

锦绣都兰

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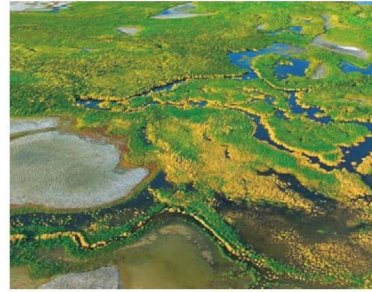


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都兰旅游交通图



绚烂辉煌的古代文化 醇香如酒的民族风情

都兰是一方古老而神秘的土地，早在 3000 年前，就有先民在此地繁衍生息并薪火相传。在深山大漠之中，先民们为我们留下了厚重的文化遗产，千百年的历史烟尘，给它蒙上了一层层神秘的面纱。时代变迁，星移斗转。随着都兰经济社会的不断发展，被尘封的面纱渐次撩起，呈现在世人面前的是一条灿烂辉煌，风韵独特的文化历史长廊。

诺木洪塔里陶里哈遗址 遗址坐落在宗加镇政府以西 6 公里处，原为戈壁沙漠，而今已被绿荫覆盖，遗址面积约 5 万平方米。古羌人在此处挖掘了一个直径 300 米的半圆型凹地，将土堆在中央，形成一个 30 余米高的人工土山，蒙古人称之为“塔里陶里哈”，即有土窖地的山头。山头可能用作祭祀活动，山头下面的平地可能是议事和娱乐场所。凹地四周的土崖下有烧制陶器的土窑痕迹和碎陶片，旁边有用土坯筑成的房屋、畜圈和围墙，并有刻着卯榫的木头残柱。出土文物有石器、青铜器、陶器、骨角器、玉石、贝壳饰品以及染有颜色的纹饰毛织品。畜圈宽敞，文化堆积层深厚，内有大量家畜、野羊、野鹿等骨骼。出土文物中有用来耕地的骨铲，均系用牦牛、黄牛的肩胛骨制作而成。同时，出土的还有陶车毂一件、陶牦牛一只和骨哨、骨笛等工艺品和乐器，另外，还发现有大量的薪火痕迹。这一切，勾画出了一幅古羌人耕织、放牧、狩猎的生动画面。

塔温陶里哈遗址 位于巴隆乡政府以北 3 公里处。在漫漫的戈壁滩上，兀立着五个相依

相望的山包，蒙古语称之为“塔温陶里哈”，意为五个沙包。遗址堆积层近 10 米，总面积 20 万平方米，规模宏大。遗址由圆筒型房屋建筑群、土坯坑、土坯墙、畜圈、渠道等组成，保存完好，出土文物与塔里陶里哈相似。走进诺木洪文化遗址，就会让人感受到远古之风扑面而来，叫人浮想联翩，感慨万千。据考证，诺木洪文化上限可追溯到 2900 年前，下限延伸到西汉年间，与中原汉族文化有着密切绵长的关系，诸多历史谜团尚待破解。遗址内，还发现了流沙掩埋的古城墙、元代的纸币、武将的干尸等，这些都印证了诺木洪文化积淀之深厚。

吐谷浑古墓群 都兰地区曾是吐谷浑古国的政治、军事中心，王城所在，所以吐谷浑人的墓葬在都兰最为密集，分热水、香加、沟里、夏日哈四大古墓群，共有墓葬 2000 余座，境内还有吐谷浑人修筑的古城堡、圜墙遥相呼应。古墓葬多在深山荒野，被神秘深邃的氛围所笼罩，千年的风雨难摧其孤高傲世的雄姿，时空把它们凝结成了一个谜一样的问号，似在无声呐喊：我是谁？谁是我？

热水一号大墓 距离县城约 30 公里处，大墓四周青山隐，苍凉寂寥，古墓依山起势，通高 150 米，古墓后边的山峦犹如一只展翅的大鹏鸟，惟妙惟肖，气势宏伟，翼护大墓。“大鹏”的喙正对墓门，一道山梁形如巨龙，作奔腾之状，扑向墓室，这都是吐谷浑人接受汉文化，兴风水之说的有力佐证。古墓基座长宽各

