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中華之聲
CHUNG WAH MAGAZINE



男儿当自强
THE SPIRIT OF KUNG FU

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中华会馆编辑出版
PUBLISHED BY CHUNG WAH ASSOCIATION



Congratulatory Message
from the Premier of Western Australia

Not long after the proclamation of Western Australia as a colony, a carpenter called Moon Chow became the first recorded Chinese to arrive here.

Moon Chow settled in Fremantle in 1830 where he helped build houses shops and warehouses for the colony. He was the first of thousands of Chinese that have played an important role in the development of Western Australia.

We are now experiencing challenges in finding skilled labour, partly because of the great demand for our resources by a booming China. Ironically in the 1840s we were also in need of labour, and at that time it was the Chinese who came to our rescue in a range of locations including York, Albany, Bunbury and Rottnest. Another wave of people from China arrived after the end of convict transportation in 1868, and another following the discovery of gold. They came despite being barred from mining, and man started market gardens, laundries, green grocers, and general stores.

Since these early days the importance of the Chinese community has continued to grow for Western Australia.

The most recent census reported that there were 8,006 Chinese-born people living in WA, in addition to 55,908 persons of Chinese ancestry. Besides China, individuals from the Chinese community of WA come from Hong Kong, Singapore, Malaysia, Vietnam, Indonesia and Taiwan. Mandarin and Cantonese are in the top five languages spoken at home in WA.

Today, China is WA's No. 1 trade partner. The numbers tell the story, with 80 per cent of Chinese investment in Australia in Western Australia, and 73 per cent of all Australian exports to China coming from here.

The Chinese community and the Chung Wah Association play an important role in linking and informing us of Chinese interests. At an individual level many members of the Chinese community and your association have made outstanding contributions in a broad range of community settings.

This community is a good example of why we have recently changed Foundation Day to Western Australia Day. This government did this to broaden June 1 from simply remembering one day in history to a celebration for all who have made Western Australia their home. While our legal and governmental structures largely reflect a British heritage, we now number well over two million people, with a multiplicity of backgrounds and experiences. The population now includes people from some 200 nationalities, more than 170 languages can be heard and more than 100 faiths are practised.

It is in this context that I congratulate the Chinese community and the Chung Wah Association for your contribution to the success that Western Australia has become.

And we have much to celebrate. We are an outward looking, mature state with an increasingly significant role in our nation and region. We are at an important time in our history, a time when we are on the cusp of taking great steps forward in all aspects of our development.

Already OECD and UN reports agree that Australia leads the world in terms of quality of life, and we lead Australia. We have the lowest unemployment rates in a country that has some of the lowest unemployment rates in the world. It is also true we have the second cheapest power costs in Australia, and that Western Australians pay the least in terms of government charges. Our hospitals are state of the art - particularly those we are currently building - our schools well equipped, our environment is clean and beautiful.

But I believe that we can make Western Australia an even better place to live and work.

Our strong economic relationship with China has meant we have the resources to invest in the social and built infrastructure which is transforming our state. In Perth Elizabeth Quay, the Perth City Link, the new stadium and museum, and the reinvigorated cultural precinct will result in a city that will match our economic and environmental status. Our regions are not being left out with the State Government's Royalty to the Regions Fund driving development.

This government is committed to the long term future of Western Australia which is why we have set up the Future Fund, it is also why we have invested heavily in infrastructure that will maximise our resource bounty.

This is all good news and I thank this publication for the opportunity to talk about the positive. Good news of this type is important because it can fuel public confidence, which in turns fuels spending, investment and finally more jobs. This publication marks your first anniversary, and I commend you on this, and hope that in the years to come there will be many opportunities for me to again bring good news to your community.



Colin Barnett MLA

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Government of Western Australia
Department of the Attorney General

处理好自己的法律事务是您生活规划的一个重要部分。大部分人还没意识到一份持久授权委托书或一份遗嘱都属于法律文件。很多人有养老基金、退休基金和保险，却没有及时地办理一份持久授权委托书或遗嘱。

超过半数的西澳成年人没有为自己盘算“身后事”，没有考虑在丧失了心智能力无法做决策时该怎么办，或者死后他们的财产应该如何处理。

即使您已立下遗嘱，也需要定期检查，尤其是有结婚、分居、离异、事实婚姻、孩子出生或死亡等情况发生的时候。

许多人错误地认为，指定某位朋友或亲人作为自己的遗嘱执行人，是对亲朋的一种馈赠或一种特权。而且还有人认为，指定一位朋友意味着可以节省大笔的物业管理费用。事实上，遗嘱执行人的工作并不容易，需要很多精力和时间，尤其是当这个人还处于失去亲朋的悲痛之中或遭遇家庭纠纷的时候。

“公共信托”是一家独立、公正的法定组织，专门提供遗嘱草拟、持久授权委托书、已故者物业管理、信托管理，以及私人管理协助等服务。“公共信托”下属的西澳遗嘱银行，安全地保存着 10 万份遗嘱。遗嘱执行人协助服务，能在遗嘱检验的繁复法律程序方面，为执行人提供帮助。

为您省心省事，今天就联系“公共信托”。

Getting your legal affairs in order is an important part of your life planning. Most people don't realise that an Enduring Power of Attorney or a Will are legal documents. Many people have superannuation policies, retirement funds and insurance policies, yet simply put off making an Enduring Power of Attorney (EPA) or their Will until it's too late.

Over half of all adult Western Australian's haven't planned for what may happen to them if they lose the mental capacity to make decisions or what happens to their assets after their death and how they might be distributed.

Even if you have a Will, it still needs to be regularly reviewed - particularly if marriage, separation, divorce, a de facto relationship or the birth or death of a child occurs.

There is a common misconception that it is a compliment to appoint a friend or relative as your executor and that it is a position of privilege. In addition, people believe that appointing a friend also means significant savings in the cost of administering the estate. In fact, the duties expected of an executor are difficult, demanding and time-consuming, especially when the executor is grieving or there is family friction.

The Public Trustee is an independent and impartial statutory authority that specialises in Will Drafting, Enduring Powers of Attorney, Deceased Estate Administration, Trustee Management and Private Administrator Support. The Public Trustee's WA Will Bank holds over 100,000 Wills in safe custody. The Executor Assist Service assist executors through some of the difficult legal requirements of seeking Probate.

For peace of mind, contact the Public Trustee today.

西澳州长贺词

在西澳被宣布成为殖民地后不久，一位名叫周慕（音译）的中国木匠来到西澳，成为历史上有记载的第一位定居西澳的中国人。

1830年，周慕定居弗里曼特港，在那里从事房屋、商铺和仓库的建造工作。他是千千万万为西澳发展做出了重要贡献的华人队伍中的先驱者。

我们目前正面临用工短缺问题，主要推动因素之一就是中国经济的迅猛发展对西澳资源的巨大需求。具有讽刺意味的是，19世纪40年代，我们也面临用工荒，当时也正是华人的到来，在约克、阿尔巴尼、班伯瑞和老鼠岛等地工作，帮我们解决了这一问题。另一批华人潮始于1868年囚犯流放来澳之后，以及后来的淘金热。华人当时被禁止从事矿业，他们就在当地做起了园丁、洗衣工、菜农和经营杂货店。

自那以后，华人社区就在西澳不断地发展起来。

最新统计显示，有8,006名出生在中国的华人生活在西澳，还有55,908人有着华人血统。除中国大陆外，西澳华人社区的中国人主要来自香港、新加坡、马来西亚、越南、印尼和台湾。西澳家庭使用最多的五大语言中就包括了普通话和粤语。

现在，中国更是成为了西澳的第一大贸易伙伴。中国在澳大利亚的投资的80%在西澳，澳大利亚对华出口的73%出自西澳，这些数字就足以说明问题。

华人社区和中华会馆在西澳和中国的交往中发挥着重要的桥梁作用。华人社区及贵会馆的成员都为社区各方面的建设做出了杰出贡献。

最近，政府把公共假日“建州日”更名为“西澳日”。把六月一日，原本用来纪念历史上第一个英国人来到西澳并建立西澳殖民地的这一天，改成了庆祝所有西澳人在此安居乐业的节日，华人社区的发展变化正体现了这一更名的必要性。虽然法律体系和政府结构仍然沿袭了英国的传统制度，但我们现有的200多万人口已包括了不同文化背景、来自200多个国家、说着170多种语言和持有100多种信仰的人。

因此，我要特别祝贺华人社区和中华会馆为西澳今天的成功所做出的贡献。

我们还有更多值得骄傲的地方。西澳是外向型的、发展成熟的一个州，在我们的国家和地区发挥着日益重要的作用。我们正处于重要的历史时期，是见证西澳全方位发展的关键时期。

世界经合组织和联合国的报告都显示，澳大利亚是最宜居的国家，而这方面西澳又居澳大利亚之首。澳大利亚是全球失业率最低的国家之一，而我们又是全澳失业率最低的州。我们的电费是全澳第二低的，政府收缴的税费也是最少的。我们的医院装备先进，尤其是那些正在兴建的医院；我们的学校设施齐全；我们的环境舒适优美。

但我相信，我们可以让西澳变得更加适合于居住和就业。

我们与中国有着强韧的经济纽带，这意味我们有足够的资源投资于社会和兴建基础设施。在珀斯，伊丽莎白码头、城区连通、新的体育馆和博物馆、以及翻新的文化场馆，都会令我们的城市与经济和环境的发展更加合拍。州政府管理费和地区基金也在为我们的发展提供着资金支持。同时，珀斯以外的城乡地区也没有被忽略，州政府“资源使用补偿费”一直被用于这些地区的发展。

现任政府致力于西澳的长远发展，成立了未来基金，并在基础设施建设方面投入了巨资，为资源业的拓展铺平道路。

感谢《中华会刊》提供的平台让我通报这些好消息。这些消息对于鼓舞人心，刺激消费、投资和就业都有着积极的作用。本期是会刊的一周年庆，我在此表示祝贺，并希望未来几年我能有机会不断向华人社区传达更多的好消息。■

科林·巴奈特

翻译：**何双子**



西澳州长科林·巴奈特和中华会馆会长叶俊帆合影
Colin Barnett MLA, the Premier of Western Australia and Sammy Yap, President of Chung Wah Association

创刊一周年纪念
Celebrating Our 1st Anniversasry

The First 12 Months

◎ ***Sammy YAP*** – President of Chung Wah Association

The incumbent Executive Committee was elected at the annual general meeting back on 30th April 2011. One of our first tasks was to convert the Chung Wah News (a newsletter) into the current Chung Wah Magazine with the first edition launched two months into our term. The aim was to produce an informative bilingual magazine for the Association and the WA Chinese community, and use it as a medium, a platform, and a bridge to share our vision of Harmony, Heritage, and Humanity. It is also to record significant historical moments of our endeavours to overcome adversities and achieve triumphs; strengthen the interaction between the Association and its members, and between the Association and the outside world.

We must thank our Chief Editor, Tina Qiu, and her editorial team for diligently producing 6 quality editions of the magazine to record precise and animated accounts of the thought processes, efforts, and achievements by the Executive Committee in the past 12 months:

Under our “One Body” principle, we have pooled all our resources from across the Association to successfully organise events with greater efficiency and effectiveness. Amongst our major achievements were the two highly successful Chinese New Year events in Northbridge and Willetton in January 2012, and the Mid Autumn Festival celebrations at Balcatta in September 2011.

Under our “Members First” motto, we have strived to bring more benefits to our members. Starting from zero, our staff and volunteers have thronged the streets of Northbridge and other suburbs to sign up participating outlets for our Members Discount Scheme. Their hard work has enabled our members and readers to enjoy discounts in a variety of products and services in more than 30 outlets. In addition, we have also looked at every opportunity to source special offers for our members, such as the discounted tickets to the Youyi Basketball match between Australia and China, and the free holiday when purchasing a property from our sponsors Central Equity, etc.

In June 2011, our highly revered “Chung Wah Mother”, Edie Hoy Poy passed away after a lengthy illness. The Executive Committee led our members, staff and volunteers in mourning for Edie, giving her a grand send off at the front of the Chung Wah Hall. At the funeral, and through the Chung Wah Magazine, we celebrated Edie’s rich and colourful life and expressed our appreciation and gratitude for her life long contributions to the Association and the Chinese community. It also took us back to the past 20 years in recalling the efforts of Edie, CAC Chief Executive Officer Theresa Kwok, and the others before our time, on how they established and expanded our aged care services, paying tribute to their determination and achievements. More importantly, we have learned valuable lessons from our predecessors in clearly understanding the significance of government assistance and support, and the value of a complete system and structure.



现任中华会馆理事会2010年5月合影（摄影：周丹）
Group photo of the incumbent Executive Committee taken in May 2011 (Photographer: ZHOU Dan)



Sticking closely to our direction and vision has bore rich fruits. Within the space of a year, our persistent efforts have resulted in 6 successful applications for government grants, totalling approximately $210,000, helping to bring vitality to the Association and build our capabilities:

Jan 2012 funding from City of Perth ($40,000) and the Office of Multicultural Interests ($15,000) for the inaugural Perth Chinese New Year Fair, where we led more than 30 Chinese organisations in holding a huge street celebration in Northbridge. A crowd of more than 30,000 attended the fair enabling the stall holders to do a roaring trade, and restaurants in James Street enjoyed better than usual patronage all day. In the evening, more than 1,000 people watched the opening ceremony and the multicultural concert. The fair was an unprecedented success, out shining all other outdoor events held in the city of Perth, evidenced by winning a community event award, and also the admiration and a vote of confidence from the governments. It prompted the City of Perth to express strong support in making this an annual event, and help to raise the profile of our great city.

Sept 2011funding from City of Stirling for our Mid Autumn Festival ($1,500).

May 2012 we received approval from the state Education Department for the Community Language Grant of $70,070 to support our Chinese school operations.

Apr 2012 we received approval for two grants from Lottery West, one for the purchase of a heavy duty multifunction new photocopier ($6,644), and another for repair and conservation works for the Chung Wah Hall ($74,125).

We heed the call for living in harmony in a multicultural society in Australia, and see our mission as seeking more opportunities and a better quality of life for the Chinese community. This goes hand in hand with our effort to preserve our traditions and better understand the true meaning of our cultural root. In assisting the newer arrivals to build a home in this country, we hope to promote self confidence in our own culture and develop a healthy mentality, in guiding our community to become a host of this country. In mid 2011, we launched a job seek service with the aim of helping people in the Chinese community, in particular new migrants, to help ease some financial pressure. Due to a lack of human and financial resources, this project did not progress to our expectations. However, we have never given up, constantly seeking opportunities for assistance and support from government, with the hope of developing a more effective program for the Chinese community in the not too distant future.

I take this opportunity to thank all our members, staff, volunteers, the Council of Elders, the federal, state, and local governments, the WA Chinese community, and all supporters of the Association, for their unreserved support for the Executive Committee to date. We still face a long and winding road ahead of us, but with your support and companionship, we look to the future with great confidence. ■



首届“珀斯中华新年文化节”预告，登载于2012年1月27日的《西澳大利亚人》报
Photo in The West Australian newspaper published on 27 January 2012 to promote the inaugural Perth Chinese New Year Fair
(Photographer: Nic Ellis) © THE WEST AUSTRALIAN

创刊一周年纪念
Celebrating Our 1st Anniversasry

第一年的答卷

文 ◎ **叶俊帆**（中华会馆会长） 译 ◎ **秋小天**

2011年4月30日，现任中华会馆理事会荣誉当选，作为工作目标之一，由《中华会讯》变革而来的《中华会刊》，于两月之后正式创刊。创刊的初衷，是为中华会馆，乃至西澳华人社会创办一份真正意义上的双语杂志，现任理事会希望拥有这样一个媒介、平台和桥梁，传播我们关于凝聚、传承和人道的执政理念，记录西澳华人珍贵的历史、现实和成就，加强会员与会馆，以及会馆与外界之间的认知和互动。

感谢主编秋小天和她所带领的编辑团队，一年之后的今天，他们用6本生动详实、制作精良的杂志，为我们交出了一份引以为豪的答卷，中华理事会上任一年以来的思考与实践，辛劳和成功，被完整记录并完美呈现在公众面前：

在“凝聚为一个整体”的原则指导下，会馆各方面的资源得以汇集，更加高效地完成各项活动的组织工作，其中最成功的范例莫过于2011年9月的中秋团圆晚宴和大联欢，以及2012年1月的两场春节大型庆祝活动。

在“会员优先”的口号下，我们致力于为会员带来更多的实惠，我们的工作人员和志愿者，从零开始，走街串巷，逐个发展会员优惠计划加盟伙伴，他们的辛苦付出，使我们的会员，甚至会刊的普通读者，今天已经能够在超过30家形式多样的消费服务中享受到折扣优惠。此外，我们也积极寻求每一个可能给会员带来优惠的机会，例如中澳篮球友谊赛的票价折扣，以及由我们的赞助商Central Equity公司提供的购房免费假期等等。

2011年6月，德高望重的“中华妈妈”阮丽茹女士不幸逝世，理事会带领全体会员进行了沉痛地哀悼和纪念，我们在会馆门前举行了庄重的告别仪式，在葬礼和会刊的专题报道中追忆了丽茹的家族与会馆的渊源，感谢她为会馆和华人社会所付出的毕生心血，并由此重温了中华社区与长者服务部20多年的成长历程，向丽茹以及与她同时代的前辈们表达了敬意，并对以服务部行政总裁郭郑素雯为代表的管理者，表示了肯定和尊重。更为重要的是，对这些珍贵历史的回顾，使我们认识到前辈们所创立的榜样的价值，明确了依靠政府的资助和扶持，完善体系建设的意义。

思想的指引，很快在实践中带来丰硕的成果。在仅仅一年的时间里，不懈的努力使我们从各级政府成功申请到6项，共计约21万元的拨款，为会馆带来了强大的生机：

2011年9月，斯特灵区政府（1,500元）资助了我们的中秋庆祝活动；

2012年1月，在市政府（40,000元）和州政府多元文化利益办公室（15,000元）的资助下，我们团结其他30多家华人社团，首次在北桥举办了规模盛大的中华新年文化节。当天人潮如涌，人流高达3万，商业摊位和路旁餐馆生意兴隆，上千人在北桥广场现场观看了开幕典礼和多元文化演出。本次春节庆祝活动获得的空前成功，在珀斯市各类机构举办的室外活动中，也属罕见，因此赢得了政府的高度赞誉和信任，并荣膺一项社区活动大奖。市政府已明确提出，愿意支持中华新年文化节成为珀斯的年度盛事，为提高珀斯的知名度作出更大贡献；

2012年4月，我们获得西澳乐透彩票福利中心的两项拨款，将分别用于更新打印机（6,644元）和北桥詹姆斯街会馆大楼的维护工程（74,125元）；

2012年5月，我们得到来自西澳教育部的专项拨款（70,070元），用于补贴3所中华中文学校的运转。

我们响应澳州社会多元文化和谐共处的主旋律，将为华人社会谋求更大的发展和更好的生活视为己任，同时也呼吁保护传统，了解中国文化之根的意义，为此提出了“寻根”和“安家”并重的理念。我们希望帮助华人社会树立文化自信和良好的移民心态，倡导大家成为自立自强的主人。从2011年中开始，我们推出求职援助服务计划，希望能够帮助华人社会，尤其是新移民，缓解最根本的谋生压力。由于人力和财力资源的匮乏，该计划的进展不尽如人意，但是我们从未放弃，一直在积极寻求政府的指导和支援，希望能够在不远的将来，为华人社会带来一个可持续发展的社会服务计划。

借此机会，我想向一直以来，给予中华理事会大力支持的广大会员、员工和志愿者，中华元老会，联邦、州、市和各地区政府，西澳全体华人社团，以及其他各界人士，表示衷心的感谢。前路仍然曲折而漫长，是你们的陪伴和支持，令我们对未来依旧充满了信心。■

为了心中的玫瑰园

文◎秋小天　摄影◎ZE 摄影工作室

玫瑰，是美好的象征，在纪念《中华会刊》一周年的美好日子里，也有一个刚好发生在玫瑰园里的故事，要与大家分享。

The Rose Garden in My Heart

Rose is a symbol of optimism and hopefulness, hence the expressions “a rosy future”, “a rosy picture”, etc. In celebrating the first anniversary of the Chung Wah Magazine, I thought I’d share with you a story that occurred in a rose garden. Written by *Tina QIU*, photographed by *ZE Photography*

创刊一周年纪念
Celebrating Our 1st Anniversasry

2011年8月，我的中国导师首次前来西澳观光，　一个阳光明媚的午后，我们来到著名的麦尔维-乐斯瑞玫瑰园享用下午茶。晚冬并非赏花时节，放眼望去，7英亩的玫瑰园中除了两名埋头劳作的园丁，只有清一色萧索的枝条。倒是在咖啡馆室外的空地上，环绕着桌椅装饰了许多其它种类的盆栽花卉，依旧姹紫嫣红开遍。我们在室外落座，一名身材高大，体格壮实的女园丁，就在我们的身边穿梭劳作，她在玫瑰园和咖啡馆之间，不停地搬运和更换着花盆。

那些花盆尺寸硕大，满载花、土之后更显厚重，尽管有一架简易的推车协助运输，但是这名女工仍然需要花费很大的力气完成装运。这个活计并不轻松，看她汗流浃背的模样，工作时间也并不短暂，然而在她的脸上，始终看不到一丝愁苦或烦闷，当不经意间与客人们的眼神交会，她还会报以友善的微笑。她的自在和安详，在重复而沉重的工作映衬下，尤其令人印象深刻。导师说，这是他此次旅行，见到的最美的一个澳洲女人。

头戴牛仔帽，脚穿大头靴，外表朴实，笑容纯真，这样的劳动形象，在西澳，尤其是乡下，其实并不罕见。西澳的独特，就在于它发达的现代化进程中，依旧难得地保有了对于自然的尊重与和谐。只有物质和精神同样富足的文化，才能孕育出如此淳朴而自足的人性之美。这样的美，不来自样貌或身材，也不取决于金钱或地位，而是一种由内心散发出来的自信与生命力。

全世界所有的正教都说，勿向心外求法。战胜苦难的真正力量，只可能源自于内心。在我们每个人的心中，都有着一个玫瑰园，里面驻扎着永恒的美，对美的信念和执著，带给我们超越世俗的智慧和勇气。怀着对更加美好生活的向往，我们来到了这片国土，感念她的发达和有序，更惊叹她的自然和人性之美。然而环视华人社会，我们的身边，是否也能够经常见到如此美丽的人性之光？

很遗憾，我们的很多玫瑰园里土地贫瘠，花木凋零。我们的同胞，大多因为精神的匮乏和生活的压力而身心疲惫。如果缺乏文化的滋养和精神的提升，我们的内心，只会为现实的琐碎和计较所吞噬，在滚滚红尘中疲于奔命。《中华会刊》刚刚起步，力量微弱，但是它坚持用双语出版，填补了西澳华人社会文化生活的一项空白，鼓励华人走出狭窄的自我圈子，积极寻求与主流文化的相互交流。请从支持一本杂志开始，珍惜为心中的玫瑰园带进的每一缕光和每一滴水。

我们许下1周年的心愿，祝愿每个读者心中的玫瑰园，都能开遍最美的花朵。

In August 2011, my mentor from China came to WA for a holiday. During a sunny afternoon, we were enjoying afternoon tea at the Rose Heritage Café at the Melville Nurseries in Carmel. Winter is not flowering season, so what greeted our eyes were just 7 acres of rose garden filled with bare stalks and two gardeners hard at work. Ironically, blooming and radiant flowers grown in pots surrounded the tables in the outdoor area of the café where we sat. Nearby, a tall and sturdy female gardener was working zealously around us, constantly moving and swapping flower pots between the rose garden and the café.

The flower pots were rather large and were obviously very heavy particularly when filled with flower and soil. Even with the aid of a trolley, the gardener still needed to expend a huge amount of energy and effort to move them around. Judging by the amount of sweat and grunt expended, it was clearly gruelling and tedious work, yet there wasn’t any trace of misery or weariness on her face. As she inadvertently made eye contact with the customers from time to time, she would greet them with a friendly smile. Her tranquil and serene state of mind strongly contrasted with the tedious and monotonous nature of work she was doing, leaving a deep impression in my mind. My mentor quipped that this was the most beautiful Australian woman he had seen during this trip.

In WA, in particular the countryside, it is a common sight to see a down to earth labourer in action, dressed in bush hats and stone boots, and wearing a warm and innocent smile. The uniqueness of WA is in its ability to retain respect and harmony towards nature in the face of modernisation and progress. It requires a culture that is equally rich in materialistic and spiritual resources to produce such a simple and contented beauty in humanity. This beauty is not about looks or body shapes, nor is it about money or status; it is about the self belief and vitality that emanate from within.

