

青海藏族

TIBETANS
IN QINGHAI
CHINA



中国青海省人民政府新闻办公室编

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IN QINGHAI
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中国青海省人民政府新闻办公室编
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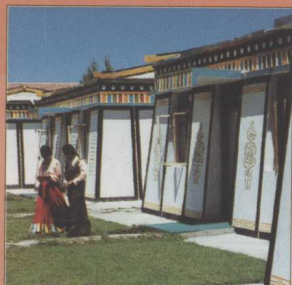
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FOREWORD

藏族是一个具有悠久历史的民族，在漫长的历史长河中，严酷的自然地理环境在严重束缚这个古老民族发展的同时，却使其形成了独具特色的雪域文化。它支撑着一个民族的信念、信心和追求。青海藏族和其它藏区的藏族一样，为能作为中华民族大家庭中的一个平等成员而感到幸福。

青海作为青藏高原的一部分，是藏族人的主要聚居区之一。青海有5个藏族自治州和一个蒙古族藏族自治州，其自治区域占全省总面积的90%以上，藏族人口100多万。千百年来，善良、诚实的藏民族和其他民族共生共存，共同开发了祖国这片神奇而辽阔的土地。

青海是江河之源。雪域高原孕育了奔流千古的长江、黄河、澜沧江。如果说是浩浩江河的哺育诞生了我们伟大的东方文明古国，藏民族及其先民们也在她的源头书写了一脉相通、源远流长的光辉篇章。藏族人为之而深深自豪。

传统上，藏族人的主要生产领域是牧业和农业，这是一种相对自给自足的自然经济，“茶马互市”的交易大多是用来补充基本生活需要的。在物质财富与精神财富的创造中，藏族人更倾心于后者。从而藏族先民们有更多的时间和精力面对星空，面对雪山和草原，去思考生命、生活以及人与自然的关系，这使藏族成为一个同时兼有哲学沉思和生命激情的民族，它使严酷的环境中那简朴单纯的生活变得充满诗意。也许这不是一种完美的生存状态，但它至少是一种独特的、自由的并且富有文化意义的生存状态。

越是民族的，就越具有世界性。藏族文化及其与之相适应的生活方式和生活信念，是藏民族对中华文明乃至整个人类文明的贡献。

在历史和现实的对比中，不少藏族人，尤其是其中的先进分子，痛切感到，要使自己得到新生，必须走改革和开放之路。随着社会的发展和时代的进步，高原不再封闭，青海不再遥远，开放与开发建设正在造福于这片吉祥的土地，藏族文化与生活显示了新的活力，传统与创新的有机融合展现了藏族社会生活的多彩画卷。藏族人从此开始步入一个文明富裕的新时代。在祖国的大家庭中，藏族和其他兄弟民族为美好的明天携手前进。

我衷心希望，通过这本《青海藏族》画册，能使更多的人对青海、对藏族有进一步的了解。当然，最直接、最深刻的了解还是在你真正踏上高原，走进藏族人的生活之后……

藏族人民欢迎你的到来。

The Tibetans are an ethnic group known for their sympathy and devoted convictions. A long period of restriction imposed by the forbidding environment on their development has given rise to Tibetan culture with many unique features, which supports the belief, confidence and pursuit of Tibetans. Like the Tibetan areas in other parts of China, the Tibetan area in Qinghai feels happy to be a member of the big Chinese family, enjoying the same rights as others.

In Qinghai, a part of the Qinghai-Tibet Plateau, there are five Tibetan nationality autonomous prefectures and one Mongolian/Tibetan nationalities autonomous prefecture, which together make up more than 90 percent of the provincial area. The Tibetan population surpasses 1 million. For thousands of years, kind-hearted and honest Tibetan people lived harmoniously together with peoples of other nationalities in this mysterious and vast land.

Qinghai is the source of many rivers, including the Yangtze, Yellow and Lancangjiang rivers. Since these have given birth to the Chinese nation, an ancient Eastern civilization, the Tibetans have written a brilliant chapter in this part of the world. And this fills them with great pride.

Tibetans have a tradition of engaging in livestock breeding and farming, creating a comparatively self-sufficient natural economy. Tea-horse trading was conducted mainly to supplement basic needs. In the creation of material as well as cultural and ethical wealth, the Tibetans showed strong interest in the latter. This is why they spent more time and energy examining the stars, snow-capped mountains and grasslands, trying to understand the meaning of life and the relationship between man and nature. As a result, the Tibetans became an ethnic group steeped in philosophical theory and vitality in life, turning a simple life in a fierce environment into a poetic one. This, perhaps, is not a perfect state of subsistence. However, it is at least a unique, free and very cultural state of subsistence.

The Tibetan culture and the corresponding way of life and conviction in life constitute a contribution of the Tibetan race to the civilization of the Chinese nation and mankind at large.

Through comparison of history and the reality, many Tibetans, especially advanced elements, feel that in order to win a new life, it is imperative to take the reform and opening road. Amid social development, the highlands are no longer isolated and Qinghai is no longer far-away. Opening, development and construction combine to benefit this holy and auspicious piece of land. Tibetan culture and life are filled with new vitality, and the organic integration of tradition and creation unfolds a colorful painting scroll depicting the social life of the Tibetan race which, from then on, begins to enter a new stage of material as well as cultural and ethical progress. In this big family of the motherland, the Tibetan race and other fraternal nationalities march, hand in hand, toward a more beautiful tomorrow.

I sincerely wish the pictorial *Tibetans in Qinghai* will help readers gain a better understanding of Qinghai and the Tibetans living in compact communities there. Of course, the most direct and the most profound understanding lies in your visit to Qinghai.

The Tibetans in Qinghai await your arrival.

沿黄河、长江溯源而上，您便来到了青海，来到了令多少人神往的青藏高原。实际上，“青藏高原”已不仅仅是一个地理名词，在一定程度上，她已成为一种文化和精神的代名词。

每个民族的神话都齐声赞颂那创造了山川河流、大地万物以及人类的伟大神灵。生息在这片高原上的藏民族，他们不仅以其对自然与生命的独特理解创造了自己的神话和历史，同时，也创造了自己丰厚的文化和多彩的生活。

山宗水源

以山为体，以水为灵，构成了青藏高原的生命统一体。青海作为高原的一部分，拥有她东北部的72万平方公里大地。在青海广阔的藏区里，生活着百万勤劳善良的藏族人民。

青海藏区以她广大的地域和多姿的地貌形成了自己的个性与风格。这是一种原始的纯朴和博大的壮丽。雪峰刺破蓝天，草原碧波万顷，戈壁一泻千里，水流清澈如镜；长空中，鹰隼与云霞齐飞，大地上，人群与鹿鹤共舞……这是一种神圣之美，自然之美，它不被人为地雕琢或破坏。

