

# 孔子学院

CONFUCIUS INSTITUTE

泉州，一个让梦想起航的地方

QUANZHOU, THE STARTING POINT OF A DREAM VOYAGE

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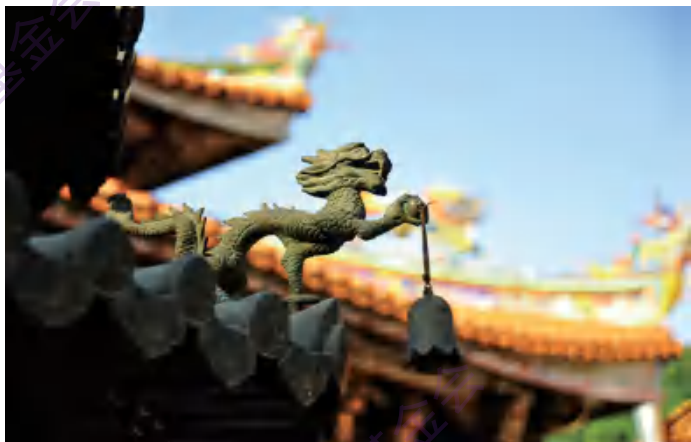
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QUAN ZHOU WAN





中国国际中文教育基金会

# 开篇寄语

## Foreword from the Editor-in-Chief

尊敬的读者朋友：

大家好！

经过半年多的紧张工作，中国国际中文教育基金会主办的第一期《孔子学院》，终于以新貌与您见面了。在此，首先向予以我们协同支持的上海外国语大学表示感谢！

《孔子学院》多语种期刊是孔子学院品牌的重要组成部分。2009年中英文对照版《孔子学院》创刊，2010年中法文、中西文、中俄文、中日文、中韩文、中泰文、中阿文版创刊，2014年中德文、中意文、中葡文版创刊。各版本都具有自身鲜明特色，皆以介绍中国语言文化、搭建跨文化沟通交流平台为办刊宗旨，深受各国读者喜爱。中国国际中文教育基金会依法于2021年成为《孔子学院》多语种期刊主办单位，将努力传承这一办刊宗旨。同时，为顺应数字化时代发展，制作符合现代阅读习惯、满足世界各地读者多元阅读需求的期刊，我们致力于打造国际化、具有现代编辑出版理念的专业团队，融通中外，融合线上线下，帮助读者学习中文，了解和理解一个立体的中国。为此，我们基金会与以“服务中外人文交流”为办学使命的上海外国语大学协同合作，共同设立《孔子学院》多语种期刊编辑部，共同致力于为世界各地孔子学院（课堂）老师和学员、中国语言文化爱好者提供优质、丰富的阅读内容。

我们深知，要办好《孔子学院》多语种期刊，离不开广大读者的支持和参与。《孔子学院》编辑部真诚努力将期刊建设成为一个开放平台，即全球孔子学院展示自己的舞台，孔子学院（课堂）的教师、学员、中国语言文化的专家、学者、爱好者都能在此找到自己喜欢的空间，大家汇聚、联结、互动，掬水月在手，少几分匆忙与浮躁，多一些从容与淡定。编辑部诚挚欢迎您踊跃投稿，积极参与。

最后，衷心希望您能够喜欢每一期的《孔子学院》多语种期刊。

中国国际中文教育基金会副理事长、秘书长

《孔子学院》总编辑

赵灵山

# Foreword from the Editor-in-Chief

Welcome to the inaugural issue of *Confucius Institute*, a multilingual journal dedicated to Chinese language and culture by the Chinese International Education Foundation. I would like to thank many people who have put a lot of time and energy over the past few months to make this happen. My greatest thanks go to Shanghai International Studies University for being a partner in this joint enterprise.

This multilingual journal will no doubt become an important member of the Global Confucius Institute family. The journal started its English edition in 2009; followed in 2010 by the launch of its French, Spanish, Russian, Japanese, Korean, Thai, Arabic editions; and the German, Italian, Portuguese editions in 2014. Each has contributed, in their unique ways, to the promotion of Chinese language and culture and the cross-cultural communication, and all have been well enjoyed by their readers.

We at Chinese International Education Foundation feel very honored to be the publisher of this multilingual edition. We will do all we can to grow the journal's legacy. Meanwhile, in the digital age, we will strive to meet the reading habits and diverse needs of our readers around the world. We will adopt a global perspective and bring more people familiar with the best practices of the publishing industry to the team. We will collect the best resources from China and elsewhere and utilize various online and offline channels to help our readers learn Chinese and understand a three-dimensional China. In doing this, we have the pleasure to partner up with Shanghai International Studies University, which is dedicated to the promotion of international cultural exchanges all along, in setting up our editorial office. Together, we aim to provide high-quality and rich content for teachers and students at Confucius Institutes around the world, and for lovers of the Chinese language and culture.

We are fully aware that the success of the journal would not be possible without your help. We envision the journal to be an open platform where Confucius Institutes around the world can showcase their strengths, where teachers, students, experts, scholars, and enthusiasts of Chinese language and culture can interact and network, and a place where you can find company, joy, and peace. In making this vision a reality, we look forward to your contribution and participation.

Finally, I hope you enjoy reading this issue of *Confucius Institute*, and many more to come.

Zhao Lingshan

Editor-in-Chief of *Confucius Institute*

Vice President and Secretary General of Chinese International Education Foundation

# 开篇寄语

## Foreword from the Editor-in-Chief

2021年，孔子学院发展走向新时期。站在新起点，上海外国语大学有幸与中国国际中文教育基金会签署战略合作协议，协办《孔子学院》多语种期刊。

上海外国语大学自2007年开始孔子学院的建设工作，与欧、美、亚、非、拉地区十个国家的高校和机构合作，建设了10所海外孔子学院。以孔院为平台，上海外国语大学发挥多语种优势，为上外和海外孔院师生提供了双向交流和田野调查研究的全球平台，助力培养能够参与全球治理和全球事务的卓越人才。上海外国语大学积极与孔院网络上的海外高校合作，探索海外中心建设，打造国别区域研究和全球话语能力建设重镇，打破学科、专业、语种壁垒，助推区域国别全球知识生产，支撑全球沟通能力建设。

作为中国国际中文教育基金会的发起单位之一，上海外国语大学一直以来与孔子学院中外方伙伴精诚合作。此次协办《孔子学院》多语种期刊，上海外国语大学将发挥上海“桥头堡”的区位优势，将《孔子学院》多语种期刊建设为中国与世界握手的枢纽与门户，继续推进国际中文教育，传播中国文化，讲好中国和外国交往合作的故事，推动教育对外开放，促进中外人文交流与合作，拓展学校国际化的维度，构建国际中文教育共同体，助力构建人类命运共同体。

我们将致力于《孔子学院》多语种期刊的全球视野和世界眼光，发挥学校70多年积累的认识世界和跨文化沟通的优势和特长，融通中外新概念、新范畴和新表述，将《孔子学院》多语种期刊打造成为全球了解真实立体的中国、同时也让中国师生了解真实丰富而多彩的外部世界的重要渠道之一。

我们诚邀海内外朋友一起，携手共进，续写《孔子学院》多语种期刊的新篇章！

上海外国语大学校长

《孔子学院》总编辑

李岩松



# Foreword from the Editor-in-Chief

Over the past year, we have witnessed rapid and exciting development of Confucius Institutes worldwide. At the start of the next stage of the journey, Shanghai International Studies University (SISU) feel very privileged to be a strategic partner of the Chinese International Education Foundation and launch the multilingual journal *Confucius Institute* for the global audience.

SISU became a participant of the Confucius Institute program in 2007. Together with our partner schools and institutions, we have helped build ten Confucius Institutes spread across Europe, America, Asia, Africa, and Latin America. We have tapped into our multilingual advantages and have successfully turned these institutes into platforms of global exchanges and fieldwork research for our faculty, students, and alumni. We are happy to see our graduates not only fluent in languages but also well-informed of global governance and global affairs. We have worked closely with the wider Confucius Institute network to explore opportunities in building overseas centers and area studies and international communication centers. In so doing, we hope to break disciplinary, research and language barriers, boost regional and national global knowledge production, and support global communication capacity-building.

As one of the initiators of the Chinese International Education Foundation, SISU has been working closely with all Chinese and foreign stakeholders of Confucius Institutes. The launch of the multilingual *Confucius Institute* from Shanghai will present another opportunity for us to play into the city's geographical advantage and make the journal a dedicated platform for China and the world to understand each other. We are confident that the journal will help develop Chinese education and culture on the global scale and tell more stories of friendship between China and the world. It will also make Chinese education opportunities more accessible, promote cultural exchanges and cooperation between China and foreign countries, add more dimensions to the Chinese language education, build a Chinese international education community, and contribute its part to building a community with a shared future for mankind.

Since its founding more than 70 years ago, SISU has always been guided by a global vision to develop its strength in cross cultural communication. We will bring the same outlook to the journal. I am confident that *Confucius Institute* will pool together new concepts, paradigms, and expressions, display a true, multi-dimensional and panoramic view of China, and help Chinese teachers and students understand a true and exciting world.

We welcome contributions from China and beyond and look forward to new chapters being written in the ever more inspiring story of the Confucius Institutes worldwide.

Li Yansong

Editor-in-Chief of *Confucius Institute*

President of Shanghai International Studies University

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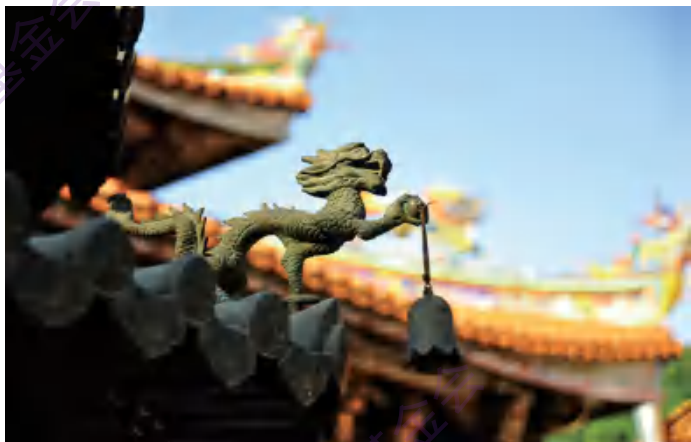
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# 泉州， 一个让梦想 起航的地方



Quanzhou,  
the Starting Point of a Dream Voyage





► (陈英杰 Chen Yingjie)

### 张慈贇 Zhang Ciyun

“刺桐花，年年红。红砖厝，一世人。船出港，海茫茫……”这首古老的歌谣讲述了一个花与城、城与海的故事。

泉州，古称“刺桐”，一座美丽的花园之城，一座被马可·波罗赞誉的光明之城，它坐落在中国闽南沿海，犹如一颗璀璨的明珠镶嵌在台湾海峡西岸。

"Red citong flower, red citong flower,  
Blooms all around the town every year.  
People here live in red-brick houses all their lives;  
But once leaving the harbor,  
They sail their boats across the ocean in misty light..."

This ancient ballad tells a fascinating story about a port city, its flower and the sea.

The port city was originally known as "Citong," a beautiful garden city and also called the "City of Light" by Marco Polo, a famous Italian explorer in the 13th century. Today, the port city's name is Quanzhou, sitting as a shining pearl on the coast west of the Taiwan Straits.

How would Citong, a "remote" port city in China, become the "emporium of the world" and the largest seaport in the East during the 10th to 14th centuries AD, attracting multitudes of sailors and merchants from all across the world, despite the fact that it's neither directly connected with the Yellow River nor the Yangtze River, the two longest rivers in the country? More importantly, it even became the starting point of the Maritime Silk Road, the longest sea routes in the world at that time. Also, after living in China for 17 years,



一个曾经远离中原的边陲小城，为什么有一天会成为世界海洋贸易中心？一个并不属于黄河、长江流域的港口，却缔造了公元10至14世纪世界体系中最繁盛的东方传奇，成为千帆竞发、商贾云集的“东方第一大港”。当时世界上最长的远洋航线“海上丝绸之路”起点，是从这里算起；世界著名旅行家马可·波罗在中国旅居17年后，是从这里踏上了返乡之路……

泉州，昔日海丝起点，千帆竞渡；今朝世界遗产地，复现荣光。



► (陈英杰 Chen Yingjie)

Marco Polo picked this port city as his last stop in the country before embarking on his journey home. Now, join us on a tour around this ancient port city to find the answer.



2021年7月，泉州，中国福建一座古老的港口城市，赢得联合国教科文组织的“世界遗产地”之称，与万里长城、古丝绸之路重镇甘肃西北敦煌莫高窟，以及陕西西安秦始皇陵兵马俑一样，成为中国“世遗”大家庭中的一员，且是最年轻的一员。

联合国教科文组织的报告称，泉州为中国宋(公元960-公元1279年)、元(公元1271-公元1368年)时期的“世界海洋商贸中心”。同时还称，“历史上，泉州是海上丝绸之路上中国最重要的港口之一”，连接起世界各地近百个港口，包括印度的马德拉斯、伊朗的西拉夫和阿曼的马斯喀特。报告补充说，“这座被来自阿拉伯世界的商人称之为‘刺桐’的港口，接纳了来往于多条航线上拥有不同文化与宗教背景的航海者与旅行者。”马可·波罗称泉州为彼时“世界上最大的港口”。

Quanzhou, the starting point of the Maritime Silk Road, now becomes a World Heritage Site.

In July 2021, Quanzhou, an ancient port city in southeast China's Fujian Province, won the title of UNESCO World Heritage Site, thus making it the latest place with such status in China along with the Great Wall, the Thousand Buddha Grottoes near Dunhuang – a key stop along the famous Silk Road in northwest Gansu Province, and the Mausoleum of the First Qin Emperor in Xi'an, Shaanxi Province, home of hundreds of life-sized terracotta warriors.

The world body describes Quanzhou as the “emporium of the world” during the Song Dynasty (960-1279) and Yuan Dynasty (1271-1368) in China. Its description also says that “the city of Quanzhou was one of the most important Chinese ports along the historic Maritime Silk Roads”, linking with about 100 other ports around the world, including Madras in India, Siraf in Iran and Muscat in Oman. “Known as Zayton (or Zaitun) by traders arriving from the Arab world, the port has welcomed sailors and travelers from many different cultures and religions as they traversed these routes,” it adds. Marco Polo, a renowned Italian explorer in the 13th century, called Quanzhou “the largest port in the world” at that time.

According to archaeological and historical records, the place of today's Quanzhou began to be inhabited by Min Yue clan during the Neolithic age. In 260 AD, it was established as the seat of Dong'an County. Later, it got two special nicknames: City of Carp for the fish-like shape of the ancient city and City of Citong, for a great number of Erythrina variegata trees were planted around the entrance of the harbor during the 10th



► (成冬冬 Cheng Dongdong)

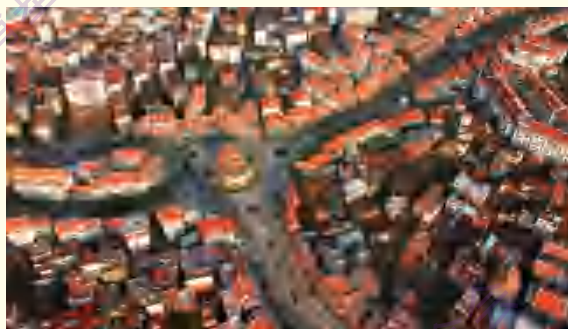
据考古和历史记载，今天的泉州是新石器时期闽越族群的始居之地。公元260年，成为东安县治所在地。后来，这座港口有了两个别称：因其古城状若鲤鱼而获称“鲤城”；因公元10世纪时海港入口处遍植刺桐树而获称“刺桐城”。阿拉伯语中“泽顿”(zayton)是这种树木的中文名字“刺桐”(citong)的音译。

一直以来，泉州被视为闽南文化的发祥地，以其独具特色的农业、海洋商贸、建筑、民俗、宗教和语言而闻名于世。闽南文化不仅影响了中国的浙江、海南、广东、广西、台港澳诸地，还影响到了东南亚诸国。

作为中国八大主要方言之一的闽南语，同样源自泉州。这种方言主要为福建南部地区和台湾多地的人们所使用。而且，在世界各地的许多国家，也都能听到闽南话。

此外，作为港口城市，泉州通联四海，密接八方。公元10至14世纪间，它已俨然成为一座国际化大都市，将多种文化共冶一炉。

联合国教科文组织网站上的发布如是说：“世界各地的海员、商人、探险家都纷至沓来，他们的频繁往来，促成了城市中各民族团体和宗教信仰间的和平共处之风，其中包括了佛教、印度教、道教、景教、摩尼教、犹太教、天主教和伊斯兰教。”



► (陈英杰 Chen Yingjie)

century. The Arabic word Zayton is a transliteration of the Chinese name Citong for the plant.

Quanzhou has long been deemed as the birthplace of Minnan culture or southern Fujianese culture, which features unique agricultural, oceanic commercial, architectural, folk, religious and linguistic traditions. The influence of Minnan culture has reached not only some other regions in China, such as Zhejiang, Hainan, Guangdong, Guangxi, Taiwan, Macau and Hong Kong, but also many Southeast Asian countries.

The Minnan dialect, one of the eight major dialects in Chinese language, also originated in Quanzhou. This vernacular has been spoken mainly among people living in southern Fujian and in most parts of Taiwan. And it can be heard in many other countries around the world as well.

Apart from the indigenous Minnan culture, Quanzhou, as a port city with close contacts with the outside world, had already become a metropolitan city and a melting pot of different cultures during the 10th to 14th centuries AD.

“Sailors, merchants and explorers came together in Quanzhou from across many different regions of the world, and their continual presence in the city contributed to the development of peaceful coexistence between the many different ethnic



▼ (陈英杰 Chen Yingjie)



今天，仍有约20处历史遗迹遍布于这座滨海城市，见证着它昔日的荣光。比如，位于泉州鲤城区的开元寺，总面积达78,000平方米，为福建省规模最大的佛寺，也是中国最古老的寺庙之一，寺中的双塔独具特色。开元寺始建于公元685年，沿中轴线建有大雄宝殿、天王殿、甘露戒坛、藏经阁等十余间殿堂。

在城市的北郊，人们可以看到巨大的老君岩造像，太上老君被中国道教奉为至高之神。这座造像开凿于宋代，高5.1米，席地面积为55平方米。按照当地的说法，凡摸到石像鼻子者，可以活到120岁。

泉州涂门街上还有一座阿拉伯风格的清净寺，也称艾苏哈卜大清真寺，始建于公元1009年，是阿拉伯穆斯林在中国建造的同类清真寺中最古老的一座。这座清真寺总占地面积为2,184平方米，仿照叙利亚大马士革的大清真寺的建筑风格，以石头和花岗岩为主材修造而成。

此外，在泉州所辖的县级市晋江，有一座名叫“草

and religious groups in the city, including Buddhists, Hindus, Taoists, Nestorians, Manichaeans, Jews, Catholics and Muslims,” says a description posted on the UNESCO Website.

Today, about 20 historical sites and monuments are still standing across the coastal city to attest to its glorious past. For instance, featuring two pagodas, the Kaiyuan Temple, covering a total area of 78,000 square meters and located in Licheng District of the city, is the largest Buddhist temple in Fujian Province and one of the oldest in China. Built in 685 AD, the temple has more than 10 halls and rooms along its central axis, including the Mahavira Hall, Four Heavenly Kings Hall, Sweet Dew Altar of Precepts and Buddhist Texts Library.

On the city's northern outskirts, one can find the biggest rock sculpture of Laojun, the highest god of Taoism in China. Created in the Song Dynasty, the 5.1-meter-high statue sits on a plot of 55 square meters. According to a local belief, anyone who can touch the nose of the statue would live up to 120 years old.

Furthermore, an Arab style mosque stands in the middle section of Tumen Street in Quanzhou. Constructed in 1009 AD, the Qingjing Mosque, also known as the Ashab Mosque, is the oldest of its kind built by Arabic Muslims in China. Covering a





庵寺”的摩尼教寺院。它初建于宋代，屋顶以茅草铺覆。公元1339年，人们将其改建为一座石构歇山式建筑。这座寺院为中国和世界上仅存的摩尼教遗迹，寺内有世界唯一的摩尼光佛造像，以一块巨石雕刻而成。

除了宗教古迹，泉州还有许多文物古迹和自然景观。譬如：有崇武古城；有又称“万安桥”的洛阳桥，它是现存最早的跨海梁式大石桥，也是中国“四大古桥”之一；有仙公山和九仙山风景区，以“日出、云海和雾凇”而闻名，景色令人叹为观止。

泉州城内有一条著名的中山路，始建于公元20世纪二三十年代，南北纵贯泉州老城区，以保存完好的东南亚骑楼式建筑而闻名，并于公元2001年由联合国教科文组织授予“亚太地区遗产保护优秀奖”。

泉州又以地方文化活动而闻名，比如梨园戏、木偶戏和高甲戏。而高甲戏中名目繁多的丑角戏深受闽南、台湾观众以及东南亚的海外华人的欢迎。公元2006年，高甲戏经中华人民共和国国务院批准，列入第一批国家级非物质文化遗产名录。

得海港城市之利，泉州当地菜肴颇多海鲜。最负盛名的美食和小吃有土笋冻、蚵仔煎、崇武鱼卷、面线

total area of 2,184 square meters, the mosque was built mainly of stones and granite and copied the architectural style of the Great Mosque of Damascus in Syria.

Meanwhile, in Jinjiang, a county-level city under the jurisdiction of Quanzhou, there's a Manichaean temple called Cao'an, or Thatched Hut. It was first built during the Song Dynasty with thatched roofs, but in 1339 AD, it was turned into a stone structure with gable and hip roofs. The temple is now the only extant site of Manichaean relics in China and the world, featuring the only image of the Manichaean prophet, Mani, carved into a large boulder.

In addition to those religious monuments, Quanzhou also boasts many cultural relic sites and natural scenic spots, such as Chongwu Ancient Town; the Luoyang Bridge, also known as Wan'an Bridge, which is the earliest extant cross-sea girder bridge and "one of the four ancient bridges" in China; Xiangong Mountain and Jiuxian Mountain Scenic Area, known for its breathtaking scenes of "sunrise, cloud sea and rime."

Built in 1920s-30s and running south-north through the old city block of Quanzhou, Zhongshan Road is known for its well-preserved Southeast Asian style arcade buildings, and it was given the "excellence award of heritage preservation in the Asia-Pacific region" by UNESCO in 2001.

