

茶考
图书丛书

图说

晚清民国茶马古道

雅安的华茶明珠——蒙山茶
四川茶马古道重镇——康定
边茶的制造、运输
《炉藏道里最新图考》
记录的古道川藏风情

主编 沈生荣

编著 赵大川 马晓俐

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版

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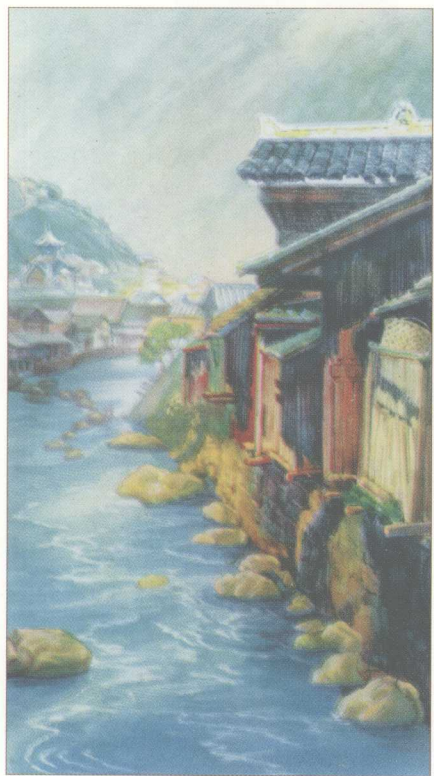
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彩图2 贡噶雪山 (20世纪30年代)

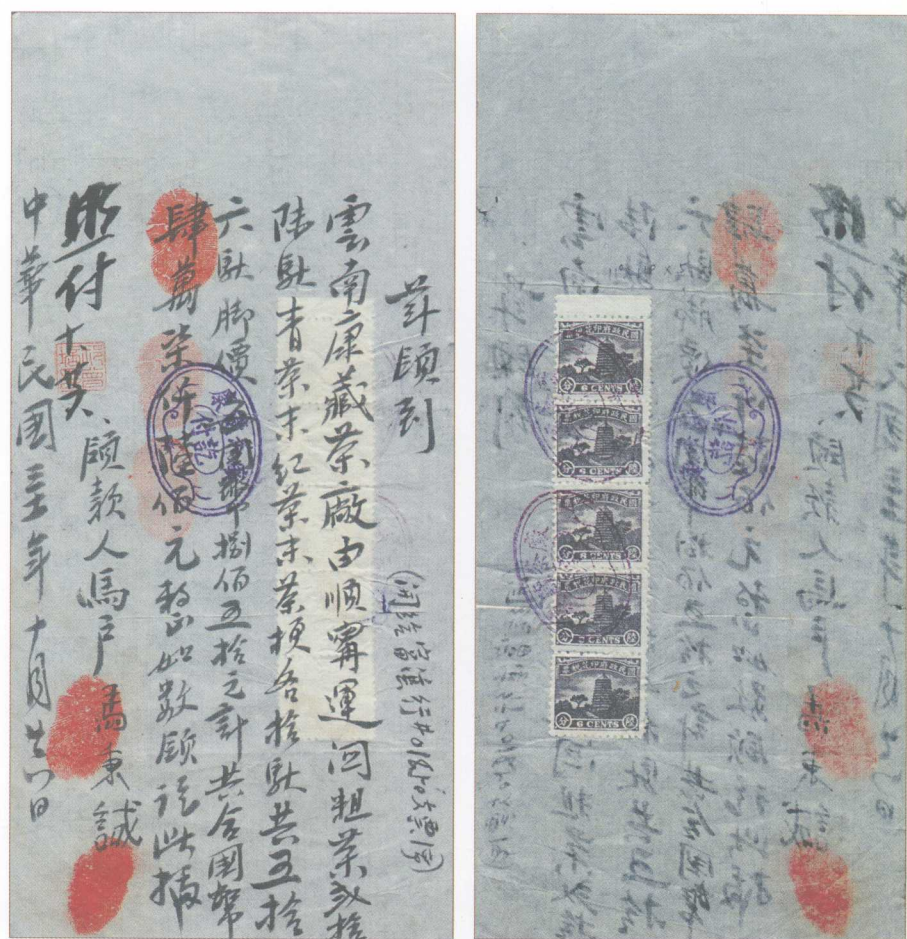
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[序]

