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总编辑：赵灵山 李岩松
副总编辑：张君丽 衣永刚
主编：张雪梅
副主编：赵裴 张逸岗
编辑：张熙华 余玲华 杨培花
主审：王欣 张爱玲
审校：张丽丽 于帆 钱淇

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Associate Editor-in-Chief: Zhang Junli, Yi Yonggang
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数字“说”青海

Qinghai in Four Numbers

作者：王洋帆 Wang Yangfan

翻译：李睿 Li Rui

青海省位于青藏高原东北部，地处东部亚洲腹地，全省面积72.23万平方公里。在这片雄踞“世界屋脊”的高天厚土上，大自然以其大手笔、大气魄、独具匠心的设计造化出以“大”为特征的山川风貌，构成了壮美奇绝的生态区域和自然景观。现在，就让我们一起用四个“数字”来认识神秘的青海，走近这片未经“雕琢”的净土，感受它的魅力与风采，同时学习汉语中数字的正确使用方法。

Qinghai Province is situated in the northeastern part of the Qinghai-Tibet Plateau in the heartland of eastern Asia, covering a vast area of 722,300 square kilometers. As a part of the renowned “Roof of the World,” the province boasts a breathtaking landscape sculpted by nature. Its immense size and unique characteristics have nurtured an ecosystem and natural scenery of unparalleled magnificence. Now, let's embark on a journey to explore the enchanting land of Qinghai through four key numbers. These numbers will not only guide us through its pristine beauty and charm but also help us understand the correct usage of numbers in the Chinese language.

6 860 米——青海的高度

6,860 meters: Touching the sky in Qinghai

昆仑山脉在中华民族文化的历史中被誉为“万山之祖”。它气势雄伟，在青海境内的最高峰布喀达坂峰的海拔达到6 860米。围绕着昆仑山脉，有许多传说故事。中国古代地理名著《山海经》曾描述过一座名为“昆仑山”的神山。据传，它坐落于遥远的西方，是神仙在人间历练时的居所，其上有各种奇珍异宝、飞禽走兽。武侠小说《倚天屠龙记》《蜀山剑侠传》《江湖奇侠传》中也都出现了武侠教派“昆仑派”，按故事设定，该教派正是在昆仑山开门立派。

Known as the “Ancestor of Ten Thousand Mountains,” the Kunlun Mountain range holds a significant place in Chinese culture. It is renowned for its majestic and awe-inspiring peaks, with Bukadaban Feng, located within the province, reaching an impressive elevation of 6,860 meters. Throughout

history, a multitude of legends and stories have revolved around this range. In the ancient Chinese geographical text, the *Classic of Mountains and Seas*, there is mention of a sacred mountain known as the “Kunlun Mountain.” It is believed to be situated in a distant western region and is regarded as a dwelling place for immortals during their temporary stay in the mortal world. It is a realm abundant with rare treasures and is inhabited by a diverse array of mystical birds and beasts. The “Kunlun Sect,” a martial





arts faction, is prominently featured in iconic martial arts novels such as *The Heaven Sword and Dragon Saber*, *Legend of the Swordsmen of the Mountains of Shu*, and *Romance of Extraordinary Swordsmen*. In these captivating narratives, the sect is said to have been founded on the sacred grounds of the Kunlun Mountain.

昆仑山脉横贯青海全境。唐古拉山、祁连山横亘于青海省

南北两翼。这些海拔4 000米以上的大山，雪峰耸立，冰川广布，为中国的江河之源。

The Kunlun Mountain range traverses the entire Qinghai territory. The Tanggula and Qilian mountains stretch across the northern and southern wings of Qinghai Province. These mountains, with elevations above 4,000 meters, feature towering snowy peaks and expansive glaciers that serve as the source of China's rivers.



4 635 平方公里——青海湖的广度 4,635 square kilometers: The expansive Qinghai Lake

位于青海省西宁市境内的青海湖是我国水域面积最大的内陆咸水湖泊，也是世界上较为著名的高海拔低温湖泊。近年来，随着青海省环湖地区退耕还林、退牧还草等生态保护措施的推进，截至 2022 年 3 月，青海湖的水体面积较十年前增加了 220 平方公里，达到 4 635 平方公里。此外，青海湖国家级自然保护区栖息着多达 232 种鸟类和 23 种猛禽，生长着 445 种野生植物，是名副其实的“物种基因库”。政府设立青海湖国家级自然保护区，是推进水源涵养和生态保护的重要手段，也是建设绿色中国、美丽中国的重要途径。

Located in the jurisdiction of Xining City in Qinghai Province, Qinghai Lake is China's premier inland saline lake and is renowned worldwide as a high-altitude cold lake. In recent years, thanks to successful ecological conservation efforts in Qinghai

Province, such as converting farmlands back to forests and revitalizing grasslands by halting grazing, the lake has seen significant growth in size. As of March 2022, it has expanded by 220 square kilometers compared to a decade ago, now covering an area of 4,635 square kilometers. Within its boundaries, the Qinghai Lake National Nature Reserve provides a habitat for 232 bird species and 23 varieties of birds of prey and supports a diverse community of 445 wild plant species, making it a valuable “gene bank.” The government's establishment of this reserve not only plays a crucial role in water conservation and ecological protection but also represents a significant step toward realizing the vision of a greener and more beautiful China.

两三万年——青海的历史厚度

20,000 or 30,000 years: Qinghai's journey through time

青海不仅有雄奇壮美的自然景观，还有丰富多彩的历史遗存。早在两三万年前的旧石器时代，青海就有人类繁衍生息。之后的仰韶文化、马家窑文化、宗日文化、乐都柳湾彩陶遗址、民和喇家遗址、都兰吐蕃墓葬群等考古与发掘，见证着青海多民族文化的交融并存。举世闻名的陆上丝绸之路（公元前138年，陕西西安至意大利罗马）、唐蕃古道（公元7世纪初，陕西西安至西藏拉萨）、茶马古道（公元6世纪后期，云南普洱一带产茶区至西藏拉萨），东、西方文明在这里碰撞与交融，形成了独特的高原文化和多元的民族文化。

Qinghai is celebrated not only for its breathtaking natural beauty but also for its vibrant history. Going back some 30,000 years to the Paleolithic Age, early human communities had already lived in this region. Throughout the millennia, Qinghai has served as a melting pot of diverse cultures. Archaeological findings have solidified this fact, with evidence spanning from the Yangshao, Majiayao, and Zongri cultures to the Liuwan painted pottery tombs in Ledu County, the Lajia site in Minhe County, and the Tibetan tombs in Dulan County. Moreover, Qinghai held a pivotal role along ancient trade routes of global significance. The Silk Road (dating as far back as 138 BCE, stretching from Xi'an in Shaanxi to Rome, Italy), the Ancient Tangbo Road (established in the early 7th century, connecting Xi'an to Lhasa in Xizang) and the Ancient Tea-Horse Road (founded in the late 6th century, linking the tea-producing regions around Pu'er in Yunnan to Lhasa) all traversed Qinghai. These routes facilitated the convergence of Eastern and Western civilizations, giving rise to a distinctive plateau culture and a culturally diverse landscape in Qinghai.





两个千万千瓦级——青海的现代速度

Two power stations of ten million kilowatts: Qinghai's renewable revolution

青海—河南 ±800 千伏特高压直流工程起于青海省海南藏族自治州，经青海、甘肃、陕西、河南四省，最终到达河南省驻马店市，是世界首条以输送新能源为主的输电大通道。该项目于 2018 年开工建设，历时两年建成投运。近年来，青海省大力发展光伏、风电和光热产业，建设中国清洁能源示范省，在海西、海南地区打造了两个千万千瓦级可再生能源基地。“绿色电脉”串联起青海、河南、湖北、江苏等多个省份，在促进环保能源资源的优化配置、推动中国现代化高质量发展中起到了举足轻重的作用。

The Qinghai-Henan ±800 kilovolt ultra-high-voltage direct current (UHVDC) line starts in the Hainan Tibetan Autonomous Prefecture in Qinghai Province. It travels through Qinghai, Gansu, Shaanxi, and Henan, ultimately reaching the city of Zhumadian in Henan

Province. It is the world's inaugural power line dedicated to transferring renewable energy. Launched in 2018, it was completed and became operational in two years. In recent years, Qinghai Province has vigorously promoted the development of photovoltaic, wind energy, and solar-thermal industries, striving to become a province in China known for embracing clean energy solutions. To this end, the province has established two renewable energy bases in Haixi and Hainan areas, each boasting a capacity of ten million kilowatts. The resulting “green electricity artery” not only serves the energy needs of Qinghai and Henan but also extends its reach to Hubei and Jiangsu. It is instrumental in promoting the distribution of green energy resources and fostering high-quality development in modern China.

这四个“数字”成为串联青海自然风光与人文景观的旅游线索，也搭建起人们了解青海悠久历史与现代发展的桥梁。你是否已在其中发现了不同情况下汉语数字的用法呢？接下来，让我们一起来学习一下吧！

These four numbers serve as a thread weaving together the natural scenery and cultural landscapes of Qinghai, offering a pathway to explore Qinghai's profound history and modern development. Have you noticed the diverse applications of Chinese numerals in these contexts? Let's delve into this fascinating topic together!

首先，凡是用于计量的数字，即当数字与计量单位同时出现，表示高度、面积、体积、温度、重量等，尤其是当数值较为精确时，一般使用阿拉伯数字，例如“海拔 6 860 米”“面积 4 635 平方公里”“重 2.18 克”，这样可达到醒目、清晰的效果。同时，上下文的体例应保持统一。

To begin with, when we refer to measurements such as height, area, volume, temperature, and weight, especially when exact values are necessary, Arabic numerals are the preferred choice. For example, utilizing them as in “an elevation of 6,860 meters”, “an area of 4,635 square kilometers” or “a weight of 2.18 grams” delivers a clear and striking effect. Moreover, it is essential to maintain a uniform format throughout the context.

其次，当用两个相邻的数字表示概数时，必须使用汉字，同时连用的两个数字之间不使用顿号隔开。例如：“两三万年前的旧石器时代”“三五天后”“六七十岁”等。

Secondly, to indicate an approximate quantity using

two adjacent numbers, Chinese characters come into play, and we avoid inserting commas between these numbers. Number using in phrases like “the Paleolithic Age 20,000 or 30,000 years ago”, “three to five years later” or “in their sixties or seventies” demonstrate this rule.

最后，“二”和“两”的用法是汉语学习者很容易混淆的。当作为数目、用作序数时，应用“二”，如“二分之一”“第二”“二伯”；当与量词和度量衡单位连用，或表示双方、约数时，应用“两”，如“两份蛋糕”“两公里”“两全其美”“过两天”“两句话”等。

Lastly, the usage of *er* and *liang* is easily confused by learners of Chinese. *Er* is used when indicating a number or ordinal numbers, for instance, *er fen zhi yi* (one half), *di-er* (second), or in specific nouns like *erbo* (second eldest paternal uncle). Conversely, *liang* should be used with measure words and units of measurement or to represent both sides or approximations, for example, *liang fen dangao* (two pieces of cake), *liang gongli* (two kilometers), *liangquan-qimei* (the best of both worlds), *guo liang tian* (in a couple of days), *liang ju hua* (two sentences), etc.

用数字“数”说青海，让我们一起领略大自然在青海造就的绮丽风光，一起感受青海绿色能源发展带来的时代巨变吧！

Join us in a numerical exploration of Qinghai. Let us “count” our way through Qinghai's breathtaking natural landscapes and witness the transformative power of green energy development in the region! 孔

供图 / 崔高浩 图虫创意





“唐蕃古道” 青海段

Qinghai Section of “Ancient Tangbo Road”

作者：百茶客 Bai ChaKe

翻译：杨祎辰 Yang Yichen

距今大约 1 300 年，文成公主的车队从长安（今陕西西安）出发，一路浩浩荡荡驶向逻些（今西藏拉萨）。史书中没有她当时感受的记载，但不管怎样，文成公主对自己的远嫁及其以后的人生轨迹肯定有着清楚的认识。唐朝和吐蕃（bō）的这次联姻开创了汉藏民族交往的新历史。

About 1,300 years ago, the caravan of Princess Wencheng departed from Chang'an (now Xi'an, Shaanxi Province) and embarked on a majestic journey to what is now Lhasa in Xizang. There is no historical record of her feelings at that time, but regardless, the princess surely had a clear understanding of the significance of her being married off to such a faraway land and the drastic shift in her life trajectory. Through her marriage, the Tang Dynasty and the Tibetan Tubo Kingdom formed a union, which marked the beginning of a new chapter in the history of cultural exchange between the Han and Tibetan ethnicities.

我们通过陪嫁物品可以看出，当时朝廷对联姻的重视程度——陪嫁物品中除了有大量的珍宝，还有纺织品、药物、谷种、蚕种、乐器、书籍等，以及随行的一批从事手工艺的工匠和乐工。这支队伍一路西行，一路传播大唐文化，跨越了今天的陕西、甘肃、青海、四川和西藏等五个省区，全长约 3 000 公里。其中，一半以上的进藏之路是在青海境内，因而文成公主西嫁对青海地区产生了深远的影响，后人把这条要道称为“唐蕃古道”。

The significance attached to the princess's marriage is reflected in the extravagance of the dowry provided by the Tang court. In addition to numerous treasures, there were also textiles, medicines, grains, silkworms, musical instruments, books, and a group of craftsmen and musicians. The caravan travelled westward, spreading the Tang culture along the way, crossing the provinces and regions of Shaanxi, Gansu, Qinghai, Sichuan, and Xizang, covering a total distance of approximately 3,000 kilometers. More than half of the journey took place within Qinghai, where the princess later had a profound impact. This important route came to be known as the “Ancient Tangbo Road.”

丝绸之路

“唐蕃古道”与“茶马古道”
“丝绸之路”并称为三大古道，是唐朝以来中原内地经青海、西藏沟通尼泊尔的重要道路。据《新唐书》记载，自唐太宗贞观元年之后的200余年间，汉藏民族沿着唐蕃古道密切交往，唐朝和吐蕃使臣往来多达142次。唐蕃古道成为促进中原地区和青海、西藏民族日常交往、文化交流、贸易往来的重要纽带。双方使节、商人等频繁交会于此，呈现出“金玉锦绣，问遗往来，道路相望，欢好不绝”的繁华场景。

唐蕃古道

茶马古道



and Tibetan envoys. The Ancient Tangbo Road became a vital link that promoted daily communication, cultural exchange, and trade between the central plains and Qinghai and Xizang. Diplomats and merchants from both sides frequently met here. The scene of prosperity is described in a prose in the *New Book of Tang*: “I see a splendid sight of gold, jade and silk, continuous exchanges of greetings and goods, endless lines of people and endless waves of joy.”

The “Ancient Tangbo Road,” along with the “Ancient Tea-Horse Road” and the “Silk Road,” are collectively known as the three major ancient roads. Since the Tang Dynasty, it has served as an important route connecting the central plains of China with Nepal via Qinghai and Xizang. According to the *New Book of Tang*, for over 200 years after the first year of Zhenguan Reign (627) of Emperor Taizong (598–649) of the Tang Dynasty, there were 142 exchanges between Han



文成公主离开唐朝进入吐蕃，首先要翻越青海西宁的日月山。日月山处于黄土高原与青藏高原的叠合区，是青海省内流河和外流河的天然分界线，因此当地有“日月山，日月山，海拔三千三，回头看有人烟，向前看青草滩，一望无边”的说法。相传，文成公主经过这里时，只见天地无边无际，思乡之情油然而生，便取出临行前唐太宗所赐的“日月宝镜”，不料镜中出现的竟是长安的繁华景色。公主悲喜交加，不忍细看，毅然将宝镜抛下，希望长安美景能在此地扎根。宝镜摔成了两半，摔在东边的是“日镜”，摔在西边的是“月镜”，化为今天的“日”“月”二山。

Princess Wencheng had to cross the Riyue Mountain in Xining, Qinghai on her journey to the Tibetan Tubo Kingdom. The mountain is located at the junction of the Loess Plateau and the Qinghai-Tibet Plateau, serving as a natural boundary between rivers flowing within and outside Qinghai. Thus there is a local saying that goes, “Riyue Mountain, Riyue Mountain, 3,300 meters high / looking back, signs of man / looking forward, all grasslands as far as the eyes can see.” Legend has it that when Princess Wencheng passed through this area, finding herself surrounded by an infinite expanse of sky and land, she became stricken by homesickness. So she took out the “Riyue Treasure Mirror” bestowed upon her by Emperor Taizong before her departure. Unexpectedly, what she found in the mirror was the bustling scenery of Chang’an. Overwhelmed with mixed emotions, she couldn’t bear to look any longer and resolutely cast the mirror to the ground, wishing that the beautiful scenery of Chang’an would take

root under her feet. The mirror broke into two halves. The half fell on the east side became the “Ri Mirror (meaning Mirror of the Sun),” and the half fell on the west side turned into the “Yue Mirror (meaning Mirror of the Moon),” which together transformed into the present-day Riyue Mountain.

唐蕃古道也是一条文化传播的古道。青海处于唐蕃古道的核心地段，唐朝与吐蕃交流的日益频繁，也带动了佛教文化在当地的传播。佛教从内地和吐蕃两个方向分别传入青海，由此出现了汉传佛教和藏传佛教在青海地区的交汇。当时，文成公主的车队就带有释迦佛像、佛学经典等佛教物品，一路前行，遍传佛法，所以当地人尊称唐蕃古道为“迎佛路”。

The Ancient Tangbo Road was also celebrated as a route of cultural dissemination. Qinghai, located in the core section of the Ancient Tangbo Road, witnessed an increasing frequency of exchanges between the Tang Dynasty and the Tibetan Tubo Kingdom, which also promoted the spread of Buddhism in the region. Buddhism entered Qinghai from both the interior regions and the Tibetan Tubo Kingdom, giving rise to the convergence of Han Buddhism and Tibetan Buddhism in Qinghai. At that time, Princess Wencheng’s caravan carried Buddhist artifacts such as statues of Shakyamuni Buddha and Buddhist scriptures, spreading Buddhism along the way. This is why local people reverently refer to the road as the “Road of Welcoming the Buddha.”



自唐蕃之道兴盛以来，青海玉树地区，即古河湟地区，便逐渐成为佛教的弘传中心。藏民中享有盛誉的禅古寺便坐落在玉树。每逢禅古寺的盛大节日，都会有藏传佛教的神秘舞蹈“金刚舞”的表演。由于这种机会很难得，所以每当这个时候，远近村民都会前来观看，场面非常壮观。

The bustling of the Ancient Tangbo Road led to the gradual growth of Yushu in Qinghai, which was formerly known as the Ancient Hehuang Region, into a center for the teaching of Buddhism. For example, Changu Temple, which was much revered by the Tibetan people, is located here. It is where the mysterious dance of Vajra, a ritual dance of Tibetan Buddhism, is performed. On grand festive occasions, villagers from near and far flock to enjoy the rare grandeur, creating a spectacular scene.

