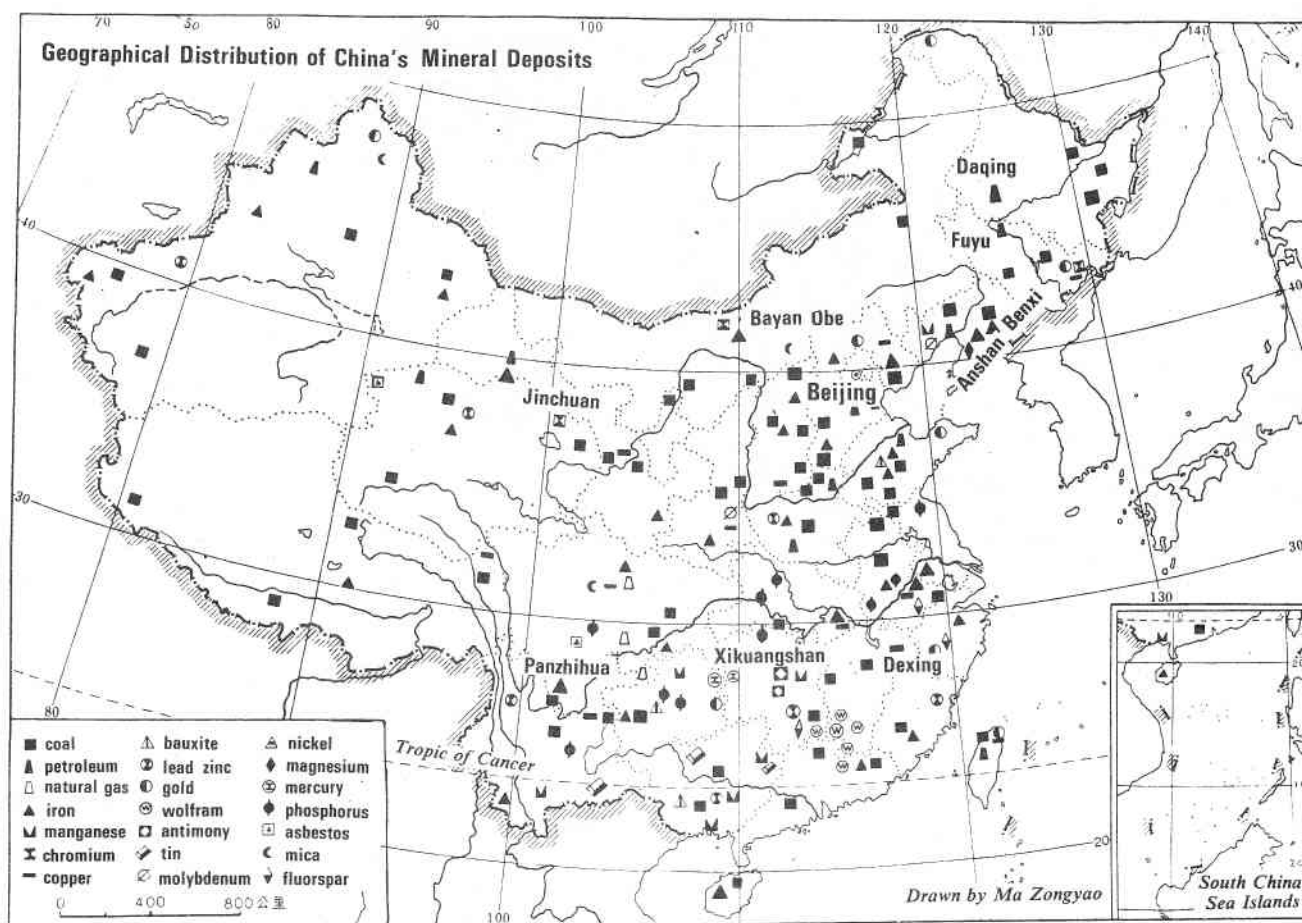
In oil China's reserves place her among the world's top ten countries. Before liberation people thought China had little oil. After the liberation, the veteran geologist Li Siguang, following his theory of geomechanics, proposed prospecting for oil in northeast, north, central and south China. For years, geologists had believed that oil could be found only in the northwest. Li's proposal brought a breakthrough. In the late 50s

oil was discovered at Daqing and Fuyu in the northeastern province of Jilin and in a number of places in Sichuan province in the middle west. New finds followed in Shandong, Hebei, Liaoning and Hubei provinces in eastern and central China. In the 60s prospecting for undersea oil began in the Bohai Gulf, the Yellow, East and South seas. In the 70s oil and gas were found in Jiangsu, Shaanxi, Gansu, Guangdong, Hunan, the Ningxia Hui Autonomous Region and under the Bohai Gulf. Oil and gas were also discovered in the Tarim Basin in Xinjiang, in other parts of Sichuan province, and at the mouth of the Pearl River and under the Beibu Gulf in the far south. The output of crude oil in 1978 passed the 100-million-ton mark, putting China in the first ten oil-producing countries.

In the same year it was decided to "build ten Daqing oil fields by the end of the century". Lack of technical knowledge and funds, however, have made it necessary to revise this target. But ultimately it can be done, geologists say, because China has hundreds of large and small continental deposit

Prospecting to extend the Qianan Iron Mine in Hebei province, one of the high-yield areas.
Museum of Geology





basins, only one-fifth of which have been surveyed and prospected. About 90 percent of the world's oil and gas deposits are found in marine deposit strata, and China has 1.5 million square kilometers of such strata. Wide continental shelf holds good prospects for oil (about one-quarter of the world's oil now comes from under the sea).