“茶马古道”是指用四川、云南的茶叶与西藏的马匹、药材交易，用马帮运输，故名。“茶马古道”在“汉茶”易“蕃马”的背后，蕴藏着汉藏民族间的经济和文化不断交流和融洽。

茶马古道蜿蜒于我国大西南横断山脉的高山峡谷中，是中国西南民族经济文化交流的走廊。如果说骆驼是丝绸之路的“沙漠之舟”，则马帮便是茶马古道的“山地之舟”。茶马古道源于古代西南边疆的茶马互市，兴于唐宋，明清尤盛。进入20世纪40年代正遇上抗日战争和第二次世界大战，东南沿海交通受阻，西南山地的茶马古道发挥了前所未有的作用，直到云南的公路和铁路修筑以后，茶马古道才完成了它的历史任务。

《图说晚清民国茶马古道》的出版，对于理解过去这千余年来、特别是晚清民国茶马互易中涉及茶文化史、经济史和民族史的读解，具有别开生面的贡献。

茶马古道的主要路线是从云南的西双版纳、思茅、普洱、临沧、保山、大理、丽江，经迪庆及西藏的昌都、拉萨等地后，进入印度、尼泊尔等南亚地区。另一条是从四川的雅安出发，经凉山后，交汇云南丽江，再经迪庆、西藏等地后，进入尼泊尔。这条茶马古道横贯藏、川、滇高原横断山脉的三江（金沙江、澜沧江、怒江）流域，蜿蜒4 000余公里，穿越了4 000多米深的大峡谷、6 500米高的雪峰和雄奇的冰川，光是单程就要走半年。读者可以从本书中看到早年的地图。

茶马互市之所以始于唐朝，是因强大的唐朝盛兴饮茶之风，其影响所及，波及到周边的西南民族地区。茶马互市开始的对象是回鹘（即回纥，又名畏吾儿，即今维吾尔），《新唐书·隐逸传·陆羽传》说“羽嗜茶，著经三篇，言茶之源、之法、之具尤备，天下益知饮茶矣……时回纥入朝，始驱马市茶，其后尚茶成风。”这是历史上有关茶马互市的最早记载。《茶经》流传到回鹘还有一段趣闻。唐朝后期的使臣在与回鹘使者谈判茶马互市的事宜时，回鹘使者表示不想直接用马匹换取茶叶，而愿意拿千匹良马交换一部陆羽《茶经》。这时陆羽已作古，当时的《茶经》还没有印



刷条件，只靠手抄，抄本的流传十分有限，而唐王朝正迫切需要战马，到处找不到《茶经》的时候，诗人皮日休献出了一部《茶经》手抄本，终于解决了唐朝对马匹的燃眉之急。

除回纥外，唐朝饮茶之风对吐蕃的影响也非常大，吐蕃是藏族的祖先在唐代建立的第一个王朝。7世纪初，吐蕃第三代赞普（即王）松赞干布（按汉语词序，即干布王）遣使于唐，请求通婚，公元641年，唐太宗以宗室女文成公主和亲吐蕃；公元709年，唐中宗又以宗室女金城公主和亲于赞普迟德松赞。跟随这两次和蕃的有雅安的茶叶和制作金银陶器茶具器皿的手工业工人，及精工抄写的经典《毛诗》、《礼记》等。从此使饮茶之风，在藏族的上层和平民百姓中间普及开来。唐诗“黠虏生擒未有涯，黑山阵营识龙蛇。自从贵主和亲后，一半胡风似汉家”^①。这首诗是形容战争不能解决问题，和亲却有利于文化交流，末句“一半胡风似汉家”，隐含藏族的上层和平民百姓已经普遍饮茶成风，是和亲带来的成果。