这里是山宗水源。昆仑山、唐古拉山、巴颜喀拉山、祁连山纵横千里；在群山之间、冰峰之下，涓涓细流汇聚成黄河、长江、澜沧江，奔腾而下，孕育了辉煌千古的江河文明。这三大水系在青海境内的流域面积近35万平方公里，年总径流量超过500亿立方米。黄河上游的扎凌湖、鄂凌湖，犹如透视高原之魂的眼睛。中国最大的内陆咸水湖青海湖，面积4600多平方公里，岛上群鸟歌唱，水中裸鲤畅游。全省湖水面积在0.5平方公里以上的湖泊就有458个，它们像一块块碧玉镶嵌在高原大地上，它们的清澈纯净和无限柔情让您心醉。

山和山搭起高原的骨架，水和水串起高原的柔肠。谁说这里荒凉？这神山圣水会让你领略别样的风情。谁说这里落后？这高山流水之间孕育着山一般的意志水一样的激情。

在群山环抱之中，柴达木盆地历经苍桑，它不仅以其矿产资源的富有而被称作“聚宝盆”，并且拥有丰富迷人的景观。这里戈壁坦荡，荒漠与绿洲相映；在雅丹地貌——鬼城中，千百尊风蚀残丘，狮虎争斗，鸡犬相闻；数十个大小盐湖、盐泽镶嵌在盆地，天光水色之中，千姿百态的盐花竟放；更有公路和铁路穿越察尔汗盐湖，形成举世无双的“万丈盐桥”，成为奇观中的奇迹。

在高原，您会感到，天有多么辽阔，草原就有多么宽广，那是一幅令人心旷神怡的粗犷豪放中蕴含着秀丽细腻的巨大画卷。青海湖环湖八百里，草场肥沃，牛羊成群；位居江河源头的青南草原天高地阔，雪山下草肥水美，鲜花灿若云霞，白云掠过黑色的帐房，悠悠牧歌透露了少女的情怀。从这里向西延伸，它与神秘的藏北无人区连成一片，更有成群的野牦牛、藏羚羊、野驴奔驰，有雪豹和白唇鹿的追逐，有天鹅与黑颈鹤的舞蹈，“生命禁区”充满着对生命的赞美和诱惑。

对于这些山与水，如果您仅仅拥有地理上的知识那是远远不够的。它们不仅仅是自然的一部分，更是藏族文化与情感的一部分。每一座山，每一片湖，都有他的血肉、个性和激动人心的故事。如果您踏上高原，面对雪山与戈壁，它的宏伟，它的古朴，都向您展示着混沌初开、天地分离后的景象，那灼热的气息仿佛仍然从您脚下的大地向上升腾；每当夜晚，仰望浩瀚苍穹，您仿佛置身于星河的

旋转之中，它们向您的灵魂展示宇宙的无限，直到把您带走，把您融化；高原上每一次的日出和日落都是一次悲壮辉煌的庆典，向您讲述生命的奥秘；这威严的山、柔美的湖、奔走的雪豹与羊群都向您揭示超然的力与美，使您顿生敬畏之感。山的高大强悍充满了英雄神奇的力量，水的温柔纯净则洋溢着圣洁之美。

千百年来，这神山圣水的观念形成了藏族人特有的自然观、宗教观和生活观。大自然护佑和保障了藏族人世代代的生息、繁衍与发展，他们与自己的生存环境互为生命。正是在这种自然精神与人类情感的交流之中，青海藏族及其先民们创造了与他们的生存环境紧密相连的悠久历史与灿烂文化。

古歌神韵

人类学、考古学的研究成果越来越多地证明，在这座神奇的高原上，不仅有大量的古文化遗存，而且它很可能是人类较早的发祥地之一。实际上青海的开发历史可以追溯至六千年以前，那时生息在这里的是中国西部古老的氏、羌族群，他们是包括藏族在内的许多现代民族的祖先，他们在黄河、湟水流域创造了灿烂的河湟文化。在青海广大的藏区，甚至在海拔五千米以上的无人区，学者们发现了数十处从旧石器时代到青铜时代的远古文化遗址；在柳湾公共墓地，共发掘清理了1740余座墓葬，出土原始氏族时期各类文物35000多件，数量之多居全国各文化氏族公共墓地之冠；柴达木盆地东缘的都兰吐蕃墓葬群，据考察有墓葬两千余座，东西绵延近二百公里，墓室构造之独特，随葬物品之多令人惊奇；分布于全省各地的古岩画，时代可追溯到两千多年前；那成就于五千多年前的舞蹈纹彩陶盆，不仅引起了中外考古学家的震惊，更引来了多少诗人和艺术家的无限遐想。在这丰富的文化遗存中，有许多与中原仰韶文化等一脉相承，它证明了一种古老的精神交流和文化沟通。同时，众多青海独有的土著文化遗存，也显示了青海高原远古文化的多样性和不可替代的价值。

自公元前的西汉以来，历代中原王朝就不断在此设郡建城，屯田开垦。源源不断的中原文化与高原的古氏羌文化、吐谷浑文化、吐蕃文化交流融合，并吸收了经由“丝绸之路”和随佛教而来的西域、古印度文化，形成了青海高原文化的丰富多彩和独特魅力。漫步在野草侵没的古城池或古战场，昔日那商贾的喧嚷和战马的嘶鸣似乎依稀可闻；循唐蕃古道上文成公主的履痕而追溯，或可解悟吐蕃王朝的兴衰。多少传奇故事和歌谣依然古韵悠悠……面对这历经沧海桑田的高原，无数的千古之谜等待着您的猜想与破解。

佛教传入之前，藏族先民信仰以自然神论为基础的原始宗教——苯波教，佛教传入后，藏族人以其独有的精神气质和文化心理接受和容纳了它，形成了别具特色的藏传佛教。然而，藏族人宗教信仰和对生活的热爱是并存并重的，数百年来，他们将这种宗教感情升华为一种宗教艺术。这是一种生活的艺术，是真、善、美的统一。

由于历史的原因，藏传佛教寺院集合、保存了充满藏族民族智慧的文化和艺术。同时，藏传佛教文化与民间世俗文化之间的影响和互渗是广泛而深刻的，这一点最突出地体现在艺术领域。在青海藏传佛教艺术中，最具代表性的有寺院建筑、藏戏、“热贡艺术”、“塔尔寺三绝”、石刻艺术、寺院法事活动中的舞蹈及面具等。

青海藏传佛教寺院以融合藏、汉建筑艺术的特点，形成独有的风格而闻名。寺院建筑的造型，多采取汉式歇山顶和藏式平顶相结合的手法，塔、殿、堂的建筑疏密结合，平坡交错，因地制宜，突出顶点，形成多种空间，具有较强的自然景色和观赏性。