相传，文成公主进藏途中在玉树贝纳沟停留最久，当地的藏族首领率群众为她举行了隆重的欢迎仪式，文成公主颇为感动，在停留的日子里传授当地群众耕作、纺织等技术。据史料记载，文成公主一行途经玉树时在岩壁上雕刻了九尊佛像，这就是现存的“大日如来佛堂”，也叫“文成公主庙”。该庙坐北朝南，前面是一条流淌的小河，背面是松柏繁盛的山峦，风景非常优美。庙四周的悬崖和面积较大的石头上都刻着数不清的藏经。庙门旁有一块碑石，记载了当年修建庙宇的历史。庙内殿堂正上方的岩壁上刻有九尊浮雕佛像，居中的主佛像便是大日如来佛像。佛像高 7.3 米，面目慈祥，神态端庄，栩栩如生。

Legend has it that during Princess Wencheng's journey into Tubo, she made the longest stopover in the Beinagou Valley in Yushu. The local Tibetan leader and the people held a grand welcome ceremony for her, which deeply moved her. During her stay, she taught the local people to farm and weave. Historical records mention that while passing through Yushu, the princess's convoy had nine Buddha statues carved on the cliff. This is what remains today as the "Great Sun Tathagata Hall," also known as the "Princess Wencheng Temple." The temple faces south, with a flowing river in front and flourishing pine and cypress mountains behind, presenting a beautiful scenery. The cliffs surrounding the temple and the large stones are engraved with countless Tibetan scriptures. Next to the temple gate, there is a stone stele that records the history of the temple's construction. On the rock wall above the main hall of the temple, there are nine relief Buddha statues, among which the central one is the statue of the Great Sun Tathagata. Standing at 7.3 meters tall, the Buddha statue features a compassionate face and a dignified posture, appearing vivid and lifelike.





文成公主这一路走走停停，整整花费了三年时间。从唐蕃古道青海段出土的文物中，我们可以清晰地看到当时文化交流、民族融合的繁荣景象。比如，出土的文物中有大量的胡人俑。胡人来自唐朝北方和西方的游牧民族，唐朝实行开放宽容的民族政策，有很多胡人商人往来首都长安。出土的胡商俑等文物有力地证明了当时唐蕃古道上不仅有汉族和藏族的交流往来，而且有胡商之间频繁的文化交流。

Princess Wencheng and her convoy travelled on and off for a total of three years. The unearthed artifacts from the Qinghai section of the Ancient Tangbo Road vividly display the flourishing scenes of cultural exchange and ethnic integration at that time. For example, among the unearthed artifacts were a large number of Hu figurines. The Hu people come from nomadic ethnic groups of the northern and western regions during the Tang Dynasty. With its policy of openness and tolerance towards ethnicities, the Tang Dynasty saw frequent exchanges with Hu merchants who travelled to the capital city of Chang'an. The unearthed Hu merchant figurines and other artifacts provide strong evidence that the Han people not only exchanged with Tibetan ethnicities but also with Hu merchants along the Ancient Tangbo Road.





“天空最亮的星星是太阳，人间最美的宝物是黄金，汉妃大姐的心灵呦，胜过太阳，胜过黄金。”这是流传在唐蕃古道上人们赞美文成公主的民歌，歌曲中的“汉妃大姐”就是文成公主。千百年来，斗转星移，朝代更迭，但文成公主的故事早已成为流芳百世的美谈。唐蕃古道在今天依旧发挥着交通运输和文化交流的重要功能，让中原内地和青藏高原紧密相连，在波澜壮阔的变迁中书写着一个又一个传奇。

“The brightest star in the sky is the sun; the most precious treasure on earth is gold. Brighter than the sun and more precious than gold is the heart of the Han Princess.” This is a folk song praising Princess Wencheng, the “Han Princess,” that has been passed down along the Ancient Tangbo Road. Over the centuries and amidst the changes of dynasties, the story of Princess Wencheng has become a timeless legend. Today, the Ancient Tangbo Road still plays an important role in transportation and cultural exchange, connecting the central plains and the Qinghai-Tibet Plateau closely, writing its own legendary chapters in the grand history. 📖

供图 / 图虫创意



『世界屋脊』的风情

——青海的民俗文化

Ethnic Cultures in Qinghai

青海雄踞“世界屋脊”青藏高原的东北部，平均海拔在 3 000 米以上，这里长期居住着藏族、回族、蒙古族、土族、撒拉族等多个少数民族。世界五大宗教——佛教、伊斯兰教、道教、基督教和天主教——在青海都有传播。长期以来，多民族文化在历史变迁中演绎出独具特色的高原风土人情。

Qinghai Province, with an average elevation of over 3,000 meters, is situated in the northeastern part of the Qinghai-Tibet Plateau, known as the “Roof of the World.” This region has long been home to various ethnic groups, including the Tibetan, Hui, Mongolian, Tu, and Salar minorities. All five major religions in the world — Buddhism, Islam, Taoism, Christianity, and Catholicism — have a presence and influence in Qinghai. Over the course of history, the local multi-ethnic customs and practices have evolved into a blend of unique plateau cultures.

作者：陌上尘 Mo ShangChen
翻译：汤敏 Tang Min

祭神

Worshipping the Devine

祭祀活动历来是中华文化重要的组成部分。在青海湖周边地区，“祭海神”是每年重要的礼俗活动之一，当地人以此来乞求海神保护，求得一年人畜平安。通常，大型祭祀开始时，祭台上会摆放已经屠宰好的牛（两头）和绵羊（八只），还会准备十余只活羊和一些糖果、点心、酒、哈达等祭品。当主祭官宣布祭海开始时，人们起立行鞠躬之礼。随着祭乐响起，主祭人诵读祭文并进香、进帛等。随后，祭祀者会将十余只活羊赶入海中，案板上的祭品也都随之投入海中，以示敬海神。礼毕，参与祭祀的人们开始“祭海盛宴”，并按古老传统进行“抢宴”，抢的都是提前准备好的手抓牛羊肉和糖果等。“抢宴”结束后，人们拿着各自所得物品到海神牌位前行礼谢恩，寄托对一年美好生活的期望。

Worshipping activities have always been an integral part of Chinese culture. Worshipping the Sea God is one of the most important annual rituals in areas around Qinghai Lake, with which local people seek protection for both humans and livestock for the year. Usually, when the grand worship ceremony begins, two slaughtered cows and eight slaughtered sheep are placed on the altar, accompanied by other offerings, such as candies, snacks, wine, khatas (traditional Tibetan ceremonial scarves), and over ten live sheep. When the chief priest announces the beginning of the ritual, people stand up and bow as a sign of respect for the Sea God. Ceremonial music is played, while the priest recites the ritual text, offers incense for the deity, and presents offerings such as silk fabrics. Then, the participants drive the live sheep and cast the offerings



on the altar into the sea as a gesture of worship. When the worshipping is completed, participants move on to enjoy their “Sea Worship Feast,” where they follow the old tradition of competing for pre-prepared candies as well as hand-grabbed beef and mutton. After this, participants bring the items they acquired to the Sea God shrine, perform rituals to express gratitude, and convey their hopes for a wonderful year ahead.

除了“祭海神”，每年七月初，土族还会举行“转山节”。当地人会请出在寺庙供奉的神灵，扛着大大小小的旗子，敲着鼓、背着经书开始转山，以求山神保佑一方平安。

In addition to this, the Tu ethnic people celebrate the “Mountain Pilgrimage Festival” each year in early July. During this event, local residents worship the deities enshrined in temples. They then carry flags of various sizes and scriptures, and beat drums as they begin to walk either within or around the mountains, seeking protection of the mountain deities.



茶饮美食

Tea and Cuisines

“一日无茶则滞，三日不饮则疾。”青海地区牧民的主食以牛羊肉为主，由于食物都偏酸性，人们就通过茶叶的碱性来调节平衡，解腻化食。他们一般用铜壶或陶瓷罐熬煮茶，以茯茶为主。按照煮茶时加入的佐料，茶分为三种：一是盐茶。藏族谚语有“茶无盐，水一样”的说法。煮茶时加入盐巴，慢火熬煮成色泽红褐、滋味醇厚的茶汁。二是酥油茶。煮茶时加入酥油和盐，相传是唐朝文成公主嫁到西藏时创制的。酥油是牦牛奶的精华，这种奶香浓郁、色泽金黄的酥油茶深受当地人喜爱。三是奶茶。在煮好的茶中加入牦牛奶，搅匀后烧开即可。此外，稍微讲究一点的人在煮茶时还会加入生姜、荆芥，味道会更加地道。

In Qinghai, there's a saying that goes, "A day without tea leads to stagnant digestion, while three days without tea can make one ill." This is because the primary meat sources for the pastoralists are beef and mutton, which tend to be acidic, and to counterbalance the acidity, locals turn to tea, known for its alkaline properties. Apart from restoring balance in the body, tea drinking also alleviates the greasy feeling and promotes digestion. Traditionally, Qinghai people brew Fu Tea, a type of dark tea, using copper or ceramic pots. Depending on the ingredients added, tea in Qinghai can be categorized into three main types. The first variety is salted tea, and there is a saying among the local Tibetan people that goes, "Tea without salt is as plain as water." Therefore, during the gentle brewing process, salt is added, resulting in a richly flavored tea with a reddish-brown hue. The second type is yak butter tea, where yak butter (the essence of yak milk) and salt are added while brewing the tea. Legend has it that this tea-brewing method was invented by Princess Wencheng of the Tang Dynasty when she married the Tibetan king. Known for its creamy buttery aroma and golden hue, the yak butter tea is deeply cherished by the residents. The third variety is milk tea, where people add yak milk into brewed tea, and blend and boil the mixture. For those with a more discerning palate, traditional ingredients like ginger and *Schizonepeta tenuifolia* are added to enhance the flavor.

青海还有很多特色的美食。主食里面就有炒青稞磨成的面粉，当地人称之为“郭日勒”。牧民早上喜欢喝“豆玛”，就是在碗底放少许糌粑，再加奶豆腐和酥油，与茶一起冲泡而成。节日或招待客人时用“德色”或“托日”。“德色”是由大米饭加糖，再浇以融化了的酥油而做成的饭；“托日”是熟面加酥油、糖、核桃仁、葡萄干、奶豆腐及调味品，然后混合在一起做成方块形的食物，最后在食物的四角及中央放上红枣。这些也是本地人招待贵客的美食。

In Qinghai, there are many special local delicacies. One unique staple is *guorile*, made from roasted highland barley flour. Locals also enjoy *douma*, a drink where roasted barley dough is placed at the bottom of a bowl, topped with milk tofu and yak butter, and brewed with tea. During festivals or when hosting guests, they prepare *dese* or *tuori*. *Dese* consists of sweetened rice drenched in melted butter, while *tuori* is a cube-shaped treat made from cooked flour mixed with butter, sugar, walnuts, raisins, milk tofu, and seasonings, garnished with red dates at the corners and center. These are the culinary delights Qinghai residents offer to their special guests.







塔尔寺 “三绝”

“Three Wonders” of Ta'er Monastery

青海民间艺术的顶流要数塔尔寺“三绝”了。塔尔寺位于青海湟中县，是当地藏传佛教中的第一大寺院。塔尔寺以酥油花、壁画和堆绣闻名于世，号称“三绝”。其中酥油花是一种用酥油来塑型象物的特殊技艺，能制作出各种佛像、人物、山水、亭台楼阁、飞禽走兽、花卉树木等艺术精品。酥油花的制作分为“扎骨架”“做胚胎”“敷塑”“装盘”四道工序。由于酥油花在 25℃ 时就会融化，所以只能在室温 0℃ 左右的房间内制作。每年农历正月十五，寺内的酥油花展览都会吸引众多的游人及信徒前去参观、膜拜。塔尔寺壁画属喇嘛教宗教画系，其颜料取自当地石质矿物，色泽鲜艳，经久不变。画面上展示的有佛经故事、神话故事、姻缘故事、释迦牟尼生平故事等，壁画人物形象立体感强，层次分明，栩栩如生，令人叹为观止。塔尔寺的堆绣艺术，就是在布幔上用各色布块（绸缎）粘贴、堆砌大小佛像，并在周围点缀各种花卉图案，是塔尔寺独有的一种地方民族工艺。堆绣题材丰富，包括人物、山水、花卉等。

The most representative of Qinghai folk art is the “Three Wonders” of Ta'er Monastery. Located in Huangzhong County, Qinghai Province, Ta'er Monastery is the largest local Tibetan Buddhist monastery and is renowned for the “Three Wonders”: butter sculptures, murals, and piled embroidery. The people of Qinghai demonstrate a unique skill in crafting intricate yak butter sculptures, ranging from Buddhas and figures to landscapes, pavilions and towers, animals and birds, trees and flowers, among others. The production of butter sculptures involves four steps: creating the framework, sculpting the structure, carving and coloring, and installing the sculpture on the board. As yak butter begins to melt at around 25°C, these wonderful works of art can only be completed in environments with temperatures near 0°C. Each year, on the 15th day of the first lunar month, a butter sculpture exhibition at



the monastery becomes a magnet for countless tourists and devoted pilgrims alike. The murals at Ta'er Monastery, part of the Tibetan Buddhist tradition, use pigments from locally sourced minerals for vivid, enduring colors. They depict Buddhist scriptures, myths, fateful encounters, and the life of Siddhartha Gautama. The characters in these murals are painted with strong three-dimensional qualities, clear layers, and a lifelike appearance that leaves viewers in awe. The piled embroidery art is a local craftsmanship unique to the monastery. Typically, silk fabric pieces of various colors are layered and stitched onto the base fabric to create Buddha statues of different sizes, adorned with floral patterns. The subject matter of piled embroidery is rich, including figures, landscapes, and flowers.



藏医药浴

Tibetan Medicinal Bath

作为中华医药学的重要组成部分，“藏医药浴法”是青海当地极具特色的防治疾病方式之一。药浴主要以五种藏草药为基本方，并随症加药，也称为“五味甘露浴”。这五种草药分别是刺柏、杜鹃、白野蒿、藏麻黄和水柏枝。通常是将身体浸泡于药物熬煮的水汁中，通过皮肤吸收或发汗，达到散寒祛风、活血化痰和燥湿止痒等目的。

The Tibetan Medicinal Bath is a distinctive method of disease prevention and treatment in Qinghai, representing a significant part of traditional Chinese medicine. Such baths primarily utilize a base formula consisting of five Tibetan herbal plants (*Juniperus formosana*, *Rhododendron simsii*, white *Artemisia*, Tibetan ephedra, and Germany Falsetamarisk), earning it the name “Bath in Five-Flavored Sweet Dew.” Additional herbs are added to cater to special needs. People usually soak in the herbal solution, allowing absorption through the skin or promoting sweating, with the goals of dispelling cold and wind, enhancing blood circulation to remove blood stasis, and relieving dampness and itching.

当然，除了“五味甘露浴”，藏医传统疗法还有涂擦、木棍疗法、放血、火灸、冷热敷法、拔罐等特色治疗方式。

There are also other unique Tibetan medicinal treatment methods, such as smearing and rubbing therapy, stick-tapping therapy, bloodletting, fire moxibustion, cold and heat compress, and cupping.





玉树卓舞

Yushu Zhuo Dance

玉树卓舞又称“锅庄舞”。玉树藏族自治州一带的传统“玉树卓舞”历史悠久、种类繁多。题材大多以对家乡、自然风光的歌颂为主，完整的演出分为序舞、正部和尾声三部分。由于舞蹈服装的袖子很长，表演时舞者主要通过甩袖来表现。这种舞蹈常常有几十人甚至上百人共同参与，甩起来的袖子随着舞蹈动作变化多样，场面宏大气派。

Yushu Zhuo Dance, also known as the “Guozhuang Dance,” is a traditional dance in Yushu City, Tibetan Autonomous Prefecture, featuring various forms that celebrate homeland and the beauty of nature. A full performance includes a prelude, the main dance, and a finale. Usually, dozens or even over a hundred dancers participate in this performance, expressing themselves by sweeping the long sleeves of their costumes in harmony with the dance moves, creating a grand and magnificent vibe.

生活在“世界屋脊”青藏高原上的各少数民族，彼此的文化都在历史长河中相互渗透，形成了特色鲜明的青海



民俗。他们传承着历史，也在草原歌舞、藏戏、摔跤和赛马等活动中走向现代，为雪域高原的多彩生活增添了一抹别样风情。

The diverse cultures of ethnic minorities living on the Qinghai-Tibet Plateau have interwoven throughout history, giving rise to distinct traditions in Qinghai. These ethnic groups preserve their historical heritages and, at the same time, embrace modernity through activities such as grassland singing and dancing, Tibetan opera singing, wrestling, and horse racing. They add a unique flavor to the vibrant life on the snowy plateau. ❷

供图 / 中新社 - 马铭言 视觉中国 图虫创意



永不凋谢的“酥油花”

The Butter Sculpture: A Flower That Never Fades

作者：李立欣 Li Lixin

翻译：庄驰原 Zhuang Chiyuan



酥油是中国人喜爱的食物，也是食品加工中不可或缺的油脂之一，可用来加工糖果、制作面包和蛋糕等。那么，用酥油制作的酥油花也是食品吗？不是，它是永不凋零的“鲜花”，是青海省塔尔寺奉献给世界的艺术珍品。

Butter is a beloved food in China and an essential ingredient in food processing, used to make candies, bread, cakes, and so on. So, is a butter sculpture made from butter considered food too? No, it is a flower that will never fade, an artistic treasure offered to the world by Ta'er Monastery (also known as Kumbum Monastery) in Qinghai Province.

关于酥油花的起源，史书中没有明确的记载。据传说，人们用酥油花来代替鲜花作为敬奉佛祖的供品。

There is no clear historical record of the origin of butter sculptures. According to legend, people used

butter sculptures as offerings to replace fresh flowers for worshipping Buddha.

酥油分动物酥油和植物酥油，制作酥油花用的是动物酥油。酥油通常呈黄白色，在低温时呈凝固状，有很好的可塑性。随着酥油花制作技术日益成熟，艺僧们发现，白色酥油在颜色调和方面融合度更高，所以塔尔寺制作酥油花要求使用的酥油必须是纯白色的。

Butter can be divided into animal butter and vegetable butter, and butter sculptures are made from animal butter. Butter is typically yellowish-white and solidifies at a low temperature, making it highly malleable. As butter sculpture-making techniques matured, the monks discovered that white butter had better color blending properties. Therefore, Ta'er Monastery requires the use of pure white butter for making butter sculptures.



塔尔寺精致细腻的酥油花完全是手工制作。寺里的僧人从学习制作酥油花那天开始，便终身从艺。因为酥油在 15°C 时会变形，25°C 左右会融化，所以在制作酥油花的过程中，要分秒秒留意温度的变化。酥油花的制作一般需要三个月的时间，且通常是在青海冬季最寒冷的时节。为了避免体温融化酥油，艺僧们的双手必须不时地浸泡在刺骨的冰水中，或抓握冰块，以始终保持双手冰凉。所以酥油花的制作是对艺僧们身体和技艺的双重挑战。正是这一双双巧手，才让酥油绽放出精美绝伦的“酥油花”。

The exquisite butter sculptures at Ta'er Monastery are entirely handmade. Monks in the monastery are committed to a lifelong profession the day they begin to learn the craft. Because butter becomes malleable at 15°C and melts at around 25°C, precise temperature control is crucial during the butter sculpture-making process. Making a butter sculpture typically takes three months and is usually done during the coldest winter months in Qinghai. To prevent body heat from melting the butter, the monks' hands must be periodically soaked in icy water or the monk must hold ice cubes to keep them ice-cold. Thus, making butter sculptures is a dual challenge to the monks' physical endurance and artistic skill. It's the skilled hands of these monks that bring forth the exquisite "butter flowers."



