

香格里拉之魂

THE SOUL OF SHANGRI-LA

稻城亚丁

YADING IN DAOCHE

中国旅游出版社 编
Edited by China Travel & Tourism Press



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稻城亚丁在中国的位置
The Location of Yading, Daocheng, in China

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稻城县旅游景点示意图

Map of Scenic Spots in Daocheng



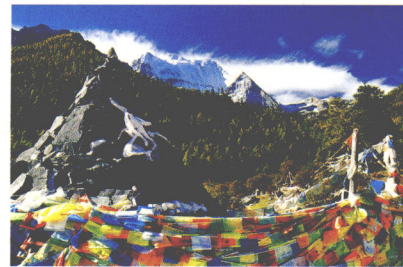
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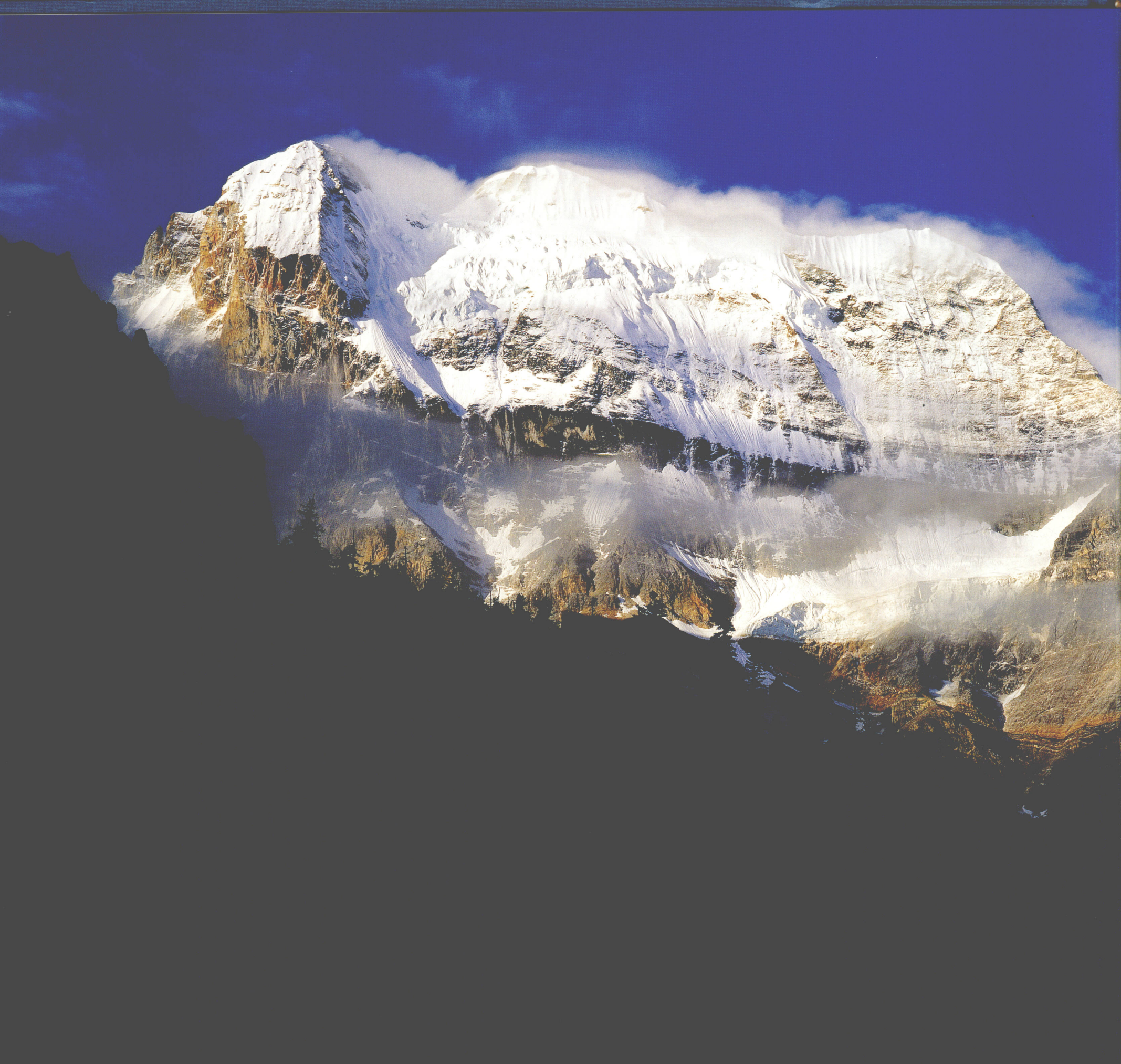