闻名中外的塔尔寺，是藏传佛教格鲁派（黄教）的胜地。寺中的酥油花、堆绣和壁画（唐卡）被誉为“三绝”。它集中体现了青海藏传佛教艺术的特色与精华。

在青海藏传佛教艺术中，影响最大的一个流派是“热贡艺术”。公元十四、十五世纪发源于今青海省黄南藏族自治州同仁（藏语“热贡”）地区。这里从事绘画、彩塑、木刻、堆绣等门类艺术的艺匠众多，素有“画家之乡”的美誉。他们的作品具有工艺细腻、色彩浓艳、富于装饰性的独特风格，体现了自然与人类精神的和谐一致。

作为十世班禅大师和十四世达赖喇嘛的故乡，青海对于外界人更增添了一种神秘的氛围和强烈的吸引力。青海高原地灵人杰，在漫长的藏文化发展史中，也是人才辈出。由于历史上寺院教育取代社会世俗教育这一事实，寺院成了思想、知识和技艺的传授、研究与发展之地，因而也是历史上藏族高级知识分子最集中之地。著名的寺院，都十分注重对天文、医药、艺术等门类的研究与探讨。历史上许多著名的高僧，除研习神学之外，他们更以毕生的精力和出众的才智在藏医药学、哲学、天文学、建筑学、历算和文学艺术等众多的领域留下了不朽的成果，为后人所崇敬。在民间，由藏族说唱艺人口耳相传的英雄史诗《格萨尔王传》，长达千万字以上，是目前世界上最长的英雄史诗。他们不仅深远地影响了整个藏文化的发展，也在全人类的文化宝库中占有显耀的一席之地。

如果说如江河一样源远流长的青海藏文化体现了青海藏族及其先民们的聪明才智，他们并没有把这种智慧、这种创造力和对生活的追求留在历史长河之中，他们用自己对待与美的理解和勤劳的双手，创造了自己的生活并使之五彩缤纷。

悠悠乡情

青海藏族主要生活在气候与环境相对严酷的高原地区，这形成了他们顽强的生存意志、强健的体魄和独特的生产、生活方式。传统上，藏族是一个注重内在精神世界的丰富胜过对外部物质财富占有的民族。这一特点的形成，一方面受制于相对严酷的自然环境和漫长而落后的封建农奴制度，另一方面则由于藏民族特有的心理素质和文化氛围所影响，藏族人民从未放弃过对美好与幸福生活的追求，所不同的是，他们将这种追求更多地体现在精神和智慧的富有上，当您来到青海，走进藏族人的生活，您会感到那悠悠乡情在您生命中唤起的那份温馨和喜悦。

过去，青海藏族大多以传统游牧业为主，这种生产方式决定了与之相适应的生活方式。牧民的传统“住房”是用牦牛毛编织的帐篷，支撑与拆卸都极为方便，居住设施简单，易于逐水草而搬迁。现在，藏族牧民多数都有了自己固定的住房，牲畜也有了避寒的暖棚，生活条件发生了很大的变化。即使这样，他们仍然舍不得自己的牛毛帐房，夏日到边远草场轮牧，仍是他们方便的家居。藏族的传统饮食主要是牛羊肉、由青稞炒面拌制的糌粑、奶茶，当然还有青稞酒。这个简单的食谱却有着极高的热量，从而保证了他们在高寒缺氧的气候条件下的生存需求。在茫茫草原上，牧人们就地取材，以牛粪为燃料，这既是一种取之不尽的再生能源，又不破坏任何生态。

青海藏族男子服装一般倾向于实用，他们身着藏袍，脚穿高筒靴，戴皮帽或阔边呢毡帽，腰间佩以藏刀，身背猎枪，威武强悍。女子盛装显得更为多姿多彩，藏族女袍多在襟、摆、袖、领处以美丽的水獭皮镶边，显得雍容华贵，在帽子和衣服上更喜欢以大量的松耳石、猫眼石、腊贝、红珊瑚、金银、翡翠等进行装饰，在颈项、耳、手上都有丰富多彩的珠宝饰物，妇女的服饰都极为重视色彩的运用和搭配。红、绿、黄、紫、兰、白相互衬托与呼应，整体看上去富丽堂皇、光彩夺目，一身上等女子节日服饰，价值往往可达数万甚至数十万

元人民币。妇女的日常素装则是简洁明快实用的，显出纯朴的自然之美。

服饰是折射一个民族文化、心理和情感的窗口，从青海藏族服饰中您可以看出藏族人对色彩、饰品搭配的独到理解，也可以看出藏族人对美的追求、对生活的向往是何等的热烈而大胆。同时，青海藏族服饰的厚重感与其生存的自然环境达到了高度的一致。

青海藏族人并不守旧。如果说草原上那传统的生活像一杯陈年老酒让你感到沁心的香甜。你会发现现代都市街道上飞奔的“轻骑”、家庭里的家用电器和那种种时尚，在这里并不罕见。

生活在这片土地上的藏族人民，对歌舞表现出一种罕见的痴情。作为整个藏民族文化重要组成部分的藏族民间歌舞，以其丰富的内涵、繁多的种类和浓郁的地方特色闻名遐迩。“会说话就会唱歌，会走路就会跳舞”，这句形象的话在藏区广为流传。每当凉爽的盛夏和丰收的金秋，草原不仅成了花的海洋，它也成了歌舞的海洋，欢乐与幸福的海洋。藏族民歌唱道：“雪山请你向后让一让，因为雄鹰的翅膀展不开；江河请你向后退一退，因为我们的舞步迈不开。”这是怎样的豪迈之情！它充分表达了藏族人民对歌舞的酷爱。歌舞已渗透到他们生活的每个环节、每个层次，渗透到他们的心灵深处和精神世界。在生命延续的全过程，都矢志不渝地伴随着他们的歌舞。

青海藏族创造和保留着一系列与宗教或传说、丰收和爱情有关的节庆活动，比如赛马会，青海湖祭海，玉树结古草原歌舞会，果洛大武朝山会，黄南同仁六月节等，这些节日活动规模宏大、气氛热烈。此时的青海高原，长空是湛蓝的，大地是翠绿的；点缀蓝天的是朵朵白云，装饰草原的是五彩花朵，而在这天地之间是终年积雪的山峰和清纯的河流。这时候平时游牧四方的牧民们带着家人和青稞酒聚到一起，支起帐房、杀牛宰羊，平时空旷的草原一夜之间便会出现一座成百上千顶各式各样帐房组成的“帐房城”，人们载歌载舞，通宵饮宴，数日不散。