Metals

China also has many nonferrous metals—more than 50 of them. Located deposits of wolfram, tin, antimony, zinc, vanadium, titanium and lepidolite rank first in the world. Those of copper, lead, molybdenum, bauxite and mercury are also large. Recently the world's second largest nickel deposit was discovered in China, changing the view that she is short of this metal.

Iron has been found in over 1,000 areas in two-thirds of the provinces, with an estimated reserve of 44,000 million tons, placing

China third in the world. Among the 16 high-yield areas, Anshan and Benxi in Liaoning province have resources of over 10,000 million tons. Sichuan, Hebei, Shanxi, Anhui, Hubei, Inner Mongolia, Shandong and Yunnan provinces rank next. Steel output, which was only 158,000 tons in 1949, is 30 million tons today. China's known iron deposits are sufficient for an annual output of 80 to 100 million tons.

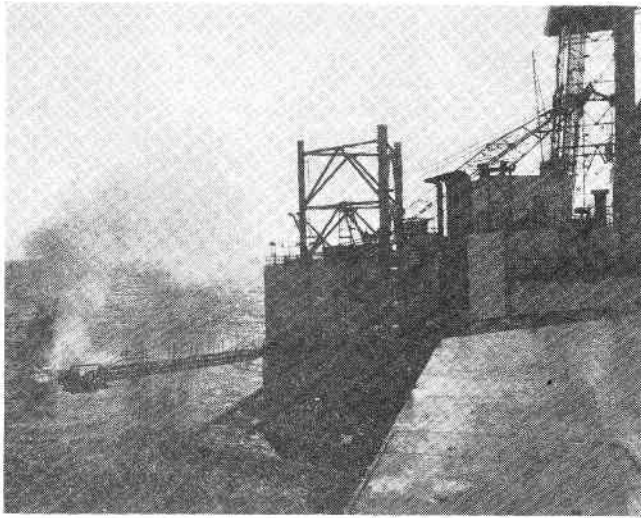
Among China's well-known concentrations of other metals are the Nanling wolfram reserves, amounting to 80 percent of the country's total, and copper on the middle and lower Yangtze (Changjiang) River which are about one-third of the total. Wolfram deposits in Shizhuyuan in Hunan province, and antimony at Xikuang Mountain in Hunan province rank first in the world. Mixed deposits of copper, sulfide and nickel ores at Jinchuan in Gansu province are the world's second largest. Copper deposits at Dexing in Jiangsu

province and Yulong in Tibet are also among the world's largest.

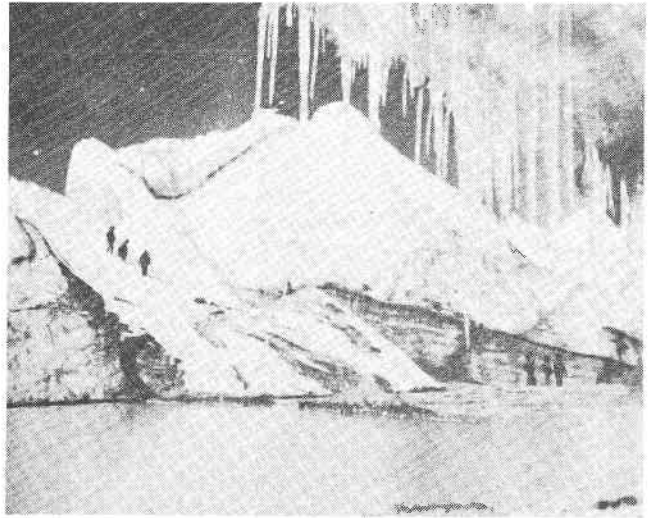
China has many deposits, each of which contains a variety of minerals. For example, the Bayan Obo iron ore in Inner Mongolia yields 114 others and has one of the earth's largest known deposits of rare earths and metals. The iron ore of Panzhihua in Sichuan province includes considerable amounts of titanium, vanadium, chromite, copper, cobalt, nickel, gallium and scandium. In titanium it exceeds any country in the world. China has also discovered new reserves of gold and silver.

Non-Metallic Minerals

Before liberation China mined only a few non-metallic ores such as pyrites and phosphorus. Few deposits of others had been discovered. Today 80 reserves of non-metal minerals have been found in 4,300 locations. Pyrites, gypsum, magnesite, phosphorous, arsenic, alum and salt are abundant. Talc, kaolin, graphite, barite, diatomite,



Drilling platform in the northern part of the South China Sea, where oil has been found.



Searching for rock crystal deposits in the Tanggula (Dangla) Mountains in the Tibet Autonomous Region.

Museum of Geology

mirabilite, bentonite, pearlite and zeolite are present in important amounts.

Non-metallic minerals were used early and widely by human beings. In modern life, they are extensively utilized in industry, agriculture and scientific research. Phosphorus and other non-metallic minerals used in making fertilizer are found in almost every province, with three-fourths of the reserves concentrated in Hubei, Hunan, Yunnan, Guizhou and Sichuan. Salt is abundant. Apart from coastal fields, reserves in the Tsaidam Basin alone are enough for one billion people for 10,000 years. High quality asbestos in Sichuan and Shaanxi provinces, graphite in Heilongjiang and Shandong, kaolin in Jiangsu, sodium-base bentonite in Zhejiang,

Xinjiang and Jilin, and kyanite in Shanxi are important. China also has much marble of high quality and beauty.