茶马互市，两者何以结成互利的交换伙伴，有其必然的地理环境和生产条件因素。

先看茶。以藏族为例，藏族人民日常饮食以牛羊肉奶及奶制品如奶酪等为主，粮食则以青稞（裸大麦）为主。这种膳食结构，最感欠缺的是帮助消化的饮料，而非单纯的水分补充。茶叶中的芳香族化合物，除了闻起来令人愉快兴奋，更重要的是它能溶解脂肪，有助于消化肉奶类食物，这使得藏族人民一旦接触到茶叶，便被它的芳香及助消化的功能所吸引。此外，高原的气压较低，人体的水分蒸发作用强烈，血管的膨压增大，喝茶可以增强血管的抗压能力。开始时是贵族上层社会，随着茶叶进入的扩大，一般的平民百姓也都嗜好饮茶。所以藏族群众有“一日无茶则滞，三日无茶则病”的口头禅。汉族也有“番人嗜乳酪，不得茶则困以病”、“青稞之热，非茶不解”的记载^②。

藏族人民吃的是酥油茶，制法是把砖茶捣碎，在锅中加水熬煮后，滤出茶汁，倒入酥油加盐的木桶内搅动，形成乳白色的浆液，然后倒入铜或银茶壶里，煨在火上，以便随时饮用。饮时往往吃一口糌粑（青稞粉制），饮一口酥油茶。每人每天要饮二三十至四五十杯。蒙古族和维吾尔族人饮的是奶茶，制法和藏族的酥油茶类似。茶马互市在西南地区孕育出新的茶文化支脉，丰富了中华茶文化的整体内容。

再看马。汉族是农耕为主的民族，黄河和长江流域到处种植旱作和水稻，农家养猪只是副业，可以放养马匹牛羊的草原和牧场十分有限。马匹在古代战争中犹如现代的坦克，是决胜的武器；马匹在和平时期又是交通运输、驿站传递公文、邮件的惟一快速工具，马匹对汉族来说，始终是稀缺物资。

唐代中后期，地方割据的政权林立，唐王朝为了平定各路叛乱，亟需马匹。获取马匹最有效的途径就是利用茶叶与回鹘民族进行茶马互易。同样，对回纥来说，唐朝饮茶

① 唐·陈陶《陇西行》四首之四。

② 李龙潜：《明清经济史》第95页。

之风已经渗入回纥，他们对茶叶的渴求，没有其他支付的手段，而马匹是他们的富裕物资，所以这种茶马互易，一拍即合。从此诞生了绵延不绝的茶马互易。

到宋代茶马互市有了进一步的发展，并逐渐趋向完善。宋代茶马互易有很大发展的原因是，宋代的茶叶生产量远较唐代为多。除去国内消费，可有一半以上可以供应周边少数民族的需求。茶叶增产以后，还可以以茶代绢，缓解绢马贸易给政府造成的沉重压力。

宋代西北地区的茶马互市，由国家垄断，称“榷场”。榷场属贡赐贸易，故亦称之为“官市”，是由宋和西夏双方政府在边境指定地点特设的贸易机构，有专门的官吏主持和监督，交换各自所需求的大宗商品；另外还有“和市”，则是非官方的民族间交易场所。

唐代茶马互市还保留唐王朝与少数民族之间的进贡与贡赐的关系，贡赐返回给少数民族的茶叶、丝绸、手工业品等物资，要超过进贡马匹的价值，显示大国风度。而宋代茶马互市的贡赐部分渐趋淡化，更多地体现出互市双方互通有无的商贸关系。宋与北方的辽夏金元同时，西北很大部分长期处于少数民族统治之下，与以前中原王朝统治的情形大不相同。辽和西夏不用交换就可以从宋朝勒索大量茶叶，而宋朝却不能够获得相应的马匹。这样，宋王朝只好转移目标，把获取战马寄托于自唐以来即已嗜茶成性、马牛成群的西北藏族地区，这就更促进了宋至明清的茶马互市的繁荣。

