天 The Yellow River Flows from Heaven 摄 影: 刘鸿孝

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图书在版编目(CTP)数据

天上黄河: 刘鸿孝航拍摄影集/刘鸿孝摄.-北京: 中国民族摄影艺术出版社, 2004.5

ISBN 7-80069-573-5

I.天… II.刘… III.①风光摄影—中国—现代 -摄影集②黄河 -摄影集 IV.J424

中国版本图书馆 CIP 数据核字 (2004) 第 017317 号

书 名 天上黄河摄 影 者 刘鸿孝

出 版 中国民族摄影艺术出版社

北京市东城区和平里北街 14号

邮编 100013

发 行 各地新华书店经销

制 版 北京画中画印刷有限公司

印 刷 北京画中画印刷有限公司

版 次 2004年6月第1版第1次印刷

规 格 12 开 (250 × 260mm) 180 面

印 张 15

印 数 3000 册

定 价 160元

书 号 ISBN 7-80069-573-5/J・375

ISBN 7-80069-573-5



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这是中国系统地航拍黄河的第一次; 这本精美画册在国内是第一次出版; 摄影者刘鸿孝是空拍黄河的第一人。

黄河是中华民族的摇篮、中华文化的 发祥地。画册《天上黄河》从源头到入海口, 完整地提供了黄河流域的俯瞰奇观。摄影 者善于自不同角度入手,把气势磅礴的"民 族摇篮"的千姿百态捕捉下来。读者凭此不 但可以欣赏到高水准的航空摄影艺术作品, 而且可以像驾乘银鹰那样,穿云破雾地遨 游黄河,饱览地面所看不到的黄河景观。

时值航拍黄河二十周年,我们特精选 120幅照片结集出版,其中许多照片为首次 面世。这本画册所收的照片资料,对地理学 者、中国文化学者、摄影家、画家及广大读 者来说,确是弥足珍贵的资料。

This is a record of the very first comprehensive aerial photographic survey of the Yellow River to be undertaken in China, and is the work of photographer Liu Hongxiao. This is the Chinese mainland debut edition of the photographs in album format. The Yellow River is considered the cradle of Chinese civilization and the heartland of Chinese culture. "The Yellow River Flows from Heaven" provides a complete and magnificent aerial view of the river from its headwaters on the Qinghai-Tibet Plateau to its delta in Bohai Bay. The photographer has captured the unique beauty of the majestic mother river from different angles. Through the eminently skillful aerial photography of Liu, readers are afforded the pleasure of an airborne tour of spectacular scenes that cannot be seen from the ground. To mark the 20th anniversary of Liu's aerial survey of the famous river, we have selected 120 pictures from his work for this album, many of which are published here for the very first time. The photographs we have collected here will be of great value to geologists, scholars of Chinese culture, photographers, artists and the general reader.

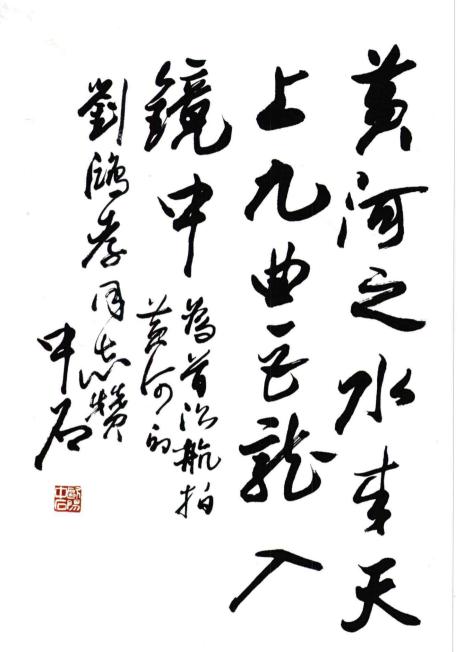


天上表示多

刘鸿孝 摄影

中國民族攝影.新州山版社

不修送 光安寺甚 不物圖



著名书法家欧阳中石题词。

序

我们民族的远祖是在吮吸了黄河的乳汁才能起立于天地之间的。他们迈开双脚昂首阔步地前进、创造、繁衍……当那些赤裸裸的高大的蓝田猿人手搭凉棚、极目远眺的时候,当那些半坡男女在黄水中嬉戏笑闹之后,躺在岸边歇息的时候,面对咆哮而来的无尽狂澜,面对这神秘的生命之源困惑不解,却又苦于找不到最恰当的语言,喊出他们心灵深处的崇敬和惊叹。到了唐代,伟大诗人李白经历的一番人生的沉浮,告别长安金碧辉煌的宫阙,饮马黄河,慷慨悲歌,深沉地道出:

"黄河之水天上来 , 奔流到海不复 回……"

又过了一千多年,我们竟然翱翔于天,寻根觅源,俯瞰这条给过我们民族莫大幸福和莫大灾难的大河。摄影家给我们绘制了一幅长长的奇巧而壮丽的书卷。在那绚丽的巴颜喀拉山之巅,雪原反射着七彩阳光,涌出一滴滴泪似的水珠——原来这就是初生的黄河。继之,不断汇集着清澈的小溪,形似树叶的经络。千姿百态的生物,沿着无数条奔向朝阳的凛冽的泉水,生生相因。

奇妙的诞生! 健美的躯体! 宏伟的征

途! 所向无敌的冲刺! 但我们已经不像我们的前人那样,只知道崇敬和赞叹了! 对于她所赐予的恩惠只知道感戴涕零; 对于她所赐予的灾祸只知道逆来顺受。不! 我们不仅仅有罗曼蒂克的想像力,而且有严肃的科学的思考。孕育过一切生物——包括中华民族的泥土日复一日、年复一年的地流失,我们的母亲的肌体在日渐瘦削。当我们审视着每一条黄河故道,我们的反省应该多于赞美,我们的痛惜应该多于自豪,我们的急切应该取代困惑……因为我们已经不是古老的中华民族,而是现代的中华民族了。

古人早就有过"河清"的梦想,但从来都以为这属于天意,只有我们才认识到这是人事,认识到这是我们必须偿还的历史债务和必须承担的历史使命!我们这一代已经清醒地认识到并立即着手建树最伟大、最迫切的功业。但愿在若干年后,我们的后人把黄河的名字改为绿河。那时人们将不是在空中拍摄的照片上——而是人人都能自由地在空中飞翔,用自己的双眼在任何一个高度去鸟瞰这条大河。他们看到的河,两岸将是葱郁的森林,芳草如茵,成群的水鸟在河面上结队飞翔,雪白浪花拍打着崖

岸。由于水清见底,人们可以看到今日已经 非常稀少的珍奇的水族在波浪中游荡…… 那将是另一番震惊,另一番喜悦,另一种自 豪。失去的将是无边戈壁的凄清, 叮咚驼铃 的哀愁,滚滚黄尘的苍凉和大漠孤烟的落 寞……历史上多少诗人、墨客、贩夫、游子、 戍卒、流徒含泪欣赏过的忧伤的美。 未来的 人们既尊重他们的先人对于黄河的历史激 情,又很难理解他们的列祖列宗为什么会 使她混浊万年?! 一代又一代忙于蝼蚁式 的纷争,一代又一代让黄金般的黄土拌着 更为宝贵的时光白白流逝?! 是的,改变 一个颜色需要全民族千百年的智力和体力, 并非易事,然而,去冲破无穷的陈旧观念的 束缚, 却要艰难万倍, 但我们必须冲破! 首 先冲破!

