



时间 2016年12月8日 **地点** 浙江省金华市浦江县 **拍摄** 周水明

浦阳江生态绿道是浙江省“五水共治”的标志性工程之一。“五水共治”包括治污水、防洪水、排涝水、保供水、抓节水5项举措（于2013年11月29日在浙江省委十三届四次全会上提出），旨在协同综合治理关于水的一系列问题。2014年初，土人设计开始介入浦阳江的综合治理工程。作为浦江县的母亲河，浦阳江却因为污染严重被省政府点名列入重点治理工程。省委书记亲自过问这一工程，并由时任金华市委书记徐加爱担任浦阳江河长。综合治理措施包括截留工业污水进入污水处理厂、沿河建立绿色海绵系统、保护河道植被、恢复生态河岸、沿河建立自行车道、用挑空的方式引入适应性水弹性步行栈道等，使人们在享受自然生态系统服务的同时，尽量避免对自然产生干扰。经过两年的综合治理，浦阳江目前已重焕母亲河昔日的美丽。

Date December 8, 2016 **Location** Pujiang County, Jinhua City, Zhejiang Province **Photographer** Shuiming Zhou

The Puyang River Ecological Greenway is one of the Five Strategies of Water Management projects in Zhejiang Province. The projects include sewage water treatment, flood control, and water drainage, storage, and saving. The initiative was put forward on November 29th, 2013 as part of the Fourth Plenary Session of the Thirteenth Zhejiang Provincial Committee Session, and is committed to collaborative and comprehensive management of water issues. In early 2014, TURENSCAPE began a comprehensive management plan for the Puyang River. As the mother river of Pujiang County, Puyang River was named as the key treatment project by the provincial government because of its serious pollution. Under the concern of the Zhejiang Provincial Party Committee Secretary, Jia'ai Xu, the Party secretary of Jinhua, undertook the responsibilities of the Puyang River management. Comprehensive treatment measures include gathering industrial wastewater to be purified, establishment of a green sponge system along the river, vegetation protections, riverbank restoration, and introduction of bicycle lane and elevated walking paths adaptive to water resilience along the river. So that people can enjoy the natural ecosystem services while avoiding disturbance to nature. After two years of comprehensive management, Puyang River has revived its past beauty as the mother river.

故乡水是白沙溪

主编 俞孔坚

译 萨拉·雅各布斯 张健

我的故乡水是白沙溪，她不时浮现在我的记忆里，常常出现在我的梦境中，也不断在我的设计中再现，这是我见过的最美的河、最美的水！

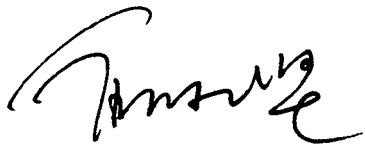
白沙溪长60km，我家就在她下游最末端的东岸上，因而得名东俞村，溪水在这里汇入婺江。而后，水流再入富春江，最终经钱塘江汇入大海。自记事起，我便常在溪边，朝着溪水流下来的方向，遥望葱郁的南山，渴望沿着溪谷溯源直上，探寻祖辈们口口相传的奇境：那白沙老爷（汉代将领卢文台）所筑的36道古堰和灌渠；那供村民祈雨、永不枯竭的深潭和潭中水煮不死、油煎复活的鲫鱼精；那连日本兵都不敢进入的沙畝幽谷和溪水深处的银坑村、门阵村——那里曾经是粟裕守卫的领地；那父亲进山扛木头时常常跋涉而过的山坑和凉得透骨的山泉；还有母亲在身怀有孕时饿着肚子拼命从山里挑炼钢用的矿石到公社所翻过的山岗……而直到我离开家乡、考入大学，甚至年过半百，这一心愿一直都未能实现。白沙溪一直深藏在葱郁的南山之中，像是蒙娜丽莎神秘的微笑，迷人而充满蛊惑，甚至成了一种乡愁和寄托。

终于，在2016年11月14日和2017年元月19日，我终于寻得机会先后两次进入白沙溪谷。满含着煎熬了50年的饥渴，此时的我就像一个饥饿的婴儿，一头扎入母亲的怀抱，拼命吸吮着乳汁。我终于可以大口喝着溪谷里的清泉，那是父亲曾经喝过的山泉；我深深呼吸着清新而满溢松香的空气——同行的朋友告诉我，这里的PM2.5浓度只有3 $\mu\text{g}/\text{m}^3$ ，而同一时刻的北京达300 $\mu\text{g}/\text{m}^3$ ；我一头扑进山坡上的茶园，贪婪地咀嚼着新采的茶叶，那才是真正的有机绿茶啊；我钻入山岗上的毛竹林，轻抚着光滑的竹竿，静听微风舞动的声响，这或许正是母亲年轻时挑着铁矿翻过的山岗；我踏进溪水边和山岭下的寨子，那不正是父辈们曾经歇脚的地方吗！近50年来父母不断念叨、耳熟能详的村落——门阵、柿树岭、溪口、沙畝、高儒、青草、辽头、山脚等一一展现在眼前，如梦如幻，美不胜收。