60 余米，用块石和柏木椽子分层建构，十分结实，经千年而不塌；墓室由墓门、墓道、回廊、主墓室、左右侧室、后墓室组成，顶覆巨形柏木。此墓结构复杂，形制宏大，与东汉中原诸王侯墓葬形制相似，大墓两侧有亲族或臣下的中等墓葬数十处，共同组成一个庞大的古墓群，墓前有宏大的殉马、殉牲坑，被国家文物局定为“1986 年全国十大考古发现之一”。

考肖图祭天观象台 遗址在香加乡考肖图草原，距吐谷浑王城香日德 15 公里。祭台高 15 米，夯土而成。观象室、祭台均用长 40 厘米的大土坯垒成，右边底部有回廊达祭台、观象室，四周有内外围墙，内围墙原有石阙，并有一对造型古朴的石兽守门。考肖图蒙古语为“石碑”之意，说明此处原有石碑一方，现已无从寻觅，石兽也只留一只，现存省博物馆。祭台四周有规模宏大的房屋建筑遗址，都是复杂的几何图形，奥秘难解，很可能与天象有关，也有可能是萨满教巫术在建筑上的反映。遗址的中轴线正对北极星，说明吐谷浑人是以北极星为坐标观察天象的。

在祭天台的正南方 200 米处，有一长方形建筑遗址，高约 10 米，也是用大土坯垒成，很可能是吐谷浑人祭地的地坛。吐谷浑人对汉文化的吸收十分广泛，历代可汗都有较深厚的汉文化知识，特别是十四世可汗曷度侯，以通晓天文闻名大江南北，故此祭天观象台可能与曷度侯有着某种联系。

鲁丝沟石刻 位于县城以南 25 公里处，

与热水一号大墓遥遥相望。此处有奇峰千仞，石壁如削；云绕山腰，鹰翔峰顶；古柏倒悬崖顶，或环围壁底，常有紫气氤氲，游人至此，定会在这神秘诱惑下流连忘返。

壁阔千余平方米，壁的下方刻有两匹无鞍之马，徜徉草地，逍遥自在；壁左上方刻三佛，高2米多，造型古朴，姿态各异，法相庄重。最上面有一巨大石洞，曾发现保存完好的古藏文经卷，可能是在此洞修行的僧人所留。洞下方的山坡上，有三块巨石，藏族叫“却和松”，即三角绊索之意。相传，格萨尔王曾率众英雄，与盘踞在九层妖魔洞（一号大墓群）中的妖魔鏖战多日，得胜后，在此地绊马小憩，故留下了“却和松”巨石。

鲁丝沟岩画距今1500年左右，是青海地区迄今发现最早的一组石刻佛像。据传，打座在最高须弥座上的三世佛，曾在此参禅悟道，静观着百代过客匆匆而来，匆匆而去。

黑炭花山 位于109国道（青藏公路）400公里处的夏日哈境内。花山由三个山头组成，呈品字形。每到春夏季节，这三座小山被各类鲜花所覆盖，万花齐放，争奇斗艳。以带状分布的不同花种交织成五颜六色的彩带，层层叠叠，蜂缠蝶恋，花香扑鼻。顺山而上，山泉喷涌，在阳光的照射下形成美丽的水花，又如锦缎铺天，此情此景，实为塞上独有，别处难寻，不失为艺术家们追逐的圣地。

克措花海 地处香加乡考肖图草原，这里地势平坦，间有丘陵山冈，四周青山隐隐，绿水潺潺，芳草无穷。据古老的传说，很久以前，有克措山神战胜妖魔，澄清四域，天神命散花天女洒满百花，以酬其功，便成为花之海。每到盛夏，百花怒放，香飘百里，“一花一世界，

一叶一乾坤”，每一种花都显现各自的芳容艳姿，禀赋独具，互不雷同。有的一枝独秀，孤高自赏；有的混居而生，相依相伴；更多的花以群而居，组成清一色的方阵，广占地盘，如火如荼，花满天涯。风乍起，万花涌动，如潮起潮落，欲观花海全貌，需登克错神山，方见由不同花种布成的方阵各有其形，如吉祥之云纹，暗藏着天地的玄机。万花为你而笑，眉目传情，风情万种，酒不醉人人花醉人，始悟“春满大地花如锦，绿到天涯愁成烟”的真意。