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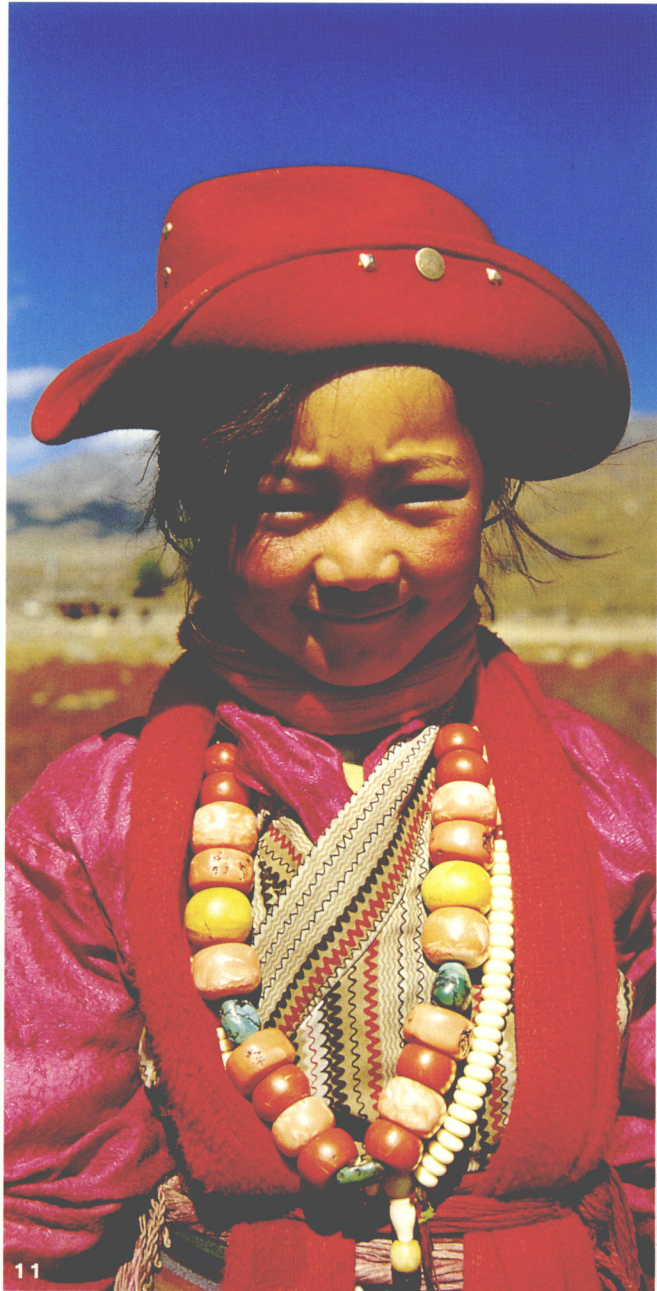