塔尔寺设立了两个专门制作酥油花的机构——“上花院”和“下花院”。两个花院相互竞争，也相互借鉴，不断推陈出新。酥油花的题材和内容非常广泛，涉及佛经故事、历史人文、民间传说以及丰富多彩的现代生活。庄严神圣的佛像、形神兼备的人物、风景秀美的山水、美轮美奂的亭台楼阁、形象逼真的飞禽走兽、细腻传神的花卉树木等，都在艺僧们的手上灵动展现，栩栩如生。酥油花的尺寸从小不盈寸到高至数米不等，雕塑手法从单塑到立塑和浮塑相结合，再到单塑和组塑相结合，不断融入的科技元素让酥油花的制作工艺更加精湛。

Ta'er Monastery has established two specialized institutions for making butter sculptures, the "Upper Workshop" and the "Lower Workshop." These two workshops constantly innovate by competing with and learning from each other. The themes and content of butter sculptures are incredibly diverse, encompassing Buddhist stories, historical and cultural figures, folk legends, and a rich tapestry of modern life. Majestic and sacred Buddha statues, lifelike human figures, picturesque landscapes, exquisite pavilions, lifelike birds and animals, and finely detailed flowers and trees, all come to life in the hands of the monks. Butter sculptures vary in size from one inch to several meters tall, and the sculpting techniques range from single sculpting to a combination of relief and dimensional sculpting, and then to a combination of single and group sculpting. The incorporation of evolving technologies makes the craftsmanship of butter sculpture even more exquisite.

酥油花使用的颜料与众不同，主要是矿物染料，是用各色宝石和其他珍贵原料研磨而成的：红色源自玛瑙，绿色取自翡翠，白色来自珍珠，黄色出自黄金，蓝色来自孔雀石，黑色则取自地下深处的木炭……这些从名山大川中获取的天然颜料，与洁白的酥油融合成绚烂的色彩，经由金粉、银粉勾勒之后，永不褪色，让酥油花精美绝伦。

The pigments used in butter sculptures are unique, primarily mineral dyes ground from various precious materials: red comes from carnelian, green from jade, white from pearls, yellow from gold, blue from turquoise, and black from deep underground charcoals. These natural pigments, obtained from mountains and rivers, are blended with the pure white butter to create brilliant colors. After being outlined with gold and silver powders, these everlasting colors create extraordinarily beautiful butter sculptures.



每年农历正月十五，代表中国酥油花制作技艺最高水准的塔尔寺酥油花如约展出。在僧人乐队的伴奏下，清幽婉转的音乐在展厅回荡，人们在祈福的同时，满眼尽是精彩纷呈的酥油花，那是一场令人过目难忘的视觉盛宴！

Every year on the 15th day of the first lunar month, Ta'er Monastery showcases its butter sculptures, representing the highest level of butter sculpture-making craftsmanship in China. Accompanied by the music of the monk orchestra, the serene and melodious tunes fill the exhibition hall. People, while offering prayers, are surrounded by a dazzling array of exquisite butter sculptures. What an unforgettable visual feast! 孔

供图 / 中新社 - 马铭言 图虫创意



扎西尖措 与唐卡的故事

Zhaxi Jiancuo and the Art of Thangka

作者：晏如 Yan Ru

翻译：杨伟辰 Yang Yichen

唐

卡是来源于中国藏族文化的绘画艺术，“唐卡”一词是藏语的音译，意为“填补空白”。唐卡作品通常以藏传佛教题材为主，通过细致的线条、鲜艳的色彩以及生动的人物，描绘出藏族的宗教、社会、文化习俗。

Thangka is a form of painting art originating from China's Tibetan culture. The term "thangka" is a transliteration from the Tibetan language, meaning "to fill the gap." The themes of thangkas are usually Tibetan Buddhism. Through their detailed lines, vibrant colors, and vivid characters, the paintings depict the religious, social, and cultural customs of the Tibetan people.

青海省的海南藏族自治州被誉为“唐卡的传承之乡”，是“热贡唐卡”的发祥地。“热贡唐卡”属于“热贡艺术”的一种，“热贡艺术”作为青海民间艺术的代表，先后被列入中国国家级非物质文化遗产和联合国教科文组织人类非物质文化遗产代表作名录。在青海黄南地区，有很多擅长绘制唐卡的民间艺人，扎西尖措就是在这块土地上成长起来的一位优秀画师。

Huangnan Tibetan Autonomous Prefecture in Qinghai Province is renowned as the birthplace of thangkas. The best example of the art form is "Rebkong Thangka," which is celebrated as one of the "Rebkong Arts" and as the representative of folk art in Qinghai. It has been listed as a national-level intangible cultural heritage in China and included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. The land of Huangnan has given birth to many brilliant artists, and Zhaxi Jiancuo is one of them.

扎西尖措有青海省省级“工艺美术大师”的称号，担任中国工艺美术协会唐卡专业委员会副主任等职务。幼时的扎西尖措从村中老一辈唐卡艺人那里开始了他的绘画启蒙课。家境不富裕，买不起好的画材，他便以木棍、树枝、石头和粉笔等为绘画工具，以黄土地为“画布”学习绘画唐卡。高考后，他选择就读青海民族大学工艺美术设计专业，在学习素描、油画的同时，尝试将它们融入唐卡的绘画。毕业时，扎西尖措举办了该校首次学生个人唐卡作品展。

Zhaxi Jiancuo was accredited as a provincial-level "Grand Master of Arts and Crafts" and serves as deputy director of the Thangka Art Committee of the China Arts and Crafts Association. In his early years, Zhaxi Jiancuo was enlightened by the older generation of thangka artists in his village. Born to a financially disadvantaged family, he could only use wooden sticks, branches, stones, and chalks as tools and the yellow earth as his "canvas" to practice with. After taking the college entrance examination, he chose to study in the Department of Arts and Crafts Design at Qinghai Nationalities University, where he learned the skills of sketching and oil painting and later integrated them into thangka painting. Upon graduation, he became the first student at his university to hold a personal thangka exhibition.

扎西尖措的作品注重各地区的文化交融。一次在参观山西太原的云冈石窟时，他注意到，石窟中佛像底座上的彩绘与他家乡藏式建筑上的绘画图案，不论是样式还是颜色都十分相似。在他看来，今天在藏传佛教中盛行的很多艺术形式，都是从中国其他地区“引进”的。为了更好地了解这些艺术传播的脉络，他利用到各地参展的机会，开始研究藏式建筑图案与其文化背景，以期了解青海地区文化与中国其他地区文化交流的历史。在2018年，扎西尖措根据自己整理的藏式建筑图案资料创作了百幅系列作品“吉祥彩绘”，让许多唐卡画师从中了解到藏式建筑图案的历史渊源，并开始将其作为唐卡作品的主题进行创作，而不局限于佛像唐卡的绘画。

Zhaxi Jiancuo's works seek to highlight the meeting and fusion of regional cultures. During a visit to the Yungang Grottoes in Taiyuan, Shanxi Province, he noticed the similarities between the painted patterns on the pedestals of Buddhist statues and the patterns on Tibetan-style architecture in his hometown, both in style and color. In his view, many art forms prevalent in Tibetan Buddhism today were "introduced" from other regions of China. In order to better understand the dissemination of these art forms, he started researching Tibetan architectural patterns

and their cultural backgrounds when exhibiting his works in different regions, hoping to understand the history of cultural exchanges between Qinghai and other regions of China. In 2018, based on the Tibetan architectural patterns he compiled over the years, he created a hundred paintings under the title “Auspicious Color Paintings.” The series have provided many thangka painters with insights into the historical origins of Tibetan architectural patterns, and motivated them to create thangka works under these themes and to explore beyond the painting of Buddha statues only.

扎西尖措又尝试对传统唐卡绘画的内容进行革新。他发现，传统的唐卡画面结构基本是以主位的释迦牟尼、两旁的十六尊者和下方的四大天王为定式，众多人物都集中于一幅画面中。扎西尖措尝试将十六尊者从这样的群像中单独拆分出来，又融入青海、西藏和四川三地的藏式绘画风格，创作出“十六尊者”系列作品，这也使他成为第一位获得中国国家青年艺术创作人才资助项目的唐卡画师。



Zhaxi Jiancuo has also attempted to innovate the content of thangka painting. He noticed that traditionally, a thangka painting consists of multiple figures, with Shakyamuni at the center, sixteen arhats on the sides, and the Four Heavenly Kings below. However, in his series of works “Sixteen Arhats,” Zhaxi Jiancuo ground-breakingly separates the sixteen arhats from the traditional composition and incorporates the Tibetan painting styles of Qinghai, Xizang, and Sichuan. With this work, he became the first thangka painter to receive funding from the Talent Support Program for Chinese National Youth Artists.

在追求创新的同时，扎西尖措依旧保留了唐卡绘画传承多年的“本味”。他从黄南地区老一辈的唐卡绘画艺人那里了解到，现代技术生产出的画布通常使用石膏粉来打



磨，而传统画布则因为早年间的条件限制，通常都是就地取材——将当地的黄土烧制、过筛、打磨后再抹到画布上。扎西尖措按此传统技法来准备画布，使画布呈现出土黄的底色，与矿物颜料融合后创作出的唐卡画有一种复古的味道，颇具古代宫廷唐卡画的风格。

While pursuing innovation, Zhaxi Jiancuo still retained the essence of thangka painting that has been passed down for generations. He learned from the older generation of Huangnan thangka artists that while the canvases are now commonly smoothened with gypsum powder, they used to be primed with the yellow clay right from the ground, which was fired, sifted, and polished

before being applied to the canvases, due to limited resources in the early years. This is also how Zhaxi Jiancuo prepared his canvases. The yellowish background created as a result, combined with mineral pigments, gives a retro feel to his paintings as if they were found in ancient courts.

近年来，唐卡的需求量在不断增长，扎西尖措心中也浮现一个念想，就是培养更多的唐卡绘画人才。毕业后，他在省会西宁市设立了自己的唐卡工作室，到目前为止招收了30多名学生。在当地人看来，学习唐卡绘画是很隆重的一件事。曾经有一名来自贫困地区的学生到扎西尖措的工作室来求学，“他们一家子七口人都来送这个孩子学画唐卡。”扎西尖措回忆道。

In recent years, the demand for thangka has been continuously increasing. This gives Zhaxi Jiancuo the idea of nurturing more thangka painters. After graduation, he established his own thangka painting studio in Xining, the capital city of Qinghai Province, and has so far recruited more than 30 students. In fact, learning thangka painting is considered a respectable endeavor by the local community. Recalling the arrival of a student from an impoverished region, Zhaxi Jiancuo said, “His entire family of seven came to see him off to study thangka painting.”

除此，唐卡推介会和艺术基金资助项目等帮助唐卡民间艺人打通了个人创作与对外交流之间的通道。通过中国文联的平台，扎西尖措与同期校友一起在青海当地设立了唐卡写生基地，并挂牌“湖南师范大学现当代艺术研究中心”。他们邀请来自湖南的画家朋友体验唐卡绘画，这些画家回到湖南后举办了唐卡展览，相关新闻的浏览量在短短几天内就突破了30万次。“要达到这样的宣传力度，靠我自己是办不到的。”扎西尖措说。有了这样的经历，他目前正在考虑打造“唐卡绘画体验”的新模式，不仅可以让具有专业技能的画家参与其中，还可以让普通人感受到唐卡的别样魅力。



Additionally, thangka promotion events and art funds have helped bridge the gap between individual artists and their peers and potential audiences. Through the platform provided by the China Federation of Literary and Art Circles, Zhaxi Jiancuo and his fellow alumni established a thangka sketching base in Qinghai under the name of “Research Center for Modern and Contemporary Art at Hunan Normal University.” They invited painters from Hunan Province to experience

thangka painting, who later held thangka exhibitions upon returning to their homeland. The news coverage of their exhibitions received over 300,000 views in just a few days. “I alone could not achieve such publicity,” Zhaxi Jiancuo said. Feeling all inspired, he is currently considering creating a new model of “thangka painting experience” that not only involves professional painters, but also allows amateurs to experience the unique charm of thangka first-hand.

抱着对唐卡的热爱，扎西尖措除了积极创作大量优秀的唐卡作品，还为唐卡发展作出贡献——深入探寻唐卡奥秘，将唐卡技艺创新融合，推动唐卡走出青海、走遍全国，未来走向世界。从中，我们看到了青海当地艺人对于唐卡艺术的代代传承与不断创新，也看到了中国对非遗技艺的保护与推广。

With a deep love for thangka, Zhaxi Jiancuo has not only created numerous magnificent thangka works but also contributed to the development of thangka art. He has explored its mysteries, blended innovative techniques into the art form, and brought it beyond Qinghai to reach the rest part of China, and eventually the world. Through his journey, we witness the continuous inheritance and innovation of the thangka art by local artists in Qinghai and China's efforts to protect and promote intangible cultural heritage. 孔

供图 / 扎西尖措



2020年8月，我获得北京大学社会学博士学位，旋即东渡日本，担任早稻田大学国际教养学部讲师，从事社会学的教学与科研工作，如今已是第三年。

After obtaining my Ph.D. in Sociology from Peking University in August 2020, I came to Japan and became a lecturer at the School of International Liberal Studies, Waseda University, where I have been teaching and researching sociology for three years.

我在早稻田大学开设了一门通识教育课程——“《论语》精读”。我和学生们一起细读《论语》原文，主要的阅读参考书包括宋代大儒朱熹的《四书章句集注》和《朱子语类》、明末大儒王夫之的《四书训义》，以及民国学者钱穆撰写的《论语新解》。在这门课上，我会要求学生手抄半部《论语》，希望学生逐字理解《论语》，并增强对《论语》的实体感受。此外，我要求学生任选《论语》中的一条原文进行详细讲解（包括翻译成英语或日语），并完成一篇读书报告（在夏目漱石的《心》和曹雪芹的《红楼梦》中任选一本）。这门课受到了学生的认可，选课人数从第一年的20人提升到了第三年的60人，六个学期一共有200多人修过“《论语》精读”课。

I set up a general education course called “In-depth Study of *The Analects*,” where my students and I engage in close examination of the original text of *The Analects*, with the main references being *Collected Commentaries on The Four Books* and *Conversations between Zhu Xi and His Disciples* written by Zhu Xi, the renowned Song scholar, *Interpretation of the Four Books* by Wang Fuzhi, the famous Ming intellect, and *New Interpretation of The Analects* by Qian Mu, a scholar in the period of the Republic of China. In this course, I require students to transcribe half of *The Analects* by hand, in the hope that they will gain a better understanding of the text and establish a more tangible bond with the Chinese classics in this process. Additionally, students are asked to select a passage from *The Analects* for detailed analysis (including translation from Chinese into English or Japanese), as well as to submit a book review of either *Kokoro* by Natsume Soseki or *Dream of the Red Chamber* by Cao Xueqin. This course has received very positive feedback, with enrollment increasing from 20 in the first year to 60 in the third year. In total, there are over 200 students who have taken the course over a span of six semesters.



我在早稻田大学教《论语》

Teaching *The Analects* at Waseda University

作者：左雯敏 Zuo Wenmin

翻译：汤敏 Tang Min

开设“《论语》精读”课主要有以下三方面的考虑。第一，儒家思想对包括中日韩在内的东亚社会具有广泛而深远的影响。早大生以日本、中国和韩国学生居多，我希望《论语》中的智慧可以让更多的学生受益。第二，儒家思想诠释了关系社会的人伦之道和君子人格的修养之道，这对于我们理解东亚社会的性质和东亚人的身份认同具有重要的启发作用。身处全球化的现代社会，这种文化自觉的通识教育可以帮助现代人构造健康充实的精神世界。第三，从社会学研究的角度来说，通过“《论语》精读”将诞生于西欧工业时代的社会学与中国儒家思想相结合，可以推动中国社会学向前发展。

The rationale for offering such a course is three-fold. Firstly, the Confucian philosophy has exerted a profound and wide-ranging influence on East Asian societies, including China, Japan, and South Korea. Given that the majority of Waseda students come from these three countries, I am eager to share the wisdom of Confucius with them. Secondly, the Confucian ideals shed light on ethical principles within a relationship society and provide insights into the cultivation of a *junzi* (gentleman). These observations can serve as important sources of inspiration for our understanding of and identification with East Asian societies. And I believe this course can help students develop a stronger cultural self-awareness, which is essential for building a healthier and more enriched inner world in the modern era. Finally, by applying key sociological theories that originated during the Industrial Era in Western Europe to the interpretation of Confucian ideals, we aim to contribute to the advancement of sociology in China.

从一般的学科分类而言，《论语》和儒学属于哲学学科的范畴，借由《论语》，我们可以把握儒家思想中那一整套具有东方特色的宇宙观、社会观、道德观、人生观和身体观等。在中国哲学研究的基础上，我们可以引入社会学的分析范式来进一步挖掘《论语》的价值。我举两个例子来说明如何从社会学的角度来研究《论语》。

The study of *The Analects* and Confucianism falls within the realm of philosophy. *The Analects* offers us an insight into the systemic Confucian perspectives, with unique Eastern features, on the cosmos, society, morality, life, and the human body. Although it is a part of Chinese philosophy

studies, we can also employ the analytical paradigms of sociology to delve deeper into the significance of the text. Here, I would like to illustrate such an approach with two examples.

例一：让座。在不愿意给别人添麻烦的日本社会，让座并不常见。但是在中国，年轻人在公交车或地铁上给老年人让座是一项约定俗成的社会义务。给老人让座有两种行动逻辑：第一种，让座是尊敬老人、遵守礼貌的美德；第二种，想起自己年迈的父母或爷爷奶奶，希望也有人给他们让座。这两种行动逻辑达到了相似的效果。但是，第一种逻辑是道德教条，颇有“心灵鸡汤”的意味；第二种逻辑是“推己及人”，其基础是家庭伦理。基于家庭伦理的鲜活生命体验，从而激发出敬老孝老的仁敬之心，这样就把家庭伦理推到了家庭之外，这也就是儒家思想所说的“推己及人”。

Example 1: Offering One's Seat. Offering one's seat to others is not a common practice in Japan, where people are often hesitant to inconvenience others. In contrast, in China, it is a well-established social obligation for the younger generation to give up their seats to the elderly





on public transportation. This act can be attributed to either a display of proper manners and respect for the elderly or a result of the elderly reminding the young people of their aged parents and grandparents, with the hope that their elderly family members can receive similar kindness when in need. While both motivations lead to similar outcomes, the first one is more of a “chicken-soup” moral teaching, whereas the second is grounded in family ethics. In the second case, personal experiences within one’s own family cultivate a genuine sense of respect and care for the elderly in society, thus extending ethical considerations beyond the immediate family. This demonstrates one of Confucius’ ideals: *tuiji-jiren* (putting yourself in others’ positions).