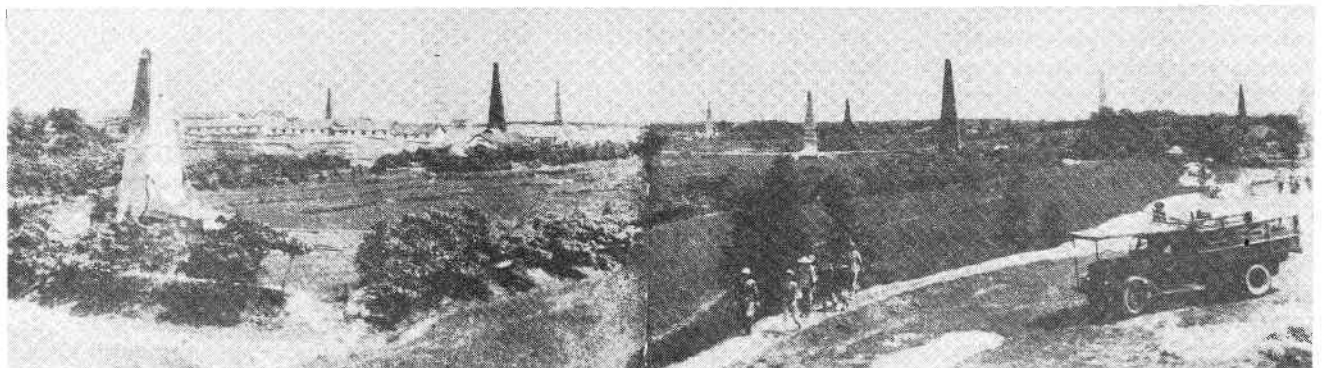
Foreign Cooperation

Though China has large mineral resources, they do not total much per capita in a large population. Prospecting and exploitation methods are backward. Oil prospecting lags far behind exploitation. Some minerals are not being fully extracted, resulting in serious waste. The quantities of chromite, platinum, potassium and diamonds now mined can not meet economic needs. Though a considerable number of reserves of important minerals are known, not so many are large. There are quite a lot of mixed-mineral deposits with small reserves.

To search out and exploit minerals needed for modernization, the Ministry of Geology is readjusting its plan. More attention is being given to research on the basic theory of geology and to developing air prospecting, physico- and chemico-prospecting, and other forms of prospecting engineering. More electronic computers are being used. Technical exchanges and cooperation with foreign countries are increasing. China and France, for example, have begun research on the geological structure of the Himalayas, and China and West Germany are conducting a joint survey and prospecting for molybdenum, columbite and tin in Hunan province. A number of countries are cooperating in oil exploration. Such joint projects are increasing. □

Luzong Iron Mine in Anhui province, one of China's major high-yield areas.

General Bureau of Geology of the State



National-Style Musical Instruments

MAO JIZENG

INCREASING interest is being shown throughout the world in Chinese traditional musical instruments. When the world-famous violinist Yehudi Menuhin visited Beijing in November 1979, he expressed great interest in them and in ancient Chinese music. Zhao Feng, director of the Central Conservatory of Music, presented him with an *erhu* (two-stringed fiddle).

One of the earliest known musical instruments in China was an oval-shaped wind instrument of pottery called the *xun*, roughly in the shape of a gourd. One dating back to the fourth millennium B.C. has among its tones two very close to F and A in the third octave above middle C.

By the time of the Shang dynasty (16th to 11th century B.C.) a variety of instruments had developed. In the ruins of the Shang capital Yin were found *xun* of pottery, bone, and stone, as well as a beautifully carved stone *qing* chimes, drums and big bronze *zhong* bells without clappers and smaller bells with them. On the oracle bones of that time are inscribed the names of these and other instruments, some of which we know from later copies, such as the flute, gong and *he*, a harmonic wind instrument of many pipes resembling the present-day *sheng*.

In the Zhou dynasty (11th century-771 B.C.) instruments were classified into "eight categories" according to the material from which they were made: metal, stone, pottery, leather, silk, wood, gourd and bamboo.

The seven-note scale was in use at least as early as the Warring

States period (475-221 B.C.) as shown by a complete and undamaged set of instruments uncovered in Suixian county, Hubei province in 1978 in the tomb of Marquis Yi of the small state of Zeng. A remarkable set of 65 bronze chime bells produces not only a seven-tone scale but a complete octave with chromatic semitones.*

Too Many To Count

There are no precise figures on the total number of types of national musical instruments in use today. In 1959 I made a count of those used at the first national music conference held in Suzhou and found over 200. They range from *lusheng* reed pipes six to seven meters long used by the minority peoples of Guizhou and Guangxi in the south to whistles no bigger than the thumbnail used among the Hans, China's majority people. They include various kinds of ancient-style chimes, the tree leaves which are blown to produce a beautiful tone, and the electrified models of such ancient types as *pipa* (a fretted guitar-like instrument with four strings), *sanzian* (three-stringed unfretted guitar) and *yangqin* (a stringed instrument similar to the dulcimer and played with two small bamboo hammers). *Qin* is a general name for several stringed instruments. Although many of the nationalities' instruments seem quite alike, those of each nationality have their special characteristics.

I spent Spring Festival 1963 in Dehong, an autonomous area of the Dai and Jingpo nationalities in the southwestern province of Yunnan. In the tree-shaded grass-car-

peted Dai villages the sound of *mang* gongs and elephant-foot drums draws the people to places where performances are held.

In Dali in Yunnan province during the March Fair it is the custom for lovers to serenade each other in the evening in the forest with an instrument like the western Jew's harp. When I was there collecting folk songs in the 1960s the woods were full of couples wooing with its music instead of words.

While visiting Ili, a district on the western edge of the Xinjiang Uygur Autonomous Region in China's far northwest during the 1964 Spring Festival I saw the people gather to the sound of the *laglad* drums and *suona* horns. On one such evening I saw the whole crowd moved to song and dance by music played on the *lawap* (mandolin), *dutar* (long-necked mandolin) and *tambur*.