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序

Preface

“香格里拉”在哪里？“香格里拉”是什么？1933年，英国作家詹姆斯·希尔顿创作出了使他蜚声国内外的小说——《消失的地平线》，故事里展现的神秘、美妙的那个叫做“香格里拉”的世界成了许多人热望寻找的美好的心灵家园，他给英语世界增添了一个谜一样美好虚幻的名词——香格里拉，这个词对英语而言是个外来词，但对藏语来说，却不陌生，与藏传佛教佛经里北方极乐世界——“香巴拉”吻合在一起。为寻找希尔顿小说中营造的世外桃源，许多海外的探险家、梦想家、旅游者找到了中国西部——青藏高原，有的执著于稻城·亚丁，有的执著于康定木雅贡嘎，有的干脆就认为是在川藏滇，在横断山区域内。因为，藏经里记载，香巴拉王国隐藏在雪山深处，某个神秘的地方，它的四周是雪山环绕，雪山像莲花瓣一样盛开着，这里的人从不偏执、不贪婪，有着很高的智慧，在莲花似的心蕊处是这个世界的卡拉巴王宫。这里的人们与这里富庶美好的大自然和谐相处，开采适度，取用适度，没有忧伤和恐惧、焦虑，是片安静祥和的净土。在佛教中香巴拉王国是作为最高理想的净土而存在，六世班禅著有《香巴拉王国指南》。香巴拉秘境图，在藏区一些古老的寺庙中珍藏着。香巴拉的传说一直吸引着西方许多的探险家、旅游者、科考者、梦想家。从1891年至1921年，法国探险家、藏汉学家、东方学家大卫·妮尔，一直在寻找香巴拉秘境，在她著述的书中记载了她的一段神秘经历，就是她在瞬间看见了香巴拉秘境国。一个叫雷西里的俄国探险家也在他的著作里写着他曾在雪域看见了香巴拉国，寻找香巴拉的人一直没有间断过。1923年至1935年，美国奥地利籍植物学家、探险家约瑟夫·洛克在中国西部、在川滇藏结合区域进行科考、探险多年。他从木里来到稻城、来到贡嘎山周围，在这些地区许多地方拍摄了大量的图片，写了大量的文章和笔记，1924年以后发表在美国《国家地理杂志》的这些关于藏区的游记文章，以及其他探险者所写的藏区经历和香巴拉为英国小说家希尔顿提供了创作的素材，《消失的地平线》出现在



一战后二战前的正处于西方经济大萧条的人们面前，许多的人开始探寻这理想的世界。

20世纪30年代流行的一首老歌里唱道：“这美丽的香格里拉，这可爱的香格里拉，我深深地爱上了它，爱上了它。”在藏区一首歌里说：“香巴拉并不遥远，那就是我们的家！”这美丽富饶如同理想王国的香格里拉，这安静祥和美好如香巴拉世界的家园就在美丽、险峻、奇谲、充满神秘的秘境地——稻城、迪庆、乡城、得荣、巴塘等横断山区域中……

在青藏高原东部呈南北走向的著名的横断山区域，分布着无数巍巍雄峙的雪山，森林密布的高山，滔滔奔腾的江水河流网布在高山峡谷、广大辽阔的土地上，金沙江、雅砻江、大渡河、澜沧江、怒江等河流抚育、滋养着这片50多万平方公里土地上的生灵，横断山脉独特的地质面貌和丰富的森林、矿藏、生态等资源更是千奇百象，横断山特殊的生态格局又形成了独特的