我爱今日的黄河!全身心地爱!并引以为骄傲!但我向往未来的绿河!我的爱心将因此而在我躯体冥灭之后还在颤动……

1985年5月5日 于北京

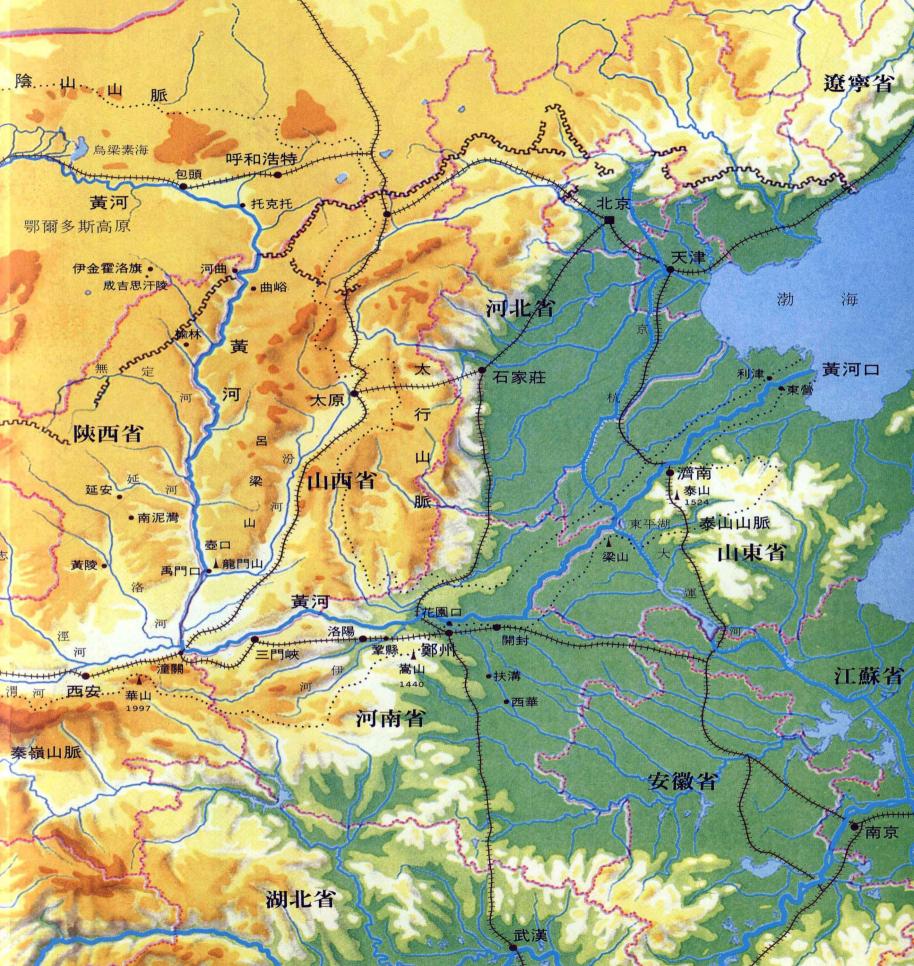
Preface

It is the Yellow River that had nurtured the ancestors of our nation who had their feet firmly planted in the earth. They strode proudly ahead, showed wisdom in creating, multiplying... When tall and naked primitive Lantian Man shaded his eves with his hand and gazed far into the distance, when Banpo men and women took their rest on the banks of the Yellow River after playing and frolicking in the river, they found it hard to appropriately express their deep respect and admiration of the endless raging water and their wonder over this mysterious source of life. Thousands of years later, in the Tang Dynasty (618-907), the impassioned poet Li Bai, after experiencing the pleasures and sorrows of life and bidding farewell to the glamorous palaces of Chang'an, stopped to water his horse at the river and immortalized it in verse: "Flowing down from heaven, the waters of the Yellow River roll away to the deep sea never to return..." Over 1,000 years have passed. Who would have thought that we would seek our origin of our life by soaring in the sky and looking down at the river that has brought our nation the greatest happiness and the utmost sorrow. The photographer unfolds before our eyes a magnificent long scroll. The splendid peak of Bayan Har Mountain where snow reflects the sunshine and drops of water emerge one after another like tears gushing from eyes is the birth source of the Yellow River. Then it converges with clear streams forming its main and collateral channels like the veins of a leaf. Living creatures in great variety appear along the piercingly cold springs under the sun-