Musical Messages

The elephant-foot drum of the Dai in the southwest and the *dombra* of the Kazaks are also a means of communication. In Yunnan they say that the drums "speak" and tell the story about an excellent drummer named Mao Xiang. Once, when sharing a hospital room with a middle-school student he was forbidden to talk to him. Through gestures Mao taught the young man the language of the drum and they communicated that way.

There are a number of "conversation" melodies for the *dombra*. It is not unusual to hear players discussing without a word via

*For a story on Marquis Yi's tomb, see China Reconstructs May 1979.

MAO JIZENG is a director of the Beijing Musical Instruments Association.

dombra what music they should play at a party in the evening.

Musical instruments in various parts of China are distinctive both in appearance and timbre. We have the horse-head fiddle of the Mongolian people with a horse head carved on the scroll, and another fiddle made from the bone of a horse, the *niutuqin* made in the shape of a cow's leg, the *yeqin* (a stringed instrument made from a coconut shell), a *qin* with a single plucked string, the two-stringed *erhu* fiddle, the three-stringed unfretted *sanzian* guitar, the four-stringed *sihu* fiddle, a six-stringed one used among the Tibetans and the seven-stringed *guqin* and many others.

Some from Other Lands

A number of our instruments came from other countries in ancient times, such as the *kong hou*, which is similar to the harp, and the *pipa*, both from Central Asia. The horse-head fiddle and a twelve-stringed plucked instrument of the Korean people, have been improved in China over the centuries.

The flute is found in many countries, but the Chinese flute differs from all others in its tone

quality. One of its holes is covered with a thin reed membrane so that when played it produces a clear, bright tone of considerable power. It was the subject of a famous poem "Night Flute" by the Tang dynasty (618-907) poet Shi Jianwu.

*The moon shines brightly over
the western chamber*

*And the sound of the flute can
be heard in the eastern
room.*

*So moved by the music is the
maiden making clothes
under the lamp*

*That she makes a slip and
cuts the pattern wrongly.*

Our folk artists have, through long years of experimentation, created their own performing techniques which enable them to bring out the best of the instrument. People are amazed that a small instrument like the *pipa* is able to express the excitement and grandeur of an ancient battle as in the piece *Ambush from All Sides*. The Gaoshan nationality, mainly living in Taiwan, has a unique flute blown through the nose which gives a particularly mellow sound. Though performing on it is difficult, the result is most

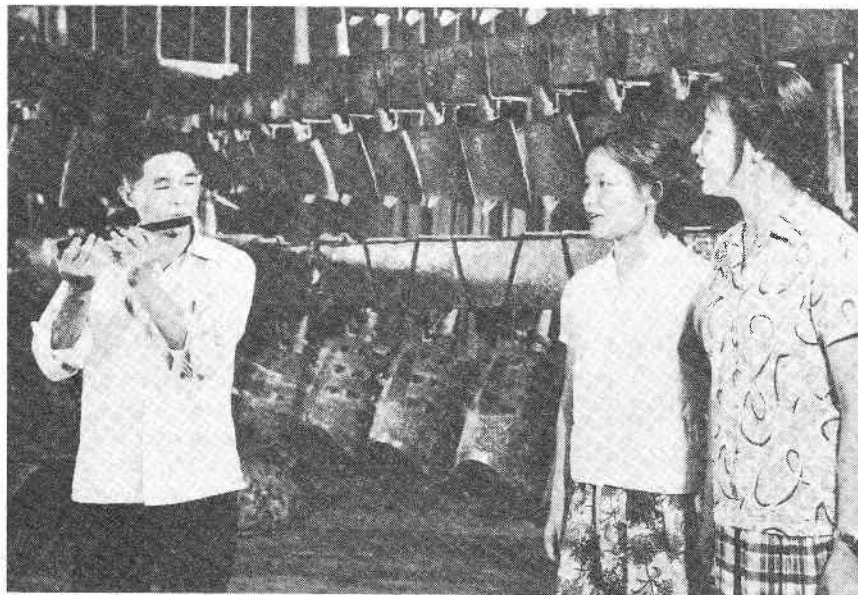
distinctive. The music of the Mongolian horse-head fiddle is known for its emotional effect. There is a tale that a female camel once refused to suckle her young, but was moved to tears by music played on the horse-head fiddle and went to feed it.

By using the lip-compressing method, a player of the *suona* horn produces a continuous sound for several minutes or even longer without having to stop to change breath. When his breath is nearly exhausted he presses his lips tightly to the mouthpiece and forces the residual air from his cheeks to prolong the sound and at the same time breathes in slowly through his nose until he has enough air to blow with his lungs again. Repeating this several times he is able to extend the sound as long as he desires. Wang Qishu, a young teacher at the Sichuan Conservatory of Music, has adapted this technique to the flute with marvellous effect.

National Music Orchestras

Both strictly-traditional folk music orchestras and a more modified type which may involve a few other instruments and more modern harmonic scoring, are very

Bell chimes and replicas of the bamboo flutes unearthed in the tomb of Marquis Yi in Hunan province. *Xinhua*



Giant-size bronze gong made on order for conductor von Karajan. *Hua Ai*



popular in China. Two of the companies that went abroad last year, the National Music Orchestra and the China Broadcasting Art Troupe, were of the latter type. Both kinds are to be found in many places in Southeast Asia where people of Chinese descent live. Two of the biggest, best-trained and most influential cultural groups in that area are the national music ensembles of Hongkong and Singapore, and I have heard of plans for a Chinese national music orchestra in the United States.

Performing groups among China's minority nationalities are based chiefly on the nationality's own instruments. There are, for instance, the *dombra* orchestra of the Ili Kazak Autonomous Zhou in Xinjiang, the *lusheng* orchestra of the Miaos in Guizhou and the recently-formed Yi orchestra of the Chuxiong Yi Autonomous Zhou in Yunnan. A *lusheng* orchestra of the Zhuang people of the Guangxi Zhuang Autonomous Region performed at the 1980 National Minority Art Festival.