Quanzhou is also known for its local cultural activities such as Liyuan Opera, Puppet Show and Gaojia Opera, which is famous for its various clown roles and very popular in southern Fujian, Taiwan and among overseas Chinese living in Southeast Asia. In 2006, Gaojia Opera was inscribed on the first list of national

► (陈英杰 Chen Yingjie)



糊和肉粽。现在，泉州总人口约878万，位居福建省前三，另外两座城市分别是厦门和省会城市福州。泉州地处亚热带海洋气候带，并受季风影响，全年温暖湿润。因此，整个城市四季皆绿意盎然，花繁叶茂。

泉州历史悠久、文化丰富，有着昔日“海上丝绸之路”起点的荣耀。同时，凭借其独具特色的地方建筑、声名远播的美食佳肴以及亲善友好的人民，近年来的泉州，越来越成为国内外广聚人气的旅游目的地。获得了“世界遗产地”新称号的泉州，在未来的岁月中，其旅游业将会重新扬帆起航。

假如你还不曾到访过泉州，不妨将其列入下一次中国之旅的行程。正如许多到访的游客一样，当你一踏入这座古老而极具魅力的港口城市，便会情动于衷地喜欢上它。

and wet all year round. As a result, the city enjoys green plants and blooming flowers in all seasons.

Thanks to its long history, rich culture, the glorious past as the starting point of the Maritime Silk Road, as well as its unique local architecture, famous cuisine and friendly people, Quanzhou in recent years has become an ever more popular tourist attraction in the country. After winning its new title of World Heritage Site, Quanzhou is expected to witness a new boom in its tourism in the coming years.

If you haven't been to Quanzhou yet, remember to put it on the itinerary of your next trip in China. Like so many other visitors, you may fall in love with it after you set foot in this ancient charming port city.



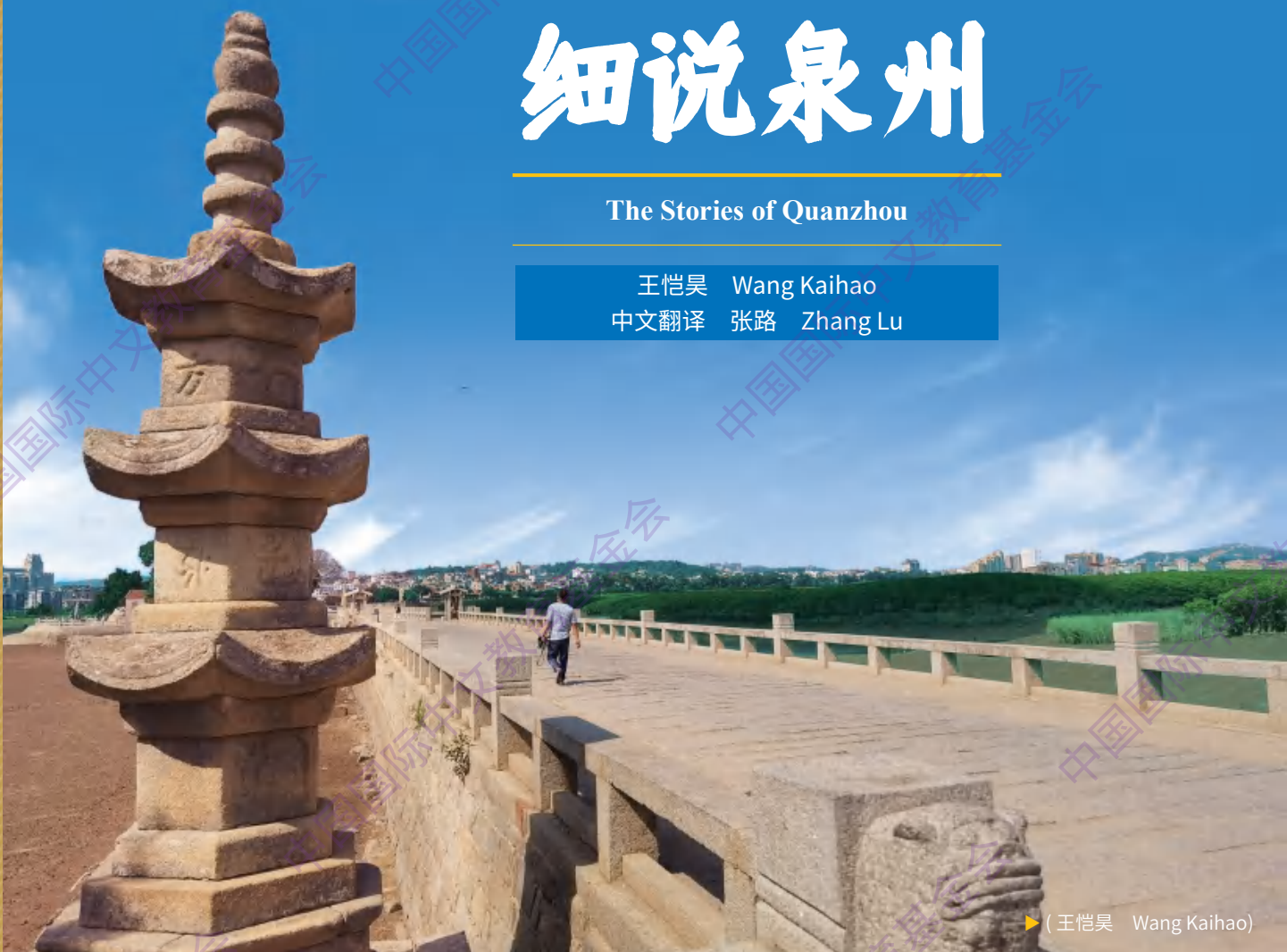
► (陈英杰 Chen Yingjie)



# 细说泉州

The Stories of Quanzhou

王恺昊 Wang Kaihao  
中文翻译 张路 Zhang Lu



► (王恺昊 Wang Kaihao)

宋朝时期，宋与北方邻居关系紧张，陆上交易很难得到发展，所以朝廷与民众达成了共识，共同开发海上贸易。到南宋时期(公元1127-公元1279年)，宋朝已经失去了大半国土，海上贸易对于统治者维持政权稳定愈加重要。因此，泉州迎来了一个非常良好的机遇。

During the Song Dynasty, because of the tense relations between the dynasty and its neighbors to the north, land transactions were difficult to develop. A consensus was reached between the authorities and the general public to make full use of maritime trade. After the Song Dynasty lost half of its territory and entered the Southern Song period (1127-1279), maritime trade became even more crucial to prolong its rule. A historic opportunity came upon Quanzhou.

From the 10th to 14th centuries, global maritime trade experienced a



公元10至14世纪是全球海上贸易的一个黄金时期。公元13世纪初期，泉州，这座当时在海外被称为“刺桐”的城市，已经超越广州，成为当时中国最大的港口。泉州的繁华一直持续到元朝时期(公元1271-公元1368年)，元朝的统治者深知海上贸易的重要性，继续大力发展。泉州由此成为了东方的支点，亚洲海上贸易的核心。公元14世纪，摩洛哥探险家伊本·白图泰发出了这样的感慨：“‘刺桐’港是世界最大的港口之一，不，应该说没有之一。”

2021年7月25日，在福州举行的第44届世界遗产大会上，“泉州：宋元中国的世界海洋商贸中心”顺利通过审议，被成功列入《世界遗产名录》，成为了我国第56个世界遗产地。此次入选的遗产点共有22处，包括了古代官府遗址、城市基础遗址(城墙城门等)、宗教场所遗址，以及桥梁、码头、灯塔等。中国建筑设计研究院建筑史研究所副所长傅晶谈到，这22处遗产点是能够共同证明泉州海上贸易系统的代表性史迹，它们不能孤立地存在，都是整个宋元泉州世界遗产中不可分割的一部分。它们从空间上、功能上、文化上紧密联系在一起，共同展现了海上贸易和泉州社会经济相辅相成的关系。

remarkable period of prosperity, a golden age. Quanzhou, known as Zayton overseas, boomed and surpassed Guangzhou, in today's Guangdong province, to become the country's biggest harbor in the early 13th century. This upward trend continued into the Yuan Dynasty (1271-1368) as its Mongol rulers also upheld the national policy to support thriving maritime trade. As the fulcrum in the East, Quanzhou functioned as an engine for trade across the Asian seas. A 14th-century Moroccan explorer Ibn Battuta

once wrote: "The harbor of Zayton is among the biggest in the world, or rather the biggest."

On July 25, 2021, at the 44th World Heritage Conference held in Fuzhou, "Quanzhou: Emporium of the World in Song-Yuan China" was successfully selected into the World Heritage List, the 56th World Heritage Site in China. Quanzhou has 22 components on the List including administrative buildings, the city's infrastructure, such as city gates and walls, religious sites that marked multicultural communities, as well as a transportation network formed by bridges, docks and pagodas. Fu Jing, deputy director at the Institute of Architectural History affiliated to the China Architecture Design and Research Group, says that the 22 components cannot be seen as 22 scattered spots, they are closely linked to one another, functionally, spatially and culturally, and jointly exhibit the key attributes of Quanzhou's regional economic and social system shaped by the surging wave of world maritime trade.

### Praying for the Wind and Sailing Away

It is said that Jiuri Mountain was where the early immigrants in the third century from North China to Quanzhou, Fujian province, climbed and, facing north, were overcome by nostalgia as they gazed in the direction of their war-torn home. But times change, and centuries later, their descendants, during the Song Dynasty, went to the mountain summit but this time their gaze was in the opposite direction. Their focus was on the ocean and the dreams it inspired. They prayed for a propitious wind, and wished for safe passage for the merchant ships, which secured the harbor city's prosperity. The prayers on the summit survive and can be seen in the 10 red cliff inscriptions, dating from 1174 to 1266. Many more inscriptions are believed to once have existed. As shown by ancient documents, local governors of the Song Dynasty would lead a group of officials and members of the royal



▶ (王恺昊 Wang Kaihao)

## 祈风与远航

泉州有座九日山。传说早期的北方移民曾在这里北望深陷战火的故土，消解思乡繁绪。而随着时间的推演，到了宋朝时期，当他们再次站在山顶之时，却将目光转向了相反的方向。人们开始将梦想寄托给了充满未知和希望的海洋，他们向上天祷告，希望商船能够安全返航，希望生活

clan to make sacrificial offerings to a temple on the mountain every summer and winter. They wanted the monsoon to take the ships to their destinations safe and sound.

The Jiuri Mountain Wind-Praying Inscriptions is one of the 22 components of "Quanzhou: Emporium of the World in Song- Yuan China," which was inscribed onto the World Heritage List during the 44th Session of the World Heritage Committee, hosted in 2021. In the eyes of scholars, these precious stone inscriptions are not just a historical archive providing a reliable meteorological record,"they also reflect the state power and a national-level system of the Song Dynasty to promote, manage and control maritime trade,"says Fu Jing, deputy director at the Institute of Architectural History affiliated to the China Architecture Design and Research Group.

## Quiet and Bustling

In 1087, the Maritime Trade Office was set up by the Song Dynasty government in Quanzhou. Mixing present-day customs, administration of foreign trade licenses, exchange for imported goods, and a reception agency for foreign diplomats, the office was extraordinarily busy. "Its establishment marked the official designation of Quanzhou as a national-level seaport for overseas trade," says Wang Bo, a researcher at the Institute of Archaeology, Chinese Academy of Social Sciences. "On its best days, the office alone contributed about 7 percent of the

▼ (陈英杰 Chen Yingjie)



变得更加富足。“祈风石刻”鲜红的碑文依旧记载着人们的祝福，这些碑文可以追溯到公元1174年至公元1266年间。人们相信这里还曾存在过更多的题记。根据历史文献记载，在宋朝时期，皇

country's total annual tax revenue during the Southern Song period, which is quite remarkable."

Nevertheless, none of it remains, and only several of today's street names roughly indicate its location. To further unveil the city's historical significance, and also to prepare for the bidding for the World

室成员每年冬夏时节都会携领地方官员到山上的寺庙为民祈福，祈祷季风能够将船只安然无恙地送往目的地。

“祈风石刻”成功入选世界遗产名录，其碑文在学者们看来，不仅仅对历史研究至关重要，更是可靠的“气象记录”。中国建筑设计研究院建筑史研究所副所长傅晶表示：“这些石刻同时也反映了国家权力，以及宋代朝廷对海上贸易的运作和管理体系。”

### 安静与繁华

公元1087年，宋朝政府在泉州设立了市舶司，负责海关、进出口贸易、外国使臣接待等业务。中国社会科学院考古研究所研究员汪勃谈到，“市舶司的建立标志着泉州被正式指定为国家级海外贸易港口”，“在海上贸易最繁华的时候，仅市舶司税收就达到了南宋全年税收总额的7%左右，这是相当了不起的”。

然而，如今市舶司却没有留下一丝痕迹，只剩下一些街道的名称证明它曾存在于这个城市。为了进一步彰显这座城市的历史意义，同时也为申遗做准备，汪勃在2019年带领考古团队对泉州进行了保护性发掘。尽管过程艰辛，但汪勃团队取得了巨大进展。他们发现古泉州的城市规划完全遵循了中国传统堪舆理念，而且，针对城市居民与其环境之间关系的进一步研究，帮助他复原了古泉州的城市布局，并最终在2020年发掘出了一座历史建筑遗迹。伴随出土的砖块上记载的碑文显示，这正是市舶司的遗址。

汪勃说：“多亏了市舶司，泉州与海外市场保持了稳定的贸易关系”，“它不仅是延续了几千年的中华文明的见证，更在不断提醒今天的人们要更好地保护我们的文化遗产”。与此相似的工作思路，也曾帮助他及其团队在2019年成功发

Heritage status, Wang led a group of archaeologists to search for its ruins in 2019. In spite of the mission's difficulty, Wang was surprised to find that spatial patterns of ancient Quanzhou rigidly followed feng shui theory and traditional Chinese urban design. In-depth and comprehensive research of these ideas, which reflect the relationship between the city's denizens and their environment, helped him to review how the city's layout was originally planned and, in 2020, the team finally dig out architectural ruins of a high-level ancient office building. Bricks were later unearthed with inscriptions to further prove it was the Maritime Trade Office.



▼ (王峻 Wang Jun)

"Thanks to this office, Quanzhou maintained a stable relationship with the overseas market," Wang says, "And as a reflection of Chinese philosophy, which has lasted for millennia, it is also a reminder for today's people to better protect our cultural heritage." The similar working ideas also enabled his team to find and excavate the site of the



掘了南外宗正司的遗址，这是另一个宋代有关海上贸易的重要机构。南外宗正司初建于公元1102年，起初位于今天的河南省境内，该机构用来管理皇族宗室事务。在河南被女真政权占领后，宋皇室连同南外宗正司一同迁往华南，直至公元1130年迁入泉州。

分管文化工作的泉州市副市长周真平认为，皇室及南外宗正司的迁入是泉州历史上的一个关键时刻。“宋皇室积极参与了泉州的社会和贸易事务，他们促进了泉州高端市场的蓬勃发展，是香料和珠宝等‘奢侈品’的消费者，从而极大



Southern Clan Office in 1199, another agency crucial for maritime trade during the Song Dynasty. The office was set up in 1102 in present-day Henan province to take care of royal kinsmen. After the fall of Henan to the Jurchen, the office, along with some members of the royal family, relocated to South China until it was finally relocated to Quanzhou in 1130.

Zhou Zhenping, deputy mayor of Quanzhou who is in charge of culture-related work, believes that it marked a pivotal moment in the history of Quanzhou. “The Song royal clan actively participated in social and business affairs in Quanzhou,” Zhou explains. “They helped the high-end markets of the city blossom, as consumers of spices and jewels, thus, greatly stimulated imports. Meanwhile, some became government officials, including head of the Maritime Trade Office, making great contributions to the development of the port and other infrastructure.”

### Diversity and Tradition

Trade brought Quanzhou not only an influx of goods from all over the world. During the Song-Yuan era, a large number of foreign merchants came to live here. They participated in social affairs and married Han Chinese. Some even became officials. They gave Quanzhou a distinctively cosmopolitan characteristic. In the archaeological ruins of Deji Gate site – the southern gate of ancient Quanzhou city which is also among the 22 inscribed heritage sites – Christian and Islamic patterns were even found on the same stone carving.

In spite of all the diverse cultures gathering in this harbor, the indigenous culture in Quanzhou during the Song-Yuan era still proved its vitality and influence through other temples included in the World Heritage List.

All along the southeastern coast of China, the worship of the sea goddess Mazu shows how people expressed their hope to survive perilous voyages. Tianhou Temple, which is located on the gateway

leading to the ancient port of Quanzhou, is a key venue for people to pay homage to Mazu. First built in 1196 as the oldest remnant Mazu temple, it was also among the highest-ranking institutions in the belief system. The official sacrificial ritual has also been regularly hosted since the Song Dynasty throughout ancient China, which shows how the state mixed folk belief to jointly promote maritime trade. In 1329, in a Yuan Dynasty royal



地刺激了进口业务。同时，一些皇室子弟成为了政府官员，甚至是市舶司的官员，他们为泉州的港口和城市基础设施建设做出了巨大贡献。”

## 多元与本土

贸易给泉州带来的不仅仅是从世界各地涌入的商品。宋元时期，大量的外国商人来到这里居住，参与社会事务，并与汉人结婚，有的甚至当上了官员，他们赋予了泉州一种独特的国际化特征。德济门遗址原为泉州古城的镇南门，也是泉州22处有文字记载的历史遗迹之一。在其考古遗迹中发现的一件石雕上同时存在象征基督教和伊斯兰教的图案。

多元文化聚集在这里，与本土文化共同生存。这次本土寺庙也被列入世界文化遗产名录，充分彰显了拥有多元文化的泉州在宋元时期的生命力和影响力。

在中国东南沿海，对海上女神妈祖的崇拜体现了人们想在危险重重的航行中存活下来的愿望。天后宫是通往泉州古港的门户，“蕃舶客航聚集之地”，是人们祭拜妈祖的重要场所。天后宫始建于公元1196年，是现存最古老的妈祖庙，也是妈祖信仰的最高寺庙。自宋朝以来，中国定期举行官方妈祖祭祀仪式，这表明国家与民间信仰相结合，以共同促进海上贸易。公元1329年，在一篇元代皇家祭文中，泉州天后宫被明确为妈祖信仰的“起源”，这也标志着妈祖从一个地方神上升为国家的保护神。信仰体系的传播表明这里商贸繁荣，这座寺庙见证了在海上贸易影响下城南商业区的发展。公元1684年，清朝康熙帝授予泉州这座寺庙“天后宫”的称号，之后，台湾各地都建立了妈祖庙。从泉州天后宫开始，妈祖信仰就像一棵大树和它的树枝一样，建立起了完整而有层次的信仰体系。如今，这一体系仍然是维系海峡两岸情感的关键桥梁。



sacrificial eulogy, the Tianhou Temple in Quanzhou was clarified as “the origin” of Mazu belief, and it also marked Mazu being raised to a national-level patronage god from a regional deity. Spreading the belief system indicated the prosperous business here, and the temple in there bears testimony to the development of the commercial district on the city’s south side

under the effects of maritime trade. After 1684, when Emperor Kangxi of the Qing Dynasty bestowed the honorary title of Tianhou (meaning “heavenly queen”) to this temple in Quanzhou, Mazu temples were established across Taiwan. Since Tianhou Palace in Quanzhou, Mazu belief has established a complete and hierarchical belief system just like a big tree and its branches. Today, the system remains a key bridge of affection across the Straits.

▼ (王凯泉 Wang Kaihao)

## 渺小与伟大

江口码头和石湖码头前依然潮起潮落，却再不见远道而来的水手。六胜塔和万寿塔仍然指引着航路，但再无船笛在周围回荡。尽管这里已经不再像往日般繁华，但深入其中就会发现，它们不仅是对曾经繁忙贸易的重现，更是一种朝圣般的游历之所。

洛阳桥距离泉州市区约10公里，桥身长达834米，拥有46座坚实的桥墩，首创“筏形基础”“种蛎固基”和“浮运架梁”等先进的建桥技术，历经了968年风雨。为了保护它，泉州市政府规定任何机动车都不得驶上洛阳桥。即便如今的洛阳桥非常安静，游客们也很容易就能想象到这座宏伟桥梁曾经车水马龙的情景。

泉州文化遗产保护研究中心主任吴艺娟说：“这在当时算是一座海上的超级工程，代表了中华民族最高的

## Small and Great

The tide still rises and falls, day after day, in front of the Estuary and Shihu stone docks, which no longer receive sailors from afar. Liusheng and Wanshou pagodas remain, but today's cargo ships do not need them to navigate. Still, visiting these sites is like a pilgrimage to the past and a journey to reconstruct the full picture of a trade system.

Luoyang Bridge is about 10 kilometers away from Quanzhou city, 834 meters long, with 46 solid bridge piers, pioneered "Raft Foundation", "Oysters are farmed to strengthen the foundations of bridges" and "Use boats and tides to build bridges" and other advanced bridge construction technology, has survived the wind and rain of 968 years. For its protection, now no motor vehicle is allowed to pass over Luoyang Bridge. It is quiet now, but it is easy for today's visitors to imagine the glorious heyday of it.

"In its time, it was a super construction over the sea and represented the country's highest level of bridge-building technique and wisdom," says Wu Yijuan, director of



造桥智慧和技术。”为了坚固桥基，古代劳动者在基石上养殖牡蛎，巧妙地利用牡蛎外壳附着力强、繁衍速度快的特点，把桥基和桥墩牢固地胶结成一个整体。当时当地官员还下令严格禁止捕鱼，来加快桥梁的建设。桥梁的建设持续了六年得以完工，连接了港口和城市腹地。

根据宋代大书法家蔡襄在泉州任职时所写的石碑记载，洛阳桥的建设涉及了社会各个层面。他对桥梁的建设过程，包括人工、耗材、进程等进行了详细的记载。蔡襄去世之后，当地人为纪念他，在桥边建立了一座祠堂。时至今日，这座祠堂依然受到人们的敬拜。

如今，牡蛎仍然在桥下茁壮成长，它们不用再承担粘合剂的角色，而成为人们尽情享用的美味。曾经，这座城市最渺小的生物，为最宏大的事业扮演了至关重要的角色，为泉州的海外贸易提供了有利的支撑。几个世纪后的今天，它们依然活跃在泉州人的生活中，为那些保护泉州、保护历史遗迹的人们继续奉献自己。

Quanzhou Cultural Heritage Conservation and Research Center. Wu says local people invented a method to cultivate oysters on the foundations of the bridge to cement the construction as glue. Consequently, in ancient times, fishing them from water was strictly prohibited by local government. Led by the government, construction of this transportation hub – connecting the port and hinterland – lasted six years.