明清两朝茶叶的生产又有很大增长，可以出口的茶叶增加，以茶易马的利益更见明显。明清两朝的商业发展非常迅速，这就引起官商逐利的矛盾，商人当然不是官府的对手。明清两朝的官府都竭力垄断商品贸易，同时，严厉限制民间的商品贸易。明政府在西北地区设立茶马司，实行“金牌信符”的茶马贸易制度，每三年一次，发放金牌，按照金牌字号，收纳马匹，发给茶价。贯彻官府对茶马贸易的垄断。同时严禁私茶出境，凡发现有将私茶出境的，即拿解赴官治罪。又设置茶课司，对茶户征收茶课。商人不得私自去茶园收购茶叶，茶户也不得私卖茶叶，而必须有官府发的“茶引”、“由帖”为凭证。官府就是利用自己的垄断地位，肆意扩大茶马比价的剪刀差。

官府对商品贸易的限制，阻碍了社会生产的发展，从而使商品贸易也走上畸形发展的道路。因为茶叶不能满足市场，但商人又不愿投资于生产，改进生产技术，于是乞求于各种极端手段，如短价掺假、囤积居奇、投机倒把、非法贩卖违禁品等牟取暴利。这种情况在本《图说》“边茶的等级和品质”中都有详细的暴露，说明一直未能纠正。

以上是对茶马古道有关史料的简单回顾，作这个扼要的回顾，是为了给以前从未接触过茶马古道史实的读者，在翻阅这本《图说》之前，有一个轮廓的了解。有关茶马古道的史料是非常丰富的，但它们终究是文字的记载。后人阅读前人的历史记载，最感遗憾的是缺乏形象实物的留存，要凭想像产生一幅幅的图像于脑海之中，这种想像的图像，肯定会因人而异，无法表达，也难以认同。所幸像茶马古道的历史，有它顽强的继承性和时代不同的类似性。众所周知，晚清和民国时期，已经从西方传入摄影技



术，因而使得晚清和民国时期有关茶马古道的许多实地情景，得以借摄影技术而大量保留下来。摄影保存下来的是明清的镜头，但可据以追溯以前的情况。

早期的摄影虽然都是黑白照片，但它们能历久不褪色，经得起时间考验。另一方面，早期的摄影，在战争频繁，改朝换代，时代变化急速中，它们也最容易如昙花一现般，消失得很快。赵大川先生是一位有心人，由于他平时一贯注意收藏民间的旧照片及票据之类，假以时日，积聚越多，分门别类地给予整理说明，便有了这部《图说晚清民国茶马古道》和其他的图说专著。

照片和票据类的资料，本身是单独的，孤立的，彼此没有联系，内容牵涉面又很广泛，所以在编排时，不可能像文字记载那样，分别用章节、段落的方式，给予脉络分明的编排叙述。《图说》巧妙地将它们分为九大部分加以解说，在分散中显得有内在的联系，自成系统。