Around the world, the orthodox preaches that the way to overcome adversity is to draw from internal strength rather than rely on external forces or methods. In each of our hearts lies a rose garden where it nurtures eternal beauty, maintains our faith and persistence towards beauty, and arms us with wisdom and courage beyond our mundane world. We came to Australia searching for a better life, and we have come to appreciate her advanced and orderly state. Even more so, we have come to marvel at the beauty of its nature and humanity. Yet, around us in the Chinese community, can we also see such beauty and humanity?

Sadly, many of our rose gardens are barren, and filled with withered flowers and trees. Due to a lack of spiritual strength, and being tormented by life’s pressures, many of our compatriots are experiencing mental and physical exhaustion. If we do not pursue cultural nourishment and upgrade ourselves spiritually, our inner selves will be usurped by pettiness and triviality, and end up leading a struggling life in the rat race. The Chung Wah Magazine is still in its infancy and relatively weak, but it persisted in publishing in two languages, filling a gap in the cultural needs of the WA Chinese community. It encourages the Chinese people to walk out from a narrow and self fulfilling circle, and seek integration with the mainstream society. I urge you to support the growth of this magazine, and treasure the rose garden in your heart by bringing into it, every ray of light and every drop of water to nurture it.

Our wish in celebrating our first anniversary is for the blossoming of the most beautiful flowers in the rose garden of every reader.





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母亲节礼物

望子成龙，望女成凤，应是每位华人父母对于儿女的期待，和许多华人家庭一样，我的4个孩子都是从小就开始学习弹钢琴，他们都学得挺好，今年12岁的小儿子知义，成绩尤为突出。从他5岁开始我们就很少需要催促他练琴， 他常会自己主动地弹得浑然忘我。

最近几年，知义的钢琴老师每年都会帮他报名参加费文图音乐节的钢琴比赛。学琴的华人子弟真的好多，每次陪他去参加比赛的时候，我们都会忍不住地数一数，通常十之八九都是“Chinese kids”。

也许因为在我自己的成长过程中，曾经历过那种为了要满足父母期盼的压力，却又不知道自己到底为何而努力的迷惑，所以我时常告诉自己的孩子，我接纳他们的一切，不管成功或失败，我对他们的爱永远不变。同样的，在每次知义参赛之前，我都会对他说，比赛有没有得名并不最重要，不要给自己压力；最重要的是，你在弹奏每一首曲子的时候，都要用心去感受每一个音符， 因为你的天赋来自于上帝的恩赐。

今年的比赛就在母亲节后不久。如往年一样，我带着知义，以轻松的心情去参加，数数一共有几个华人小孩，然后提醒他用心弹奏就好，其他的都交给上帝。还没轮到他的时候，有一个感动告诉我，他这次会得第一名。 结果……他真的拿了第一名！那一刹那，我忍不住泪流满面——不是因为我儿子得了第一名，让我很有面子， 而是想到儿子的努力终于得到肯定，由此而来的激励和喜悦，他终于可以深刻地体验到了！ 这是我今年母亲节收到的最好的礼物！作为一位母亲， 我唯一的期待及最大的安慰，就是4个孩子都知道自己是多么的被爱，能够身心健康，快乐成长。

曹佑如

A Mother's Day Gift

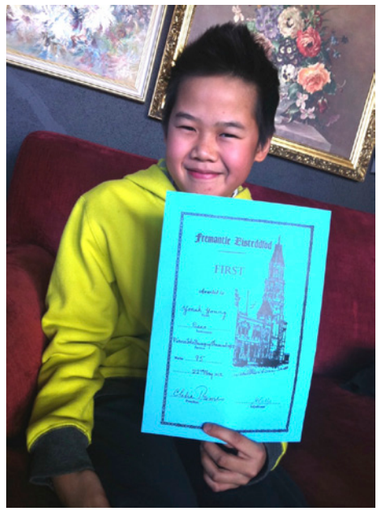
It is every Chinese parent's hope for their sons become like “dragons” and their daughters, “phoenixes”, as one Chinese proverb says. For some reason, this is commonly seen in the form of piano learning . Like most Chinese families, my four children all started taking piano lessons since they were little. They have all done well but if there is an exceptional one, it would be my younger boy Yonah, who is twelve this year. He has always been very self-motivated from the age of five. You can often find him becoming quite absorbed and forgetting himself during his practice.

In recent years, Yonah's piano teacher has been entering him in the annual Fremantle Eisteddfod. Chinese parents “really “do like to make their kids learn piano! Every time we go to the eisteddfod, we cannot help ourselves but count how many “Chinese kids” there are in the contest, usually eight of ten!

Perhaps because while growing up, I had experienced the pressure of wanting to live up to my parents' expectations, yet still feeling confused and uncertain about exactly what I was trying hard for, I often tell my own children now that I will always accept everything about them just as they are, whether they succeed or fail at whatever they do, my love for them will never change. As such, every time before it is Yonah's turn to play at a competition, I would always remind him not to pressure himself. I would tell him that winning is not the most important thing. The most important thing is with each piece of music that he plays, he would play to feel each note with his own heart and play it as if it is a gift to God as it is a gift from Him.

This year, the Fremantle Eisteddfod took place shortly after Mother's Day. As always, we went along and tried to just relax and enjoy ourselves. We routinely counted how many Chinese kids there were in his category. Then I reminded him to focus on playing wholeheartedly and trust God with the rest. Just before he went up to play, I felt a quickening in my heart that told me he would come first this time. And… he really did! At that brief moment, when they announced Yonah to be the first prize winner, tears streamed down my face. It was not because he won so I could feel proud and have “face”, but rather I was rejoicing over the kind of affirmation, encouragement and joy that it could bring to my son. The thought of him tasting the fruit of his own hard work overwhelmed me. This was the best mother's day gift for me this year. Whether my children grow up to be “dragons” and “phoenixes” is not that important to me, but my real hope for them is that they will become individuals who can manage their own happiness with a healthy mind and body and know that they are deeply loved. As a mother, that will always be my biggest consolation and greatest reward!

Shirley TSAO



杨知义荣获今年费文图音乐节钢琴比赛第一名
Yonah YOUNG wins the first prize of Fremantle Eisteddfod 2012

New EXCO Member

The Assistant Treasurer's position on the Executive Committee (EXCO) has been vacant since December 2011 when Poh Huong Tiong moved to Melbourne with her family. At the EXCO meeting held on 16th June 2012, Kok Thye TEOH was elevated to the Assistant Treasurer's position. At the same meeting, Jen Nie CHONG, troupe leader of Chung Wah Dance, was co-opted as an EXCO member to backfill the vacancy as a result of Teoh's elevation. Jen Nie was invited to join the EXCO after demonstrating her abilities and dedication in successfully coordinating a number of events for the Association, one of which was as the Coordinator of the multicultural concert during the 2012 Perth Chinese New Year Fair. Jen Nie has also been appointed to the role of the Cultural Coordinator for the Association.

中华理事会补选新成员

自从前任副财政张宝芳在2011年12月举家迁往墨尔本后，这一岗位就一直空缺。在2012年6月16日的中华理事会会议上，张国泰被选为副财政，同时中华会馆舞蹈组组长张娟妮被补选为理事会成员，以接替张国泰的理事会成员位置。娟妮在会馆的多个活动中充分展现了她的能力和责任心，表现出色，其中就包括她为2012珀斯中华新年文化节担任的多元文化演出协调员一职。因此理事会推举她为成员，并任命她为会馆的文化协调员。



Jen Nie is a qualified CPA Accountant, currently employed by HBF as a Systems Accountant. Jen Nie's involvement with the Chung Wah association began at age 6 where she was a student at the Chung Wah Chinese School at the James Street Hall. Participating in Chinese Cultural dance as an extracurricular activity at the chinese school, Jen Nie has studied and performed Chinese Dance with Chung Wah since she was thirteen years old. She was also a member of the Chung Wah Lion Dance Group for many years, holding the position of Secretary and Treasurer and participated in three world lion dance competitions in Hong Kong and Malaysia. Jen Nie has been the co-ordinator of Chung Wah Dance for the past 15 years and has organised countless performances for the association as well as the first intensive dance training course in Shanghai. Jen Nie was the production manager for New Gold Mountain, a dance theatre produced to celebrate Chung Wah's 100th year, which won wide acclaim. She has taught Chinese dance at the Chung Wah Chinese School (Parkwood now Rossmoyne) since 1994.

张娟妮是一名专业会计，目前任职于HBF保险公司。她6岁时进入设在詹姆斯大街会馆总部的中华中文学校学习。从13岁开始，她参加了中文学校的课外兴趣班，学习和表演中国舞蹈。她还曾经是中华舞狮团多年的成员，同时担任秘书和财政的职务，并参加了3届分别与香港和马来西亚举行的国际舞狮大赛。在过去15年，张娟妮一直担任中华舞蹈团领队，为会馆组织了无数场演出，并首次带领团队在上海接受培训。她是为会馆百年大庆而创编的舞剧《新金山》的制作经理，这部作品收获了广泛的赞誉。从1994年起，她一直在中华巴克务（乐思）中文学校教授中国舞蹈。

予人玫瑰 手染余香

我抵达珀斯已经3个月了，很快就熟悉了自己生活圈周围的环境，但是欠缺方向感的我，还是不止一次地迷路了。记得刚到珀斯的第二天，我就独自外出探索这座我喜欢的城市，结果却迷路了。因为迷路，天色似乎也黑得很快，这让我滋生出一种无助的感觉，但是我依然继续前行，尽管已经不太清楚究竟看到了些什么。在漫无目的地行进中，我突然涌出了一股想家的冲动，于是拨通了妈妈的电话，妈妈的声音让我不禁潸然泪下。这是来到珀斯后流下的第一行泪，我想它并非出于悲伤，因为我已经适应常年在外的独立生活，也很喜欢珀斯，我不认为生活在这里会引发悲伤。

3个月后的一个下午，我又迷路了。如果说我在珀斯的第一次迷路，换来的是莫名的泪水，3个月后的这次迷路，让我收获的却是一份美丽的心情。因为我幸运地遇到了简。简是一个美丽的女人，我觉得与她的相遇，是一段美丽的邂逅。

遇到简时，她正带着爱犬散步。在口述难以指明方向之后，简执意要开车将我直接送往目的地，为了帮我赶时间，她几乎硬拉着极不情愿回家的爱犬一路小跑回家。送达目的地后，简又坚持要等我办完所有的事情后，再将我送到珀斯市中心。简的顾虑很简单，这个姑娘如此缺乏方向感，可别再迷路了。

这是一个简单、温暖和真实的故事，我的记述中没有任何传奇般的夸张。这段经历所带来的温情令我久久难以忘怀，至今我仍清晰地记得其间的每一个细节，每每回想起来，我的心头总能漾溢出甜蜜的微笑。予人玫瑰，手染余香。我告诉简说，她让我拥有了一个美丽的周末。简回复我说，能够帮到我，她很开心。我觉得，简让我感受到的那种美，可以温暖我的一生。



范青

插图 于红波 Illustrated by **Ida YU**

The Fragrance Always Remains In The Hand That Gives The Rose

It has been three months since I arrived in Perth. It didn't take me long to be familiarized with the environment around me. I did get lost a few times as I am terrible with directions. I really like Perth as a city. I remember on the second day after I had arrived in Perth, I went out to explore alone but ended up getting lost. Because I was lost, the day seemed to have gone dark rather quickly. Then, a sense of helplessness sprang up within me. I decided that I would keep going, although I could not really see what was ahead of me already. While I was aimlessly wandering on the street, I suddenly fell homesick and called my mother in China. Hearing my mother's voice brought tears to my eyes. These were my first tears since coming to Perth. They weren't particularly tears of sadness, as I am used to living independently away from home all these years and I like it here. I didn't think living here would make me sad.

That was three months ago. Three months later, I got lost again one afternoon. The first time I got lost, I cried tears that I could not really understand why. This time, I gained something beautiful. I was fortunate enough to meet Jane, a beautiful lady with whom I happened to have a beautiful encounter.

When I saw Jane, she was just taking her dog for a walk. After finding that it was all too hard to explain to me the directions, Jane insisted to give me a ride to my destination. Because I was in a rush, she jogged home with her beloved dog who seemed very reluctant to have the routine suddenly interrupted. When we arrived at my destination, she also insisted to take me back to Perth CBD after I finished. She had only one simple concern, this I was not good with directions, and did not want to see me getting lost again.

This was a simple, warm and true story. There is nothing legendary about it nor did I exaggerate any detail from my recollection. However, the warmth that it brings me when I think of it is what I cannot forget. I still vividly remember every detail. Every time I think of it, I feel a sweet smile in my heart. “The fragrance always remains in the hand that gives the rose”. I told Jane that she had given me a beautiful weekend. She said she was happy that she could help me. The kind of beauty that Jane made me feel was one that can warm me for life.

Annie FAN

【更名启事】

为了适应本刊面向社会公众的需要，值此创刊一周年之际，本刊中文名正式更名为《中华之声》。特此公告。

中华会馆会长 叶俊帆

Lottery West Conservation Grant

The Chung Wah Hall in James Street, built in 1910, was entered into the state heritage listing in 2002. Being more than 100 years old, the hall has been deteriorating in many areas, badly needing repair and conservation works. In November 2011, we submitted an application to Lottery West to fund some urgent conservation works in the form of rising and falling damps on the side wall of the lower floor which causes water to seep through the wall into the building. In April 2012, we received an approval for $74,125 to fix this problem. Works will commence soon, to be overseen by specialist heritage architects, Hockings Heritage Studio. This will be the start of several conservation grant applications that we plan to make over the course of the next few years in order to fully repair and conserve the building.



议员麦克·拉汉代表西澳“乐透”彩票福利中心向会长叶俊帆转交拨款支票Dr Mike Nahan MLA, Member for Riverton, presenting the conservation grant from Lotterywest to President Sammy Yap

喜获拨款一
会馆大楼维修在即

位于詹姆士街的中华会馆会堂始建于1910年，2002年被列入澳大利亚国家古建筑名录。会堂历经百年风霜，亟待修缮和维护。会堂一楼的侧墙就受到了上下潮气的侵蚀，水气渐渐渗入墙体。2011年11月，会馆向西澳乐透彩票福利中心提交了资金申请，2012年4月，我们收到了74,125元，用于解决这一问题。这项工作将很快展开，并由古建筑专家霍金斯古建筑工作室来监理。未来几年，我们会陆续提交几项资金申请，以完全修缮和维护这一古老建筑。

New photocopier

On 30th May, our new state of the art colour photocopier was delivered and installed at the Chung Wah office, thanks to the grant of $6,644 from Lottery West which fully funded the purchase of the new machine. This new machine networks all computer terminals in the office providing copying, printing, and faxing functions at high speed, which greatly improves the efficiency and effectiveness of our work. It also means a much lower cost of operations.



会馆行政人员曾梅兰在使用新的打印机 Chung Wah Administration Officer, Agnes Tseu using the new photocopier

喜获拨款二
会馆添置高级打印机

5月30日，中华会馆办公室装上了一台新的彩色打印机。感谢西澳乐透彩票福利中心给予的6,664元资金，购买了这台新设备。这台打印机与办公室的所有电脑联网，具有快速复印、打印和传真的功能，大大地提高了我们的工作效率，也降低了成本。

Fixing the Slippery Floor

In the last few months, certain sections of the Balcatta Cultural Centre floor have become slippery and caused a few of the seniors from our aged care programs and some participants from the various dance groups to slip and fall Fortunately, no serious injuries have been reported. We have consulted a number of floor experts in an effort to fix the slippery floor but the vast differences in opinions have made it a longer than expected process. Eventually, the Executive Committee accepted the recommendation to purchase a floor scrubbing machine at the cost of $8,800, after obtaining a number of references from current users to confirm its effectiveness. Although the machine is expensive, the EXCO felt that the safety of the users of the hall is paramount. Due to the urgency of the matter, there wasn't sufficient time to apply for a government grant to fund the purchase. Participants from the various dance groups using the hall have been urged to make donations towards the purchase cost of the machine.



中华理事会成员林致德同文化中心清洁员交接刷地机Chung Wah EXCO member Thavee LIM handing over the new floor scrubber to the Culture Centre cleaner Raul

购置机器
文化中心地板不再滑溜

过去几个月里，巴尔卡塔文化中心的地板的某些地方变得非常滑，导致老年人服务项目的几位老人以及一些舞蹈组的成员多次滑倒，所幸并未造成严重伤害。我们曾咨询了一些地板专业人士，但意见分歧很大，使得这一问题久拖未决。最终理事会决定使用地板擦洗机，并在咨询了这种擦洗机的用户之后，以8,800元的价格购买了一台。机器虽然昂贵，但理事会认为人们在会堂的安全最重要。由于地板问题急需解决，我们没有时间去申请政府的资助，也已鼓励使用场馆的各个舞蹈组成员捐款来资助购买这台机器。



筹款午宴现场合影，右起：熊允芬、王朝晖夫妇，郭郑素雯、叶俊帆、郑玲玲、容敏慧和林生
At the Charity Lunch - From right: Wenny and Fai WANG, Theresa KWOK, Sammy YAP, Ling LAM, Eileen YONG, Mr LIN



议员麦克·拉汉（右）和议员托尼·克里斯托维奇，担任了筹款午宴的拍卖师
Members of Parliament, Dr Mike Nahan MLA (right) and Tony Krsticevic MLA conducting the auction at the charity lunch

Charity Lunch at Grand Palace

Due to the Perth waterfront project, the famous Grand Palace Chinese Restaurant was forced to close for business on 31 May 2012. Out of their generosity, owners, Fai and Wenny Wang, decided to hold a fundraising lunch to raise money for Chung Wah Community and Aged Care on 27 May 2012 for one last time. More than 200 people turned up at the event, raising a total of $14,678 through donations, an auction, and a raffle. Fai and Wenny put on a sumptuous lunch, sparing no effort in quality and presentation, including a full range of alcoholic and non-alcoholic beverages. In addition, they donated a number of items for auction, including a luxurious side buffet table (which fetched $1,800) and a couple of giant vases. Also a vote of thanks to the WA Oriental Arts and Culture Association for donating paintings and calligraphy for auction, as well as Dr Edward Zhang JP, who played "middle man" putting Fai and Wenny in touch with Chung Wah.

众善慷慨，
帝苑餐馆举办筹款午宴

由于珀斯政府的临河开发项目，著名的帝苑餐馆不得不在2012年5月30日搬离原址。餐馆业主王朝晖和熊阮芬夫妇慷慨地提出在2012年5月27日，即餐馆结业前为中华会馆的社区及长者服务项目举办一场筹款午宴。有200多人出席了午宴，通过捐款、拍卖和抽奖等方式共筹得善款14,678元。王朝晖和熊阮芬夫妇为大家准备了精美丰盛的大餐，还包括各类酒水和饮料。他们更捐出了一些物品用于拍卖，其中包括一张豪华餐桌（拍到1,800元），以及几个大型花瓶。同时要感谢西澳东方艺术和文化协会为拍卖捐赠的绘画和书法作品，以及张野博士为这次活动牵线搭桥。

Unhealthy Mentality

The hot response to the fundraising lunch at Grand Palace saw the seats booked out in under 3 days, raising hopes and expectations of a good outcome for charity. Many people were disappointed having missed out on securing a seat. Whilst the response was pleasing, the attitude of some section of the crowd was extremely disappointing (and sad) to say the least. To several people, it ended up being a cheap Sunday lunch with the extreme case of a family of 4 people donating a paltry sum of $20 in total! This seems to reflect an unhealthy mentality in some sections of the Chinese community always seeking to get their money's worth, even in the name of charity! The true meaning of charity is where you give with no expectation of receiving anything in return. We seem to have a long way to go when it comes to charity.

Mr Lee

不良风气

在帝苑餐馆举行的筹款午宴反响热烈，座位在3天内就被预订一空，为慈善事业多多筹集善款，令人期待。还有许多人因为没订上位而倍感失望。然而，在这么热烈的反响之下，某些来宾的态度却令人失望至极（甚至令人心寒）。对这些来宾而言，这就是一顿便宜的午餐，其中有一家4口居然一共才捐了20元！这似乎反映出了华人社区某些人的不良风气，他们总是想着钱不能白花，连做慈善时都是这种心态！慈善的真正意义是给予而不求回报。华人在这方面似乎还有很长的路要走。

李生



插图 **于红波** Illustrated by **Ida YU**

男儿当自强

文O**秋小天**　摄影 O **ZE摄影工作室**

广东是中国著名的功夫（武术）之乡，这里曾经诞生过很多家喻户晓的功夫明星，尤其在清朝末年，以黄飞鸿的传奇为代表，广东功夫的名声达到了一个历史巅峰。在这个时代，功夫高手被视作国术大师而享有很高的社会地位，受到普通民众的尊重和爱戴。也正是在这一时期，周家功夫为祖师爷周龙首创。今天，其传人梁广权师父正在西澳将周家功夫继续发扬光大，请看本刊的采访报道。



梁广权和梁家豪父子
Quyen Luong and son Kenneth

梁广权出生于越南，1986年19岁时跟随父母，两个兄弟和一个妹妹移民珀斯。梁广权的另外两名哥哥在1980年以难民的身份来到澳洲，其中三哥梁广志在珀斯定居之后，为这个大家庭移民西澳提供了担保。梁广权的父亲祖籍广东番禺，为了躲避战乱而逃到越南，在那里，他遇到了梁广权的母亲，一位在越南出生的华裔。梁广权一家居住在胡志明市（西贡），父亲用禁止在家庭中讲越南话的方式来捍卫中国人的传统，他坚持全家人都只用粤语交谈，这也成为今天梁广权用流利和纯正的粤语接受我们采访的原因。

梁广权一家同功夫的渊源很深。他的父亲师承白眉派，而他的大姐夫胡鉴棠练习的是客家功夫，并懂得跌打医术。依照典型的家庭传统，梁广权从小已喜爱习武，在8岁时开始随父习武，二哥梁广才也教他学习十六自卫术和周家拳（小伏虎），因为幼时的梁广权体弱多病，这其中也包含着帮助他强身健体的愿望。当父亲因忙于生计，而二哥梁广才和四哥梁广志也因故离开越南，家中无人再教导他功夫之后，梁广权被送去刘剑昌师父所开办的周馆仁义堂国术龙狮团学习周家功夫，刘师父因此成为了梁广权终生的师父。

周家功夫

那时，伴随很多习武之人为了躲避日本的侵略战争而逃离中国，来到东南亚国家和地区落户，武馆如同雨后春笋般地在这些地方兴办起来。除了越南之外，周家功夫在香港、马来西亚槟城和新加坡的势力也很强大，在本地同时出名的功夫流派中，还包括精武。由黄飞鸿创建的宝芝林在马来西亚麻坡得到发扬光大，它通过举办常年性的赛事而建立了牢固的传统。多年以来，这里每年都会举办一个国际性的舞狮大赛。

周家功夫源自著名的南北少林拳。周家功夫的创始人周龙和他的4个兄弟，最初都曾修习过师承于南少林的洪拳和蔡家拳功夫，之后，周龙来到马来西亚吉隆坡寻求发展，在这里的极乐寺，他跟随弘一法师继续修行北少林功夫。后来，周龙返回广东新会，将他所学过的3种拳法融会贯通，并以此来传授武功。在为这种新的功夫流派寻求身份的过程中，有人建议以他的姓氏来加以纪念，称为 “周家”。在清末民初被政府任命为国术教头之后，周龙继续在武林赢得更多的声誉。在当时所有的国字教头当中，周龙是最年轻的一位，



2000年梁广权（右）同师父刘剑昌在越南周馆仁义堂祖屋留影（仁义堂供图）Quyen Luong (right) and his master LUU Kim Xuong at the Yarn Yee Tong centre in Vietnam in 2000 (photo sourced from Yarn Yee Tong)

其他教头中就包括鼎鼎大名的黄飞鸿。周龙常年一边教拳，一边行医，民国12年（1923年）因太过劳累而感染瘟疫，英年早逝，过世时年仅29岁。

修行周家功夫的武馆被称为仁义堂周家国术学院，越南仁义堂于1937年，由刘剑昌师父的父亲刘浩良开办。与那时候大多数的武馆仅仅单纯依靠教授武功来赚取收入和谋生不同，仁义堂的目的在于将武功视作中国文化的一部分而进行推广，并尽力救助有所需要的民众。因此，仁义堂同时经营中医跌打，并在教授武功时强调健身和武德。此外，仁义堂积极参与社区公益活动，靠功夫表演进行慈善筹款。