歌舞的季节是幸福与欢乐的。老人们一边同他们的老朋友饮酒一边说古道今，说年景、说儿女，赞美着新的生活，孩子们像一群无拘无束的羔羊那样尽情地撒欢和嬉闹。当然节日的主角还是那些青年男女，因为这是爱情的季节。姑娘们穿上了最美丽的衣裳，戴着珍贵的首饰，使她们看上去高贵而又楚楚动人，然而更能显示她们青春生命的，还是她们那按捺不住而溢于言表的喜悦，它透露了姑娘心中全部的秘密。能够与姑娘的美丽相匹配的，只有小伙子的强健勇敢和随机应变的智慧。基于青春的热情呼唤与真诚回应，一对对有情人找到了幸福。

草原盛会不仅对每一个人、每一个家庭是重要的，对这个民族更有深远的意义。这盛会是一次民族传统的大张扬，它强化了民族的自信和凝聚力，显示了藏民族对生活的珍惜和热爱；盛会更是一次民族文化的大展示、大交流，它通过一系列的民族文化活动，通过歌舞、服饰，通过爱情，回忆民族的过去，承启民族的未来。在这开放性的盛会上，不仅有藏族，还可以看到许多蒙古族、土族、回族、汉族以及金发碧眼的外国客人，它又起到了文化传播和物资交流的作用，因而近几年一些地区给这种传统盛会取了更富时代气息的名称，叫作物资交流会或文化艺术节，这一变化反映了青海藏族人的开放意识和新的精神境界。

青海藏族人民注重传统但并不脱离时代，在他们的个性与文化中自古以来就有对外部事物极强的吸纳精神，他们对未来、对发展的追求是热烈而执着的。

如果说山与水构成了青海高原生命的统一,那么她灵魂不息的生命奥秘,则是那蕴藏丰富的资源及广阔的开发发展前景。

青海藏区是集珍聚宝之地。这里是广阔无垠的天然牧场,3000万公顷草原牛羊成群,孕育着畜牧业发展的无限生机;这里是色彩斑斓的矿产王国,123种金属、非金属矿产中,储量居全国首位的有11种,居前10位的有50种;这里是水的故乡、电的摇篮,长江、黄河、澜沧江及众多支流从数千米高处奔流而下,落差大、水能丰富。仅黄河上游龙羊峡到寺沟峡270公里河段上可供修建的大中型水电站有13座,总装机容量1100万千瓦;这里是星罗棋布的盐湖世界,遍布柴达木盆地那33座盐湖以她储量丰富的钾、钠、镁、硼、锶构成了多姿的盐湖风貌;这里是石油天然气的宝库,柴达木盆地石油、天然气潜力巨大,开发前景广阔。已探明石油储量2.08亿吨,天然气1500亿立方米,随着地质工作者的进一步勘探,将会有更令人兴奋的发现;这里是珍禽异兽的天然乐园、也是雄奇壮美的旅游胜地,千姿百态的2000余种野生植物和200余种珍稀的野生动物与独特的高原风光交织、融合,展示着高原的神与奇。藏区丰富的资源及诱人的开发前景吸引着国内外投资者的目光。

青海藏区是骏马驰骋之地。随着可持续发展战略的实施,资源的开发和利用拉开了藏区经济腾飞的帷幕。装机128万千瓦的龙羊峡水电站和装机200万千瓦的李家峡水电站大坝高峡出平湖,蔚为壮观。飞跨群山的输电网、高耸入云的铁塔,使草原焕发着活力;年产120万吨的油田、年加工100万吨原油的炼油厂打破了茫茫戈壁的沉寂,开辟了青藏高原石化工业的先河;在柴达木盆地建设中国最大的钾肥厂,100万吨的产量将有力地支持中国农业的发展;座落在阿尔金山脚下的石棉矿与祁连山石棉矿遥遥相望,它们的产品以高质量的信誉走俏国际市场;沉睡多年的黄金,为藏区经济的发展注入了活力,以班玛县为代表的“黄金之乡”走上了经济富裕县的行列;铁路、航空、邮电、通讯网络改变了地域上的封闭,投资者会感到和在沿海一样的快捷便利。现代化的建设正把藏区带入了一个全面发展的时期,古老的青海藏区呈现出勃勃生机。

青海藏区是幸福吉祥之地。藏区在变,藏族人的生活和观念也在变。草原上定居点的建设改变了藏区千百年来逐水草而居的生产、生活方式。在保留着传统风格的藏式新居里,彩电、冰箱、洗衣机及款式新颖的家具悄然替代了简陋的传统用品,洋溢着现代生活的气息。民族区域自治法规保障了广大藏族群众行使民族自治的权力和自由。无论是乡还是县、州,每届人民代表大会都象传统的节日一样隆重,牧民们精神饱满地从四面八方赶来,充满自信地参政议政并投下神圣的一票。妇幼保健水平的提高,是藏区医疗卫生事业发展的重要标志。有着悠久历史的藏医学在继承和发展中成为祖国医学宝库中不可多得的瑰宝。随着科学技术的普及和对外交流领域的不断拓宽,众多从事教育、科研、卫生工作的藏族教授、专家,在为青海社会发展贡献着智慧。各类科研和文化团体与组织,在民族传统文化的发掘整理、研究和继承发扬中发挥了重要的作用。新一代藏族人带着对美好未来的憧憬和渴望走进校园,已形成体系的1500余所各级各类民族院校成为提高民族文化素质的阵地。青海藏族人已把目光投向现代化,投向世界,投向未来。

弥久长新的情感,源于藏族人对高原赤诚的眷恋。它们把梦想和追求绵延不绝地播洒在这片古老而辽阔的土地上。开拓的足迹,伴随着创业的辉煌;奋进的声韵,昭示着明天的希望。跨世纪的蓝图已经绘制,这是美好灿烂的未来对藏区深情的召唤。

青海藏族,这空中的雄鹰、草原的骏马,正在面向一片新的天地!

Walking upstream along the Yellow and Yangtze rivers, one will eventually reach the Qinghai-Tibet Plateau, whose mysteriousness has affected numerous people. As a matter of fact, "the Qinghai-Tibet Plateau" is no longer a geographical term. To a certain extent, it is a reflection of a culture and spirit.

All the folk tales passed down history by various nationalities laud the great deity that created mountains, rivers, and everything living on the land. The Tibetans living in this part of the world created their own tales and history according to their extraordinary understanding of nature and life. In the process, they have created their own rich culture and colorful life.

Mountains and Rivers

Mountains and rivers form the life of the Qinghai-Tibet Plateau. Qinghai in the northeastern part of the plateau occupies an area of 720,000 square km. In the vast Tibetan area in Qinghai there live some 1 million Tibetans, industrious, kind-hearted and honest.