《图说》的第一部分，从介绍蒙山茶入手，是直奔主题，因为这是直接涉及唐朝的两次和亲大事，带去的正是雅安的蒙山茶。读者看了第二、四、六、八这四部分，便对茶马古道的运输环境如康定旧影、泸定旧影、贡噶雪山等，会有身临其境的印象。对于运输条件如溜索渡茶、铁索桥、栈道、竹桥、藏民皮筏渡茶等会有亲自体验的感受。对于运输方式如“背子”背茶、牦牛驮茶和骡马运茶等会有直觉的印象和理解。第三部分边茶的制造，配合照片揭示了茶商弄虚作假，短斤缺两、以次充好，甚至以桉叶代茶叶的恶劣行径，其原因在上面已作了分析。这种行为，即使在今天的市场经济条件下，仍然存在，值得深思和研究。云南是茶马古道的始发点，过去的云南，僻处西南，山高水急，少数民族集中，交通极其不便，但由于茶马古道的存在，依然散发出一种高原独有的风光。第七部分“康定边茶贸易”，收存了很难得的一些边茶贸易的数据统计资料，反映出变乱时期货币的急速贬值情况，康藏茶厂脚价款的领条等，富有收藏和研究价值。第八部分的云南风情，展示了没有近代铁路和公路交通的条件下，依旧一派繁荣的景象。最后的第九部分，“晚清民国时期的西藏风情”，以大量的照片反映晚清民国时期汉藏上层的政治来往和基层民间生活的交往，汉族和藏族两族人民千余年来积累起来的久经考验的文化经济交流积淀，是任何藏独和外来势力的挑拨离间所不能破坏的。所以，这部分的图片具有深刻的历史和现实意义。

总之，《图说晚清民国茶马古道》是一部资料性兼学术性的编著，它具有独特的视角，是历史事实的缩影，既可以补文字记载的不足，又可以与文字记载相得益彰。它可以雅俗共赏，可以收藏，也可以研究，因人而异，各取所需，是一般的文字书本所无法比拟的。本人虽然是茶马历史的外行，也不揣简陋，乐为之序。

游修龄

于华家池之蜗居

2004. 7. 9



Preface to

*Pictorial Description of the Ancient Routes for
Tea and Horses' Trade from the Late Qing Dynasty
through the Republic of China*

The Ancient Routes for Tea and Horses' Trade well-known as Cha-Ma-Gu-Dao in Chinese refer to the old winding roads through which people living in Sichuan and Yunnan Province exchanged tea for horses and medicinal materials of Tibet. Cha means tea in English while Ma means horses. At that time the main transportation of carrying was by a train of horses. The history of the trading tea of Han Dynasty for Tubo horses demonstrates the friendly relationship and economic and cultural exchanges between Tibet and Han nationality.

Winding through the high mountains and narrow canyons of the Hengduan Mountains—a series of parallel mountain ranges running in a north-south direction through Sichuan, Yunnan and Tibet, the Ancient Routes for Tea and Horses' Trade were a corridor of the cultural and economic exchanges among the southwestern nationalities in China. Just as the camel was regarded as a ship traveling across the deserts along the Silk Road, the horse was a “ship” for the mountainous regions. The tea and horses' trade in the ancient border areas of China generated the formation of the trade routes for tea and horse traffic. During the period of 1937–1945 under the regime of the Republic of China, the War of Resistance Against Japan and the Second World War were underway, so the sea routes were completely blocked in the South and East Sea of China. Hence, the Ancient Routes for Tea and Horses' Trade in southwest mountainous regions played an unparalleled role in history before the appearance of highways and railways in Yunnan Province.

The publication of *Pictorial Description of the Ancient Routes for Tea and Horses' Trade from the Late Qing Dynasty through the Republic of China* makes a new contribution to the world. It will definitely enable its readers to better understand the latest thousand years' history of China, the history of Chinese tea culture and economy involved in the trade of tea and horses from the late Qing Dynasty through the Republic of China in particular.

There were two main routes for tea and horses' trade. One started from Yunnan Xishuangbanna, Simao, Pu'er, Lincang, Baoshan, Dali, Lijiang, passing through Diqing,



Changdu and Lhasa of Tibet to South Asia regions, including India and Nepal. The other started from Ya'an in Sichuan, via Liangshan, meeting in Lijiang in Yunnan, passing through Diqing and Tibet to Nepal. The Ancient Routes for Tea and Horses' trade pass through the Three River Regions, i.e. the Jinshajiang River, the Lancangjiang River and the Nujiang River, in the Hengduan Mountains—a series of parallel mountain ranges running in a north-south direction through Sichuan, Yunnan and Tibet, winding more than 4 000 kilometers, passing through big canyons of more than 4 000 metres long and glaciers of 6 500 metres high. It took about half a year to walk through the journey. The ancient maps are displayed in this book.