燃情岁月

显而易见，梁广权对他在越南度过的年轻岁月，充满了美好的回忆，特别是那段有周家功夫相伴的成长经历。追忆往事的时候，梁广权的面容发亮并呈现出孩童一般天真的神情，他仿佛回到了过去，与几十个同伴一起习武，充满了友情和亲情的快乐时光。

梁广权每天都要前往仁义堂，为了打下坚实的基础，在学习其他更高技艺之前，按照常规，他必须从最基本的“扎马步”开始练起。起初，他对练武心不在焉，经常在扎马步时被师兄处以延时的惩罚。随着年纪的增长，他对功夫的兴趣日渐浓厚，开始体会到功夫中传达的价值观并从中获益。除了学习武功之外，他最早是向姐夫学习中医跌打，来到仁义堂之后也被要求帮助师父准备和制作中药。对此他经常找机会跑开逃避，宁肯以练习武功来代替。



2006年12月，梁广权带领弟子访问福建福清南少林寺
Quyen Luong with his deciples visiting the South Shaolin Temple in Fuqing, China in Dec 2006

作为传承和推广中国文化的一种努力，即使有半数的本地越南人学员，武馆中教授功夫时还是仅使用粤语作为唯一的沟通语言。简单地说，由此传递给本地人的讯息就是，如果他们想要学习中国功夫，那么他们也要学习中国文化和学会说粤语。甚至在开始学武之前，他们就必须学会遵守武德和规矩。梁广权至今仍旧遵奉仁义堂的《周家宗师训导》——

尊祖尊师尊教导，学仁学义学功夫。

学得武功能守己，英雄半点莫欺人。

相逢不是忠良辈，万两黄金也不传。

有亲无义不可教，无亲有义则可传。

学得周家真技艺，纵然废万作金砖。

他们被教导要尊重父母和师父，友爱兄弟和姐妹，以及一同学武的伙伴，加强大家的团结。学员之间的打架或冲突绝不允许发生，并禁止用武功去伤害他人。他们被鼓励用内心的激情为动力来学习武术，而不仅仅是为了赢得荣誉，如同“仁义”这个名字所昭示的，他们学习用友善和人道来赢得尊重，而不是因为他们拥有打败别人的能力和能够赢得比赛。

学会做人

如果你是一个功夫电影迷，你一定会记得片中的一个经典场景，就是总有挑战者到武馆来“踢馆”，无论是基于相互切磋技艺的“友好”理由，还是出于霸占武馆和钱财的“邪恶”目的。当被问及这种现象是否在现实中发生时，梁广权给予了肯定的答复，称大多数发生在早期刘师父祖父的那个时代。刘师父本身也曾经历过几次“踢馆”，但是每次他都凭借高超的武功胜出。

在仁义堂的规矩中，打架是被严格禁止的，他们的规矩是不允许首先动武，只可以在生命受到严重威胁的时候，才能用功夫来做正当防卫。他们被教导真正要学习的，是招式背后的文化内涵和做人道理。梁广权一再强调，功夫不是用来打架的手段和方法，而是一种国术。周家宗师们对于“国”字的理解，就是“包容”，宗师们希望弟子通过修习国术，而具有容人的度量。而“功夫”二字在中文里的原意，也是指无论成就任何事业，都需要花费相当的时间和精力，才能达到一定的水准和境界。

他们也被教导在评判他人之前，要首先保持冷静和自我克制，动手之前三思而后行。他们被反复提醒，中文中的“武”字是由“止”和“戈”构成，意思实际上是停止冲突。虽然他们被允许使用功夫去帮助和保护弱者，但是他们也被要求要首先明辨是非，而不是盲目开打。

如今，梁广权也常对自己的弟子说，要将学功夫看作是一种修行，“行”要靠“心”——要学会忍、静、悟，而这三种修养，在生活中的很多方面都会用得到。

梁广权回忆起有一场争斗，起源于他和两名学武的同伴遭到了扒窃，他们一路尾随窃贼，直到那个团伙一共聚集了20多人，当时的处境要求他们必须奋起自卫，否则可能性命不保。事情的结果是他们凭借一身好功夫大获全胜，那帮窃贼甚至向他们道歉并归还了偷窃的钱财。对于梁广



梁广权（右）同弟子过招
Quyen Luong (right) sparring with his disciple



西澳周馆仁义堂第二分馆大合影
Group photo of the Yarn Yee Tong branch in Bedford



80年代梁广权（中间排左二）在越南周馆仁义堂与师兄弟们合影（仁义堂供图）
Quyen Luong (second left in middle row) with his fellow students at Yarn Yee Tong in Vietnam during the 1980s (photo sourced from Yarn Yee Tong)



西澳周馆仁义堂的气功表演（仁义堂供图）
Yarn Yee Tong of WA performing Qi Gong (photo sourced from Yarn Yee Tong)



1987年梁广权（左）在珀斯家中与爸爸切磋武功（仁义堂供图）Quyen Luong (left) sparring with his father in 1987 (photo sourced from Yarn Yee Tong)

权来说，这起事件不仅是一场胜利，更是一次实践的机会，让他得以体悟师父所教导的功夫和武德，在真正的与人交手中，成为一个有德之人。他也回忆道，在许多节庆舞狮的“采青”（常见方式是在生菜叶中夹杂装有钱财的红包）环节中，当不同的武馆队伍为了抢得彩头和荣誉，也会时常有争斗发生。

我的师父

每当谈及师父刘剑昌，梁广权总是充满了尊重和敬畏。在梁广权的眼中，刘师父是一个严于律己和言出必行的人，在教授弟子功夫和规矩时，他是一个严肃和不容妥协的师父，但是在社交场合，他又非常开朗、　　随和，善于制造和谐的气氛。他对中医造诣很深，尤其擅长治疗断骨、骨折和扭伤等。他每天工作很长时间，经他手康复的病人不计其数，因为乐善好施的品行，他的名字在当地家喻户晓，享有很高的声誉，这种品行也正是梁广权极力想要继承并传递给他弟子的精神财富。此外，师父的4个弟弟刘其昌　、刘世昌、刘永昌、刘保昌和大姐刘笑珍，以及师伯陈九、李坤和兆叔，也都曾经对梁广权的功夫进行过指点，他至今感念于心。

新的开始

1986年梁广权抵达西澳时，他对未来还充满了迷茫，他移民澳洲是因为家里人告诉他，这里会有更好和更安全的生活。当时如果他们留在越南，很可能进退两难。

在珀斯安顿下来之后，1987年梁广权开始在家中后院的空地上向几位朋友教授武功。他的师父曾交给他一个任务，就是在珀斯开设仁义堂的分部，但是当时的他对此毫无头绪。他决定先加入设在瑞尔顿的洪拳武术班，部分原因是为了继续学武，同时也是为了观察本地武馆如何运作。他发现这家瑞尔顿武术班的发展目的和方向，同传统经营方式有很大差异。

效力会馆

后来，通过一位朋友的介绍，梁广权加入了中华会馆舞狮团，并代表会馆参加了于1990年在马来西亚举办的国际舞狮大赛。在参赛之前，他只有3个月的时间同搭档蔡关源练习，但是他们在比赛中发挥出色，最终获得了国际组的第四名。梁广权一直感念那时在赵国南的领导之下，舞狮团中一群男孩子的纯真友情，但是由于繁忙的工作和推广周家功夫的理想，梁广权不久之后就离开了中华会馆。

舞狮是功夫圈内一项重要的活动，因为它是一项完善性格和力量的良好练习方式。在传统的舞狮风格中，强调狮子智、义、仁、勇的结合，以达到演出效果的要求。今天，一种由马来西亚华人创造的南狮风格，在舞狮中加入了在高柱之间腾跃的危险动作，壮观景象令现场观众目瞪口呆。马来西亚华人同时缩短了狮尾，并为狮腿增添了色彩装饰，以增强美感和艺术性。这种现代同传统风格的结合，更增添了舞狮的吸引力，目前，舞狮业界正在大力推动这种新的风格潮流。

事业发端

1990年，在师父的大力支持和帮助下，梁广权同哥哥梁广沛　在巴克务开办了仁义堂在西澳的第一个分馆，师父送给他的贺礼是两个狮头。后来由于普及的需要，在马来西亚舞狮顾问，宝芝林后人王瑞明的支持下，梁广权又决定在天鹅河北部开办第二家分馆，最初地点设在罗利山，然而由于喧闹的锣鼓声引发周边居民投诉，第二分馆只得不断搬迁，最终于1995年安顿于当前在百佛特的地址。巴克务的分馆至今也仍在由梁广沛负责运作。

位于百佛特的分馆现有学员约70人，学员背景来源多样，年龄最小的只有5岁。收费标准是每月成人55元，孩童45元。这些学费只够负担诸如场租和电费的基本开销。来自舞狮和武术表演的收入，则用于购买新的装备。梁广权经常需要自己掏钱来贴补仁义堂的运转，这实在不是一个能够用于谋生的事业。

何去何从

功夫通常被分为两类，一类是在实际打斗和杀戮中的有效攻击能力，而另一类则用于表演或者展示。仁义堂对两类功夫都进行传授。在梁广权的年轻时代，出于青年人通常对惊险刺激打斗动作的喜爱，他热衷于学习实用性的功夫，但是，他的师父坚持让他同时学习表演性的功夫，用它来展示和吸引新的学员，并促进武功成为中国文化的一部分。

在当今世界，中国功夫在海外长大的年轻人眼中，似乎正在失去它的个性，与之相反，凶猛实用的泰拳正因具有吸引力而越来越流行。现在，推动武术成为亚运会和奥运会项目，也已成为一股强大的趋势，为了使之成真，需要在不太具有吸引力的传统风格中，增加艺术性的表现。对此，梁广权已经积极投身其中，他在2008年越南举办的一场武术大赛中，当选为国际裁判。

功夫之道

梁广权在日常生活中实践着他从周家功夫中学到的哲理。当他年轻时，他只是简单地跟从指导和教训，但是并没有真正理解其中的含义和目的。随着人生阅历的增长，他开始确信，这就是引导他生活的正确方式，他不仅自己身体力行，也将这些领悟尽量地传递给下一代。

在采访中，梁广权向我们证明了隐藏在功夫招式后面的人生哲理。例如，使用防御性拳法的时候，他显示了一个针对进攻位置而言，相对温和的防守招式，这样



2009年梁广权获西澳香港商会荣誉奖后与太太和两名子女合影（仁义堂供图）Quyen Luong and his family after accepting an award from the Hong Kong Australia Business Association (WA branch) in 2009 (photo sourced from Yarn Yee Tong)

就极大地降低了对于攻击者的武力威胁，为达成妥协或者和解留下了余地，相反，一个报复性的进攻招式极有可能带来更多的攻击，不可能令双方实现和解。这些道理是如此真实，可以在我们的日常生活中得到彻底地验证。

大约在10年以前，梁广权对于习武的动机和认知，发生了根本性的转变。在此之前，在形势艰难，尤其是面临学员离开或转投他门的时候，他也曾经多次有过放弃的念头。后来经过多年以来生活中起起落落的折磨和考验，环境和关系的改变，观察到其他武馆不同的动机和发展方式，他开始充分意识到父亲在他幼年时不断的教诲，教授功夫的目的，是为了促进和保存中国文化中的重要部分，它同时也是性格训练和学习生活哲理的一个方式。这种意识极大地加强了梁广权的决心，因此后来不论世道多么艰难，他总是坚定不移地凭借自己的热情和正确的动机来教授武功。他认为将传统和热情传递给年轻一代，是他的使命和责任，也是对教授他功夫和武德的师父和父亲，表达感激和尊敬的最好方式。

在整个采访过程中，令我感触最深的是来自梁广权学生的证明，他们中的每一个人，每次当他们走进或走出练习场时，都会带着恭敬对他们的师父鞠躬致意。这是对他所传授的武德的完美展示，尤其是其中所蕴含的“尊重”心态，对于今天的世界，尤其是年轻的华人一代，更加显得弥足珍贵。



西澳周馆仁义堂的弟子在演练功夫 Students practising at the Yarn Yee Tong centre in Bedford

功夫电影

梁广权笑着评价说，电影中的功夫有些是真实的，有些是依靠特效“飞来飞去”。他说他习武多年，曾亲眼见过有些前辈真的可以跳过两米左右的高度，也见过多位前辈能够做到“一指禅”和“隔山打牛”这些功夫。当被问及到在《黄飞鸿》等电影中，出现的一些与武馆有关的相似场景和事件时，他回答说大多数在现实中会发生，但是现在世界已经有了太大改变，现实已经证明没人能够再依靠开设武馆为生，但是功夫在很多不同的工作中仍然能够用到，比如保安、警察、军队、体育和武打电影等。

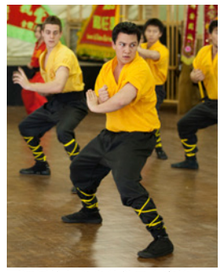
气功之谜

梁广权确认，除了被有的人夸大了用途和好处之外，气功是真实存在的。气功有很深的文化背景和道理，受采访所限，他只能对我们做一个简单地解释。按照字面意思，“气”意味着“呼吸”，“气功”就是一种平衡呼吸、　动作和意识的练习，以达到健身强体和冥想的目的。据梁广权称，气功就像是功夫的基础，没有气，就没有力量，只是一个招式架子而已。他一辈子都没有间断练习气功，这项练习带给他头脑的清醒，内心的平和，以及专注的注意力。在冥想过程当中，他能够让“气”在全身流走，在气行走的路径上会感受到一股热力，从身体上挥发出去，然后周而复始。为了达到这样的境界，练习者需要具备责任心、耐心、注意力和毅力。

发展成就

近年来，梁广权定期前往中国，与不同的功夫组织和学院进行交流，目的是共享和交换不同流派的技法和知识。他也参观了位于广东新会的周家仁义堂总部，每年都前往参加典礼和庆祝活动。2005年，他荣幸地成为中外周家国术总会永久会员。2006年，他拜访了福建福清南少林寺，被当地浓厚的历史文化氛围深深吸引，他希望有朝一日能够到访河南嵩山北少林寺。

梁广权有两个孩子，21岁的女儿梁宝誉和16岁的儿子梁家豪，两个孩子都跟随了父亲的脚步练习周家功夫，梁广权希望他们能够传承仁义堂的传统和文化，并将它世代相传，他对父母给予的教导和鼓励深怀感激，认为这正是他能够拥有坚定决心和获得成就的原因所在。2009年，西澳香港商会向梁广权颁发荣誉奖项，感谢他在通过周家功夫推广中国文化上所做的努力和贡献。



西澳周馆仁义堂的弟子在演练功夫 Students practising at the Yarn Yee Tong centre in Bedford

真正的师父

在整个采访过程中，梁广权清晰地展示了他从师父那里学到的武德风范——　平静、温和、谦卑、睿智和仁慈。多年以来，他经常慷慨和无条件地应承无偿表演舞狮和功夫，从未有过丝毫的犹豫。近年来，他接受了来自中华会馆更多的慈善演出邀请，其中包括 5 月 27 日在帝苑餐馆举办的慈善午餐、1 月 29 日珀斯中华新年文化节，以及2009　年中国国庆60周年庆祝活动。他也为很多其他的社团和机构提供了同样的支持，其中包括1997年西澳华人庆祝香港回归活动等，申明他的承诺和热情，目的在于促进和展示中国文化，而当他兑现承诺的同时，为华人社区带来了更多的善意。梁广权实践着他的教义，使他成为了一位展现武德的，真正的功夫大师。



Leading Melbourne Property Developer Returns to Perth after String of Melbourne Successes

Melbourne developer Central Equity is enjoying a huge run of success with their latest Melbourne apartment projects on the back of being awarded the prestigious HIA Victorian Apartment Project of the Year 2011 for the recently completed SouthbankONE apartments. Due to popular buyer demand, Central Equity is returning to WA for their very informative “Melbourne Property Expo and Info Sessions”. These will be held in Perth for 4 days commencing from Thursday August 16 through Sunday August 19 at the Medina Grand Hotel, 33 Mounts Bay Rd, Perth.



These sessions can help you discover how simple it can be to buy, lease and manage a Melbourne investment property while living in Perth. A helpful presentation will include topics such as securing a brand new property, how to manage property from a distance, and Victorian and Australian government incentives that encourage investment in property.

In big news for Perth residents, Central Equity will be previewing their latest project as part of their Melbourne Property Expo and Info Sessions.

Located just meters from the inner-city Melbourne oasis of Flagstaff Gardens, this exciting new project is walking distance to the CBD and the city’s best universities, major employers and renowned cultural attractions.

Fine restaurants, endless shopping and excellent public transport are at the doorstep and the building’s close proximity to major hospitals, the legal precinct and many corporate headquarters will ensure its desirability for a broad range of owners and tenants alike.

A contemporary building both inside and out, the project features a range of cleverly designed apartments (studio, one, and 2 bedroom) with efficient open plan layouts that maximise access to sun-light and outlooks. The building also features a striking modern façade, beautiful rooftop garden and fitted gym,

With prices starting at just $279,000 the apartments are expected to resonate strongly with a new generation of city residents who value location above all else but refuse to compromise on style and design quality.

To find out more about Melbourne property and Central Equity make sure to book a seat by calling **1800 890 128** or book online at **www.melbournepropertyexpo.com**

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西澳周馆仁义堂梁广权师父 Master Quyen Luong of Yarn Yee Tong in WA

The province of Guangdong (Canton) in China is well known for Chinese kung fu (martial arts), having produced many household names, particularly during the latter stages of the Qing dynasty, with the legendary Wong Fei Hoong (Huang Fei Hong) its most famous exponent. It was a period when Chinese kung fu reached great heights where it became a national art with masters enjoying a status that commanded great respect from, and revered by, the common people. It was also during this period when the Chow Gar (Zhou Jia) kung fu was created by its grand master, Zhou Long. Today in Perth, we talk to Master Quyen LUONG, who carries on the proud tradition and teachings of Chow Gar kung fu. Written by ***Tina QIU***, photographs by ***ZE Photography***

The Spirit of Kung Fu

Born in Vietnam, Quyen LUONG came to Perth in 1986 at the age of 19 with his parents, two brothers and a sister. His two other elder brothers arrived earlier in Australia as refugees in 1980. One of them subsequently sponsored the rest of the family, enabling the entire family to be reunited. Quyen's father originated from Panyu in Guangdong, and moved to Vietnam to escape war in China. There, he met Quyen's mother, an ethnic Chinese born in Vietnam. The family lived in Ho Chi Minh City (Saigon), with father steadfast in preserving Chinese heritage by banning the use of Vietnamese language in the household, insisting that only Cantonese is spoken, which explains Luong's fluency and purity in spoken Cantonese during our interview.

Kung fu runs deep in Quyen's family. His father was an exponent of the Pak Mei (Baimei) style while his brother-in-law practiced the Hakka (Ke Jia) style. In typical family tradition, Quyen started to learn kung fu from his father at the age of 8. The motivation was to develop a healthier body as Quyen often fell sick during his childhood days. As his father became tied up with running a business, Quyen was sent to learn Chow Gar kung fu with Master LUU Kim Xuong, who became his life long master.

Chow Gar Kung Fu

At the time, martial arts studios began to mushroom in South East Asia as many practitioners left China during the Japanese invasion and set up shop in the region. Other than Vietnam, Chow Gar Kung Fu also has a strong presence in Hong Kong, Penang in Malaysia, and Singapore, as does Chin Woo. Po Chi Lam (Baozhilin) established by Wong Fei Hoong anchored their presence in Muar, Malaysia, building a strong tradition to become the perennial champion of the annual world championship lion dance competition for many years.

Chow Gar kung fu has its origin from both northern and southern Shaolin Temples. Zhou Long, the creator of Chow Gar Kung Fu together with his 4 brothers, first learnt the Hong Quan style, followed by Choy Gar style (Cai Jia Quan), both originated from South Shaolin. After that, Zhou Long went to Kuala Lumpur in Malaysia to seek a better life. There, he continued to learn kung fu at the Ke Lok Si (Ji Le Shi) temple with Wang Yat (Hong Yi) monk who originated from North Shaolin. Zhou Long subsequently returned to Xin Hui in Guangdong and started to teach kung fu using an amalgamation of the three styles he had previously learnt. In searching for an identity of this amalgamated style, the people suggested that it be known as Chow Gar (Zhou Jia) style in honour of his surname. Towards the end of the Qing Dynasty, Zhou Long went on to gain further fame after been appointed by the Qing government as one of its national kung fu instructors. He was the youngest instructor in the group which included the famous Wong Fei Hoong. In addition to teaching kung fu, he also practiced Chinese medicine to help the people. As a result of the heavy work schedule, he suffered fatigue and died from contracting plague at a young age of 29 years old in 1923.

The kung fu studio operated by Chow Gar is known as Yarn Yee Tong (Renyi Tang, meaning Hall of Benevolence and Justice). The Vietnam branch was officially opened and set up in 1937 by Master Luu's father. Most kung fu studios at the time relied solely on teaching kung fu to generate revenue and earn a living. Yarn Yee Tong's path was quite different, aiming to promote kung fu as part of Chinese culture, and assisting people who were in need. To this end, they operated a Chinese medicine practice and placed an emphasis on health and discipline in teaching kung fu. In addition, they actively participated in community events by performing to help raise funds for charity.

The Younger Days in Vietnam

It was obvious that Quyen has happy memories of his younger days in Vietnam, particularly during the time when he grew up with Chow Gar Kung Fu. His face lit up and displayed child like innocence as his mind wondered back into the past to the place where he and many of his fellow students enjoyed great camaraderie and kindred spirit.

Quyen attended Yarn Yee Tong daily where he would typically start with practicing the basics and fundamentals such as the "horse stance" to build a strong foundation, before practising other skills. In the earlier days, he did not take kung fu seriously, and was often punished with extended stints in practising the "horse stance"by his senior. As he grew older, he became more interested in kung fu, and began to appreciate its value and benefits. In addition to learning kung fu, he had earlier learned to practice Chinese herbal medicine from his brother in law. Hence, when he joined Yarn Yee Tong, he was asked to help his master to prepare and produce Chinese herbal medicine, which he often found ways to get out of, preferring to practice kung fu instead.

In an effort to preserve and promote Chinese culture, Cantonese was used as the only medium in the teaching of kung fu at the studio even though half of the students were native Vietnamese. Simply, the message to the locals was that if they wanted to learn Chinese kung fu, they would also have to learn about Chinese culture and learn to speak Cantonese. Students also had to adhere to rules and disciplines even before they start to learn martial arts. They were taught to respect their parents and their master, and love their brothers and sisters, as well as fellow students, and promote unity. Fighting or conflicts amongst students were prohibited, so was using martial arts to hurt others. They were also motivated to learn martial arts through the passion in their hearts, not for other purposes such as to gain fame. And as the name Yarn Yee suggested, they learned about gaining respect through kindness and humanity, not through their ability to beat others and winning competitions.

When Does One Fight?

If you are a fan of Chinese kung fu movies, you would remember a common scene where challengers would visit kung fu studios to challenge the masters, either for the "friendly" purpose of testing their own skills, or the "evil" purpose of usurping the studio and monetary reasons. When asked if this happened in the real world, Quyen confirmed that they did, mostly during the earlier generations in Master Liu's grandfather's time. Master Liu himself was challenged a few times, but his strong skills won out each time.


西澳周馆仁义堂的气功表演（仁义堂供图）Yarn Yee Tong of WA performing Qi Gong (photo sourced from Yarn Yee Tong)

Under Yarn Yee Tong's principles, fighting is strongly discouraged. Their disciples are prohibited from starting a fight, and are only allowed to use kung fu to defend themselves when under serious threat. They are taught to remain calm, self assess before judging others, and think twice before acting. They are reminded that the true meaning of the Chinese character of "Wu" as in "Wu Shu" (martial arts) means to stop or prevent conflict. Although they are permitted to use their skills to help and protect the weak, they are still required to assess the situation first rather than fight blindly.

Quyen recalled an incident where he and two fellow students were pick-pocketed. They chased after the thieves who led them to their gang of more than 20 people. It was a situation where they had to fight to defend themselves or perish. Their skills won out at the end of the day, and the gang even apologised and returned the stolen money. To Quyen, it wasn't a sense of triumph but saw it as a chance to apply the skills and principles he had learnt from his master, in real practice, and become a better person for it. He also recalled that fights were quite common during lion dance "Cai Qing" (usually in the form of a red packet containing money concealed in a lettuce) when various kung fu studios vied for fortune and honour during festive occasions.