The vast land and colorful landscape in the Tibetan area carry their own features and style, impressing the world with their pristine and unmatched grace. Snowy mountains pierce the blue sky; grasslands extend to the endless horizon; the Gobi desert is vast as an ocean; the river water is crystal clear. In the blue sky, eagles soar among the clouds. On the ground, people dance together with deer and cranes....Such a holy and natural grace has never been ruined under the impact of human advancement.

Here are mighty mountain ranges where many of the world's most famous rivers originate, including the Kunlun, Tanggula, Bayan Har, and Qianlianshan. In these mountains, and beneath icy peaks, there flow rapids and streams which eventually form the Yellow, Yangtze and Lancangjiang rivers—an ancient civilization of rivers. The three waterways, with a combined drainage area of close to 350,000 square km in Qinghai, have an annual runoff surpassing 50 billion cubic meters. The Zhaling and E'ling lakes on the upper reaches of the Yellow River shine like inlaid pearls. The Qinghai Lake, largest inland salt lake in China, covers an area of some 4,600 square km. Its island teems with singing birds, and its waters are full of swimming carp. In the whole of Qinghai, there are 458 lakes each with a water surface of 0.5 or more square km. All have clean, pure waters.

Mountains themselves form the skeleton of the plateau, and the waters constitute the intestines. Who said this is a desolate area? We have the holy mountains and holy waters, providing a taste virtually unknown in other parts of the world. Who said this is a backward area? From the high mountains there is rock-firm will and from the waters there flows rapids-like enthusiasm.

The Qaidam Basin, screened by mountains, has experienced many changes over time. It is known as the "treasure land" for its richly-endowed mineral resources and also famous for its enchanting landscape. The Gobi desert is dotted with oases. In the Ghost Town, formed as a result of the Yadan landforms, there are numerous weathered and eroded dunes in the shapes of fighting lions and tigers. Dozens of salt lakes of varying size, as well as salt marshlands, dot the basin, the salt discernible in the water when the sunlight catches it, creating a sparkling picture of blossoming flowers. These include the Charhan Salt Lake spanned by the "Long Salt Bridge", a unique structure carrying both road and rail.

Standing on the plateau one feels the vastness of the sky and the grasslands, which give the impression of a painted scroll. Around the 400 km circumference of Qinghai Lake, there are pasturelands with mellow grass grazed by flocks of cows and sheep. The Qingnan Grassland stretching from the

foot of a snow-capped mountain is the source of many rivers. It features mellow grass, rippling waters and blossoming flowers. The tiny cottonwool clouds that fill the sky are matched by the dots of black tents on the grasslands, from which waft sweet herding songs sung by pretty Tibetan lasses. The grassland links with the mysterious "no-man's land" — something of a misnomer, as it is full of running wild yaks, Tibetan antelopes and wild donkeys; frolicking snow leopards and white-lip deer; and dancing swans and black-neck cranes.

It is not enough to know these mountains and rivers from the angle of geography. They are more than a part of nature. Frankly speaking, they form a part of the sentiments of the Tibetan race. In this land, each mountain and each lake are part of a heart-stirring story. Once you set foot on the plateau, you will feel dwarfed in the face of the towering mountains and vast, empty Gobi desert which gives one something of the feeling of what the earth was like when first separated from the heavens. Hot air currents rise from underneath your feet. In the evening, galaxies twinkle across the broad sweep of the inky black sky. Under such a circumstance, one feels the revolving of the earth and the Milky Way. It impresses viewers with a sense of the boundless magnitude of the universe, inviting one's soul to join and merge it in its vastness. When the sun rises and falls on the grassland, the key elements to life seem to fall into place. Towering mountains, beautiful lakes, galloping snow leopards and flocks of sheep reveal supernatural power and beauty, holding one in awe and reverence for the greatness of nature. High mountains represent heroic and miraculous power, and the pure and gentle waters brim with holy beauty.

Since the ancient times, holy mountains and holy waters in this part of the world have nurtured the Tibetan sense of nature, religion and life. Nature blesses and protects the Tibetans in living, multiplying and developing, and is indispensable for their continued existence. Under this situation, the Tibetan race in Qinghai has since ancient times created history and culture closely associated with their living environment.

Ancient Songs

Anthropological and archaeological findings indicate that there are ancient cultural ruins on the Qinghai-Tibet Plateau. And most probably, this mysterious plateau is one of the birthplaces of Man. As a matter of fact, Qinghai started development some 6,000 years ago. Di and Chiang, ancient tribes, lived and multiplied here, creating the brilliant Hehuang Culture in the Yellow and Huangshui River Valley. They were forefathers of the many ethnic groups including the Tibetans. In the Tibetan area in Qinghai, even in the "no-man's land" tucked away at an elevation of over 5,000 meters, scholars were amazed to have found dozens of ancient cultural ruins dated back from the Old Stone Age to the Bronze Age. In Liuwan, some 1,740 tomb burial sites were discovered. From these sites were uncovered more than 35,000 pieces of relics belonging to the primitive clan period, ranking first among similar tombs found throughout China. In Duolan, on the eastern rim of the Qaidam Basin, some 2,000 Tubo tombs, spreading from east to west for close to 200 km, feature finely built chambers and an amazingly great number of burial objects. Ancient rock paintings, found throughout Qinghai, date back over 2,000 years. Colored pottery with dancing lines serve as a shock to the Chinese and foreign archaeologists and are magnetic for poets and artists. Many of these cultural relics can be traced to the Yangshao Culture in the Central Plains, proof of ancient exchanges and cultural links. There are also numerous indigenous cultural ruins in Qinghai, which serve to show the diversity and irreplaceable value of ancient culture in the Qinghai-Tibet Plateau.

Ever since the Western Han (206 BC-24 AD), various feudal dynasties in the Central Plains had established

prefectures in Qinghai for garrison troops and people to reclaim the wasteland. As a result, the culture then prevalent in the Central Plains became merged with highland cultures including ancient Di and Chiang, Tuguhun and Tubo ethnic cultures. This drew on the cream of the cultures prevalent in the Western Regions and ancient India, cultures which made way into Qinghai through the "Silk Road South" along with the spread of Buddhism, forming the colorful and unusually charming highland culture in Qinghai.

When taking a stroll in the ancient city streets or ancient battlefields covered with grass, one seems to hear businesspeople bargaining and military horses chaffing at the bit. Those who follow the footprints of the Tang Dynasty (618 AD-907 AD) Princess Wencheng along the Tang-Tubo Road can gain a further understanding of the rise and fall of the Tubo Kingdom. Modern people still tell legendary stories and sing zestful folk songs. In this highland, which experienced so much from the vicissitude of change, there are innumerable mysteries awaiting to be decoded or sensed.