夏日冰瀑 在距县城约40公里的香加乡境内，有一宽广的山涧，这里芳草茵茵，怪石林立，山泉奔流，东西两面的山坡上古柏成林，青翠欲滴，柏香扑鼻，气象森然，如入仙境。沿着峡谷向前穿行，山势相逼，悬崖峭壁，巨石挡道，突见一道瀑布飞泻而下，两边冰瀑紧贴石壁，倒悬天际，好似幕布徐徐拉开，这就是柴达木盆地一道奇特的景观——夏日冰瀑。远看冰瀑如冰河倒倾，冰塔冰柱连成一座壮丽的琼楼玉宇，近看冰色洁白如玉，冰面上似有梅花点点，翠竹潇潇……冰瀑在石壁脚下汇成一道碧水长流，奔向花海。七月流火，冰瀑不化，万年如斯，凡目睹此景者，无不大自然的鬼斧神工而拍手叫绝。

诺木洪贝壳梁 在宗加镇以北约30公里处，有一道青白色的堤梁。远看如一条“怪鱼”横卧在荒漠之中，近看，始知这条“怪鱼”是由亿万个贝壳堆积而成的山梁，长约2公里，宽约70米，厚20余米。在干旱的荒漠中，竟有如此多的海洋生物遗骸，惊叹之余，你会觉得这个沉寂了千万年的古老生命，那不灭的灵魂在你面前发出阵阵呻吟。它从哪里来？沉睡了多少年？一连串的问题，会引发你对造化的

无穷遐想。这是一部无字的“天书”，记载着柴达木古海千万年的沧桑巨变。

霍鲁逊湖 此湖分南北二湖，与贝壳梁相距不远，总面积为183平方公里，海拔2675米，为柴达木盆地的最低点。湖周多被茂密的芦苇相围，如碧玉筑成的城垣，湖色随季节变换而不同，碧波荡漾，映着蓝天白云，时有天鹅、黑颈鹤、麻鸭等成双成对嬉戏于水面，风景如梦如幻。湖之周围，有温泉多处，湖面上还飘荡着由断根芦苇形成的“芦苇船”，三五人坐其上，品酒放歌，作逍遥游，其乐无穷。

巴隆国际狩猎场 猎场在昆仑支脉布尔汗布达山中，地跨沟里、香加、巴隆三乡，总面积2万多平方公里。这里野生动物富集，青藏高原的大多数野生动物，都在这里安家落户，是一个充分体现生物多样性的天然野生动物保护公园。猎场自1989年成立以来，接待过来自世界各国的狩猎者、野生动物保护专家、生态学者、联合国的官员等。

香日德班禅行辕 寺院位于香日德镇上柴开村，这里地势平坦，水源充足，气候宜人。每当夏日，寺院的红墙绿瓦，金轮宝顶掩映在密林翠色之中。远处苍茫的峰峦，黛色的山冈，青青的麦田，金黄的油菜花，寺院门前流淌不息的柴达木河，共同组成了一幅轻盈恬静、疏淡简约的天地长卷。时有僧人的诵经声、鼓拨声，从深深的经堂中传出，使这处佛天福地平添了几多肃穆和神秘。

香日德班禅寺有着独特的历史渊源。1717年西藏发生叛乱，康熙派十四子永禔为抚远大将军，延信为平逆将军，率大军护送七世达赖进藏平定叛乱。大军行至香日德，曾在此调集蒙藏随征兵员，筹办军粮马匹。七世达赖的大

帐就设在今香日德地区，并在此接受王公、千户、百户朝拜献礼，为教民摩顶赐福。按照藏传佛教教规，凡达赖、班禅举办过重大佛事之地，信教僧众就会修一座纪念性建筑，此即香日德寺日后建寺的原因。1780年（清朝乾隆四十五年）香日德寺正式建成。历史上香日德是进藏出藏的要冲，凡出入西藏的佛教领袖、中央政要都要在此地休整，补充给养，处理有关事务，故寺院建成之初，就由两大部分组成：一处为宗教活动场所，藏语称“德钦颇章”，就是现在的寺院；另一处是专门接待过往宗教上层人士和有关使者的食宿站，藏语称“德钦拉让”。在青海数百座藏传佛教寺院中，有此功能设置的寺院唯此一处。几百年来，香日德寺院接待过无数宗教领袖和中央要员，如十三世达赖、九世班禅。解放前夕，十世班禅为躲避国民党要挟，与班禅堪布会议厅主要成员滞留香日德寺，1949年9月，青海解放，班禅从此寺向毛主席、朱总司令发出致敬电。解放后，班禅大师又多次莅临此寺，就民族、宗教工作作过重要指示。所以，香日德寺具有重要的象征意义，是中国共产党民族宗教政策贯彻实施的典范。