梁广权在向弟子传授武功 Quyen Luong sparring with his disciple

My Master



2005年梁广权的师父刘剑昌（左）同师叔公在香港合影（仁义堂供图）Quyen Luong's master, LUU Kim Xuong (left) and Master Luu's uncle in Hong Kong in 2005 (photo sourced from Yarn Yee Tong)

Each time Quyen talked about his master LUU Kim Xuong, his facial expression was visibly one of utmost respect and reverence. In his eyes, Master Liu is a person with high morals and practice what he speaks. He is serious and a hard task master when teaching his disciples kung fu and principles. But in a social environment, he is jovial and easy going, generating a harmonious atmosphere around him. He is highly skilled in Chinese medicine, particularly in treating fractures, broken bones, sprains, etc. He works long hours every day and has healed countless people, becoming a highly respected household name due mainly to his benevolent spirit. This is the type of spirit that Quyen strives most to emulate and pass on to his own disciples. In addition, the siblings of his master, LUU Ky Xuong, LUU Si Xuong, LUU Vinh Xuong, LUU Buu Xuong, and LUU Tieu Tran, as well other senior figures such as CHEN Jiu, LI Kun, and Uncle Zhao, have all contributed to Quyen's learning process, all of whom he still remembers fondly.

A New Beginning in Australia

When Quyen came to Australia in 1986, he did not know what to expect and had no idea what his future held. He came because his family told him that it would be better and safer in Australia. They would have an uncertain future if they had remained in Vietnam.

After settling down in Perth, Quyen started to teach kung fu to friends on a private basis in the back yard in 1987. His master had set him a mission of starting a Yarn Yee Tong branch in Perth, but he had no idea on how to go about it. He decided to join a Hong Quan class in Riverton, partly to continue his learning process as well as to observe how a kung fu studio is run here. He discovered that the objectives and directions of the Riverton group were vastly different to the traditional method.



80年代梁广权（后排右二）在越南同师兄弟们合影（仁义堂供图）Quyen Luong (second right in back row) with his fellow students in Vietnam in the 1980s (photo sourced from Yarn Yee Tong)

My Association with Chung Wah

After that, through the introduction of a friend, Quyen joined the Chung Wah Association Lion Dance troupe and represented the Association at the 1990 lion dance world championship in Malaysia. Prior to the competition, he only had 3 months to practice with his partner CHOY Kwan Yeen, but did well to finish in 4th position in the overseas section. Quyen thoroughly enjoyed the camaraderie with the boys under the leadership of David CHEW, but left the Association due to heavy work commitments and to focus on promoting Chow Gar Kung Fu.



2005年梁广权在香港通过演练测试，成为中外周家国术总会永久会员后，与当地周馆仁义堂成员合影（仁义堂供图） Quyen Luong with the members of the Hong Kong Yarn Yee Tong branch in 2005, after successfully passing the martial arts assessment in becoming a life member of the national Yarn Yee Tong association (photo sourced from Yarn Yee Tong)

Lion dance is an important activity within the kung fu sphere as it is both a character and strength building exercise. In the traditional style, emphasis is placed on practising the principles of wisdom, loyalty, kindness, and courage, all of which are required to produce a good lion dance performance. Today, a modern style of the southern lion dance created by the Chinese in Malaysia involves dangerous aerial jumping between posts, which is a spectacular and heart in the mouth experience for audiences. The Malaysian Chinese also shortened the tail of the lions and added colour coordinated costumes to the legs to make them prettier and more artistic. This modern style if combined with the traditional style would make the lion dance more attractive. There is now a push to promote this fusion style.

Starting Yarn Yee Tong in Perth

In 1990, together with his brother Patrick, Quyen opened the first branch of Yarn Yee Tong in Parkwood with support and help from his master, in the form of a gift of two lion heads. Due to growing popularity and demand, he decided to open a second branch north of the river, starting in Mt Lawley, with the support of WONG Yu Man, a Malaysian Chinese Lion Dance advisor and a descendant of Po Chi Lam (Baozhilin). Due to complaints of noise from the drums by the neighbourhood, this second branch moved around a bit until it finally settled in 1995 its current location in Bedford. The Parkwood branch is still in operation and is run by Patrick LUONG.

The second branch in Bedford currently has about 70 students with the youngest at 5 years old and come from diverse backgrounds. Quyen charges only $45 for children and $55 for adults per month. These nominal fees are only sufficient to cover basic expenses such as rent and electricity. Revenue raised from lion dance and martial arts performances helps to fund purchase of new equipment. Quyen often has to top up using his own money to keep it going. It is certainly not a venture to make a living out of.

Where is Kung Fu Headed?

Generally, kung fu can be classified into two forms; one that is for practical and effective use which has the ability to hurt or kill, and the other is for performance or demonstration. Yarn Yee Tong teaches both forms. When Quyen was young, he had a preference to learn the practical form as young people generally enjoys the thrills of real action. However, his master insisted that he also had to learn the performance form, reinforcing the importance of using it to demonstrate and attract new students, as well as to promote it as a part of Chinese culture.



In today's world, Chinese kung fu appears to be losing its appeal amongst the Chinese youths, whilst in contrast, Thai boxing which takes the practical form, is attractive and growing in popularity. There is now a strong push for kung fu to become a sport in Asian and Olympic games. For this to become a reality, there is a need to add an artistic touch as the traditional style is rather unattractive. Quyen has been an active contributor in this area, and was appointed an international judge at an international kung fu competition in Vietnam in 2008.

What Does Kung Fu Mean to Me?

Quyen applies the principles he learned from Chow Gar Kung Fu in everyday life. When he was young, he simply followed instructions and teachings by practising them without really understanding its meaning and purpose. After reaching adulthood, he became fully convinced that this was the right way to lead his life, which helps him to persist in practising these principles and passing them on to the next generation.

At the interview, Quyen demonstrated life principles and philosophies hidden in martial arts moves. For example when defending an attacking punch, he showed an alternate method of a gentle defensive move in place of aggression, which greatly reduced the retaliating force towards the attacker. This leaves room for a compromise or possibility of a peaceful resolution whereas an aggressive retaliation would most likely attract more aggression making reconciliation impossible. This is so true when applied to the way we conduct our everyday lives.

About 10 years ago, his motivation and perception in relation to kung fu underwent a major shift. Before that, when times were tough, giving up crossed his mind a number of times, especially when students leave or switch camps. After years of practising, experiencing life's ups and downs, undergoing changing environment and changing relationships, and observing the different motives and development of other kung fu studios, he came to a full realisation of what his father had been preaching to him during his younger days that the purpose of teaching kung fu is to promote and preserve a significant part of Chinese culture. It is also a method of character training and learning of life's principles. This realisation has greatly strengthened Quyen's resolve. Hence, irrespective of how tough things get, he has



梁广权女儿梁宝誉也自小习得一身好功夫（仁义堂供图）Quyen Luong's daughter, Michelle, in a kung fu performance (photo sourced from Yarn Yee Tong)

steadfastly stood by his passion to teach kung fu with the right motivation. He felt that it is his mission and responsibility to carry on the tradition and passing it on to the younger generation as a gesture of gratitude and respect to his master and father who taught him the art and its principles.

What struck me most during the entire interview was witnessing Quyen's students, every single one of them, paying respect to their master every time they come into the studio, or leave the studio, with sincerity. This is a compelling demonstration of his teaching of principles, in particular in the attribute of "respect", which is rather amiss in this day and age, and particularly amongst the younger Chinese generation.

What of Kung Fu Movies?

Quyen laughed and commented that the kung fu is real in some movies, but some have been exaggerated, in particular the parts where people "fly" around, which he said "it's all special effects"! He said the highest he saw anyone jump without any aids was about 2 metres, and that is about the limit of the human body. When asked about the scenes in Wong Fei Hoong type movies, he said most of them happened in real life back then, but the world has changed a lot now. Reality dictates that one can no longer rely on operating a kung fu studio to make a living anymore. However, it can still be applied in a variety of occupations, such as security guards, police officers, army, sports, kung fu movies, etc.

And Qi Gong?

Quyen confirmed that qi gong is for real, except that many people have exaggerated its application and benefits. He said that Qi gong comes from an entrenched cultural background and principles. Given the limitations of our interview, he could only talk about it in simple terms. Literally translated, "qi" simply means "breath", and "qi gong" is the practice of aligning breath, movement, and awareness for exercise, healing, and meditation. According to Quyen, qi gong is like the base or foundation of kung fu; without qi, there is no force, just a style. He has been practising qi gong all his life which helps him to keep a clear head, achieve inner peace, and maintain concentration. During meditation, he would let qi run through his entire body, feeling a hot streak in its path, then expelled out of the body, then repeated. To achieve this state, one needs to practice with diligence, patience, concentration, and perseverance.



西澳周馆仁义堂的弟子在演练功夫
Students practising at the Yarn Yee Tong centre in Bedford



梁广权在指导儿童弟子 Quyen Luong instructing a young disciple



西澳周馆仁义堂的大师兄在指导儿童弟子 The head student of the Yarn Yee Tong branch in Bedford instructing young students

Recent Developments and Achievements

In recent years, Quyen goes to China regularly to participate in excursions and interactions with various kung fu organisations and academies, with the aim of sharing and exchanging of skills and knowledge. He also visits the headquarters of Yarn Yee Tong in Xinhui, China, annually to attend their ceremonies and celebrations. In 2005, he received the honour of been inducted as a life member of the international Chow Gar association. In 2006, he visited the south Shaolin temple, and was deeply attracted to the heritage and history on display. He hopes to visit the north Shaolin temple one day.

Quyen has two children, a girl Michelle aged 21 and a boy Kenneth aged 16. Both have followed in their father's footsteps in practising Chow Gar kung fu, who he hopes will carry on the Yarn Yee Tong tradition and culture, and pass it on to future generations. He feels deeply indebted to his parents for their guidance and encouragement which gave him the strong resolve to persevere and achieve the success that he has. His efforts in promoting Chinese culture through Chow Gar kung fu resulted in the Hong Kong Business Association presenting him with an appreciation award in recognising his contributions in 2009.

A True Master

During the entire interview, Quyen's demeanour clearly reflected the principles he learnt from his master – calm, gentle, humble, thoughtful, and a sense of benevolence. Over the years, he has generously and unconditionally agreed to perform lion dance and kung fu for nothing in return without any hesitation. In recent times, his more notable performances on invitation by the Chung Wah Association were at the charity lunch at Grand Palace on May 27th, the Perth Chinese New Year Fair on January 29th, and the 2009 China 60th National Day Celebrations. He has done the same for many other groups and organisations, affirming his commitment and passion in promoting and showcasing Chinese culture, and in doing so, generated a lot of goodwill within the Chinese community. He practices what he preaches, making him a true kung fu master who exemplifies the spirit of kung fu. ■

编者按 Editor's Note :

本期的主题，是藉由功夫来表达中国人的精神。1990年代香港曾经拍摄过多部著名的系列功夫电影《黄飞鸿》，"男儿当自强"就出自这套系列电影的主题曲。这首歌从旋律到歌词，全世界的华人几乎都耳熟能详。它选编自中国传统民乐《将军令》，具有军歌的气势，整体旋律大气磅礴、动人心魄，表现了炎黄子孙自强不息的民族精神，因此成为华语乐坛中不朽的经典作品。

The theme of this edition of the magazine represents the spirit of the Chinese people demonstrated through the practice of kung fu. In the 1990s, there were several famous movies made in Hong Kong about Wong Fei Hoong (Huang Fei Hong) using "A Man Must Toughen Himself" as the theme song. The melody and lyrics of this song are familiar to all Chinese around the world. The song originated from a traditional Chinese folk song entitled "The General's Mandate", which reflected the spirit of the army. The entire melody evokes a powerful and moving emotion, representing the persevering spirit of the Chinese people, thus becoming an all time classic in Chinese music.

傲气面对万重浪
热血像那红日光
胆似铁打骨如精钢
胸襟百千丈眼光万里长
我发奋图强做好汉
做个好汉子每天要自强
热血男儿汉比太阳更光

让海天为我聚能量
去开天辟地为我理想去闯
看碧波高壮
又看碧空广阔浩气扬
我是男儿当自强
昂步挺胸大家做栋梁做好汉
用我百点热照出千分光
做个好汉子
热血热肠热
比太阳更光

男儿当自强



功夫电影《黄飞鸿》剧照 Photo from a Wong Fei Hoong movie

A MAN MUST TOUGHEN HIMSELF

Facing the vigorous ocean waves with pride
Passionate like the rays of the sun
With courage of steel and iron
And lofty aspirations and excellent foresight
I strive to be a good man
To be a good man, one must toughen up
A passionate man shines brighter than the sun

Let the sea and heaven amass energy for me
To open up new worlds and fight for my aspirations
Watching the powerful waves
And the vast blue sky, let our noble spirit soar

I am a man striving to toughen myself
Taking big strides with courage striving to be a pillar of society and a good man
Using my radiance to project a thousand lights
To be a good man
With passion and courage
Shining brighter than the sun

Kung Fu Kid

*Kenneth Luong (16), son of Master Quyen Luong of Yarn Yi Tong, and his cousin, Anthony Luong attended a month long kung fu training camp in December 2011 at the Chan Wu Centre in Guangzhou, China. The centre is run by disciples of Shaolin temple. We invited Kenneth to share his experience at the training camp with us. Written by **Tina Qiu**, photographed by **ZE Photography***





梁家豪（右）与梁耀达 Kenneth Luong (right) and Anthony Luong

Chung Wah Magazine (CWM): When did you first start learning kung fu?

Kenneth Luong (KL): Can't remember

CWM: Were you forced to learn kung fu by your father?

KL: Nah, I want to do it ….. It's fun. I get to learn about discipline as well.

CWM: Do you talk about kung fu at school?

KL: Not much. I only talk about it with my close friends, so most people do not know about my background.

CWM: Have you had a need to use kung fu at school for whatever purpose?

KL: Nah, dad doesn't allow me to use it to fight or cause trouble, he is very strict about that.

CWM: We understand you went to China last year to attend training, how did you go with that?

KL: It was my first training camp in China, it was very interesting. Training was very hard and tough, 7 days a week, a lot about discipline, had to get up very early every day, and got yelled at a lot!

CWM: What other people attended the camp?

KL: There were around 50 young people from all around the world, we spoke to each other in English and Cantonese, no problems understanding each other, and I made a lot of friends. Quite a number of people dropped out half way because they couldn't take it, and there were only about 30 people left by the time the camp ended.

CWM: What was your deepest impression from the camp?

KL: It was scary at first as I wasn't used to the conditions. If we don't practice hard enough, we are made to do push ups. If we don't jump high enough, they hit us with a stick. Had to write diary entries every day, if not done, we get punished by doing push ups.

CWM: Do you think you benefited from the camp?

KL: Definitely, my stamina improved a lot, and I learned a lot about discipline. I will be going back for another stint in July this year. ■


广东"禅武中心"为来自世界各地的华裔少年举办功夫培训班（仁义堂供图）Kung fu training camp organized by the Chan Wu Centre in Guangdong for overseas Chinese youths from around the world (photo sourced from Yarn Yee Tong)

功夫少年

文◎**秋小天** 摄影◎**ZE摄影工作室**



现年16岁的梁家豪是西澳周馆仁义堂梁广权师父的儿子，2011年12月，家豪和堂哥梁耀达被送到广州，在由少林寺弟子创办的"禅武中心"接受了为期一个月的武术训练。我们请梁家豪同读者一起分享他的习武经历：


梁家豪（坐者）在培训班中上书法课（仁义堂供图）
Kenneth Luong (seated) attending a Chinese calligraphy class in the training camp (photo sourced from Yarn Yee Tong)



中华之声: 你最早何时开始习武?

梁家豪: 不记得了

中华之声: 你是被父亲强迫习武的吗?

梁家豪: 嗯，我自己想学……很有趣。我对武行的规矩也有兴趣。

中华之声: 你在学校里谈论功夫吗?

梁家豪: 不多说。我只同我最要好的朋友谈论，因此学校里许多人都不了解我的背景。

中华之声: 在学校里你曾因为任何原因而需要用到功夫吗?

梁家豪: 嗯，爸爸不允许我用功夫去打架或惹麻烦，他对此要求非常严格。

中华之声: 据我们所知你去年曾到中国接受训练，你的感受如何?

梁家豪: 这是我第一次在中国参加类似的训练，非常有趣。训练很艰苦，每周7天，还有很多规矩要学，我每天都要很早起床，经常是被吼声叫起来的。

中华之声: 其他人是怎样来参加的?

梁家豪: 同期有来自世界各地的大约50名年轻学员，我们彼此用英语和粤语交谈，沟通没有问题，我在那里交到很多朋友。因为难以坚持，有很多人中途放弃，在训练结束的时候大约只剩下了30人。

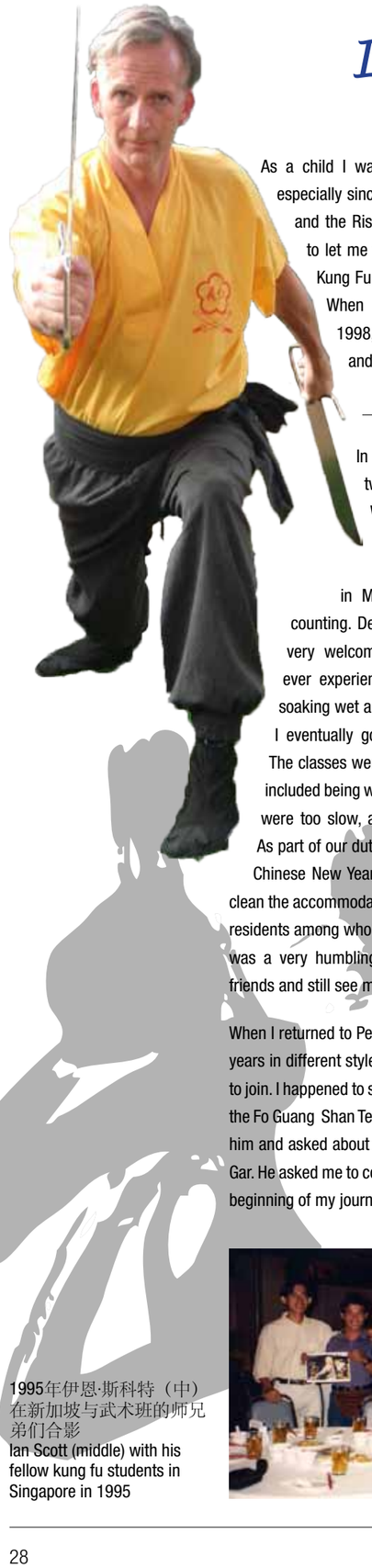
中华之声: 其间令你印象最深刻的是什么?

梁家豪: 起初最令人恐惧的是我不能适应受训方式。如果我们练得不用功，会被要求罚做俯卧撑；如果我们弹跳不够高，会被用棍子打；每天还被要求写日记，如果不照做，我们也会被罚做俯卧撑。

中华之声: 你从中有所收获吗?

梁家豪: 肯定有的，我的体力提高很多，还学到了很多武行的规矩。今年7月我将回去参加另一时段的训练。■

Inspired By Bruce Lee



As a child I was always fascinated with martial arts especially since I grew up with the TV series, Kung Fu and the Rise of Bruce Lee. I pestered my parents to let me try Judo, Karate and eventually Shaolin Kung Fu which was to become my true passion. When I migrated to Australia from the UK in 1998, I again continued my training in Qi Gong and Tai Ji. Written by ***Ian Scott***

In 1993, I moved to Singapore and spent two years working there. I joined the local Wu Shu Class in Ang Mo Kio, and was the first non-Chinese student to train in the class. The classes were conducted in Mandarin including all instructions and counting. Despite the language barrier, I was made very welcome. It was the hardest training I had ever experienced. I would come home on the bus soaking wet and tired. My body used to ache for days. I eventually got conditioned to the rigorous training. The classes were hard and strict - no talking, discipline included being wacked with a rattan stick if your punches were too slow, and scolding was regularly handed out. As part of our duties as a member of our school, close to Chinese New Year we would visit an Old Folks' Home to clean the accommodation and bring food parcels to the elderly residents among whom many had no relatives or visitors. This was a very humbling experience. I made some very close friends and still see my class mates from Singapore yearly.

When I returned to Perth, I trained with some friends for a few years in different styles. I started looking for a Kung Fu school to join. I happened to see Master Quyen LUONG demonstrate at the Fo Guang Shan Temple in Bayswater in 2002. I approached him and asked about the style and was told that it was Chow Gar. He asked me to come along to train with him. That was the beginning of my journey with Master Luong.



1995年伊恩·斯科特（中）在新加坡与武术班的师兄弟们合影
Ian Scott (middle) with his fellow kung fu students in Singapore in 1995

The attributes that I have gained through my martial arts training and which have influenced my life have been discipline, determination, compassion and always seeking to improve myself. I apply all these to my work and family life.

Master Luong leads by example; showing humility and inspiring his students to carry on learning and preserving the traditions and customs so that this knowledge can be passed on to future generations and, therefore, the art will not be lost. He is a rare breed in today's society; teaching for the pure love of it, and not for the money that can be made from it. He is very passionate about what he teaches.

In this day and age where time is limited for working people and students, the old traditional style of training has been replaced by a more efficient style of teaching. Younger people are now interested in Mixed Martial Arts (MMA). However, my personal preference is for the traditional style of training. I believe that you have to work hard to achieve a good foundation from which you can build up. What is so appealing to me about Chow Gar is that no matter how long you train for, there is always something new to learn. It becomes a lifelong and exciting journey. My passion for Chow Gar is still as strong as ever and is largely attributable to Master Luong.

I am honoured and privileged to be Master Quyen LUONG's student and friend.



快意江湖行

文◎ **伊恩·斯科特**　译◎ **何双子**

我从小就对武术着迷，尤其是在看了电视剧《功夫》和李小龙风靡全球之后。我缠着爸妈让我练习柔道、空手道以及后来的少林功夫，中国武术成了我的最爱。1998年我从英国移民来澳之后，还继续练习气功和太极。

1993年我移居新加坡，在那工作了两年。我参加了当地红毛桥的武术班，成了班上第一个非华裔的学生。课上所有的教学和计数都用普通话进行。尽管有语言障碍，大家还是对我很好。这是我受过的最艰苦的训练。每次下课后坐公车回家，身上都湿透了，非常疲惫，身体要酸痛很多天。我渐渐地适应了这种高强度的训练。训练有难度而且要求严格，上课时不许讲话，如果出拳太慢就会挨师父的藤条抽，还会经常挨骂。每到春节时，作为学员，我们都要去为当地的老人院打扫卫生，给那些孤寡老人送些食品。这是难得的经历。那时我交到了一些好朋友，现在每年还会与来自新加坡的同学见面。

我回到珀斯后，又与一些朋友练了几年不同流派的武术。我开始想加入功夫学校进行正规训练，碰巧在2002年看到了梁广权师父在贝兹沃特佛光山的表演。我找到他，询问他的功夫属于哪个流派，他告诉我是周家拳，并叫我与他一起训练。由此，我开始了跟随梁师父的习武之旅。

我通过武术训练所获得的、并影响了我一生的品格就是自制、毅力、同情心和不断进取的精神。这些品格对我的工作和生活都影响良多。

梁师父总是以身作则。他总是很谦虚，鼓励学生们不断学习和保持传统，并把这些精神传给下一代，这样功夫才不会失传。当今社会像他这样的人已经不多见了，他把对功夫的热爱全都倾注到了他的教学之中，而不以赚取钱财为目的。他对他所传授的功夫和传统精神充满了热情。

在现代社会里，人们总是忙忙碌碌地工作和学习，时间　有限，传统的训练方法已经被　一种更有效率的教学所取代。现在年轻人喜欢的是综合格斗。但我个人仍然更钟爱传统的训练模式。我认为一个人应该通过艰苦的训练打下良好基础，才能有更好的发展。周家拳吸引我的地方就是不论你练了多久，总是会不断地发现新的东西，令人一生都学之不尽。我对周家拳的热情从未减退，这也是因为梁师父的缘故。

能成为梁师父的学生和朋友，我感到非常荣幸和自豪。



1987年伊恩·斯科特在英国的一个中国功夫比赛中获奖
Ian Scott with the medal he won from a kung fu competition in the UK in 1987



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C Restaurant, Mosmans Restaurant, Matilda Bay. As well as more casual dining: Sienna's, The Vic, Hippo Creek, The Red Teapot. There is also family dining and take-away such as:

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Chung Wah Office
Phone: 9328 8657
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群狮劲舞
Who's Who of Lion Dance

Chinese Community Centre Lion Dance Troupe
西澳华人公会舞狮团





The Chinese Community Centre (CCC) Lion Dance Troupe was established in 1978 by John Hsu. The CCC is a not-for-profit organization which funds itself through the kind sponsorship of the WA community. The members of the troupe are all volunteers who have committed their time and dedication to promoting and sharing the Chinese culture with the wider Australian community The lion dance art is not just one of beauty and effortless entertainment but one that requires endurance, determination and strength. The male members of the troupe who are the lion dancers do a multitude of sports such as boxing, Muay Thai, and mixed-martial arts and have a grueling gym routine to maintain the physique needed for the art. The female members who comprise the instrument section of the troupe come from a background of music with members playing the piano, violin, and guitar. The females also have to keep up with the physicality of the art with strict gym routines as well as complimentary disciplines such as yoga, pilatés and gymnastics. The CCC members have a passionate belief and appreciation for what they do and have trained with Masters from Hong Kong and Malaysia to continue to refine and perfect this art of expression, physicality and athleticism. The CCC hopes to continue to be a representation of the art of lion dance from around the world and to contribute towards the sharing and appreciation of the Chinese culture to the West Australian community for future generations to come.