It involved participation of all levels of society, according to the stone steles written by great Song Dynasty calligrapher Cai Xiang, who then served as an official in Quanzhou. He recorded in minute detail how the bridge was planned and constructed, including manpower, consumables and process, and what resources it took to finish this project. Decades after Cai's death, a temple was erected beside the bridge to honor him, which is still a place of worship today.

Oysters still thrive under the bridge. They do not need to function as a glue like their ancestors, but a kind of delicacy which people can enjoy. The city's lowliest living things once played a vital part in, quite literally, supporting Quanzhou's grand maritime ambitions. Now, centuries later, they are still active in Quanzhou people's life, their descendants provide sustenance for those that help maintain that heritage.



# 汉字书法 宛若心灵之窗

Chinese Calligraphy, a Window of the Heart

张稼硕 Zhang Jiashuo

中文翻译 炎博 Yan Bo 苦小牧 Shan Xiaomu

在中国，书法不仅是一门精美的书写艺术，也是中国文化重要的组成部分，对民族思想和共同心绪产生了深刻的影响。中国有一句老话，叫作“字如其人”。在古代，研习书法近乎一种精神上的追求，也是中国文人墨客的乐趣所在。今天，对于许多人来说，依旧如此，其风尚炽。同时，由于源于中国象形文字，书法被视为中国视觉艺术的最高形式，对中国传统水墨绘画和印章篆刻等其他艺术形式都产生了极为深远的影响。

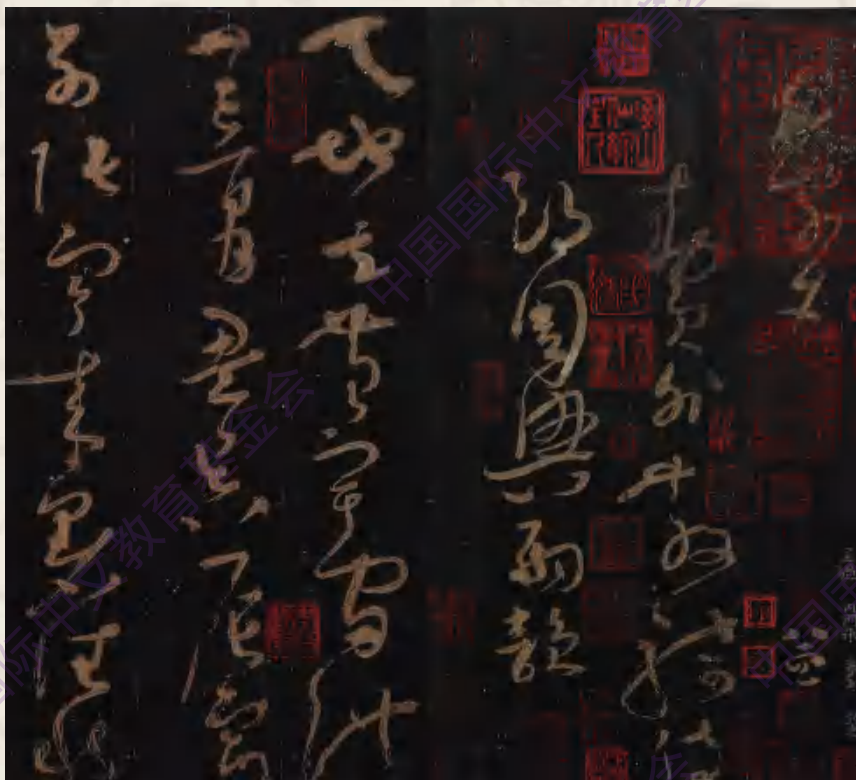
Calligraphy in China is not only the art of fine handwriting, but also an integral part of Chinese culture, which has profound influence on the nation's philosophy and the common mindset. As an old Chinese saying goes: "The way Chinese characters are written is a portrait of the person who writes them." In ancient times, practicing calligraphy was virtually a spiritual pursuit as well as a pleasure for Chinese scholars. For many, it still is today. Also, because it derives from the written Chinese language, which is composed of pictorial images, calligraphy is considered the highest form among the visual arts in China and has fundamental impacts on other Chinese art forms such as the traditional ink-wash painting and seal carving.

## Inventor of Chinese characters

### 汉字肇始者

传说，汉字由仓颉所创，他是华夏帝王之一的黄帝（公元前2697-公元前2598）所任命的左史官。一天早晨，仓颉被外面的争吵声所扰，他

According to legend, Cang Jie, who invented the written Chinese language or the Chinese characters, was a bookkeeper and historian appointed by Yellow Emperor (2697-2598 BC), one of the legendary Chinese sovereigns. One morning, Cang Jie was disturbed by some people quarreling outside. When he opened the window, he found three hunters arguing with each other about



推窗一看，见有三位猎人正为雪地上几处动物的脚印争论不休。一人说脚印是南去的驯鹿留下的，另一位认定是西去的山羊留下的，而第三位则坚称那些是一只老虎的脚印。端详着这些脚印，仓颉心想，如果不同的脚印能够辨识不同的动物，那么他或许可以使用不同的符号来指代不同的事物。接下来的几天中，他着手研究不同动物、物体、风景，乃至日月星辰的形状与特征。通过观察，仓颉以简单的线条勾画出能够指代物体的符号，而这些符号逐渐演进为独特的象形文字，最终成为了汉字。黄帝意识到这项发明的重大意义，号令全民学习这套新的书写系统。据说，汉字肇始的当日，天降雨粟，以此为贺，庆祝人类由蛮荒岁月转向文明生活的重大进步。

根据史料记载和考古发现，已知最早的汉字刻于大型动物骨骼和龟甲之上，故称“甲骨

footprints left by animals in the snow. One said that those were the footprints of a deer going south, another insisted they were the footprints of a mountain goat going west. The third one claimed they were footprints of a tiger. Looking at those footprints, Cang Jie wondered if different footprints could help identify different animals, and pondered if he could use different symbols to indicate different things. In the following days, he began to study the shapes and other characteristics of animals, various objects, landscapes, as well as the sun, moon and stars in the sky. Based on his observation, he used simple lines to draw symbols to represent each of them.

And those symbols gradually evolved into a unique pictograph, which eventually were turned into Chinese characters. Yellow Emperor realized the significance of this invention and ordered the whole nation to learn the new writing system. It was said that on the day the Chinese characters were created, the sky began to shower crops as a heavenly present to congratulate human beings on major progress in their evolution and civilization.

According to historical records and archeological discoveries, however, the earliest known Chinese logographs were engraved on large animal bones and tortoise shells, hence the name Jiaguwen, or shell-and-bone script. In 1992, such a script was found on a potsherd unearthed in east China's Shandong Province, indicating that the wide use of the script can be dated to the late Neolithic Longshan Culture (2600-2000 BC), about the time the legend claims when Cang Jie invented Chinese characters. With development of new tools and materials for writing in the following centuries, the Chinese characters began to have linear variation and other attributes considered as prerequisites of calligraphy. And during the Han Dynasty (206 BC-220 AD), the so-called "Four Treasures of the Study," namely, the writing brush, ink stick, ink slab and paper had been perfected and became the common tools and materials for writing. More than 2,000 years later, they are still the basic tools and materials for Chinese calligraphy today, though not often used for writing any more.



文”。公元1992年，中国东部山东省出土的陶瓷碎片上就出现了这样的文字，表明这种文字的广泛使用可以追溯至新石器时代晚期的龙山文化（公元前2600-公元前2000年），大致就是传说中“仓颉造字”的同一时期。伴随着新的书写工具和书写材料的不断发展，汉字开始有了线条上的变化并具备了其他的特点，这些都被认为是书法形成的先决条件。到了汉代（公元前206-公元220年），所谓的笔、墨、砚、纸“文房四宝”已渐臻完善，成为了寻常的书写工具和材料。两千余年后的今天，尽管不再被人们经常使用，但它们依旧是中国书法基本的书写工具和材料。

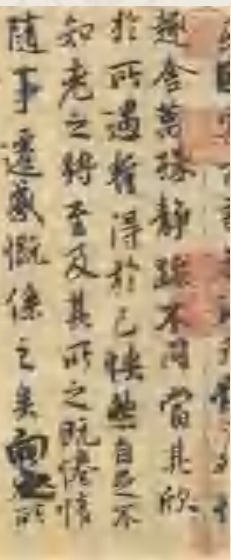
### 主要的字体风格

与此同时，在甲骨文的基础上，汉字演化为几种主要的字体风格，如篆书、隶书、楷书、行书和草书。篆书是沿用至今的最古老的字体，主要应用于图章的篆刻。隶书字形多呈宽扁，顾长的横画和捺笔以显著的“燕尾”收束，尽管并不常用，但依旧可以见诸报刊杂志的标题，或是在创意书法艺术作品中见到它们的“身影”。今天，楷书、行书和草书依然被广泛使用。书法学习通常始于楷书，它是研习其他

### Major styles

Meanwhile, based on the shell-and-bone script, Chinese characters had evolved into several major styles, such as Seal Script, Clerical Script, Regular Script, Semi-cursive Script and Cursive Script. The Seal Script is the oldest style that continues to be practiced today and is used mainly in seal carving. Clerical Script, featuring a flat pattern and the dramatically flared tail of a dominant horizontal or slanted stroke, is not in common use any more. But it's still used for headlines in newspapers and magazines or for creating calligraphic artworks. The Regular, Semi-cursive and Cursive scripts are still widely practiced today. The Regular Script is usually the first one should learn in calligraphy and serves as the basis for other styles. The Semi-cursive Script is the most popular style for it can be rendered in a faster and smoother way than the restrictive Regular Script. The Cursive Script is a unique style of Chinese calligraphy. The characters here frequently flow into one another and some strokes are often modified or eliminated completely. As a result, it is very difficult to read even for educated Chinese who have practiced other styles of calligraphy. But, the Cursive Script can better express the writers' feelings and is loved by many for its beautiful and abstract appearance. So, today, it is preserved mainly for its artistic value.

Some scholars and researchers believe that the reason that calligraphy has been considered a higher form of art than the traditional ink-wash painting in China rests in the fact that Chinese painting has not only shared the same tools and materials as used in calligraphy, but also borrowed many key



字体的基础。相比较为刻板的楷书，行书因其更为迅疾流畅的书写方法，成为最为普及的字体。草书在中国书法中可谓风格独到。草书中，文字之间时常笔势牵连相通，有些笔画常常因连字而彻底简省。因此，即便是精通其他字体书法的国人，阅读草书也颇有难度。然而，草书可以更好地传达书写者的感情，其优美放逸的表现形式广为人们所喜爱，并主要因其艺术价值而存续至今。

一些学者和研究者认为，书法被视为一种比中国传统水墨画更高的艺术形式。其原因在于，中国画不仅采用了与书法相同的工具和材料，而且还借用了许多书法中的关键技巧。也有人指出，书法能够成为一种更好的昭示情感和表现自我的媒介。原因是，汉字书法具备一种独一无二的特性，它能让观者“在心灵上回溯每一笔，每一划，知其然，亦知其所以然。”因此，汉字书法可以提供一种个性化的观看体验，同时给予观者一种与书写者彼此互动的身心感受。

## 书法大家

在汉字书法演进的历史长河中，可谓大师辈出。其中有“书圣”之称的王羲之(公元303-公元361年)被广泛认为是最伟大的书法大家。王羲之对汉字书法的影响是根本性的和深远的，正如莎士比亚对英国语言和文学所产生的影响一样，日久弥深。王羲之最知名的作品《兰亭序》，创作于公元353年农历三月初三，在一次由他召集举办的文人雅集上写就，地点是位于今天中国东部浙江省绍兴市附近的兰亭。这件324字的手稿，通篇以行书写就，因其旷世之优美和对生命无常的情感嗟叹，被书法界誉为永恒的经典。

自王羲之的时代始，没有哪位中国的书法家，无论是专业从业者，还是业余雅好者，莫不成百上千次地临写这篇杰作。今天，全国各地的小学生依旧被要求练习书法。汉字书法还对中国的诸多邻国产生了极大的影响，特别是韩国和日本，那里的人们已经发展出具备各自风格和技巧的书法。公元2008年，汉字书法被中国中央政府列为国家级非物质文化遗产。

techniques of the latter. Others point out that calligraphy can serve as a better medium of revelation and self-expression. This is because Chinese calligraphy has a unique feature that enables viewers to "mentally retrace, stroke by stroke, the exact steps by which the work was made." As a result, Chinese calligraphy can offer a personalized viewing experience and give viewers the sense of interacting with the creators.

## Master calligraphers

During the long history of evolution of Chinese calligraphy, the country has brought forth numerous master calligraphers. Among them, Wang Xizhi (303-361 AD), known as the "Sage of Chinese Calligraphy," is widely deemed as the greatest. Wang's influence on Chinese calligraphy is considered as fundamental and far-reaching as Shakespeare's influence on the English language and literature. Wang's best-known artwork is called *Lan Ting Xu*, or Preface to the Poems Collected from the Orchid Pavilion, which was created at a party of poets he organized on the third day of the third month in the Chinese calendar in 353 AD at Lan Ting — the Orchid Pavilion — near today's Shaoxing City in east China's Zhejiang Province. Written in the semi-cursive style, the 324-character manuscript has been widely claimed a timeless classic for its unparalleled beauty and high-minded sentiments about life and death.

Ever since Wang's time, there has not been a Chinese calligrapher, professional and amateur alike, who has not copied this masterpiece a hundred, or even a thousand times in practice. Today, every primary school student in the country is still required to practice calligraphy. Chinese calligraphy, also has a great influence in many of China's neighboring countries, particularly in Korea and Japan, where people have developed some of their own styles and techniques of calligraphy. In 2008, Chinese calligraphy was listed as a national intangible cultural heritage by the central government in China.

# 我的 上海故事



Shanghai Stories

杨莹雪 Yang Yingxue  
翻译 李睿 Li Rui



上海，这座位于中国长江入海口的城市头上有太多炫目的光环，“东方明珠”“中国最大的经济中心”“国际金融中心”“新兴的国际贸易中心”“重要的国际航运中心”“最重要的国际旅行目的地”……它与邻近的浙江省、江苏省、安徽省构成了“长江三角洲”，是中国经济发展最活跃、开放程度最高、创新能力最强的区域之一。

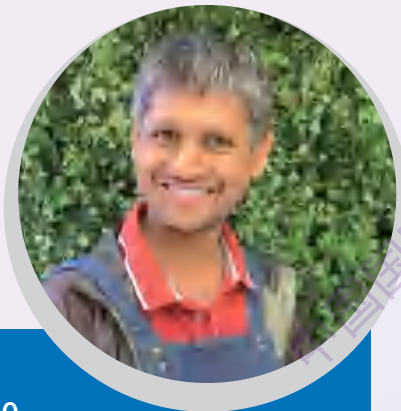
今天，有超过2,600万人长居上海，生活在这片繁华与梦想交织的土地上。他们用脚步丈量着城市的肌体，用双手感知城市的脉动。那么，他们为什么会选择逐梦上海？生活在这里的感受又如何？本期，我们随机采访了几位嘉宾，听听他们的故事……

**姓名:** Ashley Fernandes **Name:** Ashley Fernandes

**国籍:** 印度 **Nationality:** Indian

**职业:** 环境咨询创业公司绿色倡议运营总监、变革种子联合创始人  
**Occupation:** Director of operations for Green Initiatives (GI), a start-up environmental consulting firm, and Co-founder of Seeds of Change

**来上海多久了:** 10年 **Duration of Stay in Shanghai:** 10 years



## 这里是2020年世界上最安全的城市之一 Shanghai is one of the safest cities in the world in 2020

说起为什么会来上海，可以说是上海选择了我。2011年，我在霍尔特国际商学院攻读MBA学位，被学院在上海校区的国际项目录取。在这里待了几个月，我就爱上了这座城市。

上海是真正的国际化大都市，非常欢迎来自世界各地的人们。这个城市非常友好并充满了活力，无论你的兴趣和爱好是什么，它都有适合你的选择。如

Shanghai is located at the mouth of the Yangtze River on China's east coast. Shanghai has many glamorous titles. It is known as the "Pearl of the Orient", China's largest economic center, a national financial center, an emerging international trade center, an international shipping center, a top global travel destination, etc. It joins neighboring Zhejiang Province, Jiangsu Province, and Anhui Province to form the Yangtze River Delta, one of the most dynamic, open, and innovative regions in China.

Today, 26 million people choose Shanghai as their permanent home. This land of prosperity and dreams would be incomplete without their visions and experiences of it. Why do they pursue their dreams in Shanghai? How does it feel to live here? In this issue, we hope to engage you with some interesting conversations and experiences.

Speaking of why I came to Shanghai, well, Shanghai chose me rather than the other way round. In 2011, I applied to study MBA at Hult International Business School. I was accepted by its international program located in Shanghai. Within a few months since I came here, I fell in love with the city.

Shanghai is a truly international metropolis, and it welcomes people from all over the world. The city is very friendly and full of energy. No matter what your interest and hobbies are, the city has something to offer. I love everything here, except that sometimes I find people smoking in public places.

果要说不喜欢什么，那就是有些人会在公共场所吸烟。

我特别喜欢骑自行车环城游览上海各个郊区，品尝不同的美食。这里有非常多的各国美食可供选择，充满了乐趣。从繁华的市中心沿着沪青平公路骑行，一直骑到淀山湖，接着环湖骑行，是我最喜欢的路线。我还很喜欢上海国际马拉松比赛。我第一次参加是2013年12月，这是一次与世界级运动员并肩奔跑的比赛，让人感到非常振奋！

我住在徐汇的一栋老房子里，我的邻居大多是老年人，所以我能感受到上海的人口老龄化问题。不过，和邻居们聊天，我发现他们很高兴在这里度过晚年。我看到上海有很多养老中心和公立医院，有很好的基础设施和医生。所以，我觉得老年人在这里受到很好的照顾。

此外，新冠疫情期间我一直住在上海，对此我感到很幸运，因为这里是2020年世界上最安全的城市之一。上海市政府官方实施严格的检疫和社会隔离措施，并不断监测健康状况，给我留下了深刻的印象。今年，疫苗推广计划同样有效，覆盖了整个城市。

One thing I enjoy most is to cycle around to explore its suburbs and sample all the delicious local food. There are so many international cuisines to choose from, which is fun. My favorite route is to start from the city center, cycle west along the Huqingping Highway, and go all the way to the Dianshan Lake. The other thing I like to do is to run the Shanghai International Marathon. The first time I joined the race was in December 2013. I still remember how excited I was when running with some of the world's best athletes!

I live in an old apartment building in Xuhui District. In my neighborhood live many old people. They give me a hint of the size of the aging population in Shanghai. I often chat with some of them, and find they are content and enjoy their life. I see many elderly care centers and public hospitals in Shanghai, all well-staffed and well equipped. I believe the city has done a good job to take care of its old residents.

I feel very fortunate to be able to live in Shanghai during the COVID-19 pandemic. It is undoubtedly one of the safest cities in the world in 2020. I'm impressed by the strict quarantine and isolation schemes implemented by the Shanghai government, and its efforts to constantly monitor people's health status. This year, the inoculation program has been so effective. Now the entire city has access to COVID-19 vaccines.



**姓名:** Andres Batista **Name:** Andres Batista

**国籍:** 瑞士、美国 **Nationality:** Swiss, American

**职业:** 上海德国学校运营总监

**Occupation:** Director of Development, Deutsche Schule Shanghai

**来上海多久了:** 从2006年开始，断断续续有12年了

**Duration of Stay in Shanghai:** living in Shanghai on and off for 12 years since 2006

我从静安寺徒步到了普陀山！  
I hiked from Jing'an Temple to Mount Putuo!

对我来说，来上海工作和生活是一个简单而诱人的选择。首先，我从事教育行业的工作，尤其擅长中小学新项目的开发。随着中国经济的快速发展，开办国际学校的市场也在蓬勃发展，这为我提供了重要的工作机会。其次，我妻子是中国人，而我从很小的时候就对中国着迷，很希望来中国生活。

我的中文口语还可以，在社交层面上称得上交流愉快。总的来说，中国人对外国人非常友好和好客，特别是当一个外国人能说中文的时候。在上海生活，我感到挺自在的，这里充满了多样性和可能性。我很喜欢这里的美食，中国菜真是太多变了，有数不清的菜系和品种，我尤其喜欢辛辣的食物，很过瘾。

对于移居国外的人来说，初来乍到处理日常生活时总有一些困难，比如去银行、洗衣服、乘坐交通工具等，但我很快就适应了。我努力做到尽可能地独立，尽量用中文完成自己的事。例如，我使用“滴滴”APP，我必须识别和学习新地址的汉字。所以，我必须在叫出租车之前，多留出5到10分钟把地址弄对。

我的工作很紧张，没有太多空闲时间。在业余时间，我把锻炼和做志愿工作放在首位。我喜欢攀岩，我常去的场馆在宝山和黄浦。每两周，我还会去闵行的一个救助中心帮忙，帮助提供免费衣服、淋浴和清洁服务。我觉得帮助那些不幸的人们也很重要，尽管这只是象征性的。

我也喜欢散步和徒步，我在郊区松江城外的田野中有过许多令人愉快的徒步旅行。你可以乘地铁17号线到终点站，然后从那里向南走。使用“高德地图”APP能够非常容易地四处逛逛。我会携带一个野餐包，选择一个风景好的地方，坐下来好好吃一顿午餐。

2017年3月，我从静安寺走到了普陀山——



For me, working and living in Shanghai is a simple and attractive choice. First, I work in the education sector. I'm particularly interested in developing new projects in primary and secondary education. With the rapid development of China's economy, the market for international schools is booming, which provides me with important job opportunities. Second, my wife is Chinese. I became fascinated with China since I was very young, and I always dreamed of living in China.

I speak Chinese quite well, which has helped me get around easily. Chinese people are friendly and hospitable to foreigners, especially when they find out the foreigner can speak Chinese. I feel at ease in Shanghai. Life here is full of diversity and possibilities. My favorite is Chinese food. There are so many variations and regional cuisines. I particularly enjoy spicy food and have so much fun when tasting them.

For someone who live in a foreign county for the first time, getting basic things done, such as banking, laundry, getting around, etc., can be challenging, but I quickly learned to adapt. I try to be as independent as possible and try to do everything in Chinese. For example, in using "DiDi", an app installed on my cell phone, to call a cab, I must be able to read the Chinese characters of the destination. Every time I use the service, I leave aside 5 to 10 minutes to get the address right in advance.