shine and depend on one another for survival. What a fascinating birth! What a strong and handsome body! What a magnificent journey! Sweeping away all obstacles and dashing forward! However, we are no longer like our ancestors who could do nothing but worship and pay respect. They were overwhelmed with gratitude for the favors the river bestowed upon them and docilely accepted the worst. We have more than just romantic imaginations. We are rigorous scientific thinkers as well. As the earth washes away day after day and year after year, our mother river is becoming weak and gaunt after nourishing so many living beings, including humans. When we examine closely our stories about the Yellow River, we should criticize more than commend, feel regret more than pride, act urgently rather than dream... because we are no longer an ancient country, we are modern China. Our ancestors long dreamed of turning the Yellow River into a "clean river," but they thought it depended on the will of God. It is only us who have realized that humans can do something to pay the debt, a debt we must pay back. It is a historical mission that we must undertake! Our generation has become keenly aware of this mission and we are determined to dedicate our efforts to this cause of greatest and utmost urgency. It is our hope that some day our children will change the name of the Yellow River to Green River. Some day in the future, people would no longer need to look at aerial photographs to see the Yellow River. Everyone will be able to fly freely in the sky and view this river with his (her) own eyes, from any height. What they see on the banks of the river will be deep forests, verdant grasslands, flowers, flocks of birds and white breakers lapping against the sides of cliffs. The water will be crystal clear, and precious species of fish that are rarely seen by people today will be swimming freely in the waves. All this will be a new kind of pleasant surprise, a delight and a source of pride. What we lose will be the desolate and endless desert, the sad sound of camel bells, the rolling clouds of yellow dust and the lonely villages on the bleak desert... scenes once cherished for their sad beauty by poets, scholars, traders, vagrants, soldiers, and prisoners. People in the future will respect the old passion of their ancestors for the Yellow River, but at the same time find it hard to understand why successive generations of ancestors left the river silt-laden for so many thousands of years. Why did they waste so much time on endless disputes generation after generation? Why did they let the loess, precious as gold, flow away along with even more valuable time? To change the color of the river is indeed not an easy task. It will require the wisdom and resources of the entire nation for hundreds of years. However, it will be even harder to smash the tangle of numerous old ideas and concepts. We have no other choice but to smash. Smash before all else! I love today's Yellow River with all my heart. And I am proud of the river. But I yearn for the Green River of the future. My loving heart will keep beating even after my body vanishes...

Bai Hua





唐人李白有"黄河之水天上来"的神来 之笔,后人一般理解为这是诗人在描绘黄 河之水来自天上银河的一个美妙故事。其 实黄河的水、乃至这个地球上其它许许多 多大江、大河的水应该说都是来自天上。天 上的水降到了人间,从涓涓细水而汇聚成 滚滚奔流、气贯长虹的大河。

从历史文献中我们可以知道,黄河上游 有三个源头,即扎曲、约古宗列曲和卡日曲。 扎曲发源于查哈西拉山,河道长而窄,支流 少,水量有限。约古宗列曲发源于约古宗列 盆地西南部, 星宿海以西, 位于三条上游水 源之中,海拔4750米。泉水稀少,到下游 山前下渗断流。而南部的卡日曲则发源于 巴颜喀拉山支脉各姿各雅山的北麓,海拔 4800米,相对其它两源,卡日曲尚能保证有 水流入下边的扎陵湖和鄂陵湖。出山口处 形成宽约1-1.5米,深约1米的小河,流量 约0.3秒立方米。这也是有人一再把它当成 黄河正源的一个依据。1985年黄河水利委 员会根据历史传统和各方面的意见,再次 确认了玛曲为黄河正源的定论。并在约古 宗列盆地西南隅的玛曲曲果东经 95°59′ 24″ 北纬 35° 01′ 18″ 处, 树立了河源标 志。

黄河自源头流出,河道渐宽,形成大面积的湿淤地,被叫做"水汭滩"。在开阔的滩地上散布了无数个小水潭,从空中看去,就像是晴朗夜空中繁星似锦的美景,这样的地方被称为"星宿海"真是再恰当不过了。当然这个"海"不是指大海,而是当地藏民把草甸上的小水潭称为"海子"。这些水洼大的有数千平方米,小的仅有几平方米。周边各地开着无数奇异的小花,在夕阳的映衬下熠熠发光,天地人间浑然天成。难怪从远古至今这片神奇的高原上就不断地流传出各种各样美丽的传说。