蒙古族和藏族，共同生活在这片土地上已有数百年，由于在人文、血缘、宗教等方面的密切联系，使二者在保持本民族文化传统的同时，又在民族风情等方面相互融合、接纳。和而不同，这是都兰蒙、藏民俗的一大特色：比如都信奉藏传佛教，同进一所寺院，共敬一尊佛像；两个民族间，相互通婚，由来已久；都行天葬、火葬，各种禁忌类似；饮食、服饰、礼仪多有相同之处，如共视哈达为圣洁之物，

是奉献给天地、神佛、贵客、亲友表示祝福的吉祥物；都是能歌善舞的民族，文化底蕴深厚，他们创作的不少史诗、民歌、格言、神话、传说，其间相互影响、借鉴，吸纳之处极多。两个民族亲如兄弟、相互尊重，你中有我、我中有你，共同创造了灿烂辉煌的高原民族文化。

礼俗 蒙族、藏族人性格豪放，真诚坦率，乐于助人。互相帮助，不论打庄廓、搬帐篷、行喜事、办丧事，远近邻居庄舍都会放下自家的事，前来帮忙，这叫“自己的油缸倒了不扶，一定要先帮别人把水缸扶起来”。热情好客，不论是否相识，只要进了帐篷家门，都会热情款待。待人接物，言而有信，一诺千金，最忌扯皮说谎。路见不平，就会仗义执言，以理服人，不计个人得失。这些美德，代代相传，延续至今，成为一个民族的共性。

那达慕 那达慕起源于成吉思汗之时。原为大汗召集各部首领，商讨征战、制定典章、奖惩任免、分封有功之人，欢庆胜利的活动。后演变为一年一度的重大民俗盛会，在每年七月，水草丰茂之时举行。开幕前各户都要扎下自备的帐篷毡包，花团锦簇，形成一座毡包帐篷之城，各户部都要备美酒、佳肴、鲜肉，准备招待亲朋。

大会开幕式，请一德高望重的长者，手持盛满美酒的银碗，赞颂神的恩惠、蓝天的高深、草原的宽阔、祖先的伟业，祝草原民族兴旺、家庭和美、牛羊如云。接着就是民族运动会，数天之内，蒙古健儿们在摔跤、赛马、射箭场上大显身手，入夜，欢歌笑语，通宵达旦，祥和热烈的气氛从始至终，充分表达了蒙古民族的精神气质。

都兰的藏族是吐蕃人的后代，久居海西。

至明代，由于历史的原因，藏族逐渐迁徙到黄河之南，罗卜藏丹津事平之后，部分藏族又迁回故地，形成今日的热水、沟里、夏日哈等藏族村落。都兰藏族历史悠久，民族风情独具一格。

祭敖包 是蒙古族最盛大的宗教活动。在特定的日子，人人着盛装。从四面八方骑马乘驼，来到供奉山神的敖包，进行祭祀。场面热烈庄严，仪式有煨桑、活佛喇嘛诵经、献祭礼、放风马、脱帽绕三周、挂彩旗，并高呼“拉佳洛！拉佳洛！”向山神祷告，请求山神保佑一方平安、风调雨顺、牲畜繁多。仪式结束后，举行赛马、射箭、摔跤、歌舞等活动。

六月歌会 藏语称“智阁鲁如”。每年盛夏，都兰的各藏族乡镇都要举行歌会，场地多建在牧草丰茂、百花盛开、泉水流淌的草原，各家都扎下帐篷，各备酒食，男女老少人人参与。每天举行摔跤、射箭、赛马等活动。当夜幕降临时，便燃起熊熊的篝火，唱“拉伊”和“鲁”，跳“锅庄”和“则柔”。龙碗中的酒添了又添，歌者唱得如痴如醉，舞者跳得地动山摇，充分展现了藏族歌舞的无穷魅力。