My work schedule is tight, and I don't have a lot of free time to myself, but when I do, I make it a point to do exercises and volunteer work first. I like rock climbing. I have found some amazing gyms in Baoshan and Huangpu. Every two weeks, I volunteer at a rescue center in Minhang District to help with some clothing, showering, and room cleaning services. It's important to help the underprivileged people, even though the help we provide is minimal.

I love taking relaxed strolls and hiking. I have made many hikes in the fields around the Songjiang District. My usual route is to ride subway line 17 to its terminal and start from there southwards. It is very easy



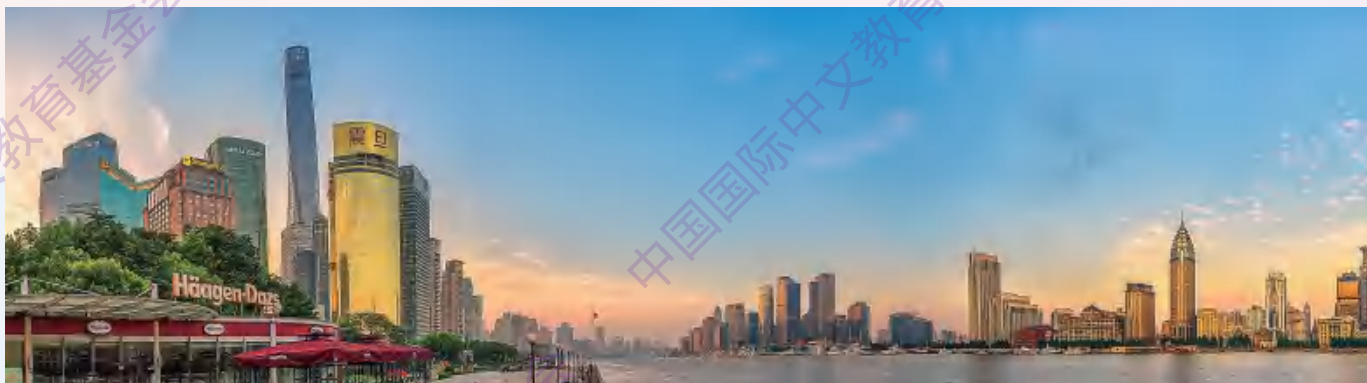
这是我一生中最难忘的经历之一。清晨，我从上海最繁华的静安寺出发，八天半后到达普陀山，总共283公里。徒步的第三天，我达到了一种非常平静和安宁的状态。一步接着一步，一边走，一边欣赏中国的美丽风景。步行能让人完全消化吸收这片大地建造过程中的所有的细节。穿越小村庄，然后是大型工厂；一条漂亮的新路突然中断，变成了一条土路……步行真是太美妙了！

上海在很多地方都值得称赞，比如它是中国较早实施垃圾分类的城市。可就我的观察而言，还是有很多问题——不少人把不同种类的垃圾混在一起，处理得马马虎虎。我觉得人们会逐渐认识到，妥善管理垃圾不是一种强加或惩罚，而是一种充满爱与尊重的行为。

to navigate my way using Gaode Map installed on my cellphone. I also take a picnic bag with me. Whenever I feel tired and hungry, I simply find a place with nice views, sit down, and enjoy a good lunch.

One of the most memorable hikes I've made so far is to walk from Shanghai to Mount Putuo, an island in the east sea, in March 2017. I set off one early morning from Jing'an Temple, the most prosperous area in Shanghai, and eight and a half days later, I reached Mount Putuo. Can you imagine I walked a total distance of 283 kilometers! On the third day, I felt a sense of calmness and peace within me and began to enjoy the beautiful sceneries. Walking helped me pick up all the changes and details when the land was being transformed into new forms: small village scenes changed into factory sites; a wide new road suddenly disappeared and led me onto a dirt road...It was such an eye-opening experience!

There are so many good aspects of Shanghai. For example, it is one of the earliest cities in China to implement waste sorting. But I also noted some problems: there are people who mix different types of garbage together and not sort them in a proper way. I think people will gradually understand that garbage sorting is not something enforced upon them or a penalty, but an act of love and respect.



姓名：星一 **Name:** Xing Yi

国籍：中国 **Nationality:** Chinese

职业：自由职业 **Occupation:** Freelance worker

来上海多久了：20年 **Duration of Stay in Shanghai:** 20 years



## 这里没有太多的陈词滥调，你大可不必固守陈规 A city practical to its core, and a place where sky is the limit

20年前，我从重庆来到上海上大学，从中国的西部来到了东部。原本我是想去北京读书的，因为印象中上海是一个过于繁华的地方，不太适合静心向学。还记得来到这里的第二天，我一大早乘地铁去了南京路。当我乘坐扶梯从地铁站升到地面，看到那条复古而美丽的街道一点点映入眼帘，竟然感到前所未有的激动。我预感自己将在这座传奇的、充满无限可能的城市，开启全新的人生。

这20年来，我从本科读到硕士，从浦西搬到浦东，却再也没有离开过上海。这20年来，我也见证了这座城市的飞速发展。这座奇特的城市固然繁华而充满压力，却同样催人奋进，充满了机会。这里没有太多的陈词滥调，你大可不必固守陈规。你可以大胆地去发展自己，活成自己想要的样子。比如像我，做自由职业也能很好地生存、生活下去。

Twenty years ago, I left Chongqing, my hometown, to start college in Shanghai. The journey took me from west to east China. Shanghai was not my first choice, because I was concerned it was too bustling for a student. On the early morning of the second day after my arrival, I went to visit Nanjing Road. When the subway escalator took me to the ground, I saw a long modern street lined with retro-style buildings unfold in front of me. I felt an excitement I had never experienced before: somehow, I knew that I would start a new life in this legendary city and explore its infinite possibilities.

Two decades have passed since then. During this time, I completed my postgraduate education. I moved house a couple of times, from the west part of the city to the east, but I never left Shanghai. I also witnessed the rapid development of the city. It is a city full of glamour and pressure, but it is also a place filled with ambition and opportunities. It is a city practical to its core, and a place where sky is the limit. If you are willing to roll up your sleeves, you will reach the goal you set out for. Take me as an example, I'm a freelancer, but I can get by and live in a content way.

In the first year of my life in Shanghai, during one taxi ride, after I told the driver that I came from Chongqing, he asked me full of curiosity: "I heard that Chongqing is full of macho men. Is it true that they find it OK to walk around shirtless?" For a moment, I was too shocked to answer his question. Indeed, at that time, Shanghai was up above, too posh to care to know the rest of China.





来上海的头一年，有一次打车，司机得知我从重庆来，好奇地问我：“听说你们那里的男人都很野蛮，平时都光着上身不穿衣服的？”我一时震惊得无法回答。那时候，对于中国的其他城市而言，上海总是高高在上的；对于上海而言，中国的其他城市是疏远而陌生的。

如今20年过去，上海变得包容了很多，重庆的火锅店开遍了上海滩的每个角落，而上海也早已成为了我的第二故乡。当我在国外听到有人说上海话，忍不住会产生听到乡音一般的亲切和温暖。

我们一家三口常常去滨江骑车，这是我非常喜欢的一段“上海风景线”。从杨浦大桥下出发，一路向西，经过宛如外星球般的工业遗址，穿过“宇宙中心”陆家嘴，直抵曾经热闹一时现在却时髦得恰到好处的世博源。这一段滨江路设有专门的骑行道和休息驿站，爬山下坡，蜿蜒穿行于绿树高楼之间。这段路浓缩了我最迷恋的上海风景：高低错落的天际线，大开大合的江河与道路，从容、愉悦而活力十足的人们，以及象征着过去、现在和未来的城市符号。这是我热爱的上海，它的变化多姿、丰富与包容，正如我渴望拥有的人生。

Shanghai has grown more inclusive since then. Chongqing-style hot pot restaurants have sprung up in all corners of the city, and Shanghai has become my second home. Whenever I heard people speak Shanghaiese outside China, I feel closeness and warmth as if I had heard my hometown accent.

I also started a family here. We three often go cycling along the North Bund waterfront, which is my favorite road to take in the Shanghai sceneries: we would start off from under Yangpu Bridge, and cycle westwards; after passing the city's old industrial base, which now looks like an alien planet, we reach Lujiazui, the center of Shanghai, and further on, we pass the Expo Park, bustling during the 2010 Expo but now has been converted into a chic place. There are many cycling paths and rest points along this road. We pedal uphill and downhill and wind our way through trees and tall buildings. This road has my favorite and the best sceneries of Shanghai: its skyline, its wide river and small meandering streams, its calm, cheerful and energetic people, and various city symbols that represent its past, present, and future. This is a Shanghai that I love, a city that is dynamic, colorful, and inclusive, just like the life I aspire to live.





姓名：柚子 Name: You Zi

国籍：中国 Nationality: Chinese

职业：小学生 Occupation: Elementary school student

来上海多久了：8年 Duration of Stay in Shanghai: 8 years

## 我喜欢出去“白相” I like going out for “Bai Xiang”

我出生在上海，家住浦东，不过我的学校在崇明岛。那里是上海离海最近的地方。每次去学校，爸妈都开车送我，要穿过很长的长江隧道，还要跨过很长的长江大桥。我的学校环境超级美，一年四季都开满了花，而且没有太多虫子，这一点太棒了！

我爸爸妈妈的老家都不在上海，他们都不会说上海话，但我会一点点，因为学校会教。我觉得上海话“老有意思”，比如“白相”就是“玩”的意思，我喜欢出去“白相”。

我最喜欢上海的黄浦江，尤其喜欢去看滔滔的江水。爸爸妈妈带我坐过黄浦江上的轮渡，只要两块钱，好便宜！我还可以把自行车推上船。不过，我最喜欢跑到轮船的二楼，这样可以吹到凉爽的江风，还能看到波浪在脚下翻滚，好刺激！

我也很喜欢陆家嘴，特别是东方明珠，那里有很多好看的建筑。一切看起来都很新、很现代化，没那么古老。

我的梦想是成为服装设计师。今年暑假，我参加了一个汉服设计夏令营。在老师的带领下，我花了四天时间设计了一套齐胸襦裙，在上面装饰了珍珠和刺绣，有点儿像电视上看到的那些仙气飘飘的衣服！我还穿着这套服装走秀了呢，可开心啦！



I was born and raised in Shanghai. I live in Pudong, but my school is on Chongming Island, Shanghai's closest point to east sea. My parents drive me to school. On the way, we would pass a long tunnel and cross a big bridge over the Yangtze River. My school is super beautiful. It is full of flowers all year round, and there are not too many bugs, which is great!

Both of my parents came to Shanghai when they were much older, so they could not speak the Shanghai dialect. But I can because my school teaches us all the pronunciations and meanings. It is such an interesting language. Can you imagine “Bai Xiang” means “fun”? I like going out for “Baixiang”.

I like Shanghai's Huangpu River, and one thing I enjoy most is to see its slow-moving waves. Mom and Dad once took me on the ferry ride across the Huangpu River. The fare only cost two yuan! I also took my bike onboard. My favorite part was that I went to the upper deck to breathe in the cool river breeze and to see the waves rolling under my feet. It was so fun!

I also like Lujiazui, especially the Oriental Pearl Tower and its surrounding buildings. Everything there looks new and modern.

My dream is to become a fashion designer. This summer, I went to a designer summer camp. With the help from my teacher, I used four days to make a Hanfu, a traditional Chinese full-length dress, and I decorated it with pearls and embroidery, just like those fairy dresses I saw on TV! I even wore it to the model show organized by the camp. I had so much fun!

# 有光的地方就有希望

——云南省永胜县第一中学“源光珍珠班”走访纪实

Where There Is Light, There Is Hope  
— A Visit to “Yuanguang Pearl Class” at No.1 Middle  
School, Yongsheng County, Yunnan Province

庄海伟 Zhuang Haiwei 翻译 George Donald Hugh Fleming



2021年7月12日5点，上海的清晨微微亮，我们11人已经在上海虹桥机场准备出发。此次前往云南省永胜县，我们计划为高中教师进行英语教学培训。飞过稀薄的云层、绵延的山川，经历了3个半小时约2,800多公里的飞行，我们来了！

5 am, 12th July, 2021. By the time the first rays of sunlight were dawning on Shanghai, our group of eleven was already at Hongqiao Airport, ready to depart. We were bound for Yongsheng County in Yunnan Province, and the purpose of our visit was to provide training on English language teaching for the high-school's teachers. From Shanghai, the flight took three and a half hours to travel 2,800 kilometres through sparse clouds and above meandering rivers.



下了飞机，清新的空气让我们心情格外舒畅。简单吃过午饭后，我们换乘汽车前往永胜县第一中学。去往学校的路不太好走，我们比预计到达的时间晚了近1个小时。汽车在盘山公路上驶过，车窗外是金黄色的野花和绿油油的荷叶，沿途经过的山谷、小溪让我们惊叹深山自然风光之美。刘从才校长早早在校门口等候，我们跟随他走进这所百年名校。学校的办学规模比我们想象中要大很多，古朴美丽的校园风貌一下子吸引住了我们。



刘校长带我们参观了学校的食堂和教室，每间教室均配备了多媒体教学系统，但桌椅比较陈旧，其中名为“源光珍珠班”的班级给我们留下很深的印象。“有些孩子因家境贫困负担不起学费，国家施行的九年义务教育让他们有了较好的受教育机会。高中之后还需要借助民间的力量来帮助他们完成学业。”“珍珠班”

As we disembarked from the plane, the fresh air lifted our spirits. After a simple lunch, we boarded a bus for No.1 Middle School, Yongsheng County. The road was uneven, and we arrived almost an hour later than scheduled. As the bus wound its way up the snaking mountain road, we could see golden wild flowers and lush green leaves through the windows. The valleys and brooks we passed left us in awe of the beauty of Nature. By the time we arrived, Principal Liu Congcai had been waiting for us at the school gate for quite some time. He led us into the grounds of this centenarian school, which was considerably larger than we had imagined; the simple beauty of the campus immediately impressed us.



Principal Liu took us on a tour of the school cafeteria and classrooms. Each classroom was equipped with a multimedia teaching system, but the desks and chairs were rather old and worn. We were particularly struck by the conditions in the "Yuanguang Pearl Class". "As some of the children can't afford the tuition fees, the nine-year compulsory schooling system has given them a better shot at their education. After they graduate from high school, they must rely on assistance from the general public to help them complete their education." The "Pearl" class is itself the result of charity, created thanks to the efforts of an educational foundation and generous individuals, and offers the opportunity of education to students from disadvantaged

正是由教育基金会和爱心人士一起合作的公益项目，为了让家境贫困、品学兼优的学生享受到更好的教育机会。

households who show excellent academic potential.

While we were discussing the children's study and lives, my mind wandered back to my own time in high school. I had a classmate with whom I was good friends. He excelled academically, but he could not



▶ (王新宇 Wang Xinyu)

在与刘校长谈论孩子们学习和生活状况时，我脑海中回荡着自己刚上高中时的场景，班里有位关系要好的同学，他成绩很好但是负担不起学费，最后辍学到县城工地上做起了农民工。两年后，我跟他在街上偶遇，心里五味杂陈，因为

afford the tuition fees. In the end, he ceased his studies and found a job as a migrant labourer in the county town. Two years later, I bumped into him in the street. It's difficult to describe how I felt when I saw him; he had lost his right hand in an accident with the machines at work. Had my classmate had the kind of opportunity afforded by the educational foundation, perhaps he would have continued his studies; perhaps, his writing hand would still be unscathed; perhaps he would already have secured a place at his dream school, Xiamen University.



▶ (王新宇 Wang Xinyu)

How many more children in our lives could tell stories similar to my classmate's? The thought brought tears to my eyes. Principal Liu used a moving analogy: "These students are like pearls scattered throughout our remote, mountainous regions; every one of them is a raw talent, waiting to be polished. We have to do everything we can to help them. Students in the Yuanguang Pearl Class are eligible for a monthly stipend of two hundred and fifty yuan, and students in particularly difficult circumstances can apply for a special grant. In order to ensure these students complete their education, the school provides every assistance it can, and commits to ensuring that no student is forced to discontinue their studies as a result of straitened family finances."

We met the class tutor Mr. Ding Haichao under a large tree on campus. Mr. Ding is a native of Hebei Province, which is four hundred kilometres further away from Yunnan than Shanghai. I felt like we instantly understood each other, both of us being so far from home. I thought it must take a special connection to the school and its children to stay. "Whenever I think of the interested gaze of the students and our time together, I am all the more willing to shepherd

他在操作机器时失去了右手。如果当时有这样的机会，他或许不会退学，或许握笔的手还健在，





► (王新宇 Wang Xinyu)

又或许已经考上了心仪已久的厦门大学……而我们身边又有多少孩子有这样的学习机会呢？想到此，我眼眶有些湿润。刘校长动情地说道：“这些孩子就像散落在我们山区偏远各地的一颗颗珍珠，他们都是可造之才，我们应该竭尽全力帮助他们。‘珍珠班’的学生每个月可以领到250元的生活费，特殊困难的珍珠生可有针对性申请‘专项资助’。为了让这些学生顺利完成学业，学校也会提供力所能及的帮助，承诺不会让学生因家境贫寒而辍学。”

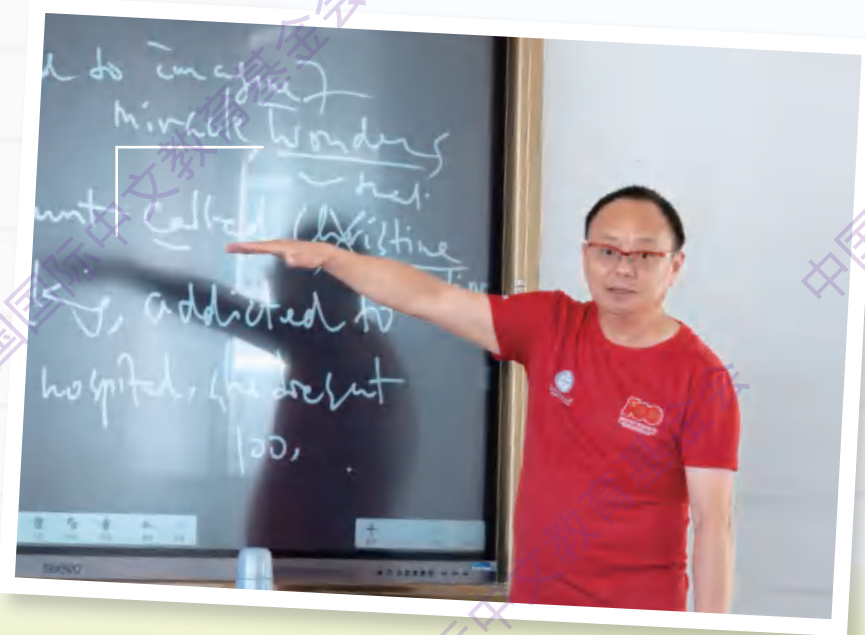
校园大树下，我们与“珍珠班”班主任丁海超老师相遇。丁老师家在河北省，与云南省的距离比上海还要远400多公里。丁老师让我感觉非常亲切，他让我想起了我敬爱的高中班主

them through their three years of high school," he told me.

When Mr. Ding first arrived, he, like me, felt embarrassed because he could not understand the local language. As class tutor, he would often call on the children's families at home. Mr. Ding told me that many of the children came from single parent households, while others were orphans living with their grandparents. Some of the children had parents who were sick or disabled and unable to care for themselves, leaving their children to shoulder all the responsibility of the household. Others were long-term latchkey kids whose parents worked in other provinces for extended periods. For Mr. Ding, the Pearl class was an inexhaustible topic. As he explained the myriad of things the class had done, we felt there was always more to say, and our hearts grew heavy.

"I think that the role of a teacher in guiding, listening and helping students is irreplaceable by anyone else. Since I'm in charge of this class, I have a duty of pastoral care, which I will endeavour to fulfil for every single student. I will be kind and stern in equal measure, as required; I will hold my students to the highest standards, but I will do so with love," explained Mr. Ding. He suggested we visit the students' homes together, and we eagerly agreed.

Every student in the "Pearl" class comes from a different family background. What



► (王新宇 Wang Xinyu)

任,同样也是从外地来到我们小县城支教,最后留在了我们县城教书育人。丁老师告诉我们,他第一次来永胜县是在本科实习时期支教,硕士毕业后选择留在这里。由于海拔比家乡高很多,一年四季相对潮湿,丁老师刚来到这里身上出现过敏反应。“父母和姐姐都不赞

同,因为离家比较远。留在这

边教学主要是跟学校、孩

子们有特殊缘分吧!

每当我想到孩子

们清澈的眼神

和与他们相处

的日子,我愿

意陪伴他们

度过高中三

年。”

除了这

些,刚来的时候

听不懂方言同样

让丁老师感到尴尬。

作为班主任,他常常会

去做家访,他说这个班级的

孩子们很多是单亲甚至是孤儿,

跟着爷爷奶奶一起生活;有些家庭父母残

疾,无生活自理能力,孩子一人扛起了家庭的重

担;还有一些孩子父母常年外出打工,成为无人

照看的“留守儿童”……谈起“珍珠班”,丁老师

有聊不完的话题。听着他对“珍珠班”所做的

点点滴滴,我们意犹未尽,心情也变得沉重起

来。

“我认为教师对于学生的导航、把脉、诊断

they have in common, however, is poverty. On our way up the steep path to a student's home, we tried to imagine how their homes might look, but the scenes that confronted us were far worse than anything we could have imagined. One student lived with his grandfather because his parents worked out of province. There was no dedicated desk in the house; the family dinner table doubled up as a study space.

In addition to his studies, the student had to wash his clothes and cook; in the busy agricultural season, he was expected to work in the fields. We

learned that this student's grades

had slipped off a cliff when he

entered high school; he was

seriously discouraged and

he had even considered

quitting and seeking

employment as soon

as possible. Mr. Ding

sought him out

and helped him

figure out where

his schooling had

been derailed,

sharing his own

experience in school,

and encouraging

him to work on his

fundamental skill set.

In our interview with

this student, he was rather

reserved, but it was clear from

his bright gaze that he was full of

gratitude to Mr. Ding. I think perhaps

this is the most direct feedback a student can

give their teacher.