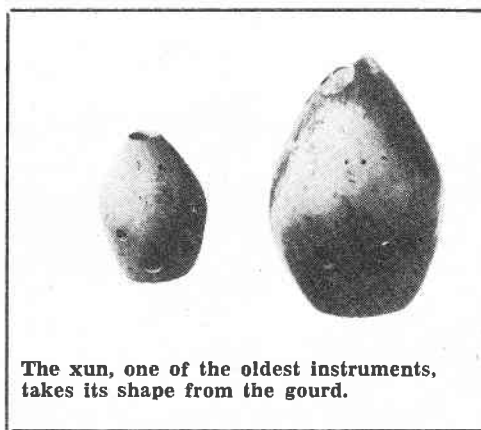
Their Manufacture

In the old days musical instruments in China were all made in

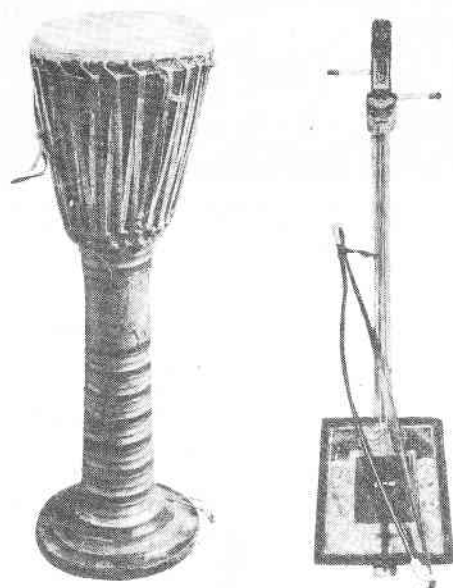
small handicraft workshops. Now every province, municipality and autonomous region has its own instrument factory. Except for the finest instruments which are still handmade by veteran craftsmen, machines are widely employed and have raised productivity greatly. The Beijing Musical Instruments Factory, with 500 workers and four shops, produces 300,000 a year.

Each factory has its speciality. One in Zhoucun, Shandong province, is famous for its gongs and cymbals; the Tianjin factory for its *sheng*; the Beijing one for its *jinghu*; the Shanghai one for its *pipa*; Suzhou for its *erhu* and *di* (horizontally played flute) and Yuping National Musical Instruments Factory in Guizhou province for its *xiao* (vertically played flute).

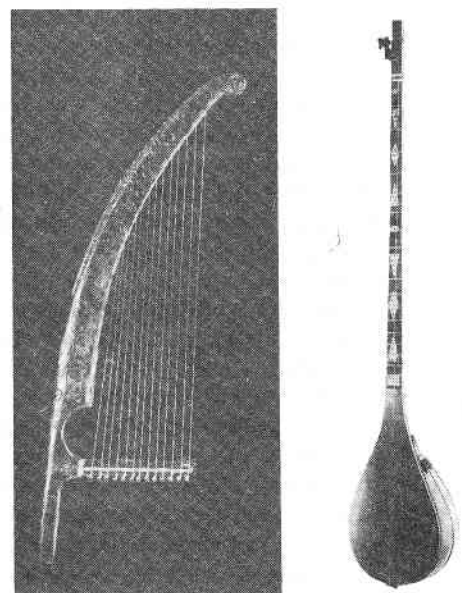
Since the 1950s work has been going on reforming the instruments to give them wider range, better timbre and more accurate pitch. Nearly every instrument now in use in our major national music orchestras has been improved in one way or another. Many of them are now being mass produced. □



The xun, one of the oldest instruments, takes its shape from the gourd.



Zhuang nationality ensemble with lushengs of various sizes.

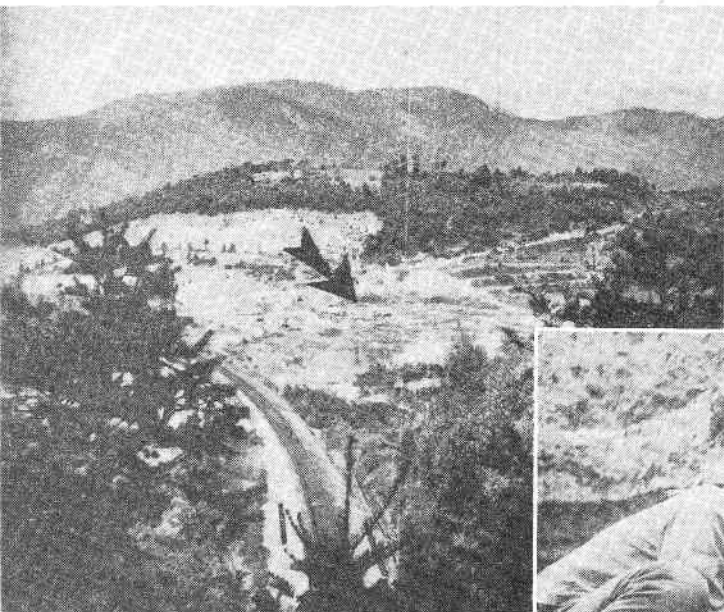


Left to right: Elephant-foot drum, horse-head fiddle, konghou, known to have come from abroad, dutar or long-necked mandolin.

Photos by Wu Chuping

First Skull of Ramapithecus Found

WU RUKANG (WOO JU-KANG)



The site in Lufeng county, Yunnan, where the first skull of *Ramapithecus* was found.

FOSSILS of an early primate discovered last December in Yunnan province are expected to be of great value in helping scientists fix the time and place of the origin of man.