西澳华人公会舞狮团于1978年由John Hsu成立。它是来自西澳社会仁慈的赞助，而自我维持的非营利性组织。舞狮团成员都是一些具有奉献精神，愿意同广大澳洲社会分享中国文化的志愿者。舞狮这门艺术不只是一个美丽和轻松的娱乐，而且需要耐力，决心和力量。舞狮团的男性成员都会做许多有如拳击，泰拳，和混合武术的运动，以及定期进行艰苦的健身训练，以保持舞狮需要的体力。舞狮团奏乐部门的女性成员，都具有音乐背景 ——她们能够弹奏钢琴，小提琴，或吉他。女成员也要进行严格的健身训练，和一些互补的锻炼，如瑜伽，普拉提和竞技体操，以跟上舞狮的形体。舞狮团的成员都有一个充满激情的信念，并为他们所做的事业感到自豪。舞狮团受到过来自香港和马来西亚功夫大师的培训，以便继续改进和优化这项杰出的艺术和运动。西澳华人公会舞狮团希望能够继续成为舞狮艺术在世界各地的代表，并为西澳社会的子孙后代作出贡献，让大家一起欣赏和共享中国文化。

Chow Kwoon Yarn Yee Tong
西澳周馆仁义堂



详细介绍请参见本期报道《男儿当自强》Please see our feature story on The Spirit of Kung Fu in this edition.





WA Choy Lee Fut Kung Fu, Lohan Qi Gung and Lion Dance Association
西澳蔡李佛功夫、罗汉气功和龙狮协会

The Western Australian Choy Lee Fut Kung Fu Association was established by Masters Vince and David Lacey in the 1960's, as Buk Sing Choi Lay Fut. The school was later given to Master Franko Riggio (Master David Lacey's "best student") in the early 90's and reregistered as Western Australia Choy Lee Fut Kung Fu School. Currently the Western Australia Choy Lee Fut Kung Fu, Lohan Qi Gong and Lion Dance Association is managed by Master James Lui. Master James Lui has been a student of Grand Master Chen Yong Fa (The 5th generation direct descendent of the Fonder of Choy Lee Fut Style of Kung Fu) since 1986. In 1992 he moved to Perth bringing traditional Choy Lee Fut Kung Fu and Lion Dancing theory to the Perth Choy Lee Fut School. Master Lui then joined forces with Master Frank Riggio to form the Western Australia Choy Lee Fut Kung Fu Association. He is now ranked as an International Master in the Chan Family Branch of Choy Lee Fut and he has been responsible for the management of Western Australia Choy Lee Fut Kung Fu, since 2005. Currently, the association prides itself on the passing of traditional knowledge to the new generation. At the same time, the association also service the community through voluntary lion dance performance to any non-profit organization and also teach freely Lohan Qi Gong to all people that has reached 60 years of age.



西澳蔡李佛功夫协会由David-Lacey师傅于1960年代成立，当时称为北胜蔡李佛武术学院。90年代初，学院交由David Lacey师傅的得力弟子Franko Riggio师傅管理，重新注册成为西澳蔡李佛功夫协会。目前，西澳蔡李佛功夫、罗汉气功和龙狮协会已交由吕国桢师傅管理。吕师傅自1986年以来成为陈永发师傅的弟子，陈永发师傅是蔡李派第五代的后裔传人。吕师傅在1992年移居到珀斯，并将传统的蔡李佛功夫、罗汉气功和龙狮练武法带到珀斯，当时他与Franko Riggio师傅合作，形成现时的西澳蔡李佛功夫、罗汉气功和龙狮协会。现在吕师傅作为陈家蔡李佛派传人，也被列为国际级师傅，他自2005年以来一直负责管理西澳蔡李佛功夫、罗汉气功和龙狮表演知识传递给新一代。同时，该协会还为任何非营利性组织提供醒狮贺庆表演，也向60岁以上人士免费教授罗汉气功身体治疗法。



The Chung Wah Lion Dance Troupe
中华舞狮团



The Chung Wah Lion and Dragon Dance Troupe has been part of the Chung Wah Association since 1984. The troupe however, can trace its origins from earlier times. Students from Christmas Island formed the W.A. Lion Dance Troupe in the late 1960's and performed at restaurants, private functions and cultural shows all around the Perth region. The Chung Wah Association soon indicated its interest in including lion dance as one of its activities, and soon the two groups merged. Through the support and sponsorship of the Association, the troupe purchased new lions and equipment which were used throughout the Chinese New Year celebrations for subsequent years. For many years, the Chung Wah Lion Dance Troupe has become an integral part of the Association. In addition to participating in the various activities organized by the Association, the troupe has also represented the Association extensively in various multicultural shows, becoming a deserving representation of Chinese culture.



中华舞狮团成立于1984年，它的前身可以追溯到60年代末期，一支由来自圣诞岛的学生们组成的西澳舞狮团，当时这个舞狮团在珀斯的餐馆、私人场合和文艺演出中表演舞狮。中华会馆很快就对其表示出兴趣，希望将这个团队纳入会馆。在会馆的支持和资助之下，舞狮团添置了新的狮子和装备，用于此后每年的中国新年庆祝表演。多年来，中华舞狮团已经成为中华会馆的一个重要组成部分，除了参加由会馆组织的各种活动之外，还无数次地应邀代表中华会馆，在各种多元文化演出中进行表演，成为中国文化当之无愧的一个代表。

Pak Mei Yaolin Kung Fu Association
白眉友联龙狮团



The primary aim of Pak Mei Yaolin Kung Fu Association is one which strives to preserve and promote the Chinese culture by teaching traditional Pak Mei Kung Fu, lion and dragon dance. We also perform for the love and fun of the art. We hope to create strong bonds, not only amongst ourselves, but with our local community and other dragon and lion dancing groups across the world. The Yaolin team has performed in thousands of events over the 17 years for all occasions. As well as representing Australia along international exhibitions, performances and training globally. For more information or queries, please visit our website at www.yaolin.com.au or email us. We hope to be a part of your festivities! Find and "like" us on Facebook, "Pak Mei Yaolin Kung Fu Association", for up-to-date information.



白眉友联龙狮团成立的初衷，是为了通过教授传统的白眉派武功和舞狮舞龙技法，来保护和传承中国文化。我们同时也出于对功夫艺术的喜爱和兴趣而从事表演，我们希望创建强大的信用，不仅在我们内部，也在同本地社区，以及其他遍布世界的龙狮团体的联系当中。在过去的17年间，我们在各种形式的活动中，一共进行了数以千计的表演，还代表澳大利亚参与了国际性的交流、表演和培训活动。如有兴趣者，请浏览我们的网站www.yaolin.com.au，或者通过电邮与我们联系。我们很高兴为你们的节日助兴！同时，欢迎前往我们的面书“Pak Mei Yaolin Kung Fu Association”，那里有我们的最新消息，希望你们能够喜欢！



Jimmy Tsui's Kung Fu School
崔永成功夫学院

Jimmy Tsui's Kung Fu School was founded and named after the Master, Jimmy Tsui (Tsui Wing Sing), himself in 1990, a year after he migrated to Australia. Situated at 5/364 William Street, the school teaches Shaolin Temple's Seven-Star Mantis Kung Fu, Lo-Hon Chi Kung (or Qigong), and Lion dance. Jimmy learned kung fu in Hong Kong under the famed Ching Woo Academy founded by legendary Huo Yuan Jia and is the 7th generation descendent of the Seven-star Mantis Kung Fu. Since his founding of the school, he became one of the foremost instructors of kung fu in Perth. He involves his students in the cultural activities of the local Chinese community and as a result has gained general appeal in many other local avenues when it comes to cultural performance and martial arts display. Classes at his Kung Fu school are held three days per week with approximately 20 students in a class. His students include a mixture of Asian as well as Western students who hold interest in Chinese Martial Arts, ages ranging from thirteen to sixty and above. The school also covers as a traditional Chinese medicine clinic where Jimmy specialises in 'muscular skeletal' and 'trauma-injury' treatments. It is popular amongst the local Chinese living in the area as he has maintained the authenticity of the practice as it was in Hong Kong. Jimmy's vision and life's passion is to continue the teachings of the Seven Star Mantis and to share a part of Chinese culture with the community.



崔永成功夫学院由崔永成师父本人于1990年，他移居到澳大利亚的一年之后成立。这所坐落在5/364威廉街的功夫学校教授少林寺的七星螳螂拳、罗汉气功和舞狮。崔永成在香港时，是在精武体育会门下学得功夫，精武体育会因由大名鼎鼎的霍元甲所创立而著名。崔永成也是七星螳螂拳第七代的传人。自从成立了自己的功夫学院后，他成为了在珀斯首要功夫师父的其中之一。他的学生们一直都积极的参与当地华人社区的文化活动，因此，当涉及到文化表演和武术展示时，学院也得到当地许多机构的欢迎。崔永成功夫学院一星期授课3天。一堂课大约有20位学生。他的学生都是中国功夫的兴趣爱好者，其中包括亚洲人和西方人，年龄范围从13岁到60岁以上。学院也充当传统中医诊所，专注于治疗跌打损伤，这在当地的华人中非常受欢迎，因为他一直都保持着同香港一样的传统疗法。崔永成的人生理想是能够传承七星螳螂拳的教义，并与社会分享中国文化的一部分。



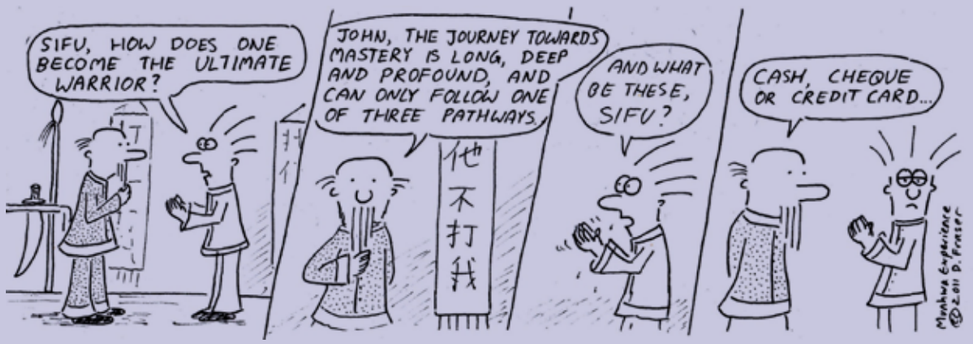
师父：约翰，当心致命的的点脉本单掌！

约翰：请告诉我是如何发出这可怕的一招的？

师父：受害人尚无知觉，内息仅存一脉……就……

师父：40年后因心脏骤停而死

约翰：真是像快餐食品一样可怕……



约翰：师父，一个人如何成为终极战士？

师父：约翰，这发迹之旅是漫长、深刻而久远的，只能遵循以下三种途径之一。

约翰：哪三种啊，师父？

师父：现金，支票或信用卡……

中文的用法

甲：用“揽扎衣”还是“金刚捣碓”呢？

乙：嗬嗬！





英文翻译的麻烦

甲：还是我应该用英文直译“懒腰带绕斗篷腰”或者“佛徒出招……”

乙：嗬嗬！

甲：真讨厌无聊又长串的英文翻译！

乙：呀！（甲被打得眼冒金星）



甲：我们再次见面了。这次你是无法逃脱对决的。

乙：好吧……请稍等一下。

甲：他们是谁？！？

乙：我的律师…… 他们说对决可以进行，但是根据修正第十六条四号的第二回合，我们不可以有任何的身体接触……

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What is "The One":

The One is a Gift Shop, specialized on Asian antique dolls, fashionable jewellery, hair accessories. The One is also a dream of Amy's, who used 3 years to travel overseas to find beautiful products and bring back only one of each product as the shop is named "The One ".

Each of the products represents a beautiful and untold story and created by renowned artists.

Artists are creators of these stories, weaving our dreams and love for life. The One wishes every home is a stage for a perfect exhibition of these stores.

What is "The One" dedicated to:

- A gift for our special one
  — Each items is meaningful and very limited
- A gift for ourselves to nourish our mind and reality
  — Each of the dolls has its poem and keeps tract of our life and works
- A collection for investment
  — Each of the dolls is individually hand-made by renowned artists
- A collection for us to enjoy life
  — Life creates arts and arts originate from life

什么是 "The One"

The One 是一个经营中国陶艺娃娃、时尚珠宝和发饰的特色礼品店。

The One 也是艾米的梦想，她花了三年的时间在各个国家潜心寻找，并将梦寐以求的艺术品精选一件带了回来。

这里的每一件艺术品都由著名的艺术家精心创作，每一件艺术品都在静静地述说着一个无以言喻的美丽故事。

艺术家精雕细琢的一个个美丽故事，触动着我们内心深处的梦想和情感。The One 希望其中的一个故事就陈设在您的家中，为您筑起一泓心灵的港湾。

The One 致力于：

- 独特的礼物送给我们心目中独特的他/她
  —— 每件艺术品限量且意思深远
- 独特的礼物送给我们自己，用以滋润我们的心灵和生活
  —— 每件艺术品都是一首述说着我们生活和工作的诗
- 具有投资价值的艺术品收藏的平台
  —— 每件艺术品均由著名的艺术家手工精心雕琢的限量品
- 创造一个享受艺术生活的平台
  —— 生活创造艺术，艺术来源于生活









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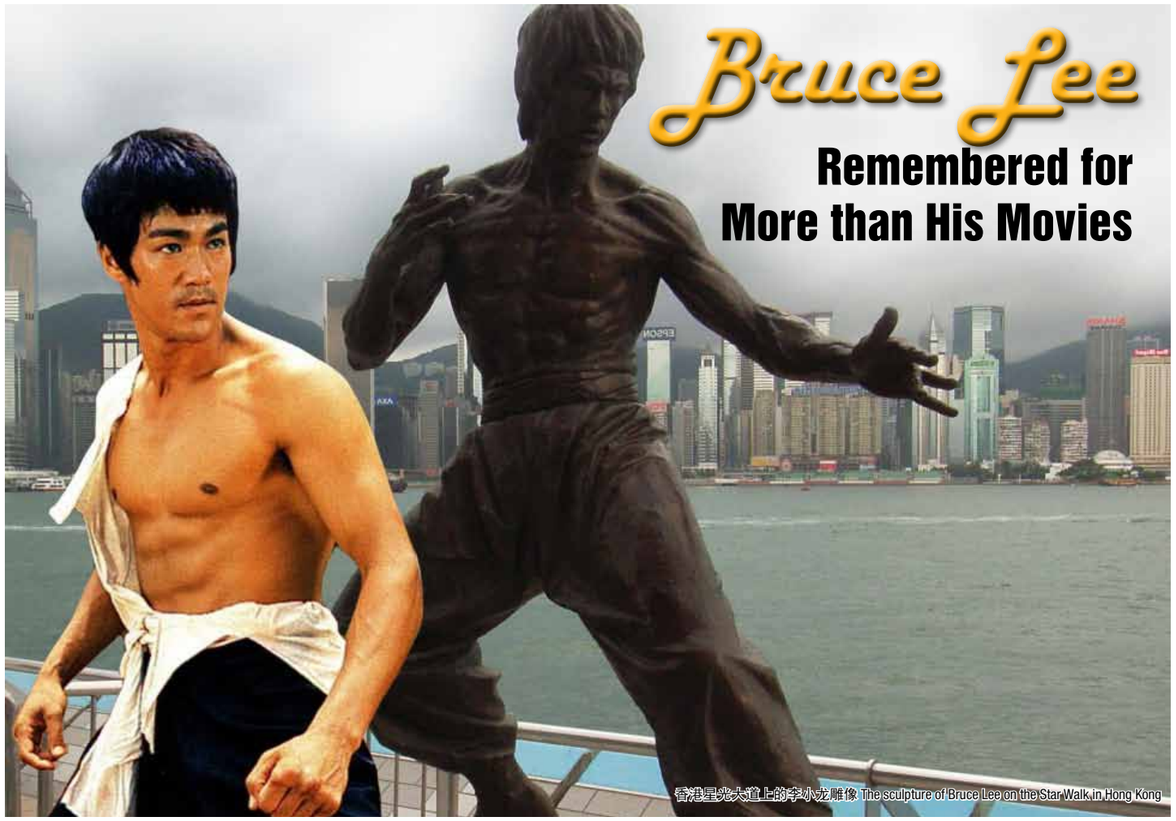


香港星光大道上的李小龙雕像 The sculpture of Bruce Lee on the Star Walk in Hong Kong

When a lifelike figure of Bruce Lee was unveiled at Madame Tussaud's wax museum in Hollywood earlier 2010, his only surviving child noted that he died shortly before the 1974 premiere of "Enter The Dragon," the movie that made him a global superstar. Written by Los Angeles – Hollywood reporter



"I think my dad definitely dreamed he would make an impact like this," said Shannon Lee, who was three when her father died of a cerebral edema aged just 32. "I'm very sorry he didn't live to see it, but it's nice to see those dreams come true."

Thirty-nine years after his sudden death, Lee's dream has been fulfilled not only in Hollywood but all over the world.

The San Francisco-born, Hong Kong-raised actor has become an iconic figure alongside the likes of Marilyn Monroe, Elvis Presley and James Dean. His influence as an actor, fighter and philosopher has been recognized by stars like Jackie Chan and rapper LL Cool J, creators such as Marvel Comics founder Stan Lee, and movie directors John Woo and Brett Ratner.

What is particularly interesting about the posthumous evolution of Bruce Lee is that he is not only remembered for the handful of movies and TV show in which he starred but also for breaking racial barriers, helping erase stereotypes and his contributions in such areas as mixed martial arts, fitness, health and a philosophy that recognized the commonality of all humanity.

While a wax figure of Lee in Hollywood or a memorial in Hong Kong are not big surprises, there is also a life-size statue in Mostar, Bosnia erected in 2005 as a symbol of efforts to heal ethnic tensions in a place that suffered from civil war in the 1990s.

"The reason they chose him is not because he's a martial arts star," said Shannon Lee shortly after the bronze was unveiled, "but he represents somebody who had a lot of ethnic struggle in his lifetime and overcame it. So, to them, he is a unifying force and representative of somebody who overcame that."

In the first years after his death, numerous imitators sprang onto the screen, often with confusingly similar names like Bruce Li (who was really Ho Chung Tao of Taiwan), Bruce Le (a Hong Kong actor) and Dragon Lee (from South Korea). They were part of a movement called Brucexplotation, a reference to the fact they traded on Lee's fame. In reality, the impact of these low budget, action heavy movies was to dilute interest in the entire genre.

The next wave brought Jackie Chan and Jet Li and others who offered their own variation on Lee's legacy but still never quite



replaced him as a martial artist or a movie icon.

But that was only part of Lee's legacy. His impact was greater than movies. As the first Asian international action star he smashed the Western stereotype of the Chinese coolie, and provided reason for a whole generation of young Asians, as well as other minorities, to be proud of their heritage. Comedian Margaret Cho has said it was seeing Lee that made her realize her own possibilities in life.

Until Lee, martial arts was a rigid system of schools and styles that fiercely competed to be called the best. Lee created his own style, Jeet Kune Do, which not only took the best of what the Chinese, Japanese, Korean and other martial arts offered but added in elements of boxing, wrestling and even the idea that weight lifting could be part of the system. His approach included health foods, running, aerobics and even electrical stimulation of muscles -- all of which are common today but were radical in the 1970s.

His movies stimulated the worldwide growth of martial arts of all kinds, but it went beyond that. There is a clear line from what Lee wrought to the invention of mixed martial arts, which flourishes today in multiple forms, such as the Ultimate Fighting Championships.

Lee's Jeet Kune Do has also been carried on by his students and their students and is considered a legitimate fighting art on its own today. It is taught on the university level in China.



Interestingly, the acceptance of Lee as a hero was not instant in the People's Republic of China. At the time Lee died on July 20, 1973, China was only beginning to open up to the West and Lee was seen as a symbol of decadent Western influence. As China has become more involved with the rest of the world, the Chinese have seen the value of using Lee as a symbol.

That was most obvious in 2008 when CCTV, the state TV channel, ran a 50-part series on the life of Lee that had the same title as this writer's 1974 book, "The Legend Of Bruce Lee." It became the highest rated series in the history of the channel.

The Chinese government has backed a Bruce Lee museum in an old teashop in Shunde in southern China, and a Bruce Lee theme park. Shunde is where Lee's family came from although he was only there once, when he was five years old.

That project is being done with involvement from Bruce Lee's surviving brothers and sisters, but not his widow Linda Caldwell or Shannon, who is now head of a foundation in her father's name, as well as a for-profit partnership, Concord Moon. Concord Moon has been developing Bruce Lee media projects such as a CGI movie, an animated film, a TV series and a Broadway musical in the final stages of creation by David Henry Hwang, author of the 1988 Tony Award winning play "M. Butterfly." The CCTV series was done with the approval of Linda and Shannon.

After years of biographical movies that didn't get made by Hollywood, there was "Dragon: The Bruce Lee Story," released by Universal in 1993 starring Jason Scott Lee (no relation) as Bruce Lee. It cost about $14 million to make and grossed $35 million in the U.S. but drew mixed reviews. Director Rob Cohen, while a Lee fan, took many liberties with the story for dramatic effect.

Linda and Shannon Lee authorized that movie, but bought back the Bruce Lee life rights from Universal a few years ago. So the legend of Bruce Lee truly is going to continue through movies, TV shows, a musical play, books, licensed merchandise, martial arts, physical culture and much more.

"Like everyone else you want to learn the way to win," Bruce Lee is quoted in the 2000 documentary "The Warriors Journey," directed by John Little, who devoted years to creating books and media from Lee's legacy. "But ... to accept defeat -- to learn to die -- is to be liberated from it. Once you accept, you are free to flow and to harmonize. Fluidity is the way to an empty mind. You must free your ambitious mind and learn the art of dying."