例二：隔代抚养。在当前中国社会，隔代抚养（老年人帮助照顾年幼的孙子孙女，以减轻年轻夫妇的抚育压力）是一件很常见的事情，这在美国和日本却不常见。美国的老年人会觉

得，即使已经年迈，自己依然是一个自由的个体，有自由的生活，不应该被绑定在子女的家庭事务之中。本质上，这是一个个体主义的行动逻辑。但是，日本的老年人会觉得，抚育子女是为人父母的责任，自己不能阻碍年轻夫妇履行为人父母的责任。从本质上说，这是一个加强“小家庭伦理”的关系主义逻辑，而不是像美国社会那样的注重个体权利的个体主义逻辑。注重家庭伦理的关系主义逻辑，与东亚社会的儒家思想，特别是“仁”的观念，有很密切的关联。

Example 2: Cross-Generational Child-Caring. Cross-generational child-caring, defined as grandparents caring for children to alleviate young parents’ burdens, is common in contemporary China but rare in the US or Japan. In the US, elderly individuals consider themselves independent and not obliged to assist with their children’s family responsibilities, reflecting an individualistic perspective. Conversely, in Japan, elderly individuals believe that they should not hinder young parents from fulfilling their parental duties,

including childcare. Unlike the US view, which emphasizes individual rights, the Japanese perspective is more centered on relationships and places a stronger emphasis on “family ethics”. This relationship-centered logic is influenced by the widespread Confucian ideals, particularly *Ren* (benevolence), in East Asian societies.

实际上，我跟学生们的交流从课堂延伸到了课外。每周四下午课后，经常有学生到研究室来跟我讨论问题，然后一起吃晚饭，这似乎已经形成一个相对固定的“木曜会”。我经常组织学生（包括中国、日本、新加坡等国家的学生）爬山、聚餐或者做社会调查，比如我们在东京、埼玉、千叶、岩手、熊本等地都做过调查，参加过调查的早大学生有 50 人左右。此外，还有一些选过我“《论语》精读”课，然后去中国（如北京大学、香港中文大学、台湾大学等）交换、读双学位或读研的日本学生，我从他们的反馈中获悉，“《论语》精读”课对他们理解中国社会和中国人的行为逻辑起到了重要的作用。

My interaction with the students extends beyond the classroom. Every Thursday afternoon, my students visit my office after class, and we engage in discussions and often have dinner together. We fondly refer to this as our “regular Thursday gathering.” Additionally, I often arrange a variety of activities, including hiking, group meals, and social surveys, for my students from different countries such as China, Japan, and Singapore. So far, about 50 Waseda students have participated in my survey trips to various locations, such as Tokyo, Saitama, Chiba, Iwate, and Kumamoto. I also know Japanese students who, after taking my course, pursued opportunities at universities in China, such as Peking University, The Chinese University of



Hong Kong, and National Taiwan University. They embarked on journeys as exchange students, pursued a second undergraduate degree, or undertook graduate studies. Through their feedback, I am glad to learn that their study of *The Analects* has played an irreplaceable role in enhancing their understanding of Chinese society and the logic behind typical Chinese behaviors.

儒家圣贤孟子曾经说过，“得天下英才而教育之”。早稻田大学是一所国际化水平非常高的大学，来自世界各地的优秀学生汇聚于此。在早大教《论语》，让我找到了“得天下英才而教育之”的乐趣，也鞭策我不断提高自己的教学和科研水平。

Mencius, the esteemed Confucian sage, once extolled the joy of “having all the talented individuals and educating them.” Given that Waseda University is an internationally renowned institution where outstanding students from across the world gather in pursuit of knowledge, I have the honor of sharing the philosopher’s joy through my teaching of *The Analects*. This experience has also motivated me to continuously improve my teaching and research capabilities. ㊟

供图 / 左雯敏 图虫创意

运用歌曲进行国际中文教学

Teaching Chinese with Songs

作者：左富强 Zuo Fuqiang

翻译：龙超 Long Chao

如今，音乐和影视作品在外语学习中发挥着积极的作用。比如，有人因为电视剧《流星花园》而开始学汉语。音乐更是我们学习外语的好“帮手”，许多人在学习英语时，大多有过这方面的体会。作为一名对外汉语教师，在多年的国外教学实践中，我深深地体会到歌曲教学的“神奇”效果，在此我结合实例来谈一谈歌曲在教学中的运用。

Today, music and movies play a positive role in foreign language learning. For example, some people start learning Chinese because of the TV series *Meteor Garden*. Music is also a great “helper” for learning a foreign language, and many people have experienced this when learning English. As an international Chinese language teacher, I have deeply felt the “magical” effect of using songs in teaching during my years of teaching abroad. In this essay, I will use real life examples to discuss the use of songs in teaching.

1 “一人一句成名曲” “Twelve Zodiac Animals in Hit Song Lines”

在汉语教学中，“十二生肖”不可不谈。每当新春将至，在学生们经历了近一学期的语言课“折磨”后，我总会抽出几个课时来给大家讲一讲中国的“年文化”，这就不能不提生肖。随着“十二生肖”的介入，大家的词汇量，尤其是动物方面的词汇量一下子就扩大了，再结合“公”“母”“肉”等词，词汇量更是成倍扩展。一堂课一下子要记住12个生字，再加上“公

（母）X”“X肉”等结构的几十个词，难度确实很大。我首先想到的就是歌曲《十二生肖》和成龙的电影，但是这些不适于初学者，也不适于在课堂上播放。后来我发现，我们耳熟能详的歌曲中总有一两句带动物的歌词，于是我将这些歌词汇总，就成了“一人一句成名曲”：

In Chinese language teaching, we cannot ignore the topic of the “Twelve Chinese Zodiac Animals.” Every time the Chinese New Year approaches, after “enduring” almost a semester of language classes, I always allocate a few class hours to talk about Chinese “New Year culture.” This inevitably

involves discussing the Chinese Zodiac. With the introduction of the “Twelve Zodiac Animals,” students’ vocabulary, especially in terms of animal-related words, instantly expands. Combining this with words like *gong* (male), *mu* (female) and *rou* (meat), and the vocabulary expands exponentially. Remembering 12 new words in one lesson, plus dozens of phrases formed with “*gong* (*mu*) X” and

“X *rou*” structures, is indeed challenging. The first thing that came to mind were the song “Twelve Zodiac Animals” and Jackie Chan’s movies, but these are not suitable for beginners or for playing in class. Later I realized that in many popular songs we know by heart, there are always one or two lyrics that contain animal words. So I compiled these lyrics into “[Twelve Zodiac Animals in Hit Song Lines](#)”:

鼠：我爱你，爱着你，就像老鼠爱大米。

牛：照着我窑洞，晒着我的胳膊，还有我的牛跟着我。

虎：两只老虎，两只老虎，跑得快。

兔：小兔子乖乖，把门儿开开。

龙：永永远远是龙的传人。

蛇：你是一条婀娜的蛇，蜿蜒在银色的月河。

龙和马：白龙马，蹄儿朝西。

羊和狼：狼爱上羊啊，爱得疯狂。

猴：猴哥，猴哥，你真了不得。

鸡：我不想说我是鸡；公鸡，公鸡真美丽。

狗：我就像是一条狗，等待爱情的骨头。

猪：我是一只小小猪，活泼又美丽。

猫和鱼：大脸猫大脸猫爱吃鱼。

Rat: I love you, loving you, just like rats love rice.

Ox: Facing my cave, sunning my arms, with my ox following me.

Tiger: Two tigers, two tigers, running fast.

Rabbit: Little rabbit be good, open the door.

Dragon: Forever and ever, dragon’s descendant.

Snake: You’re a winding snake, meandering on the silver moonlit river.

Dragon and Horse: White dragon horse, hooves facing west.

Sheep and Wolf: The wolf falls in love with the sheep, loving so insanely.

Monkey: Brother Monkey, Brother Monkey, you’re really amazing.

Rooster: I don’t want to say I’m a chicken; rooster, rooster so beautiful.

Dog: I’m just like a dog, waiting for the bone of love.

Pig: I’m a little pig, lively and beautiful.

Cat and Fish: Big-face cat loves to eat fish.

刚开始，学生们或许不懂这些歌词的意思，但起码听到了他们知道的小动物。通过这一句句带小动物的歌词，在优美的旋律中他们很快记住了生肖的发音和意思。另外，我也采用“猜歌词”的方法，每唱一句，就让他们猜我唱的是什么动物，这样具有挑战性的活动，有助于提高他们的积极性和注意力，整个课堂也生动起来。

At first, students may not understand the meanings of these lyrics, but at least they hear the

names of animals they know. Through these lyrics that feature animals in catchy melodies, they quickly learn the pronunciations and meanings of the zodiac animals. Additionally, I use a “guess the lyrics” game, where I sing a line and they have to guess which animal I’m singing about. This challenging activity helps improve their motivation and attention, making the whole class more engaging.

2 “旧瓶装新酒” “Old Wine in a New Bottle”

“旧瓶装新酒”奉曲填词自古有之，如宋词元曲。如今，我填的不是《念奴娇》《沁园春》这些典雅古旧的词牌，而是流行歌曲，即那些易于传唱、深入人心的歌曲，利用其背景音乐来演唱所学的内容，比如《黄土高坡·家》。汉语初学者的课程中，总会涉及“自我介绍”“家庭成员的姓名、年龄”等问题，让学生一个一个地去做自我介绍很枯燥，大家都提不起兴趣，很多人记不住，以至于刚说过“多大了”是问年龄的，转身问“你多大了？”，又不知道是什么意思了。后来在介绍当中，“我住在……”让我想起了“我家住在黄土高坡”这首歌，更巧的是我们学校是在万由马士（Banyumas），它属普永格多市（Purwokerto），和黄土高坡押韵。于是，结合自我介绍中所要涉及的问题，我便写出歌词，先给他们翻译了大概的意思，然后说只教三遍，以此提高他们的注意力。没想到三遍之后，本来就喜欢唱歌的他们轻而易举地就学会了。就这样，之后像“名字”“叫什么”“多大了”“住在”这些难点他们也一下子就记住且会用了。更神奇的是，现在他们每次见到我，都像走在黄土高坡上一样对我吼歌。见到如此成效，我敢说，许久之后有人或许会忘了所学的汉语，但这首歌绝不会这么容易忘记。

The concept of “old wine in a new bottle” has been used in songwriting for a long time. In Song and Yuan dynasties, for example, it was used in classical Chinese poetry and songs. Today, I’m not composing lyrics for such classical Chinese poems as “Nian Nu Jiao” or “Qin Yuan Chun”; instead, I’m using popular songs that are easy to sing and resonate with people. I use the background music of these songs to sing the content we’re learning, such as “Huangtu Gaopo: Jia” (“Yellow Earth Plateau: Home”). In the Chinese courses for beginners, we often cover topics like “self-

introduction” and “names and ages of family members.” Asking students to introduce themselves one by one can be dull, and many students can’t remember the information. So much so that I had just said the phrase “how old are you” is for asking age, and then I turned around and asked a student “how old are you?”, and he didn’t know what it meant again. After teaching “I live in...” during introductions, I was reminded of the song “Huangtu Gaopo: Jia,” and the coincidence was that our school was in Banyumas, which belongs to Purwokerto, and “Purwokerto” rhymes with “Huangtu Gaopo.” So, I wrote lyrics based on the self-introduction topics, translated its general meaning for them, and told them I would only teach it three times to increase their attention. Surprisingly, after three repetitions, they, who already liked singing, easily learned it. From then on, difficult points like “name,” “how old,” and “live in” were remembered and used effortlessly. What’s even more magical is that whenever they see me nowadays, they sing to me as if they were on the Yellow Earth Plateau. Seeing such results, I can confidently say that while some may forget what Chinese words they learned after a long time, they won’t easily forget this song.

下面是《黄土高坡·家》的歌词：

Here are the lyrics for “Huangtu Gaopo: Jia”:



A: 我家住在 Purwokerto。

A: 爸爸、妈妈和哥哥。

A: 小妹妹有一个，弟弟就是我。

A: 全家人五个，有五个。

A: 请问你家有多少个哦？

B: 姐妹三个没有哥。

A: 你家人口很多！名字叫什么？

A: 他们多大了？多大了？

B: 老大是 20 岁的我；

B: 老二是 17 岁了；

B: 老三 14 岁了，名字叫多多。

B: 我家人五个，有五个。

A: I live in Purwokerto.

A: Mom, dad, and an older brother.

A: Little sister, I have one, and the younger brother is me.

A: There are five in the family, there are five.

A: How many people are there in your family?

B: Three sisters, no brothers.

A: Your family has many people! What are their names?

A: How old are they? How old are they?

B: The eldest is me, I'm 20 years old;

B: The second is 17 years old;

B: The third is 14 years old, named Duo Duo.

B: There are five people in my family, there are five.

3 字字不同 “千字文”

“The Thousand Character Classic” with Different Words

古人识字有其高明的手段，蒙学教材中的“三（字经）”“百（家姓）”“千（字文）”影响数百年而不衰。在对外汉语教学中，识字仍然是汉语学习的中中之重，词汇的多寡是衡量一个学生汉语水平高低的关键。意识到这一点，如何提高学生的词汇储备就成了我努力的方向。字字不同、句句押韵、便于吟诵的《千字文》给我带来了灵感，我何不就一些高频字来编一“曲”《千字文》呢？有了这个想法，一曲配合歌曲《青花瓷》演唱的《168 字文》便应运而生了。以下就是我用《青花瓷》调填的词：

Ancient Chinese people had clever ways to learn characters, and “three” (*The Three-Character*

Classic), “hundred” (*The Hundred Family Surnames*), and “thousand” (*The Thousand Character Classic*) in primers have had a lasting influence for centuries. In teaching Chinese as a foreign language, character recognition is still crucial, and vocabulary is a key measure of a student's proficiency. Realizing this, I've made an effort to improve students' vocabulary. *The Thousand Character Classic*, which has different characters in each line that rhymes, and is easy to recite, inspired me. So, why not create a “song” with high-frequency characters like *The Thousand Character Classic*? With this idea in mind, I composed the “168 Character Classic” to the melody of the popular song “Qing Hua Ci” (“Blue and White Porcelain”), a well-known song by Jay Chou. Here are the lyrics:

《青花瓷 · 童年》

果木村里父母亲又生个男孩
不会说话先手爬笑得多可爱
老少爷们开着车送红包过来
爹娘太高兴加了双碗筷
春夏秋冬四次变五彩的童年
眉毛鼻子口耳眼六朵白云看
到谁家九妹门前
骑上竹马带她跑很远
山外都是风雨水下还有鱼
朋友好比兄弟为什么学习
听牛羊吃花草用日月画大地
辛苦爸妈每天叫自己
怕以后我和你走南北东西
小石头打桃李三七二十几
再见鸟儿找青虫千万别忘记
人要在一起

“168 Character Classic: Childhood”

In the village of fruit trees, parents gave birth to another boy.
He can't talk yet but crawls and smiles, how adorable!
Old and young masters came over in a car to give red envelopes.
Mom and dad were so happy, they added extra bowls and chopsticks.
Spring, summer, autumn, and winter, the four seasons changed colors in my childhood.
Eyebrows, nose, mouth, ears, and eyes, gazing at six white clouds,
running to someone's ninth sister,
Riding on a bamboo horse, I took her far away.
Beyond the mountains, there's wind and rain, and beneath the waters,
there are fish.
Friends are like brothers, why do we study?
Listening to cows and sheep eat grass, using the sun and moon to paint the land.
Parents work hard every day and call me home
Afraid I might travel with you to the north, south, east, and west.
Little stones hit peaches and plums, dropping sevens, tens, and twenties.
Goodbye, birds that are catching green caterpillars, don't forget,
People should be together.

这首曲子不仅有意义而且易于传唱，它的最大特色除了字不同，就是这 168 字之中 80% 的字都在最高频 400 字内。另外一些虽不是高频字，却是生活中常常涉及的：父母亲、爹娘、碗筷、眉、鼻。像这样的曲子多掌握几首，1 000 字的学习目标就能轻易达到，学习汉语也就事半功倍。

This song not only is meaningful but is also easy to sing. Its biggest feature, apart from the fact that every character is different, is that 80% of the

168 words are among the most frequently used 400 characters. Other characters, while not among the highest frequency, are commonly encountered in daily life: *fumuqin* (parents), *dieniang* (mom and dad), *wankuai* (bowls and chopsticks), *mei* (eyebrows), *bi* (nose). If one can grasp several songs like this, the learning goal of 1,000 words can be easily achieved, and learning Chinese will become twice as effective.

4 顺口溜、童谣

Tongue Twisters and Nursery Rhymes

另外，与歌曲相像的顺口溜、童谣也可以采用。

Additionally, tongue twisters and nursery rhymes, which are similar to songs, can also be used.

《上山打老虎》

一二三四五，
上山打老虎；
老虎受保护，
打着小老鼠；
老鼠有几只，
让我数一数；
数来又数去，
一二三四五。

“Going Up the Mountain to Fight the Tiger”

One, two, three, four, five,
Going up the mountain to fight the tiger;
The tiger is protected,
So we'll fight little mice instead;
How many mice are there?
Let me count for you;
Counting and counting,
One, two, three, four, five.

这首“歌”的作用在于强调“虎”“鼠”“数（三声）”以及“数（字）”，归类识别“老虎”“老鼠”和“老师”“老几”等。

The purpose of this “song” is to emphasize *hu* (tiger), *shu* (rat), *shu* (count) (third tone) and *shuzi* (number) to categorize and identify *laohu* (tiger) and *laoshu* (mouse), *laoshi* (teacher) and *laoji* (who are you) if seen.

《数量词小动物》

一只鸡两只鸭三只小鸟叫喳喳，
四头牛五匹马六根木头齐刷刷，
七条鱼八尾虾九只青蛙呱呱呱！


“Numerical Classifiers with Little Animals”

One chicken two ducks three little birds chirp chirp,
Four cows five horses six tree trunks swish swish,
Seven fish eight shrimp nine frogs croak croak!

这首“歌”绝对是识记量词及其搭配的法宝。

This “song” is definitely the magic method for memorizing measure words and their collocations.

以上就是我在对外汉语教学中运用歌词、歌曲进行教学的一些尝试和心得。俗话说“教无定法”，任何方法只要对语言学习有利，能事半功倍地帮助语言学习者学习，都可以拿来一用。总之，教学之法，多多益善。

These are some of my attempts and insights in using lyrics and songs in teaching Chinese as a foreign language. As the saying goes, “There is no one set teaching method.” Any method that benefits language learning and can double the efficiency in helping language learners learn can be tried. In short, the more teaching methods, the better. 

供图 / 左富强



旅游带火“特种兵”※

The Rise of “Special Forces-Style Tourism”

作者：刘明奇 Liu Mingqi
翻译：李睿 Li Rui

2023 年，春天来临之时，随着各种小长假到来，人们纷纷走出家门，开启了远远近近的旅游。于是，旅游成为热门话题，“特种兵式旅游”火遍全网。例如：

- (1) 如今，“特种兵式旅游”正成为越来越多年轻人的旅行方式。（《川江都市报》2023 年 4 月 13 日）
- (2) 热门城市、热门景点开启“人从众”模式，在年轻人群中悄悄兴起了一种很新的旅游方式——“特种兵式旅游”。（《安庆日报》2023 年 5 月 29 日）

In 2023, as spring brought along numerous short public holidays, many people took advantage of these opportunities to explore destinations both near and far from their homes. As a result, tourism became a trending subject, and the term “special forces-style tourism” swiftly gained popularity on the internet. For example:

- (1) These days, a growing number of young people are opting for a unique style of travel known as “special forces-style tourism.” (*Chuanjiang Metropolis Daily*, April 13th, 2023)
- (2) As famous cities and mainstream tourist spots continue to draw huge crowds, a new form of travel, known as “special forces-style tourism,” is catching on among the younger generation. (*Anqing Daily*, May 29th, 2023)



“特种兵式旅游”是指越来越多的当代年轻人选择在有限的时间和花销内尽可能去多个景点旅游。我们都知道，“特种兵”一词是指单兵作战能力极强、适合在各种恶劣条件下完成作战任务的兵种。为何“旅游”也会搭配上“特种兵”模式？

The term “special forces-style tourism” represents a trend among young travellers who aim to maximize their experiences within the constraints of limited time and budgets. We all recognize that “special forces” are renowned for their exceptional adaptability in accomplishing missions in diverse and challenging environments. But how did this military term become associated with tourism?