The reason why the trade in tea and horses started in Tang Dynasty was that drinking tea became popular at that time, which influenced the surrounding southwestern nationalities. In the very beginning Han people exchanged tea for horses from the Huihe or Uygur nationality. In the book *Biography of Lu Yu in Biography of Hermits in New History of Tang, one of the Twenty-Four Histories covering the Tang Dynasty*; records: “*Lu Yu Loved drinking tea and wrote a book composed of three parts that recorded the origin, the way of brewing tea and the sets of tea, so the world came to know drinking tea...the time when Huihe nationality visited Tang Dynasty, the trade for tea and horses began to be popular.*” This is the earliest record of the trade for tea and horses in history. It is said that there was an interesting episode about *the Classic of Tea* spread to the Huihe nationality. During a trade negotiation between a diplomatic envoy in the late Tang Dynasty and an emissary from the Huihe nationality, the emissary indicated that they were willing to exchange a thousand of good horses for the book *the Classic of Tea* by Lu Yu who had passed away. At that time there were no printing machines, so the handwritten copies circulating among people were limited. However, Tang Dynasty government was in great need of warhorses. At last a poet named Pi Rixiu contributed one handwritten copy of the book and helped gain a lot of horses.

Besides the Huihe nationality, the popularity of drinking tea in Tang Dynasty also had a great impact on Tubo, which was the first royal court built by the ancestor of the Tibetan nationality in Tang Dynasty. In the early 7 century, Songtsan Gambo, the third Zanpu or king of Tubo, was dispatched to Tang Government to propose inter-marriage with Han people. In 641, Songtsan Gambo married Princess Wencheng, a daughter of the Taizong emperor of Tang. In 709, the Tang Princess Jincheng was sent to Tibet to marry the Tubo King Tride Tsugtsen. Accompanied with the two marriages, there were tea from Ya'an, handicraftsmen who could make golden and silver china tea sets by hand and the carefully hand-written copies of classics such as *Maoshi, the Books of Song, The Book of Rites, one of the Five Classics* and so on. From that time forward, drinking tea became increasingly popular among the upper class and the civilians in Tibet. Meanwhile, *Turkestan*, one of the Tang poems written

by Chen Tao, spoke favorably of the policy of pacification through such marriage. It recorded that problems could not be solved by war while such marriage contributed to cultural exchanges. It also implied that the policy of pacification through such marriage helped to bring about the popularity of drinking tea among Tibetan people, including both the nobles and the civilians.

How the tea and horses' trade between Sichuan, Yunnan and Tibet came into being as mutual exchanging partners depended on the inevitable geographic surroundings and productive conditions.

First, the relationship between tea and Tibetan nationality will be discussed in detail. The local habit of drinking tea in Tibet had to do with their diet structure that consisted of staple foods, meat of yaks and goats, milk and foods made of milk, such as cheese in daily life. In the meantime, what they lacked of in the body was some drink rather than water that could help to digest the foods. As a matter of fact, besides the nice and exciting fragrance, tea could dissolve fat and was beneficial to digestion, which attracted Tibetan people as soon as they knew it. On the other hand, drinking tea could relieve the blood vessel inflation and supplied water in body distilled easily under the lower air pressure in highland. In the very beginning tea was offered only to the noble, the upper class in society. Later, the civilians were also addicted to drinking tea along with the increase of tea in Tibet.

The major drink in Tibet was the buttered tea. To make the buttered tea, first pound brick tea into pieces and put the pieces into a wok. Then butter and salt were added to the wok. The materials were stirred before the mixture was put into a kettle that was usually made of silver or copper, and kept warm on a slow fire, so that people could drink anytime. Tibetan people usually mixed the bared barley powder with the buttered tea for their meal. Each person drank from 20 to 50 cups of buttered tea every day.