Before Buddhism spread into Qinghai, the predecessors of the Tibetans worshipped the Bon, an animist religion deifying all natural things. When Buddhism began to be propagated there, the Tibetans accepted it in a spirit and also with a cultural psychology unique to themselves, and gradually developed it into Tibetan Buddhism with distinctive features. The Tibetans' Buddhist worship and their ardent love of life co-existed and were on an equal footing. Through hundreds of years of evolution, this nurtured a religious art which is an art of life, and features unification of the true, the good and the beautiful.

For historical reasons, Tibetan Buddhist monasteries gather, preserve and are full of the culture and art saturated with the wisdom of the Tibetan race. Extensive and profound mutual influence and infiltration of Tibetan Buddhist culture and common folk art find concentrated expression in the art field. The most representative of the Tibetan Buddhist art in Qinghai include monastic architecture, Tibetan opera, "Regong Art", "Three Best of the Tar Monastery", stone carvings, dances and masks used to perform Buddhist rituals in monasteries.

Monasteries of Tibetan Buddhism in Qinghai feature a unique architectural style that is a combination of Tibetan and Han Chinese styles. So far as the architectural shape is concerned, most have hip—and—garble roofs popular with the Han Chinese or flat tops popular with the Tibetans, and monastery halls and dagobas set off in the light of local terrain and impressive natural scenes.

The Tar Monastery is the holy land of the Gelug Sect (Yellow Sect) of Tibetan Buddhism. It is known for its "Three Best of the Tar Monastery" — butter sculptures, *duisui* embroidery and (*tangka*) frescoes, embodying the cream of Tibetan Buddhist art in Qinghai.

The "Regong art" is the most influential of Qinghai Tibetan Buddhist art. In Regong, present-day Tongren in the Huangnan Tibetan Nationality Autonomous Prefecture, there are many people engaged in painting, colored sculpture, wood carving and *duisui* embroidering. Many refer to Regong as the "home of painters". All art works feature exquisite workmanship and rich color, and are suitable for decoration. They embody the harmonious unity between nature and man.

Qinghai is the home province of both the late 10th Panchen Erdeni and the 14th Dalai Lama, which acts as a magnet to visitors. Throughout the long history of cultural development, many outstanding people were born and brought up in Qinghai. Monasteries provided an education in the place of common social education in history, and became the venue for the spread, study and development of thinking, knowledge and technology, nurturing many senior Tibetan intellectuals. All famous monasteries set great store by astronomy, Tibetan medicine and the arts in terms of study and probing. Eminent monks occupying an important chapter in history all

studied theology. In addition, they devoted their whole life to the development of Tibetan medicine, philosophy, astronomy, architecture, calendaring, and literature and art, and have left behind many immortal fruits. There are also many folk artists who, for instance, orally pass down the epic *King Gesar*. Running to more than 10 million words, it is the longest of its kind in the world, exerting profound influence on the development of Tibetan culture at large, and occupying an outstanding position in mankind's cultural treasurehouse.

Qinghai Tibetan culture embodies the talents and wisdom of the Qinghai Tibetans and its predecessors. They understood love and beauty, and resorted to their own hands to improve their lives and make their lives colorful.

Unsophisticated Folk Feeling

The Tibetans in Qinghai, living under a relatively fierce climate and harsh environment, are known for their strong will to survive, sturdy physique, and unique way of production and lifestyle. Traditionally, the Tibetans are a race which attaches more importance to mental outlook than material wealth. They do this largely because they have suffered under a relatively harsh natural environment as well as from prolonged feudal serfdom. On the other hand, because of their unique psychological characteristics and culture, they have never hesitated in their pursuit of a better life. Such a pursuit, however, finds more expression in their strong will and wisdom. When one gets to Qinghai to experience the life of the Tibetans, such an unsophisticated folk feeling will strike a responsive chord in the mind, giving birth to warmth and happiness in one's own inner world.

In the past, the Tibetans in Qinghai mostly lived by traditional nomadic herding. Such a production mode created a corresponding way of life for nomadic herders. They lived in yak hair tents easy to put up and take down, suited to their migratory search for water and grass. Today, however, most Tibetan herders have built their own houses complete with shelters for their livestock. Compared with the past, they enjoy much better living condition, although they still cherish fond feeling for yak hair tents, which they use in summer when herding in "faraway" places. For the Tibetans, the traditional food comprises mutton, beef, *zanba* (roasted *qingke* barley flour), milk tea and, of course, *qingke* barley wine. Such food, simple as it is, is rich enough in calories to cope with highly frigid weather and oxygen scarcity. In the vast grasslands, the herders look for cow dung as fuel. As this is plentiful on the grasslands, they don't have to use grass as fuel, thus protecting the ecological environment.

In Qinghai, male Tibetans generally wear leather hats or broad-rim felt hats, Tibetan robes and high boots, and carry Tibetan knives by the waist and hunting rifles on the back for masculinity; females are more colorful. Otter hide is used to rim the front pieces, sleeves and collars of female Tibetan robes for elegance; cat's eye, red coral, gold, silver and jadeite are used to adorn hats and robes. They also wear colorful jewelry around the neck and on the ears and hands. So far as color is concerned, Tibetan women tend to seek a contrast of red, green, yellow, purple, blue and white for brightness and grace. A high-grade set of clothes used by a Tibetan girl for festive occasions may cost hundreds or even a thousand RMB. Clothes worn for ordinary occasions feature simplicity and practicability, demonstrating their pursuit of natural beauty.

Garment adornments reflect the culture, psychology and sentiments of a nationality. From the garment adornments used by Tibetans in Qinghai, one sees the Tibetan people's unique application of color and their pursuit of beautiful things and a better life. In a nutshell, garments for Tibetans in Qinghai are immersed in the need to cope with a natural environment for subsistence.

Tibetans in Qinghai are not conservative. If the traditional

life on the grasslands is like a tasty cup of wine, the Tibetans' yearning for new life is like a fresh cheese, fragrant enough to gladden the heart and freshen the mind. They ride motorcycles which are seen speeding along modern streets, and love to sit in front of TV sets in great enjoyment in the evenings.

The Tibetans in this part of the world show a strong love for song and dance, which are saturated with rich contents, great variety and strong local flavor. Tibetans are so good at singing and dancing that there is a saying: "Those who can speak can sing; and those who can walk can dance." In summer, so long as it is comparatively cool, people gather to sing and dance; they often do so after the autumn harvest. By then, the grasslands are an ocean of fresh flowers and dancers, and people are immersed in happiness. A Tibetan folk song goes: "Snow mountain, please move back one step for strong eagles to have enough space to spread their wings. Rivers, please move back one step for us to have enough room to dance." It fully shows the heroic spirit of the Tibetans in Qinghai and their ardent love for song and dance. It is no exaggeration to say that singing and dancing have infiltrated every part of life, each strata of society, the inner world and mental outlook of the Tibetans. Throughout the ages, the Tibetans have been struggling for a better life with their songs and dances.