“特种兵式旅游”最初是大学生出游时用来自我调侃的一种说法。他们趁双休日去不同城市旅游，立志打卡尽可能多的景点与美食，还要做到准时赶回学校上周一的早课，因时间紧、任务重，所以将旅游安排得像一场特种兵的拉练。例如：

(3) 这种旅游方式行程密集，夜间坐火车，白天可能步行十几二十公里，去十来个景点……大学生们称这种很消耗体力的旅游方式为“特种兵式旅游”。（《杭州日报》2023年4月10日）

(4) 两天三城，一天连刷十几个景点，晚上只睡3小时，日行8万步……最近，大学生“特种兵式”旅游火了。（《劳动者报》2023年4月14日）

Initially, college students playfully coined this term to describe their travel adventures. They embraced the challenge of exploring various attractions and trying out diverse cuisines during weekends, all the while ensuring they returned in time for their Monday classes. This style of travel mirrors the rigorous schedules and training of special forces personnel. For instance:

(3) This style of travel involves a tight schedule, with overnight train rides and daily treks spanning ten to twenty kilometers for around



a dozen attractions... College students describe this physically demanding style of travel as “special forces-style tourism.” (*Hangzhou Daily*, April 10th, 2023)

(4) Picture yourself on a tour of three cities in just two days, exploring more than a dozen attractions in a single day, getting only three hours of sleep each night, and taking 80,000 steps daily... College students have been buzzing about the “special forces-style tourism” recently. (*LAO DONG ZHE BAO*, April 14th, 2023)

从认知的角度来看，用“特种兵式”来修饰“旅游”，正是借用了“特种兵”身上的两大特征——体能的高度消耗和时间的充分利用。说话人用特种兵所具有的特征来喻指这场旅行的挑战性与高效性。

From a cognitive perspective, the modifier “special forces-style” cleverly incorporates two defining characteristics of special forces: demanding physical endurance and efficient time management. The term metaphorically emphasizes the challenging yet well-organized nature of this travel experience.

从修辞的角度来看，用“特种兵式”来修饰“旅游”，是运用了夸张手法，说话人的目的在于突显大学生的两种状态反差——日常状态与旅游状态。在一场旅行中，大学生能精密计划并严格执行时间表中的内容，能坚持完成在平日学习或工作中不可能完成的体力活动。“特种兵式旅游”形象地反映了当代大学生在日常生活与旅行中，身体和精神方面两种完全不同状态的对比。

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From a rhetorical standpoint, using “special forces” to describe “tourism” serves as a dramatic exaggeration, highlighting the vast difference between the daily routines of university students and their adventurous journeys. It suggests a kind of travel where careful planning is essential, and sticking to the schedule is a must, pushing students to embrace physical activities they might not usually engage in during their daily lives. “Special forces-style tourism” vividly captures the contrast between the physical and mental demands of everyday life and travel adventures for university students.



“特种兵式旅游”火爆的背后反映了“两个高效”现象——“旅人行事高效+硬件设施高效”。硬件设施的日益完备可以说是“特种兵式旅游”的必要条件。交通体系的日益完善、网络技术的日趋发达、服务业质量的进一步提升，再加上一些热门景点开放了夜间游览模式，一些公共场所 24 小时营业，为旅游者提供了享用美食与歇脚的场所，这都为“特种兵式旅游”创造了可能性与可行性。例如：

(5) 报道中就有大学生直言，“特种兵式旅游”本身就是为了节省开支，来海底捞吃个火锅顺便休息一晚，很划算。（《德州晚报》2023 年 5 月 4 日）

The growth of “special forces-style tourism” is driven by two key factors: improved traveller experiences and better infrastructure. The continuous enhancements in infrastructure, including modern transportation systems, advanced information technology networks, and higher service standards, set the stage for this type of tourism. Furthermore, famous destinations now offer nighttime tours, and public venues have extended their business hours, providing comfortable dining and relaxation opportunities. All these developments make “special forces-style tourism”

a practical and budget-friendly choice. For instance:

(5) In the report, several college students admitted that they chose “special forces-style tourism” to save on expenses. They went to Haidilao for a hotpot meal and spent a night there, just to save money. (*Dezhou Evening News*, May 4th, 2023)

随着 2023 年上半年各种小长假的到来，越来越多的年轻人加入“特种兵式旅游”行列，使得这种旅行方式的主体由大学生扩展为更大的年轻群体。例如：

(6) 今年的“五一”小长假，“特种兵式旅游”的主人公，从年轻的大学生变成了年轻的群体。（《中国妇女报》2023 年 5 月 11 日）

With the advent of various short vacations in the first half of 2023, a growing number of young individuals are embracing the concept of “special forces-style tourism.” This trend has expanded beyond college students to include a broader, younger demographic. For example:

(6) Over this year’s May Day holiday, the trend of “special forces-style tourism” saw a shift from primarily college students to a more diverse group of young individuals. (*China Women’s News*, May 11th, 2023)

另一方面，“特种兵式”的修饰对象也从“旅游”扩展到其他领域，例如：

(7) 如果附近的城市定期存款利率比本地高 0.4 个百分点，你会坐上火车去存钱吗？3 月以来，不少江苏人就这样组团去上海存钱，当日往返，被网友称为“特种兵式存款”。（《北京青年报》2023 年 5 月 12 日）

(8) “特种兵式旅游”结束，“特种兵式学习”来了。“五一”假期后，多名家长在社交平台发文称自己的孩子在返程路上赶作业。（《浙江教育报》2023 年 5 月 9 日）

Conversely, the concept of “special forces-style” has evolved beyond “tourism” and extended into other domains. For instance:



(7) If the regular deposit interest rate in a nearby city is 0.4 percentage points higher than your local rate, would you hop on a train to deposit your money there? Since March, folks from Jiangsu Province head to Shanghai in groups for quick deposit trips, completing a round trip in a single day. Internet users have humorously coined this phenomenon as “special forces-style deposit trips.” (*Beijing Youth Daily*, May 12th, 2023)

(8) “Special forces-style tourism” has transformed into “special forces-style learning.” Following the May Day holiday, several parents shared on social media that their children had to work on their homework during their journey home. (*Zhejiang Education News*, May 9th, 2023)

“特种兵式旅游”也衍生出“特种兵式存款/学习/工作”等多种形式。“特种兵式”走出原本的特殊行业，被用来修饰日常生活中的某种高能行为，说明“特种兵式 XX”有很强的能产性。我们相信，随着社会的发展，“特种兵式 XX”会越来越多，这是社会高效发展的必然结果。

“Special forces-style tourism” has inspired similar trends in depositing money, learning, and work. The term “special forces-style” has evolved beyond its initial context and is now employed to characterize exceptionally high-performance behaviors in everyday life. This indicates remarkable productivity. We anticipate seeing more instances of “special forces-style” behaviors as society advances. This trend is a natural result of a more efficient society. 🌱

二十四节气

The 24 Solar Terms

作者：何芷翌 He Zhiyi

翻译：杨祎辰 Yang Yichen



Mangzhong

芒种是二十四节气中的第九个节气，夏季的第三个节气。每年的阳历6月5日左右，即仲夏开始的时候，就是芒种。“芒种”的字面意思是“有芒的麦子快收，有芒的稻子快种”。这个时节，气温持续升高，雨量日益丰沛，农民忙着收割冬播种的小麦，同时还要忙着插秧种稻。这就是人们说的“芒种忙两头，忙收又忙种”。

Mangzhong, or Grain in Ear, is the ninth solar term among the 24 Solar Terms, and the third solar term of summer. It usually falls around June 5th on the Gregorian calendar, marking the beginning of the midsummer. Its literal meaning is “wheat with awns is ready to be harvested, rice with awns is ready to be planted.” During this period, the temperature continues to rise, and rainfall becomes abundant. Farmers are busy harvesting winter-sown wheat and simultaneously transplanting rice seedlings. This is what people refer to as “busy both with harvest and planting during Grain in Ear.”

芒种时节，许多花朵开始凋零。在民俗和神话中，这是花神离开凡间，回到天上“述职”去了。所以，在芒种这天，民间盛行送花神的习俗，以表达对花神的感谢。此外，芒种时节也是梅子成熟的季节，一些地方有煮梅的习俗。人们一边欣赏窗外的绵绵细雨，一边品尝刚刚煮好的梅子，颇有几分“青梅煮酒论英雄”的快意。





During the season, many flowers begin to wither. In folklore and mythology, this is when the flower deity leaves the mortal realm and returns to heaven to “report her duties.” Therefore, on the day of Mangzhong, it is customary for people to offer flowers to the deity as an expression of gratitude. Additionally, it is also the season when plums ripen; therefore, some regions have the tradition of cooking plums during this time of year. While savoring freshly cooked plums, people would enjoy the gentle rain outside the window, as if they were re-enacting a scene from *The Romance of the Three Kingdoms*, where “Cao Cao and Liu Bei discussed heroes over green plums and cooked wine.”

芒种时节最重要的习俗是过端午。端午节在中国已经有两千多年的历史。每年的这一天，家家户户都悬钟馗像、挂艾叶、吃粽子、赛龙舟、饮雄黄酒、佩香囊等，以拜神祭祖、祈福辟邪。其中，过端午吃粽子，是为了纪念伟大的爱国诗人屈原。战国时期，诸侯争斗，战事频发，忧国忧民的屈原劝说楚怀王联合齐国共同抗秦，可楚怀王不听。屈原一次次谏言无果，反遭奸臣排挤，被流放到洞庭湖边。不久，楚国兵败的消息传来，屈原伤心地放声大哭，在五月初的一天跳进汨罗江自尽了。人们听闻后，为了防止屈原的尸身被鱼虾吃掉，便把米饭包成粽子投入江中，供鱼虾吃。此后，便有了端午节包粽子、吃粽子的传统习俗。

The most important custom during the Mangzhong period is the celebration of the Dragon Boat Festival. The festival has a history of over two thousand years in China. On this day each year, every household hangs up pictures of Zhong Kui, a Taoist vanquisher of ghosts and evil beings, along with mugwort leaves, eats *zongzi*

(sticky rice dumplings), holds dragon boat races, drinks realgar wine, and carries fragrant sachets, all to pay respects to gods and ancestors and to pray for blessings and ward off evil spirits. Among these customs, eating *zongzi* during the Dragon Boat Festival symbolizes the commemoration of the great patriotic poet Qu Yuan (c. 340 BC – 278 BC). During the Warring States Period, as the feudal lords fought and wars raged, Qu Yuan, who deeply cared for his country and people, tried to persuade King Huai of Chu to unite with the state of Qi to resist the state of Qin. However, the king refused to listen. Qu Yuan’s repeated admonitions fell on deaf ears. Ostracized by treacherous officials, he was eventually exiled to the land near Lake Dongting. Shortly after, news of his state’s defeat reached him. In grief, he cast himself into the Miluo River one day in early May. Fearing that Qu Yuan’s body would be eaten by fish and shrimps, the local people threw rice wrapped up in leaves into the river to feed the aquatic creatures. This is how the tradition of making and eating *zongzi* during the Dragon Boat Festival came into being.



二十四节气

The 24 Solar Terms

作者：何芷翌 He Zhiyi

翻译：杨祎辰 Yang Yichen



夏至是二十四节气中的第十个节气，也是最早被确定的节气之一。每年的6月21日或22日，太阳运行到黄经90°时，为夏至日。这一天，太阳直射地面的位置达到一年中的最北端，直射北回归线，北半球白昼时间达到全年最长，之后太阳直射点逐渐南移，北半球白昼逐渐变短。因此，我国很多地方有“吃过夏至面，一天短一线”的说法。



Xiazhi, or the Summer Solstice, is the tenth solar term in the 24 Solar Terms, one of the earliest solar terms to be determined. It falls on June 21st or 22nd each year when the sun reaches 90 degrees of celestial longitude. On this day, the position on the Earth's surface where the sun shines directly reaches its northernmost point of the year, crossing the Tropic of Cancer. Afterward, the sun's direct rays gradually move southward, and the length of daylight in the Northern Hemisphere gradually decreases. Therefore, in many parts of China, there is a saying, "After eating Summer Solstice noodles, daylight will become shorter day by day."



此时，长江中下游地区正处在梅雨季，北方黄河下游平原雨水增多，高原牧区则进入了草肥畜旺的黄金季节。这时，全国大多数地方不仅闷热，而且骤来疾去的雷雨很多，尤需注意防洪防涝。这期间，庄稼生长很快，杂草亦如此，还容易出现病虫害，所以整枝打杈、中耕除草、防治害虫、清沟排水等田间管理也非常重要。

During this time, the middle and lower reaches of the Yangtze River are in the rainy season, and there is increased rainfall in the plain areas of the lower reaches of the Yellow River in the north, while the pastoral areas on the highland enter the golden season: The grass is now abundant, and the livestock thrives. During this period, most parts of the country not only are hot and humid, but also experience frequent thunderstorms. People start to pay special attention to flood control and prevention of waterlogging. Crop growth is rapid, so is the growth of weeds, and the risk of diseases and pests increases. Therefore, field management such as pruning, intertillage, weed control, pest control, and canal clearing and drainage is of great importance.

早在宋代，在水乡江南一带，夏至日便是赏荷观莲的日子。人们在这一天举家来到池塘、湖边泛舟赏荷、消夏纳凉，荡舟轻波、采莲弄藕，好不惬意。在中国，北京圆明园、杭州西湖、济南大明湖等都是观赏荷花的好去处，人们可以领略到“红衣翠扇映清波”的美景。

As early as the Song Dynasty, in the water towns south of the Yangtze River, Xiazhi was a day for appreciating lotus flowers. On this day, people would come to see the ponds and lakes, paddle boats for a closer look at the lotus flowers, and seek relief from the summer heat. It was such a delight to pick lotus flowers and harvest lotus roots on a boat gentling rocked by the waves. In China, great destinations for admiring lotus flowers are the Summer Palace in Beijing, the West Lake in Hangzhou, and the Daming Lake in Jinan,



where people can appreciate the beautiful scenery of “red garments and green fans reflected on clear waves” as in the Qing poet Chen Can’s “Breeze-ruffled Lotus at Quyuan Garden.”

以前，在我国很多地方，人们还在夏至日互赠折扇、脂粉等消夏避暑物品。折扇用来扇风散热，脂粉涂抹在身上可以防止生痱子。在古代宫廷，夏至之后，会取出“冬藏夏用”的冰块消暑降温。

In the past, in many places of China, people would exchange folding fans, cosmetic powder, and other gifts that could make the hot days slightly easy during the Xiazhi period. Folding fans were used to fan and cool down, while cosmetic powder was applied to prevent heat rash. In ancient courts, after Xiazhi, ice blocks preserved from winter would be used to cool down and lower the temperature.

夏至时节人体出汗较多，盐分损失较大。中医会建议人们多食用一些带有酸味的食物，以达到“固表止汗”的效果。此外，多吃绿豆可以消暑利尿，补充水分和矿物质。

During the Xiazhi period, people tend to sweat more and lose more salt. Traditional Chinese medicine therefore recommends consuming foods with a sour taste to “strengthen the exterior and stop sweating.” Additionally, eating mung beans is also encouraged for the benefit of relieving heat, promoting urination, and replenishing fluids and minerals. 孔



坐火车去拉萨

Taking the Train to Lhasa

作者：朱迪特 Zhu Dite

翻译：庄驰原 Zhuang Chiyuan

青藏铁路是世界上海拔最高、线路最长的高原铁路，与“南水北调”“西气东输”“西电东送”并称为“中国新世纪四大工程”。2023年7月1日起，东起西宁站、西至格尔木站的青藏铁路正式进入动车时代，时速从原来的每小时140公里提升至每小时160公里，运输能力和服务质量也都得到大幅度提升。至此，“坐火车去拉萨”成为许多人说走就走的旅行。

The Qinghai-Tibet Railway, also known as the Qingzang Railway, is the highest-altitude and longest plateau railway in the world. It is one of the “Four Great Projects of China in the New Century,” alongside the South-to-North Water Diversion, West-East Gas Transmission, and West-East Electricity Transmission projects. Starting from July 1, 2023, the Qinghai-Tibet Railway, which runs from Xining in the east to Golmud in the west, has entered an era of high-speed trains. The train speed was increased from the original 140 kilometers per hour to 160 kilometers per hour, with significant improvements on transportation capacity and service quality. As a result, “taking the train to Lhasa” has become a worry-free travel for many at any time they wish.



一站一景 Unique Scenery at Every Stop

坐火车从西宁出发，大约一小时，便来到了青海湖。青海湖是中国最大的内陆湖泊，从远处眺望，海天一色，水天相接。七、八月时，环湖的千亩油菜花竞相绽放，给碧波荡漾的湛蓝湖面点缀上一簇簇耀眼的金黄。

Setting off from Xining by train, you will arrive at Qinghai Lake in about an hour. Qinghai Lake is China's largest inland lake, and when viewed from afar, it appears as if the lake joins the sky. In July and August, thousands of acres of rapeseed flowers bloom around the lake, adorning the deep blue waters with clusters of dazzling golden yellow.

离开青海湖，再坐三小时便到了德令哈站。“德令哈”是蒙古语，意为“金色的原野”。经过此地，窗外是一望无际的盐碱地、大片的红柳、荒凉的戈壁，让人恍如置身于西部大片之中。

Leaving Qinghai Lake, after another three hours, you will reach Delingha Railway Station. “Delingha” means “the golden grassland” in Mongolian. Passing through this region, you'll find yourself wandering in the scenery of those western movies when you look out of the window and see vast salt flats, extensive red willow forests, and desolate Gobi landscapes.



乘火车一路向西，经过昆仑山，再往南，就是被藏族人喻为“美丽的少女”的可可西里。境内江河纵横，湖泊星罗棋布。这里还是高原野生动物的“王国”。幸运的话，你可以看到成群的藏羚羊在自由地奔跑、觅食。

Continuing westward by train, passing through the Kunlun Mountains and heading south, you arrive at Hoh Xil, known to the Tibetan people as the “beautiful maiden.” The region is crisscrossed with rivers and dotted with lakes. It's also a “kingdom” for high-altitude wildlife. If you're lucky, you might spot herds of Tibetan antelopes running and grazing freely.