The find, by members of our Institute of Vertebrate Paleontology and Paleoanthropology and of the Yunnan Provincial Museum, includes the first skull of *Ramapithecus* ever unearthed. This creature, previously known only through jawbones and teeth, dates back to the Miocene and Pliocene periods and is variously estimated to have lived eight to fourteen million years ago. Some scientists argue that *Ramapithecus* was the first pre-human.

Although I was the leader of the expedition, I was away on other business on Hainan Island when this very important discovery was made. On the evening of December 1, my deputy, Han Defen, wrote me with great excitement about the excavation of an ancient primate skull, and I

WU RUKANG (WOO JU-KANG) is a paleoanthropologist, research professor and deputy director of the Institute of Vertebrate Paleontology and Paleoanthropology, the Chinese Academy of Sciences.



The author (2nd from left) with members of the expedition at the dig.

quickly returned to Yunnan. After the initial cleaning, we determined from its shape that the skull was indeed that of *Ramapithecus*.

Remains of *Ramapithecus* were first found in India in 1934. Since then, specimens have been found in Kenya, Greece, Turkey, Hungary, China, and Pakistan. The previous Chinese find in 1957 included five teeth, dug up at Xiaolongtan (Little Dragon Pool) in Kaiyuan county, Yunnan. Our skull was found at the Shihuiba colliery in Lufeng county, about 100 kilometers west of the provincial capital, Kunming.

Recent discoveries in molecular biology and paleoanthropology have raised new questions about the place of *Ramapithecus* in the system of evolution. Molecular biologists, who made great scientific strides in the 1970s, say that the "molecular clock" indicates that the earliest possible date for the differentiation of the human line from that of the apes

is no more than six million years ago. Some paleoanthropologists say that four-million-year-old specimens of *Australopithecus afarensis* found in Ethiopia in recent years have also cast doubt on the "humanity" of *Ramapithecus*.

These questions were debated last July at a special symposium on the origin of man preceding the Eighth Congress of the International Primatological Society held in Florence, Italy. I was invited but because of other work could not attend the symposium and the proceedings have not yet been published. It appears that there was considerable disagreement among the some 30 scholars present owing partly to the paucity of evidence concerning *Ramapithecus*.

OUR discovery, we hope, will help to clear up this question. Though broken into many pieces, the skull we found is fairly well

preserved. The base of the skull was caved inward but the endocranial cast was still intact, offering good possibilities for reconstruction.

At the same site, we found more than ten specimens of upper and lower jawbones with teeth as well as skull fragments and hundreds of isolated teeth of *Ramapithecus* and of another creature, *Sivapithecus*. These specimens, found in lumps of coal or in sand, have been shipped to Beijing (Peking) for cleaning and further study. In addition, fossils of more than 30 other mammals were unearthed.

We also collected many samples of earth, pollen spore, and paleomagnetic blocks in order to study the living environment of the ancient primates and the divisions of geologic time.

In studying the *Ramapithecus* skull, we will determine its true shape, measure its cranial capacity, and locate the position of the foramen magnum, the large opening at the base of the skull through which the brain connects to the spinal cord. In man, the foramen magnum is located closer to the front of the skull while in apes it is closer to the back of the skull.

These studies will be of paramount importance in determining the size of the brain of *Ramapithecus* and the creature's proper place in the line of evolution—whether it is a forerunner of modern man, or of the apes. □

Correction

In our March issue, 1981, page 20, column 2, paragraph 2, the last sentence should read: The new law states, "In cases of complete alienation of mutual affection, and when mediation has failed, divorce should be granted."

Facts and Figures on China's Medical Work

A Finnish doctor, Seppo Kanola, has written us asking about communicable disease control in China, first-aid, organ transplants, medical education, barefoot doctors and other aspects of medical work. One of our staff reporters interviewed officials of the Ministry of Public Health and its subsidiary organizations for the answers, which are summarized below.

Public Health

More than 3,000 public health stations have been established at the provincial, prefectural, and county levels. The main tasks of these stations are: inspections and testing for infectious diseases; supervision of hygiene in workplaces, schools, restaurants, and other public places and enforcement of hygienic standards in the design of factories; preventive inoculations; scientific research and propaganda work on public health; and training of public health workers.

A constant task is inoculation against infectious diseases to control and eventually eliminate them. The inoculations are mainly for children. The state prepares special vaccines for them, such as one that prevents diphtheria, whooping cough and tetanus, a cowpox vaccine, BCG vaccine against tuberculosis and others against polio and measles. They are all made in China and are given free of charge. Medical workers at different levels, including barefoot doctors in the rural areas, help the public health stations do the work.

Emergency Aid in Cities

There are two kinds of emergency facilities in the cities. One is

the emergency treatment station, which cares for patients in critical condition or those injured in accidents, and then sends them on to hospitals. For the moment only a few big cities in China have such emergency treatment stations.

The principal facility is the hospital emergency ward, usually staffed around the clock by experienced doctors and nurses and equipped with all kinds of medicines and technology for medical emergencies. Each hospital has one or more ambulances.

Many factories, mines, enterprises, colleges and government organizations have their own hospitals or clinics. Patients can get prompt treatment in their workplaces and then be transferred to big hospitals. The death rate due to delayed treatment has thus been greatly reduced.

Organ Transplants

Kidneys, livers and hearts have been transplanted in Chinese hospitals. Kidney transplants are the most common, followed by liver transplants. The first kidney transplant in China was done in 1960. Since 1969 the technique has been widely applied in Beijing, Shanghai, Guangzhou, Wuhan and other cities, and has been improved. A count made at the end of 1978 showed that in the nine years (1969-78) 128 kidney transplants were done, with 66 of the patients surviving. The Zhongshan Hospital attached to the Shanghai No. 1 Medical College transplanted a kidney from a dead body to a patient who has since lived for more than three years, longer than anyone else who has had that kind of transplant.