Soon afterwards, we arrived at another student's house. It was a rather

dilapidated building; it was clear from the sparse, outdated furniture

that this student was living a difficult life. The walls were covered in

all kinds of awards and certificates she had earned at school, going

back to her primary school years. This student was rather quiet. She

would often arrive late to class and mainly kept to herself. These

details caught Mr. Ding's attention; during a visit to her parents' house,

Mr. Ding discovered that the girl's father had been working in another

province for several years, while her mother was unable to care for

herself. Every day at lunchtime, the student had to take time to drop



► (王新宇 Wang Xinyu)



等功能是任何人也取代不了的。既然带了这个班级，我就有一种使命、一种责任，会努力做到关心爱护每一位学生，做到爱与严相结合，以严导其行，以爱暖其心”，丁老师说道。他提议我们一起去学生家里看看，我们都非常激动。

每个“珍珠生”有着不同的家庭情况，相同的是生活都非常清贫。沿着崎岖的小路前往学生家中，我们想象着学生的家中情景，但是眼前的一幕幕远远超出了我们的想象。一位学生因为爸爸妈妈在外地打工，跟爷爷住在一起，家里竟然没有一个像样的书桌，学习的书桌就是吃饭的餐桌。除了完成课程作业，洗衣服、做饭都是他生活的一部分，农忙的时候还会下地干活。我们得知他在进入高中之后学习成绩下滑很快，心情也很低落，甚至一度想要放弃学业，想尽早去工作。丁老师主动帮他一起分析学习上的问题，分享自己读书时的经历，鼓励他一步一个脚印把基础打好。当我们跟他聊天，他表现有点拘束，但明亮的眼睛透露着对丁老师的感激，我想这是学生给老师最直接的反馈吧。

随后我们来到另外一位同学家中，房子比较破旧，从仅有的几件旧家具可以看出她生活也很困难，家中墙上贴满了从小学起到高中所获得的各类奖状。她是比较文静的女生，上课经常迟到，跟同学们也很少交流，这些引起了丁老师的注意。家访中丁老师发现这位同学家庭条件困难，父亲常年外出打工，母亲无生活自理能力，每天中午还要抽时间

off or pick up her younger brother, which was why she was often late to class. This student clearly suffered from low self-esteem. Mr. Ding explained the girl's situation to the school, and helped her apply for a special grant from the Zhejiang Xinhua Compassion Education Foundation. There are countless examples of similar acts by Mr. Ding; a few days before our visit, another student's father had been killed in a work accident in another province. Mr. Ding accompanied the student and the body of his father on its final journey. When Mr. Ding told us how the responsibility weighing on his shoulders had deepened after that, our hearts grew heavy.

Mr. Ding told us that despite the working conditions and salary available in Yongsheng County being far worse than those in his hometown, he felt that getting away from the hubbub and crowded cities was worth it for the peace and comfort of Yongsheng. Here, Mr. Ding chose to experience the natural world in his unique loving way, staying with his students.



▼ (王新宇 Wang Xinyu)

He would always spend all the traditional Chinese festivals and holidays with the students, such as cooking tangyuan (small, glutinous dumplings with a sweet black sesame syrup filling) and celebrating Mid-Autumn Festival. When a student celebrated a birthday, Mr. Ding would send his congratulations and a Dove chocolate bar. When the students were studying





去接送弟弟，导致经常上课迟到，也表现得非常自卑。丁老师主动将学生情况汇报给学校，在原有补助的基础上帮助她申请“新华爱基会专项资助”。这样的例子数不胜数，前几天有位孩子的父亲在外地打工出现意外去世，丁老师带着孩子回家送父亲最后一程。丁老师说自己肩上的责任又重了一些，我们心情也随之沉重起来。

丁老师告诉我们，尽管永胜县的工作条件和工资待遇远远比不上家乡的水平，但是远离城市的喧嚣和拥挤，这里多了一份安静和舒适。在这里，丁老师选择用“爱”去感受自然，拥抱世界，陪伴学生。每到传统节日，丁老师总是陪伴学生一起度过，和学生一起煮汤圆，一起过中秋。每个学生的生日，丁老师都会及时送上祝福及一块爱心德芙巧克力。晚自习的时候，丁老师经常会给学生煮好鸡蛋、红薯、洋芋，热气腾腾的一盆盆，一次次的小惊喜，总会让孩子们内心充满温暖。

新学期马上就要开始了，丁老师已经想好了新学期第

on their own in the evenings, he would often boil eggs, cook sweet potatoes or corns and serve them up in steaming platters. These little gifts delighted the students and made them feel special. On the eve of the new academic term, Mr. Ding had already thought up the present he would give the first evening of the students' study time: the "first cup of milk tea of the autumn". "I am sure that it's love that has brought me and the children together. When you act with love, even the most tightly closed heart will open up to you."

Every term, Mr. Ding would organise a school trip to a local nursing home, during which the students would help the elderly residents by cleaning up and chatting with them.



一天晚自习的礼物：给每位“珍珠生”带“秋天的第一杯奶茶”。“我相信是爱让我跟孩子们凝聚在了一起，只要用爱去面对，用爱去求证，用爱去感染，用爱去消解，每一颗看似坚冰的心灵都可能融化成春水。”每个学期他都会组织“珍珠生”们去学校附近社区的养老院做志愿爱心活动，帮爷爷奶奶打扫卫生，并与他们谈心。丁老师激动地说：“生活在爱与感恩中，接受着别人的爱要心存感激，在力所能及的范围内将爱传递出去，我们的世界和生活才会更加精彩。”

是啊，每一位学生都是一颗“珍珠”，都有发光的权利，也更需要一片沃土去成长。这不仅蕴含着学子们的坚韧不拔，乐观向上，也激励着他们不忘初心、砥砺前行。永胜县第一中学也在积极探索与高校合作，让“珍珠班”的学生完成大学学业后，返回永胜县第一中学进行实习或就业，让一颗颗“珍珠”延续下去。如今已经陆续有二批学子通过“珍珠班”的模式踏进高中校园，走向追逐梦想的道路，新学期又将有一批山区的孩子们通过“珍珠班”项目进入高中继续完成学业。我相信这样一种善举，托起的是个人成长的希望，是一个个家庭的希望，更是国家和民族的希望。

捡回一颗珍珠，点亮一个梦想，相信有光的地方就会有希望。

Reflecting on the trip, Mr. Ding said, "It's important to live a life full of love and gratitude; be grateful for the love of others, and pass your own love onto others as much as you can. If everybody did that, our world and lives would be much more wonderful."

I thoroughly agree with Mr. Ding's sentiment. Every student is just like a pearl; each has the right to shine. More importantly, they require a fertile environment in which they can grow; such an environment not only builds resilience of character, optimism and drive, but also teaches students to stay true to their original aspirations and forge ahead through their hard work. No.1 Middle School of Yongsheng County is proactively exploring collaborations with institutions of higher learning to create internships or full-time teaching jobs at the school for Pearl class students to return to after they graduate from university. In this way, the Pearl class legacy can continue. Three cohorts of Pearl class students have already successfully applied to university to continue their studies and pursue the career of their dreams. As the new term begins, another group of children from the mountains will start their high school education in the Pearl class. I am confident that the Pearl class project is fuelling the hopes of its students; it is a source of hope for family after family, and even the entire nation.

Every student who is admitted to the Pearl class is inspired to live out their dreams; where there is light, I am sure that there is hope.



# 陕西： 美食爱好者的天堂

Shaanxi: The Paradise for Food Lovers

李安澜 Li Anlan

中文翻译 豫闽 Yu Min





陕西省地处中国西北地区的黄河中游，富有深厚的历史文化底蕴，同时也是喜爱吃喝玩乐的游客们首选的旅游胜地。

陕西菜特色鲜明，主食的种类琳琅满目，肉食诱人丰盛，再拌上令人上瘾的辣椒油，让人永远吃不够，真可谓是美食爱好者“碳水的天堂”。

我们将踏上陕西美食之旅，去探索中国最古老菜系之一——陕西菜的独特风味。



### 面食者的天堂

如今，大众都很注意碳水摄入量，但陕西人却反其道而行之——让他们不吃面条、馒头或者糕点等面食，几乎是不可能的。在陕西，你会看到人们把两种主食搭配起来。在长三角地区，一碗小馄饨几乎可以当做一整餐了，但在陕西，它只是一些“喝的东西”，就像饮料一样，是和其他主食搭配食用的。

**恹恹面**是陕西一道标志性的拌面，白案师傅用手将面团拉成宽厚的面条，呈腰带状。著名的兰州牛肉面是由牛舌状的面片通过均匀的手法、合适的力度拉扯而成的。与之相比，**恹恹面**的做法更为简单，因此，老百姓在自家厨房也能够做**恹恹面**。

然而，**恹恹面**的精髓在于将滋滋作响的

Shaanxi, a province of China, is located in Northwest China and the middle reaches of the Yellow River. It's one of the country's most cultural and historically enriched places, and a top tourist destination for epicurean journeys.

The cuisine of Shaanxi Province is of strong and distinct character – the "heaven of carbohydrates" with near infinite possibilities for staple delights, along with tantalizing and hearty meat feasts and the addictive chili oil of which one can never get enough.

This week, we'll take a journey through Shaanxi cuisine to explore the unique culinary culture and flavors, one of China's most ancient cuisines.

### The staple capital

In the age of carb consciousness, Shaanxi has an eccentric presence – there's no way of taking away the noodles, buns and breads from a Shaanxi local's life. It's a place where you'll see people pairing one staple dish with another. Small huntun with soup is almost considered a meal here in the Yangtze River Delta, but it's regarded "something to drink" to serve with other staples in Shaanxi, much like a beverage.

Biangbiangmian is an iconic dry noodle dish that uses wide and thick hand-pulled noodles in the shape of a belt. It's simpler than the pulling technique used in making Lanzhou's famous beef noodle, which is done by pulling the ox tongue-shaped dough strips at even speed with gentle strength and quite easy to do in the home kitchen.

The soul of biangbiangmian, however, is the sizzling chili oil splashed on top of the cooked noodles and poached vegetables. This chili oil known as youpo lazi is the secret to the local spicy cuisine. The level of spiciness is much milder than the spicy cuisines of Sichuan, Hunan and Guizhou, boasting stronger aroma that can instantly fill up a room.

The chili oil is made of ground chilis and spices, including Sichuan peppercorn, cinnamon, star anise and the Thirteen Spices, as well





滚油淋在码好了辣椒面和配菜的面条上。这种辣椒油叫做“油泼辣子”，是陕西菜增加菜品风味的秘诀。相较于四川、湖南和贵州的辛辣，油泼辣子的辣味要温和许多，但是更突出了辣椒的香气，“油泼辣子”的一瞬间，香气扑鼻，满溢于室。

油泼辣子是由辣椒碎和各式辛香料制成的，包括花椒、肉桂、八角和十三香，以及香味的主要来源：炒制过的白芝麻。油泼辣子的做法是先在一个小碗里准备好所有的备料，然后将油加到八成热，泼一部分在辣椒上；再撒上芝麻，最后将剩余滚油一下子倒入碗中。油泼辣子在刚出锅时，香味最盛，几日之后，香味则会慢慢消散。

当地人会在所有面食中加入油泼辣子和醋，以及用肉或者蔬菜做成的“浇头”，用来增加面食的风味。

荞麦饸饹是一种采用传统的压制工艺制成的独特的荞麦面食。这种做法不是用擀面杖把面团擀成面皮，最后切成面条，而是在沸水锅的上方，用压面机把面团压成面条，直接入锅。煮熟的饸饹面通常要配上美味的浇头，荤浇头有羊肉，当然也有素浇头，比如西红柿卤子或者土豆卤子。

岐山臊子面（臊子是在面条上浇的辣味浓汤浇头）口味浓郁，面条很薄。制作时，先将面团擀得薄如蝉翼，然后细细地切面条。岐山臊子面的“臊子”酸味独特，其配料包括猪肉末和蔬菜丁。臊子面以呈现五色为佳：胡萝卜的红，蒜苗的绿，木耳的黑，鸡蛋的黄和豆腐的白。

陕西人非常喜欢吃馒头。一个新鲜出炉的馒头再搭配上刚出锅的辣椒油，便成了当地人的珍馐佳肴，即使把多

as toasted white sesame seeds that bring out the fragrance. After preparing all the ingredients in a small bowl, heat up a saucepan of oil to about 80 percent hot and splash some over the chilis, add the sesame seeds and pour the rest of the oil. The youpo lazi is best when it's fresh, as the aroma may start to fade away after a few days.

Locals add youpo lazi and vinegar into all types of staple noodle dishes to elevate the flavor, as well as with meat and vegetable dishes.

Qiaomaiheluo is a unique buckwheat noodle dish made with the traditional pressing technique. Instead of rolling out the dough with a rolling pin into a thin sheet and then cutting it into thin shreds, this recipe presses the dough through a presser set above a large wok filled with boiling water. The cooked noodles are usually served with flavorful soupy toppings, with meaty choices like mutton soup and vegan options like stir-fried tomatoes and potatoes with extra broth.

The Qishan saozimian – saozimian meaning the spicy soup topping that accompanies noodles – is a noodle dish of rich and strong flavor. The noodles are very thin and made by rolling dough into paper-thin sheets and finely cutting them. The broth is special with a distinct sour flavor. Ingredients used include minced pork and vegetables cut in small pieces. The dish must feature five colors: red from carrots, green from garlic sprouts, black from wood ear mushrooms, yellow from eggs and white from tofu.

People in Shaanxi consume an enormous amount of steamed and baked buns and breads. One fresh and hot steamed bun topped with a generous spread of sizzling chili oil is a delicacy that locals may not give up for a juicy, meaty burger.

Flour buns and breads are not just for everyday meals. There's also the figure bun tradition that was recognized as an intangible cultural heritage, where more complicated dough-sculpting techniques are used to create grand buns of multiple layers, vibrant colors, flavorful fillings and vivid shapes.

Roujiamo needs no further introduction, as it's the Chinese-style burger with a loyal following around the world – a simple food involving complicated craftsmanship. The bun known as bajijimo must be hand-made and served hot. The soft, baked flatbread with thin, crunchy skin is made of semi-leavened dough, with a denser, firmer texture. Its color must be white on the outer edge with golden gradients in the

汁美味的汉堡摆在其前，他们也不会稀罕。

馒头可不仅仅是陕西的日常饮食，陕西花馍还被列入了国家级非物质文化遗产。复杂的面塑工艺赋予了大花馍丰富的层次、鲜艳的色彩、可口的馅料以及逼真的形态。

肉夹馍无需再做过多的介绍，因为它是



一种在世界各地都拥有忠实粉丝的“中式汉堡”——一种看起来简单，实则工艺复杂的食物。肉夹馍所使用的白吉馍是由半发酵的面团烘烤而成的，质地柔软，皮薄酥脆，必须

middle.

The filling is the succulent stewed pork known as lazhi rou, usually made with rich pork belly cuts with the skin on, and stewed for hours with more than a dozen spices and seasonings to achieve a meat texture that breaks up easily.

To prepare roujiamo, pork is chopped into smaller pieces while still retaining some of the meaty texture, then a bit of rich stock is added to provide moisture. Beef and lamb can also be used as fillings, and the vegetarian version uses potato and carrot shreds, green peppers, bean sprouts, spiced stewed eggs and pressed seasoned bean curds, which many locals favor over meat versions.

Liangpi, a cold noodle dish served with spicy dressing and vegetable toppings, is the perfect companion to roujiamo. It is made with the starchy water that comes from "washing and rinsing" flour dough. Then on a baking sheet or flat metal plate, the batter that thinly covers the entire pan is steamed or boiled for one minute. The noodles can be made with rice or rice flour. Liangpi is served with youpo lazi and a standard sauce of light soy sauce, aged vinegar, salt, garlic paste and sesame oil.

Stone bread is an ancient snack referred to as a living fossil. It's made by baking dough (consisting of oil, flour, eggs and salt) on hot stones. The bread is quite thin with an uneven surface and very dry texture.



手工制作，并趁热上桌。烙制好的白吉馍白边毫无火色，内侧有一圈若隐若现的火色线，形成一个很周整的圆，圆圈内火色自然形成的金色图案。

肉夹馍的馅料用的是饱含汁水的炖猪肉，被称为腊汁肉，一般是用带皮五花肉，配以十几种香料和调味料，炖煮几个小时制成的。经过长时间的炖煮，肉质软糯多汁，入口即化。

制作肉夹馍时，要把猪肉切碎，但同时还要保留肉的口感，最后加入一些卤汁来增加肉夹馍的风味和水分。肉夹馍也有用牛羊肉做馅儿的，还有土豆、胡萝卜丝、青椒、豆芽、卤蛋和豆腐等制成的素夹馍，很多当地人更喜素夹馍。

凉皮是一种添加了各式配菜、拌以辣椒



油而做成的“凉面”，是肉夹馍的完美搭档。它是用“洗面团”之后得到的淀粉水制成的，具体过程是将淀粉面糊倒在烤盘或扁平的金属盘上，在盘面上薄薄的覆盖一层，最后在盘里隔水烫熟或者上屉蒸一分钟。凉皮还可以用米粉做成米皮。正宗凉皮配有油泼辣子，以及生抽、陈醋、盐、蒜蓉和芝麻油等调味料组成的基础料汁。

石子馍是一种古老小吃，被称为“食品中的活化石”。它是把面饼（由油、面粉、鸡蛋和盐组成）放在加热过的石子上烙成的。这种饼子很薄，表面不平整，而且质地很干。

## The carnivore's choice

Meat dishes of generous portions, including pork, beef, mutton and lamb, are another highlight of Shaanxi cuisine.

Basin mutton is a traditional specialty in some parts of Shaanxi. It's an umami mutton soup served hot in large bowls the size of basins that must include lean and fatty cuts of stewed mutton. Some people also add a serving of offal, and the dish is all about enjoying the original flavor of the broth and meat.

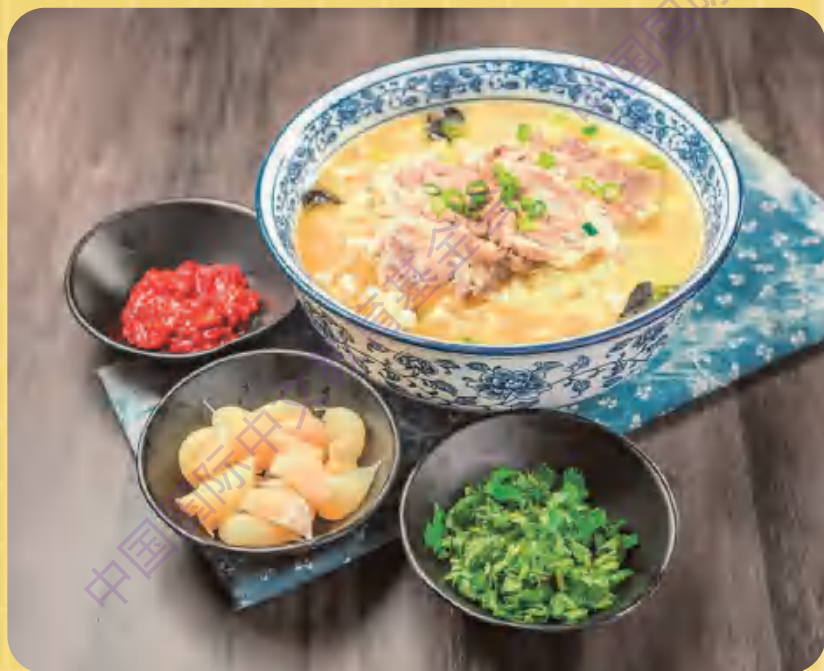
Plain baked flatbread known as "crescent bread" is usually served with basin mutton, and there are two ways of eating it. The first is opening the flatbread to create a pocket (it's quite hollow in the center), and then stuffing it with mutton meat to create a sandwich – don't forget to add a spoonful of sizzling youpo lazi. The second way is breaking it into smaller pieces and soaking it in flavorful soup.

Locals also enjoy adding youpo lazi into mutton soup to boost the flavor and warmth.

Crescent flatbread is different from baijimo, as it's made of leavened dough. Another Shaanxi mutton soup icon is the paomo dish, which is made by boiling tiny bits of baijimo in mutton soup with thin vermicelli.

As Shaanxi is a northwestern province, roasted lamb legs, whole lambs and boiled mutton are popular local dishes as well.

Calabash chicken, or huluji, is traditional Shaanxi-style fried chicken. It's said to have originated during the Tang Dynasty (618-907 AD).



## 食肉爱好者的不二选择

陕西菜的另一大亮点是分量十足的肉类菜肴，猪肉、牛肉、羊肉等来者不拒。

水盆羊肉是陕西一些地区的当地特色。这是一种味道鲜美的羊肉汤，盛汤的盆子里热气腾腾，羊肉肥瘦相间，经过炖煮显得香气逼人。有些人还会加入一些羊杂，水盆羊肉完美体现了羊肉的原汁原味。

“月牙饼”常与水盆羊肉搭配食用，吃法有两种。第一种方法是把大饼打开做成一个口袋（中间是空心的），然后在里面塞满羊肉做成三明治——别忘了加一勺滋滋作响的油泼辣子。第二种方法是把它切成小块，泡在羊肉汤里。

当地人还喜欢在羊肉汤中加入油泼辣子，以增香提味。

月牙饼与白吉馍不同，它是由发面做成的。陕西的另一金字招牌羊肉汤料理，羊肉泡馍，是由白吉馍和粉丝在羊肉汤里一起炖煮而成的。

陕西地处中国西北，因此烤羊腿、烤全羊和水煮羊肉等地方菜肴也备受欢迎。

葫芦鸡是经典的陕西特色炸鸡。据说它起源于唐朝（公元618-公元907）。不像其他炸鸡只是进行简单的炸制，葫芦鸡的制作工序更为复杂，耗时颇长。

做葫芦鸡的第一步就是要将新鲜的鸡肉彻底洗净，除去血水，然后用粗绳子紧紧地把鸡绑起来，以固定住鸡肉，防止它在随后的制作过程中脱落。

待锅内凉水烧沸，把鸡放进去，与料酒、姜、盐、胡椒、月桂叶、八角、肉桂和黑豆蔻等香料同煮一小时，这样丰富的味道就可以渗入肉里。后加卤水入笼蒸透，以保持鸡肉的软嫩鲜香。

最后一步是油炸。油炸时，将菜籽油烧至八成热，放入蒸好的整鸡，用勺拨动，直到鸡肉变成金黄色，再用漏勺捞出，沥油，让鸡皮更加的酥脆，随即盛盘，上桌时另带小碟花椒盐佐食。

葫芦鸡也因其盛放在葫芦形的盘子里而得名。



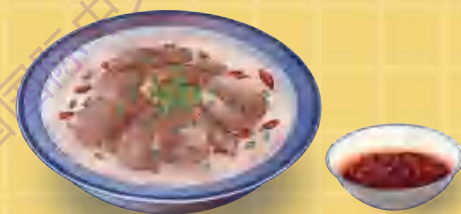
Rather than frying the chicken directly like most fried chicken dishes, huluji is much more complicated and takes longer.