天地自己 A World of Its Own

常在低海拔地区居住的人们，来到青藏高原很有可能会出现一些高原反应。坐在从青海西宁到西藏拉萨的火车上，随着海拔一点点升高，到3 000米以上的时候，有的人就会感觉头晕、头疼、心慌，但此时此刻，窗外的美景会让人们忘记身体的不适。窗外那红黄色的江水，好似人的血管，错综复杂，蜿蜒曲折地分布在广阔的土地上。与奔腾流淌的长河相比，巨大的火车好像变成了一条小船在河流上漂荡。抬头望向湛蓝的天空，仿佛伸手就能碰到洁白的云彩。不时有一两只大鸟飞落在远处的溪边，休憩戏水，不一会儿工夫，又张开双翅，飞上蓝天。远处草地上不时出现一些小动物的身影，从河边一跃而过，如同精灵一般，倏地出现，忽地又不见了。

People who are accustomed to living at low altitudes may experience some altitude sickness when travelling to the Qinghai-Tibet Plateau. As you sit on the train from Xining to Lhasa and the altitude gradually rises, reaching over 3,000 meters, some may feel dizzy, have headaches, or experience palpitations. However, at moments like this, the breathtaking scenery outside the window helps people forget the discomfort. The red and yellow rivers resemble human veins, intricately winding across the vast land. Compared with the rushing rivers, the massive train seems like a small boat drifting on the water. Looking up at the deep blue sky, you feel like you could reach out and touch the pristine clouds. Every now and then, a few large birds land by a distant stream, taking a break and playing in the water. In no time, they spread their wings and soar into the blue sky again. On the distant grasslands, you may see the fleeting figures of small animals leaping from the riverbank, like elves, appearing suddenly from and disappearing just as quickly into the sky.

就这样一路坐着火车，慢慢地驶离城市的喧嚣与拥挤，一点点地与大自然的宁静与宽广相拥。西藏的每一处风景，都让我们的心慢下来，接受洗涤、净化。它独特的自然与人文景观吸引着无数中外游客像一个个虔诚的信徒，不远万里来到此地。

Travelling on this train, you gradually leave behind the noise and crowds of the city, embracing the tranquility and vastness of nature. Every landscape in Tibet slows your heart down, cleansing and purifying it. Its unique natural and cultural scenery attracts countless domestic and international tourists, who come from afar like devout believers, overcoming all obstacles to reach this place.



排除万难

Overcoming Countless Challenges

随着青藏铁路步入动车时代，火车提速将吸引更多的游客前往西藏，一览高原的独特风光。往来飞驰的列车，让高原不再遥不可及；纷至沓来的商旅游客，也推动着边疆的开发与经济的发展。

With the advent of high-speed trains on the Qinghai-Tibet Railway, the increased speed will attract more tourists to Xizang, allowing them to witness the unique plateau scenery. The fast trains have made the remote plateau more accessible, and the influx of business and tourist travellers is driving the development of the border region and the local economy.

然而，青藏铁路卓越成就的背后，是多少建设者付出的生命与汗水。他们凭借智慧与勇气克服了自然环境的重重艰险和技术设备的层层壁垒。

However, behind the remarkable achievement of the Qinghai-Tibet Railway lie the sacrifices of many who dedicated their lives and sweat. With wisdom and courage, they overcame the challenges of the harsh natural environment and technical barriers.

青藏铁路的建设面临着多年冻土、高寒缺氧、生态脆弱“三大难题”的严峻挑战。多年冻土，意味着这些土在夏天会随着气温升高而融沉，冬天会随着气温降低而冻胀，处理不好，路基随时都会坍塌；高寒缺氧、生态脆弱，意味着在这里施工，建设者在承受高强度的体力劳动的同时，还随时可能出现缺氧症状。在青藏铁路的建设过程中，有多少人为这条铁路献出了自己宝贵的生命，又有多少人把自己的美好年华献给了高原的荒凉之境。

The construction of the Qinghai-Tibet Railway faced severe challenges, including permafrost, high-altitude hypoxia, and the fragility of the ecosystem. Permafrost means that the soil here thaws and subsides in the summer as temperatures rise and freezes and swells in the winter as temperatures drop. As a result, the roadbed could collapse at any time without proper solution. High-altitude hypoxia and the fragility of the ecosystem mean that workers had to endure strenuous physical labor while constantly facing the risk of hypoxia. Many people gave their lives for this railway during the construction, and many others dedicated their youthful years to the harsh wilderness of the plateau.



既然青藏铁路的建设这么难，那为什么还是要坚持建设呢？自古以来，青藏高原对中华民族的生存与发展都有着重要意义。它是亚洲众多大江大河的发源地，黄河、长江、印度河、恒河都源于此，这里也因此被誉为“亚洲文明水塔”。但壮美的高原和雪山，也成为阻隔西藏与外界联系的天堑。千百年来，因交通闭塞，里面的人走不出来，外面的人走不进去。

Given the challenges, why did they persist in building the Qinghai-Tibet Railway? The Qinghai-Tibet Plateau has always been of great significance to the Chinese nation's survival and development. It is the source of many of Asia's major rivers, including the Yellow River, Yangtze River, Indus River, and Ganges River, earning it the title of the "Water Tower of Asian

Civilization." Yet the majestic plateau and snowy mountains have also acted as a natural barrier, isolating Xizang from the outside world. For thousands of years, due to its isolation, people inside couldn't venture out, and people outside couldn't get in.

60多年前，青藏高原尚无半寸铁路，“茶马古道”上的悠悠驼铃记载了那个时代的沧桑艰难。中华人民共和国成立后，两万峰骆驼组建成一支西藏骆驼运输队，专门用于内地和西藏间的物资运输。但由于自然条件恶劣，驼队每行进一公里，就要留下12具骆驼的尸体。即使后来修建了两条进藏公路，其运输能力仍远不尽如人意。只有铁路通了，才能真正解决交通问题。



More than 60 years ago, there was no railway on the Qinghai-Tibet Plateau, and the jingling bells of camels on the Ancient Tea-Horse Road bore witness to the hardships of that era. After the founding of the People's Republic of China, 20,000 camels were organized into a Tibetan camel transport team, dedicated to transporting goods between the inland and Xizang. However, due to the harsh natural conditions, for every kilometer travelled, the camel team would leave behind 12 dead camels. Even after two roads into Xizang were built later on, their transportation capacity still fell far short. Only with a railway could the transportation problem be truly solved.

1958年5月，青藏铁路的起源——兰青铁路，在兰州河口和青海西宁等多地同时破土开建。经过铁路建设者和五万多名青海当地百姓16个月的风雨鏖战，1959年9月，全长188公里的兰青铁路全线贯通。从此，青海结束了没有铁路的历史。

In May 1958, the origin of the Qinghai-Tibet Railway, the Lan-Qing Railway, began construction simultaneously in multiple locations, including Hekou of Lanzhou, and Xining of Qinghai. After 16 months of arduous efforts by railway builders and more than 50,000 local Qinghai residents, the 188-kilometer Lan-Qing Railway was completed in September 1959, marking the end of Qinghai's history without a railway.

然而，铁路通车的背后所克服的技术难题是难以想象的。美国旅行家保罗·泰鲁曾断言：“有昆仑山脉在，铁路就永远到不了拉萨。”

However, the technical challenges behind the railway are unimaginable. American traveller Paul Theroux once asserted, “As long as the Kunlun Mountains stand, a railway will never reach Lhasa.”

青藏线大部分线路处于高海拔地区和“生命禁区”，拿生态环境保护来说，青藏铁路穿越了多个国家级自然保护区，生态环境异常脆弱。为了保护高原湛蓝的天空、清澈的湖水、珍稀的野生动物，铁路建设首次为野生动物开辟迁徙通道。而在自然保护区内，铁路线路则遵循“能绕避就绕避”的规划原则。因此，大批藏羚羊得以自由迁徙。青藏铁路开工建设以来，沿

线冻土、植被、湿地环境、自然景观、江河水质等，都得到了有效保护，青藏高原生态环境未受明显影响。

Most of the Qinghai-Tibet Railway traverses high-altitude regions and what are considered “dead zones.” Speaking of environmental protection, the Qinghai-Tibet Railway passes through multiple national-level nature reserves where the ecological environment is exceptionally fragile. In order to safeguard the pristine blue skies, lucid lakes, and rare wildlife of the plateau, the railway construction opened up migration corridors for wild animals for the first time. Within these natural reserves, the railway route follows the planning principle of “avoidance whenever possible.” As a result, significant populations of Tibetan



antelopes have been able to migrate freely. Since the commencement of the railway construction, the permafrost, vegetation, wetland environments, natural landscapes, river water quality, and more along the route have all received effective protection, ensuring that the ecological environment of the Qinghai-Tibet Plateau has not suffered significant impacts.

现如今，铁路系统仍在不断升级。迈入动车时代后，铁路再次提质增速。神奇的“天路”把人间的温暖送到边疆。中华各民族之间的联系也因此更加紧密，亲如一家。“从此，山不再高，路不再漫长，各族儿女欢聚一堂”。

Nowadays, the railway system is continuously upgrading, and with the advent of high-speed trains, the railway is once again improving in quality and speed. The miraculous “Sky Road” brings the warmth of the world to the borderlands. The connection between China’s various ethnic groups is becoming closer consequently, like one big family. As sung in the song “Qingzang Gaoyuan” (“The Qinghai-Tibet Plateau”), “From now on, the mountains are no longer high, and the roads are no longer long. People of all ethnic groups have a joyous gathering.” ❷

海拔最高的 环湖自行车赛

The Highest Altitude Lake Cycling Race

作者：马小明 Ma Xiaoming
杨鹏 Yang Peng
张梦泽 Zhang Mengze
翻译：李睿 Li Rui

2023 年 7 月 8 日至 16 日，第 22 届环青海湖国际公路自行车赛（简称“环湖赛”）顺利举行，并完美收官。

From July 8th to 16th, 2023, the 22nd Qinghai Lake International Road Cycling Race, also known as the “Tour of Qinghai Lake,” was held and concluded successfully.



自2002年起，每年的6月至8月间，“环湖赛”在青海省的环青海湖地区和邻近的甘肃省及宁夏回族自治区举办。第22届“环湖赛”，是升级为国际自行车联盟（Union Cycliste Internationale, UCI）职业系列赛后的首届比赛。相较于过去的比赛，本届赛事的规模与奖励都有所提升。因此，比赛得到了更多的关注，吸引了13个国家和地区的22支队伍（共计154名运动员）前来参赛，其中包括5支职业队、14支洲际队和3支国家队。

Since its inception in 2002, this race has been a fixture on the calendar between June and August. It primarily unfolds around Qinghai Lake, extending into the neighboring provinces of Gansu and the Ningxia Hui Autonomous Region. This year marked a significant milestone as it attained professional event status recognized by the Union Cycliste Internationale (UCI). This upgrade led to a larger scale and more substantial rewards and, in turn, increased attention. A total of 22 teams, comprising 154 athletes from 13 countries and regions, including 5 professional teams, 14 continental teams, and 3 national teams, competed in the race.

“环湖赛”向来以其“高难度”而闻名。这是世界上海拔最高的国际性公路自行车赛，具有高海拔、长距离、多爬坡、低氧环境等特点，使比赛具有极高的挑战性。比赛共分为八个赛段，总距离为1384公里，赛段总长度为1294公里。比赛路段平均海拔在3000米以上，最高点位于大冬树山垭口，海拔为4120米，沿途落差高达1800米。这些极端条件，对运动员的体能和毅力而言，都是极其巨大的挑战。

The race is renowned for its high level of difficulty. With its challenging combination of high altitudes, extensive distances, steep hill climbs,

and low-oxygen environments, it stands as one of the most demanding international road cycling competitions. The race spans eight stages, covering a total distance of 1,384 kilometers and aggregate lengths of 1,294 kilometers. Cyclists contend with an average altitude of over 3,000 meters, reaching the race's highest point at the Dadongshu Mountain Pass at 4,120 meters. Throughout their journey, they encounter elevation differences of up to 1,800 meters. These harsh conditions push their endurance and resilience to the utmost limits.

赛场上，身穿各色队服的自行车赛手们，紧握车把手，俯下身子，双脚发力，有节奏地蹬着踏板。他们为了荣誉，也为了自我超越，在赛道上你追我赶，破风骑行。他们一次次技巧的展现、一次次策略的博弈、一次次意志的碰撞，点燃了全场观众的热情。经历了八天上千公里的精彩角逐，最终，来自意大利巴迪亚尼车队的81号车手穆鲁布兰（Muluebrhan Henok）锁定了总成绩第一的位置。在赛后接受采访时，他说：“今天的比赛在后程时很困难，最后一公里的时候我很努力地追赶，我很开心能够获得黄衫（第一名）。除了平时要进行刻苦的训练，团队协作也是非常重要的。我觉得赛事组织得很好，也很有高海拔体育的竞技特色，有机会我还会来参加。”

On the racetrack, cyclists donning an array of jerseys firmly grip their handlebars, lean forward, and pedal with rhythmic determination. They are in relentless pursuit of personal triumph and honor, slicing through the air as they race against one another. The crowd watches with great enthusiasm as they witness the cyclists' technical prowess, strategic gameplay, and clashes of will. After an intense 8-day competition covering thousands of kilometers, Muluebrhan Henok from Italy's Green

Project-Bardiani-CSF-Faizanè team, sporting the number 81 jersey, emerged as the overall winner. In a post-race interview, he shared, "The competition was incredibly tough in the latter part of today's race. I gave it my all in the final kilometer, and I am so happy to win the yellow jersey (the top spot). Beyond hard training, teamwork was crucial. I must say, the event was impeccably organized and showcased the unique challenges of high-altitude sports competitions. If given the opportunity, I would participate again."

比赛的冠军虽然只有一个，但胜利应属于每一位参加比赛、坚持到最后一刻的赛手。运动员们在这个高原场地上竞赛，时刻在与艰苦的环境战斗着：缺氧、高原反应、低温、大雾、路滑、漫长的山路坡道……他们克服种种困难，获得了意志的磨炼与自我的实现。一位领队在采访中告诉记者：骑行最开始的目的是锻炼身体，但后来逐渐发现自己很热爱这项运动，而且身边也不乏一些像他一样热爱这项运动的人。他每年都会设定目标绕湖骑行，虽然已经过了参赛的最佳年龄，但对这项运动的热爱是不会消失的，骑行也会一直坚持下去！

While there can only be one champion, victory belongs to every athlete who takes part and perseveres until the finish line. On this high-altitude course, they continuously battle harsh conditions such as oxygen deprivation, altitude sickness, frigid temperatures, thick fog, slippery roads, and steep and long mountain slopes. By conquering these formidable challenges, they not only fortify their determination but also find personal fulfillment. One team leader shared that he initially took up cycling to improve his physical fitness, but over time, he developed a passion for the sport and discovered a welcoming community of fellow enthusiasts. Every year, he set the goal to cycle around the lake, and even though he may have passed the prime age for competitive cycling, his

passion for cycling remains undiminished, fueling his ongoing pursuit of the sport.

比赛不仅让选手们热血沸腾，也点燃了场外观众们的热情。本次赛事首次实现了全程电视直播，热爱自行车赛的人们不用千里迢迢赶往青海，也能够观看到选手们的精彩表现。

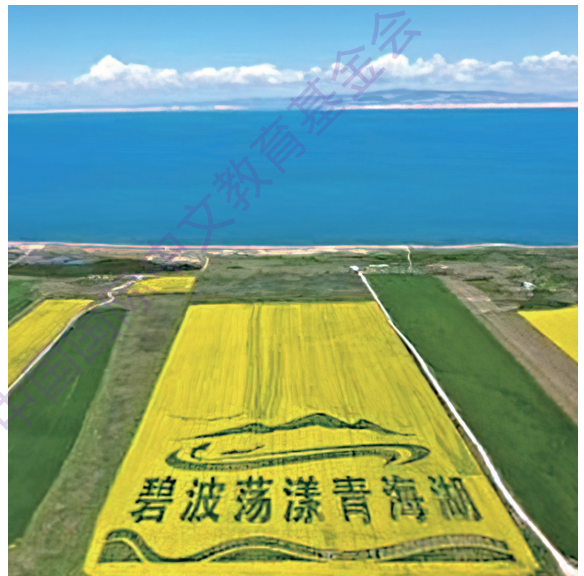
The competition didn't just set the athletes' pulses racing; it also ignited a fiery passion among spectators. This year, for the first time, the event was broadcast live on television, allowing cycling fans to experience the electrifying atmosphere without the need to travel thousands of miles to Qinghai.

与此同时，前来观赛的群众络绎不绝，西宁市的重要路段和十字路口人潮涌动、气氛热烈，整座城市也沉浸在节日般的欢乐中。比赛的第一赛段“绕城赛”，参赛者需环绕城市赛道骑行100公里左右，这是最能吸引运动爱好者和当地居民观看的赛段。当比赛车队一次次飞驰而过，百名选手佩戴头盔，穿着五颜六色的骑行服，风驰电掣般从加油呐喊的围观群众面前骑过，那场景着实令人惊叹。

Meanwhile, a steady stream of spectators flocked to the event, and the streets of Xining city buzzed with excitement on key roads and at intersections. The spirit of festive joy could be felt in every corner of the city. The initial stage, known as the "city circuit race," took place along a winding 100-kilometer urban track, attracting a diverse crowd of sports enthusiasts and locals alike. Athletes, dressed in colorful cycling gear and helmets, raced by as onlookers cheered them on, captivated by a display of strength and speed.

比赛沿线，当地的少数民族群众同样热情洋溢。青海省互助县为土族居民聚居区，当地人穿着五彩斑斓的民族服装，拿出自产的青稞酒来迎接参赛的骑手。他们在公路旁跳舞、喝酒，为自行车赛手们加油助威。

Along the race route, local ethnic communities





also showed heartwarming enthusiasm. In Huzhu County, which is predominantly inhabited by the Tu ethnic group, residents adorned themselves in their most vibrant traditional attire, greeted the cyclists with homemade barley wine, and expressed their genuine support for the racers through dances and cheers.

在青海湖畔海晏地区的藏族聚居区，当地的藏族人骑着马，举着国旗，自发地在自行车车道旁陪跑一段，一路欢呼，场面非常壮观。

In the Haiyan region, which is predominantly Tibetan and located near Qinghai Lake, residents enthusiastically joined cyclists on horseback, waving China's national flags as they galloped alongside. Their hearty cheers created a magnificent and awe-inspiring scene.

本次比赛的路程经过精心设计，几乎囊括了各种不同比赛地形，展示了青海湖环湖各地的美丽风光，兼具挑战性与观赏性，使参赛者与观赛者都能在比赛沿途一览美丽风光。例如，从互助到门源的赛段有着青海著名的油菜花花海，选手们可以穿行于上百亩金黄色的油菜花田间，一边骑行，一边享受自然的芬芳。又如，第七赛段从西海镇到共和是最贴近青海湖的一个赛段，选手们进入青海湖环湖公路，可以领略到广阔、湛蓝的青海湖风光。

The entire route has been carefully planned to traverse various terrains, allowing participants and onlookers to experience the beauty surrounding Qinghai Lake while facing a challenging yet picturesque journey. For example, the stretch from Huzhu to Menyuan showcases the renowned Qinghai rapeseed flower fields. Cyclists can pedal through hundreds of acres of golden rapeseed fields, enjoying the natural fragrance as they ride. Another highlight is the seventh stage from Xihai Town to Gonghe County, which offers the closest proximity

to Qinghai Lake. As athletes race along the Qinghai Lake Ring Road, they are treated to expansive, azure views of the lake itself.

比赛的最后一段要经过著名的“天空之镜”——茶卡盐湖。盐湖透明澄澈，倒映着天空；盐滩洁净如雪，好像天上的白云。骑手们经过此处，犹如飞鸟般无拘无束，翱翔于广阔的天地之间。

As the race nears its conclusion, cyclists will make their way through the renowned “Mirror of the Sky” — Chaka Salt Lake. The lake boasts astonishing clarity, reflecting the vastness of the sky with pristine shores resembling white clouds suspended in the heavens. During this moment, athletes will experience an overwhelming sense of freedom, as if they were about to soar into the sky.