The clinical practice of liver transplants started in 1977. Up to June, 1979, approximately 19 transplants had been done; three of the patients survived more than six months. One at the Wuhan Medical College survived more than eight months. In Shanghai transplanting full or partial knee joints has been done on several patients. Transplant of the pancreas and small intestine is at the stage of animal experiments.

Medical Education System

The medical education system includes medical colleges, secondary medical schools, medical schools for advanced study, and training classes for barefoot doctors, midwives and medics. Since liberation the system has developed rapidly. By 1979 China had altogether 390,000 medical college and 800,000 secondary medical school graduates. She now has more than 100 medical colleges with seven specialties — medicine, public health, dentistry, pediatrics, traditional Chinese medicine, Chinese herbal medicine and pharmacology. Schooling is usually five years, in some colleges six years. The longest is eight years. The enrollees are senior middle school graduates.

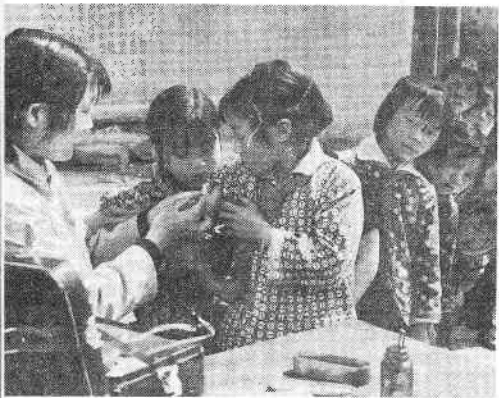
There are also 400 secondary medical schools in China with ten specialties (medicine, gynecology and pediatrics, traditional Chinese medicine, public health, radiology, dentistry, nursing, midwifery, laboratory technology and pharmacology). The length of schooling is three years. The students are mainly junior middle school graduates, but some were graduated from senior middle schools.

Medical colleges, including secondary medical schools, and

medical research units and other organizations provide facilities and teaching staff for the continuing education of medical workers, advanced study for doctors and nurses, and training of medical school teachers. Some provinces and cities have schools for senior- or middle-level medical workers to further their vocational skills and to give administrative personnel in medical facilities some professional knowledge. The courses in these schools usually last from six months to a year. Doctors and nurses at work posts have at least half a day for vocational study every week in the form of self-organized study groups. Some medical colleges and big hospitals teach by correspondence. Some big cities run TV or broadcast classes for medical workers to study in their spare time.

County and commune hospitals shoulder the responsibility of training barefoot doctors, midwives and first-aid workers in rural areas. China has 1.5 million barefoot doctors. They become medical workers after receiving basic training for several months to a year. When they have gained some experience in treating patients, they are sent to training classes or schools for up to a year of advanced study. Henan province, for instance, has over 100,000 barefoot doctors. Each of its 110 counties has a school to train them.

To inherit and carry forward the precious legacy of traditional Chinese medicine and pharmacology, China has set up 24 institutes of traditional Chinese medicine. They train high-level medical workers in both theory and clinical technique. The students in these schools are senior middle school graduates. Some colleges of western medicine in China have departments of traditional Chinese medicine. Their students are also senior middle school graduates. In addition, China's many provinces and cities have run secondary schools or training classes in traditional Chinese medicine.



This child, born with Wilms' tumor, had a kidney transplanted from a deceased adult donor by the surgeons of the No. 2 Hospital of the Wuhan Medical College. (Top)

Children receiving specially-prepared inoculations. (Center)

The People's Hospital in Qinghai province trains Tibetan barefoot doctors. (Bottom)

Photos by Xinhua

□

HUANG WENYAN

Lesson 4

Two Fables

矛 和 盾

Máo Hé Dùn

The Spear and the Shield

从前，有一个人卖矛又
 Cóngqián, yǒu yí ge rén mài máo [yòu
 From before, there is a person selling spear also
 卖盾。有人来买盾，他就
 mài dùn. Yǒu rén lái mǎi dùn, tā jiù
 selling shield. Have person come (to) buy shield, he (then)
 夸他的盾说：“我的盾坚固极了，
 kuā tā de dùn shuō: “Wǒ de dùn jiāngùjǐle,
 praise his shield, saying: “My shield solid extremely,
 不论什么矛都扎不透它。”有
 búlùn shénme máo dōu zhā bú tòu tā.” Yǒu
 no matter what spear all pierce not through it.” Have
 人买来矛，他又夸他的矛
 rén lái mǎi máo, tā yòu kuā tā de máo
 person come (to) buy spear, he again praise his spear
 说：“我的矛锋利极了，不论什么
 shuō: “Wǒ de máo fēnglìjǐle, búlùn shénme
 saying: “My spear sharp extremely, no matter what
 东西它都能扎透。”
 dōngxi tā dōu néng zhā tòu.”
 thing it all can pierce through.”

另外一个人问他：“用你的
 Língwài yí ge rén wèn tā: “Yòng nǐ de
 Another one person ask him: “Use your
 矛扎你的盾，那又怎么样
 máo zhā nǐ de dùn, nà yòu zěnmeyàng
 spear (to) pierce your shield, that again how about?”
 呢？”他就回答不出来了。
 ne?” Tā jiù huídá bù chū lái le.
 He then answer not out come.