最后用一首在都兰广为流传、蒙藏民族皆唱的民歌作结束语：

善奔驰的是骏马，力大无比的是牦牛；
最灵巧的是马鹿，三种动物同在一个草原上。
白山上长松树，红山上长柏树；
绿地上长白杨，三种树长在一块土地上。
最亲不过好兄弟，同为一对父母生；
三种民族蒙藏汉，同在一个蓝天下生长。
语言习俗有不同，同在一个家庭里，
永远结为亲兄弟。

JOURNEY TO ANCIENT CIVILIZATIONS

The ancestors of Dulan people created magnificent civilization on this ancient land. Such ancient civilization existed throughout the almost 3000-year history of Chinese culture, and has left a lasting legacy for the later generations.

Nuomuhong Ruins at Talitaoliha: This site is located in the desert area, which is 6 kilometres west from Nuomuhong Country Government. Ancient Qiang people dug a 300m-diameter, semicircle-shaped pit in this area, while the earth is dug out to create a large hill (nearly 30m-high) in the centre of the pit. This place is called ‘Talitaoliha’ by Mongols, which means ‘hill in the pit’. Cultural relics excavated here include stoneware, bronze ware, pottery artefacts, and decorations made of jade and seashells. All the archaeological findings in Dulan have indicated, as early as 2900 years ago, an advance social form existed in this region; ancient dwellers (the Qiang people) here were more advanced in architectural, agricultural and hunting technology than is normally assumed. Investigations of ruins of forges also indicate that Qiang people discovered the technique of copper smelting and bronze manufacture thousands years ago, and were able to implement the metal in weapon, tool and decoration manufacturing. A passage in the written record describe Qiang people’s life in this way: The rulers inspect their territory on bullock cart, and discuss state affairs with officials in skilfully-built square. On the occasions of sacrifices and rituals,

rulers are guarded by ceremonial guards wielding bronze tomahawks, and the women, wearing exotic coloured clothes, dance to the rhythm of bone flute.

Nuomuhong Ruins at Tawentaliha: Situated among five hills, which are 3 kilometres north from Barlong Township Government. In Mongolian, Tawentaliha means ‘five heads’, the ruins here covers an area of 200000 square metres, with a culture layer of 10 metres. This site mainly consists of cylindrical building complex and walls, corrals, water ditches of adobe-construction, all of which are well-preserved, other relics excavated here are similar to the ones found in Taritorihar site. According to the archaeologists, the history of Nuomuhong civilization dates back to 2900 years ago, while the development of this civilization, to large extent, is related to the influence of Central Plain Culture.

Tuyuhun Tomb Complexes: As Dulan region was once the capital city of Tuyuhun Kingdom, most Tuyuhun tombs are located in the territory of the county. Four large-scale tomb complexes are found at Reshui, Xiangjia, Gouli and Xiariha respectively, and more than 20000 graves are indentified. Traces of Tuyuhun fortress and watching towers are also visible among the graves.

No.1 Tomb of Reshui: Officially titled as No.1, this royal tomb was found on Xuewei grassland bordering Reshui River. Built at the foot of a mountain, the tomb is 150 metres high. The external

part of the tomb has a remarkable resemblance in form to a roc, while the ‘beak’ of the ‘roc’ points exactly to the entrance of the tomb. It is said that the architectural style of this tomb is influenced by the concept of ‘Fengshui’, which is originated from the Han’s system of aesthetics. The tomb is built on a square foundation, which covers an area of 3600 square metres, while layers of stones and cypress lumber were built into the foundation to form a highly reliable framework. Such sturdy structure prevents the risk of major collapse, thus most parts of this huge architecture is still intact after thousands of years. The main tomb building is surrounded by sacrifice pits and cemeteries for relatives of kings and officials, all theses graves and sacrifice pits in this area constitute a large-scale tomb complex, while the discovery of this tomb complex is honoured as ‘ One of the most important archaeological findings in 1986’ by State Bureau of Cultural Relics.