溪水时宽时窄，或深或浅；树木一直伸展到岸边，漫入溪水；茂密的山林，千沟万壑，像海绵一样调节着旱涝，雨水得以沿地表涓涓而下；低矮的石堰将溪水引至岸上的村庄和田亩，房舍临水而建，菜园里种满农家肥培育出的绿油油的萝卜缨和青菜。这些逐水而居的村落偶尔会经历水淹，村民微笑地谈起被淹的经历，那时鲤鱼也跳入家门，似乎只是人与水之间的一场游戏。

我从未在一天中见过这么多不同种类的鸟：溪滩上翩然起舞的白鹭、茅草丛中不时惊飞的雉鸡；而大部分都是我叫不出名字的种类，包括在竹林中一晃而过、发出清脆叫声的，在电线上停歇、有颇长凤尾和美丽头冠的，还有在树梢上盘旋、发出刺耳鸣叫的……想必溪水中的鱼也还如同我小时在村边水中见过的一样多？但村民告诉我，实际上，溪里的鱼已远不及从前多了，鸟的种类也远不及从前那么丰富了，四只脚的野兽也不及从前常见了。即便如此，这里依然是我梦中的天堂。

于是，我想到了关于水的共生与协同设计的课题——人类如何与水共生？水生生态系统如何提供自我调节、承载生命、丰产和供给等服务？水又何以成为人类精神之寄托和文化之载体？这或许是工业文明所无法回答的问题，而只有农业文明和后工业文明，即生态文明才能予以解答。



BAISHA STREAM, THE WATER OF MY HOMETOWN

CHIEF EDITOR Kongjian YU

TRANSLATED BY Sara JACOBS Angus ZHANG

Baisha Stream is the water of my hometown, it continually reemerges in my memory, my dreams, and my designs. To me, it is the most beautiful waterway!

Baisha Stream is a 60-kilometer long river. My hometown of Dongyu Village, meaning “village in the east,” is located on the eastern bank where the stream flows into the Wu River. From there, the stream empties into the Fuchun River, then the Qiantang River, and finally into the ocean. My earliest memories are hanging on the banks of the Baisha Stream, looking towards the Nanshan Mountains. I was eager to go against the stream to explore the wonderland spread from my ancestors: the 36 ancient weirs and irrigation channels built by the Baisha master, Wentai Lu, a commander of the Han Dynasty; the deep pool where villagers prayed for rain and the immortal crucian spirit lived; Yinkeng Village and Menzhen Village in the Shafan Valley, where even the Japanese invaders were afraid to enter, as it was guarded by General Yu Su; the deep pits and cool springs my father treked over when he carried wood out of the mountains; and the mountains my mother walked over to collect ore for commune steel-making. . . . However, my wish to exploring for the upstream of Baisha Stream Valley has remained unrealized even over my 50s. Hidden in the lush Nanshan Mountains, Baisha Stream has been like the mysterious Mona Lisa’s smile, charming and full of bewitchment, even became a nostalgia and emotional sustenance to me.

Finally, on November 14th, 2016 and January 19th, 2017, I had the opportunity to twice enter the Baisha Stream Valley. After 50 years away, I finally drunk from the same spring as my father. I breathed the fresh air with the particulate level of 3 $\mu\text{g}/\text{m}^3$ in PM2.5, compared the 300 $\mu\text{g}/\text{m}^3$ of Beijing. I nibbled green tea leaves growing on the hillside, and listened to the dancing breeze of the bamboo forest. Perhaps this was the same forest my mother passed through carrying iron ores as a young woman. And the village on stream sides and under the mountains was perhaps where my ancestors used to have a rest! The familiar village names my parents have mentioned continuously for the past 50 years, Menzhen, Shishuling, Xikou, Shafan, Gaoru, Qingcao, Liaotou, and Shanjiao each revealed, dreamlike and beautiful.

The stream fluctuates from narrow to wide, deep to shallow, and trees extend from the edge of the bank. Lush forest mountains help to regulate droughts and floods, and low stone weirs lead the stream to villages and fields. Houses built along the water contain courtyards with green vegetable gardens. The villages built along the water occasionally flood. The villagers talk about the flooding with a smile, remembering when the carp jumped into the house. They just take the flood as a game between man and water.

I have never seen so many birds in one day, from the egret dancing on the bench to the pheasant flying out of grass. There were more than I could name which flashed across the bamboo forest with a crisp sound, rested on the wire with a long phoenix-like tail and beautiful head crown, and circled above the treetops, screaming piercingly. . . . I assumed there are still as many fish as in my childhood, however, villagers told me there were far fewer fish than in the past, and far fewer birds and other animals. Still, it was my dream paradise.

This experience inspires me to the subjects of symbiosis and collaborative design of water — in which ways there could be symbiosis between man and water, and how could water ecosystem provide the self-regulating, life-supporting, productive and supplying services? How can water continue to become a carrier of human spirit and culture? Instead of the industrial civilization, it is the agricultural civilization and post-industrial civilization (ecological civilization) that may give the answers.