比赛沿线中，在湛蓝天空的映衬下，黄、白、蓝、绿……各种颜色汇聚，好似一幅幅绚丽的油画。

The race unfolds under an azure sky, where a vibrant array of colors — yellow, white, blue, and green — blend harmoniously, creating scenes reminiscent of magnificent oil paintings.

青海湖国际公路自行车赛的举办，不仅向人们传达了一种体育竞技精神，也向世界展现了青海独一无二的美丽风景，展示了多年来青海人坚持生态保护的努力和结果，同时也传递了“绿色”“环保”的理念，体现了一种健康的生活方式——人与自然的和谐。

The Qinghai Lake International Road Cycling Race not only embodies the spirit of competitive sport but also showcases Qinghai's distinctive beauty to the world. It is a testament to the region's sustained efforts in ecological conservation. Moreover, it champions the principles of green living and environmental stewardship, encouraging a healthy lifestyle that highlights harmony between humanity and nature. ❷

供图 / 中新社 海北新媒公众 青海新闻网



塔拉滩的蓝、绿、白

A Landscape of Blue, Green, and White in Talatan

作者：黄蕾 Huang Lei

翻译：李睿 Li Rui

塔拉滩，位于青海省海南藏族自治州共和县。这里地广人稀，平均海拔在 2 900 米左右，年均日照时长达 3 000 小时，曾是黄河上游风沙危害最严重的地区之一，土地荒漠化率高达 98.5%。由于其海拔高、日照时间长，所以是利用太阳能发电的理想区域。

Talatan, situated in Honghe County, Hainan Tibetan Autonomous Prefecture within Qinghai Province, China, is known for its expansive land and sparse population. Sitting at an average altitude of around 2,900 meters, it receives approximately 3,000 hours of sunlight annually. Historically, it grappled with severe wind and sand hazards in the upper Yellow River basin, with desertification rates soaring up to 98.5%. Yet, its high altitude and abundant sunlight also make it an excellent location for harnessing solar energy.



2012 年，中国耗资 3 亿人民币在塔拉滩建造了一座光伏发电园区——青海省海南州太阳能生态发电园区，也称“塔拉滩光伏发电园区”。园区最初建设面积 77.9 平方公里，后扩建至 609 平方公里。这是中国首个千万千瓦级太阳能生态发电园，也是目前全球一次性投入最大、单体容量最大、集中发电规模最大的光伏电站群。

In 2012, China made a substantial investment of 300 million RMB to establish a photovoltaic power generation park in Talatan, which gave birth to the Qinghai Hainan Prefecture Solar Power Park, also known as the “Talatan PV Power Park.” Initially spanning 77.9 square kilometers, the park has since expanded to cover 609 square kilometers. It is China’s first solar eco-power park, boasting a capacity of ten million kilowatts. It also holds the distinction of being the world’s largest cluster of photovoltaic power stations, evaluated based on single-installment investment, individual unit capacity, and overall power generation scale.

站在高高的瞭望塔上极目远眺，成片的光伏板一望无际，绵延不断，宛如一片“蓝色海洋”。

From a high vantage point on an observation tower, one can behold an infinite array of photovoltaic panels stretching toward the horizon, resembling a vast panorama of “blue ocean.”

光伏发电的原理是利用大量光伏板吸收太阳能，再将太阳能转化成电能。光伏发电有很多优点，如低成本、无噪声、无毒害、易安装、可再生等。但是，在一片荒漠之中建造大型发电园区也非易事。

Photovoltaic power is generated using solar panels that absorb sunlight and convert it into electricity. This method is cost-effective, environmentally friendly, quiet, non-toxic, and relies on renewable energy sources. However, building a large solar power park in the middle of a desert is by no means an easy task.





在塔拉滩光伏发电园区建立之初，工作人员就遇到了重重困难。首先是风沙。由于当地风沙大，光伏板很容易被大量的尘土覆盖，光电转化效率会因此降低，只能人工从36公里外的黄河河道中取水清理。但令人没想到的是，原本用来清理板材的水，流入了荒芜的土壤，加上太阳能板的遮挡，土壤蒸发率降低，在一片片光伏板之下，土地竟萌发出了绿茵，不久就形成了一片草原。“蓝色海洋”和绿色草原交相辉映，令人无限欣喜。

Initially, several obstacles were encountered, with the primary one being frequent sandstorms that covered the solar panels with a thick layer of dust, reducing their efficiency in converting sunlight into electricity. The nearest feasible solution was to fetch water from the Yellow River, located 36 kilometers away, to clean the panels. Interestingly, the water used for cleaning also had a positive effect on the barren soil, reducing its evaporation rate due to the shading provided by the solar panels. This led to the growth of lush greenery underneath, transforming the site into a harmonious combination of the expansive “blue sea” of solar panels surrounded by green landscapes, and creating a delightful view.

然而新的问题也来了，生命力顽强的小草开始野蛮生长，很快就要超过光伏板的高度。一方面，草遮盖光伏板会降低光电转化效率；另一方面，冬季枯萎的草很容易引发火灾，这种情况一旦发生，将造成巨大的损失。这时，有人想到让羊来吃草——对牧民而言，这样降低了饲料成本；对园区而言，草势得到控制的同时，也不用增加人工费；对整个生态环境而言，羊粪又可以肥沃和优化土壤、滋养草场，可谓一举多得。于是，工作人员在 600 多平方公里的光伏区域搭建了四个羊圈，羊儿们在这里自由自在散步、大口大口吃草，好不惬意！这群特殊的羊被称为“光伏羊”，而在这儿放羊的牧民也被称为“光伏羊倌”。

However, new challenges emerged as the resilient grass underneath the solar panels began to grow uncontrollably, posing a threat to the panels and their photovoltaic efficiency. During the winter, this dry grass became a fire hazard, increasing the risk of damage. An innovative solution was devised to address this issue by using sheep to manage the grass growth. This not only reduced feeding costs for herders but also maintained the park without additional labor expenses. Additionally, it improved the ecosystem by naturally fertilizing the soil through sheep dung. Consequently, four sheep pens were established across the vast 600 square kilometers of the photovoltaic area, allowing the sheep to graze freely. These unique creatures are affectionately referred to as “PV sheep” and are cared for by a group of “PV shepherds.”

2022 年，塔拉滩光伏发电园区年产牧草 11.8 万吨，“光伏羊”的出栏量达到 5 万只。在每只“光伏羊”的耳朵上，都悬挂着 2 厘米见方的耳标，那是羊的“身份证”。一扫耳标上的二维码，就能查到该羊的月龄、养殖户、疫苗注册等信息，消费者能买得更放心。给牧民带来了收益、为园区解决了实际问题的“光伏羊”，也成为海南州人民的“团宠”。2023 年是青海省海南藏族自治州成立 70 周年，庆祝的吉祥物“南小阳”就是根据“光伏羊”设计的。“南小阳”身着藏族服装，脚踏草地，背靠光伏板，十分惹人喜爱。

In 2022, the park produced 118,000 tons of forage and fostered a population of 50,000 “PV sheep.” Each sheep is identifiable through a 2-square-centimeter ear tag that contains a QR code. Consumers can scan this to access vital information about the sheep’s age, their herders and vaccination records, promoting transparency and confidence in purchase. This initiative has not only bolstered the income of local herders and resolved practical challenges within the park but has also turned





these sheep into a cherished symbol for the people of Hainan Prefecture. In 2023, as the Hainan Tibetan Autonomous Prefecture celebrated its 70th anniversary, the concept of “PV sheep” inspired the design of the celebration’s official mascot — “Nan Xiaoyang.” “Nan Xiaoyang” dons traditional Tibetan attire and is set against a backdrop of grasslands and photovoltaic panels, making it exceptionally endearing.

如今，海南州已在园区内建成 10 个光伏生态牧场，可养殖近八万只羊，年均增收 6 000 余万元，形成了“光伏产业 + 生态保护 + 生态农牧业”的融合发展新模式。

Today, Hainan Prefecture has successfully set up 10 PV eco-ranches within the park, providing a home for nearly 80,000 sheep. With the annual increase in revenue by over 60 million RMB, the park has set up a sustainable model that harmoniously combines the photovoltaic industry with ecological conservation and animal husbandry.

在塔拉滩光伏发电园区人多年不懈的努力下，海南州清洁能源装机容量达 4 314 万千瓦，其中光热 35 万千瓦、水电 736 万千瓦、抽水蓄能 910 万千瓦、光伏 2 103 万千瓦、风能 530


万千瓦，完成并网装机 2 094 万千瓦（占青海省装机容量的 52%），在建 2 220 万千瓦。园区新能源不仅能够满足青海省内的需求，多余的还会输送到其他省份。2020 年，中国首条清洁能源特高压输电线路青海—河南 ± 800 千伏特高压直流工程正式投运。青海的绿电直接供给 1 500 公里之外的河南。通往江苏的输电通道建设已获批并进入前期准备工作，通往港澳的外送输电通道正在谋划当中。2022 年，海南州光伏发电园区与龙羊峡水光互补发电站正式获得吉尼斯世界纪录认证，分别成为全球最大装机容量的光伏发电园区和最大装机容量的水光互补发电站。

Through the park's steadfast dedication, Hainan Prefecture has achieved a clean energy with a total installed capacity of 43.14 million kilowatts. This includes 350,000 kilowatts of solar thermal power, 7.36 million kilowatts of hydropower, 9.1 million kilowatts of pumped storage, 21.03 million kilowatts of photovoltaic power, and 5.3 million kilowatts of wind power. The park's completed grid-connected capacity is 20.94 million kilowatts, which accounts for 52% of Qinghai Province's total installed capacity. An additional 22.2 million kilowatts of capacity is under construction. Remarkably, the park not only satisfies new energy demands of Qinghai Province but has initiated the export of surplus energy to other provinces. In 2020, a milestone was achieved with the launch of China's first clean energy ultra-high-voltage transmission line — the Qinghai-Henan ± 800 kV ultra-high-voltage direct current line. This project facilitates the direct transfer of green electricity from Qinghai to Henan, located 1,500 kilometers away. Further expansions are underway, with preparations for a



transmission channel to Jiangsu, and plans being drawn up for channels extending to Hong Kong, Macau, and Zhuhai. In 2022, the Talatan PV Power Park and the Longyangxia Hydropower Station officially received the Guinness World Records certification, becoming the world's largest photovoltaic power park and the largest hydro-solar hybrid photovoltaic power station in terms of installed capacity respectively.

昔日黄沙漫天的戈壁荒漠早已改变了模样，绵延的草地上整齐搭建着蓝色光伏板，一眼望不到边，羊群穿梭其间，编织出一条独特的蓝绿白三色高原生态风景线。

What once was a barren desert, characterized by relentless winds and blowing yellow sand, has transformed. Now, vast grasslands stretch to the horizon, adorned with neatly arranged blue photovoltaic panels. Amidst this landscape, herds of sheep roam freely, creating a unique highland scenery of blue, green, and white. 

供图 / 黄蕾 图虫创意



三江源的守护者

Guardians of Sanjiangyuan

作者：杨培花 Yang Peihua

翻译：李睿 Li Rui

长天如海，万山茫茫。在美丽壮阔的青藏高原上，有一个皑皑冰雪与茵茵草原交织而成的神秘世界。从万仞冰川与雪山中发源的涓涓细流，穿山辟谷，不舍昼夜，最终汇聚成长江、黄河与澜沧江最初的源流。这里沼泽湿地密集，珍稀植物随处可见，野生动物自由奔走，原始的高寒生态系统维系着亚洲生态安全的命脉；这里滋养万物，是名副其实的“中华水塔”，每年向中下游地区供净水 600 多亿立方米，解决了 6 亿人的饮

水问题；这里文明荟萃，多民族多文化交汇融合。这里就是中华民族的万山之宗、龙脉之源的三江源。

Beneath the expansive sky, nestled amidst boundless mountains, lies the Qinghai-Tibet Plateau—a mysterious realm where ice and snow mingle with vibrant green grasslands. Here, tiny streams originate from towering glaciers and snowy peaks, meandering through mountains and valleys and nurturing the

mighty Yangtze, Yellow, and Lancang Rivers day and night. The area, rich in wetlands and adorned with rare plants, supports a diverse range of wildlife thriving within a pristine high-altitude ecosystem. It's rightfully called the "Water Tower of China," providing over 600 billion cubic meters of fresh water downstream annually and meeting the needs of 600 million people. This area is known as Sanjiangyuan, a place where many civilizations and cultures converge. It is the bedrock of China's mountains and the source of its river system.

然而，随着全球气候变暖，加之受自然灾害、鼠害以及人类过度开采等影响，三江源的生态系统遭受了严重破坏。20 世纪 90 年代，中科院大气物理研究所的探险队进入青海省三江源地区考察，提出了“开发大西北，保护三江源”的建议。2000 年 8 月 19 日，三江源自然保护区成立。2003 年 1 月，三江源自然保护区升级为国家级自然保护区。

However, due to global warming, coupled with natural disasters, rodent infestations, and overexploitation, the ecosystem of Sanjiangyuan has suffered severe damage. In the 1990s, the Institute of Atmospheric Physics of the Chinese Academy of Sciences sent a team to investigate the area and



proposed a vision of “developing the great northwest while protecting Sanjiangyuan.” Their efforts led to the establishment of the Sanjiangyuan Nature Reserve on August 19th, 2000, which later gained national-level status in January 2003.

而在此之前，其实早已有一群默默无闻的守护者自发组织起来，用他们坚持不懈的努力甚至生命，为三江源地区筑起了一道“环保城墙”。他们是牧人，是三江源地区的生态管护员，是专家学者和环保志愿者。他们来自五湖四海，默默无闻地为人与自然的和谐相处努力着，坚持着。



Even before official recognition, a dedicated group of unsung heroes had embarked on a mission to safeguard Sanjiangyuan. Through relentless efforts, they built an “environmental protection wall,” with some even sacrificing their lives for this cause. These individuals, including herders, ecological stewards, experts, scholars, and volunteers from various corners

of China, worked quietly and tirelessly to foster harmony between humanity and nature.

可可西里守护神

Guardians of Hoh Xil

索南达杰是较早发起可可西里生态环境保护的人之一。早在 1988 年，他就向青海省治多县政府提交了《关于管理和开发可可西里的报告》。1991 年，索南达杰兼任西部工委书记，组建了我国第一支武装反盗猎队伍。他先后 12 次进入可可西里腹地进行勘察和巡查，行程达 6 万公里，一年中有 354 天在可可西里度过。1994 年，索南达杰在与不法分子的较量中，不幸中弹牺牲。可可西里零下 40℃ 的低温，把他冻成冰雪雕塑，身边是盗猎者丢弃的近 2 000 张藏羚羊皮。他的牺牲震惊了全中国，唤醒了全民族的生态保护意识，让更多的人加入保护生态环境的队伍。

Sonam Dargye was one of the earliest pioneers in the ecological conservation movement in Hoh Xil. His involvement dated to 1988 when he submitted a report to the Zhiduo County government in Qinghai Province, emphasizing the critical need for the management and development of Hoh Xil. By 1991, he had assumed the additional role of secretary of local worker's committee and established China's first armed anti-poaching team. Sonam's dedication led him to the heartlands of Hoh Xil, where he organized surveys and patrols for 12 times. His travels measured 60,000 kilometers in length, and he lived in the area 354 days a year. Unfortunately, his efforts came to a tragic end in 1994 when he was fatally shot by poachers. His body, frozen in temperatures as low as -40°C, together with nearly 2,000 Tibetan antelope hides he sized, served as a stark reminder of the poaching crisis. Sonam's death reverberated throughout China, capturing



national attention, and igniting a powerful ecological conservation movement.

第二年，他的妹夫扎巴多杰毅然离开玉树州人大法制委员会副主任岗位，接过索南达杰的枪。扎巴多杰的儿子秋培扎西 13 岁就和父亲一起巡护可可西里，大学毕业后，他和父辈做了同样的选择，再次走进可可西里。

A year later, Sonam's brother-in-law, Zaba Dorje, left his position as the deputy director of the Judicial Committee of the Yushu Prefecture People's Congress to carry on the mission. Demonstrating the same unwavering commitment, Zaba's son, Choephel Tashi, embarked on his conservation journey at just 13 years old, eventually dedicating his life to safeguarding Hoh Xil after completing his university education.

1997 年，“绿色江河”（四川省绿色江河环境保护促进会）的创始人杨欣，带领 11 位来自天南地北的志愿者，在海拔 4 500 米的高原上，在没有任何外援的情况下，硬是用最简陋的工具建成了可可西里第一个自然保护站，并以“索南达杰”命名。这是中国民间也是可可西里的第一个自然保护站，它扼守在进入可可西里的主要路口，成为反偷猎的前沿阵地。

In 1997, Yang Xin, the founder of “Green River” (Greenriver Environmental Protection Association of Sichuan Province), rallied 11 volunteers from across China to establish the first nature reserve station in Hoh Xil. Despite limited resources and no external assistance, the team successfully built up the facility at an altitude of 4,500 meters and named it “Sonam

Dargye” in honor of the fallen hero. As China’s first non-governmental nature reserve station, it is positioned at the primary entrance to the region and serves as a formidable barrier against poaching.

30 年间，4.5 万平方公里的可可西里已经从最初的无人区发展成为国家级自然保护区，并在 2017 年成功申请为世界自然遗产地。现在，该地的藏羚羊已经从 20 世纪 90 年代不足 2 万只恢复到了 7 万多只，可可西里连续 15 年不再有枪声。

Fast forward three decades, Hoh Xil, once a pristine wilderness spanning 45,000 square kilometers,



is now a national nature reserve. It is also a World Natural Heritage site designated in 2017. The number of Tibetan antelopes in the area, which was fewer than 20,000 in the 1990s, has risen to more than 70,000. Hoh Xil has enjoyed 15 years of tranquility without a single gunshot.

草原生态守护者

Grassland Stewards

研究发现，垃圾正在成为长江源乃至青藏高原最大的环境问题。

Research has identified trash pollution as the biggest environmental concern at the source of the Yangtze River and the wider Qinghai-Tibet Plateau.

2011 年，“绿色江河”筹款在青海建立了中国民间第二个自然保护站——长江源水生态环境保护站。志愿者们深入牧区，对牧民开展垃圾分类及回收的教育。通过用垃圾换食品、物品的方式，引导牧民把垃圾带到保护站，再通过空返车辆和自驾游客，把垃圾带到城市处置。志愿者们们的努力感染了数万游客和司机，每年人们从长江源带走的垃圾就有上百万件。

In 2011, Green River funded the Yangtze River Source Water Ecological Environment Protection Station, China’s second NGO nature reserve in Qinghai. It sent volunteers to cultivate a culture of waste sorting and recycling among herders. To incentivize herders to participate, a barter system was introduced, allowing them to exchange their trash for food and other essential items. The collected waste was then transported to urban areas for proper disposal using returning empty vehicles and tourists driving their own vehicles. Remarkably, this initiative has impacted tens of thousands of tourists and drivers and has resulted in the removal of millions of pieces of trash from the Yangtze River source annually.