16. 神山灵光 胡嘉江摄影

17. 鸟瞰香格里拉 田捷砚摄影

16. Miraculous brightness of the sacred mountain.

17. A bird's-eye view of Shangri-la.

人文景象，自然风光魅力无限，人文风情丰富绚烂。在同一片区域里，大山环抱的各个格局，又形成了不同特色的民俗民风，面积占青藏高原一半以上的横断山区域，养育着一个独特的藏族人群落——康巴人。“康巴”这片地区是在青藏高原东南部，是藏区腹地西藏与内地相通的中间段。而甘孜州又处在康巴中心，茶马古道南北两道都于这片地区通过，它处在连接藏区的枢纽中心。川藏茶马古道穿越全境，因此也成为藏汉交融的一个重大意义的大通道。在这个绚丽的走廊中，康藏的神韵和魅力是独特而不可替代的，无论是希尔顿的“香格里拉”还是佛经里的“香巴拉”，都有个精髓：天人合一，人文多样并存又和谐相融，人人和睦共荣。这种世界人文大精髓在50多万平方公里的世界第三极横断山区域内开放出了一朵朵、一片片绚丽烂漫、光彩夺目的奇葩。这种风格独特魅力无限的人文景象的产生与它的自然、生态、历史格局密切相关，与网状贯通全藏区的茶马道紧密相连。康藏是以藏民族为主体的多民族融合地区，位于青藏高原东南，处在青藏高原向四川盆地、向云贵高原过渡带上，金沙江、雅砻江等江河从北向南流经境内，条条河谷形成了无数连接我国边疆和内地的西北、西南天然通道——天路，这条天路织出了一个宏大的民族走廊，它又成了历史上几次大的古民族迁徙的滞留段，交融会合处，民族交往、商贸发展、历史变迁，形成了一个特殊的但又多样化的民族文化圈，川藏茶马古道，在其间发挥的作用是很重要的。康巴地理位置的重要，历史上长期以来，迁徙的移民、商旅和戍边的军旅等与本土的民族在血缘上有融合，更加使文化出现复合、多元性。康巴文化的主体是藏族文化，它与卫藏、安多的藏族文化有相似之处，但也有它突出的特色。康巴人独特的审美情趣和富有个性的非凡创造力，把寺庙、民居建筑艺术，歌舞、藏戏、绘画艺术，印刷、雕刻、藏医药等都形成了自己独特的流派和鲜明的风格特征。物质文化和精神文化多姿多彩，丰富灿烂，绚丽夺目。



云南迪庆香格里拉县(原中甸县)属康巴地区。稻城、巴塘、乡城、得荣属甘孜藏族自治州,甘孜藏族自治州属康巴中心,它与各藏区都接壤,是唯一的枢纽中心地带。沟通藏汉民族政治经济文化交流的川藏茶马古道南北两条主干道贯穿了全甘孜州,一条绚丽的民族文化大走廊的起始点和中心段在甘孜州形成,交融、会合又自成各具特色的深邃、博大、丰富的人文现象。

这几个地区已经形成了香格里拉环线,无论到了哪个区域,迎面向你扑来的风光,都是那么让人惊讶赞叹;每个区域的民族人文景观都使人应接不暇,让人流连忘返,不同的文化景观都充满了无尽的魅力,美丽中包含着神秘,动人处蕴涵着迷离。由此种种纵横交错的文化现象使康藏文化在美丽与壮阔、深邃中又充满了浪漫和神奇。横断山脉的大山大川,同时也铸就了这里藏民族的性格,格萨尔英雄主义成了康巴汉子们崇尚的精神,从民间到上层,流传至今的各地各种英雄豪杰的传说和故事处处都有。

各地藏族虽都是身着藏袍,但装扮和装饰上却又有差别,康巴服饰是绝美的风景线,康巴服饰把美丽推向了极致,它们是集大山大川壮美与柔曼涵盖的精华,巧妙、精美地浓缩在一款款、一副副的装饰上,形成了粗犷奔放、细腻柔美、绚丽烂漫而又端庄典雅的世界服饰文化一绝。歌舞里锅庄、弦子各处有,各地却又不相同,形成纷繁绚烂、丰厚多姿的歌舞体系,这片香格里拉区域是绚丽多彩的民族文化大走廊环线,是永远的香格里拉秘境地。