The Tibetans in Qinghai have created and retained a series of festivals associated with Buddhism, legends, bumper harvests and love. They include horse races, sacrificial rituals for the Qinghai Lake, singing and dancing party on the Gyigu Grasslands in Yushu, mountain worship gathering at Dawu in Golog, and the June Festival at Tongren in Huangnan. When these festivals are held on emerald grasslands under blue sky dotted with white clouds, flowers are in full blossom. Nomadic herders gather from all sides. They put up tents and butcher cows and sheep. They sing, dance and drink *qingke* wine for days running with snow-capped mountains skirted by pure rivers in the distance.

During the singing and dancing seasons, the old meet to drink and tell yarns about the past and the present, the harvest and children, while the latter frolic about the area freely like lambs. Young men and young girls flirt to their hearts' content. Putting on their best clothes, girls adorn themselves with priceless jewels, while the enigmatic smiles on their ruddy faces hint at secret thoughts. They yearn for young men who are sturdy, brave and clever. Enveloped in youth, warmth and love, couples chat intimately.

The grasslands gathering is important not only for each Tibetan and each Tibetan family, but also for the whole Tibetan race. It helps carry forward the Tibetan tradition, strengthen their confidence for the future, enhance their coherence, and demonstrate their love for life. It is also a demonstration of Tibetan culture. Through a series of cultural activities, singing and dancing, colorful costumes and their love, the Tibetans recall the past and look ahead with confidence to the future. What is worth mentioning is that not only Tibetans but also peoples of the Mongolian, Tu, Hui and Han nationalities, as well as foreign guests attend these gatherings. In this sense, the grasslands gatherings also play the role of cultural propagation and exchange. Hence, they are given the modern name such as "Materials Fair" or "Cultural and Art Festival." This shows the Tibetans in Qinghai are business-minded and modern in their thinking.

The Tibetans in Qinghai cherish tradition but never venture to separate themselves from the needs of the times. Their individual character and culture have since ancient time been absorbed in external things. They persist in seeking future development.

Colorful Life

If mountains and rivers constitute the unity of life on the Qinghai-Tibet Plateau, its mysterious life finds expression in its richly-endowed resources and bright prospects for exploi-

tation.

The Tibetan area in Qinghai is a treasure land. There are boundless natural pasturelands covering a total area of 30 million hectares, cultivating great promise for development of livestock. In addition, this part of the world is also a kingdom of minerals, including 123 kinds of metallic ores and non-metallic ores. In terms of verified reserves, 11 rank first and 50 others are among Top 10 in China. This area is also home to many rivers, including the Yangtze, Yellow, Lancangjiang and their tributaries, which drop thousands of meters. As a result, this area has huge hydraulic energy reserves—a veritable cradle of electric power. For instance, 13 large and medium-sized hydraulic power stations may be built over the 270-km Longyang Gorge-Sigou Gorge Section of the upper reaches of the Yellow River; they are expected to have a combined installed generating capacity of 11 million kw. The 33 salt lakes in the Qaidam Basin are rich in potassium, sodium, magnesium, boron and strontium, and the area is also an oil and natural gas tank offering enormous capacity in future exploitation. The oil reserves so far verified amount to 208 million tons, the natural gas reserves total 150 billion cubic meters. Further work will lead to fresh and inspiring discoveries. This area is also a natural zoo for rare animals and rare birds and a world of scenic spots. Here, there are some 2,000 species of wild plants and over 200 species of wild animals. The abundant resources on the plateau are attracting domestic and foreign investors.

The Tibetan area in Qinghai promises much room for maneuver. With the implementation of the strategy for sustainable development, efforts have begun to exploit the resources, raising the curtain on economic development in the Qinghai Tibetan area. The Longyang Gorge Hydraulic Power Station (with an installed generating capacity of 1.28 million kw) and the Lijia Gorge Hydraulic Power Station (2 million kw) form a spectacular scene. Power transmission lines across mountains enliven the grasslands. An oilfield with an annual production of 1.2 million tons and the crude oil refinery with an annual processing capacity of 1 million break the silence on the vast Gobi desert, pioneering the formation of a petrochemical industry. Construction of China's largest potash fertilizer factory in the Qaidam Basin with an annual production of 1 million tons will provide vital support to domestic agriculture. The Asbestos Mine located at the foot of the Aljin Mountain faces its counterpart on Qilianshan Mountain, their products, high in quality, selling well on the international markets. Gold, which has been lying underground for ages, is being mined, instilling vitality into the Tibetan economy in Qinghai. "Gold towns", represented by Banma County, have taken the lead in becoming well-to-do. Railways, aviation routes, posts and telecommunications services and network have broken regional isolation. When contacting the outside world, investors find it as easy and efficient as in coastal Chinese areas. The modernization drive ushers in all-round development of the Qinghai Tibetan area, which, ancient as it is, begins to see new vitality.

The Tibetan area in Qinghai is also a happy and auspicious land. The area is undergoing changes; as are the life and ideological concepts of the local Tibetans. Construction of Tibetan settlements on the vast grasslands has brought changes from the old nomadic life and production characteristic of chasing water and grass. These Tibetan residences retain the traditional style but are furnished with color televisions, refrigerators, washing machines and stylish furniture. The PRC Law on National Regional Autonomy guarantees the broad masses of the Tibetans the right to national regional autonomy as well as freedom. Whenever the township, county or prefectural people's congresses are held, local people regard them as traditional festivals. Herders gather at the voting places and cast their votes as the masters of their own fate. Enhancement of the healthcare level of women and children is symbolic of the public health work. Tibetan medical

science, with a long history, is carried forward and developed to be an important part of Chinese medicine. With the popularization of science and technology, and constant widening of the scope of foreign exchange, Tibetan professors and specialists engaged in education, scientific research and public health make great contributions to social development in Qinghai. Various kinds of scientific research and cultural troupes and organizations play an important role in uncovering, compiling, studying and carrying forward the traditional national culture. A new generation of Tibetan people, brimming with a dream for a beautiful future, enter the university campus for study. The 1,500 colleges or institutes for nationalities have become the venue where people improve their cultural quality. The Tibetans in Qinghai eye modernization, the world and the future.

The Tibetans cherish beautiful dreams for future and work hard for fulfillment of the dream on this ancient and vast land. The footprints of the pioneers stretch further, leaving behind glorious achievements. Heroic marches forward represent the hope of tomorrow. A trans-century blueprint has been worked out.