Or in Bruce Lee's case, the art of how to live on even after you have died. ■



李小龙之后享誉世界的华裔功夫影星，上起：洪金宝、元彪、成龙、甄子丹、李连杰、杨紫琼

Famous Chinese kung fu movie stars following the footsteps of Bruce Lee – From top: Samo Hung, Yuen Biao, Jackie Chan, Donnie Yuan, Jet Li, Michelle Yeoh

功夫电影之外长存的李小龙

文◎ **好莱坞撰稿人** 译 ◎ **曹佑如**



当栩栩如生的李小龙蜡像，于2010初在好莱坞杜莎夫人蜡像馆揭幕的时候，他唯一在世的孩子留意到，李小龙刚好在1974年他主演的电影《龙争虎斗》首映礼的不久之前去世，正是这部电影，使李小龙成为了风靡全球的超级巨星。


好莱坞杜莎夫人蜡像馆里的李小龙蜡像 Figure of Bruce Lee at the Madame Tussaud's wax museum in Hollywood

“我的父亲绝对曾经梦想过，有一天他能够拥有如此巨大的影响力”，李香凝说，当父亲李小龙32岁逝于脑水肿的时候，她才3岁。“我很遗憾父亲没能活着看到这一切，但能够看到这梦想成真，是件美好的事情。”

距离李小龙突然离世，已有39年，他的梦想不止在好莱坞实现，并且在世界各地也都成真了。

这位在旧金山出生，香港长大的演员， 已成为和玛丽莲·梦露，猫王，詹姆·斯狄恩一样偶像级的标志人物。以一个演员，战士，哲学家的身份，他的影响力得到世界著名明星、艺术家和导演的公认，其中包括成龙，饶舌歌手里库尔，惊奇漫画创办人史丹·李，吴宇森，布莱特·瑞纳，等等。

李小龙离世后，有一个特别值得一提的演变，就是他被怀念的原因，不只是因为他所拍的那几部电影或电视剧，而更多的是由于他破除了种族之间的隔阂。

在好莱坞蜡像馆里设立他的蜡像，或是在香港建立他的纪念碑，没有什么好令人吃惊的，但是在波斯尼亚的莫斯塔尔，却也有一个于2005年建立，和李小龙本人一样大小的雕像。 这个地方在90年代因为种族问题爆发内战，遭受了很多苦难，设立这个雕像，是象征大家为了医治族群之间的彼此伤害所付出的一切。

在雕像公诸于众不久之后，李香凝说：“他们之所以选他当代表性的人物，并不是因为他是个功夫演员，而是因为他代表了那些在生命中，因为种族背景吃了很多苦却终于熬出头的人。对他们来说，他有统一人心，使其成为一体的力量，也是所有能够吃苦耐劳，克服一切困难的人群的代表。

李小龙刚过世没几年，模仿他的人逐渐地出现在银幕上。 常常有人故意取和他英文名字Bruce Lee 相近的艺名，如 Bruce Li台湾演员何宗道，Bruce Le香港演员黄建龙， Dragon Lee韩国演员文敬硕。 根据他们都想靠李小龙的名声成名的事实，他们都被列为“李小龙风”里的一份子，但其实这些低成本，太过动作化的电影，反而减低了观众对于整个功夫类型电影的兴趣。

下一波风潮，则是成龙，李连杰及其他一些演员，呈现了他们自身对于李小龙的揣摩，但至今仍然无人可以替代李小龙在功夫电影上的成就和标志。

但这只是李小龙留给后人的一部分，他的影响力大大超过电影。以一个亚洲国际动作明星的身份，他打碎了西方人对中国人那种刻板地先入为主的印象，并提供给整个新一代的亚洲年轻人，包括其他少数族群，一个可以让他们以他们的民族文化为傲的原因。美国韩裔喜剧演员玛格丽特·曹表示，李小龙让她领悟到，她的生命中充满着各种不同的可能性。

在李小龙之前，许多不同派别及风格的武术学校，都在一个严格的系统下彼此争夺谁才是最好的。李小龙创造了他自己的风格——截拳道，截取了所有中国，日本，韩国及其他武术的精华，还加上了拳击，摔角，甚至举重的元素。他训练自己的途径包括健康食品，跑步，有氧运动，电流肌肉刺激，这些都是今日普遍的强身活动，但在当时的70年代，是属于激进的。

他的电影刺激了全球各式武术的成长，甚至形成了超越。他所发明的综合武术，至今仍在世界各地，以不同的模式兴盛着，譬如终极格斗大赛就是其中之一。

李小龙的截拳道，至今仍由他的学生及学生的学生们传承着，并列为合法武打艺术的一种，在中国这是通过大学来传授的。

值得一提的是，李小龙在中国并没有马上被接受为英雄。当李小龙于1973年7月20号过世的时候，中国才刚开始对西方国家敞开大门。李小龙当时被视为是个被西方影响，颓废的象征。只有当中国更加融入整个世界的时候，大陆的中国人才渐渐地体会到把李小龙当作象征的价值。

2008年，中国中央电视台拍摄了关于李小龙的生平，由传记小说《李小龙传奇》改编的50集电视剧，更加反映出中国政府对于李小龙的看重。这个电视剧成为了中央电视台有史以来收视率最高的作品之一。

中国政府在广东顺德的一个茶馆里设立了李小龙博物馆，此外还有一个李小龙的主题公园。顺德是李小龙的祖籍，但实际上李小龙本人只在他5岁的时候，到过那儿一次。

这个项目由兄弟姐妹参与，不包括李小龙的妻子琳达及女儿香凝。李小龙的妻子及女儿现在是李小龙基金会的负责人，也是Concord Moon的合作伙伴。Concord Moon是个媒体影音公司，主要项目是电影，动画，电视剧，音乐剧的制作。中国中央电视台的系列片《李小龙传奇》，是在征求琳达及香凝的许可之后制作的。

历年来有好多李小龙的传记电影，都是在好莱坞之外拍摄的，直到1993年由“环球电影”制作了一个《李小龙的故事》。由杰森·斯科特·李主演 （和李小龙没有血缘关系）。 制作成本为一千四百万美元，总共赚得三千五百万美元，但各方的评价不同。虽然导演罗伯·科恩，也是李小龙的粉丝之一，但他却为了创造戏剧效果而进行了“自由发挥”。

这部电影当时是由琳达及香凝授权制作的，但在此片之后，他们把李小龙的终身版权从“环球电影”买了回来。因为这样，李小龙的传奇才能真正的透过电影，电视剧，音乐剧，图书，授权商品，和其它武术文化，继续地传承下来。

约翰·里托是位导演，一直致力于创作和李小龙传奇有关的丛书，并在媒体工作多年。在2000年他所制作的 《勇士之旅》纪录片中，引用了李小龙的名言：“所有的人都想学习怎么赢……但接受失败……学习死亡……才能从中得到解脱。一旦你接受了，你就能自由流动及得到和谐。要放空就要如水一样，你必须先除去野心并学会死亡的艺术。”

或者，像李小龙一样，虽然已逝，却长存。


李小龙少年时的习武镜头
Bruce Lee practicing kung fu during his youthful years




李小龙和儿子李国豪
Bruce Lee and his son


香港星光大道上的李小龙雕像
The sculpture of Bruce Lee on the Star Walk in Hong Kong

武侠小说，东方的成人童话

Chinese Martial Arts Novels: An Adult Fantasy

还记得吗？你曾经着魔似地捧着武侠小说，沉迷于那个快意恩仇的世界而不忍释卷。书中有义薄云天的大侠和波谲云诡的江湖，有深藏不露的秘笈和高深莫测的武功……如同西方的超人、蜘蛛侠和绿巨人，所有东方凡夫俗子梦中的渴望，都有书中创造的侠客代为满足。里面的世界既世俗又超俗，既真实又魔幻，不异于一个充满了理想和情感隐喻的成人童话世界。

武侠小说的魅力因此遍及整个东方世界。全世界的华人，无论来自任何国家、成长于任何政治文化背景，都曾经直接或间接地受到过武侠小说的影响和熏陶，即使其中很多人已经失去了阅读中文的能力。长久以来，由武侠小说改编而成的电视剧，屡屡在亚洲国家和地区赢得收视长红；以武侠小说作为基础的功夫电影，更是超越了语言的障碍，以最简单和直接的视觉表达方式，走向了世界，成为中国文化的重要代表。

源起

火药未发明前，人们都以刀枪剑戟作为兵器，个人的武术技巧这时就非常重要。中国古代教学是文武并重的。《周礼》记：“养国子以道，乃教之六艺。”— 六艺中的射与御，即射箭和驾战车挥刀枪作战。精通武艺之士，一部分为朝廷效力，一部分因不满执政朝廷的腐败而啸聚山林当起“绿林好汉”来行侠仗义，另一部分则误入歧途当上了奸贼。三种不同势力互相拉扯的张力下，自然的一篇篇武侠故事在民间流传开来。

武侠小说的开山鼻祖是一部名为《燕丹子》的小说，是先秦传记书，作者不详。它主要记述了战国时期燕国太子丹被秦国扣为人质，被放回后，在燕都蓟城（今广安门一带）谋划报复秦国的过程。其中“荆轲刺秦王”是全书的精彩部分。荆轲启程赴秦之日，太子丹及宾客送至易水，荆轲高歌：“风萧萧兮易水寒，壮士一去兮不复还”，成为千古绝唱。“图穷匕见”的成语亦便是由这个故事而来。

接下来在每个朝代都出现了风格各异的武侠小说，比如魏晋六朝志怪小说《搜神记》、唐朝传奇性小说《虬髯客传》、宋朝中国四大名著之一《水浒传》，以及民国期间辛亥革命后的《十二金钱镖》和后来被拍成国际知名电影的《卧虎藏龙》等等。

古典武侠小说中的插图





古典线装本武侠小说

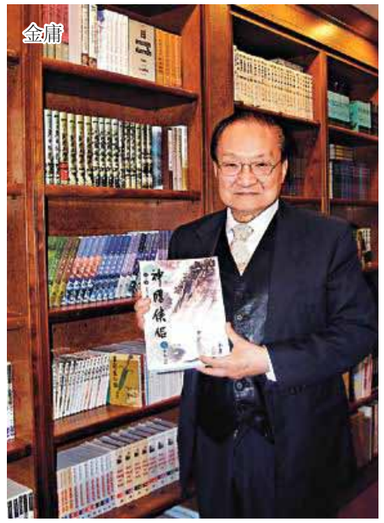
三位大师

后来以香港的金庸、梁羽生为代表的新武侠小说的崛起，则是上世纪五十年代的事。尤其是金庸的武侠小说，造就了不少金庸迷。“飞雪连天射白鹿，笑书神侠奇碧鸳”，这句对联相信所有金庸迷都能朗朗上口。金庸也不愧为一代武侠小说大师，他丰富的历史知识、深厚的阅历、对武侠精神的理解、对武术知识的掌握、精彩的叙事与描写、对人物性格的把握，确有许多过人之处。《射雕英雄传》中的许多历史、人物，如南宋时宋与金、元的错综复杂的关系均有历史史实依据，而丘处机等历史人物也确有其人，将真实与虚构有机结合，同时又兼有北派武侠小说社会、言情、技击、神怪四大派之长，同时又完全不同于这四大派，有了新的创新和发展。此外，金庸引入了西洋文学技巧及电影手法予以捏合，在当时港台政治压抑的年代，让武侠小说变成畅销书，并把武侠小说上升到了文学艺术的高度。

较金庸稍早出道的梁羽生，代表作有《七剑下天山》系列以及《白发魔女传》。（读者对林青霞所扮演的白发魔女印象很深刻吧）梁开创了一个有别于民国后期的新武侠小说时代，其古典文学素养很扎实，小说中诗词随处可见。



根据畅销武侠小说改编的网络游戏





金庸所著的武侠小说全集



在台湾，武侠小说作家司马翎、卧龙生、诸葛青云并称“台湾三剑客”。不过真正让台湾武侠走向世界华人圈的人是古龙。他是台湾武侠小说界唯一可以与金、梁比肩的人。

古龙完成了他创作中期的重要作品《武林外史》、《绝代双骄》等名著后开始走红。其中，《铁血传奇》（即我们常说的《侠盗楚留香》或香帅传奇），内杂武侠、文艺及现代心理分析，特别是西方推理小说的架构 — 读之如读东方版的福尔摩斯探案，新颖有趣。由此起，古龙武侠小说即脱胎换骨，迈入了新派武侠小说的殿堂。但古龙之变并非到此为止，而是一路狂奔，让人目不暇接后，恍然猛醒：原来武侠小说可以这样写，也可以这样看。其后他陆续完成《多情剑客无情剑》（即小李飞刀）、《铁胆大侠魂》二部曲，堪称神完气足，兼有传统与现代“矛盾统一”之美。可惜好景不长在，后期江郎才尽的古龙终日借酒消愁，最后在肝硬化的剧痛中走完其绚烂的一生。

当下，随着网络的普及兴盛，越来越多作家在网上发表武侠小说作品。不过遗憾的是始终未有一人能和上述三位大师相提并论。网上就盛着一句名言：“金庸封笔古龙逝，江湖惟有英雄志！”

虽然金庸、古龙等大师不再有新作问世，但他们的作品对后辈有着深厚的影响，许多年轻作者都在不同程度上对他们进行模仿，通过各种方式表达对前辈们的尊敬。例如在《梁金古温诀》一书中，作者对武侠宗师们的钦佩之情贯穿整部小说。可见金梁古等人对后辈影响之巨！





古龙所著的畅销武侠小说和由此改编的电影海报

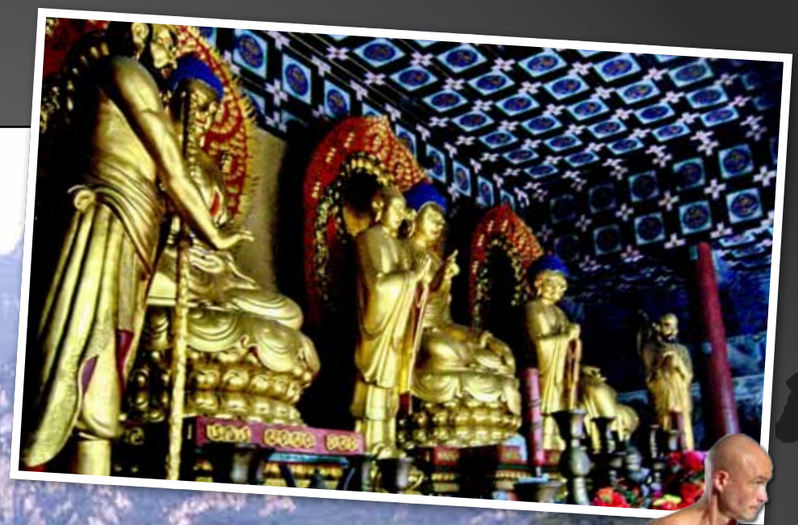


Mysterious Orient

Shaolin Temple

神秘東方

之 嵩山少林寺





















SHAOLIN TEMPLE

少林寺正门
Main entrance of the north Shaolin Temple in Mount Song

European churches are generally built in big cities where the population is higher, but for the ancient Chinese, many temples are built at secluded areas, many in mountains or forests. In olden Chinese culture and beliefs, this is to express the notion of the integration of heaven and humanity, that is to say humans are a part of nature. Therefore, many Chinese temples actively embrace themselves into nature – Building temples in mountains and forests is exactly the embodiment of integration of heaven and humanity.

One legendary and famed temple is the Shaolin temple situated at the Mount Song, one of the Five Great Mountains of China. The Five Great Mountains refers to five of the most renowned mountains in Chinese history and they were the subjects of imperial pilgrimage by emperors throughout ages. Mount Song is located in Henan province on the south bank of the Yellow River in China. The mountain range is made up of seven mountains, mainly composing of Mount Shao Shi , where the Shaolin Monastery is located, and Mount Tai Shi. The Shao in 'Shaolin' refers to Mount Shaoshi and Lin means 'forest'. A different version and newer translation of Shaolin as 'young forest' referring to the newly restored forest after it had been burned down or cleared, or sometimes 'little forest' is commonly accepted today. Mount Song features strong presence of Taoism and Buddhism, containing significant Taoist temples such as the Zhongyue Temple, one of the earliest Taoist temples in the country and the Shaolin Temple which marks its place in Buddhism, also traditionally recognised as the birthplace of Chan Buddhism or Zen in Japanese.



少林寺内的禅宗祖师达摩雕像
Sculpture of Ta Mo, the First Patriarch of Zen Buddhism

Birth of Shaolin

The origins of the Shaolin Temple dates back to approximately 495AD, when a Buddhist monk from India named Buddhabhadra (or Ba Tuo in Chinese) came to China during Emperor Xiaowen's reign in Northern Wei Dynasty, a time when China was composed of many feudal kingdoms. The Emperor was so impressed with Ba Tuo's teachings that he offered him a place to teach Buddhism at court. Ba Tuo declined. The Emperor then granted him a land to build a temple on Mount Song and thus, Shaolin was born. It is said that the temple became home to Ba Tuo where he spent thirty years preaching Nikaya Buddhism.

Zen Buddhism

Years later approximately in 540AD, the 28th Indian Patriarch of Buddhism, Bodhidharma (or Ta Mo), left India and travelled to China to preach Dhyana Buddhism, known more commonly today by the Japanese term 'Zen'. When he arrived in Nanking, China, he went to see the Emperor Liang Wu Ti of the Southern Liang Dynasty. At that time, the Emperor believed that he would achieve Nirvana by ordering monks to translate Buddhist texts from Sanskrit to Chinese to allow the people to understand and practise this religion. Ta Mo disagreed with his actions, holding firm the view that one could not achieve his goal through good deeds performed by others in his name. He asserted that the action was done in vain and after failing to enlighten the Emperor, they parted ways.

Ta Mo then crossed the Yellow River and travelled to the Shaolin temple in the North. When he arrived at the temple, the head abbot Fang Chang feared his reformist type of Buddhism, which viewed book learning as irrelevant, would disrupt the monastery's traditional views and workings and refused him entry. Rejected by the monks, Ta Mo went to a nearby cave and meditated continuously for nine years. It is believed that he sat facing the cave wall for these nine years that his shadow became permanently outlined on the cave wall (Incidentally, the alleged shadow imprint has been moved to the temple compound and can still be seen today). The monks then recognised his religious prowess and dedication and admitted him into Shaolin, where he became the First Patriarch of Zen Buddhism.

Shaolin Kung Fu

Ever wondered how monks could ever become warrior monks? The Shaolin monks did and are famous for it until today. The origins of the legendary Shaolin Kung Fu follow soon after Ta Mo was accepted into Shaolin (refer to previous story). After joining the monks, Ta Mo observed that they were in weak physical state because they neglected their bodies to be pious and humble, making long periods of meditation impossible. Ta Mo then developed a set of exercises to enhance 'Qi' flow and build strength to improve their physical condition, explaining that the body and soul were united; one cannot be catered to at the expense of the other. The exercise movements (now Qi Gong) were modified from Indian Yoga which became the foundation of what would later be developed into Shaolin Kung Fu.

It is not clear just when the exercises became martial arts but there were suggestions that it started to fulfil self-defence needs used against attacking wild animals as the temple is located in a forest, as well as bandits who were after the monastery's assets. Over the years, generations of Shaolin monks worked with the exercises attributed to Ta Mo to boost their physical and internal Qi power. Feeling the increased energy, the monks were enthused to investigate its strange properties and characteristics, testing the limits of the body and Qi.

With martial arts already widespread in China and many of the monks being retired soldiers, the Shaolin monks were able to combine Ta Mo's teachings with existing martial art exercises to create new martial art styles. They also studied the movements of animals and imitated them, adapting into martial art moves. Eventually, the numerous forms were used in self-defence occasions that were evasive and non-confrontational, but still efficient and effective. As time went on, different styles were developed and codified within the confines of the temple and became distinctly Shaolin – known as Shaolin Ch'uan. Being Buddhist monks, however, they were bound by a set of martial arts ethics called Wu De. For example, they were prohibited from fighting for frivolous reasons that self-defence was the only reason acceptable for fighting. They were also forbidden to injure opponents too seriously, with eight 'hit' and 'no-hit' zones clearly stated.

Military Action

Though known for its kung fu fighting monks, Shaolin's military fame did not begin until the early Tang Dynasty when thirteen Shaolin monks saved the life of the then future Emperor Li Shih Min and assisted in his fight against rebels. After gaining his throne, the grateful Emperor had the incident recorded on a stone tablet and named Shaolin 'the Supreme Temple'. The temple was showered with gifts and the thirteen involved in the rescue of the Emperor were offered posts at the Court, in which they declined with the reason that their fighting arts were to protect the temple. Nonetheless, they expressed that they would definitely go to battle again if they were needed. The Emperor also suspended all Taoist and Buddhist monasteries in high renegade areas except for Shaolin, which was given a gift of approximately 40 acres of land and a watermill, the Baigu Retreat. From this point on, Shaolin's fighting arts flourished and its legend spread far and wide. Shaolin Kung Fu reached its peak during the Ming Dynasty when several hundred Shaolin monks were given military status and weapons were added to their training. In the year 1522, 40 monks stepped up and stopped Japanese pirates from invading the coastline.

Rebuilding of Shaolin

From the years 600 to 1600 AD, the fame of Shaolin's Ch'uan grew to an enormous degree as they developed and researched all aspects of internal and external power, various empty hand and weapons techniques, body massage and manipulation, and herbal medicine. However, its decline came in 1644 when Qing rulers, the Manchus, massacred almost the entire population of monks and destroyed the temple for being a haven for Ming loyalists, burning it to the ground and wiping out many of its treasures and sacred texts in the process. Shaolin Kung Fu was banned and the monks who lived were scattered throughout China. Shaolin was not rebuilt until around 1800.



少林功夫
Shaolin Kung Fu

Over the following centuries, it was burned and rebuilt several times. The most recent demolition was a fire set by Guo Min Tang general Shi Yousan in 1928, burning it for over 40 days, destroying 90 per cent of the buildings including many priceless manuscripts of the temple library. And in 1966 when the Cultural Revolution broke out, Buddhist temples were one of the Red Guards' primary targets. What was left of the temple was ransacked – Shaolin's texts, paintings, and other treasures stolen or destroyed, and the monks jailed or chased into the countryside to become peasants. The teaching of kung fu was banned in China until the 1980s when the art was revived, partly due to the immensely popular film Shaolin Temple. The old masters were allowed to teach again and the government reopened Shaolin, mainly as a tourist attraction.

Shaolin Today

As its practitioners have been dispersed throughout its ups and downs, Shaolin Kung Fu's concepts and methods have spread all over the world allowing people outside of China to enjoy snippets of its surviving teachings. Today, the Shaolin Temple is a practising Buddhist temple where adaptations of the original Shaolin Kung Fu are taught. According to some sources, the original Shaolin Kung Fu was too powerful that it was replaced by Wu Shu, a less aggressive form of martial arts. Whatever is practiced today, the ancient temple remains an essential visit for martial arts enthusiasts and a good place to obtain good quality kung fu lessons. ■



少林武僧团的表演足迹现已遍布全世界
Shaolin monk kung fu performing troupe is now well known around the world

千年古刹少林寺



塔林用于收藏历代高僧的舍利子
The holy remains of high achieving monks stored in the pagodas

少林寺，这座享誉海内外的佛教寺院，位于河南省登封市西北13公里中岳嵩山西麓，背依五乳峰，周围山峦环抱、峰峰相连、错落有致，形成了少林寺的天然屏障。嵩山东为太室山，西为少室山，各拥三十六峰，峰峰有名，少林寺就是在竹林茂密的少室山五乳峰下，故名“少林”。少林寺建筑群中的常住院、初祖庵和塔林于2010年被联合国教科文组织列为世界文化遗产。

少林寺创建于北魏太和十九年（公元495年），孝文帝为了安置他所敬仰的印度高僧跋陀罗尊者，在与都城洛阳相望的圣山——嵩山少室山北麓敕建少林寺。但少林寺之所以能名扬天下，却缘于另一位印度高僧菩提达摩。

达摩祖师和禅宗

少林寺落成三十多年后，即北魏孝昌三年，南天竺（今印度）香玉王的第三子菩提达摩为了传法，不辞艰辛地渡海来到东土，带来四卷讲述禅理的《楞伽经》，开始了禅宗在中华大地上的传播。经二祖慧可，三祖僧、四祖道信、五祖弘忍、六祖慧能等大力弘扬，终于一花五叶，盛开秘苑，成为中国佛教最大宗门，后人便尊达摩为中国禅宗初祖，尊少林寺为“中国禅宗祖庭”。

达摩祖师在释迦牟尼“人皆可以成佛”的基础上，进一步主张“人皆有佛性，透过各自修行，即可获启发而成佛”，后另一僧人道生再进一步提出“顿悟成佛”说。唐朝初年，僧人惠能承袭道生的“顿悟成佛说”，并将达摩的“修行”理念进一步整理，提出“心性本净，只要明心见性，即可顿悟成佛”的主张。



少林寺每天都有大量香客和游客到访
The Shaolin Temple attracts large numbers of worshippers and tourists daily.jpg

随着中国以及中国佛教文化的兴盛，禅宗从嵩山少林寺渐渐走向中原，再走向世界。如今禅宗被译为多种语言，在世界各地都有修禅者。在现代生活中的许多层面，人们也可以发现禅宗的影响，比如说茶道、水墨画、建筑中的禅。西方国家所指的“Zen”（即日语发音的“禅”）指的是首先传入日本，再由日本传到西方，源于少林寺的中国禅宗。

少林功夫

《幼学琼林·卷四·释道鬼神类》：“达摩一苇渡江，栾巴噀酒灭火。”

前一段写的是达摩祖师极富传奇色彩的功夫事迹。据说梁武帝普通年到达广州，梁武帝闻达摩之名，迎入金陵，但观念不三相契合，达摩悄然北上。途经北江，没有渡江的工具，遂将一束苇草置于江面，踏蹑而渡。浅白地说，达摩祖师拥有“上乘轻功”，能清如飞燕地在水面横行自如。

在金庸小说中武功最高强的非达摩祖师莫属。达摩祖师的武艺是否如此出神入化并且无人能及至今无从考究，不过他确实创立了一套少林功夫。在传经时，他发现好些弟子禅坐时间久了，昏昏欲睡，精神不振。为了驱倦、防兽、健身、护寺，达摩等人仿效中国古代劳动人民锻炼身体的各种动作，编成健身活动的“活身法”传授僧人，此即为“少林拳”的雏形。此外，达摩在空暇时间还练几手便用铲、棍、剑、杖等防盗护身的动作，后人称之为达摩铲、达摩杖、达摩剑，以后，他又吸取鸟、兽、虫、鱼飞翔、腾跃之姿，发展“活身法”，创造了一套动静结合的罗汉十八手。后来经过历代僧徒们