The first thing to do is remove all the bloody residue from the fresh chicken in a thorough wash and rinse, then tie it up tightly with thick rope to secure the chicken's shape and prevent it from falling apart later.

Boil the chicken in water with leeks, ginger, salt, peppercorn, bay leaves, star anise, cinnamon and black cardamom for about an hour so the rich flavors can infuse into the meat. Then, along with the brine from the boiled chicken, steam it for at least 30 minutes so the meat becomes even softer and more tender.

The final step is deep frying. Place the chicken in a large strainer and lower it into the oil that's been heated to 80 percent hot. Then take a ladle and cover the chicken with the oil. The chicken is ready to serve when the color becomes golden and the skin is crispy.

The Shaanxi-style fried chicken is usually served in a calabash-shaped dish with a dry seasoning mix of chili powder, salt, peppercorn powder and cumin.



# 《国际中文教育中文水平等级标准》 专家解读

## The Interpretation of *Chinese Proficiency Standards for International Chinese Language Education*

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翻译 杨祎辰 Yang Yichen

《国际中文教育中文水平等级标准》(GF0025-2021)(以下简称《标准》)经国家语委语言文字规范标准审定委员会审定,2021年3月由教育部、国家语言文字工作委员会发布,作为国家语委语言文字规范自2021年7月1日起正式实施。以下是《标准》研发组专家对《标准》内容及研发情况做出的部分解读。

*Chinese Proficiency Standards for International Chinese Language Education* (GF0025-2021) (hereinafter referred to as *The Standards*) was validated by the Standard Validation Committee of the State Language Commission for Language Specifications and released by the Ministry of Education and the State Language Commission in March 2021. It has been officially implemented as the national language standards since July 1, 2021. The following is an interpretation of *The Standards* by the experts who participated in its making.





**Q** 《标准》从筹备到正式出台，经历了多长时间？有多少专家参与？修改的动机和依据是什么？

**A** 目前全球已有75个国家将中文纳入国民教育体系，4,000多所国外大学开设了中文课程，2,500多万人学习中文，4,000多万人次参加各类中文考试，国际中文教育的规模、形式等都发生了重大变化。为进一步提高国际中文教育质量和效果，满足多样化的学习需求，亟需出台一套科学规范、包容开放、便于实施的标准，对中文学习、教学、测试与评估各个环节进行指导，为世界各国开展中文教育提供参照和服务。在此背景下，2017年5月起，汉考国际受中外语言交流合作中心委托，组织北京大学、北京语言大学、北京师范大学、中国人民大学、首都师范大学、中国社会科学院、华东师范大学、上海大学等机构相关领域的20余位专家组成课题组，开始了《标准》的研发工作。课题组先后征求了来自美、英、法、德、日、韩等国家30多所院校80多位中外专家学者的意见，进行了50多场访谈和集中讨论，经反复论证、多次修改，历时三年半，于2021年初完成了《标准》的全部内容。

**Q** How long did the preparation of *The Standards* take? How many experts were involved? What was the starting point and basis for it?

**A** At present, 75 countries around the world have included Chinese in their national education systems, more than 4,000 foreign universities have offered Chinese language courses, 25 million people have been studying Chinese, and 40 million Chinese language tests have been taken. The international Chinese language education has undergone significant changes in terms of many aspects including its scale and form. In order to further improve international Chinese language education and meet diversified needs of learning, there is an urgent need to introduce a new set of standards that is scientific, inclusive and easy to implement to guide the learning, teaching, testing and assessment of Chinese language, and to provide reference and services for countries around the world to carry out Chinese language education. Since May 2017, commissioned by Center for Language Education and Cooperation, Chinese Testing International has formed a task force of more than 20 experts in related fields from Peking University, Beijing Language and Culture University, Beijing Normal University, Renmin University of China, Capital Normal University, Chinese Academy of Social Sciences, East China Normal University, Shanghai University and other institutions to develop *The Standards*. The group has consulted more than 80 Chinese and foreign experts and scholars from more than 30 institutions in countries including the United States, the United Kingdom, France, Germany, Japan, Korea, and conducted more than 50 interviews and focused discussions. After three and a half years of discussion and revision, *The Standards* eventually came into being in early 2021.



**Q** 与之前的HSK大纲、《国际汉语能力标准》《汉语水平词汇与汉字等级大纲》《汉语水平等级标准与语法等级大纲》等标准化文件相比,《标准》有哪些变化?

**A** 《标准》对之前的各项标准做了继承、汇总和提升,可以说反映了国际中文教育科学化的发展理念。《标准》创新提出了包容性混合型全方位“三等九级”新范式,反映了新时代全世界多层次考试、教学、学习和评估的需求,反映了国际中文教学理念的系统性变革。《标准》发展了“言语交际能力”“话题任务内容”“语言量化指标”三个维度,优化了听、说、读、写、译五项语言技能,延续了聚焦语言交际能力、以“能做”描述界定语言水平的思路,通过掌握对应语言要素的量化指标,与“外语使用者运用目标语言能够做什么”两个角度相结合描述语言能力,确保每一级标准的科学性、精准性和

**Q** What's new in *The Standards* compared with the previous standards such as *Chinese Proficiency Test Syllabus*, *Chinese Language Proficiency Scales for Speakers of Other Languages*, *Chinese Proficiency Vocabulary and Chinese Character Ranking Outline*, *Chinese Proficiency Grade Standards and Grammar Grade Syllabus*?

**A** *The Standards* is an inheritance and improvement of the previous standards. Basically, it reflects the scientific development concept of international Chinese language education. *The Standards* innovatively offers a new and mixed model of "Three Grades and Nine Levels" that is inclusive and comprehensive, which meets the global demand of multi-level testing, teaching, learning and assessment in the new era, and represents a systematic transformation in the concept of international Chinese language teaching. *The Standards* has been divided into the three dimensions of "Verbal Communication Skills", "Topics and Tasks", and "Quantitative Linguistic Indicators". It has made improvements regarding the assessment of the five language skills of listening, speaking, reading, writing and translating, and continues to focus on language communication skills, while defining language proficiency according to learners' application capability.

The quantitative indicators of corresponding language elements, combined with "what foreign language users can do with the target



可操作性。《标准》更加注重突出中文特色，继承了以汉字、词汇和语法为核心划分中文水平的传统，拓展为“音节、汉字、词汇、语法”四维基准，等级清晰，内容明确，也更加符合中文教学的规律。

**Q** 《标准》对中文水平的要求大幅度提升，以词汇为例，原先的HSK四级词汇量是1,200个，新《标准》四级词汇量为3,245个，为什么有这么大的变化？

**A** 《标准》的词汇数量分别是初等2,245个、中等3,211个、高等5,636个，总计词汇数量为11,092个。三大等级新增词汇的配置比例大致为2:3:5。这样的配置符合词汇学习规律，便于指导教学，也体现了初、中、高三个等级对于学习者语言能力等级水平的要求。高等词汇量向上延伸了水平要求、考试难度，为满足高水平中文学习者的评测需求提供了指导和参考。《标准》选词时充分利用和发挥了汉字这一优势，并将“以字找词”作为选词的原则。

之前的HSK四级词汇量是1,200个，现在新标准的四级词汇包括新增的1,000词，总量是3,245个。两词表的差异，首先是由于《标准》采用了“以字找词”的词汇筛选方法。从覆盖率上看，汉字的覆盖能力最强，汉语词的覆盖能力最弱。其次是因为HSK词表主要是服务于评价与测试，借此确定测试范围及难度。而《标准》的词表则服务于中文教学、测试、学习等多方面，可以用于确定教学和学习范围，但这并不意味着所有的词汇必须掌握。

**Q** 《标准》以“音节、汉字、词汇、语法”四种语言基本要素为衡量中文水平的基准，尤其增加了“音节”、“汉字”这两个要素，请问依据是什么？

language," define language competence in a way that ensures each level is scientific, accurate and applicable. Besides, *The Standards* highlights Chinese characteristics, follows the tradition of assessing Chinese language proficiency mainly on the basis of the test-takers' ability to use Chinese vocabulary and grammar, while expanding the dimensions of these existing benchmarks and adding the mastery of characters and syllables. The new standards are clearer about the grading criteria and their description, and are more reflective of the pattern of Chinese language teaching.



**Q** *The Standards* now has set up significantly higher standards than before. For example, the vocabulary required for Level 4 has risen from 1,200 in HSK to 3,245 in *The Standards*. What are the reasons for much higher standards?

**A** The total vocabulary required by *The Standards* is 11,092 words: 2,245 words at elementary level, 3,211 words at intermediate level and 5,636 words at advanced level. The proportion of newly added vocabulary on each level is approximately 2:3:5. The current design conforms to the rules of vocabulary learning, providing better guidance for teaching and learning while reflecting the layers of requirements. The higher standards for advanced vocabulary has risen the level criteria and test difficulty, offering better guidance and reference for the assessment of advanced learners. *The Standards* has made full use of the fact that Chinese is a language of characters, from which words are formed.

The previous vocabulary required for HSK Level 4 was 1,200. With the 2,245 words required on the preliminary levels and the newly added 1,000 words, the vocabulary required for Level 4 now amounts to 3,245. The first reason for the change is that, as previously mentioned, Chinese words are formed on the basis of characters. So it is more sensible to compile the vocabulary list based on the characters rather



**A** 培养学习者在不同情境下使用中文进行交流的能力是国际中文教学的根本目标，“四维基准”是实现交际能力的基础。将音节、汉字纳入标准，反映了语言量化指标的联通性。语言要素的选取注重贴近现实生活，以及中文作为第二语言教学的实际需求，尤其是国际中文教学的可操作性与实用性。音节表的制订与汉字、词汇、语法、话题任务内容、言语技能等方面的内容息息相关，在确定音节的过程中既充分体现口语化特点，又不忘突出音节的整体性与系统性，反映了对口语表达水平的要求，同时为初、中等水平的音节整体、直呼教学新规则、新路径提供了重要依据。汉字的选取改变了“先词汇，后汉字”的筛选原则和顺序，打破“汉字跟着词汇走”的传统做法，把常用汉字放在最重要、最优先的位置，依据日常会话的常用度、构词能力以及书写难易度等因素筛选汉字，这对于总结归纳汉字教学基本经验、破解汉字难学问题具有重要意义。

**Q** 《标准》增加了高等阶段(7-9级)的描述，出于怎样的考量？

than the words. The second reason is that the vocabulary list of HSK is mainly designed for assessment and testing, that is, to define the scope and difficulty of the tests. However, the vocabulary list of *The Standards* is designed for multiple purposes, including teaching and learning, in addition to testing. It is noteworthy that the application of *The Standards* to teaching and learning does not represent that learners have to master all of the words in the list; nevertheless, they can consider it as a useful reference.

**Q** *The Standards* uses the four basic language elements—syllables, characters, vocabulary and grammar—as the four-dimensional benchmark to measure Chinese language proficiency, with emphases on “syllables” and “Chinese characters” now added. What are the reasons for such addition?

**A** The fundamental goal of international Chinese language teaching is to develop learners' ability to communicate in Chinese in different contexts, which invariably involves the elements measured by the four-dimensional benchmark. The inclusion of syllables and Chinese characters in *The Standards* reflects the interconnectedness of the quantitative language indicators. The selected language elements are used in daily life and can meet the practical needs of teaching Chinese as a second language.

The syllabic list is closely linked with the requirements regarding Chinese characters, vocabulary, grammar, topics and tasks and language skills, demonstrating the oral features while highlighting the holistic and systematic nature of syllables. Such design reflects the characteristics of spoken language, and can serve as a reference for the innovation of the teaching of syllables at primary and secondary levels, which employs a holistic method of direct reading.

The selection of Chinese characters, which used to follow a principle of “vocabulary first, then Chinese characters,” now prioritizes the frequency of appearance. The characters are selected based on the frequency of their usage in daily conversation, word formation ability and difficulty in terms of writing, which greatly helps to summarize the experience of teaching characters and the learning of them, a task difficult for most learners.

**Q** What are the reasons for adding descriptions for advanced levels (Level 7 to 9) in *The Standards*?

**A** In accordance with the development needs of international Chinese education and the characteristics of Chinese language, *The Standards* is a fruit of independent innovation, optimization of resources and improvement on the previous efforts. Firstly, it is on the basis of the first- and second-generation standard systems that the new framework of “Three Grades and Nine Levels” is

**A** 《标准》顺应国际中文教育事业的发展需要和中文特点，自主创新，整合优化拓展。

首先，在第一代、第二代标准体系的基础上，统合创新、优化升级定型为初、中、高三等九级的新框架。其次，遵循“包容混合”的理念，吸取国内外语言能力标准建设的经验，对中文水平等级既从“等”进行了界定与描述，也从言语交际能力、话题任务内容、语言量化指标等角度对每一级进行描述。其中，高等水平七、八、九级标准是为以中文为专业的外国学生及中文水平较高的学习者准备的。

2012年以来，国际学生来华留学教育事业进入提质增效的发展阶段。教育部先后出台系列政策，不断完善制度框架，严格规范管理，全面推动来华留学教育内涵发展。《标准》增加了高等阶段(7-9级)的描述正是回应这一需求，与时俱进，更好地服务于国际中文教育。

developed. Secondly, it is by following the principle of “inclusiveness and compatibility” and drawing on the experience of the building language proficiency standards at home and abroad that the series of descriptions, which not only defines the “grades,” but also states the verbal communication abilities, the topic task contents and the language qualitative indicators are formed. Within the nine levels, advanced levels (Level 7, 8 and 9) are intended for assessing foreign students majoring in Chinese and learners with relatively high levels of Chinese proficiency.

Since the 18th National Congress of the Communist Party of China, the teaching of international students in China has entered a stage of quality and efficiency improvement. The Ministry of Education has issued a series of policies to consistently improve the institutional framework, strictly standardize the management practices, and comprehensively enrich the development of studying in China. It is in response to this need that the descriptions of advanced levels (Level 7-9) are added to *The Standards* so as to allow it to be able to evolve over time and better serve the cause of international Chinese education.



**Q** “译”的能力如何评判？将来在HSK考试中是否会有所体现？

**A** “译”是言语交际能力不可缺少的一部分，中外语言力量表，如《欧洲语言共同参考框架》和我国《英语语言力量表》，都将“译”作为内容之一。“译”标准首先是服务于国际中文教育的现实需要。在针对《标准》进行前期调研过程中，国内外的国际中文教育专家给予“译”能力很高的重视，认为翻译能力的培养实际贯穿于国际中文教育的全过程中。其次是满足广泛的普通翻译就业能力测评的需要，包括普通商务会谈、邮件来往、涉外导游、医院、酒店、餐厅接待等，这些职业场景中的翻译虽然不如外交、商务场合中那样要求翻译能力专业性强，但却有着极为广泛的现实需求。

有关“译”的测评有别于听、说、读、写技能，目前关于其如何测评正在进一步研讨中。我

**Q** How is the ability to translate evaluated? Will it be embodied in the HSK test?

**A** The ability to translate is an indispensable part of verbal communication. Assessment tables at home and abroad, such as *Common European Framework of Reference for Languages* (hereinafter referred to as CEFR) and China's *Standards of English Language Ability*, all include the measuring of translation ability. *The standards* of translation should firstly serve the practical needs of international Chinese education. During the process of conducting early-stage research for *The Standards*, domestic and foreign experts on international Chinese education have attached great importance to translation ability, considering that the ability is actually developed throughout the whole process of international Chinese education. Secondly, the standards of translation should meet the needs of an extensive assessment of the employability of general translators for occasions such as general business conferences,

国目前已有国家级职业资格考试, 翻译专业资格认证的全国翻译专业资格(水平)和面向普通翻译、非专业翻译等人群的国际中文通用翻译能力测试。我们将借鉴已有翻译相关考试的经验, 综合考查“译”技能。

**Q** 新《标准》如何与原来的标准在教学和测试方面进行衔接? 如何与其他国家的一些语言水平标准接轨?

**A** 与原来的标准相比, 《标准》更多地是在原标准的基础上纵向向上延伸与横向精细化拓展。从分级来说, 新增了高等(7-9级), 而从教学与测试内容的范围来看, 提供了针对各等各级的音节、汉字、词汇、语法语言量化指标, 这是更为精确、科学的量化。可以说, 基于原来的标准所进行的一级到六级的教学和测试总体变化不大, 但却更为科学化; 而基于《标准》, 需要对高等(7-9级)的教学和测试展开相应的研究与讨论。

高等(7-9级)的国际中文教育面向追求专业水平、卓越中文表现的学习者, 而与之相适合的教学与测试相关研究仍有不足。在教学方面, 关于教学资源、教学方法等方面的讨论并不多见,

email communications, tour guiding, hospitals, hotels and restaurants reception. Although translators working in the abovementioned contexts are not expected to be as professional as those who are on a diplomatic or commercial mission, they are extremely in high demand in real life.

The assessment of translation ability is different from that of listening, speaking, reading and writing skills, and ways to assess it are under further discussion at present. Currently, China has National Vocational Certification Test, National Accreditation Examinations for Translators and Interpreters certified by Translation Professional Qualification, and International Chinese General Test for Non-professional Translators and Interpreters. We will consult these examples for comprehensive ways to evaluate translation ability.

**Q** How does *The Standards* connect with the original ones in terms of teaching and testing? How can it converge with the language standards of other countries?

**A** Compared with the original, *The Standards* has expanded the contents and refined the layers of measurement. For grading, advanced levels (Level 7-9) has been added; for teaching and testing, language quantitative indicators of syllables, Chinese characters, vocabulary and grammar have been provided for all grades and levels, which is more precise and scientific. To sum up, minor changes have been made to Level 1-6, which has been based on an adjusted and more scientific version of the original standards. By contrast, researches and discussions are still needed for the advanced levels of 7-9.

The development of the advanced levels (Level 7-9) of international Chinese education is aimed to assess learners who pursue professional Chinese study and excel at Chinese proficiency. Targeted



期待国际中文教育的学者们进一步展开相关研究。在测试方面,正在进行相关研究,汉考国际将适时推出新的HSK系列考试,HSK高等考试通过一张考卷分出三个等级的考查方式,弥补过去HSK六级的分数解释的“天花板现象”。

《标准》在体现中文本体特色之时,也注重与其他国家的一些语言水平标准接轨或者相关,主要体现在标准的框架结构、一些关键描述语的借鉴与参考、各等级水平之间衔接一致性等。为了评估以上目标的实施程度,目前我们已展开了《标准》与其他国家的一些语言水平标准的比较研究、基于学习者自我评估的大规模调查、基于专家评估的语言标准相关度研究等。这些研究已经取得了一些初步的研究成果,具体请参考后续的相关研究成果。

**Q** 《标准》对今后的HSK考试在考试题型、考试难度等方面会有什么样的影响?

**A** 《标准》是指导国际中文学习、教学、测试与评估各环节的规范,将为HSK考试提供总体指导,主要体现在国际中文教育考试的理论和理念上,如:以学习者为中心的理念;突出中文特色,强调中文“四维基准”,全面夯实中文基础;通过言语交际能力、话题任务内容、语言量化指标,以及听、说、读、写、译五种语言基本技能,全方位提升国际中文教育质量和学习者中文水平等。但《标准》并不等同于HSK命题和实施的考试大纲。

HSK将依据《标准》,在保持现有六个级别考试稳定的基础上,首先增加HSK高等(7-9级),形成“三等九级”考试等级体系,预计于今年年底试考,明年初正式推出。HSK高等将参考《标准》进行整体规划与设计,着重考查考生的综合能力、多种认知能力、跨文化交际能力以及对具有普适性、人类共通文化内容的掌握等。

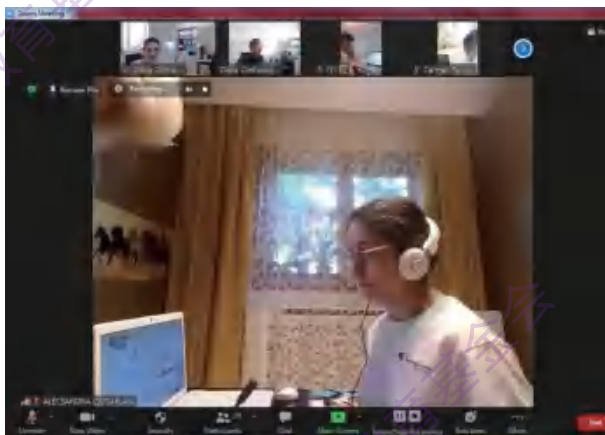
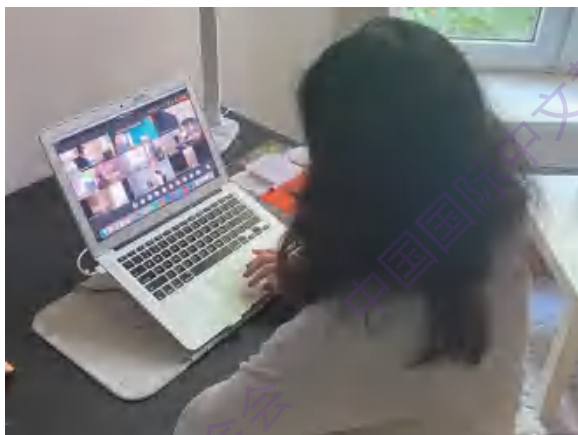


research on teaching and testing for these learners is still insufficient. In terms of teaching, there are few discussions on teaching resources and methods. We hope that scholars of international Chinese education will further engage in research on this topic. CTI (Chinese Testing International) has been conducting research to refine HSK tests, and will launch a new series of tests in due time. In the new tests, evaluation on the top three levels can derive from a single test paper, and the description of Level 6 performance will no longer be that of the most advanced learners.

While representing the characteristics of Chinese language, *The Standards* also keeps in line with or is compatible with the language standards of other countries, having consulted their standard framework, major descriptors, and the cohesion and consistency between levels. To evaluate the implementation of the above objectives, we have carried out comparative studies of *The Standards* with the language proficiency standards in other countries, large-scale surveys based on learners' self-evaluation, and studies on the relevance of language standards based on experts' assessment, having achieved some preliminary results, which will be released in the foreseeable future.