Where is Shangri-la? What is Shangri-la? In 1933 British author James Hilton published his world-known book *Lost Horizon*. The mysterious and beautiful place Shangri-la appeared in his book is a nice land many people are looking for. He added this wonderful but illusory noun – Shangri-la – to English language. Shangri-la is a foreign word in English. But in Tibetan, it is not a foreign word. In Tibetan Buddhism, it means Sukhavati in the north or Shambhala. To look for this land of peach blossoms mentioned in Hilton's novel, many overseas explorers, dreamers and travelers believe it is a certain place in the Qinghai-Tibet Plateau in west China. Some think Shangri-la means Yading in Daocheng, some maintain it means Gonggar in Muya, Kangding, while others believe it means Sichuan, Tibet and Yunnan in the Hengduan Mountain area. So according to the Tibetan Buddhist scripture, Kingdom Shambhala hides in a deep snow-clad mountain. It is a mysterious place, surrounded by snow-clad mountains, which are like flower petals. The people here are not stubborn, not greedy but very clever. In the center stands its Karab Palace. Here the people and the rich and beautiful nature coexist harmoniously. All natural resources have been exploited and

used suitably and local people do not have worries and misgivings. This place is a piece of quiet and pure land. In the scripture of Tibetan Buddhism, Kingdom Shambhala exists as the most ideal pure land. The Sixth Bainqen wrote a book entitled *Guide to Kingdom Shambhala*. Some ancient lama-series in Tibetan-inhabited areas house the map of this mysterious Shambhala. This legend about Shambhala has attracted many West explorers, travelers, scientific researchers and dreamers. From 1891 to 1921, David Neil, a French explorer, Tibetologist, Sinologist and Oriental scholar, had looked for this mysterious place of Shambhala. In her book, she tells her mysterious experience of seeing this mysterious Shambhala.

A song in fashion in the 1920s and 1930s reads, "This beautiful Shangri-la, this charming Shangri-la, I love it deeply and love it." In the Tibetan-inhabited areas there is a song reading, "Shangri-la not far away is our hometown." These beautiful and rich areas – the ideal Kingdom Shangri-la – and the quiet, harmonious and charming hometowns, which are like Shambhala world, are these attractive and mysterious areas such as Daocheng, Deqen, Xiangcheng, Derong, Batang and others in the Hengduan Mountain area.

Around the south-north Hengduan Mountain in the eastern part of the Qinghai-Tibet Plateau stand numerous and magnificent snow-clad mountains. Among these tall moun-