少林功夫 Shaolin Kung Fu

长期演练、综合、充实、提高，逐步形成一套拳术，达百余种，总称“少林拳”。随着时代的演进，兵器如棍、戟等也在少林武功中派上用场。

对于少林武僧来说，仅练习武艺是不够的，他们必须同时修禅，才能达到身心合一，“以禅定武，以武修禅”的境界。

今日少林

进入新世纪以来，随着中国的开放政策和全球多元文化时代的到来，少林寺继承和发扬自己独特的优良传统，广泛开展中外文化交流活动。为了在全世界范围宣传少林文化，针对人们对少林功夫的热爱，契机契理，少林寺成立了少林武僧团，公开为各国人民巡回表演，足迹遍及世界各地，风靡五大洲。赢得了世界各地人民的喜爱，得到了广泛的赞赏。

少林寺东侧也建了“少林寺武术馆”，是中国第一所向海内外招生的现代化综合性武术馆。现在，世界各国武术爱好者都来此习武学艺，这里成为了中外武术爱好者武术训练和武术旅游中心。

今日，少林弟子已遍布全球。少林文化已被世界越来越多的民族认同，成为连接世界人民友谊的纽带。在世界各地热爱中国文化的人们心目中，少林文化不仅成了中华武术的代表，以及中华佛教禅宗文化的独特意象，更成了中华传统文化的象征之一。

随着少林寺在中国旅游业和国际形象上所扮演的角色，因其名声的增长而日益重要，有关少林寺政治化和商业化的争议和报道，也屡屡见诸报端，受到海内外的广泛关注。

2008年在少林寺的官网上，登载了一张时任方丈兼中共人大代表释永信，带领寺院僧众学习中国共产党“两会”精神的照片，释永信因此被讥讽为“政治和尚”。释永信驳斥说，他参加全国人代会，是要维护佛教权益，为国家尽力，这是荣誉。他还说，佛教徒要普渡众生，怎么可能不与众生接触？佛教如果避世，早就自取灭亡了。而反对者则反问说，难道不入党不当人大代表，就无法普渡众生吗？

不久前爆发的“少林寺上市风波”，更是让少林寺冠上了“吸金寺庙”的头衔。据少林寺外联处郝建统居士称，少林寺一年的门票收入有人民币1到2亿，其中70%归地方政府所有，而中国地方政府欲利用少林寺的知名度成立以商业营利为目的的公司，甚至让它们上市。因少林寺采取坚决反对上市的态度，至今还未有一间公司成功上市。■



少林功夫 Shaolin Kung Fu

Birth of Zen Buddhism

禅宗起源 之一

拈花微笑

禅①的宗旨是从佛教传下来的，距今已有2500年的历史。据《大梵王问佛决疑经》记载，大梵天王将一枝金色波罗花②献给释迦牟尼佛祖，请佛祖为众生说法。释迦佛祖对着台下众生，默然不语，只轻轻地手拈波罗花，向大众环示，大菩萨们都不了解他的寓意，只有大弟子摩诃迦叶，破颜一笑，于是释尊便当众宣布：“吾有正法眼藏，涅槃妙心，实相无相，微妙法门，不立文字，教外别传，付嘱摩诃迦叶”。这便是禅宗的开始。所谓“正法”，指佛在世及其入灭后的一段时间的纯正的教法；所谓“眼藏”，指心法深广，能含藏万德。佛祖传授给迦叶尊者，乃至后来禅宗一脉所传的，就是这个“正法眼藏”。

摩诃迦叶是古印度摩揭陀国王舍城人，属婆罗门种姓。他原来并不信佛，在释迦牟尼成道的第三年，迦叶受佛陀的感召皈依佛门。据说他八天就得道成为阿罗汉。迦叶是佛陀生前最得意的门生之一，被列为佛祖十大弟子之首。迦叶入佛门后，曾率领五百弟子在韦提河山修习头陀苦行，被称为“头陀第一”，佛祖称赞他“大行渊广”。

禅宗认为，佛在灵山会上的“拈花示众”，是要弟子们领会佛教的根本精神，迦叶的“破颜微笑”则是暗示了他已得到了佛陀思想的真髓。这就是“以心传心”的无言之道，被禅宗看作为“教外别传”。如此，摩诃迦叶成为了禅宗的开山祖师。



注：

（1）禅：（chan音馋）此为佛教专用名词。梵文Dhyana的音译（禅那）的略称，意译“思维修”、“弃恶”，常译作“静虑”。谓心注一境，正审思虑。

（2）波罗花：英名Incarvillea younghusbandii，科属紫葳科角蒿属。形态特征为多年生矮小草本。高10-20cm，地下具垂直的长根茎。叶平铺地面，回羽状分裂。花冠有紫红色、稀粉红色、橘黄色、金黄色、淡红色，长约5-6cm。花期6-7月。喜光、耐寒、耐瘠薄。多生于海拔4000-5000m的草原、砾石滩。另据佛经记载，优昙波罗花是一种很稀有的花，三千年才开一次。释迦牟尼当年预言：优昙波罗花开放意味着“转轮圣王”下世。（转轮圣王：意指贤明的君主）



齐白石 画作



尹峰澜 画作

禅宗起源 之二

达摩东渡

二十七祖般若多罗尊者是东印度人。他得法后，游方行化到了南印度。南印度国王香至崇奉佛教，他的三位王子也信奉佛法。般若多罗有心考察了一番，知道三太子菩提多罗是法器，只因时机未到，所以他没吭声。等到香至王驾崩，举众悲痛欲绝，只有菩提多罗在灵柩前坐禅入定。七天以后，三太子起身要求出家。般若多罗为他授了具足戒，并对他说：“佛祖把正法眼藏传授给迦叶尊者，辗转到了我，我现在要传给你。”般若多罗传法完毕后，说偈语：“心地生诸种，因事复生理，果满菩提圆，花开世界起”。然后站起，伸开左右手，各放二十七道五彩斑烂的光芒。又腾身跃到虚空，化火自焚。当时空中的舍利子如雨般落下，菩提多罗收后建塔供养。就这样，“以心传心”的禅宗宗旨从迦叶起传了二十七代，最后传到了南天竺国香至王的三太子菩提多罗(后改菩提达摩)。

菩提多罗是禅宗划时代的人物。从他起，西天禅宗把发展方向转到了中国。菩提达摩作为西天禅宗的二十八祖，担起了这历史的重任。达摩渡海东来，先从广州上岸，与南朝的梁武帝见面。梁武帝是当时笃信宗教的皇帝，不但虔信佛教，同时也崇尚道教，所以一见达摩大师，便问：“我修造了这样多寺庙，做了许多的佛事，你看有什么功德？”达摩大师肩负宣扬正信佛教的心法使命，便老老实实答道：“并无功德，此但人天小果，有漏之因，如影随形，虽有非实。”因为梁武帝“有眼不识真佛”，于是达摩就走了。梁武帝后悔，派人前去追赶，眼看前面已经没有路了，达摩脚踩一枝芦苇渡过了长江，到达北魏，后来在嵩山少林寺落脚，在五乳峰的山洞中面壁九年，功成出关后即开始在少林寺弘扬禅宗，被后世尊称为禅宗初祖。



达摩木雕像

《禅宗祖师像》节选之“达摩面壁”，戴进（明代） 画作



快与慢

文◎ **陈慧菱** 插图◎**于红波**

我每天乘搭地铁上下班，由此对于上班族的生活节奏生发出很多感触。相较其它城市而言，珀斯的地铁时间表相当频密，可是我还是经常会看到一些匆匆忙忙的乘客，拼劲全力只是为了挤进即将关闭的车门——即便他们知道，下一班地铁将于5分钟后抵达。

有一句老生常谈：“生活的方式其实有很多种选择”，可是如今很多人却已经习惯于加快自己的人生步伐和节奏，为的就是生怕错过了眼前的这一刻。我想如果人生真的如同乘搭地铁一样，错过了这一班，下一班也很快就会抵达，那么或许就没有常人感叹的“遗憾”和“可惜”了。人们在匆忙之中即使赢得了暂时的领先，但是在这个过程之中，也许间接地错失了其它的美好。

在一个雨后的清晨，我在走往地铁站台的路上，又碰到了试图赶在最后一秒之前挤进车门的乘客。当我走上站台，看到远处天边两道绚丽的彩虹，我为那位匆忙的旅客感到遗憾，如果他懂得放慢脚步，就不会错过如此美丽的风景。■

Take Your Time

◎ Written by **Hui-Lin TAN** ◎ Illustrated by **Ida YU**

I take public transportation daily to get to my workplace. Being part of the rat race, I am particularly attuned to the rhythm of the working population. In comparison to other countries, Perth's public trains run on a relatively regular interval. That is why it continues to amaze me to see the sheer efforts some passengers put in just to beat the closing doors of the departing train, even with the full knowledge that the next train is only less than five minutes away.

I recall the popular saying among the older generations “there are abundances of choices in the way we all choose to live”. Today's generations appear to choose a fast pace and rhythm, for fear of missing a single moment or second. If our lives mirror the rhythm of train catching, perhaps there will not be as many cries of “regret” or “pity” that we hear so often. Perhaps our unrelentingly fast-paced lifestyles may lead us to our destinations that little bit faster, but how many times has it cost us to miss out on something beautiful as a consequence?

I was walking towards the train platform as usual one day after a morning shower and spotted another frantic passenger scrambling to board a train just as the doors were closing. I had just been admiring the beautiful double rainbows that had followed the morning rain moments before, and couldn't help but felt sorry for this passenger. If he had just taken his time, he would have been able to enjoy such a beautiful and rare moment. ■

中华社区广播电台 Chung Wah Radio FM95.3

每周三下午6点至7点（普通话广播）Every Wednesday from 6pm to 7pm - Mandarin broadcast

每周六上午10点至11点（广东话广播）Every Saturday from 10am to 11am - Cantonese broadcast

空闲时感觉无聊和无事可干吗？为带家人前往何处消遣而烦恼吗？快来看看接下来两个月在珀斯和费文图有哪些地方可以找到乐子！

Feeling bored and don't know what to do? Don't know where to take your family or partner? There's plenty happening around Perth and Fremantle, so check out the events below and have fun!

What's on in PERTH?

吃喝玩乐在珀斯



The Good Food & Wine Show 2012 (Admission Fees Apply)

Date: 13 – 15 July 2012
Time: 12.00pm
Venue: Perth Convention and Exhibition Centre, 21 Mounts Bay Rd, Perth

The Good Food and Wine Show is back! This 2012 show will be jam-packed with a winning combination of sensational dishes by celebrity chefs including the master of fresh, fun, accessible cuisine, English Chef Ainsley Harriott, pattiseur extraordinaire Adriano Zumbo, French favourite Manu Feildel and household name George Calombaris. The show will offer highly popular Master Classes, innovative shopping ideas and many other attractions. If you're a food lover, be sure to head down to the show for the chance to explore new tastes and sample great quality WA food and wine from over 250 local exhibitors.

For more information please visit, http://www.goodfoodshow.com.au/cityhub/perth



Mundaring Truffle Festival 2012 (Admission Fees Apply)

Date: 28 – 29 July 2012
Time: 10.00am – 5.00pm
Venue: Mundaring Community Sculpture Park

The Mundaring Truffle Festival is back to celebrate Oak Valley Truffles' black truffle season. The festival will feature an array of truffle-themed dishes and exhibition to inspire and tantalise your taste buds. It will showcase the Oak Valley Truffle with tastings, demonstrations, Long Table Lunches and Truffle Masterclass. Prominent chefs who will be making an appearance include Neil Perry, Guillaume Brahimi, Alain Fabrègues, Nino Zocalli, Anna Gare, Bruno Securo, Iain Lawless, Marianne Kempf, Herb Faust, Emmanuel Mollois, Xavier Pique, Dan Masters, Dan Sharpe, Don Hancey, Sophie Budd, Sunny de Ocampo and Vincenzo Velletri.

For more information visit: http://www.mundaringtrufflefestival.com



Nutcracker on Ice (Admission Fees Apply)

Date: 2 – 12 August 2012
Time: Various for different sessions
Venue: His Majesty's Theatre, 825 Hay Street, Perth

International ice dance sensation – The Imperial Ice Stars – make a triumphant return to Australia with a dazzling new production of The Nutcracker on Ice with the Perth season at His Majesty's Theatre running from 2 to 12 August. For this production acclaimed Artistic Director Tony Mercer – the world's leading creator of contemporary theatre-on-ice – has once again teamed with four-time figure skating World Champion and dual Olympic gold medallist Evgeny Platov, and dual World Champion Maxim Staviski to create choreography that further raises the bar, with ever more breathtaking high-speed leaps and throws, and awe-inspiring acrobatics, coupled with the most graceful and sublime ice dancing. The show follows the classic Russian tale of Marie, the little girl whose love brings to life her cherished Nutcracker doll – a magical Christmas gift from her mysterious godfather – leading to adventures with the Mouse King, the enchanted Prince, and the Sugar Plum Fairy.

For more information, please visit http://www.imperialicestars.com/nutcracker-on-ice

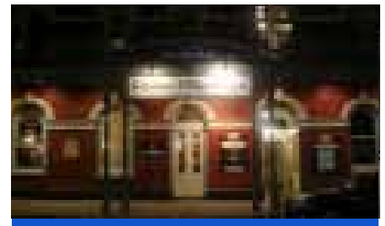


City of Perth Winter Arts Season

Date: 1 June – 31 August 2012
Venue: Various City venues, Perth

The 2012 City of Perth Winter Arts Season with offerings from WA's leading arts organisations, will combine theatre, film, comedy, opera, literature, dance, visual arts, poetry and cabaret as well as a range of free and family events to treat everyone to some warmth and colour this winter. Now in its eighth year, the Winter Arts Season continues to grow in participant numbers, diversity and recognition. Immerse yourself in the City this winter with world-class selection of events and performances - guaranteed to nourish the soul.

For more information, please visit http://perthwinterarts.showmeperth.com.au



Wild West Comedy Festival 2012 (Admission Fees Apply)

Date: 22 August – 2 September 2012
Venue: Various locations in Northbridge, Perth

Over 12 days from 22 August to 2 September, many individual performances are expected at the fifth Wild West Comedy Festival in the compact precinct of James St, in the heart of Northbridge. The festival, with a focus on opportunities for WA audiences to enjoy national and international comedians along with upcoming local WA artists, is set to offer audiences some laughs, chuckles, titters and smiles. Feeling blue? Head down to Northbridge for some comedy to cheer you up!

For more information, please visit http://www.wildwestcomedy.com.au/



Nannup Flower and Garden Festival - The Power of Flowers (Low cost or Free for most activities)

Date: 16 – 19 August 2012
Venue: 10 Warren Road, Nannup

Be prepared for a visual feast in August with Nannup's four-day "Power of Flowers" themed Flower and Garden Festival. Explore how Flowers inspire and help us in everyday life. Be captivated by their beauty but marvel at the way flowers bring more than just colour and joy into our lives. The festival is packed with displays, floral art, crafts and practical tips on home gardening. Nestled in beautiful green hills beside the wonderful Blackwood River, Nannup's unique charm and relaxed rural lifestyle is the perfect wintery weekend getaway. With many free activities such as weekend markets and choir singing or low cost entry to the many displays and open-gardens, it won't blow your budget.

For more information, please visit http://www.nannupgardens.org.au/f&gfestival.html

这是一个向英文读者介绍中国文化的连载专栏，内容出自饶逸生博士所著的《中国文化面面观》。我们将这个专栏看作是一种交流，由会馆的一位长者会员，写给那些由于种种客观原因而对中文和中国文化失去传承的其他会员。当你们需要了解更多中国文化的时候，这里有一条寻根之路……

This is a column written for the English speaking readers, introducing various aspects of Chinese culture, partly based from the book "The Chinese Dimensions, their roots, mindset and psyche", written by Dr. Yit-Seng YOW. We perceive this column as a form of "cultural infusion"; dedicated to those who, through no fault of their own, did not have the opportunity to be exposed to the Chinese language and culture. When you need to know more about Chinese culture, here lies a path to your cultural roots…

In search of cultural identity and heritage

寻根问祖

Part 6: Understanding Chinese surnames

The family name or surname is so important that when two Chinese get together, they introduce each other by saying "What is your surname?" 先生贵姓, [xiānshēng guìxìng] rather than finding out their given names!

There are close to a thousand Chinese surnames currently in use. Due to the sheer population size and numbers, it was not until recently, with the advent of powerful computers that it is possible to compile accurate data.

The Chinese Ministry of Public Security published a list of the most common surnames. The top two hundred surnames are tabulated as follows[4].

1 to 50: 王 [wáng]，李 [lǐ]，张 [zhāng]，刘 [liú]，陈 [chén]，杨 [yáng]，黄 [huáng]，孙 [sūn]，周 [zhōu]，吴 [wú]，徐 [xú]，赵 [zhào]，朱 [zhū]，马 [mǎ]，胡 [hú]，郭 [guō]，林 [lín]，何 [hé]，高 [gāo]，梁 [liáng]，郑 [zhèng]，罗 [luó]，宋 [sòng]，谢 [xiè]，唐 [táng]，韩 [hán]，曹 [cáo]，许 [xǔ]，邓 [dèng]，萧 [xiāo]，冯 [féng]，曾 [zēng]，程 [chéng]，蔡 [cài]，彭 [péng]，潘 [pān]，袁 [yuán]，于 [yú]，董 [dǒng]，余 [yú]，苏 [sū]，叶 [yè]，吕 [lǚ]，魏 [wèi]，蒋 [jiǎng]，田 [yián]，杜 [dù]，丁 [dīng]，沈 [shěn]，姜 [jiāng]。

51 to 100: 范 [fàn]，江 [jiāng]，傅 [fù]，钟 [zhōng]，卢 [lú]，汪 [wāng]，戴 [dài]，崔 [cuī]，任 [rén]，陆 [lù]，廖 [liào]，姚 [yáo]，方 [fāng]，金 [jīn]，邱，丘 [qiū]，夏 [xià]，谭 [tán]，韦 [wéi]，贾 [jiǎ]，邹 [zōu]，石 [shí]，熊 [xióng]，孟 [mèng]，秦 [qín]，阎 [yán]，薛 [xuē]，侯 [hóu]，雷 [léi]，白 [bái]，龙 [lóng]，段 [duàn]，郝 [hǎo]，孔 [kǒng]，邵 [shào]，史 [shǐ]，毛 [máo]，常 [cháng]，万 [wàn]，顾 [gù]，赖 [lài]，武 [wǔ]，康 [kāng]
贺 [hè]，严 [yán]，尹 [yǐn]，钱 [qián]，施 [shī]，牛 [niú]，洪 [hóng]，龚 [gōng]。

101 to 105: 汤 [tāng]，陶 [táo]，黎 [lí]，温 [wēn]，莫 [mò]，易 [yì]，樊 [fán]，乔 [qiáo]，文 [wén]，安 [ān]，殷 [yīn]，颜 [yán]，庄 [zhuāng]，章 [zhāng]，鲁 [lǔ]，倪 [ní]，庞 [páng]，邢 [xíng]，俞 [yú]，翟 [zhái]，蓝 [lán]，聂 [niè]，齐 [qí]，向 [xiàng]，申 [shēn]，葛 [gě]，柴 [chái]，伍 [wǔ]，覃 [tán]，骆 [luò]，关 [guān]，焦 [jiāo]，柳 [liǔ]，欧 [ōu]，祝 [zhù]，纪 [jì]，尚 [shàng]，毕 [bì]，耿 [gěng]，芦 [lú]，左 [zuǒ]，季 [jì]，管 [guǎn]，符 [fú]，辛 [xīn]，苗 [miáo]，詹 [zhān]，曲 [qv]，欧阳 [ōuyáng]，靳 [jìn]

Out of the top 150 only欧阳 [ōuyáng] is a compound surname comprising more than one word. In practice there are two other situations where a surname has more than one word. One is uniquely for a married woman who incorporates her husband's surname. For example when Ms Chen Xiaolan 陈小兰 is married to Mr. Wang 王, she could have the surname Wong-Chen Xiaolan王陈小兰. In Australia her name would be written as Xiaolan WONG-CHEN. The other scenario occurs when a person is adopted by another family of a different surname. A case in point is Mr. Ian Tan-Kang. It is also possible to have 3 characters as surname, as in the case of Mr. Patrick Litingying, who has the entire name of one of his ancestors as his surname. It is a three part name that was too difficult for some official to comprehend; somewhere along the line has been conjugated into a single word!

Other than pinyin the same surname in Chinese can be spelt in different ways, depending on the dialects and nationalities. Taking the top three surnames as examples, 王 [wáng] could be written as 'Heng, Hiang, Ong, Uong, Vong, Vuong and Wong'. 李 [lǐ] is also written as 'Dee, Dy, Le, Lee, Lei, Ley, Lí, Lie, Lý, Rhee, Ri and Sy'. 张 [zhāng] is spelt as 'Chang, Cheong, Cheung, Chiang, Chong, Jang, Jeung, Jeong, Jung, Teo, Teoh, Thio, Tieu, Tiew, Tio, Tiu, Tjong, Truong, and Zoeng'.



Added to the confusion is that some given names were registered as surnames, as in the case of YUEN Hoy Poy 阮蔼培, one of the founders of Chung Wah Association, whose descendents have adopted HoyPoy as their surname. One of YUEN Hoy Poy's sons, Ron Hoy Poy served as the President of Chung Wah Association, while Ron's wife, Edie Hoy Poy, was well respected as "Mother of Chung Wah". The Hoy Poy Street in Northbridge is the only street in Perth named after an ethnic Chinese personality.

Sometimes the Chinese surname could be somewhat modified. In Australia Hooker, the surname of prominent businessman Sir Leslie Joseph Hooker is derived from the name Hook Yin). In the Chinese Diaspora, many have adopted local surnames in countries such as Thailand or Indonesia. As such most of us would not be realize that surnames such as Shinawatra, the Prime Minister of Thailand, or Pangestu, the Indonesian Trade Minister could be of ethnic Chinese origin. ■

Reference:

Y. S. Yow: "Chinese Dimensions: Their Roots, Mindset and Psyche", Pelanduk Publications (Malaysia) 2006, ISBN 967-978-927-6

Y. S. Yow: "Naming System", Berkshire Encyclopedia of China, U.S.A., 2009, page 1541 to 1542.

Y.S. Yow: "Cultural profile of ethnic Chinese", Chung Wah Magazine, November 2011.

Ministry of Public Security- 300 most common surnames announced by the Ministry of Public Security for 2008, www.xtmm.cn/2009/0923/4NMDAwMDAxMzg4Nw.html

Government of Western Australia Opens Trade and Investment Office in Singapore

On the 15th of March, the Premier of Western Australia, Colin Barnett, officially opened the Government of Western Australia's Trade and Investment office in Singapore.The new office will play a key role in building the State's economic relationships in the ASEAN region. "Singapore is a strategically located, globally important trade and investment centre with string links to Asia's growth economies," said the Premier. "The Trade and Investment office will promote opportunities for investors to participate in Western Australia's economic growth, in areas such as resources and infrastructure projects, urban development and agricultural export industries." "The office will help Western Australian businesses identify new export opportunities and find potential business partners in Singapore and the wider region." "It will also support Western Australian tourism and education promotion and help develop cultural exchanges between Singapore and Western Australia."

The Premier's visit to Singapore included a meeting with Prime Minister Lee Hsien Loong to discuss closer collaboration between Western Australia and Singapore in business, sport, culture and the arts, as well as a public sector exchange program to further the government to government ties. The Premier met with the organisers of Singapore fashion Week to forge an alliance with Perth Fashion Week organisers. The Premier also donated 100 swimming lessons to Singapore school students by the Royal Life Saving Society of Western Australia while there. Mr John Osborn has been appointed Western Australia's Regional Director, Singapore. He comes with a diverse experience in business and government including international marketing as Chief Executive Officer of Tourism Western Australia. The office is located at 6 Temasek Boulevard, #20-02 Suntec Tower 4, Singapore 038986.

The Singapore office joins Western Australia's network of ten offices spanning eight countries including China, Japan, Indonesia, Dubai, India, Korea and the United Kingdom. In 2011, trade between Western Australia and Singapore was worth $7.5 billion with Western Australia's exports to Singapore worth $3.7 billion and imports from Singapore $3.8 billion. Singaporean investment in Western Australia includes property, hospitality, telecommunications, and increasingly in resources and resource related services. Singapore is Western Australia's second largest source of international visitors and of visitor expenditure (in the year to September 2011 almost 80,000 visitors spent $230 million).