Altar of Heaven/Earth at Kexiaotu: The altar was built on Kexiaotu Grassland, Xiangjia, 15 kilometres away from Xiangride—the capital city of Tuyuhun Kingdom. The altar is built with rammed earth, the height is 15 metres. The front side of the altar and observatory attached to the altar are additionally padded with sun-dried mud bricks. Stairways, which leads to the top of the altar is installed at the lower right side of the architecture. The altar is surrounded by two layers of walls, while in

the inner wall, there are huge stone gates guarded by mysterious stone beasts. The place name, 'Kexiaotu', means 'Stone monument' in Mongolian. The name seems to infer that there was once a stone monument near the altar; however, this monument is nowhere to be found. More interestingly, several geometric figures are found in the layout of the building complex around the altar, and the axis of the building complex points exactly towards the Polaris. Archaeologists believe that such layout, to certain extent, reflects ancient people's understanding of astronomy.

The so-called Altar of Earth is a 10-metre high rectangular architecture, which is only 200 metres away from the Altar of Heaven. Build by Tuyuhun people, the main body of this architecture is also fortified with sun-dried mud bricks. According to the archaeologists, it is probably built to worship the god of earth on festival occasions.

Stone carvings of Luxigou: Was found in Luxi Ravine, which is 25 kilometres south from the urban area of the county. The stone carvings are on a rock face which covers an extensive area of approximately 1000 square metres. Imaged of two horses are represented at the lower side of the rock face, while three images of Buddhas, with an average height of 2 metres are represented at the higher side of the rock face. It is estimated by the archaeologists that the stone carvings were made during the reign of 11th Khan of Tuyuhun Kingdom, Murong Muliyan (436-452). This speculation suggests that these stone carvings might have existed for more than 1500 years, and thus might be the oldest stone carvings found in Qinghai

Province.

Flower Mountains and Flower Sea: Heitsi Flower Mountains are situated in the cold mountain area Xiariha Town, which is 400 kilometres away from Qingzang High Way. The mountains magically come to life when the spring and summer rains bring forth the amazing colourful carpets of wild flowers that cover the whole area. The wild flowers in this region bloom in a spectacular fashion, while the "carpet" is comprised of different coloured flowers.

Ketso Flower Sea is a vast wildflower field in Xiangkexiaotu Grassland. In spring and summer, it is a place of enormous beauty, which is surrounded by serpentine rivers and green hills. The fascinating scenery attracted thousands of photographers and painters, providing them with inspirations in artistic creation. According to the legend, the mountain god of Kecuo once fought the devils here and sacrificed himself when slaying the devils. To praise such heroic deed, the god of heaven asked the fairies to sprinkle thousands of flowers, and then a sea of flower was made.

The Glacial Cascade: The glacial cascade lies in the ravine to the south of Flower Sea. The ravine is dangerously steep. Grotesque rocks, with serpentine streams flowing among them, stud and rise in the shape of spires. High up the cliffs of the ravine, the glacier comes into view. Enveloped by thousands of sparkling icicles, the glacial cascade glistens in morning light. From a distance, it looks like a mighty river surging over the beds of the rock. The ice of the glacial cascade is pure and clear, while water from the

melting ice converges into creeks, which flow slowly to the Flower Sea.

Nuomuhong Shell Ridge: This bluish white ridge lies in the south-eastern part of Nuomuhong Town, is 2 kilometres long and 70 metres wide. It is built up by countless ancient shellfishes, when looking from a distance, the ridge looks like a bizarre fish lying in the sand.

Huoluxun Lake: Situated near the shell ridge, Huoluxun Lake is known for its scenic natural beauty and the clarity of its waters. The twin lakes cover an area of 183 square-kilometres; they are actually developed at the lowest point of Qaidam Basin, with an elevation of 2675 meters. Natural hot springs are all around the lakes, where tourists can take a soothing vacation; moreover, taking a trip with the reed boat in Huoluxun Lake will be one of the most memorable experiences.

Barlong International hunting ground: The hunting ground is a vast region of some 20000 square kilometres in the Burhanbuda Mountain. It is the habitat of many wildlife species in Qingzang Plateau. Since its establishment in 1989, the hunting ground has been visited by hunters, wildlife specialists, ecologists and officials from different countries.

Ancient Temple of Xiangride: Situated at the foot of Kulun Mountain, the temple is exquisitely decorated, surrounded by dedicatedly designed cloister and covered in glazed tiles.