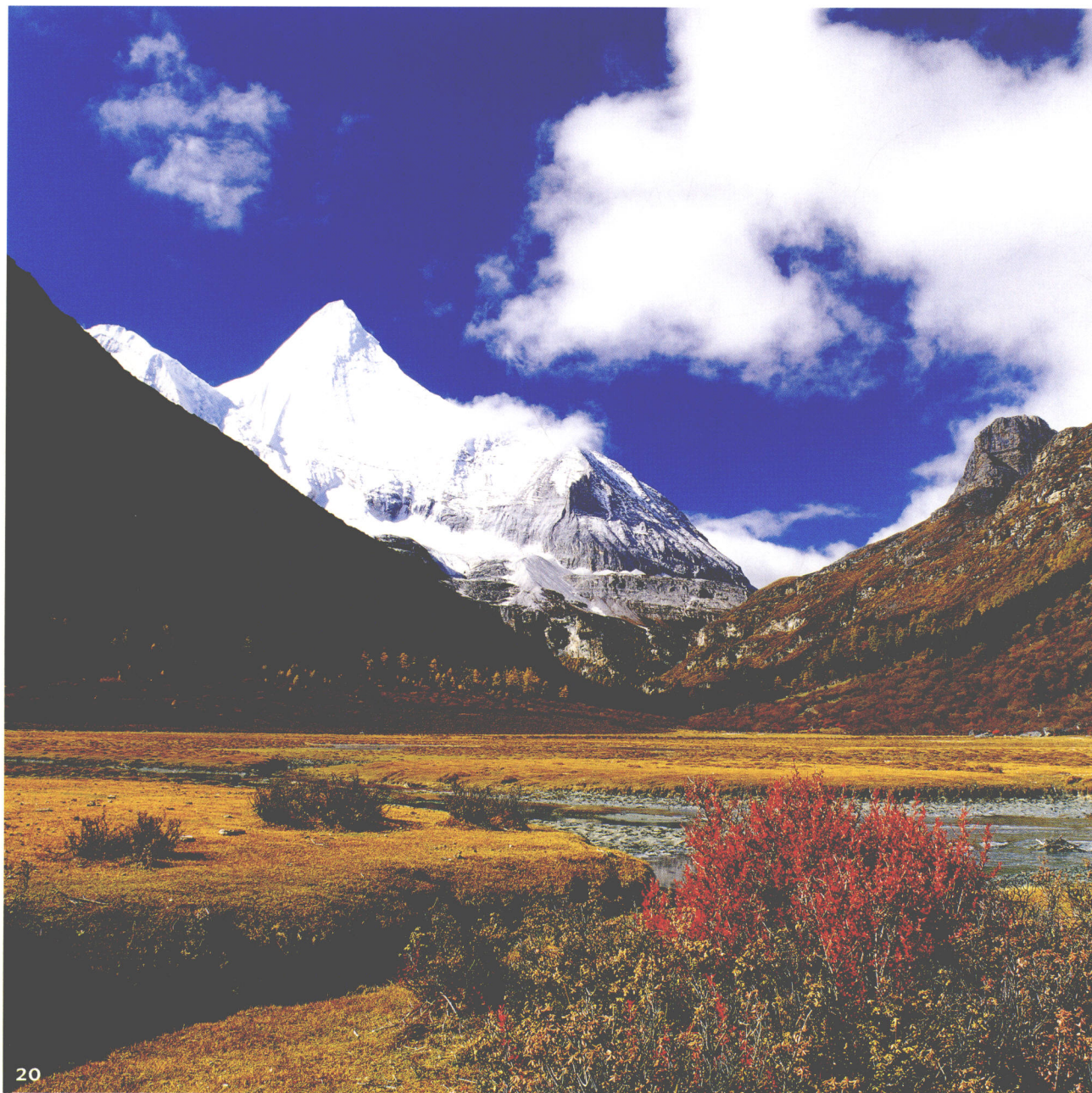
A Russian explorer wrote in his book he once saw Kingdom Shambhala in the snowy land. Many people from different historical periods have looked for Shambhala. From 1923 to 1935 Joseph Rock, an Austrian-American botanist and explorer carried out his scientific inspections in west China areas and in the border areas of Sichuan, Yunnan and Tibet. He came to Daocheng and the Gonggar Mountain areas from Muli. He took many pictures of these places and wrote down amounts of travel notes. He published many articles about the Tibetan-inhabited areas on American National Geographic Magazine after 1924. His writings and those by other explorers provided quantities of materials for the book *Lost Horizon* by British writer Hilton. The book was published in the time between two world wars. Western countries were facing economic repression and many people began to look for such an ideal world.

ains is an area extending for more than 500,000 square kilometers. The living things here have been cultivated with the water from the Jinsha, Yalong, Dadu, Lancang and Nujiang rivers. The geological conditions of the Hengduan Mountain area are unique and the forest, mineral and ecological resources are rich. The special ecological pattern results in many charming natural scenes and excellent sights of cultural interest. But each mountain valley contains different customs. The Hengduan Mountain which makes up half of the Qinghai-Tibetan Plateau has nourished a unique Tibetan community – Kambu people. Kambu area in the southeastern part of the Qinghai-Tibetan Plateau is an intermediate zone between the central Tibet and hinterland. Garze Tibetan Autonomous Prefecture is in the middle of the Kambu area. With the ancient southern and northern tea and horse routes passing through it, the area is the hub center to Tibet. The ancient tea and horse



route from Sichuan to Tibet passes through the whole area and becomes a significant passage for exchanges between the Tibetan and Han people. Along this great corridor, Kambu has unique and irreplaceable romantic charm. Both Shangri-la in Hilton's book and Shambhala in Tibetan Buddhist scripture have their gem — harmonious existence between man and nature. Various kinds of men and natural phenomena ex-