A pet phrase was popular among Tibetan people, which said: "people felt stagnant without tea for one day and sick without tea for three days". There were also records in Chinese showing how Tibetan people loved drinking tea, such as "Tubo people loved drinking tea so much that without tea they felt sick"; "Only tea could cure the inner heat caused by eating high land barley." (Page95 from *the Economic History of Ming and Qing Dynasties* by Li Longqian)

However, what Mongolian people and Huihe people usually drank was tea with milk which was made in the similar way as making the buttered tea. The tea and horses' trade between Sichuan, Yuanna and Tibet generated a new branch of tea culture in southwest and enriched the content of Chinese tea culture, too.

Secondly, the relationship between horses and Han nationality is mainly focused on. Han people mainly lived on planting dry farming and rice everywhere in the regions of the Yellow River and the Yangtze River because there were no enough



grassland and plantations to raise horses, yaks and goats. And some households turned to raise pigs as a side occupation. In fact, having horses was like having modern tanks. They not only symbolized victory in ancient war times but also served as the fastest means of transport and of transferring documents and letters from one place to the other in peaceful times. So, horses were always in short supply to Han nationality. Once in the middle and late Tang Dynasty, Tang government was in great need of horses in order to put down the local rebellions. And the most efficient way of solving the problem was to exchange tea for horses of Huihe nationality. Meanwhile, Huihe nationality that abounded in horses had been greatly influenced by the popularity of drinking tea in Tang Dynasty and eager to get tea. So having interests in common, they hit in easily with each other. From then on, the tea and horses' trade between Tang and Huihe nationalities emerged and continued to exist for a long time.

In Song Dynasty the tea and horses' trade had been further improved and perfected day by day, for the output of tea had been on the increase. Besides meeting the domestic consumption, half of tea was supplied to the surrounding minor nationalities. Moreover, tea used as the substitute for spun silk to exchange for horses had eased the great pressure on the government.

In Song Dynasty there were two kinds of markets in northwest, one was "Official Market"; the other was "He Market" where the civilians of different nationalities did trade. The "Official Market" run by the state was also called "Monopoly of Market". It was a special trading administration in a given place on the border granted by the governments of Song Dynasty and Western Xia Dynasty. There were special government officials supervising and in charge of the market. They did trade on a large amount of products and exchanged what they needed mutually.

The tea and horses' trade in Tang Dynasty still retained the tradition that the minor nationalities should pay tribute to and be bestowed by Tang Court. In general, the goods bestowed on the minorities were tea, silk and handicraft products that were of greater value than that of the tribute horses. However, in Song Dynasty the exchange of the paying and bestowing tributes became less gradually. Instead, the business in exchanging mutually needed goods became more and more important. Meanwhile, the situations changed greatly under the control of the minor nationalities. Liao and West Xia Dynasties blackmailed Song Court into giving a lot of tea while Song Dynasty could not get any horses. At last, Song Dynasty turned to place hope on the northwest Tibetan regions where there were a lot of horses and cows and people were addicted to drinking tea since Tang Dynasty. Therefore, the tea and horses' trade became more and more prosperous from Song Dynasty to Ming and Qing Dynasties.

Since the output and export of tea had been on great increase in Ming and Qing Dynasties, the high profits of the tea and horses' trade were more obvious. So with the fast commercial development of Ming and Qing Dynasties, there appeared conflicts of

seeking for high profits between the officials and businessmen. Then Ming and Qing governments took efforts and drew up regulations to monopolize and limit strictly the commercial transaction among the people. Ming government also built a Tea and Horse Administration in northwest. And the tea and horses' transaction system of "Golden Cards" had been carried out. That is to say, the Golden Cards were distributed once every three years and the price of buying tea and horses was regulated in accordance with the name of the Golden Cards. There were other regulations made by the government, such as banning the export of the peasant tea; setting Cha Ke Si to put taxes on tea peasants; banning the private tea trade between businessmen and tea peasants without carrying the vouchers distributed by the government. In order to make full use of the monopolistic position, the government widened the price scissors brazenly.