掩 耳 盗 铃

Yǎn Ěr Dào Líng

Cover Ears (to) Steal (a) Bell

有一个人，想偷人家的门铃。
 Yǒu yí ge rén, xiǎng tōu rénjiā de ménlíng.
 Have one person, think steal somebody's doorbell.
 他知道，手一碰到铃，铃就会
 Tā zhīdao, shǒu yí pèngdào líng, líng jiù huì
 He know, hand once touch bell, bell will

响起来。他认为，铃响会闯出
 xiǎngqilai. Tā rènwéi, líng xiǎng huì chuāngchū
 start to ring. He believe bell ring will run into
 祸来，是因为耳朵能听见。于是
 huò lai, shì yīnwei ěrduo néng tīngjiàn. Yúshì
 trouble, is because ears can hear. So
 他便先把自己的耳朵捂起来，
 tā biàn xiān bǎ zìjǐ de ěrduo wǔqilai,
 he first own ears cover up,
 然后去偷铃，可是他仍然被人
 ránhòu qù tōu líng, kěshì tā réngrán bèi rén
 afterward go steal bell. But he still by person
 发觉了。
 fājué le.
 discovered.

Translation

The Spear and the Shield

Long ago there was a man who sold spears and also shields. When someone came to buy a shield he would praise his shields and say, “My shields are extremely strong. No spear can pierce through them.”

If someone came to buy a spear he also lauded his spears, saying, “My spears are extremely sharp. They can pierce through anything.”

Another person asked him, “If we use one of your spears to pierce one of your shields, what then?” The man could not answer.

Covering One's Ears to Steal a Bell

There was a man who wanted to steal someone's doorbell. He knew that as soon as he touched the bell it would ring. He believed he would get into trouble if the bell rang, because it could be heard by the ear.

So he covered his ears and went to steal the bell. But he still was discovered.

Notes

1. Máodùn 矛盾 (contradiction).

The words máo 矛 (spear) and dùn 盾 (shield) used together form the word máodùn 矛盾 (contradiction).

2. Two ways of saying “any”

a. Búlùn shénme máo dōu zhā bú tòu tā. 不论什么矛都扎不透它。(No matter what kind of

spear (you have) it cannot pierce through it).

b. **Rèn hé yì zhǒng máo dōu zhā bú tòu tā.**
任何一种矛都扎不透它 (Any kind of spear cannot pierce through it).

3. **The form in zhā tòu 扎透 and zhā bú tòu 扎不透**
This form is used with many verbs. Other common phrases using this form are:

kàn jiàn 看见 (see)

kàn bú jiàn 看不见 (can't see)

tīng jiàn 听见 (hear)

tīng bú jiàn 听不见 (can't hear)

This form may be used with a noun after it.

Máo zhā tòu dùn 矛扎透盾 (Spear pierces shield),

Kàn bú jiàn rén 看不见人 (Can't see the person).

Words and Phrases

1. 矛盾 **máodùn** (contradiction)
有矛盾 **yǒu máodùn** (there is a contradiction)
没有矛盾 **méiyǒu máodùn** (there is no contradiction)
矛盾很大 **máodùn hěn dà** (the contradiction is very big)
2. 扎 **zhā** (pierce)
扎透 **zhātòu** (pierce through)
扎不透 **zhā bú tòu** (doesn't pierce through)
3. 回答 **huídá** (answer or reply)
回答问题 **huídá wèntí** (answer questions)
回答你的话 **huídá nǐ de huà** (reply to your words)
回答得对 **huídá de duì** (answered correctly)
4. 响 **xiǎng** (sound, here specifically ring)
铃响了 **líng xiǎng le** (the bell is ringing)
喇叭响起来了 **lǎbā xiǎngqǐlái le** (the loud-speaker begins to sound)
5. 闯 **chuǎng** (cause, literally charge into)
闯祸 **chuǎng huò** (get into trouble)
闯进屋来 **chuǎng jìn wū lái** (charge into the room)
6. 人家 **rénjiā** (other people)
偷人家的铃 **tōu rénjiā de líng** (steal somebody's bell)
人家说他好 **rénjiā shuō tā hǎo** (others say he is good)

Exercises

A. Answer these questions in Chinese:

1. Why do we say there is a contradiction in what the salesman said?

2. What idiom do we use to describe the way a person who wants to cheat others cheats himself.

B. Write the characters for the words in the Chinese phonetic alphabet:

1. 他 **qiēhǎo** 了肉和菜。
2. 我没有 **tīngjiàn** 你叫我。
3. 我 **pèngdào** 一个朋友。
4. 用你的矛能 **zhā tòu** 你的盾吗?
5. 他的女儿很 **piàoliàng**。
6. 他们的生活很 **hǎo**。

C. Compare the two words in each pair, read and copy the following sentences:

买 **mǎi** (buy) 我买东西。

卖 **mài** (sell) 商店里卖筷子吗?

又 **yòu** (again) 他卖矛又卖盾。

又 **chā** (cross or fork) 我用叉和刀子吃饭。

上 **shàng** (up) 上午他不在家。

下 **xià** (down) 他下班了。

大 **dà** (big) 他的孩子不大。

太 **tài** (too) 我不太了解他的习惯。

手 **shǒu** (hand) 我跟他握手。

毛 **máo** (hair) 他用干毛巾擦脸。

D. Read the following conversations:

1. A. 那个人卖什么?
B. 他卖矛和盾。
A. 他说他的矛怎么样?
B. 他说他的矛锋利极了, 不论什么盾都能扎透。
A. 他的盾呢?
B. 他说他的盾坚固极了, 不论什么矛都不能扎透它。
A. 用他的矛扎他的盾会怎么样呢?
B. 他说的话有矛盾, 他回答不出来这个问题。
2. A. 他要做什么?
B. 他要偷人家的门铃。
A. 他不知道铃会响吗?
B. 他知道, 他想铃响是因为耳朵能听见, 如果把耳朵捂起来, 听不见铃声, 就不会闯出祸来。
A. 掩耳盗铃只能欺骗自己, 不能欺骗别人。



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