西澳政府驻新加坡贸易和投资办事处成立

3月15日，西澳州长科林·巴奈特先生宣布西澳政府驻新加坡贸易和投资办事处正式成立。新成立的办事处将为西澳在东南亚国家联盟区域的经济关系发展发挥重要作用。州长表示："新加坡是全球重要的贸易投资枢纽，与亚洲其它发展中的经济体有着密切联系，地理位置具有重要战略意义。""贸易和投资办事处将为投资者提供在西澳发展投资的机会，相关领域包括资源和基础设施项目、城市拓展和农业出口等。""办事处也将有助于西澳企业寻求新的出口商机，在新加坡和周边地区寻找合作伙伴。""还能为西澳推广旅游和教育，促进新加坡和西澳的文化交流。"

州长此次新加坡之行包括了与新加坡总理李显龙的会谈，双方讨论了西澳和新加坡在商贸、体育、文化、艺术方面的深入合作，以及公共部门的交流计划，以加强双方的政府关系。州长亦会见了新加坡时装周的主办者，希促成其与珀斯时装周组织方的联盟合作。州长还向当地学生赠送了由西澳皇家救生协会组织的100节游泳课。约翰·奥斯本先生被任命为新办事处的首席代表。奥斯本先生在商贸、政府、国际市场营销等方面经验丰富，曾任西澳旅游部的首席执行官。新加坡办事处地址：6 Temasek Boulevard, #20-02 Suntec Tower 4, Singapore 038986

加上新成立的新加坡办事处，西澳政府已在八个国家设立了十个办事处，这些国家有中国、日本、印尼、阿联酋、印度、韩国和英国。2011年，西澳和新加坡的贸易往来高达75亿澳元，包括西澳向新加坡出口的37亿，和从新加坡进口的38亿。新加坡在西澳的投资涉及房地产、酒店、电讯、以及资源和相关服务行业。新加坡是西澳的第二大旅游和消费源（2011年1至9月，共有新加坡游客8万人，消费达2.3亿澳元）

翻译：**何双子**





Becoming Chung Wah CAC Volunteers

◎ Written by ***Jillian Pan***

At Chung Wah Community and Aged Care, we value all the volunteers as a great asset to us. We believe that a good volunteer might have plenty of time to offer but a great volunteer must have a caring heart.

Thanks to our volunteers, we were able to provide assistance for our community 28 years ago. After more than ¼ century, we still work closely with our volunteers to prepare lunch for seniors at our day centres, visiting nursing homes, organize celebrations and festivals for community at large and help our own people who are in need of care.

We take volunteers very seriously. Everyone interested in becoming our volunteer needs to fill in an application form and attend an interview with our volunteer coordinator. This interview is a good opportunity for the volunteer-to-be to have a better understanding of our organization including the history, the mission and vision, and the programs and services. It also provides a good opportunity for us to understand him or her.

At the interview, the volunteer coordinator will explain the available volunteer position and its associated job duties, volunteer's rights and responsibilities, and answer any queries the person might have. When the agreement is reached, the volunteer will need to sign the document for formal registration.

Becoming our volunteers does not mean you have to be an expert or work 24/7. No matter whether you are only available a few hours per week, a few days per month, or a few times per year, we treasure your efforts and time the same. Therefore, we are committed to providing regularly induction and training for all our volunteers. The induction will cover our organizational policies and procedures, general issues such as duty of care and confidentiality. The training topics are ranged from communication skills, workplace safety, to general health knowledge and etc. The volunteer coordinator will also liaise with respective service coordinators and the volunteer for on-going support.

Plant the Seeds of Kindness, Caring and Hope

Every-year, we also organize appreciation activities to recognize and thank our volunteers' contribution. The appreciation is very popular among by our existing volunteers as it provides a great occasion for them to socialize with each other, make new friends, and give feedback to staff and management in a relaxed and warming environment.

We welcome more volunteers coming on board. With the expanding of our programs, we are in need of more volunteers. Regardless your educational level, occupation and ethnic background, you are very welcomed to come and have a chat with our friendly staff. Let us know more about each other and work out the way to help you feel more rewarding by giving back to the community you love and care. Let us work together to plant the seeds of kindness, caring and hope which makes the community stronger and better. ■

Volunteering Opportunities

- Entertainment Performer
- Community Event Helper
- Interest Group Teacher
- Wellness Program Instructor
- Media Contributor (writer, designer, photographer, radio broadcaster, etc.)
- Nursing Home/Hostel Visitor
- Day Centre Kitchen Helper
- Group Facilitator
- Cultural Resource Helper
- and many more!

If you are interested in any of them, please feel free to contact:

Volunteer Coordinator: **Jillian Pan**

Phone Number: 9328 3988
(9.00am-5.00pm, Monday - Friday)

Email: Jillian.Pan@chungwahcac.org.au





Left: Volunteers spend their day preparing meal for our seniors 义工们付出时间给我们的长者准备膳食

Right: Games activity for volunteers during Volunteer Inductionand Appreciation Day 2012 义工培训和答谢会中义工们一同进行游戏活动

成爲中華社區及長者服務義工

文 ◎ 潘之霖　译 ◎ 叶丽婷

我们重视所有义工，您们就如中华社区及长者服务的资产。我们相信一位好的义工或许可以付出他们很多的时间，但是一位真正好的义工必须要有一份关爱的心。

感谢我们的义工，是您们的付出让我们可以在过去28年持续地给社区提供帮助。在这超过四分之一的世纪里，我们还是继续与 我们的义工们携手给活动中心的长者们准备午餐、探访养老院、给广大社区举办佳节庆祝活动，以及帮助我们社区里有需要的人士。

我们非常认真对待我们的义工。每位有兴趣成为我们义工的人士须要填写申请表格、经过面试。所谓的面试，其实是一个很好的机会让即将成为义工的您，可以更加了解我们的机构，包括我们的历史、 我们的使命、愿景和我们的服务和活动。其外，也让我们更加深入地认识您。

面试时，我们的义工主管会给您解释所有的义工服务和个别的义工工作要求、义工的权益和责任，并且回答所有您所不了解的问题。只要双方达成协议，程序上要求义工在一些文件上签字。

成为我们的义工，并不代表您须要是一位专家或工作24小时。不管您是否只能腾出每周几个小时或每个月几天时间，甚至每年几次，我们同样会好好珍惜您所付出的时间和精神。因此，我们向所有的义工承诺，会定期给您提供入门介绍、培训。所谓的入门介绍，包括我们机构的方针和程序、普通课题如照护责任、隐私保密要求。培训方面则包括沟通技巧、工作环境安全、普通保健知识等。我们的义工主管也会与各个不同的服务主管沟通和给义工安排持续性的帮助。

播种爱心、关怀和希望

每年，我们都会举办感恩会答谢我们的义工和给予我们对义工们的认可。每年的答谢会义工们的出席率都相当高，这是一个让义工　互相交流的好机会，同时也可以结交一些新朋友，还有在一个轻松和温馨的情况下向我们的负责同事和管理层表达意见。

我们欢迎更多义工加入我们的行列。随着我们的活动增加，我们须要更多的义工。无论您的学历程度高低、从事任何职业和来自任何种族背景，我们同样欢迎您前来与我们友善的同事洽谈。让我们互相了解，找出最合适的方式让您可以回馈给您所关爱的社区。让我们共同努力给爱心、关怀和希望播种，使我们的社区更强大、更美好。■

义工服务机会

- 娱乐表演者
- 社区活动帮助人员
- 兴趣班导师
- 身心健康活动导师
- 媒体工作者（撰稿人、设计师、摄影师、广播员等等）
- 养老院/养老宿舍探访者
- 组别协调员
- 文化资源帮助人员
- 其他

如果您对上述任何一种义工服务机会感兴趣的话，请联系：

义工主管：**潘之霖小姐**

电话：93283988
（早上9点－下午5点，星期一至星期五）

电子邮件：Jillian.Pan@chungwahcac.org.au





Left: Our CEO, Mrs. Theresa Kwok presenting induction training to volunteers 我们的行政总裁郭郑素雯现场向义工进行培训

Right: Lunch gathering during Volunteer Induction and Appreciation Day 2012 义工培训和答谢会中义工们午餐聚会

OUR SERVICES - CENTRE-BASED DAY CARE (CBDC)



Our clients and CBDC Team (Left to Right) LiMei QIN, Ricky LEE (Coordinator), Louis WONG and Ling LAM 我们的日间活动中心客户和组员（从左至右）秦丽梅、李儒亥（主管）、黄汉佳、林玲玲

As we age, we tend to mingle with people from similar cultural and linguistic background. Based on this reason, Chung Wah Community & Aged Care (CAC)'s centre-based day care program has always been highly on demand since it started in 2000. We have served approximately 260 Asian senior in the last 12 years.

Currently, our Centre Based Day Care (CBDC) program runs four days a week: Tuesday, Wednesday and Thursday at Chung Wah Balcatta Cultural Centre and Friday at Maddington centre. Our culturally and linguistically specific program enables up to 150 Asian seniors access to our weekly group exercise, culturally appropriate games and meals under the care of a group of support workers and staff who speaks their languages.

This program is funded by the Home and Community Care (HACC) which is designed to support people who needs help to remain living in their own community. In line with this aim, we are launching an Evergreen College in August, providing various courses specially cater for the individual needs of our CBDC clients to improve their wellness and help them to maintain and improve their psychological, physical and social capacity.

The centre coordinator, Ricky LEE speaks on behalf of the team that they are very proud being at this position to bring a better quality of life to these non-English speaking Asian seniors and make a difference for their life living in Perth.

For more information about our Centre Based Day Care program, kindly browse to our website: www. chungwahcac.org.au



Group Exercise 大家一起做锻炼

我們的服務 - 日間活動中心

随着日益年长，我们会不经意地趋向于跟一些来自相似文化和语言背景的朋友相处。由于这个原因，中华社区及长者服务自2000年开始进行的日间活动中心的活动，这些年来都深受欢迎。过去12 年里，大约有260名亚裔长者接受到我们提供的此项长者服务。

目前，我们的日间活动中心每星期有四天的活动：星期二、三、四在中华Balcatta文化中心，星期五在Maddington活动中心。我们特别设计的符合文化和语言要求的活动，每星期让多达150位的亚裔长者可以在一起参与群体锻炼、游戏和享用膳食。此外，他们可以用自己的语言与活动中心的照顾人员和员工交流。

我们的日间活动中心是由家庭及社区护理(HACC)项目所资助的。这个项目旨在帮助有需要的人士可以继续生活在自己的社区。为了配合政府的这项宗旨，我们将在八月份推介常青学院一系列的新课程，来满足日间活动中心各个长者的个人需要，让他们改善自己的身心健康，同时帮助他们保持和增进个人的心理、体力和社交方面的能力。

活动中心的主管，李儒亥先生代表活动中心的员工们表示，他们感到很荣幸可以在这份工作上，让不谙英语的亚裔长者享有更好的生活素质，让他们在珀斯的日子有所不同。

想要了解更多我们的日间活动中心活动，请浏览我们的网站 www.chungwahcac.org.au



Our support worker caring one of our clients我们的照顾人员亲切慰问长者

中文免费健康讲座

Free Chinese Health Talk

“善用药物”讲座
Safe Use of Medicine Talk

广东话 Cantonese 日期：3/8/2012, Friday 星期五 时间：2 pm — 3:30 pm

普通话 Mandarin 日期：6/8/2012, Monday 星期一 时间：10:30 am — 12 pm

地点：中华会馆 Chung Wah Association 128, James Street Northbridge WA 6003

我们有专业的医疗人员，给您用中文讲解“如何安全及明智地使用药物”和教您“如何选择药物”。

Chinese speaking health professional will teach you how to safe use of medicine and make your choice for medicine.



茶点招待 Refreshment is available

The Chung Wah Association Community & Aged Care 中华社区及长者服务

Sponsored by 赞助

NPS Better choices Better health

RSVP is essential 敬请留座

请联系 ELVIE YAP 叶丽婷

Ph: (08) 93283988

elvie.yap@chungwahcac.org.au

中华元老洪淑贞荣获中国“海外华文教育终身成就奖”

Chung Wah Elder Trinh Quach Receives Outstanding Overseas Chinese Education Life Time Award

由中国国务院侨务办公室和海外交流协会发起的“优秀海外华文教师”评奖活动，西澳地区获奖名单6月揭晓，中华元老会成员洪淑贞，凭借为西澳华文教育超过30年的卓越贡献，荣获“海外华文教育终身成就奖”。

从1980年起，洪淑贞开始在中华中文学校教授中文，并成为副校长。1985年，她为越棉寮联谊会创办了珀斯中文学校并担任校长，现年六十多岁的她，至今仍在中国语言文化中心华文学校担任教学总监。洪淑贞在获奖后表示，愿意为珀斯的华文教育，做出更大的贡献。



6月12日，中国驻珀斯总领事汪银儿（右）向洪淑贞颁奖（摄影 **周丹**）
Trinh Quach (left) receiving the Overseas Chinese Education Life Time Award from PRC Consul-General Wang Yiner on 12 June 2012 （Photographer: **ZHOU Dan**）

In June 2012, the outcome of the Outstanding Overseas Chinese Teachers award jointly organised by the Overseas Affairs Office and the Overseas Exchange Association of the People's Republic of China, was announced for the Western Australian region. Chung Wah Association Elder, Trinh Quach was honoured with an Overseas Chinese Education Life Time Award, based on her outstanding contribution to Chinese education in WA for more than 30 years.

Trinh started teaching Chinese language at the Chung Wah Chinese School in 1980, and also held the position of Deputy Principal. In 1985, she set up the Perth Chinese School for the Indochina Chinese Benevolent Association and assumed the position of Principal. Now in her 60s, she is still active, performing the role of Chief teaching Officer in the Chinese school of Chinese Language and Culture Centre. After receiving the award, Trinh expressed her desire to continue to contribute to the development of Chinese education in Perth.

中华乐思中文学校课外书法班作品展

指导老师：采桦

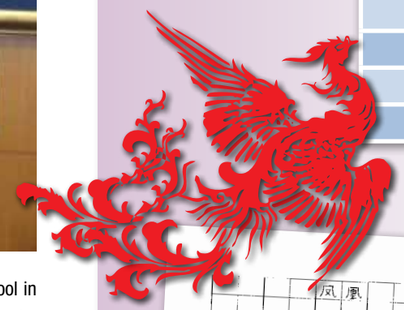


5月底，中华乐思中文学校举办了全校范围的“写字比赛”，分别从每个班级中，评选出硬笔书写最为规范、整洁的两名同学成为优胜者。

優勝者名單

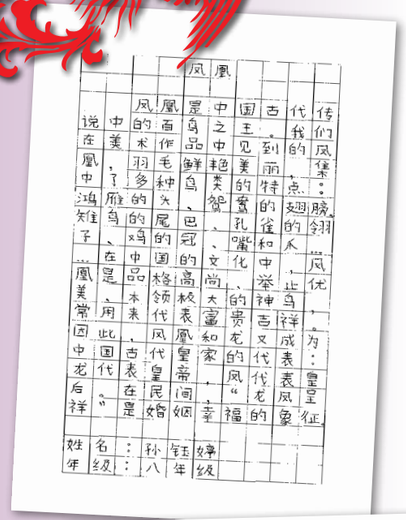
班级	优胜者
1A	黄璇韵 / 张诗怡
1B	Michelle / Shaun
1C	刘凯晃 / 李勇谌
2A	Michelle / Jacinta
2B	叶洁平 / 赖芷燕
3A	萧盛良 / 覃允真
3B	林芷彤 / 黄宏乐
4A	武英丝 / 曾 敏
4B	尤晨昕 / 林克俭

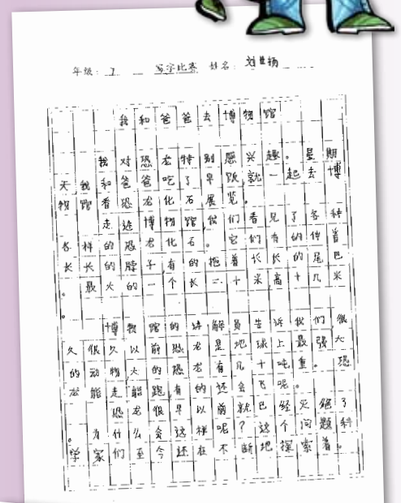
班级	优胜者
5A	美 而 / 黄姿婷
5B	庄晓森 / 沈儿田
6	李诗玫 / 黄凯莉
7	康 帅 / 刘世扬
8	孙钰婷 / 陈佩婷
9	冯俊永 / 林丽媚
10	罗清清 / 陈钰琳
11	张 莉 / 赵心语
12	李锦森 / 黄舒怡



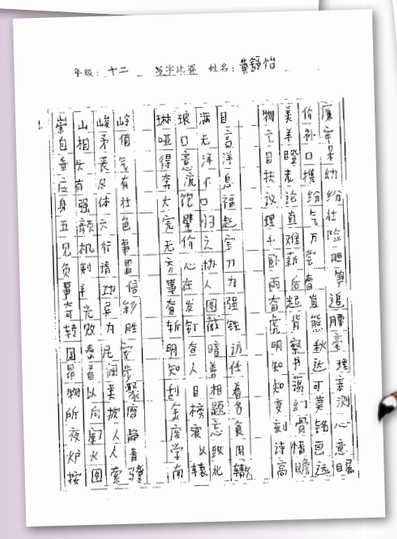


优胜作品选登

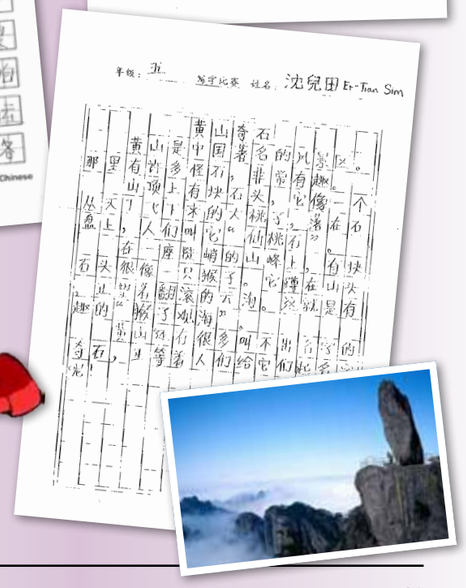














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NAME	OFFER	VALID DATE	METHOD	ADDRESS
Sushi Master (Coventry Square Markets)	20% off total bill of the table	Until 30/6/13	VMC	Shop 3A Coventry Square Markets, 243 Walter Road, Morley NEW
Mass Age Massage	15% off service fee (VMC), Free Detox Foot Spa for spending $20 and above in a single receipt	Until 31 Dec 2012	Voucher + VMC	Shop 149 Coventry Square Markets, 243-253 Walter Road West, Morley NEW
The One Gift Shop	10% off	Ongoing	Voucher	Shop 48 Coventry Square Markets, 243-253 Walter Road, Morley NEW
Linkar Wine	10% off for wines	Until 31 Dec 2012	Voucher	4/628 Newcastle Street, Leederville NEW
ME Superfund Tax & Audit	15% off	Ongoing	Voucher	2 Santa Rosa Way, Stirling NEW
It's More Than a Sip Tea Art Gallery 品之味茶艺中心	10% off for Tea & Tea Sets (Except Furniture)	Ongoing	VMC	5-7 Palmerston Street, Northbridge
WA Unique Homes 佑嘉应用	10% off	Until 31 December 2012	VMC	Shop 19, Coventry Square Markets, 243 Walter Road West, Morley
Golden Gates Asian Gifts Fashion & Accessories 金门亚洲礼品时尚服饰店	10% off	Ongoing	Voucher + VMC	314 William Street, Northbridge
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Busy Bee Pharmacy	10% off	Ongoing	Voucher	201 William Street, Northbridge
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Formosa Café	10% off (food and beverages only)	Ongoing	Voucher + VMC	58 Francis Street, Northbridge
Joy Garden 乐涛园	10% off for lunch (Except Sunday) 10% off for dinner (Except Tuesday)	Ongoing	Voucher + VMC	65 Francis Street, Northbridge
Perth Dae Jang Kum Korean BBQ 大长今韩国烧烤	Free pancake	Ongoing	Voucher + VMC	74 Francis Street, Northbridge
Hong Kong BBQ House 顺德烧腊海鲜酒家	10% off for dine-in only (Except Saturday & Sunday)	Ongoing	Voucher + VMC	76 Francis Street, Northbridge
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Shanghai Flavour Restaurant 上海人家餐馆	10% off	Ongoing	Voucher + VMC	Shop 2 , 375 William Street, Northbridge





Welcome Inn Tea House 美心茶楼	5% off (Except Saturday & Sunday)	Ongoing	Voucher + VMC	354 William Street, Northbridge
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Regent Cake 丽晶饼屋	5% off	Ongoing	Voucher + VMC	Shop 10, 45 Francis Street, Northbridge
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We are looking for more volunteers to join this program to help promote Chinese Culture to the school children of Western Australia ranging from Year 3 to Year 12 from both public and private schools. The program is run out of the Chung Wah Hall in Northbridge and includes topics on:

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- Chinese Calligraphic writing
- Eating Etiquettes & use of Chopstick
- Abacus
- Lantern Making & Decorations
- Tai Chi
- Chinese Costumes & clothing

The curriculum covers:

Historical origins and its significance in the Chinese Culture
Description of the various components in the above topics
Explanation of the significance and usage of the above topics
Hands on participation by the attending students

Please contact Dominic Yam, our Program Co-ordinator for more details:
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《中华之声》广告邀请

《中华之声》双月刊由西澳中华会馆编辑出版。成立于1909年的中华会馆，是西澳规模最大、实力最强的华人社团，得到澳大利亚联邦、西澳州、珀斯市和各个地区政府的共同承认，是西澳全体14万华人的官方代言人。

每一期的《中华之声》，通过素材丰富的人物专访、背景介绍、相关知识和信息的深度和广度挖掘，来对每一个与会员和本地华人密切相关的不同主题，进行全面阐释和报道，我们力求通过多样的形式和风格，来传达中华会馆关于“凝聚华人精神、传承中国文化、加强人道关怀”的理念追求，以此来记录中华会馆乃至西澳华人社会百年以来的生活历程和历史变迁。

本刊向会员和包括商业机构、政府部门和其它非盈利性组织在内的全社会各界人士免费寄送，并在珀斯市中心北桥的一些传媒零售商店中公开发售，同时在中华会馆网站www.chungwah.org.au 和澳群网 www.aupeopleweb.com 中有电子版可供阅读和下载。本刊的知名度和声誉在 2011 年 7 月创刊以来不断发展壮大，对于吸引新会员和加强会馆与主流社会的联系，提供了强大助力。

我们诚挚地邀请您在本刊发布广告，将您的产品和服务信息与我们的读者分享。我们具有全方面专业才能的工作团队，能够使您的广告展示更加优化。

The Chung Wah Magazine is a bi-monthly publication of the Chung Wah Association. Founded in 1909, the Chung Wah Association is the largest and most established Chinese organisation in WA. We are recognised by the federal, state, and local governments as the spokesperson for the Chinese community in WA which numbers around 140,000.

Each edition of the magazine uses a major theme or topic to report and explain matters and information that impact on our members and the local Chinese community. This is done through comprehensive research and interviews, and expressed via story telling and reporting based on fascinating and factual materials and information. We strive to use a variety of styles and formats to spread the messages of the Association in promoting cohesion within the Chinese community, preserving our rich heritage, and increasing our efforts in human services. In the process, it generates a historical record for the Association and the WA Chinese community of their life experiences and changes through time.

The magazine is posted to our members, the business community, government departments, and other non-profit organizations. It is available for sale at a number of retail outlets in Northbridge, and the electronic version is posted on our website www.chungwah.org.au as well as on www.aupeopleweb.com. It has grown in popularity and reputation since its inception in July 2011, and has helped the Association in attracting new members and generating goodwill.

We invite you to advertise in our magazine and/or to share information about your goods and services with our readers. We have a professional team of people with a variety of expertise that can help you to optimise your exposure and presentation.

《中华会刊》广告费标准 ADVERTISEMENT RATES FOR CHUNG WAH MAGAZINE

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The Chung Wah Association has a century of history and is the largest and strongest Chinese organization in WA. The Association is recognized by federal, state, and local governments as the official spokesperson for the Chinese community in WA which numbers around 140,000. 有着百年历史的中华会馆，是西澳规模最大、实力最强的华人社团，得到澳洲联邦政府和西澳州政府的共同承认，是西澳全体14万华人的官方代言人。

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JobSeek Assistance Temporarily suspended

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