“像保护眼睛一样保护生态环境，像对待生命一样对待生态环境。”三江源自然保护区成立至今，政府累计投入资金300亿元，近10万牧民搬离了草原，超过7万户牧民主动减少了牲畜养殖数目。三江源国家公园“一户一岗”生态管护公益岗位也让1.72万名牧民从草原利用者变为生态守护者。牧民们通过捡拾垃圾，巡山护水，保护野生动植物，实现生态、生活共赢，人均年收入达2.16万元。

The motto guiding these efforts is “to cherish the ecological environment as one would cherish their eyes and hold it as dear as life itself.” Since the establishment of the Sanjiangyuan National Nature Reserve, the

government has invested a total of 30 billion RMB in environmental conservation. Nearly 100,000 herders have relocated from the grasslands, and over 70,000 households have voluntarily reduced their livestock numbers. Under the reserve’s “one household, one post” program, 17,200 herders have transitioned from mere grassland users to dedicated ecological guardians, assuming various responsibilities, including trash collection, patrolling, and wildlife protection. They have successfully struck a balance between preserving the ecosystem and sustaining their livelihoods, with one person making an average income of 21,600 RMB per year.

通天河上的“火眼金睛”

The “Eyes” of the Tongtian River

一部《西游记》让人们记住了长江上游河流的一个别名——通天河。负责在通天河进行水上巡线的是“岗当村生态管护队”。队员们全是当地藏族牧民出身。他们采用漂流巡线方式负责岗当村近800平方公里的日常巡线值守，每个月进行三次集中大规模巡护，调查、记录并保护所在长江源区域的野生动植物等生态资源，及时发现、打击盗猎盗采等违法活动。

The renowned novel *Journey to the West* introduced us to an alternate name for the upper reaches of the Yangtze River: the Tongtian River. This vital region is

under the watchful care of the “Gangdang Village Eco-Team,” consisting entirely of local Tibetan herdsmen. Their mission involves rigorous patrols and daily surveillance of an expansive 800-square-kilometer area surrounding Gangdang Village. Each month, they organize three comprehensive patrols to document and safeguard the ecological treasures of this region, including its native wildlife and plants. They are swift to respond to any illegal activities, such as poaching and unauthorized harvesting.

而通天河沿岸的云塔村则尝试用各种方式监测行踪诡秘的食肉动物。每个月村民们都会去自己负责的山谷定点观测记录岩羊数量，放置红外相机。这样风雨无阻的坚持，一晃就是十多年。

Downstream, in Yunta Village, innovative methods are employed to track the elusive predators of the region. Villagers are assigned specific valleys where they install infrared cameras and meticulously observe and record the population of Himalayan blue sheep every month. Regardless of weather conditions, they have persevered in this mission for over a decade.





生活在海拔 3 900 米的甘达村村民，承担起村域约 9.5 万亩的水源样本采集监测工作。大家翻山越岭，共同守护着扎曲河的 300 多个泉眼。巴丁是三江源生态环保协会的一名环保带头人。2015 年，他作为甘达村第四生产队的队长，前后推动了甘达村 18 处水源地的保护，从命名到垃圾清理和水源治理。这些工作完成后，他又带领大家为一些重要水源地修建祭祀塔，以帮助后代建立起保护水源的意识。

Living at an altitude of 3,900 meters, the people of Ganda Village take on the task of monitoring and collecting water samples within a 15,650-acre range of their local area. They navigate mountains and hills, protecting more than 300 springs that feed the Zhaqu River. Bading is an environmental leader in this movement. In 2015, as the head of the fourth production team of Ganda Village, he spearheaded the protection of 18 water sources in his village, overseeing everything from naming them to garbage cleanup and water management. Upon the completion of these

tasks, he led the community in constructing sacrificial towers at key water sources to foster a sense of water conservation for future generations.

在三江源，这样的故事有太多太多……

In Sanjiangyuan, countless tales like these unfold...

在所有人多年不懈的努力和坚持下，三江源已呈现出一幅人与自然和谐共生的美丽画卷。广袤无垠的高山草原、古老的原始森林、满山遍野的珍贵生灵，再次焕发出生机。每至繁殖季节，便可见群鸟蹁跹，牦牛成群，骏马嘶鸣……

Through years of unwavering commitment, the people of Sanjiangyuan have woven a living tapestry of harmonious interaction between humanity and nature. Today, the highland meadows teem with renewed life, ancient forests stand tall and proud, and wildlife regain their vitality. Each breeding season witnesses flocks of birds taking flight, yak herds congregating, and spirited horses expressing their joyous neighs. 🐾

供图 / 中新社 - 马铭言 张添福 图虫创意

采薇的 汉语学习之路

Caiwei's Chinese Learning Journey



作者：陈采薇 Paloma Guieiro Nunes

翻译：李睿 Li Rui

她来自巴西圣保罗州立大学孔子学院，中文名叫陈采薇，目前是一名建筑专业的大学生。“采薇”来源于中国最古老的诗歌总集《诗经·小雅》：“采薇采薇，薇亦作止。”“采薇”，作为一个充满诗意的名字，在春风里唤起了对远方友人的思念，也唤醒了一个巴西女孩对遥远中国的向往。

She comes from the Confucius Institute at São Paulo State University (UNESP) in Brazil and is currently a student of Architecture and Urbanism. Her Chinese name is Chen Caiwei. The name comes from the oldest collection of poems in China, “Xiaoya” of *Shijing* (Classic of Poetry). The specific line reads: “Caiwei, caiwei, wei yi zuo zhi.” (We gather thorny ferns; we gather thorny ferns; The thorny ferns are sprouting from the soil.) As a poetic name, “Caiwei” conjures feelings of nostalgia for distant friends in a spring breeze and awakens the yearning of a Brazilian girl for the far-off land of China.

汉语学习之路

The journey of Mandarin learning

采薇是学建筑的。上大学时，她通过中国建筑接触到了中国的历史文化，还看过许多中国电视剧、电影、小说……在中国文化润物无声的影响下，她越来越喜欢中国。了解一个国家最好的方式就是学习它的语言，因此，从2020年7月起，采薇开始学习汉语。她说汉语很难学，刚开始决定学习的时候比较冲动，没有做好足够的心理准备，但一位巴西汉语老师的视频给了她动力。

Caiwei majors in architecture. In college, she read about China's culture and history through its architecture. Furthermore, she watched many Chinese TV series, films, and literature... Under the subtle influence of Chinese culture, she grew increasingly fond of China. When she realized that the best way to understand a country is through its language, she started learning Chinese in July 2020. Initially, she found the complexity of the language overwhelming. Besides, it was a spontaneous decision with little preparation. However, a video of a Brazilian Chinese teacher gave her infinite motivation to continue.

采薇每天花两到三个小时学习汉语。仅仅学习了五个月，她就通过了HSK3级考试，连她自己都没想到进步会那么快。2021年，采薇尝试用不同的学习方式挑战自己：她看中文原版小说，看有中文字幕的电视剧，甚至连看美剧的时候也会看中文字幕；每次碰到不认识的词语，她就会重复写很多遍……就这样，她积累了不少词汇。同时，为了提高口语，她坚持上中文网课。

Caiwei dedicates two to three hours every day to studying Chinese. She passed the HSK3 proficiency exam in just five months, a progress she had not anticipated. In 2021, she tried different study methods to challenge herself: she read Chinese novels, watched Chinese TV series with Chinese subtitles, and even used Chinese subtitles while watching American TV series. Whenever she encountered unfamiliar words, she wrote them multiple times, gradually accumulating an extensive vocabulary. She also enrolled in online Chinese courses to enhance her speaking skills.

在学习汉语的同时，采薇的建筑专业课程学习也出类拔萃。汉语带给她灵感，她的毕业论文也跟中国文化相关。论文写作中，她常常需要查阅中文期刊和书籍。她相信，通过论文写作，她的汉语水平会更上一层楼。

While learning Chinese, she excels in her architecture classes. Chinese language has given her inspiration, and even her final graduation thesis is related to Chinese culture. When writing the thesis, she often read academic journals and books in the language. She believes that through writing her thesis, her Chinese proficiency could improve even further.

情 结 汉 语 桥

The bond with the "Chinese Bridge" competition

2023年4月，采薇作为圣保罗州立大学孔子学院学生代表，参加了第22届“汉语桥”巴西赛区的比赛。经过自我介绍、主题演讲、听力朗读、才艺表演四大环节的激烈角逐，最终，她从20位选手中脱颖而出，获得季军。“汉语桥”世界大学生中文比赛不仅考查选手听说读的能力，而且要求选手对中国文化有一定的感知力和表现力，更是对选手中国语言文化综合学习能力和实际运用能力的全面考核。

In April 2023, Caiwei represented the Confucius Institute at UNESP to compete in the Brazilian qualifier for the 22nd "Chinese Bridge" competition. As she progressed through the four main stages of the fierce competition — personal presentation, thematic speech, listening and reading, talent show — she stood out among the 20 contestants and secured the 3rd

place. The "Chinese Bridge" competition not only test participants' listening, speaking, and reading skills in Chinese but also requires them to demonstrate their ability to understand and express Chinese culture. It comprehensively assesses their learning and practical application of the Chinese language and culture.

当采薇站在第22届“汉语桥”大赛巴西赛区的舞台上，用流利的中文讲述一个建筑专业学生眼中的“天下一家”理念时，谁能相信这是一位仅学习了两年半汉语的学生？

When Caiwei used fluent Mandarin to explain the "one world, one family" philosophy through the eyes of an architecture student on the stage of the 22nd "Chinese Bridge" competition, who could believe that she had been learning Chinese for only two and a half years?

采薇在“汉语桥”舞台上的演讲，精彩诠释了“天堑之隔变通途”。汉语——这座文化沟通之桥，一桥飞架南北，联系起中国和巴西，让巴西人民亲身体验了中国的文化，增进了对中国的了解，更促进了中巴友谊的发展，使得山高水远变成了坦荡通途！

During her speech on stage, Caiwei illustrated how "a great chasm can be turned into a road." The Chinese language serves just as one such bridge that connects cultures, linking China and Brazil. It enables people in Brazil to engage with Chinese culture, gain a deeper appreciation of it, and promote friendship between the two nations. It transforms what once seemed like a distant journey into an accessible pathway.

采薇表示，经过赛前培训、赛中淬炼以及与那么多热爱中国文化的朋友的面对面交流，她的汉语水平有了质的飞跃。她

认为，我们每个人都是这座沟通中巴友谊之桥的一份子，也希望自己能继续为中巴文化交流添砖加瓦。

Caiwei attributed her remarkable progress in Chinese language to intensive training prior to the competition, consistent practice during the event, and face-to-face interactions with friends who share her passion for Chinese culture. She firmly believes that everyone can contribute to the bridge of friendship between China and Brazil, and she expresses her desire to participate in cultural exchanges between the two countries.

两个梦想

Two dreams

两年半的汉语学习和“汉语桥”的参赛经历，让采薇心中的梦想得以发芽。

Two and a half years of Chinese learning and the participation in the “Chinese Bridge” competition have nurtured dreams in Caiwei’s heart.

采薇说，随着对中国的了解愈发深入，她情不自禁地爱上了中国建筑，爱上了中国文化，也爱上了中国。从北京的万里长城到福建的土楼，从唐朝的佛光寺到明朝的琉璃塔，中国建筑在她眼中充满了魅力。

As Caiwei gains increasingly profound understanding of China, she has fallen in love with Chinese architecture, Chinese culture, and China itself. From the Great Wall in Beijing to the Fujian Tulou (earth buildings of Fujian), from the Foguang Temple of the Tang Dynasty to the Liuli Pagoda of the Ming Dynasty, she discovered an irresistible charm in Chinese architecture.

现在，采薇有两个梦想：一是在巴西创建“中国文化中心”——一个让更多巴西人了解中国的地方；二是去中国留学，申请中国古代建筑专业硕士。

Now Caiwei has two dreams: one is to build a “Chinese Culture Center” in Brazil, a place where more people can understand China. The other is to study in China and pursue a master degree on ancient Chinese architecture.

巴西和中国，位于地球的两端，距离16 000公里，寒暑与昼夜相反。但一个巴西女孩，却因为学习汉语与中国结下了不解之缘，并致力于成为中国文化的传播使者。

Brazil and China are located on opposite sides of the Earth, with a vast distance of 16,000 kilometers in between and stark differences in climate and time zones. Nevertheless, this Brazilian girl has formed an unbreakable bond with China due to her Chinese learning experience and is committed to becoming an ambassador of Chinese culture.

语言，是多么奇妙的桥梁，它是文化的联结，也是文化的传递。

It is amazing that language could serve as a bridge to connect people and facilitate cultural exchanges.

采薇说，学习汉语的道路是艰苦的，但是她相信这条路上一定会有越来越多与她志同道合的朋友。她期待大家携手并肩，共攀汉语峰顶，去到那个神秘而充满魅力的国度，了解更多中国灿烂的历史文化。

Caiwei acknowledges the challenges of learning Chinese, but she is confident that she will find more like-minded friends on this journey. Filled with anticipation, she looks forward to joining hands with others who share the goal of learning Chinese, exploring the mysterious and enchanting landscapes of China and uncovering its rich history and vibrant culture. ❷

供图 / 陈采薇

东南亚孔子学院联席会议在京召开

The Joint Conference of Southeast Asian Confucius Institutes Convened in Beijing

作者：中国国际中文教育基金会

Chinese International Education Foundation

翻译：李睿 Li Rui



北京时间 2023 年 7 月 20 日上午，以“协同创新 行稳致远”为主题的东南亚孔子学院联席会议在北京国际会议中心顺利召开，来自东南亚 10 个国家的孔子学院（课堂）及中外方合作院校代表近 300 人参会。

On the morning of July 20th, 2023, Beijing time, the Joint Conference of Southeast Asian Confucius Institutes was held at the Beijing International Convention Center under the theme “Collaborative Innovation, Steady Development.” The event brought together nearly 300 delegates from Confucius Institutes and classrooms across ten Southeast Asian countries along with their partner institutions in China and around the world.



中国国际中文教育基金会秘书长赵灵山在开幕式上致辞，对与会嘉宾表示热烈欢迎。

Mr. Zhao Lingshan, Secretary General of the Chinese International Education Foundation, delivered an opening speech, extending a warm welcome to all participants.



中国国际中文教育基金会理事长杨卫为新建孔子学院授牌。

Mr. Yang Wei, President of the Chinese International Education Foundation, awarded plaques for the newly established Confucius Institutes.



分组讨论会议上，孔子学院及中外合作伙伴分享了孔子学院的办学经验，讨论了区域内孔子学院协同创新与东南亚孔院的未来发展途径。

During the group discussion session, representatives from Confucius Institutes and their Chinese and international partners shared operational insights and explored paths for collaborative innovation and future development of Confucius Institutes in Southeast Asia.

“诗琳通公主杯”第21届亚洲象棋锦标赛在泰国举办

The 21st Asian Xiangqi Championship Successfully Held in Thailand

作者：江昊宇 Jiang Haoyu

翻译：李睿 Li Rui



2023年8月5日至11日，由亚洲象棋联合会主办、泰国象棋体育总会和泰国朱拉隆功大学孔子学院承办的“诗琳通公主杯”第21届亚洲象棋锦标赛在曼谷举行。共有来自亚洲17个国家和地区的代表队参与本次比赛。

From August 5th to 11th, 2023, the 21st Asian Xiangqi Championship, also known as “Her Royal Highness Princess Maha Chakri Sirindhorn Cup,” was held in Bangkok. The event was hosted by the Asian Xiangqi Federation and co-organized by the Xiangqi Association of Thailand and the Confucius Institute at Chulalongkorn University. 17 countries and regions across Asia sent teams to participate in the championship.



亚洲象棋联合会霍震霆会长、中国象棋协会朱国平主席、泰国国家奥林匹克委员会查龙·达瓦那信副主席、中华人民共和国驻泰国大使馆文化处常禹萌参赞、泰国中华总商会林楚钦主席、泰国华侨协会余声清主席、亚洲象棋联合会林关浩秘书长、泰国中华总商会李桂雄副主席、泰国象棋体育总会陈思飞会长和朱拉隆功大学孔子学院韩圣龙院长等为本次亚洲象棋锦标赛剪彩。

Mr. Timothy Fok Tsun-ting, President of the Asian Xiangqi Federation; Mr. Zhu Guoping, President of the Chinese Xiangqi Association; Professor Charoen Wattanasin, Vice President of the National Olympic Committee of Thailand; Mr. Chang Yumeng, Counsellor of the Cultural Section at the Embassy of the People's Republic of China in Thailand; Mr. Narongsak Putthapornmongkol, Chairman of the Thai-Chinese Chamber of Commerce; Mr. Pornchai Uvimolchai, President of the Overseas Chinese Association of Thailand; Mr. Lin Kwan How, Secretary-General of the Asian Xiangqi Federation; Mr. Boonyong Yongcharoenrat, Vice Chairman of the Thai-Chinese Chamber of Commerce; Mr. Prasit Pinitsophonphan, President of the Xiangqi Association of Thailand; and Mr. Han Shenglong, Director of the Confucius Institute at Chulalongkorn University, jointly cut the ribbon to inaugurate the championship.

比赛分男子团体赛、女子个人赛及少年个人赛三个组别。中国棋手赵鑫鑫、黄竹风和李少庚夺得男子团体赛冠军；中国棋手吴可欣夺得女子个人赛冠军；中国棋手孟繁睿夺得少年个人赛冠军。

The championship featured three main categories: the men's team event, the women's individual event, and the youth individual event. Chinese Xiangqi players Zhao Xinxin, Huang Zhufeng, and Li Shaogeng secured victory in the men's team event. Wu Kexin claimed the women's individual event championship. Meanwhile, Meng Fanrui emerged as the champion in the youth individual event.

颁奖会后，主办方组织了精彩表演。

Following the awards ceremony, the organizers treated the participants to a splendid performance. 孔



供图 / 江昊宇

《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，拥有标准国际连续出版物刊号（ISSN）和中国国内统一刊号（CN），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，面向全球发行。

《孔子学院》设有“文化视窗”“汉语学习”“当代中国”和“孔院链接”栏目。“文化视窗”着重介绍中国不同地区风俗民情、特色文化和非遗（物质）文化传承等；“当代中国”旨在展示当地的最新发展，呈现中国百姓的日常生活、流行与时尚。2023 年拟依序介绍安徽省、江西省、贵州省、青海省、黑龙江省和广东省。“汉语学习”关注国际中文教与学的方方面面；“孔院链接”以汉语教师和学习者为主，聆听他们汉语教与学的故事。

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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 global distribution. Each issue comes in 11 bilingual editions, namely Chinese-English, Chinese-French, Chinese-Spanish, Chinese-Russian, Chinese-German, Chinese-Italian, Chinese-Portuguese, Chinese-Arabic, Chinese-Thai, Chinese-Korean, and Chinese-Japanese.

The journal aims to introduce Chinese customs, culture, fashion and Chinese language learning and teaching to cater for the needs of global Chinese language teachers and learners and those who wish to learn more about contemporary China.

We look for

- Q articles on Chinese cultural characteristics and intangible cultural heritages in provinces of Anhui, Jiangxi, Guizhou, Qinghai, Heilongjiang, and Guangdong respectively;
- Q stories about the current lifestyle and recent happenings in China from unique or cross-cultural perspectives;
- Q articles on Chinese teaching and learning, related research and testing, and good Chinese learning strategies;
- Q original stories of Chinese language learning and teaching both inside and outside Confucius Institutes.

Submission guidelines:

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2. The manuscript can be written in a single language or bilingual format or both with words between 800 - 3000.
3. Articles with good stories or interesting narratives from different perspectives are most desirable.
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