the transition area from the Qinghai-Tibet Plateau and Sichuan Basin to the Yunnan-Guizhou Plateau. The Jinsha and Yalong rivers run through the area from north to south. The river valleys become natural passages linking border areas to the hinterland in northwest and southwest China. These natural passages constitute a huge corridor and many sections became the places the ancient minority peoples stayed during their



ist harmoniously and people live for the common prospects. Such a gem of the people in this 500,000-square-kilometer Hengduan Mountain area of the third pole waters the colorful and exotic flowers here. The form of such unique-style and imposing scenes and sights of cultural interest links closely to the natural, ecological and historical patterns and the tea and horse routes passing through the Tibetan-inhabited areas. The Tibetan-inhabited Kambu is an area inhabited by people from many ethnic groups with Tibetan as the main body. It is situated in the southeastern part of the Qinghai-Tibet Plateau in

migration. Association of the people from different ethnic groups, development of economy and trade, and historical changes feature this special but diversified national cultural rim. During this period, the ancient Sichuan-Tibet tea and horse route played an important role. Kambu has important geographic conditions. For quite a long period of time in history, the blood link with local people brought about by the migration of the people, trade and military movements resulted in a pluralism of the local culture. The main part of the Kambu culture is the culture of Tibetan people. Such culture has simi-

larities with that in U-Tsang and Amdo but has its unique features. The unique aesthetic temperament and interest and uncommon innovation abilities of the Kambu people have been demonstrated in the colorful architectural art of monasteries and residential houses, singing and dancing, Tibetan opera, painting, printing, carving and Tibetan medicine.

Shangri-la (former Zhongdian) County in Deqen, Yunnan Province is under the jurisdiction of Kambu area. Daocheng, Batang, Xiangcheng and Derong are under the jurisdiction of Garze Tibetan Autonomous Prefecture, the center of Kambu area. The county borders all Tibetan-inhabited areas and is the only hub center. The two ancient Sichuan-Tibet tea and horse routes in the north and the south linking the political, economic and cultural exchanges of the Tibetan and Han people go through the Garze Tibetan Autonomous Prefecture. A brilliant national cultural corridor with its starting point and central section in the Garze Tibetan Autonomous Prefecture has illustrated its profound, broad and colorful cultural contents of its own characteristics.

These areas constitute a Shangri-la rim. Wherever you go, you will see the charming landscape. The scenes and sights of cultural interest in each area make you forget to go home. They are beautiful but mysterious, moving but misted. Such crossed cultural phenomena make Kambu Tibetan culture more imposing and magnificent, romantic and mysterious. The mountains and rivers in the Hengduan Mountain area have cultivated the personality of the Tibetan people here. The Gesar heroism is the spirit admired by the Kambu men. Many such heroic legends and stories can be heard everywhere, from the high-ranking people to the ordinary ones.

The Tibetan people wear Tibetan-style robes. But they have different decorations. The clothes wore by the Kambu people are attractive to tourists to the area. The decorations demonstrate the beautiful and magnificent mountains and rivers. They are bold, fine, soft, nice and brilliant but serious and elegant, one of the best in the world. The round and tap dances can be seen everywhere but demonstrate some differences. They constitute a diversified, profound and colorful dance system. Shangri-la area is a colorful cultural corridor and is a lasting mysterious Shangri-la.

18. 云南德钦梅里雪山下的迎宾台 胡嘉江摄影

19. 四川稻城亚丁的神山日出 沈逸摄影

18. Guest-Welcome Terrace at the foot of the Moirigkawagarbo Mountain in Deqen, Yunnan Province.

19. The sunrise above the sacred mountain in Yading, Daocheng County in Sichuan Province.



20. 亚丁央迈勇神山 杨桦摄影

21. 乡城大雪山 杨桦摄影

22. 理塘卡子拉山 冷平摄影

23. 德荣秋景 吕玲珑摄影

20. The sacred Yangmai Yong Mountain in Yading.

21. The great snow-covered mountains in Xiangcheng.

22. Kazila Mountain in Litang.

23. An autumn scene of Derong.