**Q** How will *The Standards* affect the future HSK tests in terms of question types and difficulty?

**A** As a set of criteria on International Chinese Language learning, teaching, testing and assessment, *The Standards* will provide general guidance for HSK tests, edging the conceptual grounds of the test towards the following directions: (1) to encourage the adoption of a learner-oriented approach; (2) to help learners consolidate their Chinese language skills in an all-round way by highlighting the characteristics and the four fundamental dimensions of the Chinese language; (3) to comprehensively improve the quality of International



**Q** 《标准》研发过程中有没有令人印象深刻的事？

**A** 在研制《标准》的三年多时间里，我们经历了很多难忘的事情，印象最深的还是课题组成员表现出的强烈的使命意识和责任意识。刘英林教授作为项目首席专家，以建设中文标准、发展HSK考试为自己的使命，为《标准》研制付出了巨大心血，为研制框架、研制理念、整体规划等提供了很多意见与建议，为项目的顺利推进保驾护航。在项目审定时期，刘老师身体有恙，住院治疗期间仍心系《标准》，多次电询《标准》进展，每次通话至少半个小时以上。王理嘉教授在身患重病、身体日渐虚弱的情况下，仍旧为汉语拼音教学难题及《标准》建设劳神费心。王老师在去世前还将珍藏的论文手稿交予课题组，希望能为《标准》的学理研究贡献一份力量。很遗憾王老师没能亲眼看到《标准》的出台，这也是我们最痛惜的地方。其他几位老专家顾问组成员傅永和、李行健、侯精一、张厚粲等老先生，虽都是耄耋之年，仍旧坚持每月参加专

Chinese Language Education and learners' Chinese language proficiency through emphasizing communication skills, topics and tasks, quantitative language indicators and the five basic language skills of listening, speaking, reading, writing and translating. However, it needs to be pointed out that *The Standards* does not equal to the outline of the HSK tests.

According to *The Standards*, three more advanced levels (Level 7-9) have been added to the existing six in HSK tests, forming a framework of "Three Grades and Nine Levels." After the pilot tests to be held at the end of this year, the new framework will be officially launched next year. The overall planning and design of the tests on the advanced levels will consult *The Standards*, aiming to test learners' comprehensive skills, multiple cognitive abilities, international communication competence and knowledge of universal and common human culture, etc.

**Q** What impressed you the most during the development of *The Standards*?

**A** In more than three years of the development of *The Standards*, we had a lot of unforgettable experiences. What impressed us the most is the research group's strong sense of mission and responsibility. As chief expert, Professor Liu Yinglin sees the construction of the standards and the development of HSK tests as his life's work, giving guidance regarding the framework, the conceptualization and the overall planning, and ensured the smooth progress of the project. He fell ill during the validation period, but continued committing himself to the project, phoning from the hospital to check the progress many times, talking to us for more than 30 minutes each time. There was also Professor Wang Lijia, who was still working on the problems about pinyin teaching, despite his declining health. Before passing away, Professor Wang handed in his manuscript papers to the research group, hoping to contribute to the theoretical research of *The Standards*. It is a great pity that Professor Wang would not be able to witness the release of *The Standards*. Other members of the expert advisory group who are over eighty include Fu Yonghe, Li Xingjian, Hou Jingyi, Zhang Houcan. They managed to participate in the monthly expert meetings, contributing their experience and wisdom to the

家例会,为《标准》的建设贡献智慧。

《标准》项目周期长,课题组相互配合,分工协作,为一个共同的目标努力奋斗。部分专家身处海外,克服时空限制,积极参与讨论。疫情期间,课题组仍在线上多次集中讨论《标准》,经常为一个细节而反复讨论,力求至善。凡此种种,令人难忘。

making of *The Standards*.

Throughout the long period of *The Standards* project, the research group members valued coordination and cooperation, striving for a shared goal. Some experts were overseas and had to overcome the constraints of time and space, but still actively participated in the discussions. During the pandemic, the research group discussed *The Standards* online for many times, repeatedly hash out the smallest of details and striving for perfection. For us, all these experience are unforgettable.

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## 《国际中文教育中文水平等级标准》 新书发布会暨国际学术研讨会

Book Launch and International Academic Conference:  
Chinese Proficiency Grading Standards for International Chinese Language Education



# 诗词里的中秋

Mid-Autumn Festival in Poems

万晴 Wan Qing

翻译 丁宁 Ding Ning





每年阴历的8月15日，是中国十分重要的传统节日中秋节。无论工作有多忙，当代中国人都会尽力在这一天赶回家与亲人团聚，大家一边品尝盘中月饼，一边欣赏夜空中那轮皎洁明丽的明月。这样的习俗已经延续了超过千年——中秋节定型于唐朝初年，盛行于宋朝，流传到今天已经成为“四大传统节日”之一。受中华文化的影响，中秋节也是东亚和东南亚一些国家，尤其是当地华人华侨的重要传统节日。

月亮被中国人赋予了表达思念的情感和寓意，所谓“明月千里寄相思”，它也成了中国文学中典型的意象和永恒的主题。而在中秋之夜，无论身处中国哪个省份，人们所看到的月亮都是一年之中最大、最亮、最圆满的。对中国人来说，“月圆”象征“人圆”，寓意阖家团圆、家和万事兴。人们把中秋的团聚看得十分珍贵，正所谓“万里无云镜九州，最团圆夜是中秋”。

The Mid-Autumn Festival, which falls on the fifteenth day of the eighth lunar month of a year, is one of the most important Chinese traditional festivals. For over a thousand years, the Chinese people, no matter how busy they are at work, have observed the tradition of returning home on this day for a gathering with their families to enjoy tasty mooncakes and appreciate the bright full moon. The mid-autumn day started to be widely celebrated as a festival during the early Tang Dynasty (618–907), became a popular folk festival during the Song Dynasty (960–1279), and has grown into one of the four major traditional festivals in China. Because of the influence of the Chinese culture, the festival is also celebrated in some East Asian and Southeast Asian countries, particularly among the Chinese diaspora communities.

In Chinese culture, the moon is associated with feelings of love and longing, which is vividly reflected in the lyric of “The Bright Moon Sends My Love from a Thousand Miles,” a Chinese hit song in the 1940s. The moon is also a classic literary image





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中秋这一晚，碧空如洗，桂香阵阵，月圆如盘，正是“花好月圆人团聚”。夜晚赏月的活动往往会激发文人墨客的灵感，他们或因思念远方的亲人满怀离愁别绪；或感秋高气爽而豪情万丈；或用月亮阴晴圆缺的变化来比喻人情事态沉浮不定；或因明月联想嫦娥奔月的古老传说，作出种种浪漫的猜想……总之，诗词里的中秋可谓流光溢彩、精彩纷呈，是中华文化血脉中非常重要的基因。

宰相张九龄被贬官到荆州，写下了“海上生明月，天涯共此时”的千古名句；诗人杜甫在颠沛流离中看到山河破碎，思念起生死未卜的兄弟，发出“露从今夜白，月是故乡明”的慨叹；李商隐看着夜空中银河渐渐斜落，猜想传说中那偷吃仙药飞奔到月亮中的仙子嫦娥过得并不快乐，感伤“嫦娥应悔偷灵药，碧海青天夜夜心”；苏轼与弟弟苏辙虽已分离了七年，他在中秋月夜依然发出乐观的呼喊“但愿人长久，千里共婵娟”……

今年中秋，我们邀请您一同欣赏皎洁的明月，品尝美味的月饼，并诵读有关中秋的美好诗篇——

and an everlasting theme in Chinese literature. On the night of the Mid-Autumn Festival, people across China watch the same moon that is at its brightest and fullest. The fully lit moon symbolizes the reunion and harmony of a family, which the Chinese people believe will lead to prosperity in all undertakings. Therefore, they regard the Mid-Autumn Festival as a precious opportunity to unite with loved ones, as depicted in a poem that “as a bright full moon shines like a mirror up in a clear night sky, the Mid-Autumn Festival is the best time for a reunion.”

On the night of the Mid-Autumn Festival, the full moon shines brightly in the clear sky and the breeze smells of osmanthus flowers. It is a time people choose to gather with friends and families and enjoy each other's company. The festive activities have inspired many poets to write poems to express a longing for loved ones who live far away, to let go of negative emotions in the clear and refreshing autumn weather, to compare the wax and wane of the moon to the ups and downs in life, or to offer novel interpretations of beautiful Mid-Autumn Festival myths, such as “Chang'e<sup>1</sup> flying to the moon.” The lines they composed for the festival have become so memorable that they are now an indispensable part of the Chinese culture.

For example, when Zhang Jiuling, the chancellor to the Emperor Xuanzong of the Tang Dynasty, was demoted and sent to the distant city of Jingzhou, he expressed his longing for his loved ones in a poem: “As the bright moon shines over the sea, from far away you share this moment with me.” When Du Fu, a prominent Chinese poet of the Tang Dynasty, was separated from his brothers and worried about

their safety, he lamented the turmoil in a war-torn country and wrote: "The dew will be white from tonight; the moon's fair in my hometown's skies." When Li Shangyin, a poet and politician of the late Tang Dynasty, watched the glow of the full moon wash out the Milky way, he took pity on Chang'e, who flew to the moon after swallowing the magic elixir she stole from the Queen Mother of the West<sup>2</sup>, and recited: "Chang'e must regret ever having stolen the elixir of life, as night after night she must be overwhelmed by loneliness in the Palace on High." When Su Shi, a great poet of the Song Dynasty, gazed at the full moon and thought of his younger brother, Su Zhe, whom he had not seen for seven years, he included his wish for a reunion in one of his poems: " 'Tis only wish'd that we may all live in good health and share — though far apart — the beauty of th' minor light."

On the Mid-Autumn Festival this year, remember to watch the fully lit moon, have tasty mooncakes, and enjoy a poetic Mid-Autumn Festival.

## 月夜忆舍弟

杜甫

戍鼓断人行，  
边秋一雁声。  
露从今夜白，  
月是故乡明。  
有弟皆分散，  
无家问死生。  
寄书长不达，  
况乃未休兵。

## Missing My Brothers on a Moonlit Night


Du Fu

Translated by Zhao Yanchun

The garrison drum stops all there;  
Fall on the front, a wild goose cries.  
The dew will be white from tonight;  
The moon's fair in my hometown's skies.  
My brothers are all scattered now;  
I've none to ask if they survive.  
As the warfare has not ceased yet,  
My letters sent could ne'er arrive.

1 Chang'e is known as the Moon Goddess of Immortality in Chinese mythology.

2 The Queen Mother of the West, or Xiwangmu, is a mother goddess in Chinese mythology.



## Prelude to Melody of Flowing Waters

Su Shi

Translated by Zhuo Zhenying

On the eve of the Mid-Autumn Festival of the Year Bingchen,  
I went on a night-long spree, and composed this piece when  
tipsy, with an intention to cherish the brotherly love for Ziyou.

When did the brilliant moon come into being?

Raising my cup I ask the azure sky.

And what year's tonight in, I wonder, in light of

The calendar of the Palace on High?

The dread that it'd be too cold in the firmament  
Gives me pause—otherwise riding on the zephyr

To the crystalline palace I would fly.

And further: whom might I dance with up there but my shadow?

With this regard the fancy for celestial life seems wry.

Creeping from the other side of th' mansion,  
Through the carv'd window on the sleepless

The moon mischievously casts its light.

Why should she ironically grow full when people part,

As if upon men she were venting a spite?

Ay, but who can e'er change the course of nature?

As the moon may wax or wane and grow dim or bright,

So men thrive or decline and part or reunite.

'Tis only wish'd that we may all live in good health

And share—though far apart—the beauty of th' minor light.

## 水调歌头·明月几时有

苏轼

丙辰中秋，欢饮达旦，  
大醉，作此篇，兼怀子由。

明月几时有？把酒问青天。  
不知天上宫阙，今夕是何年。  
我欲乘风归去，又恐琼楼玉宇，  
高处不胜寒。起舞弄清影，  
何似在人间！

转朱阁，低绮户，  
照无眠。

不应有恨，  
何事长向别时圆？

人有悲欢离合，  
月有阴晴圆缺，  
此事古难全。

但愿人长久，  
千里共婵娟。



## 2021 “一带一路”年度汉字发布活动

# 说“互”

On the Chinese Character Hu (互)

钱一菁 Qian Yijing  
翻译 丁宁 Ding Ning

“互”字是2021“一带一路”年度汉字。从2016年开始，已经有五个汉字作为年度汉字被选出来，分别是“和、融、新、共、互”。这些字的背后有着丰富的含义，它们不仅代表了中华优秀传统文化的精神，也是一个时代的理想，体现了国际交流与发展背后需要付出的努力。

The Chinese character “hu (互)” is picked by the Belt and Road Initiative as its word of the year for 2021. Winners from previous years include “he (和)”, “rong (融)”, “xin (新)”, and “gong (共)”. These words are chosen because the meanings they carry showcase the Chinese traditional culture, the spirit of the time, and the efforts China has made to promote international exchanges and global development.

“Hu (互)” is easy to write, but its meanings and cultural connotations are nothing but simple.



“互”字写起来很简单，而它自身的意义和文化寓意并不简单。

随着语言的发展，每个汉字的意义都在不断地演变，字形也发生了变化，从最早的甲骨文，到后来的金文、篆书、隶书、楷书等。这些变化既反映了人们生活和认识的改变，也反映了不同时期人们不同审美观。下面我们一起来了解一下“互”字的历史。






“互”，象形字，最早是指制作绳子的工具。在过去，人们把麻丝或者藤草缠在一起做绳子时，会用到竹子做的工具，他们抓住固定在麻丝两头的竹柄向相反的方向转动，以防止麻丝脱








In Chinese language, the meaning of a character changes as its written form changes. The Chinese writing system has evolved from the earliest known oracle bone script, to bronze script and seal script in ancient China, to clerical script and finally to regular script used today. The changes in writing encapsulate people's changing understanding of the outside world and their changing sense of beauty. How are such changes reflected in “hu (互)”?

The pictographic form of “hu (互)” originally looks like a type of ropemaking tool made of bamboo. In the past, Chinese people used hemp fibers or vine grass

to make ropes. They must turn both handles of a ropemaking tool in opposite directions simultaneously in order to weave the hemp fibers into strands.

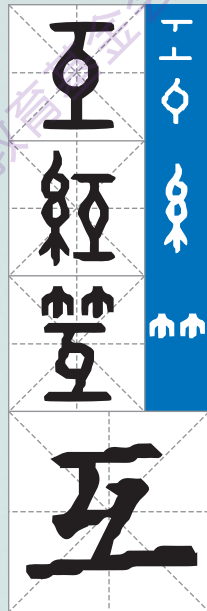
In the seal script, the form of “hu” is , which is made up of two parts. The part  comprising two symbols  and , looks like the Chinese character “gong (工)” meaning a tool. The other part  looks like a twisted rope.

Since the ropemaking tool in ancient times was made of bamboos  and ropes were made from hemp fibers  in the seal script, “hu” is often written as  or . Later, as people no longer wrote curved lines but straight strokes, “hu” became  in the regular script.

China is known for its typical collectivistic culture that values the needs and goals of a group and the interconnectedness of its people. This cultural preference is reflected in the evolution of the Chinese characters. From its original meaning of interwoven hemp fibers, “hu (互)” is increasingly used to describe the mutual and reciprocal relationships within and between societies. As a result, the word takes on multiple meanings and cultural connotations.









“Hu (互)” is of symmetric structure because the forces applied on the two handles of a ropemaking tool must be of equal strength. Does it also imply that a relationship must be reciprocal?

In modern Chinese language, “hu (互)” cannot be used on its own. It must be used together with other characters as compounds, such as “hu xiang (互相)”, “hu bu (互补)”, “hu zhu (互助)”, “hu fang (互访)”, “hu ying (互赢)”, “hu yi (互依)” and “hu cun (互存)”. The following table shows how these compounds are typically used:





散，并可顺利完成制作程序。

“互”字的篆书写作, 由两个部分组成： (“工”字的变形，意思是工具）， (表示绳子缠绕在一起)。因为字义和竹子、丝线有关，我们也会看到带有 (丝，糸)和 (竹)的写法—— 和。之后的楷书 把弯曲的线条写成直的，这也是汉字演变的一条规律。

中华传统文化是典型的群体本位文化，以此而著称于世。中华文化以社会为中心，非常重视社会群体和人与人之间的相互关系，在长期的历史演变中，由麻丝互相缠绕在一起而衍生的“互”字的含义，便逐渐地被人们引申为人与社会、人与人之间“彼此”“相互”等社会关系的含义。这样，“互”就成为中国话语体系中一个内涵丰富而又寓意深刻的汉字了。

“互”的字形有着对称性，缠绳子时拉向两边的力是相等的，是否也说明在所有的“彼此”“相互”之间总有着对等的影响呢？

“互”在现代汉语中不是一个独立的词，但

Compound <sup>1</sup>	Usage
hù xiāng (互相)	It takes time for the two persons in a relationship to know and understand <i>each other</i> better.
hù bǔ (互补)	An extrovert and an introvert can <i>complement each other</i> and bring out the best in each other.
hù zhù (互助)	Classmates and friends should be friendly to each other and <i>help each other</i> to make common progress.
hù fǎng (互访)	Last month, the leaders of the two countries <i>paid each other</i> a visit.





是和其他字组合以后产生了一系列的词语,比如:互相、互补、互助、互访、互赢、互依、互存等。造句示例:

【互相】在感情方面,两个人需要时间来互相认识、互相了解。

【互补】外向的人和内向的人在一起可以互补,发挥各自的优点。

【互助】同学、朋友之间应该友爱互助,共同进步。

【互访】上个月,两个国家的领导人进行了互访。

与“互”字相关的成语也有不少,比如:互通有无、互为因果、互为表里等。“互通有无”是指双方拿出自己多余的东西向对方换取自己缺少的东西;“互为因果”是指两件事情分不清哪个是因、哪个是果,它们互相影响、互相转化;“互为表里”是指甲是乙的外表,乙是甲的内里,说明它们联系紧密、互相依存。造句示例:

【互通有无】两国之间开放市场、互通有无,既有利于经济的发展,也方便了人民的生活。

【互为因果】贫穷和愚昧互为因果,是一种恶性循环。

含有“互”字的所有词语都有着一个共同的含义,那就是“彼此”“相互”,强调两者之间的紧密关系,我们可以称之为“互”字精神。这也是“一带一路”倡导的精神。在国家之间的交流与合作中,双方总是互相影响,你中有我,我中有你。总之,互相借鉴、共同发展,互通有无、合作共赢,这才是大家共同的目标。

(中国公共关系协会供图)



Many Chinese four-character idioms also contain “hu (互)”. For example, “hu tong you wu (互通有无)” means that people need to trade with each other for goods and services; “hu wei yin guo (互为因果)” means that when the two events influence each other, it is not clear which one is the cause and which one is the effect; “hu wei biao li (互为表里)” means that two parties are closely related and interdependent. The following table shows how these idioms are typically used:

Four-character Idioms <sup>2</sup>	Usage
hù tōng yǒu wú (互通有无)	The two countries opened their markets to <i>trade with each other</i> . Doing so not only boosted their economies but also made people’s life more convenient.
hù wéi yīn guǒ (互为因果)	Poverty and ignorance <i>influence each other</i> . Poverty <i>leads to</i> ignorance, and <i>vice versa</i> , creating a vicious circle.

Generally speaking, all the Chinese compounds and idioms containing “hu (互)” denote a sense of closeness and connections. This is the essential spirit of “hu (互)”, the same spirit espoused by the Belt and Road Initiative. In international exchanges and cooperation, all the countries depend on each other and have a stake in each other. They should learn from each other, complement each other’s strength, and work to achieve win-win cooperation and common development. This is the common goal that binds all of us together.

1 The compounds in Chinese are the words italicized in English.

2 The four-character idioms in Chinese are the words italicized in English.

# 同舟共济

To Cross a River in the Same Boat

陈秋 Chen Qiu

翻译 张慈贇 Zhang Ciyun



“同舟共济”从字面上讲，意思是大家同坐在一条船上，只有齐心协力，团结互助，才能安全渡河。这个成语最早由中国古代伟大的军事家、哲学家孙子(约公元前545-公元前470年)提出，记录于颇具世界影响力的军事战略著作《孙子兵法》之中。

据说，某天，有人问孙子：“抵御军事进攻的最佳策略是什么？”

In English, there are quite a few idioms and phrases related to the word "boat," such as "burn one's boat," "rock the boat," "fresh off the boat," "miss the boat," and "in the same boat."

The same is true with the Chinese language. Especially, the English saying "in the same boat" also appears in a very popular Chinese idiom 同舟共济 ,tongzhou gongji, which means literally "to cross a river in the same boat."

However, while the English phrase "in the same boat" indicates "in the same situation or having the same problem," its Chinese answer emphasizes more on "pulling together in times of trouble."

孙子回答道：“一个熟练的战术家应该像蛇一样组织他的军队。当有人攻击其头部，蛇会用它的尾巴反击；当有人攻击其尾巴，蛇的头会抵抗；而当有人攻击其中部，蛇的头和尾则都会反击。”

此人继续发问，可否让军队模仿蛇的致命行为？

孙子坚定地回答：“当然。”他指出，军队中的士兵都知道，在一场致命的战斗中，无论胜负，他们都有着共同的命运。即使存在内部竞争，他们也明白，共同努力赢得这场战斗就是在拯救自己的生命，这才符合他们的最大利益。

他还举了一个例子，当时正处春秋时期，吴国和越国经常互相打仗，两国人民也相互敌视。有一次，吴国人和越国人乘坐同一艘船渡河。突然，天空中划过闪电，狂风大作，暴雨倾盆而下，船在波涛和风雨之中飘摇颠簸。吴国人和越国人再也顾不上彼此的仇恨，大家互相救助，吴国人和越国人的手都拉在了一起。大风大雨中，大家相互鼓励，彼此照应，如同左手帮助右手。渐渐地，风停雨住，天空放晴了，大家安全到达了河的对岸。

这个成语在中国文化中用来比喻在艰难的处境中唯有摒弃前嫌，团结互助，同心协力，才能共同战胜困难。例如，自2019年新冠肆虐全球，人类面临共同的敌人——病毒，此时，号召所有人团结起来，用“同舟共济”这个成语就再合适不过了。

The Chinese idiom was first quoted by Sun Zi (circa 545-470 BC), a great military strategist, writer and philosopher in China's history. Known in English as Sun Tzu, he has long been accredited as the author of "The Art of War," one of the most influential strategy texts in the world.