黄河从星宿海向东行约20公里,先入扎陵湖(面积约550平方公里),再进鄂陵湖(面积约618平方公里)。两湖的海拔都在4200米以上。当在航拍的飞机上远眺河源景色时,扎、鄂两湖宛如黄河母亲两只深邃的大眼睛,明亮而有神,成为黄河源头的一道风景线。

In Li Bai's marvelous phrase, the "waters of the Yellow River leap down from Heaven." To countless generations of Chinese, it tells the beautiful story of how the water of Yellow River comes from the Silver River, the Chinese name for the Milky Way. In fact, the water in all rivers on the Earth, including the Yellow River, comes from the sky. Rainfall feeds streams and streams converge to form mighty rivers. History and geography document the three source streams of the Yellow River, namely the Zha, Yueguzonglie and Kari streams. The Zha Stream has its source in the Chaha Xila Mountains and has a narrow channel. few branches and a limited amount of water. The Yueguzonglie Stream, which lies between the Zha and Kari, originates in the southwestern part of the Yueguzonglie Basin at the foot of Yagradagze Mountain 4,750 meters above sea level. It, too, has a limited amount of water. The Kari Stream to its south runs down from the northern pediments of Bayan Har Mountain from an altitude of 4,800 meters. Unlike the other two streams, the Kari has an abundant supply of water and feeds Zhaling and Eling lakes downstream. It turns into a brook at the foot of Bayan Har Mountain, 1 to 1.5 meters wide and about 1 meter deep, with a flow of 0.3 cubic meters per second. This is why you frequently hear it said that the Kari Stream is the headstream of the Yellow River. However, basing its conclusions on historical tradition and following consultation with various informed bodies, the Yellow River Conservation Commission concluded in 1985 that Yueguzonglie Stream is the true source of the Yellow River and erected a monument bearing the

95°59'24" East Longitude and 35°01'18" North Latitude, near Quguo, Maqu. Running down from its headstream, the Yellow River becomes wider and soon enters a vast wetland called "Xingsuhai," meaning "sea of stars" in Chinese, a pastureland dotted with numerous small lakes, creeks and pools. When you look down from an aircraft, they seem like stars shining in a clear sky on a summer night. Nothing could have been more appropriate than the name "Sea of Stars" given to this heavenly place by the local Tibetans. In the local language, the word "hai" refers to these lakes and pools in the pastureland in the local language, not the common meaning of "sea" in Chinese. Some of them are several thousand square meters in area, while others may be just a few square meters--all surrounded by a rich variety of wild flowers glistening in the sunlight. It looks as if Heaven and Earth have blended into one harmonious whole. No wonder so many beautiful folk tales and legends have been nurtured by these mysterious highlands since earliest times and persist to this day. The Yellow River turns eastward from Xingsuhai and travels some 20 kilometers before entering first Zhaling Lake, 550 square kilometers in size, and then Eling Lake, 618 square kilometers. Both lakes are more than 4,200 meters above sea level. As we surveyed the expanse of the Yellow River source area, shooting pictures from our aircraft, the two lakes appeared to us to be the bright, brimming eyes of our Mother River, the focal point of this unique landscape at the source of the Yellow River.

inscription "Headstream of the Yellow River" at

巴颜喀拉山——巴颜喀拉山横亘在青藏高原,其主峰海拔五千多米,是黄河、长江两大水系的发源地。

Bayan Har Mountain on the Qinghai-Tibet Plateau, with its summit rising more than 5,000 meters above sea level, is the source of China's two mightiest waterways -- the Yangtze River and the Yellow River.



▷ 约古宗列盆地——黄河发源于巴颜喀拉山北麓的约古宗列盆地。盆地草滩上密布的水泊,在阳光下泛着青蓝色,好像开屏的孔雀,因而当地藏族群众就把这段黄河称为"玛曲"(孔雀河)。

The source streams of the Yellow River have their beginning in the Yueguzonglie Basin on the north side of Bayan Har Mountain. The wide expanse of grassland in the basin is densely dotted with marshes. Under the sun, the grassland with its waters glistening in greens and blues looks like a peacock fanning its tail. The local Tibetans call this section of the Yellow River "Maqu" (Peacock River).