As a result, the commercial transaction monopolized by the government was on the way of deformed development, thus hindered the development of social productions. Because tea was in short supply in market, businessmen, unwilling to invest and improve the productive technology, resorted to various extreme means to seek huge profits by speculation, hoarding and cornering and selling banned products illegally. These are revealed in the chapter the Grades and Quality of the Frontier Tea.

The above is a brief review of the related historical materials, which helps readers with little knowledge about the tea and horses' trade to have a better understanding of *Pictorial Description of the Ancient Routes for Tea and Horses' Trade from the Late Qing Dynasty through the Republic of China*. Although there have been profound history materials about the tea and horses' trade, it is a pity that they are mainly literal records. But in reading the history records, readers have to imagine a lot of images without the remains of the image objects. It is hard for them to conform images to each other since people differ from person to person. It is well-known that the photography was introduced into China in the late Qing Dynasty and the Republic of China. So there were many pictures about the tea and horses' trade taken and saved in the late Qing Dynasty and the Republic of China. These saved pictures can also be used as evidence of what happened before the Ming and Qing Dynasties.

Although in the early age the black-white photos could stand the test of time and didn't fade easily, there were few pictures remained because of the frequent wars and changes of dynasties. Fortunately, the author of this book Zhao Dachuan is a careful man who has been used to collecting old pictures and bills, etc. So by classifying and explaining these old pictures he wrote the book *Pictorial Description of the Ancient Routes for Tea and Horses' Trade from the Late Qing Dynasty through the Republic of China* and other series of books.

The arrangements of pictures and bills are different from those of literal record materials since they are partial, isolated and usually have no clear connections. But



the author skillfully forms a unique style of his own trying to illustrate the ancient routes for tea and horses' trade by dividing the book into nine parts.

Part One introduces the Mengahan Tea of Yan'an which is directly related to the policy of pacification through the two marriages with Tibet. Part Two、Part Four and Part Six mainly focus on the means、conditions and surroundings of transport on the ancient routes for tea and horses' trade. Since there are many old pictures in these parts, readers may feel as if they were personally on the scene. Part Three narrates the manufacture of the frontier tea, revealing the odious conducts of tea businessmen with pictures such as employing trickery. Even in the marketing economy of today these bad behaviors still exist, which gives plenty of food for thoughts and research. Yunnan, the starting station on the ancient routes for tea and horses' trade, is located in the southwest where most minor nationalities lived in and the traffic was very inconvenient in the mountainous regions. Even so, it showed its unique style of highland because of the existence of the ancient routes for tea and horses' trade. In Part Seven, the Frontier Tea Trading in Kangding City some valuable datum materials of the trade were collected, which reflect the fast currency devaluation in the times of turmoil. They are all worthy of collection and research. Part Eight depicts the style and prosperity of Yunnan Province without the modern highways and railways. The last part, the Tibetan Style in the Late Qing Dynasty and the Republic of China, also abounds a lot of pictures that embody the friendly exchanges on politics and culture of the nobles and the civilians between Han nationality and Tibet. The cultural and economic exchanges that have been accumulated for thousands of years and stood the test of time between Han nationality and Tibet can not be destroyed by any outside authorities who undermine national unity by fomenting discord. Therefore, some of these pictures are of incisive significance both in history and in reality.

In a word, *Pictorial Description of the Ancient Routes for Tea and Horses' Trade from the Late Qing Dynasty through the Republic of China* is a compile of reference materials and academic research with its unique point of view. It is a miniature of the history and a complement of the literal record, each shining more brilliantly in the other's company. It suits both the refined and the popular tastes, can be collected and studied. It is incomparable with the common books of words. Regardless of the ignorance about the history of the ancient routes for tea and horses' trade as a layman, I am pleased to write a foreword to this book.

By You Xiuling

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