According to a legend, one day, a man asks Sun Zi: "What's the best strategy to fend off a military offense?"

Sun says that a skillful tactician may organize his army like a snake. When one strikes at its head, the snake will strike back with its tail; when one strikes at its tail, its head will come to help defend; and when it is attacked at its middle, both its head and tail will strike back.

The man asks again, saying if an army can be made to imitate the behavior of a lethal snake.

The strategist answers firmly, "Yes." He points out that soldiers in an army know that they share a common fate as they win or fail together in a deadly battle. Even if there are internal rivalries, they understand that it's in their best interest to put them aside and work together to win the battle and save their own lives.


"For instance, the people of the State of Wu and the people of the State of Yue have been enemies for a long time," says Sun. "But if they are crossing a river in the same boat and then caught by a heavy storm, they will immediately come to each other's assistance just like the left hand helps the right in order to prevent the boat from capsizing and reach the shore as soon as possible."

Since then, Sun's phrase "to cross a river in the same boat" has found its way into the Chinese language as a popular idiom.

Today, this idiom is still frequently quoted by Chinese speakers to urge people to work in close collaboration to overcome the difficulties they are facing and to achieve a common goal.

For example, during the fight against the COVID-19 pandemic, the idiom *tongzhou gongji* is one of the most repeated catchwords among Chinese people.





# 老子的传奇与哲思

Lao Zi – A Legendary Philosopher

张慈贇 Zhang Ciyun

中文翻译 炎博 Yan Bo 苔小牧 Shan Xiaomu



“老子”姓李名耳，前者是敬称。作为公认的中国历史上最受景仰的思想家之一，老子可谓传奇无数，事关其身世、经历、育人以及哲思的方方面面。

传奇之一无疑是关于老子的出生。传说他的母亲因目睹一颗星辰坠入自己的膝盖而受孕，而胎儿在子宫里孕育了整整80年。所以，刚一出世，老子已然是一位胡须花白、双耳垂轮，一副福寿绵长模样的长者了。

老子曾任周朝(约公元前11世纪-公元前256年)的守藏史官，负责保管宫廷档案，但不久他便辞任不做，一路西行，宣扬自己的思想与哲学理念。

一日，老子骑牛行至函谷关，被关令尹喜一眼认出并拦住，原来这位关令是老子学说的忠实“粉丝”。谁知为了能求师问道，关令竟要求老子出示官方的通行证才肯放行。

没有通行证，老子只得同意“以文易证”，著写一篇五千言的文章，阐述自己的哲学思想，于是，先秦名篇《道德经》便由此问世了。



Lao Zi's surname was Li and his given name was Er. Lao Zi is an honorific title. It is widely acknowledged that Lao Zi is one of the most revered philosophers in Chinese history. There are numerous legends about his birth, career, teaching and philosophical ideas.

According to one popular legend, Lao Zi was conceived when his mother saw a star falling into her lap and he stayed in the womb for 80 years. When he was born, he was already a grown man with gray beard and long earlobes, a symbol of good fortune and longevity.

He once kept the royal court archives for Zhou Dynasty (circa 11th century-256 BC). But he later resigned and went westward to propagate his ideas and philosophy.

One day while riding an ox he approached the Hangu Pass and was stopped by Yinxi, a sentinel who manned the pass. As a faithful follower of Lao Zi's philosophy, the officer immediately recognized the great master.

But, in order to ask Lao Zi to teach him something of his philosophy, the officer demanded the old man produce an official permit to leave the country.

Lao Zi had no document, so he agreed to write a 5,000-word essay about his philosophy in exchange for passage to the West. That essay turned out to be the famous Daodejing (also "Tao Te Ching"), or the "Book of Virtue."

Today scholars worldwide are still debating whether the book was actually written by Lao Zi or compiled by his students and disciples.

However, they all agree that the book reflects Lao Zi's thinking.

In the book, Lao Zi used the concept of Dao (Tao) to explain all changes in the universe. Dao, which has also been translated as "Way" or "Great Integrity," is deemed the mysterious source or ideal of all existences. Lao Zi advocated "non-action," which means to let nature take its course or conform to the law of nature, and disclaimed theism.

He also put forward many dialectical ideas and attempted to create a set of theories and ideology that can cover the whole universe, such as "Dao gives rise to one, one gives rise to two, two gives rise to three and three gives rise to all other things." He said in Daodejing: "Great talents mature slowly, great sounds are silent. Great forms look shapeless, transcendent squareness has no corners."

Lao Zi believed that nothing is internally unitary and static, but complex and constantly changing. Also, transmutation frequently happens among contradictory things.

Other famous quotations of Lao Zi include:

- All things under Heaven came from something which in turn came from nothing.
- By the side of misery lies happiness, and beneath the happiness lurks the misery.

时至今日，世界各地的学者仍在为《道德经》是出自老子之手，抑或是其弟子代为编纂而争论不休。但是，学者们都完全认同《道德经》体现了老子的思想理念。

书中，老子引入“道”的概念来解释天地宇宙间的种种变化。“道”也被译作“法”或者“规律”，被视为万事万物的神秘之源或典范。老子崇尚“无为”，主张顺其自然，合乎天理，否定有神论。

老子亦推出许多辩证观，试图建立一个囊括宇宙万物的理论，主张“道生一，一生二，二生三，三生万物”。老子认为事物内部不是单一和静止的，而是复杂和变化的。并且，相互对立的事物往往会发生转化。《道德经》中这样的观念不胜枚举，又如“大器晚成，大音希声，大象无形，大方无隅”等。

诸如此类的名言还有：

天下万物生于有，有生于无。

祸兮福之所倚，福兮祸之所伏。

上善若水，水善利万物而不争。

千里之行，始于足下。

一日，一人来向老子请教长寿的秘诀。这位耄耋之年的老人先是张大嘴巴，然后问来者：“你看到里面有牙齿吗？”来者答道：“里面一颗牙齿都没有啊。”老子又问：“那你能看到我的舌头吗？”来者又答：“能看到啊。”

老子笑道：“夫舌之存也，岂非以其柔耶？齿之亡也，岂非以其刚耶？此为刚柔存亡之道，你明白了吗？”

时至今日，老子的思想依旧对中国文化有着强大的影响力。几乎所有的青年学子都能够背诵老子的名言：“道可道，非常道；名可名，非常名。”

– The highest goodness is like water, which benefits all, but never competes with others for anything.

– A journey of a thousand miles begins with a single step.

One day, a man came to see Lao Zi and asked for his secret of longevity. Lao Zi, then a nonagenarian, opened his mouth and asked: “Can you see any teeth there?” The man answered: “No, not a single tooth there.” Lao Zi then asked: “Can you see my tongue there?” “Yes,” the man answered.

“All the hard teeth are long gone, but the soft tongue remains. Don't you understand now?” Lao Zi smiled.

Today, Lao Zi's thinking still has a great influence in Chinese culture. Almost all young students can recite his famous words: “Dao that can be told is not the universal Dao; The name that can be named is not the universal name.”



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# 致敬历史 开启未来

——2021年“孔子学院日”活动成功举办

Honoring the Past, Heralding the Future  
— Confucius Institute Day 2021 successfully held



2021年9月27日，由中国国际中文教育基金会组织，以“致敬历史，开启未来”为主题的2021年“孔子学院日”活动在中国北京成功举办。中国国际中文教育基金会理事长、中国科学院院士杨卫出席活动并致辞。孔子学院院长、教师、在华留学学员和中方合作机构代表等100余人出席现场活动，全球孔院通过线上共同庆祝这一属于自己的节日。

今年是设立“孔子学院日”的第八个年头。因为“八”在汉语里与“发展”的“发”谐音，具有“生机勃勃”“发展壮大”之美好意涵，所以本次“孔子学院日”以“致敬历史、开启未来”为主题，既是向孔子学院过去十七年的发展历史和成绩致敬，也是向长期以来为孔院辛勤付出、作出重要贡献的孔院人和伙伴们致敬，同时展示全体孔院人共创美好未来的决心和信心！

On September 27, Confucius Institute Day 2021 was successfully held in Beijing, China. The event was hosted by the Chinese International Education Foundation (CIEF) under the theme “Honoring the Past, Heralding the Future.” Professor Yang Wei, President of CIEF and Academician of the Chinese Academy of Sciences, delivered the keynote speech on site. The celebration was attended by over 100 guests, including directors and teachers from Confucius Institutes, foreign students studying in China, and representatives of Chinese partner organizations. Members of the global Confucius Institute family also watched the event live online.

This year marks the eighth anniversary of Confucius Institute Day. “Eight”, which is homonymous with “fa”, or “development” in Chinese, signifies “vibrant growth” and “promising prospect”. It is the reason why “honoring the past, heralding the future” is selected as the theme for the occasion. It is intended to pay tribute to the progress and achievements all Confucius Institutes have made over the past 17 years, and the services and contributions made by all its staff and partners. It also showcases determination and confidence of the global Confucius Institute family to create a better future.



## 十年耕耘、十年收获

“孔子学院日”活动举办之日，首批75位院长获“孔子学院院长纪念奖章”殊荣。孔子学院自成立以来，为帮助所在国人民学习汉语、助力所在国家和中国的教育文化交流、增进中国人民与各国人民相互了解和友谊，发挥着日益重要的作用。孔子学院能够取得今天的成就，离不开中外双方合作机构、广大孔院师生以及社会各界的共同支持和努力。大批爱岗敬业、热心奉献的孔院院长们更是其他人无法取代的核心和关键，他们是中外方的连接点、是双方融合的关键点，他们是孔院发展政策规划的制定者、也是执行者，他们是教育工作者，更是友好的使者。为了表达对孔院院长们为孔子学院和国际中文教育事业所作贡献的崇高敬意，中国国际中文教育基金会决定自2021年起，向在院长岗位累计工作满十年、得到中外方合作机构一致认可的院长颁授“孔子学院院长纪念奖章”。

“‘君子乐其治，是以有终身之乐，无一日之忧’，”智利圣托马斯大学孔子学院外方院长李莲(Lilian Espinoza)用孔子的话语表达了对孔院大家庭的热爱，她说：“我喜欢在这里工作，热爱这份工作。”先后在孟加拉国两所孔院工作的周铭东院长用十年的时间，“从一个初来乍到的‘异乡人’成为了南北大学校长的中国女儿，成为达卡大学校长口中的‘半个孟加拉人’”。院长们对孔院家庭之热爱溢于言表。

黎巴嫩圣约瑟夫大学孔子学院外方院长安东尼·侯卡耶姆(Antoine Hokayem)即将结束五十二年的学术生涯，他说：“现在从孔子学院的岗位上离开我奉献终生的大学，这是我所认为最完美的收场。”巴西圣保罗州立大学孔子学院外方院长保利诺(Luís Antonio Paulino)说：“我很自豪能与许多巴西和中国同事，一起

## Ten years of hard work bear fruit

This year's Confucius Institute Day is the first time Medals for Long Service as a Confucius Institute Director are awarded to those who have served in the position for more than ten years and whose work has been well recognized by China and host countries. Ever since the first Confucius Institute was started, Confucius Institutes have played an important role in helping the people of host countries learn Chinese, facilitate educational and cultural exchanges, and enhance people's mutual understanding and friendship. This success would not be possible without the support and efforts of all partners of the program, teachers and students, and the wider society, but the roles played by the directors of these institutes are undoubtedly the most essential. As the interface between China and host countries, these directors are intimately involved in the day-to-day planning, running, and teaching work. In recognition of their front-line service, a total of 75 directors received the honor this year.

One such recipient is Professor Lilian Espinoza, Chilean Director of the Confucius Institute at the University of Santo Tomas. She quoted a famous saying of Confucius to describe her love for the global Confucius Institute family, "A gentleman lives in happiness all his life and does not have worries for a single day", "I enjoy working at the institute and I love my job." Another recipient, Professor Mingdong Zhou, has spent the past ten years working at two Confucius Institutes in Bangladesh. "I have changed from 'a complete stranger' to being almost like a daughter to the President of South-North University and a 'half-Bengali' in the eyes of the President of Dhaka University." For them, Confucius Institutes have become family.

Professor Antoine Hokayem, Lebanese Director of the Confucius Institute at Saint Joseph University of Beirut, is about to retire after 52 years





参与它的建设，成为巴中友谊美好历史的一部分。”院长们对孔院发展之成就充满自豪。

“由于疫情的原因，我们很快转为了线上课程，结果我们的学员人数甚至还大大增加了，这也给了我们很大的信心。”慕尼黑孔子学院外方院长高芳芳认为疫情阻挡不了学员们学习中文的热情。马达加斯加塔那那利佛大学孔子学院外方院长祖拉桑(Holiseheno Zo Eva Rasendra)说：“学习和传播中国语言文化是我毕生的追求。我想继续把我的全部时间和精力，奉献给中文教育事业。”匈牙利罗兰大学孔子学院外方院长郝清新(Hamar Imre)希望还有

spent in the academia, “I believe retiring as the director of the Confucius Institute is the best way to leave the university where I've worked my entire life.” For Professor Luís Antonio Paulino, Brazilian Director of the Confucius Institute at Sao Paulo State University, “I feel so proud to work with my Brazilian and Chinese colleagues, to be part of the Confucius Institute and part of the friendship of the two countries.” It is so easy to feel their sense of pride of the achievements of Confucius Institutes.

“COVID-19 forced us to make a quick switch to online teaching. We did not expect that the number of students registering for our online courses could rise so much. This gave us great confidence,” said Professor Fangfang Gao, German Director of the Confucius Institute Munich, full of praise for the students' undented enthusiasm for Chinese learning during the pandemic. For Professor Holiseheno Zo Eva Rasendra, Malagasy Director of the Confucius Institute at University of Antananarivo, “Teaching Chinese language and culture has become a calling of my life. I wish I could continue to put all my

机会、还有能力、还有力量继续当孔子学院的院长，再等十年以后，再获得二十年的纪念奖章。

### 院长们对孔院事业之未来信心满满。

看着视频里那一帧帧精彩画面，听着院长们那一句句衷心祝福，让人深受感动、备受鼓舞。我们相信在包括院长在内的所有孔院人的共同努力下，孔子学院必将继续成为促进两校、两地、两国之间教育合作与交流的优质平台，必将为推动建设人类命运共同体发挥重要作用。

### 最·孔院，镜头下的温暖与力量

经专家评审，100部作品突围而出角逐“最·孔院”最终奖项。世界各国人民创造的灿烂文化，是人类共同的宝贵财富。孔子学院在开展好汉语教学的同时，也为促进文化知识传播、人民心灵沟通倾注了大量热情和心血。为了向中外社会展现最真实、最温暖、最感人、最幽默的孔院故事，展现世界不同国家和地区的文化，由中国国际中文教育基金会主办、中国教育出版传媒集团支持、面向孔院大家庭发起的“最·孔院”短视频征集活动得到了热烈响应。活动共收到风格各异、创意百出的参赛作品近500部，大家各施其才、各展所长，涌现出一批孔院达人和明星。在“最·孔院”，可以发现全球孔院的美好模样；在“最·中文”，可以聆听全世界说出的中国话；在“最·文化”，可以欣赏不同文明在此交流互鉴的精彩。大众投票的过程促进参与者的心灵沟通，主办方和支持单位设置的奖项重在提升孔院参与活动的热情。

### CI.CN，我们共同的云上家园

全球孔子学院(孔子课堂)需要一个以网站为载体的共同的云上家园。孔子学院属于中国，也属于世界。新时期孔子学院将继续坚持开放、

time and energy on Chinese language education." Professor Hamar Imre, Hungarian Director of the Confucius Institute at Eötvös Loránd University, hoped that if conditions permit, he could serve another ten years and be given a twenty-year Medal. Their stories reflect full confidence in the future of Confucius Institutes.

The video messages and wishes made by the directors of Confucius Institutes sent a clear message: with the joint efforts of all directors, teachers, students and all partners, Confucius Institutes will continue to act as platforms of cooperation and exchanges at university, community, and national levels. They will continue to play an important role in building a community with a shared future for mankind.

### ZUI · Confucius Institute 2021:

### The warmth and strength captured on camera

Another highlight of the event is the announcement of the shortlisted videos of the "ZUI · Confucius Institute 2021" video competition. Cultures created by one country are common asset of all. In addition to teaching Chinese language, Confucius Institutes are actively promoting cultures and people-to-people exchanges. The competition is intended to tell the most authentic, heartwarming, touching or interesting stories of Confucius Institutes through videos, and display a variety of cultures. Organized by CIEF and sponsored by China Education Publishing and Media Group, it has drawn overwhelming response from students and teachers at Confucius Institutes around the world. Close to 500 short videos were uploaded. They compete in three categories: the "ZUI · Confucius Institute" category introduces the achievements of Confucius Institutes around the world; "ZUI · Chinese" features Chinese speeches by students and teachers from different countries and regions; and "ZUI · Culture" highlights the exchanges of different cultures. All the entries



Online voting

ZUI · CONFUCIUS INSTITUTE  
SHORT VIDEOS

「最·孔院」

短视频投票

2021

09.29

09:00

10.15

24:00

| 北京时间 |

加强协同、不断创新，通过开放吸引中外社会各界更多支持，通过协同不断提质增效，通过创新不断激发内生动力，共同打造一个共赢共生的孔子学院生态圈。中国国际中文教育基金会自成立以来，就一直在为建立一个开放、协同、创新的孔子学院云上家园而不断努力。经过一年多反复打磨，几期开发，孔子学院全球门户网站www.ci.cn终于上线。网站将致力于加强全球孔子学院间的协同，提供更加开放、更加便捷、更加高效的服务，协助中外方合作机构更好地发挥主体作用，促进孔子学院更可持续、更高质量发展。

网站属于所有孔院人。要把网站建设得更好、作用发挥得更实，需要大家共同努力。欢迎大家登录网站，欢迎各孔院入驻网站，欢迎大家把自己的精彩课程、精彩作品共享到网站。

孔子学院作为中外合作举办的语言教学机构，自成立伊始，就一直秉持促进中文国际传播、加深世界人民对中国语言文化了解的宗旨，为增进国际理解作出了应有之贡献。中国国际中文教育基金会将坚持孔子学院共商共建共享的理念，继续与各方合作伙伴携手并肩，共同打造孔子学院健康发展生态圈，共同开创国际中文教育事业新篇章！

have been carefully evaluated by the jury. The winners will eventually be decided from the shortlisted 100 videos through public voting.

### CI.CN: Our home on the cloud

The event also unveiled a new official global website to coordinate Confucius Institutes (Classrooms) on the cloud. Confucius Institutes are introduced by China for the world. In the digital age, they will continue to serve as open, collaborative, and innovative platforms to attract more partners, and through more innovation and collaboration, form a Confucius Institute ecosystem that benefits all. CIEF has been working towards this goal since its very founding. After multiple rounds of development over the past year, www.ci.cn was finally up and running. The website will enhance the synergy of all member Institutes and offer more open, convenient, and efficient services. It will raise the initiative of Chinese and foreign partners for the sustainable and quality development of Confucius Institutes.

The website is built for the global Confucius Institute family. Its functionalities depend on input from all members. The website encourages all Confucius Institutes to set up accounts, upload their best teaching videos and resources to let more people benefit from sharing.

Since the very first Confucius Institute, Confucius Institutes, as Chinese language institutions featuring Sino-foreign cooperation, have been striving to promote Chinese language and culture around the world and deepening people's understanding. Upholding the principles of extensive consultation, joint contribution, and shared benefits, CIEF will continue to work hand in hand with all partners to build a healthy Confucius Institute ecosystem and scale new heights in the development of Chinese international education.

(中国国际中文教育基金会 CIEF  
翻译 李睿 Li Rui 丁宁 Ding Ning)

## 《孔子学院》征稿函

《孔子学院》由中国国际中文教育基金会主办、上海外国语大学协办，是拥有标准国际连续出版物刊号（ISSN）和中国国内统一刊号（CN）面向全球发行的出版物。该刊为双月刊，有中英、中法、中西、中俄、中德、中意、中葡、中阿、中泰、中韩、中日 11 个中外文对照版。

### 现需征稿，主题如下：

1. 国际中文教育，如教学、研究、考试；
2. 孔院故事，以个人视角讲述孔子学院故事，尤其欢迎在特色孔子学院、示范孔子学院、孔子学院联盟中发生的故事；
3. 中华文化、跨文化交流、当代中国社会生活。

### 投稿须知：

1. 文稿完整，包括题目、正文、署名和作者简介。
2. 字数为 800–3000 字，中文、外文、中外文对照皆可。欢迎提供配图，请附图片说明，不低于 3MB，以附件形式发送。
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## Contribute papers to *Confucius Institute*

*Confucius Institute* is a bimonthly journal published jointly by the Chinese International Education Foundation (CIEF) and Shanghai International Studies University (SISU) for the global audience. It collates the voices and experiences of Chinese language learners and opens a window to the Confucius Institutes worldwide. Each issue comes in eleven bilingual editions, including Chinese-English, Chinese-French, Chinese-Spanish, Chinese-Russian, Chinese-German, Chinese-Italian, Chinese-Portuguese, Chinese-Arabic, Chinese-Thai, Chinese-Korean, and Chinese-Japanese, to cater for a diverse range of needs.

### Subscription information:

We are looking for:

1. Articles on global Chinese education, for instance, on Chinese language teaching, research, and testing.
2. Original stories of Confucius Institutes, including personal stories, and stories that take place at Confucius Institutes, Global Model Confucius Institutes, and Confucius Institute/Classroom Leagues.
3. Observation and reflections on Chinese culture, cross-cultural communication, and social life in contemporary China.

### Submission guidelines:

1. Your manuscript should start with a title page that contains the author's name, short bio and contact information.
2. The main text should be no less than 800 words and no more than 3,000 words.
3. Your manuscript can be written in a single language (in Chinese or in any of the eleven languages listed above), or in bilingual format.
4. Please supply captions to figures, charts, tables, artwork, and photographic images used in the manuscript. Each image must be uploaded separately and should be at least 3 MB in size.
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孔子学院

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# 孔院人的云上家园



孔子学院全球门户网站 (ci.cn) 以服务全球孔院学员、教师为出发点, 设有“中文课堂”“学术天地”“文化视窗”“活动空间”“合作伙伴”等重点栏目。同时, 网站还将为所有孔院配套设置具备信息展示、资源获取、课程管理、对外联络等功能的独立子站, 推动各孔院线上线下融合发展, 更好实现数字化转型, 实现全球孔院互联互通!



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