Many important historical and political events happened in Xiangride Temple. In 1717, the Dzungars invaded Tibet, the 7th Dalai Lamar, Kelzang Gyatso,

guarded by Emperor Kangxi's expenditure force, went to Lhasa to expel the rebels with the 14th prince Yinti. In the journey to Lhasa, the troops rested and reorganized in Xiangrede region and a tent were built here for the 7th Dalai Lama, as temporary living place. The 7th Dalai Lama held several rituals and ceremonies during the short stay at Xiangrede, to commemorate such important historical event, the believers and followers of Tibetan Buddhism built the Xiangrede Temple in 1780. Several hundred years later, the 10th Panchen Lama, Choekyi Gyaltsen, and his Khenpo Chamber stayed in Xiangrede Temple to avoid the threat of Guomintang Government. Until September of 1949, when the liberation of Qinghai approached, the 10th Panchen Lama sent a telegraph from Xiangrede Temple to the Central government, and declared that he supports China's claim of sovereignty over Tibet, and China's reform policies for Tibet. After liberation, Panchen Lama revisited the temple several times.

Folk customs: Mongols and Tibetan are two major ethnic groups in Dulan County. Both of them have maintained their cultural traditions for hundreds of years.

Folk customs of Mongols

Mongol people migrated to Dulan in Yuan and Ming dynasty. Later on, Gushri Khan founded Khoshut Khanate on Qingzang Plateau during the period of late Ming / early Qing Dynasty, and his relatives were assigned to station in Dulan region. From then on, Mongol people and their descendants in Dulan region have been referred as Degdu Mongols, which means

'Upper Mongols'. The custom of Degdu Mongols distinguishes itself from other ethnical groups' customs, since it features unique rituals, ceremonies and religious activities.

Obo Festival: The Obo (means shrine) Festival is one of the most important festival for Mongols, it is usually held in the fifth month of the lunar year. On the day of the festival, Mongol people, wearing traditional costumes, swarm to the shrines of mountain gods, to give their prayers. Sacrificial offerings and sermons will be given during the ritual, while toward the end of the ceremonies, various activities, such as wrestling, archery competitions, and a horse-race will be held.

Naadam: Naadam is a traditional type of festival in Mongolia. It is believed to have existed for centuries in one fashion or another. Naadam has its origin in the military conference and parades during the reign of Genghis Khan. It is now the most widely watched festival among Mongols. Naadam festival begins with an elaborate introduction ceremony featuring series of celebration rituals, dancers, and musicians. The ceremony will be followed by sporting competitions such as archery, horse riding and wrestling, which are known as "the three games of men".

Folk customs of Tibetans

Tibetans in Dulan are descendants of Tufan people, who originally lived in Haixi region. After Ming dynasty, these Tibetans gradually migrated to western shore of Yellow River for political reasons. Not until 1755, when the rebellion of Lubsan Danzan was put down, the Tibetans moved back to their homeland. Villages, such as Reshui, Gouli, Xiariha

were built later on. Tibetans are known for their forthright, uninhibited and obliging characters, their culture has a long history in Dulan region, while such culture has been shaped by original indigenous customs and celebrations.

Archery competitions: Just as described in epic poem, The Epic of King Gesar, Tibetans are famous for their archery skill mastery. Every year, archery competition is held among the Tibetan villages in Dulan County, while youths from different villages, accompanied by groups of supporters, come to participate the competitions. When the arrow is fired, the audiences will run towards the direction that the arrow travels to, if the arrow hits the "bulls eye", they will respond with loud applause and hoots.

Folk songs and dances: Tibetan folk songs mainly fall into two categories: Lagzha and Lu. Lagzhas are traditional love songs which are popular among Tibetans. Lu is a type of folk ballads, whose theme is always related to local geography, folk customs and so on. During the midsummer holidays, singing competitions are always held, while singers of all ages are allowed to participate.

Guozhuang and Zerou are main categories of Tibetan folk dances. These dances are always performed during festivals or slack farm season in which Tibetan men and women form a circle and move from right to left while singing.





群山环抱，云蒸霞蔚，锦绣都兰，生机勃勃





柴达木盆地的蓝宝石——霍鲁逊湖