The Tibetans in Qinghai — strong eagles hovering in the blue sky and sturdy horses galloping on the vast grass lands — own a new piece of the world!





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MOUNTAINS AND RIVERS





冰山涌泉
Ice mountain and gushing spring.



雄伟的巴颜喀拉山
Mt. Bayankala



昆仑山口
"Mouth of Mt. Kunlun."

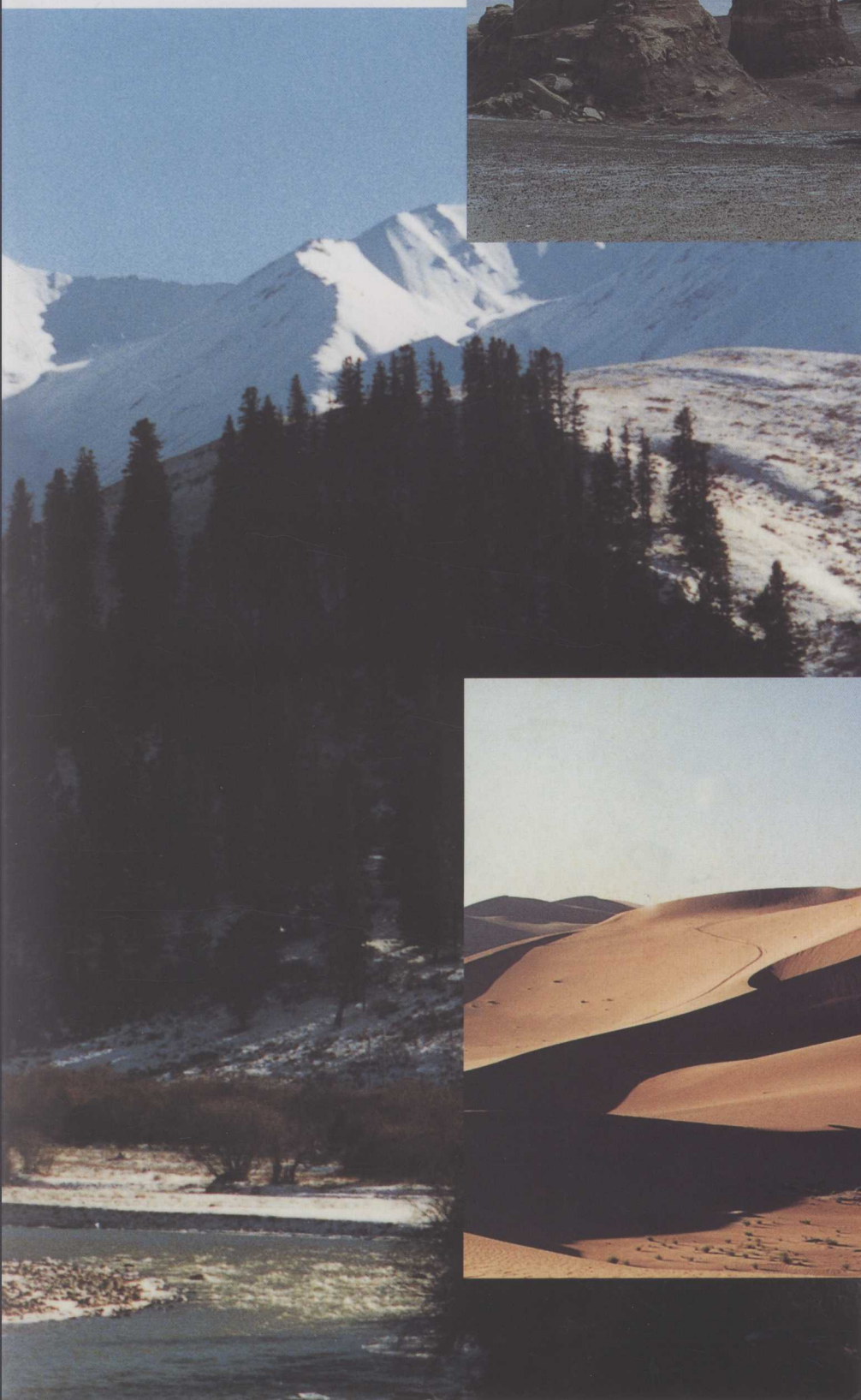


昆仑山
Mt. Kunlun.

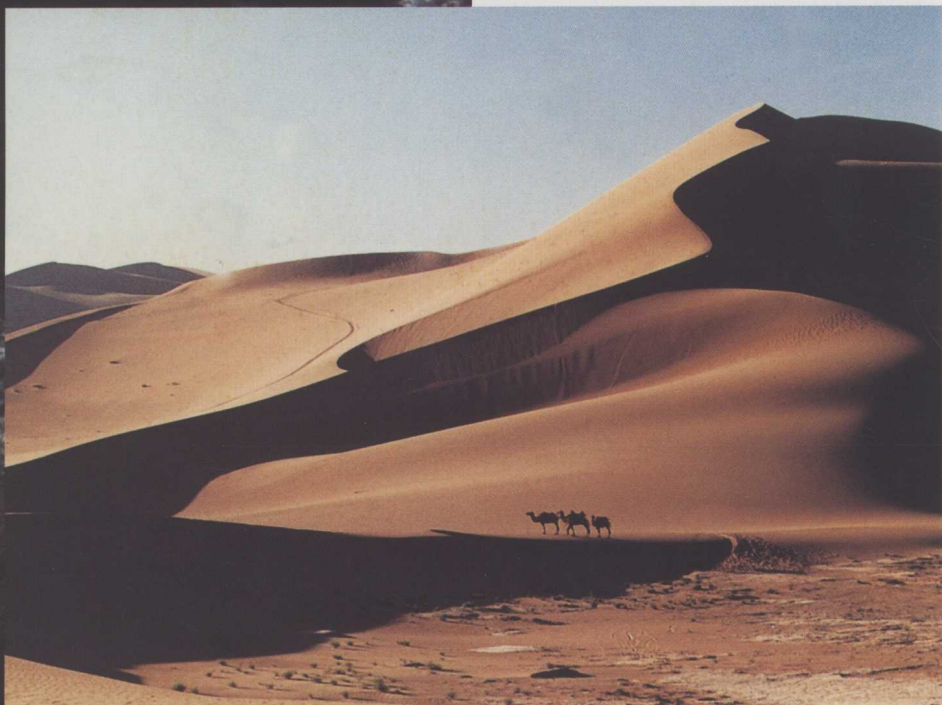
丹霞地貌
Danxia landforms.



雅丹地貌
Yadan landforms.



沙漠
Desert.



祁连山
Mt. Qilianshan.

高原秀色
Highland scenery.



黄河上游鄂陵湖
E'ling Lake on the upper reaches of the Yellow River.